

## The Holy Bible

### Old Testament

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#### PENTATEUCH

**Genesis:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [40](#), [41](#), [42](#), [43](#), [44](#), [45](#), [46](#), [47](#), [48](#), [49](#), [50](#)

**Exodus:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [40](#)

**Leviticus:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#)

**Numbers:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#)

**Deuteronomy:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#)

#### HISTORICAL BOOKS

**Joshua:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#)

**Judges:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#)

**Ruth:** [1](#), [2](#), [3](#), [4](#)

**1 Samuel (1 Kings):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#)

**2 Samuel (2 Kings):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#)

**1 Kings (3 Kings):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#)

**2 Kings (4 Kings):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#)

**1 Chronicles (1 Paralipomenon):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#)

**2 Chronicles (2 Paralipomenon):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#)

**Ezra (1 Esdras):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#)

**Nehemiah (2 Esdras):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#)

**Tobit (Tobias):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#)

**Judith:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#)

**Esther:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#)

**1 Maccabees:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#)

**2 Maccabees:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#)

#### WISDOM BOOKS

**Job:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [40](#), [41](#), [42](#)

**Psalms:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [40](#), [41](#), [42](#), [43](#), [44](#), [45](#), [46](#), [47](#), [48](#), [49](#), [50](#), [51](#), [52](#), [53](#), [54](#), [55](#), [56](#), [57](#), [58](#), [59](#), [60](#), [61](#), [62](#), [63](#), [64](#), [65](#), [66](#), [67](#), [68](#), [69](#), [70](#), [71](#), [72](#), [73](#), [74](#), [75](#), [76](#), [77](#), [78](#), [79](#), [80](#), [81](#), [82](#), [83](#), [84](#), [85](#), [86](#), [87](#), [88](#), [89](#), [90](#), [91](#), [92](#), [93](#), [94](#), [95](#), [96](#), [97](#), [98](#), [99](#), [100](#), [101](#), [102](#), [103](#), [104](#), [105](#), [106](#), [107](#), [108](#), [109](#), [110](#), [111](#), [112](#), [113](#), [114](#), [115](#), [116](#), [117](#), [118](#), [119](#), [120](#), [121](#), [122](#), [123](#), [124](#), [125](#), [126](#), [127](#), [128](#), [129](#), [130](#), [131](#), [132](#), [133](#), [134](#), [135](#), [136](#), [137](#), [138](#), [139](#), [140](#), [141](#), [142](#), [143](#), [144](#), [145](#), [146](#), [147](#), [148](#), [149](#), [150](#)

**Proverbs:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#)

**Ecclesiastes:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#)

**Song of Songs (Canticle of Canticles):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#)

**Wisdom:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#)

**Sirach (Ecclesiasticus):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#),

24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51

## MAJOR PROPHETS

**Isaiah (Isaias):** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66

**Jeremiah (Jeremias):** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52

**Lamentations:** 1, 2, 3, 4, 5

**Baruch:** 1, 2, 3, 4, 5, 6

**Ezekiel:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48

**Daniel:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14

## MINOR PROPHETS

**Hosea (Osee):** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14

**Joel:** 1, 2, 3

**Amos:** 1, 2, 3, 4, 5, 6, 7, 8, 9

**Obadiah (Abdias):** All

**Jonah (Jonas):** 1, 2, 3, 4

**Micah (Micheas):** 1, 2, 3, 4, 5, 6, 7

**Nahum:** 1, 2, 3

**Habakkuk (Habacuc):** 1, 2, 3

**Zephaniah (Sophonias):** 1, 2, 3

**Haggai (Aggeus):** 1, 2

**Zechariah (Zacharias):** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14

**Malachi (Malachias):** 1, 2, 3, 4

## New Testament

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### GOSPELS AND ACTS

**Matthew:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28

**Mark:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16

**Luke:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24

**John:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21

**Acts of the Apostles:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28

### PAULINE EPISTLES

**Romans:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16

**1 Corinthians:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16

**2 Corinthians:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13

**Galatians:** 1, 2, 3, 4, 5, 6

**Ephesians:** 1, 2, 3, 4, 5, 6

**Philippians:** 1, 2, 3, 4

**Colossians:** 1, 2, 3, 4

**1 Thessalonians:** 1, 2, 3, 4, 5

**2 Thessalonians:** 1, 2, 3

**1 Timothy:** 1, 2, 3, 4, 5, 6

**2 Timothy:** 1, 2, 3, 4

**Titus:** 1, 2, 3

**Philemon:** All

**Hebrews:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13

## CATHOLIC EPISTLES

**James:** [1](#), [2](#), [3](#), [4](#), [5](#)

**1 Peter:** [1](#), [2](#), [3](#), [4](#), [5](#)

**2 Peter:** [1](#), [2](#), [3](#)

**1 John:** [1](#), [2](#), [3](#), [4](#), [5](#)

**2 John:** [All](#)

**3 John:** [All](#)

**Jude:** [All](#)

## REVELATION

**Revelation:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#)

## Catholic Encyclopedia articles

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[Authenticity of the Bible](#)

[Biblical Antiquities](#)

[Biblical Chronology](#)

[Biblical Geography](#)

[Canon of the Old Testament](#)

[Canon of the New Testament](#)

[Commentaries on the Bible](#)

[Douay Bible](#)

[Editions of the Bible](#)

[Exegesis](#)

[Hermeneutics](#)

[Inspiration of the Bible](#)

[Manuscripts of the Bible](#)

[Scriptural Glosses](#)

[Scripture](#)

[The Bible](#)

[Types in Scripture](#)

### *The Holy Bible*

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## 1 Chronicles

### The First Book of Chronicles, also called the First Book of Paralipomenon

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These Books are called by the Greek interpreters, Paralipomenon, that is, of things left out, or omitted; because they are a kind of a supplement of such things as were passed over in the books of the Kings. The Hebrews call them Dibre Haijamim, that is, The words of the days, or The Chronicles.--Not that they are the books which are so often quoted in the Kings, under the title of the words of the days of the kings of Israel, and of the kings of Juda: for the books of Paralipomenon were written after the books of Kings: but because in all probability they have been abridged from those ancient words of the days, by Esdras or some other sacred writer. (*For more information, see the article PARALIPOMENON in the Catholic Encyclopedia.*)

**1 Paralipomenon Chapter 1.** The genealogy of the patriarchs down to Abraham: The posterity of Abraham and of Esau.

**1 Paralipomenon Chapter 2.** The twelve tribes of Israel. The genealogy of Juda down to David. Other genealogies of the tribe of Juda.

**1 Paralipomenon Chapter 3.** The genealogy of the house of David.

**1 Paralipomenon Chapter 4.** Other genealogies of Juda and Simeon, and their victories.

**1 Paralipomenon Chapter 5.** Genealogies of Ruben and Gad: their victories over the Agarites: their captivity.

**1 Paralipomenon Chapter 6.** The genealogies of Levi, and of Aaron: the cities of the Levites.

**1 Paralipomenon Chapter 7.** Genealogies of Issachar, Benjamin, Nephtali, Manasses, Ephraim, and Aser.

**1 Paralipomenon Chapter 8.** The posterity of Benjamin is further declared down to Saul. His issue.

**1 Paralipomenon Chapter 9.** The Israelites, priests, and Levites, who first dwelt in Jerusalem after the captivity. A repetition of the genealogy of Saul.

**1 Paralipomenon Chapter 10.** Saul is slain for his sins: he is buried by the men of Jabes.

**1 Paralipomenon Chapter 11.** David is made king. He taketh the castle of Sion. A catalogue of his valiant men.

**1 Paralipomenon Chapter 12.** Who followed David when he fled from Saul. And who came to Hebron to make him king.

**1 Paralipomenon Chapter 13.** The ark is brought from Cariathiarim. Oza for touching it is struck dead.

**1 Paralipomenon Chapter 14.** David's house, and children: his victories over the Philistines.

**1 Paralipomenon Chapter 15.** The ark is brought into the city of David, with great solemnity. Michol derideth David's devotion.

**1 Paralipomenon Chapter 16.** The ark is placed in the tabernacle. Sacrifice is offered. David blesseth the people, disposeth the offices of Levites, and maketh a psalm of praise to God.

**1 Paralipomenon Chapter 17.** David's purpose to build a temple, is rewarded by most ample promises: David's thanksgiving.

**1 Paralipomenon Chapter 18.** David's victories. His chief officers.

**1 Paralipomenon Chapter 19.** The Ammonites abuse David's ambassadors: both they and their confederates are overthrown.

**1 Paralipomenon Chapter 20.** Rabba is taken. Other victories over the Philistines.

**1 Paralipomenon Chapter 21.** David's sin in numbering the people is punished by a pestilence: which ceaseth upon his offering sacrifice in the thrashingfloor of Ornan.

**1 Paralipomenon Chapter 22.** David having prepared all necessaries, chargeth Solomon to build the temple and the princes to assist him.

**1 Paralipomenon Chapter 23.** David appointeth Solomon king. The distribution of the Levites and their offices.

**1 Paralipomenon Chapter 24.** The divisions of the priests into four and twenty courses, to serve in the temple: the chiefs of the Levites.

**1 Paralipomenon Chapter 25.** The number and divisions of the musicians.

**1 Paralipomenon Chapter 26.** The divisions of the porters. Offices of other Levites.

**1 Paralipomenon Chapter 27.** The twelve captains for every month; the twelve princes of the tribes.

David's several officers.

**1 Paralipomenon Chapter 28.** David's speech, in a solemn assembly: his exhortation to Solomon. He giveth him a pattern of the temple.

**1 Paralipomenon Chapter 29.** David by word and example encourageth the princes to contribute liberally to the building of the temple. His thanksgiving, prayer, and sacrifices: his death.

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## 1 Paralipomenon Chapter 1

### The genealogy of the patriarchs down to Abraham: The posterity of Abraham and of Esau.

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**1:1.** [Adam](#), Seth, Enos,  
Adam Seth Enos

**1:2.** Cainan, Malaleel, Jared,  
Cainan Malelehel Iared

**1:3.** Henoc, [Mathusale](#), Lamech,  
Enoch Matusale Lamech

**1:4.** [Noe](#), [Sem](#), [Cham](#), and Japheth.  
Noe Sem Ham et Iafeth

**1:5.** The sons of Japheth: Gomer, and [Magog](#), and [Madai](#), and [Javan](#), Thubal, Mosoch, Thiras.  
Filiis Iafeth Gomer Magog Madai et Iavan Thubal Mosoch Thiras

**1:6.** And the sons of Gomer: Ascenez, and Riphath, and Thogorma.  
Porro filii Gomer Aschenez et Rifath et Thogorma

**1:7.** And the sons of [Javan](#): [Elisa](#) and Tharsis, Cethim and [Dodanim](#).  
Filiis autem Iavan Elisa et Tharsis Cetthim et Dodanim

**1:8.** The sons of [Cham](#): [Chus](#), and [Mesrai](#), and Phut, and [Chanaan](#).  
Filiis Ham Chus et Mesraim Phut et Chanaan

**1:9.** And the sons of [Chus](#): Saba, and Hevila, Sabatha, and Regma, and Sabathaca. And the sons of Regma: [Saba](#), and Dadan.  
Filiis autem Chus Saba et Evila Sabatha et Rechma et Sabathaca porro filii Rechma Saba et Dadan

**1:10.** Now [Chus](#) begot [Nemrod](#): he began to be mighty upon earth.  
Chus autem genuit Nemrod iste coepit esse potens in terra

**1:11.** But [Mesraim](#) begot Ludim, and Anamim, and Laabim, and Nephtuim,  
Mesraim vero genuit Ludim et Anamim et Laabim et Nephtuim

**1:12.** Phetrusim also, and Casluim: from whom came the [Philistines](#), and Caphtorim.  
Phethrosim quoque et Chasluim de quibus egressi sunt Philisthim et Capthurim

**1:13.** And [Chanaan](#) begot [Sidon](#) his firstborn, and the [Hethite](#),  
Chanaan vero genuit Sidonem primogenitum et Heth

**1:14.** And the Jebusite, and the [Amorrhite](#), and the Gergesite,  
Iebuseum quoque et Amorreum et Gergeseum

**1:15.** And the Hevite, and the Aracite, and the Sinite,  
Evheumque et Aruceum et Asineum

**1:16.** And the Aradian, and the Samarite, and the [Hamathite](#).  
Aradium quoque et Samareum et Ematheum

**1:17.** The sons of [Sem](#): Elam and [Asur](#), and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch.

Filii Sem Aelam et Assur et Arfaxad et Lud et Aram et Us et Hul et Gothor et Mosoch

**1:18.** And Arphaxad begot Sale, and Sale begot Heber.

Arfaxad autem genuit Sala qui et ipse genuit Heber

**1:19.** And to Heber were born two sons, the **name** of the one was Phaleg, because in his days the earth was divided; and the **name** of his brother was Jectan.

Porro Heber nati sunt duo filii nomen uni Phaleg quia in diebus eius divisa est terra et nomen fratris eius lectan

**1:20.** And Jectan begot Elmodad, and Saleph, and Asarmoth, and Jare,

lectan autem genuit Helmodad et Saleph et Asermoth et Iare

**1:21.** And Adoram, and Usal, and Decla,

Aduram quoque et Uzal et Decla

**1:22.** And Hebal, and Abimael, and **Saba**,

Ebal etiam et Abimahel et Saba necnon

**1:23.** And **Ophir**, and Hevila, and Jobab. All these are the sons of Jectan.

Et Ophir et Evila et Iobab omnes isti filii lectan

**1:24.** **Sem**, Arphaxad, Sale,

Sem Arfaxad Sale

**1:25.** Heber, Phaleg, Ragau,

Heber Phaleg Raau

**1:26.** Serug, Nachor, Thare,

Serug Nahor Thare

**1:27.** **Abram**, this is **Abraham**.

Abram iste est Abraham

**1:28.** And the sons of **Abraham**, **Isaac** and **Ismahel**.

Filii autem Abraham Isaac et Ismahel

**1:29.** And these are the **generations** of them. The **firstborn** of **Ismahel**, Nabajoth, then **Cedar**, and Adbeel, and Mabsam,

Et hae generationes eorum primogenitus Ismahelis Nabaioth et Cedar et Adbeel et Mabsam

**1:30.** And Masma, and Duma, Massa, Hadad, and Thema,

Masma et Duma Massa Adad et Thema

**1:31.** Jetur, Naphis, Cedma: these are the sons of **Ismahel**.

Iathur Naphis Cedma hii sunt filii Ismahelis

**1:32.** And the sons of Cetura, **Abraham's concubine**, whom she bore: Zamran, Jecsan, Madan, **Madian**, Jesboc, and Sue. And the sons of Jecsan, **Saba**, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomin.

Filii autem Cetthurae concubinae Abraham quos genuit Zamram Iecsan Madan Madian Iesboc Sue porro filii Iecsan Saba et Dadan

**Concubine...** She was his lawful wife, but of an inferior degree.

**1:33.** And the sons of **Madian**: Epha, and Epher, and Henoah, and Abida, and Eldaa. All these are the sons of Cetura.

Filii autem Madian Epha et Apher et Enoch et Abida et Eldaa omnes hii filii Cetthurae

**1:34.** And **Abraham** begot **Isaac**: and his sons were **Esau** and **Israel**.

Generavit autem Abraham Isaac cuius fuerunt filii Esau et Israhel

**1:35.** The sons of **Esau**: Eliphaz, Rahuel, Jehus, Ihelom, and Core.

Filii Esau Eliphaz Rauhel Iaus Ialam Core

**1:36.** The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, and by Thamna, Amalec.  
Fili Eliphaz Theman Omer Sepphu Gethem Cenez Thamna Amalech

**1:37.** The sons of Rahuel: Nahath, Zara, Samma, Meza.  
Fili Rauhel Naath Zara Samma Maza

**1:38.** The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan.  
Fili Seir Lothan Sobal Sebeon Ana Dison Eser Disan

**1:39.** The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna.  
Fili Lothan Horri Humam soror autem Lothan fuit Thamna

**1:40.** The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The sons of Sebeon: Aia, and Ana. The son of Ana: Dison.  
Fili Sobal Alian et Manaath et Ebal et Sepphi et Onam filii Sebeon Aia et Ana filii Ana Dison

**1:41.** The sons of Dison: Hamram, and Eseban, and Jethran, and Charan.  
Fili Dison Amaran et Eseban et Iethran et Charan

**1:42.** The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran.  
Fili Eser Balaan et Zaban et Iacan filii Dison Us et Aran

**1:43.** Now these are the kings that reigned in the [land of Edom](#), before there was a king over the [children of Israel](#): Bale the son of Beor: and the [name](#) of his city was Denaba.  
Isti sunt reges qui imperaverunt in terra Edom antequam esset rex super filios Israhel Bale filius Beor et nomen civitatis eius Denaba

**1:44.** And Bale died, and Jobab the son of Zare of Bosra, reigned in his stead.  
Mortuus est autem Bale et regnavit pro eo Iobab filius Zare de Bosra

**1:45.** And when Jobab also was dead, Husam of the land of the Themanites reigned in his stead.  
Cumque et Iobab fuisset mortuus regnavit pro eo Husam de terra Themanorum

**1:46.** And Husam also died, and Adad the son of Badad reigned in his stead, and he defeated the [Madianites](#) in the land of [Moab](#): the [name](#) of his city was Avith.  
Obiit quoque et Husam et regnavit pro eo Adad filius Badad qui percussit Madian in terra Moab et nomen civitatis eius Avith

**1:47.** And when Adad also was dead, Semla of Masreca reigned in his stead.  
Cumque et Adad fuisset mortuus regnavit pro eo Semla de Masreca

**1:48.** Semla also died, and [Saul](#) of Rohoboth, which is near the river, reigned in his stead.  
Sed et Semla mortuus est et regnavit pro eo Saul de Rooboth quae iuxta amnem sita est

**1:49.** And when [Saul](#) was dead, Balanan the son of Achobor reigned in his stead.  
Mortuo quoque Saul regnavit pro eo Baalanan filius Achobor

**1:50.** He also died, and Adad reigned in his stead: and the [name](#) of his city was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab.  
Sed et hic mortuus est et regnavit pro eo Adad cuius urbis fuit nomen Phou et appellata est uxor eius Mehetabel filia Matred filiae Mezaab

**1:51.** And after the death of Adad, there began to be dukes in [Edom](#) instead of kings: duke Thamna, duke Alva, duke Jetheth,  
Adad autem mortuo duces pro regibus in Edom esse coeperunt dux Thamna dux Alva dux Ietheth

**1:52.** Duke Oolibama, duke Ela, duke Phinon,  
Dux Oolibama dux Hela dux Phinon

**1:53.** Duke Cenez, duke Theman, duke Mabsar,  
Dux Cenez dux Theman dux Mabsar

**1:54.** Duke Magdiel, duke Hiram. These are the dukes of [Edom](#).  
Dux Magdihel dux Iram hii duces Edom

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## 1 Paralipomenon Chapter 2

### The twelve tribes of Israel. The genealogy of Juda down to David. Other genealogies of the tribe of Juda.

---

**2:1.** And these are the sons of **Israel**: **Ruben**, **Simeon**, **Levi**, **Juda**, **Issachar**, and **Zabulon**,  
 Filii autem Israhel Ruben Symeon Levi Iuda Isachar et Zabulon

**2:2.** **Dan**, **Joseph**, **Benjamin**, **Nephtali**, **Gad**, and **Aser**.  
 Dan Ioseph Benjamin Nephtali Gad Aser

**2:3.** The sons of **Juda**: Her, Onan and Sela. These three were born to him of the **Chanaanitess** the daughter of Sue. And Her the **firstborn** of **Juda**, was **wicked** in the sight of the **Lord**, and he slew him.  
 Filii Iuda Her Aunan Sela tres nati sunt ei de filia Sue Chananitidis fuit autem Her primogenitus Iuda malus coram Domino et occidit eum

**2:4.** And Tamar his daughter in law bore him Phares and Zara. So all the sons of **Juda** were five.  
 Tamar autem nurus eius peperit ei Phares et Zara omnes ergo filii Iuda quinque

**2:5.** And the sons of Phares, were Hesron and Hamul.  
 Filii autem Phares Esrom et Hamul

**2:6.** And the sons also of Zare: Zamri, and Ethan, and Eman, and Chalchal, and Dara, five in all.  
 Filii quoque Zarae Zamri et Ethan et Eman Chalchal quoque et Darda simul quinque

**2:7.** And the sons of Charmi: Achar, who troubled **Israel**, and **sinned** by the theft of the **anathema**.  
 Filii Carmi Achar qui turbavit Israhel et peccavit in furto anathematis

**Achar...** Alias *Achan* (**Joshua 7**) -- Ibid. **The anathema...** The thing devoted or **accursed**, viz., the spoils of **Jericho**.

**2:8.** The sons of Ethan: Azarias,  
 Filii Ethan Azarias

**2:9.** And the sons of Hesron that were born to him: Jerameel, and Ram, and **Calubi**.  
 Filii autem Esrom qui nati sunt ei Ieremahel et Ram et Chalubi

**2:10.** And Ram begot Aminadab, and Aminadab begot Nahasson, prince of the **children of Juda**.  
 Porro Ram genuit Aminadab Aminadab autem genuit Naasson principem filiorum Iuda

**Ram...** He is commonly called Aram. But it is to be observed here, once for all, that it was a common thing among the **Hebrews** for the same persons to have different **names**: and that it is not impossible among so many proper **names**, as here occur in the first nine chapters of this book, that the transcribers of the ancient **Hebrew** copies may have made some slips in the orthography.

**2:11.** And Nahasson begot Salma, the father of Booz.  
 Naasson quoque genuit Salma de quo ortus est Boez

**2:12.** And Booz begot Obed, and Obed begot Isai.  
 Boez vero genuit Obed qui et ipse genuit Isai

**2:13.** And Isai begot Eliab his **firstborn**, the second Abinadab, the third Simmaa,  
 Isai autem genuit primogenitum Heliab secundum Abinadab tertium Samaa

**2:14.** The fourth, Nathanael, the fifth Raddai,  
 Quartum Nathanahel quintum Raddai

**2:15.** The sixth Asom, the seventh **David**.  
 Sextum Asom septimum David

**2:16.** And their sisters were Sarvia, and Abigail. The sons of Sarvia: [Abisai](#), Joab, and Asael, three.  
Quorum sorores fuerunt Sarvia et Abigail filii Sarviae Abisai Ioab et Asahel tres

**2:17.** And Abigail bore Amasa, whose father was Jether the [Ismahelite](#).  
Abigail autem genuit Amasa cuius pater fuit Iether Ismahelites

**2:18.** And [Caleb the son of Hesron](#) took a wife [named](#) Azuba, of whom he had Jerioth: and her sons were Jaser, and Sobab, and Ardon.  
Chaleb vero filius Esrom accepit uxorem nomine Azuba de qua genuit Ierioth fueruntque filii eius Iesar et Sobab et Ardon  
**Caleb...** Alias Calubi, [verse 9](#).

**2:19.** And when Azuba was dead, [Caleb took to wife](#) Ephrata: who bore him Hur.  
Cumque mortua fuisset Azuba accepit uxorem Chaleb Ephrath quae peperit ei Ur

**2:20.** And Hur begot Uri: and Uri begot Bezeleel.  
Porro Ur genuit Uri et Uri genuit Beselehel

**2:21.** And afterwards Hesron went in to the daughter of Machir the father of Galaad, and took her to wife when he was threescore years old: and she bore him Segub.  
Post haec ingressus est Esrom ad filiam Machir patris Galaad et accepit eam cum esset annorum sexaginta quae peperit ei Segub

**2:22.** And Segub begot Jair, and he had three and twenty cities in the land of Galaad.  
Sed et Segub genuit Iair et possedit viginti tres civitates in terra Galaad

**2:23.** And he took Gessur, and Aram the towns of Jair, and Canath, and the [villages](#) thereof, threescore cities. All these, the sons of Machir father of Galaad.  
Cepitque Gessur et Aram oppida Iair et Canath et viculos eius sexaginta civitatum omnes isti filii Machir patris Galaad

**2:24.** And when Hesron was dead, [Caleb](#) went in to [Ephrata](#). Hesron also had to wife Abia who bore him [Ashur](#) the father of Thecua.  
Cum autem mortuus esset Esrom ingressus est Chaleb ad Ephrata habuit quoque Esrom uxorem Abia quae peperit ei Assur patrem Thecua

**2:25.** And the sons of Jerameel the [firstborn](#) of Hesron, were Ram his [firstborn](#), and Buna, and Aram, and Asom, and Achia.  
Nati sunt autem filii Hieramehel primogeniti Esrom Ram primogenitus eius et Buna et Aran et Asom et Ahia

**2:26.** And Jerameel [married](#) another wife, [named](#) Atara, who was the mother of Onam.  
Duxit quoque uxorem alteram Hieramehel nomine Atara quae fuit mater Onam

**2:27.** And the sons of Ram the [firstborn](#) of Jerameel, were Moos, Jamin, and Achar.  
Sed et filii Ram primogeniti Hieramehel fuerunt Moos et Iamin et Achar

**2:28.** And Onam had sons Semei, and Jada. And the sons of Semei: Nadab, and Abisur.  
Onam autem habuit filios Semmei et Iada filii autem Semmei Nadab et Abisur

**2:29.** And the [name](#) of Abisur's wife was Abihail, who bore him Ahobban, and Molid.  
Nomen vero uxoris Abisur Abiail quae peperit Ahobban et Molid

**2:30.** And the sons of Nadab were Saled and Apphaim. And Saled died without children.  
Filii autem Nadab fuerunt Saled et Apphaim mortuus est autem Saled absque liberis

**2:31.** But the son of Apphaim was Jesi: and Jesi begot Sesan. And Sesan begot Oholai.  
Filius vero Apphaim Iesi qui Iesi genuit Sesan porro Sesan genuit Oholi

**2:32.** And the sons of Jada the brother of Semei: Jether and [Jonathan](#). And Jether also died without children.  
Filii autem Iada fratris Semmei Iether et Ionathan sed et Iether mortuus est absque liberis

**2:33.** But [Jonathan](#) begot Phaleth, and Ziza. These were the sons of Jerameel.  
Porro Ionathan genuit Phaleth et Ziza isti fuerunt filii Hieramehel

**2:34.** And Sesan had no sons, but daughters and a servant an [Egyptian](#), named Jeraa.  
Sesan autem non habuit filios sed filias et servum aegyptium nomine Ieraa

**2:35.** And he gave him his daughter to wife: and she bore him Ethei.  
Deditque ei filiam suam uxorem quae peperit ei Eththei

**2:36.** And Ethei begot [Nathan](#), and [Nathan](#) begot Zabad.  
Eththei autem genuit Nathan et Nathan genuit Zabad

**2:37.** And Zabad begot Ophlal, and Ophlal begot Obed.  
Zabad quoque genuit Ophlal et Ophlal genuit Obed

**2:38.** Obed begot [Jehu](#), [Jehu](#) begot Azarias.  
Obed genuit Ieu Ieu genuit Azariam

**2:39.** Azarias begot Helles, and Helles begot Elasa.  
Azarias genuit Helles Helles genuit Elasa

**2:40.** Elasa begot Sisamoi, Sisamoi begot Sellum,  
Elasa genuit Sisamoi Sisamoi genuit Sellum

**2:41.** Sellum begot Icamia, and Icamia begot Elisama.  
Sellum genuit Icamian Icamian genuit Elisama

**2:42.** Now the sons of [Caleb the brother of Jerameel](#) were Mesa his [firstborn](#), who was the father of Siph: and the sons of Maresa father of [Hebron](#).  
Filiis autem Chaleb fratris Hieramehel Mosa primogenitus eius ipse est pater Ziph et filii Maresa patris Hebron

**2:43.** And the sons of [Hebron](#), Core, and Thaphua, and Recem, and Samma.  
Porro filii Hebron Core et Thapphu et Recem et Samma

**2:44.** And Samma begot Raham, the father of Jercaam, and Recem begot Sammai.  
Samma autem genuit Raam patrem Iercaam et Recem genuit Semmei

**2:45.** The son of Sammai, Maon: and Maon the father of Bethsur.  
Filius Semmei Maon et Maon pater Bethsur

**2:46.** And Epha the [concubine](#) of [Caleb](#) bore Haran, and Mosa, and Gezez. And Haran begot Gezez.  
Epha autem concubina Chaleb peperit Arran et Musa et Gezez porro Arran genuit Gezez

**2:47.** And the sons of Jahaddai, Rogom, and Joathan, and Gesan, and Phalet, and Epha, and Saaph.  
Filiis Iadai Regom et Iotham et Gesum et Phaleth et Epha et Saaph

**2:48.** And Maacha the [concubine](#) of [Caleb](#) bore Saber, and Tharana.  
Concubina Chaleb Maacha peperit Saber et Tharana

**2:49.** And Saaph the father of Madmena begot Sue the father of Machbena, and the father of Gabaa. And the daughter of [Caleb](#) was Achsa.  
Genuit autem Saaph pater Madmena Sue patrem Machbena et patrem Gabaa filia vero Chaleb fuit Achsa

**2:50.** These were the sons of [Caleb](#), the son of Hur the [firstborn](#) of Ephrata, Sobal the father of Cariathiarim.  
Hii erant filii Chaleb filii Ur primogeniti Ephrata Sobal pater Cariathiarim

**2:51.** Salma the father of Bethlehem, Hariph the father of Bethgader.  
Salma pater Bethleem Ariph pater Bethgader

**2:52.** And Sobal the father of Cariathiarim had sons: he that saw half of the places of rest.  
Fuerunt autem filii Sobal patris Cariathiarim qui videbat dimidium requietionum

**He that saw, etc...** The [Latin](#) interpreter seems to have given us here, instead of the proper [names](#), the meaning of those [names](#) in the [Hebrew](#). He has done in like manner, [verse 55](#).

**2:53.** And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maserites. Of them came the Saraites, and Esthaolites.

Et de cognatione Cariathiarim Iethrei et Apphutei et Sematheï et Maserei ex his egressi sunt Saraitae et Esthaolitae

**2:54.** The sons of Salma, Bethlehem, and Netophathi, the crowns of the house of Joab, and half of the place of rest of Sarai.

Filii Salma Bethleem et Netophathi coronae domus Ioab et dimidium requietionis Sarai

**2:55.** And the families of the scribes that dwell in Jabes, singing and making melody, and abiding in tents. These are the Cinites, who came of Calor (Chamath) father of the house of Rechab.

Cognitiones quoque scribarum habitantium in Iabis canentes atque resonantes et in tabernaculis commorantes hii sunt Cinei qui venerunt de calore patris domus Rechab

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## 1 Paralipomenon Chapter 3

### The genealogy of the house of David.

---

**3:1.** Now these were the sons of [David](#) that were born to him in [Hebron](#): the [firstborn](#) Amnon of Achinoam the Jezrahelitess, the second Daniel of Abigail the Carmelitess.

David vero hos habuit filios qui ei nati sunt in Hebron primogenitum Amnon ex Achinaam Iezrahelitide secundum Danihel de Abigail Carmelitide

**3:2.** The third [Absalom](#) the son of Maacha the daughter of Tolmai king of Gessur, the fourth [Adonias](#) the son of [Aggith](#),

Tertium Absalom filium Maacha filiae Tholmei regis Gessur quartum Adoniam filium Aggith

**3:3.** The fifth Saphatias of Abital, the sixth Jethrahem of Eglā his wife.

Quintum Saphatiam ex Abital sextum Iethraam de Eglā uxore sua

**3:4.** So six sons were born to him in [Hebron](#), where he reigned seven years and six months. And in [Jerusalem](#) he reigned three and thirty years.

Sex ergo nati sunt ei in Hebron ubi regnavit septem annis et sex mensibus triginta autem et tribus annis regnavit in Hierusalem

**3:5.** And these sons were born to him in [Jerusalem](#): Simmaa, and Sobab, and [Nathan](#), and [Solomon](#), four of Bethsabee the daughter of Ammiel.

Porro in Hierusalem nati sunt ei filii Samaa et Sobab et Nathan et Salomon quattuor de Bethsabee filia Amihel

**3:6.** Jebaar also and Elisama,  
Iebaar quoque et Elisama

**3:7.** And Eliphaeth, and Noge, and Nepheg, and Japhia,  
Et Eliphalet et Noge et Napheg et Iaphie

**3:8.** And Elisama, and Eliada, and Elipheleth, nine:  
Necnon Elisama et Heliade et Eliphalet novem

**3:9.** All these the sons of [David](#), beside the sons of the [concubines](#): and they had a sister Thamar.  
Omnes hii filii David absque filiis concubinarum habuerunt sororem Thamar

**The concubines...** The inferior wives.

**3:10.** And [Solomon's](#) son was Roboam: whose son Abia begot Asa. And his son was Josaphat,  
Filius autem Salomonis Roboam cuius Abia filius genuit Asa de hoc quoque natus est Iosaphat

**3:11.** The father of Joram: and Joram begot Ochozias, of whom was born Joas:  
Pater Ioram qui Ioram genuit Ohoziam ex quo ortus est Ioas

**3:12.** And his son Amasias begot Azarias. And Joathan the son of Azarias  
Et huius Amasias filius genuit Azariam porro Azariae filius Ioatham

**3:13.** Begot [Achaz](#), the father of [Ezechias](#), of whom was born [Manasses](#).  
Procreavit Achaz patrem Ezechiae de quo natus est Manasses

**3:14.** And [Manasses](#) begot Amon the father of Josias.  
Sed et Manasses genuit Amon patrem Iosiae

**3:15.** And the sons of Josias were, the [firstborn](#) Johanan, the second Joakim, the third Sedecias, the fourth Sellum.

Filii autem Iosiae fuerunt primogenitus Iohanan secundus Ioacim tertius Sedecias quartus Sellum

**3:16.** Of Joakim was born Jechonias, and Sedecias.

De Ioacim natus est Iechonias et Sedecias

**3:17.** The sons of Jechonias were Asir, Salathiel,

Filii Iechoniae fuerunt Asir Salathiel

**3:18.** Melchiram, Phadaia, Senneser and Jecemia, Sama, and Nadabia.

Melchiram Phadaia Sennaser et Iecemia Sama et Nadabia

**3:19.** Of Phadaia were born Zorobabel and Semei. Zorobabel begot Mosollam, Hananias, and Salomith their sister:

De Phadaia orti sunt Zorobabel et Semei Zorobabel genuit Mosollam Ananiam et Salomith sororem eorum

**3:20.** Hasaba also, and Ohol, and Barachias, and Hasadias, Josabhesed, five.

Asabamque et Ohol et Barachiam et Asadium Iosabesed quinque

**3:21.** And the son of Hananias was Phaltias the father of Jeseias, whose son was Raphaia. And his son was Arnan, of whom was born Obdia, whose son was Sechenias.

Filius autem Ananiae Phaltias pater Ieseiae cuius filius Raphaia huius quoque filius Arnam de quo natus est Obdia cuius filius fuit Sechenia

**3:22.** The son of Sechenias was Semeia, whose sons were Hattus, and Jegaal, and Baria, and Naaria, and Saphat, six in number.

Filius Secheniae Semeia cuius filii Attus et Iegal et Baria et Naaria et Saphat sex numero

**Six...** Counting the father in the number.

**3:23.** The sons of Naaria, Elioenai, and **Ezechias**, and Ezricam, three.

Filii Naariae Helioenai et Ezechias et Ezricam tres

**3:24.** The sons of Elioenai, Oduia, and Eliasub, and Pheleia, and Accub, and Iohanan, and Dalaia, and Anani, seven.

Filii Helioenai Oduia et Heliasub et Pheleia et Accub et Iohanan et Dalaia et Anani septem

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## 1 Paralipomenon Chapter 4

### Other genealogies of Juda and Simeon, and their victories.

---

**4:1.** The sons of [Juda](#): Phares, Hesron, and Charmi and Hur, and Sobal.

Filii Iuda Phares Esrom et Carmi et Ur et Subal

**4:2.** And Raia the son of Sobal begot Jahath, of whom were born Ahumai, and Laad. These are the [families](#) of Sarathi.

Reaia vero filius Subal genuit Ieth de quo nati sunt Ahimai et Laed hae cognationes Sarathi

**4:3.** And this is the posterity of Etam: Jezrahel, and Jesema, And Jedebos: and the [name](#) of their sister was Asalelphuni.

Ista quoque stirps Hetam Iezrahel et Iesema et Iedebos nomenque sororis eorum Asalelphuni

**4:4.** And Phanuel the father of Gedor, and Ezar the father of Hosa, these are the sons of Hur the [firstborn](#) of Ephratha the father of Bethlehem.

Phunihel autem pater Gedor et Ezer pater Osa isti sunt filii Ur primogeniti Ephrata patris Bethleem

**4:5.** And [Assur](#) the father of Thecua had two wives, Halaa and Naara:

Asur vero patris Thecuae erant duae uxores Halaa et Naara

**4:6.** And Naara bore him Ozam, and Hopher, and Themani, and Ahasthari: these are the sons of Naara.

Peperit autem ei Naara Oozam et Epher et Themani et Asthari isti sunt filii Naara

**4:7.** And the sons of Halaa, Sereth, Isaar, and Ethnan.

Porro filii Halaa Sereth Isaar et Ethnan

**4:8.** And Cos begot Anob, and Soboba, and the kindred of Aharehel the son of Arum.

Cos autem genuit Anob et Sobaba et cognationem Aral filii Arum

**4:9.** And Jabes was more honourable than any of his brethren, and his mother called his [name](#) Jabes, saying: Because I bore him with sorrow.

Fuit autem Iabes inclitus prae fratribus suis et mater eius vocavit nomen illius Iabes dicens quia peperit eum in dolore

**Jabes...** That is, sorrowful.

**4:10.** And Jabes called upon the [God](#) of [Israel](#), saying: If [blessing](#) thou wilt [bless](#) me, and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by [evil](#). And [God](#) granted him the things he [prayed](#) for.

Invocavit vero Iabes Deum Israhel dicens si benedicens benedixeris mihi et dilataveris terminos meos et fuerit manus tua mecum et feceris me a malitia non opprimi et praestitit Deus quae precatus est

**4:11.** And [Caleb the brother of Sua](#) begot Mahir, who was the father of Esthon.

Chaleb autem frater Suaa genuit Machir qui fuit pater Esthon

**4:12.** And Esthon begot Bethrapha, and Phesse, and Tehinna father of the city of Naas: these are the [men](#) of Recha.

Porro Esthon genuit Bethrapha et Phesse et Thena patrem urbis Naas hii sunt viri Recha

**4:13.** And the sons of Cenez were Othoniel, and Saraia. And the sons of Othoniel, Hathath, and Maonathi.

Filii autem Cenez Othonihel et Saraia porro filii Othonihel Athath

**4:14.** Maonathi begot Ophra, and Saraia begot Joab the father of the Valley of artificers: for artificers were there.

Et Maonathi genuit Ophra Saraias autem genuit Ioab patrem vallis Artificum ibi quippe artifices erant

**4:15.** And the sons of [Caleb the son of Jephone](#), were Hir, and Ela, and Naham. And the sons of Ela: Cenez.

Filii vero Chaleb filii Iephonne Hir et Hela et Nahem filiique Hela et Cenez

**4:16.** The sons also of Jaleleel: Ziph, and Zipha, Thiria and Asrael.

Filii quoque Iallelel Ziph et Zipha Thiria et Asrahel

**4:17.** And the sons of Esra, Jether, and Mered, and Epher, and Jalon, and he begot Mariam, and Sammai, and Jesba the father of Esthamo.

Et filii Ezra Iether et Mered et Epher et Ialon genuitque Mariam et Sammai et Iesba patrem Esthamo

**4:18.** And his wife Judaia, bore Jared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoë. And these are the sons of Bethia the daughter of [Pharao](#), whom Mered [took to wife](#).

Uxor quoque eius Iudaia peperit Iared patrem Gedor et Heber patrem Soccho et Hicuthiel patrem Zano hii autem filii Beththiae filiae Pharaonis quam accepit Mered

**4:19.** And the sons of his wife Odaia the sister of Naham the father of Celia, Garmi, and Esthamo, who was of Machathi.

Et filii uxoris Odaiae sororis Naham patris Ceila Garmi et Esthamo qui fuit de Machathi

**4:20.** The sons also of Simon, Amnon, and Rinna the son of Hanan, and Thilon. And the sons of Jesi Zoheth, and Benzoheth.

Filii quoque Simon Amnon et Rena filius Anan et Thilon et filii Iesi Zoeth et Benzoeth

**4:21.** The sons of Sela the son of [Juda](#): Her the father of Lecha, and Laada the father of Maresa, and the [families](#) of the house of them that wrought fine linen in the House of [oath](#).

Filii Sela filii Iuda Her pater Lecha et Laada pater Maresa et cognationes Domus operantium byssum in domo Iuramenti

**4:22.** And he that made the sun to stand, and the [men](#) of Lying, and Secure, and Burning, who were princes in [Moab](#), and who returned into Lahem. Now these are things of old.

Et Qui stare fecit solem virique Mendacii et Securus et Incendens qui principes fuerunt in Moab et qui reversi sunt in Leem haec autem verba vetera

**He that made, etc...** Viz., Joazim, the meaning of whose [name](#) in [Hebrew](#) is, he that made the sun to stand. In like manner the following [names](#), Lying (Chozeba), Secure (Joas), and Burning (Saraph), are substituted in place of the [Hebrew names](#) of the same signification.

**4:23.** These are the potters, and they dwelt in Plantations, and Hedges, with the king for his works, and they abode there.

Hii sunt figuli habitantes in plantationibus et in praesepibus apud regem in operibus eius commoratique sunt ibi

**Plantations and Hedges...** These are the proper [names](#) of the places where they dwelt. In [Hebrew](#) Atharim and Gadira.

**4:24.** The sons of [Simeon](#): Namuel and Jamin, Jarib, Zara, Saul:

Filii Symeon Namuhel et Iamin Jarib Zara Saul

**4:25.** Sellum his son, Mapsam his son, Masma his son.

Sellum filius eius Mabsam filius eius Masma filius eius

**4:26.** The sons of Masma: Hamuel his son, Zachur his son, Semei his son.

Filii Masma Amuhel filius eius Zacchur filius eius Semei filius eius

**4:27.** The sons of Semei were sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of [Juda](#).

Filii Semei sedecim et filiae sex fratres autem eius non habuerunt filios multos et universa cognatio non potuit adaequare summam filiorum Iuda

**4:28.** And they dwelt in [Bersabee](#), and Molada, and Hasarsuhal,

Habitaverunt autem in Bersabee et Molada et Asarsual

**4:29.** And in Bala, and in Asom, and in Tholad,

Et in Ballaa et in Asom et in Tholad

**4:30.** And in Bathuel, and in Horma, and in Siceleg,

Et in Bathuhel et in Orma et in Siceleg

**4:31.** And in Bethmarchaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities unto the reign of **David**.

Et in Bethmarchaboth et in Asarsusim et in Bethberai et in Saarim hae civitates eorum usque ad regem David

**4:32.** Their towns also were Etam, and Aen, Remmon, and Thochen, and Asan, five cities.

Villae quoque eorum Etham et Aen et Remmon et Thochen et Asan civitates quinque

**4:33.** And all their **villages** round about these cities as far as **Baal**. This was their habitation, and the distribution of their dwellings.

Et universi viculi eorum per circuitum civitatum istarum usque ad Baal haec est habitatio eorum et sedum distributio

**4:34.** And Mosabab and Jemlech, and Josaphat, the son of Amasias,

Masobab quoque et Iemlech et Iosa filius Amasiae

**4:35.** And Joel, and **Jehu** the son of Josabia the son of Saraia, the son of Asiel,

Et Iohel et Ieu filius Iosabiae filii Saraiae filii Asihel

**4:36.** And Elioenai, and Jacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and Banaia,

Et Helioenai et Iacoba et Isuaia et Asaia et Adihel et Isimihel et Banaia

**4:37.** Ziza also the son of Sephei the son of Allon the son of Idaia the son of Semri the son of Samaia.

Ziza quoque filius Sephei filii Allon filii Idaia filii Semri filii Samaia

**4:38.** These were **named** princes in their kindreds, and in the houses of their **families** were multiplied exceedingly.

Isti sunt nominati principes in cognationibus suis et in domo adfinitatum suarum multiplicati sunt vehementer

**4:39.** And they went forth to enter into Gador as far as to the east side of the valley, to seek pastures for their flocks.

Et profecti sunt ut ingrederentur in Gador usque ad orientem vallis et ut quaererent pascua gregibus suis

**4:40.** And they found fat pastures, and very **good**, and a country spacious, and quiet, and fruitful, in which some of the race of **Cham** had dwelt before.

Inveneruntque pascuas uberes et valde bonas et terram latissimam et quietam et fertilem in qua ante habitaverunt de stirpe Ham

**4:41.** And these whose **names** are written above, came in the days of **Ezechias** king of **Juda**: and they beat down their tents, and slew the inhabitants that were found there, and utterly destroyed them unto this day: and they dwelt in their place, because they found there fat pastures.

Hii ergo venerunt quos supra descripsimus nominatim in diebus Ezechiae regis Iuda et percusserunt tabernacula eorum et habitatores qui inventi fuerant ibi et deleverunt eos usque in praesentem diem habitaveruntque pro eis quoniam uberrimas ibidem pascuas reppererunt

**4:42.** Some also of the **children of Simeon**, five hundred **men**, went into mount Seir, having for their **captains** Phaltias and Naaria and Raphaia and Oziel the sons of Jesi:

De filiis quoque Symeon abierunt in montem Seir viri quingenti habentes principes Phaltiam et Nahariam et Raphaia et Ozihel filios Iesi

**4:43.** And they slew the remnant of the **Amalecites**, who had been able to escape, and they dwelt there in their stead unto this day.

Et percusserunt reliquias quae evadere potuerant Amalechitarum et habitaverunt ibi pro eis usque ad diem hanc

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## 1 Paralipomenon Chapter 5

### Genealogies of Ruben and Gad: their victories over the Agarites: their captivity.

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**5:1.** Now the sons of [Ruben](#) the [firstborn](#) of [Israel](#), (for he was his [firstborn](#): but forasmuch as he defiled his father's bed, his first birthright was given to the [sons of Joseph](#) the son of [Israel](#), and he was not accounted for the [firstborn](#).)

Filii quoque Ruben primogeniti Israhel ipse quippe fuit primogenitus eius sed cum violasset torum patris sui data sunt primogenita eius filiis Ioseph filii Israhel et non est ille reputatus in primogenitum

**5:2.** But of the race of [Juda](#), who was the strongest among his brethren, came the princes: but the first birthright was accounted to [Joseph](#).)

Porro Iudas qui erat fortissimus inter fratres suos de stirpe eius principes germinati sunt primogenita autem reputata sunt Ioseph

**Accounted to Joseph...** Viz., as to the double portion, which belonged to the [firstborn](#); but the princely dignity was given to [Juda](#), and the [priesthood](#) to [Levi](#).

**5:3.** The sons then of [Ruben](#) the [firstborn](#) of [Israel](#) were Enoch, and Phallu, Esron, and Charmi.

Filii ergo Ruben primogeniti Israhel Enoch et Phallu Esrom et Charmi

**5:4.** The sons of Joel: Samaia his son, Gog his son, Semei his son,

Filii Iohel Samaia filius eius Gog filius eius Semei filius eius

**5:5.** Micha his son, Reia his son, Baal his son,

Micha filius eius Reeia filius eius Baal filius eius

**5:6.** Beera his son, whom Thelgathphalnasar king of the [Assyrians](#) carried away captive, and he was prince in the [tribe of Ruben](#).

Beera filius eius quem captivum duxit Thelgathphalnasar rex Assyriorum et fuit princeps in tribu Ruben

**5:7.** And his brethren, and all his kindred, when they were numbered by their [families](#), had for princes Jehiel, and Zacharias.

Fratres autem eius et universa cognatio quando numerabantur per familias suas habuerunt principes Iehiel et Zacchariam

**5:8.** And Bala the son of Azaz, the son of Samma, the son of Joel, dwelt in Aroer as far as [Nebo](#), and Beelmeon.

Porro Bala filius Azaz filii Samma filii Iohel ipse habitavit in Aroer usque ad Nebo et Beelmeon

**5:9.** And eastward he had his habitation as far as the entrance of the [desert](#), and the river Euphrates. For they possessed a great number of cattle in the land of Galaad.

Contra orientalem quoque plagam habitavit usque ad introitum heremi et flumen Eufraten multum quippe iumentorum numerum possidebat in terra Galaad

**5:10.** And in the days of [Saul](#) they fought against the Agarites, and slew them, and dwelt in their tents in their stead, in all the country, that looketh to the east of Galaad.

In diebus autem Saul proeliati sunt contra Agareos et interfecerunt illos habitaveruntque pro eis in tabernaculis eorum in omni plaga quae respicit ad orientem Galaad

**5:11.** And the [children of Gad](#) dwelt over against them in the land of Basan, as far as Selcha:

Filii vero Gad e regione eorum habitaverunt in terra Basan usque Selcha

**5:12.** Johel the chief, and Saphan the second: and Janai, and Saphat in Basan.

Iohel in capite et Saphan secundus Ianai autem et Saphat in Basan

**5:13.** And their brethren according to the houses of their kindreds, were Michael and Mosollam, and Sebe, and Jorai, and Jacan, and Zie, and Heber, seven.

Fratres vero eorum secundum domos cognationum suarum Michahel et Mosollam et Sebe et Iori et Iachan et Zie et Heber septem

**5:14.** These were the sons of Abihail, the son of Huri, the son of Jara, the son of Galaad, the son of Michael, the son of Jesisi, the son of Jeddo, the son of Buz.

Hii filii Abiahil filii Uri filii Iaro filii Galaad filii Michahel filii Iesesi filii Ieddo filii Buz

**5:15.** And their brethren the sons of Abdiel, the son of Guni, chief of the house in their **families**,

Fratres quoque filii Abdihel filii Guni princeps domus in familiis suis

**5:16.** And they dwelt in Galaad, and in Basan and in the towns thereof, and in all the suburbs of Saron, unto the borders.

Et habitaverunt in Galaad et in Basan et in viculis eius et in cunctis suburbanis Saron usque ad terminos

**5:17.** All these were numbered in the days of Joathan king of **Juda**, and in the days of **Jeroboam** king of **Israel**.

Omnes hii numerati sunt in diebus Ioatham regis Iuda et in diebus Hieroboam regis Israhel

**5:18.** The **Sons of Ruben**, and of **Gad**, and of the **half tribe of Manasses**, fighting **men**, bearing shields, and swords, and bending the bow, and trained up to battles, four and forty thousand seven hundred and threescore that went out to **war**.

Filii Ruben et Gad et dimidia tribus Manasse viri bellatores scuta portantes et gladios et tendentes arcum eruditique ad proelia quadraginta quattuor milia et septingenti sexaginta procedentes ad pugnam

**5:19.** They fought against the Agarites: but the Itureans, and Naphis, and Nodab,

Dimicaverunt contra Agarenos Iturei vero et Naphei et Nodab

**5:20.** Gave them help. And the Agarites were delivered into their hands, and all that were with them, because they called upon **God** in the battle: and he heard them, because they had put their **faith** in him.

Praebuerunt eis auxilium traditique sunt in manus eorum Agareni et universi qui fuerant cum eis quia Deum invocaverunt cum proeliarentur et exaudivit eos eo quod credidissent in eum

**5:21.** And they took all that they possessed, of camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of **men** a hundred thousand **souls**.

Ceperuntque omnia quae possederant camelorum quinquaginta milia et ovium ducenta quinquaginta milia asinos duo milia et animas hominum centum milia

**5:22.** And many fell down slain: for it was the battle of the **Lord**. And they dwelt in their stead till the captivity.

Vulnerati autem multi corruerunt fuit enim bellum Domini habitaveruntque pro eis usque ad transmigrationem

**5:23.** And the **children of the half tribe of Manasses** possessed the land, from the borders of Basan unto Baal, Hermon, and Sanir, and **mount Hermon**, for their number was great.

Filii quoque dimidia tribus Manasse possederunt terram a finibus Basan usque Baalhermon et Sanir et montem Hermon ingens quippe numerus erat

**5:24.** And these were the heads of the house of their kindred, Epher, and Jesi, and Eliel, and Esriel, and **Jeremia**, and Odoia, and Jediel, most **valiant** and powerful **men**, and famous chiefs in their **families**.

Et hii fuerunt principes domus cognationis eorum Epher et Iesi et Helihel Ezrihel et Hieremia et Odoia et Iedihel viri fortissimi et potentes et nominati duces in familiis suis

**5:25.** But they forsook the **God** of their fathers, and went astray after the gods of the people of the land, whom **God** destroyed before them.

Reliquerunt autem Deum patrum suorum et fornicati sunt post deos populorum terrae quos abstulit Dominus coram eis

**5:26.** And the **God** of **Israel** stirred up the spirit of Phul king of the **Assyrians**. and the spirit of Thelgathphalnasar king of **Assur**: and he carried away **Ruben**, and **Gad**, and the **half tribe of Manasses**, and brought them to Lahela, and to **Habor**, and to Ara, and to the river of Gozan, unto this day.

Et suscitavit Deus Israhel spiritum Ful regis Assyriorum et spiritum Theglathphalnasar regis Assur et

transtulit Ruben et Gad et dimidium tribus Manasse et adduxit eos in Alae et Abor et Ara et fluvium Gozan usque ad diem hanc

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## 1 Paralipomenon Chapter 6

### The genealogies of Levi, and of Aaron: the cities of the Levites.

**6:1.** The sons of [Levi](#) were Gerson, Caath, and Merari.

Filii Levi Gersom Caath Merari

**6:2.** The Sons of Caath: Amram, Isaar, [Hebron](#), and Oziel.

Filii Caath Amram Isaar Hebron et Ozihel

**6:3.** The children of Amram: [Aaron](#), [Moses](#), and Mary. The Sons of [Aaron](#): Nadab and Abiu, [Eleazar](#) and Ithamar.

Filii Amram Aaron Moses et Maria filii Aaron Nadab et Abiu Eleazar et Ithamar

**6:4.** [Eleazar](#) begot Phinees, and Phinees begot Abisue,

Eleazar genuit Finees et Finees genuit Abisue

**6:5.** And Abisue begot Bocci, and Bocci begot Ozi.

Abisue vero genuit Bocci et Bocci genuit Ozi

**6:6.** Ozi begot Zariaias, and Zariaias begot Maraioth.

Ozi genuit Zariaiam et Zariaias genuit Meraioth

**6:7.** And Maraioth begot Amarias, and Amarias begot Achitob.

Porro Meraioth genuit Amariam et Amarias genuit Ahitob

**6:8.** Achitob begot Sadoc, and Sadoc begot [Achimaas](#).

Ahitob genuit Sadoc Sadoc genuit Achimaas

**6:9.** [Achimaas](#) begot Azarias, Azarias begot Johanan,

Achimaas genuit Azariam Azarias genuit Iohanan

**6:10.** Johanan begot Azarias. This is he that executed the [priestly office](#) in the house which [Solomon](#) built in [Jerusalem](#).

Iohanan genuit Azariam ipse est qui sacerdotio functus est in domo quam aedificavit Salomon in Hierusalem

**6:11.** And Azarias begot Amarias, and Amarias begot Achitob.

Genuit autem Azarias Amariam et Amarias genuit Ahitob

**6:12.** And Achitob begot Sadoc, and Sadoc begot Sellum,

Ahitob genuit Sadoc et Sadoc genuit Sellum

**6:13.** Sellum begot Helcias, and Helcias begot Azarias,

Sellum genuit Helciam et Helcias genuit Azariam

**6:14.** Azarias begot Saraias, and Saraias begot Josedec.

Azarias genuit Saraiam et Saraias genuit Iosedec

**6:15.** Now Josedec went out, when the [Lord](#) carried away [Juda](#), and [Jerusalem](#), by the hands of [Nabuchodonosor](#).

Porro Iosedec egressus est quando transtulit Dominus Iudam et Hierusalem per manus Nabuchodonosor

**6:16.** So the sons of [Levi](#) were Gerson, Caath, and Merari.

Filii ergo Levi Gersom Caath et Merari

**6:17.** And these are the [names](#) of the sons of Gerson: Lobni and Semei.

Et haec nomina filiorum Gersom Lobeni et Semei

**6:18.** The sons of Caath: Amram, and Isaar, and [Hebron](#), and Oziel.

Filii Caath Amram et Isaar et Hebron et Ozihel

**6:19.** The sons of Merari: Moholi and Musi. And these are the kindreds of [Levi](#) according to their [families](#).

Filii Merari Mooli et Musi hae autem cognationes Levi secundum familias eorum

**6:20.** Of Gerson: Lobni his son, Jahath his son, Zamma his son,

Gersom Lobeni filius eius Iaath filius eius Zamma filius eius

**6:21.** Joah his son, Addo his son, Zara his son, Jethrai his son.

Ioaa filius eius Addo filius eius Zara filius eius Iethrai filius eius

**6:22.** The sons of Caath, Aminadab his son, Core his son, Asir his son,

Filii Caath Aminadab filius eius Core filius eius Asir filius eius

**6:23.** Elcana his son, Abiasaph his son, Asir his son,

Helcana filius eius Abiasaph filius eius Asir filius eius

**6:24.** Thahath his son, Uriel his son, [Ozias](#) his son, [Saul](#) his son.

Thaath filius eius Urihel filius eius Ozias filius eius Saul filius eius

**6:25.** The sons of Elcana: Amasai, and Achimoth.

Filii Helcana Amasai et Ahimoth

**6:26.** And Elcana. The sons of Elcana: Sophai his son, Nahath his son,

Helcana filii Helcana Sophai filius eius Naath filius eius

**6:27.** Eliab his son, Jeroham his son, Elcana his son.

Heliab filius eius Hieroam filius eius Helcana filius eius

**6:28.** The sons of Samuel: the [firstborn](#) Vasseni, and Abia.

Filii Samuhel primogenitus Vasseni et Abia

**6:29.** And the sons of Merari, Moholi: Lobni his son, Semei his son, Oza his son,

Filii autem Merari Mooli Lobeni filius eius Semei filius eius Oza filius eius

**6:30.** Sammaa his son, Haggia his son, Asaia his son.

Samaa filius eius Aggia filius eius Asaia filius eius

**6:31.** These are they, whom [David](#) set over the singing [men](#) of the [house of the Lord](#), after that the [ark](#) was placed.

Isti sunt quos constituit David super cantores domus Domini ex quo conlocata est arca

**6:32.** And they ministered before the [tabernacle of the testimony](#), with singing, until [Solomon](#) built the [house of the Lord](#) in [Jerusalem](#), and they stood according to their order in the ministry.

Et ministrabant coram tabernaculo testimonii canentes donec aedificaret Salomon domum Domini in Hierusalem stabant autem iuxta ordinem suum in ministerio

**6:33.** And these are they that stood with their sons, of the sons of Caath, Hemam a singer, the son of Joel, the son of Sammuel,

Hii vero sunt qui adsistebant cum filiis suis de filiis Caath Heman cantor filius Iohel filii Samuhel

**6:34.** The son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu,

Filii Helcana filii Hieroam filii Helihel filii Thou

**6:35.** The son of Suph, the son of Elcana, the son of Mahath, the son of Amasai,

Filii Suph filii Helcana filii Maath filii Amasai

**6:36.** The son of Elcana, the son of Johel, the son of Azarias, the son of Sophonias,

Filii Helcana filii Iohel filii Azariae filii Sophoniae

**6:37.** The son of Thahath, the son of Asir, the son of Abiasaph, the son of [Core](#),

Filii Thaath filii Asir filii Abiasaph filii Core

**6:38.** The son of Isaar, the son of Caath, the son of [Levi](#), the son of [Israel](#).

Filii Isaar filii Caath filii Levi filii Israhel

**6:39.** And his brother Asaph, who stood on his right hand, Asaph the son of Barachias, the son of Samaa.

Et fratres eius Asaph qui stabat a dextris eius Asaph filius Barachiae filii Samaa

**6:40.** The son of Michael, the son of Basaia, the son of Melchia.

Filii Michahel filii Basiae filii Melchiae

**6:41.** The son of Athanai, the son of Zara, the son of Adaia.

Filii Athnai filii Zara filii Adaia

**6:42.** The son of Ethan, the son of Zamma, the son of Semei.

Filii Ethan filii Zamma filii Semei

**6:43.** The son of Jeth, the son of Gerson, the son of [Levi](#).

Filii Ieth filii Gersom filii Levi

**6:44.** And the sons of Merari their brethren, on the left hand, Ethan the son of Cusi, the son of Abdi, the son of Meloch,

Filii autem Merari fratres eorum ad sinistram Ethan filius Cusi filii Abdi filii Maloch

**6:45.** The son of Hasabia, the son of Amasai, the son of Helcias,

Filii Asabiae filii Amasiae filii Helciae

**6:46.** The son of Amasai, the son of Boni, the son of Somer,

Filii Amasai filii Bonni filii Somer

**6:47.** The son of Moholi, the son of Musi, the son of Merari, the son of [Levi](#).

Filii Mooli filii Musi filii Merari filii Levi

**6:48.** Their brethren also the [Levites](#), who were appointed for all the ministry of the [tabernacle of the house of the Lord](#).

Fratres quoque eorum Levitae qui ordinati sunt in cunctum ministerium tabernaculi domus Domini

**6:49.** But [Aaron](#) and his sons offered burnt [offerings](#) upon the [altar of holocausts](#), and upon the [altar of incense](#), for every work of the holy of holies: and to [pray](#) for [Israel](#) according to all that [Moses](#) the servant of [God](#) had commanded.

Aaron vero et filii eius adolebant incensum super altare holocausti et super altare thymiamatis in omne opus sancti sanctorum et ut precarentur pro Israhel iuxta omnia quae praecepit Moses servus Dei

**6:50.** And these are the sons of [Aaron](#): [Eleazar](#) his son, [Phinees](#) his son, [Abisue](#) his son,

Hii sunt autem filii Aaron Eleazar filius eius Finees filius eius Abisue filius eius

**6:51.** [Bocci](#) his son, [Ozi](#) his son, [Zarahia](#) his son,

Bocci filius eius Ozi filius eius Zarahia filius eius

**6:52.** [Meraioth](#) his son, [Amarias](#) his son, [Ahitob](#) his son,

Meraioth filius eius Amaria filius eius Ahitob filius eius

**6:53.** [Sadoc](#) his son, [Achimaas](#) his son.

Sadoc filius eius Achimaas filius eius

**6:54.** And these are their dwelling places by the towns and confines, to wit, of the sons of [Aaron](#), of the [families](#) of the Caathites: for they fell to them by lot.

Et haec habitacula eorum per vicos atque confinia filiorum scilicet Aaron iuxta cognationes Caathitarum ipsis enim sorte contigerat

**6:55.** And they gave them [Hebron](#) in the land of [Juda](#), and the suburbs thereof round about:

Dederunt igitur eis Hebron in terra Iuda et suburbana eius per circuitum

**6:56.** But the fields of the city, and the [villages](#) to [Caleb son of Jephone](#).

Agros autem civitatis et villas Chaleb filio Iephonne

**6:57.** And to the sons of [Aaron](#) they gave the cities for refuge [Hebron](#), and Lobna, and the suburbs thereof,

Porro filiis Aaron dederunt civitates ad confugiendum Hebron et Lobna et suburbana eius

**6:58.** And Jether and Esthemo, with their suburbs, and Helon, and Dabir with their suburbs:

Iether quoque et Esthmo cum suburbanis suis sed et Helon et Dabir cum suburbanis suis

**6:59.** Asan also, and Bethsames, with their suburbs.

Asan quoque et Bethsemes et suburbana eorum

**6:60.** And out of the [tribe of Benjamin](#): Gabee and its suburbs, Almath with its suburbs, [Anathoth](#) also with its suburbs: all their cities throughout their [families](#) were thirteen.

De tribu autem Benjamin Gabee et suburbana eius et Almath cum suburbanis suis Anathoth quoque cum suburbanis suis omnes civitates tredecim per cognationes suas

**6:61.** And to the sons of Caath that remained of their kindred they gave out of the [half tribe of Manasses](#) ten cities in possession.

Filiis autem Caath residuis de cognatione sua dederunt ex dimidia tribu Manasse in possessionem urbes decem

**6:62.** And to the sons of Gerson by their [families](#) out of the [tribe of Issachar](#), and out of the [tribe of Aser](#), and out of the [tribe of Nephtali](#), and out of the [tribe Manasses](#) in Basan, thirteen cities.

Porro filiis Gersom per cognationes suas de tribu Isachar et de tribu Aser et de tribu Nephtali et de tribu Manasse in Basan urbes tredecim

**6:63.** And to the sons of Merari by their [families](#) out of the [tribe of Ruben](#), and out of the [tribe of Gad](#), and out of the [tribe of Zabulon](#), they gave by lot twelve cities.

Filiis autem Merari per cognationes suas de tribu Ruben et de tribu Gad et de tribu Zabulon dederunt sorte civitates duodecim

**6:64.** And the [children of Israel](#) gave to the [Levites](#) the cities, and their suburbs.

Dederunt quoque filii Israhel Levitis civitates et suburbana earum

**6:65.** And they gave them by lot, out of the [tribe of the sons of Juda](#), and out of the [tribe of the sons of Simeon](#), and out of the [tribe of the sons of Benjamin](#), these cities which they called by their [names](#).

Dederuntque per sortem ex tribu filiorum Iuda et ex tribu filiorum Symeon et ex tribu filiorum Benjamin urbes has quas vocaverunt nominibus suis

**6:66.** And to them that were of the kindred of the sons of Caath, and the cities in their borders were of the tribe of Ephraim.

Et his qui erant ex cognatione filiorum Caath fueruntque civitates in terminis eorum de tribu Ephraim

**6:67.** And they gave the cities of refuge [Sichem](#) with its suburbs in mount Ephraim, and Gazer with its suburbs,

Dederunt ergo eis urbes ad confugiendum Sychem cum suburbanis suis in monte Ephraim et Gazer cum suburbanis suis

**6:68.** Jecmaan also with its suburbs, and Beth-horon in like manner,

Hicmaam quoque cum suburbanis suis et Bethoron similiter

**6:69.** Helon also with its suburbs, and Gethremmon in like manner,

Necnon et Helon cum suburbanis suis et Gethremmon in eundem modum

**6:70.** And out of the [half tribe of Manasses](#), Aner and its suburbs, Baalam and its suburbs, to wit, to them that were left of the [family](#) of the sons of Caath.

Porro ex dimidia tribu Manasse Aner et suburbana eius Balaam et suburbana eius his videlicet qui de cognatione filiorum Caath reliqui erant

**6:71.** And to the sons of Gersom, out the kindred of the [half tribe of Manasses](#), Gaulon, in Basan, and its suburbs, and Astharoth with its suburbs.

Filiis autem Gersom de cognatione dimidia tribus Manasse Gaulon in Basan et suburbana eius et Astharoth

cum suburbanis suis

**6:72.** Out of the [tribe of Issachar](#), [Cedes](#) and its suburbs, and Dabereth with its suburbs;  
De tribu Isachar Cedes et suburbana eius et Dabereth cum suburbanis suis

**6:73.** Ramoth also and its suburbs, and Anem with its suburbs.  
Ramoth quoque et suburbana illius et Anem cum suburbanis suis

**6:74.** And out of the [tribe of Aser](#): Masal with its suburbs, and Abdon in like manner;  
De tribu vero Aser Masal cum suburbanis suis et Abdon similiter

**6:75.** Hucac also and its suburbs, and Rohol with its suburbs.  
Acac quoque et suburbana eius et Roob cum suburbanis suis

**6:76.** And out of the [tribe of Nephtali](#), [Cedes in Galilee](#) and its suburbs, Hamon with its suburbs, and Cariathaim, and its suburbs.  
Porro de tribu Nephthali Cedes in Galilea et suburbana eius Amon cum suburbanis suis et Cariathaim et suburbana eius

**6:77.** And to the sons of Merari that remained: out of the [tribe of Zabulon](#), Remmono and its suburbs, and [Thabor](#) with its suburbs.  
Filiis autem Merari residuis de tribu Zabulon Remmono et suburbana eius et Thabor cum suburbanis suis

**6:78.** Beyond the [Jordan](#) also over against [Jericho](#), on the east side of the [Jordan](#) and out of the [tribe of Ruben](#), Bosor in the [wilderness](#) with its suburbs, and Jassa with its suburbs;  
Trans Iordanem quoque ex adverso Hiericho contra orientem Iordanis de tribu Ruben Bosor in solitudine cum suburbanis suis et Iasa cum suburbanis suis

**6:79.** Cademoth also and its suburbs, and Mephaath with its suburbs;  
Cademoth quoque et suburbana eius et Miphaath cum suburbanis suis

**6:80.** Moreover also out of the [tribe of Gad](#), Ramoth in Galaad and its suburbs, and Manaim with its suburbs;  
Necnon de tribu Gad Ramoth in Galaad et suburbana eius et Manaim cum suburbanis suis

**6:81.** [Hesebon](#) also with its suburbs, and Jazer with its suburbs.  
Sed et Esbon cum suburbanis eius et Iezer cum suburbanis suis

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## 1 Paralipomenon Chapter 7

### Genealogies of Issachar, Benjamin, Nephtali, Manasses, Ephraim, and Aser.

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**7:1.** Now the sons of [Issachar](#) were Thola, and Phua, Jasub and Simeron, four.

Porro filii Isachar Thola et Phua Isub et Samaron quattuor

**7:2.** The sons of Thola: Ozi and Raphaia, and Jeriel, and Jemai, and Jebsem, and Samuel, chiefs of the houses of their kindreds. Of the posterity of Thola were numbered in the days of [David](#), two and twenty thousand six hundred most [valiant men](#).

Filii Thola Ozi et Raphaia et Ierihel et Iemai et Iebsem et Samuhel principes per domos cognationum suarum de stirpe Thola viri fortissimi numerati sunt in diebus David viginti duo milia sescenti

**7:3.** The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five all great [men](#).

Filii Ozi Iezraia de quo nati sunt Michahel et Obadia et Iohel et Iesia quinque omnes principes

**7:4.** And there were with them by their [families](#) and peoples, six and thirty thousand most [valiant men](#) ready for [war](#): for they had many wives and children.

Cumque eis per familias et populos suos accincti ad proelium viri fortissimi triginta sex milia multas enim habuere uxores et filios

**7:5.** Their brethren also throughout all the [house of Issachar](#), were numbered fourscore and seven thousand most [valiant men](#) for [war](#).

Fratresque eorum per omnem cognationem Isachar robustissimi ad pugnandum octoginta septem milia numerati sunt

**7:6.** The sons of [Benjamin](#) were Bela, and Bechor, and Jadihel, three.

Beniamin Bale et Bochor et Iadihel tres

**7:7.** The sons of Bela: Esbon, and Ozi, and Ozial, and Jerimoth and Urai, five chiefs of their [families](#), and most [valiant](#) warriors, and their number was twenty-two thousand and thirty-four.

Filii Bale Esbon et Ozi et Ozihel et Ierimoth et Urai quinque principes familiarum et ad pugnandum robustissimi numerus autem eorum viginti duo milia et triginta quattuor

**7:8.** And the sons of Bechor were Zamira, and Joas, and Eliezer, and Elioenai, and Amai, and Jerimoth, and Abia, and [Anathoth](#), and Almath: all these were the sons of Bechor.

Porro filii Bochor Zamira et Ioas et Eliezer et Helioenai et Amri et Ierimoth et Abia et Anathoth et Almathan omnes hii filii Bochor

**7:9.** And they were numbered by the [families](#), heads of their kindreds, most [valiant men](#) for [war](#), twenty thousand and two hundred.

Numerati sunt autem per familias suas principes cognationum ad bella fortissimi viginti milia et ducenti

**7:10.** And the son of Jadihel: Balan. And the sons of Balan: Jehus and Benjamin, and Aod, and Chanana, and Zethan and Tharsis, and Ahisahar.

Porro filii Iadihel Balan filii autem Balan Hieus et Beniamin et Ahoth et Chanana et Iothan et Tharsis et Haisaar

**7:11.** All these were sons of Jadihel, heads of their kindreds, most [valiant men](#), seventeen thousand and two hundred fifty to go out to [war](#).

Omnes hii filii Iadihel principes cognationum suarum viri fortissimi decem et septem milia et ducenti ad proelium procedentes

**7:12.** Sepham also and Hapham the sons of Hir: and Hasim the sons of Aher.  
Sephan quoque et Apham filii Hir et Asim filii Aer

**7:13.** And the sons of **Nephtali** were Jasiel, and Guni, and Jezer, and Sellum, sons of Bala.  
Filii autem Nephtali Iasihel et Guni et Asar et Sellum filii Balaa

**7:14.** And the son of **Manasses**, Ezriel: and his **concubine** the **Syrian** bore Machir the father of Galaad.  
Porro filius Manasse Esrihel concubinaque eius syra peperit Machir patrem Galaad

**7:15.** And Machir took wives for his sons Happhim, and Saphan: and he had a sister **named** Maacha: the **name** of the second was Salphaad, and Salphaad had daughters.  
Machir autem accepit uxores filiis suis Happhim et Sepham et habuit sororem nomine Maacha nomen autem secundi Salphaad nataeque sunt Salphaad filiae

**7:16.** And Maacha the wife of Machir bore a son, and she called his **name** Phares: and the **name** of his brother was Sares: and his sons were Ulam and Recem.  
Et peperit Maacha uxor Machir filium vocavitque nomen eius Phares porro nomen fratris eius Sares et filii eius Ulam et Recem

**7:17.** And the son of Ulam, Baden. These are the sons of Galaad, the son of Machir, the son of **Manasses**.  
Filius autem Ulam Badan hii sunt filii Galaad filii Machir filii Manasse

**7:18.** And his sister **named** Queen bore Goodlyman, and Abiezer, and Mohola.  
Soror autem eius Regina peperit virum Decorum et Abiezer et Moola

**7:19.** And the sons of Semida were Ahiu, and Sechem, and Leci and Aniam.  
Erant autem filii Semida Ahin et Sechem et Leci et Aniam

**7:20.** And the sons of Ephraim were Suthala, Bared his son, Thahath his son, Elada his son, Thahath his son, and his son Zabad,  
Filii autem Ephraim Suthala Bareth filius eius Thaath filius eius Elada filius eius Thaath filius eius et huius filius Zabad

**7:21.** And his son Suthala, and his son Ezer, and Elad: and the **men** of Geth born in the land slew them, because they came down to invade their possessions.  
Et huius filius Suthala et huius filius Ezer et Elad occiderunt autem eos viri Geth indigenae quia descenderant ut invaderent possessiones eorum

**7:22.** And Ephraim their father mourned many days, and his brethren came to comfort him.  
Luxit igitur Ephraim pater eorum multis diebus et venerunt fratres eius ut consolarentur eum

**7:23.** And he went in to his wife: and she conceived and bore a son, and he called his **name** Beria, because he was born when it went **evil** with his house:

Ingressusque est ad uxorem suam quae concepit et peperit filium et vocavit nomen eius Beria eo quod in malis domus eius ortus esset

**Beria...** This **name** signifies in **evil**, or in affliction.

**7:24.** And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozensara.  
Filia autem eius fuit Sara quae aedificavit Bethoron inferiorem et superiorem et Ozensara

**7:25.** And Rapha was his son, and Reseph, and Thale, of whom was born Thaan,  
Porro filius eius Rapha et Reseph et Thale de quo natus est Thaan

**7:26.** Who begot Laadan: and his son was Ammiud, who begot Elisama,  
Qui genuit Laadan huius quoque filius Ammiud genuit Elisama

**7:27.** Of whom was born Nun, who had **Josue** for his son.  
De quo ortus est Nun qui habuit filium Iosue

**7:28.** And their possessions and habitations were **Bethel** with her daughters, and eastward Noran, and westward Gazer and her daughters, **Sichem** also with her daughters, as far as Asa with her daughters.  
Possessio autem eorum et habitatio Bethel cum filiabus suis et contra orientem Noran ad occidentalem plagam Gazer et filiae eius Sychem quoque cum filiabus suis usque Aza et filias eius

**7:29.** And by the borders of the sons of **Manasses Bethsan** and her daughters, Thanach and her daughters, **Mageddo** and her daughters: Dor and her daughters: in these dwelt the children of **Joseph**, the son of **Israel**.

*Iuxta filios quoque Manasse Bethsan et filias eius Thanach et filias eius Mageddo et filias eius Dor et filias eius in his habitaverunt filii Ioseph filii Israhel*

**7:30.** The children of **Aser** were Jemna, and Jesua, and Jessui, and Baria, and Sara their sister.

*Filii Aser Iomna et Iesua et Isui et Baria et Sara soror eorum*

**7:31.** And the sons of Baria: Haber, and Melchiel: he is the father of Barsaith.

*Filii autem Baria Heber et Melchihel ipse est pater Barzaith*

**7:32.** And Heber begot Jephlat, and Somer, and Hotham, and Suaa their sister.

*Heber autem genuit Iephlat et Somer et Otham et Suaa sororem eorum*

**7:33.** The sons of Jephlat: Phosech, and Chamaal, and Asoth: these are the sons of Jephlat.

*Filii Iephlat Phosech et Chamaal et Asoth hii filii Iephlat*

**7:34.** And the sons of Somer: Ahi, and Roaga and Haba, and Aram.

*Porro filii Somer Ahi et Roaga et Iaba et Aram*

**7:35.** And the sons of Helem his brother: Supha, and Jemna, and Selles, and Amal.

*Filii autem Helem fratris eius Supha et Iemna et Selles et Amal*

**7:36.** The sons of Supha: Sue, Hernapher, and Sual, and Beri, and Jamra.

*Filii Supha Sue Arnaphed et Sual et Beri et Iamra*

**7:37.** Bosor and Hod, and Samma, and Salusa, and Jethran, and Bera.

*Bosor et Od et Samma et Salusa et Iethran et Bera*

**7:38.** The sons of Jether: Jephone, and Phaspha, and Ara.

*Filii Iether Iephonne et Phaspha et Ara*

**7:39.** And the sons of Olla: Aree, and Haniel, and Resia.

*Filii autem Olla Aree et Anihel et Resia*

**7:40.** All these were sons of **Aser**, heads of their **families**, choice and most **valiant captains** of **captains**: and the number of them that were of the age that was fit for **war**, was six and twenty thousand.

*Omnes hii filii Aser principes cognationum electi atque fortissimi duces ducum numerus autem eorum aetatis quae apta esset ad bellum viginti sex milia*

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## 1 Paralipomenon Chapter 8

### The posterity of Benjamin is further declared down to Saul. His issue.

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**8:1.** Now Benjamin begot Bale his firstborn, Asbel the second, Ahara the third,  
Beniamin autem genuit Bale primogenitum suum Asbal secundum Ohora tertium

**8:2.** Nohaa the fourth, and Rapha the fifth.  
Nuaha quartum et Rapha quintum

**8:3.** And the sons of Bale were Addar, and Gera, and Abiud,  
Fueruntque filii Bale Addaor et Gera et Abiud

**8:4.** And Abisue, and Naaman, and Ahoë,  
Abisue quoque et Neman et Ahoë

**8:5.** And Gera, and Sephuphan, and Huram.  
Sed et Gera et Sephuphan et Uram

**8:6.** These are the sons of Abed, heads of families that dwelt in Gabaa, who were removed into Manahath.  
Hii sunt filii Aod principes cognationum habitantium in Gabaa qui translati sunt in Manath

**8:7.** And Naaman, and Achia, and Gera he removed them, and begot Oza, and Ahiud.  
Nooman autem et Achia et Gera ipse transtulit eos et genuit Oza et Ahiud

**8:8.** And Saharim begot in the land of Moab, after he sent away Husim and Bara his wives.  
Porro Saarim genuit in regione Moab postquam dimisit Usim et Bara uxores suas

**8:9.** And he begot of Hodes his wife Jobab, and Sebia, and Mosa, and Molchom,  
Genuit autem de Edes uxore sua Iobab et Sebia et Mosa et Molchom

**8:10.** And Jehus and Sechia, and Marma. These were his sons heads of their families.  
Iehus quoque et Sechia et Marma hii sunt filii eius principes in familiis suis

**8:11.** And Mehusim begot Abitob, and Elphaal.  
Meusim vero genuit Abitob et Elphaal

**8:12.** And the sons of Elphaal were Heber, and Misaam, and Samad: who built Ono, and Lod, and its daughters.  
Porro filii Elphaal Heber et Misaam et Samad hic aedificavit Ono et Lod et filias eius

**8:13.** And Baria, and Sama were heads of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth.  
Bara autem et Samma principes cognationum habitantium in Aialon hii fugaverunt habitatores Geth

**8:14.** And Ahio, and Sesac, and Jerimoth,  
Et Haio et Sesac et Ierimoth

**8:15.** And Zabadia, and Arod, and Heder,  
Et Zabadia et Arod et Eder

**8:16.** And Michael, and Jespha, and Joha, the sons of Baria.  
Michahel quoque et Iespha et Ioaa filii Baria

**8:17.** And Zabadia, and Mosollam, Hezeci, and Heber,

Et Zabadia et Mosollam et Ezeci et Heber

**8:18.** And Jesamari, and Jezlia, and Jobab, sons of Elphaal,  
Et Iesamari et Iezlia et Iobab filii Elphaal

**8:19.** And Jacim, and Zechri, and Zabdi,  
Et Iacim et Zechri et Zabdi

**8:20.** And Elioenai, and Selethai, and Elial,  
Et Helioenai et Selethai et Helihel

**8:21.** And Adaia, and Baraia, and Samareth, the sons of Semei.  
Et Adaia et Baraia et Samarath filii Semei

**8:22.** And Jespham, and Heber, and Eliel,  
Et Iesphan et Heber et Helihel

**8:23.** And Abdon, and Zechri, and Hanan,  
Et Abdon et Zechri et Hanan

**8:24.** And Hanania, and Elam, and [Anathothia](#).  
Et Anania et Ailam et Anathothia

**8:25.** And Jephdaia, and Phaniel the sons of Sesac.  
Et Iephdaia et Phanuhel filii Sesac

**8:26.** And Samsari, and Sohoria and Otholia,  
Et Samsari et Sooria et Otholia

**8:27.** And Jersia, and Elia, and Zechri, the sons of Jeroham.  
Et Iersia et Helia et Zechri filii Ieroam

**8:28.** These were the chief fathers, and heads of their [families](#) who dwelt in [Jerusalem](#).  
Hii patriarchae et cognationum principes qui habitaverunt in Hierusalem

**8:29.** And at Gabaon dwelt Abigabaon, and the [name](#) of his wife was Maacha:  
In Gabaon autem habitaverunt Abigabaon et nomen uxoris eius Maacha

**8:30.** And his [firstborn son](#) Abdon, and Sur, and Cis, and [Baal](#), and Nadab,  
Filiusque eius primogenitus Abdon et Sur et Cis et Baal et Nadab

**8:31.** And Gedor, and Ahio, and Zacher, and Macelloth:  
Gedor quoque et Ahio et Zacher

**8:32.** And Macelloth begot Samaa: and they dwelt over against their brethren in [Jerusalem](#) with their  
brethren.  
Et Macelloth genuit Samaa habitaveruntque ex adverso fratrum suorum in Hierusalem cum fratribus suis

**8:33.** And Ner begot Cis and Cis begot [Saul](#). And [Saul](#) begot [Jonathan](#) and Melchisua, and Abinadab, and  
Esbaal.  
Ner autem genuit Cis et Cis genuit Saul porro Saul genuit Ionathan et Melchisuae et Abinadab et Esbaal  
**Esbaal...** Alias Isboseth.

**8:34.** And the son of [Jonathan](#) was Meribbaal: and Meribbaal begot Micha.  
Filius autem Ionathan Meribbaal et Meribbaal genuit Micha  
**Meribbaal...** Alias Miphiboseth. [2 Samuel 4:4](#).

**8:35.** And the sons of Micha were Phithon, and Melech, and Tharaa, and Ahaz.  
Filii Micha Phithon et Melech et Thara et Ahaz

**8:36.** And Ahaz begot Joada: and Joada begot Alamath, and Azmoth, and Zamri: and Zamri begot Mosa,  
Et Ahaz genuit Ioada et Ioada genuit Almoth et Azmoth et Zamari porro Zamari genuit Mosa

**8:37.** And Mosa begot Banaa, whose son was Rapha, of whom was born Elasa, who begot Asel.

Et Mosa genuit Baana cuius filius fuit Rapha de quo ortus est Elasa qui genuit Asel

**8:38.** And Asel had six sons whose **names** were Ezricam, Bochrus, Ismahel, Saris, Obdia, and Hanan. All these were the sons of Asel.

Porro Asel sex filii fuere his nominibus Ezricam Bochrus Ismahel Saria Abadia Anan omnes hii filii Asel

**8:39.** And the sons of Esec, his brother, were Ulam the **firstborn**, and Jehus the second, and Eliphalet the third.

Filii autem Esec fratris eius Ulam primogenitus et Us secundus et Eliphalet tertius

**8:40.** And the sons of Ulam were most **valiant men**, and archers of great strength: and they had many sons and grandsons, even to a hundred and fifty. All these were **children of Benjamin**.

Fueruntque filii Ulam viri robustissimi et magno robore tendentes arcum et multos habentes filios ac nepotes usque ad centum quinquaginta omnes hii filii Benjamin

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## 1 Paralipomenon Chapter 9

### The Israelites, priests, and Levites, who first dwelt in Jerusalem after the captivity. A repetition of the genealogy of Saul.

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**9:1.** And all [Israel](#) was numbered: and the sum of them was written in the book of the kings of [Israel](#), and [Juda](#): and they were carried away to [Babylon](#) for their transgression.

Universus ergo Israhel dinumeratus est et summa eorum scripta est in libro regum Israhel et Iuda translaticque sunt in Babylonem propter delictum suum

**9:2.** Now the first that dwelt in their possessions, and in their cities, were the [Israelites](#), and the [priests](#), and the [Levites](#), and the [Nathineans](#).

Qui autem habitaverunt primi in possessionibus et in urbibus suis Israhel et sacerdotes Levitae et Nathinnei

**Nathineans...** These were the posterity of the Gabaonites, whose office was to bring wood, water, etc., for the service of the [temple](#).

**9:3.** And in [Jerusalem](#) dwelt of the [children of Juda](#), and of the [children of Benjamin](#), and of the children of Ephraim, and of [Manasses](#).

Commorati sunt in Hierusalem de filiis Iuda et de filiis Beniamin de filiis quoque Ephraim et Manasse

**9:4.** Othei the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni of the sons of Phares the son of [Juda](#).

Othei filius Amiud filius Emri filii Omrai filii Bonni de filiis Phares filii Iuda

**9:5.** And of Siloni: Asaia the [firstborn](#), and his sons.

Et de Siloni Asaia primogenitus et filii eius

**9:6.** And of the sons of Zara: Jehuel and their brethren, six hundred and ninety.

De filiis autem Zara Ieuhel et fratres eorum sescenti nonaginta

**9:7.** And of the sons of [Benjamin](#): Salo the son of Mosollam, the son of Oduia, the son of Asana:

Porro de filiis Beniamin Salo filius Mosollam filii Oduia filii Asana

**9:8.** And Jobania the son of Jeroham: and Ela the son of Ozi, the son of Mochori and Mosallam the son of Saphatias, the son of Rahuel, the son of Jebania:

Et Iobania filius Hieroam et Hela filius Ozi filii Mochori et Mosollam filius Saphatiae filii Rahuhel filii Iebaniae

**9:9.** And their brethren by their [families](#), nine hundred and fifty-six. All these were heads of their [families](#), by the houses of their fathers.

Et fratres eorum per familias suas nongenti quinquaginta sex omnes hii principes cognationum per domos patrum suorum

**9:10.** And of the [priests](#): Jedaia, Joiarib, and Jachin:

De sacerdotibus autem Iedaia Ioiarib et Iachin

**9:11.** And Azarias the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, [high priest](#) of the [house of God](#).

Azarias quoque filius Helciae filii Mosollam filii Sadoc filii Maraioth filii Ahitob pontifex domus Dei

**9:12.** And Adaias the son of Jeroham, the son of Phassur, the son of Melchias, and Maasai the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer.

Porro Adaias filius Hieroam filii Phasor filii Melchia et Masaia filius Adihel filii Iezra filii Mosollam filii Mosollamoth filii Emmer

**9:13.** And their brethren heads in their [families](#) a thousand seven hundred and threescore, very strong and

able [men](#) for the work of the ministry in the [house of God](#).

Fratres quoque eorum principes per familias suas mille septingenti sexaginta fortissimi robore ad faciendum opus ministerii in domo Dei

**9:14.** And of the [Levites](#): Semeia the son of Hassub the son of Ezricam, the son of Hasebia of the sons of Merari.

De Levitis autem Semeia filius Assub filii Ezricam filii Asebiu de filiis Merari

**9:15.** And Bacbacar the carpenter, and Galal, and Mathania the son of Micha, the son of Zechri the son of Asaph:

Bacbacar quoque carpentarius et Galal et Mathania filius Micha filii Zechri filii Asaph

**9:16.** And Obdia the son of Semeia, the son of Galal, the son of Idithum: and Barachia the son of Asa, the son of Elcana, who dwelt in the suburbs of Netophati.

Et Obdia filius Semeiae filii Galal filii Idithun et Barachia filius Asa filii Helcana qui habitavit in atriis Netophathi

**9:17.** And the porters were Sellum, and Accub, and Telmon, and Ahiman: and their brother Sellum was the prince,

Ianitores autem Sellum et Acub et Telmon et Ahiman et frater eorum Sellum princeps

**9:18.** Until that time, in the king's gate eastward, the [sons of Levi](#) waited by their turns.

Usque ad illud tempus in porta Regis ad orientem observabant per vices suas de filiis Levi

**9:19.** But Sellum the son of Core, the son of Abiasaph, the son of [Core](#), with his brethren and his father's house, the Corites were over the works of the service, keepers of the gates of the [tabernacle](#): and their [families](#) in turns were keepers of the entrance of the camp of the [Lord](#).

Sellum vero filius Core filii Abiasaph filii Core cum fratribus suis et domo patris sui hii sunt Coritae super opera ministerii custodes vestibulorum tabernaculi et familiae eorum per vices castrorum Domini custodientes introitum

**9:20.** And Phinees the son of [Eleazar](#), was their prince before the [Lord](#),

Finees autem filius Eleazar erat dux eorum coram Domino

**9:21.** And Zacharias the son of Mosollamia, was porter of the gate of the [tabernacle of the testimony](#):

Porro Zaccharias filius Mosollamia ianitor portae tabernaculi testimonii

**9:22.** All these that were chosen to be porters at the gates, were two hundred and twelve: they were registered in their proper towns: whom [David](#) and Samuel the seer appointed in their trust.

Omnes hii electi in ostiarios per portas ducenti duodecim et descripti in villis propriis quos constituerunt David et Samuhel videns in fide sua

**9:23.** As well them as their sons, to keep the gates of the [house of the Lord](#), and the [tabernacle](#) by their turns.

Tam ipsos quam filios eorum in ostiis domus Domini et in tabernaculo vicibus suis

**9:24.** In four quarters were the porters: that is to say, toward the east, and west, and north, and south.

Per quattuor ventos erant ostiarii id est ad orientem et ad occidentem ad aquilonem et ad austrum

**9:25.** And their brethren dwelt in [village](#), and came upon their [sabbath days](#) from time to time.

Fratres autem eorum in viculis morabantur et veniebant in sabbatis suis de tempore usque ad tempus

**9:26.** To these four [Levites](#) were committed the whole number of the porters, and they were over the chambers, and treasures, of the [house of the Lord](#).

His quattuor Levitis creditus erat omnis numerus ianitorum et erant super exedras et thesauros domus Domini

**9:27.** And they abode in their watches round about the [temple of the Lord](#): that when it was time, they might open the gates in the morning.

Per gyrum quoque templi Domini morabantur in custodiis suis ut cum tempus fuisset ipsi mane aperirent fores

**9:28.** And some of their stock had the charge of the vessels for the ministry: for the vessels were both

brought in and carried out by number.

De horum grege erant et super vasa ministerii ad numerum enim et inferebantur vasa et efferebantur

**9:29.** Some of them also had the instruments of the sanctuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincense, and spices.

De ipsis et qui credita habebant utensilia sanctuarii praeerant similiae et vino et oleo et turi et aromatibus

**9:30.** And the sons of the **priests** made the **ointments** of the spices.

Filii autem sacerdotum unguenta ex aromatibus conficiebant

**9:31.** And **Mathathias** a **Levite**, the **firstborn** of Sellum the Corite, was overseer of such things as were fried the fryingpan.

Et Matthathias Levites primogenitus Sellum Coritae praefectus erat eorum quae in sartagine frigeantur

**9:32.** And some of the sons of Caath their brethren, were over the **loaves of proposition**, to prepare always new for every **sabbath**.

Porro de filiis Caath fratribus eorum super panes erant propositionis ut semper novos per singula sabbata praepararent

**9:33.** These are the chief of the singing **men** of the **families** of the **Levites**, who dwelt in the chambers, by the **temple**, that they might serve continually day and night in their ministry.

Hii sunt principes cantorum per familias Levitarum qui in exedris morabantur ita ut die et nocte iugiter suo ministerio deservirent

**9:34.** The heads of the **Levites**, princes in their **families**, abode in **Jerusalem**.

Capita Levitarum per familias suas principes manserunt in Hierusalem

**9:35.** And in Gabaon dwelt Jehiel the father of Gabaon, and the **name** of his wife was Maacha:

In Gabaon autem commorati sunt pater Gabaon Iaihel et nomen uxoris eius Maacha

**9:36.** His **firstborn son** Abdon, and Sur, and Cis, and **Baal**, and Ner, and Nadab,

Filius primogenitus eius Abdon et Sur et Cis et Baal et Ner et Nadab

**9:37.** Gedor also, and Ahio, and Zacharias, and Macelloth.

Gedor quoque et Ahio et Zaccharias et Macelloth

**9:38.** And Macelloth begot Samaan: these dwelt over against their brethren in **Jerusalem**, with their brethren.

Porro Macelloth genuit Semmaam isti habitaverunt e regione fratrum suorum in Hierusalem cum fratribus suis

**9:39.** Now Ner begot Cis: and Cis begot **Saul**: and **Saul** begot **Jonathan** and Melchisua, and Abinadab, and Esbaal.

Ner autem genuit Cis et Cis genuit Saul et Saul genuit Ionathan et Melchisuae et Abinadab et Esbaal

**9:40.** And the son of **Jonathan**, was Meribbaal: and Meribbaal begot Micha.

Filius autem Ionathan Meribbaal et Meribbaal genuit Micha

**9:41.** And the sons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.

Porro filii Micha Phiton et Malech et Thara

**9:42.** And Ahaz begot Jara, and Jara begot Alamath, and Azmoth, and Zamri. And Zamri begot Mosa.

Ahaz autem genuit Iara et Iara genuit Alamath et Azmoth et Zamri et Zamri genuit Mosa

**9:43.** And Mosa begot Banaa: whose son Raphaia begot Elasa: of whom was born Asel.

Mosa vero genuit Baana cuius filius Raphaia genuit Elasa de quo ortus est Esel

**9:44.** And Asel had six sons whose **names** are, Ezricam Bochrus, Ismahel, Saria, Obdia, Hanan: these are the sons of Asel.

Porro Esel sex filios habuit his nominibus Ezricam Bochrus Ismahel Saria Obdia Anan hii filii Esel

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## 1 Paralipomenon Chapter 10

### Saul is slain for his sins: he is buried by the men of Jabes.

**10:1.** Now the [Philistines](#) fought against [Israel](#), and the [men](#) of [Israel](#) fled from before the [Philistines](#), and fell down wounded in mount Gelboe.

Philisthim autem pugnabant contra Israhel fugeruntque viri Israhel Palestinos et ceciderunt vulnerati in monte Gelboe

**10:2.** And the [Philistines](#) drew near pursuing after [Saul](#), and his sons, and they killed [Jonathan](#), and [Abinadab](#), and [Melchisua](#) the sons of [Saul](#).

Cumque adpropinquassent Philisthei persequentes Saul et filios eius percusserunt Ionathan et Abinadab et Melchisuae filios Saul

**10:3.** And the battle grew hard against [Saul](#) and the archers reached him, and wounded him with arrows.

Et adgravatum est proelium contra Saul inveneruntque eum sagittarii et vulneraverunt iaculis

**10:4.** And [Saul](#) said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and mock me. But his armourbearer would not, for he was struck with fear: so [Saul](#) took his sword, and fell upon it.

Et dixit Saul ad armigerum suum evagina gladium tuum et interfice me ne forte veniant incircumcisi isti et inludant mihi noluit autem armiger eius hoc facere timore perterritus arripuit igitur Saul ensem et inruit in eum

**10:5.** And when his armourbearer saw it, to wit, that [Saul](#) was dead, he also fell upon his sword and died.

Quod cum vidisset armiger eius videlicet mortuum esse Saul inruit etiam ipse in gladium suum et mortuus est

**10:6.** So [Saul](#) died, and his three sons, and all his house fell together.

Interiit ergo Saul et tres filii eius et omnis domus illius pariter concidit

**10:7.** And when the [men](#) of [Israel](#), that dwelt in the plains, saw this, they fled: and [Saul](#) and his sons being dead, they forsook their cities, and were scattered up and down: and the [Philistines](#) came, and dwelt in them.

Quod cum vidissent viri Israhel qui habitabant in campestribus fugerunt et Saul ac filiis eius mortuis dereliquerunt urbes suas et huc illucque dispersi sunt veneruntque Philisthim et habitaverunt in eis

**10:8.** And the next day the [Philistines](#) taking away the spoils of them that were slain, found [Saul](#) and his sons lying on mount Gelboe.

Die igitur altero detrahentes Philisthim spolia caesorum invenerunt Saul et filios eius iacentes in monte Gelboe

**10:9.** And when they had stripped him, and cut off his head, and taken away his armour, they sent it into their land, to be carried about, and shown in the temples of the idols and to the people.

Cumque spoliassent eum et amputassent caput armisque nudassent miserunt in terram suam ut circumferretur et ostenderetur idolorum templis et populis

**10:10.** And his armour they [dedicated](#) in the [temple](#) of their god, and his head they fastened up in the [temple](#) of [Dagon](#).

Arma autem eius consecraverunt in fano dei sui et caput adfixerunt in templo Dagon

**10:11.** And when the [men](#) of [Jabes Galaad](#) had heard this, to wit, all that the [Philistines](#) had done to [Saul](#),

Hoc cum audissent viri Iabesgalaad omnia scilicet quae Philisthim fecerunt super Saul

**10:12.** All the [valiant men](#) of them arose, and took the bodies of [Saul](#) and of his sons, and brought them to

Jabes, and buried their bones under the oak that was in Jabes, and they **fasted** seven days.  
Consurrexerunt singuli virorum fortium et tulerunt cadavera Saul et filiorum eius adtuleruntque ea in Iabes  
et sepelierunt ossa eorum subter quercum quae erat in Iabes et ieiunaverunt septem diebus

**10:13.** So **Saul** died for his **iniquities**, because he transgressed the commandment of the **Lord**, which he had commanded, and kept it not: and moreover consulted also a witch,  
Mortuus est ergo Saul propter iniquitates suas eo quod praevaricatus sit mandatum Domini quod praeceperat et non custodierit illud sed insuper etiam pythonissam consuluerit

**10:14.** And trusted not in the **Lord**: therefore he slew him, and transferred his kingdom to **David** the son of Isai.  
Nec speraverit in Domino propter quod et interfecit eum et transtulit regnum eius ad David filium Isai

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## 1 Paralipomenon Chapter 11

### David is made king. He taketh the castle of Sion. A catalogue of his valiant men.

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**11:1.** Then all [Israel](#) gathered themselves to [David](#) in [Hebron](#), saying: We are thy bone, and thy flesh.  
Congregatus est igitur omnis Israhel ad David in Hebron dicens os tuum sumus et caro tua

**11:2.** Yesterday also, and the day before when [Saul](#) was king, thou wast he that leddest out and broughtest in [Israel](#): for the [Lord thy God](#) said to thee: Thou shalt feed my people [Israel](#), and thou shalt be ruler over them.

Heri quoque et nudius tertius cum adhuc regnaret Saul tu eras qui educebas et introducebas Israhel tibi enim dixit Dominus Deus tuus tu pasces populum meum Israhel et tu eris princeps super eum

**11:3.** So all the ancients of [Israel](#) came to the king to [Hebron](#), and [David](#) made a covenant with them before the [Lord](#): and they anointed him king over [Israel](#) according to the [word of the Lord](#) which he spoke in the hand of Samuel.

Venerunt ergo omnes maiores natu Israhel ad regem in Hebron et iniit David cum eis foedus coram Domino unxeruntque eum regem super Israhel iuxta sermonem Domini quem locutus est in manu Samuhel

**11:4.** And [David](#) and all [Israel](#) went to [Jerusalem](#), which is [Jebus](#), where the [Jebusites](#) were the inhabitants of the land.

Abiti quoque David et omnis Israhel in Hierusalem haec est Iebus ubi erant Iebusei habitatores terrae

**11:5.** And the inhabitants of [Jebus](#) said to [David](#): Thou shalt not come in here. But [David](#) took the castle of [Sion](#), which is the city of [David](#).

Dixeruntque qui habitabant in Iebus ad David non ingredieris huc porro David cepit arcem Sion quae est civitas David

**11:6.** And he said: Whosoever shall first strike the [Jebusites](#), shall be the head and chief [captain](#). And [Joab](#) the son of [Sarvia](#) went up first, and was made the general.

Dixitque omnis qui percusserit Iebuseum in primis erit princeps et dux ascendit igitur primus Ioab filius Sarviae et factus est princeps

**11:7.** And [David](#) dwelt in the castle, and therefore it was called the city of [David](#),

Habitavit autem David in arce et idcirco appellata est civitas David

**11:8.** And he built the city round about from [Mello](#) all round, and [Joab](#) built the rest of the city.

Aedificavitque urbem in circuitu a Mello usque ad gyrum Ioab autem reliqua urbis extruxit

**11:9.** And [David](#) went on growing and increasing, and the [Lord of hosts](#) was with him.

Proficiebatque David vadens et crescens et Dominus exercituum erat cum eo

**11:10.** These are the chief of the [valiant man](#) of [David](#), who helped him to be made king over all [Israel](#), according to the [word of the Lord](#), which he spoke to [Israel](#).

Hii principes virorum fortium David qui adiuverunt eum ut rex fieret super omnem Israhel iuxta verbum Domini quod locutus est ad Israhel

**11:11.** And this is the number of the heroes of [David](#): [Jesbaam](#) the son of [Hachamoni](#) the chief among the thirty: he lifted up his spear against three hundred wounded by him at one time.

Et iste numerus robustorum David Iesbaam filius Achamoni princeps inter triginta iste levavit hastam suam super trecentos vulneratos una vice

**11:12.** And after him was [Eleazar](#) his uncle's son the [Ahoite](#), who was one of the three mighties.

Et post eum Eleazar filius patruis eius Ahoites qui erat inter tres potentes

**11:13.** He was with [David](#) in Phesdomim, when the [Philistines](#) were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the [Philistines](#).

Iste fuit cum David in Aphesdommim quando Philisthim congregati sunt ad locum illum in proelium et erat ager regionis illius plenus hordeo fugeratque populus a facie Philisthinorum

**11:14.** But these [men](#) stood in the midst of the field, and defended it: and they slew the [Philistines](#), and the [Lord](#) gave a great deliverance to his people.

Hic stetit in medio agri et defendit eum cumque percussisset Philistheos dedit Dominus salutem magnam populo suo

**11:15.** And three of the thirty [captains](#) went down to the rock, wherein [David](#) was, to the [cave of Odollam](#), when the [Philistines](#) encamped in the valley of Raphaim.

Descenderunt autem tres de triginta principibus ad petram in qua erat David ad speluncam Odollam quando Philisthim fuerant castrametati in valle Raphaim

**11:16.** And [David](#) was in a hold, and the garrison of the [Philistines](#) in [Bethlehem](#).

Porro David erat in praesidio et statio Philisthinorum in Bethleem

**11:17.** And [David](#) longed, and said: O that some [man](#) would give me water of the [cistern](#) of [Bethlehem](#), which is in the gate.

Desideravit igitur David et dixit o si quis daret mihi aquam de cisterna Bethleem quae est in porta

**11:18.** And these three broke through the midst of the camp of the [Philistines](#), and drew water out of the [cistern](#) of [Bethlehem](#), which was in the gate, and brought it to [David](#) to drink: and he would not drink of it, but rather offered it to the [Lord](#),

Tres ergo isti per media castra Philisthinorum perrexerunt et hauserunt aquam de cisterna Bethleem quae erat in porta et adtulerunt ad David ut biberet qui noluit sed magis libavit illam Domino

**11:19.** Saying: [God](#) forbid that I should do this in the sight of my [God](#), and should drink the blood of these [men](#): for with the danger of their lives they have brought me the water. And therefore he would not drink. These things did the three most [valiant](#).

Dicens absit ut in conspectu Dei mei hoc faciam et sanguinem virorum istorum bibam quia in periculo animarum suarum adtulerunt mihi aquam et ob hanc causam noluit bibere haec fecerunt tres robustissimi

**11:20.** And [Abisai the brother of Joab](#), he was chief of three, and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

Abisai quoque frater Joab ipse erat princeps trium et ipse levavit hastam suam contra trecentos vulneratos et ipse erat inter tres nominatissimus

**11:21.** And illustrious among the second three, and their [captain](#): but yet he attained not to the first three.

Inter tres secundos inclitus et princeps eorum verumtamen usque ad tres primos non pervenerat

**11:22.** [Banaias the son of Joiada](#) a most [valiant man](#), of Cabseel, who had done many acts: he slew the two ariels of [Moab](#): and he went down, and killed a lion in the midst of a pit in the time of snow.

Banaia filius Ioiadae viri robustissimi qui multa opera perpetrarat de Capsehel ipse percussit duos Arihel Moab et ipse descendit et interfecit leonem in media cisterna tempore nivis

**Two ariels...** That is, two lions, or lion-like [men](#); for [Ariel](#) in [Hebrew](#) signifies a lion.

**11:23.** And he slew an [Egyptian](#), whose stature was of five cubits, and who had a spear like a weaver's beam: and he went down to him with a staff, and plucked away the spear, that he held in his hand, and slew him with his own spear.

Et ipse percussit virum aegyptium cuius statura erat quinque cubitorum et habebat lanceam ut liciatorium textentium descendit ergo ad eum cum virga et rapuit hastam quam tenebat manu et interfecit eum hasta sua

**11:24.** These things did [Banaias the son of Joiada](#), who was renowned among the three [valiant](#) ones,

Haec fecit Banaia filius Ioiada qui erat inter tres robustos nominatissimus

**11:25.** And the first among the thirty, but yet to the three he attained not: and [David](#) made him of his council.

Inter triginta primus verumtamen ad tres usque non pervenerat posuit autem eum David ad auriculam

suam

**11:26.** Moreover the most [valiant men](#) of the army, were Asahel brother of Joab, and Elchanan the son of his uncle of Bethlehem,

Porro fortissimi in exercitu Asahel frater Ioab et Eleanan filius patruī eius de Bethleem

**11:27.** Sammoth an Arorite, Helles a Phalonite,

Semmoth Arorites Helles Phallonites

**11:28.** Ira the son of Acces a Thecuite, Abiezer an [Anathothite](#),

Iras filius Acces Thecuites Abiezer Anathothites

**11:29.** Sobbochai a Husathite, Ilai an Ahohite,

Sobbochai Asothites Ilai Ahoites

**11:30.** Maharai a Netophathite, Heled the son of Baana a Netophathite,

Marai Netophathites Heled filius Baana Netophathites

**11:31.** Ethai the son of Ribai of Gabaath of the [sons of Benjamin](#), Banai a Pharathonite,

Ethai filius Ribai de Gabaath filiorum Benjamin Banaia Pharathonites

**11:32.** Hurai of the torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite,

Uri de torrente Gaas Abial Arabathites Azmoth Bauramites Eliaba Salabonites

**11:33.** The sons of Assem a Gezonite, [Jonathan](#) the son of Sage an Ararite,

Filii Asom Gezonites Ionathan filius Segā Ararites

**11:34.** Ahiam the son of Sachar an Ararite,

Ahiam filius Sachar Ararites

**11:35.** Eliphai the son of Ur,

Eliphai filius Ur

**11:36.** Hephher a Mecherathite, Ahia a Phelonite,

Apher Mechurathites Ahia Phellonites

**11:37.** Hesro a Carmelite, Naarai the son of Azbai,

Asrai Carmelites Noorai filius Azbi

**11:38.** Joel the brother of [Nathan](#), Mibahar the son of Agarai.

Iohel frater Nathan Mabar filius Agarai

**11:39.** Selec an [Ammonite](#), Naharai a [Berotherite](#), the armourbearer of Joab the son of Sarvia.

Sellec Ammonites Noorai Berotherites armiger Ioab filii Sarviae

**11:40.** Ira a Jethrite, Gareb a Jethrite,

Iras Iethreus Gareb Iethreus

**11:41.** Urias a [Hethite](#), Zabad the son of Oholi,

Urias Ettheus Zabad filius Ooli

**11:42.** Adina the son of Siza a [Rubenite](#) the prince of the [Rubenites](#), and thirty with him:

Adina filius Seza Rubenites princeps Rubenitarum et cum eo triginta

**11:43.** Hanan the son of Maacha, and Josaphat a Mathanite,

Hanan filius Maacha et Iosaphat Mathanites

**11:44.** Ozia an Astarothite, Samma, and Jehiel the sons of Hotham an Arorite,

Ozias Astharothites Semma et Iaihel filii Hotam Aroerites

**11:45.** Jedihel the son of Zamri, and Joha his brother a Thosaite,

Iedihel filius Samri et Ioha frater eius Thosaites

**11:46.** Eliel a Mahumite, and Jeribai, and Josaia the sons of Elnaim, and Jethma a [Moabite](#), Eliel, and Obed,

and Jasiel of Masobia.

Elihel Maumites et Ieribai et Iosaia filii Elnaem et Iethma Moabites Elihel et Obed et Iasihel de Masobia

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## 1 Paralipomenon Chapter 12

### Who followed David when he fled from Saul. And who came to Hebron to make him king.

---

**12:1.** Now these are they that came to [David](#) to Siceleg, while he yet fled from [Saul](#) the son of Cis, and they were most [valiant](#) and excellent warriors,

Hii quoque venerunt ad David in Siceleg cum adhuc fugeret Saul filium Cis qui erant fortissimi et egregii pugnatores

**12:2.** Bending the bow, and using either hand in hurling stones with slings, and shooting arrows: of the brethren of [Saul of Benjamin](#).

Tendentes arcum et utraque manu fundis saxa iacentes et dirigentes sagittas de fratribus Saul ex Benjamin

**12:3.** The chief was Ahiezer, and Joas, the sons of Samoa of Gabaath, and Jaziel, and Phallet the sons of Azmoth, and Beracha, and [Jehu](#) an [Anathothite](#).

Princeps Ahiezer et Ioas filii Sammaa Gabathites et Iazihel et Phallet filii Azmoth et Baracha et Ieu Anathothites

**12:4.** And Samaias of Gabaon, the stoutest amongst the thirty and over the thirty; [Jeremias](#), and Jeheziel and Johanan, and Jozabad of Gaderoth;

Samaias quoque Gabaonites fortissimus inter triginta et super triginta Hieremias et Iezihel et Iohanan et Iezbad Gaderothites

**12:5.** And Eluzai, and Jerimuth, and Baalia, and [Samaria](#), and Saphatia the Haruphite;

Eluzai et Ierimuth et Baalia et Samaria et Saphatia Aruphites

**12:6.** Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam of Carehim:

Helcana et Iesia et Azrahel et Ioezer et Iesbaam de Careim

**12:7.** And Joela, and Zabadia the sons of Jeroham of [Gedor](#).

Ioeela quoque et Zabadia filii Ieroam de Gedor

**12:8.** From Gaddi also there went over to [David](#), when he lay hid in the [wilderness](#) most [valiant men](#), and excellent warriors, holding shield and spear: whose faces were like the faces of a lion, and they were swift like the roebucks on the mountains.

Sed et de Gaddi transfugerunt ad David cum lateret in deserto viri robustissimi et pugnatores optimi tenentes clypeum et hastam facies eorum quasi facies leonis et veloces quasi capreae in montibus

**12:9.** Ezer the chief, Obdias the second, Eliab the third,

Ezer princeps Obdias secundus Eliab tertius

**12:10.** Masmana the fourth, [Jeremias](#) the fifth,

Masmana quartus Hieremias quintus

**12:11.** Ethel the sixth, Eliel the seventh,

Hetthi sextus Helihel septimus

**12:12.** Johanan the eighth, Elzebad the ninth,

Iohanan octavus Helzebad nonus

**12:13.** Jerenias the tenth, Machbani the eleventh,

Hieremias decimus Bachannai undecimus

**12:14.** These were of the [sons of Gad](#), [captains](#) of the army: the least of them was [captain](#) over a hundred

soldiers, and the greatest over a thousand.

Hii de filiis Gad principes exercitus novissimus centum militibus praeerat et maximus mille

**12:15.** These are they who passed over the [Jordan](#) in the first month, when it is used to flow over its banks: and they put to flight all that dwelt in the valleys both toward the east and toward the west.

Isti sunt qui transierunt Iordanem mense primo quando inundare consuevit super ripas suas et omnes fugaverunt qui morabantur in vallibus ad orientalem plagam et occidentalem

**12:16.** And there came also of the [men](#) of [Benjamin](#), and of [Juda](#) to the hold, in which [David](#) abode.

Venerunt autem et de Benjamin et de Iuda ad praesidium in quo morabatur David

**12:17.** And [David](#) went out to meet them, and said: If you are come peaceably to me to help me, let my heart be joined to you: but if you plot against me for my enemies whereas I have no [iniquity](#) in my hands, let the [God](#) of our fathers see, and judge.

Egressusque est David obviam eis et ait si pacifice venistis ad me ut auxiliemini mihi cor meum iungatur vobis si autem insidiamini mihi pro adversariis meis cum ego iniquitatem in manibus non habeam videat Deus patrum nostrorum et iudicet

**12:18.** But the spirit came upon Amasai the chief among thirty, and he said: We are thine, O [David](#), and for thee, O son of Isai: peace, peace be to thee, and peace to thy helpers. For thy [God](#) helpeth thee. So [David](#) received them, and made them [captains](#) of the band.

Spiritus vero induit Amessai principem inter triginta et ait tui sumus o David et tecum fili Isai pax pax tibi et pax adiutoribus tuis te enim adiuvat Deus tuus suscepit ergo eos David et constituit principes turmae

**12:19.** And there were some of [Manasses](#) that went over to [David](#), when he came with the [Philistines](#) against [Saul](#) to fight: but he did not fight with them: because the lords of the [Philistines](#) taking counsel sent him back, saying: With the danger of our heads he will return to his master [Saul](#).

Porro de Manasse transfugerunt ad David quando veniebat cum Philisthim adversum Saul ut pugnaret et non dimicavit cum eis quia inito consilio remiserunt eum principes Philisthinorum dicentes periculo capitis nostri revertetur ad dominum suum Saul

**12:20.** So when he went back to Siceleg, there fled to him of [Manasses](#), Ednas and Jozabad, and Jedihel, and Michael, and Ednas, and Jozabad, and Eliu, and Salathi, [captains](#) of thousands in [Manasses](#).

Quando igitur reversus est in Siceleg transfugerunt ad eum de Manasse Ednas et Iozabad et Iedihel et Michahel et Iozabad et Heliu et Salathi principes milium in Manasse

**12:21.** These helped [David](#) against the rovers: for they were all most [valiant men](#), and were made commanders in the army.

Hii praebuerunt auxilium David adversum Iatrunculos omnes enim erant viri fortissimi et facti sunt principes in exercitu

**12:22.** Moreover day by day there came some to [David](#) to help him till they became a great number, like the army of [God](#).

Sed et per singulos dies veniebant ad David ad auxiliandum ei usque dum fieret grandis numerus quasi exercitus Dei

**12:23.** And this is the number of the chiefs of the army who came to [David](#), when he was in [Hebron](#), to transfer to him the kingdom of [Saul](#), according to the [word of the Lord](#).

Iste quoque est numerus principum exercitus qui venerunt ad David cum esset in Hebron ut transferrent regnum Saul ad eum iuxta verbum Domini

**12:24.** The [sons of Juda](#) bearing shield and spear, six thousand eight hundred well appointed to [war](#).

Filii Iuda portantes clypeum et hastam sex milia octingenti expediti ad proelium

**12:25.** Of the [sons of Simeon valiant men](#) for [war](#), seven thousand one hundred.

De filiis Symeon virorum fortissimorum ad pugnandum septem milia centum

**12:26.** Of the [sons of Levi](#), four thousand six hundred.

De filiis Levi quattuor milia sescenti

**12:27.** And Joiada prince of the race of [Aaron](#), and with him three thousand seven hundred.

Ioiada quoque princeps de stirpe Aaron et cum eo tria milia septingenti

**12:28.** Sadoc also a young man of excellent disposition, and the house of his father, twenty-two principal men.

Sadoc etiam puer egregiae indolis et domus patris eius principes viginti duo

**12:29.** And of the sons of Benjamin the brethren of Saul, three thousand: for hitherto a great part of them followed the house of Saul.

De filiis autem Beniamin fratribus Saul tria milia magna enim pars eorum adhuc sequebatur domum Saul

**12:30.** And of the sons of Ephraim twenty thousand eight hundred, men of great valour renowned in their kindreds.

Porro de filiis Ephraim viginti milia octingenti fortissimi robore viri nominati in cognationibus suis

**12:31.** And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king.

Et ex dimidia parte tribus Manasse decem et octo milia singuli per nomina sua venerunt ut constituerent regem David

**12:32.** Also of the sons of Issachar men of understanding, that knew all times to order what Israel should do, two hundred principal men: and all the rest of the tribe followed their counsel.

De filiis quoque Isachar viri eruditi qui norant singula tempora ad praecipendum quid facere deberet Israhel principes ducenti omnis autem reliqua tribus eorum consilium sequebatur

**12:33.** And of Zabulon such as went forth to battle, and stood in array well appointed with armour for war, there came fifty thousand to his aid, with no double heart.

Porro de Zabulon qui egrediebantur ad proelium et stabant in acie instructi armis bellicis quinquaginta milia venerunt in auxilium non in corde duplici

**12:34.** And of Nephtali, a thousand leaders: and with them seven and thirty thousand, furnished with shield and spear.

Et de Nephtali principes mille et cum eis instructa clypeo et hasta triginta septem milia

**12:35.** Of Dan also twenty-eight thousand six hundred prepared for battle.

De Dan etiam praeparata ad proelium viginti octo milia sescentorum

**12:36.** And of Aser forty thousand going forth to fight, and challenging in battle.

Et de Aser egredientes ad pugnam et in acie provocantes quadraginta milia

**12:37.** And on the other side of the Jordan of the sons of Ruben, and of Gad, and of the half of the tribe of Manasses a hundred and twenty thousand, furnished with arms for war.

Trans Iordanem autem de filiis Ruben et Gad et dimidia parte tribus Manasse instructa armis bellicis centum viginti milia

**12:38.** All these men of war well appointed to fight, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, were of one heart to make David king.

Omnes isti viri bellatores et expediti ad pugnandum corde perfecto venerunt in Hebron ut constituerent regem David super universum Israhel sed et omnes reliqui ex Israhel uno corde erant ut rex fieret David

**12:39.** And they were there with David three days eating and drinking: for their brethren had prepared for them.

Fueruntque ibi apud David tribus diebus comedentes et bibentes praeparaverunt enim eis fratres sui

**12:40.** Moreover they that were near them even as far as Issachar, and Zabulon, and Nephtali, brought loaves on asses, and on camels, and on mules, and on oxen, to eat: meal, figs, raisins, wine, oil, and oxen, and sheep in abundance, for there was joy in Israel.

Sed et qui iuxta eos erant usque ad Isachar et Zabulon et Nephtalim adferebant panes in asinis et camelis et mulis et bubus ad vescendum farinam palatas uvam passam vinum oleum boves arietes ad omnem copiam gaudium quippe erat in Israhel

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## 1 Paralipomenon Chapter 13

### The ark is brought from Cariathiarim. Oza for touching it is struck dead.

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**13:1.** David consulted with the [captains](#) of thousands, and of [hundreds](#), and with all the commanders.  
Iniit autem consilium David cum tribunis et centurionibus et universis principibus

**13:2.** And he said to all the assembly of [Israel](#): If it please you; and if the words which I speak come from the [Lord our God](#), let us send to the rest of our brethren into all the countries of [Israel](#), and to the [priests](#), and the [Levites](#), that dwell in the suburbs of the cities, to gather themselves to us,  
Et ait ad omnem coetum Israhel si placet vobis et a Domino Deo nostro egreditur sermo quem loquor mittamus ad fratres nostros reliquos in universas regiones Israhel et ad sacerdotes et Levitas qui habitant in suburbanis urbium ut congregentur ad nos

**13:3.** And let us bring again the [ark of our God](#) to us: for we sought it not in the days of [Saul](#).  
Et reducamus arcam Dei nostri ad nos non enim requisivimus eam in diebus Saul

**13:4.** And all the multitude answered that it should be so: for the word pleased all the people.  
Et respondit universa multitudo ut ita fieret placuerat enim sermo omni populo

**13:5.** So [David](#) assembled all [Israel](#) from Sihor of [Egypt](#), even to the entering into Emath, to bring the [ark of God](#) from Cariathiarim.  
Congregavit ergo David cunctum Israhel a Sior Aegypti usque dum ingrediatis Emath ut adduceret arcam Dei de Cariathiarim

**13:6.** And [David](#) went up with all the [men](#) of [Israel](#) to the hill of Cariathiarim which is in [Juda](#), to bring thence the [ark of the Lord God](#) sitting upon the [cherubims](#), where his [name](#) is called upon.  
Et ascendit David et omnis vir Israhel ad collem Cariathiarim quae est in Iuda ut adferrent inde arcam Dei Domini sedentis super cherubin ubi invocatum est nomen eius

**13:7.** And they carried the [ark of God](#) upon a new cart out of the house of Abinadab. And Oza and his brother drove the cart.  
Inposueruntque arcam Dei super plaustrum novum de domo Aminadab Oza autem et fratres eius minabant plaustrum

**13:8.** And [David](#) and all [Israel](#) played before [God](#) with all their might with hymns, and with harps, and with psalteries, and timbrels, and cymbals, and trumpets,  
Porro David et universus Israhel Iudebant coram Deo omni virtute in canticis et in citharis et psalteriis et tympanis et cymbalis et tubis

**13:9.** And when they came to the floor of Chidon, Oza put forth his hand, to hold up the [ark](#): for the ox being wanton had made it lean a little on one side.  
Cum autem pervenissent ad aream Chidon tetendit Oza manum suam ut sustentaret arcam bos quippe lasciviens paululum inclinaverat eam

**13:10.** And the [Lord](#) was [angry](#) with Oza, and struck him, because he had touched the [ark](#); and he died there before the [Lord](#).  
Iratu est itaque Dominus contra Ozam et percussit eum eo quod contigisset arcam et mortuus est ibi coram Deo

**13:11.** And [David](#) was troubled because the [Lord](#) had divided Oza: and he called that place the Breach of Oza to this day.  
Contristatusque David eo quod divisisset Dominus Ozam vocavit locum illum Divisio Oza usque in praesentem diem

**13:12.** And he feared **God** at that time, saying: How can I bring in the **ark of God** to me?  
Et timuit Deum tunc temporis dicens quomodo possum ad me introducere arcam Dei

**13:13.** And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obededom the Gethite.  
Et ob hanc causam non eam adduxit ad se hoc est in civitatem David sed avertit in domum Obededom Getthei

**13:14.** And the **ark of God** remained in the house of Obededom three months: and the **Lord blessed** his house, and all that he had.  
Mansit ergo arca Dei in domo Obededom tribus mensibus et benedixit Dominus domui eius et omnibus quae habebat

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## 1 Paralipomenon Chapter 14

### David's house, and children: his victories over the Philistines.

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**14:1.** And Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters, to build him a house.

Misit quoque Hiram rex Tyri nuntios ad David et ligna cedrina et artifices parietum lignorumque ut aedificarent ei domum

**14:2.** And David perceived that the Lord had confirmed him king over Israel, and that his kingdom was exalted over his people Israel.

Cognovitque David eo quod confirmasset eum Dominus in regem super Israhel et sublevatum esset regnum suum super populum eius Israhel

**14:3.** And David took other wives in Jerusalem: and he begot sons, and daughters.

Acceptit quoque David alias uxores in Hierusalem genuitque filios et filias

**14:4.** Now these are the names of them that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Solomon,

Et haec nomina eorum qui nati sunt ei in Hierusalem Sammu et Sobab Nathan et Salomon

**14:5.** Jebahar, and Elisua, and Eliphalet, Iebar et Helisu et Eliphaeth

**14:6.** And Noga, and Napheg, and Japhia, Noga quoque et Napheg et Iaphiae

**14:7.** Elisama, and Baaliada, and Eliphalet. Elisama et Baliada et Eliphaeth

**14:8.** And the Philistines hearing that David was anointed king over all Israel, went all up to seek him: and David heard of it, and went out against them.

Audientes autem Philisthim eo quod unctus esset David in regem super universum Israhel ascenderunt omnes ut quaerent eum quod cum audisset David egressus est obviam eis

**14:9.** And the Philistines came and spread themselves in the vale of Raphaim.

Porro Philisthim venientes diffusi sunt in valle Raphaim

**14:10.** And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand.

Consuluitque David Deum dicens si ascendam ad Philistheos si trades eos in manu mea et dixit ei Dominus ascende et tradam eos in manu tua

**14:11.** And when they were come to Baalpharasim, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided: and therefore the name of that place was called Baalpharasim.

Cumque illi ascendissent in Baalpharasim percussit eos ibi David et dixit divisit Deus inimicos meos per manum meam sicuti dividuntur aquae et idcirco vocatum est nomen loci illius Baalpharasim

**14:12.** And they left there their gods, and David commanded that they should be burnt.

Dereliqueruntque ibi deos suos quos David iussit exuri

**14:13.** Another time also the Philistines made an irruption, and spread themselves abroad in the valley.

Alia etiam vice Philisthim inruerunt et diffusi sunt in valle

**14:14.** And David consulted God again, and God said to him: Go not up after them, turn away from them,

and come upon them over against the pear trees.

Consuluitque rursum David Deum et dixit ei Deus non ascendas post eos recede ab eis et venies contra illos ex adverso pirorum

**14:15.** And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou go out to battle. For **God** is gone out before thee to strike the army of the **Philistines**.

Cumque audieris sonitum gradientis in cacumine pirorum tunc egredieris ad bellum egressus est enim Deus ante te ut percutiat castra Philisthim

**14:16.** And **David** did as **God** had commanded him, and defeated the army of the **Philistines**, slaying them from Gabaon to Gazera.

Fecit ergo David sicut praeceperat ei Deus et percussit castra Philisthinorum de Gabaon usque Gazera

**14:17.** And the **name** of **David** became famous in all countries, and the **Lord** made all nations fear him.

Divulgatumque est nomen David in universis regionibus et Dominus dedit pavorem eius super omnes gentes

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## 1 Paralipomenon Chapter 15

### The ark is brought into the city of David, with great solemnity. Michol derideth David's devotion.

---

**15:1.** He made also houses for himself in the city of David: and built a place for the [ark of God](#), and pitched a [tabernacle](#) for it.

Fecit quoque sibi domos in civitate David et aedificavit locum arcae Dei tetenditque ei tabernaculum

**15:2.** Then [David](#) said: No one ought to carry the [ark of God](#), but the [Levites](#), whom the [Lord](#) hath chosen to carry it, and to minister unto himself for ever.

Tunc dixit David inlicitum est ut a quocumque portetur arca Dei nisi a Levitis quos elegit Dominus ad portandum eam et ad ministrandum sibi usque in aeternum

**15:3.** And he gathered all [Israel](#) together into [Jerusalem](#), that the [ark of God](#) might be brought into its place, which he had prepared for it.

Congregavitque universum Israhel in Hierusalem ut adferretur arca Dei in locum suum quem praeparaverat ei

**15:4.** And the sons of [Aaron](#) also, and the [Levites](#).

Necnon et filios Aaron et Levitas

**15:5.** Of the children of Caath, Uriel was the chief, and his brethren a hundred and twenty.

De filiis Caath Urihel princeps fuit et fratres eius centum viginti

**15:6.** Of the sons of Merari, Asaia the chief, and his brethren two hundred and twenty.

De filiis Merari Asaia princeps et fratres eius ducenti viginti

**15:7.** Of the sons of Gersom, Joel the chief, and his brethren a hundred and thirty.

De filiis Gersom Iohel princeps et fratres eius centum triginta

**15:8.** Of the sons of Elisaphan, Semeias the chief: and his brethren two hundred.

De filiis Elisaphan Semeias princeps et fratres eius ducenti

**15:9.** Of the sons of [Hebron](#), Eliel the chief: and his brethren eighty.

De filiis Hebron Elihel princeps et fratres eius octoginta

**15:10.** Of the sons of Oziel, Aminadab the chief: and his brethren a hundred and twelve.

De filiis Ozihel Aminadab princeps et fratres eius centum duodecim

**15:11.** And [David](#) called Sadoc, and [Abiathar](#) the [priests](#), and the [Levites](#), Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab:

Vocavitque David Sadoc et Abiathar sacerdotes et Levitas Urihel Asaiam Iohel Semeiam Elihel et Aminadab

**15:12.** And he said to them: You that are the heads of the [Levitical families](#), be [sanctified](#) with your brethren, and bring the [ark of the Lord](#) the [God](#) of [Israel](#) to the place, which is prepared for it:

Et dixit ad eos vos qui estis principes familiarum leviticarum sanctificamini cum fratribus vestris et adferte arcam Domini Dei Israhel ad locum qui ei praeparatus est

**15:13.** Lest as the [Lord](#) at first struck us, because you were not present, the same should now also come to pass, by our doing some thing against the law.

Ne ut a principio quia non eratis praesentes percussit nos Dominus sic et nunc fiat inlicitum quid nobis agentibus

**15:14.** So the [priests](#) and the [Levites](#) were [sanctified](#), to carry the [ark of the Lord](#) the [God](#) of [Israel](#).

Sanctificati sunt ergo sacerdotes et Levitae ut portarent arcam Domini Dei Israhel

**15:15.** And the [sons of Levi](#) took the [ark of God](#) as [Moses](#) had commanded, according to the [word of the Lord](#), upon their shoulders, with the staves.

Et tulerunt filii Levi arcam Dei sicut praeceperat Moses iuxta verbum Domini umeris suis in vectibus

**15:16.** And [David](#) spoke to the chiefs of the [Levites](#), to appoint some of their brethren to be singers with musical instruments, to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high.

Dixit quoque David principibus Levitarum ut constituerent de fratribus suis cantores in organis musicorum nablis videlicet et lyris et cymbalis ut resonaret in excelsum sonitus laetitiae

**15:17.** And they appointed [Levites](#), Hemam the son of Joel, and of his brethren Asaph the son of Barachias: and of the sons of Merari, their brethren: Ethan the son of Casaia.

Constitueruntque Levitas Heman filium Iohel et de fratribus eius Asaph filium Barachiae de filiis vero Merari fratribus eorum Ethan filium Casaiae

**15:18.** And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and [Banaias](#), and Maasias, and [Mathathias](#), and Eliphalu, and Macenias, and Obededom, and Jehiel, the porters.

Et cum eis fratres eorum in secundo ordine Zacchariam et Ben et Iazihel et Semiramoth et Iahihel et Ani Eliab et Banaiam et Maasiam et Matthathiam et Eliphalu et Macheniam et Obededom et Ieihel ianitores

**15:19.** Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.

Porro cantores Heman Asaph et Ethan in cymbalis aeneis concrepantes

**15:20.** And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Maasias, and [Banaias](#), sung mysteries upon psalteries.

Zaccharias autem et Ozihel et Semiramoth et Iahihel et Ani et Eliab et Maasias et Banaias in nablis arcana cantabant

**15:21.** And [Mathathias](#), and Eliphalu, and Macenias and Obededom, and Jehiel and Ozaziu, sung a song of victory for the octave upon harps.

Porro Matthathias et Eliphalu et Machenias et Obededom et Ieihel et Ozaziu in citharis pro octava canebant epinikion

**15:22.** And Chonenias chief of the [Levites](#), presided over the [prophecy](#), to give out the tunes: for he was very skilful.

Chonenias autem princeps Levitarum prophetiae praeerat ad praecinendam melodiam erat quippe valde sapiens

**The prophecy, to give out the tunes...** Singing praises to [God](#) is here called [prophecy](#): the more, because these singers were often [inspired men](#).

**15:23.** And Barachias, and Elcana, were doorkeepers of the [ark](#).

Et Barachias et Helcana ianitores arcae

**15:24.** And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and [Banaias](#), and Eliezer the [priests](#), sounded with trumpets, before the [ark of God](#): and Obededom and Jehias were porters of the [ark](#).

Porro Sebenias et Iosaphat et Nathanahel et Amasai et Zaccharias et Banaias et Eliezer sacerdotes clangebant tubis coram arca Dei et Obededom et Ahas erant ianitores arcae

**15:25.** So [David](#) and all the ancients of [Israel](#), and the [captains](#) over thousands, went to bring the [ark of the covenant of the Lord](#) out of the house of Obededom with [joy](#).

Igitur David et maiores natu Israhel et tribuni ierunt ad deportandam arcam foederis Domini de domo Obededom cum laetitia

**15:26.** And when [God](#) had helped the [Levites](#) who carried the [ark of the covenant of the Lord](#), they offered in [sacrifice](#) seven oxen, and seven rams.

Cumque adiuvisset Deus Levitas qui portabant arcam foederis Domini immolabantur septem tauri et septem arietes

**15:27.** And [David](#) was clothed with a robe of fine linen, and all the [Levites](#) that carried the [ark](#), and the

singing **men**, and Chonenias the ruler of the **prophecy** among the singers: and **David** also had on him an **ephod** of linen.

Porro David erat indutus stola byssina et universi Levitae qui portabant arcam cantoresque et Chonenias princeps prophetiae inter cantores David autem indutus erat etiam ephod lineo

**15:28.** And all **Israel** brought the **ark of the covenant of the Lord** with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps.

Universusque Israhel deducebant arcam foederis Domini in iubilo et sonitu bucinæ et tubis et cymbalis et nablis et citharis concrepantes

**15:29.** And when the **ark of the covenant of the Lord** was come to the city of David, Michol the daughter of **Saul** looking out at a window, saw **king David dancing and playing**, and she **despised** him in her heart.

Cumque pervenisset arca foederis Domini usque ad civitatem David Michol filia Saul prospiciens per fenestram vidit regem David saltantem atque ludentem et despexit eum in corde suo

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## 1 Paralipomenon Chapter 16

**The ark is placed in the tabernacle. Sacrifice is offered. David blesseth the people, disposeth the offices of Levites, and maketh a psalm of praise to God.**

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**16:1.** So they brought the [ark of God](#), and set it in the midst of the tent, which [David](#) had pitched for it: and they offered [holocausts](#), and peace [offerings](#) before [God](#).

Adtulerunt igitur arcam Dei et constituerunt eam in medio tabernaculi quod tetenderat ei David et obtulerunt holocausta et pacifica coram Deo

**16:2.** And when [David](#) had made an end of [offering holocausts](#), and peace [offerings](#), he [blessed](#) the people in the [name](#) of the [Lord](#).

Cumque conplesset David offerens holocausta et pacifica benedixit populo in nomine Domini

**16:3.** And he divided to all and every one, both men and [women](#), a loaf of bread, and a piece of roasted beef, and flour fried with oil.

Et divisit universis per singulos a viro usque ad mulierem tortam panis et partem assae carnis bubulae et frixam oleo similam

**16:4.** And he appointed [Levites](#) to minister before the [ark of the Lord](#), and to remember his works, and to [glorify](#), and praise the [Lord God](#) of [Israel](#).

Constituitque coram arca Domini de Levitis qui ministrarent et recordarentur operum eius et glorificarent atque laudarent Dominum Deum Israhel

**16:5.** Asaph the chief, and next after him Zacharias: moreover Jahiel, and Semiramoth, and Jehiel, and [Mathathias](#), and Eliab, and [Banaias](#), and Obedom: and Jehiel over the instruments of psaltery, and harps: and Asaph sounded with cymbals:

Asaph principem et secundum eius Zacchariam porro Iahiel et Semiramoth et Ieihel et Matthathiam et Eliab et Banaiam et Obedom et Ieihel super organa psalterii et Iyras Asaph autem ut cymbalis personaret

**16:6.** But [Banaias](#), and Jaziel the [priests](#), to sound the trumpet continually before the [ark of the covenant of the Lord](#).

Banaiam vero et Azihel sacerdotes canere tuba iugiter coram arca foederis Domini

**16:7.** In that day [David](#) made Asaph the chief to give praise to the [Lord](#) with his brethren.

In illo die fecit David principem ad confitendum Domino Asaph et fratres eius

**16:8.** Praise ye the [Lord](#), and call upon his [name](#): make known his doings among the nations.

Confitemini Domino invoke nomen eius notas facite in populis adinventiones illius

**16:9.** Sing to him, yea, sing praises to him: and relate all his wondrous works.

Canite ei et psallite et narrate omnia mirabilia eius

**16:10.** Praise ye his [holy name](#): let the heart of them rejoice, that seek the [Lord](#).

Laudate nomen sanctum eius laetetur cor quaerentium Dominum

**16:11.** Seek ye the [Lord](#), and his power: seek ye his face evermore.

Quaerite Dominum et virtutem eius quaerite faciem eius semper

**16:12.** Remember his wonderful works, which he hath done: his signs, and the judgments of his mouth.

Recordamini mirabilium eius quae fecit signorum illius et iudiciorum oris eius

**16:13.** O ye seed of [Israel](#) his servants, ye [children of Jacob](#) his chosen.

Semen Israhel servi eius filii Iacob electi illius

**16:14.** He is the [Lord our God](#): his judgments are in all the earth.  
Ipse Dominus Deus noster in universa terra iudicia eius

**16:15.** Remember for ever his covenant: the word, which he commanded to a thousand [generations](#).  
Recordamini in sempiternum pacti eius sermonis quem praecepit in mille generationes

**16:16.** The covenant which he made with [Abraham](#): and his [oath](#) to [Isaac](#).  
Quem pepigit cum Abraham et iuramenti illius cum Isaac

**16:17.** And he appointed the same to [Jacob](#) for a precept: and to [Israel](#) for an everlasting covenant:  
Et constituit illud Iacob in praeceptum et Israhel in pactum sempiternum

**16:18.** Saying: To thee will I give the land of [Chanaan](#): the lot of your inheritance.  
Dicens tibi dabo terram Chanaan funiculum hereditatis vestrae

**16:19.** When they were but a small number: very few and sojourners in it.  
Cum essent pauci numero parvi et coloni eius

**16:20.** And they passed from nation to nation: and from a kingdom to another people.  
Et transierunt de gente in gentem et de regno ad populum alterum

**16:21.** He suffered no [man](#) to do them wrong: and reprov'd kings for their sake.  
Non dimisit quemquam calumniari eos sed increpuit pro eis reges

**16:22.** Touch not my anointed: and do no [evil](#) to my [prophets](#).  
Nolite tangere christos meos et in prophetis meis nolite malignari

**16:23.** Sing ye to the [Lord](#), all the earth: show forth from day to day his [salvation](#).  
Canite Domino omnis terra adnuntiate ex die in diem salutare eius

**16:24.** Declare his [glory](#) among the [Gentiles](#): his wonders among all people.  
Narrate in gentibus gloriam eius in cunctis populis mirabilia illius

**16:25.** For the [Lord](#) is great and exceedingly to be praised: and he is to be feared above all gods.  
Quia magnus Dominus et laudabilis nimis et horribilis super omnes deos

**16:26.** For all the gods of the nations are idols: but the [Lord](#) made the [heavens](#).  
Omnes enim dii populorum idola Dominus autem caelos fecit

**16:27.** Praise and magnificence are before him: strength and [joy](#) in his place.  
Confessio et magnificentia coram eo fortitudo et gaudium in loco eius

**16:28.** Bring ye to the [Lord](#), O ye [families](#) of the nations: bring ye to the [Lord glory](#) and empire.  
Adferte Domino familiae populorum adferte Domino gloriam et imperium

**16:29.** Give to the [Lord glory](#) to his [name](#), bring up [sacrifice](#), and come ye in his sight: and [adore](#) the [Lord](#) in [holy](#) becomingness.  
Date Domino gloriam nomini eius levate sacrificium et venite in conspectu eius et adorate Dominum in decore sancto

**16:30.** Let all the earth be moved at his presence: for he hath founded the world immoveable.  
Commoveatur a facie illius omnis terra ipse enim fundavit orbem immobilem

**16:31.** Let the [heavens](#) rejoice, and the earth be glad: and let them say among the nations: The [Lord](#) hath reigned.  
Laetentur caeli et exultet terra et dicant in nationibus Dominus regnavit

**16:32.** Let the sea roar, and the fulness thereof: let the fields rejoice, and all things that are in them.  
Tonet mare et plenitudo eius exultent agri et omnia quae in eis sunt

**16:33.** Then shall the trees of the wood give praise before the [Lord](#): because he is come to judge the earth.  
Tunc laudabunt ligna saltus coram Domino quia venit iudicare terram

**16:34.** Give ye **glory** to the **Lord**, for he is **good**: for his mercy endureth for ever.

Confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

**16:35.** And say ye: Save us, O **God** our savior: and gather us together, and deliver us from the nations, that we may give **glory** to thy **holy name**, and may rejoice in singing thy praises.

Et dicite salva nos Deus salvator noster et congrega nos et erue de gentibus ut confiteamur nomini sancto tuo et exulemus in carminibus tuis

**16:36.** **Blessed** be the **Lord** the **God** of **Israel** from eternity to eternity: and let all the people say **Amen**, and a hymn to **God**.

Benedictus Dominus Deus Israhel ab aeterno usque in aeternum et dicat omnis populus amen et hymnus Domino

**16:37.** So he left there before the **ark of the covenant of the Lord**, Asaph and his brethren to minister in the presence of the **ark** continually day by day, and in their courses.

Dereliquit itaque ibi coram arca foederis Domini Asaph et fratres eius ut ministrarent in conspectu arcae iugiter per singulos dies et vices suas

**16:38.** And Obbedom, with his brethren sixty-eight: and Obbedom the son of Idithun, and Hosa he appointed to be porters.

Porro Obbedom et fratres eius sexaginta octo et Obbedom filium Idithun et Osa constituit ianitores

**16:39.** And Sadoc the **priest**, and his brethren **priests**, before the **tabernacle** of the **Lord** in the high place, which was in Gabaon.

Sadoc autem sacerdotem et fratres illius sacerdotes coram tabernaculo Domini in excelso quod erat in Gabaon

**16:40.** That they should offer **holocausts** to the **Lord** upon the **altar of holocausts** continually, morning and evening, according to all that is written in the **law** of the **Lord**, which he commanded **Israel**.

Ut offerrent holocausta Domino super altare holocaustomatis iugiter mane et vespere iuxta omnia quae scripta sunt in lege Domini quam praecepit Israheli

**16:41.** And after him Heman, and Idithun, and the rest that were chosen, every one by his **name** to give praise to the **Lord**: because his mercy endureth for ever.

Et post eum Heman et Idithun et reliquos electos unumquemque vocabulo suo ad confitendum Domino quoniam in aeternum misericordia eius

**16:42.** And Heman and Idithun sounded the trumpet, and played on the cymbals, and all kinds of musical instruments to sing praises to **God**: and the sons of Idithun he made porters.

Heman quoque et Idithun canentes tuba et quatientes cymbala et omnia musicorum organa ad canendum Deo filios autem Idithun fecit esse portarios

**16:43.** And all the people returned to their houses: and **David** to **bless** also his own house.

Reversusque est omnis populus in domum suam et David ut benediceret etiam domui suae

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## 1 Paralipomenon Chapter 17

### David's purpose to build a temple, is rewarded by most ample promises: David's thanksgiving.

---

**17:1.** Now when [David](#) was dwelling in his house, he said to [Nathan the prophet](#): Behold I dwell in a house of [cedar](#): and the [ark of the covenant of the Lord](#) is under skins.

Cum autem habitaret David in domo sua dixit ad Nathan prophetam ecce ego habito in domo cedrina arca autem foederis Domini sub pellibus est

**17:2.** And [Nathan](#) said to [David](#): Do all that is in thy heart: for [God](#) is with thee.

Et ait Nathan ad David omnia quae in corde tuo sunt fac Deus enim tecum est

**17:3.** Now that night the word of [God](#) came to [Nathan](#), saying:

Igitur nocte illa factus est sermo Dei ad Nathan dicens

**17:4.** Go, and speak to [David](#) my servant: Thus saith the [Lord](#): Thou shalt not build me a house to dwell in.

Vade et loquere David servo meo haec dicit Dominus non aedificabis tu mihi domum ad habitandum

**17:5.** For I have not remained in a house from the time that I brought up [Israel](#), to this day: but I have been always changing places in a [tabernacle](#), and in a tent,

Neque enim mansi in domo ex eo tempore quo eduxi Israhel usque ad hanc diem sed fui semper mutans loca tabernaculi et in tentorio

**17:6.** Abiding with all [Israel](#). Did I ever speak to any one, of all the judges of [Israel](#) whom I charged to feed my people, saying: Why have you not built me a house of [cedar](#)?

Manens cum omni Israhel numquid locutus sum saltim uni iudicum Israhel quibus praeceperam ut pascerent populum meum et dixi quare non aedificastis mihi domum cedrinam

**17:7.** Now therefore thus shalt thou say to my servant [David](#): Thus saith the [Lord](#) of [hosts](#): I took thee from the pastures, from following the flock, that thou shouldst be ruler of my people [Israel](#).

Nunc itaque sic loqueris ad servum meum David haec dicit Dominus exercituum ego tuli te cum in pascuis sequereris gregem ut esses dux populi mei Israhel

**17:8.** And I have been with thee whithersoever thou hast gone: and have slain all thy enemies before thee, and have made thee a [name](#) like that of one of the great ones that are renowned in the earth.

Et fui tecum quocumque perrexisti et interfeci omnes inimicos tuos coram te fecique tibi nomen quasi unius magnorum qui celebrantur in terra

**17:9.** And I have given a place my people [Israel](#): they shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of [iniquity](#) waste them, as at the beginning,

Et dedi locum populo meo Israhel plantabitur et habitabit in eo et ultra non commovebitur nec filii iniquitatis adterent eos sicut a principio

**17:10.** Since the days that I gave judges to my people [Israel](#), and have [humbled](#) all thy enemies. And I declare to thee, that the [Lord](#) will build thee a house.

Ex diebus quibus dedi iudices populo meo Israhel et humiliavi universos inimicos tuos adnuntio ergo tibi quod aedificaturus sit domum tibi Dominus

**17:11.** And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom.

Cumque impleveris dies tuos ut vadas ad patres tuos suscitabo semen tuum post te quod erit de filiis tuis et stabiliam regnum eius

**17:12.** He shall build me a house, and I will establish his throne for ever.

*Ipse aedificabit mihi domum et firmabo solium eius usque in aeternum*

**17:13.** I will be to him a father, and he shall be to me a son: and I will not take my mercy away from him, as I took it from him that was before thee.

*Ego ero ei in patrem et ipse erit mihi in filium et misericordiam meam non auferam ab eo sicut abstuli ab eo qui ante te fuit*

**17:14.** But I will settle him in my house, and in my kingdom for ever: and his throne shall be most firm for ever.

*Et statuam eum in domo mea et in regno meo usque in sempiternum et thronus eius erit firmissimus in perpetuum*

**17:15.** According to all these words, and according to all this vision, so did **Nathan** speak to **David**.

*Iuxta omnia verba haec et iuxta universam visionem istam sic locutus est Nathan ad David*

**17:16.** And **king David** came and sat before the **Lord**, and said: Who am I, O **Lord God**, and what is my house, that thou shouldst give such things to me?

*Cumque venisset rex David et sedisset coram Domino dixit quis ego sum Domine Deus et quae domus mea ut praestares mihi talia*

**17:17.** But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant for the time to come: and hast made me remarkable above all **men**, O **Lord God**.

*Sed et hoc parum visum est in conspectu tuo ideoque locutus es super domum servi tui etiam in futurum et fecisti me spectabilem super omnes homines Domine Deus meus*

**17:18.** What can **David** add more, seeing thou hast thus **glorified** thy servant, and known him?

*Quid ultra addere potest David cum ita glorificaveris servum tuum et cognoveris eum*

**17:19.** O **Lord**, for thy servant's sake, according to thy own heart, thou hast shown all this magnificence, and wouldst have all the great things to be known.

*Domine propter famulum tuum iuxta cor tuum fecisti omnem magnificentiam hanc et nota esse voluisti universa magnalia*

**17:20.** O **Lord** there is none like thee: and here is no other **God** beside thee, of all whom we have heard of with our ears.

*Domine non est similis tui et non est alius deus absque te ex omnibus quos audivimus auribus nostris*

**17:21.** For what other nation is there upon earth like thy people **Israel**, whom **God** went to deliver, and make a people for himself, and by his greatness and terrors cast out nations before their face whom he had delivered out of **Egypt**?

*Quis autem est alius ut populus tuus Israhel gens una in terra ad quam perrexit Deus ut liberaret et faceret populum sibi et magnitudine sua atque terroribus eiceret nationes a facie eius quem de Aegypto liberarat*

**17:22.** And thou hast made thy people **Israel** to be thy own people for ever, and thou, O **Lord**, art become their **God**.

*Et posuisti populum tuum Israhel tibi in populum usque in aeternum et tu Domine factus es Deus eius*

**17:23.** Now therefore, O **Lord**, let the word which thou hast spoken to thy servant, and concerning his house, be established for ever, and do as thou hast said.

*Nunc igitur Domine sermo quem locutus es famulo tuo et super domum eius confirmetur in perpetuum et fac sicut locutus es*

**17:24.** And let thy **name** remain and be magnified for ever: and let it be said: The **Lord** of **hosts** is **God** of **Israel**, and the house of **David** his servant remaineth before him.

*Permaneatque et magnificetur nomen tuum usque in sempiternum et dicatur Dominus exercituum Deus Israhel et domus David servi eius permanens coram eo*

**17:25.** For thou, O **Lord** my **God**, hast revealed to the ear of thy servant, that thou wilt build him a house: and therefore thy servant hath found confidence to **pray** before thee.

*Tu enim Domine Deus meus revelasti auriculam servi tui ut aedificares ei domum et idcirco invenit servus tuus fiduciam ut oret coram te*

**17:26.** And now O **Lord**, thou art **God**: and thou hast **promised** to thy servant such great benefits.  
Nunc ergo Domine tu es Deus et locutus es ad servum tuum tanta beneficia

**17:27.** And thou hast begun to **bless** the house of thy servant, that it may be always before thee: for seeing thou **blessest** it, O **Lord**, it shall be **blessed** for ever.  
Et coepisti benedicere domui servi tui ut sit semper coram te te enim Domine benedicente benedicta erit in perpetuum

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## 1 Paralipomenon Chapter 18

### David's victories. His chief officers.

---

**18:1.** And it came to pass after this, that [David](#) defeated the [Philistines](#), and [humbled](#) them, and took away Geth, and her daughters out of the hands of the [Philistines](#),

Factum est autem post haec ut percuteret David Philisthim et humiliaret eos et tolleret Geth et filias eius de manu Philisthim

**18:2.** And he defeated [Moab](#), and the [Moabites](#) were made [David's](#) servants, and brought him gifts.

Percuteretque Moab et fierent Moabitae servi David offerentes ei munera

**18:3.** At that time [David](#) defeated also Adarezer king of Soba of the land of Hemath, when he went to extend his dominions as far as the river Euphrates.

Eo tempore percussit David etiam Adadezer regem Suba regionis Emath quando perrexit ut dilataret imperium suum usque ad flumen Eufraten

**18:4.** And [David](#) took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and he houghed all the chariot horses, only a hundred chariots, which he reserved for himself.

Cepit ergo David mille quadrigas eius et septem milia equites ac viginti milia virorum peditum subnervavitque omnes equos curruum exceptis centum quadrigis quas reservavit sibi

**18:5.** And the [Syrians](#) of [Damascus](#) came also to help Adarezer king of Soba: and [David](#) slew of them likewise two and twenty thousand [men](#).

Supervenit autem et Syrus damascenus ut auxilium praeberet Adadezer regi Suba sed et huius percussit David viginti duo milia virorum

**18:6.** And he put a garrison in [Damascus](#), that [Syria](#) also should serve him, and bring gifts. And the [Lord](#) assisted him in all things to which he went.

Et posuit milites in Damasco ut Syria quoque serviret sibi et offerret munera adiuvitque eum Dominus in cunctis ad quae perrexerat

**18:7.** And [David](#) took the golden quivers which the servants of Adarezer had, and he brought them to [Jerusalem](#).

Tulit quoque David faretras aureas quas habuerant servi Adadezer et adtulit eas in Hierusalem

**18:8.** Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which [Solomon](#) made the brazen sea, and the pillars, and the vessels of brass.

Necnon de Thebath et Chun urbibus Adadezer aeris plurimum de quo fecit Salomon mare aeneum et columnas et vasa aenea

**18:9.** Now when Thou king of Hemath heard that [David](#) had defeated all the army of Adarezer king of Soba,

Quod cum audisset Thou rex Emath percussisse videlicet David omnem exercitum Adadezer regis Suba

**18:10.** He sent Adoram his son to [king David](#) to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer: for Thou was an enemy to Adarezer.

Misit Adoram filium suum ad regem David ut postularet ab eo pacem et congratularetur ei eo quod expugnasset et percussisset Adadezer adversarius quippe Thou erat Adadezer

**18:11.** And all the vessels of gold, and silver and brass [king David consecrated](#) to the [Lord](#), with the silver and gold which he had taken from all the nations, as well from [Edom](#), and from [Moab](#), and from the [sons of Ammon](#), as from the [Philistines](#), and from [Amalec](#).

Sed et omnia vasa aurea et argentea et aenea consecravit rex David Domino cum argento et auro quod tulerat ex universis gentibus tam de Idumea et Moab et filiis Ammon quam de Philisthim et Amalech

**18:12.** And **Abisai the son of Sarvia** slew of the **Edomites** in the vale of the saltpits, eighteen thousand:  
Abisai vero filius Sarviae percussit Edom in valle Salinarum decem et octo milia

**18:13.** And he put a garrison in **Edom**, that **Edom** should serve **David**: and the **Lord** preserved **David** in all things to which he went.  
Et constituit in Edom praesidium ut serviret Idumea David salvavitque Dominus David in cunctis ad quae perrexerat

**18:14.** So **David** reigned over all **Israel**, and executed judgment and **justice** among all his people.  
Regnavit ergo David super universum Israhel et faciebat iudicium atque iustitiam cuncto populo suo

**18:15.** And Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud recorder.  
Porro Ioab filius Sarviae erat super exercitum et Josaphat filius Ahilud a commentariis

**18:16.** And Sadoc the son of Achitob, and **Achimelech** the son of **Abiathar**, were the **priests**: and Susa, scribe.  
Sadoc autem filius Ahitob et Ahimelech filius Abiathar sacerdotes et Susa scriba

**18:17.** And **Banaias the son of Joiada** was over the bands of the Cerethi, and the Phelethi: and the sons of **David** were chief about the king.  
Banaias vero filius Ioiada super legiones Cherethi et Felethi porro filii David primi ad manum regis

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## 1 Paralipomenon Chapter 19

### The Ammonites abuse David's ambassadors: both they and their confederates are overthrown.

---

**19:1.** Now it came to pass that Naas the king of the [children of Ammon](#) died, and his son reigned in his stead.

Accidit autem ut moreretur Naas rex filiorum Ammon et regnaret filius eius pro eo

**19:2.** And [David](#) said: I will show kindness to Hanon the son of Naas: for his father did a favour to me. And [David](#) sent messengers to comfort him upon the death of his father. But when they were come into the land of the [children of Ammon](#), to comfort Hanon,

Dixitque David faciam misericordiam cum Hanon filio Naas praestitit enim pater eius mihi gratiam misitque David nuntios ad consolandum eum super morte patris sui qui cum pervenissent in terram filiorum Ammon ut consolarentur Hanon

**19:3.** The princes of the [children of Ammon](#) said to Hanon: Thou thinkest perhaps that [David](#) to do honour to thy father hath sent comforters to thee: and thou dost not take notice, that his servants are come to thee to consider, and search, and spy out thy land.

Dixerunt principes filiorum Ammon ad Hanon tu forsitan putas quod David honoris causa in patrem tuum miserit qui consolentur te nec animadvertis quod ut explorent et investigent et scrutentur terram tuam venerint ad te servi eius

**19:4.** Wherefore Hanon shaved the heads and beards of the servants of [David](#), and cut away their garments from the buttocks to the feet, and sent them away.

Igitur Hanon pueros David decalvavit et rasit et praecidit tunicas eorum a natibus usque ad pedes et dimisit eos

**19:5.** And when they were gone, they sent word to [David](#), who sent to meet them (for they had suffered a great affront) and ordered them to stay at [Jericho](#) till their beards grew and then to return.

Qui cum abissent et hoc mandassent David misit in occursum eorum grandem enim contumeliam sustinuerant et praecepit ut manerent in Hiericho donec cresceret barba eorum et tunc reverterentur

**19:6.** And when the [children of Ammon](#) saw that they had done an injury to [David](#), Hanon and the rest of the people sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia and out of [Syria](#) Maacha, and out of Soba.

Videntes autem filii Ammon quod iniuriam fecissent David tam Hanon quam reliquis populus miserunt mille talenta argenti ut conducerent sibi de Mesopotamia et de Syria Macha et de Suba currus et equites

**19:7.** And they hired two and thirty thousand chariots, and the king of Maacha, with his people. And they came and camped over against Medaba. And the [children of Ammon](#) gathered themselves together out of their cities, and came to battle.

Conduxeruntque triginta duo milia curruum et regem Macha cum populo eius qui cum venissent castrametati sunt e regione Medaba filii quoque Ammon congregati de urbibus suis venerunt ad bellum

**19:8.** And when [David](#) heard of it, he sent Joab, and all the army of [valiant men](#):

Quod cum audisset David misit Joab et omnem exercitum virorum fortium

**19:9.** And the [children of Ammon](#) came out and put their army in array before the gate of the city: and the kings, that were come to their aid, stood apart in the field.

Egressique filii Ammon direxerunt aciem iuxta portam civitatis reges autem qui ad auxilium venerant separatim in agro steterunt

**19:10.** Wherefore Joab understanding that the battle was set against him before and behind, chose out the bravest [men](#) of all [Israel](#), and marched against the [Syrians](#),

Igitur Ioab intellegens bellum et ex adverso et post tergum contra se fieri elegit viros fortissimos de universo Israhel et perrexit contra Syrum

**19:11.** And the rest of the people he delivered into the hand of **Abisai** his brother, and they went against the **children of Ammon**.

Reliquam autem partem populi dedit sub manu Abisai fratris sui et perrexerunt contra filios Ammon

**19:12.** And he said: If the **Syrians** be too strong for me, then thou shalt help me: but if the **children of Ammon** be too strong for thee, I will help thee.

Dixitque si vicerit me Syrus auxilio eris mihi sin autem superaverint te filii Ammon ero tibi in praesidium

**19:13.** Be of good **courage** and let us behave ourselves manfully for our people, and for the cities of our **God**: and the **Lord** will do that which is **good** in his sight.

Confortare et agamus viriliter pro populo nostro et pro urbibus Dei nostri Dominus autem quod in conspectu suo bonum est faciet

**19:14.** So Joab and the people that were with him, went against the **Syrians** to the battle: and he put them to flight.

Perrexit ergo Ioab et populus qui cum eo erat contra Syrum ad proelium et fugavit eos

**19:15.** And the **children of Ammon** seeing that the **Syrians** were fled, they likewise fled from **Abisai** his brother, and went into the city: and Joab also returned to **Jerusalem**.

Porro filii Ammon videntes quod fugisset Syrus ipsi quoque fugerunt Abisai fratrem eius et ingressi sunt civitatem reversusque est etiam Ioab in Hierusalem

**19:16.** But the **Syrians** seeing that they had fallen before **Israel**, sent messengers, and brought to them the **Syrians** that were beyond the river: and Sophach, general of the army of Adarezer, was their leader.

Videns autem Syrus quod cecidisset coram Israhel misit nuntios et adduxit Syrum qui erat trans Fluvium Sophach autem princeps militiae Adadezer erat dux eorum

**19:17.** And it was told **David**, and he gathered together all **Israel**, and passed the **Jordan**, and came upon them, and put his army in array against them, and they fought with him.

Quod cum nuntiatum esset David congregavit universum Israhel et transivit Iordanem inruitque in eos et direxit ex adverso aciem illis contra pugnantibus

**19:18.** But the **Syrian** fled before **Israel**: and **David** slew of the **Syrians** seven thousand chariots, and forty thousand footmen, and Sophach the general of the army.

Fugit autem Syrus Israhel et interfecit David de Syris septem milia curruum et quadraginta milia peditum et Sophach exercitus principem

**Seven thousand chariots...** That is, of **men** who fought in chariots.

**19:19.** And when the servants of Adarezer saw themselves overcome by **Israel**, they went over to **David**, and served him: and **Syria** would not help the **children of Ammon** any more.

Videntes autem servi Adadezer se ab Israhel esse superatos transfugerunt ad David et servierunt ei noluitque ultra Syria auxilium praeberere filiis Ammon

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## 1 Paralipomenon Chapter 20

### Rabba is taken. Other victories over the Philistines.

**20:1.** And it came to pass after the course of a year, at the time that kings go out to battle, Joab gathered together an army and the strength of the troops, and wasted the land of the [children of Ammon](#): and went and besieged Rabba. But [David](#) stayed at [Jerusalem](#), when Joab smote Rabba, and destroyed it.

Factum est autem post anni circulum eo tempore quo solent reges ad bella procedere congregavit loab exercitum et robur militiae et vastavit terram filiorum Ammon perrexitque et obsedit Rabba porro David manebat in Hierusalem quando loab percussit Rabba et destruxit eam

**20:2.** And [David](#) took the crown of Melchom from his head, and found in it a talent weight of gold, and [most precious stones](#), and he made himself a diadem of it: he took also the spoils of the city which were very great.

Tulit autem David coronam Melchom de capite eius et invenit in ea auri pondo talentum et pretiosissimas gemmas fecitque sibi inde diadema manubias quoque urbis plurimas tulit

**20:3.** And the people that were therein he brought out: and made harrows, and sleds, and chariots of iron to go over them, so that they were cut and bruised to pieces: in this manner [David](#) dealt with all the cities of the [children of Ammon](#): and he returned with all his people to [Jerusalem](#).

Populum autem qui erat in ea eduxit et fecit super eos tribulas et trahas et ferrata carpenta transire ita ut dissicarentur et contererentur sic fecit David cunctis urbibus filiorum Ammon et reversus est cum omni populo suo in Hierusalem

**20:4.** After this there arose a [war](#) at Gazer against the [Philistines](#): in which Sabachai the Husathite slew Saphai of the race of Raphaim, and [humbled](#) them.

Post haec initum est bellum in Gazer adversus Philistheos in quo percussit Sobbochai Usathites Saphai de genere Raphaim et humiliavit eos

**20:5.** Another battle also was fought against the [Philistines](#), in which Adeodatus the son of Saltus a [Bethlehemite](#) slew the brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam.

Aliud quoque bellum gestum est adversus Philistheos in quo percussit Adeodatus filius Saltus Lehemites fratrem Goliath Getthei cuius hastae lignum erat quasi liciatorium textentium

**20:6.** There was another battle also in Geth, in which there was a [man](#) of great stature, whose fingers and toes were four and twenty, six on each hand and foot: who also was born of the stock of Rapha.

Sed et aliud bellum accidit in Geth in quo fuit homo longissimus habens digitos senos id est simul viginti quattuor qui et ipse de Rapha fuerat stirpe generatus

**20:7.** He [reviled Israel](#): but [Jonathan](#) the son of Samaa the brother of [David](#) slew him. These were the sons of Rapha in Geth, who fell by the hand of [David](#) and his servants.

Hic blasphemavit Israhel et percussit eum Jonathan filius Sammaa fratris David hii sunt filii Rapha in Geth qui ceciderunt in manu David et servorum eius

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## 1 Paralipomenon Chapter 21

### David's sin in numbering the people is punished by a pestilence: which ceaseth upon his offering sacrifice in the thrashingfloor of Ornan.

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**21:1.** And [Satan](#) rose up against [Israel](#): and moved [David](#) to number [Israel](#).

Consurrexit autem Satan contra Israhel et incitavit David ut numeraret Israhel

**21:2.** And [David](#) said to [Joab](#), and to the rulers of the people: Go, and number [Israel](#) from [Bersabee](#) even to [Dan](#), and bring me the number of them that I may know it.

Dixitque David ad loab et ad principes populi ite et numerate Israhel a Bersabee usque Dan et adferte mihi numerum ut sciam

**21:3.** And [Joab](#) answered: The [Lord](#) make his people a hundred times more than they are: but, my lord the king, are they not all thy servants: why doth my lord seek this thing, which may be imputed as a [sin](#) to [Israel](#)?

Responditque loab augeat Dominus populum suum centuplum quam sunt nonne domine mi rex omnes servi tui sunt quare hoc quaerit dominus meus quod in peccatum reputetur Israheli

**21:4.** But the king's word rather prevailed: and [Joab](#) departed, and went through all [Israel](#): and returned to [Jerusalem](#).

Sed sermo regis magis praevaluit egressusque est loab et circuevit universum Israhel et reversus est Hierusalem

**21:5.** And he gave [David](#) the number of them, whom he had surveyed: and all the number of [Israel](#) was found to be eleven hundred thousand [men](#) that drew the sword: and of [Juda](#) four hundred and seventy thousand fighting [men](#).

Deditque David numerum eorum quos circumierat et inventus est omnis Israhel numerus mille milia et centum milia virorum educentium gladium de Iuda autem trecenta septuaginta milia bellatorum

**The number, etc...** The difference of the numbers here and [2 Samuel 24](#) is to be accounted for, by supposing the greater number to be that which was really found, and the lesser to be that which [Joab](#) gave in.

**21:6.** But [Levi](#) and [Benjamin](#) he did not number: for [Joab](#) unwillingly executed the king's orders.

Nam Levi et Beniamin non numeravit eo quod invitus exsequeretur regis imperium

**21:7.** And [God](#) was displeased with this thing that was commanded: and he struck [Israel](#).

Displicuit autem Deo quod iussum erat et percussit Israhel

**21:8.** And [David](#) said to [God](#): I have [sinned](#) exceedingly in doing this: I beseech thee take away the [iniquity](#) of thy servant, for I have done foolishly.

Dixitque David ad Deum peccavi nimis ut hoc facerem obsecro aufer iniquitatem servi tui quia insipienter egi

**21:9.** And the [Lord](#) spoke to [Gad](#) the seer of [David](#), saying:

Et locutus est Dominus ad Gad videntem David dicens

**21:10.** Go, and speak to [David](#), and tell him: Thus saith the [Lord](#): I give thee the choice of three things: choose one which thou wilt, and I will do it to thee.

Vade et loquere ad David et dic haec dicit Dominus trium tibi optionem do unum quod volueris elige et faciam tibi

**21:11.** And when [Gad](#) was come to [David](#), he said to him: Thus saith the [Lord](#): choose which thou wilt:

Cumque venisset Gad ad David dixit ei haec dicit Dominus elige quod volueris

**21:12.** Either three years famine: or three months to flee from thy enemies, and not to be able to escape their sword: or three days to have the sword of the **Lord**, and pestilence in the land, and the **angel of the Lord** destroying in all the coasts of **Israel**: now therefore see what I shall answer him who sent me.

Aut tribus annis pestilentiam aut tribus mensibus fugere te hostes tuos et gladium eorum non posse evadere aut tribus diebus gladium Domini et mortem versari in terra et angelum Domini interficere in universis finibus Israhel nunc igitur vide quid respondeam ei qui misit me

**Three years famine...** Which joined with the three foregoing years of famine mentioned, **2 Samuel 21** and the seventh year of the land's resting, would make up the seven years proposed by the **prophet, 2 Samuel 24:13.**

**21:13.** And **David** said to **Gad**: I am on every side in a great strait: but it is better for me to fall into the hands of the **Lord**, for his mercies are many, than into the hands of **men**.

Et dixit David ad Gad ex omni parte me angustiae premunt sed melius mihi est ut incidam in manus Domini quia multae sunt miserationes eius quam in manus hominum

**21:14.** So the **Lord** sent a pestilence upon **Israel**. And there fell of **Israel** seventy thousand **men**.

Misit ergo Dominus pestilentiam in Israhel et ceciderunt de Israhel septuaginta milia virorum

**21:15.** And he sent an **angel** to **Jerusalem**, to strike it: and as he was striking it, the **Lord** beheld, and took pity for the greatness of the **evil**: and said to the **angel** that destroyed: It is enough, now stop thy hand. And the **angel of the Lord** stood by the thrashingfloor of Ornan the Jebusite.

Misit quoque angelum in Hierusalem ut percuteret eam cumque percuteretur vidit Dominus et misertus est super magnitudinem mali et imperavit angelo qui percutiebat sufficit iam cesset manus tua porro angelus Domini stabat iuxta aream Ornan Iebusei

**Ornan...** Otherwise Areuna.

**21:16.** And **David** lifting up his eyes, saw the **angel of the Lord** standing between **heaven** and earth, with a drawn sword in his hand, turned against **Jerusalem**: and both he and the ancients clothed in haircloth, fell down flat on the ground.

Levansque David oculos suos vidit angelum Domini stantem inter terram et caelum et evaginatum gladium in manu eius et versum contra Hierusalem et ceciderunt tam ipse quam maiores natu vestiti ciliciis et proni in terram

**21:17.** And **David** said to **God**: Am not I he that commanded the people to be numbered? It is I that have **sinned**: it is I that have done the **evil**: but as for this flock, what hath it deserved? O **Lord** my **God**, let thy hand be turned, I beseech thee, upon me, and upon my father's house: and let not thy people be destroyed.

Dixitque David ad Deum nonne ego sum qui iussi ut numeraretur populus ego qui peccavi ego qui malum feci iste grex quid commeruit Domine Deus meus vertatur obsecro manus tua in me et in domum patris mei populus autem tuus non percutiatur

**21:18.** And the **angel of the Lord** commanded **Gad** to tell **David**, to go up, and build an **altar** to the **Lord** **God** in the thrashingfloor of Ornan the Jebusite.

Angelus autem Domini praecepit Gad ut diceret David et ascenderet extrueretque altare Domino Deo in area Ornan Iebusei

**21:19.** And **David** went up, according to the word of **Gad**, which he spoke to him in the **name** of the **Lord**.

Ascendit ergo David iuxta sermonem Gad quem locutus fuerat ex nomine Domini

**21:20.** Now when Ornan looked up, and saw the **angel**, he and his four sons hid themselves: for at that time he was thrashing wheat in the floor.

Porro Ornan cum suspexisset et vidisset angelum quattuorque filii eius cum eo absconderunt se nam eo tempore terebat in area triticum

**21:21.** And as **David** was coming to Ornan, Ornan saw him, and went out of the thrashingfloor to meet him, and bowed down to him with his face to the ground.

Igitur cum venisset David ad Ornan conspexit eum Ornan et processit ei obviam de area et adoravit illum pronus in terram

**21:22.** And **David** said to him: Give me this place of thy thrashingfloor, that I may build therein an **altar** to the **Lord**: but thou shalt take of me as much money as it is worth, that the plague may cease from the people.

Dixitque ei David da mihi locum areae tuae ut aedificem in ea altare Domini ita ut quantum valet argenti accipias et cesset plaga a populo

**21:23.** And Ornan said to **David**: Take it, and let my lord the king do all that pleaseth him: and moreover the oxen also I give for a **holocaust**, and the drays for wood, and the wheat for the **sacrifice**: I will give it all willingly.

Dixit autem Ornan ad David tolle et faciat dominus meus rex quodcumque ei placet sed et boves do in holocaustum et tribulas in ligna et triticum in sacrificium omnia libens praebeo

**21:24.** And **king David** said to him: It shall not be so, but I will give thee money as much as it is worth: for I must not take it from thee, and so offer to the **Lord holocausts** free cost.

Dixitque ei rex David nequaquam ita fiet sed argentum dabo quantum valet neque enim tibi auferre debeo et sic offerre Domino holocausta gratuita

**21:25.** So **David** gave to Ornan for the place, six hundred sicles of gold of **just** weight.

Dedit ergo David Ornan pro loco siclos auri iustissimi ponderis sescentos

**Six hundred sicles, etc...** This was the price of the whole place, on which the **temple** was afterwards built; but the price of the oxen was fifty sicles of silver. **2 Samuel 24:24.**

**21:26.** And he built there an **altar** to the **Lord**: and he offered **holocausts**, and peace **offerings**, and he called upon the **Lord**, and he heard him by sending fire from **heaven** upon the **altar** of the **holocaust**.

Et aedificavit ibi altare Domino obtulitque holocausta et pacifica et invocavit Dominum et exaudivit eum in igne de caelo super altare holocausti

**21:27.** And the **Lord** commanded the **angel**: and he put up his sword again into the sheath.

Praecepitque Dominus angelo et convertit gladium suum in vaginam

**21:28.** And **David** seeing that the **Lord** had heard him in the thrashingfloor of Ornan the Jebusite, forthwith offered victims there.

Protinus ergo David videns quod exaudisset eum Dominus in area Ornan Iebusei immolavit ibi victimas

**21:29.** But the **tabernacle** of the **Lord**, which **Moses** made in the **desert**, and the **altar of holocausts**, was at that time in the high place of Gabaon.

Tabernaculum autem Domini quod fecerat Moses in deserto et altare holocaustorum ea tempestate erat in excelso Gabaon

**21:30.** And **David** could not go to the **altar** there to **pray** to **God**: for he was seized with an exceeding great fear, seeing the sword of the **angel of the Lord**.

Et non praevaluit David ire ad altare ut ibi obsecraret Deum nimio enim fuerat timore perterritus videns gladium angeli Domini

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## 1 Paralipomenon Chapter 22

### David having prepared all necessaries, chargeth Solomon to build the temple and the princes to assist him.

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**22:1.** Then [David](#) said: This is the [house of God](#), And this is the [altar](#) for the [holocaust](#) of [Israel](#).

Dixitque David haec est domus Dei et hoc altare in holocaustum Israhel

**22:2.** And he commanded to gather together all the [proselytes](#) of the land of [Israel](#), and out of them he appointed stonecutters to hew stones and polish them, to build the [house of God](#).

Et praecepit ut congregarentur omnes proselyti de terra Israhel et constituit ex eis latomos ad caedendos lapides et poliendos ut aedificaretur domus Dei

**22:3.** And [David](#) prepared in abundance iron for the nails of the gates, and for the closures and joinings: and of brass an immense weight.

Ferrum quoque plurimum ad clavos ianuarum et ad commissuras atque iuncturas praeparavit David et aeris pondus innumerabile

**22:4.** And the [cedar trees](#) were without number, which the [Sidonians](#), and [Tyrians](#) brought to [David](#).

Ligna quoque cedrina non poterant aestimari quae Sidonii et Tyrii deportaverant ad David

**22:5.** And [David](#) said: [Solomon](#) my son is very young and tender, and the house which I would have to be built to the [Lord](#), must be such as to be renowned in all countries: therefore I will prepare him necessaries. And therefore before his death he prepared all the charges.

Et dixit David Salomon filius meus puer parvulus est et delicatus domus autem quam aedificari volo Domino talis esse debet ut in cunctis regionibus nominetur praeparabo ergo ei necessaria et ob hanc causam ante mortem suam omnes paravit inpensas

**22:6.** And he called for [Solomon](#) his son: and commanded him to build a house to the [Lord](#) the [God](#) of [Israel](#).

Vocavitque Salomonem filium suum et praecepit ei ut aedificaret domum Domino Deo Israhel

**22:7.** And [David](#) said to [Solomon](#): My son, it was my desire to have built a house to the [name](#) of the [Lord](#) my [God](#).

Dixitque David ad Salomonem fili mi voluntatis meae fuit ut aedificarem domum nomini Domini Dei mei

**22:8.** But the [word of the Lord](#) came to me, saying: Thou hast shed much blood, and fought many battles, so thou cannot not build house to my [name](#), after shedding so much blood before me:

Sed factus est ad me sermo Domini dicens multum sanguinem effudisti et plurima bella bellasti non poteris aedificare domum nomini meo tanto effuso sanguine coram me

**22:9.** The son, that shall be born to thee, shall be a most quiet [man](#): for I will make him rest from all his enemies round about: and therefore he shall be called Peaceable: and I will give peace and quietness to [Israel](#) all his days.

Filius qui nascetur tibi et erit vir quietissimus faciam enim eum requiescere ab omnibus inimicis suis per circuitum et ob hanc causam pacificus vocabitur et pacem et otium dabo in Israhel cunctis diebus eius

**22:10.** He shall build a house to my [name](#), and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom over [Israel](#) for ever.

Ipse aedificabit domum nomini meo et ipse erit mihi in filium et ego ero ei in patrem firmaboque solium regni eius super Israhel in aeternum

**22:11.** Now then, my son, the [Lord](#) be with thee, and do thou prosper, and build the house to the [Lord thy God](#), as he hath spoken of thee.

Nunc ergo fili mi sit Dominus tecum et prosperare et aedifica domum Domino Deo tuo sicut locutus est de

te

**22:12.** The **Lord** also give thee wisdom and understanding, that thou mayest be able to rule **Israel**, and to keep the **law** of the **Lord thy God**.

Det quoque tibi Dominus prudentiam et sensum ut regere possis Israhel et custodire legem Domini Dei tui

**22:13.** For then thou shalt be able to prosper, if thou keep the commandments, and judgments, which the **Lord** commanded **Moses** to teach **Israel**: take **courage** and act manfully, fear not, nor be dismayed.

Tunc enim proficere poteris si custodieris mandata et iudicia quae praecepit Dominus Mosi ut doceret Israhel confortare viriliter age ne timeas neque paveas

**22:14.** Behold I in my **poverty** have prepared the charges of the **house of the Lord**, of gold a hundred thousand talents, and of silver a million of talents: but of brass, and of iron there is no weight, for the abundance surpasseth all account: timber also and stones I have prepared for all the charges.

Ecce ego in paupertatula mea praeparavi inpensas domus Domini auri talenta centum milia et argenti mille milia talentorum aeris vero et ferri non est pondus vincitur enim numerus magnitudine ligna et lapides praeparavi ad universa impendia

**22:15.** Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work,

Habes quoque plurimos artifices latomos et cementarios artificesque lignorum et omnium artium ad faciendum opus prudentissimos

**22:16.** In gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing, and the **Lord** will be with thee.

In auro et argento aere et ferro cuius non est numerus surge igitur et fac et erit Dominus tecum

**22:17.** **David** also charged all the princes of **Israel**, to help **Solomon** his son,

Praecepit quoque David cunctis principibus Israhel ut adiuverent Salomonem filium suum

**22:18.** Saying: You see, that the **Lord your God** is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before the **Lord**, and before his people.

Cernitis inquit quod Dominus Deus vester vobiscum sit et dederit vobis requiem per circuitum et tradiderit omnes inimicos in manu vestra et subiecta sit terra coram Domino et coram populo eius

**22:19.** Give therefore your hearts and your **souls**, to seek the **Lord your God** and arise, and build a sanctuary to the **Lord God**, that the **ark of the covenant of the Lord**, and the vessels **consecrated** to the **Lord**, may be brought into the house, which is built to the **name** of the **Lord**.

Praebete igitur corda vestra et animas vestras ut quaeratis Dominum Deum vestrum et consurgite et aedificate sanctuarium Domino Deo ut introducatur arca foederis Domini et vasa Domino consecrata in domum quae aedificatur nomini Domini

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## 1 Paralipomenon Chapter 23

### David appointeth Solomon king. The distribution of the Levites and their offices.

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**23:1.** David being old and full of days, made Solomon his son king over Israel.

Igitur David senex et plenus dierum regem constituit Salomonem filium suum super Israhel

**23:2.** And he gathered together all the princes of Israel, and the priests and Levites.

Et congregavit omnes principes Israhel et sacerdotes atque Levitas

**23:3.** And the Levites were numbered from the age of thirty years, and upwards: and there were found of them thirty-eight thousand men.

Numeratique sunt Levitae a triginta annis et supra et inventa sunt triginta octo milia virorum

**23:4.** Of these twenty-four thousand were chosen, and distributed unto the ministry of the house of the Lord: and six thousand were the overseers and judges.

Ex his electi sunt et distributi in ministerium domus Domini viginti quattuor milia praepositorum autem et iudicum sex milia

**23:5.** Moreover four thousand were porters: and as many singers singing to the Lord with the instruments, which he had made to sing with.

Porro quattuor milia ianitores et totidem psaltes canentes Domino in organis quae fecerat ad canendum

**23:6.** And David distributed them into courses by the families of the sons of Levi, to wit, of Gerson, and of Caath, and of Merari.

Et distribuit eos David per vices filiorum Levi Gersom videlicet et Caath et Merari

**23:7.** The sons of Gerson were Leedan and Semei.

Gersom Leedan et Semei

**23:8.** The sons of Leedan: the chief Jahiel, and Zethan, and Joel, three.

Filii Leedan princeps Iehel et Zetham et Iohel tres

**23:9.** The sons of Semei: Salomith, and Hosiel, and Aran, three: these were the heads of the families of Leedan.

Filii Semei Salomith et Ozihel et Aran tres isti principes familiarum Leedan

**23:10.** And the sons of Semei were Leheth, and Ziza, and Jaus, and Baria: these were the sons of Semei, four.

Porro filii Semei Ieeth et Ziza et Iaus et Baria isti filii Semei quattuor

**23:11.** And Leheth was the first, Ziza the second: but Jaus and Baria had not many children, and therefore they were counted in one family, and in one house.

Erat autem Ieeth prior Ziza secundus porro Iaus et Baria non habuerunt plurimos filios et idcirco in una familia unaque domo computati sunt

**23:12.** The sons of Caath were Amram, and Isaar, Hebron, and Oziel, four.

Filii Caath Amram et Isaar Hebron et Ozihel quattuor

**23:13.** The sons of Amram, Aaron, and Moses. And Aaron was separated to minister in the holy of holies, he and his sons for ever, and to burn incense before the Lord, according to his ceremonies, and to bless his name for ever.

Filii Amram Aaron et Moses separatusque est Aaron ut ministraret in sancto sanctorum ipse et filii eius in sempiternum et adoleret incensum Domino secundum ritum suum ac benediceret nomini eius in perpetuum

**23:14.** The sons also of [Moses](#), the [man](#) of [God](#), were numbered in the [tribe of Levi](#).

Mosi quoque hominis Dei filii adnumerati sunt in tribu Levi

**23:15.** The sons of [Moses](#) were Gersom and Eliezer:

Filii Mosi Gersom et Eliezer

**23:16.** The sons of Gersom: Subuel the first.

Filii Gersom Subuhel primus

**23:17.** And the sons of Eliezer were: Rohobia the first: and Eliezer had no more sons. But the sons of Rohobia were multiplied exceedingly.

Fuerunt autem filii Eliezer Roobia primus et non erant Eliezer filii alii porro filii Roobia multiplicati sunt nimis

**23:18.** The sons of Isaar: Salomith the first.

Filii Isaar Salumith primus

**23:19.** The sons of [Hebron](#): Jeriau the first, Amarias the second, Jahaziel the third, Jecmaam the fourth.

Filii Hebron Ieriau primus Amarias secundus Iazihel tertius Iecmaam quartus

**23:20.** The sons of Oziel: Micha the first, Jesia the second.

Filii Ozihel Micha primus Iesia secundus

**23:21.** The sons of Merari: Moholi, and Musi. The sons of Moholi: [Eleazar](#) and Cis.

Filii Merari Mooli et Musi filii Mooli Eleazar et Cis

**23:22.** And [Eleazar](#) died, and had no sons but daughters: and the sons of Cis their brethren took them.

Mortuus est autem Eleazar et non habuit filios sed filias acceperuntque eas filii Cis fratres earum

**23:23.** The sons of Musi: Moholi, and Eder, and Jerimoth, three.

Filii Musi Mooli et Eder et Ierimuth tres

**23:24.** These are the [sons of Levi](#) in their kindreds and [families](#), princes by their courses, and the number of every head that did the works of the ministry of the [house of the Lord](#) from twenty years old and upward.

Hii filii Levi in cognationibus et familiis suis principes per vices et numerum capitum singulorum qui faciebant opera ministerii domus Domini a viginti annis et supra

**23:25.** For [David](#) said: The [Lord](#) the [God](#) of [Israel](#) hath given rest to his people, and a habitation in [Jerusalem](#) for ever.

Dixit enim David requiem dedit Dominus Deus Israhel populo suo et habitationem Hierusalem usque in aeternum

**23:26.** And it shall not be the office of the [Levites](#) to carry any more the [tabernacle](#), and all the vessels for the service thereof.

Nec erit officii Levitarum ut ultra portent tabernaculum et omnia vasa eius ad ministrandum

**23:27.** So according to the last precepts of [David](#), the [sons of Levi](#) are to be numbered from twenty years old and upward.

Iuxta praecepta quoque David novissima supputabitur numerus filiorum Levi a viginti annis et supra

**23:28.** And they are to be under the hand of the sons of [Aaron](#) for the service of the [house of the Lord](#), in the porches, and in the chambers, and in the place of purification, and in the sanctuary, and in all the works of the ministry of the [temple of the Lord](#).

Et erunt sub manu filiorum Aaron in cultum domus Domini in vestibulis et in exedris et in loco purificationis et in sanctuario et in universis operibus ministerii templi Domini

**23:29.** And the [priests](#) have the charge of the [loaves of proposition](#), and of the [sacrifice](#) of fine flour, and of the [unleavened cakes](#), and of the fryingpan, and of the roasting, and of every weight and measure.

Sacerdotes autem super panes propositionis et ad similiae sacrificium et ad lagana et azyma et sartagine et ad ferventem similam et super omne pondus atque mensuram

**23:30.** And the [Levites](#) are to stand in the morning to give thanks, and to sing praises to the [Lord](#): and in like manner in the evening,

Levitae vero ut stent mane ad confitendum et canendum Domino similiterque ad vesperam

**23:31.** As well in the [oblation](#) of the [holocausts](#) of the [Lord](#), as in the [sabbaths](#) and in the new moons, and the rest of the solemnities, according to the number and [ceremonies](#) prescribed for every thing, continually before the [Lord](#).

Tam in oblatione holocaustorum Domini quam in sabbatis et kalendis et sollempnitatibus reliquis iuxta numerum et caerimonias uniuscuiusque rei iugiter coram Domino

**23:32.** And let them keep the observances of the [tabernacle of the covenant](#), and the [ceremonies](#) of the sanctuary, and the charge of the sons of [Aaron](#) their brethren, that they may minister in the [house of the Lord](#).

Et custodiant observationes tabernaculi foederis et ritum sanctuarii et observationem filiorum Aaron fratrum suorum ut ministrent in domo Domini

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## 1 Paralipomenon Chapter 24

### The divisions of the priests into four and twenty courses, to serve in the temple: the chiefs of the Levites.

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**24:1.** Now these were the divisions of the sons of [Aaron](#): The sons of [Aaron](#): Nadab, and Abiu, and [Eleazar](#), and Ithamar.

Porro filii Aaron hae partitiones erunt filii Aaron Nadab et Abiu et Eleazar et Ithamar

**24:2.** But Nadab and Abiu died before their father, and had no children: so [Eleazar](#), and Ithamar did the office of the [priesthood](#).

Mortui sunt autem Nadab et Abiu ante patrem suum absque liberis sacerdotioque functus est Eleazar et Ithamar

**24:3.** And [David](#) distributed them, that is, Sadoc of the sons of [Eleazar](#), and Ahimelech of the sons of Ithamar, according to their courses and ministry.

Et divisit eos David id est Sadoc de filiis Eleazar et Ahimelech de filiis Ithamar secundum vices suas et ministerium

**24:4.** And there were found many more of the sons of [Eleazar](#) among the principal [men](#), than of the sons of Ithamar. And he divided them so, that there were of the sons of [Eleazar](#), sixteen chief [men](#) by their [families](#): and of the sons of Ithamar eight by their [families](#) and houses.

Inventique sunt multo plures filii Eleazar in principibus viris quam filii Ithamar divisit autem eis hoc est filii Eleazar principes per familias sedecim et filiis Ithamar per familias et domos suas octo

**24:5.** And he divided both the [families](#) one with the other by lot: for there were princes of the sanctuary, and princes of [God](#), both of the sons of [Eleazar](#), and of the sons of Ithamar.

Porro divisit utrasque inter se familias sortibus erant enim principes sanctuarii et principes Dei tam de filiis Eleazar quam de filiis Ithamar

**24:6.** And Semeias the son of Nathanael the scribe a [Levite](#), wrote them down before the king and the princes, and Sadoc the [priest](#), and Ahimelech the son of [Abiathar](#), and the princes also of the [priestly](#) and [Levitical families](#): one house, which was over the rest, of [Eleazar](#): and another house, which had the rest under it, of Ithamar.

Descripsitque eos Semeias filius Nathanahel scriba Levites coram rege et principibus et Sadoc sacerdote et Ahimelech filio Abiathar principibus quoque familiarum sacerdotalium et leviticarum unam domum quae ceteris praeerat Eleazar et alteram domum quae sub se habebat ceteros Ithamar

**24:7.** Now the first lot came forth to Joiarib, the second to Jedei,

Exivit autem sors prima Ioarib secunda Iedeiae

**24:8.** The third to Harim, the fourth to Seorim,

Tertia Arim quarta Seorim

**24:9.** The fifth to Melchia, the sixth to Maiman,

Quinta Melchia sexta Maiman

**24:10.** The seventh to Accos, the eighth to Abia,

Septima Accos octava Abia

**24:11.** The ninth to Jesua, the tenth to Sechenia,

Nona Hiesu decima Sechenia

**24:12.** The eleventh to Eliasib, the twelfth to Jacim,

Undecima Eliasib duodecima Iacim

**24:13.** The thirteenth to Hoppa, the fourteenth to Isbaab,  
Tertiadecima Oppa quartadecima Isbaal

**24:14.** The fifteenth to Belga, the sixteenth to Emmer,  
Quintadecima Belga sextadecima Emmer

**24:15.** The seventeenth to Hezir, the eighteenth to Aphses,  
Septimadecima Ezir octavadecima Hapses

**24:16.** The nineteenth to Pheteia, the twentieth to Hezechiel,  
Nonadecima Phetheia vicesima Iezecel

**24:17.** The one and twentieth to Jachin, the two and twentieth to Gamul,  
Vicesima prima Iachin vicesima secunda Gamul

**24:18.** The three and twentieth to Dalaiau, the four and twentieth to Maaziau.  
Vicesima tertia Dalaiau vicesima quarta Mazziau

**24:19.** These are their courses according to their ministries, to come into the [house of the Lord](#), and according to their manner under the hand of [Aaron](#) their father: as the [Lord](#) the [God of Israel](#) had commanded.

Hae vices eorum secundum ministeria sua ut ingrediantur domum Domini et iuxta ritum suum sub manu Aaron patris eorum sicut praecepit Dominus Deus Israhel

**24:20.** Now of the rest of the [sons of Levi](#), there was of the sons of Amram, Subael: and of the sons of Subael, Jehedeia.

Porro filiorum Levi qui reliqui fuerant de filiis Amram erat Subahel et filiis Subahel Iedeia

**24:21.** Also of the sons of Rohobia the chief Jesias.

De filiis quoque Roobiae princeps Iesias

**24:22.** And the son of Isaar Salemoth, and the son of Salemoth Jahath:

Isaaris vero Salemoth filiusque Salemoth Iaath

**24:23.** And his son Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth.

Filiusque eius Ierihu Amarias secundus Iazihel tertius Iecmaan quartus

**24:24.** The son of Oziel, Micha: the son of Micha, Samir.

Filius Ozihel Micha filius Micha Samir

**24:25.** The brother of Micha, Jesia: and the son of Jesia, Zacharias.

Frater Micha Iesia filiusque Iesiae Zaccharias

**24:26.** The sons of Merari: Moholi and Musi: the son of Oziau: Benno.

Filii Merari Mooli et Musi filius Ioziau Benno

**24:27.** The son also of Merari Oziau, and Soam, and Zacchur, and Hebri.

Filius quoque Merari Oziau et Soem et Zacchur et Hebri

**24:28.** And the son of Moholi: [Eleazar](#), who had no sons.

Porro Mooli filius Eleazar qui non habebat liberos

**24:29.** And the son of Cis, Jeramael.

Filius vero Cis Ierahemel

**24:30.** The sons of Musi: Moholi, Eder, and Jerimoth. These are the [sons of Levi](#) according to the houses of their [families](#).

Filii Musi Mooli Eder et Ierimoth isti filii Levi secundum domos familiarum suarum

**24:31.** And they also cast lots over against their brethren the sons of [Aaron](#) before [David](#) the king, and Sadoc, and Ahimelech, and the princes of the [priestly](#) and [Levitical families](#), both the elder and the younger. The lot divided all equally.

Miseruntque et ipsi sortes contra fratres suos filios Aaron coram David rege et Sadoc et Ahimelech et

principibus familiarum sacerdotalium et leviticarum tam maiores quam minores omnes sors aequaliter dividebat

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## 1 Paralipomenon Chapter 25

### The number and divisions of the musicians.

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**25:1.** Moreover [David](#) and the chief officers of the army separated for the ministry the sons of Asaph, and of Heman, and of Idithun: to [prophecy](#) with harps, and with psalteries, and with cymbals according to their number serving in their appointed office.

Igitur David et magistratus exercitus secreverunt in ministerium filios Asaph et Heman et Idithun qui prophetarent in citharis et psalteriis et cymbalis secundum numerum suum dedicato sibi officio servientes

**25:2.** Of the sons of Asaph: Zacchur, and Joseph, and Nathania, and Asarela, sons of Asaph: under the hand of Asaph [prophesying](#) near the king.

De filiis Asaph Zacchur et Ioseph et Nathania et Asarela filii Asaph sub manu Asaph prophetantis iuxta regem

**25:3.** And of Idithun: the sons of Idithun, Godolias, Sori, Jeseias, and Hasabias, and [Mathathias](#), under the hand of their father Idithun, who [prophesied](#) with a harp to give thanks and to praise the [Lord](#).

Porro Idithun filii Idithun Godolias Sori Iesaias et Sabias et Matthathias sex sub manu patris sui Idithun qui in cithara prophetabat super confitentes et laudantes Dominum

**25:4.** Of Heman also: the sons of Heman, Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Jesbacassa, Mellothi, Othir, Mahazioth:

Heman quoque filii Heman Bocciau Matthaniau Ozihel Subuhel et Ierimoth Ananias Anani Elietha Geddelthi et Romemthiezer et Iesbacasa Mellothi Othir Mazieth

**25:5.** All these were the sons of Heman the seer of the king in the words of [God](#), to lift up the horn: and [God](#) gave to Heman fourteen sons and three daughters.

Omnes isti filii Heman videntis regis in sermonibus Dei ut exaltaret cornu deditque Deus Heman filios quattuordecim et filias tres

**25:6.** All these under their father's hand were distributed to sing in the [temple of the Lord](#), with cymbals, and psalteries and harps, for the service of the [house of the Lord](#) near the king: to wit, Asaph, and Idithun, and Heman.

Universi sub manu patris sui ad cantandum in templo Domini distributi erant in cymbalis et psalteriis et citharis in ministeria domus Domini iuxta regem Asaph videlicet et Idithun et Heman

**25:7.** And the number of them with their brethren, that taught the song of the [Lord](#), all the teachers, were two hundred and eighty-eight.

Fuit autem numerus eorum cum fratribus suis qui erudiebant canticum Domini cuncti doctores ducenti octoginta octo

**25:8.** And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.

Miseruntque sortes per vices suas ex aequo tam maior quam minor doctus pariter et indoctus

**25:9.** And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve.

Egressaque est sors prima Ioseph qui erat de Asaph secunda Godoliae ipsi et filiis eius et fratribus duodecim

**25:10.** The third to Zachur, to his sons and his brethren twelve.

Tertia Zacchur filiis et fratribus eius duodecim

**25:11.** The fourth to Isari, to his sons and his brethren twelve.

Quarta Isari filiis et fratribus eius duodecim

- 25:12.** The fifth to Nathania, to his sons and his brethren twelve.  
Quinta Nathaniae filiis et fratribus eius duodecim
- 25:13.** The sixth to Bocciau, to his sons and his brethren twelve.  
Sexta Bocciau filiis et fratribus eius duodecim
- 25:14.** The seventh to Isreela, to his sons and his brethren twelve.  
Septima Israhela filiis et fratribus eius duodecim
- 25:15.** The eighth to Jesaia, to his sons and his brethren twelve.  
Octava Isaiae filiis et fratribus eius duodecim
- 25:16.** The ninth to Mathanaias, to his sons and his brethren twelve.  
Nona Matthaniae filiis et fratribus eius duodecim
- 25:17.** The tenth to Semeias, to his sons and his brethren twelve.  
Decima Semeiae filiis et fratribus eius duodecim
- 25:18.** The eleventh to Azareel, to his sons and his brethren twelve.  
Undecima Ezrahel filiis et fratribus eius duodecim
- 25:19.** The twelfth to Hasabia, to his sons and his brethren twelve.  
Duodecima Asabiae filiis et fratribus eius duodecim
- 25:20.** The thirteenth to Subael, to his sons and his brethren twelve.  
Tertiadecima Subahel filiis et fratribus eius duodecim
- 25:21.** The fourteenth to [Mathathias](#), to his sons and his brethren twelve.  
Quartadecima Matthathiae filiis et fratribus eius duodecim
- 25:22.** The fifteenth to Jerimoth, to his sons and his brethren twelve.  
Quintadecima Ierimoth filiis et fratribus eius duodecim
- 25:23.** The sixteenth to Hananias, to his sons and his brethren twelve.  
Sextadecima Ananiae filiis et fratribus eius duodecim
- 25:24.** The seventeenth to Jesbacassa, to his sons and his brethren twelve.  
Septimadecima Iesbocasae filiis et fratribus eius duodecim
- 25:25.** The eighteenth to Hanani, to his sons and his brethren twelve.  
Octavadecima Anani filiis et fratribus eius duodecim
- 25:26.** The nineteenth to Mellothi, to his sons and his brethren twelve.  
Nonadecima Mellothi filiis et fratribus eius duodecim
- 25:27.** The twentieth to Eliatha, to his sons and his brethren twelve.  
Vicesima Eliatha filiis et fratribus eius duodecim
- 25:28.** The one and twentieth to Othir, to his sons and his brethren twelve.  
Vicesima prima Othir filiis et fratribus eius duodecim
- 25:29.** The two and twentieth to Geddelthi, to his sons and his brethren twelve.  
Vicesima secunda Godollathi filiis et fratribus eius duodecim
- 25:30.** The three and twentieth to Mahazioth, to his sons and his brethren twelve.  
Vicesima tertia Maziuth filiis et fratribus eius duodecim
- 25:31.** The four and twentieth to Romemthiezer, to his sons and his brethren twelve.  
Vicesima quarta Romamthiezer filiis et fratribus eius duodecim

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## 1 Paralipomenon Chapter 26

### The divisions of the porters. Offices of other Levites.

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**26:1.** And the divisions of the porters: of the Corites Meselemlia, the son of Core, of the sons of Asaph.  
Divisiones autem ianitorum de Coritis Mesellemlia filius Core de filiis Asaph

**26:2.** The sons of Meselemlia: Zacharias the **firstborn**, Jadhahel the second, Zabadias the third, Jathanael the fourth,  
Fili Mesellemliae Zaccharias primogenitus Jadhahel secundus Zabadias tertius Jathanahel quartus

**26:3.** Elam the fifth, Johanan the sixth, Elieoenai the seventh.  
Ahilam quintus Iohanan sextus Helioenai septimus

**26:4.** And the sons of Obededom, Semeias the **firstborn**, Jozabad the second, Joaha the third, Sachar the fourth, Nathanael the fifth,  
Fili autem Obededom Semeias primogenitus Iozabad secundus Iohaa tertius Sachar quartus Nathanahel quintus

**26:5.** Ammiel the sixth, Issachar the seventh, Phollathi the eighth: for the **Lord** had **blessed** him.  
Amihel sextus Isachar septimus Phollathi octavus quia benedixit illi Dominus

**26:6.** And to Semei his son were born sons, heads of their **families**: for they were **men** of great valour.  
Semeiae autem filio eius nati sunt filii praefecti familiarum suarum erant enim viri fortissimi

**26:7.** The sons then of Semeias were Othni, and Raphael, and Obed, Elizabad, and his brethren most **valiant men**: and Eliu, and Samachias.  
Fili ergo Semeiae Othni et Raphahel et Obedihel Zabad fratres eius viri fortissimi Heliu quoque et Samachias

**26:8.** All these of the sons of Obededom: they, and their sons, and their brethren most able **men** for service, sixty-two of Obededom.  
Omnes hii de filiis Obededom ipsi et filii et fratres eorum fortissimi ad ministrandum sexaginta duo de Obededom

**26:9.** And the sons of Meselemlia, and their brethren strong **men**, were eighteen.  
Porro Mesellamiae filii et fratres robustissimi decem et octo

**26:10.** And of Hosa, that is, of the sons of Merari: Semri the chief, (for he had not a **firstborn**, and therefore his father made him chief.)  
De Hosa autem id est de filiis Merari Semri princeps non enim habuerat primogenitum et idcirco posuerat eum pater eius in principem  
**He had not a firstborn...** That is, his **firstborn** was either dead or not fit to be chief; and therefore he made Semri the chief.

**26:11.** Helcias the second, Tabelias the third, Zacharias the fourth: all these the sons, and the brethren of Hosa, were thirteen.  
Helchias secundus Tabelias tertius Zaccharias quartus omnes hii filii et fratres Hosa tredecim

**26:12.** Among these were the divisions of the porters, so that the chiefs of the wards, as well as their brethren, always ministered in the **house of the Lord**.  
Hii divisi sunt in ianitores ut semper principes custodiarum sicut et fratres eorum ministrarent in domo Domini

**26:13.** And they cast lots equally, both little and great, by their **families** for every one of the gates.  
Missae sunt autem sortes ex aequo et parvis et magnis per familias suas in unamquamque portarum

**26:14.** And the lot of the east fell to Selemias. But to his son Zacharias, a very wise and learned man, the north gate fell by lot.

Cecidit igitur sors orientalis Selemiae porro Zacchariae filio eius viro prudentissimo et erudito sortito obtigit plaga septentrionalis

**26:15.** And to Obededom and his sons that towards the south: in which part of the house was the council of the ancients.

Obededom vero et filiis eius ad austrum in qua parte domus erat seniorum concilium

**26:16.** To Sephim, and Hosa towards the west, by the gate which leadeth to the way of the ascent: ward against ward.

Sepphima et Hosa ad occidentem iuxta portam quae ducit ad viam ascensionis custodia contra custodiam

**26:17.** Now towards the east were six Levites: and towards the north four a day: and towards the south likewise four a day: and where the council was, two and two.

Ad orientem vero Levitae sex et ad aquilonem quattuor per diem atque ad meridiem similiter in die quattuor et ubi erat concilium bini et bini

**26:18.** In the cells also of the porters toward the west four in the way: and two at every cell.

In cellulis quoque ianitorum ad occidentem quattuor in via binique per cellulas

**26:19.** These are the divisions of the porters of the sons of Core, and of Merari.

Hae sunt divisiones ianitorum filiorum Core et Merari

**26:20.** Now Achias was over the treasures of the house of God, and the holy vessels.

Porro Achias erat super thesauros domus Dei ac vasa sanctorum

**Holy vessels...** Or vessels of the holy places, or of things holy. *Vasa sanctorum.*

**26:21.** The sons of Ledan, the sons of Gersonni: of Ledan were heads of the families, of Ledan, and Gersonni, Jehieli.

Filii Ledan filii Gersonni de Ledan principes familiarum Ledan et Gersonni Ieiheli

**26:22.** The sons of Jehieli: Zathan and Joel, his brethren over the treasures of the house of the Lord,

Filii Ieiheli Zathan et Iohel frater eius super thesauros domus Domini

**26:23.** With the Amramites, and Isaarites, and Hebronites, and Ozielites.

Amramitis et Isaaritis et Hebronitis et Ozihelitibus

**26:24.** And Subael the son of Gersom, the son of Moses, was chief over the treasures.

Subahel autem filius Gersom filii Mosi praepositus thesauris

**26:25.** His brethren also, Eliezer, whose son Rohobia, and his son Isaias, and his son Joram, and his son Zechri, and his son Selemith.

Fratres quoque eius Eliezer cuius filius Raabia et huius filius Isaias et huius filius Ioram huius quoque filius Zechri sed et huius filius Selemith

**26:26.** Which Selemith and his brethren were over the treasures of the holy things, which king David, and the heads of families, and the captains over thousands and over hundreds, and the captains of the host had dedicated,

Ipse Selemith et fratres eius super thesauros sanctorum quae sanctificavit David rex et principes familiarum et tribuni et centuriones et duces exercitus

**26:27.** Out of the wars, and the spoils won in battles, which they had consecrated to the building and furniture of the temple of the Lord.

De bellis et manubiis proeliorum quae consecraverant ad instaurationem et supellectilem templi Domini

**26:28.** And all these things that Samuel the seer and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Sarvia had sanctified: and whosoever had sanctified those things, they were under the hand of Selemith and his brethren.

Haec autem universa sanctificavit Samuhel videns et Saul filius Cis et Abner filius Ner et Ioab filius Sarviae omnes qui sanctificaverunt ea per manum Selemith et fratrum eius

**26:29.** But Chonenias and his sons were over the Isaarites, for the business abroad over Israel to teach

them and judge them.

Saarit̄is vero praeerat Chonenias et filii eius ad opera forinsecus super Israhel ad docendum et ad iudicandum eos

**26:30.** And of the **Hebronites** Hasabias, and his brethren most able **men**, a thousand seven hundred had the charge over **Israel** beyond the **Jordan** westward, in all the works of the **Lord**, and for the service of the king.

Porro de Hebronitis Asabias et fratres eius viri fortissimi mille septingenti praeerant Israheli trans Iordanem contra occidentem in cunctis operibus Domini et in ministerium regis

**26:31.** And the chief of the **Hebronites** was Jeria according to their **families** and kindreds. In the fortieth year of the reign of **David** they were numbered, and there were found most **valiant men** in Jazer Galaad, Hebronitarum autem princeps fuit Hieria secundum familias et cognationes eorum quadragesimo anno regni David recensiti sunt et inventi viri fortissimi in Iazer Galaad

**26:32.** And his brethren of stronger age, two thousand seven hundred chiefs of **families**. And **king David** made them rulers over the **Rubenites** and the **Gadites**, and the **half tribe of Manasses**, for all the service of **God**, and the king.

Fratresque eius robustioris aetatis duo milia septingenti principes familiarum praeposuit autem eos David rex Rubenitis et Gadditis et dimidio tribus Manasse in omne ministerium Dei et regis

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## 1 Paralipomenon Chapter 27

### The twelve captains for every month; the twelve princes of the tribes. David's several officers.

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**27:1.** Now the [children of Israel](#) according to their number, the heads of [families](#), [captains](#) of thousands and of [hundreds](#), and officers, that served the king according to their companies, who came in and went out every month in the year, under every chief were four and twenty thousand.

Filii autem Israhel secundum numerum suum principes familiarum tribuni et centuriones et praefecti qui ministrabant regi iuxta turmas suas ingredientes et egredientes per singulos menses in anno viginti quattuor milibus singuli praeerant

**27:2.** Over the first company the first month Jesboam, the son of Zabdiel was chief, and under him were four and twenty thousand.

Primae turmae in primo mense Isboam praeerat filius Zabdiel et sub eo viginti quattuor milia

**27:3.** Of the sons of Phares, the chief of all the [captains](#) in the host in the first month.

De filiis Phares princeps cunctorum principum in exercitu mense primo

**27:4.** The company of the second month was under Dudia, an Ahohite, and after him was another [named](#) Macelloth, who commanded a part of the army of four and twenty thousand.

Secundi mensis habebat turmam Dudi Ahohites et post se alterum nomine Macelloth qui regebat partem exercitus viginti quattuor milium

**27:5.** And the [captain](#) of the third company for the third month, was [Banaias the son of Joiada](#) the [priest](#): and in his division were four and twenty thousand.

Dux quoque turmae tertiae in mense tertio erat Banaias filius Ioiadae sacerdos et in divisione sua viginti quattuor milia

**27:6.** This is that [Banaias](#) the most [valiant](#) among the thirty, and above the thirty. And Amizabad his son commanded his company.

Ipsa est Banaias fortissimus inter triginta et super triginta praeerat autem turmae ipsius Amizabad filius eius

**27:7.** The fourth, for the fourth month, was Asahel the brother of Joab, and Zabadias his son after him: and in his company were four and twenty thousand.

Quartus mense quarto Asahel frater Iobab et Zabadias filius eius post eum et in turma eius viginti quattuor milia

**27:8.** The fifth [captain](#) for the fifth month, was Samaoth a Jezerite: and his company were four and twenty thousand.

Quintus mense quinto princeps Samaoth Iezarites et in turma eius viginti quattuor milia

**27:9.** The sixth, for the sixth month, was Hira the son of Acces a Thecuite: and in his company were four and twenty thousand.

Sextus mense sexto Hira filius Acces Thecuites et in turma eius viginti quattuor milia

**27:10.** The seventh, for the seventh month, was Helles a Phallonite of the sons of Ephraim: and in his company were four and twenty thousand.

Septimus mense septimo Helles Phallonites de filiis Ephraim et in turma eius viginti quattuor milia

**27:11.** The eighth, for the eighth month, was Sobochai a Husathite of the race of Zarahi: and in his company were four and twenty thousand.

Octavus mense octavo Sobochai Asothites de stirpe Zarai et in turma eius viginti quattuor milia

**27:12.** The ninth, for the ninth month, was Abiezer an [Anathothite](#) of the sons of Jemini, and in his company were four and twenty thousand.

Nonus mense nono Abiezer Anathothites de filiis Iemini et in turma eius viginti quattuor milia

**27:13.** The tenth, for the tenth month, was Marai, who was a Netophathite of the race of Zarai: and in his company were four and twenty thousand.

Decimus mense decimo Marai et ipse Netophathites de stirpe Zarai et in turma eius viginti quattuor milia

**27:14.** The eleventh, for the eleventh month, was [Banaias](#), a Pharathonite of the sons of Ephraim: and in his company were four and twenty thousand.

Undecimus mense undecimo Banaias Pharathonites de filiis Ephraim et in turma eius viginti quattuor milia

**27:15.** The twelfth, for the twelfth month, was Holdai a Netophathite, of the race of Gothoniel: and in his company were four and twenty thousand.

Duodecimus mense duodecimo Holdai Netophathites de stirpe Gothonihel et in turma eius viginti quattuor milia

**27:16.** Now the chiefs over the [tribes of Israel](#) were these: over the [Rubenites](#), Eliezer the son of Zechri was ruler: over the [Simeonites](#), Saphatias the son of Maacha:

Porro tribubus praeerant Israhel Rubenitis dux Eliezer filius Zechri Symeonitis dux Saphatias filius Macha

**27:17.** Over the [Levites](#), Hasabias the son of Camuel: over the Aaronites, Sadoc:

Levitis Asabias filius Camuhel Aaronitis Sadoc

**27:18.** Over [Juda](#), Eliu the brother of [David](#) over [Issachar](#), Amri the son of Michael:

Iuda Heliu frater David Isachar Amri filius Michahel

**27:19.** Over the [Zabulonites](#), Jesmaias the son of Adias: over the [Nephtalites](#), Jerimoth the son of Ozriel:

Zabulonitis Iesmaias filius Abdiae Nephthalitibus Ierimoth filius Ozihel

**27:20.** Over the sons of Ephraim, Osee the son of Ozaziu: over the [half tribe of Manasses](#), Joel the son of Phadaia:

Filiis Ephraim Osee filius Ozaziu dimidio tribus Manasse Iohel filius Phadiae

**27:21.** And over the [half tribe of Manasses](#) in Galaad, Jaddo the son of Zacharias: and over [Benjamin](#), Jasiel the son of [Abner](#).

Et dimidio tribus Manasse in Galaad Iaddo filius Zacchariae Benjamin autem Iasihel filius Abner

**27:22.** And over [Dan](#), Ezrihel the son of Jeroham: these were the princes of the [children of Israel](#).

Dan vero Ezrihel filius Hieroam hii principes filiorum Israhel

**27:23.** But [David](#) would not number them from twenty years old and under: because the lord had said that he would multiply [Israel](#) like the stars of [heaven](#).

Noluit autem David numerare eos a viginti annis inferius quia dixerat Dominus ut multiplicaret Israhel quasi stellas caeli

**27:24.** Joab the son of Sarvia began to number, but he finished not: because upon this there fell [wrath](#) upon [Israel](#): and therefore the number of them that were numbered, was not registered in the chronicles of [king David](#).

Ioab filius Sarviae coeperat numerare nec conplevit quia super hoc ira inruerat in Israhel et idcirco numerus eorum qui fuerant recensiti non est relatus in fastos regis David

**27:25.** And over the king's treasures was Azmoth the son of Adiel: and over those stores which were in the cities, and in the [villages](#), and, in the castles, was [Jonathan](#) the son of [Ozias](#).

Super thesauros autem regis fuit Azmoth filius Adihel his autem thesauris qui erant in urbibus et in vicis et in turribus praesidebat Ionathan filius Oziae

**27:26.** And over the tillage, and the husbandmen, who tilled the ground, was Ezri the son of Chelub:

Operi autem rustico et agricolis qui exercebant terram praeerat Ezri filius Chelub

**27:27.** And over the dressers of the vine yards, was Semeias a Romathite: and over the wine cellars, [Zabdias](#) an Aphonite.

Vinearumque cultoribus Semeias Ramathites cellis autem vinariis Zabdias Aphonites

**27:28.** And over the oliveyards and the fig groves, which were in the plains, was Balanam a Gederite: and over the oil cellars, Joas.

Nam super oliveta et ficeta quae erant in campestribus Balanan Gaderites super apothecas autem olei Ioas

**27:29.** And over the herds that fed in Saron, was Setrai a Saronite: and over the oxen in the valleys, Saphat the son of Adli:

Porro armentis quae pascebantur in Sarona praepositus fuit Setrai Saronites et super boves in vallibus Saphat filius Adli

**27:30.** And over the camels, Ubil an [Ishmahelite](#) and over the asses, Jadius a Meronathite:

Super camelos vero Ubil Ismahelites et super asinos Iadius Meronathites

**27:31.** And over the sheep Jaziz an Agarene. All these were the rulers of the substance of [king David](#).

Super oves quoque Iaziz Agareni omnes hii principes substantiae regis David

**27:32.** And [Jonathan David's](#) uncle, a counsellor, a wise and learned [man](#): he and Jahiel the son of Hachamoni were with the king's sons.

Jonathan autem patruus David consiliarius vir prudens et litteratus ipse et Iaihel filius Achamoni erant cum filiis regis

**27:33.** And [Ahitophel](#) was the king's counsellor, and [Chusai the Arachite](#), the king's friend.

Ahitophel etiam consiliarius regis et Husi Arachites amicus regis

**27:34.** And after [Ahitophel](#) was Joiada the son of [Banaias](#), and [Abiathar](#). And the general of the king's army was Joab.

Post Ahitophel fuit Ioiada filius Banaiae et Abiathar princeps autem exercitus regis erat Ioab

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## 1 Paralipomenon Chapter 28

### David's speech, in a solemn assembly: his exhortation to Solomon. He giveth him a pattern of the temple.

---

**28:1.** And [David](#) assembled all the chief [men](#) of [Israel](#), the princes of the tribes, and the [captains](#) of the companies, who waited on the king: and the [captains](#) over thousands, and over [hundreds](#), and them who had the charge over the [substance and possessions](#) of the king, and his sons with the officers of the [court](#), and the [men](#) of power, and all the bravest of the army at [Jerusalem](#).

Convocavit igitur David omnes principes Israhel duces tribuum et praepositos turmarum qui ministrabant regi tribunos quoque et centuriones et qui praeerant substantiae et possessionibus regis filiosque suos cum eunuchis et potentes et robustissimos quosque in exercitu Hierusalem

**28:2.** And the king rising up, and standing said: Hear me, my brethren and my people: I had a thought to have built a house, in which the [ark of the Lord](#), and the footstool of our [God](#) might rest: and prepared all things for the building.

Cumque surrexisset rex et stetit ait audite me fratres mei et populus meus cogitavi ut aedificarem domum in qua requiesceret arca foederis Domini et scabillum pedum Dei nostri et ad aedificandum omnia praeparavi

**28:3.** And [God](#) said to me: Thou shalt not build a house to my [name](#): because thou art a [man](#) of [war](#), and hast shed blood.

Deus autem dixit mihi non aedificabis domum nomini meo eo quod sis vir bellator et sanguinem fuderis

**28:4.** But the [Lord God](#) of [Israel](#) chose me of all the house of my father, to be king over [Israel](#) for ever: for of [Juda](#) he chose the princes: and of the house of [Juda](#), my father's house: and among the sons of my father, it pleased him to choose me king over all [Israel](#).

Sed elegit Dominus Deus Israhel me de universa domo patris mei ut essem rex super Israhel in sempiternum de Iuda enim elegit principes porro de domo Iuda domum patris mei et de filiis patris mei placuit ei ut me eligeret regem super cunctum Israhel

**28:5.** And among my sons (for the [Lord](#) hath given me many sons) he hath chosen [Solomon](#) my son, to sit upon the throne of the kingdom of the [Lord](#) over [Israel](#).

Sed et de filiis meis filios enim multos dedit mihi Dominus elegit Salomonem filium meum ut sederet in throno regni Domini super Israhel

**28:6.** And he said to me: [Solomon](#) thy son shall build my house, and my [courts](#): for I have chosen him to be my son, and I will be a father to him.

Dixitque mihi Salomon filius tuus aedificabit domum meam et atria mea ipsum enim elegi mihi in filium et ego ero ei in patrem

**28:7.** And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

Et firmabo regnum eius usque in aeternum si perseveraverit facere praecepta mea et iudicia sicut et hodie

**28:8.** Now then before all the assembly of [Israel](#), in the hearing of our [God](#), keep ye, and seek all the commandments of the [Lord our God](#): that you may possess the [good](#) land, and may leave it to your children after you for ever.

Nunc igitur coram universo coetu Israhel audiente Deo nostro custodite et perquirite cuncta mandata Domini Dei nostri ut possideatis terram bonam et relinquatis eam filiis vestris post vos usque in sempiternum

**28:9.** And thou my son [Solomon](#), know the [God](#) of thy father, and serve him with a perfect heart, and a willing mind: for the [Lord](#) searcheth all hearts, and understandeth all the thoughts of minds. If thou seek

him, thou shalt find him: but if thou forsake him, he will cast thee off for ever.

Tu autem Salomon fili mi scito Deum patris tui et servi ei corde perfecto et animo voluntario omnia enim corda scrutatur Dominus et universas mentium cogitationes intellegit si quaesieris eum invenies si autem dereliqueris illum proiciet te in aeternum

**28:10.** Now therefore seeing the [Lord](#) hath chosen thee to build the house of the sanctuary, take [courage](#), and do it.

Nunc ergo quia elegit te Dominus ut aedificares domum sanctuarii confortare et perfice

**28:11.** And [David](#) gave to [Solomon](#) his son a description of the porch, and of the [temple](#), and of the treasures, and of the upper floor, and of the inner chambers, and of the house for the mercy seat, Dedit autem David Salomoni filio suo descriptionem porticus et templi et cellariorum et cenaculi et cubiculorum in adytis et domus propitiationis

**28:12.** As also of all the [courts](#), which he had in his thought, and of the chambers round about, for the treasures of the [house of the Lord](#), and for the treasures of the [consecrated](#) things, Necnon et omnium quae cogitaverat atriorum et exedarum per circuitum in thesauros domus Domini et in thesauros sanctorum

**28:13.** And of the divisions of the [priests](#) and of the [Levites](#), for all the works of the [house of the Lord](#), and for all the vessels of the service of the [temple of the Lord](#).

Divisionumque sacerdotalium et leviticarum in omnia opera domus Domini et in universa vasa ministerii templi Domini

**28:14.** Gold by weight for every vessel for the ministry. And silver by weight according to the diversity of the vessels and uses.

Aurum in pondere per singula vasa ministerii argenti quoque pondus pro vasorum ad opera diversitate

**28:15.** He gave also gold for the golden candlesticks, and their lamps, according to the dimensions of every candlestick, and the lamps thereof. In like manner also he gave silver by weight for the silver candlesticks, and for their lamps according to the diversity of the dimensions of them.

Sed et ad candelabra aurea et ad lucernas eorum aurum pro mensura uniuscuiusque candelabri et lucernarum similiter et in candelabris argenteis et in lucernis eorum pro diversitate mensurae pondus argenti tradidit

**28:16.** He gave also gold for the tables of proposition, according to the diversity of the tables: in like manner also silver for other tables of silver.

Aurum quoque dedit in mensas propositionis pro diversitate mensarum similiter et argentum in alias mensas argenteas

**28:17.** For fleshhooks also, and bowls, and censors of fine gold, and for little lions of gold, according to the measure he gave by weight, for every lion. In like manner also for lions of silver he set aside a different weight of silver.

Ad fuscinulas quoque et fialas et turibula ex auro purissimo et leunculos aureos pro qualitate mensurae pondus distribuit in leunculum et leunculum similiter et in leones argenteos diversum argenti pondus separavit

**28:18.** And for the [altar of incense](#), he gave the purest gold: and to make the likeness of the chariot of the [cherubims](#) spreading their wings, and covering the [ark of the covenant of the Lord](#).

Altari autem in quo adoletur incensum aurum purissimum dedit ut ex ipso fieret similitudo quadrigae cherubin extendentium alas et velantium arcam foederis Domini

**28:19.** All these things, said he, came to me written by the hand of the [Lord](#) that I might understand all the works of the pattern.

Omnia inquit venerunt scripta manu Domini ad me ut intellegerem universa opera exemplaris

**28:20.** And [David](#) said to [Solomon](#) his son: Act like a [man](#), and take [courage](#), and do: fear not, and be not dismayed: for the [Lord](#) my [God](#) will be with thee, and will not leave thee, nor forsake thee, till thou hast finished all the work for the service of the [house of the Lord](#).

Dixit quoque David Salomoni filio suo viriliter age et confortare et fac ne timeas et ne paveas Dominus enim Deus meus tecum erit et non dimittet te nec derelinquet donec perficias omne opus ministerii domus Domini

**28:21.** Behold the courses of the [priests](#) and the [Levites](#), for every ministry of the [house of the Lord](#), stand by thee, and are ready, and both the princes, and the people know how to execute all thy commandments. Ecce divisiones sacerdotum et Levitarum in omne ministerium domus Domini adsistunt tibi et parati sunt et noverunt tam principes quam populus facere omnia praecepta tua

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## 1 Paralipomenon Chapter 29

**David by word and example encourageth the princes to contribute liberally to the building of the temple. His thanksgiving, prayer, and sacrifices: his death.**

---

**29:1.** And [king David](#) said to all the assembly: [Solomon](#) my son, whom alone [God](#) hath chosen, is as yet young and tender: and the work is great, for a house is prepared not for [man](#), but for [God](#).

Locutusque est David rex ad omnem ecclesiam Salomonem filium meum unum elegit Deus adhuc puerum et tenellum opus autem grande est neque enim homini praeparatur habitatio sed Deo

**29:2.** And I with all my ability have prepared the expenses for the house of my [God](#). Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood: and onyx stones, and stones like alabaster, and of divers colours, and all manner of [precious stones](#), and marble of Paros in great abundance.

Ego autem totis viribus meis praeparavi impensas domus Dei mei aurum ad vasa aurea et argentum in argentea aes in aenea ferrum in ferrea lignum ad lignea lapides onychinos et quasi stibinos et diversorum colorum omnem pretiosum lapidem et marmor parium abundantissime

**29:3.** Now over and above the things which I have offered into the house of my [God](#) I give of my own proper goods, gold and silver for the [temple of my God](#), beside what things I have prepared for the [holy](#) house.

Et super haec quae obtuli in domum Dei mei de peculio meo aurum et argentum do in templum Dei mei exceptis his quae paravi in aedem sanctam

**29:4.** Three thousand talents of gold of the gold of [Ophir](#): and seven thousand talents of refined silver, to overlay the walls of the [temple](#).

Tria milia talenta auri de auro Ophir et septem milia talentorum argenti probatissimi ad deaurandos parietes templi

**29:5.** And gold for wheresoever there is need of gold: and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers: now if any [man](#) is willing to offer, let him fill his hand to day, and offer what he pleaseth to the [Lord](#).

Ut ubicumque opus est aurum de auro et ubicumque opus est argentum argenti opera fiant per manus artificum et si quis sponte offert impleat manum suam hodie et offerat quod voluerit Domino

**29:6.** Then the heads of the [families](#), and the princes of the [tribes of Israel](#) and the [captains](#) of thousands, and of [hundreds](#), and the overseers of the king's [possessions](#) promised,

Polliciti sunt itaque principes familiarum et proceres tribuum Israhel tribuni quoque et centuriones et principes possessionum regis

**29:7.** And they gave for the works of the [house of the Lord](#), of gold, five thousand talents, and ten thousand solids: of silver ten thousand talents: and of brass eighteen thousand talents: and of iron a hundred thousand talents.

Dederuntque in opera domus Dei auri talenta quinque milia et solidos decem milia argenti talenta decem milia et aeris talenta decem et octo milia ferri quoque centum milia talentorum

**29:8.** And all they that had stones, gave them to the treasures of the [house of the Lord](#), by the hand of Jahiel the Gersonite.

Et apud quemcumque inventi sunt lapides dederunt in thesaurum domus Domini per manum Iehel Gersonitis

**29:9.** And the people rejoiced, when they promised their [offerings](#) willingly: because they offered them to the [Lord](#) with all their heart: and [David](#) the king rejoiced also with a great [joy](#).

Laetatusque est populus cum vota sponte promitterent quia corde toto offerebant ea Domino sed et David rex laetatus est gaudio magno

**29:10.** And he **blessed** the **Lord** before all the multitude, and he said: **Blessed** art thou, O **Lord** the **God** of **Israel**, our father from eternity to eternity.

Et benedixit Domino coram universa multitudine et ait benedictus es Domine Deus Israhel patris nostri ab aeterno in aeternum

**29:11.** Thine, O **Lord**, is magnificence, and power, and **glory**, and victory: and to thee is praise: for all that is in **heaven**, and in earth, is thine: thine is the kingdom, O **Lord**, and thou art above all princes.

Tua est Domine magnificentia et potentia et gloria atque victoria et tibi laus cuncta enim quae in caelo sunt et in terra tua sunt tuum Domine regnum et tu es super omnes principes

**29:12.** Thine are riches, and thine is **glory**, thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things.

Tuae divitiae et tua est gloria tu dominaris omnium in manu tua virtus et potentia in manu tua magnitudo et imperium omnium

**29:13.** Now therefore our **God** we give thanks to thee, and we praise thy **glorious name**.

Nunc igitur Deus noster confitemur tibi et laudamus nomen tuum inclitum

**29:14.** Who am I, and what is my people, that we should be able to promise thee all these things? all things are thine: and we have given thee what we received of thy hand.

Quis ego et quis populus meus ut possimus haec tibi universa promittere tua sunt omnia et quae de manu tua accepimus dedimus tibi

**29:15.** For we are sojourners before thee, and strangers, as were all our fathers. I Our days upon earth are as a shadow, and there is no stay.

Peregrini enim sumus coram te et advenae sicut omnes patres nostri dies nostri quasi umbra super terram et nulla est mora

**29:16.** O **Lord our God**, all this store that we have prepared to build thee a house for thy **holy name**, is from thy hand, and all things are thine.

Domine Deus noster omnis haec copia quam paravimus ut aedificaretur domus nomini sancto tuo de manu tua est et tua sunt omnia

**29:17.** I know my **God** that thou provest hearts, and **lovest** simplicity, wherefore I also in the simplicity of my heart, have joyfully offered all these things: and I have seen with great **joy** thy people, which are here present, offer thee their **offerings**.

Scio Deus meus quod probes corda et simplicitatem diligas unde et ego in simplicitate cordis mei laetus obtuli universa haec et populum tuum qui hic repperit vidi cum ingenti gaudio tibi offerre donaria

**29:18.** O **Lord God** of **Abraham**, and of **Isaac**, and of **Israel** our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee.

Domine Deus Abraham et Isaac et Israhel patrum nostrorum custodi in aeternum hanc voluntatem cordis eorum et semper in venerationem tui mens ista permaneat

**29:19.** And give to **Solomon** my son a perfect heart, that he may keep thy commandments, thy testimonies, and thy **ceremonies**, and do all things: and build the house, for which I have provided the charges.

Salomoni quoque filio meo da cor perfectum ut custodiat mandata tua testimonia tua caerimonias tuas et faciat universa et aedificet aedem cuius inpensas paravi

**29:20.** And **David** commanded all the assembly: **Bless** ye the **Lord our God**. And all the assembly **blessed** the **Lord** the **God** of their fathers: and they bowed themselves and worshipped **God**, and then the king.

Praecepit autem David universae ecclesiae benedicite Domino Deo nostro et benedixit omnis ecclesia Domino Deo patrum suorum et inclinaverunt se et adoraverunt Deum et deinde regem

**29:21.** And they **sacrificed** victims to the **Lord**: and they offered **holocausts** the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed most abundantly for all **Israel**.

Immolaveruntque victimas Domino et obtulerunt holocausta die sequenti tauros mille arietes mille agnos mille cum libaminibus suis et universo ritu abundantissime in omnem Israhel

**29:22.** And they ate, and drank before the **Lord** that day with great **joy**. And they anointed the second time **Solomon** the son of **David**. And they anointed him to the **Lord** to be prince, and Sadoc to be **high priest**.  
Et comederunt et biberunt coram Domino in die illo cum grandi laetitia et unxerunt secundo Salomonem filium David unxerunt autem Domino in principem et Sadoc in pontificem

**29:23.** And **Solomon** sat on the throne of the **Lord** as king instead of **David** his father, and he pleased all: and all **Israel obeyed** him.  
Seditque Salomon super solium Domini in regem pro David patre suo et cunctis placuit et paruit illi omnis Israhel

**29:24.** And all the princes, and **men** of power, and all the sons of **king David** gave their hand, and were subject to **Solomon** the king.  
Sed et universi principes et potentes et cuncti filii regis David dederunt manum et subiecti fuerunt Salomoni regi

**29:25.** And the **Lord** magnified **Solomon** over all **Israel**: and gave him the **glory** of a reign, such as no king of **Israel** had before him.  
Magnificavit ergo Dominus Salomonem super omnem Israhel et dedit illi gloriam regni qualem nullus habuit ante eum rex Israhel

**29:26.** So **David** the son of Isai reigned over all **Israel**.  
Igitur David filius Isai regnavit super universum Israhel

**29:27.** And the days that he reigned over **Israel**, were forty years: in **Hebron** he reigned seven years, and in **Jerusalem** three and thirty years.  
Et dies quibus regnavit super Israhel fuerunt quadraginta anni in Hebron regnavit septem annis et in Hierusalem triginta tribus

**29:28.** And he died in a good age, full of days, and riches, and **glory**. And **Solomon** his son reigned in his stead.  
Et mortuus est in senectute bona plenus dierum et divitiis et gloria regnavitque Salomon filius eius pro eo

**29:29.** Now the acts of **king David** first and last are written in the book of Samuel the seer, and in the book of **Nathan the prophet**, and in the book of **Gad the seer**:  
Gesta autem David regis priora et novissima scripta sunt in libro Samuhel videntis et in libro Nathan prophetae atque in volumine Gad videntis

**29:30.** And of all his reign, and his valour, and of the times that passed under him, either in **Israel**, or in all the kingdoms of the countries.  
Universique regni eius et fortitudinis et temporum quae transierunt sub eo sive in Israhel sive in cunctis regnis terrarum

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## 1 Corinthians

### The First Epistle of St. Paul to the Corinthians

St. Paul, having planted the faithful in Corinth, where he had preached a year and a half and converted a great many, went to Ephesus. After being there three years, he wrote this first Epistle to the Corinthians and sent it by the same persons, Stephanus, Fortunatus and Achaicus, who had brought their letter to him. It was written about twenty-four years after our Lord's Ascension and contains several matters appertaining to faith and morals and also to ecclesiastical discipline. (For more information, see the article [EPISTLES TO THE CORINTHIANS](#) in the *Catholic Encyclopedia*.)

**1 Corinthians Chapter 1.** He reproveth their dissensions about their teachers. The world was to be saved by preaching of the cross, and not by human wisdom or eloquence.

**1 Corinthians Chapter 2.** His preaching was not in loftiness of words, but in spirit and power. And the wisdom he taught was not to be understood by the worldly wise or sensual man, but only by the spiritual man.

**1 Corinthians Chapter 3.** They must not contend about their teachers, who are but God's ministers and accountable to him. Their works shall be tried by fire.

**1 Corinthians Chapter 4.** God's ministers are not to be judged. He reprehends their boasting of their preachers and describes the treatment the apostles every where met with.

**1 Corinthians Chapter 5.** He excommunicates the incestuous adulterer and admonishes them to purge out the old leaven.

**1 Corinthians Chapter 6.** He blames them for going to law before unbelievers. Of sins that exclude from the kingdom of heaven. The evil of fornication.

**1 Corinthians Chapter 7.** Lessons relating to marriage and celibacy. Virginitly is preferable to a married state.

**1 Corinthians Chapter 8.** Though an idol be nothing, yet things offered up to idols are not to be eaten, for fear of scandal.

**1 Corinthians Chapter 9.** The apostle did not make use of his power of being maintained at the charges of those to whom he preached, that he might give no hindrance to the gospel. Of running in the race and striving for the mastery.

**1 Corinthians Chapter 10.** By the example of the Israelites, he shows that we are not to build too much upon favours received but to avoid their sins and fly from the service of idols and from things offered to idols.

**1 Corinthians Chapter 11.** Women must have a covering over their heads. He blameth the abuses of their love feasts and upon that occasion treats of the Blessed Sacrament.

**1 Corinthians Chapter 12.** Of the diversity of spiritual gifts. The members of the mystical body, like those of the natural body, must mutually cherish one another.

**1 Corinthians Chapter 13.** Charity is to be preferred before all gifts.

**1 Corinthians Chapter 14.** The gift of prophesying is to be preferred before that of speaking strange tongues.

**1 Corinthians Chapter 15.** Christ's resurrection and ours. The manner of our resurrection.

**1 Corinthians Chapter 16.** Of collection of alms. Admonitions and salutations.

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## 1 Corinthians Chapter 1

**He reproveth their dissensions about their teachers. The world was to be saved by preaching of the cross, and not by human wisdom or eloquence.**

---

**1:1.** Paul, called to be an [apostle](#) of [Jesus Christ](#) by the [will](#) of [God](#), and Sosthenes a brother,  
Paulus vocatus apostolus Christi Iesu per voluntatem Dei et Sosthenes frater

**1:2.** To the [church of God](#) that is at [Corinth](#), to them that are [sanctified](#) in [Christ Jesus](#), called to be [saints](#), with all that invoke the [name](#) of [our Lord Jesus Christ](#) in every place of theirs and ours.  
Ecclesiae Dei quae est Corinthi sanctificatis in Christo Iesu vocatis sanctis cum omnibus qui invocant nomen Domini nostri Iesu Christi in omni loco ipsorum et nostro

**1:3.** [Grace](#) to you and peace, from [God our father](#) and from the [Lord Jesus Christ](#).  
Gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**1:4.** I give thanks to my [God](#) always for you, for the [grace](#) of [God](#) that is given you in [Christ Jesus](#):  
Gratias ago Deo meo semper pro vobis in gratia Dei quae data est vobis in Christo Iesu

**1:5.** That in all things you are made rich in him, in all utterance and in all [knowledge](#);  
Quia in omnibus divites facti estis in illo in omni verbo et in omni scientia

**1:6.** As the testimony of [Christ](#) was confirmed in you,  
Sicut testimonium Christi confirmatum est in vobis

**1:7.** So that nothing is wanting to you in any [grace](#), waiting for the manifestation of [our Lord Jesus Christ](#).  
Ita ut nihil vobis desit in ulla gratia expectantibus revelationem Domini nostri Iesu Christi

**1:8.** Who also will confirm you unto the end without crime, in the days of the coming of [our Lord Jesus Christ](#).  
Qui et confirmabit vos usque ad finem sine crimine in die adventus Domini nostri Iesu Christi

**1:9.** [God](#) is faithful: by whom you are called unto the fellowship of his [Son, Jesus Christ our Lord](#).  
Fidelis Deus per quem vocati estis in societatem Filii eius Iesu Christi Domini nostri

**1:10.** Now I beseech you, brethren, by the [name](#) of [our Lord Jesus Christ](#), that you all speak the same thing and that there be no [schisms](#) among you: but that you be [perfect](#) in the same [mind](#) and in the same judgment.  
Obsecro autem vos fratres per nomen Domini nostri Iesu Christi ut id ipsum dicatis omnes et non sint in vobis scismata sitis autem perfecti in eodem sensu et in eadem sententia

**1:11.** For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you.  
Significatum est enim mihi de vobis fratres mei ab his qui sunt Chloes quia contentiones inter vos sunt

**1:12.** Now this I say, that every one of you saith: I indeed am of [Paul](#); and I am of [Apollo](#); and I of [Cephas](#); and I of [Christ](#).  
Hoc autem dico quod unusquisque vestrum dicit ego quidem sum Pauli ego autem Apollo ego vero Cephae ego autem Christi

**1:13.** Is [Christ](#) divided? Was [Paul](#) then crucified for you? Or were you [baptized](#) in the [name](#) of [Paul](#)?  
Divisus est Christus numquid Paulus crucifixus est pro vobis aut in nomine Pauli baptizati estis

**1:14.** I give [God](#) thanks, that I [baptized](#) none of you but Crispus and Caius:

Gratias ago Deo quod neminem vestrum baptizavi nisi Crispum et Gaium

**1:15.** Lest any should say that you were **baptized** in my **name**.

Ne quis dicat quod in nomine meo baptizati sitis

**1:16.** And I **baptized** also the household of Stephanus. Besides, I **know** not whether I **baptized** any other.

Baptizavi autem et Stephanae domum ceterum nescio si quem alium baptizaverim

**1:17.** For **Christ** sent me not to **baptize**, but to preach the **gospel**: not in wisdom of speech, lest the **cross of Christ** should be made void.

Non enim misit me Christus baptizare sed evangelizare non in sapientia verbi ut non evacuetur crux Christi

**1:18.** For the word of the **cross**, to them indeed that perish, is foolishness: but to them that are **saved**, that is, to us, it is the power of **God**.

Verbum enim crucis pereuntibus quidem stultitia est his autem qui salvi fiunt id est nobis virtus Dei est

**1:19.** For it is written: I will destroy the wisdom of the wise: and the **prudence** of the **prudent** I will reject.

Scriptum est enim perdam sapientiam sapientium et prudentiam prudentium reprobabo

**1:20.** Where is the wise? Where is the **scribe**? Where is the disputer of this world? Hath not **God** made foolish the wisdom of this world?

Ubi sapiens ubi scriba ubi conquisitor huius saeculi nonne stultam fecit Deus sapientiam huius mundi

**1:21.** For, seeing that in the wisdom of **God**, the world, by wisdom, knew not **God**, it pleased **God**, by the foolishness of our preaching, to save them that **believe**.

Nam quia in Dei sapientia non cognovit mundus per sapientiam Deum placuit Deo per stultitiam praedicationis salvos facere credentes

**1:22.** For both the **Jews** require **signs**: and the Greeks seek after wisdom.

Quoniam et Iudaei signa petunt et Graeci sapientiam quaerunt

**1:23.** But we preach **Christ** crucified: unto the **Jews** indeed a stumblingblock, and unto the **Gentiles** foolishness:

Nos autem praedicamus Christum crucifixum Iudaeis quidem scandalum gentibus autem stultitiam

**1:24.** But unto them that are called, both **Jews** and Greeks, **Christ**, the power of **God** and the wisdom of **God**.

Ipsis autem vocatis Iudaeis atque Graecis Christum Dei virtutem et Dei sapientiam

**1:25.** For the foolishness of **God** is wiser than **men**: and the weakness of **God** is stronger than **men**.

Quia quod stultum est Dei sapientius est hominibus et quod infirmum est Dei fortius est hominibus

**The foolishness, etc...** That is to say, what appears foolish to the world in the ways of **God**, is indeed most wise; and what appears weak is indeed above all the strength and comprehension of **man**.

**1:26.** For see your **vocation**, brethren, that there are not many wise according to the flesh, not many mighty, not many noble.

Videte enim vocationem vestram fratres quia non multi sapientes secundum carnem non multi potentes non multi nobiles

**1:27.** But the foolish things of the world hath **God** chosen, that he may confound the wise: and the weak things of the world hath **God** chosen, that he may confound the strong.

Sed quae stulta sunt mundi elegit Deus ut confundat sapientes et infirma mundi elegit Deus ut confundat fortia

**1:28.** And the base things of the world and the things that are contemptible, hath **God** chosen: and things that are not, that he might bring to nought things that are:

Et ignobilia mundi et contemptibilia elegit Deus et quae non sunt ut ea quae sunt destrueret

**1:29.** That no flesh should **glory** in his sight.

Ut non gloriatur omnis caro in conspectu eius

**1:30.** But of him are you in **Christ Jesus**, who of **God** is made unto us wisdom and **justice** and **sanctification** and **redemption**:

Ex ipso autem vos estis in Christo Iesu qui factus est sapientia nobis a Deo et iustitia et sanctificatio et

redemptio

**1:31.** That, as it is written: He that **glorieth** may **glory** in the **Lord**.

Ut quemadmodum scriptum est qui gloriatur in Domino gloriatur

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## 1 Corinthians Chapter 2

**His preaching was not in loftiness of words, but in spirit and power. And the wisdom he taught was not to be understood by the worldly wise or sensual man, but only by the spiritual man.**

---

**2:1.** And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of [Christ](#).

Et ego cum venissem ad vos fratres veni non per sublimitatem sermonis aut sapientiae adnuntians vobis testimonium Christi

**2:2.** For I judged not myself to [know](#) anything among you, but [Jesus Christ](#): and him crucified.

Non enim iudicavi scire me aliquid inter vos nisi Iesum Christum et hunc crucifixum

**2:3.** And I was with you in weakness and in [fear](#) and in much trembling.

Et ego in infirmitate et timore et tremore multo fui apud vos

**2:4.** And my speech and my preaching was not in the persuasive words of [human](#) wisdom, but in showing of the [Spirit](#) and power:

Et sermo meus et praedicatio mea non in persuasibilibus sapientiae verbis sed in ostensione Spiritus et virtutis

**2:5.** That your [faith](#) might not stand on the wisdom of [men](#), but on the power of [God](#).

Ut fides vestra non sit in sapientia hominum sed in virtute Dei

**2:6.** Howbeit we speak wisdom among the [perfect](#): yet not the wisdom of this world, neither of the princes of this world that come to nought.

Sapientiam autem loquimur inter perfectos sapientiam vero non huius saeculi neque principum huius saeculi qui destruuntur

**2:7.** But we speak the wisdom of [God](#) in a [mystery](#), a wisdom which is hidden, which [God](#) ordained before the world, unto our [glory](#):

Sed loquimur Dei sapientiam in mysterio quae abscondita est quam praedestinavit Deus ante saecula in gloriam nostram

**2:8.** Which none of the princes of this world [knew](#). For if they had [known](#) it, they would never have crucified the [Lord of glory](#).

Quam nemo principum huius saeculi cognovit si enim cognovissent numquam Dominum gloriae crucifixissent

**2:9.** But, as it is written: That eye hath not seen, nor ear heard: neither hath it entered into the heart of [man](#), what things [God](#) hath prepared for them that [love](#) him.

Sed sicut scriptum est quod oculus non vidit nec auris audivit nec in cor hominis ascendit quae praeparavit Deus his qui diligunt illum

**2:10.** But to us [God](#) hath [revealed](#) them by his [Spirit](#). For the [Spirit](#) searcheth all things, yea, the [deep things](#) of [God](#).

Nobis autem revelavit Deus per Spiritum suum Spiritus enim omnia scrutatur etiam profunda Dei

**2:11.** For what [man knoweth](#) the things of a [man](#), but the [spirit](#) of a [man](#) that is in him? So the things also that are of [God](#), no [man knoweth](#), but the [Spirit of God](#).

Quis enim scit hominum quae sint hominis nisi spiritus hominis qui in ipso est ita et quae Dei sunt nemo cognovit nisi Spiritus Dei

**2:12.** Now, we have received not the spirit of this world, but the **Spirit** that is of **God**: that we may **know** the things that are given us from **God**.

Nos autem non spiritum mundi accepimus sed Spiritum qui ex Deo est ut sciamus quae a Deo donata sunt nobis

**2:13.** Which things also we speak: not in the learned words of **human** wisdom, but in the doctrine of the **Spirit**, comparing spiritual things with spiritual.

Quae et loquimur non in doctis humanae sapientiae verbis sed in doctrina Spiritus spiritalibus spiritalia comparantes

**2:14.** But the sensual **man** perceiveth not these things that are of the **Spirit of God**. For it is foolishness to him: and he cannot understand, because it is spiritually examined.

Animalis autem homo non percipit ea quae sunt Spiritus Dei stultitia est enim illi et non potest intellegere quia spiritaliter examinatur

**The sensual man — the spiritual man...** The sensual **man** is either he who is taken up with sensual pleasures, with carnal and worldly affections; or he who measureth divine **mysteries** by **natural reason**, sense, and **human** wisdom only. Now such a **man** has little or no notion of the things of **God**. Whereas the spiritual **man** is he who, in the **mysteries** of **religion**, takes not **human** sense for his guide: but submits his judgment to the decisions of the **church**, which he is commanded to hear and **obey**. For **Christ** hath **promised** to remain to the **end of the world** with his **church**, and to direct her in all things by the **Spirit of truth**.

**2:15.** But the spiritual **man** judgeth all things: and he himself is judged of no **man**.

Spiritalis autem iudicat omnia et ipse a nemine iudicatur

**2:16.** For who hath **known** the **mind** of the **Lord**, that he may instruct him? But we have the **mind** of **Christ**.

Quis enim cognovit sensum Domini qui instruat eum nos autem sensum Christi habemus

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## 1 Corinthians Chapter 3

**They must not contend about their teachers, who are but God's ministers and accountable to him. Their works shall be tried by fire.**

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**3:1.** And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in [Christ](#),

Et ego fratres non potui vobis loqui quasi spiritalibus sed quasi carnalibus tamquam parvulis in Christo

**3:2.** I gave you milk to drink, not meat: for you were not able as yet. But neither indeed are you now able: for you are yet carnal.

Lac vobis potum dedi non escam nondum enim poteratis sed ne nunc quidem potestis adhuc enim estis carnales

**3:3.** For, whereas there is among you [envying](#) and contention, are you not carnal and walk you not according to [man](#)?

Cum enim sit inter vos zelus et contentio nonne carnales estis et secundum hominem ambulatis

**3:4.** For while one saith: I indeed am of [Paul](#): and another: I am of Apollo: are you not [men](#)? What then is Apollo and what is [Paul](#)?

Cum enim quis dicit ego quidem sum Pauli alius autem ego Apollo nonne homines estis quid igitur est Apollo quid vero Paulus

**3:5.** The [ministers](#) of him whom you have [believed](#): and to every one as the [Lord](#) hath given.

Ministri eius cui credidistis et unicuique sicut Dominus dedit

**3:6.** I have planted, Apollo watered: but [God](#) gave the increase.

Ego plantavi Apollo rigavit sed Deus incrementum dedit

**3:7.** Therefore, neither he that planteth is any thing, nor he that watereth: but [God](#) that giveth the increase.

Itaque neque qui plantat est aliquid neque qui rigat sed qui incrementum dat Deus

**3:8.** Now he that planteth and he that watereth, are one. And every [man](#) shall receive his own reward, according to his own labour.

Qui plantat autem et qui rigat unum sunt unusquisque autem propriam mercedem accipiet secundum suum laborem

**3:9.** For we are [God's](#) coadjutors. You are [God's](#) husbandry: you are [God's](#) building.

Dei enim sumus adiutores Dei agricultura estis Dei aedificatio estis

**3:10.** According to the [grace](#) of [God](#) that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every [man](#) take heed how he buildeth thereupon.

Secundum gratiam Dei quae data est mihi ut sapiens architectus fundamentum posui alius autem supraaedificat unusquisque autem videat quomodo supraaedificet

**3:11.** For other foundation no [man](#) can lay, but that which is laid: which is [Christ Jesus](#).

Fundamentum enim aliud nemo potest ponere praeter id quod positum est qui est Christus Iesus

**3:12.** Now, if any [man](#) build upon this foundation, gold, silver, [precious stones](#), wood, hay, stubble:

Si quis autem supraaedificat supra fundamentum hoc aurum argentum lapides pretiosos ligna faenum stipulam

**Upon this foundation...** The foundation is [Christ](#) and his [doctrine](#): or the [true faith](#) in him, working through [charity](#). The building upon this foundation gold, silver, and [precious stones](#), signifies the more perfect preaching and practice of the [gospel](#); the wood, hay, and stubble,

such preaching as that of the **Corinthian** teachers (who affected the pomp of words and **human** eloquence) and such practice as is mixed with much imperfection, and many lesser **sins**. Now the day of the **Lord**, and his fiery trial, (in the **particular judgment** immediately after death), shall make manifest of what sort every **man's** work has been: of which, during this life, it is hard to make a judgment. For then the fire of **God's judgment** shall try every **man's** work. And they, whose works, like wood, hay, and stubble, cannot abide the fire, shall suffer loss; these works being found to be of no value; yet they themselves, having built upon the right foundation, (by living and dying in the **true faith** and in the state of **grace**, though with some imperfection), shall be **saved** yet so as by fire; being liable to this punishment, by reason of the wood, hay, and stubble, which was mixed with their building.

**3:13.** Every **man's** work shall be manifest. For the day of the **Lord** shall declare it, because it shall be revealed in fire. And the fire shall try every **man's** work, of what sort it is.

Uniuscuiusque opus manifestum erit dies enim declarabit quia in igne revelabitur et uniuscuiusque opus quale sit ignis probabit

**3:14.** If any **man's** work abide, which he hath built thereupon, he shall receive a **reward**.

Si cuius opus manserit quod superaedificavit mercedem accipiet

**3:15.** If any **man's** work burn, he shall suffer loss: but he himself shall be **saved**, yet so as by fire.

Si cuius opus arserit detrimentum patietur ipse autem salvus erit sic tamen quasi per ignem

**3:16.** **Know** you not that you are the **temple** of **God** and that the **Spirit of God** dwelleth in you?

Nescitis quia templum Dei estis et Spiritus Dei habitat in vobis

**3:17.** But if any **man** violate the **temple** of **God**, him shall **God** destroy. For the **temple** of **God** is **holy**, which you are.

Si quis autem templum Dei violaverit disperdet illum Deus templum enim Dei sanctum est quod estis vos

**3:18.** Let no **man** deceive himself. If any **man** among you seem to be wise in this world, let him become a fool, that he may be wise.

Nemo se seducat si quis videtur inter vos sapiens esse in hoc saeculo stultus fiat ut sit sapiens

**3:19.** For the wisdom of this world is foolishness with **God**. For it is written: I will catch the wise in their own craftiness.

Sapientia enim huius mundi stultitia est apud Deum scriptum est enim comprehendam sapientes in astutia eorum

**3:20.** And again: The **Lord knoweth** the thoughts of the wise, that they are vain.

Et iterum Dominus novit cogitationes sapientium quoniam vanae sunt

**3:21.** Let no **man** therefore **glory** in **men**.

Itaque nemo gloriatur in hominibus omnia enim vestra sunt

**3:22.** For all things are yours, whether it be **Paul** or **Apollo** or **Cephas**, or the world, or **life**, or death, or things present, or things to come. For all are yours.

Sive Paulus sive Apollo sive Cephas sive mundus sive vita sive mors sive praesentia sive futura omnia enim vestra sunt

**3:23.** And you are **Christ's**. And **Christ** is **God's**.

Vos autem Christi Christus autem Dei

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## 1 Corinthians Chapter 4

### God's ministers are not to be judged. He reprehends their boasting of their preachers and describes the treatment the apostles every where met with.

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**4:1.** Let a [man](#) so account of us as of the [ministers](#) of [Christ](#) and the dispensers of the [mysteries](#) of [God](#).  
Sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei

**4:2.** Here now it is required among the dispensers that a [man](#) be found [faithful](#).  
Hic iam quaeritur inter dispensatores ut fidelis quis inveniatur

**4:3.** But to me it is a very small thing to be judged by you or by [man's](#) day. But neither do I judge my own self.  
Mihi autem pro minimo est ut a vobis iudicer aut ab humano die sed neque me ipsum iudico

**4:4.** For I am not conscious to myself of anything. Yet am I not hereby justified: but he that judgeth me is the [Lord](#).  
Nihil enim mihi conscius sum sed non in hoc iustificatus sum qui autem iudicat me Dominus est

**4:5.** Therefore, judge not before the time: until the [Lord](#) come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. And then shall every [man](#) have praise from [God](#).  
Itaque nolite ante tempus iudicare quoadusque veniat Dominus qui et inluminabit abscondita tenebrarum et manifestabit consilia cordium et tunc laus erit unicuique a Deo

**4:6.** But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes: that in us you may learn that one be not [puffed up](#) against the other for another, above that which is written.  
Haec autem fratres transfiguravi in me et Apollo propter vos ut in nobis discatis ne supra quam scriptum est unus adversus alterum inflatur pro alio

**4:7.** For who distinguisheth thee? Or what hast thou that thou hast not received, and if thou hast received, why dost thou [glory](#), as if thou hadst not received it?  
Quis enim te discernit quid autem habes quod non accepisti si autem accepisti quid gloriaris quasi non acceperis

**4:8.** You are now full: you are now become rich: you reign without us; and I would to [God](#) you did reign, that we also might reign with you.  
Iam saturati estis iam divites facti estis sine nobis regnastis et utinam regnaretis ut et nos vobiscum regnaremus

**4:9.** For I think that [God](#) hath set forth us [apostles](#), the last, as it were [men](#) appointed to death. We are made a spectacle to the world and to [angels](#) and to [men](#).  
Puto enim Deus nos apostolos novissimos ostendit tamquam morti destinatos quia spectaculum facti sumus mundo et angelis et hominibus

**4:10.** We are fools for [Christ's](#) sake, but you are wise in [Christ](#): we are weak, but you are strong: you are [honourable](#), but we without [honour](#).  
Nos stulti propter Christum vos autem prudentes in Christo nos infirmi vos autem fortes vos nobiles nos autem ignobiles

**4:11.** Even unto this hour we both hunger and thirst and are naked and are buffeted and have no fixed abode.  
Usque in hanc horam et esurimus et sitimus et nudi sumus et colaphis caedimur et instabiles sumus

**4:12.** And we labour, working with our own hands. We are **reviled**: and we **bless**. We are **persecuted**: and we suffer it.

Et laboramus operantes manibus nostris maledicimur et benedicimus persecutionem patimur et sustinemus

**4:13.** We are **blasphemed**: and we entreat. We are made as the refuse of this world, the offscouring of all, even until now.

Blasphemamur et obsecramus tamquam purgamenta huius mundi facti sumus omnium peripsima usque adhuc

**4:14.** I write not these things to confound you: but I **admonish** you as my dearest children.

Non ut confundam vos haec scribo sed ut filios meos carissimos moneo

**4:15.** For if you have ten thousand instructors in **Christ**, yet not many fathers. For in **Christ Jesus**, by the **gospel**, I have begotten you.

Nam si decem milia pedagogorum habeatis in Christo sed non multos patres nam in Christo Iesu per evangelium ego vos genui

**4:16.** Wherefore, I beseech you, be ye followers of me as I also am of **Christ**.

Rogo ergo vos imitatores mei estote

**4:17.** For this cause have I sent to you **Timothy**, who is my dearest son and **faithful** in the **Lord**. Who will put you in mind of my ways, which are in **Christ Jesus**: as I teach every where in every **church**.

Ideo misi ad vos Timotheum qui est filius meus carissimus et fidelis in Domino qui vos commonefaciat vias meas quae sunt in Christo sicut ubique in omni ecclesia doceo

**4:18.** As if I would not come to you, so some are puffed up.

Tamquam non venturus sim ad vos sic inflati sunt quidam

**4:19.** But I will come to you shortly, if the **Lord** will: and will **know**, not the speech of them that are puffed up, but the power.

Veniam autem cito ad vos si Dominus voluerit et cognoscam non sermonem eorum qui inflati sunt sed virtutem

**4:20.** For the **kingdom of God** is not in speech, but in power.

Non enim in sermone est regnum Dei sed in virtute

**4:21.** What will you? Shall I come to you with a rod? Or in **charity** and in the spirit of meekness?

Quid vultis in virga veniam ad vos an in caritate et spiritu mansuetudinis

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## 1 Corinthians Chapter 5

### He excommunicates the incestuous adulterer and admonishes them to purge out the old leaven.

---

**5:1.** It is absolutely heard that there is fornication among you and such fornication as the like is not among the **heathens**: that one should **have his father's wife**.

Omnino auditur inter vos fornicatio et talis fornicatio qualis nec inter gentes ita ut uxorem patris aliquis habeat

**5:2.** And you are puffed up and have not rather mourned: that he might be taken away from among you that hath done this thing.

Et vos inflati estis et non magis luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit

**5:3.** I indeed, absent in body but present in spirit, have already judged, as though I were present, him that hath so done,

Ego quidem absens corpore praesens autem spiritu iam iudicavi ut praesens eum qui sic operatus est

**5:4.** In the **name** of **our Lord Jesus Christ**, you being gathered together and my spirit, with the power of **our Lord Jesus**:

In nomine Domini nostri Iesu Christi congregatis vobis et meo spiritu cum virtute Domini Iesu

**5:5.** To deliver such a one to **Satan** for the destruction of the flesh, that the **spirit** may be saved in the **day of our Lord Jesus Christ**.

Tradere huiusmodi Satanae in interitum carnis ut spiritus salvus sit in die Domini Iesu

**5:6.** Your **glorying** is not **good**. **Know** you not that a little leaven corrupteth the whole lump?

Non bona gloriatio vestra nescitis quia modicum fermentum totam massam corrumpit

**5:7.** Purge out the old leaven, that you may be a new paste, as you are **unleavened**. For **Christ** our **pasch** is **sacrificed**.

Expurgate vetus fermentum ut sitis nova consparsio sicut estis azymi etenim pascha nostrum immolatus est Christus

**5:8.** Therefore, let us feast, not with the old leaven, nor with the leaven of **malice** and **wickedness**: but with the **unleavened bread** of sincerity and **truth**.

Itaque epulemur non in fermento veteri neque in fermento malitiae et nequitiae sed in azymis sinceritatis et veritatis

**5:9.** I wrote to you in an **epistle** not to keep company with fornicators.

Scripsi vobis in epistula ne commisceamini fornicariis

**5:10.** I mean not with the fornicators of this world or with the **covetous** or the extortioners or the servers of **idols**: otherwise you must needs go out of this world.

Non utique fornicariis huius mundi aut avaris aut rapacibus aut idolis servientibus alioquin debueratis de hoc mundo exisse

**5:11.** But now I have written to you, not to keep company, if any **man** that is named a brother be a fornicator or **covetous** or a server of **idols** or a railer or a drunkard or an extortioner: with such a one, not so much as to eat.

Nunc autem scripsi vobis non commisceri si is qui frater nominatur est fornicator aut avarus aut idolis serviens aut maledicus aut ebriosus aut rapax cum eiusmodi nec cibum sumere

**5:12.** For what have I to do to judge them that are without? Do not you judge them that are within?

Quid enim mihi de his qui foris sunt iudicare nonne de his qui intus sunt vos iudicatis

**5:13.** For them that are without, **God will judge. Put away the evil** one from among yourselves.  
Nam eos qui foris sunt Deus iudicabit auferte malum ex vobis ipsis

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## 1 Corinthians Chapter 6

### He blames them for going to law before unbelievers. Of sins that exclude from the kingdom of heaven. The evil of fornication.

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**6:1.** Dare any of you, having a matter against another, go to be judged before the unjust: and not before the **saints**?

Audet aliquis vestrum habens negotium adversus alterum iudicari apud iniquos et non apud sanctos

**6:2.** **Know** you not that the **saints** shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

An nescitis quoniam sancti de mundo iudicabunt et si in vobis iudicabitur mundus indigni estis qui de minimis iudicetis

**6:3.** **Know** you not that we shall judge **angels**? How much more things of this world?

Nescitis quoniam angelos iudicabimus quanto magis saecularia

**6:4.** If therefore you have judgments of things pertaining to this world, set them to judge who are the most **despised** in the **church**.

Saecularia igitur iudicia si habueritis contemptibiles qui sunt in ecclesia illos constituite ad iudicandum

**6:5.** I speak to your shame. Is it so that there is not among you any one wise **man** that is able to judge between his brethren?

Ad verecundiam vestram dico sic non est inter vos sapiens quisquam qui possit iudicare inter fratrem suum

**6:6.** But brother goeth to **law** with brother: and that before unbelievers.

Sed frater cum fratre iudicio contendit et hoc apud infideles

**6:7.** Already indeed there is plainly a fault among you, that you have law suits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be **defrauded**?

Iam quidem omnino delictum est in vobis quod iudicia habetis inter vos quare non magis iniuriam accipitis quare non magis fraudem patimini

**A fault...** Lawsuits can hardly ever be without a fault, on the one side or the other; and oftentimes on both sides.

**6:8.** But you do wrong and **defraud**: and that to your brethren.

Sed vos iniuriam facitis et fraudatis et hoc fratribus

**6:9.** **Know** you not that the unjust shall not possess the **kingdom of God**? Do not **err**: Neither fornicators nor **idolaters** nor **adulterers**:

An nescitis quia iniqui regnum Dei non possidebunt nolite errare neque fornicarii neque idolis servientes neque adulteri

**6:10.** Nor the effeminate nor liars with mankind nor **thieves** nor **covetous** nor **drunkards** nor railers nor extortioners shall possess the **kingdom of God**.

Neque molles neque masculorum concubitores neque fures neque avari neque ebriosi neque maledici neque rapaces regnum Dei possidebunt

**6:11.** And such some of you were. But you are **washed**: but you are **sanctified**: but you are **justified**: in the **name of our Lord Jesus Christ** and the **Spirit of our God**.

Et haec quidam fuistis sed abluti estis sed sanctificati estis sed iustificati estis in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri

**6:12.** All things are lawful to me: but all things are not expedient. All things are lawful to me: but I will not be brought under the power of any.

Omnia mihi licent sed non omnia expediunt omnia mihi licent sed ego sub nullius redigar potestate

**All things are lawful, etc...** That is, all indifferent things are indeed lawful, inasmuch as they are not prohibited; but oftentimes they are not expedient; as in the case of lawsuits, etc. And much less would it be expedient to be enslaved by an irregular affection to any thing, how indifferent soever.

**6:13.** Meat for the belly and the belly for the meats: but **God** shall destroy both it and them. But the body is not for fornication, but for the **Lord**: and the **Lord** for the body.

Esca ventri et venter escis Deus autem et hunc et haec destruet corpus autem non fornicationi sed Domino et Dominus corpori

**6:14.** Now **God** hath **raised up the Lord** and will **raise us up** also by his power.

Deus vero et Dominum suscitavit et nos suscitabit per virtutem suam

**6:15.** **Know** you not that your bodies are the members of **Christ**? Shall I then take the members of **Christ** and make them the members of an harlot? **God** forbid!

Nescitis quoniam corpora vestra membra Christi sunt tollens ergo membra Christi faciam membra meretricis absit

**6:16.** Or **know** you not that he who is joined to a harlot is made one body? For they shall be, saith he, two in one flesh.

An nescitis quoniam qui adheret meretrici unum corpus efficitur erunt enim inquit duo in carne una

**6:17.** But he who is joined to the **Lord** is one spirit.

Qui autem adheret Domino unus spiritus est

**6:18.** Fly fornication. Every **sin** that a **man** doth is without the body: but he that committeth fornication **sinneth** against his own body.

Fugite fornicationem omne peccatum quodcumque fecerit homo extra corpus est qui autem fornicatur in corpus suum peccat

**6:19.** Or **know** you not that your members are the **temple** of the **Holy Ghost**, who is in you, whom you have from **God**: and you are not your own?

An nescitis quoniam membra vestra templum est Spiritus Sancti qui in vobis est quem habetis a Deo et non estis vestri

**6:20.** For you are bought with a great price. Glorify and bear **God** in your body.

Empti enim estis pretio magno glorificate et portate Deum in corpore vestro

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## 1 Corinthians Chapter 7

### Lessons relating to marriage and celibacy. Virginity is preferable to a married state.

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**7:1.** Now concerning the things whereof you **wrote** to me: It is **good** for a man not to touch a **woman**.  
De quibus autem scripsistis bonum est homini mulierem non tangere

**7:2.** But for fear of fornication, let every man have his own wife: and let every **woman** have her own husband.

Propter fornicationes autem unusquisque suam uxorem habeat et unaquaeque suum virum habeat

**Have his own wife...** That is, keep to his wife, which he hath. His meaning is not to exhort the unmarried to **marry**: on the contrary, he would have them rather continue as they are, (**1 Corinthians 7:8**). But he speaks here to them that are already **married**; who must not depart from one another, but live together as they ought to do in the **marriage** state.

**7:3.** Let the husband render the debt to his wife: and the wife also in like manner to the husband.  
Uxori vir debitum reddat similiter autem et uxor viro

**7:4.** The wife hath not power of her own body: but the husband. And in like manner the husband also hath not power of his own body: but the wife.

Mulier sui corporis potestatem non habet sed vir similiter autem et vir sui corporis potestatem non habet sed mulier

**7:5.** Defraud not one another, except, perhaps, by **consent**, for a time, that you may give yourselves to **prayer**: and return together again, lest **Satan tempt** you for your **incontinency**.

Nolite fraudare invicem nisi forte ex consensu ad tempus ut vacetis orationi et iterum revertimini in id ipsum ne temptet vos Satanas propter incontinentiam vestram

**7:6.** But I speak this by indulgence, not by **commandment**.

Hoc autem dico secundum indulgentiam non secundum imperium

**By indulgence...** That is, by a condescension to your weakness.

**7:7.** For I would that all **men** were even as myself. But every one hath his proper gift from **God**: one after this manner, and another after that.

Volo autem omnes homines esse sicut me ipsum sed unusquisque proprium habet donum ex Deo alius quidem sic alius vero sic

**7:8.** But I say to the unmarried and to the **widows**: It is **good** for them if they so continue, even as I.  
Dico autem non nuptis et viduis bonum est illis si sic maneant sicut et ego

**7:9.** But if they do not **contain** themselves, let them **marry**. For it is better to **marry** than to be burnt.  
Quod si non se continent nubant melius est enim nubere quam uri

**If they do not contain, etc...** This is spoken of such as are free, and not of such as, by **vow**, have given their first **faith to God**; to whom if they will use proper means to obtain it, **God** will never refuse the **gift** of **continency**. Some translators have corrupted this text, by rendering it, *if they cannot contain*.

**7:10.** But to them that are **married**, not I, but the **Lord**, **commandeth** that the wife **depart** not from her husband.

His autem qui matrimonio iuncti sunt praecipio non ego sed Dominus uxorem a viro non discedere

**7:11.** And if she **depart**, that she remain unmarried or be reconciled to her husband. And let not the husband **put away** his wife.

Quod si discesserit manere inuuptam aut viro suo reconciliari et vir uxorem ne dimittat

**7:12.** For to the rest I speak, not the **Lord**. If any brother hath a wife that **believeth** not and she consent to dwell with him: let him not **put her away**.

Nam ceteris ego dico non Dominus si quis frater uxorem habet infidelem et haec consentit habitare cum illo non dimittat illam

**I speak, not the Lord...** Viz., by any express commandment, or ordinance.

**7:13.** And if any **woman** hath a husband that **believeth** not and he consent to dwell with her: let her not **put away** her husband.

Et si qua mulier habet virum infidelem et hic consentit habitare cum illa non dimittat virum

**7:14.** For the unbelieving husband is **sanctified** by the **believing** wife: and the unbelieving wife is **sanctified** by the **believing** husband. Otherwise your children should be **unclean**: but now they are **holy**.

Sanctificatus est enim vir infidelis in muliere fidei et sanctificata est mulier infidelis per virum fidelem alioquin filii vestri inmundi essent nunc autem sancti sunt

**Is sanctified...** The meaning is not, that the **faith** of the husband or the wife is of itself sufficient to put the unbelieving party, or their children, in the state of **grace** and **salvation**; but that it is very often an occasion of their **sanctification**, by bringing them to the **true faith**.

**7:15.** But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But **God** hath called us in peace.

Quod si infidelis discedit discedat non est enim servituti subiectus frater aut soror in eiusmodi in pace autem vocavit nos Deus

**7:16.** For how **knowest** thou, O wife, whether thou shalt **save** thy husband? Or how **knowest** thou, O **man**, whether thou shalt **save** thy wife?

Unde enim scis mulier si virum salvum facies aut unde scis vir si mulierem salvam facies

**7:17.** But as the **Lord** hath distributed to every one, as **God** hath called every one: so let him walk. And so in all **churches** I teach.

Nisi unicuique sicut divisit Dominus unumquemque sicut vocavit Deus ita ambulet et sic in omnibus ecclesiis doceo

**7:18.** Is any **man** called, being **circumcised**? Let him not procure uncircumcision. Is any **man** called in uncircumcision? Let him not be **circumcised**.

Circumciscus aliquis vocatus est non adducat praeputium in praeputio aliquis vocatus est non circumcidatur

**7:19.** **Circumcision** is nothing and uncircumcision is nothing: but the observance of the **commandments of God**.

Circumcisio nihil est et praeputium nihil est sed observatio mandatorum Dei

**7:20.** Let every **man** abide in the same calling in which he was **called**.

Unusquisque in qua vocatione vocatus est in ea permaneat

**7:21.** Wast thou **called**, being a **bondman**? Care not for it: but if thou mayest be made free, use it rather.

Servus vocatus es non sit tibi curae sed et si potes liber fieri magis utere

**7:22.** For he that is called in the **Lord**, being a **bondman**, is the freeman of the **Lord**. Likewise he that is called, being free, is the **bondman** of **Christ**.

Qui enim in Domino vocatus est servus libertus est Domini similiter qui liber vocatus est servus est Christi

**7:23.** You are **bought with a price**: be not made the **bondslaves** of **men**.

Pretio empti estis nolite fieri servi hominum

**7:24.** Brethren, let every **man**, wherein he was called, therein abide with **God**.

Unusquisque in quo vocatus est fratres in hoc maneat apud Deum

**7:25.** Now, concerning **virgins**, I have no commandment of the Lord: but I give **counsel**, as having obtained mercy of the **Lord**, to be faithful.

De virginibus autem praeceptum Domini non habeo consilium autem do tamquam misericordiam consecutus a Domino ut sim fidelis

**7:26.** I think therefore that this is **good** for the present necessity: that it is **good** for a **man** so to be.

Existimo ergo hoc bonum esse propter instantem necessitatem quoniam bonum est homini sic esse

**7:27.** Art thou **bound** to a wife? Seek not to be **loosed**. Art thou loosed from a wife? Seek not a wife.

Alligatus es uxori noli quaerere solutionem solutus es ab uxore noli quaerere uxorem

**7:28.** But if thou take a wife, thou hast not **sinned**. And if a **virgin marry**, she hath not **sinned**: nevertheless, such shall have tribulation of the flesh. But I spare you.

Si autem acceperis uxorem non peccasti et si nupserit virgo non peccavit tribulationem tamen carnis habebunt huiusmodi ego autem vobis parco

**7:29.** This therefore I say, brethren: The time is short. It remaineth, that they also who have wives be as if they had none:

Hoc itaque dico fratres tempus breve est reliquum est ut qui habent uxores tamquam non habentes sint

**7:30.** And they that weep, as though they wept not: and they that rejoice, as if they rejoiced not: and they that buy as if they possessed not:

Et qui flent tamquam non flentes et qui gaudent tamquam non gaudentes et qui emunt tamquam non possidentes

**7:31.** And they that use this world, as if they used it not. For the fashion of this world passeth away.

Et qui utuntur hoc mundo tamquam non utantur praeterit enim figura huius mundi

**7:32.** But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the **Lord**: how he may please **God**.

Volo autem vos sine sollicitudine esse qui sine uxore est sollicitus est quae Domini sunt quomodo placeat Deo

**7:33.** But he that is with a wife is solicitous for the things of the world: how he may please his wife. And he is divided.

Qui autem cum uxore est sollicitus est quae sunt mundi quomodo placeat uxori et divisus est

**7:34.** And the unmarried **woman** and the **virgin** thinketh on the things of the **Lord**: that she may be **holy** both in body and in **spirit**. But she that is **married** thinketh on the things of the world: how she may please her husband.

Et mulier innupta et virgo cogitat quae Domini sunt ut sit sancta et corpore et spiritu quae autem nupta est cogitat quae sunt mundi quomodo placeat viro

**7:35.** And this I speak for your profit, not to cast a snare upon you, but for that which is decent and which may give you power to attend upon the **Lord**, without impediment.

Porro hoc ad utilitatem vestram dico non ut laqueum vobis iniciam sed ad id quod honestum est et quod facultatem praebeat sine impedimento Dominum observandi

**7:36.** But if any **man** think that he seemeth dishonoured with regard to his **virgin**, for that she is above the age, and it must so be: let him do what he will. He **sinneth** not if she **marry**.

Si quis autem turpem se videri existimat super virgine sua quod sit superadulta et ita oportet fieri quod vult faciat non peccat nubat

**Let him do what he will; he sinneth not, etc...** The meaning is not, as libertines would have it, that **persons** may do what they will and not **sin**, provided they afterwards **marry**; but that the father, with regard to the giving his **virgin** in **marriage**, may do as he pleaseth; and that it will be no **sin** to him if she **marry**.

**7:37.** For he that hath determined, being steadfast in his heart, having no necessity, but having power of his own will: and hath judged this in his heart, to keep his **virgin**, doth well.

Nam qui statuit in corde suo firmus non habens necessitatem potestatem autem habet suae voluntatis et hoc iudicavit in corde suo servare virginem suam bene facit

**7:38.** Therefore both he that giveth his **virgin** in **marriage** doth well: and he that giveth her not doth better.

Igitur et qui matrimonio iungit virginem suam bene facit et qui non iungit melius facit

**7:39.** A **woman** is bound by the law as long as her husband liveth: but if her husband die, she is at liberty. Let her **marry** to whom she will: only in the **Lord**.

Mulier alligata est quanto tempore vir eius vivit quod si dormierit vir eius liberata est cui vult nubat tantum in Domino

**7:40.** But more **blessed** shall she be, if she so remain, according to my counsel. And I think that I also have the **spirit of God**.

Beatior autem erit si sic permanserit secundum meum consilium puto autem quod et ego Spiritum Dei habeo

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## 1 Corinthians Chapter 8

### Though an idol be nothing, yet things offered up to idols are not to be eaten, for fear of scandal.

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**8:1.** Now concerning those things that are [sacrificed](#) to [idols](#): we [know](#) we all have [knowledge](#). [Knowledge puffeth up](#): but [charity](#) edifieth.

De his autem quae idolis sacrificantur scimus quia omnes scientiam habemus scientia inflat caritas vero aedificat

**Knowledge puffeth up, etc...** [Knowledge](#), without [charity](#) and [humility](#), serveth only to [puff](#) persons up.

**8:2.** And if any [man](#) think that he [knoweth](#) any thing, he hath not yet [known](#) as he ought to [know](#).

Si quis se existimat scire aliquid nondum cognovit quemadmodum oporteat eum scire

**8:3.** But if any [man love God](#), the same is [known](#) by him.

Si quis autem diligit Deum hic cognitus est ab eo

**8:4.** But as for the meats that are [sacrificed](#) to [idols](#), we [know](#) that an [idol](#) is nothing in the world and that there is no [God](#) but one.

De escis autem quae idolis immolantur scimus quia nihil est idolum in mundo et quod nullus Deus nisi unus

**8:5.** For although there be that are called gods, either in [heaven](#) or on earth (for there be gods many and lords many):

Nam et si sunt qui dicantur dii sive in caelo sive in terra siquidem sunt dii multi et domini multi

**Gods many, etc...** Reputed for such among the [heathens](#).

**8:6.** Yet to us there is but one [God, the Father](#), of whom are all things, and we unto him: and one [Lord Jesus Christ](#), by whom are all things, and we by him.

Nobis tamen unus Deus Pater ex quo omnia et nos in illum et unus Dominus Iesus Christus per quem omnia et nos per ipsum

**8:7.** But there is not [knowledge](#) in every one. For some until this present, with [conscience](#) of the [idol](#), eat as a thing [sacrificed](#) to an [idol](#): and their [conscience](#), being weak, is defiled.

Sed non in omnibus est scientia quidam autem conscientia usque nunc idoli quasi idolothytum manducant et conscientia ipsorum cum sit infirma polluitur

**8:8.** But meat doth not commend us to [God](#). For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

Esca autem nos non commendat Deo neque si non manducaverimus deficiemus neque si manducaverimus abundabimus

**8:9.** But take heed lest perhaps this your liberty become a stumblingblock to the weak.

Videte autem ne forte haec licentia vestra offendiculum fiat infirmibus

**8:10.** For if a [man](#) see him that hath [knowledge](#) sit at meat in the [idol's temple](#), shall not his [conscience](#), being weak, be emboldened to eat those things which are [sacrificed](#) to [idols](#)?

Si enim quis viderit eum qui habet scientiam in idolio recumbentem nonne conscientia eius cum sit infirma aedificabitur ad manducandum idolothyta

**8:11.** And through thy [knowledge](#) shall the weak brother perish, for whom [Christ](#) hath died?

Et peribit infirmus in tua scientia frater propter quem Christus mortuus est

**8:12.** Now when you [sin](#) thus against the brethren and wound their weak [conscience](#), you [sin](#) against [Christ](#).

Sic autem peccantes in fratres et percutientes conscientiam eorum infirmam in Christo peccatis

**8:13.** Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.  
Quapropter si esca scandalizat fratrem meum non manducabo carnem in aeternum ne fratrem meum scandalizem

**If meat scandalize...** That is, if my eating cause my brother to sin.

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## 1 Corinthians Chapter 9

**The apostle did not make use of his power of being maintained at the charges of those to whom he preached, that he might give no hindrance to the gospel. Of running in the race and striving for the mastery.**

---

**9:1.** Am I not I free? Am not I an [apostle](#)? Have not I seen [Christ Jesus our Lord](#)? Are not you my work in the [Lord](#)?

Non sum liber non sum apostolus nonne Iesum Dominum nostrum vidi non opus meum vos estis in Domino

**9:2.** And if unto others I be not an [apostle](#), but yet to you I am. For you are the seal of my [apostleship](#) in the [Lord](#).

Si aliis non sum apostolus sed tamen vobis sum nam signaculum apostolatus mei vos estis in Domino

**9:3.** My defence with them that do examine me is this.

Mea defensio apud eos qui me interrogant haec est

**9:4.** Have not we power to eat and to drink?

Numquid non habemus potestatem manducandi et bibendi

**9:5.** Have we not power to carry about a [woman](#), a sister as well as the rest of the [apostles](#) and the [brethren of the Lord](#) and [Cephas](#)?

Numquid non habemus potestatem sororem mulierem circumducendi sicut et ceteri apostoli et fratres Domini et Cephas

**A woman, a sister...** Some erroneous translators have corrupted this text by rendering it, a sister, a wife: whereas, it is certain, [St. Paul](#) had no wife ([1 Corinthians 7:7-8](#)) and that he only speaks of such devout [women](#), as, according to the custom of the [Jewish nation](#), waited upon the preachers of the [gospel](#), and supplied them with necessaries.

**9:6.** Or I only and [Barnabas](#), have not we power to do this?

Aut solus ego et Barnabas non habemus potestatem hoc operandi

**9:7.** Who serveth as a soldier, at any time, at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth the flock and eateth not of the milk of the flock?

Quis militat suis stipendiis umquam quis plantat vineam et fructum eius non edit quis pascit gregem et de lacte gregis non manducat

**9:8.** Speak I these things according to [man](#)? Or doth not the [law](#) also say; these things?

Numquid secundum hominem haec dico an et lex haec non dicit

**9:9.** For it is written in the [law of Moses](#): Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth [God](#) take care for oxen?

Scriptum est enim in lege Mosi non alligabis os bovi trituranti numquid de bubus cura est Deo

**9:10.** Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that plougheth, should plough in [hope](#) and he that thrasheth, in [hope](#) to receive fruit.

An propter nos utique dicit nam propter nos scripta sunt quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi

**9:11.** If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

Si nos vobis spiritualia seminavimus magnum est si nos carnalia vestra metamus

**9:12.** If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the [gospel](#) of [Christ](#).

Si alii potestatis vestrae participes sunt non potius nos sed non usi sumus hac potestate sed omnia

sustinemus ne quod offendiculum demus evangelio Christi

**9:13.** Know you not that they who work in the holy place eat the things that are of the holy place; and they that serve the altar partake with the altar?

Nescitis quoniam qui in sacrario operantur quae de sacrario sunt edunt qui altario deserviunt cum altario participantur

**9:14.** So also the Lord ordained that they who preach the gospel should live by the gospel.

Ita et Dominus ordinavit his qui evangelium adnuntiant de evangelio vivere

**9:15.** But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die rather than that any man should make my glory void.

Ego autem nullo horum usus sum non scripsi autem haec ut ita fiant in me bonum est enim mihi magis mori quam ut gloriam meam quis evacuet

**9:16.** For if I preach the gospel, it is no glory to me: for a necessity lieth upon me. For woe is unto me if I preach not the gospel.

Nam si evangelizavero non est mihi gloria necessitas enim mihi incumbit vae enim mihi est si non evangelizavero

**It is no glory...** That is, I have nothing to glory of.

**9:17.** For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

Si enim volens hoc ago mercedem habeo si autem invitus dispensatio mihi credita est

**9:18.** What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

Quae est ergo merces mea ut evangelium praedicans sine sumptu ponam evangelium ut non abutar potestate mea in evangelio

**9:19.** For whereas I was free as to all, I made myself the servant of all, that I might gain the more.

Nam cum liber essem ex omnibus omnium me servum feci ut plures lucrifacerem

**9:20.** And I became to the Jews a Jew, that I might gain the Jews:

Et factus sum Iudaeis tamquam Iudaeus ut Iudaeos lucrifacerem

**9:21.** To them that are under the law, as if I were under the law, (whereas myself was not under the law), that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ), that I might gain them that were without the law.

His qui sub lege sunt quasi sub lege essem cum ipse non essem sub lege ut eos qui sub lege erant lucrifacerem his qui sine lege erant tamquam sine lege essem cum sine lege Dei non essem sed in lege essem Christi ut lucrifacerem eos qui sine lege erant

**9:22.** To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Factus sum infirmis infirmus ut infirmos lucrifacerem omnibus omnia factus sum ut omnes facerem salvos

**9:23.** And I do all things for the gospel's sake, that I may be made partaker thereof.

Omnia autem facio propter evangelium ut particeps eius efficiar

**9:24.** Know you not that they that run in the race, all run indeed, but one receiveth the prize. So run that you may obtain.

Nescitis quod hii qui in stadio currunt omnes quidem currunt sed unus accipit bravium sic currite ut comprehendatis

**9:25.** And every one that striveth for the mastery refraineth himself from all things. And they indeed that they may receive a corruptible crown: but we an incorruptible one.

Omnis autem qui in agone contendit ab omnibus se abstinere et illi quidem ut corruptibilem coronam accipiant nos autem incorruptam

**9:26.** I therefore so run, not as at an uncertainty: I so fight, not as one beating the air.

Ego igitur sic curro non quasi in incertum sic pugno non quasi aerem verberans

**9:27.** But I **chastise** my body and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.

Sed castigo corpus meum et in servitutum redigo ne forte cum aliis praedicaverim ipse reprobus efficiar

**I chastise, etc...** Here **St. Paul** shows the **necessity** of self-denial and **mortification**, to subdue the flesh, and its inordinate desires.

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## 1 Corinthians Chapter 10

**By the example of the Israelites, he shows that we are not to build too much upon favours received but to avoid their sins and fly from the service of idols and from things offered to idols.**

---

**10:1.** For I would not have you **ignorant**, brethren, that our fathers were all under the **cloud**: and all passed through the **sea**.

Nolo enim vos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt

**10:2.** And all in **Moses** were **baptized**, in the **cloud** and in the **sea**:

Et omnes in Mose baptizati sunt in nube et in mari

**In Moses...** Under the conduct of **Moses**, they received **baptism** in **figure**, by passing under the **cloud**, and through the **sea**; and they partook of the **body and blood of Christ** in **figure**, by eating of the **manna**, (called here a spiritual food because it was a **figure** of the **true bread** which comes down from **heaven**), and drinking the water, **miraculously** brought out of the rock, called here a spiritual rock, because it was also a **figure** of **Christ**.

**10:3.** And did all eat the same **spiritual food**:

Et omnes eandem escam spiritalem manducaverunt

**10:4.** And all drank the same spiritual drink: (And they drank of the spiritual rock that followed them: and the rock was **Christ**.)

Et omnes eundem potum spiritalem biberunt bibebant autem de spiritali consequenti eos petra petra autem erat Christus

**10:5.** But with most of them **God** was not well pleased: for they were overthrown in the **desert**.

Sed non in pluribus eorum beneplacitum est Deo nam prostrati sunt in deserto

**10:6.** Now these things were done in a **figure** of us, that we should not **covet evil** things, as they also **coveted**.

Haec autem in figura facta sunt nostri ut non simus concupiscentes malorum sicut et illi concupierunt

**10:7.** Neither become ye **idolaters**, as some of them, as it is written: The people sat down to eat and drink and rose up to play.

Neque idolorum cultores efficiamini sicut quidam ex ipsis quemadmodum scriptum est sedit populus manducare et bibere et surrexerunt ludere

**10:8.** Neither let us commit fornication, as some of them that committed fornication: and there fell in one day three and twenty thousand.

Neque fornicemur sicut quidam ex ipsis fornicati sunt et ceciderunt una die viginti tria milia

**10:9.** Neither let us **tempt Christ**, as some of them **tempted** and perished by the serpent.

Neque temptemus Christum sicut quidam eorum temptaverunt et a serpentibus perierunt

**10:10.** Neither do you murmur, as some of them murmured and were destroyed by the **destroyer**.

Neque murmuraveritis sicut quidam eorum murmuraverunt et perierunt ab exterminatore

**10:11.** Now all these things happened to them in **figure**: and they are written for our correction, upon whom the ends of the world are come.

Haec autem omnia in figura contingebant illis scripta sunt autem ad correptionem nostram in quos fines saeculorum devenerunt

**The ends of the world...** That is, the last ages.

**10:12.** Wherefore, he that thinketh himself to stand, let him take heed lest he fall.

Itaque qui se existimat stare videat ne cadat

**10:13.** Let no temptation take hold on you, but such as is **human**. And **God** is faithful, who will not suffer you to be **tempted** above that which you are able: but will make also with **temptation** issue, that you may be able to bear it.

Temptatio vos non adprehendat nisi humana fidelis autem Deus qui non patietur vos temptari super id quod potestis sed faciet cum temptatione etiam proventum ut possitis sustinere

**Let no temptation take hold on you...** Or, *no **temptation** hath taken hold of you or come upon you as yet, but what is **human**, or incident to **man**. **Issue...** or a way to escape.*

**10:14.** Wherefore, my dearly beloved, fly from the service of **idols**.

Propter quod carissimi mihi fugite ab idolorum cultura

**10:15.** I speak as to wise **men**: judge ye yourselves what I say.

Ut prudentibus loquor vos iudicate quod dico

**10:16.** The **chalice** of **benediction** which we **bless**, is it not the **communion** of the **blood of Christ**? And the **bread** which we break, is it not the **partaking** of the **body of the Lord**?

Calicem benedictionis cui benedicimus nonne communicatio sanguinis Christi est et panis quem frangimus nonne participatio corporis Domini est

**Which we bless...** Here the **apostle** puts them in mind of their **partaking** of the **body and blood of Christ** in the **sacred mysteries**, and becoming thereby **one mystical body** with **Christ**. From whence he infers, **1 Corinthians 10:21**, that they who are made partakers with **Christ**, by the **eucharistic sacrifice** and **sacrament**, must not be made partakers with **devils** by eating of the meats **sacrificed** to them.

**10:17.** For we, being many, are one bread, one **body**: all that **partake** of one **bread**.

Quoniam unus panis unum corpus multi sumus omnes quidem de uno pane participamus

**One bread...** or, as it may be rendered, agreeably both to the **Latin** and Greek, because the **bread** is one, all we, being many, are one **body**, who **partake** of that one **bread**. For it is by our **communicating** with **Christ**, and with one another, in this **blessed sacrament**, that we are formed into **one mystical body**; and made, as it were, one **bread**, compounded of many grains of corn, closely united together.

**10:18.** Behold **Israel** according to the flesh. Are not they that eat of the **sacrifices** partakers of the **altar**?

Videte Israhel secundum carnem nonne qui edunt hostias participes sunt altaris

**10:19.** What then? Do I say that what is offered in **sacrifice** to **idols** is any thing? Or that the **idol** is any thing?

Quid ergo dico quod idolis immolatum sit aliquid aut quod idolum sit aliquid

**10:20.** But the things which the **heathens sacrifice**, they **sacrifice** to **devils** and not to **God**. And I would not that you should be made partakers with **devils**.

Sed quae immolant gentes daemioniis immolant et non Deo nolo autem vos socios fieri daemoniorum non potestis calicem Domini bibere et calicem daemoniorum

**10:21.** You cannot drink the **chalice** of the **Lord** and the chalice of **devils**: you cannot be partakers of the table of the **Lord** and of the table of **devils**.

Non potestis mensae Domini participes esse et mensae daemoniorum

**10:22.** Do we provoke the **Lord** to **jealousy**? Are we stronger than he? All things are lawful for me: but all things are not expedient.

An aemulamur Dominum numquid fortiores illo sumus omnia licent sed non omnia expediunt

**10:23.** All things are lawful for me: but all things do not edify.

Omnia licent sed non omnia aedificant

**10:24.** Let no **man** seek his own, but that which is another's.

Nemo quod suum est quaerat sed quod alterius

**10:25.** Whatsoever is sold in the shambles, eat: asking no question for **conscience'** sake.

Omne quod in macello venit manducate nihil interrogantes propter conscientiam

**10:26.** The earth is the **Lord's** and the fulness thereof.

Domini est terra et plenitudo eius

**10:27.** If any of them that **believe** not, invite you, and you be willing to go: eat of any thing that is set before you, asking no question for **conscience'** sake.

Si quis vocat vos infidelium et vultis ire omne quod vobis adponitur manducate nihil interrogantes propter conscientiam

**10:28.** But if any **man** say: This has been **sacrificed** to **idols**: do not eat of it, for his sake that told it and for **conscience'** sake.

Si quis autem dixerit hoc immolaticium est idolis nolite manducare propter illum qui indicavit et propter conscientiam

**10:29.** **Conscience** I say, not thy own, but the other's. For why is my liberty judged by another **man's conscience**?

Conscientiam autem dico non tuam sed alterius ut quid enim libertas mea iudicatur ab alia conscientia

**10:30.** If I partake with thanksgiving, why am I **evil** spoken of for that for which I give thanks?

Si ego cum gratia participo quid blasphemor pro eo quod gratias ago

**10:31.** Therefore, whether you eat or drink, or whatsoever else you do, do all to the **glory** of **God**.

Sive ergo manducatis sive bibitis vel aliud quid facitis omnia in gloriam Dei facite

**10:32.** Be without offence to the **Jew**, and to the **Gentiles** and to the **church** of **God**:

Sine offensione estote Iudaeis et gentilibus et ecclesiae Dei

**10:33.** As I also in all things please all **men**, not seeking that which is profitable to myself but to many: that they may be **saved**.

Sicut et ego per omnia omnibus placeo non quaerens quod mihi utile est sed quod multis ut salvi fiant

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## 1 Corinthians Chapter 11

### Women must have a covering over their heads. He blameth the abuses of their love feasts and upon that occasion treats of the Blessed Sacrament.

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**11:1.** Be ye followers of me, as I also am of [Christ](#).

Imitatores mei estote sicut et ego Christi

**11:2.** Now I praise you, brethren, that in all things you are mindful of me and keep my [ordinances](#) as I have delivered them to you.

Laudo autem vos fratres quod omnia mei memores estis et sicut tradidi vobis praecepta mea tenetis

**11:3.** But I would have you [know](#) that the head of every man is [Christ](#): and the head of the [woman](#) is the man: and the head of [Christ](#) is [God](#).

Volo autem vos scire quod omnis viri caput Christus est caput autem mulieris vir caput vero Christi Deus

**11:4.** Every [man praying](#) or [prophesying](#) with his head covered disgraceth his head.

Omnis vir orans aut prophetans velato capite deturpat caput suum

**11:5.** But every [woman praying](#) or [prophesying](#) with her head not covered disgraceth her head: for it is all one as if she were shaven.

Omnis autem mulier orans aut prophetans non velato capite deturpat caput suum unum est enim atque si decalvetur

**11:6.** For if a [woman](#) be not covered, let her be shorn. But if it be a shame to a [woman](#) to be shorn or made bald, let her cover her head.

Nam si non velatur mulier et tondeatur si vero turpe est mulieri tonderi aut decalvari velet caput suum

**11:7.** The man indeed ought not to cover his head: because he is the image and [glory](#) of [God](#). But the [woman](#) is the [glory](#) of the man.

Vir quidem non debet velare caput quoniam imago et gloria est Dei mulier autem gloria viri est

**11:8.** For the man is not of the [woman](#): but the [woman](#) of the man.

Non enim vir ex muliere est sed mulier ex viro

**11:9.** For the man was not created for the [woman](#): but the [woman](#) for the man.

Etenim non est creatus vir propter mulierem sed mulier propter virum

**11:10.** Therefore ought the [woman](#) to have a power over her head, because of the [angels](#).

Ideo debet mulier potestatem habere supra caput propter angelos

**A power...** that is, a veil or covering, as a sign that she is under the power of her husband: and this, the [apostle](#) adds, because of the [angels](#), who are present in the assemblies of the [faithful](#).

**11:11.** But yet neither is the man without the [woman](#), nor the [woman](#) without the man, in the [Lord](#).

Verumtamen neque vir sine muliere neque mulier sine viro in Domino

**11:12.** For as the [woman](#) is of the man, so also is the man by the [woman](#): but all things of [God](#).

Nam sicut mulier de viro ita et vir per mulierem omnia autem ex Deo

**11:13.** You yourselves judge. Doth it become a [woman](#) to [pray](#) unto [God](#) uncovered?

Vos ipsi iudicate decet mulierem non velatam orare Deum

**11:14.** Doth not even [nature](#) itself teach you that a man indeed, if he nourish his hair, it is a shame unto him?

Nec ipsa natura docet vos quod vir quidem si comam nutriat ignominia est illi

**11:15.** But if a **woman** nourish her hair, it is a **glory** to her; for her hair is given to her for a covering.  
Mulier vero si comam nutriat gloria est illi quoniam capilli pro velamine ei dati sunt

**11:16.** But if any man seem to be contentious, we have no such **custom**, nor the **Church** of **God**.  
Si quis autem videtur contentiosus esse nos talem consuetudinem non habemus neque ecclesiae Dei

**11:17.** Now this I **ordain**: not praising you, that you come together, not for the better, but for the worse.  
Hoc autem praecipio non laudans quod non in melius sed in deterius convenitis

**11:18.** For first of all I hear that when you come together in the **church**, there are **schisms** among you. And in part I **believe** it.  
Primum quidem convenientibus vobis in ecclesia audio scissuras esse et ex parte credo

**11:19.** For there must be also **heresies**: that they also, who are approved may be made manifest among you.  
Nam oportet et hereses esse ut et qui probati sunt manifesti fiant in vobis

**There must be also heresies...** By reason of the **pride** and perversity of **man's** heart; not by **God's will** or appointment; who nevertheless draws **good** out of this **evil**, manifesting, by that occasion, who are the **good** and firm **Christians**, and making their **faith** more remarkable.

**11:20.** When you come therefore together into one place, it is not now to eat the **Lord's supper**.  
Convenientibus ergo vobis in unum iam non est dominicam cenam manducare

**The Lord's supper...** So the **apostle** here calls the **charity feasts** observed by the primitive **Christians**; and reprehends the abuses of the **Corinthians**, on these occasions; which were the more criminal, because these feasts were accompanied with the celebrating of the **eucharistic sacrifice** and **sacrament**.

**11:21.** For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk.  
Unusquisque enim suam cenam praesumit ad manducandum et alius quidem esurit alius autem ebrius est

**11:22.** What, have you no houses to eat and to drink in? Or **despise** ye the **church** of **God** and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.  
Numquid domos non habetis ad manducandum et bibendum aut ecclesiam Dei contemnitis et confunditis eos qui non habent quid dicam vobis laudo vos in hoc non laudo

**11:23.** For I have received of the **Lord** that which also I delivered unto you, that the **Lord Jesus**, the **same night** in which he was betrayed, took **bread**,  
Ego enim accepi a Domino quod et tradidi vobis quoniam Dominus Iesus in qua nocte tradebatur accepit panem

**11:24.** And giving thanks, broke and said: Take ye and eat: This is my **body**, which shall be delivered for you. This do for the commemoration of me.  
Et gratias agens fregit et dixit hoc est corpus meum pro vobis hoc facite in meam commemorationem

**11:25.** In like manner also the **chalice**, after he had supped, saying: This **chalice** is the new testament in my blood. This do ye, as often as you shall drink, for the commemoration of me.  
Similiter et calicem postquam cenavit dicens hic calix novum testamentum est in meo sanguine hoc facite quotienscumque bibetis in meam commemorationem

**11:26.** For as often as you shall eat this **bread** and drink the **chalice**, you shall show the death of the **Lord**, until he come.  
Quotienscumque enim manducabitis panem hunc et calicem bibetis mortem Domini adnuntiatis donec veniat

**11:27.** Therefore, whosoever shall eat this **bread**, or drink the **chalice** of the **Lord** unworthily, shall be guilty of the **body and of the blood of the Lord**.  
Itaque quicumque manducaverit panem vel biberit calicem Domini indigne reus erit corporis et sanguinis Domini

**Or drink...** Here **erroneous** translators corrupted the text, by putting *and drink* (contrary to the original) instead of *or drink*. **Guilty of the body, etc., not discerning the body, etc...** This demonstrates the **real presence of the body and blood of Christ**, even to the unworthy communicant; who otherwise could not be guilty of the **body and blood of Christ**, or **justly** condemned for not discerning the **Lord's body**.

**11:28.** But let a **man prove** himself: and so let him eat of that **bread** and drink of the **chalice**.  
Probet autem se ipsum homo et sic de pane illo edat et de calice bibat

**Drink of the chalice...** This is not said by way of **command**, but by way of allowance, viz., where and when it is agreeable to the practice

and discipline of the church.

**11:29.** For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord.

Qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus

**11:30.** Therefore are there many infirm and weak among you: and many sleep.

Ideo inter vos multi infirmes et inbecilles et dormiunt multi

**11:31.** But if we would judge ourselves, we should not be judged.

Quod si nosmet ipsos diiudicemus non utique iudicemur

**11:32.** But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Dum iudicamur autem a Domino corripimur ut non cum hoc mundo damnemur

**11:33.** Wherefore, my brethren, when you come together to eat, wait for one another.

Itaque fratres mei cum convenitis ad manducandum invicem expectate

**11:34.** If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

Si quis esurit domi manducet ut non in iudicium conveniatis cetera autem cum venero disponam

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## 1 Corinthians Chapter 12

**Of the diversity of spiritual gifts. The members of the mystical body, like those of the natural body, must mutually cherish one another.**

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**12:1.** Now concerning spiritual things, my brethren, I would not have you **ignorant**.

De spiritalibus autem nolo vos ignorare fratres

**12:2.** You **know** that when you were **heathens**, you went to dumb **idols**, according as you were led.

Scitis quoniam cum gentes essetis ad simulacra muta prout ducebamini euntes

**12:3.** Wherefore, I give you to understand that no **man**, speaking by the **Spirit of God**, saith **Anathema** to **Jesus**. And no **man** can say *The Lord Jesus*, but by the **Holy Ghost**.

Ideo notum vobis facio quod nemo in Spiritu Dei loquens dicit anathema Iesu et nemo potest dicere Dominus Iesus nisi in Spiritu Sancto

**12:4.** Now there are diversities of **graces**, but the same **Spirit**.

Divisiones vero gratiarum sunt idem autem Spiritus

**12:5.** And there are diversities of ministries but the same **Lord**.

Et divisiones ministratum sunt idem autem Dominus

**12:6.** And there are diversities of operations, but the same **God**, who worketh all in all.

Et divisiones operationum sunt idem vero Deus qui operatur omnia in omnibus

**12:7.** And the manifestation of the **Spirit** is given to every **man** unto profit.

Unicuique autem datur manifestatio Spiritus ad utilitatem

**12:8.** To one indeed, by the **Spirit**, is given the word of wisdom: and to another, the word of **knowledge**, according to the same **Spirit**:

Alii quidem per Spiritum datur sermo sapientiae alii autem sermo scientiae secundum eundem Spiritum

**12:9.** To another, **faith** in the same **spirit**: to another, the **grace** of healing in one **Spirit**:

Alteri fides in eodem Spiritu alii gratia sanitarum in uno Spiritu

**12:10.** To another the working of **miracles**: to another, **prophecy**: to another, the **discerning of spirits**: to another, **diverse kinds of tongues**: to another, interpretation of speeches.

Alii operatio virtutum alii prophetatio alii discretio spirituum alii genera linguarum alii interpretatio sermonum

**12:11.** But all these things, one and the same **Spirit** worketh, dividing to every one according as he will.

Haec autem omnia operatur unus atque idem Spiritus dividens singulis prout vult

**12:12.** For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body: So also is **Christ**.

Sicut enim corpus unum est et membra habet multa omnia autem membra corporis cum sint multa unum corpus sunt ita et Christus

**12:13.** For in one **Spirit** were we all **baptized** into one **body**, whether **Jews** or **Gentiles**, whether **bond** or free: and in one **Spirit** we have all been made to drink.

Etenim in uno Spiritu omnes nos in unum corpus baptizati sumus sive Iudaei sive gentiles sive servi sive liberi et omnes unum Spiritum potati sumus

**12:14.** For the **body** also is not one member, but many.

Nam et corpus non est unum membrum sed multa

**12:15.** If the foot should say: Because I am not the hand, I am not of the body: Is it therefore not of the Body?

Si dixerit pes quoniam non sum manus non sum de corpore non ideo non est de corpore

**12:16.** And if the ear should say: Because I am not the eye, I am not of the body: Is it therefore not of the body?

Et si dixerit auris quia non sum oculus non sum de corpore non ideo non est de corpore

**12:17.** If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling?

Si totum corpus oculus ubi auditus si totum auditus ubi odoratus

**12:18.** But now **God** hath set the members, every one of them, in the **body** as it hath pleased him.

Nunc autem posuit Deus membra unumquodque eorum in corpore sicut voluit

**12:19.** And if they all were one member, where would be the **body**?

Quod si essent omnia unum membrum ubi corpus

**12:20.** But now there are many members indeed, yet one **body**.

Nunc autem multa quidem membra unum autem corpus

**12:21.** And the eye cannot say to the hand: I need not thy help. Nor again the head to the feet: I have no need of you.

Non potest dicere oculus manui opera tua non indigeo aut iterum caput pedibus non estis mihi necessarii

**12:22.** Yea, much, more those that seem to be the more feeble members of the body are more **necessary**.

Sed multo magis quae videntur membra corporis infirmiora esse necessaria sunt

**12:23.** And such as we think to be the less **honourable** members of the body, about these we put more abundant **honour**: and those that are our uncomely parts have more abundant comeliness.

Et quae putamus ignobiliora membra esse corporis his honorem abundantiorum circumdamus et quae inhonesta sunt nostra abundantiorum honestatem habent

**12:24.** But our comely parts have no need: but **God** hath tempered the body together, giving to that which wanted the more abundant **honour**.

Honesta autem nostra nullius egent sed Deus temperavit corpus ei cui deerat abundantiorum tribuendo honorem

**12:25.** That there might be no **schism** in the body: but the members might be mutually careful one for another.

Ut non sit scisma in corpore sed id ipsum pro invicem sollicita sint membra

**12:26.** And if one member suffer any thing, all the members suffer with it: or if one member **glory**, all the members rejoice with it.

Et si quid patitur unum membrum conpatiuntur omnia membra sive gloriatur unum membrum congaudent omnia membra

**12:27.** Now you are the **body of Christ** and members of member.

Vos autem estis corpus Christi et membra de membro

**12:28.** And **God** indeed hath set some in the **church**; first **apostles**, secondly **prophets**, thirdly **doctors**: after that **miracles**: then the **graces** of healings, helps, governments, **kinds of tongues**, interpretations of speeches.

Et quosdam quidem posuit Deus in ecclesia primum apostolos secundo prophetas tertio doctores deinde virtutes exin gratias curationum opitulationes gubernationes genera linguarum

**12:29.** Are all **apostles**? Are all **prophets**? Are all **doctors**?

Numquid omnes apostoli numquid omnes prophetae numquid omnes doctores

**12:30.** Are all workers of **miracles**? Have all the **grace** of healing? Do all **speak with tongues**? Do all interpret?

Numquid omnes virtutes numquid omnes gratiam habent curationum numquid omnes linguis loquuntur  
numquid omnes interpretantur

**12:31.** But be **zealous** for the better **gifts**. And I show unto you yet a more excellent way.  
Aemulamini autem charismata maiora et adhuc excellentiorem viam vobis demonstro

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## 1 Corinthians Chapter 13

### Charity is to be preferred before all gifts.

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**13:1.** If I [speak with the tongues](#) of [men](#) and of [angels](#), and have not [charity](#), I am become as sounding brass, or a tinkling cymbal.

Si linguis hominum loquar et angelorum caritatem autem non habeam factus sum velut aes sonans aut cymbalum tinniens

**13:2.** And if I should have [prophecy](#) and should [know](#) all [mysteries](#) and all [knowledge](#), and if I should have all [faith](#), so that I could remove mountains, and have not [charity](#), I am nothing.

Et si habuero prophetiam et noverim mysteria omnia et omnem scientiam et habuero omnem fidem ita ut montes transferam caritatem autem non habuero nihil sum

**13:3.** And if I should distribute all my goods to feed the [poor](#), and if I should deliver my body to be burned, and have not [charity](#), it profiteth me nothing.

Et si distribuero in cibos pauperum omnes facultates meas et si tradidero corpus meum ut ardeam caritatem autem non habuero nihil mihi prodest

**13:4.** [Charity](#) is patient, is kind: [charity envieth](#) not, dealeth not perversely, is not [puffed up](#), Caritas patiens est benigna est caritas non aemulatur non agit perperam non inflatur

**13:5.** Is not ambitious, seeketh not her own, is not provoked to [anger](#), thinketh no [evil](#):

Non est ambitiosa non quaerit quae sua sunt non iritatur non cogitat malum

**13:6.** Rejoiceth not in [iniquity](#), but rejoiceth with the [truth](#):

Non gaudet super iniquitatem congaudet autem veritati

**13:7.** Beareth all things, [believeth](#) all things, [hopeth](#) all things, endureth all things.

Omnia suffert omnia credit omnia sperat omnia sustinet

**13:8.** [Charity](#) never falleth away: whether [prophecies](#) shall be made void or [tongues](#) shall cease or [knowledge](#) shall be destroyed.

Caritas numquam excidit sive prophetiae evacuabuntur sive linguae cessabunt sive scientia destruetur

**13:9.** For we [know](#) in part: and we [prophesy](#) in part.

Ex parte enim cognoscimus et ex parte prophetamus

**13:10.** But when that which is perfect is come, that which is in part shall be done away.

Cum autem venerit quod perfectum est evacuabitur quod ex parte est

**13:11.** When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child.

Cum essem parvulus loquebar ut parvulus sapiebam ut parvulus cogitabam ut parvulus quando factus sum vir evacuavi quae erant parvuli

**13:12.** We see now through a glass in a dark manner: but then face to face. Now I [know](#) in part: but then I shall [know](#) even as I am [known](#).

Videmus nunc per speculum in enigmate tunc autem facie ad faciem nunc cognosco ex parte tunc autem cognoscam sicut et cognitus sum

**13:13.** And now there remain [faith](#), [hope](#), and [charity](#), these three: but the greatest of these is [charity](#).

Nunc autem manet fides spes caritas tria haec maior autem his est caritas

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## 1 Corinthians Chapter 14

### The gift of prophesying is to be preferred before that of speaking strange tongues.

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**14:1.** Follow after [charity](#), be [zealous](#) for [spiritual gifts](#); but rather that you may [prophesy](#).

Sectamini caritatem aemulamini spiritalia magis autem ut prophetetis

**Prophesy...** That is, declare or expound the [mysteries](#) of [faith](#).

**14:2.** For he that [speaketh in a tongue](#) speaketh not unto [men](#), but unto [God](#): for no [man](#) heareth. Yet by the [Spirit](#) he speaketh [mysteries](#).

Qui enim loquitur lingua non hominibus loquitur sed Deo nemo enim audit Spiritu autem loquitur mysteria

**Not unto men...** Viz., so as to be heard, that is, so as to be understood by them.

**14:3.** But he that [prophesieth](#) speaketh to [men](#) unto edification and exhortation and comfort.

Nam qui prophetat hominibus loquitur aedificationem et exhortationem et consolationes

**14:4.** He that [speaketh in a tongue](#) edifieth himself: but he that [prophesieth](#), edifieth the [church](#).

Qui loquitur lingua semet ipsum aedificat qui autem prophetat ecclesiam aedificat

**14:5.** And I would have you all to [speak with tongues](#), but rather to [prophesy](#). For greater is he that [prophesieth](#) than he that [speaketh with tongues](#): unless perhaps he interpret, that the [church](#) may receive edification.

Volo autem omnes vos loqui linguis magis autem prophetare nam maior est qui prophetat quam qui loquitur linguis nisi si forte ut interpretetur ut ecclesia aedificationem accipiat

**14:6.** But now, brethren, if I come to you [speaking with tongues](#), what shall I profit you, unless I speak to you either in [revelation](#) or in [knowledge](#) or in [prophecy](#) or in [doctrine](#)?

Nunc autem fratres si venero ad vos linguis loquens quid vobis prodero nisi si vobis loquar aut in revelatione aut scientia aut prophetia aut in doctrina

**14:7.** Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be [known](#) what is piped or harped?

Tamen quae sine anima sunt vocem dantia sive tibia sive cithara nisi distinctionem sonituum dederint quomodo scietur quod canitur aut quod citharizatur

**14:8.** For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

Etenim si incertam vocem det tuba quis parabit se ad bellum

**14:9.** So likewise you, except you utter by the tongue plain speech, how shall it be [known](#) what is said? For you shall be speaking into the air.

Ita et vos per linguam nisi manifestum sermonem dederitis quomodo scietur id quod dicitur eritis enim in aera loquentes

**14:10.** There are, for example, so many kinds of tongues in this world: and none is without voice.

Tam multa ut puta genera linguarum sunt in mundo et nihil sine voce est

**14:11.** If then I [know](#) not the power of the voice, I shall be to him to whom I speak a barbarian: and he that speaketh a barbarian to me.

Si ergo nesciero virtutem vocis ero ei cui loquor barbarus et qui loquitur mihi barbarus

**14:12.** So you also, forasmuch as you are [zealous](#) of [spirits](#), seek to abound unto the edifying of the [church](#).

Sic et vos quoniam aemulatores estis spirituum ad aedificationem ecclesiae quaerite ut abundetis

**Of spirits...** Of [spiritual gifts](#).

**14:13.** And therefore he that **speaketh by a tongue**, let him **pray** that he may interpret.  
Et ideo qui loquitur lingua oret ut interpretetur

**14:14.** For if I **pray in a tongue**, my spirit **prayeth**: but my understanding is without fruit.  
Nam si orem lingua spiritus meus orat mens autem mea sine fructu est

**14:15.** What is it then? I will **pray** with the spirit, I will **pray** also with the understanding, I will sing with the spirit, I will sing also with the understanding.  
Quid ergo est orabo spiritu orabo et mente psallam spiritu psallam et mente

**14:16.** Else, if thou shalt **bless** with the spirit, how shall he that holdeth the place of the unlearned say, **Amen**, to thy  **blessing**? Because he **knoweth** not what thou sayest.  
Ceterum si benedixeris spiritu qui supplet locum idiotae quomodo dicet amen super tuam benedictionem quoniam quid dicas nescit

**Amen...** The unlearned, not **knowing** that you are then  **blessing**, will not be qualified to join with you by saying **Amen** to your  **blessing**. The use or abuse of  **strange tongues**, of which the **apostle** here speaks, does not regard the public liturgy of the  **church**, (in which  **strange tongues** were never used), but certain conferences of the  **faithful** (1 Corinthians 14:26, etc.), in which, meeting together, they discovered to one another their various  **miraculous gifts of the Spirit**, common in those primitive times; amongst which the  **apostle** prefers that of  **prophesying** before that of  **speaking strange tongues**, because it was more to the public edification. Where also not, that the  **Latin**, used in our liturgy, is so far from being a strange or unknown tongue, that it is perhaps the best  **known** tongue in the world.

**14:17.** For thou indeed givest thanks well: but the other is not edified.  
Nam tu quidem bene gratias agis sed alter non aedificatur

**14:18.** I thank my  **God** I speak with all your  **tongues**.  
Gratias ago Deo quod omnium vestrum lingua loquor

**14:19.** But in the  **church** I had rather speak five words with my understanding, that I may instruct others also: than ten thousand words in a tongue.  
Sed in ecclesia volo quinque verba sensu meo loqui ut et alios instruam quam decem milia verborum in lingua

**14:20.** Brethren, do not become children in sense. But in  **malice** be children: and in sense be perfect.  
Fratres nolite pueri effici sensibus sed malitia parvuli estote sensibus autem perfecti estote

**14:21.** In the law it is written: In other tongues and other lips I will speak to this people: and neither so will they hear me, saith the  **Lord**.  
In lege scriptum est quoniam in aliis linguis et labiis aliis loquar populo huic et nec sic exaudient me dicit Dominus

**14:22.** Wherefore  **tongues** are for a sign, not to  **believers** but to unbelievers: but  **prophecies**, not to unbelievers but to  **believers**.  
Itaque linguae in signum sunt non fidelibus sed infidelibus prophetia autem non infidelibus sed fidelibus

**14:23.** If therefore the whole  **church** come together into one place, and all  **speak with tongues**, and there come in unlearned persons or  **infidels**, will they not say that you are mad?  
Si ergo conveniat universa ecclesia in unum et omnes linguis loquantur intrent autem idiotae aut infideles nonne dicent quod insanitis

**14:24.** But if all  **prophesy**, and there come in one that  **believeth** not or an unlearned person, he is convinced of all: he is judged of all.  
Si autem omnes prophetent intret autem quis infidelis vel idiota convincitur ab omnibus diiudicatur ab omnibus

**14:25.** The secrets of his heart are made manifest. And so, falling down on his face, he will  **adore God**, affirming that  **God** is among you indeed.  
Occulta cordis eius manifesta fiunt et ita cadens in faciem adorabit Deum pronuntians quod vere Deus in vobis est

**14:26.** How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a  **tongue**, hath an interpretation: let all things be done to edification.  
Quid ergo est fratres cum convenitis unusquisque vestrum psalmum habet doctrinam habet apocalypsin habet linguam habet interpretationem habet omnia ad aedificationem fiant

**14:27.** If any [speak with a tongue](#), let it be by two, or at the most by three, and in course: and let one interpret.

Sive lingua quis loquitur secundum duos aut ut multum tres et per partes et unus interpretetur

**14:28.** But if there be no interpreter, let him hold his peace in the [church](#) and speak to himself and to [God](#).

Si autem non fuerit interpres taceat in ecclesia sibi autem loquatur et Deo

**14:29.** And let the [prophets](#) speak, two or three: and let the rest judge.

Prophetae duo aut tres dicant et ceteri diiudicent

**14:30.** But if any thing be revealed to another sitting, let the first hold his peace.

Quod si alii revelatum fuerit sedenti prior taceat

**14:31.** For you may all [prophesy](#), one by one, that all may learn and all may be exhorted.

Potestis enim omnes per singulos prophetare ut omnes discant et omnes exhortentur

**14:32.** And the spirits of the [prophets](#) are subject to the [prophets](#).

Et spiritus prophetarum prophetis subiecti sunt

**14:33.** For [God](#) is not the [God](#) of dissension, but of peace: as also I teach in all the [churches](#) of the [saints](#).

Non enim est dissensionis Deus sed pacis sicut in omnibus ecclesiis sanctorum

**14:34.** Let [women](#) keep silence in the [churches](#): for it is not permitted them to speak but to be subject, as also the law saith.

Mulieres in ecclesiis taceant non enim permittitur eis loqui sed subditas esse sicut et lex dicit

**14:35.** But if they would learn anything, let them ask their husbands at home. For it is a shame for a [woman](#) to speak in the [church](#).

Si quid autem volunt discere domi viros suos interrogent turpe est enim mulieri loqui in ecclesia

**14:36.** Or did the word of God come out from you? Or came it only unto you?

An a vobis verbum Dei processit aut in vos solos pervenit

**14:37.** If any seem to be a [prophet](#) or spiritual, let him [know](#) the things that I write to you, that they are the commandments of the [Lord](#).

Si quis videtur propheta esse aut spiritalis cognoscat quae scribo vobis quia Domini sunt mandata

**14:38.** But if any [man know](#) not, he shall not be [known](#).

Si quis autem ignorat ignorabitur

**14:39.** Wherefore, brethren, be [zealous](#) to [prophesy](#): and forbid not to [speak with tongues](#).

Itaque fratres aemulamini prophetare et loqui linguis nolite prohibere

**14:40.** But let all things be done decently and according to order.

Omnia autem honeste et secundum ordinem fiant

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## 1 Corinthians Chapter 15

### Christ's resurrection and ours. The manner of our resurrection.

**15:1.** Now I make [known](#) unto you, brethren, the [gospel](#) which I preached to you, which also you have received and wherein you stand.

Notum autem vobis facio fratres evangelium quod praedicavi vobis quod et accepistis in quo et statis

**15:2.** By which also you are saved, if you hold fast after what manner I preached unto you, unless you have [believed](#) in vain.

Per quod et salvamini qua ratione praedicaverim vobis si tenetis nisi si frustra credidistis

**15:3.** For I delivered unto you first of all, which I also received: how that [Christ](#) died for our sins, according to the [scriptures](#):

Tradidi enim vobis in primis quod et accepi quoniam Christus mortuus est pro peccatis nostris secundum scripturas

**15:4.** And that he was buried: and that he [rose again](#) according to the [scriptures](#):

Et quia sepultus est et quia resurrexit tertia die secundum scripturas

**15:5.** And that he was seen by [Cephas](#), and after that by the eleven.

Et quia visus est Cephae et post haec undecim

**15:6.** Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

Deinde visus est plus quam quingentis fratribus simul ex quibus multi manent usque adhuc quidam autem dormierunt

**15:7.** After that, he was seen by James: then by all the [apostles](#).

Deinde visus est Iacobo deinde apostolis omnibus

**15:8.** And last of all, he was seen also by me, as by one born out of due time.

Novissime autem omnium tamquam abortivo visus est et mihi

**15:9.** For I am the least of the [apostles](#), who am not worthy to be called an [apostle](#), because I [persecuted](#) the [church of God](#).

Ego enim sum minimus apostolorum qui non sum dignus vocari apostolus quoniam persecutus sum ecclesiam Dei

**15:10.** But by the [grace](#) of [God](#), I am what I am. And his [grace](#) in me hath not been void: but I have laboured more abundantly than all they. Yet not I, but the [grace](#) of [God](#) with me:

Gratia autem Dei sum id quod sum et gratia eius in me vacua non fuit sed abundantius illis omnibus laboravi non ego autem sed gratia Dei mecum

**15:11.** For whether I or they, so we preach: and so you have [believed](#).

Sive enim ego sive illi sic praedicamus et sic credidistis

**15:12.** Now if [Christ](#) be preached, that he [arose again from the dead](#), how do some among you say that there is no resurrection of the dead?

Si autem Christus praedicatur quod resurrexit a mortuis quomodo quidam dicunt in vobis quoniam resurrectio mortuorum non est

**15:13.** But if there be no [resurrection of the dead](#), then [Christ](#) is not [risen again](#).

Si autem resurrectio mortuorum non est neque Christus resurrexit

**15:14.** And if [Christ](#) be not [risen again](#), then is our preaching vain: and your [faith](#) is also vain.

Si autem Christus non resurrexit inanis est ergo praedicatio nostra inanis est et fides vestra

**15:15.** Yea, and we are found **false witnesses** of **God**: because we have given testimony against **God**, that he hath **raised up Christ**, whom he hath not **raised up**, if the dead **rise not again**.

Invenimur autem et falsi testes Dei quoniam testimonium diximus adversus Deum quod suscitaverit Christum quem non suscitavit si mortui non resurgunt

**15:16.** For if the dead **rise not again**, neither is **Christ risen again**.

Nam si mortui non resurgunt neque Christus resurrexit

**15:17.** And if **Christ** be not **risen again**, your **faith** is vain: for you are yet in your **sins**.

Quod si Christus non resurrexit vana est fides vestra adhuc enim estis in peccatis vestris

**15:18.** Then they also that are fallen asleep in **Christ** are perished.

Ergo et qui dormierunt in Christo perierunt

**15:19.** If in this life only we have **hope** in **Christ**, we are of all **men** most miserable.

Si in hac vita tantum in Christo sperantes sumus miserabiliores sumus omnibus hominibus

**15:20.** But now **Christ** is **risen from the dead**, the **firstfruits** of them that sleep:

Nunc autem Christus resurrexit a mortuis primitiae dormientium

**15:21.** For by a **man** came death: and by a **man** the **resurrection of the dead**.

Quoniam enim per hominem mors et per hominem resurrectio mortuorum

**15:22.** And as in **Adam** all die, so also in **Christ** all shall be made alive.

Et sicut in Adam omnes moriuntur ita et in Christo omnes vivificabuntur

**15:23.** But every one in his own order: the **firstfruits**, **Christ**: then they that are of **Christ**, who have **believed** in his **coming**.

Unusquisque autem in suo ordine primitiae Christus deinde hii qui sunt Christi in adventu eius

**15:24.** Afterwards the end: when he shall have delivered up the kingdom to **God and the Father**: when he shall have brought to nought all principality and power and virtue.

Deinde finis cum tradiderit regnum Deo et Patri cum evacuaverit omnem principatum et potestatem et virtutem

**15:25.** For he must reign, until he hath put all his enemies under his feet.

Oportet autem illum regnare donec ponat omnes inimicos sub pedibus eius

**15:26.** And the enemy, death, shall be destroyed last: For he hath put all things under his feet. And whereas he saith:

Novissima autem inimica destruetur mors omnia enim subiecit sub pedibus eius cum autem dicat

**15:27.** All things are put under him; undoubtedly, he is excepted, who put all things under him.

Omnia subiecta sunt sine dubio praeter eum qui subiecit ei omnia

**15:28.** And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that **God** may be all in all.

Cum autem subiecta fuerint illi omnia tunc ipse Filius subiectus erit illi qui sibi subiecit omnia ut sit Deus omnia in omnibus

**The Son also himself shall be subject unto him...** That is, the Son will be subject to the **Father**, according to his **human** nature, even after the **general resurrection**; and also the whole **mystical body of Christ** will be entirely subject to **God**, **obeying** him in every thing.

**15:29.** Otherwise, what shall they do that are **baptized** for the dead, if the dead rise not again at all? Why are they then **baptized** for them?

Alioquin quid facient qui baptizantur pro mortuis si omnino mortui non resurgunt ut quid et baptizantur pro illis

**That are baptized for the dead...** Some think the **apostle** here alludes to a **ceremony** then in use; but others, more probably, to the **prayers** and **penitential** labours, performed by the primitive **Christians** for the **souls** of the **faithful** departed; or to the **baptism** of afflictions and sufferings undergone for sinners spiritually dead.

**15:30.** Why also are we in danger every hour?

Ut quid et nos periclitamur omni hora

**15:31.** I die daily, I protest by your **glory**, brethren, which I have in **Christ Jesus our Lord**.

Cotidie morior per vestram gloriam fratres quam habeo in Christo Iesu Domino nostro

**15:32.** If (according to **man**) I fought with beasts at **Ephesus**, what doth it profit me, if the dead rise not again? Let us eat and drink, for tomorrow we shall die.

Si secundum hominem ad bestias pugnavi Ephesi quid mihi prodest si mortui non resurgunt manducemus et bibamus cras enim moriemur

**Let us eat and drink, etc...** That is, if we did not **believe** that we were to **rise again from the dead**, we might live like the **impious and wicked**, who have no **belief** in the **resurrection**.

**15:33.** Be not seduced: Evil communications corrupt **good** manners.

Nolite seduci corrumpunt mores bonos conloquia mala

**15:34.** Awake, ye **just**, and **sin** not. For some have not the **knowledge** of **God**. I speak it to your shame.

Evigilate iuste et nolite peccare ignorantiam enim Dei quidam habent ad reverentiam vobis loquor

**15:35.** But some **man** will say: How do the dead **rise again**? Or with what manner of body shall they come?

Sed dicet aliquis quomodo resurgunt mortui quali autem corpore veniunt

**15:36.** Senseless **man**, that which thou sowest is not quickened, except it die first.

Insipiens tu quod seminas non vivificatur nisi prius moriatur

**15:37.** And that which thou sowest, thou sowest not the body that shall be: but bare grain, as of wheat, or of some of the rest.

Et quod seminas non corpus quod futurum est seminas sed nudum granum ut puta tritici aut alicuius ceterorum

**15:38.** But **God** giveth it a body as he will: and to every seed its proper body.

Deus autem dat illi corpus sicut voluit et unicuique seminum proprium corpus

**15:39.** All flesh is not the same flesh: but one is the flesh of **men**, another of beasts, other of birds, another of fishes.

Non omnis caro eadem caro sed alia hominum alia pecorum alia caro volucrum alia autem piscium

**15:40.** And there are bodies celestial and bodies terrestrial: but, one is the **glory** of the celestial, and another of the terrestrial.

Et corpora caelestia et corpora terrestria sed alia quidem caelestium gloria alia autem terrestrium

**15:41.** One is the **glory** of the sun, another the **glory** of the moon, and another the **glory** of the stars. For star differeth from star in **glory**.

Alia claritas solis alia claritas lunae et alia claritas stellarum stella enim ab stella differt in claritate

**15:42.** So also is the **resurrection of the dead**. It is sown in corruption: it shall **rise** in incorruption.

Sic et resurrectio mortuorum seminatur in corruptione surgit in incorruptione

**15:43.** It is sown in dishonour: it shall rise in **glory**. It is sown in weakness: it shall **rise** in power.

Seminatur in ignobilitate surgit in gloria seminatur in infirmitate surgit in virtute

**15:44.** It is sown a natural body: it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

Seminatur corpus animale surgit corpus spiritale si est corpus animale est et spiritale sic et scriptum est

**15:45.** The first **man Adam** was made into a living **soul**; the last **Adam** into a quickening spirit.

Factus est primus homo Adam in animam viventem novissimus Adam in spiritum vivificantem

**15:46.** Yet that was not first which is spiritual, but that which is natural: afterwards that which is spiritual.

Sed non prius quod spiritale est sed quod animale est deinde quod spiritale

**15:47.** The first **man** was of the earth, earthly: the second **man**, from **heaven**, **heavenly**.

Primus homo de terra terrenus secundus homo de caelo caelestis

**15:48.** Such as is the earthly, such also are the earthly: and such as is the **heavenly**, such also are they that are **heavenly**.

Qualis terrenus tales et terreni et qualis caelestis tales et caelestes

**15:49.** Therefore, as we have borne the image of the earthly, let us bear also the image of the [heavenly](#).  
Igitur sicut portavimus imaginem terreni portemus et imaginem caelestis

**15:50.** Now this I say, brethren, that flesh and blood cannot possess the [kingdom of God](#): neither shall corruption possess incorruption.

Hoc autem dico fratres quoniam caro et sanguis regnum Dei possidere non possunt neque corruptio incorruptelam possidebit

**15:51.** Behold, I tell you a [mystery](#). We shall all indeed [rise again](#): but we shall not all be changed.

Ecce mysterium vobis dico omnes quidem resurgemus sed non omnes inmutabimur

**15:52.** In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall [rise again](#) incorruptible. And we shall be changed.

In momento in ictu oculi in novissima tuba canet enim et mortui resurgent incorrupti et nos inmutabimur

**15:53.** For this corruptible must put on incorruption: and this mortal must put on [immortality](#).

Oportet enim corruptibile hoc induere incorruptelam et mortale hoc induere immortalitatem

**15:54.** And when this mortal hath put on [immortality](#), then shall come to pass the saying that is written: Death is swallowed up in victory.

Cum autem mortale hoc induerit immortalitatem tunc fiet sermo qui scriptus est absorpta est mors in victoria

**15:55.** O death, where is thy victory? O death, where is thy sting?

Ubi est mors victoria tua ubi est mors stimulus tuus

**15:56.** Now the sting of death is [sin](#): and the power of [sin](#) is the law.

Stimulus autem mortis peccatum est virtus vero peccati lex

**15:57.** But thanks be to [God](#), who hath given us the victory through [our Lord Jesus Christ](#).

Deo autem gratias qui dedit nobis victoriam per Dominum nostrum Iesum Christum

**15:58.** Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the [Lord](#), [knowing](#) that your labour is not in vain in the [Lord](#).

Itaque fratres mei dilecti stabiles estote et immobiles abundantes in opere Domini semper scientes quod labor vester non est inanis in Domino

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## 1 Corinthians Chapter 16

### Of collection of alms. Admonitions and salutations.

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**16:1.** Now concerning the collections that are made for the [saints](#): as I have given order to the [churches](#) of Galatia, so do ye also.

De collectis autem quae fiunt in sanctos sicut ordinavi ecclesiis Galatiae ita et vos facite

**16:2.** On the [first day of the week](#), let every one of you put apart with himself, laying up what it shall well please him: that when I come, the [collections](#) be not then to be made.

Per unam sabbati unusquisque vestrum apud se ponat recondens quod ei beneplacuerit ut non cum venero tunc collectae fiant

**16:3.** And when I shall be with you, whomsoever you shall approve by [letters](#), them will I send to carry your [grace](#) to [Jerusalem](#).

Cum autem praesens fuero quos probaveritis per epistulas hos mittam perferre gratiam vestram in Hierusalem

**16:4.** And if it be meet that I also go, they shall go with me.

Quod si dignum fuerit ut et ego eam mecum ibunt

**16:5.** Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

Veniam autem ad vos cum Macedoniam pertransiero nam Macedoniam pertransibo

**16:6.** And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go.

Apud vos autem forsitan manebo vel etiam hiemabo ut vos me deducatis quocumque iero

**16:7.** For I will not see you now by the way: for I trust that I shall abide with you some time, if the [Lord](#) permit.

Nolo enim vos modo in transitu videre spero enim me aliquantum temporis manere apud vos si Dominus permiserit

**16:8.** But I will tarry at [Ephesus](#), until Pentecost.

Permanebo autem Ephesi usque ad pentecosten

**16:9.** For a great door and evident is opened unto me: and many adversaries.

Ostium enim mihi apertum est magnum et evidens et adversarii multi

**16:10.** Now if Timothy come, see that he be with you without fear: for he worketh the work of the [Lord](#), as I also do.

Si autem venerit Timotheus videte ut sine timore sit apud vos opus enim Domini operatur sicut et ego

**16:11.** Let no [man](#) therefore [despise](#) him: but conduct ye him on his way in peace, that he may come to me. For I look for him with the brethren.

Ne quis ergo illum spernat deducite autem illum in pace ut veniat ad me expecto enim illum cum fratribus

**16:12.** And touching our brother Apollo, I give you to understand that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

De Apollo autem fratre multum rogavi eum ut veniret ad vos cum fratribus et utique non fuit voluntas ut nunc veniret veniet autem cum ei vacuum fuerit

**16:13.** Watch ye: stand fast in the [faith](#): do manfully and be strengthened.

Vigilate state in fide viriliter agite et confortamini

**16:14.** Let all your things be done in **charity**.

Omnia vestra in caritate fiant

**16:15.** And I beseech you, brethren, you **know** the house of Stephanus, and of Fortunatus, and of **Achaicus**, that they are the **firstfruits** of **Achaia**, and have dedicated themselves to the ministry of the **saints**:

Obsecro autem vos fratres nostis domum Stephanae et Fortunati quoniam sunt primitiae Achaiae et in ministerium sanctorum ordinaverunt se ipsos

**16:16.** That you also be subject to such and to every one that worketh with us and laboreth.

Ut et vos subditi sitis eiusmodi et omni cooperanti et laboranti

**16:17.** And I rejoice in the presence of Stephanus and Fortunatus and **Achaicus**: because that which was wanting on your part, they have supplied.

Gaudeo autem in praesentia Stephanae et Fortunati et Achaici quoniam id quod vobis deerat ipsi suppleverunt

**16:18.** For they have refreshed both my spirit and yours. **Know** them, therefore, that are such.

Refecerunt enim et meum spiritum et vestrum cognoscite ergo qui eiusmodi sunt

**16:19.** The **churches** of Asia salute you. **Aquila and Priscilla** salute you much in the **Lord**, with the **church** that is in their house, with whom I also lodge.

Salutant vos ecclesiae Asiae salutant vos in Domino multum Aquila et Prisca cum domestica sua ecclesia

**16:20.** All the brethren salute you. Salute one another with a **holy kiss**.

Salutant vos fratres omnes salutate invicem in osculo sancto

**16:21.** The salutation of me **Paul**, with my own hand.

Salutatio mea manu Pauli

**16:22.** If any **man love** not **our Lord Jesus Christ**, let him be **anathema**, maranatha.

Si quis non amat Dominum Iesum Christum sit anathema maranatha

**Let him be anathema, maranatha...** **Anathema** signifies here a thing **accursed**. Maran-atha, which, according to **St. Jerome** and **St. Chrysostom**, signify, 'The Lord is come' already, and therefore is to be taken as an admonition to those who doubted of the resurrection, and to put them in mind that **Christ**, the judge of the living and the dead, is come already. Others explain Maran-atha: 'May our Lord come', that is, to judge and punish those with exemplary judgments and punishments, that do not **love** the **Lord Jesus Christ**.

**16:23.** The **grace** of **our Lord Jesus Christ** be with you.

Gratia Domini Iesu vobiscum

**16:24.** My **charity** be with you all in **Christ Jesus**. **Amen**.

Caritas mea cum omnibus vobis in Christo Iesu amen

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## 1 John

### The First Epistle of St. John the Apostle

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The same vein of divine [love](#) and [charity](#) towards our neighbour, which runs throughout the [Gospel](#) written by the beloved [disciple](#) and [Evangelist](#), [St. John](#), is found also in his Epistles. He confirms the two principal [mysteries](#) of [faith](#): The [mystery of the Trinity](#) and the [mystery of the incarnation](#) of [Jesus Christ](#) the [Son of God](#). The sublimity and excellence of the evangelical doctrine he declares: And this commandment we have from [God](#), that he, who [loveth God](#), [love](#) also his brother ([1 John 4:21](#)). And again: For this is the [charity](#) of [God](#), that we keep his commandments, and: His commandments are not heavy ([1 John 5:3](#)). He shows how to distinguish the children of [God](#) from those of the [devil](#): marks out those who should be called [Antichrists](#): describes the turpitude and gravity of [sin](#). Finally, he shows how the sinner may [hope](#) for pardon. It was written, according to [Baronius'](#) account, sixty-six years after [our Lord's Ascension](#). (*For more information, see the article [EPISTLES OF JOHN](#) in the [Catholic Encyclopedia](#).*)

**1 John Chapter 1.** He declares what he has seen and heard of Christ who is the life eternal, to the end that we may have fellowship with God and all good through him. Yet so if we confess our sins.

**1 John Chapter 2.** Christ is our advocate. We must keep his commandments and love one another. We must not love the world nor give ear to new teachers, but abide by the spirit of God in the church.

**1 John Chapter 3.** Of the love of God to us. How we may distinguish the children of God and those of the devil. Of loving one another and of purity of conscience.

**1 John Chapter 4.** What spirits are of God, and what are not. We must love one another, because God has loved us.

**1 John Chapter 5.** Of them that are born of God, and of true charity. Faith overcomes the world. Three that bear witness to Christ. Of faith in his name and of sin that is and is not to death.

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## 1 John Chapter 1

**He declares what he has seen and heard of Christ who is the life eternal, to the end that we may have fellowship with God and all good through him. Yet so if we confess our sins.**

---

**1:1.** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life.

Quod fuit ab initio quod audivimus quod vidimus oculis nostris quod perspeximus et manus nostrae temptaverunt de verbo vitae

**1:2.** For the life was manifested: and we have seen and do bear witness and declare unto you the life **eternal**, which was with the **Father** and hath appeared to us.

Et vita manifestata est et vidimus et testamur et adnuntiamus vobis vitam aeternam quae erat apud Patrem et apparuit nobis

**1:3.** That which we have seen and have heard, we declare unto you: that you also may have fellowship with us and our fellowship may be with the **Father** and with his **Son Jesus Christ**.

Quod vidimus et audivimus adnuntiamus et vobis ut et vos societatem habeatis nobiscum et societas nostra sit cum Patre et cum Filio eius Iesu Christo

**1:4.** And these things we write to you, that you may rejoice and your **joy** may be full.

Et haec scribimus vobis ut gaudium nostrum sit plenum

**1:5.** And this is the declaration which we have heard from him and declare unto you: That **God** is light and in him there is no darkness.

Et haec est adnuntiatio quam audivimus ab eo et adnuntiamus vobis quoniam Deus lux est et tenebrae in eo non sunt ullae

**1:6.** If we say that we have fellowship with him and walk in darkness, we lie and do not the **truth**.

Si dixerimus quoniam societatem habemus cum eo et in tenebris ambulamus mentimur et non facimus veritatem

**1:7.** But if we walk in the light, as he also is in the light, we have fellowship one with another: And the blood of **Jesus Christ** his **Son** cleanseth us from all **sin**.

Si autem in luce ambulemus sicut et ipse est in luce societatem habemus ad invicem et sanguis Iesu Filii eius mundat nos ab omni peccato

**1:8.** If we say that we have no **sin**, we deceive ourselves and the **truth** is not in us.

Si dixerimus quoniam peccatum non habemus ipsi nos seducimus et veritas in nobis non est

**1:9.** If we confess our **sins**, he is faithful and **just**, to forgive us our **sins** and to cleanse us from all **iniquity**.

Si confiteamur peccata nostra fidelis est et iustus ut remittat nobis peccata et emundet nos ab omni iniquitate

**1:10.** If we say that we have not **sinned**, we make him a **liar**: and his word is not in us.

Si dixerimus quoniam non peccavimus mendacem facimus eum et verbum eius non est in nobis

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## 1 John Chapter 2

**Christ is our advocate. We must keep his commandments and love one another. We must not love the world nor give ear to new teachers, but abide by the spirit of God in the church.**

---

**2:1.** My little children, these things I write to you, that you may not [sin](#). But if any [man sin](#), we have an advocate with the [Father](#), [Jesus Christ](#) the [just](#).

Filioli mei haec scribo vobis ut non peccetis sed et si quis peccaverit advocatum habemus apud Patrem Iesum Christum iustum

**2:2.** And he is the propitiation for our [sins](#): and not for ours only, but also for those of the whole world.

Et ipse est propitiatio pro peccatis nostris non pro nostris autem tantum sed etiam pro totius mundi

**2:3.** And by this we [know](#) that we have [known](#) him, if we keep his commandments.

Et in hoc scimus quoniam cognovimus eum si mandata eius observemus

**We have known him, if we keep his commandments...** He speaks of that practical [knowledge](#) by [love](#) and affection, which can only be proved by our [keeping his commandments](#); and without which we can not be said to [know God](#) as we should do.

**2:4.** He who saith that he [knoweth](#) him and keepeth not his commandments is a [liar](#): and the [truth](#) is not in him.

Qui dicit se nosse eum et mandata eius non custodit mendax est in hoc veritas non est

**2:5.** But he that keepeth his word, in him in very deed the [charity](#) of [God](#) is perfected. And by this we [know](#) that we are in him.

Qui autem servat verbum eius vere in hoc caritas Dei perfecta est in hoc scimus quoniam in ipso sumus

**2:6.** He that saith he abideth in him ought himself also to walk even as he walked.

Qui dicit se in ipso manere debet sicut ille ambulavit et ipse ambulare

**2:7.** Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard.

Carissimi non mandatum novum scribo vobis sed mandatum vetus quod habuistis ab initio mandatum vetus est verbum quod audistis

**2:8.** Again a new commandment I write unto you: which thing is [true](#) both in him and in you, because the darkness is passed and the [true](#) light now shineth.

Iterum mandatum novum scribo vobis quod est verum et in ipso et in vobis quoniam tenebrae transeunt et lumen verum iam lucet

**A new commandment...** Viz., the commandment of [love](#), which was first given in the old law; but was renewed and extended by [Christ](#). See [John 13:34](#).

**2:9.** He that saith he is in the light and [hateth](#) his brother is in darkness even until now.

Qui dicit se in luce esse et fratrem suum odit in tenebris est usque adhuc

**2:10.** He that [loveth](#) his brother abideth in the light: and there is no [scandal](#) in him.

Qui diligit fratrem suum in lumine manet et scandalum in eo non est

**2:11.** But he that [hateth](#) his brother is in darkness and walketh in darkness and [knoweth](#) not whither he goeth: because the darkness hath blinded his eyes.

Qui autem odit fratrem suum in tenebris est et in tenebris ambulat et nescit quo eat quoniam tenebrae obcaecaverunt oculos eius

**2:12.** I write unto you, little children, because your [sins](#) are forgiven you for his [name's](#) sake.

Scribo vobis filioli quoniam remittuntur vobis peccata propter nomen eius

**2:13.** I write unto you, fathers, because you have **known** him who is from the beginning. I write unto you, young men, because you have overcome the **wicked one**.

Scribo vobis patres quoniam cognovistis eum qui ab initio est scribo vobis adulescentes quoniam vicistis malignum

**2:14.** I write unto you, babes, because you have **known** the **Father**. I write unto you, young men, because you are strong, and the **word of God** abideth in you, and you have overcome the **wicked one**.

Scripsi vobis infantes quoniam cognovistis Patrem scripsi vobis patres quia cognovistis eum qui ab initio scripsi vobis adulescentes quia fortes estis et verbum Dei in vobis manet et vicistis malignum

**2:15.** **Love** not the world, nor the things which are in the world. If any **man love** the world, the **charity** of the **Father** is not in him.

Nolite diligere mundum neque ea quae in mundo sunt si quis diligit mundum non est caritas Patris in eo

**2:16.** For all that is in the world is the **concupiscence** of the flesh and the **concupiscence** of the eyes and the **pride** of life, which is not of the **Father** but is of the world.

Quoniam omne quod est in mundo concupiscentia carnis et concupiscentia oculorum est et superbia vitae quae non est ex Patre sed ex mundo est

**2:17.** And the world passeth away and the **concupiscence** thereof: but he that doth the **will** of **God** abideth for ever.

Et mundus transit et concupiscentia eius qui autem facit voluntatem Dei manet in aeternum

**2:18.** Little children, it is the last hour: and as you have heard that **Antichrist** cometh, even now there are become many **Antichrists**: whereby we **know** that it is the last hour.

Filioli novissima hora est et sicut audistis quia antichristus venit nunc antichristi multi facti sunt unde scimus quoniam novissima hora est

**It is the last hour...** That is, it is the last age of the world. **Many Antichrists...** that is, many **heretics**, enemies of **Christ** and his **church**, and forerunners of the great **Antichrist**.

**2:19.** They went out from us but they were not of us. For if they had been of us, they would no doubt have remained with us: but that they may be manifest, that they are not all of us.

Ex nobis prodierunt sed non erant ex nobis nam si fuissent ex nobis permansissent utique nobiscum sed ut manifesti sint quoniam non sunt omnes ex nobis

**They were not of us...** That is, they were not solid, steadfast, genuine **Christians**: otherwise they would have remained in the **church**.

**2:20.** But you have the unction from the **Holy One** and **know** all things.

Sed vos unctionem habetis a Sancto et nostis omnia

**The unction from the Holy One...** That is, **grace** and wisdom from the **Holy Ghost**. **Know all things...** The **true** children of **God's church**, remaining in **unity**, under the guidance of their lawful **pastors**, partake of the **grace** of the **Holy Ghost**, **promised** to the **church** and her **pastors**; and have in the **church** all necessary **knowledge** and instruction; so as to have no need to seek it elsewhere, since it can be only found in that society of which they are members.

**2:21.** I have not written to you as to them that **know** not the **truth**, but as to them that **know** it: and that no **lie** is of the **truth**.

Non scripsi vobis quasi ignorantibus veritatem sed quasi scientibus eam et quoniam omne mendacium ex veritate non est

**2:22.** Who is a **liar**, but he who denieth that **Jesus** is the **Christ**? This is **Antichrist**, who denieth the **Father** and the **Son**.

Quis est mendax nisi is qui negat quoniam Iesus non est Christus hic est antichristus qui negat Patrem et Filium

**2:23.** Whosoever denieth the **Son**, the same hath not the **Father**. He that confesseth the **Son** hath the **Father** also.

Omnis qui negat Filium nec Patrem habet qui confitetur Filium et Patrem habet

**2:24.** As for you, let that which you have heard from the beginning abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the **Son** and in the **Father**.

Vos quod audistis ab initio in vobis permaneat si in vobis permanserit quod ab initio audistis et vos in Filio et Patre manebitis

**2:25.** And this is the **promise** which he hath **promised** us, life everlasting.

Et haec est repromissio quam ipse pollicitus est nobis vitam aeternam

**2:26.** These things have I written to you concerning them that seduce you.

Haec scripsi vobis de eis qui seducunt vos

**2:27.** And as for you, let the unction, which you have received from him abide in you. And you have no need that any **man** teach you: but as his unction teacheth you of all things and is **truth** and is no lie. And as it hath taught you, abide in him.

Et vos unctionem quam accepistis ab eo manet in vobis et non necesse habetis ut aliquis doceat vos sed sicut unctio eius docet vos de omnibus et verum est et non est mendacium et sicut docuit vos manete in eo

**You have no need, etc...** You want not to be taught by any of these **men**, who, under pretence of imparting more **knowledge** to you, seek to seduce you (**1 John 2:26**), since you are sufficiently taught already, and have all **knowledge** and **grace** in the **church**, with the unction of the **Holy Ghost**: which these new teachers have no share in.

**2:28.** And now, little children, abide in him, that when he shall appear we may have confidence and not be confounded by him at his **coming**.

Et nunc filioli manete in eo ut cum apparuerit habeamus fiduciam et non confundamur ab eo in adventu eius

**2:29.** If you **know** that he is **just**, **know** ye, that every one also who doth **justice** is born of him.

Si scitis quoniam iustus est scitote quoniam et omnis qui facit iustitiam ex ipso natus est

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## 1 John Chapter 3

### Of the love of God to us. How we may distinguish the children of God and those of the devil. Of loving one another and of purity of conscience.

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**3:1.** Behold what manner of [charity](#) the [Father](#) hath bestowed upon us, that we should be called and should be the [sons of God](#). Therefore the world [knoweth](#) not us, because it [knew](#) not him.

Videte qualem caritatem dedit nobis Pater ut filii Dei nominemur et sumus propter hoc mundus non novit nos quia non novit eum

**3:2.** Dearly beloved, we are now the [sons of God](#): and it hath not yet appeared what we shall be. We [know](#) that when he shall appear we shall be like to him: because we shall [see him as he is](#).

Carissimi nunc filii Dei sumus et nondum apparuit quid erimus scimus quoniam cum apparuerit similes ei erimus quoniam videbimus eum sicuti est

**3:3.** And every one that hath this [hope](#) in him [sanctifieth](#) himself, as he also is [holy](#).

Et omnis qui habet spem hanc in eo sanctificat se sicut et ille sanctus est

**3:4.** Whosoever committeth [sin](#) committeth also [iniquity](#). And [sin](#) is [iniquity](#).

Omnis qui facit peccatum et iniquitatem facit et peccatum est iniquitas

**Iniquity...** transgression of the law.

**3:5.** And you [know](#) that he appeared to take away our [sins](#): and in him there is no [sin](#).

Et scitis quoniam ille apparuit ut peccata tolleret et peccatum in eo non est

**3:6.** Whosoever abideth in him [sinneth](#) not: and whosoever [sinneth](#) hath not seen him nor [known](#) him.

Omnis qui in eo manet non peccat omnis qui peccat non vidit eum nec cognovit eum

**Sinneth not...** viz., mortally. See [1 John 1:8](#).

**3:7.** Little children, let no [man](#) deceive you. He that doth [justice](#) is [just](#), even as he is [just](#).

Filioli nemo vos seducat qui facit iustitiam iustus est sicut et ille iustus est

**3:8.** He that committeth [sin](#) is of the [devil](#): for the [devil sinneth](#) from the beginning. For this purpose the [Son of God](#) appeared, that he might destroy the works of the [devil](#).

Qui facit peccatum ex diabolo est quoniam ab initio diabolus peccat in hoc apparuit Filius Dei ut dissolvat opera diaboli

**3:9.** Whosoever is [born of God](#) committeth not [sin](#): for his seed abideth in him. And he cannot [sin](#), because he is [born of God](#).

Omnis qui natus est ex Deo peccatum non facit quoniam semen ipsius in eo manet et non potest peccare quoniam ex Deo natus est

**Committeth not sin...** That is, as long as he keepeth in himself this seed of [grace](#), and this [divine generation](#), by which he is born of [God](#). But then he may fall from this [happy](#) state, by the abuse of his [free will](#), as appears from [Romans 11:20-22](#); [1 Corinthians 9:27](#) and [10:12](#); [Philippians 2:12](#); [Apocalypse 3:11](#).

**3:10.** In this the children of [God](#) are manifest, and the children of the [devil](#). Whosoever is not [just](#) is not of [God](#), or he that [loveth](#) not his brother.

In hoc manifesti sunt filii Dei et filii diaboli omnis qui non est iustus non est de Deo et qui non diligit fratrem suum

**3:11.** For this is the declaration which you have heard from the beginning, that you should [love](#) one another.

Quoniam haec est adnuntiatio quam audistis ab initio ut diligamus alterutrum

**3:12.** Not as **Cain**, who was of the **wicked one** and **killed** his **brother**. And wherefore did he **kill** him? Because his own works were **wicked**: and his brother's **just**.

Non sicut Cain ex maligno erat et occidit fratrem suum et propter quid occidit eum quoniam opera eius maligna erant fratris autem eius iusta

**3:13.** Wonder not, brethren, if the world **hate** you.

Nolite mirari fratres si odit vos mundus

**3:14.** We **know** that we have passed from death to life, because we **love** the brethren. He that **loveth** not abideth in death.

Nos scimus quoniam translati sumus de morte in vitam quoniam diligimus fratres qui non diligit manet in morte

**3:15.** Whosoever **hateth** his brother is a **murderer**. And you **know** that no **murderer** hath **eternal** life abiding in himself.

Omnis qui odit fratrem suum homicida est et scitis quoniam omnis homicida non habet vitam aeternam in se manentem

**3:16.** In this we have **known** the **charity** of **God**, because he hath **laid down his life** for us: and we ought to lay down our lives for the brethren.

In hoc cognovimus caritatem quoniam ille pro nobis animam suam posuit et nos debemus pro fratribus animas ponere

**3:17.** He that hath the **substance** of this world and shall see his brother in need and shall shut up his bowels from him: how doth the **charity** of **God** abide in him?

Qui habuerit substantiam mundi et viderit fratrem suum necesse habere et cluserit viscera sua ab eo quomodo caritas Dei manet in eo

**3:18.** My little children, let us not **love** in word nor in tongue, but in deed and in **truth**.

Filioli non diligamus verbo nec lingua sed opere et veritate

**3:19.** In this we **know** that we are of the **truth** and in his sight shall persuade our hearts.

In hoc cognoscimus quoniam ex veritate sumus et in conspectu eius suadeamus corda nostra

**3:20.** For if our heart reprehend us, **God** is greater than our heart and **knoweth** all things.

Quoniam si reprehenderit nos cor maior est Deus corde nostro et novit omnia

**3:21.** Dearly beloved, if our heart do not reprehend us, we have confidence towards **God**.

Carissimi si cor non reprehenderit nos fiduciam habemus ad Deum

**3:22.** And whatsoever we shall ask, we shall receive of him: because we keep his commandments and do those things which are pleasing in his sight.

Et quodcumque petierimus accipiemus ab eo quoniam mandata eius custodimus et ea quae sunt placita coram eo facimus

**3:23.** And this is his commandment: That we should **believe** in the **name** of his **Son Jesus Christ** and **love** one another, as he hath given commandment unto us.

Et hoc est mandatum eius ut credamus in nomine Filii eius Iesu Christi et diligamus alterutrum sicut dedit mandatum nobis

**3:24.** And he that keepeth his commandments abideth in him, and he in him. And in this we **know** that he abideth in us by the Spirit which he hath given us.

Et qui servat mandata eius in illo manet et ipse in eo et in hoc scimus quoniam manet in nobis de Spiritu quem nobis dedit

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## 1 John Chapter 4

### What spirits are of God, and what are not. We must love one another, because God has loved us.

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**4:1.** Dearly beloved, **believe** not every spirit, but try the spirits if they be of **God**: because many **false prophets** are gone out into the world.

Carissimi nolite omni spiritui credere sed probate spiritus si ex Deo sint quoniam multi pseudoprophetae exierunt in mundum

**Try the spirits...** Viz., by examining whether their teaching be agreeable to the rule of the Catholic **faith**, and the doctrine of the **church**. For as he says, (**1 John 4:6**), He that **knoweth God**, heareth us [the pastors of the **church**]. By this we **know** the spirit of **truth**, and the spirit of **error**.

**4:2.** By this is the **spirit of God known**. Every **spirit** which confesseth that **Jesus Christ** is **come in the flesh** is of **God**:

In hoc cognoscitur Spiritus Dei omnis spiritus qui confitetur Iesum Christum in carne venisse ex Deo est

**Every spirit which confesseth, etc...** Not that the confession of this point of **faith** alone, is, at all times, and in all cases, sufficient; but that with relation to that time, and for that part of the Christian doctrine, which was then particularly to be confessed, taught, and maintained against the **heretics** of those days, this was the most proper token, by which the **true** teachers might be distinguished from the **false**.

**4:3.** And every spirit that dissolveth **Jesus** is not of **God**. And this is **Antichrist**, of whom you have heard that he cometh: and he is now already in the world.

Et omnis spiritus qui solvit Iesum ex Deo non est et hoc est antichristi quod audistis quoniam venit et nunc iam in mundo est

**That dissolveth Jesus...** Viz., either by denying his humanity, or his divinity. **He is now already in the world...** Not in his person, but in his spirit, and in his precursors.

**4:4.** You are of **God**, little children, and have overcome him. Because greater is he that is in you, than he that is in the world.

Vos ex Deo estis fillioli et vicistis eos quoniam maior est qui in vobis est quam qui in mundo

**4:5.** They are of the world. Therefore of the world they speak: and the world heareth them.

Ipsi de mundo sunt ideo de mundo loquuntur et mundus eos audit

**4:6.** We are of **God**. He that **knoweth God** heareth us. He that is not of **God** heareth us not. By this we **know** the spirit of **truth** and the spirit of **error**.

Nos ex Deo sumus qui novit Deum audit nos qui non est ex Deo non audit nos in hoc cognoscimus Spiritum veritatis et spiritum erroris

**4:7.** Dearly beloved, let us **love** one another: for **charity** is of **God**. And every one that **loveth** is born of **God** and **knoweth God**.

Carissimi diligamus invicem quoniam caritas ex Deo est et omnis qui diligit ex Deo natus est et cognoscit Deum

**4:8.** He that **loveth** not **knoweth** not **God**: for **God** is **charity**.

Qui non diligit non novit Deum quoniam Deus caritas est

**4:9.** By this hath the **charity** of **God** appeared towards us, because **God** hath sent his only begotten Son into the world, that we may live by him.

In hoc apparuit caritas Dei in nobis quoniam Filium suum unigenitum misit Deus in mundum ut vivamus per eum

**4:10.** In this is **charity**: not as though we had **loved God**, but because he hath first **loved** us, and sent his **Son** to be a propitiation for our **sins**.

In hoc est caritas non quasi nos dilexerimus Deum sed quoniam ipse dilexit nos et misit Filium suum

propitiationem pro peccatis nostris

**4:11.** My dearest, if **God** hath so **loved** us, we also ought to **love** one another.

Carissimi si sic Deus dilexit nos et nos debemus alterutrum diligere

**4:12.** No **man** hath seen **God** at any time. If we **love** one another, **God** abideth in us: and his **charity** is perfected in us.

Deum nemo vidit umquam si diligamus invicem Deus in nobis manet et caritas eius in nobis perfecta est

**4:13.** In this we **know** that we abide in him, and he in us: because he hath given us of his spirit.

In hoc intellegimus quoniam in eo manemus et ipse in nobis quoniam de Spiritu suo dedit nobis

**4:14.** And we have seen and do testify that the **Father** hath sent his **Son** to be the Saviour of the world.

Et nos vidimus et testificamur quoniam Pater misit Filium salvatorem mundi

**4:15.** Whosoever shall confess that **Jesus** is the **Son of God**, **God** abideth in him, and he in **God**.

Quisque confessus fuerit quoniam Iesus est Filius Dei Deus in eo manet et ipse in Deo

**4:16.** And we have **known** and have **believed** the **charity** which **God** hath to us. **God** is **charity**: and he that abideth in **charity** abideth in **God**, and **God** in him.

Et nos cognovimus et credidimus caritati quam habet Deus in nobis Deus caritas est et qui manet in caritate in Deo manet et Deus in eo

**4:17.** In this is the **charity** of **God** perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

In hoc perfecta est caritas nobiscum ut fiduciam habeamus in die iudicii quia sicut ille est et nos sumus in hoc mundo

**4:18.** Fear is not in **charity**: but perfect **charity** casteth out fear, because fear hath **sin**. And he that feareth is not perfected in **charity**.

Timor non est in caritate sed perfecta caritas foras mittit timorem quoniam timor poenam habet qui autem timet non est perfectus in caritate

**Fear is not in charity, etc...** Perfect **charity**, or **love**, banisheth **human** fear, that is, the fear of **men**; as also all perplexing fear, which makes **men** mistrust or despair of **God's** mercy; and that kind of servile fear, which makes them fear the punishment of **sin** more than the offence offered to **God**. But it no way excludes the wholesome fear of God's judgments, so often recommended in **holy writ**; nor that fear and trembling, with which we are told to work out our **salvation** (**Philippians 2:12**).

**4:19.** Let us therefore **love God**: because **God** first hath **loved** us.

Nos ergo diligamus quoniam Deus prior dilexit nos

**4:20.** If any **man** say: I **love God**, and **hateth** his brother; he is a **liar**. For he that **loveth** not his brother whom he seeth, how can he **love God** whom he seeth not?

Si quis dixerit quoniam diligo Deum et fratrem suum oderit mendax est qui enim non diligit fratrem suum quem vidit Deum quem non vidit quomodo potest diligere

**4:21.** And this commandment we have from **God**, that he who **loveth God love** also his brother.

Et hoc mandatum habemus ab eo ut qui diligit Deum diligit et fratrem suum

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## 1 John Chapter 5

**Of them that are born of God, and of true charity. Faith overcomes the world. Three that bear witness to Christ. Of faith in his name and of sin that is and is not to death.**

---

**5:1.** Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him who begot, loveth him also who is born of him.

Omnis qui credit quoniam Iesus est Christus ex Deo natus est et omnis qui diligit eum qui genuit diligit eum qui natus est ex eo

**Is born of God...** That is, is justified, and become a child of God by baptism: which is also to be understood; provided the belief of this fundamental article of the Christian faith be accompanied with all the other conditions, which, by the word of God, and his appointment, are also required to justification; such as a general belief of all that God has revealed and promised: hope, love, repentance, and a sincere disposition to keep God's holy law and commandments.

**5:2.** In this we know that we love the children of God: when we love God and keep his commandments.

In hoc cognoscimus quoniam diligimus natos Dei cum Deum diligamus et mandata eius faciamus

**5:3.** For this is the charity of God: That we keep his commandments. And his commandments are not heavy.

Haec est enim caritas Dei ut mandata eius custodiamus et mandata eius gravia non sunt

**5:4.** For whatsoever is born of God overcometh the world. And this is the victory which overcometh the world: Our faith.

Quoniam omne quod natum est ex Deo vincit mundum et haec est victoria quae vincit mundum fides nostra

**Our faith...** Not a bare, speculative, or dead faith; but a faith that worketh by charity. Galatians 5:6.

**5:5.** Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Quis est qui vincit mundum nisi qui credit quoniam Iesus est Filius Dei

**5:6.** This is he that came by water and blood, Jesus Christ: not by water only but by water and blood. And it is the Spirit which testifieth that Christ is the truth.

Hic est qui venit per aquam et sanguinem Iesus Christus non in aqua solum sed in aqua et sanguine et Spiritus est qui testificatur quoniam Christus est veritas

**Came by water and blood...** Not only to wash away our sins by the water of baptism, but by his own blood.

**5:7.** And there are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one.

Quia tres sunt qui testimonium dant

**5:8.** And there are three that give testimony on earth: the spirit and the water and the blood. And these three are one.

Spiritus et aqua et sanguis et tres unum sunt

**The spirit, and the water, and the blood...** As the Father, the Word, and the Holy Ghost, all bear witness to Christ's divinity; so the spirit, which he yielded up, crying out with a loud voice upon the cross; and the water and blood that issued from his side, bear witness to his humanity, and are one; that is, all agree in one testimony.

**5:9.** If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son.

Si testimonium hominum accipimus testimonium Dei maius est quoniam hoc est testimonium Dei quod maius est quia testificatus est de Filio suo

**5:10.** He that believeth in the Son of God hath the testimony of God in himself. He that believeth not the Son maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

Qui credit in Filio Dei habet testimonium Dei in se qui non credit Filio mendacem facit eum quoniam non

credidit in testimonio quod testificatus est Deus de Filio suo

**He that believeth not the Son, etc...** By refusing to **believe** the testimonies given by the three divine persons, that **Jesus** was the **Messias**, and the **true Son of God**, by whom **eternal** life is obtained and **promised** to all that comply with his doctrine. In him we have also this lively confidence, that we shall obtain whatever we ask, according to his will, when we ask what is for our **good**, with perseverance, and in the manner we ought. And this we **know**, and have experience of, by having obtained the petitions that we have made.

**5:11.** And this is the testimony that **God** hath given to us **eternal** life. And this life is in his **Son**.  
Et hoc est testimonium quoniam vitam aeternam dedit nobis Deus et haec vita in Filio eius est

**5:12.** He that hath the Son hath life. He that hath not the Son hath not life.  
Qui habet Filium habet vitam qui non habet Filium Dei vitam non habet

**5:13.** These things I write to you that you may **know** that you have **eternal** life: you who **believe** in the **name** of the **Son of God**.  
Haec scripsi vobis ut sciatis quoniam vitam habetis aeternam qui creditis in nomine Filii Dei

**5:14.** And this is the confidence which we have towards him: That, whatsoever we shall ask according to his will, he heareth us.  
Et haec est fiducia quam habemus ad eum quia quodcumque petierimus secundum voluntatem eius audit nos

**5:15.** And we **know** that he heareth us whatsoever we ask: we **know** that we have the petitions which we request of him.  
Et scimus quoniam audit nos quicquid petierimus scimus quoniam habemus petitiones quas postulavimus ab eo

**5:16.** He that **knoweth** his brother to **sin** a **sin** which is not to death, let him ask: and life shall be given to him who **sinneth** not to death. There is a **sin** unto death. For that I say not that any **man** ask.  
Qui scit fratrem suum peccare peccatum non ad mortem petet et dabit ei vitam peccantibus non ad mortem est peccatum ad mortem non pro illo dico ut roget

**A sin which is not to death, etc...** It is hard to determine what **St. John** here calls a **sin** which is not to death, and a **sin** which is unto death. The difference can not be the same as betwixt **sins** that are called venial and mortal: for he says, that if a **man pray** for his brother, who commits a **sin** that is not to death, life shall be given him: therefore such a one had before lost the life of **grace**, and been guilty of what is commonly called a mortal **sin**. And when he speaks of a **sin** that is unto death, and adds these words, for that I say not that any **man** ask, it cannot be supposed that **St. John** would say this of every mortal **sin**, but only of some heinous **sins**, which are very seldom remitted, because such sinners very seldom repent. By a **sin** therefore which is unto death, interpreters commonly understand a wilful **apostasy** from the **faith**, and from the **known truth**, when a sinner, hardened by his own ingratitude, becomes deaf to all admonitions, will do nothing for himself, but runs on to a final impenitence. Nor yet does **St. John** say, that such a **sin** is never remitted, or cannot be remitted, but only has these words, for that I say not that any **man** ask the remission: that is, though we must **pray** for all sinners whatsoever, yet **men** can not **pray** for such sinners with such a confidence of obtaining always their petitions, as **St. John** said before, ver. 14. Whatever exposition we follow on this verse, our **faith** teacheth us from the **holy scriptures**, that **God** desires not the death of any sinner, but that he be converted and live, Ezech. 33.11. Though **men's sins** be as red as scarlet, they shall become as white as snow, Isa. 3.18. It is the **will of God** that every one come to the **knowledge** of the **truth**, and be saved. There is no **sin** so great but which **God** is willing to forgive, and has left a power in his church to remit the most enormous **sins**: so that no sinner need despair of pardon, nor will any sinner persist, but by his own fault. **A sin unto death...** Some understand this of final impenitence, or of dying in mortal **sin**; which is the only **sin** that never can be remitted. But, it is probable, he may also comprise under this **name**, the **sin** of **apostasy** from the **faith**, and some other such heinous **sins** as are seldom and hardly remitted: and therefore he gives little encouragement, to such as **pray** for these sinners, to expect what they ask.

**5:17.** All iniquity is **sin**. And there is a **sin** unto death.  
Omnis iniquitas peccatum est et est peccatum non ad mortem

**5:18.** We **know** that whosoever is born of **God** sinneth not: but the **generation** of **God** preserveth him and the **wicked one** toucheth him not.  
Scimus quoniam omnis qui natus est ex Deo non peccat sed generatio Dei conservat eum et malignus non tangit eum

**5:19.** We **know** that we are of **God** and the whole world is seated in **wickedness**.  
Scimus quoniam ex Deo sumus et mundus totus in maligno positus est

**And the whole world is seated in wickedness...** That is, a great part of the world. It may also signify, is under the **wicked one**, meaning the **devil**, who is elsewhere called the **prince of this world**, that is, of all the **wicked**. John 12.31.

**5:20.** And we **know** that the **Son of God** is come. And he hath given us understanding that we may **know** the **true God** and may be in his **true Son**. This is the **true God** and life **eternal**.  
Et scimus quoniam Filius Dei venit et dedit nobis sensum ut cognoscamus verum Deum et simus in vero Filio eius hic est verus Deus et vita aeterna

**And may be in his true Son. He is, or this is the true God, and life eternal...** Which words are a clear proof of **Christ's** divinity, and as

such made use of by the [ancient fathers](#).

**5:21.** Little children, keep yourselves from [idols](#). [Amen](#).

Filioli custodite vos a simulacris

**Keep yourselves from idols...** An admonition to the newly converted [Christians](#), lest conversing with [heathens](#) and [idolaters](#), they might fall back into the [sin](#) of [idolatry](#), which may be the [sin](#) unto death here mentioned by [St. John](#).

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## 1 Kings

### The First Book of Kings, also called the Third Book of Kings

This and the following Book are called by the [holy fathers](#) the third and fourth book of Kings; but by the [Hebrews](#), the first and second. They contain the history of the kingdoms of [Israel](#) and [Juda](#), from the beginning of the reign of [Solomon](#), to the captivity. As to the writer of these books, it seems most probable they were not written by one [man](#); nor at one time; but as there was all along a succession of [prophets](#) in [Israel](#), who recorded, by divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these [prophets](#). See [2 Chronicles 9:29; 12:15; 13:22; 20:34; 26:22; 32:32](#). (*For more information, see the article [THIRD AND FOURTH KINGS](#) in the Catholic Encyclopedia.*)

- 1 Kings Chapter 1.** King David growing old, Abisag a Sunamitess is brought to him. Adonias pretending to reign, Nathan and Bethsabee obtain that Solomon should be declared and anointed king.
- 1 Kings Chapter 2.** David, after giving his last charge to Solomon, dieth. Adonias is put to death: Abiathar is banished: Joab and Semei are slain.
- 1 Kings Chapter 3.** Solomon marrieth Pharaon's daughter. He sacrificeth in Gabaon: in the choice which God gave him he preferreth wisdom. His wise judgment between the two harlots.
- 1 Kings Chapter 4.** Solomon's chief officers. His riches and wisdom.
- 1 Kings Chapter 5.** Hiram king of Tyre agreeth to furnish timber and workmen for building the temple: the number of workmen and overseers.
- 1 Kings Chapter 6.** The building of Solomon's temple.
- 1 Kings Chapter 7.** Solomon's palace, his house in the forest, and the queen's house: the work of the two pillars: the sea (or laver) and other vessels.
- 1 Kings Chapter 8.** The dedication of the temple: Solomon's prayer and sacrifices.
- 1 Kings Chapter 9.** The Lord appeareth again to Solomon: he buildeth cities: he sendeth a fleet to Ophir.
- 1 Kings Chapter 10.** The queen of Saba cometh to king Solomon: his riches and glory.
- 1 Kings Chapter 11.** Solomon by means of his wives falleth into idolatry: God raiseth him adversaries, Adad, Razon, and Jeroboam: Solomon dieth.
- 1 Kings Chapter 12.** Roboam, following the counsel of young men alienateth from him the minds of the people. They make Jeroboam king over ten tribes: he setteth up idolatry.
- 1 Kings Chapter 13.** A prophet sent from Juda to Bethel foretelleth the birth of Josias, and the destruction of Jeroboam's altar. Jeroboam's hand offering violence to the prophet withereth, but is restored by the prophet's prayer: the same prophet is deceived by another prophet, and slain by a lion.
- 1 Kings Chapter 14.** Ahias prophesieth the destruction of the family of Jeroboam. He dieth, and is succeeded by his son Nadab. The king of Egypt taketh and pillageth Jerusalem. Roboam dieth and his son Abiam succeedeth.
- 1 Kings Chapter 15.** The acts of Abiam and of Asa kings of Juda. And of Nadab and Baasa kings of Israel.
- 1 Kings Chapter 16.** Jehu prophesieth against Baasa: his son Ela is slain and all his family destroyed by Zambri. Of the reign of Amri father of Achab.
- 1 Kings Chapter 17.** Elias shutteth up the heaven from raining. He is fed by ravens, and afterwards by a widow of Sarephta. He raiseth the window's son to life.
- 1 Kings Chapter 18.** Elias cometh before Achab. He convinceth the false prophets by bringing fire from heaven: he obtaineth rain by his prayer.
- 1 Kings Chapter 19.** Elias, fleeing from Jezabel, is fed by an angel in the desert; and by the strength of that food walketh forty days, till he cometh to Horeb, where he hath a vision of God.
- 1 Kings Chapter 20.** The Syrians besiege Samaria: they are twice defeated by Achab: who is reprehended by a prophet for letting Benadad go.
- 1 Kings Chapter 21.** Kaboth, for denying his vineyard to king Achab, is by Jezabel's commandment, falsely accused and stoned to death. For which crime Elias denounceth to Achab the judgments of God: upon his humbling himself the sentence is mitigated.
- 1 Kings Chapter 22.** Achab believing his false prophets, rather than Micheas, is slain in Ramoth Galaad. Ochozias succeedeth him. Good king Josaphat dieth, and his son Joram succeedeth him.

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## 1 Kings Chapter 1

### King David growing old, Abisag a Sunamitess is brought to him. Adonias pretending to reign, Nathan and Bethsabee obtain that Solomon should be declared and anointed king.

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**1:1.** Now [king David](#) was old, and advanced in years: and when he was covered with clothes he was not warm.

Et rex David senuerat habebatque aetatis plurimos dies cumque operiretur vestibus non calefiebat

**1:2.** His servants therefore, said to him: Let us seek for our Lord the king, a young virgin, and let her stand before the king, and cherish him, and sleep in his bosom and warm our lord the king.

Dixerunt ergo ei servi sui quaeramus domino nostro regi adulescentulam virginem et stet coram rege et foveat eum dormiatque in sinu tuo et calefaciat dominum nostrum regem

**1:3.** So they sought a beautiful young [woman](#), in all the coasts of [Israel](#) and they found Abisag, a Sunamitess, and brought her to the king.

Quaesierunt igitur adulescentulam speciosam in omnibus finibus Israhel et invenerunt Abisag Sunamitin et adduxerunt eam ad regem

**1:4.** And the damsel was exceedingly beautiful, and she slept with the king, and served him, but the king did not know her.

Erat autem puella pulchra nimis dormiebatque cum rege et ministrabat ei rex vero non cognovit eam

**1:5.** And [Adonias](#), the son of [Haggith](#), exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty [men](#) to run before him.

Adonias autem filius Aggith elevabatur dicens ego regnabo fecitque sibi currum et equites et quinquaginta viros qui ante eum current

**1:6.** Neither did his father rebuke him at any time, saying: Why hast thou done this? And he also was very beautiful, the next in birth after [Absalom](#).

Nec corripuit eum pater suus aliquando dicens quare hoc fecisti erat autem et ipse pulcher valde secundus natu post Absalom

**1:7.** And he conferred with Joab, the son of Sarvia, and with [Abiathar](#), the [priest](#), who furthered [Adonias's](#) side.

Et sermo ei cum Ioab filio Sarviae et cum Abiathar sacerdote qui adiuvabant partes Adoniae

**1:8.** But Sadoc, the [priest](#), and [Banaias, the son of Joiada](#), and [Nathan, the prophet](#), and Semei, and Rei, and the strength of [David's](#) army, was not with [Adonias](#).

Sadoc vero sacerdos et Banaias filius Ioiadae et Nathan propheta et Semei et Rhei et robur exercitus David non erat cum Adonia

**1:9.** And [Adonias](#) having slain rams and calves, and all fat cattle, by the stone of Zohemoth, which was near the fountain Rogel, invited all his brethren, the king's sons, and all the [men of Juda](#), the king's servants:

Immolatis ergo Adonias arietibus et vitulis et universis pinguibus iuxta lapidem Zohemoth qui erat vicinus fonti Rogel vocavit universos fratres suos filios regis et omnes viros Iuda servos regis

**1:10.** But [Nathan, the prophet](#), and [Banaias](#), and all the [valiant men](#), and [Solomon](#), his brother, he invited not.

Nathan autem prophetam et Banaiam et robustos quosque et Salomonem fratrem suum non vocavit

**1:11.** And [Nathan](#) said to Bethsabee, the mother of [Solomon](#): Hast thou not heard that [Adonias](#), the son of [Haggith](#), reigneth, and our lord [David](#) knoweth it not?

Dixit itaque Nathan ad Bethsabee matrem Salomonis num audisti quod regnaverit Adonias filius Aggith et dominus noster David hoc ignorat

**1:12.** Now then, come, take my counsel, and save thy life, and the life of thy son [Solomon](#).  
Nunc ergo veni accipe a me consilium et salva animam tuam filiique tui Salomonis

**1:13.** Go, and get thee in to [king David](#), and say to him: Didst not thou, my lord, O king, [swear](#) to me, thy handmaid, saying: [Solomon](#), thy son, shall reign after me, and he shall sit on my throne? why then doth [Adonias](#) reign?

Vade et ingredere ad regem David et dic ei nonne tu domine mi rex iurasti mihi ancillae tuae dicens quod Salomon filius tuus regnabit post me et ipse sedebit in solio meo quare ergo regnavit Adonias

**1:14.** And while thou art yet speaking there with the king, I will come in after thee, and will fill up thy words.

Et adhuc ibi te loquente cum rege ego veniam post te et complebo sermones tuos

**1:15.** So Bethsabee went in to the king into the chamber. Now the king was very old, and Abisag, the Sunamitess, ministered to him.

Ingressa est itaque Bethsabee ad regem in cubiculo rex autem senuerat nimis et Abisag Sunamitis ministrabat ei

**1:16.** Bethsabee bowed herself, and worshipped the king. And the king said to her: What is thy will?  
Inclinavit se Bethsabee et adoravit regem ad quam rex quid tibi inquit vis

**1:17.** She answered, and said: My lord, thou didst [swear](#) to thy handmaid, by the [Lord thy God](#), saying: [Solomon](#), thy son, shall reign after me, and he shall sit on my throne.

Quae respondens ait domine mi tu iurasti per Dominum Deum tuum ancillae tuae Salomon filius tuus regnabit post me et ipse sedebit in solio meo

**1:18.** And behold, now [Adonias](#) reigneth, and thou, my lord the king, knowest nothing of it.  
Et ecce nunc Adonias regnavit te domine mi rex ignorante

**1:19.** He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and [Abiathar](#), the [priest](#), and Joab, the general of the army: but [Solomon](#), thy servant, he invited not.

Mactavit boves et pingua quaeque et arietes plurimos et vocavit omnes filios regis Abiathar quoque sacerdotem et Joab principem militiae Salomonem autem servum tuum non vocavit

**1:20.** And now, my lord, O king, the eyes of all [Israel](#) are upon thee, that thou shouldst tell them, who shall sit on thy throne, my lord the king, after thee.

Verumtamen domine mi rex in te oculi respiciunt totius Israhel ut indices eis qui sedere debeat in solio tuo domine mi rex post te

**1:21.** Otherwise it shall come to pass, when my lord the king sleepeth with his fathers, that I, and my son, [Solomon](#), shall be accounted offenders.

Eritque cum dormierit dominus meus rex cum patribus suis erimus ego et filius meus Salomon peccatores

**1:22.** As she was yet speaking with the king, [Nathan, the prophet](#), came.

Adhuc illa loquente cum rege Nathan propheta venit

**1:23.** And they told the king, saying: [Nathan, the prophet](#), is here. And when he was come in before the king, and had worshipped, bowing down to the ground,

Et nuntiaverunt regi dicentes adest Nathan propheta cumque introisset ante conspectum regis et adorasset eum pronus in terram

**1:24.** [Nathan](#) said: My lord, O king, hast thou said: Let [Adonias](#) reign after me, and let him sit upon my throne?

Dixit Nathan domine mi rex tu dixisti Adonias regnet post me et ipse sedeat super thronum meum

**1:25.** Because he is gone down to day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the [captains](#) of the army, and [Abiathar](#) the [priest](#): and they are eating and drinking before him, and saying: [God](#) save [king Adonias](#):

Quia descendit hodie et immolavit boves et pingua et arietes plurimos et vocavit universos filios regis et principes exercitus Abiathar quoque sacerdotem illisque vescentibus et bibentibus coram eo et dicentibus

vivat rex Adonias

**1:26.** But me, thy servant, and Sadoc, the [priest](#), and [Banaias, the son of Joiada](#), and [Solomon](#), thy servant, he hath not invited.

Me servum tuum et Sadoc sacerdotem et Banaiam filium Ioiadae et Salomonem famulum tuum non vocavit

**1:27.** Is this word come out from my lord the king, and hast thou not told me, thy servant, who should sit on the throne of my lord the king after him?

Numquid a domino meo rege exivit hoc verbum et mihi non indicasti servo tuo qui sessurus esset super thronum domini mei regis post eum

**1:28.** And [king David](#) answered, and said: Call to me Bethsabee. And when she was come in to the king, and stood before him,

Et respondit rex David dicens vocate ad me Bethsabee quae cum fuisset ingressa coram rege et stetit ante eum

**1:29.** The king [swore](#), and said: As the [Lord](#) liveth, who hath delivered my [soul](#) out of all distress, Iuravit rex et ait vivit Dominus qui eruit animam meam de omni angustia

**1:30.** Even as I [swore](#) to thee, by the [Lord](#), the [God](#) of [Israel](#), saying: [Solomon](#) thy son, shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

Quia sicut iuravi tibi per Dominum Deum Israhel dicens Salomon filius tuus regnabit post me et ipse sedebit super solium meum pro me sic faciam hodie

**1:31.** And Bethsabee, bowing with her face to the earth, worshipped the king, saying: May my lord [David](#) live for ever.

Submissoque Bethsabee in terram vultu adoravit regem dicens vivat dominus meus rex David in aeternum

**1:32.** [King David](#) also said: Call me Sadoc, the [priest](#), and [Nathan, the prophet](#), and [Banaias, the son of Joiada](#). And when they were come in before the king,

Dixit quoque rex David vocate mihi Sadoc sacerdotem et Nathan propheten et Banaiam filium Ioiadae qui cum ingressi fuissent coram rege

**1:33.** He said to them: Take with you the servants of your lord, and set my son [Solomon](#) upon my mule: and bring him to Gihon:

Dixit ad eos tollite vobiscum servos domini vestri et inponite Salomonem filium meum super mulam meam et ducite eum in Gion

**1:34.** And let Sadoc, the [priest](#), and [Nathan, the prophet](#), anoint him there king over [Israel](#): and you shall sound the trumpet, and shall say: [God](#) save [king Solomon](#).

Et unguat eum ibi Sadoc sacerdos et Nathan propheta in regem super Israhel et canetis bucina atque dicetis vivat rex Salomon

**1:35.** And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over [Israel](#), and over [Juda](#).

Et ascendetis post eum et veniet et sedebit super solium meum et ipse regnabit pro me illique praecipiam ut sit dux super Israhel et super Iudam

**1:36.** And [Banaias, the son of Joiada](#), answered the king, saying: [Amen](#): so say the [Lord](#), the [God](#) of my lord the king.

Et respondit Banaias filius Ioiadae regi dicens amen sic loquatur Dominus Deus domini mei regis

**1:37.** As the [Lord](#) hath been with my lord the king, so be he with [Solomon](#), and make his throne higher than the throne of my lord [king David](#).

Quomodo fuit Dominus cum domino meo rege sic sit cum Salomone et sublimius faciat solium eius a solio domini mei regis David

**1:38.** So Sadoc, the [priest](#), and [Nathan, the prophet](#), went down, and [Banaias, the son of Joiada](#), and the [Cerethi](#), and [Phelethi](#): and they set [Solomon](#) upon the mule of [king David](#), and brought him to Gihon.

Descendit ergo Sadoc sacerdos et Nathan propheta et Banaias filius Ioiadae et Cherethi et Felethi et inposuerunt Salomonem super mulam regis David et adduxerunt eum in Gion

**1:39.** And Sadoc, the [priest](#), took a horn of oil out of the [tabernacle](#), and anointed [Solomon](#): and they

sounded the trumpet, and all the people said: **God** save **king Solomon**.

Sumpsitque Sadoc sacerdos cornu olei de tabernaculo et unxit Salomonem et cecinerunt bucina et dixit omnis populus vivat rex Salomon

**1:40.** And all the multitude went up after him, and the people played with pipes, and rejoiced with a great **joy**, and the earth rang with the noise of their cry.

Et ascendit universa multitudo post eum et populus canentium tibiis et laetantium gaudio magno et insonuit terra ad clamorem eorum

**1:41.** And **Adonias**, and all that were invited by him, heard it, and now the feast was at an end. Joab also, hearing the sound of the trumpet, said: What meaneth this noise of the city in an uproar?

Audivit autem Adonias et omnes qui invitati fuerant ab eo iamque convivium finitum erat sed et Ioab audita voce tubae ait quid sibi vult clamor civitatis tumultuantis

**1:42.** While he yet spoke, **Jonathan**, the son of **Abiathar**, the **priest**, came: and **Adonias** said to him: Come in, because thou art a **valiant man**, and bringest **good** news.

Adhuc illo loquente Jonathan filius Abiathar sacerdotis venit cui dixit Adonias ingredi quia vir fortis es et bona nuntians

**1:43.** And **Jonathan** answered **Adonias**: Not so: for our lord, **king David**, hath appointed **Solomon** king; Responditque Jonathan Adoniae nequaquam dominus enim noster rex David regem constituit Salomonem

**1:44.** And hath sent with him Sadoc, the **priest**, and **Nathan**, the **prophet**, and **Banaias**, the son of **Joiada**, and the Cerethi, and the Phelethi, and they have set him upon the king's mule:

Misitque cum eo Sadoc sacerdotem et Nathan prophetam et Banaiam filium Ioiadae et Cherethi et Felethi et inposuerunt eum super mulam regis

**1:45.** And Sadoc, the **priest**, and **Nathan**, the **prophet**, have anointed him king, in Gihon: and they are gone up from thence rejoicing, so that the city rang again: this is the noise that you have heard.

Unxeruntque eum Sadoc sacerdos et Nathan propheta regem in Gion et ascenderunt inde laetantes et insonuit civitas haec est vox quam audistis

**1:46.** Moreover, **Solomon** sitteth upon the throne of the kingdom.

Sed et Salomon sedit super solio regni

**1:47.** And the king's servants going in, have **blessed** our lord **king David**, saying: May **God** make the **name** of **Solomon** greater than thy **name**, and make his throne greater than thy throne. And the king **adored** in his bed:

Et ingressi servi regis benedixerunt domino nostro regi David dicentes amplificet Deus nomen Salomonis super nomen tuum et magnificet thronum eius super thronum tuum et adoravit rex in lectulo suo

**1:48.** And he said: **Blessed** be the **Lord**, the **God** of **Israel**, who hath given this day one to sit on my throne, my eyes seeing it.

Insuper et haec locutus est benedictus Dominus Deus Israhel qui dedit hodie sedentem in solio meo videntibus oculis meis

**1:49.** Then all the guests of **Adonias** were afraid, and they all arose, and every **man** went his way.

Territi sunt ergo et surrexerunt omnes qui invitati fuerant ab Adonia et ivit unusquisque in viam suam

**1:50.** And **Adonias** fearing **Solomon**, arose and went, and took hold of the **horn of the altar**.

Adonias autem timens Salomonem surrexit et abiit tenuitque cornu altaris

**1:51.** And they told **Solomon**, saying: Behold **Adonias** fearing **king Solomon**, hath taken hold of the **horn of the altar**, saying: Let **king Solomon** swear to me this day, that he will not kill his servant with the sword.

Et nuntiaverunt Salomoni dicentes ecce Adonias timens regem Salomonem tenuit cornu altaris dicens iuret mihi hodie rex Salomon quod non interficiat servum suum gladio

**1:52.** And **Solomon** said: If he be a **good man**, there shall not so much as one hair of his head fall to the ground: but if **evil** be found in him, he shall die.

Dixitque Salomon si fuerit vir bonus non cadet ne unus quidem capillus eius in terram sin autem malum inventum fuerit in eo morietur

**1:53.** Then **king Solomon** sent, and brought him out from the **altar**: and going in, he worshipped **king**

Solomon: and Solomon said to him: Go to thy house.

Misit ergo rex Salomon et eduxit eum ab altari et ingressus adoravit regem Salomonem dixitque ei Salomon  
vade in domum tuam

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## 1 Kings Chapter 2

### David, after giving his last charge to Solomon, dieth. Adonias is put to death: Abiathar is banished: Joab and Semei are slain.

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**1:1.** And the days of [David](#) drew nigh that he should die, and he charged his son [Solomon](#), saying:  
Et rex David senuerat habebatque aetatis plurimos dies cumque operiretur vestibus non calefiebat

**2:2.** I am going the way of all flesh: take thou [courage](#) and show thyself a [man](#).  
Ego ingredior viam universae terrae confortare et esto vir

**2:3.** And keep the charge of the [Lord thy God](#), to walk in his ways, and observe his [ceremonies](#), and his precepts, and judgments, and testimonies, as it is written in the [law of Moses](#): that thou mayst understand all thou dost, and whithersoever thou shalt turn thyself:

Et observa custodias Domini Dei tui ut ambules in viis eius et custodias caerimonias eius et praecepta eius et iudicia et testimonia sicut scriptum est in lege Mosi ut intellegas universa quae facis et quocumque te verteris

**2:4.** That the [Lord](#) may confirm his words, which he hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before me in [truth](#), with all their heart, and with all their [soul](#), there shall not be taken away from thee a [man](#) on the throne of [Israel](#).

Ut confirmet Dominus sermones suos quos locutus est de me dicens si custodierint filii tui viam suam et ambulaverint coram me in veritate in omni corde suo et in omni anima sua non auferetur tibi vir de solio Israhel

**2:5.** Thou knowest also what Joab, the son of Sarvia, hath done to me, what he did to the two [captains](#) of the army of [Israel](#), to [Abner](#), the son of Ner, and to Amasa, the son of Jether: whom he slew, and shed the blood of [war](#) in peace, and put the blood of [war](#) on his girdle that was about his loins, and in his shoes that were on his feet.

Tu quoque nosti quae fecerit mihi Ioab filius Sarviae quae fecerit duobus principibus exercitus Israhel Abner filio Ner et Amasa filio Iether quos occidit et effudit sanguinem belli in pace et posuit cruorem proelii in balteo suo qui erat circa lumbos eius et in calciamento suo quod erat in pedibus eius

**Joab...** These instructions given by [David](#) to his son, with relation to Joab and Semei, proceeded not from any rancour of heart, or private pique; but from a [zeal](#) for [justice](#), that crimes so public and heinous might not pass unpunished.

**2:6.** Do, therefore, according to thy wisdom, and let not his hoary head go down to [hell](#) in peace.

Facies ergo iuxta sapientiam tuam et non deduces canitiem eius pacifice ad inferos

**To hell...** This word *hell* doth not here signify the [place or state of damnation](#); but the [place and state of the dead](#).

**2:7.** But show kindness to the sons of Berzellai, the Galaadite, and let them eat at thy table: for they met me when I fled from the face of [Absalom](#), thy brother.

Sed et filiis Berzellai Galaaditis reddes gratiam eruntque comedentes in mensa tua occurrerunt enim mihi quando fugiebam a facie Absalom fratris tui

**2:8.** Thou hast also with thee Semei, the son of Gera, the son of Jemini, of Bahurim, who [cursed](#) me with a grievous [curse](#), when I went to the camp: but because he came down to meet me when I passed over the [Jordan](#), and I [swore](#) to him by the [Lord](#), saying: I will not kill thee with the sword:

Habes quoque apud te Semei filium Gera filii Iemini de Baurim qui maledixit mihi maledictione pessima quando ibam ad Castra sed quia descendit mihi in occursum cum transirem Iordanem et iuravi ei per Dominum dicens non te interficiam gladio

**2:9.** Do not thou hold him guiltless. But thou art a wise [man](#), and knowest what to do with him, and thou shalt bring down his grey hairs with blood to the grave.

Tu noli pati esse eum innocium vir autem sapiens es et scies quae facias ei deducesque canos eius cum sanguine ad infernum

**2:10.** So [David](#) slept with his fathers, and was buried in the city of David.

Dormivit igitur David cum patribus suis et sepultus est in civitate David

**2:11.** And the days that [David](#) reigned in [Israel](#), were forty years: in [Hebron](#) he reigned seven years, in [Jerusalem](#) thirty-three.

Dies autem quibus regnavit David super Israhel quadraginta anni sunt in Hebron regnavit septem annis in Hierusalem triginta tribus

**2:12.** And [Solomon](#) sat upon the throne of his father [David](#), and his kingdom was strengthened exceedingly.

Salomon autem sedit super thronum David patris sui et firmatum est regnum eius nimis

**2:13.** And [Adonias](#), the son of [Haggith](#), came to Bethsabee the mother of [Solomon](#). And she said to him: Is thy coming peaceable? He answered: It is peaceable.

Et ingressus est Adonias filius Aggith ad Bethsabee matrem Salomonis quae dixit ei pacificusne ingressus tuus qui respondit pacificus

**2:14.** And he added: I have a word to speak with thee. She said to him: Speak. And he said:

Additque sermo mihi est ad te cui ait loquere et ille

**2:15.** Thou knowest that the kingdom was mine, and all [Israel](#) had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the [Lord](#).

Tu inquit nosti quia meum erat regnum et me proposuerat omnis Israhel sibi in regem sed translatum est regnum et factum est fratris mei a Domino enim constitutum est ei

**2:16.** Now therefore, I ask one petition of thee; turn not away my face. And she said to him: Say on.

Nunc ergo petitionem unam deprecor a te ne confundas faciem meam quae dixit ad eum loquere

**2:17.** And he said I pray thee speak to [king Solomon](#) (for he cannot deny thee any thing) to give me [Abisag](#), the [Sunamitess](#), to wife.

Et ille ait precor ut dicas Salomoni regi neque enim negare tibi quicquam potest ut det mihi Abisag Sunamitin uxorem

**2:18.** And Bethsabee said: Well, I will speak for thee to the king.

Et ait Bethsabee bene ego loquar pro te regi

**2:19.** Then Bethsabee came to [king Solomon](#), to speak to him for [Adonias](#): and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat on his right hand.

Venit ergo Bethsabee ad regem Salomonem ut loqueretur ei pro Adonia et surrexit rex in occursum eius adoravitque eam et sedit super thronum suum positus quoque est thronus matri regis quae sedit ad dexteram eius

**2:20.** And she said to him: I desire one small petition of thee; do not put me to confusion. And the king said to her: My mother ask, for I must not turn away thy face.

Dixitque ei petitionem unam parvulam ego deprecor a te ne confundas faciem meam dixit ei rex pete mater mi neque enim fas est ut avertam faciem tuam

**2:21.** And she said: Let [Abisag](#), the [Sunamitess](#), be given to [Adonias](#), thy brother, to wife.

Quae ait detur Abisag Sunamitis Adoniae fratri tuo uxor

**2:22.** And [king Solomon](#) answered, and said to his mother: Why dost thou ask [Abisag](#), the [Sunamitess](#), for [Adonias](#)? ask for him also the kingdom; for he is my elder brother, and hath [Abiathar](#), the [priest](#), and [Joab](#), the son of [Sarvia](#).

Responditque rex Salomon et dixit matri suae quare postulas Abisag Sunamitin Adoniae postula ei et regnum ipse est enim frater meus maior me et habet Abiathar sacerdotem et Ioab filium Sarviae

**2:23.** Then [king Solomon](#) swore by the [Lord](#), saying: So and so may [God](#) do to me, and add more, if [Adonias](#) hath not spoken this word against his own life.

Iuravit itaque rex Salomon per Dominum dicens haec faciat mihi Deus et haec addat quia contra animam suam locutus est Adonias verbum hoc

**2:24.** And now, as the [Lord](#) liveth, who hath established me, and placed me upon the throne of [David](#), my

father, and who hath made me a house, as he **promised**, **Adonias** shall be put to death this day.

Et nunc vivit Dominus qui firmavit me et collocavit super solium David patris mei et qui fecit mihi domum sicut locutus est quia hodie occidetur Adonias

**2:25.** And **king Solomon** sent by the hand of **Banaias, the son of Joiada**, who slew him, and he died.

Misitque rex Salomon per manum Banaiae filii Ioiadae qui interfecit eum et mortuus est

**2:26.** And the king said also to **Abiathar**, the **priest**: Go to **Anathoth**, to thy lands, for indeed thou art worthy of death: but I will not at this time put thee to death, because thou didst carry the **ark of the Lord God** before **David**, my father, and hast endured trouble in all the troubles my father endured.

Abiathar quoque sacerdoti dixit rex vade in Anathot ad agrum tuum es quidem vir mortis sed hodie te non interficiam quia portasti arcam Domini Dei coram David patre meo et sustinuisti laborem in omnibus in quibus laboravit pater meus

**2:27.** So **Solomon** cast out **Abiathar** from being the **priest** of the **Lord**, that the **word of the Lord** might be fulfilled, which he spoke concerning the house of **Heli** in Silo.

Eiecit ergo Salomon Abiathar ut non esset sacerdos Domini ut impleretur sermo Domini quem locutus est super domum Heli in Silo

**2:28.** And the news came to Joab, because Joab had turned after **Adonias**, and had not turned after **Solomon**: and Joab fled into the **tabernacle** of the **Lord**, and took hold on the **horn of the altar**.

Venit autem nuntius ad Ioab quod Ioab declinasset post Adoniam et post Absalom non declinasset fugit ergo Ioab in tabernaculum Domini et adprehendit cornu altaris

**2:29.** And it was told **king Solomon**, that Joab was fled into the **tabernacle** of the **Lord**, and was by the **altar**: and **Solomon** sent **Banaias, the son of Joiada**, saying. Go, kill him.

Nuntiatumque est regi Salomoni quod fugisset Ioab in tabernaculum Domini et esset iuxta altare misitque Salomon Banaiam filium Ioiadae dicens vade interfice eum

**2:30.** And **Banaias** came to the **tabernacle** of the **Lord**, and said to him: Thus saith the king: Come forth. And he said: I will not come forth, but here I will die. **Banaias** brought word back to the king, saying: Thus saith Joab, and thus he answered me.

Venit Banaias ad tabernaculum Domini et dixit ei haec dicit rex egredere qui ait non egrediar sed hic moriar renuntiavit Banaias regi sermonem dicens haec locutus est Ioab et haec respondit mihi

**2:31.** And the king said to him: Do as he hath said; and kill him, and bury him, and thou shalt remove the innocent blood which hath been shed by Joab, from me, and from the house of my father:

Dixitque ei rex fac sicut locutus est et interfice eum et sepeli et amovebis sanguinem innocentem qui effusus est a Ioab a me et a domo patris mei

**2:32.** And the **Lord** shall return his blood upon his own head; because he murdered two **men, just** and better than himself: and slew them with the sword, my father, **David**, not knowing it; **Abner**, the son of Ner, general of the army of **Israel**, and Amasa, the son of Jether general of the army of **Juda**;

Et reddat Dominus sanguinem eius super caput eius quia interfecit duos viros iustos melioresque se et occidit eos gladio patre meo David ignorante Abner filium Ner principem militiae Israhel et Amasa filium Iether principem exercitus Iuda

**2:33.** And their blood shall return upon the head of Joab, and upon the head of his seed for ever. But to **David** and his seed, and his house, and to his throne, be peace for ever from the **Lord**.

Et revertetur sanguis illorum in caput Ioab et in caput seminis eius in sempiternum David autem et semini eius et domui et throno illius sit pax usque in aeternum a Domino

**2:34.** So **Banaias, the son of Joiada**, went up, and setting upon him slew him, and he was buried in his house in the **desert**.

Ascendit itaque Banaias filius Ioiadae et adgressus eum interfecit sepultusque est in domo sua in deserto

**2:35.** And the king appointed **Banaias, the son of Joiada** in his room over the army; and Sadoc, the **priest**, he put in the place of **Abiathar**.

Et constituit rex Banaiam filium Ioiadae pro eo super exercitum et Sadoc sacerdotem posuit pro Abiathar

**2:36.** The king also sent, and called for Semei, and said to him: Build thee a house in **Jerusalem**, and dwell there: and go not out from thence any where.

Misit quoque rex et vocavit Semei dixitque ei aedifica tibi domum in Hierusalem et habita ibi et non

egredieris inde huc atque illuc

**2:37.** For on what day soever thou shalt go out, and shalt pass over the [brook Cedron](#), know that thou shalt be put to death: thy blood shall be upon thy own head.

Quacumque autem die egressus fueris et transieris torrentem Cedron scito te interficiendum sanguis tuus erit super caput tuum

**2:38.** And Semei said to the king: The saying is [good](#): as my lord the king hath said, so will thy servant do. And Semei dwelt in [Jerusalem](#) many days.

Dixitque Semei regi bonus sermo sicut locutus est dominus meus rex sic faciet servus tuus habitavit itaque Semei in Hierusalem diebus multis

**2:39.** And it came to pass after three years, that the servants of Semei ran away to Achis, the son of Maacha, the king of Geth: and it was told Semei that his servants were gone to Geth.

Factum est autem post annos tres ut fugerent servi Semei ad Achis filium Maacha regem Geth nuntiatumque est Semei quod servi eius essent in Geth

**2:40.** And Semei arose, and saddled his ass, and went to Achis, to Geth, to seek his servants, and he brought them out of Geth.

Et surrexit Semei et stravit asinum suum ivitque in Geth ad Achis ad requirendos servos suos et adduxit eos de Geth

**2:41.** And it was told [Solomon](#), that Semei had gone from [Jerusalem](#) to Geth, and was come back.

Nuntiatum est autem Salomoni quod isset Semei in Geth de Hierusalem et redisset

**2:42.** And sending he called for him, and said to him: Did I not protest to thee by the [Lord](#), and tell thee before: On what day soever thou shalt go out and walk abroad any where, know that thou shalt die? And thou answeredst me: The word that I have heard is [good](#).

Et mittens vocavit eum dixitque illi nonne testificatus sum tibi per Dominum et praedixi tibi quacumque die egressus ieris huc et illuc scito te esse moriturum et respondisti mihi bonus sermo audivi

**2:43.** Why then hast thou not kept the [oath](#) of the [Lord](#), and the commandment that I laid upon thee?

Quare ergo non custodisti iusiurandum Domini et praeceptum quod praeceperam tibi

**2:44.** And the king said to Semei: Thou knowest all the [evil](#), of which thy heart is conscious, which thou didst to [David](#), my father: the [Lord](#) hath returned thy [wickedness](#) upon thy own head.

Dixitque rex ad Semei tu nosti omne malum cuius tibi conscius est cor tuum quod fecisti David patri meo reddidit Dominus malitiam tuam in caput tuum

**2:45.** And [king Solomon](#) shall be [blessed](#), and the throne of [David](#) shall be established before the [Lord](#) for ever.

Et rex Salomon benedictus et thronus David erit stabilis coram Domino usque in sempiternum

**2:46.** So the king commanded [Banaias, the son of Joiada](#): and he went out and struck him; and he died.

Iussit itaque rex Banaiae filio Ioiadae qui egressus percussit eum et mortuus est

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## 1 Kings Chapter 3

### Solomon marrieth Pharaos daughter. He sacrificeth in Gabaon: in the choice which God gave him he preferreth wisdom. His wise judgment between the two harlots.

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**3:1.** And the kingdom was established in the hand of [Solomon](#), and he made affinity with [Pharao](#), the king of [Egypt](#): for he took his daughter, and brought her into the city of David: until he had made an end of building his own house, and the [house of the Lord](#), and the wall of [Jerusalem](#) round about.

Confirmatum est igitur regnum in manu Salomonis et adfinitate coniunctus est Pharaoni regi Aegypti accepit namque filiam eius et adduxit in civitatem David donec conpleret aedificans domum suam et domum Domini et murum Hierusalem per circuitum

**3:2.** But yet the people [sacrificed](#) in the high places: for there was no [temple](#) built to the [name](#) of the [Lord](#) until that day.

Et tamen populus immolabat in excelsis non enim aedificatum erat templum nomini Domini usque in die illo **High places...** That is, [altars](#) where they [worshipped](#) the [Lord](#), but not according to the ordinance of the [law](#); which allowed of no other places for [sacrifice](#) but the [temple of God](#). Among these high places that of Gabaon was the chiefest, because there was the [tabernacle of the testimony](#), which had been removed from Silo to Nobe and from Nobe to Gabaon.

**3:3.** And [Solomon](#) loved the [Lord](#), walking in the precepts of [David](#), his father; only he [sacrificed](#) in the high places, and burnt [incense](#).

Dilexit autem Salomon Dominum ambulans in praeceptis David patris sui excepto quod in excelsis immolabat et accendebat thymiana

**3:4.** He went therefore to Gabaon, to [sacrifice](#) there: for that was the great high place: a thousand victims for [holocausts](#), did [Solomon](#) offer upon that [altar](#), in Gabaon.

Abiit itaque in Gabaon ut immolaret ibi illud quippe erat excelsum maximum mille hostias in holocaustum obtulit Salomon super altare illud in Gabaon

**3:5.** And the [Lord](#) appeared to [Solomon](#) in a dream by night, saying: Ask what thou wilt that I should give thee.

Apparuit Dominus Salomoni per somnium nocte dicens postula quod vis ut dem tibi

**3:6.** And [Solomon](#) said: Thou hast showed great mercy to thy servant [David](#), my father, even as he walked before thee in [truth](#), and [justice](#), and an upright heart with thee: and thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day.

Et ait Salomon tu fecisti cum servo tuo David patre meo misericordiam magnam sicut ambulavit in conspectu tuo in veritate et iustitia et recto corde tecum custodisti ei misericordiam tuam grandem et dedisti ei filium sedentem super thronum eius sicut et hodie

**3:7.** And now, O [Lord God](#), thou hast made thy servant king instead of [David](#), my father: and I am but a child, and know not how to go out and come in;

Et nunc Domine Deus tu regnare fecisti servum tuum pro David patre meo ego autem sum puer parvus et ignorans egressum et introitum meum

**3:8.** And thy servant is in the midst of the people which thou hast chosen, an immense people, which cannot be numbered nor counted for multitude.

Et servus tuus in medio est populi quem elegisti populi infiniti qui numerari et supputari non potest prae multitudine

**3:9.** Give therefore to thy servant an understanding heart, to judge thy people, and discern between [good](#) and [evil](#). For who shall be able to judge this people, thy people, which is so numerous?

Dabis ergo servo tuo cor docile ut iudicare possit populum tuum et discernere inter malum et bonum quis

enim potest iudicare populum istum populum tuum hunc multum

**3:10.** And the word was pleasing to the **Lord**, that **Solomon** had asked such a thing.

Placuit ergo sermo coram Domino quod Salomon rem huiusmodi postulasset

**3:11.** And the **Lord** said to **Solomon**: Because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment;

Et dixit Deus Salomoni quia postulasti verbum hoc et non petisti tibi dies multos nec divitias aut animam inimicorum tuorum sed postulasti tibi sapientiam ad discernendum iudicium

**3:12.** Behold I have done for thee according to thy words, and have given thee a wise and understanding heart, in so much that there hath been no one like thee before thee, nor shall arise after thee.

Ecce feci tibi secundum sermones tuos et dedi tibi cor sapiens et intellegens in tantum ut nullus ante te similis tui fuerit nec post te surrecturus sit

**3:13.** Yea, and the things also which thou didst not ask, I have given thee; to wit, riches and **glory**: so that no one hath been like thee among the kings in all days heretofore.

Sed et haec quae non postulasti dedi tibi divitias scilicet et gloriam ut nemo fuerit similis tui in regibus cunctis retro diebus

**3:14.** And if thou wilt walk in my ways, and keep my precepts and my commandments, as thy father walked, I will lengthen thy days.

Si autem ambulaveris in viis meis et custodieris praecepta mea et mandata mea sicut ambulavit pater tuus longos faciam dies tuos

**3:15.** And **Solomon** awaked, and perceived that it was a dream: and when he was come to **Jerusalem**, he stood before the **ark of the covenant of the Lord**, and offered **holocausts**, and **sacrificed** victims of peace **offerings**, and made a great feast for all his servants.

Igitur evigilavit Salomon et intellexit quod esset somnium cumque venisset Hierusalem stetit coram arca foederis Domini et obtulit holocausta et fecit victimas pacificas et grande convivium universis famulis suis

**3:16.** Then there came two **women** that were harlots, to the king, and stood before him.

Tunc venerunt duae mulieres meretrices ad regem steteruntque coram eo

**3:17.** And one of them said: I beseech thee, my lord, I and this **woman** dwelt in one house, and I was delivered of a child with her in the chamber.

Quarum una ait obsecro mi domine ego et mulier haec habitabamus in domo una et pepererim apud eam in cubiculo

**3:18.** And the third day after I was delivered, she also was delivered; and we were together, and no other person with us in the house; only we two.

Tertia vero die postquam ego pepererim peperit et haec et eram simul nullusque alius in domo nobiscum exceptis nobis duabus

**3:19.** And this **woman's** child died in the night: for in her sleep she overlaid him.

Mortuus est autem filius mulieris huius nocte dormiens quippe oppressit eum

**3:20.** And rising in the dead time of the night, she took my child from my side, while I, thy handmaid, was asleep, and laid it in her bosom: and laid her dead child in my bosom.

Et consurgens intempesta nocte silentio tulit filium meum de latere meo ancillae tuae dormientis et conlocavit in sinu suo suum autem filium qui erat mortuus posuit in sinu meo

**3:21.** And when I arose in the morning, to give my child suck, behold it was dead: but considering him more diligently, when it was clear day, I found that it was not mine which I bore.

Cumque surrexissem mane ut darem lac filio meo apparuit mortuus quem diligentius intuens clara luce deprehendi non esse meum quem genueram

**3:22.** And the other **woman** answered: It is not so as thou sayst, but thy child is dead, and mine is alive.

On the contrary, she said; Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king.

Responditque altera mulier non est ita sed filius tuus mortuus est meus autem vivit e contrario illa dicebat mentiris filius quippe meus vivit et filius tuus mortuus est atque in hunc modum contendebant coram rege

**3:23.** Then said the king: The one saith, My child is alive, and thy child is dead. And the other answereth: Nay; but thy child is dead, and mine liveth.

Tunc rex ait haec dicit filius meus vivit et filius tuus mortuus est et ista respondit non sed filius tuus mortuus est et filius meus vivit

**3:24.** The king therefore said: Bring me a sword. And when they had brought a sword before the king, Dixit ergo rex adferte mihi gladium cumque adtulissent gladium coram rege

**3:25.** Divide, said he, the living child in two, and give half to the one and half to the other. Dividite inquit infantem vivum in duas partes et date dimidiam partem uni et dimidiam partem alteri

**3:26.** But the [woman](#), whose child was alive, said to the king; (for her bowels were moved upon her child) I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine; but divide it.

Dixit autem mulier cuius filius erat vivus ad regem commota sunt quippe viscera eius super filio suo obsecro domine date illi infantem vivum et nolite interficere eum contra illa dicebat nec mihi nec tibi sit dividatur

**3:27.** The king answered, and said: Give the living child to this [woman](#), and let it not be killed; for she is the mother thereof.

Respondens rex ait date huic infantem vivum et non occidatur haec est mater eius

**3:28.** And all [Israel](#) heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of [God](#) was in him to do judgment.

Audivit itaque omnis Israhel iudicium quod iudicasset rex et timuerunt regem videntes sapientiam Dei esse in eo ad faciendum iudicium

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## 1 Kings Chapter 4

### Solomon's chief officers. His riches and wisdom.

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**4:1.** And [king Solomon](#) reigned over all [Israel](#):

Erat autem rex Salomon regnans super omnem Israhel

**4:2.** And these were the princes which he had: Azarias, the son of Sadoc, the [priest](#):

Et hii principes quos habebat Azarias filius Sadoc sacerdos

**4:3.** Elihoreph, and Ahia, the sons of Sisa, scribes: Josaphat, the son of Ahilud, recorder:

Helioreph et Ahia filii Sesa scribae Iosaphat filius Ahilud a commentariis

**4:4.** [Banaias](#), the son of [Joiada](#), over the army: and Sadoc, and [Abiathar](#), [priests](#).

Banaias filius Ioiadae super exercitum Sadoc autem et Abiathar sacerdotes

**Abiathar...** By this it appears that [Abiathar](#) was not altogether deposed from the [high priesthood](#); but only banished to his country house, and by that means excluded from the exercise of his functions.

**4:5.** Azarias, the son of [Nathan](#), over them that were about the king: Zabud, the son of [Nathan](#), the [priest](#), the king's friend:

Azarias filius Nathan super eos qui adsistebant regi Zabud filius Nathan sacerdos amicus regis

**4:6.** And Ahisar, governor of the house: and Adoniram, the son of Abda, over the tribute.

Et Ahisar praepositus domus et Adoniram filius Abda super tributa

**4:7.** And [Solomon](#) had twelve governors over all [Israel](#), who provided victuals for the king and for his house hold: for every one provided necessaries, each [man](#) his month in the year.

Habebat autem Salomon duodecim praefectos super omnem Israhel qui praebebant annonam regi et domui eius per singulos enim menses in anno singuli necessaria ministrabant

**4:8.** And these are their [names](#): Benhur, in mount Ephraim.

Et haec nomina eorum Benhur in monte Ephraim

**4:9.** Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethanan.

Bendecar in Macces et in Salebbim et in Bethsemes et Helon Bethanan

**4:10.** Benhesed, in Aruboth: his was Socho, and all the land of Epher.

Benesed in Araboth ipsius erat Soccho et omnis terra Epher

**4:11.** Benabinadab, to whom belonged all Nephath-Dor: he had Tapheth, the daughter of [Solomon](#), to wife.

Benabinadab cuius omnis Nephthad Dor Tapheth filiam Salomonis habebat uxorem

**4:12.** Bana, the son of Ahilud, who governed Thanac, and [Mageddo](#), and all [Bethsan](#), which is by Sarthana, beneath Jezrael, from [Bethsan](#) unto [Abelmehula](#), over against Jecmaan.

Bana filius Ahilud regebat Thanac et Mageddo et universam Bethsan quae est iuxta Sarthana subter Hiezrahel a Bethsan usque Abelmeula e regione Iecmaan

**4:13.** Bengaber, in Ramoth Galaad: he had the town of Jair, the son of [Manasses](#), in Galaad: he was chief in all the country of Argob, which is in Basan, threescore great cities with walls, and brazen bolts.

Bengaber in Ramoth Galaad habebat Avothiair filii Manasse in Galaad ipse praeerat in omni regione Argob quae est in Basan sexaginta civitatibus magnis atque muratis quae habebant seras aereas

**4:14.** Ahinadab, the son of Addo, was chief in Manaim.

Ahinadab filius Addo praeerat in Manaim

**4:15.** Achimaas, in Nephthali: he also had Basemath, the daughter of Solomon, to wife.  
Ahimaas in Nephthali sed et ipse habebat Basmath filiam Salomonis in coniugio

**4:16.** Baana, the son of Husi, in Aser, and in Baloth.  
Baana filius Usi in Aser et in Balod

**4:17.** Josaphat, the son of Pharue, in Issachar.  
Iosaphat filius Pharue in Isachar

**4:18.** Semei, the son of Ela, in Benjamin.  
Semei filius Hela in Benjamin

**4:19.** Gaber, the son of Uri, in the land of Galaad, in the land of Sehon, the king of the Amorrhites, and of Og, the king of Basan, over all that were in that land.  
Gaber filius Uri in terra Galaad in terra Seon regis Amorrei et Og regis Basan super omnia quae erant in illa terra

**4:20.** Juda and Israel were innumerable, as the sand of the sea in multitude; eating and drinking, and rejoicing.  
Iuda et Israhel innumerabiles sicut harena maris in multitudine comedentes et bibentes atque laetantes

**4:21.** And Solomon had under him all the kingdoms, from the river to the land of the Philistines, even to the border of Egypt: and they brought him presents, and served him all the days of his life.  
Salomon autem erat in dicione sua habens omnia regna sicut a flumine terrae Philisthim usque ad terminum Aegypti offerentium sibi munera et servientium ei cunctis diebus vitae eius  
**The river...** Euphrates.

**4:22.** And the provision of Solomon, for each day, was thirty measures of fine flour, and threescore measures of meal;  
Erat autem cibus Salomonis per dies singulos triginta chori similiae et sexaginta chori farinae

**4:23.** Ten fat oxen, and twenty out of the pastures, and a hundred rams; besides venison of harts, roes, and buffles, and fatted fowls.  
Decem boves pingues et viginti boves pasculares et centum arietes excepta venatione cervorum caprearum atque bubalorum et avium altilium

**4:24.** For he had all the country which was beyond the river, from Thaphsa to Gazan, and all the kings of those countries: and he had peace on every side round about.  
Ipse enim obtinebat omnem regionem quae erat trans flumen quasi a Thapsa usque Gazam et cunctos reges illarum regionum et habebat pacem ex omni parte in circuitu

**4:25.** And Juda, and Israel, dwelt without any fear, every one under his vine, and under his fig tree, from Dan to Bersabee, all the days of Solomon.  
Habitabatque Iudas et Israhel absque timore ullo unusquisque sub vite sua et sub ficu sua a Dan usque Bersabee cunctis diebus Salomonis

**4:26.** And Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle.  
Et habebat Salomon quadraginta milia praesepia equorum currulium et duodecim milia equestrium

**4:27.** And the foresaid governors of the king fed them; and they furnished the necessaries also for king Solomon's table, with great care, in their time.  
Nutriebantque eos supradicti regis praefecti sed et necessaria mensae regis Salomonis cum ingenti cura praebebant in tempore suo

**4:28.** They brought barley also, and straw for the horses and beasts, to the place where the king was, according as it was appointed them.  
Hordeum quoque et paleas equorum et iumentorum deferebant in locum ubi erat rex iuxta constitutum sibi

**4:29.** And God gave to Solomon wisdom, and understanding exceeding much, and largeness of heart, as the sand that is on the sea shore.  
Dedit quoque Deus sapientiam Salomoni et prudentiam multam nimis et latitudinem cordis quasi harenam quae est in litore maris

**4:30.** And the wisdom of **Solomon** surpassed the wisdom of all the Orientals, and of the **Egyptians**;  
Et praecedebat sapientia Salomonis sapientiam omnium Orientalium et Aegyptiorum

**4:31.** And he was wiser than all **men**: wiser than Ethan, the Ezrahite, and Heman, and Chalcol, and Dorda, the sons of Mahol, and he was renowned in all nations round about.  
Et erat sapientior cunctis hominibus sapientior Aethan Ezraita et Heman et Chalcal et Dorda filiis Maol et erat nominatus in universis gentibus per circuitum

**4:32.** **Solomon** also spoke three thousand **parables**: and his **poems** were a thousand and five.  
Locutus est quoque Salomon tria milia parabolas et fuerunt carmina eius quinque et mille  
**Three thousand parables, etc...** These works are all lost, excepting some part of the **parables** extant in the **book of Proverbs**; and his chief **poem** called the **Canticle of Canticles**.

**4:33.** And he treated about trees, from the **cedar** that is in Libanus, unto the **hyssop** that cometh out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes.  
Et disputavit super lignis a cedro quae est in Libano usque ad hysopum quae egreditur de pariete et disseruit de iumentis et volucris et reptilibus et piscibus

**4:34.** And they came from all nations to hear the wisdom of **Solomon**, and from all the kings of the earth, who heard of his wisdom.  
Et veniebant de cunctis populis ad audiendam sapientiam Salomonis et ab universis regibus terrae qui audiebant sapientiam eius

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## 1 Kings Chapter 5

### Hiram king of Tyre agreeth to furnish timber and workmen for building the temple: the number of workmen and overseers.

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**5:1.** And Hiram, king of [Tyre](#), sent his servants to [Solomon](#): for he heard that they had anointed him king in the room of his father: for Hiram had always been [David's](#) friend.

Misit quoque Hiram rex Tyri servos suos ad Salomonem audivit enim quod ipsum unxissent regem pro patre eius quia amicus fuerat Hiram David omni tempore

**5:2.** [Solomon](#) sent to Hiram, saying:

Misit autem et Salomon ad Hiram dicens

**5:3.** Thou knowest the will of [David](#), my father, and that he could not build a house to the [name](#) of the [Lord](#) his [God](#), because of the wars that were round about him, until the [Lord](#) put them under the soles of his feet.

Tu scis voluntatem David patris mei et quia non potuerit aedificare domum nomini Domini Dei sui propter bella iminentia per circuitum donec daret Dominus eos sub vestigio pedum eius

**5:4.** But now the [Lord](#) my [God](#) hath given me rest round about; and there is no adversary nor [evil](#) occurrence.

Nunc autem requiem dedit Deus meus mihi per circuitum non est Satan neque occursus malus

**5:5.** Wherefore I purpose to build a [temple](#) to the [name](#) of the [Lord](#) my [God](#), as the [Lord](#) spoke to [David](#) my father, saying: Thy son, whom I will set upon the throne, in thy place, he shall build a house to my [name](#).

Quam ob rem cogito aedificare templum nomini Domini Dei mei sicut locutus est Dominus David patri meo dicens filius tuus quem dabo pro te super solium tuum ipse aedificabit domum nomini meo

**5:6.** Give orders, therefore, that thy servants cut me down [cedar trees](#), out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask: for thou knowest how there is not among my people a [man](#) that has skill to hew wood like to the [Sidonians](#).

Praecepte igitur ut praecidant mihi cedros de Libano et servi mei sint cum servis tuis mercedem autem servorum tuorum dabo tibi quamcumque praeceperis scis enim quoniam non est in populo meo vir qui noverit ligna caedere sicut Sidonii

**5:7.** Now when Hiram had heard the words of [Solomon](#), he rejoiced exceedingly, and said: [Blessed](#) be the [Lord God](#) this day, who hath given to [David](#) a very wise son over this numerous people.

Cum ergo audisset Hiram verba Salomonis laetatus est valde et ait benedictus Dominus hodie qui dedit David filium sapientissimum super populum hunc plurimum

**5:8.** And Hiram sent to [Solomon](#), saying: I have heard all thou hast desired of me; and I will do all thy desire concerning [cedar trees](#), and fir trees.

Et misit Hiram ad Salomonem dicens audivi quaecumque mandasti mihi ego faciam omnem voluntatem tuam in lignis cedrinis et abiegnis

**5:9.** My servants shall bring them down from Libanus to the sea: and I will put them together in floats, on the sea, and convey them to the place, which thou shalt signify to me, and will land them there, and thou shalt receive them: and thou shalt allow me necessaries to furnish food for my household.

Servi mei deponent ea de Libano ad mare et ego componam ea in ratibus in mari usque ad locum quem significaveris mihi et adplicabo ea ibi et tu tolles ea praebebisque necessaria mihi ut detur cibus domui meae

**5:10.** So Hiram gave [Solomon cedar trees](#), and fir trees, according to all his desire.

Itaque Hiram dabat Salomoni ligna cedrina et ligna abiegnia iuxta omnem voluntatem eius

**5:11.** And **Solomon** allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave **Solomon** to Hiram every year.

Salomon autem praebebat Hiram viginti milia chororum tritici in cibum domui eius et viginti choros purissimi olei haec tribuebat Salomon Hiram per annos singulos

**5:12.** And the **Lord** gave wisdom to **Solomon**, as he **promised** him: and there was peace between Hiram and **Solomon**, and they two made a league together.

Dedit quoque Dominus sapientiam Salomoni sicut locutus est ei et erat pax inter Hiram et Salomonem et percusserunt foedus ambo

**5:13.** And **king Solomon** chose workmen out of all **Israel**, and the levy was of thirty thousand **men**.

Legitque rex Salomon operas de omni Israhel et erat indictio triginta milia virorum

**5:14.** And he sent them to Libanus, ten thousand every month, by turns, so that two months they were at home: and Adoniram was over this levy.

Mittebatque eos in Libanum decem milia per menses singulos vicissim ita ut duobus mensibus essent in domibus suis et Adoniram erat super huiusmodi indictione

**5:15.** And **Solomon** had seventy thousand to carry burdens, and eighty thousand to hew stones in the mountain:

Fuerunt itaque Salomoni septuaginta milia eorum qui onera portabant et octoginta milia latomorum in monte

**5:16.** Besides the overseers who were over every work, in number three thousand and three hundred, that ruled over the people, and them that did the work.

Absque praepositis qui praeerant singulis operibus numero trium milium et trecentorum praecipientium populo et his qui faciebant opus

**5:17.** And the king commanded that they should bring great stones, costly stones, for the foundation of the **temple**, and should square them:

Praecepitque rex ut tollerent lapides grandes lapides pretiosos in fundamentum templi et quadrarent eos

**5:18.** And the masons of **Solomon**, and the masons of Hiram, hewed them: and the Giblians prepared timber and stones to build the house.

Quos dolaverunt cementarii Salomonis et cementarii Hiram porro Biblii praeparaverunt ligna et lapides ad aedificandam domum

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## 1 Kings Chapter 6

### The building of Solomon's temple.

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**6:1.** And it came to pass in the four hundred and eightieth year after the [children of Israel](#) came out of the land of [Egypt](#), in the fourth year of the reign of [Solomon](#) over [Israel](#), in the month Zio, (the same is the second month) he began to build a house to the [Lord](#).

Factum est igitur quadringentesimo et octogesimo anno egressionis filiorum Israhel de terra Aegypti in anno quarto mense zio ipse est mensis secundus regis Salomonis super Israhel aedificare coepit domum Domino

**6:2.** And the house, which [king Solomon](#) built to the [Lord](#), was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height.

Domus autem quam aedificabat rex Salomon Domino habebat sexaginta cubitos in longitudine et viginti cubitos in latitudine et triginta cubitos in altitudine

**6:3.** And there was a porch before the [temple](#), of twenty cubits in length, according to the measure of the breadth of the [temple](#): and it was ten cubits in breadth, before the face of the [temple](#).

Et porticus erat ante templum viginti cubitorum longitudinis iuxta mensuram latitudinis templi et habebat decem cubitos latitudinis ante faciem templi

**6:4.** And he made in the [temple](#) oblique windows.

Fecitque in templo fenestras obliquas

**6:5.** And upon the wall of the [temple](#), he built floors round about, in the walls of the house, round about the [temple](#) and the oracle, and he made chambers in the sides round about.

Et aedificavit super parietem templi tabulata per gyrum in parietibus domus per circuitum templi et oraculi et fecit latera in circuitu

**Upon the wall, i.e., joining to the wall. -- Ibid. He built floors round about...** Chambers or cells adjoining to the [temple](#), for the use of the [temple](#) and of the [priests](#), so contrived as to be between the inward and outward wall of the [temple](#), in three stories, one above another. -- Ibid. **The oracle...** The inner [temple](#) or holy of holies, where [God](#) gave his [oracles](#).

**6:6.** The floor that was underneath was five cubits in breadth, and the middle floor was six cubits in breadth, and the third floor was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not be fastened in the walls of the [temple](#).

Tabulatum quod subter erat quinque cubitos habebat latitudinis et medium tabulatum sex cubitorum latitudinis et tertium tabulatum septem habens cubitos latitudinis trabes autem posuit in domo per circuitum forinsecus ut non hererent muris templi

**6:7.** And the house, when it was in building, was built of stones, hewed and made ready: so that there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building.

Domus autem cum aedificaretur lapidibus dedolatis atque perfectis aedificata est et malleus et securis et omne ferramentum non sunt audita in domo cum aedificaretur

**Made ready, etc...** So the stones for the building of [God's](#) eternal [temple](#) in the [heavenly Jerusalem](#), (who are the [faithful](#)), must first be hewn and polished here by many trials and sufferings, before they can be admitted to have a place in that celestial structure.

**6:8.** The door, for the middle side, was on the right hand of the house: and by winding stairs they went up to the middle room, and from the middle to the third.

Ostium lateris medii in parte erat domus dexterarum et per cocleam ascendebant in medium cenaculum et a medio in tertium

**6:9.** So he built the house, and finished it: and he covered the house with roofs of [cedar](#).

Et aedificavit domum et consummavit eam texit quoque domum laquearibus cedrinis

**6:10.** And he built a floor over all the house, five cubits in height, and he covered the house with timber of [cedar](#).

Et aedificavit tabulatum super omnem domum quinque cubitis altitudinis et operuit domum lignis cedrinis

**6:11.** And the [word of the Lord](#) came to [Solomon](#),

Et factus est sermo Domini ad Salomonem dicens

**6:12.** As for this house, which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to thee, which I spoke to [David](#) thy father.

Domus haec quam aedificas si ambulaveris in praeceptis meis et iudicia mea feceris et custodieris omnia mandata mea gradiens per ea firmabo sermonem meum tibi quem locutus sum ad David patrem tuum

**6:13.** And I will dwell in the midst of the [children of Israel](#), and I will not forsake my people [Israel](#).

Et habitabo in medio filiorum Israhel et non derelinquam populum meum Israhel

**6:14.** So [Solomon](#) built the house, and finished it.

Igitur aedificavit Salomon domum et consummavit eam

**6:15.** And he built the walls of the house on the inside, with boards of [cedar](#), from the floor of the house to the top of the walls, and to the roofs, he covered it with boards of [cedar](#) on the inside: and he covered the floor of the house with planks of fir.

Et aedificavit parietes domus intrinsecus tabulatis cedrinis a pavimento domus usque ad summitatem parietum et usque ad laquearia operuit lignis intrinsecus et texit pavimentum domus tabulis abiegnis

**6:16.** And he built up twenty cubits with boards of [cedar](#) at the hinder part of the [temple](#), from the floor to the top: and made the inner house of the oracle to be the holy of holies.

Aedificavitque viginti cubitorum ad posteriorem partem templi tabulata cedrina a pavimento usque ad superiora et fecit interiorem domum oraculi in sanctum sanctorum

**6:17.** And the [temple](#) itself, before the doors of the oracle, was forty cubits long.

Porro quadraginta cubitorum erat ipsum templum pro foribus oraculi

**6:18.** And all the house was covered within with [cedar](#), having the turnings, and the joints thereof artfully wrought, and carvings projecting out: all was covered with boards of [cedar](#): and no stone could be seen in the wall at all.

Et cedro omnis domus intrinsecus vestiebatur habens tornaturas suas et iuncturas fabrefactas et celaturas eminentes omnia cedrinis tabulis vestiebantur nec omnino lapis apparere poterat in pariete

**6:19.** And he made the oracle in the midst of the house, in the inner part, to set there the [ark of the covenant of the Lord](#).

Oraculum autem in medio domus in interiori parte fecerat ut poneret ibi arcam foederis Domini

**6:20.** Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered it, and overlaid it with most pure gold. And the [altar](#) also he covered with [cedar](#).

Porro oraculum habebat viginti cubitos longitudinis et viginti cubitos latitudinis et viginti cubitos altitudinis et operuit illud atque vestivit auro purissimo sed et altare vestivit cedro

**6:21.** And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold.

Domum quoque ante oraculum operuit auro purissimo et adfixit lamminas clavis aureis

**6:22.** And there was nothing in the [temple](#) that was not covered with gold: the whole [altar](#) of the oracle he covered also with gold.

Nihilque erat in templo quod non auro tegetetur sed et totum altare oraculi texit auro

**6:23.** And he made in the oracle two [cherubims](#) of olive tree, of ten cubits in height.

Et fecit in oraculo duo cherubin de lignis olivarum decem cubitorum altitudinis

**6:24.** One wing of the [cherub](#) was five cubits, and the other wing of the [cherub](#) was five cubits: that is, in all ten cubits, from the extremity of one wing to the extremity of the other wing.

Quinque cubitorum ala cherub una et quinque cubitorum ala cherub altera id est decem cubitos habentes a summitate alae usque ad alae alterius summitatem

**6:25.** The second [cherub](#) also was ten cubits: and the measure, and the work was the same in both the [cherubims](#):

Decem quoque cubitorum erat cherub secundus mensura pari et opus unum erat in duobus cherubin

**6:26.** That is to say, one **cherub** was ten cubits high, and in like manner the other **cherub**.  
Id est altitudinem habebat unus cherub decem cubitorum et similiter cherub secundus

**6:27.** And he set the **cherubims** in the midst of the inner **temple**: and the **cherubims** stretched forth their wings, and the wing of the one touched one wall, and the wing of the other **cherub** touched the other wall: and the other wings in the midst of the **temple** touched one another.  
Posuitque cherubin in medio templi interioris extendebant autem alas suas cherubin et tangebant ala una parietem et ala cherub secundi tangebant parietem alterum alae autem alterae in media parte templi se invicem contingebant

**6:28.** And he overlaid the **cherubims** with gold.  
Texit quoque cherubin auro

**6:29.** And all the walls of the **temple** round about he carved with divers figures and carvings: and he made in them **cherubims** and palm trees, and divers representations, as it were standing out, and coming forth from the wall.  
Et omnes parietes templi per circuitum scalpsit variis celaturis et torno et fecit in eis cherubin et palmas et picturas varias quasi prominentes de pariete et egredientes

**6:30.** And the floor of the house he also overlaid with gold within and without.  
Sed et pavimentum domus textit auro intrinsecus et extrinsecus

**6:31.** And in the entrance of the oracle, he made little doors of olive tree, and posts of five corners,  
Et in ingressu oraculi fecit ostiola de lignis olivarum postesque angulorum quinque

**6:32.** And two doors of olive tree: and he carved upon them figures of **cherubims**, and figures of palm trees, and carvings very much projecting; and he overlaid them with gold: and he covered both the **cherubims** and the palm trees, and the other things, with gold.  
Et duo ostia de lignis olivarum et scalpsit in eis picturam cherubin et palmarum species et anaglyfa valde prominentia et textit ea auro et operuit tam cherubin quam palmas et cetera auro

**6:33.** And he made in the entrance of the **temple** posts of olive tree foursquare:  
Fecitque in introitum templi postes de lignis olivarum quadrangulatos

**6:34.** And two doors of fir tree, one of each side: and each door was double, and so opened with folding leaves.  
Et duo ostia de lignis abiegnis altrinsecus et utrumque ostium duplex erat et se invicem tenens aperiebatur

**6:35.** And he carved **cherubims**, and palm trees, and carved work standing very much out: and he overlaid all with golden plates in square work by rule.  
Et scalpsit cherubin et palmas et celaturas valde eminentes operuitque omnia lamminis aureis opere quadro ad regulam

**6:36.** And he built the inner **court** with three rows of polished stones, and one row of beams of **cedar**.  
Et aedificavit atrium interius tribus ordinibus lapidum politorum et uno ordine lignorum cedri

**6:37.** In the fourth year was the **house of the Lord** founded, in the month Zio:  
Anno quarto fundata est domus Domini in mense zio

**6:38.** And in the eleventh year, in the month Bul. (which is the eighth month) the house was finished in all the works thereof, and in all the appurtenances thereof: and he was seven years in building it.  
Et in anno undecimo mense bul ipse est mensis octavus perfecta est domus in omni opere suo et in universis utensilibus aedificavitque eam annis septem

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## 1 Kings Chapter 7

### Solomon's palace, his house in the forest, and the queen's house: the work of the two pillars: the sea (or laver) and other vessels.

**7:1.** And [Solomon](#) built his own house in thirteen years, and brought it to perfection.

Domum autem suam aedificavit Salomon tredecim annis et ad perfectum usque perduxit

**7:2.** He built also the house of the forest of Libanus; the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits: and four galleries between pillars of [cedar](#): for he had cut [cedar trees](#) into pillars.

Aedificavit quoque domum saltus Libani centum cubitorum longitudinis et quinquaginta cubitorum latitudinis et triginta cubitorum altitudinis et quattuor deambulacra inter columnas cedrinis ligna quippe cedrina exciderat in columnas

**7:3.** And he covered the whole vault with boards of [cedar](#), and it was held up with five and forty pillars. And one row had fifteen pillars,

Et tabulatis cedrinis vestivit totam cameram quae quadraginta quinque columnis sustentabatur unus autem ordo habebat columnas quindecim

**7:4.** Set one against another,

Contra se invicem positas

**7:5.** And looking one upon another, with equal space between the pillars, and over the pillars were square beams in all things equal.

Et e regione se respicientes aequali spatio inter columnas et super columnas quadrangulata ligna in cunctis aequalia

**7:6.** And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch, and pillars, and chapiters upon the pillars.

Et porticum columnarum fecit quinquaginta cubitorum longitudinis et triginta cubitorum latitudinis et alteram porticum in facie maioris porticus et columnas et epistylia super columnas

**7:7.** He made also the porch of the throne wherein is the seat of judgment; and covered it with [cedar wood](#) from the floor to the top.

Porticum quoque solii in qua tribunal est fecit et texit lignis cedrinis a pavimento usque ad summitatem

**7:8.** And in the midst of the porch, was a small house, where he sat in judgment of the like work. He made also a house for the daughter of [Pharao](#) (whom [Solomon](#) had taken to wife) of the same work, as this porch;

Et domuncula in qua sedetur ad iudicandum erat in media porticu simili opere domum quoque fecit filiae Pharaonis quam uxorem duxerat Salomon tali opere quali et hanc porticum

**7:9.** All of costly stones, which were sawed by a certain rule and measure, both within and without: from the foundation to the top of the walls, and without, unto the great [court](#).

Omnia lapidibus pretiosis qui ad normam quandam atque mensuram tam intrinsecus quam extrinsecus serrati erant a fundamento usque ad summitatem parietum et intrinsecus usque ad atrium maius

**7:10.** And the foundations were of costly stones, great stones of ten cubits or eight cubits.

Fundamenta autem de lapidibus pretiosis lapidibus magnis decem sive octo cubitorum

**7:11.** And above there were costly stones of equal measure hewed, and in like manner planks of [cedar](#).

Et desuper lapides pretiosi aequalis mensurae secti erant similiterque de cedro

**7:12.** And the great [court](#) was made round with three rows of hewed stones, and one row of planks of

cedar, which also was observed in the inner court of the house of the Lord, and in the porch of the house.  
Et atrium maius rotundum trium ordinum de lapidibus sectis et unius ordinis dolata cedro necnon et in atrio domus Domini interiori et in porticu domus

**7:13.** And king Solomon sent, and brought Hiram from Tyre,  
Misit quoque rex Salomon et tulit Hiram de Tyro

**7:14.** The son of a widow woman, of the tribe of Nephthali, whose father was a Tyrian, an artificer in brass, and full of wisdom, and understanding, and skill to work all work in brass. And when he was come to king Solomon, he wrought all his work.

Filium mulieris viduae de tribu Nephthali patre Tyrio artificem aerarium et plenum sapientia et intellegentia et doctrina ad faciendum omne opus ex aere qui cum venisset ad regem Salomonem fecit omne opus eius

**7:15.** And he cast two pillars in brass, each pillar was eighteen cubits high: and a line of twelve cubits compassed both the pillars.

Et finxit duas columnas aereas decem et octo cubitorum altitudinis columnam unam et linea duodecim cubitorum ambiebat columnam utramque

**7:16.** He made also two chapters of molten brass, to be set upon the tops of the pillars: the height of one chapter was five cubits, and the height of the other chapter was five cubits:

Duo quoque capitella fecit quae ponerentur super capita columnarum fusili aere quinque cubitorum altitudinis capitellum unum et quinque cubitorum altitudinis capitellum alterum

**7:17.** And a kind of network, and chain work wreathed together with wonderful art. Both the chapters of the pillars were cast: seven rows of nets were on one chapter, and seven nets on the other chapter.

Et quasi in modum retis et catenarum sibi invicem miro opere contextarum utrumque capitellum columnarum fusile erat septena versuum retiacula in capitello uno et septena retiacula in capitello altero

**7:18.** And he made the pillars, and two rows round about each network to cover the chapters, that were upon the top, with pomegranates: and in like manner did he to the other chapter.

Et perfecit columnas et duos ordines per circuitum retiaculorum singulorum ut tegerent capitella quae erant super summitatem malogranatorum eodem modo fecit et capitello secundo

**7:19.** And the chapters that were upon the top of the pillars, were of lily work, in the porch of four cubits.

Capitella autem quae erant super capita columnarum quasi opere lillii fabricata erant in porticu quattuor cubitorum

**7:20.** And again there were other chapters on the top of the pillars above, according to the measure of the pillar over against the network: and of pomegranates there were two hundred, in rows round about the other chapter.

Et rursus alia capitella in summitate columnarum desuper iuxta mensuram columnae contra retiacula malogranatorum autem ducenti ordines erant in circuitu capitelli secundi

**7:21.** And he set up the two pillars in the porch of the temple: and when he had set up the pillar on the right hand, he called the name thereof Jachin: in like manner he set up the second pillar, and called the name thereof Booz.

Et statuit duas columnas in porticum templi cumque statuisset columnam dexteram vocavit eam nomine Jachin similiter erexit columnam secundam et vocavit nomen eius Booz

**Jachin...** That is, firmly established. -- **Ibid. Booz...** That is, in its strength. By recording these names in holy writ, the spirit of God would have us understand the invincible firmness and strength of the pillars on which the true temple of God, which is the church, is established.

**7:22.** And upon the tops of the pillars he made lily work: so the work of the pillars was finished.

Et super capita columnarum opus in modum lillii posuit perfectumque est opus columnarum

**7:23.** He made also a molten sea, of ten cubits, from brim to brim, round all about; the height of it was five cubits, and a line of thirty cubits compassed it round about.

Fecit quoque mare fusile decem cubitorum a labio usque ad labium rotundum in circuitu quinque cubitorum altitudo eius et resticula triginta cubitorum cingebat illud per circuitum

**7:24.** And a graven work, under the brim of it, compassed it for ten cubits going about the sea: there were two rows cast of chamfered sculptures.

Et scalptura subter labium circumibat illud decem cubitis ambiens mare duo ordines scalpturarum histriatarum erant fusiles

**7:25.** And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east: and the sea was above upon them, and their hinder parts were all hid within.

Et stabat super duodecim boves e quibus tres respiciebant ad aquilonem et tres ad occidentem et tres ad meridiem et tres ad orientem et mare super eos desuper erat quorum posteriora universa intrinsecus latitabant

**7:26.** And the laver was a hand breadth thick: and the brim thereof was like the brim of a cup, or the leaf of a crisped lily: it contained two thousand bates.

Grossitudo autem luteris trium unciarum erat labiumque eius quasi labium calicis et folium repandi lillii duo milia batos capiebat

**Two thousand bates...** That is, about ten thousand gallons. This was the quantity of water which was usually put into it: but it was capable, if brimful, of holding three thousand. See [2 Chronicles 4:5](#).

**7:27.** And he made ten bases of brass, every base was four cubits in length, and four cubits in breadth, and three cubits high.

Et fecit bases decem aereas quattuor cubitorum longitudinis bases singulas et quattuor cubitorum latitudinis et trium cubitorum altitudinis

**7:28.** And the work itself of the bases, was intergraven: and there were gravings between the joinings.

Et ipsum opus basium interrasile erat et scalpturae inter iuncturas

**7:29.** And between the little crowns and the ledges, were lions, and oxen, and [cherubims](#); and in the joinings likewise above: and under the lions and oxen, as it were bands of brass hanging down.

Et inter coronulas et plectas leones et boves et cherubin et in iuncturis similiter desuper et subter leones et boves quasi lora ex aere dependentia

**7:30.** And every base had four wheels, and axletrees of brass: and at the four sides were undersetters, under the laver molten, looking one against another.

Et quattuor rotae per bases singulas et axes aerei et per quattuor partes quasi umeruli subter luterem fusiles contra se invicem respectantes

**7:31.** The mouth also of the laver within, was in the top of the chapter: and that which appeared without, was of one cubit all round, and together it was one cubit and a half: and in the corners of the pillars were divers engravings: and the spaces between the pillars were square, not round.

Os quoque luteris intrinsecus erat in capitis summitate et quod forinsecus apparebat unius cubiti erat totum rotundum pariterque habebat unum cubitum et dimidium in angulis autem columnarum variae celaturae erant et media intercolumnia quadrata non rotunda

**7:32.** And the four wheels, which were at the four corners of the base, were joined one to another under the base: the height of a wheel was a cubit and a half.

Quattuor quoque rotae quae per quattuor angulos basis erant coherebant subter basi una rota habebat altitudinis cubitum et semis

**7:33.** And they were such wheels as are used to be made in a chariot: and their axletrees, and spokes, and strakes, and naves, were all cast.

Tales autem rotae erant quales solent in curru fieri et axes earum et radii et canti et modioli omnia fusilia

**7:34.** And the four undersetters, that were at every corner of each base, were of the base itself, cast and joined together.

Nam et umeruli illi quattuor per singulos angulos basis unius ex ipsa basi fusiles et coniuncti erant

**7:35.** And on the top of the base, there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself.

In summitate autem basis erat quaedam rotunditas dimidii cubiti ita fabrefacta ut luter desuper possit inponi habens celaturas suas et scalpturas varias ex semet ipso

**7:36.** He engraved also in those plates, which were of brass, and in the corners, [cherubims](#), and lions, and palm trees, in likeness of a [man](#) standing, so that they seemed not to be engraven, but added round about.

Scalpsit quoque in tabulatis illis quae erant ex aere et in angulis cherubin et leones et palmas quasi in similitudinem stantis hominis ut non celata sed adposita per circuitum viderentur

**7:37.** After this manner, he made ten bases, of one casting and measure, and the like graving.  
In hunc modum fecit decem bases fusura una et mensura scalpturaque consimili

**7:38.** He made also ten lavers of brass: one laver contained four bates, and was of four cubits: and upon every base, in all ten, he put as many lavers.  
Fecit quoque decem luteris aereos quadraginta batos capiebat luter unus eratque quattuor cubitorum singulosque luteris per singulas id est decem bases posuit

**7:39.** And he set the ten bases, five on the right side of the [temple](#), and five on the left: and the sea he put on the right side of the [temple](#), over against the east southward.  
Et constituit decem bases quinque ad dexteram partem templi et quinque ad sinistram mare autem posuit ad dexteram partem templi contra orientem ad meridiem

**7:40.** And Hiram made cauldrons, and shovels, and basins, and finished all the work of [king Solomon](#) in the [temple of the Lord](#).  
Fecit ergo Hiram lebetas et scutras et amulas et perfecit omne opus regis Salomonis in templo Domini

**7:41.** The two pillars and the two cords of the chapters, upon the chapters of the pillars: and the two networks, to cover the two cords, that were upon the top of the pillars.  
Columnas duas et funiculos capitulorum super capitella columnarum duos et retiacula duo ut operirent duos funiculos qui erant super capita columnarum

**7:42.** And four hundred pomegranates for the two networks: two rows of pomegranates for each network, to cover the cords of the chapters, which were upon the tops of the pillars.  
Et malogranata quadringenta in duobus retiaculis duos versus malogranatorum in retiaculis singulis ad operiendos funiculos capitellorum qui erant super capita columnarum

**7:43.** And the ten bases, and the ten lavers on the bases.  
Et bases decem et luteris decem super bases

**7:44.** And one sea, and twelve oxen under the sea.  
Et mare unum et boves duodecim subter mare

**7:45.** And the cauldrons, and the shovels, and the basins. All the vessels that Hiram made for [king Solomon](#), for the [house of the Lord](#), were of fine brass.  
Et lebetas et scutras et amulas omnia vasa quae fecit Hiram regi Salomoni in domo Domini de aurichalco erant

**7:46.** In the plains of the [Jordan](#), did the king cast them in a clay ground, between Socoth and Sartham.  
In campestri regione Iordanis fudit ea rex in argillosa terra inter Socchoth et Sarthan

**7:47.** And [Solomon](#) placed all the vessels: but for its exceeding great multitude the brass could not be weighed.  
Et posuit Salomon omnia vasa propter multitudinem autem nimiam non erat pondus aeris

**7:48.** And [Solomon](#) made all the vessels for the [house of the Lord](#): the [altar](#) of gold, and the table of gold, upon which the [loaves of proposition](#) should be set:  
Fecitque Salomon omnia vasa in domo Domini altare aureum et mensam super quam ponerentur panes propositionis auream

**7:49.** And the golden candlesticks, five on the right hand, and five on the left, over against the oracle, of pure gold: and the flowers like lilies, and the lamps over them of gold: and golden snuffers,  
Et candelabra aurea quinque ad dexteram et quinque ad sinistram contra oraculum ex auro primo et quasi lillii flores et lucernas desuper aureas et forcipes aureos

**7:50.** And pots, and fleshhooks, and bowls, and mortars, and [censers](#), of most pure gold: and the hinges for the doors of the inner house of the holy of holies, and for the doors of the house of the [temple](#), were of gold.  
Et hydrias et fuscinulas et fialas et mortariola et turibula de auro purissimo et cardines ostiorum domus interioris sancti sanctorum et ostiorum domus templi ex auro erant

**7:51.** And [Solomon](#) finished all the work that he made in the [house of the Lord](#), and brought in the things that [David](#), his father, had [dedicated](#), the silver and the gold, and the vessels, and laid them up in the

treasures of the [house of the Lord](#).

Et perfecit omne opus quod faciebat Salomon in domo Domini et intulit quae sanctificaverat David pater  
suus argentum et aurum et vasa reposuitque in thesauris domus Domini

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## 1 Kings Chapter 8

### The dedication of the temple: Solomon's prayer and sacrifices.

**8:1.** Then all the ancients of [Israel](#), with the princes of the tribes, and the heads of the [families](#) of the [children of Israel](#), were assembled to [king Solomon](#), in [Jerusalem](#): that they might carry the [ark of the covenant of the Lord](#), out of the city of David, that is, out of Sion.

Tunc congregavit omnes maiores natu Israhel cum principibus tribuum et duces familiarum filiorum Israhel ad regem Salomonem in Hierusalem ut deferrent arcam foederis Domini de civitate David id est de Sion

**8:2.** And all [Israel](#) assembled themselves to [king Solomon](#), on the festival day, in the month of Ethanim, the same is the seventh month.

Convenitque ad regem Salomonem universus Israhel in mense hethanim in sollemni die ipse est mensis septimus

**8:3.** And all the ancients of [Israel](#) came, and the [priests](#) took up the [ark](#),

Veneruntque cuncti senes ex Israhel et tulerunt sacerdotes arcam

**8:4.** And carried the [ark of the Lord](#), and the [tabernacle of the covenant](#), and all the vessels of the sanctuary, that were in the [tabernacle](#): and the [priests](#) and the [Levites](#) carried them.

Et portaverunt arcam Domini et tabernaculum foederis et omnia vasa sanctuarii quae erant in tabernaculo et ferebant ea sacerdotes et Levitae

**8:5.** And [king Solomon](#), and all the multitude of [Israel](#), that were assembled unto him, went with him before the [ark](#), and they [sacrificed](#) sheep and oxen, that could not be counted or numbered.

Rex autem Salomon et omnis multitudo Israhel quae convenerat ad eum gradiebatur cum illo ante arcam et immolabant oves et boves absque aestimatione et numero

**8:6.** And the [priests](#) brought in the [ark of the covenant of the Lord](#) into its place, into the oracle of the [temple](#), into the holy of holies, under the wings of the [cherubims](#).

Et intulerunt sacerdotes arcam foederis Domini in locum suum in oraculum templi in sanctum sanctorum subter alas cherubin

**8:7.** For the [cherubims](#) spread forth their wings over the place of the [ark](#), and covered the [ark](#), and the staves thereof above.

Siquidem cherubin expandebant alas super locum arcae et protegebant arcam et vectes eius desuper

**8:8.** And whereas the staves stood out, the ends of them were seen without, in the sanctuary before the oracle, but were not seen farther out, and there they have been unto this day.

Cumque eminenter vectes et apparerent summitates eorum foris sanctuarium ante oraculum non apparebant ultra extrinsecus qui et fuerunt ibi usque in praesentem diem

**8:9.** Now in the [ark](#) there was nothing else but the two tables of stone, which [Moses](#) put there at [Horeb](#), when the [Lord](#) made a covenant with the [children of Israel](#), when they came out of the land of [Egypt](#).

In arca autem non est aliud nisi duae tabulae lapideae quas posuerat in ea Moses in Horeb quando pepigit foedus Dominus cum filiis Israhel cum egrederentur de terra Aegypti

**Nothing else, etc...** There was nothing else but the [tables of the law](#) within the [ark](#): but on the outside of the [ark](#), or near the [ark](#) were also the rod of [Aaron](#), and a golden urn with [manna](#), [Hebrews 9:4](#).

**8:10.** And it came to pass, when the [priests](#) were come out of the sanctuary, that a cloud filled the [house of the Lord](#),

Factum est autem cum exissent sacerdotes de sanctuario nebula implevit domum Domini

**8:11.** And the [priests](#) could not stand to minister because of the cloud: for the [glory](#) of the [Lord](#) had filled the [house of the Lord](#).

Et non poterant sacerdotes stare et ministrare propter nebulam impleverat enim gloria Domini domum

Domini

**8:12.** Then **Solomon** said: The **Lord** said that he would dwell in a cloud.

Tunc ait Salomon Dominus dixit ut habitaret in nebula

**8:13.** Building, I have built a house for thy dwelling, to be thy most firm throne for ever.

Aedificans aedificavi domum in habitaculum tuum firmissimum solium tuum in sempiternum

**8:14.** And the king turned his face, and **blessed** all the assembly of **Israel**: for all the assembly of **Israel** stood.

Convertitque rex faciem suam et benedixit omni ecclesiae Israhel omnis enim ecclesia Israhel stabat

**8:15.** And **Solomon** said: **Blessed** be the **Lord** the **God** of **Israel**, who spoke with his mouth to **David**, my father, and with his own hands hath accomplished it, saying:

Et ait benedictus Dominus Deus Israhel qui locutus est ore suo ad David patrem meum et in manibus eius perfecit dicens

**8:16.** Since the day that I brought my people **Israel**, out of **Egypt**, I chose no city out of all the **tribes of Israel**, for a house to be built, that my **name** might be there: but I chose **David** to be over my people **Israel**.

A die qua eduxi populum meum Israhel de Aegypto non elegi civitatem de universis tribubus Israhel ut aedificaretur domus et esset nomen meum ibi sed elegi David ut esset super populum meum Israhel

**8:17.** And **David**, my father, would have built a house to the **name** of the **Lord**, the **God** of **Israel**:

Voluitque David pater meus aedificare domum nomini Domini Dei Israhel

**8:18.** And the **Lord** said to **David**, my father: Whereas, thou hast thought in thy heart to build a house to my **name**, thou hast done well in having this same thing in thy mind.

Et ait Dominus ad David patrem meum quod cogitasti in corde tuo aedificare domum nomini meo bene fecisti hoc ipsum mente tractans

**8:19.** Nevertheless, thou shalt not build me a house, but thy son, that shall come forth out of thy loins, he shall build a house to my **name**.

Verumtamen tu non aedificabis domum sed filius tuus qui egredietur de renibus tuis ipse aedificabit domum nomini meo

**8:20.** The **Lord** hath performed his word which he spoke. And I stand in the room of **David**, my father, and sit upon the throne of **Israel**, as the **Lord promised**: and have built a house to the **name** of the **Lord**, the **God** of **Israel**.

Confirmavit Dominus sermonem suum quem locutus est stetitque pro David patre meo et sedi super thronum Israhel sicut locutus est Dominus et aedificavi domum nomini Domini Dei Israhel

**8:21.** And I have set there a place for the **ark**, wherein is the covenant of the **Lord**, which he made with our fathers, when they came out of the land of **Egypt**.

Et constitui ibi locum arcae in qua foedus est Domini quod percussit cum patribus nostris quando egressi sunt de terra Aegypti

**8:22.** And **Solomon** stood before the **altar** of the **Lord**, in the sight of the assembly of **Israel**, and spread forth his hands towards **heaven**,

Stetit autem Salomon ante altare Domini in conspectu ecclesiae Israhel et expandit manus suas in caelum

**8:23.** And said: **Lord God** of **Israel**, there is no **God** like thee, in **heaven** above, or on the earth beneath: who keepest covenant and mercy with thy servants, that have walked before thee with all their heart:

Et ait Domine Deus Israhel non est similis tui Deus in caelo desuper et super terra deorsum qui custodis pactum et misericordiam servis tuis qui ambulant coram te in toto corde suo

**8:24.** Who hast kept with thy servant **David**, my father, what thou hast **promised** him: with thy mouth thou didst speak, and with thy hands thou hast performed, as this day proveth.

Qui custodisti servo tuo David patri meo quae locutus es ei ore locutus es et manibus perfecisti ut et haec dies probat

**8:25.** Now, therefore, O **Lord God** of **Israel**, keep with thy servant **David**, my father, what thou hast spoken to him, saying: There shall not be taken away of thee a **man** in my sight, to sit on the throne of **Israel**: yet

so that thy children take heed to their way, that they walk before me as thou hast walked in my sight.  
Nunc igitur Domine Deus Israhel conserva famulo tuo David patri meo quae locutus es ei dicens non auferetur de te vir coram me qui sedeat super thronum Israhel ita tamen si custodierint filii tui viam suam ut ambulent coram me sicut tu ambulasti in conspectu meo

**8:26.** And now, **Lord God** of **Israel**, let thy words be established, which thou hast spoken to thy servant **David**, my father.

Et nunc Deus Israhel firmentur verba tua quae locutus es servo tuo David patri meo

**8:27.** Is it then to be thought that **God** should indeed dwell upon earth? for if **heaven**, and the **heavens of heavens**, cannot contain thee, how much less this house which I have built?

Ergone putandum est quod vere Deus habitet super terram si enim caelum et caeli caelorum te capere non possunt quanto magis domus haec quam aedificavi

**8:28.** But have regard to the **prayer** of thy servant, and to his supplications, O **Lord**, my **God**: hear the hymn and the **prayer**, which thy servant **prayeth** before thee this day:

Sed respice ad orationem servi tui et ad preces eius Domine Deus meus audi hymnum et orationem quam servus tuus orat coram te hodie

**8:29.** That thy eyes may be open upon this house, night and day: upon the house of which thou hast said: My **name** shall be there: that thou mayst hearken to the **prayer** which thy servant **prayeth**, in this place to thee:

Ut sint oculi tui aperti super domum hanc nocte et die super domum de qua dixisti erit nomen meum ibi ut exaudias orationem qua orat te servus tuus in loco isto

**8:30.** That thou mayst hearken to the supplication of thy servant, and of thy people **Israel**, whatsoever they shall **pray** for in this place, and hear them in the place of thy dwelling in **heaven**; and when thou hearest, show them mercy.

Ut exaudias deprecationem servi tui et populi tui Israhel quodcumque oraverint in loco isto et exaudies in loco habitaculi tui in caelo et cum exaudieris propitius eris

**8:31.** If any **man** trespass against his neighbour, and have an **oath** upon him, wherewith he is bound, and come, because of the **oath**, before thy **altar**, to thy house,

Si peccaverit homo in proximum suum et habuerit aliquod iuramentum quo teneatur adstrictus et venerit propter iuramentum coram altari tuo in domum tuam

**8:32.** Then hear thou in **heaven**: and do and judge thy servants, condemning the wicked, and bringing his way upon his own head, and justifying the **just**, and rewarding him according to his **justice**.

Tu exaudies in caelo et facies et iudicabis servos tuos condemnans impium et reddens viam suam super caput eius iustificansque iustum et retribuens ei secundum iustitiam suam

**8:33.** If thy people **Israel** shall fly before their enemies (because they will **sin** against thee) and doing **penance**, and confessing to thy **name**, shall come and **pray**, and make supplications to thee in this house:

Si fugerit populus tuus Israhel inimicos suos quia peccaturus est tibi et agentes paenitentiam et confitentes nomini tuo venerint et oraverint et deprecati te fuerint in domo hac

**8:34.** Then hear thou in **heaven**, and forgive the **sin** of thy people **Israel**, and bring them back to the land which thou gavest to their fathers.

Exaudi in caelo et dimitte peccatum populi tui Israhel et reduces eos in terram quam dedisti patribus eorum

**8:35.** If **heaven** shall be shut up, and there shall be no rain, because of their **sins**, and they, **praying** in this place, shall do **penance** to thy **name**, and shall be converted from their **sins**, by occasion of their afflictions:

Si clausum fuerit caelum et non pluerit propter peccata eorum et orantes in loco isto paenitentiam egerint nomini tuo et a peccatis suis conversi fuerint propter afflictionem suam

**8:36.** Then hear thou them in **heaven**, and forgive the **sins** of thy servants, and of thy people **Israel**: and show them the **good** way wherein they should walk, and give rain upon thy land, which thou hast given to thy people in possession.

Exaudi eos in caelo et dimitte peccata servorum tuorum et populi tui Israhel et ostende eis viam bonam per quam ambulent et da pluviam super terram tuam quam dedisti populo tuo in possessionem

**8:37.** If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew; if their enemy afflict them, besieging the gates, whatsoever plague, whatsoever infirmity,

Fames si oborta fuerit in terra aut pestilentia aut corruptus aer aurugo lucusta rubigo et adflixerit eum et inimicus eius portas obsidens omnis plaga universa infirmitas

**8:38.** Whatsoever **curse** or imprecation shall happen to any **man** of thy people **Israel**: when a **man** shall know the wound of his own heart, and shall spread forth his hands in this house;  
Cuncta devotatio et imprecatio quae acciderit omni homini de populo tuo Israhel si quis cognoverit plagam cordis sui et expanderit manus suas in domo hac

**8:39.** Then hear thou in **heaven**, in the place of thy dwelling, and forgive, and do so as to give to every one according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of **men**)  
Tu audies in caelo in loco habitationis tuae et repropitiaberis et facies ut des unicuique secundum omnes vias suas sicut videris cor eius quia tu nosti solus cor omnium filiorum hominum

**8:40.** That they may fear thee all the days that they live upon the face of the land, which thou hast given to our fathers.  
Ut timeant te cunctis diebus quibus vivunt super faciem terrae quam dedisti patribus nostris

**8:41.** Moreover also the stranger, who is not of thy people **Israel**, when he shall come out of a far country for thy **name's** sake, (for they shall hear every where of thy great **name**, and thy mighty hand,  
Insuper et alienigena qui non est de populo tuo Israhel cum venerit de terra longinqua propter nomen tuum audietur enim nomen tuum magnum et manus tua fortis et brachium tuum

**8:42.** And thy stretched out arm) so when he shall come, and shall **pray** in this place,  
Extentum ubique cum venerit ergo et oraverit in loco hoc

**8:43.** Then hear thou in **heaven**, in the **firmament** of thy dwelling place, and do all those things, for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy **name**, as do thy people **Israel**, and may prove that thy **name** is called upon on this house, which I have built.  
Tu exaudies in caelo in firmamento habitaculi tui et facies omnia pro quibus invocaverit te alienigena ut discant universi populi terrarum nomen tuum timere sicut populus tuus Israhel et probent quia nomen tuum invocatum est super domum hanc quam aedificavi

**8:44.** If thy people go out to **war** against their enemies, by what way soever thou shalt send them, they shall **pray** to thee towards the way of the city, which thou hast chosen, and towards the house, which I have built to thy **name**:  
Si egressus fuerit populus tuus ad bellum contra inimicos suos per viam quocumque miseris eos orabunt te contra viam civitatis quam elegisti et contra domum quam aedificavi nomini tuo

**8:45.** And then hear thou in **heaven** their **prayers**, and their supplications, and do judgment for them.  
Et exaudies in caelo orationem eorum et preces eorum et facies iudicium eorum

**8:46.** But if they **sin** against thee, (for there is no **man** who **sinneth** not) and thou being **angry**, deliver them up to their enemies, so that they be led away captives into the land of their enemies, far or near;  
Quod si peccaverint tibi non est enim homo qui non peccet et iratus tradideris eos inimicis suis et capti ducti fuerint in terram inimicorum longe vel prope

**8:47.** Then if they do **penance** in their heart, in the place of captivity, and being converted, make supplication to thee in their captivity, saying: We have **sinned**, we have done **unjustly**, we have committed **wickedness**:  
Et egerint paenitentiam in corde suo in loco captivitatis et conversi deprecati te fuerint in captivitate sua dicentes peccavimus inique egimus impie gessimus

**8:48.** And return to thee with all their heart, and all their **soul**, in the land of their enemies, to which they have been led captives: and **pray** to thee towards the way of their land, which thou gavest to their fathers, and of the city which thou hast chosen, and of the **temple** which I have built to thy **name**:  
Et reversi fuerint ad te in universo corde suo et tota anima sua in terra inimicorum suorum ad quam captivi ducti sunt et oraverint te contra viam terrae suae quam dedisti patribus eorum et civitatis quam elegisti et templi quod aedificavi nomini tuo

**8:49.** Then hear thou in **heaven**, in the **firmament of thy throne**, their **prayers**, and their supplications, and do judgment for them:  
Exaudies in caelo in firmamento solii tui orationem eorum et preces et facies iudicium eorum

**8:50.** And forgive thy people, that have **sinned** against thee, and all their **iniquities**, by which they have transgressed against thee: and give them mercy before them that have made them captives, that they may have compassion on them.

Et propitiaberis populo tuo qui peccavit tibi et omnibus iniquitatibus eorum quibus praevaricati sunt in te et dabis misericordiam coram eis qui eos captivos habuerint ut misereantur eis

**8:51.** For they are thy people, and thy inheritance, whom thou hast brought out of the land of **Egypt**, from the midst of the furnace of iron.

Populus enim tuus est et hereditas tua quos eduxisti de terra Aegypti de medio fornacis ferreae

**8:52.** That thy eyes may be open to the supplication of thy servant, and of thy people **Israel**, to hear them in all things for which they shall call upon thee.

Ut sint oculi tui aperti ad deprecationem servi tui et populi tui Israhel et exaudias eos in universis pro quibus invocaverint te

**8:53.** For thou hast separated them to thyself for an inheritance, from amongst all the people of the earth, as thou hast spoken by **Moses**, thy servant, when thou broughtest our fathers out of **Egypt**, O **Lord God**.

Tu enim separasti eos tibi in hereditatem de universis populis terrae sicut locutus es per Mosen servum tuum quando eduxisti patres nostros de Aegypto Domine Deus

**8:54.** And it came to pass, when **Solomon** had made an end of **praying** all this **prayer** and supplication to the **Lord**, that he rose from before the **altar** of the **Lord**: for he had fixed both knees on the ground, and had spread his hands towards **heaven**.

Factum est autem cum conplesset Salomon orans Dominum omnem orationem et deprecationem hanc surrexit de conspectu altaris Domini utrumque enim genu in terram fixerat et manus expanderat ad caelum

**8:55.** And he stood, and **blessed** all the assembly of **Israel** with a loud voice, saying:

Stetit ergo et benedixit omni ecclesiae Israhel voce magna dicens

**8:56.** **Blessed** be the **Lord**, who hath given rest to his people **Israel**, according to all that he **promised**: there hath not failed so much as one word of all the **good** things that he **promised** by his servant **Moses**.

Benedictus Dominus qui dedit requiem populo suo Israhel iuxta omnia quae locutus est non cecidit ne unus quidem sermo ex omnibus bonis quae locutus est per Mosen servum suum

**8:57.** The **Lord our God** be with us, as he was with our fathers, and not leave us, nor cast us off:

Sit Dominus Deus noster nobiscum sicut fuit cum patribus nostris non derelinquens nos neque proiciens

**8:58.** But may he incline our hearts to himself, that we may walk in all his ways, and keep his commandments, and his **ceremonies**, and all his judgments, which he commanded our fathers.

Sed inclinet corda nostra ad se ut ambulemus in universis viis eius et custodiamus mandata eius et caerimonias et iudicia quaecumque mandavit patribus nostris

**8:59.** And let these my words, wherewith I have **prayed** before the **Lord**, be nigh unto the **Lord our God** day and night, that he may do judgment for his servant, and for his people **Israel**, day by day:

Et sint sermones mei isti quibus deprecatus sum coram Domino adpropinquantes Domino Deo nostro die et nocte ut faciat iudicium servo suo et populo suo Israhel per singulos dies

**8:60.** That all the people of the earth may know, that the **Lord** he is **God**, and there is no other besides him.

Et sciant omnes populi terrae quia Dominus ipse est Deus et non est ultra absque eo

**8:61.** Let our hearts also be perfect with the **Lord our God**, that we may walk in his statutes, and keep his commandments, as at this day.

Sit quoque cor nostrum perfectum cum Domino Deo nostro ut ambulemus in decretis eius et custodiamus mandata eius sicut et hodie

**8:62.** And the king, and all **Israel** with him, offered victims before the **Lord**.

Igitur rex et omnis Israhel cum eo immolabant victimas coram Domino

**8:63.** And **Solomon** slew victims of peace **offerings**, which he **sacrificed** to the **Lord**, two and twenty thousand oxen, and a hundred and twenty thousand sheep so the king, and all the **children of Israel**, **dedicated** the **temple of the Lord**.

Mactavitque Salomon hostias pacificas quas immolavit Domino boum viginti duo milia ovium centum viginti milia et dedicaverunt templum Domini rex et filii Israhel

**8:64.** In that day the king sanctified the middle of the court, that was before the house of the Lord for there he offered the holocaust, and sacrifice, and the fat of the peace offerings: because the brazen altar that was before the Lord, was too little to receive the holocaust, and sacrifice, and the fat of the peace offerings.

In die illa sanctificavit rex medium atrii quod erat ante domum Domini fecit quippe ibi holocaustum et sacrificium et adipem pacificorum quia altare aereum quod erat coram Domino minus erat et capere non poterat holocausta et sacrificium et adipem pacificorum

**8:65.** And Solomon made at the same time a solemn feast, and all Israel with him, a great multitude, from the entrance of Emath to the river of Egypt, before the Lord our God, seven days and seven days, that is, fourteen days.

Fecit ergo Salomon in tempore illo festivitatem celebrem et omnis Israhel cum eo multitudo magna ab introitu Emath usque ad rivum Aegypti coram Domino Deo nostro septem diebus et septem diebus id est quattuordecim diebus

**8:66.** And on the eighth day, he sent away the people: and they blessed the king, and went to their dwellings, rejoicing, and glad in heart, for all the good things that the Lord had done for David, his servant, and for Israel, his people.

Et in die octava dimisit populos qui benedicentes regi profecti sunt in tabernacula sua laetantes et alacri corde super omnibus bonis quae fecerat Dominus David servo suo et Israhel populo suo

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## 1 Kings Chapter 9

### The Lord appeareth again to Solomon: he buildeth cities: he sendeth a fleet to Ophir.

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**9:1.** And it came to pass when [Solomon](#) had finished the building of the [house of the Lord](#), and the king's house, and all that he desired and was pleased to do,

Factum est autem cum perfecisset Salomon aedificium domus Domini et aedificium regis et omne quod optaverat et voluerat facere

**9:2.** That the [Lord](#) appeared to him the second time, as he had appeared to him in Gabaon.

Apparuit Dominus ei secundo sicut apparuerat ei in Gabaon

**9:3.** And the [Lord](#) said to him: I have heard thy [prayer](#) and thy supplication, which thou hast made before me: I have [sanctified](#) this house, which thou hast built, to put my [name](#) there for ever; and my eyes, and my heart, shall be there always.

Dixitque Dominus ad eum exaudivi orationem tuam et deprecationem tuam qua deprecatus es coram me sanctificavi domum hanc quam aedificasti ut ponerem nomen meum ibi in sempiternum et erunt oculi mei et cor meum ibi cunctis diebus

**9:4.** And if thou wilt walk before me, as thy father walked, in simplicity of heart, and in uprightness: and wilt do all that I have commanded thee, and wilt keep my ordinances, and my judgments,

Tu quoque si ambulaveris coram me sicut ambulavit pater tuus in simplicitate cordis et in aequitate et feceris omnia quae praecepi tibi et legitima mea et iudicia mea servaveris

**As thy father walked, in simplicity of heart...** That is, in the sincerity and integrity of a single heart, as opposite to all double dealing and deceit.

**9:5.** I will establish the throne of thy kingdom over [Israel](#) for ever, as I [promised David](#), thy father, saying: There shall not fail a [man](#) of thy race upon the throne of [Israel](#).

Ponam thronum regni tui super Israhel in sempiternum sicut locutus sum David patri tuo dicens non auferetur de genere tuo vir de solio Israhel

**9:6.** But if you and your children, revolting, shall turn away from following me, and will not keep my commandments, and my [ceremonies](#), which I have set before you, but will go and worship strange gods, and [adore](#) them:

Si autem aversione aversi fueritis vos et filii vestri non sequentes me nec custodientes mandata mea et caerimonias quas proposui vobis sed abieritis et colueritis deos alienos et adoraveritis eos

**9:7.** I will take away [Israel](#) from the face of the land which I have given them; and the [temple](#) which I have [sanctified](#) to my [name](#), I will cast out of my sight; and [Israel](#) shall be a proverb, and a byword among all people.

Auferam Israhel de superficie terrae quam dedi eis et templum quod sanctificavi nomini meo proiciam a conspectu meo eritque Israhel in proverbium et in fabulam cunctis populis

**9:8.** And this house shall be made an example of: every one that shall pass by it, shall be astonished, and shall hiss, and say: Why hath the [Lord](#) done thus to this land, and to this house?

Et domus haec erit in exemplum omnis qui transierit per eam stupebit et sibilabit et dicet quare fecit Dominus sic terrae huic et domui huic

**9:9.** And they shall answer: Because they forsook the [Lord](#) their [God](#), who brought their fathers out of the land of [Egypt](#), and followed strange gods, and [adored](#) them, and worshipped them: therefore hath the [Lord](#) brought upon them all this [evil](#).

Et respondebunt quia dereliquerunt Dominum Deum suum qui eduxit patres eorum de terra Aegypti et secuti sunt deos alienos et adoraverunt eos et coluerunt idcirco induxit Dominus super eos omne malum hoc

**9:10.** And when twenty years were ended, after [Solomon](#) had built the two houses; that is, the [house of the Lord](#), and the house of the king,

Expletis autem annis viginti postquam aedificaverat Salomon duas domos id est domum Domini et domum regis

**9:11.** (Hiram, the king of [Tyre](#), furnishing [Solomon](#) with [cedar trees](#), and fir trees, and gold, according to all he had need of) then [Solomon](#) gave Hiram twenty cities in the [land of Galilee](#).

Hiram rege Tyri praebente Salomoni ligna cedrina et abiegna et aurum iuxta omne quod opus habuerat tunc dedit Salomon Hiram viginti oppida in terra Galileae

**9:12.** And Hiram came out of [Tyre](#), to see the towns which [Solomon](#) had given him, and they pleased him not;

Egressusque est Hiram de Tyro ut videret oppida quae dederat ei Salomon et non placuerunt ei

**9:13.** And he said: Are these the cities which thou hast given me, brother? And he called them the land of Chabul, unto this day.

Et ait haecine sunt civitates quas dedisti mihi frater et appellavit eas terram Chabul usque in diem hanc  
**Chabul...** That is, dirty or displeasing.

**9:14.** And Hiram sent to [king Solomon](#) a hundred and twenty talents of gold.

Misit quoque Hiram ad regem centum viginti talenta auri

**9:15.** This is the sum of the expenses, which [king Solomon](#) offered to build the [house of the Lord](#), and his own house, and Mello, and the wall of [Jerusalem](#), and Hesar, and [Mageddo](#), and Gazer.

Haec est summa expensarum quam obtulit rex Salomon ad aedificandam domum Domini et domum suam et Mello et murum Hierusalem et Eser et Mageddo et Gazer

**9:16.** [Pharao](#), the king of [Egypt](#), came up and took Gazer, and burnt it with fire: and slew the [Chanaanite](#) that dwelt in the city, and gave it for a dowry to his daughter, [Solomon's](#) wife.

Pharao rex Aegypti ascendit et cepit Gazer succenditque eam igni et Chananeum qui habitabat in civitate interfecit et dedit eam in dote filiae suae uxori Salomonis

**9:17.** So [Solomon](#) built Gazer, and Bethhoron the nether,

Aedificavit ergo Salomon Gazer et Bethoron inferiorem

**9:18.** And Baalath, and Palmira, in the land of the [wilderness](#).

Et Baalath et Palmyram in terra solitudinis

**9:19.** And all the towns that belonged to himself, and were not walled, he fortified; the cities also of the chariots, and the cities of the horsemen, and whatsoever he had a mind to build in [Jerusalem](#), and in Libanus, and in all the land of his dominion.

Et omnes vicus qui ad se pertinebant et erant absque muro munivit et civitates curruum et civitates equitum et quodcumque ei placuit ut aedificaret in Hierusalem et in Libano et in omni terra potestatis suae

**9:20.** All the people that were left of the [Amorrhites](#), and [Hethites](#), and Pherezites, and Hevites, and Jebusites, that are not of the [children of Israel](#):

Universum populum qui remanserat de Amorreis et Hethis et Ferezeis et Eveis et Iebuseis qui non sunt de filiis Israhel

**9:21.** Their children, that were left in the land; to wit, such as the [children of Israel](#) had not been able to destroy, [Solomon](#) made tributary unto this day.

Horum filios qui remanserant in terra quos scilicet non potuerant filii Israhel exterminare fecit Salomon tributarios usque ad diem hanc

**9:22.** But of the [children of Israel](#), [Solomon](#) made not any to be bondmen, but they were warriors, and his servants, and his princes, and [captains](#), and overseers of the chariots and horses.

De filiis autem Israhel non constituit Salomon servire quemquam sed erant viri bellatores et ministri eius et principes et duces et praefecti curruum et equorum

**9:23.** And there were five hundred and fifty chief officers set over all the works of [Solomon](#), and they had people under them, and had charge over the appointed works.

Erant autem principes super omnia opera Salomonis praepositi quingenti quinquaginta qui habebant

subiectum populum et statutis operibus imperabant

**9:24.** And the daughter of **Pharao** came up out of the city of David to her house, which **Solomon** had built for her: then did he build Mello.

Filia autem Pharaonis ascendit de civitate David in domum suam quam aedificaverat ei tunc aedificavit Mello

**9:25.** **Solomon** also offered three times every year **holocausts**, and victims of peace **offerings**, upon the **altar** which he had built to the **Lord**, and he burnt **incense** before the **Lord**: and the **temple** was finished.

Offerebat quoque Salomon tribus vicibus per annos singulos holocausta et pacificas victimas super altare quod aedificaverat Domino et adolebat thymiama coram Domino perfectumque est templum

**9:26.** And **king Solomon** made a fleet in **Asiongaber**, which is by Ailath, on the shore of the **Red Sea**, in the **land of Edom**.

Classem quoque fecit rex Salomon in Asiongaber quae est iuxta Ahilam in litore maris Rubri in terra Idumaea

**9:27.** And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of **Solomon**.

Misitque Hiram in classe illa servos suos viros nauticos et gnaros maris cum servis Salomonis

**9:28.** And they came to **Ophir**; and they brought from thence to **king Solomon** four hundred and twenty talents of gold.

Qui cum venissent in Ophir sumptum inde aurum quadringentorum viginti talentorum detulerunt ad regem Salomonem

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## 1 Kings Chapter 10

### The queen of Saba cometh to king Solomon: his riches and glory.

**10:1.** And the queen of [Saba](#) having heard of the fame of [Solomon](#) in the [name](#) of the [Lord](#), came to try him with hard questions.

Sed et regina Saba audita fama Salomonis in nomine Domini venit temptare eum in enigmatibus

**10:2.** And entering into [Jerusalem](#) with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and [precious stones](#), she came to [king Solomon](#), and spoke to him all that she had in her heart.

Et ingressa Hierusalem multo comitatu et divitiis camelis portantibus aromata et aurum infinitum nimis et gemmas pretiosas venit ad Salomonem et locuta est ei universa quae habebat in corde suo

**10:3.** And [Solomon](#) informed her of all the things she proposed to him: there was not any word the king was [ignorant](#) of, and which he could not answer her.

Et docuit eam Salomon omnia verba quae proposuerat non fuit sermo qui regem posset latere et non responderet ei

**10:4.** And when the queen of [Saba](#) saw all the wisdom of [Solomon](#), and the house which he had built, Videns autem regina Saba omnem sapientiam Salomonis et domum quam aedificaverat

**10:5.** And the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cupbearers, and the [holocausts](#), which he offered in the [house of the Lord](#), she had no longer any spirit in her;

Et cibos mensae eius et habitacula servorum et ordinem ministrantium vestesque eorum et pincernas et holocausta quae offerebat in domo Domini non habebat ultra spiritum

**10:6.** And she said to the king: The report is [true](#), which I heard in my own country,

Dixitque ad regem verus est sermo quem audivi in terra mea

**10:7.** Concerning thy words, and concerning thy wisdom. And I did not [believe](#) them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me: thy wisdom and thy works exceed the fame which I heard.

Super sermonibus tuis et super sapientia tua et non credebam narrantibus mihi donec ipsa veni et vidi oculis meis et probavi quod media pars mihi nuntiata non fuerit maior est sapientia et opera tua quam rumor quem audivi

**10:8.** [Blessed](#) are thy [men](#), and [blessed](#) are thy servants, who stand before thee always, and hear thy wisdom.

Beati viri tui et beati servi tui hii qui stant coram te semper et audiunt sapientiam tuam

**10:9.** [Blessed](#) be the [Lord thy God](#), whom thou hast pleased, and who hath set thee upon the throne of [Israel](#), because the [Lord](#) hath [loved Israel](#) for ever, and hath appointed thee king, to do judgment and [justice](#).

Sit Dominus Deus tuus benedictus cui placuisti et posuit te super thronum Israhel eo quod dilexerit Dominus Israhel in sempiternum et constituit te regem ut faceres iudicium et iustitiam

**10:10.** And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and [precious stones](#): there was brought no more such abundance of spices as these which the queen of [Saba](#) gave to [king Solomon](#).

Dedit ergo regi centum viginti talenta auri et aromata multa nimis et gemmas pretiosas non sunt adlata ultra aromata tam multa quam ea quae dedit regina Saba regi Salomoni

**10:11.** (The navy also of Hiram, which brought gold from [Ophir](#), brought from [Ophir](#) great plenty of thyine

trees, and [precious stones](#).

Sed et classis Hiram quae portabat aurum de Ophir adtulit ex Ophir ligna thyina multa nimis et gemmas pretiosas

**10:12.** And the king made of the thyine trees the rails of the [house of the Lord](#), and of the king's house: and citterns and harps for singers: there were no such thyine trees as these brought nor seen unto this day.)

Fecitque rex de lignis thyninis fulchra domus Domini et domus regiae et citharas lyrasque cantoribus non sunt adlata huiuscemodi ligna thyina neque visa usque in praesentem diem

**10:13.** And [king Solomon](#) gave the queen of [Saba](#) all that she desired, and asked of him: besides what he offered her of himself of his royal bounty. And she returned, and went to her own country, with her servants.

Rex autem Salomon dedit reginae Saba omnia quae voluit et petivit ab eo exceptis his quae ultro obtulerat ei munere regio quae reversa est et abiit in terram suam cum servis suis

**10:14.** And the weight of the gold that was brought to [Solomon](#) every year, was six hundred and sixty-six talents of gold:

Erat autem pondus auri quod adferebatur Salomoni per annos singulos sescentorum sexaginta sex talentorum auri

**10:15.** Besides that which the [men](#) brought him that were over the tributes, and the merchants, and they that sold by retail, and all the kings of Arabia, and the governors of the country.

Excepto eo quod offerebant viri qui super vectigalia erant et negotiatores universique scruta vendentes et omnes reges Arabiae ducesque terrae

**10:16.** And [Solomon](#) made two hundred shields of the purest gold: he allowed six hundred sicles of gold for the plates of one shield.

Fecit quoque rex Salomon ducenta scuta de auro puro sescentos auri siclos dedit in lamminas scuti unius

**10:17.** And three hundred targets of fine gold: three hundred pounds of gold covered one target: and the king put them in the house of the forest of Libanus.

Et trecentas peltas ex auro probato trecentae minae auri unam peltam vestiebant posuitque ea rex in domo silvae Libani

**10:18.** [King Solomon](#) also made a great throne of ivory: and overlaid it with the finest gold.

Fecit etiam rex Salomon thronum de ebore grandem et vestivit eum auro fulvo nimis

**10:19.** It had six steps: and the top of the throne was round behind: and there were two hands on either side holding the seat: and two lions stood, one at each hand,

Qui habebat sex gradus et summitas throni rotunda erat in parte posteriori et duae manus hinc atque inde tenentes sedile et duo leones stabant iuxta manus singulas

**10:20.** And twelve little lions stood upon the six steps, on the one side and on the other: there was no such work made in any kingdom.

Et duodecim leunculi stantes super sex gradus hinc atque inde non est factum tale opus in universis regnis

**10:21.** Moreover, all the vessels out of which [king Solomon](#) drank, were of gold: and all the furniture of the house of the forest of Libanus was of most pure gold: there was no silver, nor was any account made of it in the days of [Solomon](#):

Sed et omnia vasa de quibus potabat rex Salomon erant aurea et universa supellex domus saltus Libani de auro purissimo non erat argentum nec alicuius pretii putabatur in diebus Salomonis

**10:22.** For the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks.

Quia classis regis per mare cum classe Hiram semel per tres annos ibat in Tharsis deferens inde aurum et argentum dentes elephantorum et simias et pavos

**10:23.** And [king Solomon](#) exceeded all the kings of the earth in riches and wisdom.

Magnificatus est ergo rex Salomon super omnes reges terrae divitiis et sapientia

**10:24.** And all the earth desired to see [Solomon's](#) face, to hear his wisdom, which [God](#) had given in his heart.

Et universa terra desiderabat vultum Salomonis ut audiret sapientiam eius quam dederat Deus in corde eius

**10:25.** And every one brought him presents, vessels of silver and of gold, garments, and armour, and spices, and horses, and mules, every year.

Et singuli deferebant ei munera vasa argentea et aurea vestes et arma bellica aromata quoque et equos et mulos per annos singulos

**10:26.** And [Solomon](#) gathered together chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he bestowed them in fenced cities, and with the king in [Jerusalem](#).

Congregavitque Salomon currus et equites et facti sunt ei mille quadringenti currus et duodecim milia equitum et disposuit eos per civitates munitas et cum rege in Hierusalem

**10:27.** And he made silver to be as plentiful in [Jerusalem](#) as stones: and [cedars](#) to be as common as sycamores which grow in the plains.

Fecitque ut tanta esset abundantia argenti in Hierusalem quanta lapidum et cedrorum praebeuit multitudinem quasi sycamoros quae nascuntur in campestribus

**10:28.** And horses were brought for [Solomon](#) out of [Egypt](#), and Coa: for the king's merchants bought them out of Coa, and brought them at a set price.

Et educebantur equi Salomoni de Aegypto et de Coa negotiatores enim regis emebant de Coa et statuto pretio perducebant

**10:29.** And a chariot of four horses came out of [Egypt](#), for six hundred sicles of silver, and a horse for a hundred and fifty. And after this manner did all the kings of the [Hethites](#), and of [Syria](#), sell horses.

Egrediebatur autem quadriga ex Aegypto sescentis siclis argenti et equus centum quinquaginta atque in hunc modum cuncti reges Hethaeorum et Syriae equos venundabant

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## 1 Kings Chapter 11

### Solomon by means of his wives falleth into idolatry: God raiseth him adversaries, Adad, Razon, and Jeroboam: Solomon dieth.

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**11:1.** And king Solomon loved many strange women, besides the daughter of Pharaoh, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites:

Rex autem Salomon amavit mulieres alienigenas multas filiam quoque Pharaonis et Moabitidas et Ammanitidas Idumeas et Sidonias et Cheththeas

**11:2.** Of the nations concerning which the Lord said to the children of Israel: You shall not go in unto them, neither shall any of them come into yours: for they will most certainly turn away your hearts to follow their gods. And to these was Solomon joined with a most ardent love.

De gentibus super quibus dixit Dominus filiis Israhel non ingrediemini ad eas neque de illis ingredientur ad vestras certissimo enim avertent corda vestra ut sequamini deos earum his itaque copulatus est Salomon ardentissimo amore

**11:3.** And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart.

Fueruntque ei uxores quasi reginae septingentae et concubinae trecentae et averterunt mulieres cor eius

**11:4.** And when he was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

Cumque iam esset senex depravatum est per mulieres cor eius ut sequeretur deos alienos nec erat cor eius perfectum cum Domino Deo suo sicut cor David patris eius

**11:5.** But Solomon worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites.

Sed colebat Salomon Astharthen deam Sidoniorum et Moloch idolum Ammanitarum

**11:6.** And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David, his father.

Fecitque Salomon quod non placuerat coram Domino et non adimplevit ut sequeretur Dominum sicut pater eius

**11:7.** Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch, the idol of the children of Ammon.

Tunc aedificavit Salomon fanum Chamos idolo Moab in monte qui est contra Hierusalem et Moloch idolo filiorum Ammon

**11:8.** And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

Atque in hunc modum fecit universis uxoribus suis alienigenis quae adolebant tura et immolabant diis suis

**11:9.** And the Lord was angry with Solomon, because his mind was turned away from the Lord, the God of Israel, who had appeared to him twice;

Igitur iratus est Dominus Salomoni quod aversa esset mens eius a Domino Deo Israhel qui apparuerat ei secundo

**11:10.** And had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him.

Et praeceperat de verbo hoc ne sequeretur deos alienos et non custodivit quae mandavit ei Dominus

**11:11.** The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy

servant.

Dixit itaque Dominus Salomoni quia habuisti hoc apud te et non custodisti pactum meum et praecepta mea quae mandavi tibi dirumpens scindam regnum tuum et dabo illud servo tuo

**11:12.** Nevertheless, in thy days I will not do it, for **David** thy father's sake: but I will rend it out of the hand of thy son.

Verumtamen in diebus tuis non faciam propter David patrem tuum de manu filii tui scindam illud

**11:13.** Neither will I take away the whole kingdom; but I will give one tribe to thy son, for the sake of **David**, my servant, and **Jerusalem**, which I have chosen.

Nec totum regnum auferam sed tribum unam dabo filio tuo propter David servum meum et Hierusalem quam elegi

**One tribe...** Besides that of **Juda**, his own native **tribe**.

**11:14.** And the **Lord** raised up an adversary to **Solomon**, Adad, the **Edomite**, of the king's seed, in **Edom**.  
Suscitavit autem Dominus adversarium Salomoni Adad Idumeum de semine regio qui erat in Edom

**11:15.** For when **David** was in **Edom**, and Joab, the general of the army, was gone up to bury them that were slain, and had killed every male in **Edom**,

Cum enim esset David in Idumea et ascendisset Joab princeps militiae ad sepeliendos eos qui fuerant interfecti et occidisset omne masculinum in Idumea

**11:16.** (For Joab remained there six months with all **Israel**, till he had slain every male in **Edom**),

Sex enim mensibus ibi moratus est Joab et omnis Israhel donec interimerent omne masculinum in Idumea

**11:17.** Then Adad fled, he and certain **Edomites** of his father's servants, with him, to go into **Egypt**: and Adad was then a little boy.

Fugit Adad ipse et viri idumei de servis patris eius cum eo ut ingrederetur Aegyptum erat autem Adad puer parvulus

**11:18.** And they arose out of **Madian**, and came into Pharan, and they took **men** with them from Pharan, and went into **Egypt**, to **Pharao**, the king of **Egypt**: who gave him a house, and appointed him victuals, and assigned him land.

Cumque surrexissent de Madian venerunt in Pharan tuleruntque secum viros de Pharan et introierunt Aegyptum ad Pharaonem regem Aegypti qui dedit ei domum et cibos constituit et terram delegavit

**11:19.** And Adad found great favour before **Pharao**, insomuch that he gave him to wife the own sister of his wife, Taphnes, the queen.

Et invenit Adad gratiam coram Pharaeo valde in tantum ut daret ei uxorem sororem uxoris suae germanam Tafnes reginae

**11:20.** And the sister of Taphnes bore him his son, Genubath; and Taphnes brought him up in the house of **Pharao**: and Genubath dwelt with **Pharao** among his children.

Genuitque ei soror Tafnes Genebath filium et nutrit eum Tafnes in domo Pharaonis eratque Genebath habitans apud Pharaonem cum filiis eius

**11:21.** And when Adad heard in **Egypt** that **David** slept with his fathers, and that Joab, the general of the army, was dead, he said to **Pharao**: Let me depart, that I may go to my own country.

Cumque audisset Adad in Aegypto dormisse David cum patribus suis et mortuum esse Joab principem militiae dixit Pharaoni dimitte me ut vadam in terram meam

**11:22.** And **Pharao** said to him: Why, what is wanting to thee with me, that thou seekest to go to thy own country? But he answered: Nothing; yet I beseech thee to let me go.

Dixitque ei Pharaeo qua enim re apud me indiges ut quaeras ire ad terram tuam at ille respondit nulla sed obsecro ut dimittas me

**11:23.** **God** also raised up against him an adversary, Razon, the son of Eliada, who had fled from his master, Adarezer, the king of Soba.

Suscitavit quoque ei Deus adversarium Razon filium Heliada qui fugerat Adadezer regem Soba dominum suum

**11:24.** And he gathered **men** against him, and he became a **captain** of robbers, when **David** slew them of Soba: and they went to **Damascus**, and dwelt there, and they made him king in **Damascus**.

Et congregavit contra eum viros et factus est princeps latronum cum interficeret eos David abieruntque Damascum et habitaverunt ibi et constituerunt eum regem in Damasco

**11:25.** And he was an adversary to **Israel** all the days of **Solomon**: and this is the **evil** of Adad, and his **hatred** against **Israel**; and he reigned in **Syria**.

Eratque adversarius Israhel cunctis diebus Salomonis et hoc est malum Adad et odium contra Israhel regnavitque in Syria

**11:26.** **Jeroboam** also, the son of Nabat, an **Ephrathite**, of Sareda, a servant of **Solomon**, whose mother was **named** Sarua, a widow **woman**, lifted up his hand against the king.

Hieroboam quoque filius Nabath Ephrathus de Sareda cuius mater erat nomine Sarva mulier vidua servus Salomonis levavit manum contra regem

**11:27.** And this is the cause of his rebellion against him; for **Solomon** built Mello, and filled up the breach of the city of David, his father.

Et haec causa rebellionis adversus eum quia Salomon aedificavit Mello et coaequavit voraginem civitatis David patris sui

**11:28.** And **Jeroboam** was a **valiant** and mighty **man**: and **Solomon** seeing him a young man ingenious and industrious, made him chief over the tributes of all the **house of Joseph**.

Erat autem Hieroboam vir fortis et potens vidensque Salomon adulescentem bonae indolis et industrium constituerat eum praefectum super tributa universae domus Ioseph

**11:29.** So it came to pass at that time, that **Jeroboam** went out of **Jerusalem**, and the **prophet** Ahias, the Silonite, clad with a new garment, found him in the way: and they two were alone in the field.

Factum est igitur in tempore illo ut Hieroboam egrederetur de Hierusalem et inveniret eum Ahias Silonites propheta in via opertus pallio novo erant autem duo tantum in agro

**11:30.** And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts:

Adprehendensque Ahia pallium suum novum quo opertus erat scidit in duodecim partes

**11:31.** And he said to **Jeroboam**: Take to thee ten pieces: for thus saith the **Lord**, the **God** of **Israel**: Behold, I will rend the kingdom out of the hand of **Solomon**, and will give thee ten tribes.

Et ait ad Hieroboam tolle tibi decem scissuras haec enim dicit Dominus Deus Israhel ecce ego scindam regnum de manu Salomonis et dabo tibi decem tribus

**11:32.** But one tribe shall remain to him for the sake of my servant, **David**, and **Jerusalem**, the city which I have chosen out of all the **tribes of Israel**:

Porro una tribus remanebit ei propter servum meum David et Hierusalem civitatem quam elegi ex omnibus tribubus Israhel

**11:33.** Because he hath forsaken me, and hath **adored** Astarthe, the goddess of the **Sidonians**, and Chamos, the god of **Moab**, and **Moloch**, the god of the **children of Ammon**: and hath not walked in my ways, to do **justice** before me, and to keep my precepts, and judgments, as did **David**, his father.

Eo quod dereliquerint me et adoraverint Astharoth deam Sidoniorum et Chamos deum Moab et Melchom deum filiorum Ammon et non ambulaverint in viis meis ut facerent iustitiam coram me et praecepta mea et iudicia sicut David pater eius

**11:34.** Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for **David** my servant's sake, whom I chose, who kept my commandments, and my precepts.

Nec auferam omne regnum de manu eius sed ducem ponam eum cunctis diebus vitae suae propter David servum meum quem elegi qui custodivit mandata mea et praecepta mea

**11:35.** But I will take away the kingdom out of his son's hand, and will give thee ten tribes:

Auferam autem regnum de manu filii eius et dabo tibi decem tribus

**11:36.** And to his son I will give one tribe, that there may remain a lamp for my servant, **David**, before me always in **Jerusalem**, the city which I have chosen, that my **name** might be there.

Filio autem eius dabo tribum unam ut remaneat lucerna David servo meo cunctis diebus coram me in Hierusalem civitatem quam elegi ut esset nomen meum ibi

**11:37.** And I will take thee, and thou shalt reign over all that thy **soul** desireth, and thou shalt be king over **Israel**.

Te autem adsumam et regnabis super omnia quae desiderat anima tua erisque rex super Israhel

**11:38.** If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments and my precepts, as **David**, my servant, did: I will be with thee, and will build thee up a **faithful** house, as I built a house for **David**, and I will deliver **Israel** to thee: Si igitur audieris omnia quae praecepero tibi et ambulaveris in viis meis et feceris quod rectum est coram me custodiens mandata mea et praecepta mea sicut fecit David servus meus ero tecum et aedificabo tibi domum fidelem quomodo aedificavi David et tradam tibi Israhel

**11:39.** And I will for this afflict the seed of **David**, but yet not for ever.  
Et adfligam semen David super hoc verumtamen non cunctis diebus

**11:40.** **Solomon**, therefore, sought to kill **Jeroboam**: but he arose, and fled into **Egypt**, to Sesac, the king of **Egypt**, and was in **Egypt** till the death of **Solomon**.  
Voluit ergo Salomon interficere Hieroboam qui surrexit et aufugit in Aegyptum ad Susac regem Aegypti et fuit in Aegypto usque ad mortem Salomonis

**11:41.** And the rest of the words of **Solomon**, and all that he did and his wisdom: behold they are all written in the book of the words of the days of **Solomon**.  
Reliquum autem verborum Salomonis et omnia quae fecit et sapientia eius ecce universa scripta sunt in libro verborum Salomonis

**The book of the words, etc...** This book is lost, with divers others mentioned in **holy writ**.

**11:42.** And the days that **Solomon** reigned in **Jerusalem**, over all **Israel**, were forty years.  
Dies autem quos regnavit Salomon in Hierusalem super omnem Israhel quadraginta anni sunt

**11:43.** And **Solomon** slept with his fathers, and was buried in the city of David, his father; and Roboam, his son, reigned in his stead.  
Dormivitque Salomon cum patribus suis et sepultus est in civitate David patris sui regnavitque Roboam filius eius pro eo

**Solomon slept, etc...** That is, died. He was then about fifty-eight years of age, having reigned forty years.

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## 1 Kings Chapter 12

**Roboam, following the counsel of young men alienateth from him the minds of the people. They make Jeroboam king over ten tribes: he setteth up idolatry.**

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**12:1.** And Roboam went to **Sichem**: for thither were all **Israel** come together to make him king.

Venit autem Roboam in Sychem illuc enim congregatus erat omnis Israhel ad constituendum eum regem

**12:2.** But **Jeroboam**, the son of Nabat, who was yet in **Egypt**, a fugitive from the face of **king Solomon**, hearing of his death, returned out of **Egypt**.

At Hieroboam filius Nabath cum adhuc esset in Aegypto profugus a facie regis Salomonis audita morte eius reversus est de Aegypto

**12:3.** And they sent and called him: and **Jeroboam** came, and all the multitude of **Israel**, and they spoke to Roboam, saying:

Miseruntque et vocaverunt eum venit ergo Hieroboam et omnis multitudo Israhel et locuti sunt ad Roboam dicentes

**12:4.** Thy father laid a grievous yoke upon us: now, therefore, do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us, and we will serve thee.

Pater tuus durissimum iugum inposuit nobis tu itaque nunc inminue paululum de imperio patris tui durissimo et de iugo gravissimo quod inposuit nobis et serviemus tibi

**12:5.** And he said to them: Go till the third day, and come to me again. And when the people was gone,

Qui ait eis ite usque ad tertium diem et revertimini ad me cumque abisset populus

**12:6.** King Roboam took counsel with the old **men**, that stood before **Solomon**, his father, while he yet lived, and he said: What counsel do you give me, that I may answer this people?

Iniit consilium rex Roboam cum senibus qui adsistebant coram Salomone patre eius dum adviveret et ait quod mihi datis consilium ut respondeam populo

**12:7.** They said to him: If thou wilt yield to this people to day, and condescend to them, and grant their petition, and wilt speak gentle words to them, they will be thy servants always.

Qui dixerunt ei si hodie oboedieris populo huic et servieris et petitioni eorum cesseris locutusque fueris ad eos verba lenia erunt tibi servi cunctis diebus

**12:8.** But he left the counsel of the old **men**, which they had given him, and consulted with the young men that had been brought up with him, and stood before him.

Qui dereliquit consilium senum quod dederant ei et adhibuit adulescentes qui nutriti fuerant cum eo et adsistebant illi

**12:9.** And he said to them: What counsel do you give me, that I may answer this people, who have said to me: Make the yoke, which thy father put upon us, lighter?

Dixitque ad eos quod mihi datis consilium ut respondeam populo huic qui dixerunt mihi levius fac iugum quod inposuit pater tuus super nos

**12:10.** And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father.

Et dixerunt ei iuvenes qui nutriti fuerant cum eo sic loquere populo huic qui locuti sunt ad te dicentes pater tuus adgravavit iugum nostrum tu releva nos sic loqueris ad eos minimus digitus meus grossior est dorso patris mei

**12:11.** And now my father put a heavy yoke upon you, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

Et nunc pater meus posuit super vos iugum grave ego autem addam super iugum vestrum pater meus cecidit vos flagellis ego autem caedam scorpionibus

**12:12.** So **Jeroboam**, and all the people, came to Roboam the third day, as the king had appointed, saying: Come to me again the third day.

Venit ergo Hieroboam et omnis populus ad Roboam die tertia sicut locutus fuerat rex dicens revertimini ad me die tertia

**12:13.** And the king answered the people roughly, leaving the counsel of the old **men**, which they had given him,

Responditque rex populo dura derelicto consilio seniorum quod ei dederant

**12:14.** And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: My father beat you with whips, but I will beat you with scorpions.

Et locutus est eis secundum consilium iuvenum dicens pater meus adgravavit iugum vestrum ego autem addam iugo vestro pater meus cecidit vos flagellis et ego caedam scorpionibus

**12:15.** And the king condescended not to the people: for the **Lord** was turned away from him, to make **good** his word, which he had spoken in the hand of Ahias, the Silonite, to **Jeroboam**, the son of Nabat.

Et non adquevit rex populo quoniam aversatus eum fuerat Dominus ut suscicaret verbum suum quod locutus fuerat in manu Ahiae Silonitae ad Hieroboam filium Nabath

**12:16.** Then the people, seeing that the king would not hearken to them, answered him, saying: What portion have we in **David**? or what inheritance in the son of Isai? Go home to thy dwellings, O **Israel**: now, **David**, look to thy own house. So **Israel** departed to their dwellings.

Videns itaque populus quod nolisset eos audire rex respondit ei dicens quae nobis pars in David vel quae hereditas in filio Isai in tabernacula tua Israhel nunc vide domum tuam David et abiit Israhel in tabernacula sua

**12:17.** But as for all the **children of Israel** that dwelt in the cities of **Juda**, Roboam reigned over them.

Super filios autem Israhel quicumque habitabant in civitatibus Iuda regnavit Roboam

**12:18.** Then king Roboam sent Aduram, who was over the tribute: and all **Israel** stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to **Jerusalem**:

Misit igitur rex Roboam Aduram qui erat super tributum et lapidavit eum omnis Israhel et mortuus est porro rex Roboam festinus ascendit currum et fugit in Hierusalem

**12:19.** And **Israel** revolted from the house of **David**, unto this day.

Recessitque Israhel a domo David usque in praesentem diem

**12:20.** And it came to pass when all **Israel** heard that **Jeroboam** was come again, that they gathered an assembly, and sent and called him, and made him king over all **Israel**, and there was none that followed the house of **David** but the **tribe of Juda** only.

Factum est autem cum audisset omnis Israhel quod reversus esset Hieroboam miserunt et vocaverunt eum congregato coetu et constituerunt regem super omnem Israhel nec secutus est quisquam domum David praeter tribum Iuda solam

**Juda only...** Benjamin was a small **tribe**, and so intermixed with the **tribe of Juda**, (the very city of **Jerusalem** being partly in **Juda**, partly in **Benjamin**), that they are here counted but as one **tribe**.

**12:21.** And Roboam came to **Jerusalem**, and gathered together all the **house of Juda**, and the **tribe of Benjamin**, a hundred fourscore thousand chosen **men** for **war**, to fight against the **house of Israel**, and to bring the kingdom again under Roboam, the son of **Solomon**.

Venit autem Roboam Hierusalem et congregavit universam domum Iuda et tribum Benjamin centum octoginta milia electorum virorum et bellatorum ut pugnaret contra domum Israhel et reduceret regnum Roboam filio Salomonis

**12:22.** But the **word of the Lord** came to Semeias, the **man** of **God**, saying:

Factus est vero sermo Domini ad Semeiam virum Dei dicens

**12:23.** Speak to Roboam, the son of **Solomon**, the king of **Juda**, and to all the **house of Juda**, and **Benjamin**, and the rest of the people, saying:

Loquere ad Roboam filium Salomonis regem Iuda et ad omnem domum Iuda et Benjamin et reliquos de populo dicens

**12:24.** Thus saith the **Lord**: You shall not go up, nor fight against your brethren, the **children of Israel**: let every **man** return to his house, for this thing is from me. They hearkened to the **word of the Lord**, and returned from their journey, as the **Lord** had commanded them.

Haec dicit Dominus non ascendetis nec bellabitis contra fratres vestros filios Israhel revertatur vir in domum suam a me enim factum est verbum hoc audierunt sermonem Domini et reversi sunt de itinere sicut eis praeceperat Dominus

**12:25.** And **Jeroboam** built **Sichem** in mount Ephraim, and dwelt there, and going out from thence, he built Phaniel.

Aedificavit autem Hieroboam Sychem in monte Ephraim et habitavit ibi et egressus inde aedificavit Phaniel

**12:26.** And **Jeroboam** said in his heart: Now shall the kingdom return to the house of **David**, Dixitque Hieroboam in corde suo nunc revertetur regnum ad domum David

**12:27.** If this people go up to offer **sacrifices** in the **house of the Lord** at **Jerusalem**: and the heart of this people will turn to their lord Roboam, the king of **Juda**, and they will kill me, and return to him.

Si ascenderit populus iste ut faciat sacrificia in domo Domini in Hierusalem et convertetur cor populi huius ad dominum suum Roboam regem Iuda interficientque me et revertentur ad eum

**12:28.** And finding out a device, he made two golden calves, and said to them: Go ye up no more to **Jerusalem**: Behold thy gods, O **Israel**, who brought thee out of the land of **Egypt**.

Et excogitato consilio fecit duos vitulos aureos et dixit eis nolite ultra ascendere Hierusalem ecce dii tui Israhel qui eduxerunt te de terra Aegypti

**Golden calves...** It is likely, by making his **gods** in this form, he mimicked the **Egyptians**, among whom he had sojourned, who **worshipped** their Apis and their Osiris under the form of a bullock.

**12:29.** And he set the one in **Bethel**, and the other in **Dan**:

Posuitque unum in Bethel et alterum in Dan

**Bethel and Dan...** **Bethel** was a city of the **tribe** of Ephraim in the southern part of the dominions of **Jeroboam**, about six leagues from **Jerusalem**; **Dan** was in the extremity of his dominions to the north in the confines of **Syria**.

**12:30.** And this thing became an **occasion of sin**: for the people went to **adore** the calf as far as **Dan**.

Et factum est verbum hoc in peccatum ibat enim populus ad adorandum vitulum usque in Dan

**12:31.** And he made **temples** in the high places, and **priests** of the lowest of the people, who were not of the **sons of Levi**.

Et fecit fana in excelsis et sacerdotes de extremis populi qui non erant de filiis Levi

**12:32.** And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in **Juda**. And going up to the **altar**, he did in like manner in **Bethel**, to **sacrifice** to the calves, which he had made: and he placed in **Bethel priests** of the high places, which he had made.

Constituitque diem sollemnem in mense octavo quintadecima die mensis in similitudinem sollemnitatis quae celebratur in Iuda et ascendens altare similiter fecit in Bethel ut immolaret vitulis quos fabricatus erat constituitque in Bethel sacerdotes excelsorum quae fecerat

**12:33.** And he went up to the **altar**, which he had built in **Bethel**, on the fifteenth day of the eighth month, which he had devised of his own heart: and he ordained a feast to the **children of Israel**, and went up on the **altar** to burn **incense**.

Et ascendit super altare quod extruxerat in Bethel quintadecima die mensis octavi quem finxerat de corde suo et fecit sollemnitatem filiis Israhel et ascendit super altare ut adoleret incensum

*The Holy Bible*

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## 1 Kings Chapter 13

**A prophet sent from Juda to Bethel foretelleth the birth of Josias, and the destruction of Jeroboam's altar. Jeroboam's hand offering violence to the prophet withereth, but is restored by the prophet's prayer: the same prophet is deceived by another prophet, and slain by a lion.**

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**13:1.** And behold there came a [man](#) of [God](#) out of [Juda](#), by the [word of the Lord](#), to [Bethel](#), when [Jeroboam](#) was standing upon the [altar](#), and burning [incense](#).

Et ecce vir Dei venit de Iuda in sermone Domini in Bethel Hieroboam stante super altare et tus iaciente

**13:2.** And he cried out against the [altar](#) in the [word of the Lord](#), and said: O [altar](#), [altar](#), thus saith the [Lord](#): Behold a child shall be born to the house of [David](#), [Josias](#) by [name](#), and he shall immolate upon thee the [priests](#) of the high places, who now burn [incense](#) upon thee, and he shall burn [men's](#) bones upon thee.

Et exclamavit contra altare in sermone Domini et ait altare altare haec dicit Dominus ecce filius nascetur domui David Iosias nomine et immolabit super te sacerdotes excelsorum qui nunc in te tura succendunt et ossa hominum incendet super te

**13:3.** And he gave a sign the same day, saying: This shall be the sign, that the [Lord](#) hath spoken: Behold the [altar](#) shall be rent, and the ashes that are upon it, shall be poured out.

Deditque in die illa signum dicens hoc erit signum quod locutus est Dominus ecce altare scinditur et effunditur cinis qui in eo est

**13:4.** And when the king had heard the word of the [man](#) of [God](#), which he had cried out against the [altar](#) in [Bethel](#), he stretched forth his hand from the [altar](#), saying: Lay hold on him. And his hand which he stretched forth against him, withered: and he was not able to draw it back again to him.

Cumque audisset rex sermonem hominis Dei quem in clamaverat contra altare in Bethel extendit manum suam de altari dicens adprehendite eum et exaruit manus eius quam extenderat contra eum nec valuit retrahere eam ad se

**13:5.** The [altar](#) also was rent, and the ashes were poured out from the [altar](#), according to the sign which the [man](#) of [God](#) had given before in the [word of the Lord](#).

Altare quoque scissum est et effusus cinis de altari iuxta signum quod praedixerat vir Dei in sermone Domini

**13:6.** And the king said to the [man](#) of [God](#): Entreat the face of the [Lord thy God](#), and [pray](#) for me, that my hand may be restored to me. And the [man](#) of [God](#) besought the face of the [Lord](#), and the king's hand was restored to him, and it became as it was before.

Et ait rex ad virum Dei deprecare faciem Domini Dei tui et ora pro me ut restituatur manus mea mihi oravit vir Dei faciem Domini et reversa est manus regis ad eum et facta est sicut prius fuerat

**13:7.** And the king said to the [man](#) of [God](#): Come home with me to dine, and I will make thee presents.

Locutus est autem rex ad virum Dei veni mecum domum ut prandeas et dabo tibi munera

**13:8.** And the [man](#) of [God](#) answered the king: If thou wouldst give me half thy house, I will not go with thee, nor eat bread, nor drink water in this place:

Responditque vir Dei ad regem si dederis mihi mediam partem domus tuae non veniam tecum nec comedam panem neque bibam aquam in loco isto

**13:9.** For so it was enjoined me by the [word of the Lord](#) commanding me: Thou shalt not eat bread, nor drink water, nor return by the same way that thou camest.

Sic enim mandatum est mihi in sermone Domini praecipientis non comedes panem neque bibes aquam nec

reverteris per viam qua venisti

**13:10.** So he departed by another way, and returned not by the way that he came into [Bethel](#).

Abiit ergo per aliam viam et non est reversus per iter quo venerat in Bethel

**13:11.** Now a certain old [prophet](#) dwelt in [Bethel](#), and his sons came to him, and told him all the works that the [man](#) of [God](#) had done that day in [Bethel](#): and they told their father the words which he had spoken to the king.

Prophetes autem quidam senex habitabat in Bethel ad quem venit filius suus et narravit ei omnia opera quae fecerat vir Dei illa die in Bethel et verba quae locutus fuerat ad regem et narraverunt patri suo

**13:12.** And their father said to them: What way went he? His sons showed him the way by which the [man](#) of [God](#) went, who came out of [Juda](#).

Et dixit eis pater eorum per quam viam abiit ostenderunt ei filii sui viam per quam abierat vir Dei qui venerat de Iuda

**13:13.** And he said to his sons: Saddle me the ass. And when they had saddled it, he got up,

Et ait filiis suis sternite mihi asinum qui cum stravissent ascendit

**13:14.** And went after the [man](#) of [God](#), and found him sitting under a turpentine tree: and he said to him: Art thou the [man](#) of [God](#) who camest from [Juda](#)? He answered: I am.

Et abiit post virum Dei et invenit eum sedentem subtus terebinthum et ait illi tune es vir Dei qui venisti de Iuda respondit ille ego sum

**13:15.** And he said to him: Come home with me to eat bread.

Dixit ad eum veni mecum domum ut comedas panem

**13:16.** But he said: I must not return, nor go with thee, neither will I eat bread, or drink water in this place:

Qui ait non possum reverti neque venire tecum nec comedam panem nec bibam aquam in loco isto

**13:17.** Because the [Lord](#) spoke to me, in the [word of the Lord](#), saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest.

Quia locutus est Dominus ad me in sermone Domini dicens non comedes panem et non bibes ibi aquam nec reverteris per viam qua ieris

**13:18.** He said to him: I also am a [prophet](#) like unto thee: and an [angel](#) spoke to me, in the [word of the Lord](#), saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

Qui ait illi et ego propheta sum similis tui et angelus locutus est mihi in sermone Domini dicens reduc eum tecum in domum tuam et comedat panem et bibat aquam fefellit eum

**An angel spoke to me, etc...** This old [man](#) of [Bethel](#) was indeed a [prophet](#), but he [sinned](#) in thus deceiving the [man](#) of [God](#); the more because he pretended a [revelation](#) for what he did.

**13:19.** And brought him back with him: so he ate bread, and drank water in his house.

Et reduxit secum comedit ergo panem in domo eius et bibit aquam

**13:20.** And as they sat at table, the [word of the Lord](#) came to the [prophet](#) that brought him back:

Cumque sederent ad mensam factus est sermo Domini ad prophetam qui reduxerat eum

**13:21.** And he cried out to the [man](#) of [God](#) who came out of [Juda](#), saying: Thus saith the [Lord](#): Because thou hast not been [obedient](#) to the [Lord](#), and hast not kept the commandment which the [Lord thy God](#) commanded thee,

Et exclamavit ad virum Dei qui venerat de Iuda dicens haec dicit Dominus quia inoboediens fuisti ori Domini et non custodisti mandatum quod praecepit tibi Dominus Deus tuus

**13:22.** And hast returned, and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldst not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers.

Et reversus es et comedisti panem et bibisti aquam in loco in quo praecepit tibi ne comederes panem neque biberes aquam non inferetur cadaver tuum in sepulchrum patrum tuorum

**13:23.** And when he had eaten and drunk, he saddled his ass for the [prophet](#), whom he had brought back.

Cumque comedisset et bibisset stravit asinum prophetae quem reduxerat

**13:24.** And when he was gone, a lion found him in the way, and killed him, and his body was cast in the way: and the ass stood by him, and the lion stood by the dead body.

Qui cum abisset invenit eum leo in via et occidit et erat cadaver eius proiectum in itinere asinus autem stabat iuxta illum et leo stabat iuxta cadaver

**Killed him...** Thus the Lord often punishes his servants here, that he may spare them hereafter. For the generality of divines are of opinion, that the sin of this prophet, considered with all its circumstances, was not mortal.

**13:25.** And behold, men passing by, saw the dead body cast in the way, and the lion standing by the body. And they came and told it in the city, wherein that old prophet dwelt.

Et ecce viri transeuntes viderunt cadaver proiectum in via et leonem stantem iuxta cadaver et venerunt et divulgaverunt in civitate in qua propheta senex ille habitabat

**13:26.** And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him, according to the word of the Lord, which he spoke to him.

Quod cum audisset propheta ille qui reduxerat eum de via ait vir Dei est qui inoboediens fuit ori Domini et tradidit eum Dominus leoni et confregit eum et occidit iuxta verbum Domini quod locutus est ei

**13:27.** And he said to his sons: Saddle me an ass. And when they had saddled it,

Dixitque ad filios suos sternite mihi asinum qui cum stravissent

**13:28.** And he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten of the dead body, nor hurt the ass.

Et ille abisset invenit cadaver eius proiectum in via et asinum et leonem stantes iuxta cadaver non comedit leo de cadavere nec laesit asinum

**13:29.** And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet, to mourn for him.

Tulit ergo propheta cadaver viri Dei et posuit illud super asinum et reversus intulit in civitatem prophetae senis ut plangerent eum

**13:30.** And he laid his dead body in his own sepulchre: and they mourned over him, saying: Alas! alas, my brother.

Et posuit cadaver eius in sepulchro suo et planxerunt eum heu frater

**13:31.** And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones.

Cumque planxissent eum dixit ad filios suos cum mortuus fuero sepelite me in sepulchro in quo vir Dei sepultus est iuxta ossa eius ponite ossa mea

**13:32.** For assuredly the word shall come to pass which he hath foretold in the word of the Lord, against the altar that is in Bethel: and against all the temples of the high places, that are in the cities of Samaria.

Profecto enim veniet sermo quem praedixit in sermone Domini contra altare quod est in Bethel et contra omnia fana excelsorum quae sunt in urbibus Samariae

**13:33.** After these words, Jeroboam came not back from his wicked way: but on the contrary, he made of the meanest of the people priests of the high places: whosoever would, he filled his hand, and he was made a priest of the high places.

Post verba haec non est reversus Hieroboam de via sua pessima sed e contrario fecit de novissimis populi sacerdotes excelsorum quicumque volebat implebat manum suam et fiebat sacerdos excelsorum

**13:34.** And for this cause did the house of Jeroboam sin, and was cut off, and destroyed from the face of the earth.

Et propter hanc causam peccavit domus Hieroboam et eversa est et deleta de superficie terrae

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## 1 Kings Chapter 14

**Ahias prophesieth the destruction of the family of Jeroboam. He dieth, and is succeeded by his son Nadab. The king of Egypt taketh and pillageth Jerusalem. Roboam dieth and his son Abiam succeedeth.**

---

**14:1.** At that time Abia, the son of [Jeroboam](#), fell sick.

In tempore illo aegrotavit Abia filius Hieroboam

**14:2.** And [Jeroboam](#) said to his wife: Arise, and change thy dress, that thou be not known to be the wife of [Jeroboam](#), and go to Silo, where Ahias, the [prophet](#) is, who told me that I should reign over this people.

Dixitque Hieroboam uxori suae surge et commuta habitum ne cognoscaris quod sis uxor Hieroboam et vade in Silo ubi est Ahia propheta qui locutus est mihi quod regnaturus essem super populum hunc

**14:3.** Take also with thee ten loaves, and cracknels, and a pot of honey, and go to him: for he will tell thee what will become of this child.

Tolle quoque in manu tua decem panes et crustula et vas mellis et vade ad illum ipse indicabit tibi quid eventurum sit huic puero

**14:4.** [Jeroboam's](#) wife did as he told her: and rising up, went to Silo, and came to the house of Ahias; but he could not see, for his eyes were dim by reason of his age.

Fecit ut dixerat uxor Hieroboam et consurgens abiit in Silo et venit in domum Ahia at ille non poterat videre quia caligaverant oculi eius prae senectute

**14:5.** And the [Lord](#) said to Ahias: Behold the wife of [Jeroboam](#) cometh in, to consult thee concerning her son, that is sick: thus and thus shalt thou speak to her. So when she was coming in, and made as if she were another [woman](#),

Dixit autem Dominus ad Ahiam ecce uxor Hieroboam ingreditur ut consulat te super filio suo qui aegrotat haec et haec loqueris ei cum ergo illa intraret et dissimularet se esse quae erat

**14:6.** Ahias heard the sound of her feet, coming in at the door, and said: Come in, thou wife of [Jeroboam](#): why dost thou feign thyself to be another? But I am sent to thee with heavy tidings.

Audit Ahias sonitum pedum eius introeuntis per ostium et ait ingredi uxorem Hieroboam quare aliam esse te simul ego autem missus sum ad te durus nuntius

**14:7.** Go, and tell [Jeroboam](#): Thus saith the [Lord](#), the [God of Israel](#): For as much as I exalted thee from among the people, and made thee prince over my people [Israel](#);

Vade et dic Hieroboam haec dicit Dominus Deus Israhel quia exaltavi te de medio populi et dedi te ducem super populum meum Israhel

**14:8.** And rent the kingdom away from the house of [David](#), and gave it to thee, and thou hast not been as my servant, [David](#), who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight:

Et scidi regnum domus David et dedi illud tibi et non fuisti sicut servus meus David qui custodivit mandata mea et secutus est me in toto corde suo faciens quod placitum esset in conspectu meo

**14:9.** But hast done [evil](#) above all that were before thee, and hast made thee strange gods, and molten gods, to provoke me to [anger](#), and hast cast me behind thy back:

Sed operatus es male super omnes qui fuerunt ante te et fecisti tibi deos alienos et conflavisti ut me ad iracundiam provocares me autem proiecisti post corpus tuum

**14:10.** Therefore, behold I will bring [evils](#) upon the house of [Jeroboam](#), and will cut off from [Jeroboam](#) him that pisseth against the wall, and him that is shut up, and the last in [Israel](#): and I will sweep away the

remnant of the house of [Jeroboam](#), as dung is swept away till all be clean.

Idcirco ecce ego inducam mala super domum Hieroboam et percutiam de Hieroboam mingentem ad parietem et clausum et novissimum in Israhel et mundabo reliquias domus Hieroboam sicut mundari solet fimus usque ad purum

**14:11.** Them that shall die of [Jeroboam](#) in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the [Lord](#) hath spoken it.

Qui mortui fuerint de Hieroboam in civitate comedent eos canes qui autem mortui fuerint in agro vorabunt eos aves caeli quia Dominus locutus est

**14:12.** Arise thou, therefore, and go to thy house: and when thy feet shall be entering into the city, the child shall die,

Tu igitur surge et vade in domum tuam et in ipso introitu pedum tuorum in urbem morietur puer

**14:13.** And all [Israel](#) shall mourn for him, and shall bury him: for he only of [Jeroboam](#) shall be laid in a sepulchre, because in his regard there is found a [good](#) word from the [Lord](#), the [God](#) of [Israel](#), in the house of [Jeroboam](#).

Et planget eum omnis Israhel et sepeliet iste enim solus infertur de Hieroboam in sepulchrum quia inventus est super eo sermo bonus ad Dominum Deum Israhel in domo Hieroboam

**14:14.** And the [Lord](#) hath appointed himself a king over [Israel](#), who shall cut off the house of [Jeroboam](#) in this day, and in this time:

Constituet autem sibi Dominus regem super Israhel qui percutiat domum Hieroboam in hac die et in hoc tempore

**14:15.** And the [Lord God](#) shall strike [Israel](#) as a reed is shaken in the water: and he shall root up [Israel](#) out of this [good](#) land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the [Lord](#).

Et percutiet Dominus Israhel sicut moveri solet harundo in aqua et evellet Israhel de terra bona hac quam dedit patribus eorum et ventilabit eos trans Flumen quia fecerunt sibi lucos ut iritarent Dominum

**14:16.** And the [Lord](#) shall give up [Israel](#) for the [sins](#) of [Jeroboam](#), who hath [sinned](#), and made [Israel](#) to [sin](#).

Et tradet Dominus Israhel propter peccata Hieroboam qui peccavit et peccare fecit Israhel

**14:17.** And the wife of [Jeroboam](#) arose, and departed, and came to Thersa: and when she was coming in to the threshold of the house, the child died,

Surrexit itaque uxor Hieroboam et abiit et venit in Thersa cumque illa ingrederetur limen domus puer mortuus est

**14:18.** And they buried him. And all [Israel](#) mourned for him, according to the [word of the Lord](#), which he spoke by the hand of his servant Ahias, the [prophet](#).

Et sepelierunt eum et planxit illum omnis Israhel iuxta sermonem Domini quem locutus est in manu servi sui Ahiae prophetae

**14:19.** And the rest of the acts of [Jeroboam](#), how he fought, and how he reigned, behold they are written in the book of the words of the days of the kings of [Israel](#).

Reliqua autem verborum Hieroboam quomodo pugnauerit et quomodo regnaverit ecce scripta sunt in libro verborum dierum regum Israhel

**The book of the words of the days of the kings of Israel...** This book, which is often mentioned in the [Book of Kings](#), is long since lost. For as to the books of [Paralipomenon](#), or [Chronicles](#), (which the [Hebrews](#) call the words of the days), they were certainly written after the [Book of Kings](#), since they frequently refer to them.

**14:20.** And the days that [Jeroboam](#) reigned, were two and twenty years: and he slept with his fathers: and Nadab, his son, reigned in his stead.

Dies autem quibus regnavit Hieroboam viginti duo anni sunt et dormivit cum patribus suis regnavitque Nadab filius eius pro eo

**14:21.** And Roboam, the son of [Solomon](#), reigned in [Juda](#): Roboam was one and forty years old when he began to reign: and he reigned seventeen years in [Jerusalem](#), the city which the [Lord](#) chose out of all the [tribes of Israel](#) to put his [name](#) there. And his mother's [name](#) was Naama, an [Ammonitess](#).

Porro Roboam filius Salomonis regnavit in Iuda quadraginta et unius anni erat Roboam cum regnare coepisset et decem et septem annis regnavit in Hierusalem civitatem quam elegit Dominus ut poneret nomen suum ibi ex omnibus tribubus Israhel nomen autem matris eius Naama Ammanites

**14:22.** And **Juda** did **evil** in the sight of the **Lord**, and provoked him above all that their fathers had done, in their **sins** which they committed.

Et fecit Iudas malum coram Domino et inritaverunt eum super omnibus quae fecerant patres eorum in peccatis suis quae peccaverant

**14:23.** For they also built them **altars**, and statues, and groves, upon every high hill, and under every green tree:

Aedificaverunt enim et ipsi sibi aras et statuas et lucos super omnem collem excelsum et subter omnem arborem frondosam

**14:24.** There were also the effeminate in the land, and they did according to all the abominations of the people, whom the **Lord** had destroyed before the face of the **children of Israel**.

Sed et effeminati fuerunt in terra feceruntque omnes abominationes gentium quas adtrivit Dominus ante faciem filiorum Israhel

**The effeminate...** Catamites, or **men** addicted to **unnatural lust**.

**14:25.** And in the fifth year of the reign of Roboam, Sesac, king of **Egypt**, came up against **Jerusalem**.

In quinto autem anno regni Roboam ascendit Sesac rex Aegypti in Hierusalem

**14:26.** And he took away the treasures of the **house of the Lord**, and the king's treasures, and carried all off: as also the shields of gold which **Solomon** had made:

Et tulit thesauros domus Domini et thesauros regios et universa diripuit scuta quoque aurea quae fecerat Salomon

**14:27.** And Roboam made shields of brass instead of them, and delivered them into the hand of the **captains** of the shieldbearers, and of them that kept watch before the gate of the king's house.

Pro quibus fecit rex Roboam scuta aerea et tradidit ea in manu ducum scutariorum et eorum qui excubabant ante ostium domus regis

**14:28.** And when the king went into the **house of the Lord**, they whose office it was to go before him, carried them: and afterwards they brought them back to the armoury of the shieldbearers.

Cumque ingrederetur rex in domum Domini portabant ea qui praeundi habebant officium et postea reportabant ad armamentarium scutariorum

**14:29.** Now the rest of the acts of Roboam, and all that he did, behold they are written in the book of the words of the days of the kings of **Juda**.

Reliqua autem sermonum Roboam et omnium quae fecit ecce scripta sunt in libro verborum dierum regum Iuda

**14:30.** And there was **war** between Roboam and **Jeroboam** always.

Fuitque bellum inter Roboam et Hieroboam cunctis diebus

**14:31.** And Roboam slept with his fathers, and was buried with them, in the city of David: and his mother's **name** was Naama, an **Ammonitess**: and Abiam, his son, reigned in his stead.

Dormivit itaque Roboam cum patribus suis et sepultus est cum eis in civitate David nomen autem matris eius Naama Ammanites et regnavit Abiam filius eius pro eo

*The Holy Bible*

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## 1 Kings Chapter 15

### The acts of Abiam and of Asa kings of Juda. And of Nadab and Baasa kings of Israel.

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**15:1.** Now in the eighteenth year of the reign of [Jeroboam](#), the son of Nabat, Abiam reigned over [Juda](#).  
Igitur in octavodecimo anno regni Hieroboam filii Nabath regnavit Abiam super Iudam

**15:2.** He reigned three years in [Jerusalem](#): the [name](#) of his mother was Maacha, the daughter of Abessalom.

Tribus annis regnavit in Hierusalem nomen matris eius Maacha filia Absalom

**Maacha, etc...** She is called elsewhere Michaia, daughter of Uriel; but it was common in those days for the same person to have two names.

**15:3.** And he walked in all the [sins](#) of his father, which he had done before him: and his heart was not perfect with the [Lord](#) his [God](#), as was the heart of [David](#), his father.

Ambulavitque in omnibus peccatis patris sui quae fecerat ante eum nec erat cor eius perfectum cum Domino Deo suo sicut cor David patris eius

**15:4.** But for [David's](#) sake the [Lord](#) his [God](#) gave him a lamp in [Jerusalem](#), to set up his son after him, and to establish [Jerusalem](#):

Sed propter David dedit ei Dominus Deus suus lucernam in Hierusalem ut suscicaret filium eius post eum et staret Hierusalem

**15:5.** Because [David](#) had done that which was right in the eyes of the [Lord](#), and had not turned aside from any thing that he commanded him, all the days of his life, except the matter of [Urias](#), the [Hethite](#).

Eo quod fecisset David rectum in oculis Domini et non declinasset ab omnibus quae praeceperat ei cunctis diebus vitae suae excepto sermone Uriae Hethitae

**15:6.** But there was [war](#) between Roboam and [Jeroboam](#) all the time of his life.

Attamen bellum fuit inter Roboam et inter Hieroboam omni tempore vitae eius

**15:7.** And the rest of the words of Abiam, and all that he did, are they not written in the book of the words of the days of the kings of [Juda](#)? And there was [war](#) between Abiam and [Jeroboam](#).

Reliqua autem sermonum Abiam et omnia quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda fuitque proelium inter Abiam et inter Hieroboam

**15:8.** And Abiam slept with his fathers, and they buried him in the city of [David](#): and [Asa](#), his son, reigned in his stead.

Et dormivit Abiam cum patribus suis et sepelierunt eum in civitate David regnavitque Asa filius eius pro eo

**15:9.** So in the twentieth year of [Jeroboam](#), king of [Israel](#), reigned [Asa](#), king of [Juda](#),

In anno ergo vicesimo Hieroboam regis Israhel regnavit Asa rex Iuda

**15:10.** And he reigned one and forty years in [Jerusalem](#). His mother's [name](#) was Maacha, the daughter of Abessalom.

Et quadraginta uno anno regnavit in Hierusalem nomen matris eius Maacha filia Absalom

**His mother, etc...** That is, his grandmother; unless we suppose, which is not improbable, that the Maacha here [named](#) is different from the Maacha mentioned, [verse 2](#).

**15:11.** And [Asa](#) did that which was right in the sight of the [Lord](#), as did [David](#), his father:

Et fecit Asa rectum ante conspectum Domini sicut David pater eius

**15:12.** And he took away the effeminate out of the land, and removed all the filth of the idols, which his fathers had made.

Et abstulit effeminatos de terra purgavitque universas sordes idolorum quae fecerant patres eius

**15:13.** Moreover, he also removed his mother, Maacha, from being the princess in the [sacrifices](#) of Priapus, and in the grove which she had [consecrated](#) to him: and he destroyed her den, and broke in pieces the filthy idol, and burnt it by the [torrent Cedron](#):

Insuper et Maacham matrem suam amovit ne esset princeps in sacris Priapi et in luco eius quem consecraverat subvertitque specum eius et confregit simulacrum turpissimum et conbusit in torrente Cedron

**15:14.** But the high places he did not take away. Nevertheless, the heart of Asa was perfect with the [Lord](#) all his days:

Excelsa autem non abstulit verumtamen cor Asa perfectum erat cum Deo cunctis diebus suis

**The high places...** There were *excelsa* or high places of two different kinds. Some were set up, and [dedicated](#) to the [worship of idols](#), or strange gods; and these Asa removed, [2 Chronicles 14:2](#); others were only [altars](#) of the [true God](#), but were erected contrary to the [law](#), which allowed of no [sacrifices](#) but in the [temple](#); and these were not removed by Asa. -- Ibid. **Perfect with the Lord...** Asa had his faults; but never forsook the [worship](#) of the [Lord](#).

**15:15.** And he brought in the things which his father had [dedicated](#), and he had [vowed](#), into the [house of the Lord](#), silver and gold, and vessels.

Et intulit ea quae sanctificaverat pater suus et voverat in domum Domini argentum et aurum et vasa

**15:16.** And there was [war](#) between Asa, and Baasa, king of [Israel](#), all their days.

Bellum autem erat inter Asa et Baasa regem Israhel cunctis diebus eorum

**15:17.** And Baasa, king of [Israel](#), went up against [Juda](#), and built Rama, that no [man](#) might go out or come in of the side of Asa, king of [Juda](#).

Ascendit quoque Baasa rex Israhel in Iudam et aedificavit Rama ut non possit quispiam egredi vel ingredi de parte Asa regis Iudae

**15:18.** Then Asa took all the silver and gold that remained in the treasures of the [house of the Lord](#), and in the treasures of the king's house, and delivered it into the hands of his servants: and sent them to Benadad, son of Tabremon, the son of Hezion, king of [Syria](#), who dwelt in [Damascus](#), saying:

Tollens itaque Asa omne argentum et aurum quod remanserat in thesauris domus Domini et in thesauris domus regiae dedit illud in manu servorum suorum et misit ad Benadad filium Tabremmon filii Ezion regem Syriae qui habitabat in Damasco dicens

**15:19.** There is a league between me and thee, and between my father and thy father: therefore I have sent thee presents of silver and gold: and I desire thee to come, and break thy league with Baasa, king of [Israel](#), that he may depart from me.

Foedus est inter me et te et inter patrem meum et patrem tuum ideo misi tibi munera argentum et aurum et peto ut venias et irritum facias foedus quod habes cum Baasa rege Israhel et recedat a me

**15:20.** Benadad, hearkening to king Asa, sent the [captains](#) of his army against the cities of [Israel](#), and they smote Ahion, and [Dan](#), and [Abeldomum Maacha](#), and all Cenneroth; that is all the land of [Nephthali](#).

Adquiescens Benadad regi Asa misit principes exercitus sui in civitates Israhel et percusserunt Ahion et Dan et Abel domum Maacha et universam Cenneroth omnem scilicet terram Nephthalim

**15:21.** And when Baasa had heard this, he left off building Rama, and returned into Thersa.

Quod cum audisset Baasa intermisit aedificare Rama et reversus est in Thersa

**15:22.** But king Asa sent word into all [Juda](#), saying: Let no [man](#) be excused: and they took away the stones from Rama, and the timber thereof, wherewith Baasa had been building, and with them king Asa built Gabaa of [Benjamin](#), and [Maspha](#).

Rex autem Asa nuntium misit in omnem Iudam nemo sit excusatus et tulerunt lapides Rama et ligna eius quibus aedificaverat Baasa et extruxit de eis rex Asa Gaba Benjamin et Maspha

**15:23.** But the rest of all the acts of Asa, and all his strength, and all that he did, and the cities that he built, are they not written in the book of the words of the days of the kings of [Juda](#)? But in the time of his old age he was diseased in his feet.

Reliqua autem omnium sermonum Asa et universae fortitudines eius et cuncta quae fecit et civitates quas extruxit nonne haec scripta sunt in libro verborum dierum regum Iuda verumtamen in tempore senectutis suae doluit pedes

**15:24.** And he slept with his fathers, and was buried with them in the city of David, his father. And Josaphat, his son, reigned in his place.

Et dormivit cum patribus suis et sepultus est cum eis in civitate David patris sui regnavitque Iosaphat filius eius pro eo

**15:25.** But Nadab, the son of **Jeroboam**, reigned over **Israel** the second year of Asa, king of **Juda**: and he reigned over **Israel** two years.

Nadab vero filius Hieroboam regnavit super Israhel anno secundo Asa regis Iuda regnavitque super Israhel duobus annis

**15:26.** And he did **evil** in the sight of the **Lord**, and walked in the ways of his father, and in his **sins**, wherewith he made **Israel** to **sin**.

Et fecit quod malum est in conspectu Domini et ambulavit in viis patris sui et in peccatis eius quibus peccare fecit Israhel

**15:27.** And Baasa, the son of Ahias, of the **house of Issachar**, conspired against him, and slew him in Gebbethon, which is a city of the **Philistines**: for Nadab and all **Israel** besieged Gebbethon.

Insidiatus est autem ei Baasa filius Ahia de domo Isachar et percussit eum in Gebbethon quae est urbs Philistinorum siquidem Nadab et omnis Israhel obsidebant Gebbethon

**15:28.** So Baasa slew him in the third year of Asa, king of **Juda**, and reigned in his place.

Interfecit igitur illum Baasa in anno tertio Asa regis Iuda et regnavit pro eo

**15:29.** And when he was king, he cut off all the house of **Jeroboam**: he left not so much as one **soul** of his seed, till he had utterly destroyed him, according to the **word of the Lord**, which he had spoken in the hand of Ahias, the Silonite:

Cumque regnasset percussit omnem domum Hieroboam non dimisit ne unam quidem animam de semine eius donec deleret eum iuxta verbum Domini quod locutus fuerat in manu servi sui Ahiae Silonitis

**15:30.** Because of the **sin** of **Jeroboam**, which he had **sinned**, and wherewith he had made **Israel** to **sin**, and for the offence wherewith he provoked the **Lord**, the **God** of **Israel**.

Propter peccata Hieroboam quae peccaverat et quibus peccare fecerat Israhel et propter delictum quo iritaverat Dominum Deum Israhel

**15:31.** But the rest of the acts of Nadab, and all that he did, are they not written in the book of the words of the days of the kings of **Israel**?

Reliqua autem sermonum Nadab et omnia quae operatus est nonne haec scripta sunt in libro verborum dierum regum Israhel

**15:32.** And there was **war** between Asa and Baasa, the king of **Israel**, all their days.

Fuitque bellum inter Asa et Baasa regem Israhel cunctis diebus eorum

**15:33.** In the third year of Asa, king of **Juda**, Baasa, the son of Ahias, reigned over all **Israel**, in Thersa, four and twenty years.

Anno tertio Asa regis Iuda regnavit Baasa filius Ahia super omnem Israhel in Thersa viginti quattuor annis

**15:34.** And he did **evil** before the **Lord**, and walked in the ways of **Jeroboam**, and in his **sins**, wherewith he made **Israel** to **sin**.

Et fecit malum coram Domino ambulavitque in via Hieroboam et in peccatis eius quibus peccare fecit Israhel

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## 1 Kings Chapter 16

### **Jehu prophesieth against Baasa: his son Ela is slain and all his family destroyed by Zambri. Of the reign of Amri father of Achab.**

**16:1.** Then the [word of the Lord](#) came to [Jehu](#), the son of Hanani, against Baasa, saying:

Factus est autem sermo Domini ad Hieu filium Anani contra Baasa dicens

**16:2.** For as much as I have exalted thee out of the dust and made thee prince over my people [Israel](#), and thou hast walked in the way of [Jeroboam](#), and hast made my people [Israel](#) to [sin](#), to provoke me to [anger](#) with their [sins](#):

Pro eo quod exaltavi te de pulvere et posui ducem super populum meum Israhel tu autem ambulasti in via Hieroboam et peccare fecisti populum meum Israhel ut me iritares in peccatis eorum

**16:3.** Behold I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of [Jeroboam](#), the son of Nabat.

Ecce ego demetam posteriora Baasa et posteriora domus eius et faciam domum tuam sicut domum Hieroboam filii Nabath

**16:4.** Him that dieth of Baasa, in the city, the dogs shall eat: and him that dieth of his in the country, the fowls of the air shall devour.

Qui mortuus fuerit de Baasa in civitate comedent eum canes et qui mortuus fuerit ex eo in regione comedent eum volucres caeli

**16:5.** But the rest of the acts of Baasa, and all that he did, and his battles, are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua autem sermonum Baasa et quaecumque fecit et proelia eius nonne haec scripta sunt in libro verborum dierum regum Israhel

**16:6.** So Baasa slept with his fathers, and was buried in Thersa: and Ela, his son, reigned in his stead.

Dormivit ergo Baasa cum patribus suis sepultusque est in Thersa et regnavit Hela filius eius pro eo

**16:7.** And when the [word of the Lord](#) came in the hand of [Jehu](#), the son of Hanani, the [prophet](#), against Baasa, and against his house, and against all the [evil](#) that he had done before the [Lord](#), to provoke him to [anger](#) by the works of his hands, to become as the house of [Jeroboam](#): for this cause he slew him; that is to say, [Jehu](#), the son of Hanani, the [prophet](#).

Cum autem in manu Hieu filii Anani prophetae verbum Domini factum esset contra Baasa et contra domum eius et contra omne malum quod fecerat coram Domino ad iritandum eum in operibus manuum suarum ut fieret sicut domus Hieroboam ob hanc causam occidit eum

**16:8.** In the six and twentieth year of Asa, king of [Juda](#), Ela, the son of Baasa, reigned over [Israel](#), in Thersa, two years.

Anno vicesimo sexto Asa regis Iuda regnavit Hela filius Baasa super Israhel in Thersa duobus annis

**16:9.** And his servant Zambri, who was [captain](#) of half the horsemen, rebelled against him: now Ela was drinking in Thersa, and drunk in the house of Arsa, the governor of Thersa.

Et rebellavit contra eum servus suus Zamri dux mediae partis equitum erat autem Hela in Thersa bibens et temulentus in domo Arsa praefecti Thersa

**16:10.** And Zambri rushing in, struck him, and slew him, in the seven and twentieth year of Asa, king of [Juda](#) and he reigned in his stead.

Inruens ergo Zamri percussit et occidit eum anno vicesimo septimo Asa regis Iuda et regnavit pro eo

**16:11.** And when he was king, and sat upon his throne, he slew all the house of Baasa, and he left not one thereof to piss against a wall and all his kinsfolks and friends.

Cumque regnasset et sedisset super solium eius percussit omnem domum Baasa et non dereliquit ex eo mingentem ad parietem et propinquos et amicos eius

**16:12.** And Zambri destroyed all the house of Baasa, according to the [word of the Lord](#), that he had spoken to Baasa, in the hand of [Jehu](#), the [prophet](#),

Delevitque Zamri omnem domum Baasa iuxta verbum Domini quod locutus fuerat ad Baasa in manu Hieu prophetae

**16:13.** For all the [sins](#) of Baasa, and the [sins](#) of Ela, his son, who [sinned](#), and made [Israel](#) to [sin](#), provoking the [Lord](#), the [God](#) of [Israel](#), with their vanities.

Propter universa peccata Baasa et peccata Hela filii eius qui peccaverunt et peccare fecerunt Israhel provocantes Dominum Deum Israhel in vanitatibus suis

**16:14.** But the rest of the acts of Ela, and all that he did, are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua autem sermonum Hela et omnia quae fecit nonne haec scripta sunt in libro verborum dierum regum Israhel

**16:15.** In the seven and twentieth year of Asa, king of [Juda](#), Zambri reigned seven days in Thersa: now the army was besieging Gebbethon, a city of the [Philistines](#).

Anno vicesimo et septimo Asa regis Iuda regnavit Zamri septem diebus in Thersa porro exercitus obsidebat Gebbethon urbem Philisthinorum

**16:16.** And when they heard that Zambri had rebelled, and slain the king, all [Israel](#) made Amri their king, who was general over [Israel](#) in the camp that day.

Cumque audisset rebellasse Zamri et occidisse regem fecit sibi regem omnis Israhel Amri qui erat princeps militiae super Israhel in die illa in castris

**16:17.** And Amri went up, and all [Israel](#) with him, from Gebbethon, and they besieged Thersa.

Ascendit ergo Amri et omnis Israhel cum eo de Gebbethon et obsidebant Thersa

**16:18.** And Zambri, seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house: and he died

Videns autem Zamri quod expugnanda esset civitas ingressus est palatium et succendit secum domum regiam et mortuus est

**16:19.** In his [sins](#), which he had [sinned](#), doing [evil](#) before the [Lord](#), and walking in the way of [Jeroboam](#), and in his [sin](#), wherewith he made [Israel](#) to [sin](#).

In peccatis suis quae peccaverat faciens malum coram Domino et ambulans in via Hieroboam et in peccato eius quo fecit peccare Israhel

**16:20.** But the rest of the acts of Zambri, and of his conspiracy and tyranny, are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua autem sermonum Zamri et insidiarum eius et tyrannidis nonne haec scripta sunt in libro verborum dierum regum Israhel

**16:21.** Then were the people of [Israel](#) divided into two parts: one half of the people followed Thebni, the son of Gineth, to make him king: and one half followed Amri.

Tunc divisus est populus Israhel in duas partes media pars populi sequebatur Thebni filium Gineth ut constitueret eum regem et media pars Amri

**16:22.** But the people that were with Amri, prevailed over the people that followed Thebni, the son of Gineth: and Thebni died, and Amri reigned.

Praevaluit autem populus qui erat cum Amri populo qui sequebatur Thebni filium Gineth mortuusque est Thebni et regnavit Amri

**16:23.** In the one and thirtieth year of Asa, king of [Juda](#), Amri reigned over [Israel](#) twelve years: in Thersa he reigned six years.

Anno tricesimo primo Asa regis Iuda regnavit Amri super Israhel duodecim annis in Thersa regnavit sex annis

**In the one and thirtieth year, etc...** Amri began to reign in the seven and twentieth year of Asa; but had not quiet possession of the kingdom till the death of his competitor Thebni, which was in the one and thirtieth year of Asa's reign.

**16:24.** And he bought the hill of **Samaria** of Semer, for two talents of silver: and he built upon it, and he called the city which he built **Samaria**, after the **name** of Semer, the owner of the hill.

Emitque montem Samariae a Somer duobus talentis argenti et aedificavit eam et vocavit nomen civitatis quam extruxerat nomine Somer domini montis Samariae

**16:25.** And Amri did **evil** in the sight of the **Lord**, and acted **wickedly** above all that were before him.

Fecit autem Amri malum in conspectu Domini et operatus est nequiter super omnes qui fuerant ante eum

**16:26.** And he walked in all the way of **Jeroboam**, the son of Nabat, and in his **sins**, wherewith he made **Israel** to **sin**: to provoke the **Lord**, the **God** of **Israel**, to **anger** with their vanities.

Ambulavitque in omni via Hieroboam filii Nabath et in peccatis eius quibus peccare fecerat Israhel ut iniraret Dominum Deum Israhel in vanitatibus suis

**With their vanities...** That is, their **idols**, their **golden calves**, vain, false, deceitful things.

**16:27.** Now the rest of the acts of Amri, and the battles he fought, are they not written in the book of the words of the days of the kings of **Israel**?

Reliqua autem sermonum Amri et proelia eius quae gessit nonne haec scripta sunt in libro verborum dierum regum Israhel

**16:28.** And Amri slept with his fathers, and was buried in **Samaria**, and **Achab**, his son, reigned in his stead.

Et dormivit Amri cum patribus suis et sepultus est in Samaria regnavitque Ahab filius eius pro eo

**16:29.** Now **Achab**, the son of Amri, reigned over **Israel** in the eight and thirtieth year of Asa, king of **Juda**. And **Achab**, the son of Amri, reigned over **Israel** in **Samaria** two and twenty years.

Ahab vero filius Amri regnavit super Israhel anno tricesimo octavo Asa regis Iuda et regnavit Ahab filius Amri super Israhel in Samaria viginti et duobus annis

**16:30.** And **Achab**, the son of Amri, did **evil** in the sight of the **Lord** above all that were before him.

Et fecit Ahab filius Amri malum in conspectu Domini super omnes qui fuerunt ante eum

**16:31.** Nor was it enough for him to walk in the **sins** of **Jeroboam**, the son of Nabat: but he also **took to wife Jezabel**, daughter of Ethbaal, king of the **Sidonians**. And he went, and served **Baal**, and **adored** him.

Nec suffecit ei ut ambularet in peccatis Hieroboam filii Nabath insuper duxit uxorem Hiezabel filiam Ethbaal regis Sidoniorum et abiit et servivit Baal et adoravit eum

**16:32.** And he set up an **altar** for **Baal**, in the **temple** of **Baal**, which he had built in **Samaria**;

Et posuit aram Baal in templo Baal quod aedificaverat in Samaria

**16:33.** And he planted a grove: and **Achab** did more to provoke the **Lord**, the **God** of **Israel**, than all the kings of **Israel** that were before him.

Et plantavit lucum et addidit Ahab in opere suo inritans Dominum Deum Israhel super omnes reges Israhel qui fuerant ante eum

**16:34.** In his days Hiel, of **Bethel**, built **Jericho**: in Abiram, his **firstborn**, he laid its foundations: and in his youngest son, Segub, he set up the gates thereof: according to the **word of the Lord**, which he spoke in the hand of **Josue, the son of Nun**.

In diebus eius aedificavit Ahiel de Bethel Hiericho in Abiram primitivo suo fundavit eam et in Segub novissimo suo posuit portas eius iuxta verbum Domini quod locutus fuerat in manu Iosue filii Nun

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## 1 Kings Chapter 17

**Elias shutteth up the heaven from raining. He is fed by ravens, and afterwards by a widow of Sarephta. He raiseth the window's son to life.**

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**17:1.** And [Elias the Thesbite](#), of the inhabitants of Galaad, said to [Ahab](#): As the [Lord](#) liveth, the [God](#) of [Israel](#), in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.

Et dixit Helias Thesbites de habitatoribus Galaad ad Ahab vivit Dominus Deus Israhel in cuius conspectu sto si erit annis his ros et pluvia nisi iuxta oris mei verba

**17:2.** And the [word of the Lord](#) came to him, saying:

Et factum est verbum Domini ad eum dicens

**17:3.** Get thee hence, and go towards the east, and hide thyself by the torrent of Carith, which is over against the [Jordan](#);

Recede hinc et vade contra orientem et abscondere in torrente Charith qui est contra Iordanem

**17:4.** And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

Et ibi de torrente bibes corvisque praecepi ut pascant te ibi

**17:5.** So he went, and did according to the [word of the Lord](#): and going, he dwelt by the torrent Carith, which is over against the [Jordan](#).

Abiit ergo et fecit iuxta verbum Domini cumque abisset sedit in torrente Charith qui est contra Iordanem

**17:6.** And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the torrent.

Corvi quoque deferebant panem et carnes mane similiter panem et carnes vesperi et bibebat de torrente

**17:7.** But after some time the torrent was dried up: for it had not rained upon the earth.

Post dies autem siccatus est torrens non enim pluerat super terram

**17:8.** Then the [word of the Lord](#) came to him, saying:

Factus est igitur sermo Domini ad eum dicens

**17:9.** Arise, and go to Sarephta of the [Sidonians](#), and dwell there: for I have commanded a widow [woman](#) there to feed thee.

Surge et vade in Sarephta Sidoniorum et manebis ibi praecepi enim ibi mulieri viduae ut pascat te

**Sarephta of the Sidonians...** That is, a city of the [Sidonians](#).

**17:10.** He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow [woman](#) gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

Surrexit et abiit Sarephtam cumque venisset ad portam civitatis apparuit ei mulier vidua colligens ligna et vocavit eam dixitque da mihi paululum aquae in vase ut bibam

**17:11.** And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

Cumque illa pergeret ut adferret clamavit post tergum eius dicens adfer mihi obsecro et buccellam panis in manu tua

**17:12.** And she answered: As the [Lord thy God](#) liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruise: behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it and die.

Quae respondit vivit Dominus Deus tuus quia non habeo panem nisi quantum pugillus capere potest farinae in hydria et paululum olei in lecytho en colligo duo ligna ut ingrediar et faciam illud mihi et filio meo ut comedamus et moriamur

**17:13.** And **Elias** said to her: Fear not; but go, and do as thou hast said but first make for me of the same meal a little hearth cake, and bring it to me, and after make for thyself and thy son.

Ad quam Helias ait noli timere sed vade et fac sicut dixisti verumtamen mihi primum fac de ipsa farinula subcinericium panem parvulum et adfer ad me tibi autem et filio tuo facies postea

**17:14.** For thus saith the **Lord**, the **God** of **Israel**: The pot of meal shall not waste, nor the cruise of oil be diminished, until the day wherein the **Lord** will give rain upon the face of the earth.

Haec autem dicit Dominus Deus Israhel hydria farinae non deficiet nec lecythus olei minuetur usque ad diem in qua daturus est Dominus pluviam super faciem terrae

**17:15.** She went, and did according to the word of **Elias**: and he ate, and she, and her house: and from that day

Quae abiit et fecit iuxta verbum Heliae et comedit ipse et illa et domus eius et ex illa die

**17:16.** The pot of meal wasted not, and the cruise of oil was not diminished according to the **word of the Lord**, which he spoke in the hand of **Elias**.

Hydria farinae non defecit et lecythus olei non est in minutus iuxta verbum Domini quod locutus fuerat in manu Heliae

**17:17.** And it came to pass after this, that the son of the **woman**, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him.

Factum est autem post verba haec aegrotavit filius mulieris matris familiae et erat languor fortis nimis ita ut non remaneret in eo halitus

**17:18.** And she said to **Elias**: What have I to do with thee, thou **man** of **God**? art thou come to me, that my **iniquities** should be remembered, and that thou shouldst kill my son?

Dixit ergo ad Heliam quid mihi et tibi vir Dei ingressus es ad me ut rememorarentur iniquitates meae et interficeres filium meum

**17:11.** And **Elias** said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed.

Cumque illa pergeret ut adferret clamavit post tergum eius dicens adfer mihi obsecro et buccellam panis in manu tua

**17:20.** And he cried to the **Lord**, and said: O **Lord**, my **God**, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son?

Et clamavit ad Dominum et dixit Domine Deus meus etiamne viduam apud quam ego utcumque sustentor adflixisti ut interficeres filium eius

**17:21.** And he stretched, and measured himself upon the child three times, and cried to the **Lord**, and said: O **Lord**, my **God**, let the **soul** of this child, I beseech thee, return into his body.

Et expandit se atque mensus est super puerum tribus vicibus clamavitque ad Dominum et ait Domine Deus meus revertatur oro anima pueri huius in viscera eius

**17:22.** And the **Lord** heard the voice of **Elias**: and the **soul** of the child returned into him, and he revived.

Exaudivit Dominus vocem Heliae et reversa est anima pueri intra eum et revixit

**17:23.** And **Elias** took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth.

Tulitque Helias puerum et deposuit eum de cenaculo in inferiorem domum et tradidit matri suae et ait illi en vivit filius tuus

**17:24.** And the **woman** said to **Elias**: Now by this I know that thou art a **man** of **God**, and the **word of the Lord** in thy mouth is **true**.

Dixitque mulier ad Heliam nunc in isto cognovi quoniam vir Dei es tu et verbum Domini in ore tuo verum est

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## 1 Kings Chapter 18

### **Elias cometh before Achab. He convinceth the false prophets by bringing fire from heaven: he obtaineth rain by his prayer.**

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**18:1.** After many days, the [word of the Lord](#) came to [Elias](#), in the third year, saying: Go, and show thyself to [Achab](#), that I may give rain upon the face of the earth.

Post dies multos verbum Domini factum est ad Heliam in anno tertio dicens vade et ostende te Ahab ut dem pluviam super faciem terrae

**18:2.** And [Elias](#) went to show himself to [Achab](#), and there was a grievous famine in [Samaria](#).

Ivit ergo Helias ut ostenderet se Ahab erat autem fames vehemens in Samaria

**18:3.** And [Achab](#) called Abdias the governor of his house: now Abdias feared the [Lord](#) very much.

Vocavitque Ahab Abdiam dispensatorem domus suae Abdias autem timebat Dominum valde

**18:4.** For when [Jezebel](#) killed the [prophets](#) of the [Lord](#), he took a hundred [prophets](#), and hid them by fifty and fifty in caves, and fed them with bread and water.

Nam cum interficeret Hiezabel prophetas Domini tulit ille centum prophetas et abscondit eos quinquagenos in speluncis et pavit eos pane et aqua

**18:5.** And [Achab](#) said to Abdias: Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish.

Dixit ergo Ahab ad Abdiam vade in terram ad universos fontes aquarum et in cunctas valles si forte invenire possimus herbam et salvare equos et mulos et non penitus iumenta intereant

**18:6.** And they divided the countries between them, that they might go round about them: [Achab](#) went one way, and Abdias another way by himself.

Diviseruntque sibi regiones ut circumirent eas Ahab ibat per viam unam et Abdias per viam alteram seorsum

**18:7.** And as Abdias was in the way, [Elias](#) met him: and he knew him, and fell on his face, and said: Art thou my lord [Elias](#)?

Cumque esset Abdias in via Helias occurrit ei qui cum cognovisset eum cecidit super faciem suam et ait num tu es domine mi Helias

**18:8.** And he answered: I am. Go, and tell thy master: [Elias](#) is here.

Cui ille respondit ego vade dic domino tuo adest Helias

**18:9.** And he said: What have I [sinned](#), that thou wouldst deliver me, thy servant, into the hand of [Achab](#), that he should kill me?

Et ille quid peccavi inquit quoniam trades me servum tuum in manu Ahab ut interficiat me

**18:10.** As the [Lord thy God](#) liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when all answered: He is not here: he took an [oath](#) of every kingdom and nation, because thou wast not found.

Vivit Dominus Deus tuus non est gens aut regnum quo non miserit dominus meus te requirens et respondentibus cunctis non est hic adiuravit regna singula et gentes eo quod minime reppereris

**18:11.** And now thou sayest to me: Go and tell thy master: [Elias](#) is here.

Et nunc dicis mihi vade et dic domino tuo adest Helias

**18:12.** And when I am gone from thee, the [Spirit of the Lord](#) will carry thee into a place that I know not: and I shall go in and tell [Achab](#); and he, not finding thee, will kill me: but thy servant feareth the [Lord](#) from his infancy.

Cumque recessero a te spiritus Domini asportabit te in locum quem ego ignoro ingressus nuntiabo Ahab et

non inveniet te et interficiet me servus autem tuus timet Dominum ab infantia sua

**18:13.** Hath it not been told thee, my lord, what I did when **Jezebel** killed the **prophets** of the **Lord**; how I hid a hundred **men** of the **prophets** of the **Lord**, by fifty and fifty in caves, and fed them with bread and water?

Numquid non indicatum est tibi domino meo quid fecerim cum interficeret Hiezabel prophetas Domini quod absconderim de prophetis Domini centum viros quinquagenos et quinquagenos in speluncis et paverim eos pane et aqua

**18:14.** And now thou sayest: Go and tell thy master: **Elias** is here: that he may kill me.

Et nunc tu dicis vade et dic domino tuo adest Helias ut interficiat me

**18:15.** And **Elias** said: As the **Lord** of **hosts** liveth, before whose face I stand, this day I will show myself unto him.

Dixit Helias vivit Dominus exercituum ante cuius vultum sto quia hodie apparebo ei

**18:16.** Abdias therefore went to meet **Achab**, and told him: and **Achab** came to meet **Elias**.

Abiit ergo Abdias in occursum Ahab et indicavit ei venitque Ahab in occursum Heliae

**18:17.** And when he had seen him, he said: Art thou he that troublest **Israel**?

Et cum vidisset eum ait tune es ille qui conturbas Israhel

**18:18.** And he said: I have not troubled **Israel**, but thou and thy father's house, who have forsaken the commandments of the **Lord**, and have followed **Baalim**.

Et ille ait non turbavi Israhel sed tu et domus patris tui qui dereliquistis mandata Domini et secuti estis Baalim

**18:19.** Nevertheless send now, and gather unto me all **Israel**, unto **Mount Carmel**, and the **prophets** of **Baal** four hundred and fifty, and the **prophets** of the groves four hundred, who eat at **Jezebel's** table.

Verumtamen nunc mitte et congrega ad me universum Israhel in monte Carmeli et prophetas Baal quadringentos quinquaginta prophetasque lucorum quadringentos qui comedunt de mensa Hiezabel

**18:20.** **Achab** sent to all the **children of Israel**, and gathered together the **prophets** unto **mount Carmel**.

Misit Ahab ad omnes filios Israhel et congregavit prophetas in monte Carmeli

**18:21.** And **Elias** coming to all the people, said: How long do you halt between two sides? If the **Lord** be **God**, follow him: but if **Baal**, then follow him. And the people did not answer him a word.

Accedens autem Helias ad omnem populum ait usquequo claudicatis in duas partes si Dominus est Deus sequimini eum si autem Baal sequimini illum et non respondit ei populus verbum

**18:22.** And **Elias** said again to the people: I only remain a **prophet** of the **Lord**: but the **prophets** of **Baal** are four hundred and fifty **men**.

Et ait rursum Helias ad populum ego remansi propheta Domini solus prophetae autem Baal quadringenti et quinquaginta viri sunt

**18:23.** Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces, and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it.

Dentur nobis duo boves et illi eligant bovem unum et in frusta caedentes ponant super ligna ignem autem non subponant et ego faciam bovem alterum et inponam super ligna ignemque non subponam

**18:24.** Call ye on the **names** of your gods, and I will call on the **name** of my **Lord**: and the **God** that shall answer by fire, let him be **God**. And all the people answering, said: A very **good** proposal.

Invoke nomina deorum vestrorum et ego invocabo nomen Domini et deus qui exaudierit per ignem ipse sit Deus respondens omnis populus ait optima propositio

**18:25.** Then **Elias** said to the **prophets** of **Baal**: Choose you one bullock and dress it first, because you are many: and call on the **names** of your gods; but put no fire under.

Dixit ergo Helias prophetis Baal eligite vobis bovem unum et facite primi quia vos plures estis et invoke nomina deorum vestrorum ignemque non subponatis

**18:26.** And they took the bullock, which he gave them, and dressed it: and they called on the **name** of **Baal** from morning even until noon, saying: O **Baal**, hear us. But there was no voice, nor any that answered: and

they leaped over the [altar](#) that they had made.

Qui cum tulissent bovem quem dederat eis fecerunt et invocabant nomen Baal de mane usque ad meridiem dicentes Baal exaudi nos et non erat vox nec qui responderet transiliebantque altare quod fecerant

**18:27.** And when it was now noon, [Elias](#) jested at them, saying: Cry with a louder voice: for he is a god; and perhaps he is talking, or is in an inn, or on a journey; or perhaps he is asleep, and must be awaked. Cumque esset iam meridies includebat eis Helias dicens clamate voce maiore deus enim est et forsitan loquitur aut in diversorio est aut in itinere aut certe dormit ut excitetur

**18:28.** So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood. Clamabant ergo voce magna et incidebant se iuxta ritum suum cultris et lanceolis donec perfunderentur sanguine

**18:29.** And after midday was past, and while they were [prophesying](#), the time was come of [offering sacrifice](#), and there was no voice heard, nor did any one answer, nor regard them as they [prayed](#). Postquam autem transiit meridies et illis prophetantibus venerat tempus quo sacrificium offerri solet nec audiebatur vox neque aliquis respondebat nec attendebat orantes

**18:30.** [Elias](#) said to all the people: Come ye unto me. And the people coming near unto him, he repaired the [altar](#) of the [Lord](#), that was broken down: Dixit Helias omni populo venite ad me et accedente ad se populo curavit altare Domini quod destructum fuerat

**18:31.** And he took twelve stones, according to the number of the [tribes of the sons of Jacob](#) to whom the [word of the Lord](#) came, saying: [Israel](#) shall be thy [name](#). Et tulit duodecim lapides iuxta numerum tribuum filiorum Iacob ad quem factus est sermo Domini dicens Israhel erit nomen tuum

**18:32.** And he built with the stones an [altar](#) to the [name](#) of the [Lord](#): and he made a trench for water, of the breadth of two furrows, round about the [altar](#). Et aedificavit lapidibus altare in nomine Domini fecitque aquaeductum quasi per duas aratiunculas in circuitu altaris

**18:33.** And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood. Et composuit ligna divisitque per membra bovem et posuit super ligna

**18:34.** And he said: Fill four buckets with water, and pour it upon the burnt [offering](#), and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time. Et ait implete quattuor hydrias aqua et fundite super holocaustum et super ligna rursumque dixit etiam secundo hoc facite qui cum fecissent et secundo ait etiam tertio id ipsum facite feceruntque et tertio

**18:35.** And the water run round about the [altar](#), and the trench was filled with water. Et currebant aquae circa altare et fossa aquaeductus repleta est

**18:36.** And when it was now time to offer the [holocaust](#), [Elias](#), the [prophet](#), came near and said: O [Lord God](#) of [Abraham](#), and [Isaac](#), and [Israel](#), show this day that thou art the [God](#) of [Israel](#), and I thy servant, and that according to thy commandment I have done all these things. Cumque iam tempus esset ut offerretur holocaustum accedens Helias propheta ait Domine Deus Abraham Isaac et Israhel hodie ostende quia tu es Deus Israhel et ego servus tuus et iuxta praeceptum tuum feci omnia verba haec

**18:37.** Dear me, O [Lord](#), hear me: that this people may learn that thou art the [Lord God](#), and that thou hast turned their heart again. Exaudi me Domine exaudi me ut discat populus iste quia tu es Dominus Deus et tu convertisti cor eorum iterum

**18:38.** Then the fire of the [Lord](#) fell, and consumed the [holocaust](#), and the wood, and the stones, and the dust, and licked up the water that was in the trench. Cecidit autem ignis Domini et voravit holocaustum et ligna et lapides pulverem quoque et aquam quae erat in aquaeductu lambens

**18:39.** And when all the people saw this, they fell on their faces, and they said: The **Lord**, he is **God**; the **Lord**, he is **God**.

Quod cum vidisset omnis populus cecidit in faciem suam et ait Dominus ipse est Deus Dominus ipse est Deus

**18:40.** And **Elias** said to them: Take the **prophets** of **Baal**, and let not one of them escape. And when they had taken them, **Elias** brought them down to the torrent Cison, and killed them there.

Dixitque Helias ad eos adprehendite prophetas Baal et ne unus quidem fugiat ex eis quos cum comprehendissent duxit eos Helias ad torrentem Cison et interfecit eos ibi

**18:41.** And **Elias** said to **Achab**: Go up, eat and drink: for there is a sound of abundance of rain.

Et ait Helias ad Ahab ascende comede et bibe quia sonus multae pluviae est

**18:42.** **Achab** went up to eat and drink: and **Elias** went up to the top of **Carmel**, and casting himself down upon the earth, put his face between his knees,

Ascendit Ahab ut comederet et biberet Helias autem ascendit in vertice Carmeli et pronus in terram posuit faciem inter genua sua

**18:43.** And he said to his servant: Go up, and look towards the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times.

Et dixit ad puerum suum ascende et prospice contra mare qui cum ascendisset et contemplatus esset ait non est quicquam et rursus ait illi revertere septem vicibus

**18:44.** And at the seventh time: Behold a little cloud arose out of the sea like a **man's** foot. And he said: Go up, and say to **Achab**: Prepare thy chariot, and go down, lest the rain prevent thee.

In septima autem vice ecce nubicula parva quasi vestigium hominis ascendebat de mari qui ait ascende et dic Ahab iunge et descende ne occupet te pluvia

**18:45.** And while he turned himself this way and that way, behold the **heavens** grew dark, with clouds and wind, and there fell a great rain. And **Achab** getting up, went away to Jezrahel:

Cumque se verterent huc atque illuc ecce caeli contenebrati sunt et nubes et ventus et facta est pluvia grandis ascendens itaque Ahab abiit in Hiezrahel

**18:46.** And the hand of the **Lord** was upon **Elias**, and he girded up his loins, and ran before **Achab**, till he came to Jezrahel.

Et manus Domini facta est super Heliam accinctisque lumbis currebat ante Ahab donec veniret in Hiezrahel

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## 1 Kings Chapter 19

**Elias, fleeing from Jezabel, is fed by an angel in the desert; and by the strength of that food walketh forty days, till he cometh to Horeb, where he hath a vision of God.**

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**19:1.** And [Achab](#) told [Jezabel](#) all that [Elias](#) had done, and how he had slain all the [prophets](#) with the sword.  
Nuntiavit autem Ahab Hiezabel omnia quae fecerat Helias et quomodo occidisset universos prophetas gladio

**19:2.** And [Jezabel](#) sent a messenger to [Elias](#), saying: Such and such things may the gods do to me, and add still more, if by this hour to morrow I make not thy life as the life of one of them.  
Misitque Hiezabel nuntium ad Heliam dicens haec mihi faciant dii et haec addant nisi hac hora cras posuero animam tuam sicut animam unius ex illis

**19:3.** Then [Elias](#) was afraid, and rising up, he went whithersoever he had a mind: and he came to [Bersabee](#) of [Juda](#), and left his servant there,  
Timuit ergo Helias et surgens abiit quocumque eum ferebat voluntas venitque in Bersabee Iuda et dimisit ibi puerum suum

**19:4.** And he went forward, one day's journey into the [desert](#). And when he was there, and sat under a juniper tree, he requested for his [soul](#) that he might die, and said: It is enough for me, [Lord](#); take away my [soul](#): for I am no better than my fathers.

Et perrexit in desertum via unius diei cumque venisset et sederet subter unam iuniperum petivit animae suae ut moreretur et ait sufficit mihi Domine tolle animam meam neque enim melior sum quam patres mei  
**That he might die...** [Elias](#) requested to die, not out of impatience or pusillanimity, but out of [zeal](#) against [sin](#); and that he might no longer be witness of the miseries of his people; and the [war](#) they were waging against [God](#) and his servants. See [verse 10](#).

**19:5.** And he cast himself down, and slept in the shadow of the juniper tree: and behold an [angel of the Lord](#) touched him, and said to him: Arise and eat.

Proiecitque se et obdormivit in umbra iuniperi et ecce angelus tetigit eum et dixit illi surge comede

**19:6.** He looked, and behold there was at his head a hearth cake, and a vessel of water: and he ate and drank, and he fell asleep again.

Respexit et ecce ad caput suum subcinericius panis et vas aquae comedit ergo et bibit et rursum obdormivit

**19:7.** And the [angel of the Lord](#) came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go.

Reversusque est angelus Domini secundo et tetigit eum dixitque illi surge comede grandis enim tibi restat via

**19:8.** And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of [God](#), [Horeb](#).

Qui cum surrexisset comedit et bibit et ambulavit in fortitudine cibi illius quadraginta diebus et quadraginta noctibus usque ad montem Dei Horeb

**In the strength of that food, etc...** This bread, with which [Elias](#) was fed in the [wilderness](#), was a [figure](#) of the bread of life which we receive in the [blessed sacrament](#); by the strength of which we are to be supported in our journey through the [wilderness](#) of this world till we come to the [true](#) mountain of [God](#), and his [vision](#) in a [happy eternity](#).

**19:9.** And when he was come thither, he abode in a cave and behold the [word of the Lord](#) came unto him, and he said to him: What dost thou here, [Elias](#)?

Cumque venisset illuc mansit in spelunca et ecce sermo Domini ad eum dixitque illi quid hic agis Helia

**19:10.** And he answered: With zeal have I been zealous for the [Lord God](#) of [hosts](#): for the [children of Israel](#) have forsaken thy covenant: they have thrown down thy [altars](#), they have slain thy [prophets](#) with the sword, and I alone am left, and they seek my life to take it away.

At ille respondit zelo zelatus sum pro Domino Deo exercituum quia dereliquerunt pactum Domini filii Israhel altaria tua destruxerunt et prophetas tuos occiderunt gladio et derelictus sum ego solus et quaerunt animam meam ut auferant eam

**I alone am left...** Viz., of the **prophets** in the kingdom of **Israel**, or of the ten tribes; for in the kingdom of **Juda religion** was at that time in a very flourishing condition under the kings Asa and Josaphat. And even in **Israel** there remained several **prophets**, though not then known to **Elias**. See **1 Kings 20: 13, 28, 35**.

**19:11.** And he said to him: Go forth, and stand upon the mount before the **Lord**: and behold the **Lord** passeth, and a great and strong wind before the **Lord**, overthrowing the mountains, and breaking the rocks in pieces: but the **Lord** is not in the wind. And after the wind, an earthquake: but the **Lord** is not in the earthquake.

Et ait ei egredere et sta in monte coram Domino et ecce Dominus transit et spiritus grandis et fortis subvertens montes et conterens petras ante Dominum non in spiritu Dominus et post spiritum commotio non in commotione Dominus

**19:12.** And after the earthquake, a fire: but the **Lord** is not in the fire. And after the fire, a whistling of a gentle air.

Et post commotionem ignis non in igne Dominus et post ignem sibilus aurae tenuis

**19:13.** And when **Elias** heard it, he covered his face with his mantle, and coming forth, stood in the entering in of the cave, and behold a voice unto him, saying: What dost thou here, **Elias**? And he answered:

Quod cum audisset Helias operuit vultum suum pallio et egressus stetit in ostio speluncae et ecce vox ad eum dicens quid agis hic Helia

**19:14.** With zeal have I been zealous for the **Lord God** of **hosts**: because the **children of Israel** have forsaken thy covenant: they have destroyed thy **altars**, they have slain thy **prophets** with the sword; and I alone am left, and they seek my life to take it away.

Et ille respondit zelo zelatus sum pro Domino Deo exercituum quia dereliquerunt pactum tuum filii Israhel altaria tua destruxerunt et prophetas tuos occiderunt gladio et derelictus sum ego solus et quaerunt animam meam ut auferant eam

**19:15.** And the **Lord** said to him: Go, and return on thy way, through the **desert**, to **Damascus**: and when thou art come thither, thou shalt anoint Hazael to be king over **Syria**;

Et ait Dominus ad eum vade et revertere in viam tuam per desertum in Damascus cumque perveneris unges Azahel regem super Syriam

**19:16.** And thou shalt anoint **Jehu**, the son of Namsi, to be king over **Israel**: and **Eliseus**, the son of Saphat, of **Abelmeula**, thou shalt anoint to be **prophet** in thy room.

Et Hieu filium Namsi unges regem super Israhel Heliseum autem filium Saphat qui est de Abelmaula unges prophetam pro te

**19:17.** And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by **Jehu**: and whosoever shall escape the sword of **Jehu**, shall be slain by **Eliseus**.

Et erit quicumque fugerit gladium Azahel occidet eum Hieu et qui fugerit gladium Hieu interficiet eum Heliseus

**Shall be slain by Eliseus...** **Eliseus** did not kill any of the **idolaters** with the material sword: but he is here joined with Hazael and **Jehu**, the great instruments of **God** in punishing the **idolatry** of **Israel**, because he foretold to the former his exaltation to the kingdom of **Syria**, and the vengeance he would execute against **Israel**, and anointed the latter by one of his **disciples** to be king of **Israel**, with commission to extirpate the house of **Achab**.

**19:18.** And I will leave me seven thousand **men** in **Israel**, whose knees have not been bowed before **Baal**, and every mouth that hath not worshipped him, **kissing** the hands.

Et derelinquam mihi in Israhel septem milia universorum genua quae non sunt incurvata Baal et omne os quod non adoravit eum osculans manum

**19:19.** And **Elias** departing from thence, found **Eliseus**, the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with, twelve yoke of oxen: and when **Elias** came up to him, he cast his mantle upon him.

Profectus ergo inde reperit Heliseum filium Saphat arantem duodecim iugis boum et ipse in duodecim arantibus unus erat cumque venisset Helias ad eum misit pallium suum super illum

**19:20.** And he forthwith left the oxen, and run after **Elias**, and said: Let me, I pray thee, **kiss** my father and my mother, and then I will follow thee. And he said to him: Go, and return back: for that which was my

part, I have done to thee.

Qui statim relictis bubus cucurrit post Heliam et ait osculer oro te patrem meum et matrem meam et sic sequar te dixitque ei vade et revertere quod enim meum erat feci tibi

**19:21.** And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate: and rising up, he went away, and followed [Elias](#), and ministered to him.

Reversus autem ab eo tulit par boum et mactavit illud et in aratro boum coxit carnes et dedit populo et comederunt consurgensque abiit et secutus est Heliam et ministrabat ei

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## 1 Kings Chapter 20

### The Syrians besiege Samaria: they are twice defeated by Achab: who is reprehended by a prophet for letting Benadad go.

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**20:1.** And Benadad, king of [Syria](#), gathered together all his host, and there were two and thirty kings with him, and horses, and chariots: and going up, he fought against [Samaria](#), and besieged it.

Porro Benadad rex Syriae congregavit omnem exercitum suum et triginta et duos reges secum et equos et currus et ascendens pugnat contra Samariam et obsidebat eam

**20:2.** And sending messengers to [Achab](#), king of [Israel](#), into the city, Mittensque nuntios ad Ahab regem Israhel in civitatem

**20:3.** He said: Thus saith Benadad: Thy silver and thy gold is mine: and thy wives and thy goodliest children are mine.

Ait haec dicit Benadad argentum tuum et aurum tuum meum est et uxores tuae et filii tui optimi mei sunt

**20:4.** And the king of [Israel](#) answered: According to thy word, my lord, O king, I am thine, and all that I have.

Responditque rex Israhel iuxta verbum tuum domine mi rex tuus sum ego et omnia mea

**20:5.** And the messengers came again, and said: Thus saith Benadad, who sent us unto thee: Thy silver and thy gold, and thy wives and thy children, thou shalt deliver up to me.

Revertentesque nuntii dixerunt haec dicit Benadad qui misit nos ad te argentum tuum et aurum tuum et uxores tuas et filios tuos dabis mihi

**20:6.** To morrow, therefore, at this same hour, I will send my servants to thee, and they shall search thy house, and the houses of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

Cras igitur hac eadem hora mittam servos meos ad te et scrutabuntur domum tuam et domum servorum tuorum et omne quod eis placuerit ponent in manibus suis et auferent

**20:7.** And the king of [Israel](#) called all the ancients of the land, and said: Mark, and see that he layeth snares for us. For he sent to me for my wives, and for my children, and for my silver and gold: and I said not nay.

Vocavit autem rex Israhel omnes seniores terrae et ait animadvertite et videte quoniam insidietur nobis misit enim ad me pro uxoribus meis et filiis et pro argento et auro et non abnuī

**20:8.** And all the ancients, and all the people said to him: Harken not to him, nor consent to him.

Dixeruntque omnes maiores natu et universus populus ad eum non audias neque acquiescas illi

**20:9.** Wherefore he answered the messengers of Benadad: Tell my lord, the king: All that thou didst send for to me, thy servant at first, I will do: but this thing I cannot do.

Respondit itaque nuntiis Benadad dicite domino meo regi omnia propter quae misisti ad me servum tuum initio faciam hanc autem rem facere non possum

**20:10.** And the messengers returning brought him word. And he sent again, and said: Such and such things may the gods do to me, and more may they add, if the dust of [Samaria](#) shall suffice for handfuls for all the people that follow me.

Reversique nuntii rettulerunt ei qui remisit et ait haec faciant mihi dii et haec addant si suffecerit pulvis Samariae pugillis omnis populi qui sequitur me

**20:11.** And the king of [Israel](#) answering, said: Tell him: Let not the girded boast himself as the ungirded.

Et respondens rex Israhel ait dicite ei ne gloriatur accinctus aequae ut discinctus

**Let not the girded, etc...** Let him not boast before the victory: it will then be time to [glory](#) when he putteth off his armour, having

overcome his adversary.

**20:12.** And it came to pass, when Benadad heard this word, that he and the kings were drinking in pavilions, and he said to his servants: Beset the city. And they beset it.

Factum est autem cum audisset verbum istud bibebat ipse et reges in umbraculis et ait servis suis circumdate civitatem et circumdederunt eam

**20:13.** And behold a prophet coming to Ahab, king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude? behold I will deliver them into thy hand this day: that thou mayst know that I am the Lord.

Et ecce propheta unus accedens ad Ahab regem Israhel ait haec dicit Dominus certe vidisti omnem multitudinem hanc nimiam ecce ego tradam eam in manu tua hodie ut scias quia ego sum Dominus

**20:14.** And Ahab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

Et ait Ahab per quem dixitque ei haec dicit Dominus per pedisequos principum provinciarum et ait quis incipiet proeliari et ille dixit tu

**20:15.** So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty-two: and he mustered after them the people, all the children of Israel, seven thousand: Recensuit ergo pueros principum provinciarum et repperit numerum ducentorum triginta duum et post eos recensuit populum omnes filios Israhel septem milia

**20:16.** And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him.

Et egressi sunt meridie Benadad autem bibebat temulentus in umbraculo suo et reges triginta duo cum eo qui ad auxilium eius venerant

**20:17.** And the servants of the princes of the provinces went out first. And Benadad sent. And they told him, saying: There are men come out of Samaria.

Egressi sunt autem pueri principum provinciarum in prima fronte misit itaque Benadad qui nuntiaverunt ei dicentes viri egressi sunt de Samaria

**20:18.** And he said: Whether they come for peace, take them alive: or whether they come to fight, take them alive.

At ille sive ait pro pace veniunt adprehendite eos vivos sive ut proelientur vivos eos capite

**20:19.** So the servants of the princes of the provinces went out, and the rest of the army followed:

Egressi sunt ergo pueri principum provinciarum ac reliquus exercitus sequebatur

**20:20.** And every one slew the man that came against him: and the Syrians fled, and Israel pursued after them. And Benadad, king of Syria, fled away on horseback with his horsemen.

Et percussit unusquisque virum qui contra se venerat fugeruntque Syri et persecutus est eos Israhel fugit quoque Benadad rex Syriae in equo cum equitibus

**20:21.** But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter.

Necnon et egressus rex Israhel percussit equos et currus et percussit Syriam plaga magna

**20:22.** (And a prophet coming to the king of Israel, said to him: Go, and strengthen thyself, and know, and see what thou dost: for the next year the king of Syria will come up against thee.)

Accedens autem propheta ad regem Israhel dixit ei vade et confortare et scito et vide quid facias sequenti enim anno rex Syriae ascendet contra te

**20:23.** But the servants of the king of Syria said to him: Their gods are gods of the hills, therefore they have overcome us: but it is better that we should fight against them in the plains, and we shall overcome them.

Servi vero regis Syriae dixerunt ei dii montium sunt dii eorum ideo superaverunt nos sed melius est ut pugnemus contra eos in campestribus et obtinebimus eos

**20:24.** Do thou, therefore, this thing: Remove all the kings from thy army, and put captains in their stead:

Tu ergo verbum hoc fac amove reges singulos ab exercitu suo et pone principes pro eis

**20:25.** And make up the number of soldiers that have been slain of thine, and horses, according to the former horses, and chariots, according to the chariots which thou hadst before: and we will fight against them in the plains, and thou shalt see that we shall overcome them. He **believed** their counsel, and did so. Et instaura numerum militum qui ceciderunt de tuis et equos secundum equos pristinos et currus secundum currus quos ante habuisti et pugnabimus contra eos in campestribus et videbis quod obtinebimus eos credidit consilio eorum et fecit ita

**20:26.** Wherefore, at the return of the year, Benadad mustered the **Syrians**, and went up to Aphec, to fight against **Israel**.

Igitur postquam annus transierat recensuit Benadad Syros et ascendit in Afec ut pugnaret contra Israhel

**20:27.** And the **children of Israel** were mustered, and taking victuals, went out on the other side, and encamped over against them, like two little flocks of goats: but the **Syrians** filled the land.

Porro filii Israhel recensiti sunt et acceptis cibariis profecti ex adverso castraque metati contra eos quasi duo parvi greges caprarum Syri autem repleverunt terram

**20:28.** (And a **man of God** coming, said to the king of **Israel**: Thus saith the **Lord**: Because the **Syrians** have said: The **Lord** is **God** of the hills, but is not **God** of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the **Lord**.)

Et accedens unus vir Dei dixit ad regem Israhel haec dicit Dominus quia dixerunt Syri deus montium est Dominus et non est deus vallium dabo omnem multitudinem grandem hanc in manu tua et scietis quia ego Dominus

**20:29.** And both sides set their armies in array one against the other seven days, and on the seventh day the battle was fought: and the **children of Israel** slew, of the **Syrians**, a hundred thousand footmen in one day.

Dirigebant septem diebus ex adverso hii atque illi acies septima autem die commissum est bellum percusseruntque filii Israhel de Syris centum milia peditum in die una

**20:30.** And they that remained fled to Aphec, into the city: and the wall fell upon seven and twenty thousand **men**, that were left. And Benadad fleeing, went into the city, into a chamber that was within a chamber.

Fugerunt autem qui remanserant in Afec in civitatem et cecidit murus super viginti septem milia hominum qui remanserant porro Benadad fugiens ingressus est civitatem in cubiculum quod erat intra cubiculum

**20:31.** And his servants said to him: Behold, we have heard that the kings of the **house of Israel** are merciful; so let us put sackcloths on our loins, and ropes on our heads, and go out to the king of **Israel**: perhaps he will save our lives.

Dixeruntque ei servi sui ecce audivimus quod reges domus Israhel clementes sint ponamus itaque saccos in lumbis nostris et funiculos in capitibus nostris et egrediamur ad regem Israhel forsitan salvabit animas nostras

**20:32.** So they girded sackcloths on their loins, and put ropes on their heads, and came to the king of **Israel**, and said to him: Thy servant, Benadad, saith: I beseech thee let me have my life. And he said: If he be yet alive, he is my brother.

Accinxerunt saccis lumbos suos et posuerunt funes in capitibus veneruntque ad regem Israhel et dixerunt servus tuus Benadad dicit vivat oro te anima mea et ille ait si adhuc vivit frater meus est

**20:33.** The **men** took this for **good** luck: and in haste caught the word out of his mouth, and said: Thy brother Benadad. And he said to them: Go, and bring him to me. Then Benadad came out to him, and he lifted him up into his chariot.

Quod acceperunt viri pro omine et festinantes rapuerunt verbum ex ore eius atque dixerunt frater tuus Benadad et dixit eis ite et adducite eum egressus est ergo ad eum Benadad et levavit eum in currum suum

**20:34.** And he said to him: The cities which my father took from thy father, I will restore: and do thou make thee streets in **Damascus**, as my father made in **Samaria** and having made a league, I will depart from thee. So he made a league with him, and let him go.

Qui dixit ei civitates quas tulit pater meus a patre tuo reddam et plateas fac tibi in Damasco sicut fecit pater meus in Samaria et ego foederatus recedam a te pepigit ergo foedus et dimisit eum

**20:35.** Then a certain **man** of the sons of the **prophets**, said to his companion, in the **word of the Lord**: Strike me. But he would not strike.

Tunc vir quidam de filiis prophetarum dixit ad socium suum in sermone Domini percute me at ille noluit percutere

**20:36.** Then he said to him: Because thou wouldst not hearken to the [word of the Lord](#), behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him.

Cui ait quia noluisti audire vocem Domini ecce recedes a me et percutiet te leo cumque paululum recessisset ab eo invenit eum leo atque percussit

**20:37.** Then he found another [man](#), and said to him: Strike me. And he struck him and wounded him. Sed et alterum conveniens virum dixit ad eum percute me qui percussit eum et vulneravit

**20:38.** So the [prophet](#) went, and met the king in the way, and disguised himself by sprinkling dust on his face and his eyes.

Abiit ergo propheta et occurrit regi in via et mutavit aspersione pulveris os et oculos suos

**20:39.** And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand: and when a certain [man](#) was run away, one brought him to me, and said: Keep this [man](#): and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver.

Cumque rex transiret clamavit ad regem et ait servus tuus egressus est ad proeliandum comminus cumque fugisset vir unus adduxit eum quidam ad me et ait custodi virum istum qui si lapsus fuerit erit anima tua pro anima eius aut talentum argenti adpendes

**20:40.** And whilst I, in the hurry, turned this way and that, on a sudden he was not to be seen. And the king of [Israel](#) said to him: This is thy judgment, which thyself hast decreed.

Dum autem ego turbatus huc illucque me verterem subito non comparuit et ait rex Israhel ad eum hoc est iudicium tuum quod ipse decrevist

**20:41.** But he forthwith wiped off the dust from his face, and the king of [Israel](#) knew him, that he was one of the [prophets](#).

At ille statim abstersit pulverem de facie sua et cognovit eum rex Israhel quod esset de prophetis

**20:42.** And he said to him: Thus saith the [Lord](#). Because thou hast let go out of thy hand a [man](#) worthy of death, thy life shall be for his life, and thy people for his people.

Qui ait ad eum haec dicit Dominus quia dimisisti virum dignum morte de manu tua erit anima tua pro anima eius et populus tuus pro populo eius

**20:43.** And the king of [Israel](#) returned to his house, slighting to hear, and raging came into [Samaria](#).

Reversus est igitur rex Israhel in domum suam audire contemnens et furibundus venit Samariam

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## 1 Kings Chapter 21

**Kaboth, for denying his vineyard to king Achab, is by Jezabel's commandment, falsely accused and stoned to death. For which crime Elias denounceth to Achab the judgments of God: upon his humbling himself the sentence is mitigated.**

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**21:1.** And after these things, Naboth the Jezrahelite, who was in Jezrahel, had at that time a vineyard, near the palace of [Achab](#), king of [Samaria](#).

Post verba autem haec vinea erat Naboth Hiezrahelitae qui erat in Hiezrahel iuxta palatium Ahab regis Samariae

**21:2.** And [Achab](#) spoke to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and adjoining to my house; and I will give thee for it a better vineyard: or if thou think it more convenient for thee, I will give thee the worth of it in money.

Locutus est ergo Ahab ad Naboth dicens da mihi vineam tuam ut faciam mihi hortum holerum quia vicina est et prope domum meam daboque tibi pro ea vineam meliorem aut si tibi commodius putas argenti pretium quanto digna est

**21:3.** Naboth answered him: The [Lord](#) be merciful to me, and not let me give thee the inheritance of my fathers.

Cui respondit Naboth propitius mihi sit Dominus ne dem hereditatem patrum meorum tibi

**21:4.** And [Achab](#) came into his house [angry](#) and fretting, because of the word that Naboth, the Jezrahelite, had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread.

Venit ergo Ahab in domum suam indignans et frendens super verbo quod locutus fuerat ad eum Naboth Hiezrahelites dicens non do tibi hereditatem patrum meorum et proiciens se in lectulum suum avertit faciem ad parietem et non comedit panem

**21:5.** And [Jezabel](#), his wife, went in to him, and said to him: What is the matter that thy [soul](#) is so grieved? and why eatest thou no bread?

Ingressa est autem ad eum Hiezabel uxor sua dixitque ei quid est hoc unde anima tua contristata est et quare non comedis panem

**21:6.** And he answered her: I spoke to Naboth, the Jezrahelite, and said to him: Give me thy vineyard, and take money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard.

Qui respondit ei locutus sum Naboth Hiezrahelitae et dixi ei da mihi vineam tuam accepta pecunia aut si tibi placet dabo tibi vineam pro ea et ille ait non do tibi vineam meam

**21:7.** Then [Jezabel](#), his wife, said to him. Thou art of great authority indeed, and governest well the kingdom of [Israel](#). Arise, and eat bread, and be of good cheer; I will give thee the vineyard of Naboth, the Jezrahelite.

Dixit ergo ad eum Hiezabel uxor eius grandis auctoritatis es et bene regis regnum Israhel surge et comede panem et aequo esto animo ego dabo tibi vineam Naboth Hiezrahelitae

**21:8.** So she wrote [letters](#) in [Achab's name](#), and sealed them with his ring, and sent them to the ancients, and the chief [men](#) that were in his city, and that dwelt with Naboth.

Scrpsit itaque litteras ex nomine Ahab et signavit eas anulo eius et misit ad maiores natu et ad optimates qui erant in civitate eius et habitabant cum Naboth

**21:9.** And this was the tenor of the [letters](#): Proclaim a [fast](#), and make Naboth sit among the chief of the

people;

Litterarum autem erat ista sententia praedicare ieiunium et sedere facite Naboth inter primos populi

**21:10.** And suborn two **men**, sons of **Belial**, against him and let them bear false witness; that he hath **blasphemed God** and the king: and then carry him out, and **stone** him, and so let him die.

Et submittite duos viros filios Belial contra eum et falsum testimonium dicant benedixit Deum et regem et educite eum et lapidate sicque moriatur

**21:11.** And the **men** of his city, the ancients and nobles, that dwelt with him in the city, did as **Jezebel** had commanded them, and as it was written in the **letters** which she had sent to them;

Fecerunt ergo cives eius maiores natu et optimates qui habitabant cum eo in urbe sicut praeceperat eis Hiezabel et sicut scriptum erat in litteris quas miserat ad eos

**21:12.** They proclaimed a **fast**, and made Naboth sit among the chief of the people.

Praedicaverunt ieiunium et sedere fecerunt Naboth inter primos populi

**21:13.** And bringing two **men**, sons of the **devil**, they made them sit against him: and they, like **men** of the **devil**, bore witness against him before the people: saying: Naboth hath **blasphemed God** and the king. Wherefore they brought him forth without the city, and **stoned him to death**.

Et adductis duobus viris filiis diaboli fecerunt eos sedere contra eum at illi scilicet ut viri diabolici dixerunt contra eum testimonium coram multitudine benedixit Naboth Deo et regi quam ob rem eduxerunt eum extra civitatem et lapidibus interfecerunt

**21:14.** And they sent to **Jezebel**, saying: Naboth is **stoned**, and is dead.

Miseruntque ad Hiezabel dicentes lapidatus est Naboth et mortuus est

**21:15.** And it came to pass, when **Jezebel** heard that Naboth was **stoned**, and dead, that she said to **Achab**: Arise, and take possession of the vineyard of Naboth, the Jezrahelite, who would not agree with thee, and give it thee for money: for Naboth is not alive, but dead.

Factum est autem cum audisset Hiezabel lapidatum Naboth et mortuum locuta est ad Ahab surge posside vineam Naboth Hiezrahelitae qui noluit tibi adquiescere et dare eam accepta pecunia non enim vivit Naboth sed mortuus est

**21:16.** And when **Achab** heard this, to wit, that Naboth was dead, he arose, and went down into the vineyard of Naboth, the Jezrahelite, to take possession of it.

Quod cum audisset Ahab mortuum videlicet Naboth surrexit et descendebat in vineam Naboth Hiezrahelitae ut possideret eam

**21:17.** And the **word of the Lord** came to **Elias**, the Thesbite, saying:

Factus est igitur sermo Domini ad Heliam Thesbitem dicens

**21:18.** Arise, and go down to meet **Achab**, king of **Israel**, who is in **Samaria**: behold he is going down to the vineyard of Naboth, to take possession of it:

Surge et descende in occursum Ahab regis Israhel qui est in Samaria ecce ad vineam Naboth descendit ut possideat eam

**21:19.** And thou shalt speak to him, saying: Thus saith the **Lord**: Thou hast slain: moreover also thou hast taken possession. And after these words thou shalt add: Thus saith the **Lord**: In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also.

Et loqueris ad eum dicens haec dicit Dominus occidisti insuper et possedisti et post haec addes haec dicit Dominus in loco hoc in quo linxerunt canes sanguinem Naboth lambent tuum quoque sanguinem

**21:20.** And **Achab** said to **Elias**: Hast thou found me thy enemy? He said: I have found thee because thou art sold, to do **evil** in the sight of the **Lord**.

Et ait Ahab ad Heliam num invenisti me inimice mee qui dixit inveni eo quod venundatus sis ut faceres malum in conspectu Domini

**Sold, to do evil in the sight, etc...** That is, so addicted to **evil**, as if thou hadst sold thyself to the **devil**, to be his slave to work all kinds of **evil**.

**21:21.** Behold I will bring **evil** upon thee, and I will cut down thy posterity, and I will kill of **Achab** him that pisseth against the wall, and him that is shut up, and the last in **Israel**.

Ecce ego inducam super te malum et demetam posteriora tua et interficiam de Ahab mingentem ad parietem et clausum et ultimum in Israhel

**21:22.** And I will make thy house like the house of [Jeroboam](#) the son of Nabat, and like the house of Baasa the son of Ahias: for what thou hast done to provoke me to [anger](#), and for making [Israel](#) to [sin](#).

Et dabo domum tuam sicut domum Hieroboam filii Nabath et sicut domum Baasa filii Ahia quia egisti ut me ad iracundiam provocares et peccare fecisti Israhel

**21:23.** And of [Jezabel](#) also, the [Lord](#) spoke, saying: The dogs shall eat [Jezabel](#) in the field of Jezrahel.

Sed et de Hiezabel locutus est Dominus dicens canes comedent Hiezabel in agro Hiezrahel

**21:24.** If [Achab](#) die in the city, the dogs shall eat him: but if he die in the field, the birds of the air shall eat him.

Si mortuus fuerit Ahab in civitate comedent eum canes si autem mortuus fuerit in agro comedent eum volucres caeli

**21:25.** Now, there was not such another as [Achab](#), who was sold to do [evil](#) in the sight of the [Lord](#): for his wife, [Jezabel](#), set him on,

Igitur non fuit alter talis ut Ahab qui venundatus est ut faceret malum in conspectu Domini concitavit enim eum Hiezabel uxor sua

**21:26.** And he became abominable, insomuch that he followed the idols which the [Amorrhites](#) had made, whom the [Lord](#) destroyed before the face of the [children of Israel](#).

Et abominabilis effectus est in tantum ut sequeretur idola quae fecerant Amorrei quos consumpsit Dominus a facie filiorum Israhel

**21:27.** And when [Achab](#) had heard these words, he rent his garments, and put haircloth upon his flesh, and [fasted](#), and slept in sackcloth, and walked with his head cast down.

Itaque cum audisset Ahab sermones istos scidit vestem suam et operuit cilicio carnem suam ieiunavitque et dormivit in sacco et ambulabat dimisso capite

**21:28.** And the [word of the Lord](#) came to [Elias](#), the Thesbite, saying:

Factus est autem sermo Domini ad Heliam Thesbiten dicens

**21:29.** Hast thou not seen [Achab humbled](#) before me? therefore, because he hath [humbled](#) himself, for my sake, I will not bring the [evil](#) in his days, but in his son's days will I bring the [evil](#) upon his house.

Nonne vidisti humiliatum Ahab coram me quia igitur humiliatus est mei causa non inducam malum in diebus eius sed in diebus filii sui inferam malum domui eius

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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Revised and Annotated 1749 by Bishop Richard Challoner

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## 1 Kings Chapter 22

**Achab believing his false prophets, rather than Micheas, is slain in Ramoth Galaad. Ochozias succeedeth him. Good king Josaphat dieth, and his son Joram succeedeth him.**

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**22:1.** And there passed three years without [war](#) between [Syria](#) and [Israel](#).

Transierunt igitur tres anni absque bello inter Syriam et Israhel

**22:2.** And in the third year, Josaphat, king of [Juda](#), came down to the king of [Israel](#).

In anno autem tertio descendit Iosaphat rex Iuda ad regem Israhel

**22:3.** (And the king of [Israel](#) said to his servants: Know ye not that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of [Syria](#)?)

Dixitque rex Israhel ad servos suos ignoratis quod nostra sit Ramoth Galaad et neglegimus tollere eam de manu regis Syriae

**22:4.** And he said to Josaphat: Wilt thou come with me to battle to Ramoth Galaad?

Et ait ad Iosaphat veniesne mecum ad proeliandum in Ramoth Galaad

**22:5.** And Josaphat said to the king of [Israel](#): As I am, so art thou: my people and thy people are one: and my horsemen are thy horsemen. And Josaphat said to the king of [Israel](#): Inquire, I beseech thee, this day the [word of the Lord](#).

Dixitque Iosaphat ad regem Israhel sicut ego sum ita et tu populus meus et populus tuus unum sunt et equites mei et equites tui dixitque Iosaphat ad regem Israhel quaere oro te hodie sermonem Domini

**22:6.** Then the king of [Israel](#) assembled the [prophets](#), about four hundred [men](#), and he said to them: Shall I go to Ramoth Galaad to fight, or shall I forbear? They answered: Go up, and the [Lord](#) will deliver it into the hand of the king.

Congregavit ergo rex Israhel prophetas quadringentos circiter viros et ait ad eos ire debeo in Ramoth Galaad ad bellandum an quiescere qui responderunt ascende et dabit Dominus in manu regis

**22:7.** And Josaphat said: Is there not here some [prophet](#) of the [Lord](#), that we may inquire by him?

Dixit autem Iosaphat non est hic propheta Domini quispiam ut interrogemus per eum

**22:8.** And the king of [Israel](#) said to Josaphat. There is one [man](#) left, by whom we may inquire of the [Lord](#); [Micheas, the son of Jemla](#): but I [hate](#) him, for he doth not [prophecy good](#) to me, but [evil](#). And Josaphat said: Speak not so, O king.

Et ait rex Israhel ad Iosaphat remansit vir unus per quem possimus interrogare Dominum sed ego odi eum quia non prophetat mihi bonum sed malum Micheas filius Hiemla cui Iosaphat ait ne loquaris ita rex

**22:9.** Then the king of [Israel](#) called an eunuch, and said to him: Make haste, and bring hither [Micheas, the son of Jemla](#).

Vocavit ergo rex Israhel eunuchum quendam et dixit ei festina adducere Micheam filium Hiemla

**22:10.** And the king of [Israel](#), and Josaphat, king of [Juda](#), sat each on his throne, clothed with royal robes, in a [court](#), by the entrance of the gate of [Samaria](#), and all the [prophets prophesied](#) before them.

Rex autem Israhel et Iosaphat rex Iuda sedebat unusquisque in solio suo vestiti cultu regio in area iuxta ostium portae Samariae et universi prophetae prophetabant in conspectu eorum

**22:11.** And Sedecias, the son of Chanaana, made himself horns of iron, and said: Thus saith the [Lord](#): With these shalt thou push [Syria](#), till thou destroy it.

Fecit quoque sibi Sedecias filius Chanaan cornua ferrea et ait haec dicit Dominus his ventilabis Syriam donec deleas eam

**22:12.** And all the [prophets prophesied](#) in like manner, saying: Go up to Ramoth Galaad, and prosper, for the [Lord](#) will deliver it into the king's hands.

Omnisque prophetae similiter prophetabant dicentes ascende in Ramoth Galaad et vade prospere et tradet Dominus in manu regis

**22:13.** And the messenger that went to call [Micheas](#), spoke to him, saying: Behold the words of the [prophets](#) with one mouth declare [good](#) things to the king: let thy word, therefore, be like to theirs, and speak that which is [good](#).

Nuntius vero qui ierat ut vocaret Micheam locutus est ad eum dicens ecce sermones prophetarum ore uno bona regi praedicant sit ergo et sermo tuus similis eorum et loquere bona

**22:14.** But [Micheas](#) said to him: As the [Lord](#) liveth, whatsoever the [Lord](#) shall say to me, that will I speak. Cui Micheas ait vivit Dominus quia quodcumque dixerit mihi Dominus hoc loquar

**22:15.** So he came to the king, and the king said to him: [Micheas](#), shall we go to Ramoth Galaad to battle, or shall we forbear? He answered him: Go up, and prosper, and the [Lord](#) shall deliver it into the king's hands.

Venit itaque ad regem et ait illi rex Michea ire debemus in Ramoth Galaad ad proeliandum an cessare cui ille respondit ascende et vade prospere et tradet Dominus in manu regis

**Go up, etc...** This was spoken ironically, and by way of jesting at the flattering speeches of the [false prophets](#): and so the king understood it, as appears by his [adjuring Micheas](#), in the following verse, to tell him the [truth](#) in the [name](#) of the [Lord](#).

**22:16.** But the king said to him: I adjure thee again and again, that thou tell me nothing but that which is [true](#), in the [name](#) of the [Lord](#).

Dixit autem rex ad eum iterum atque iterum adiuro te ut non loquaris mihi nisi quod verum est in nomine Domini

**22:17.** And he said: I saw all [Israel](#) scattered upon the hills, like sheep that have no shepherd; and the [Lord](#) said: These have no master: let every [man](#) of them return to his house in peace.

Et ille ait vidi cunctum Israhel dispersum in montibus quasi oves non habentes pastorem et ait Dominus non habent dominum isti revertatur unusquisque in domum suam in pace

**22:18.** (Then the king of [Israel](#) said to Josaphat: Did I not tell thee, that he [prophesieth](#) no [good](#) to me, but always [evil](#)?)

Dixit ergo rex Israhel ad Josaphat numquid non dixi tibi quia non prophetat mihi bonum sed semper malum

**22:19.** And he added and said: Hear thou, therefore, the [word of the Lord](#): I saw the [Lord](#) sitting on his throne, and all the army of [heaven](#) standing by him on the right hand and on the left:

Ille vero addens ait propterea audi sermonem Domini vidi Dominum sedentem super solium suum et omnem exercitum caeli adsistentem ei a dextris et a sinistris

**22:20.** And the [Lord](#) said: Who shall deceive [Ahab](#), king of [Israel](#), that he may go up, and fall at Ramoth Galaad? And one spoke words of this manner, and another otherwise.

Et ait Dominus quis decipiet Ahab regem Israhel ut ascendat et cadat in Ramoth Galaad et dixit unus verba huiuscemodi et alius aliter

**The Lord said, etc...** [God](#) standeth not in need of any counsellor; nor are we to suppose that things pass in [heaven](#) in the manner here described: but this representation was made to the [prophet](#), to be delivered by him in a manner adapted to the common ways and notions of [men](#).

**22:21.** And there came forth a spirit, and stood before the [Lord](#), and said: I will deceive him. And the [Lord](#) said to him: By what means?

Egressus est autem spiritus et stetit coram Domino et ait ego decipiam illum cui locutus est Dominus in quo

**22:22.** And he said: I will go forth, and be a lying spirit, in the mouth of all his [prophets](#). And the [Lord](#) said: Thou shalt deceive him, and shalt prevail: go forth, and do so.

Et ille ait egrediar et ero spiritus mendax in ore omnium prophetarum eius et dixit Dominus decipies et praevaleris egredere et fac ita

**Go forth, and do so...** This was not a command, but a permission: for [God](#) never ordaineth [lies](#); though he often permitteth the [lying spirit](#) to deceive those who [love](#) not the [truth](#). [2 Thessalonians 2:10](#). And in this sense it is said in the following verse, The [Lord](#) hath given a [lying spirit](#) in the mouth of all thy [prophets](#).

**22:23.** Now, therefore, behold the [Lord](#) hath given a lying spirit in the mouth of all thy [prophets](#) that are here, and the [Lord](#) hath spoken [evil](#) against thee.

Nunc igitur ecce dedit Dominus spiritum mendacii in ore omnium prophetarum tuorum qui hic sunt et

Dominus locutus est contra te malum

**22:24.** And Sedecias, the son of Chanaana, came, and struck **Micheas** on the cheek, and said: Hath then the **spirit of the Lord** left me, and spoken to thee?

Accessit autem Sedecias filius Chanaan et percussit Micheam in maxillam et dixit mene ergo dimisit spiritus Domini et locutus est tibi

**22:25.** And **Micheas** said: Thou shalt see in the day when thou shalt go into a chamber within a chamber to hide thyself.

Et ait Micheas visurus es in die illa quando ingredieris cubiculum intra cubiculum ut abscondaris

**Go into a chamber, etc...** This happened when he heard the king was slain, and **justly** apprehended that he should be punished for his **false prophecy**.

**22:26.** And the king of **Israel** said: Take **Micheas** and let him abide with Amon, the governor of the city, and with Joas, the son of Amalech;

Et ait rex Israhel tollite Micheam et maneat apud Amon principem civitatis et apud Ioas filium Ammelech

**22:27.** And tell them: Thus saith the king: Put this **man** in prison, and feed him with bread of affliction, and water of distress till I return in peace.

Et dicite eis haec dicit rex mittite virum istum in carcerem et sustentate eum pane tribulationis et aqua angustiae donec revertar in pace

**22:28.** And **Micheas** said: If thou return in peace, the **Lord** hath not spoken by me. And he said: Hear, all ye people.

Dixitque Micheas si reversus fueris in pace non est locutus Dominus in me et ait audite populi omnes

**22:29.** So the king of **Israel**, and Josaphat, king of **Juda**, went up to Ramoth-Galaad.

Ascendit itaque rex Israhel et Iosaphat rex Iuda in Ramoth Galaad

**22:30.** And the king of **Israel** said to Josaphat: Take thy armour, and go into the battle, and put on thy own garments. But the king of **Israel** changed his dress, and went into the battle.

Dixitque rex Israhel ad Iosaphat sume arma et ingredere proelium et induere vestibus tuis porro rex Israhel mutavit habitum et ingressus est bellum

**22:31.** And the king of **Syria** had commanded the two and thirty **captains** of the chariots, saying: You shall not fight against any, small or great, but against the king of **Israel** only.

Rex autem Syriae praeceperat principibus curruum triginta duobus dicens non pugnabitis contra minorem et maiorem quempiam nisi contra regem Israhel solum

**22:32.** So when the **captains** of the chariots saw Josaphat, they suspected that he was the king of **Israel**, and making a **violent** assault, they fought against him: and Josaphat cried out.

Cum ergo vidissent principes curruum Iosaphat suspicati sunt quod ipse esset rex Israhel et impetu facto pugnabant contra eum et exclamavit Iosaphat

**22:33.** And the **captains** of the chariots perceived that he was not the king of **Israel**, and they turned away from him.

Intellexeruntque principes curruum quod non esset rex Israhel et cessaverunt ab eo

**22:34.** And a certain **man** bent his bow, shooting at a venture, and chanced to strike the king of **Israel**, between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded.

Unus autem quidam tetendit arcum in incertum sagittam dirigens et casu percussit regem Israhel inter pulmonem et stomachum at ille dixit aurigae suo verte manum tuam et eice me de exercitu quia graviter vulneratus sum

**22:35.** And the battle was fought that day, and the king of **Israel** stood in his chariot against the **Syrians**, and he died in the evening: and the blood ran out of the wound into the midst of the chariot.

Commissum est ergo proelium in die illa et rex Israhel stabat in curru suo contra Syros et mortuus est vesperi fluebat autem sanguis plagae in sinum currus

**22:36.** And the herald proclaimed through all the army, before the sun set, saying: Let every **man** return to his own city, and to his own country.

Et praeco personuit in universo exercitu antequam sol occumberet dicens unusquisque revertatur in

civitatem et in terram suam

**22:37.** And the king died, and was carried into [Samaria](#): and they buried the king in [Samaria](#).

Mortuus est autem rex et perlatus est Samariam sepelieruntque regem in Samaria

**22:38.** And they washed his chariot in the [pool](#) of [Samaria](#) and the dogs licked up his blood, and they washed the reins according to the [word of the Lord](#) which he had spoken.

Et laverunt currum in piscina Samariae et lixerunt canes sanguinem eius et habenas laverunt iuxta verbum Domini quod locutus fuerat

**22:39.** But the rest of the acts of [Achab](#), and all that he did, and the house of ivory that he made, and all the cities that he built, are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua vero sermonum Ahab et universa quae fecit et domus eburneae quam aedificavit cunctarumque urbium quas extruxit nonne scripta sunt haec in libro verborum dierum regum Israhel

**22:40.** So [Achab](#) slept with his fathers; and Ochozias, his son, reigned in his stead.

Dormivit ergo Ahab cum patribus suis et regnavit Ohozias filius eius pro eo

**22:41.** But Josaphat, the son of Asa, began to reign over [Juda](#), in the fourth year of Acbab, king of [Israel](#).

Iosaphat filius Asa regnare coeperat super Iudam anno quarto Ahab regis Israhel

**22:42.** He was five and thirty years old when he began to reign, and he reigned five and twenty years in [Jerusalem](#): the [name](#) of his mother was Azuba, the daughter of Salai.

Triginta quinque annorum erat cum regnare coepisset et viginti et quinque annos regnavit in Hierusalem nomen matris eius Azuba filia Salai

**22:43.** And he walked in all the way of Asa, his father, and he declined not from it: and he did that which was right in the sight of the [Lord](#).

Et ambulavit in omni via Asa patris sui et non declinavit ex ea fecitque quod rectum est in conspectu Domini

**22:44.** Nevertheless, he took not away the high places for as yet the people offered [sacrifice](#), and burnt [incense](#) in the high places.

Verumtamen excelsa non abstulit adhuc enim populus sacrificabat et adolebat incensum in excelsis

**He took not away, etc...** He left some of the high places, viz., those in which they [worshipped](#) the [true God](#): but took away all others, [2 Chronicles 17:6](#), and note [1 Kings 15:14](#).

**22:45.** And Josaphat had peace with the king of [Israel](#).

Pacemque habuit Iosaphat cum rege Israhel

**22:46.** But the rest of the acts of Josaphat, and his works which he did, and his battles, are they not written in the book of the words of the days of the kings of [Juda](#)?

Reliqua autem verborum Iosaphat et opera eius quae gessit et proelia nonne haec scripta sunt in libro verborum dierum regum Iuda

**22:47.** And the remnant also of the effeminate, who remained in the days of Asa, his father, he took out of the land.

Sed et reliquias effeminatorum qui remanserant in diebus Asa patris eius abstulit de terra

**22:48.** And there was then no king appointed in [Edom](#).

Nec erat tunc rex constitutus in Edom

**22:49.** But king Josaphat made navies on the sea, to sail into [Ophir](#) for gold: but they could not go, for the ships were broken in [Asiongaber](#).

Rex vero Iosaphat fecerat classes in mari quae navigarent in Ophir propter aurum et ire non potuerunt quia confractae sunt in Asiongaber

**22:50.** Then Ochozias, the son of [Achab](#), said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.

Tunc ait Ohozias filius Ahab ad Iosaphat vadant servi mei cum servis tuis in navibus et noluit Iosaphat

**Would not...** He had been reprehended before for admitting such a partner: and therefore would have no more to do with him.

**22:51.** And Josaphat slept with his fathers, and was buried with them in the city of David, his father: and Joram, his son, reigned in his stead.

Dormivitque cum patribus suis et sepultus est cum eis in civitate David patris sui regnavitque Ioram filius

eius pro eo

**22:52.** And Ochozias, the son of [Ahab](#), began to reign over [Israel](#), in [Samaria](#), in the seventeenth year of Josaphat, king of [Juda](#), and he reigned over [Israel](#) two years.

Ohozias autem filius Ahab regnare coeperat super Israhel in Samaria anno septimodecimo Iosaphat regis Iuda regnavitque super Israhel duobus annis

**22:53.** And he did [evil](#) in the sight of the [Lord](#), and walked in the way of his father and his mother, and in the way of [Jeroboam](#), the son of Nabat, who made [Israel](#) to [sin](#).

Et fecit malum in conspectu Domini et ambulavit in via patris sui et matris suae et in via Hieroboam filii Nabath qui peccare fecit Israhel

**22:54.** He served also [Baal](#), and worshipped him, and provoked the [Lord](#), the [God](#) of [Israel](#), according to all that his father had done.

Servivit quoque Baal et adoravit eum et inritavit Dominum Deum Israhel iuxta omnia quae fecerat pater eius

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## 1 Maccabees

These books are so called, because they contain the history of the people of [God](#) under the command of [Judas Machabeus](#) and his brethren: and he, as some will have it, was surnamed *Machabeus*, from carrying in his ensigns, or standards, those words of [Exodus 15:11](#), *Who is like to thee among the strong, O Lord*: in which the initial letters, in the [Hebrew](#), are M. C. B. E. I. It is not known who is the author of these books. But as to their authority, though they are not received by the [Jews](#), saith [St. Augustine](#), (lib. 18, De Civ. Dei, c. 36), they are received by the [church](#): who, in settling her canon of the [scriptures](#), chose rather to be directed by the tradition she had received from the [apostles of Christ](#), than by that of the [scribes](#) and [Pharisees](#). And as the [church](#) has declared these two Books [canonical](#), even in two [general councils](#), viz., [Florence](#) and [Trent](#), there can be no [doubt](#) of their [authenticity](#). (*For more information, see the article BOOKS OF MACHABEES in the Catholic Encyclopedia.*)

**1 Machabees Chapter 1.** The reign of Alexander and his successors: Antiochus rifles and profanes the temple of God: and persecutes unto death all that will not forsake the law of God, and the religion of their fathers.

**1 Machabees Chapter 2.** The zeal and success of Mathathias. His exhortation to his sons at his death.

**1 Machabees Chapter 3.** Judas Machabeus succeeds his father, and overthrows Apollonius and Seron. A great army is sent against him out of Syria. He prepares his people for battle by fasting and prayer.

**1 Machabees Chapter 4.** Judas routs the king's army. Gorgias flies before him. Lysias comes against him with a great army, but is defeated. Judas cleanses the temple, sets up a new altar, and fortifies the sanctuary.

**1 Machabees Chapter 5.** Judas and his brethren attack the enemies of their country, and deliver them that were distressed. Josephus and Azarius, attempting contrary to order to fight against their enemies, are defeated.

**1 Machabees Chapter 6.** The fruitless repentance and death of Antiochus. His son comes against Judas with a formidable army. He besieges Sion: but at last makes peace with the Jews.

**1 Machabees Chapter 7.** Demetrius is made king, and sends Bacchides and Alcimus the priest into Judea, and after them Nicanor, who is slain by Judas with all his army.

**1 Machabees Chapter 8.** Judas hears of the great character of the Romans: he makes a league with them.

**1 Machabees Chapter 9.** Bacchides is sent again into Judea: Judas fights against him with eight hundred men and is slain. Jonathan succeeds him and revenges the murder of his brother John. He fights against Bacchides. Alcimus dies miserably. Bacchides besieges Bethbessen. He is forced to raise the siege and leave the country.

**1 Machabees Chapter 10.** Alexander Bales sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honours Jonathan. His victory over Apollonius.

**1 Machabees Chapter 11.** Ptolemee invades the kingdom of Alexander: the latter is slain: and the former dies soon after. Demetrius honours Jonathan, and is rescued by the Jews from his own subjects in Antioch. Antiochus the younger favours Jonathan. His exploits in divers places.

**1 Machabees Chapter 12.** Jonathan renews his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived and made prisoner by Tryphon.

**1 Machabees Chapter 13.** Simon is made captain general in the room of his brother. Jonathan is slain by Tryphon. Simon is favoured by Demetrius: he taketh Gaza, and the castle of Jerusalem.

**1 Machabees Chapter 14.** Demetrius is taken by the king of Persia. Judea flourishes under the government of Simon.

**1 Machabees Chapter 15.** Antiochus son of Demetrius honours Simon. The Romans write to divers nations in favour of the Jews. Antiochus quarrels with Simon, and sends troops to annoy him.

**1 Machabees Chapter 16.** The sons of Simon defeat the troops of Antiochus. Simon with two of his sons are treacherously murdered by Ptolemee his son in law.

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## 1 Maccabees Chapter 1

**The reign of Alexander and his successors: Antiochus rifles and profanes the temple of God: and persecutes unto death all that will not forsake the law of God, and the religion of their fathers.**

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**1:1.** Now it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius, king of the Persians and **Medes**:  
Et factum est postquam percussit Alexander Philippi Macedo qui primus regnavit in Graecia egressus de terra Cethim Darium regem Persarum et Medorum

**1:2.** He fought many battles, and took the strong holds of all, and slew the kings of the earth:  
Constituit proelia multa et omnium obtinuit munitiones et interfecit reges terrae

**1:3.** And he went through even to the ends of the earth: and took the spoils of many nations: and the earth was quiet before him.  
Et pertransiit usque ad fines terrae et accepit spolia multitudinis gentium et siluit terra in conspectu eius

**1:4.** And he gathered a power, and a very strong army: and his heart was exalted and lifted up:  
Et congregavit virtutem exercituum fortem nimis et exaltatum est et elevatum cor eius

**1:5.** And he subdued countries of nations, and princes; and they became tributaries to him.  
Et obtinuit regiones gentium et tyrannos et facti sunt illi in tributum

**1:6.** And after these things, he fell down upon his bed, and knew that he should die.  
Et post haec decidit in lectum et cognovit quia moritur

**1:7.** And he called his servants, the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

Et vocavit pueros suos nobiles qui secum erant nutriti a iuventute et divisit illis regnum suum cum adhuc viveret

**Divided his kingdom, etc...** This is otherwise related by Q. Curtius; though he acknowledges that divers were of that opinion, and that it had been delivered by some authors, lib. 10. But here we find from the sacred text, that he was in **error**.

**1:8.** And Alexander reigned twelve years, and he died.  
Et regnavit Alexander annis duodecim et mortuus est

**1:9.** And his servants made themselves kings, every one in his place:  
Et obtinuerunt pueri eius regnum unusquisque in loco suo

**1:10.** And they all put crowns upon themselves after his death, and their sons after them, many years; and **evils** were multiplied in the earth.

Et inposuerunt sibi omnes diademata post mortem eius et filii eorum post eos annis multis et multiplicata sunt mala in terra

**1:11.** And there came out of them a **wicked** root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

Et exiit ex eis radix peccatrix Antiochus Inlustris filius Antiochi regis qui fuerat Romae obses et regnavit in anno centesimo tricesimo et septimo regni Graecorum

**Antiochus the Illustrious...** Epiphanes, the younger son of Antiochus the Great, who usurped the kingdom, to the prejudice of his nephew Demetrius, son of his elder brother Seleucus Philopater. -- Ibid. **Of the kingdom of the Greeks...** Counting, not from the beginning of the reign of Alexander, but from the first year of Seleucus Nicator.

**1:12.** In those days there went out of **Israel wicked men**, and they persuaded many, saying: Let us go and

make a covenant with the **heathens** that are round about us: for since we departed from them, many **evils** have befallen us.

In diebus illis exierunt ex Israhel filii iniqui et suaserunt multis dicentes eamus et disponamus testamentum cum gentibus quae circa nos sunt quia ex quo recessimus ab eis invenerunt nos multa mala

**1:13.** And the word seemed **good** in their eyes.

Et bonus visus est sermo in oculis eorum

**1:14.** And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the **heathens**.

Et destinaverunt aliqui de populo et abierunt ad regem et dedit illis potestatem ut facerent iustitiam gentium

**1:15.** And they built a place of exercise in **Jerusalem**, according to the laws of the nations:

Et aedificaverunt gymnasium in Hierosolymis secundum leges nationum

**1:16.** And they made themselves prepuces, and departed from the **holy** covenant, and joined themselves to the **heathens**, and were sold to do **evil**:

Et fecerunt sibi praepudia et recesserunt a testamento sancto et iuncti sunt nationibus et venundati sunt ut facerent malum

**1:17.** And the kingdom was established before Antiochus, and he had a mind to reign over the land of **Egypt**, that he might reign over two kingdoms.

Et paratum est regnum in conspectu Antiochi et coepit regnare in terra Aegypti ut regnaret super duo regna

**1:18.** And he entered into **Egypt** with a great multitude, with chariots, and elephants, and horsemen, and a great number of ships:

Et intravit in Aegyptum in multitudine gravi in curribus et elephantis et equitibus et copiosa navium multitudine

**1:19.** And he made **war** against Ptolemee king of **Egypt**; but Ptolemee was afraid at his presence and fled, and many were wounded unto death.

Et constituit bellum adversus Ptolomeum regem Aegypti et veritus est Ptolomeus a facie eius et fugit et ceciderunt vulnerati multi

**1:20.** And he took the strong cities in the land of **Egypt**: and he took the spoils of the land of **Egypt**.

Et comprehendit civitates munitas in terra Aegypti et accepit spolia terrae Aegypti

**1:21.** And after Antiochus had ravaged **Egypt**, in the hundred and forty-third year, he returned and went up against **Israel**.

Et convertit Antiochus postquam percussit Aegyptum in centesimo et quadragesimo et tertio anno et ascendit ad Israhel

**1:22.** And he went up to **Jerusalem**, with a great multitude.

Et ascendit Hierosolymis in multitudine gravi

**1:23.** And he **proudly** entered into the sanctuary, and took away the golden **altar**, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the **temple**: and he broke them all in pieces.

Et intravit in sanctificationem cum superbia et accepit altare aureum et candelabrum luminis et universa vasa eius et mensam propositionis et libatoria et fialas et mortariola aurea et velum et coronas et ornamentum aureum quod in facie templi erat et comminuit omnia

**1:24.** And he took the silver and gold, and the precious vessels: and he took the hidden treasures, which he found: and when he had taken all away, he departed into his own country.

Et accepit argentum et aurum et vasa concupiscibilia et accepit thesauros occultos quos invenit et sublatis omnibus abiit in terram suam

**1:25.** And he made a great slaughter of **men**, and spoke very **proudly**.

Et fecit caedem hominum et locutus est superbia magna

**1:26.** And there was great mourning in **Israel**, and in every place where they were:

Et factus est planctus magnus in Israhel et in omni loco eorum

**1:27.** And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the **women** was changed.

Et ingemuerunt principes et seniores virgines et iuvenes infirmati sunt et speciositas mulierum inmutata est

**1:28.** Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned:

Omnis maritus sumpsit lamentum quae sedebant in toro maritali lugebant

**1:29.** And the land was moved for the inhabitants thereof, and all the **house of Jacob** was covered with confusion.

Et commota est terra super habitantes in ea et universa domus Iacob induit confusionem

**1:30.** And after two full years, the king sent the chief collector of his tributes to the cities of **Juda**, and he came to **Jerusalem** with a great multitude.

Et post duos annos dierum misit rex principem tributorum in civitates Iuda et venit Hierusalem cum turba magna

**The chief collector, etc...** Apollonius.

**1:31.** And he spoke to them peaceable words in deceit; and they **believed** him.

Et locutus est ad eos verba pacifica in dolo et crediderunt ei

**1:32.** And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in **Israel**.

Et inruit super civitatem repente et percussit eam plaga et perdidit populum multum ex Israhel

**1:33.** And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about:

Et accepit spolia civitatis et succendit eam igni et destruxit domos eius et muros eius in circuitu

**1:34.** And they took the **women** captive, and the children, and the cattle they possessed.

Et captivas duxerunt mulieres et natos et pecora possederunt

**1:35.** And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them:

Et aedificaverunt civitatem David muro magno et firmo et turribus firmis et facta est illis in arcem

**The city of David...** That is, the castle of Sion.

**1:36.** And they placed there a **sinful** nation, **wicked men**, and they fortified themselves therein: and they stored up armour and victuals, and gathered together the spoils of **Jerusalem**;

Et posuerunt illic gentem peccatorum viros iniquos et convaluerunt in ea et posuerunt arma et escas et congregaverunt spolia Hierusalem

**1:37.** And laid them up there: and they became a great snare.

Et reposuerunt illic et facti sunt in laqueum magnum

**1:38.** And this was a place to lie in wait against the sanctuary, and an **evil devil** in **Israel**.

Et factum est hoc ad insidias sanctificationi et in diabolum malum in Israhel

**An evil devil...** That is, an adversary watching constantly to do harm, as the **evil spirit** is always watching and seeking whom he may devour.

**1:39.** And they shed innocent blood round about the sanctuary, and defiled the **holy** place.

Et effuderunt sanguinem innocentem per circuitum sanctificationis et contaminaverunt sanctificationem

**1:40.** And the inhabitants of **Jerusalem** fled away by reason of them and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her.

Et fugerunt habitatores Hierusalem propter eos et facta est habitatio exterorum et facta est extera semini suo et nati eius reliquerunt eam

**1:41.** Her sanctuary was desolate like a **wilderness**, her festival days were turned into mourning, her **sabbaths** into reproach, her honours were brought to nothing.

Sanctificatio eius desolata est sicut solitudo dies festi eius conversi sunt in luctum sabbata eius in obprobrium honores eius in nihilum

**1:42.** Her dishonour was increased according to her **glory**, and her excellency was turned into mourning.  
Secundum gloriam eius multiplicata est ignominia eius et sublimitas eius conversa est in luctum

**1:43.** And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.  
Et scripsit rex Antiochus omni regno suo ut esset omnis populus unus et reliquerunt unusquisque legem suam

**1:44.** And all nations consented, according to the word of king Antiochus.  
Et consenserunt omnes gentes secundum verbum regis Antiochi

**1:45.** And many of **Israel** consented to his service, and they **sacrificed** to idols, and profaned the **sabbath**.  
Et multi ex Israhel consenserunt ei et sacrificaverunt idolis et coinquinaverunt sabbatum

**1:46.** And the king sent **letters** by the hands of messengers to **Jerusalem**, and to all the cities of **Juda**; that they should follow the law of the nations of the earth.  
Et misit rex Antiochus libros per manus nuntiorum in Hierusalem et in omnes civitates Iudae ut sequerentur legem gentium terrae

**1:47.** And should forbid **holocausts** and **sacrifices**, and **atonements** to be made in the **temple of God**.  
Et prohiberent holocausta et sacrificia et placationes fieri in templo Dei

**1:48.** And should prohibit the **sabbath**, and the festival days to be celebrated.  
Et prohiberent celebrari sabbatum et dies sollemnes

**1:49.** And he commanded the **holy** places to be profaned, and the **holy** people of **Israel**.  
Et coinquinari sancta et sanctum populum Israhel

**1:50.** And he commanded **altars** to be built, and temples, and idols, and swine's flesh to be immolated, and **unclean** beasts,  
Et iussit aedificari aras et templa et idola et immolari carnes suillas et pecora communia

**1:51.** And that they should leave their children uncircumcised, and let their **souls** be defiled with all **uncleanesses**, and abominations, to the end that they should forget the law, and should change all the justifications of **God**.  
Et relinquere filios suos incircumcisos et coinquinari animas eorum in omnibus inmundis et abominationibus ita ut obliviscerentur legem et inmutarent omnes iustificationes Dei

**1:52.** And that whosoever would not do according to the word of king Antiochus, should be put to death.  
Et quicumque non fecisset secundum verbum regis Antiochi moreretur

**1:53.** According to all these words he wrote to his whole kingdom: and he appointed rulers over the people that should force them to do these things.  
Secundum omnia verba haec scripsit omni regno suo et praeposuit principes populo qui haec fieri cogerent

**1:54.** And they commanded the cities of **Juda** to **sacrifice**.  
Et iusserunt civitatibus Iudae sacrificare

**1:55.** Then many of the people were gathered to them that had forsaken the **law** of the **Lord**: and they committed **evils** in the land:  
Et congregati sunt multi de populo ad eos qui dereliquerant legem Domini et fecerunt mala super terram

**1:56.** And they drove away the people of **Israel** into lurking holes, and into the secret places of fugitives.  
Et effugaverunt populum Israhel in abditis et in absconditis fugitivorum locis

**1:57.** On the fifteenth day of the month, Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the **altar** of **God**, and they built **altars** throughout all the cities of **Juda** round about:

Die quintadecima mensis casleu quinto et quadragesimo anno aedificavit rex Antiochus abominandum idolum desolationis super altare Dei et per universas civitates Iudae in circuitu aedificaverunt aras  
**The abominable idol, etc... Viz., the statue of Jupiter Olympius.**

**1:58.** And they burnt **incense**, and **sacrificed** at the doors of the houses and in the streets.  
Et ante ianuas domorum et in plateis incendebant tura et sacrificabant

**1:59.** And they cut in pieces, and burnt with fire the **books of the law of God**:

Et libros legis Dei combuserunt igni scindentes eos

**1:60.** And every one with whom the books of the testament of the **Lord** were found, and whosoever observed the **law** of the **Lord**, they put to death, according to the edict of the king.

Et apud quemcumque inveniebantur libri testamenti Domini et quicumque observabant legem Domini secundum edictum regis trucidabant eum

**1:61.** Thus by their power did they deal with the people of **Israel**, that were found in the cities month after month.

In virtute sua faciebant haec populo Israhel qui inveniebantur in omni mense in civitatibus

**1:62.** And on the five and twentieth day of the month they **sacrificed** upon the **altar** of the idol that was over against the **altar** of **God**.

Et quinta et vicesima die mensis sacrificabant super aram quae erat contra altare

**1:63.** Now the **women** that **circumcised** their children were slain according to the commandment of king Antiochus,

Et mulieres quae circumcidebant filios suos trucidabantur secundum iussum regis Antiochi

**1:64.** And they hanged the children about their neck in all their houses: and those that had **circumcised** them, they put to death.

Et suspendebant pueros a cervicibus per universas domos eorum et eos qui circumciderunt eos trucidabant

**1:65.** And many of the people of **Israel** determined with themselves, that they would not eat **unclean** things: and they chose rather to die, than to be defiled with **unclean** meats:

Et multi de populo Israhel definierunt apud se ut non manducarent imunda et elegerunt magis mori quam cibis coinquinari imundis

**1:66.** And they would not break the **holy law** of **God** and they were put to death:

Et noluerunt infringere legem Dei sanctam et trucidati sunt

**1:67.** And there was very great **wrath** upon the people.

Et facta est ira magna super populum valde

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## 1 Maccabees Chapter 2

### The zeal and success of Mathathias. His exhortation to his sons at his death.

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**2:1.** In those days arose [Mathathias](#), the son of John, the son of Simeon, a [priest](#) of the sons of Joarib, from [Jerusalem](#), and he abode in the mountain of Modin:

In illis diebus surrexit Matthathias filius Iohannis filii Simeonis sacerdos ex filiis Ioarim ab Hierusalem et consedit in monte Modin

**2:2.** And he had five sons: John, who was surnamed Gaddis:

Et habebat filios quinque Iohannan qui cognominabatur Gaddis

**2:3.** And Simon, who was surnamed Thasi;

Et Simeon qui cognominabatur Thasi

**2:4.** And [Judas, who was called Machabeus](#);

Et Iudas qui vocabatur Macchabeus

**2:5.** And [Eleazar](#), who was surnamed Abaron; and [Jonathan](#), who was surnamed Apphus.

Et Eleazarus qui cognominabatur Abaron et Ionathas qui cognominabatur Apphus

**2:6.** These saw the [evils](#) that were done in the people of [Juda](#), and in [Jerusalem](#).

Hii viderunt mala quae fiebant in populo Iuda et in Hierusalem

**2:7.** And [Mathathias](#) said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the [holy city](#), and to dwell there, when it is given into the hands of the enemies?

Et dixit Matthathias vae mihi ut quid natus sum videre contritionem populi mei et contritionem civitatis sanctae et sedere illic cum datur in manibus inimicorum

**2:8.** The [holy places](#) are come into the hands of strangers: her [temple](#) is become as a [man](#) without honour.

Sancta in manu extraneorum facta sunt templum eius sicut homo ignobilis

**2:9.** The vessels of her [glory](#) are carried away captive; her old [men](#) are murdered in the streets, and her young men are fallen by the sword of the enemies.

Vasa gloriae eius captiva abducta sunt trucidati sunt iuvenes eius in plateis et iuvenes eius ceciderunt gladio inimicorum

**2:10.** What nation hath not inherited her kingdom, and gotten of her spoils?

Quae gens non hereditavit regnum eius et non obtinuit spolia eius

**2:11.** All her ornaments are taken away. She that was free is made a slave.

Omnis compositio eius ablata est quae erat libera facta est ancilla

**2:12.** And behold our sanctuary, and our beauty, and our [glory](#) is laid waste, and the [Gentiles](#) have defiled them.

Et ecce sancta nostra et pulchritudo nostra et claritas nostra desolata est et coinquinaverunt eam gentes

**2:13.** To what end then should we live any longer?

Quo ergo nobis adhuc vivere

**2:14.** And [Mathathias](#) and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

Et scidit Matthathias et filii eius vestimenta sua et operuerunt se ciliciis et planxerunt valde

**2:15.** And they that were sent from king Antiochus, came thither, to compel them that were fled into the city of Modin, to **sacrifice**, and to burn **incense**, and to depart from the **law** of **God**.

Et venerunt illuc qui missi erant a rege Antiocho ut cogerent eos qui confugerant in civitate Modin immolare et accendere et a lege Dei discedere

**2:16.** And many of the people of **Israel** consented and came to them: but **Mathathias** and his sons stood firm.

Et multi de populo Israhel consentientes accesserunt ad eos sed Matthathias et filii eius constanter steterunt

**2:17.** And they that were sent from Antiochus, answering, said to **Mathathias**: Thou art a ruler, and an honourable, and great **man** in this city, and adorned with sons, and brethren.

Et respondentes qui missi erant ab Antiocho dixerunt Matthathiae princeps et clarissimus et magnus es in hac civitate et ornatus filiis et fratribus

**2:18.** Therefore, come thou first, and **obey** the king's commandment, as all nations have done, and the **men of Juda**, and they that remain in **Jerusalem**: and thou, and thy sons shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

Ergo accede prior et fac iussum regis sicut fecerunt omnes gentes et viri Iuda et qui remanserunt in Hierusalem et eris tu et filii tui inter amicos regis et amplificatus argento et auro et muneribus multis

**2:19.** Then **Mathathias** answered, and said with a loud voice: Although all nations **obey** king Antiochus, so as to depart every **man** from the service of the law of his fathers, and consent to his commandments:

Et respondit Matthathias et dixit magna voce et si omnes gentes regi Antiocho oboediunt ut discedat unusquisque a servitute patrum suorum et consentiunt mandatis eius

**2:20.** I and my sons, and my brethren will **obey** the law of our fathers.

Ego et filii mei et fratres mei oboedimus legi patrum nostrorum

**2:21.** **God** be merciful unto us: it is not profitable for us to forsake the law, and the justices of **God**:

Propitius sit nobis Deus non est nobis utile relinquere legem et iustitias Dei

**2:22.** We will not hearken to the words of king Antiochus, neither will we **sacrifice** and transgress the commandments of our law, to go another way.

Non audibimus verba regis Antiochi nec sacrificabimus transgredientes legis nostrae mandata ut eamus altera via

**2:23.** Now as he left off speaking these words, there came a certain **Jew** in the sight of all to **sacrifice** to the idols upon the **altar** in the city of Modin, according to the king's commandment.

Et ut cessavit loqui verba haec accessit quidam Iudaeus in omnium oculis sacrificare idolis super aram in civitate Modin secundum iussum regis

**2:24.** And **Mathathias** saw, and was grieved, and his reins trembled, and his **wrath** was kindled according to the judgment of the law, and running upon him he slew him upon the **altar**:

Et vidit Matthathias et doluit et contremuerunt renes eius et ascendit furor eius secundum iudicium legis et insiliens trucidavit eum super aram

**2:25.** Moreover the **man** whom king Antiochus had sent, who compelled them to **sacrifice**, he slew at the same time, and pulled down the **altar**,

Sed et virum quem miserat rex Antiochus qui cogebat immolari occidit in ipso tempore et aram destruxit

**2:26.** And showed zeal for the law, as Phinees did by Zamri, the son of Salomi.

Et zelatus est legem sicut fecit Finees Zambri filio Salomi

**2:27.** And **Mathathias** cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me.

Et exclamavit Matthathias voce magna dicens omnis qui zelum habet legis statuens testamentum exeat post me

**2:28.** So he and his sons fled into the mountains, and left all that they had in the city.

Et fugit ipse et filii eius in montes et reliquerunt quaecumque habebant in civitate

**2:29.** Then many that sought after judgment, and **justice**, went down into the **desert**,

Tunc descenderunt multi quaerentes iudicium et iustitiam in desertum

**2:30.** And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

Ut sederent ibi ipsi et filii eorum et mulieres eorum et pecora eorum quoniam induraverunt super eos mala

**2:31.** And it was told to the king's **men**, and to the army that was in **Jerusalem**, in the city of David, that certain **men**, who had broken the king's commandment, were gone away into the secret places in the **wilderness**, and that many were gone after them.

Et renuntiatum est viris regis et exercitui qui erat in Hierusalem civitate David quoniam discessissent viri quidam qui dissipaverunt mandatum regis in loca occulta in deserto et abissent post illos multi

**2:32.** And forthwith they went out towards them, and made **war** against them on the **sabbath day**.

Et statim perrexerunt ad eos et constituerunt adversus eos proelium in die sabbatorum

**2:33.** And they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live.

Et dixerunt ad eos resistitis et nunc adhuc exite et facite secundum verbum regis et vivetis

**2:34.** And they said: We will not come forth, neither will we **obey** the king's edict, to profane the **sabbath day**.

Et dixerunt non exhibimus neque faciemus verbum regis ut polluamus diem sabbatorum

**2:35.** And they made haste to give them battle.

Et concitaverunt adversus eos proelium

**2:36.** But they answered them not, neither did they **cast a stone** at them, nor stopped up the secret places,

Et non responderunt eis nec oppilaverunt loca occulta

**2:37.** Saying: Let us all die in our innocency: and **heaven** and earth shall be witnesses for us, that you put us to death wrongfully.

Dicentes moriamur omnes in simplicitate nostra et testes erunt super nos caelum et terra quod iniuste perditis nos

**2:38.** So they gave them battle on the **sabbath**: and they were slain, with their wives, and their children, and their cattle, to the number of a thousand persons.

Et intulerunt eis bellum sabbatis et mortui sunt ipsi et uxores eorum et filii eorum et pecora eorum usque ad mille animas hominum

**2:39.** And **Mathathias** and his friends heard of it, and they mourned for them exceedingly.

Et cognovit Matthathias et amici eius et luctum habuerunt super eos valde

**2:40.** And every **man** said to his neighbour: If we shall all do as our brethren have done, and not fight against the **heathens** for our lives, and our justifications, they will now quickly root us out of the earth.

Et dixit vir proximo suo si omnes fecerimus sicut fratres nostri fecerunt et non pugnaverimus adversus gentes pro animabus nostris et iustificationibus nostris citius disperdent nos a terra

**2:41.** And they determined in that day, saying: Whosoever shall come up against us to fight on the **sabbath day**, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

Et cogitaverunt in illa die dicentes omnis homo quicumque venerit ad nos in bello die sabbatorum pugnemus adversus eum et non moriemur omnes sicut mortui sunt fratres nostri in occultis

**2:42.** Then was assembled to them the congregation of the **Assideans**, the stoutest of **Israel**, every one that had a **good** will for the law.

Tunc congregata est ad eos synagoga Asideorum fortis viribus ex Israhel omnis voluntarius in lege

**The Assideans...** A set of **men** that led a **religious life**; and were **zealous** for the **law** and **worship** of **God**.

**2:43.** And all they that fled from the **evils**, joined themselves to them, and were a support to them.

Et omnes qui fugiebant a malis additi sunt ad eos et facti sunt illis ad firmamentum

**2:44.** And they gathered an army, and slew the sinners in their **wrath**, and the wicked **men** in their indignation: and the rest fled to the nations for safety.

Et collegerunt exercitum et percusserunt peccatores in ira sua et viros iniquos in indignatione sua et ceteri fugerunt ad nationes ut evaderent

**2:45.** And **Mathathias** and his friends went round about, and they threw down the **altars**:

Et circuevit Matthathias et amici eius et destruxerunt aras

**2:46.** And they **circumcised** all the children whom they found in the confines of **Israel** that were uncircumcised: and they did **valiantly**.

Et circumciderunt pueros incircumcisos quotquot invenerunt in finibus Israhel in fortitudine

**2:47.** And they pursued after the children of **pride**, and the work prospered in their hands:

Et persecuti sunt filios superbiae et prosperatum est opus in manu eorum

**2:48.** And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner.

Et obtinuerunt legem de manibus gentium et de manibus regum et non dederunt cornu peccatori

**They yielded not the horn, etc...** That is, they suffered not the power of Antiochus, that **man of sin**, to abolish the **law** and **religion** of **God**.

**2:49.** Now the days drew near that **Mathathias** should die, and he said to his sons: Now hath **pride** and chastisement gotten strength, and the time of destruction, and the **wrath** of indignation:

Et adpropinquaverunt dies Matthathiae moriendi et dixit filiis suis nunc confortata est superbia et castigatio et tempus eversionis et ira indignationis

**2:50.** Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

Nunc ergo o filii aemulatores estote legis et date animas vestras pro testamento patrum

**2:51.** And call to remembrance the works of the fathers, which they have done in their **generations**: and you shall receive great **glory**, and an everlasting **name**.

Et mementote operum patrum quae fecerunt in generationibus suis et accipietis gloriam magnam et nomen aeternum

**2:52.** Was not **Abraham** found faithful in temptation, and it was reputed to him unto **justice**?

Abraham nonne in temptatione inventus est fidelis et reputatum est ei ad iustitiam

**2:53.** **Joseph**, in the time of his distress, kept the commandment, and he was made lord of **Egypt**.

Ioseph in tempore angustiae suae custodivit mandatum et factus est dominus Aegypti

**2:54.** Phinees, our father, by being fervent in the zeal of **God**, received the covenant of an everlasting **priesthood**.

Finees pater noster zelando zelum Dei accepit testamentum sacerdotii aeterni

**2:55.** **Jesus**, whilst he fulfilled the word, was made ruler in **Israel**.

Iesus dum implet verbum factus est dux Israhel

**Jesus...** That is, **Josue**.

**2:56.** **Caleb**, for bearing witness before the congregation, received an inheritance.

Chaleb dum testificatur in ecclesia accepit hereditatem

**2:57.** **David**, by his mercy, obtained the throne of an everlasting kingdom.

David in sua misericordia consecutus est sedem regni in saecula

**2:58.** **Elias**, while he is full of zeal for the law, was taken up into **heaven**.

Helias dum zelat zelum legis receptus est in caelum

**2:59.** Ananias and Azarias and Misael, by believing, were delivered out of the flame.

Ananias Azarias Misahel credentes liberati sunt de flamma

**2:60.** **Daniel**, in his innocency, was delivered out of the mouth of the lions.

Daniel in sua simplicitate liberatus est de ore leonum

**2:61.** And thus consider, through all **generations**: that none that trust in him, fail in strength.

Et ita cogitate per generationem et generationem quia omnes qui sperant in eum non infirmantur

**2:62.** And fear not the words of a **sinful man**, for his **glory** is dung and worms:

Et a verbis viri peccatoris non timueritis quia gloria eius stercus et vermis est

**2:63.** Today he is lifted up, and tomorrow he shall not be found, because he is returned into his earth and his thought is come to nothing.

Hodie extollitur et cras non inuenietur quia conversus est in terram suam et cogitatio eius periet

**2:64.** You, therefore, my sons, take **courage**, and behave manfully in the law: for by it you shall be **glorious**.

Vos ergo filii confortamini et viriliter agite in lege quia in ipsa gloriosi eritis

**2:65.** And behold, I know that your brother Simon is a **man** of counsel: give ear to him always, and he shall be a father to you.

Et ecce Simeon frater vester scio quod vir consilii est ipsum audite semper et ipse vobis erit pater

**2:66.** And **Judas Machabeus**, who is **valiant** and strong from his youth up, let him be the leader of your army, and he shall manage the **war** of the people.

Et Iudas Macchabeus fortis viribus a iuventute sua sit vobis princeps militiae et ipse aget bellum populi

**2:67.** And you shall take to you all that observe the law: and revenge ye the wrong of your people.

Et vos adducetis ad vos omnes factores legis et vindicate vindictam populi vestri

**2:68.** Render to the **Gentiles** their reward, and take heed to the precepts of the law.

Et retribuete retributionem gentibus et intendite in praeceptum legis

**2:69.** And he **blessed** them, and was joined to his fathers.

Et benedixit eos et adpositus est ad patres suos

**2:70.** And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers, in Modin, and all **Israel** mourned for him with great mourning.

Et defunctus est centesimo et quadragesimo et sexto anno et sepultus est a filiis suis in sepulchris patrum suorum in Modin et planxerunt eum omnis Israhel planctu magno

*The Holy Bible*

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## 1 Maccabees Chapter 3

**Judas Machabeus succeeds his father, and overthrows Apollonius and Seron. A great army is sent against him out of Syria. He prepares his people for battle by fasting and prayer.**

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**3:1.** Then his son [Judas](#), called [Machabeus](#), rose up in his stead.

Et surrexit Iudas qui vocabatur Macchabeus filius eius pro eo

**3:2.** And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of [Israel](#).

Et adiuvabant eum omnes fratres eius et universi qui se coniunxerant patri eius et proeliabantur proelium Israhel cum laetitia

**3:3.** And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.

Et dilatavit gloriam populo suo et induit se loriam sicut gigans et succinxit se arma bellica sua in proeliis et protegebat castra gladio suo

**3:4.** In his acts he was like a lion, and like a lion's whelp roaring for his prey.

Similis factus est leoni in operibus suis et sicut catulus leonis rugiens in venatione

**3:5.** And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

Et persecutus est iniquos perscrutans eos et qui conturbabant populum suum succendit flammis

**3:6.** And his enemies were driven away for fear of him, and all the workers of [iniquity](#) were troubled: and [salvation](#) prospered in his hand.

Et repulsi sunt inimici prae timore eius et omnes operarii iniquitatis conturbati sunt et directa est salus in manu eius

**3:7.** And he grieved many kings, and made [Jacob](#) glad with his works, and his memory is [blessed](#) for ever.

Et exacerbabat reges multos et laetificabat Iacob in operibus suis et in saeculum memoria eius in benedictione

**3:8.** And he went through the cities of [Juda](#), and destroyed the wicked out of them, and turned away [wrath](#) from [Israel](#).

Et perambulavit civitates Iuda et perdidit impios ex eis et avertit iram ab Israhel

**3:9.** And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

Et nominatus est usque ad novissimum terrae et congregavit pereuntes

**3:10.** And Apollonius gathered together the [Gentiles](#), and a numerous and great army from [Samaria](#), to make [war](#) against [Israel](#).

Et congregavit Apollonius gentes et a Samaria virtutem multam et magnam ad bellandum contra Israhel

**3:11.** And [Judas](#) understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, and the rest fled away.

Et cognovit Iudas et exiit obviam illi et percussit et occidit illum et ceciderunt vulnerati multi et reliqui fugerunt

**3:12.** And he took their spoils, and [Judas](#) took the sword of Apollonius, and fought with it all his lifetime.

Et accepit spolia eorum et gladium Apollonii abstulit Iudas et erat pugnans in eo omnibus diebus

**3:13.** And Seron, **captain** of the army of **Syria**, heard that **Judas** had assembled a company of the faithful, and a congregation with him,

Et audivit Seron princeps exercitus Syriae quod congregavit Judas congregationem et ecclesiam fidelium secum

**3:14.** And he said I will get me a **name**, and will be **glorified** in the kingdom, and will overthrow **Judas**, and those that are with him, that have **despised** the edict of the king.

Et ait faciam mihi nomen et glorificabor in regno et debellabo Iudam et eos qui cum ipso sunt qui spernebant verbum regis

**3:15.** And he made himself ready; and the host of the wicked went up with him, strong succours, to be revenged of the **children of Israel**.

Et praeparavit se et ascenderunt cum eo castra impiorum fortes auxiliarii ut facerent vindictam in filios Israhel

**3:16.** And they approached even as far as Bethoron: and **Judas** went forth to meet him, with a small company.

Et adpropinquaverunt usque Bethoron et exivit Judas obviam illi cum paucis

**3:17.** But when they saw the army coming to meet them, they said to **Judas**: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are ready to faint with **fasting** today?

Ut viderunt autem exercitum venientem sibi obviam dixerunt Iudae quomodo poterimus pauci pugnare ad multitudinem tantam tam fortem et nos fatigati sumus ieiunio hodie

**3:18.** And **Judas** said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the **God of heaven** to deliver with a great multitude, or with a small company:

Et ait Judas facile est concludi multos in manus paucorum et non est differentia in conspectu Dei caeli liberare in multis et in paucis

**3:19.** For the success of **war** is not in the multitude of the army, but strength cometh from **heaven**.

Quia non in multitudine exercitus victoria belli sed de caelo fortitudo est

**3:20.** They come against us with an insolent multitude, and with **pride**, to destroy us, and our wives, and our children, and to take our spoils.

Ipsi veniunt ad nos in multitudine contumaci et superba ut disperdant nos et uxores nostras et filios nostros et ut spolient nos

**3:21.** But we will fight for our lives, and our laws:

Nos vero pugnabimus pro animabus nostris et legibus nostris

**3:22.** And the **Lord** himself will overthrow them before our face, but as for you, fear them not.

Et ipse Dominus conteret eos ante faciem nostram vos autem ne timueritis eos

**3:23.** And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron, and his host were overthrown before him:

Ut cessavit autem loquens insiluit in eos subito et contritus est Seron et exercitus eius in conspectu ipsius

**3:24.** And he pursued him by the descent of Bethoron, even to the plain, and there fell of them eight hundred **men**, and the rest fled into the land of the **Philistines**.

Et persequabatur eum in descensu Bethoron usque in campum et ceciderunt ex eis octingenti viri reliqui autem fugerunt in terram Philisthim

**3:25.** And the fear of **Judas**, and of his brethren, and the dread of them, fell upon all the nations round about them.

Et cecidit timor Iudae ac fratrum eius et formido super omnes gentes in circuitu eorum

**3:26.** And his fame came to the king, and all nations told of the battles of **Judas**.

Et pervenit ad regem nomen eius et de proeliis Iudae narrabant omnes gentes

**3:27.** Now when king Antiochus heard these words, he was **angry** in his mind: and he sent, and gathered the forces of all his kingdom, an exceeding strong army.

Ut audivit autem Antiochus sermones istos iratus est animo et misit et congregavit exercitum universi regni sui castra fortia valde

**3:28.** And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.

Et aperuit aerarium suum et dedit stipendia exercitui in annum et mandavit illis ut essent parati ad omnia

**3:29.** And he perceived that the money of his treasures failed, and that the tributes of the country were small, because of the dissension, and the [evil](#) that he had brought upon the land, that he might take away the laws of old times:

Et vidit quod defecit pecunia de thesauris et tributa regionis modica propter dissensionem et plagam quam fecit in terra ut tolleret legitima quae erant a primis diebus

**3:30.** And he feared that he should not have as formerly enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

Et timuit ne non haberet et semel et bis in sumptus et donativa quae dederat ante larga manu et abundaverat super reges qui ante eum fuerant

**3:31.** And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

Consternatus erat animo valde et cogitavit ire in Persidem et accipere tributa regionum et congregare argentum multum

**3:32.** And he left Lysias, a nobleman of the blood royal to oversee the affairs of the kingdom from the river Euphrates even to the river of [Egypt](#):

Et reliquit Lysiam hominem nobilem de genere regali super negotia regia a flumine Eufraten usque ad flumen Aegypti

**3:33.** And to bring up his son, Antiochus, till he came again.

Et ut nutriret Antiochum filium suum donec rediret

**3:34.** And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of [Judea](#), and [Jerusalem](#).

Et tradidit ei medium exercitum et elefantos et mandavit ei de omnibus quae volebat et de inhabitantibus Iudaeam et Hierusalem

**3:35.** And that he should send an army against them to destroy and root out the strength of [Israel](#), and the remnant of [Jerusalem](#), and to take away the memory of them from that place.

Ut mitteret ad eos exercitum ad conterendam et extirpandam virtutem Israhel et reliquias Hierusalem et auferendam memoriam de loco

**3:36.** And that he should settle strangers, to dwell in all their coasts, and divide their land by lot.

Et ut constitueret habitatores filios alienigenas in omnibus finibus eorum et sorte distribueret terram eorum

**3:37.** So the king took the half of the army that remained, and went forth from [Antioch](#), the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

Et rex adsumpsit partem exercitus residui et exivit ab Antiochia civitate regni sui anno centesimo et quadragesimo et septimo et transfretavit Eufraten flumen et perambulabat superiores regiones

**3:38.** Then Lysias chose Ptolemee, the son of Dorymenus, and Nicanor, and Gorgias, mighty [men](#) of the king's friends.

Et elegit Lysias Ptolomeum filium Dorimini et Nicanorem et Gorgiam viros potentes ex amicis regis

**3:39.** And he sent with them forty thousand [men](#), and seven thousand horsemen: to go into the land of [Juda](#), and to destroy it, according to the king's orders.

Et misit cum eis quadraginta milia virorum et septem milia equitum ut venirent in terram Iuda et disperderent eam secundum verbum regis

**3:40.** So they went forth with all their power, and came, and pitched near Emmaus, in the plain country.

Et processerunt ut irent cum universa virtute sua et venerunt et adplicuerunt Ammaum in terra campestri

**3:41.** And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the [children of Israel](#) for slaves: and there were joined to them the forces of [Syria](#), and of the land of the strangers.

Et audierunt mercatores regionum nomen eorum et acceperunt argentum et aurum multum valde et pueros et venerunt in castra ut acciperent filios Israhel in servos et additi sunt ad eos exercitus Syriae et terrae alienigenarum

**3:42.** And **Judas**, and his brethren, saw that **evils** were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people, and utterly abolish them.  
Et vidit Iudas et fratres eius quia multiplicata sunt mala et exercitus adplicabat ad fines eorum et cognoverunt verba regis quae mandavit populo facere in interitum et consummationem

**3:43.** And they said, every **man** to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.  
Et dixerunt unusquisque ad proximum suum erigamus deiectionem populi nostri et pugnemus pro populo nostro et sanctis nostris

**3:44.** And the assembly was gathered, that they might be ready for battle, and that they might **pray**, and ask mercy and compassion.  
Et congregatus est conventus ut essent parati in proelium et ut orarent et peterent misericordiam et miserationes

**3:45.** Now **Jerusalem** was not inhabited, but was like a **desert**: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the **Gentiles**: and **joy** was taken away from **Jacob**, and the pipe and harp ceased there.  
Et Hierusalem non habitabatur sed erat sicut desertum non erat qui ingrederetur et egrederetur de natis eius et sanctum conculcabatur et filii alienigenarum erant in arce ibi erat habitatio gentium et ablata est voluptas ab Iacob et defecit ibi tibia et cithara

**3:46.** And they assembled together, and came to **Maspha**, over against **Jerusalem**: for in **Maspha** was a place of **prayer** heretofore in **Israel**.  
Et congregati sunt et venerunt in Masefat contra Hierusalem quia locus orationis erat in Masefat ante Israhel

**3:47.** And they **fasted** that day, and put on haircloth, and put ashes upon their heads: and they rent their garments:  
Et ieiunaverunt illa die et induerunt se ciliciis et cinere in capite suo et destituerunt vestimenta sua

**3:48.** And they laid open the books of the law, in which the **Gentiles** searched for the likeness of their idols:  
Et expanderunt librum legis de quibus scrutabantur gentes similitudinem simulacrorum suorum

**3:49.** And they brought the **priestly** ornaments, and the first fruits and **tithes**, and stirred up the **Nazarites** that had fulfilled their days:  
Et adtulerunt ornamenta sacerdotalia et primitias et decimas et suscitaverunt nazoreos qui impleverant dies

**3:50.** And they cried with a loud voice toward **heaven**, saying: What shall we do with these, and whither shall we carry them?  
Et clamaverunt voce magna in caelum dicentes quid faciemus istis et quo eos ducemus

**3:51.** For thy holies are trodden down, and are profaned, and thy **priests** are in mourning, and are brought low.  
Et sancta tua conculcata sunt et contaminata sunt et sacerdotes tui in luctu et humilitate

**3:52.** And behold the nations are come together against us, to destroy us: thou knowest what they intend against us.  
Et ecce nationes convenerunt adversum nos ut nos disperdant tu scis quae cogitant in nos

**3:53.** How shall we be able to stand before their face, unless thou, O **God**, help us?  
Quomodo poterimus subsistere ante facies illorum nisi tu adiuves nos

**3:54.** Then they sounded with trumpets, and cried out with a loud voice.  
Et tubis exclamaverunt voce magna

**3:55.** And after this, **Judas** appointed **captains** over the people, over thousands, and over **hundreds**, and over fifties, and over tens.

Et post hoc constituit Iudas duces populi tribunos et centuriones et pentecontarcos et decuriones

**3:56.** And he said to them that were building houses, or had **betrothed** wives, or were planting vineyards, or were fearful, that they should return every **man** to his house, according to the law.

Et dixit his qui aedificabant domos et sponsabant uxores et plantabant vineas et formidolosis ut redirent unusquisque in domum suam secundum legem

**3:57.** So they removed the camp, and pitched on the south side of Emmaus.

Et moverunt castra et conlocaverunt ad austrum Ammaum

**3:58.** And **Judas** said: Gird yourselves, and be **valiant men**, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary.

Et ait Iudas accingimini et estote filii potentes et estote parati in mane ut pugnetis adversus nationes has quae convenerunt disperdere nos et sancta nostra

**3:59.** For it is better for us to die in battle, than to see the **evils** of our nation, and of the holies:

Quoniam melius est nos mori in bello quam videre mala gentis nostrae et sanctorum

**3:60.** Nevertheless, as it shall be the **will** of **God** in **heaven**, so be it done.

Sicut autem fuerit voluntas in caelo sic fiat

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## 1 Maccabees Chapter 4

**Judas routs the king's army. Gorgias flies before him. Lysias comes against him with a great army, but is defeated. Judas cleanses the temple, sets up a new altar, and fortifies the sanctuary.**

---

**4:1.** Then Gorgias took five thousand **men**, and a thousand of the best horsemen; and they removed out of the camp by night.

Et adsumpsit Gorgias quinque milia virorum et mille equites electos et moverunt castra nocte

**4:2.** That they might come upon the camp of the **Jews** and strike them suddenly: and the **men** that were of the castle were their guides.

Ut applicarent ad castra Iudaeorum et percuterent eos subito et filii qui erant ex arce erant illi duces

**4:3.** And **Judas** heard of it, and rose up, he and the **valiant men**, to attack the king's forces that were in Emmaus.

Et audivit Iudas et surrexit ipse et potentes percutere virtutem exercituum regis quae erat in Ammaum

**4:4.** For as yet the army was dispersed from the camp

Adhuc enim dispersus erat exercitus a castris

**The army was dispersed...** That is, in different divisions, not altogether encamped.

**4:5.** And Gorgias came by night into the camp of **Judas**, and found no **man**; and he sought them in the mountains: for he said: These **men** flee from us.

Et venit Gorgias in castra Iudae noctu et neminem invenit et quaerebant eos in montibus quoniam dixit fugiunt hii a nobis

**4:6.** And when it was day, **Judas** showed himself in the plain with three thousand **men** only, who neither had armour nor swords:

Et cum dies factus esset apparuit Iudas in campo cum tribus milibus virorum tantum quia tegumenta et gladios non habebant

**Who neither had armour nor swords...** Such as they wished for.

**4:7.** And they saw the camp of the **Gentiles** that it was strong, and the **men** in breastplates, and the horsemen round about them, and these were trained up to **war**.

Et viderunt castra gentium valida et loricated et equitatus in circuitu eorum et hii docti proelium

**4:8.** And **Judas** said to the **men** that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

Et ait Iudas viris qui secum erant ne timueritis multitudinem eorum et impetum eorum ne formiditis

**4:9.** Remember in what manner our fathers were saved in the **Red Sea**, when **Pharao** pursued them with a great army.

Mementote qualiter salvi facti sunt patres nostri in mari Rubro cum sequeretur eos Pharao cum exercitu

**4:10.** And now let us cry to **heaven**, and the **Lord** will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

Et nunc clamemus in caelum et miserebitur nostri et testamenti patrum nostrorum et conteret exercitum istum ante faciem nostram hodie

**4:11.** And all nations shall know that there is one that **redeemeth** and delivereth **Israel**.

Et scient omnes gentes quia est qui redimat et liberet Israhel

**4:12.** And the strangers lifted up their eyes, and saw them coming against them.

Et levaverunt alienigenae oculos suos et viderunt eos venientes ex adverso

**4:13.** And they went out of the camp to battle, and they that were with **Judas** sounded the trumpet.

Et exierunt de castris in proelium et tuba cecinerunt hii qui fuerant cum Iuda

**4:14.** And they joined battle: and the **Gentiles** were routed, and fled into the plain.

Et congressi sunt et contritae sunt gentes et fugerunt in campum

**4:15.** But all the hindmost of them fell by the sword and they pursued them as far as Gezeron, and even to the plains of **Idumea**, and of **Azotus**, and of Jamnia: and there fell of them to the number of three thousand **men**.

Novissimi autem ceciderunt gladio et persecuti sunt eos usque Gesoron et usque in campos Idumaeae et Azoti et Iamniae et ceciderunt ex illis ad tria milia virorum

**4:16.** And **Judas** returned again with his army that followed him.

Et reversus est Iudas et exercitus eius sequens eum

**4:17.** And he said to the people: Be not greedy of the spoils; for there is **war** before us:

Et dixit ad populum non concupiscatis spolia quia bellum contra nos est

**4:18.** And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

Et Gorgias et exercitus eius in monte prope nos sed state contra inimicos nostros et expugnate eos et post hoc sumetis spolia

**4:19.** And as **Judas** was speaking these words, behold part of them appeared, looking forth from the mountain.

Et adhuc loquente Iuda haec apparuit pars quaedam prospiciens de monte

**4:20.** And Gorgias saw that his **men** were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

Et vidit quod in fugam conversi sunt et succensa sunt castra fumus enim qui videbatur declarabat quod factum est

**4:21.** And when they had seen this, they were seized with great fear, seeing at the same time **Judas** and his army in the plain ready to fight.

Quibus illi conspectis timuerunt valde aspicientes simul et Iudam et exercitum in campo paratum ad proelium

**4:22.** So they all fled away into the land of the strangers.

Et fugerunt omnes in campo alienigenarum

**4:23.** And **Judas** returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

Et Iudas reversus est ad spolia castrorum et acceperunt aurum multum et argentum et hyacinthum et purpuram marinam et opes magnas

**4:24.** And returning home, they sung a hymn, and **blessed God in heaven**, because he is **good**, because his mercy endureth for ever.

Et conversi hymnum canebant et benedicebant in caelum quoniam bonum est quoniam in saeculum misericordia eius

**4:25.** So **Israel** had a great deliverance that day.

Et facta est salus magna in Israhel in illa die

**4:26.** And such of the strangers as escaped, went and told Lysias all that had happened.

Quicumque autem alienigenarum evaserunt venerunt et nuntiaverunt Lysiae universa quae acciderant

**4:27.** And when he heard these things, he was amazed and discouraged: because things had not succeeded in **Israel** according to his mind, and as the king had commanded.

Quibus auditis ille consternatus est animo deficiebat quod non qualia voluit talia contigerunt in Israhel et qualia mandavit rex

**4:28.** So the year following, Lysias gathered together threescore thousand chosen **men**, and five thousand horsemen, that he might subdue them.

Et sequenti anno congregavit electorum virorum sexaginta milia et equitum quinque milia ut debellaret eos

**4:29.** And they came into **Judea**, and pitched their tents in Bethoron, and **Judas** met them with ten thousand **men**.

Et venerunt in Iudaeam et castra posuerunt in Bethoron et occurrit illis Iudas cum decem milibus viris

**4:30.** And they saw that the army was strong, and he **prayed** and said: **Blessed** art thou, O Saviour of **Israel**, who didst break the **violence** of the mighty by the hand of thy servant **David**, and didst deliver up the camp of the strangers into the hands of **Jonathan** the son of **Saul**, and of his armour bearer.

Et viderunt exercitum fortem et oravit et dixit benedictus es salvator Israhel qui contrivisti impetum potentis in manu servi tui David et tradidisti castra alienigenarum in manus Ionathae filii Saul et armigeri eius

**4:31.** Shut up this army in the hands of thy people **Israel**, and let them be confounded in their host and their horsemen. 32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

Conclude exercitum istum in manu populi tui Israhel et confundantur in exercitu suo et equitibus

**4:32.** Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

Da illis formidinem et tabefac audaciam virtutis eorum et commoveantur contritione sua

**4:33.** Cast them down with the sword of them that **love** thee: and let all that know thy **name** praise thee with hymns.

Deice eos gladio diligentium te et conlaudent te omnes qui noverunt nomen tuum in hymnis

**4:34.** And they joined battle: and there fell of the army of Lysias five thousand **men**.

Et commiserunt et ceciderunt de exercitu Lysiae quinque milia virorum

**4:35.** And when Lysias saw that his **men** were put to flight, and how bold the **Jews** were, and that they were ready either to live, or to die manfully, he went to **Antioch**, and chose soldiers, that they might come again into **Judea** with greater numbers.

Videns autem Lysias suorum fugam et Iudaeorum audaciam et quod parati sunt aut vivere aut mori fortiter abiit Antiochiam et elegit milites ut multiplicatus rursus veniret in Iudaeam

**4:36.** Then **Judas**, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the **holy** places, and to repair them.

Dixit autem Iudas et fratres eius ecce contriti sunt inimici nostri ascendamus nunc mundare sancta et renovare

**4:37.** And all the army assembled together, and they went up into Mount Zion.

Et congregatus est omnis exercitus et ascenderunt in montem Sion

**4:38.** And they saw the sanctuary desolate, and the **altar** profaned, and the gates burnt, and shrubs growing up in the **courts** as in a forest, or on the mountains, and the chambers joining to the **temple** thrown down.

Et viderunt sanctificationem desertam et altare profanatum et portas exustas et in atriis virgulta nata sicut in saltu vel montibus et pastoforia diruta

**4:39.** And they rent their garments, and made great lamentation, and put ashes on their heads:

Sciderunt vestimenta sua et planxerunt planctu magno et inposuerunt cinerem

**4:40.** And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards **heaven**.

Et ceciderunt in faciem super terram et exclamaverunt tubis signorum et clamaverunt in caelum

**4:41.** Then **Judas** appointed **men** to fight against them that were in the castle, till they had cleansed the **holy** places,

Tunc ordinavit Iudas viros ut pugnarent adversus eos qui erant in arce donec emundarent sancta

**4:42.** And he chose **priests** without blemish, whose will was set upon the **law** of **God**.

Et elegit sacerdotes sine macula voluntatem habentes in lege Dei

**4:43.** And they cleansed the **holy** places, and took away the stones that had been defiled into an **unclean** place.

Et mundaverunt sancta et tulerunt lapides contaminationis in locum immundum

**4:44.** And he considered about the **altar of holocausts** that had been profaned, what he should do with it.

Et cogitavit de altare holocaustorum quod profanatum erat quid de eo faceret

**4:45.** And a **good** counsel came into their minds, to pull it down: lest it should be a reproach to them, because the **Gentiles** had defiled it; so they threw it down.

Et incidit illi consilium bonum ut destrueret illud ne forte esset illis in obprobrium quia contaminaverunt illud gentes et demoliti sunt illud

**4:46.** And they laid up the stones in the mountain of the **temple**, in a convenient place, till there should come a **prophet**, and give answer concerning them.

Et reposuerunt lapides in monte domus in loco apto quoadusque veniret propheta et responderet de eis

**4:47.** Then they took whole stones, according to the law and built a new **altar**, according to the former:

Et acceperunt lapides integros secundum legem et aedificaverunt altare novum secundum illud quod fuit prius

**4:48.** And they built up the **holy** places, and the things that were within the **temple**: and they **sanctified** the **temple** and the **courts**.

Et aedificaverunt sancta et quae intra domum intrinsecus et aedem et atria sanctificaverunt

**4:49.** And they made new **holy** vessels, and brought in the candlestick, and the **altar of incense**, and the table, into the **temple**.

Et fecerunt vasa sancta nova et intulerunt candelabrum et altare incensorum et mensam in templum

**4:50.** And they put **incense** upon the **altar**, and lighted up the lamps that were upon the candlestick, and they gave light in the **temple**.

Et incensum posuerunt super altare et accenderunt lucernas quae super candelabrum erant et lucebant in templo

**4:51.** And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

Et posuerunt super mensam panes et adpenderunt vela et consummaverunt omnia opera quae fecerunt

**4:52.** And they arose before the morning on the five and twentieth day of the ninth month, (which is the month of Casleu) in the hundred and forty-eighth year.

Et ante matutinum surrexerunt quinta et vicesima mensis noni hic mensis casleu centesimi quadragesimi octavi anni

**4:53.** And they offered **sacrifice**, according to the law, upon the new **altar of holocausts** which they had made.

Et obtulerunt sacrificium secundum legem super altare holocaustorum novum quod fecerunt

**4:54.** According to the time, and according to the day wherein the **heathens** had defiled it, in the same was it **dedicated** anew with canticles, and harps, and lutes, and cymbals.

Secundum tempus et secundum diem in qua contaminaverunt illud gentes in ipsa renovatum est in canticis et citharis et cinyris et cymbalis

**4:55.** And all the people fell upon their faces, and **adored**, and **blessed** up to **heaven**, him that had prospered them.

Et cecidit omnis populus et adoraverunt et benedixerunt in caelum ei qui prosperavit eis

**4:56.** And they kept the **dedication of the altar** eight days, and they offered **holocausts** with **joy**, and **sacrifices** of **salvation**, and of praise.

Et fecerunt dedicationem altaris diebus octo et obtulerunt holocausta cum laetitia et salutaria laudis

**4:57.** And they adorned the front of the **temple** with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

Et ornaverunt faciem templi coronis aureis et scutulis et dedicaverunt portas et pastoforia et inposuerunt eis ianuas

**4:58.** And there was exceeding great **joy** among the people, and the reproach of the **Gentiles** was turned away.

Et facta est laetitia in populo magna valde et aversum est obprobrium gentium

**4:59.** And **Judas**, and his brethren, and all the church of **Israel** decreed, that the **day of the dedication of the altar** should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with **joy and gladness**.

Et statuit Iudas et fratres eius et universa ecclesia Israhel ut agatur dies dedicationis altaris in temporibus suis ab anno in annum per dies octo a quinta et vicesima mensis casleu cum laetitia et gaudio

**4:60.** They built up also at that time Mount Sion, with high walls, and strong towers round about, lest the **Gentiles** should at any time come, and tread it down, as they did before.

Et aedificaverunt in tempore illo montem Sion et per circuitum muros altos et turres firmas nequando venirent gentes et conculcarent eam sicut antea fecerunt

**4:61.** And he placed a garrison there, to keep it, and he fortified it, to secure Bethsura, that the people might have a defence against **Idumea**.

Et conlocavit illic exercitum ut servarent eam et munivit eam ad custodiendam Bethsuram ut haberet populus munitionem contra faciem Idumeae

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## 1 Maccabees Chapter 5

**Judas and his brethren attack the enemies of their country, and deliver them that were distressed. Josephus and Azarius, attempting contrary to order to fight against their enemies, are defeated.**

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**5:1.** Now it came to pass, when the nations round about heard that the [altar](#) and the sanctuary were built up, as before, that they were exceeding [angry](#).

Et factum est ut audierunt gentes in circuitu quia aedificatum est altare et sancta sicut prius et iratae sunt valde

**5:2.** And they thought to destroy the [generation](#) of [Jacob](#) that were among them, and they began to kill some of the people, and to persecute them.

Et cogitabant tollere genus Iacob qui erant inter eos et coeperunt occidere de populo et persequi

**5:3.** Then [Judas](#) fought against the children of [Esau](#) in [Idumea](#), and them that were in Acrabathane: because they beset the [Israelites](#) round about, and he made a great slaughter of them.

Et debellabat Iudas filios Esau in Idumea et eos qui erant in Acrabattene quia circumsedebant Israhelitas et percussit eos plaga magna

**5:4.** And he remembered the malice of the children of [Ben](#): who were a snare and a stumblingblock to the people, by lying in wait for them in the way.

Et recordatus est malitiam filiorum Ben qui erant populo in laqueum et in scandalum insidiantes in via

**5:5.** And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

Et conclusi sunt ab eo in turribus et adplicuit ad eos et anathematizavit eos et incendit turres eorum igni cum omnibus qui in eis erant

**5:6.** Then he passed over to the [children of Ammon](#), where he found a mighty power, and much people, and [Timotheus](#) was their [captain](#):

Et transiit ad filios Ammon et invenit manum fortem et populum copiosum et Timotheum ducem ipsorum

**5:7.** And he fought many battles with them, and they were discomfited in their sight, and he smote them:

Et commisit cum eis proelia multa et contriti sunt in conspectu eorum et percussit eos

**5:8.** And he took the city of [Gazer](#) and her towns, and returned into [Judea](#).

Et cepit Iazer civitatem et filias eius et reversus est in Iudaeam

**5:9.** And the [Gentiles](#) that were in [Galaad](#), assembled themselves together against the [Israelites](#) that were in their quarters, to destroy them: and they fled into the fortress of [Datheman](#).

Et congregatae sunt gentes quae sunt in Galaad adversus Israhelitas qui erant in finibus eorum ut tollerent eos et fugerunt in Datheman munitionem

**5:10.** And they sent [letters](#) to [Judas](#), and his brethren, saying: The [heathens](#) that are round about are gathered together against us to destroy us:

Et miserunt litteras ad Iudam et fratres eius dicentes congregatae sunt adversum nos gentes per circuitum ut auferant nos

**5:11.** And they are preparing to come, and to take the fortress into which we are fled: and [Timotheus](#) is the [captain](#) of their host.

Et parant venire et occupare munitionem in quam confugimus et Timotheus est dux exercitus eorum

**5:12.** Now therefore come, and deliver us out of their hands, for many of us are slain.

Nunc ergo veni eripe nos de manibus eorum quia cecidit multitudo de nobis

**5:13.** And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand [men](#).

Et omnes fratres nostri qui erant in locis Tubi interfecti sunt et captivas abduxerunt uxores eorum et natos et spolia et peremerunt illic ferme mille viros

**5:14.** And while they were yet reading these [letters](#), behold there came other messengers out of [Galilee](#) with their garments rent, who related according to these words:

Et adhuc epistulae legebantur et ecce alii nuntii venerunt de Galilea conscissis tunicis nuntiantes secundum verba haec

**5:15.** Saying, that they of [Ptolemais](#), and of [Tyre](#), and of [Sidon](#), were assembled against them, and all [Galilee](#) is filled with strangers, in order to consume us.

Dicentes convenisse adversum se a Ptolomaida et Tyro et Sidone et omni Galilea alienigenas ut nos consumant

**5:16.** Now when [Judas](#) and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

Ut audivit autem Iudas et populus sermones istos convenit ecclesia magna cogitare quid facerent fratribus suis qui in tribulatione erant et expugnabantur ab eis

**5:17.** And [Judas](#) said to Simon, his brother: Choose thee [men](#), and go, and deliver thy brethren in [Galilee](#): and I, and my brother [Jonathan](#), will go into the country of Galaad:

Dixitque Iudas Simoni fratri suo elige tibi viros et vade et libera fratres tuos in Galilea ego enim et frater meus Ionathas ibimus in Galaditin

**5:18.** And he left Joseph, the son of Zacharias, and Azarias, [captains](#) of the people, with the remnant of the army in [Judea](#), to keep it:

Et reliquit Iosepphum filium Zacchariae et Azariam duces populi cum residuo exercitu in Iudaeam ad custodiendum

**5:19.** And he commanded them, saying: Take ye the charge of this people; but make no [war](#) against the [heathens](#), till we return.

Et praecepit illi dicens praeesto populo huic et nolite bellum committere adversus gentes donec revertamur

**5:20.** Now three thousand [men](#) were allotted to Simon, to go into [Galilee](#): and eight thousand to [Judas](#), to go into the land of Galaad.

Et dati sunt Simoni viri tria milia ut iret in Galileam Iudae autem octo milia in Galaditin

**5:21.** And Simon went into [Galilee](#), and fought many battles with the [heathens](#): and the [heathens](#) were discomfited before his face, and he pursued them even to the gate of [Ptolemais](#).

Et abiit Simon in Galileam et commisit proelia multa cum gentibus et contritae sunt gentes a facie eius et persecutus est eos usque ad portam

**5:22.** And there fell of the [heathens](#) almost three thousand [men](#), and he took the spoils of them.

Ptolomaidis et ceciderunt de gentibus fere tria milia virorum et accepit spolia eorum

**5:23.** And he took with him those that were in [Galilee](#) and in Arbatis, with their wives, and children, and all that they had, and he brought them into [Judea](#) with great [joy](#).

Et sumpsit eos qui erant in Galilea et in Arbatis cum uxoribus et natis et omnibus quae erant illis et adduxit in Iudaeam cum laetitia magna

**5:24.** And [Judas Machabeus](#), and [Jonathan](#), his brother, passed over the [Jordan](#), and went three days' journey through the [desert](#).

Et Iudas Macchabeus et Ionathas et fratres eius transierunt Iordanem et abierunt viam trium dierum per desertum

**5:25.** And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

Et occurrerunt eis Nabuthei et susceperunt eos pacifice et narraverunt eis omnia quae acciderunt fratribus

in Galaditide

**5:26.** And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim; all these strong and great cities.

Et quia multi ex eis comprehensi sunt in Basara et Bosor et in Alimis et in Casfor et Macet et Carnain hae omnes civitates munitae et magnae

**5:27.** Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them, and to destroy them all in one day.

Sed et in ceteris civitatibus Galaditidis tenentur comprehensi et in crastinum constituerunt admovere exercitum civitatibus his et comprehendere et tollere eos in una die

**5:28.** Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

Et convertit Iudas et exercitus eius viam in desertum Bosor repente et occupavit civitatem et occidit omnem masculum in ore gladii et accepit omnia spolia eorum et succendit eam igni

**5:29.** And they removed from thence by night, and went till they came to the fortress.

Et surrexerunt inde nocte et ibant usque ad munitionem

**5:30.** And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

Et factum est diluculo cum adlevassent oculos suos ecce populus multus cuius non erat numerus portantes scalas et machinas ut comprehenderent munitionem et expugnarent eos

**5:31.** And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

Et vidit Iudas quia coepit bellum et clamor belli ascendit in caelum sicut tuba et clamor magnus de civitate

**5:32.** And he said to his host: Fight ye today for your brethren.

Et exercitui dixit pugnate hodie pro fratribus vestris

**5:33.** And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

Et venit tribus ordinibus post eos et exclamaverunt tubis et clamaverunt in oratione

**5:34.** And the host of Timotheus understood that it was Machabeus, and they fled away before his face and they made a great slaughter of them, and there fell of them in that day almost eight thousand men.

Et cognoverunt castra Timothei quia Macchabeus est et refugerunt a facie eius et percusserunt eos plaga magna et ceciderunt ex eis in illa die fere octo milia virorum

**5:35.** And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

Et divertit Iudas in Maspha et expugnavit et cepit eam et occidit omnem masculum eius et sumpsit spolia eius et succendit eam igni

**5:36.** From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

Inde perrexit et cepit Casbon et Maged et Bosor et reliquas civitates Galaditidis

**5:37.** But after this Timotheus gathered another army, and camped over against Raphon, beyond the torrent.

Post haec autem verba congregavit Timotheus exercitum alium et castra posuit contra Rafon trans torrentem

**5:38.** And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

Et misit Iudas speculari exercitum et renuntiaverunt ei dicentes quia convenerunt ad eum omnes gentes quae in circuitu nostro sunt exercitus multus nimis

**5:39.** And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

Et Arabas conduxit in auxilium et castra posuerunt trans torrentem parati venire ad te in proelium et abiit Iudas obviam illis

**5:40.** And Timotheus said to the [captains](#) of his army: When [Judas](#) and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

Et ait Timotheus principibus exercitus sui cum adpropiauerit Iudas et exercitus eius ad torrentem aquae si transierit ad nos prior non poterimus sustinere eum quia potens poterit aduersum nos

**5:41.** But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them, and shall prevail against him.

Si vero timuerit transire et posuerit castra extra flumen transfretemus ad eos et poterimus aduersus illum

**5:42.** Now when [Judas](#) came near the torrent of water, he set the [scribes](#) of the people by the torrent, and commanded them, saying: Suffer no [man](#) to stay behind: but let all come to the battle.

Ut autem adpropinquauit Iudas ad torrentem aquae statuit scribas populi secus torrentem et mandauit eis dicens neminem hominum reliqueritis sed veniant omnes in proelium

**5:43.** And he passed over to them first, and all the people after him, and all the [heathens](#) were discomfited before them, and they threw away their weapons, and fled to the [temple](#) that was in Carnaim.

Et transfretauit ad illos prior et omnis populus post eum et contritae sunt ante faciem eorum omnes gentes et proiecerunt arma sua et fugerunt ad fanum quod est in Carnaim

**5:44.** And he took that city, and the [temple](#) he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of [Judas](#).

Et occupauit ipsam civitatem et fanum succendit igni cum omnibus qui erant in ipso et oppressa est Carnaim et non potuit sustinere contra faciem Iudae

**5:45.** And [Judas](#) gathered together all the [Israelites](#) that were in the land of Galaad, from the least even to the greatest, and their wives and children, and an army exceeding great, to come into the land of [Juda](#).

Et congregauit Iudas universos Israhelitas qui erant in Galaditiden a minimo usque ad maximum et uxores eorum et natos et exercitum magnum valde ut venirent in terram Iudae

**5:46.** And they came as far as Ephron: now this was a great city, situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

Et venerunt usque Efron et haec civitas magna in ingressu posita munita valde et non erat declinare ab ea dextra vel sinistra sed per mediam iter erat

**5:47.** And they that were in the city shut themselves in, and stopped up the gates with stones: and [Judas](#) sent to them with peaceable words,

Et incluserunt se qui erant in civitate et obstruxerunt portas lapidibus et misit ad eos Iudas verbis pacificis

**5:48.** Saying: Let us pass through your land, to go into our own country, and no [man](#) shall hurt you; we will only pass through on foot. But they would not open to them.

Dicens transeamus per terram vestram ut eamus in terram nostram et nemo vobis nocebit tantum pedibus transibimus et nolebant eis aperire

**5:49.** Then [Judas](#) commanded proclamation to be made in the camp, that they should make an assault, every [man](#) in the place where he was.

Et praecepit Iudas praedicare in castris ut adplicarent unusquisque in quo erat loco

**5:50.** And the [men](#) of the army drew near, and he assaulted that city all the day, and all the night; and the city was delivered into his hands:

Et adplicuerunt viri virtutis et obpugnauit civitatem illam tota die et tota nocte et tradita est civitas in manu eius

**5:51.** And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

Et peremerunt omnem masculum in ore gladii et eradicauit eam et accepit spolia eius et transiit per totam civitatem super interfectos

**5:52.** Then they passed over the [Jordan](#) to the great plain that is over against [Bethsan](#).

Et transgressi sunt Iordanem in campo magno contra Bethsan

**5:53.** And **Judas** gathered together the hindmost, and he exhorted the people, all the way through, till they came into the land of **Juda**.

Et erat Iudas congregans extremos et exhortabatur populum per totam viam donec venerunt in terram Iuda

**5:54.** And they went up to mount Sion with **joy and gladness**, and offered **holocausts**, because not one of them was slain, till they had returned in peace.

Et ascenderunt in montem Sion cum laetitia et gaudio et obtulerunt holocausta quod nemo ex eis cecidisset donec reverterentur in pace

**5:55.** Now in the days that **Judas** and **Jonathan** were in the land of Galaad, and Simon his brother in **Galilee**, before **Ptolemais**,

Et in diebus quibus erat Iudas et Ionathas in terra Galaad et Simeon frater eius in Galilea contra faciem Ptolomaidis

**5:56.** Joseph, the son of Zacharias, and Azarias, **captain** of the soldiers, heard of the **good** success, and the battles that were fought,

Audivit Iosephus Zacchariae filius et Azarias princeps virtutis res bene gestas et proelia quae facta sunt

**5:57.** And he said: Let us also get us a **name**, and let us go fight against the **Gentiles** that are round about us.

Et dixit faciamus et ipsi nobis nomen et eamus pugnare adversum gentes quae in circuitu nostro sunt

**5:58.** And he gave charge to them that were in his army, and they went towards Jamnia.

Et praecepit his qui erant in exercitu suo et abierunt Iamnam

**5:59.** And Gorgias and his **men** went out of the city, to give them battle.

Et exivit Gorgias de civitate et viri eius obviam illi in pugnam

**5:60.** And Joseph and Azarias were put to flight, and were pursued unto the borders of **Judea**: and there fell on that day, of the people of **Israel**, about two thousand **men**, and there was a great overthrow of the people:

Et fugati sunt Iosephus et Azarias usque in fines Iudae et ceciderunt illa die de populo Israhel ad duo milia viri et facta est fuga magna in populo

**5:61.** Because they did not hearken to **Judas** and his brethren, thinking that they should do manfully.

Quia non audierunt Iudam et fratres eius existimantes se fortiter facturos

**5:62.** But they were not of the seed of those **men** by whom **salvation** was brought to **Israel**.

Ipsi autem non erant de semine virorum illorum per quos salus facta est in Israhel

**5:63.** And the **men of Juda** were magnified exceedingly in the sight of all **Israel**, and of all the nations where their **name** was heard.

Et viri Iuda magnificati sunt valde in conspectu omnis Israhel et gentium omnium ubi audiebatur nomen eorum

**5:64.** And the people assembled to them with joyful acclamations.

Et convenerunt ad eos fausta adclamantes

**5:65.** Then **Judas** and his brethren went forth and attacked the **children of Esau**, in the land towards the south, and he took Chebron and her towns: and he burnt the walls thereof, and the towers all round it.

Et exivit Iudas et fratres eius et expugnabant filios Esau in terra quae ad austrum est et percussit Chebron et filias eius et muros eius et turres succendit in circuitu

**5:66.** And he removed his camp to go into the land of the aliens, and he went through **Samaria**.

Et movit castra ut iret in terra alienigenarum et perambulabat Samariam

**5:67.** In that day some **priests** fell in battle, while desiring to do manfully they went out unadvisedly to fight.

In illa die ceciderunt sacerdotes in bello dum vult fortiter facere dum sine consilio exiit in proelium

**5:68.** And **Judas** turned to **Azotus**, into the land of the strangers, and he threw down their **altars**, and he

burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of [Juda](#).

Et declinavit Iudas in Azotum in terra alienigenarum et vidit aras eorum et spolia deorum ipsorum succendit igni et cepit spolia civitatum et regressus est in terram Iuda

*The Holy Bible*

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## 1 Maccabees Chapter 6

### The fruitless repentance and death of Antiochus. His son comes against Judas with a formidable army. He besieges Sion: but at last makes peace with the Jews.

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**6:1.** Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia, was greatly renowned, and abounding in silver and gold,

Et rex Antiochus perambulavit superiores regiones et audivit esse civitatem Elymaidem in Perside nobilissimam et copiosam in argento et auro

**6:2.** And that there was in it a [temple](#) exceeding rich; and coverings of gold, and breastplates, and shields, which king Alexander, son of Philip, the Macedonian, that reigned first in Greece, had left there.

Templumque in ea locuples valde et illic velamina aurea et loricae et scuta quae reliquit Alexander Philippi rex Macedo qui regnavit primus in Graecia

**6:3.** So he came, and sought to take the city and to pillage it; but he was not able, because the design was known to them that were in the city.

Et venit et quaerebat civitatem capere et praedare eam et non potuit quoniam innotuit sermo his qui erant in civitate

**6:4.** And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards [Babylonia](#).

Et insurrexerunt in proelium et fugit inde et abiit cum tristitia magna et reversus est Babyloniam

**6:5.** And whilst he was in Persia there came one that told him how the armies that were in the land of [Juda](#) were put to flight:

Et venit qui nuntiaret ei in Perside quia fugata sunt castra quae erant in terra Iuda

**6:6.** And that Lysias went with a very great power, and was put to flight before the face of the [Jews](#), and that they were grown strong by the armour, and power, and store of spoils which they had gotten out of the camps which they had destroyed:

Et quia abiit Lysias cum virtute forti in primis et fugatus est a facie Iudaeorum et invaluerunt armis et viribus et spoliis multis quas ceperunt

**6:7.** And that they had thrown down the abomination which he had set up upon the [altar](#) in [Jerusalem](#), and that they had compassed about the sanctuary with high walls as before, and Bethsura also, his city.

Et quia diruerunt abominationem quam aedificaverat super altare quod erat in Hierusalem et sanctificationem sicut prius circumdederunt muris excelsis sed et Bethsuram civitatem suam

**6:8.** And it came to pass, when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

Et factum est ut audivit rex sermones istos expavit et commotus est valde et decidit in lectum et incidit in languorem prae tristitia quia non est factum sicut cogitabat

**6:9.** And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

Et erat illic dies multos quia renovata est in eo tristitia magna et arbitratus est se mori

**6:10.** And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety:

Et vocavit omnes amicos suos et dixit illis recessit somnus ab oculis meis et concidi et corruui corde prae sollicitudine

**6:11.** And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow wherein now I am: I that was pleasant and beloved in my power!

Et dixi in corde meo in quantam tribulationem deveni et in quos fluctus tristitiae in qua nunc sum qui iucundus eram et dilectus in potestate mea

**6:12.** But now I remember the **evils** that I did in **Jerusalem**, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to destroy the inhabitants of **Juda** without cause.

Nunc vero reminiscor malorum quae feci in Hierusalem unde abstuli omnia spolia argentea et aurea quae erant in ea et misi auferri habitantes Iudaeam sine causa

**6:13.** I know, therefore, that for this cause these **evils** have found me: and behold I perish with great grief in a strange land.

Cognovi ergo quia propterea invenerunt me mala ista et ecce pereo tristitia magna in terra aliena

**6:14.** Then he called Philip, one of his friends, and he made him regent over all his kingdom.

Et vocavit Philippum unum de amicis suis et praeposuit eum super universum regnum suum

**6:15.** And he gave him the crown, and his robe, and his ring, that he should go to Antiochus, his son, and should bring him up for the kingdom.

Et dedit ei diadema et stolam suam et anulum ut adduceret Antiochum filium suum et nutriret eum et regnaret

**6:16.** So king Antiochus died there in the year one hundred and forty-nine.

Et mortuus est illic Antiochus rex anno centesimo quadragesimo et nono

**6:17.** And Lysias understood that the king was dead, and he set up Antiochus, his son, to reign, whom he had brought up young: and he called his **name** Eupator.

Et cognovit Lysias quoniam mortuus est rex et constituit regnare Antiochum filium eius quem nutritivit adulescentem et vocavit nomen eius Eupator

**6:18.** Now they that were in the castle, had shut up the **Israelites** round about the **holy** places: and they were continually seeking their hurt, and to strengthen the **Gentiles**.

Et hii qui erant in arce concluserant Israhel in circuitu sanctorum et quaerebant eis mala semper ad firmamentum gentium

**6:19.** And **Judas** purposed to destroy them: and he called together all the people, to besiege them.

Et cogitavit Iudas disperdere eos et convocavit universum populum ut obsiderent eos

**6:20.** And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

Et coirent simul et obsederunt eos anno centesimo quinquagesimo et fecerunt ballistas et machinas

**6:21.** And some of the besieged got out: and some **wicked men** of **Israel** joined themselves unto them.

Et exierunt quidam ex eis qui obsidebantur et adiunxerunt se illis aliqui ex impiis Israhel

**6:22.** And they went to the king, and said: How long dost thou delay to execute judgment, and to revenge our brethren?

Et abierunt ad regem et dixerunt quousque non facies iudicium et vindicas fratres nostros

**6:23.** We determined to serve thy father, and to do according to his orders, and **obey** his edicts:

Nos decrevimus servire patri tuo et ambulare in praeceptis eius et obsequi edictis eius

**6:24.** And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

Et filii populi nostri propter hoc abalienabantur se a nobis et quicumque inveniebantur ex nobis interficiebantur et hereditates nostrae diripiebantur

**6:25.** Neither have they put forth their hand against us only, but also against all our borders.

Et non ad nos tantum extenderunt manum sed et in omnes fines nostros

**6:26.** And behold they have approached this day to the castle of **Jerusalem** to take it, and they have fortified the strong hold of Bethsura:

Et ecce adplicuerunt hodie ad arcem in Hierusalem occupare eam et munitionem in Bethsuram munierunt

**6:27.** And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

Et nisi praevenieris eos velocius maiora quam haec facient nec poteris obtinere eos

**6:28.** Now when the king heard this, he was **angry**: and he called together all his friends, and the **captains** of his army, and them that were over the horsemen.

Et iratus est rex ut audivit et convocavit omnes amicos suos et principes exercitus sui et eos qui super equites erant

**6:29.** There came also to him from other realms, and from the islands of the sea, hired troops.

Sed et de regnis aliis et insulis et maritimis venerunt ad eum exercitus conducticius

**6:30.** And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants trained to battle.

Et erat numerus exercitus centum milia peditum et viginti milia equitum et elefanti triginta duo docti ad proelium

**6:31.** And they went through **Idumea**, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth, and burnt them with fire, and fought manfully.

Et venerunt per Idumeam et adplicuerunt ad Bethsuram et pugnaverunt dies multos et fecerunt machinas et exierunt et succenderunt eas igni et pugnaverunt viriliter

**But they sallied forth...** That is, the citizens of Bethsura sallied forth and burnt them, that is, burnt the engines of the besiegers.

**6:32.** And **Judas** departed from the castle, and removed the camp to Bethzacharam, over against the king's camp.

Et recessit Iudas ab arce et admovit castra ad Bethzacara contra castra regis

**6:33.** And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

Et surrexit ante lucem et concitavit exercitus impetum contra viam Bethzacara et conparaverunt se exercitus in proelium et tubis cecinerunt

**6:34.** And they showed the elephants the blood of grapes, and mulberries, to provoke them to fight.

Et elefantis ostenderunt sanguinem uvae et mori ad acuendos eos in proelium

**6:35.** And they distributed the beasts by the legions: and there stood by every elephant a thousand **men** in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

Et diviserunt bestias per legiones et adstiterunt singulis elefantis mille viri in lorice concatenatis et galeae aerae in capitibus eorum et quingenti equites ordinati unicuique bestiae electi erant

**6:36.** These before the time wheresoever the beast was they were there: and whithersoever it went, they went, and they departed not from it.

Hii ante tempus ubicumque erat bestia erant et quocumque ibat ibant non discedebant ab ea

**These before the time...** That is, these were ready for every occasion.

**6:37.** And upon the beast, there were strong wooden towers which covered every one of them: and engines upon them, and upon every one thirty-two **valiant men**, who fought from above: and an Indian to rule the beast.

Sed et turres ligneas super eos firmae protegentes super singulas bestias et super eas machinae et super singulas viri virtutis triginta duo qui pugnant desuper et intus magister bestiae

**6:38.** And the rest of the horsemen he placed on this side and on that side, at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

Et residuum equitatum hinc et inde statuit in duas partes tubis et exercitum commovere et perurguere constipati in legionibus eius

**6:39.** Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

Et ut refulsit sol in clypeos aureos et aereos resplenduerunt montes ab eis resplenduerunt sicut lampades ignis

**6:40.** And part of the king's army was distinguished by the high mountains, and the other part by the low

places: and they marched on warily and orderly.

Et distincta est pars exercitus regis per montes excelsos et alii per loca humilia et ibant caute et ordinate

**6:41.** And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and strong.

Et commovebantur omnes inhabitantes a voce multitudinis eorum et incessu turbae et conlisionis armorum erat enim exercitus magnus valde et fortis

**6:42.** And **Judas** and his army drew near for battle: and there fell of the king's army six hundred **men**.

Et adpropiavit Judas et exercitus eius in proelium et ceciderunt de exercitu regis sescenti viri

**6:43.** And **Eleazar**, the son of Saura, saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts; and it seemed to him that the king was on it:

Et vidit Eleazar filius Saura unam de bestiis loricateam loricis regis et erat eminens super ceteras bestias et visum est ei quod in ea esset rex

**6:44.** And he exposed himself to deliver his people, and to get himself an everlasting **name**.

Et dedit se ut liberaret populum suum et acquireret sibi nomen aeternum

**6:45.** And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

Et cucurrit ad eam audaciter in medio legionis interficiens a dextris et a sinistris et cadebant ab eo huc et illuc

**6:46.** And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

Et ivit sub pedes elefanti et subposuit ei et occidit eum et cecidit in terram super ipsum et mortuus est illic

**6:47.** Then they seeing the strength of the king and the fierceness of his army, turned away from them.

Et videntes virtutem regis et impetum exercitus eius deverterunt ab eis

**6:48.** But the king's army went up against them to **Jerusalem**: and the king's army pitched their tents against **Judea** and Mount Sion.

Castra autem regis ascenderunt contra eos in Hierusalem et adplocuit castra rex ad Iudaeam et montem Sion

**6:49.** And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

Et fecit pacem cum his qui erant in Bethsuram et exierunt de civitate quia non erant eis ibi alimenta conclusis quia sabbata erant terrae

**6:50.** And the king took Bethsura: and he placed there a garrison to keep it.

Et comprehendit rex Bethsuram et constituit illic custodiam servare eam

**6:51.** And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines, and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

Et convertit castra ad locum sanctificationis dies multos et statuit illic ballistas et machinas et ignis iacula et tormenta ad lapides iactandos et spicula et scorpios ad mittendas sagittas et fundibula

**6:52.** And they also made engines against their engines, and they fought for many days.

Fecerunt autem et ipsi machinas adversus machinas eorum et pugnaverunt dies multos

**6:53.** But there were no victuals in the city, because it was the seventh year: and such as had stayed in **Judea** of them that came from among the nations, had eaten the residue of all that which had been stored up.

Escae autem non erant in civitate eo quod septimus annus esset et qui remanserant in Iudaea de gentibus consumpserant reliquias eorum quae repositae fuerant

**6:54.** And there remained in the **holy** places but a few, for the famine had prevailed over them: and they were dispersed every **man** to his own place.

Et remanserunt in sanctis viri pauci quoniam obtinuerat eos fames et dispersi sunt unusquisque in locum suum

**6:55.** Now Lysias heard that Philip; whom king Antiochus while he lived had appointed to bring up his son, Antiochus, and to reign,

Et audivit Lysias quod Philippus quem constituit rex Antiochus cum adhuc viveret et nutriret Antiochum filium suum ut regnaret

**6:56.** Was returned from Persia, and **Media**, with the army that went with him and that he sought to take upon him the affairs of the kingdom:

Et reversus esset a Perside et Media et exercitus qui abierat cum ipso et quia quaerit suscipere regni negotia

**6:57.** Wherefore he made haste to go, and say to the king and to the **captains** of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

Festinauit ire et dicere ad regem et duces exercitus deficiamus cotidie et esca nobis modica est et locus quem obsidemus est munitus et incumbit nobis ordinare de regno

**6:58.** Now, therefore, let us come to an agreement with these **men**, and make peace with them and with all their nation.

Nunc itaque demus dexteras hominibus istis et faciamus cum illis pacem et cum omni gente eorum

**6:59.** And let us covenant with them, that they may live according to their own laws, as before. For because of our despising their laws, they have been provoked, and have done all these things.

Et constituamus illis ut ambulent in legitimis suis sicut prius propter legitima enim ipsorum quae despeximus irati sunt et fecerunt omnia haec

**6:60.** And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

Et placuit sermo in conspectu regis et principum et misit ad eos pacem facere et receperunt illam

**6:61.** And the king and the princes **swore** to them: and they came out of the strong hold.

Et iuravit illis rex et principes et exierunt de munitione

**6:62.** Then the king entered into Mount Sion, and saw the strength of the place: and he quickly broke the **oath** that he had taken, and gave commandment to throw down the wall round about.

Et intravit rex montem Sion et vidit munitionem loci et rupit ius iuramenti quod iuravit et mandavit destruere murum in gyro

**6:63.** And he departed in haste and returned to **Antioch**, where he found Philip master of the city: and he fought against him, and took the city.

Et discessit festinanter et reversus est Antiochiam et invenit Philippum dominantem civitati et pugnavit adversus eum et occupavit civitatem

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## 1 Maccabees Chapter 7

### Demetrius is made king, and sends Bacchides and Alcimus the priest into Judea, and after them Nicanor, who is slain by Judas with all his army.

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**7:1.** In the hundred and fifty-first year, Demetrius, the son of Seleucus, departed from the city of Rome, and came up with few [men](#) into a city of the sea coast, and reigned there.

Anno centesimo quinquagesimo et primo exiit Demetrius Seleuci filius ab urbe Roma et ascendit cum paucis viris in civitatem maritimam et regnavit illic

**7:2.** And it came to pass as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

Et factum est ut ingressus est in domum regni patrum suorum comprehendit exercitus Antiochum et Lysiam ut adduceret eos ad eum

**7:3.** And when he knew it, he said: Let me not see their face.

Et res ei innotuit et ait nolite mihi ostendere faciem eorum

**7:4.** So the army slew them. And Demetrius sat upon the throne of his kingdom:

Et occidit eos exercitus et sedit Demetrius super sedem regni sui

**7:5.** And there came to him the wicked and ungodly [men](#) of [Israel](#): and [Alcimus](#) was at the head of them, who desired to be made [high priest](#).

Et venerunt ad eum viri iniqui et impij ex Israhel et Alchimus dux eorum qui volebat fieri sacerdos

**7:6.** And they accused the people to the king, saying: [Judas](#) and his brethren have destroyed all thy friends, and he hath driven us out of our land.

Et accusaverunt populum apud regem dicentes perdidit Iudas et fratres eius amicos tuos et nos disperdit de terra nostra

**7:7.** Now, therefore, send some [men](#) whom thou trustest, and let him go, and see all the havoc he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

Nunc ergo mitte virum cui credis et eat et videat exterminium omne quod fecit nobis et regionibus regis et puniit omnes amicos eius et adiutores eorum

**7:8.** Then the king chose Bacchides, one of his friends, that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

Et elegit rex ex amicis suis Bacchidem qui dominabatur trans Flumen magnum in regno et fidelem regi et misit eum

**7:9.** To see the havoc that [Judas](#) had made: and the wicked [Alcimus](#) he made [high priest](#), and commanded him to take revenge upon the [children of Israel](#).

Et Alchimum impium constituit in sacerdotio et mandavit ei facere ultionem in filios Israhel

**7:10.** And they arose, and came with a great army into the land of [Juda](#): and they sent messengers, and spoke to [Judas](#) and his brethren with peaceable words, deceitfully.

Et surrexerunt et venerunt cum exercitu magno in terram Iuda et miserunt nuntios et locuti sunt ad Iudam et fratres eius verbis pacificis in dolo

**7:11.** But they gave no heed to their words: for they saw that they were come with a great army.

Et non intenderunt sermonibus eorum viderunt enim quia venerunt cum exercitu magno

**7:12.** Then there assembled to [Alcimus](#) and Bacchides a company of the [scribes](#), to require things that are

just:

Et convenerunt ad Alchimum et Bacchidem congregatio scribarum requirere quae iusta sunt

**7:13.** And first the [Assideans](#), that were among the [children of Israel](#), and they sought peace of them.

Et primi Asidei qui erant in filiis Israhel et exquirebant ab eis pacem

**7:14.** For they said: One that is a [priest](#) of the seed of [Aaron](#) is come, he will not deceive us.

Dixerunt enim homo sacerdos de semine Aaron venit non decipiet nos

**7:15.** And he spoke to them peaceably: and he [swore](#) to them, saying: We will do you no harm, nor your friends.

Et locutus est cum eis verba pacifica et iuravit illis dicens non inferemus vobis malum neque amicis vestris

**7:16.** And they [believed](#) him. And he took threescore of them, and slew them in one day, according to the word that is written:

Et crediderunt ei et comprehendit ex eis sexaginta viros et occidit eos in una die secundum verbum quod scriptum est

**7:17.** The flesh of thy saints, and the blood of them they have shed round about [Jerusalem](#), and there was none to bury them.

Carnes sanctorum tuorum et sanguinem ipsorum effuderunt in circuitu Hierusalem et non erat qui sepeliret

**7:18.** Then fear and trembling fell upon all the people: for they said: There is no [truth](#), nor [justice](#) among them: for they have broken the covenant, and the [oath](#) which they made.

Et incubuit timor et tremor in omnem populum quia dixerunt non est ei veritas et iudicium transgressi sunt enim constitutum et iusiurandum quod iuraverunt

**7:19.** And Bacchides removed the camp from [Jerusalem](#), and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

Et movit Bacchides castra ab Hierusalem et adplicuit in Bethzetha et misit et comprehendit multos ex eis qui a se refugerant et quosdam de populo mactavit et in puteum magnum proiecit

**7:20.** Then he committed the country to [Alcimus](#), and left with him troops to help him. So Bacchides went away to the king.

Et commisit regionem Alchimo et reliquit cum eo auxilium in adiutorium ipsi et abiit Bacchides ad regem

**7:21.** But [Alcimus](#) did what he could to maintain his chief [priesthood](#).

Et satis agebat Alchimus pro principatu sacerdotii sui

**7:22.** And they that disturbed the people resorted to him, and they got the land of [Juda](#) into their power, and did much hurt in [Israel](#).

Et convenerunt ad eum omnes qui perturbabant populum suum et obtinuerunt terram Iuda et fecerunt plagam magnam in Israhel

**7:23.** And [Judas](#) saw all the [evils](#) that [Alcimus](#), and they that were with him, did to the [children of Israel](#), much more than the [Gentiles](#).

Et vidit Judas omnia mala quae fecit Alchimus et qui cum eo erant in filios Israhel plus multo quam gentes

**7:24.** And he went out into all the coasts of [Judea](#) round about, and took vengeance upon the [men](#) that had revolted, and they ceased to go forth any more into the country.

Et exiit in omnes fines Iudae in circuitu et fecit vindictam in viros desertores et cessaverunt ultra exire in regionem

**7:25.** And [Alcimus](#) saw that [Judas](#) and they that were with him, prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

Vidit autem Alchimus quod praevaluit Judas et qui cum eo sunt et cognovit quia non potest sustinere eos et regressus est ad regem et accusavit eos multis criminibus

**7:26.** And the king sent Nicanor, one of his principal lords, who was a great enemy to [Israel](#): and he commanded him to destroy the people.

Et misit rex Nicanorem unum ex principibus suis nobilioribus qui erat inimicitias exercens contra Israhel et mandavit ei evertere populum

**7:27.** And Nicanor came to [Jerusalem](#) with a great army, and he sent to [Judas](#) and to his brethren deceitfully, with friendly words,

Et venit Nicanor in Hierusalem cum exercitu magno et misit ad Iudam et ad fratres eius cum dolo verbis pacificis

**7:28.** Saying: Let there be no fighting between me and you: I will come with a few [men](#), to see your faces with peace.

Dicens non sit pugna inter me et vos veniam cum viris paucis et videam facies vestras cum pace

**7:29.** And he came to [Judas](#), and they saluted one another peaceably: and the enemies were prepared to take away [Judas](#) by force.

Et venit ad Iudam et salutaverunt se invicem pacifice et hostes parati erant rapere Iudam

**7:30.** And the thing was known to [Judas](#) that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

Et innotuit sermo Iudae quoniam cum dolo venerat ad eum et conterritus est ab eo et amplius noluit videre faciem eius

**7:31.** And Nicanor knew that his counsel was discovered: and he went out to fight against [Judas](#), near Capharsalama.

Et cognovit Nicanor quoniam denudatum est consilium eius et exivit obviam Iudae in pugnam iuxta Capharsalama

**7:32.** And there fell of Nicanor's army almost five thousand [men](#), and they fled into the city of David.

Et ceciderunt de Nicanoris fere quinque milia viri et fugerunt in civitatem David

**7:33.** And after this Nicanor went up into mount Sion: and some of the [priests](#) and the people came out to salute him peaceably, and to show him the [holocausts](#) that were offered for the king.

Et post haec verba ascendit Nicanor in montem Sion et exierunt de sacerdotibus populi salutare eum in pace et demonstrare ei holocaustomata quae offerebantur pro rege

**7:34.** But he mocked and [despised](#) them, and abused them: and he spoke [proudly](#),

Et inridens sprexit eos et pollutit et locutus est superbe

**7:35.** And [swore](#) in [anger](#), saying: Unless [Judas](#) and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

Et iuravit cum ira dicens nisi traditus fuerit Iudas et exercitus eius in manus meas continuo cum regressus fuero in pace succendam domum istam et exiit cum ira magna

**7:36.** And the [priests](#) went in, and stood before the face of the [altar](#) and the [temple](#): and weeping, they said:

Et intraverunt sacerdotes et steterunt ante faciem altaris et templi et flentes dixerunt

**7:37.** Thou, O [Lord](#), hast chosen this house for thy [name](#) to be called upon therein, that it might be a house of [prayer](#) and supplication for thy people.

Tu elegisti domum istam Domine ad invocandum nomen tuum in ea ut esset domus orationis et obsecrationis populo tuo

**7:38.** Be avenged of this [man](#), and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

Fac vindictam in homine isto et exercitu eius et cadant gladio memento blasphemias eorum et ne dederis eis ut permaneant

**7:39.** Then Nicanor went out from [Jerusalem](#), and encamped near to Bethoron: and an army of [Syria](#) joined him.

Et exiit Nicanor ab Hierusalem et castra adplicuit ad Bethoron et occurrit illi exercitus Syriae

**7:40.** But [Judas](#) pitched in Adarsa with three thousand [men](#): and [Judas](#) [prayed](#), and said:

Et Iudas adplicuit in Adarsa cum tribus milibus viris et oravit Iudas et dixit

**7:41.** O [Lord](#), when they that were sent by king Sennacherib [blasphemed](#) thee, an [angel](#) went out, and slew of them a hundred and eighty-five thousand:

Qui missi erant a rege Sennacherib Domine qui blasphemaverunt te exiit angelus et percussit ex eis centum

octoginta quinque milia

**7:42.** Even so destroy this army in our sight today and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his **wickedness**.

Sic percute exercitum istum in conspectu nostro hodie et sciant ceteri quia male locutus est super sancta tua et iudica illum secundum malitiam illius

**7:43.** And the armies joined battle on the thirteenth day of the month, **Adar**: and the army of Nicanor was defeated, and he himself was first slain in the battle.

Et commiserunt exercitus proelium tertiadecima die mensis adar et contrita sunt castra Nicanoris et cecidit ipse primus in proelio

**7:44.** And when his army saw that Nicanor was slain they threw away their weapons, and fled:

Ut vidit autem exercitus eius quia cecidit Nicanor proiecerunt arma sua et fugerunt

**7:45.** And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

Et persecuti sunt eos viam diei unius ab Adasor usquequo veniatur Gazera et tubis cecinerunt post eos cum significationibus

**7:46.** And they went forth out of all the towns of **Judea** round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

Et exierunt de omnibus castellis Iudae in circuitu et ventilabant eos cornibus et convertebantur iterum ad eos et ceciderunt omnes gladio et non est relictus ex eis nec unus

**7:47.** And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had **proudly** stretched out, and they brought it, and hung it up over against **Jerusalem**.

Et acceperunt spolia eorum et praedam et caput Nicanoris amputaverunt et dexteram eius quam extenderat superbe et adtulerunt et suspenderunt contra Hierusalem

**7:48.** And the people rejoiced exceedingly, and they spent that day with great **joy**.

Et laetatus est populus valde et egerunt diem illam in laetitia magna

**7:49.** And he ordained that this day should be kept every year, being the thirteenth of the month of **Adar**.

Et constituit agi omnibus annis diem istam tertiadecima die mensis adar

**7:50.** And the land of **Juda** was quiet for a short time.

Et siluit terra Iuda dies paucos

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## 1 Maccabees Chapter 8

### Judas hears of the great character of the Romans: he makes a league with them.

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**8:1.** Now Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

Et audivit Judas nomen Romanorum quia sunt potentes viribus et adquiescunt ad omnia quae postulantur ab eis et quicumque accesserunt ad eos statuerunt cum eis amicitias et quia sunt potentes viribus

**8:2.** And they heard of their battles, and their noble acts which they had done in Galatia, how they had conquered them, and brought them under tribute:

Audierunt proelia eorum et virtutes bonas quas faciunt in Galatia quia obtinuerunt eos et duxerunt sub tributum

**They heard, etc...** What is here set down of the history and character of the ancient Romans, is not an assertion, or affirmation of the sacred writer: but only a relation of what Judas had heard of them.

**8:3.** And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

Et quanta fecerunt in regione Hispaniae et quod in potestate redegerunt metalla argenti et auri quae illic sunt et possederunt omnem locum consilio suo et patientia

**8:4.** And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

Locos qui longe erant valde ab eis et reges qui supervenerant illis ab extremis terrae contriverunt et percusserunt eos plaga magna ceteri autem dant eis tributum omnibus annis

**8:5.** And that they had defeated in battle Philip and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

Et Philippum et Persen Citiorum regem et ceteros qui adversus eos arma tulerunt contriverunt bello et obtinuerunt eos

**Ceteans...** That is, the Macedonians.

**8:6.** And how Antiochus, the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them.

Et Antiochum magnum regem Asiae qui eis pugnam intulerat habens centum viginti elefantos et exercitum magnum valde contritum ab eis

**8:7.** And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

Et quia ceperunt eum vivum et statuerunt ei ut daret ipse et qui regnaverint post eum tributum magnum et daret obsides et constitutum

**8:8.** And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them, they gave to king Eumenes.

Et regionem Medorum et Lydos et Medos de optimis regionibus eorum et acceptas eas ab illis dederunt Eumeni regi

**Eumenes...** King of Pergamus.

**8:9.** And that they who were in Greece, had a mind to go and to destroy them: and they had knowledge thereof,

Et quia qui erant apud Elladam voluerunt ire et tollere eos et innotuit sermo his

**8:10.** And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives, and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

Et miserunt ad eos ducem unum et pugnaverunt contra illos et ceciderunt ex eis multi et captivas duxerunt uxores eorum et filios et diripuerunt eos et terram eorum possederunt et destruxerunt muros eorum et in servitatem illos redegerunt usque in hunc diem

**8:11.** And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

Et residua regna et insulas quae aliquando restiterant illis exterminaverunt et in potestatem redegerunt

**8:12.** But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their **name**, were afraid of them.

Cum amicis autem suis et qui in ipsis requiem habebant conservaverunt amicitiam et obtinuerunt regna quae erant proxima et quae longe quia quicumque audiebant nomen eorum timebant eos

**8:13.** That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

Quibus vero vellent auxilio esse ut regnarent regnabant et exaltati sunt valde

**8:14.** And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

Et in omnibus istis nemo portabat diadema nec induebatur purpura ut magnificaretur in ea

**8:15.** And that they had made themselves a senate house, and consulted daily three hundred and twenty **men**, that sat in counsel always for the people, that they might do the things that were right:

Et quia curiam fecerunt sibi et cotidie consulebant trecentos viginti consilium agentes semper de multitudine ut quae digna sunt gerant

**8:16.** And that they committed their government to one **man** every year, to rule over all their country, and they all **obey** one, and there is no envy nor jealousy amongst them.

Et committunt uni homini magistratum suum per singulos annos dominari universae terrae suae et omnes oboediunt uni et non est invidia neque zelus inter eos

**To one man...** There were two consuls: but one only ruled at one time, each in his day. -- Ibid. **No envy, etc...** So **Judas** had heard: and it was so far **true**, with regard to the ancient Romans, that as yet no **envy** or jealousy had divided them into such open factions and civil wars, as they afterwards experienced in the time of Marius and Sylla, etc.

**8:17.** So **Judas** chose Eupolemus, the son of John, the son of Jacob, and **Jason**, the son of **Eleazar**, and he sent them to Rome to make a league of amity and confederacy with them:

Et elegit Iudas Eupolemum filium Iohannis filii Iacob et Iasonem filium Eleazari et misit eos Romam constituere cum illis amicitiam et societatem

**8:18.** And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of **Israel** with servitude.

Et ut auferrent ab eis iugum Graecorum quia viderunt quod in servitatem premerent regnum Israhel

**8:19.** And they went to Rome, a very long journey, and they entered into the senate house, and said:

Et abierunt Romam viam multam valde et introierunt curiam et dixerunt

**8:20.** **Judas Machabeus**, and his brethren, and the people of the **Jews**, have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

Iudas Macchabeus et fratres eius et populus Iudaeorum miserunt nos ad vos statuere vobiscum societatem et pacem et conscribi nos socios et amicos vestros

**8:21.** And the proposal was pleasing in their sight.

Et placuit sermo in conspectu eorum

**8:22.** And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to **Jerusalem**, that it might be with them there for a memorial of the peace, and alliance.

Et hoc rescriptum quod rescripserunt in tabulis aereis et miserunt Hierusalem ut esset apud eos ibi memoriale pacis et societatis

**8:23.** GOOD SUCCESS BE TO THE ROMANS, and to the people of the **Jews** by sea, and by land, for ever: and far be the sword and enemy from them.

Bene sit Romanis et genti Iudaeorum in mari et in terra in aeternum gladiusque et hostis procul sit ab eis

**8:24.** But if there come first any **war** upon the Romans, or any of their confederates, in all their dominions:

Quod si institerit bellum Romanis prius aut omnibus sociis eorum in omni dominatione eorum

**8:25.** The nation of the **Jews** shall help them according as the time shall direct, with all their heart:

Auxilium feret gens Iudaeorum prout tempus dictaverit corde pleno

**8:26.** Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed **good** to the Romans: and they shall **obey** their orders, without taking any thing of them.

Et proeliantibus non dabunt neque subministrabunt triticum arma pecuniam naves sicut placuit Romanis et custodient mandata eorum nihil ab eis accipientes

**8:27.** In like manner also if **war** shall come first upon the nation of the **Jews**, the Romans shall help them with all their heart, according as the time shall permit them:

Similiter autem et si genti Iudaeorum prius acciderit bellum adiuwabunt Romani ex animo prout eis tempus permiserit

**8:28.** And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed **good** to the Romans: and they shall observe their orders without deceit.

Et adiuvantibus non dabitur triticum arma pecunia naves sicut placuit Romanis et custodiant mandata eorum absque dolo

**8:29.** According to these articles did the Romans covenant with the people of the **Jews**.

Secundum haec verba constituerunt Romani populo Iudaeorum

**8:30.** And, if after this, one party or the other shall have a mind to add to these articles, or take away any thing, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

Quod si post haec verba hii aut illi addere vel demere ad haec aliquid voluerint facient ex proposito suo et quaecumque addiderint vel dempserint rata erunt

**8:31.** Moreover, concerning the **evils** that Demetrius, the king, hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies, the **Jews**.

Sed et de malis quae Demetrius rex fecit in eos scripsimus ei dicentes quare gravasti iugum tuum super amicos nostros et socios Iudaeos

**8:32.** If, therefore, they come again to us complaining of thee, we will do them **justice**, and will make **war** against thee by sea and land.

Si ergo iterum adierint nos adversum te faciemus illis iudicium et pugnabimus tecum mari terraque

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## 1 Maccabees Chapter 9

**Bacchides is sent again into Judea: Judas fights against him with eight hundred men and is slain. Jonathan succeeds him and revenges the murder of his brother John. He fights against Bacchides. Alcimus dies miserably. Bacchides besieges Bethbessen. He is forced to raise the siege and leave the country.**

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**9:1.** In the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and [Alcimus](#) into [Judea](#); and the right wing of his army with them.

Interea ubi audivit Demetrius quia cecidit Nicanor et exercitus eius in proelio adposuit Bacchidem et Alchimum rursus mittere in Iudaeam et dextrum cornu cum illis

**9:2.** And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arabella: and they made themselves masters of it, and slew many people.

Et abierunt viam quae ducit in Galgala et castra posuerunt in Mesaloth quae est in Arbellis et occupaverunt eam et peremerunt animas hominum multas

**9:3.** In the first month of the hundred and fifty-second year they brought the army to [Jerusalem](#):

Et mense primo anni centesimi quinquagesimi et secundi adplicuerunt exercitum ad Hierusalem

**9:4.** And they arose and went to Berea, with twenty thousand [men](#), and two thousand horsemen.

Et surrexerunt et abierunt in Berea viginti milia virorum et duo milia equitum

**9:5.** Now [Judas](#) had pitched his tents in Laisa, and three thousand chosen [men](#) with him:

Et Iudas castra posuerat in Laisa et tria milia viri cum eo electi

**9:6.** And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred [men](#).

Et viderunt multitudinem exercitus quia multi sunt et timuerunt valde et multi subtraxerunt se de castris et non remanserunt ex eis nisi octingenti viri

**9:7.** And [Judas](#) saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.

Et vidit Iudas quod defluxit exercitus suus et bellum perurgebat eum confractus est corde quia non habebat tempus congregandi eos et dissolutus est

**9:8.** Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.

Et dixit his qui residui erant surgamus et eamus ad adversarios nostros si poterimus pugnare adversus eos

**9:9.** But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

Et avertabant eum dicentes non poterimus sed liberemus animas nostras modo et revertemur ad fratres nostros et pugnabimus adversus eos nos autem pauci sumus

**9:10.** Then [Judas](#) said: [God](#) forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our [glory](#).

Et ait Iudas absit istam rem facere ut fugiamus ab eis et si adpropiavit tempus nostrum moriamur in virtute propter fratres nostros et non inferamus crimen gloriae nostrae

**9:11.** And the army removed out of the camp, and they stood over against them: and the horsemen were

divided into two troops, and the slingers, and the archers, went before the army, and they that were in the front were all **men** of valour.

Et movit exercitus de castris et steterunt illis obviam et divisi sunt equites in duas partes et fundibalarii et sagittarii praeibant exercitum et primi certaminis omnes potentes

**9:12.** And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

Bacchides autem erat in dextro cornu et proximavit legio ex duabus partibus et clamabant tubis

**9:13.** And they also that were on **Judas's** side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening.

Exclamaverunt autem et hii qui erant ex parte Iudae etiam ipsi et commota est terra a voce exercituum et commissum est proelium a mane usque ad vesperam

**9:14.** And **Judas** perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:

Et vidit Iudas quia firmior est pars exercitus Bacchidis in dextris et convenerunt cum ipso omnes constantes corde

**9:15.** And the right wing was discomfited by them, and he pursued them even to the **mount Azotus**.

Et contrita est dextra pars ab eis et persecutus est eos usque ad montem Azoti

**9:16.** And they that were in the left wing saw that the right wing was discomfited, and they followed after **Judas**, and them that were with him, at their back:

Et qui in sinistro cornu erant viderunt quod contritum est dextrum cornu et secuti sunt post Iudam et qui cum ipso erant a tergo

**9:17.** And the battle was hard fought, and there fell many wounded of the one side and of the other.

Et ingravatum est proelium et ceciderunt vulnerati multi ex his et illis

**9:18.** And **Judas** was slain, and the rest fled away.

Et Iudas cecidit et ceteri fugerunt

**9:19.** And **Jonathan** and Simon took **Judas**, their brother, and buried him in the sepulchre of their fathers, in the city of Modin.

Et Ionathas et Simon tulerunt Iudam fratrem suum in Modin

**9:20.** And all the people of **Israel** bewailed him with great lamentation, and they mourned for him many days.

Et fleverunt eum omnis populus Israhel planctu magno et lugebant dies multos

**9:21.** And said: How is the mighty **man** fallen, that saved the people of **Israel!**

Et dixerunt quomodo cecidit potens qui salvum faciebat Israhel

**9:22.** But the rest of the words of the wars of **Judas**, and of the noble acts that he did, and of his greatness, are not written: for they were very many.

Et cetera verba Iudae bellorum et virtutum quas fecit non sunt descripta multa enim erant valde

**9:23.** And it came to pass, after the death of **Judas**, that the wicked began to put forth their heads in all the confines of **Israel**, and all the workers of **iniquity** rose up.

Et factum est post obitum Iudae emerserunt iniqui in omnibus finibus Israhel et exorti sunt omnes qui operabantur iniquitatem

**9:24.** In those days there was a very great famine, and they and all their country yielded to Bacchides.

In diebus illis facta est fames magna valde et tradidit se Bacchidi omnis regio eorum cum ipsis

**9:25.** And Bacchides chose the wicked **men**, and made them lords of the country:

Et elegit Bacchides impios viros et constituit eos dominos regionis

**9:26.** And they sought out, and made diligent search after the friends of **Judas**, and brought them to Bacchides, and he took vengeance of them, and abused them.

Et exquirebant et perscrutabantur amicos Iudae et adducebant eos ad Bacchidem et vindicabat in illos et includebat

**9:27.** And there was a great tribulation in [Israel](#), such as was not since the day, that there was no [prophet](#) seen in [Israel](#).

Et facta est tribulatio magna in Israhel qualis non fuit ex qua die non est visus propheta in Israhel

**9:28.** And all the friends of [Judas](#) came together, and said to [Jonathan](#):

Et congregati sunt omnes amici Iudae et dixerunt Ionathae

**9:29.** Since thy brother [Judas](#) died there is not a [man](#) like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

Ex quo frater tuus Iudas defunctus est vir similis ei non est qui exeat contra inimicos Bacchidem et eos qui inimici sunt genti nostrae

**9:30.** Now, therefore, we have chosen thee this day to be our prince, and [captain](#), in his stead, to fight our battles.

Nunc itaque te elegimus hodie esse nobis principem et ducem ad bellandum bellum nostrum

**9:31.** So [Jonathan](#) took upon him the government at that time, and rose up in the place of [Judas](#), his brother,

Et suscepit Ionathas tempore illo principatum et surrexit loco Iudae fratris sui

**9:32.** And Bacchides had knowledge of it, and sought to kill him.

Et cognovit Bacchides et quaerebat eum occidere

**9:33.** And [Jonathan](#), and Simon, his brother, knew it, and all that were with them: and they fled into the [desert](#) of Thecua, and they pitched by the water of the lake Asphar,

Et cognovit Ionathas et Simon frater eius et omnes qui cum eo erant et fugerunt in desertum Thecuae et consederunt ad aquam lacus Asphar

**9:34.** And Bacchides understood it, and he came himself, with all his army, over the [Jordan](#), on the [sabbath day](#).

Et cognovit Bacchides et die sabbatorum venit ipse et omnis exercitus eius trans Iordanem

**9:35.** And [Jonathan](#) sent his brother, a [captain](#) of the people, to desire the Nabatheans his friends, that they would lend them their equipage, which was copious.

Et misit fratrem suum ducem populi et rogavit Nabatheos amicos suos ut commendaret illis adparatum suum qui erat copiosus

**9:36.** And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

Et exierunt filii Iambri ex Madabas et comprehenderunt Iohannem et omnia quae habebat et abierunt habentes ea

**9:37.** After this it was told [Jonathan](#), and Simon, his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of [Chanaan](#), with great pomp.

Post haec verba renuntiatum est Ionathae et Simoni fratri eius quia filii Iambri faciunt nuptias magnas et ducunt sponsam ex Nadaba filiam unius de magnis principibus Chanaan cum ambitione magna

**9:38.** And they remembered the blood of John, their brother: and they went up, and hid themselves under the covert of the mountain.

Et recordati sunt sanguinis Iohannis fratris sui et ascenderunt et absconderunt se sub tegumento montis

**9:39.** And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments and many weapons.

Et levaverunt oculos suos et viderunt et ecce tumultus et adparatus multus et sponsus processit et amici eius et fratres eius obviam illis cum tympanis et musicis et armis multis

**9:40.** And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

Et surrexerunt ad eos cum insidiis et occiderunt eos et ceciderunt multi vulnerati et residui fugerunt in montem et acceperunt omnia spolia eorum

**9:41.** And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

Et conversae sunt nuptiae in luctum et vox musicorum ipsorum in lamentum

**9:42.** And they took revenge for the blood of their brother: and they returned to the bank of the [Jordan](#).

Et vindicaverunt vindicta sanguinem fratris sui et reversi sunt ad ripam Iordanis

**9:43.** And Bacchides heard it, and he came on the [sabbath day](#) even to the bank of the [Jordan](#), with a great power.

Et audivit Bacchides et venit die sabbatorum usque ad oram Iordanis in virtute multa

**9:44.** And [Jonathan](#) said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

Et dixit ad suos Ionathas surgamus et pugnemus contra inimicos nostros non est enim hodie sicut heri et nudius tertius

**9:45.** For behold the battle is before us, and the water of the [Jordan](#) on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

Ecce enim bellum ex adverso aqua vero Iordanis hinc et inde et ripae et paludes et saltus et non est locus devertendi

**9:46.** Now, therefore, cry ye to [heaven](#), that ye may be delivered from the hand of your enemies. And they joined battle.

Nunc ergo clamate in caelum ut liberemini de manu inimicorum vestrorum et commissum est bellum

**9:47.** And [Jonathan](#) stretched forth his hand to strike Bacchides, but he turned away from him backwards.

Et extendit Ionatha manum suam percutere Bacchidem et devertit ab eo retro

**9:48.** And [Jonathan](#), and they that were with him, leapt into the [Jordan](#), and swam over the [Jordan](#) to them.

Et desiluit Ionathan et transnataverunt ad eos Iordanem

**9:49.** And there fell of Bacchides' side that day a thousand [men](#): and they returned to [Jerusalem](#),

Et ceciderunt de parte Bacchidis die illa mille viri et reversi sunt Hierusalem

**9:50.** And they built strong cities in [Judea](#), the fortress that was in [Jericho](#), and in Ammaus, and in Bethoron, and in [Bethel](#), and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

Et aedificaverunt civitates munitas in Iudaea munitionem quae erat in Hiericho et in Ammaum et in Bethoron et Bethel et Tamnatan et Phara et Thopo muris excelsis et portis et seris

**9:51.** And he placed garrisons in them, that they might wage [war](#) against [Israel](#):

Et posuit custodiam in eis ut inimicitias exercerent in Israhel

**9:52.** And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

Et munivit civitatem Bethsuram et Gazara et arcem et posuit in eis auxilia et adparatum escarum

**9:53.** And he took the sons of the chief [men](#) of the country for hostages, and put them in the castle in [Jerusalem](#) in custody.

Et accepit filios principum regionis obsides et posuit eos in arce in Hierusalem in custodia

**9:54.** Now in the year one hundred and fifty-three, the second month, [Alcimus](#) commanded the walls of the inner [court](#) of the sanctuary to be thrown down, and the works of the [prophets](#) to be destroyed: and he began to destroy.

Et anno centesimo quinquagesimo tertio mense secundo praecepit Alchimus destrui muros domus sanctae interioris et destrui opera prophetarum et coepit destruere

**9:55.** At that time [Alcimus](#) was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.

In tempore illo percussus est Alchimus et inpedita sunt opera illius et obclusum est os eius et dissolutus est paralyisin nec ultra loqui potuit verbum et mandare de domo sua

**9:56.** And [Alcimus](#) died at that time in great torment.

Et mortuus est Alchimus in tempore illo cum tormento magno

**9:57.** And Bacchides saw that **Alcimus** was dead: and he returned to the king, and the land was quiet for two years.

Et vidit Bacchides quoniam mortuus est Alchimus et reversus est ad regem et siluit terra annis duobus

**9:58.** And all the wicked held a council, saying: Behold **Jonathan**, and they that are with him, dwell at ease and without fear: now, therefore, let us bring Bacchides hither, and he shall take them all in one night.

Et cogitaverunt omnes iniqui dicentes ecce Ionathas et qui cum eo sunt in silentio habitant confidentes nunc ergo adducamus Bacchidem et comprehendet eos omnes in una nocte

**9:59.** So they went, and gave him counsel.

Et abierunt et consilium ei dederunt

**9:60.** And he arose to come with a great army: and he sent secretly **letters** to his adherents that were in **Judea** to seize upon **Jonathan**, and them that were with him: but they could not, for their design was known to them.

Et surrexit ut veniret cum exercitu multo et misit occulte epistulas sociis suis qui erant in Iudaea ut comprehenderent Ionathan et eos qui cum eo erant sed non potuerunt quia innotuit eis consilium eorum

**9:61.** And he apprehended of the **men** of the country, that were the principal authors of the mischief, fifty **men**, and he slew them.

Et adprehendit de viris regionis qui principes erant malitiae quinquaginta viros et occidit eos

**9:62.** And **Jonathan**, and Simon, and they that were with him, retired into Bethbessen, which is in the **desert**: and he repaired the breaches thereof, and they fortified it.

Et secessit Ionathas et Simon et qui cum eo erant in Bethbessi quae est in deserto et struxit diruta eius et firmaverunt eam

**9:63.** And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of **Judea**.

Et agnovit Bacchides et congregavit universam multitudinem suam et his qui de Iuda erant denunciavit

**9:64.** And he came, and camped above Bethbessen, and fought against it many days, and made engines.

Et venit et castra posuit desuper a Bethbesse et obpugnavit eam dies multos et fecit machinas

**9:65.** But **Jonathan** left his brother, Simon, in the city and went forth into the country, and came with a number of **men**,

Et reliquit Ionathas Simonem fratrem suum in civitate et exiit in regionem et venit cum numero

**9:66.** And struck Odares, and his brethren, and the children of Phaseron, in their tents, and he began to slay, and to increase in forces.

Et percussit Odaren et fratres eius et filios Phaseron in tabernaculo ipsorum et coepit caedere et crescere in virtutibus

**9:67.** But Simon, and they that were with him, sallied out of the city, and burnt the engines,

Simon vero et qui cum ipso erant exierunt de civitate et succenderunt machinas

**9:68.** And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

Et pugnaverunt contra Bacchidem et contritus est ab eis et adflixerunt eum valde quoniam consilium eius et congressus eius erat inanis

**9:69.** And he was **angry** with the wicked **men** that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

Et iratus contra viros iniquos qui ei consilium dederant ut veniret in regionem ipsorum multos ex eis occidit ipse autem cogitavit cum reliquis abire in regionem suam

**9:70.** And **Jonathan** had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

Et cognovit Ionathas et misit ad eum legatos componere cum ipso pacem et reddere ei captivitatem

**9:71.** And he accepted it willingly, and did according to his words, and **swore** that he would do him no harm

all the days of his life.

Et libenter accepit et fecit secundum verba eius et iuravit nihil se ei facturum mali omnibus diebus vitae eius

**9:72.** And he restored to him the prisoners which he before had taken out of the land of **Juda**: and he returned, and went away into his own country, and he came no more into their borders.

Et reddidit ei captivitatem quam prius erat praedatus de terra Iuda et conversus abiit in terram suam et non adposuit amplius venire in fines eius

**9:73.** So the sword ceased from **Israel**: and **Jonathan** dwelt in Machmas, and **Jonathan** began there to judge the people, and he destroyed the wicked out of **Israel**.

Et cessavit gladius ex Israhel et habitavit Ionathas in Machemas et coepit Ionathas ibi iudicare populum et exterminavit impios ex Israhel

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*New Advent is dedicated to the Immaculate Heart of Mary.*

## 1 Maccabees Chapter 10

### Alexander Bales sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honours Jonathan. His victory over Apollonius.

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**10:1.** Now in the hundred and sixtieth year, Alexander, the son of Antiochus, surnamed the Illustrious, came up and took [Ptolemais](#), and they received him, and he reigned there.

Et anno centesimo sexagesimo ascendit Alexander Antiochi filius qui cognominatus est Nobilis et occupavit Ptolomaidam et receperunt eum et regnavit illic

**10:2.** And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

Et audivit Demetrius rex et congregavit exercitum valde copiosum et exivit obviam illi in proelium

**10:3.** And Demetrius sent a [letter](#) to [Jonathan](#), with peaceable words, to magnify him.

Et misit Demetrius ad Ionathan epistulam verbis pacificis ut magnificaret eum

**10:4.** For he said: Let us first make a peace with him, before he make one with Alexander against us.

Dixit enim anticipemus pacem facere cum eo priusquam faciat cum Alexandro adversus nos

**10:5.** For he will remember all the [evils](#) that we have done against him, and against his brother, and against his nation.

Recordabitur enim omnium quae fecimus in eum et in fratrem eius et in gentem eius

**10:6.** And he gave him authority to gather together a army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

Et dedit ei potestatem congregandi exercitum et fabricare arma et esse ipsum socium eius et obsides qui erant in arce iussit tradi ei

**10:7.** And [Jonathan](#) came to [Jerusalem](#), and read the [letters](#) in the hearing of all the people, and of them that were in the castle.

Et venit Ionathas in Hierusalem et legit epistulas in auditu omnis populi et eorum qui in arce erant

**10:8.** And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

Et timuerunt timore magno quoniam audierunt quod dedit ei rex in potestatem congregandi exercitum

**10:9.** And the hostages were delivered to [Jonathan](#), and he restored them to their parents.

Et traditi sunt Ionathae obsides et reddidit eos parentibus suis

**10:10.** And [Jonathan](#) dwelt in [Jerusalem](#), and began to build, and to repair the city.

Et habitavit Ionathas in Hierusalem et coepit aedificare et innovare civitatem

**10:11.** And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did.

Et dixit facientibus opera ut struerent muros et montem Sion in circuitu lapidibus quadratis ad munitionem et ita fecerunt

**10:12.** Then the strangers that were in the strong holds, which Bacchides had built, fled away.

Et fugerunt alienigenae qui erant in munitionibus quas aedificaverat Bacchides

**10:13.** And every [man](#) left his place, and departed into his own country:

Et reliquit unusquisque locum suum et abiit in terram suam

**10:14.** Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of **God**: for this was a place of refuge for them.

Tantum in Bethsuram remanserant aliqui ex his qui reliquerant legem et praecepta Dei erat enim haec eis ad refugium

**10:15.** And king Alexander heard of the promises that Demetrius had made **Jonathan**: and they told him of the battles, and the worthy acts that he and his brethren had done, and the labours that they had endured.

Et audivit Alexander rex promissa quae promisit Demetrius Ionathae et narraverunt ei proelia et virtutes quas ipse fecit et fratres eius et labores quos laboraverunt

**10:16.** And he said: Shall we find such another **man**? now, therefore, we will make him our friend and our confederate.

Et ait numquid inveniemus aliquem virum talem et nunc faciemus eum amicum et socium nostrum

**10:17.** So he wrote a **letter**, and sent it to him according to these words, saying:

Et scripsit epistolam et misit ei secundum haec verba dicens

**10:18.** King Alexander to his brother, **Jonathan**, greetings.

Rex Alexander fratri Ionathae salutem

**10:19.** We have heard of thee, that thou art a **man** of great power, and fit to be our friend:

Audivimus de te quod vir potens viribus et aptus es ut sis amicus noster

**10:20.** Now therefore, we make thee this day **high priest** of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold) and that thou be of one mind with us in our affairs, and keep friendship with us.

Et nunc constituimus te hodie summum sacerdotem gentis tuae et ut amicus regis voceris et misit ei purpuram et coronam auream ut quae nostra sunt sentias et conserves amicitias ad nos

**10:21.** Then **Jonathan** put on the **holy vestment** in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles: and he gathered together an army, and made a great number of arms.

Et induit se Ionathas stolam sanctam septimo mense anno centesimo sexagesimo in die sollemni scenophegiae et congregavit exercitum et fecit arma copiosa

**10:22.** And Demetrius heard these words, and was exceeding sorry, and said:

Et audivit Demetrius verba ista et contristatus est et ait

**10:23.** What is this that we have done, that Alexander hath prevented us to gain the friendship of the **Jews** to strengthen himself?

Quid hoc fecimus quod praeoccupavit nos Alexander adprehendere amicitiam Iudaeorum ad munimen sui

**10:24.** I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

Scribam et ego illi verba deprecatoria et dignitates et dona ut sit mecum in adiutorio

**10:25.** And he wrote to them in these words: King Demetrius to the nation of the **Jews**, greeting.

Et scripsit in haec verba rex Demetrius genti Iudaeorum salutem

**10:26.** Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

Quoniam servastis ad nos pactum et mansistis in amicitia nostra et non accessistis ad inimicos nostros audivimus et gavisi sumus

**10:27.** Wherefore now continue still to keep fidelity towards us, and we will reward you with **good** things, for what you have done in our behalf.

Et nunc perseverate adhuc conservare ad nos fidem et retribuemus vobis bona pro his quae fecistis nobiscum

**10:28.** And we will remit to you many charges, and will give you gifts.

Et remitemus vobis praestationes multas et dabimus vobis donationes

**10:29.** And now I free you, and all the **Jews**, from tributes, and I release you from the customs of **salt**, and remit the crowns, and the thirds of the seed:

Et nunc absolvo vos et omnes Iudaeos a tributis et pretia salis indulgeo et coronas remitto et tertias seminis

**10:30.** And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of **Juda**, and of the three cities that are added thereto out of **Samaria** and **Galilee**, from this day forth, and for ever:

Et dimidiam partem fructus ligni quod est portionis meae relinquo vobis ex hodierno et deinceps ne accipiatur a terra Iuda et a tribus civitatibus quae additae sunt illi ex Samaria et Galilea ex hodierna die et in totum tempus

**10:31.** And let **Jerusalem** be **holy** and free, with the borders thereof: and let the tenths, and tributes be for itself.

Et Hierusalem sit sancta et libera cum finibus suis et decimae et tributa ipsius sint

**10:32.** I yield up also the power of the castle that is in **Jerusalem**, and I give it to the **high priest**, to place therein such **men** as he shall choose, to keep it.

Remitto etiam potestatem arcis quae est in Hierusalem et do eam summo sacerdoti et constituat in ea viros quoscumque ipse elegerit qui custodiant eam

**10:33.** And every **soul** of the **Jews** that hath been carried captive from the land of **Juda** in all my kingdom, I set at liberty freely, that all be discharged from tributes, even of their cattle.

Et omnem animam Iudaeorum quae captiva est a terra Iuda in omni regno meo relinquo liberam gratis ut omnes a tributis resolvantur etiam pecorum suorum

**10:34.** And I will that all the feasts, and the **sabbaths**, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immunity and freedom, for all the **Jews** that are in my kingdom:

Et omnes dies sollemnes et sabbata et neomeniae et dies decreti et tres dies ante diem sollemnem et tres post diem sollemnem sint omnes inmunitatis et remissionis omnibus Iudaeis qui sunt in regno meo

**10:35.** And no **man** shall have power to do any thing against them, or to molest any of them, in any cause.

Et nemo potestatem agere aliquid habeat et movere negotii adversus aliquem eorum in omni causa

**10:36.** And let there be enrolled in the king's army to the number of thirty thousand of the **Jews**: and allowance shall be made them, as is due to all the king's forces and certain of them shall be appointed to be in the fortresses of the great king:

Et ut adscribantur ex Iudaeis in exercitu regis ad triginta milia virorum et dabuntur illis copiae ut oportet omnibus exercitibus regis et ex ipsis ordinabuntur qui sint in munitionibus regis magni

**10:37.** And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of **Juda**.

Et ex his constituentur supra negotia regni quae aguntur ex fide et principes sint ex eis et ambulent legibus suis sicut praecepit rex in terra Iuda

**10:38.** And the three cities that are added to **Judea**, out of the country of **Samaria**, let them be accounted with **Judea**: that they may be under one, and **obey** no other authority but that of the **high priest**:

Et tres civitates quae additae sunt Iudaeae ex regione Samariae cum Iudaea reputentur ut sint sub uno et non oboediant aliae potestati nisi summi sacerdotis

**10:39.** **Ptolemais** and the confines thereof, I give as a free gift to the **holy** places that are in **Jerusalem**, for the necessary charges of the **holy** things.

Ptolomaidam et confines eius quas dedi donum sanctis qui sunt in Hierusalem ad necessarios sumptus sanctorum

**10:40.** And I give every year fifteen thousand sickles of silver out of the king's accounts, of what belongs to me:

Et ego singulis annis dabo quindecim milia siclorum argenti de rationibus regis quae me contingunt

**10:41.** And all that is above, which they that were over the affairs the years before, had not paid, from this

time they shall give it to the works of the house.

Et omne quod reliquum fuit quod non reddiderant qui super negotia erant annis prioribus ex hoc dabunt in opera domus

**10:42.** Moreover, the five thousand sickles of silver, which they received from the account of the [holy](#) places, every year, shall also belong to the [priests](#) that execute the ministry.

Et super haec quinque milia siclorum argenti quae accipiebant de sanctorum ratione per singulos annos et haec ad sacerdotes pertineant qui ministerio funguntur

**10:43.** And whosoever shall flee into the [temple](#) that is in [Jerusalem](#), and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

Et quicumque fugerint in templum quod est in Hierosolymis et in omnibus finibus eius obnoxios regi in omni negotio dimittatis et universa quae sunt eis in regno meo libera habeant

**10:44.** For the building also, or repairing the works of the [holy](#) places, the charges shall be given out of the king's revenues:

Et ad aedificanda vel restauranda opera sanctorum sumptus dabuntur de ratione regis

**10:45.** For the building also of the walls of [Jerusalem](#), and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in [Judea](#).

Et ad extruendos muros Hierusalem et communiendos in circuitu sumptus dabuntur de ratione regis et ad construendos muros in Iudaea

**10:46.** Now when [Jonathan](#) and the people heard these words, they gave no credit to them, nor received them because they remembered the great [evil](#) that he had done in [Israel](#), for he had afflicted them exceedingly.

Ut audivit autem Ionathas et populus sermones istos non crediderunt eis nec receperunt eos quia recordati sunt malitiae magnae quam fecerat in Israhel et tribulaverat eos valde

**10:47.** And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

Et conplacuit eis in Alexandrum quia ipse fuerat eis princeps sermonum pacis et ipsi auxilium ferebant omnibus diebus

**10:48.** And king Alexander gathered together a great army, and moved his camp near to Demetrius.

Et congregavit Alexander rex exercitum magnum et admovit castra ad Demetrium

**10:49.** And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

Et commiserunt proelium reges et fugit exercitus Alexandri et insecutus est eum Demetrius et incubuit super eos

**10:50.** And the battle was hard fought, till the sun went down: and Demetrius was slain that day.

Et invaluit proelium nimis donec occidit sol et cecidit Demetrius in illa die

**10:51.** And Alexander sent ambassadors to Ptolemee king of [Egypt](#), with words to this effect, saying:

Et misit Alexander ad Ptolomeum regem Aegypti legatos secundum haec verba dicens

**Ptolemee...** Surnamed Philometer.

**10:52.** Forasmuch as I am returned into my kingdom and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius and possessed our country,

Quoniam ingressus sum in regnum meum et sedi in sede patrum meorum et obtinui principatum et contrivi Demetrium et possedi regionem nostram

**10:53.** And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

Et commisi cum eo pugnam et contritus est ipse et castra eius a nobis et sedimus in sede regni eius

**10:54.** Now, therefore, let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son in law, and I will give both thee and her gifts worthy of thee.

Et nunc statuamus ad invicem amicitiam et da mihi filiam tuam uxorem et ero gener tuus et ipsi dignitatem

**10:55.** And king Ptolomee answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom.

Et respondit Ptolomeus rex dicens felix dies in qua reversus es ad terram patrum tuorum et sedisti in sede regni eorum

**10:56.** And now I will do to thee as thou hast written but meet me at [Ptolemais](#), that we may see one another, and I may give her to thee as thou hast said.

Et nunc faciam tibi quae scripsisti sed occurre Ptolomaidae ut videamus nos invicem et spondeam tibi sicut dixisti

**10:57.** So Ptolemee went out of [Egypt](#), with Cleopatra his daughter, and he came to [Ptolemais](#), in the hundred and sixty-second year.

Et exiit Ptolomeus de Aegypto ipse et Cleopatra filia eius et venit Ptolomaidae anno centesimo sexagesimo secundo

**10:58.** And king Alexander met him, and he gave him his daughter, Cleopatra: and he celebrated her marriage at [Ptolemais](#) with great [glory](#), after the manner of kings.

Et occurrit ei Alexander rex et dedit ei Cleopatram filiam suam et fecit nuptias eius Ptolomaidae sicut reges in magna gloria

**10:59.** And king Alexander wrote to [Jonathan](#), that he should come and meet him.

Et scripsit rex Alexander Ionathae ut veniret obviam sibi

**10:60.** And he went honourably to [Ptolemais](#), and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

Et abiit cum gloria Ptolomaidem et occurrit ibi duobus regibus et dedit illis argentum multum et aurum et dona et invenit gratiam in conspectu eorum

**10:61.** And some pestilent [men](#) of [Israel](#), [men](#) of a [wicked](#) life, assembled themselves against him, to accuse him: and the king gave no heed to them.

Et convenerunt adversus eum viri pestilentes ex Israhel viri iniqui interpellantes adversus eum et non intendit ad eos rex

**10:62.** And he commanded that [Jonathan's](#) garments should he taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

Et iussit expoliari Ionathan vestimentis suis et induit eum purpura et ita fecerunt et conlocavit eum rex sedere secum

**10:63.** And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no [man](#) complain against him of any matter, and that no [man](#) trouble him for any manner of cause.

Dixitque principibus exite cum eo in medio civitatis et praedicate ut nemo interpellat adversus eum de ullo negotio nec quisquam ei molestus sit de ulla ratione

**10:64.** So when his accusers saw his [glory](#) proclaimed, and him clothed with purple, they all fled away.

Et factum est ut viderunt qui interpellabant gloriam eius quae praedicabatur et opertum eum purpura fugerunt omnes

**10:65.** And the king magnified him, and enrolled him amongst his chief friends, and made him governor, and partaker of his dominion.

Et magnificavit eum rex et scripsit eum inter primos amicos et posuit eum ducem et participem principatus

**10:66.** And [Jonathan](#) returned into [Jerusalem](#) with peace and [joy](#).

Et reversus est Ionathan in Hierusalem cum pace et laetitia

**10:67.** In the year one hundred and sixty-five, Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

In anno centesimo sexagesimo quinto venit Demetrius filius Demetrii a Creta in terram patrum suorum

**10:68.** And king Alexander heard of it, and was much troubled, and returned to [Antioch](#).

Et audivit Alexander rex et contristatus est valde et reversus est Antiochiam

**10:69.** And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to [Jonathan](#), the [high priest](#),

Et constituit Demetrius Apollonium qui praeerat Coelesyriae et congregavit exercitum magnum et accessit ad Iamnam et misit ad Ionathan summum sacerdotem

**10:70.** Saying: Thou alone standest against us, and I am laughed at and reproached, because thou showest thy power against us in the mountains.

Dicens tu solus resistis nobis ego autem factus sum in derisum et in obprobrium propterea quia tu potestatem exerces in montibus

**10:71.** Now, therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of [war](#).

Nunc ergo si confidis in virtutibus tuis descende ad nos in campum et comparemus illic invicem quia mecum est virtus bellorum

**10:72.** Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

Interroga et discite qui sim ego et ceteri qui auxilio sunt mihi qui et dicunt quia non potest stare pes vester ante faciem nostram quia bis in fugam conversi sunt patres tui in terra sua

**10:73.** And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

Et nunc quomodo poteris sustinere equitatum exercitum tantum in campo ubi non est lapis neque saxum neque locus fugiendi

**10:74.** Now when [Jonathan](#) heard the words of Apollonius, he was moved in his mind: and he chose ten thousand [men](#), and went out of [Jerusalem](#), and Simon, his brother, met him to help him.

Ut audivit autem Ionathas sermones Apollonii motus est animo et elegit decem milia virorum et exiit ab Hierusalem et concurrat ei Simon frater eius in adiutorium

**10:75.** And they pitched their tents near [Joppe](#), but they shut him out of the city: because a garrison of Apollonius was in [Joppe](#), and he laid siege to it.

Et adplicuerunt castra in Ioppen et exclusit eum a civitate quia custodia Apollonii Ioppe erat et obpugnavit eam

**10:76.** And they that were in the city being affrighted, opened the gates to him: so [Jonathan](#) took [Joppe](#).

Et exterriti qui erant intra civitatem aperuerunt ei et obtinuit Ionathas Ioppen

**10:77.** And Apollonius heard of it, and he took three thousand horsemen, and a great army.

Et audivit Apollonius et admovit tria milia equitum et exercitum multum

**10:78.** And he went to [Azotus](#), as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And [Jonathan](#) followed after him to [Azotus](#), and they joined battle.

Et abiit Azotum tamquam iter faciens et statim exiit in campum eo quod haberet multitudinem equitum et confideret in eis et insecutus est eum Ionathas in Azotum et proelium commiserunt

**10:79.** And Apollonius left privately in the camp a thousand horsemen behind them.

Et reliquit Apollonius in castris mille equites post eos occulte

**10:80.** And [Jonathan](#) knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

Et cognovit Ionathas quoniam sunt insidiae post se et circuierunt castra eius a mane usque ad vesperam

**10:81.** But the people stood still, as [Jonathan](#) had commanded them: and so their horses were fatigued.

Populus autem stabat sicut praecepit Ionathas et laboraverunt equi eorum

**10:82.** Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

Et eiecit Simon exercitum suum et commisit contra legionem equites enim fatigati erant et contriti sunt ab eo et fugerunt

**10:83.** And they that were scattered about the plain fled into [Azotus](#), and went into [Bethdagon](#), their idol's [temple](#), there to save themselves.

Et qui dispersi sunt in campum fugerunt in Azotum et intraverunt in Bethdagon idolum suum ut se

liberarent

**10:84.** But **Jonathan** set fire to **Azotus**, and the cities that were round about it, and took the spoils of them and the temple of **Dagon**: and all them that were fled into it, he burnt with fire.

Et succendit Ionathas Azotum et civitates quae erant in circuitu eius et accepit spolia eorum et templum Dagon et eos qui fugerunt in illud succendit igni

**10:85.** So they that were slain by the sword, with them that were burnt, were almost eight thousand **men**.

Et fuerunt qui ceciderunt gladio cum his qui succensi sunt fere octo milia virorum

**10:86.** And **Jonathan**, removed his army from thence and camped against **Ascalon**: and they went out of the city to meet him with great honour.

Et movit inde Ionathas castra et adplicuit ea Ascalona et exierunt de civitate obviam illi in magna gloria

**10:87.** And **Jonathan** returned into **Jerusalem** with his people, having many spoils.

Et reversus est Ionathas in Hierusalem cum suis habentibus spolia multa

**10:88.** And it came to pass, when Alexander, the king heard these words, that he honoured **Jonathan** yet more.

Et factum est ut audivit Alexander rex sermones istos addidit adhuc glorificare Ionathan

**10:89.** And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him **Accaron**, and all the borders thereof, in possession.

Et misit ei fibulam auream sicuti est consuetudo dari cognatis regum et dedit ei Accaron et omnes fines eius in possessionem

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## 1 Maccabees Chapter 11

**Ptolemee invades the kingdom of Alexander: the latter is slain: and the former dies soon after. Demetrius honours Jonathan, and is rescued by the Jews from his own subjects in Antioch. Antiochus the younger favours Jonathan. His exploits in divers places.**

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**11:1.** And the king of [Egypt](#) gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.  
Et rex Aegypti congregavit exercitum sicut harena quae est circa ora maris et naves multas et quaerebat obtinere regnum Alexandri dolo et addere illud regno suo

**11:2.** And he went out into [Syria](#) with peaceable words and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father in law.  
Et exiit in Syriam verbis pacificis et aperiebant ei quia mandaverat Alexander rex exire ei obviam eo quod socer suus esset

**11:3.** Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.  
Cum introiret autem civitatem Ptolomeus ponebat custodias militum in singulis civitatibus

**11:4.** And when he came near to [Azotus](#), they showed him the [temple](#) of [Dagon](#) that was burnt with fire, and [Azotus](#), and the suburbs thereof, that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.  
Et ut adpropiavit Azoto ostenderunt ei templum Dagon succensum et Azotum et cetera eius demolita et corpora proiecta et eorum qui caesi erant in bello tumulos quos fecerat secus viam

**11:5.** And they told the king that [Jonathan](#) had done these things, to make him odious: but the king held his peace.  
Et narraverunt regi quia haec fecit Ionathas ut invidiam facerent ei et tacuit rex

**11:6.** And [Jonathan](#) came to meet the king at [Joppe](#) with [glory](#), and they saluted one another, and they lodged there.  
Et occurrit Ionathas regi in Ioppen cum gloria et invicem se salutaverunt et dormierunt illic

**11:7.** And [Jonathan](#) went with the king as far as the river, called Eleutherus: and he returned into [Jerusalem](#).  
Et abiit Ionathas cum rege usque ad fluvium qui vocatur Eleutherus et reversus est Hierusalem

**11:8.** And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised [evil](#) designs against Alexander.  
Rex autem Ptolomeus obtinuit dominium civitatum usque Seleuciam maritimam et cogitabat in Alexandrum consilia mala

**11:9.** And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.  
Et misit legatos ad Demetrium dicens veni conponamus inter nos pactum et dabo tibi filiam meam quam habet Alexander et regnabis in regno patris tui

**11:10.** For I repent that I have given him my daughter: for he hath sought to kill me.  
Paenituit enim me quod dederim illi filiam meam quaesivit enim me occidere

**11:11.** And he slandered him, because he [coveted](#) his kingdom,

Et vituperavit eum propterea quod concupierat regnum eius

**11:12.** And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

Et abstulit filiam suam et dedit eam Demetrio et abalienavit se ab Alexandro et manifestae factae sunt inimicitiae eius

**11:13.** And Ptolemee entered into [Antioch](#), and set two crowns upon his head, that of [Egypt](#), and that of Asia.

Et intravit Ptolomeus Antiochiam et inposuit duo diademata capiti suo Aegypti et Asiae

**11:14.** Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.

Ptolomeus autem rex erat in Cilicia illis temporibus quia rebellabant qui erant in locis illius

**11:15.** And when Alexander heard of it, he came to give him battle: and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

Et audivit Alexander et venit ad eum in bello et produxit Ptolomeus rex exercitum et occurrit ei in manu valida et fugavit eum

**11:16.** And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

Et fugit Alexander in Arabiam ut ibi protegeretur rex autem Ptolomeus exaltatus est

**11:17.** And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.

Et abstulit Gaddihel Arabs caput Alexandri et misit Ptolomeo

**11:18.** And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

Et rex Ptolomeus mortuus est in die tertia et qui erant in munitionibus perierunt ab his qui erant intra castra

**11:19.** And Demetrius reigned in the hundred and sixty-seventh year.

Et regnavit Demetrius anno centesimo sexagesimo septimo

**11:20.** In those days [Jonathan](#) gathered together them that were in [Judea](#), to take the castle that was in [Jerusalem](#): and they made many engines of [war](#) against it.

In diebus illis congregavit Ionathas eos qui erant in Iudaea ut expugnarent arcem quae est in Hierusalem et fecerunt contra eam machinas multas

**11:21.** Then some [wicked men](#) that [hated](#) their own nation, went away to king Demetrius, and told him that [Jonathan](#) was besieging the castle.

Et abierunt quidam qui oderant gentem suam viri iniqui ad regem et renuntiaverunt ei quod Ionathas obsideret arcem

**11:22.** And when he heard it, he was [angry](#): and forthwith he came to [Ptolemais](#), and wrote to [Jonathan](#) that he should not besiege the castle, but should come to him in haste, and speak to him.

Et ut audivit iratus est et statim venit Ptolomaidam et scripsit Ionathae ne obsideret sed occurreret sibi ad conloquium festinato

**11:23.** But when [Jonathan](#) heard this, he bade them besiege it still: and he chose some of the ancients of [Israel](#), and of the [priests](#), and put himself in danger.

Ut audivit autem Ionathas iussit obsideri et elegit de senioribus Israhel et de sacerdotibus et dedit se periculo

**11:24.** And he took gold, and silver, and raiment, and many other presents, and went to the king to [Ptolemais](#) and he found favour in his sight.

Et accepit aurum et argentum et vestem et alia xenia multa et abiit ad regem Ptolomaidae et invenit gratiam in conspectu eius

**11:25.** And certain [wicked men](#) of his nation made complaints against him.

Et interpellabant adversus eum quidam iniqui ex gente sua

**11:26.** And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

Et fecit ei rex sicut fecerant ei qui ante ipsum fuerant et exaltavit eum ante conspectu amicorum omnium

**11:27.** And he confirmed him in the [high priesthood](#) and all the honours he had before, and he made him the chief of his friends.

Et statuit ei principatum sacerdotii et quaecumque alia habuit prius pretiosa et fecit eum principem amicorum

**11:28.** And [Jonathan](#) requested of the king that he would make [Judea](#) free from tribute, and the three governments, and [Samaria](#), and the confines thereof: and he promised him three hundred talents.

Et postulavit Ionathas a rege ut immunem faceret Iudaeam toparcias id est et Samariam et promisit ei talenta trecenta

**11:29.** And the king consented: and he wrote [letters](#) to [Jonathan](#) of all these things, to this effect.

Et consensit rex et scripsit Ionathae epistulas de his omnibus hunc modum continentes

**11:30.** King Demetrius to his brother, [Jonathan](#), and to the nation of the [Jews](#), greeting.

Rex Demetrius Ionathae fratri salutem et genti Iudaeorum

**11:31.** We send you here a copy of the [letter](#) which we have written to Lasthenes, our parent, concerning you, that you might know it.

Exemplum epistulae quam scripsimus Lastheni parenti nostro de vobis misimus ad vos ut sciretis

**11:32.** King Demetrius to Lasthenes, his parent, greetings.

Rex Demetrius Lastheni parenti salutem

**11:33.** We have determined to do [good](#) to the nation of the [Jews](#), who are our friends, and keep the things that are [just](#) with us, for their [good](#) will which they bear towards us.

Genti Iudaeorum amicis nostris et conservantibus quae iusta sunt apud nos decrevimus benefacere propter benignitatem ipsorum quam erga nos habent

**11:34.** We have ratified, therefore, unto them all the borders of [Judea](#), and the three cities, [Apherema](#), [Lydda](#), and [Ramatha](#), which are added to [Judea](#), out of [Samaria](#), and all their confines, to be set apart to all them that [sacrifice](#) in [Jerusalem](#), instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

Statuimus ergo illis omnes fines Iudaeae et tres civitates Lyddam et Ramathae quae additae sunt Iudaeae ex Samaria et omnes confines earum sequestra omnibus sacrificantibus in Hierosolymis pro his quae ab eis rex accipiebat per singulos annos et pro fructibus terrae et pomorum

**Apherema...** is found only in the [Greek version](#).

**11:35.** And as for other things that belonged to us of the [tithes](#), and of the tributes, from this time we discharge them of them: the salt pans also, and the crowns that were presented to us.

Et alia quae ad nos pertinebant decimarum et tributorum ex hoc tempore remittimus eis et areas salinarum et coronas quae nobis deferebantur

**11:36.** We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

Omnia ipsis concedimus et nihil horum irritum erit ex hoc et in omne tempus

**11:37.** Now, therefore, see that thou make a copy of these things, and let it be given to [Jonathan](#), and set upon the [holy](#) mountain, in a conspicuous place.

Nunc ergo curate facere horum exemplum et detur Ionathae et ponatur in monte sancto in loco celebri

**11:38.** And king Demetrius, seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every [man](#) to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers [hated](#) him.

Et vidit Demetrius rex quod siluit terra in conspectu suo et nihil ei resistit dimisit totum exercitum suum unumquemque in locum suum excepto peregrino exercitu quem contraxit ab insulis gentium et inimici erant ei omnis exercitus patrum eius

**11:39.** Now there was one Tryphon who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to [Emalchuel](#), the Arabian, who brought up [Antiochus](#), the son of Alexander:

Tryphon autem erat quidam partium Alexandri prius et vidit quoniam omnis exercitus murmurat contra Demetrium et iit ad Emalchuel Arabum qui nutriebat Antiochum filium Alexandri

**11:40.** And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers **hated** him. And he remained there many days.  
Et adsidebat ei ut traderet eum ipsi ut regnaret loco patris sui et enuntiavit ei quanta fecit Demetrius et inimicitias exercituum eius adversum illum et mansit illic diebus multis

**11:41.** And **Jonathan** sent to king Demetrius, desiring that he would cast out them that were in the castle in **Jerusalem**, and those that were in the strong holds: because they fought against **Israel**.  
Et misit Ionathas ad Demetrium regem ut eicerent eos qui in arce erant in Hierusalem et qui in praesidiis erant quia inpugnabant Israhel

**11:42.** And Demetrius sent to **Jonathan**, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.  
Et misit Demetrius ad Jonathan dicens non haec tantum faciam tibi et genti tuae sed gloria inlustrabo te et gentem tuam cum fuerit oportunitas

**11:43.** Now, therefore, thou shalt do well if thou send me **men** to help me: for all my army is gone from me.  
Nunc ergo recte feceris si miseris viros in auxilium quia discessit omnis exercitus meus

**11:44.** And **Jonathan** sent him three thousand **valiant men** to **Antioch**: and they came to the king, and the king was very glad of their coming.  
Et misit ei Ionathas tria milia virorum fortium Antiochiam et venerunt ad regem et delectatus est rex in adventu eorum

**11:45.** And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand **men**, and would have killed the king.  
Et convenerunt qui erant de civitate centum viginti milia virorum et volebant interficere regem

**11:46.** And the king fled into the palace: and they of the city kept the passages of the city, and began to fight.  
Et fugit rex in aulam et occupaverunt qui erant de civitate itinera civitatis et coeperunt pugnare

**11:47.** And the king called the **Jews** to his assistance: and they came to him all at once, and they all dispersed themselves through the city.  
Et vocavit rex Iudaeos in auxilium et convenerunt omnes simul ad eum et dispersi sunt omnes per civitatem

**11:48.** And they slew in that day a hundred thousand **men**, and they set fire to the city, and got many spoils that day, and delivered the king.  
Et occiderunt in illa die centum milia hominum et succenderunt civitatem et ceperunt spolia multa in illa die et liberaverunt regem

**11:49.** And they that were of the city saw that the **Jews** had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying:  
Et viderunt qui erant de civitate quod obtinuissent Iudaei civitatem sicut volebant et infirmati sunt mente sua et clamaverunt ad regem cum precibus dicentes

**1:50.** Grant us peace, and let the **Jews** cease from assaulting us, and the city.  
Et iussit aedificari aras et templa et idola et immolari carnes suillas et pecora communia

**11:51.** And they threw down their arms, and made peace, and the **Jews** were **glorified** in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to **Jerusalem** with many spoils.  
Et proiecerunt arma et fecerunt pacem et glorificati sunt Iudaei in conspectu regis et in conspectu omnium qui erant in regno eius et nominati sunt in regno et regressi sunt in Hierusalem habentes spolia multa

**11:52.** So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.  
Et sedit Demetrius rex in sede regni sui et siluit terra in conspectu eius

**11:53.** And he falsified all whatsoever he had said, and alienated himself from **Jonathan**, and did not reward him according to the benefits he had received from him, but gave him great trouble.  
Et mentitus est omnia quaecumque dixit et alienavit se ab Jonathan et non retribuit ei secundum beneficia quae sibi tribuerat et vexabat eum valde

**11:54.** And after this Tryphon returned, and with him Antiochus, the young boy, who was made king, and put on the diadem.

Post haec autem reversus est Tryfon et Antiochus cum eo puer adulescens et regnavit et inposuit diadema

**11:55.** And there assembled unto him all the hands which Demetrius had sent away, and they fought against Demetrius who turned his back and fled.

Et congregati sunt ad eum omnis exercitus quos disperserat Demetrius et pugnaverunt contra eum et fugit et terga vertit

**11:56.** And Tryphon took the elephants, and made himself master of [Antioch](#).

Et accepit Tryfon bestias et obtinuit Antiochiam

**11:57.** And young Antiochus wrote to [Jonathan](#), saying: I confirm thee in the [high priesthood](#), and I appoint thee ruler over the four cities, and to be one of the king's friends.

Et scripsit Antiochus adulescens Ionathae dicens constituo tibi sacerdotium et constituo te super quattuor civitates ut sis de amicis regis

**11:58.** And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

Et misit illi vasa aurea et ministerium et dedit ei potestatem bibendi in auro et esse in purpura et habere fibulam auream

**11:59.** And he made his brother, Simon, governor, from the borders of [Tyre](#) even to the confines of [Egypt](#).

Et Simonem fratrem eius constituit ducem a terminis Tyri usque ad fines Aegypti

**11:60.** Then [Jonathan](#) went forth, and passed through the cities beyond the river, and all the forces of [Syria](#) gathered themselves to him to help him, and he came to [Ascalon](#), and they met him honourably out of the city.

Et exiit Ionathas et perambulabat trans flumen civitates et congregatus est ad eum omnis exercitus Syriae in auxilium et venit Ascalona et occurrerunt ei de civitate honorifice

**11:61.** And he went from thence to [Gaza](#): and they that were in [Gaza](#) shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

Et abiit inde Gazam et concluserunt se qui erant Gazae et obsedit eam et succendit quae in circuitu erant civitates et praedatus est eas

**11:62.** And the [men](#) of [Gaza](#) made supplication to [Jonathan](#), and he gave them the right hand: and he took their sons for hostages, and sent them to [Jerusalem](#): and he went through the country, as far as [Damascus](#).

Et rogaverunt Gazenses Ionathan et dedit illis dextram et accepit filios eorum obsides et misit illos in Hierusalem et perambulavit regionem usque Damascum

**11:63.** And [Jonathan](#) heard that the generals of Demetrius were come treacherously to [Cades](#), which is in [Galilee](#), with a great army, purposing to remove him from the affairs of the kingdom.

Et audivit Ionathas quia praevaricati sunt principes Demetrii in Cades quae est in Galilea cum exercitu multo volentes eum remove a negotio regni

**11:64.** And he went against them: but left his brother, Simon, in the country.

Et occurrit illis fratrem autem suum Simonem reliquit intra provinciam

**11:65.** And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

Et adplicuit Simon ad Bethsuram et expugnabat eam diebus multis et conclusit eos

**11:66.** And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

Et postulaverunt ab eo dextras accipere et dedit illis et eiecit eos inde et cepit civitatem et posuit in ea praesidium

**11:67.** And [Jonathan](#) and his army encamped by the water of [Genesar](#), and before it was light they were ready in the plain of Asor.

Et Ionatha et castra eius adplicuerunt ad aquam Gennesar et ante lucem vigilaverunt in campum Asor

**11:68.** And behold the army of the strangers met him in the plain, and they laid an ambush for him in the

mountains: but he went out against them.

Et ecce castra alienigenarum occurrebant in campo et tendebant ei insidias in montibus ipse autem occurrit ex adverso

**11:69.** And they that lay in ambush rose out of their places, and joined battle.

Insidiae vero exsurrexerunt de locis suis et commiserunt proelium

**11:70.** And all that were on [Jonathan's](#) side fled, and none was left of them, but [Mathathias](#), the son of [Absalom](#), and Judas, the son of Calphi, chief [captain](#) of the army.

Et fugerunt qui erant ex parte Ionathae omnes et nemo relictus est ex eis nisi Matthathias filius Absolomi et Judas filius Chalphi princeps militiae exercitus

**11:71.** And [Jonathan](#) rent his garments, and cast earth upon his head, and [prayed](#).

Et scidit Ionathas vestimenta sua et posuit terram in capite suo et oravit

**11:72.** And [Jonathan](#) turned again to them to battle, and he put them to flight, and they fought.

Et reversus est ad eos in proelium et convertit illos et pugnaverunt

**11:73.** And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies, even to [Cades](#), to their own camp, and they came even thither.

Et viderunt qui fugiebant partis illius et reversi sunt ad eum et insequabantur cum eo usque Cades ad castra sua et pervenerunt usque illuc

**11:74.** And there fell of the aliens in that day three thousand [men](#): and [Jonathan](#) returned to Jerusalem.

Et ceciderunt de alienigenis in die illa tria milia virorum et regressus est Ionatha in Hierusalem

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## 1 Maccabees Chapter 12

**Jonathan renews his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived and made prisoner by Tryphon.**

---

**12:1.** And [Jonathan](#) saw that the time served him, and he chose certain [men](#), and sent them to Rome, to confirm and to renew the amity with them:

Et vidit Ionathas quia tempus eum iuvat et elegit viros et misit Romam statuere et renovare cum eis amicitiam

**12:2.** And he sent [letters](#) to the Spartans, and to other places, according to the same form.

Et ad Spartas et ad alia loca misit epistulas secundum eandem formam

**12:3.** And they went to Rome, and entered into the senate house, and said: [Jonathan](#), the [high priest](#), and the nation of the [Jews](#), have sent us to renew the amity, and alliance, as it was before.

Et abierunt Romam et intraverunt in curiam et dixerunt Ionathas summus sacerdos et gens Iudaeorum miserunt nos ut renovetis amicitiam et societatem secundum pristinam

**12:4.** And they gave them [letters](#) to their governors in every place, to conduct them into the land of [Juda](#) with peace.

Et dederunt illis epistulas ad ipsos per loca ut deducerent eos in terram Iuda cum pace

**12:5.** And this is a copy of the [letters](#) which [Jonathan](#) wrote to the Spartans:

Et hoc exemplum epistularum quas scripsit Ionathas Spartiatis

**12:6.** [Jonathan](#), the [high priest](#), and the ancients of the nation, and the [priests](#), and the rest of the people of the [Jews](#), to the Spartans, their brethren, greeting.

Ionathas summus sacerdos et seniores gentis et sacerdotes et reliquus populus Iudaeorum Spartiatis fratribus salutem

**12:7.** There were [letters](#) sent long ago to [Onias](#) the [high priest](#), from Arius, who reigned then among you to signify that you are our brethren, as the copy here underwritten doth specify.

Iam pridem missae erant epistulae ad Onian summum sacerdotem a Dario qui regnabat apud vos quoniam estis fratres nostri sicut rescriptum continet quod subiectum est

**12:8.** And [Onias](#) received the ambassador with honour and received the [letters](#), wherein there was mention made of the alliance, and amity.

Et suscepit Onias virum qui fuerat missus cum honore et accepit epistulas in quibus significabatur de societate et amicitia

**12:9.** We, though we needed none of these things having for our comfort the [holy](#) books that are in our hands,

Nos cum nullo horum indigeremus habentes solacio sanctos libros qui sunt in manibus nostris

**12:10.** Chose rather to send to you to renew the brotherhood and friendship, lest we should become stranger to you altogether: for there is a long time passed since you sent to us.

Maluimus mittere ad vos renovare fraternitatem et amicitiam ne forte alieni efficiamur a vobis multa enim tempora transierunt ex quo misistis ad nos

**12:11.** We, therefore, at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the [sacrifices](#) that we offer, and in our observances, as it is meet and becoming to remember brethren.

Nos ergo in omni tempore sine intermissione in diebus sollempnibus et ceteris quibus oportet memores

sumus vestri in sacrificiis quae offerimus et observationibus sicut fas est et decet meminisse fratrum

**12:12.** And we rejoice at your [glory](#).

Laetamur itaque de gloria vestra

**12:13.** But we have had many troubles and wars on every side; and the kings that are round about us have fought against us.

Nos autem circumdederunt multae tribulationes et multa proelia et inpunaverunt nos reges qui sunt in circuitu nostro

**12:14.** But we would not be troublesome to you, nor to the rest of our allies and friends, in these wars.

Noluimus ergo vobis molesti esse neque ceteris sociis et amicis nostris in his proeliis

**12:15.** For we have had help from [heaven](#), and we have been delivered, and our enemies are [humbled](#).

Habuimus enim de caelo auxilium et liberati sumus nos et humiliati sunt inimici nostri

**12:16.** We have chosen, therefore, Numenius the son of Antiochus, and Antipater, the son of [Jason](#), and have sent them to the Romans, to renew with them the former amity and alliance.

Elegimus itaque Numenium Antiochi et Antipatrum Iasonis filium et misimus ad Romanos renovare cum eis amicitiam et societatem pristinam

**12:17.** And we have commanded them to go also to you, and salute you, and to deliver you our [letters](#), concerning the renewing of our brotherhood.

Mandavimus itaque eis ut veniant etiam ad vos et saluent vos ut reddant vobis epistulas nostras de innovatione fraternitatis nostrae

**12:18.** And now you shall do well to give us an answer hereto.

Et nunc bene facietis respondentes nobis ad haec

**12:19.** And this is the copy of the [letter](#) which he had sent to [Onias](#):

Et hoc rescriptum epistularum quod miserat Onias

**12:20.** Arius, king of the Spartans, to [Onias](#), the [high priest](#), greeting.

Rex Spartiarum Onias Ionathae sacerdoti magno salutem

**12:21.** It is found in writing concerning the Spartans, and the [Jews](#), that they are brethren, and that they are of the stock of [Abraham](#).

Inventum est in scriptura de Spartiatis et Iudaeis quoniam sunt fratres et quia sunt de genere Abraham

**12:22.** And now since this is come to our knowledge, you do well to write to us of your prosperity.

Et nunc ex quo haec cognovimus bene facitis scribentes nobis de pace vestra

**12:23.** And we also have written back to you, That our cattle, and our [possessions](#), are yours: and yours, ours. We, therefore, have commanded that these things should be told you.

Sed et nos rescripsimus vobis pecora nostra et possessiones nostrae vestrae sunt et vestra nostra mandavimus itaque haec nuntiari vobis

**12:24.** Now [Jonathan](#) heard that the generals of Demetrius were come again with a greater army than before to fight against him.

Et audivit Ionathas quoniam egressi sunt principes Demetrii cum exercitu multo supra quam prius pugnare adversus eum

**12:25.** So he went out from [Jerusalem](#), and met them in the land of Amath: for he gave them no time to enter into his country.

Et exiit ab Hierusalem et occurrit eis in Amathite regione non enim dederat eis spatium ut ingrederentur regionem eius

**12:26.** And he sent spies into their camp, and they came back, and brought him word that they designed to come upon them in the night.

Et misit speculatores in castra eorum et reversi renuntiaverunt quia constituunt supervenire illis nocte

**12:27.** And when the sun was set, [Jonathan](#) commanded his [men](#) to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.

Cum occidisset autem sol praecepit Ionathas suis vigilare et esse in armis paratos ad pugnam tota nocte et posuit custodes per circuitum castrorum

**12:28.** And the enemies heard that [Jonathan](#) and his [men](#) were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp.

Et audierunt adversarii quia paratus est Ionathas cum suis in bello et timuerunt et formidaverunt corde suo et accenderunt focos in castris suis

**12:29.** But [Jonathan](#), and they that were with him, knew it not till the morning: for they saw the lights burning.

Ionathas autem et qui cum eo erant non cognoverunt usque mane videbant enim lumina ardentia

**12:30.** And [Jonathan](#) pursued after them, but overtook them not: for they had passed the river Eleutherus.

Et secutus est Ionathas et non comprehendit eos transierant enim flumen Eleutherum

**12:31.** And [Jonathan](#) turned upon the Arabians, that are called Zabadeans: and he defeated them, and took the spoils of them.

Et divertit Ionathas ad Arabas qui vocantur Zabadei et percussit eos et accepit spolia eorum

**12:32.** And he went forward, and came to [Damascus](#), and passed through all that country.

Et iunxit et venit Damascus et perambulavit omnem regionem illam

**12:33.** Simon also went forth, and came as far as [Ascalon](#), and the neighbouring fortresses, and he turned aside to [Joppe](#), and took possession of it,

Simon autem exiit et venit usque ad Ascalona et ad proxima praesidia et declinavit in Ioppen et occupavit eam

**12:34.** (For he heard that they designed to deliver the hold to them that took part with Demetrius) and he put a garrison there to keep it.

Audivit enim quod vellent praesidium tradere partibus Demetrii et posuit ibi custodes ut custodirent eam

**12:35.** And [Jonathan](#) came back, and called together the ancients of the people; and he took a resolution with them to build fortresses in [Judea](#),

Et reversus est Ionathas et convocavit seniores populi et cogitavit cum eis aedificare praesidia in Iudaea

**12:36.** And to build up walls in [Jerusalem](#), and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell.

Et aedificare muros in Hierusalem et exaltare altitudinem magnam inter medium arcis et civitatis ut separaret eam a civitate ut esset ipsa singulariter et neque emant neque vendant

**12:37.** And they came together to build up the city: for the wall that was upon the brook, towards the east, was broken down, and he repaired that which is called Caphetetha:

Et convenerunt ut aedificarent civitatem et cecidit murus qui erat super torrentem ab ortu solis et reparavit eum qui vocatur Caphetetha

**12:38.** And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.

Et Simon aedificavit Adiada in Sephela et munivit eam et inposuit portas et seras

**12:39.** Now when Tryphon had conceived a design to make himself king of Asia and to take the crown, and to stretch out his hand against king Antiochus:

Et cum cogitasset Tryphon regnare Asiae et adsumere diadema et extendere manum in Antiochum regem

**12:40.** Fearing lest [Jonathan](#) would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to [Bethsan](#).

Timens ne forte non permetteret eum Ionathas sed pugnaret adversus eum quaerebat comprehendere eum et occidere et exurgens abiit in Bethasan

**12:41.** And [Jonathan](#) went out to meet him with forty thousand [men](#) chosen for battle, and came to [Bethsan](#).

Et exiit Ionathas obviam cum quadraginta milibus virorum electorum in proelium et venit Bethasan

**12:42.** Now when Tryphon saw that [Jonathan](#) came with a great army, he durst not stretch forth his hand

against him.

Et vidit Tryfon quia venit cum exercitu multo ut extenderet in eum manus et timuit

**12:43.** But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to **obey** him, as himself.

Et excepit eum cum honore et commendavit eum omnibus amicis suis et dedit ei munera et praecepit exercitibus suis ut oboedirent ei sicut sibi

**12:44.** And he said to **Jonathan**: Why hast thou troubled all the people, whereas we have no **war**?

Et dixit Ionathae ut quid vexasti universum populum cum bellum nobis non sit

**12:45.** Now, therefore, send them back to their own houses: and choose thee a few **men** that may be with thee, and come with me to **Ptolemais**, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

Et nunc remitte eos in domos suas elige autem tibi viros paucos qui tecum sint et veni mecum Ptolomaidam et tradam illam tibi et reliqua praesidia et exercitum et universos praepositos negotii et conversus abibo propterea enim veni

**12:46.** And **Jonathan** believed him, and did as he said: and sent away his army, and they departed into the land of **Juda**:

Et credidit ei et fecit sicut dixit et dimisit exercitum et abierunt in terram Iudam

**12:47.** But he kept with him three thousand **men**: of whom he sent two thousand into **Galilee**, and one thousand went with him.

Retinuit autem secum tria milia virorum ex quibus remisit in Galileam duo milia mille autem cum eo venerunt

**12:48.** Now as soon as **Jonathan** entered into **Ptolemais**, they of **Ptolemais** shut the gates of the city, and took him: and all them that came in with him they slew with the sword.

Ut intravit autem Ionathas Ptolomaidam cluserunt portas Ptolomenses et comprehenderunt eum et omnes qui cum eo intraverant gladio interfecerunt

**12:49.** Then Tryphon sent an army and horsemen into **Galilee**, and into the great plain, to destroy all **Jonathan's** company.

Et misit Tryfon exercitum et equites in Galileam et in campum magnum ut perderent omnes socios Ionathae

**12:50.** But they, when they understood that **Jonathan**, and all that were with him, were taken and slain, encouraged one another, and went out ready for battle.

At illi cum cognovissent quia comprehensus est et periit et omnes qui cum eo erant hortati sunt semet ipsos et exierunt parati in proelium

**12:51.** Then they that had come after them, seeing that they stood for their lives, returned back.

Et videntes hii qui insecuti fuerant quia pro anima res est illis reversi sunt

**12:52.** Whereupon they all came peaceably into the land of **Juda** and they bewailed **Jonathan**, and them that had been with him, exceedingly: and **Israel** mourned with great lamentation.

Illi autem venerunt omnes cum pace in terram Iuda et planxerunt Ionathan et eos qui cum eo fuerant valde et luxit Israhel luctu magno

**12:53.** Then all the **heathens** that were round about them, sought to destroy them. For they said:

Et quaesierunt omnes gentes quae erant in circuitu eorum perdere eos dixerunt enim

**12:54.** They have no prince, nor any to help them: now therefore, let us make **war** upon them, and take away the memory of them from amongst **men**.

Non habent principem et adiuvantem nunc ergo expugnemus illos et tollamus de hominibus memoriam eorum

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## 1 Maccabees Chapter 13

**Simon is made captain general in the room of his brother. Jonathan is slain by Tryphon. Simon is favoured by Demetrius: he taketh Gaza, and the castle of Jerusalem.**

---

**13:1.** Now Simon heard that Tryphon was gathering together a very great army to invade the land of [Juda](#), and to destroy it.

Et audivit Simon quod congregavit Tryfon exercitum copiosum ut veniret in terram Iuda et adtereret eam

**13:2.** And seeing that the people was in dread and in fear, he went up to [Jerusalem](#), and assembled the people,

Videns quia in tremore populus est et timore ascendit Hierusalem et congregavit populum

**13:3.** And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:

Et adhortans dixit vos scitis quanta ego et fratres mei et domus patris mei fecimus pro legibus et pro sanctis proelia et angustias quales vidimus

**13:4.** By reason whereof all my brethren have lost their lives for [Israel's](#) sake, and I am left alone.

Horum gratia perierunt fratres mei omnes propter Israhel et relictus sum ego solus

**13:5.** And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

Et nunc non mihi contingat parcere animae meae in omni tempore tribulationis non enim melior sum fratribus meis

**13:6.** I will avenge then my nation and the sanctuary, and our children, and wives: for all the [heathens](#) are gathered together to destroy us out of mere malice.

Vindicabo itaque gentem meam et sancta natosque vestros et uxores quia congregatae sunt universae gentes contere nos inimicitiae gratis

**13:7.** And the spirit of the people was enkindled as soon as they heard these words:

Et accensus est spiritus populi simul ut audivit sermones istos

**13:8.** And they answered with a loud voice, saying: Thou art our leader in the place of [Judas](#), and [Jonathan](#), thy brother:

Et responderunt voce magna dicentes tu es dux noster loco Iudae et Ionathae fratris tui

**13:9.** Fight thou our battles, and we will do whatsoever thou shalt say to us.

Pugna proelium nostrum et omnia quaecumque dixeris nobis faciemus

**13:10.** So gathering together all the [men](#) of [war](#), he made haste to finish all the walls of [Jerusalem](#), and he fortified it round about.

Et congregans omnes viros bellatores adceleravit consummare omnes muros Hierusalem et munivit eam in gyro

**13:11.** And he sent [Jonathan](#), the son of [Absalom](#), and with him a new army, into [Joppe](#), and he cast out them that were in it, and himself remained there.

Et misit Jonathan filium Absalomi et cum eo exercitum novum in Ioppen et eiectis his qui erant in ea mansit illic ipse

**13:12.** And Tryphon removed from [Ptolemais](#) with a great army, to invade the land of [Juda](#), and [Jonathan](#) was with him in custody.

Et movit Tryfon a Ptolomaida cum exercitu multo ut veniret in terram Iuda et Ionatha cum eo in custodia

**13:13.** But Simon pitched in Addus, over against the plain.

Simon autem adplicuit in Addus contra faciem campi

**13:14.** And when Tryphon understood that Simon was risen up in the place of his brother, [Jonathan](#), and that he meant to join battle with him, he sent messengers to him,

Et ut cognovit Tryfon quia surrexit Simon in loco Ionathae fratris sui misit ad eum legatos

**13:15.** Saying: We have detained thy brother, [Jonathan](#), for the money that he owed in the king's account, by reason of the affairs which he had the management of.

Dicens pro argento quod debebat frater tuus Ionathas in ratione regis detinuimus eum

**13:16.** But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

Et nunc mitte argenti talenta centum et duos filios eius obsides ut non dimissus fugiat a nobis et remitemus eum

**13:17.** Now Simon knew that he spoke deceitfully to him; nevertheless, he ordered the money and the children to be sent, lest he should bring upon himself a great [hatred](#) of the people of [Israel](#), who might have said:

Et cognovit Simon quia cum dolo loquitur secum iussit tamen dari argentum et pueros ne inimicitiam magnam sumeret ad Israhel populum dicentem

**13:18.** Because he sent not the money and the children therefore is he lost.

Quia non misit argentum et pueros propterea periit

**13:19.** So he sent the children and the hundred talents and he lied, and did not let [Jonathan](#) go.

Et mentitus est et non dimisit Ionathan

**13:20.** And after this, Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

Et post haec venit Tryfon intra regionem ut contereret eam et gyrauerunt per viam quae ducit Ador et Simon et castra eius ambulabant in omnem locum quocumque ibant

**Simon and his army marched to every place whithersoever they went...** That is, whithersoever Tryphon and his horsemen went in order to oppose them.

**13:21.** And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the [desert](#), and send them victuals.

Qui autem in arce erant miserunt ad Tryfonem legatos ut festinaret venire per desertum et mitteret illis alimonias

**13:22.** And Tryphon made ready all his horsemen to come that night; but there fell a very great snow, and he came not into the country of Galaad.

Et paravit Tryfon omnem equitatum ut veniret illa nocte erat autem nix valde multa et non venit in Galaditin

**13:23.** And when he approached to Bascama, he slew [Jonathan](#) and his sons there.

Et cum adpropiasset Baschama occidit Ionathan et filios eius

**13:24.** And Tryphon returned, and went into his own country.

Et convertit Tryfon et abiit in terram suam

**13:25.** And Simon sent, and took the bones of [Jonathan](#), his brother, and buried them in Modin, the city of his fathers.

Et misit Simon et accepit ossa Ionathae fratris sui et sepelivit ea in Modin civitate patrum eius

**13:26.** And all [Israel](#) bewailed him with great lamentation: and they mourned for him many days.

Et planxerunt eum omnis Israhel planctu magno et luxerunt eum dies multos

**13:27.** And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone, behind and before:

Et aedificavit Simon super sepulchrum patris sui et fratrum suorum aedificium altum visu lapide polito retro et ante

**13:28.** And he set up seven pyramids, one against another, for his father, and his mother, and his four brethren:

Et statuit septem pyromidas unam contra unam patri et matri et quattuor fratribus

**13:29.** And round about these he set great pillars; and upon the pillars, arms, for a perpetual memory; and by the arms, ships carved, which might be seen by all that sailed on the sea.

Et his circumposuit columnas magnas et super columnas arma ad memoriam aeternam et iuxta arma naves sculptas quae viderentur ab omnibus navigantibus mare

**13:30.** This is the sepulchre that he made in Modin, even unto this day.

Hoc est sepulchrum quod fecit in Modin usque in hunc diem

**13:31.** But Tryphon, when he was upon a journey with the young king, Antiochus, treacherously slew him.

Tryfon autem cum iter faceret cum Antiocho rege adulescente dolo occidit eum

**13:32.** And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

Et regnavit loco eius et inposuit sibi diadema Asiae et fecit plagam magnam in terra

**13:33.** And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates and bars: and he stored up victuals in the fortresses.

Et aedificavit Simon praesidia Iudaeae muniens ea turribus excelsis et muris magnis et portis et seris et posuit alimenta in munitionibus

**13:34.** And Simon chose men, and sent to king Demetrius, to the end that he should grant an immunity to the land; for all that Tryphon did, was to spoil.

Et elegit Simon viros et misit ad Demetrium regem ut faceret remissionem regioni quia actus omnes Tryfonis per direptionem fuerant gesti

**13:35.** And king Demetrius, in answer to this request, wrote a letter in this manner:

Et Demetrius rex ad verba ista respondit et scripsit epistulam talem

**13:36.** King Demetrius to Simon, the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting:

Rex Demetrius Simoni summo sacerdoti et amico regum et senioribus et genti Iudaeorum salutem

**13:37.** The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

Coronam auream et baen quam misistis suscepimus et parati sumus facere vobiscum pacem magnam et scribere praepositis regis remittere vobis quae indulsimus

**13:38.** For all that we have decreed in your favour shall stand in force. The strong holds that you have built, shall be your own.

Quaecumque enim constituimus vobis constant munitiones quas aedificastis sint vobis

**13:39.** And as for any oversight or fault committed unto this day, we forgive it: and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

Remittimus quoque ignorantias et peccata usque in hodiernum diem et coronam quam debebatis et si quid aliud erat tributarium Hierusalem iam non sit tributarium

**13:40.** And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

Et si qui in vobis apti sunt conscribi inter nostros conscribantur et sit inter nos pax

**13:41.** In the year one hundred and seventy, the yoke of the Gentiles was taken off from Israel.

Anno centesimo septuagesimo ablatum est iugum gentium ab Israhel

**13:42.** And the people of Israel began to write in the instruments, and public records, The first year under Simon, the high priest, the great captain, and prince of the Jews.

Et coepit populus Israhel scribere in tabulis et gestis publicis anno primo sub Simone sacerdote magno duce et principe Iudaeorum

**13:43.** In those days Simon besieged Gaza, and camped round about it, and he made engines, and set

them to the city, and he struck one tower, and took it.

In illis diebus Simon adplicuit ad Gazam et circumdedit eam castris et fecit machinas et adplicuit ad civitatem et percussit turrem unam et comprehendit

**13:44.** And they that were within the engine leapt into the city: and there was a great uproar in the city.  
Et qui eruperunt erant intra machinam in civitate et factus est motus magnus in civitate

**13:45.** And they that were in the city went up, with their wives and children, upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.  
Et ascenderunt qui erant in civitate cum uxoribus et filiis supra murum scissis tunicis suis et clamaverunt voce magna postulantes a Simone dextras sibi dari

**13:46.** And they said: Deal not with us according to our **evil deeds**, but according to thy mercy.  
Et dixerunt non nobis reddas secundum malitias nostras sed secundum misericordias tuas

**13:47.** And Simon being moved, did not destroy them but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, **blessing the Lord**:  
Et flexus Simon non debellavit eos eiecit tamen eos de civitate et emundavit aedes in quibus fuerant simulacra et tunc intravit in ea cum hymnis benedicens Dominum

**13:48.** And having cast out of it all **uncleanness**, he placed in it **men** that should observe the law: and he fortified it, and made it his habitation.  
Et eiecta ex ea omni inmunditia conlocavit in ea viros qui legem facerent et munivit eam et fecit sibi habitationem

**13:49.** But they that were in the castle of **Jerusalem** were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.  
Qui autem erant in arce Hierusalem prohibebantur egredi et ingredi in regionem et emere ac vendere et esurierunt valde et multi ex eis fame perierunt

**13:50.** And they cried to Simon for peace, and he granted it to them: and he cast them out from thence and cleansed the castle from **uncleannesses**.  
Et clamaverunt ad Simonem ut dextras acciperent et dedit illis et eiecit eos inde et mundavit arcem a contaminationibus

**13:51.** And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of **Israel**.  
Et intraverunt in ea tertia et vicesima secundi mensis anno centesimo septuagesimo primo cum laude et ramis palmarum et cinyris et cymbalis et nablis et hymnis et canticis quia contritus est inimicus magnus ex Israhel

**13:52.** And he ordained that these days should be kept every year with gladness.  
Et constituit ut omnibus annis agerentur dies hii cum laetitia

**13:53.** And he fortified the mountain of the **temple** that was near the castle, and he dwelt there himself, and they that were with him.  
Et munivit montem templi qui erat secus arcem et habitavit ibi ipse et qui cum eo erant

**13:54.** And Simon saw that John, his son, was a **valiant man** for **war**: and he made him **captain** of all the forces: and he dwelt in Gazara.  
Et vidit Simon Iohannem filium suum quod vir esset et posuit eum ducem virtutum universarum et habitavit Gazaris

*The Holy Bible*

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## 1 Maccabees Chapter 14

### Demetrius is taken by the king of Persia. Judea flourishes under the government of Simon.

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**14:1.** In the year one hundred and seventy-two king Demetrius assembled his army, and went into [Media](#) to get him succours to fight against Tryphon.

Anno centesimo septuagesimo secundo et congregavit rex Demetrius exercitus suos et abiit Mediam ad contrahenda sibi auxilia et expugnare Tryphonem

**14:2.** And Arsaces, the king of Persia and [Media](#), heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

Et audivit Arsaces rex Persidis et Mediae quia intravit Demetrius confines suos et misit unum de principibus suis ut comprehenderent eum vivum et adducerent eum ad se

**14:3.** And he went, and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

Et abiit et percussit castra Demetrii et comprehendit eum et duxit eum ad Arsacem et posuit eum in custodiam

**14:4.** And all the land of [Juda](#) was at rest all the days of Simon, and he sought the [good](#) of his nation: and his power, and his [glory](#) pleased them well all his days.

Et siluit terra Iuda omnibus diebus Simonis et quaesivit bona genti suae et placuit illis potestas eius et gloria eius omnibus diebus

**14:5.** And with all his [glory](#) he took [Joppe](#) for a haven, and made an entrance to the isles of the sea.

Et cum omni gloria sua accepit Ioppen in portum et fecit introitum in insulis maris

**14:6.** And he enlarged the bounds of his nation, and made himself master of the country.

Et dilatavit fines gentis suae et obtinuit regionem

**14:7.** And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all [uncleanness](#) out of it, and there was none that resisted him.

Et congregavit captivitatem multam et dominatus est Gazarae et Bethsurae et arci et abstulit inmunditias ex ea et non erat qui resisteret ei

**14:8.** And every [man](#) tilled his land with peace, and the land of [Juda](#) yielded her increase, and the trees of the fields their fruit.

Et unusquisque colebat terram suam cum pace et terra dabat fructus suos et ligna camporum fructum suum

**14:9.** The ancient [men](#) sat all in the streets, and treated together of the [good](#) things of the land, and the young men put on them [glory](#), and the robes of [war](#).

Seniores in plateis sedebant omnes et de bonis terrae tractabant et iuvenes induebant se gloriam et stolas belli

**14:10.** And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his [glory](#) was renowned even to the end of the earth.

Civitatibus tribuebat alimonias et constituebat eas ut essent vasa munitiois quoadusque nominatum est nomen gloriae eius usque ad extremum terrae

**14:11.** He made peace in the land, and [Israel](#) rejoiced with great [joy](#).

Fecit pacem super terram et laetatus est Israhel laetitia magna

**14:12.** And every [man](#) sat under his vine, and under his fig tree: and there was none to make them afraid.

Et sedit unusquisque sub vite sua et sub ficulnea nec erat qui eos terreret

**14:13.** There was none left in the land to fight against them: kings were discomfited in those days.

Defecit inopugnans eos super terram reges contriti sunt in diebus illis

**14:14.** And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

Et confirmavit omnes humiles populi sui et legem exquisivit et abstulit omnem iniquum et malum

**14:15.** He glorified the sanctuary, and multiplied the vessels of the holy places.

Sancta glorificavit et multiplicavit vasa sanctorum

**14:16.** And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.

Et auditum est Romae quia defunctus est Ionathas et usque in Sparta et contristati sunt valde

**14:17.** But when they heard that Simon, his brother, was made high priest in his place, and was possessed of all the country, and the cities therein:

Ut audierunt autem quod Simon frater eius factus esset summus sacerdos loco eius et ipse obtineret regionem et civitates in ea

**14:18.** They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas and with Jonathan, his brethren.

Scripserunt ad eum tabulis aereis ut renovaret amicitias et societatem quam fecerunt cum Iuda et Ionatha fratribus eius

**14:19.** And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.

Et lectae sunt in conspectu ecclesiae in Hierusalem et hoc exemplum epistularum quas miserunt Spartiatae

**14:20.** The princes and the cities of the Spartans, to Simon, the high priest, and to the ancients, and the priests, and the rest of the people of the Jews, their brethren, greeting.

Spartianorum princeps et civitatis Simoni sacerdoti magno et senioribus et sacerdotibus et reliquo populo Iudaeorum fratribus salutem

**14:21.** The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.

Legati qui missi sunt ad populum nostrum nuntiaverunt nobis de vestra gloria et honore ac laetitia et gavisi sumus in introitu eorum

**14:22.** And we registered what was said by them in the councils of the people, in this manner: Numenius, the son of Antiochus, and Antipater, the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.

Et scripsimus quae ab ipsis erant dicta in conciliis populi sic Numenius Antiochi et Antipater Iasonis filius legati Iudaeorum venerunt ad nos renovantes nobiscum amicitiam

**14:23.** And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon, the high priest.

Et placuit populo excipere viros gloriose et ponere exemplum sermonum eorum in segregatis populi libris ut sit ad memoriam populo Spartiarum exemplum autem horum scripsimus Simoni magno sacerdoti

**14:24.** And after this Simon sent Numenius to Rome, with a great shield of gold, of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

Post haec autem misit Simon Numenium Romam habentem clypeum aureum magnum pondus minarum mille ad statuendam cum eis societatem cum audisset autem populus romanus

**14:25.** These words, they said: What thanks shall we give to Simon, and his sons:

Sermones istos dixerunt quam gratiarum actionem reddemus Simoni et filiis eius

**14:26.** For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion.

Restituit enim ipse fratres suos et expugnavit inimicos Israhel et statuerunt ei libertatem et descripserunt in tabulis aereis et posuerunt in titulis in montem Sion

**14:27.** And this is a copy of the writing. The eighteenth day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon, the **high priest**, at Asaramel,  
Octava decima die mensis elul anno centesimo septuagesimo secundo anno tertio sub Simone sacerdote magno in Asaramel

**14:28.** In a great assembly of the **priests**, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

In conventu magno sacerdotum et populi et principum gentis et seniorum regis nota facta sunt haec quoniam frequenter facta sunt proelia in regione nostra

**14:29.** And Simon, the son of **Mathathias**, of the children of Jarib, and his brethren, have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their **holy** places, and the law: and have raised their nation to great **glory**.

Simon autem Matthathiae filius ex filiis Iarib et fratres eius dederunt se periculo et restiterunt adversariis gentis suae ut starent sancta ipsorum et lex et gloria magna glorificaverunt gentem suam

**14:30.** And **Jonathan** gathered together his nation, and was made their **high priest**, and he was laid to his people.

Et congregavit Ionathas gentem suam et factus est illis sacerdos magnus et adpositus est ad populum suum

**14:31.** And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their **holy** places.

Et voluerunt inimici eorum calcare et adterere regionem ipsorum et extendere manus in sancta eorum

**14:32.** Then Simon resisted and fought for his nation, and laid out much of his money, and armed the **valiant men** of his nation, and gave them wages.

Tunc restitit Simon et pugnavit pro gente sua et erogavit multas pecunias et armavit viros virtutis gentis suae et dedit eis stipendia

**14:33.** And he fortified the cities of **Judea** and Bethsura that lieth in the borders of **Judea**, where the armour of the enemies was before: and he placed there a garrison of **Jews**.

Et munivit civitates Iudaeae et Bethsuram quae erat in finibus Iudaeae ubi erant arma hostium antea et posuit illic praesidium viros iudaeos

**14:34.** And he fortified **Joppe**, which lieth by the sea: and Gazara, which bordereth upon **Azotus**, wherein the enemies dwelt before, and he placed **Jews** here: and furnished them with all things convenient for their reparation.

Et Ioppen munivit quae erat ad mare et Gazaram quae est in finibus Azoti in qua hostes antea habitabant et conlocavit illic Iudaeos et quaecumque apta erant ad correptionem eorum posuit in eis

**14:35.** And the people seeing the acts of Simon, and to what **glory** he meant to bring his nation, made him their prince and **high priest**, because he had done all these things, and for the **justice** and **faith** which he kept to his nation, and for that he sought by all means to advance his people.

Et vidit populus actum Simonis et gloriam quam cogitabat facere genti suae et posuerunt ducem suum et principem sacerdotum eo quod ipse fecerat haec omnia et iustitiam et fidem quam conservavit genti suae et exquisivit omni modo exaltare populum suum

**14:36.** And in his days things prospered in his hands, so that the **heathens** were taken away out of their country, and they also that were in the city of David, in **Jerusalem**, in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much **evil** to purity.

Et in diebus eius prosperatum est in manibus eius ut tollerentur gentes de regione ipsorum qui in civitate David erant in Hierusalem in arce de qua procedebant et contaminabant omnia quae in circuitu sanctorum sunt et inferebant plagam magnam castitati

**14:37.** And he placed therein **Jews** for the defence of the country, and of the city, and he raised up the walls of **Jerusalem**.

Et conlocavit in ea viros iudaeos tutamentum regionis et civitatis et exaltavit muros Hierusalem

**14:38.** And king Demetrius confirmed him in the **high priesthood**.

Et rex Demetrius statuit illi summum sacerdotium

**14:39.** According to these things he made him his friend, and **glorified** him with great **glory**.

Secundum haec fecit eum amicum suum et glorificavit eum gloria magna

**14:40.** For he had heard that the Romans had called the **Jews** their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour:

Audivit enim quod appellati sunt Iudaei a Romanis amici et socii et fratres et quia susceperunt legatos Simonis gloriose

**14:41.** And that the **Jews**, and their **priests**, had consented that he should be their prince and **high priest** for ever, till there should arise a faithful **prophet**:

Et quia Iudaei et sacerdotes eorum consenserunt esse eum ducem suum et summum sacerdotem in aeternum donec surgat propheta fidelis

**14:42.** And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds;

Et ut sit super eos dux et ut cura esset illi pro sanctis et ut constitueret praepositos super opera eorum et super regionem et super arma et super praesidia

**14:43.** And that he should have care of the **holy** places; and that he should be **obeyed** by all, and that all the writings in the country should be made in his **name**; and that he should be clothed with purple and gold:

Et cura sit illi de sanctis et ut audiatur ab omnibus et ut scribantur in nomine eius omnes conscriptiones in regione et ut operiatur purpura et auro

**14:44.** And that it should not be lawful for any of the people, or of the **priests**, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.

Et ne liceat ulli ex populo et ex sacerdotibus irritum facere aliquid horum et contradicere his quae ab eo dicuntur aut convocare conventum in regione sine ipso et vestiri purpura et uti fibula aurea

**14:45.** And whosoever shall do otherwise, or shall make void any of these things, shall be punished.

Qui autem fecerit extra haec aut irritum fecerit aliquid horum reus erit

**14:46.** And it pleased all the people to establish Simon, and to do according to these words.

Et conplacuit omni populo statuere Simonem et facere secundum verba ista

**14:47.** And Simon accepted thereof, and was well pleased to execute the office of the **high priesthood**, and to be **captain**, and prince of the nation of the **Jews**, and of the **priests**, and to be chief over all.

Et suscepit Simon et placuit ut summo sacerdotio fungeretur et esset dux et princeps gentis Iudaeorum et sacerdotum et praeesset omnibus

**14:48.** And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

Et scripturam istam dixerunt ponere in tabulis aereis et ponere eas in peribolo sanctorum in loco celebri

**14:49.** And that a copy thereof should be put in the treasury, that Simon, and his sons, may have it.

Exemplum autem eorum ponere in aerario ut habeat Simon et filii eius

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## 1 Maccabees Chapter 15

### Antiochus son of Demetrius honours Simon. The Romans write to divers nations in favour of the Jews. Antiochus quarrels with Simon, and sends troops to annoy him.

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**15:1.** And king Antiochus, the son of Demetrius, sent [letters](#) from the isles of the sea to Simon, the [priest](#), and prince of the nation of the [Jews](#), and to all the people:

Et misit rex Antiochus filius Demetrii epistulas ab insulis maris Simoni sacerdoti et principi gentis Iudaeorum et universae genti

**15:2.** And the contents were these: King Antiochus to Simon, the [high priest](#), and to the nation of the [Jews](#), greeting.

Et erant continentes hunc modum rex Antiochus Simoni sacerdoti magno et genti Iudaeorum salutem

**15:3.** Forasmuch as certain pestilent [men](#) have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate; and I have chosen a great army, and have built ships of [war](#).

Quoniam quidem pestilentes obtinuerunt regnum patrum nostrorum volo autem vindicare regnum et restituere illud sicut erat antea electum feci multitudinem exercitus et feci naves bellicas

**15:4.** And I design to go through the country, that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

Volo autem procedere per regiones ut ulciscar in eos qui corruperunt regionem nostram et qui desolaverunt civitates multas in regno meo

**15:5.** Now, therefore, I confirm unto thee all the [oblations](#) which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

Nunc ergo statuo tibi omnes oblationes quas remiserunt tibi ante me reges et quaecumque alia dona remiserunt tibi

**15:6.** And I give thee leave to coin thy own money in thy country:

Et permitto tibi facere percussuram proprii nomismatis in regione tua

**15:7.** And let [Jerusalem](#) be [holy](#) and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

Hierusalem autem sanctam esse et liberam et omnia arma quae fabricata sunt et praesidia quae struxisti quae tenes maneat tibi

**15:8.** And all that is due to the king, and what should be the king's hereafter, from this present and for ever, is forgiven thee.

[]

**15:9.** And when we shall have recovered our kingdom, we will [glorify](#) thee, and thy nation, and the [temple](#), with great [glory](#), so that your [glory](#) shall be made manifest in all the earth.

Cum autem obtinuerimus regnum nostrum glorificabimus te et gentem tuam et templum gloria magna ita ut manifestetur gloria vestra in universa terra

**15:10.** In the year one hundred and seventy-four, Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

Anno centesimo septuagesimo quarto exiit Antiochus in terram patrum suorum et convenerunt ad eum omnis exercitus ita ut pauci relictis essent cum Tryphone

**15:11.** And king Antiochus pursued after him, and he fled along by the sea coast and came to [Dora](#).

Et insecutus est eum Antiochus rex et venit Doram fugiens per maritimam

**15:12.** For he perceived that **evils** were gathered together upon him, and his troops had forsaken him. Sciebat enim quod congregata sunt in eum mala et reliquit eum exercitus

**15:13.** And Antiochus camped above **Dora** with a hundred and twenty thousand **men** of **war**, and eight thousand horsemen:

Et adplicuit Antiochus super Doram cum centum viginti milibus virorum belligeratorum et octo milibus equitum

**15:14.** And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

Et circumivit civitatem et naves a mari accesserunt et vexabant civitatem a terra et mari et neminem sinebant egredi

**15:15.** And Numenius, and they that had been with him, came from the city of Rome, having **letters** written to the kings, and countries, the contents whereof were these:

Venit autem Numenius et qui cum eo fuerant ab urbe Roma habentes epistulas regibus et regionibus scriptas in quibus continebantur haec

**15:16.** Lucius, the consul of the Romans, to king Ptolemee, greeting.

Lucius consul Romanorum Ptolomeo regi salutem

**Ptolemee...** Surnamed Physeon, brother and successor to Philometer.

**15:17.** The ambassadors of the **Jews**, our friends, came to us, to renew the former friendship and alliance, being sent from Simon, the **high priest**, and the people of the **Jews**.

Legati Iudaeorum venerunt ad nos amici nostri renovantes pristinam amicitiam et societatem missi a Simone principe sacerdotum et populo Iudaeorum

**15:18.** And they brought also a shield of gold of a thousand pounds.

Adtulerunt autem et clypeum aureum minarum mille

**15:19.** It hath seemed **good** therefore to us, to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.

Placuit itaque nobis scribere regibus et regionibus ut non inferant illis mala neque inpuent eos et civitates eorum et regiones eorum et ut non ferant auxilium pugnantibus adversus eos

**15:20.** And it hath seemed **good** to us to receive the shield of them.

Visum est autem nobis accipere ab eis clypeum

**15:21.** If, therefore, any pestilent **men** are fled out of their country to you, deliver them to Simon, the **high priest**, that he may punish them according to their law.

Si qui ergo pestilentes refugerunt de regione ipsorum ad vos tradite eos Simoni principi sacerdotum ut vindicet in eos secundum legem suam

**15:22.** These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

Haec eadem scripta sunt Demetrio regi et Attalo et Arahae et Arsaci

**Attalus, etc...** Attalus was king of **Pergamus**; Ariarathes was king of **Cappadocia**; and Arsaces was king of the **Parthians**.

**15:23.** And to all the countries: and to Lampsacus and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and **Rhodes**, and Phaselis, and Gortyna, and Gnidus, and **Cyprus**, and Cyrene.

Et in omnes regiones et Samsamae et Spartanis et Delo et Mydo et Sicyone et Cariae et Samum et Pamphiliam et Lyciam et Alacarnasum et Rhodum et Faselida et Choo et Siden et Arado et Gortinam et Cnidum et Cyprum et Cyrenen

**15:24.** And they wrote a copy thereof to Simon, the **high priest**, and to the people of the **Jews**.

Exemplum autem eorum scripserunt Simoni principi sacerdotum

**15:25.** But king Antiochus moved his camp to **Dora** the second time, assaulting it continually, and making engines: and he shut up Tryphon, that he could not go out.

Antiochus autem rex adplicuit castra in Dora secundo admovens ei semper manus et machinas faciens et conclusit Tryfonem ne procederet

**15:26.** And Simon sent to him two thousand chosen **men** to aid him, silver also, and gold, and abundance of furniture.

Et misit ei Simon duo milia virorum electorum in auxilium et argentum et aurum et vasa copiosa

**15:27.** And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

Et noluit ea accipere sed inrupit omnia quae pactus est cum eo antea et alienavit se ab eo

**15:28.** And he sent to him Athenobius, one of his friends, to treat with him, saying: You hold **Joppe** and Gazara, and the castle that is in **Jerusalem**, which are cities of my kingdom:

Et misit ad eum Athenovium unum de amicis suis ut tractaret cum ipso dicens vos tenetis Ioppen et Gazaram et arcem quae est in Hierusalem civitates regni mei

**15:29.** Their borders you have wasted, and you have made great havoc in the land, and have got the dominion of many places in my kingdom.

Fines earum desolastis et fecistis plagam magnam super terram et dominati estis per loca multa in regno meo

**15:30.** Now, therefore, deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of **Judea**.

Nunc ergo tradite civitates quas occupastis et tributa locorum quibus dominati estis extra fines Iudaeae

**15:31.** But if not, give me for them five hundred talents of silver, and for the havoc that you have made, and the tributes of the cities, other five hundred talents: or else we will come and fight against you.

Sin autem date pro illis quingenta talenta argenti et exterminii quod exterminastis et tributorum civitatum alia talenta quingenta sin autem veniemus et expugnabimus vos

**15:32.** So Athenobius, the king's friend came to **Jerusalem**, and saw the **glory** of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

Et venit Athenovius amicus regis in Hierusalem et vidit gloriam Simonis et claritatem in auro et argento et adparatum copiosum et obstipuit et rettulit ei verba regis

**15:33.** And Simon answered him, and said to him: We have neither taken other **men's** land, neither do we hold that which is other **men's**, but the inheritance of our fathers, which was for some time **unjustly** possessed by our enemies.

Et respondit Simon et dixit ei neque alienam terram sumpsimus neque aliena detinemus sed hereditatem patrum nostrorum quae ab inimicis nostris iniuste aliquo tempore possessa est

**15:34.** But we having opportunity, claim the inheritance of our fathers.

Nos vero tempus habentes vindicamus hereditatem patrum nostrorum

**15:35.** And as to thy complaints concerning **Joppe** and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word.

Nam de Ioppen et Gazara quae expostulas ipsi faciebant in populo plagam magnam et in regione nostra horum damus talenta centum et non respondit illi verbum

**15:36.** But returning in a rage to the king, made report to him of these words, and of the **glory** of Simon, and of all that he had seen, and the king was exceeding **angry**.

Reversus autem cum ira ad regem renuntiavit ei verba ista et gloriam Simonis et universa quae vidit et iratus est rex ira magna

**15:37.** And Tryphon fled away by ship to Orthosias.

Tryfon autem fugit navi in Orthosiada

**15:38.** And the king appointed Cendebeus **captain** of the sea coast, and gave him an army of footmen and horsemen.

Et constituit rex Cendebeum ducem maritimum et exercitum equitum et peditum dedit illi

**15:39.** And he commanded him to march with his army towards **Judea**: and he commanded him to build up

**Gedor**, and to fortify the gates of the city, and to **war** against the people. But the king himself pursued after Tryphon.

Et mandavit illi movere castra contra faciem Iudaeae et mandavit ei aedificare Caedronem et obstruere portas civitatis et debellare populum rex autem persequebatur Tryfonem

**15:40.** And Cendebeus came to Jamnia, and began to provoke the people, and to ravage **Judea**, and to take the people prisoners, and to kill, and to build **Gedor**.

Et pervenit Cendebeus Iamniam et coepit irritare plebem et conculcare Iudaeam et captivare populum et interficere et aedificare Caedronem

**15:41.** And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of **Judea**, as the king had commanded him.

Et conlocavit illic equites et exercitum ut egressi perambularent viam Iudaeae sicut constituit ei rex

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## 1 Maccabees Chapter 16

**The sons of Simon defeat the troops of Antiochus. Simon with two of his sons are treacherously murdered by Ptolemee his son in law.**

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**16:1.** Then John came up from Gazara, and told Simon, his father, what Cendebeus had done against their people.

Et ascendit Iohannis de Gazaris et nuntiavit Simoni patri suo quae fecit Cendebeus

**John...** He was afterwards surnamed Hircanus, and succeeded his father in both his dignities of **high priest** and prince. He conquered the **Edomites**, and obliged them to a conformity with the **Jews** in religion; and destroyed the **schismatical temple** of the **Samaritans**.

**16:2.** And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of **Israel** from our youth even to this day: and things have prospered so well in our hands, that we have delivered **Israel** oftentimes.

Et vocavit Simon duos filios suos seniores Iudam et Iohannem et ait illis ego et fratres mei expugnabimus hostes Israhel ab adulescentia usque in hunc diem et prosperatum est in manibus nostris liberare Israhel aliquotiens

**16:3.** And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from **heaven** be with you.

Nunc autem senui sed estote loco meo et fratris mei et egressi pugnate pro gente nostra auxilium vero de caelo vobiscum sit

**16:4.** Then he chose out of the country twenty thousand fighting **men**, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

Et elegit de regione viginti milia virorum belligeratorum et equites et profecti sunt ad Cendebeum et dormierunt in Modin

**16:5.** And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

Et surrexerunt mane et abierunt in campum et ecce exercitus copiosus in obviam illis peditum et equitum et fluvius torrens erat inter medium ipsorum

**16:6.** And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the **men** seeing him, passed over after him.

Et admovit castra contra faciem eorum ipse et populus eius et vidit populum trepidantem ad transfretandum torrentem et transfretavit primus et viderunt eum viri et transierunt post eum

**He...** Viz., John.

**16:7.** And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

Et divisit populum et equites in medio peditum erat autem equitatus adversariorum copiosus nimis

**16:8.** And they sounded the **holy** trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold.

Et exclamaverunt sacris tubis et in fugam conversus est Cendebeus et castra eius et ceciderunt ex eis multi vulnerati residui autem fugerunt in munitionem

**16:9.** At that time, Judas, John's brother, was wounded: but John pursued after them, till he came to Cedron, which he had built:

Tunc vulneratus est Iudas frater Iohannis Iohannes autem insecutus est eos donec venit Caedronam quam aedificavit

**Cedron...** Otherwise called Gedon, the city that Cendebeus was fortifying.

**16:10.** And they fled even to the towers that were in the fields of [Azotus](#), and he burnt them with fire. And there fell of them two thousand [men](#), and he returned into [Judea](#) in peace.

Et fugerunt usque ad turres quae erant in agris Azoti et succendit eas igni et ceciderunt ex illis duo milia virorum et reversus est Iudaeam in pace

**16:11.** Now Ptolemee, the son of Abobus, was appointed [captain](#) in the plain of [Jericho](#), and he had abundance of silver and gold.

Et Ptolomeus filius Abobi constitutus erat dux in campo Hiericho et habebat argentum et aurum multum

**16:12.** For he was son in law of the [high priest](#).

Erat enim gener summi sacerdotis

**16:13.** And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.

Et exaltatum est cor eius et volebat obtinere regionem et cogitabat dolum adversus Simonem et filios eius ut tolleret eos

**16:14.** Now Simon, as he was going through the cities that were in the country of [Judea](#), and taking care for the [good](#) ordering of them, went down to [Jericho](#), he and [Mathathias](#) and Judas, his sons, in the year one hundred and seventy-seven, the eleventh month: the same is the month [Sabath](#).

Simon autem perambulans civitates quae erant in regione et sollicitudinem gerens earum descendit Hiericho ipse et Matthathias filius eius et Iudas anno centesimo septuagesimo septimo mense undecimo hic mensis sabath

**16:15.** And the son of Abobus received them deceitfully into a little fortress, that is called Doch, which he had built: and he made them a great feast, and hid [men](#) there.

Et suscepit eos filius Abobi in munitiunculam quae vocatur Doch cum dolo quam aedificavit et fecit eis convivium magnum et abscondit illic viros

**16:16.** And when Simon and his sons had drunk plentifully, Ptolemee and his [men](#) rose up, and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants.

Et cum inebriatus esset Simon et filii eius surrexit Ptolomeus cum suis et sumpserunt arma sua et intraverunt in convivium et occiderunt eum et duos filios eius et quosdam pueros eius

**16:17.** And he committed a great treachery in [Israel](#), and rendered [evil](#) for [good](#).

Et fecit deceptionem magnam in Israhel et reddidit mala pro bonis

**16:18.** And Ptolemee wrote these things, and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

Et scripsit haec Ptolomeus et misit regi ut mitteret ei exercitum in auxilium et traderet regionem et civitates eorum et tributa

**16:19.** And he sent others to Gazara to kill John: and to the tribunes he sent [letters](#) to come to him, and that he would give them silver, and gold, and gifts.

Et misit alios in Gazaram tollere Iohannem et tribunis misit epistulas ut venirent ad se et daret eis argentum et aurum et dona

**16:20.** And he sent others to take [Jerusalem](#), and the mountain of the [temple](#).

Et alios misit occupare Hierusalem et montem templi

**16:21.** Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent [men](#) to kill thee also.

Et praecurrens quidam nuntiavit Iohanni in Gazara quia periit pater eius et fratres eius et quia misit te quoque interfici

**16:22.** But when he heard it, he was exceedingly afraid: and he apprehended the [men](#) that came to kill him, and he put them to death: for he knew that they sought to make him away.

Ut audivit autem vehementer expavit et comprehendit viros qui venerant perdere eum et occidit eos cognovit enim quia quaerebant eum perdere

**16:23.** And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

Et cetera sermonum Iohannis et bellorum eius et bonarum virtutum quibus fortiter gessit et aedificii murorum quos struxit et rerum gestarum eius

**16:24.** Behold, these are written in the book of the days of his [priesthood](#), from the time that he was made [high priest](#) after his father.

Ecce haec scripta sunt in libro dierum sacerdotii eius ex quo factus est princeps sacerdotum post patrem suum

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## 1 Peter

### The First Epistle of St. Peter the Apostle

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The first Epistle of [St. Peter](#), though brief, contains much doctrine concerning Faith, Hope, and Charity, with divers instructions to all persons of what state or condition soever. The [Apostle](#) commands submission to rulers and superiors and exhorts all to the practice of a virtuous life in imitation, of [Christ](#). This Epistle is written with such [apostolical](#) dignity as to manifest the supreme authority with which its writer, the [Prince of the Apostles](#), had been vested by his Lord and Master, [Jesus Christ](#). He wrote it at Rome, which figuratively he calls [Babylon](#), about fifteen years after [our Lord's Ascension](#). (*For more information, see the article [EPISTLES OF PETER](#) in the [Catholic Encyclopedia](#).*)

**1 Peter Chapter 1.** He gives thanks to God for the benefit of our being called to the true faith and to eternal life, into which we are to enter by many tribulations. He exhorts to holiness of life, considering the holiness of God and our [redemption by the blood of Christ](#).

**1 Peter Chapter 2.** We are to lay aside all guile and go to Christ the living stone, and, as being now his people, walk worthily of him, with submission to superiors and patience under sufferings.

**1 Peter Chapter 3.** How wives are to behave to their husbands. What ornaments they are to seek. Exhortations to divers Virtues.

**1 Peter Chapter 4.** Exhortations to cease from sin, to mutual charity, to do all for the glory of God, to be willing to suffer for Christ.

**1 Peter Chapter 5.** He exhorts both priests and laity to their respective duties and recommends to all humility and watchfulness.

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## 1 Peter Chapter 1

**He gives thanks to God for the benefit of our being called to the true faith and to eternal life, into which we are to enter by many tribulations. He exhorts to holiness of life, considering the holiness of God and our redemption by the blood of Christ.**

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**1:1.** Peter, an [apostle](#) of [Jesus Christ](#), to the strangers [dispersed](#) through [Pontus](#), Cappadocia, Asia and Bithynia, [elect](#),

Petrus apostolus Iesu Christi electis advenis dispersionis Ponti Galatiae Cappadociae Asiae et Bithyniae

**1:2.** According to the foreknowledge of [God the Father](#), unto the [sanctification](#) of the [Spirit](#), unto [obedience](#) and sprinkling of the blood of [Jesus Christ](#). [Grace](#) unto you and peace be multiplied.

Secundum praescientiam Dei Patris in sanctificatione Spiritus in oboedientiam et aspersionem sanguinis Iesu Christi gratia vobis et pax multiplicetur

**1:3.** [Blessed](#) be the [God and Father](#) of [our Lord Jesus Christ](#), who according to his great mercy hath regenerated us unto a lively [hope](#), by the [resurrection of Jesus Christ from the dead](#):

Benedictus Deus et Pater Domini nostri Iesu Christi qui secundum magnam misericordiam suam regeneravit nos in spem vivam per resurrectionem Iesu Christi ex mortuis

**1:4.** Unto an inheritance, incorruptible, and undefiled and that cannot fade, reserved in [heaven](#) for you,

In hereditatem incorruptibilem et incontaminatam et inmarcescibilem conservatam in caelis in vobis

**1:5.** Who, by the power of [God](#), are kept by [faith](#) unto [salvation](#), ready to be revealed in the last time.

Qui in virtute Dei custodimini per fidem in salutem paratam revelari in tempore novissimo

**1:6.** Wherein you shalt greatly rejoice, if now you must be for a little time made sorrowful in divers temptations:

In quo exultatis modicum nunc si oportet contristati in variis temptationibus

**1:7.** That the trial of your [faith](#) (much more precious than gold which is tried by the fire) may be found unto praise and [glory](#) and [honour](#) at the appearing of [Jesus Christ](#).

Ut probatum vestrae fidei multo pretiosius sit auro quod perit per ignem probato inveniatur in laudem et gloriam et honorem in revelatione Iesu Christi

**1:8.** Whom having not seen, you [love](#): in whom also now though you see him not, you [believe](#) and, believing, shall rejoice with [joy](#) unspeakable and [glorified](#);

Quem cum non videritis diligitis in quem nunc quoque non videntes credentes autem exultatis laetitia inenarrabili et glorificata

**1:9.** Receiving the end of your [faith](#), even the [salvation](#) of your [souls](#).

Reportantes finem fidei vestrae salutem animarum

**1:10.** Of which [salvation](#) the [prophets](#) have inquired and diligently searched, who [prophesied](#) of the [grace](#) to come in you.

De qua salute exquisierunt atque scrutati sunt prophetae qui de futura in vobis gratia prophetaverunt

**1:11.** Searching what or what manner of time the [Spirit of Christ](#) in them did signify, when it foretold those sufferings that are in [Christ](#) and the [glories](#) that should follow.

Scrutantes in quod vel quale tempus significaret in eis Spiritus Christi praenuntians eas quae in Christo sunt passiones et posteriores glorias

**1:12.** To whom it was revealed that, not to themselves but to you, they ministered those things which are

now declared to you by them that have preached the **gospel** to you: the **Holy Ghost** being sent down from **heaven**, on whom the **angels** desire to look.

Quibus revelatum est quia non sibi ipsis vobis autem ministrabant ea quae nunc nuntiata sunt vobis per eos qui evangelizaverunt vos Spiritu Sancto misso de caelo in quae desiderant angeli prospicere

**1:13.** Wherefore, having the loins of your mind girt up, being sober, trust perfectly in the **grace** which is offered you in the revelation of **Jesus Christ**.

Propter quod succincti lumbos mentis vestrae sobrii perfecte sperate in eam quae offertur vobis gratiam in revelatione Iesu Christi

**1:14.** As children of **obedience**, not fashioned according to the former desires of your **ignorance**, Quasi filii oboedientiae non configurati prioribus ignorantiae vestrae desideriiis

**1:15.** But according to him that hath called you, who is **holy**, be you also in all manner of conversation **holy**:

Sed secundum eum qui vocavit vos sanctum et ipsi sancti in omni conversatione sitis

**1:16.** Because it is written: You shall be **holy**, for I am **holy**.

Quoniam scriptum est sancti eritis quia ego sanctus sum

**1:17.** And if you invoke as **Father** him who, without respect of persons, judgeth according to every one's work: converse in fear during the time of your sojourning here.

Et si Patrem invocatis eum qui sine acceptione personarum iudicat secundum uniuscuiusque opus in timore incolatus vestri tempore conversamini

**1:18.** **Knowing** that you were not **redeemed** with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers:

Scientes quod non corruptibilibus argento vel auro redempti estis de vana vestra conversatione paternae traditionis

**1:19.** But with the precious blood of **Christ**, as of a lamb unspotted and undefiled.

Sed pretioso sanguine quasi agni incontaminati et immaculati Christi

**1:20.** Foreknown indeed before the foundation of the world, but manifested in the last times for you:

Praecogniti quidem ante constitutionem mundi manifestati autem novissimis temporibus propter vos

**1:21.** Who through him are **faithful** in **God** who raised him up from the dead and hath given him **glory**, that your **faith** and **hope** might be in **God**.

Qui per ipsum fideles estis in Deo qui suscitavit eum a mortuis et dedit ei gloriam ut fides vestra et spes esset in Deo

**1:22.** Purifying your **souls** in the **obedience** of **charity**, with a brotherly **love**, from a sincere heart **love** one another earnestly:

Animas vestras castificantes in oboedientia caritatis in fraternitatis amore simplici ex corde invicem diligite adtentius

**1:23.** Being born again, not of corruptible seed, but incorruptible, by the word of **God** who liveth and remaineth for ever.

Renati non ex semine corruptibili sed incorruptibili per verbum Dei vivi et permanentis

**1:24.** For all flesh is as grass and all the **glory** thereof as the flower of grass. The grass is withered and the flower thereof is fallen away.

Quia omnis caro ut faenum et omnis gloria eius tamquam flos faeni exaruit faenum et flos decidit

**1:25.** But the word of the Lord endureth for ever. And this is the word which by the **gospel** hath been preached unto you.

Verbum autem Domini manet in aeternum hoc est autem verbum quod evangelizatum est in vos

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## 1 Peter Chapter 2

**We are to lay aside all guile and go to Christ the living stone, and, as being now his people, walk worthily of him, with submission to superiors and patience under sufferings.**

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**2:1.** Wherefore laying away all [malice](#) and all guile and dissimulations and envies and all detractions, Deponentes igitur omnem malitiam et omnem dolum et simulationes et invidias et omnes detractiones

**2:2.** As newborn babes, desire the rational milk without guile, that thereby you may grow unto [salvation](#): Sicut modo geniti infantes rationale sine dolo lac concupiscite ut in eo crescatis in salutem

**2:3.** If so be you have tasted that the Lord is sweet. Si gustastis quoniam dulcis Dominus

**2:4.** Unto whom coming, as to a living stone, rejected indeed by [men](#) but chosen and made [honourable](#) by [God](#): Ad quem accedentes lapidem vivum ab hominibus quidem reprobatum a Deo autem electum honorificatum

**2:5.** Be you also as living stones built up, a spiritual house, a [holy priesthood](#), to offer up spiritual [sacrifices](#), acceptable to [God](#) by [Jesus Christ](#). Et ipsi tamquam lapides vivi superaedificamini domus spiritalis sacerdotium sanctum offerre spiritalis hostias acceptabiles Deo per Iesum Christum

**2:6.** Wherefore it is said in the [scripture](#): Behold, I lay in Sion a chief [corner stone](#), [elect](#), precious. And he that shall [believe](#) in him shall not be confounded. Propter quod continet in scriptura ecce pono in Sion lapidem summum angularem electum pretiosum et qui crediderit in eo non confundetur

**2:7.** To you therefore that [believe](#), he is [honour](#): but to them that [believe](#) not, the stone which the builders rejected, the same is made the [head of the corner](#): Vobis igitur honor credentibus non credentibus autem lapis quem reprobaverunt aedificantes hic factus est in caput anguli

**2:8.** And a stone of stumbling and a rock of [scandal](#), to them who stumble at the word, neither do [believe](#), whereunto also they are set. Et lapis offensionis et petra scandalum qui offendunt verbo nec credunt in quod et positi sunt

**2:9.** But you are a chosen [generation](#), a kingly [priesthood](#), a [holy](#) nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvelous light: Vos autem genus electum regale sacerdotium gens sancta populus acquisitionis ut virtutes adnuntietis eius qui de tenebris vos vocavit in admirabile lumen suum

**2:10.** Who in times past were not a people: but are now the people of [God](#). Who had not obtained mercy: but now have obtained mercy. Qui aliquando non populus nunc autem populus Dei qui non consecuti misericordiam nunc autem misericordiam consecuti

**2:11.** Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires which [war](#) against the [soul](#), Carissimi obsecro tamquam advenas et peregrinos abstinere vos a carnalibus desideriis quae militant adversus animam

**2:12.** Having your conversation [good](#) among the [Gentiles](#): that whereas they speak against you as

evildoers, they may, by the good works which they shall behold in you, **glorify God** in the day of visitation. Conversationem vestram inter gentes habentes bonam ut in eo quod detractant de vobis tamquam de malefactoribus ex bonis operibus considerantes glorificent Deum in die visitationis

**2:13.** Be ye subject therefore to every **human** creature for **God's** sake: whether it be to the king as excelling,

Subiecti estote omni humanae creaturae propter Dominum sive regi quasi praecellenti

**2:14.** Or to governors as sent by him for the punishment of evildoers and for the praise of the **good**.

Sive ducibus tamquam ab eo missis ad vindictam malefactorum laudem vero bonorum

**2:15.** For so is the **will** of **God**, that by doing well you may put to silence the **ignorance** of foolish **men**:

Quia sic est voluntas Dei ut beneficientes obmutescere faciatis inprudantium hominum ignorantiam

**2:16.** As free and not as making liberty a cloak for **malice**, but as the servants of **God**.

Quasi liberi et non quasi velamen habentes malitiae libertatem sed sicut servi Dei

**2:17.** Honour all **men**. **Love** the brotherhood. Fear **God**. Honour the king.

Omnes honorate fraternitatem diligite Deum timete regem honorificate

**2:18.** Servants, be subject to your masters with all fear, not only to the **good** and gentle but also to the froward.

Servi subditi in omni timore dominis non tantum bonis et modestis sed etiam discolis

**2:19.** For this is thankworthy: if, for **conscience** towards **God**, a **man** endure sorrows, suffering wrongfully.

Haec est enim gratia si propter conscientiam Dei sustinet quis tristitias patiens iniuste

**2:20.** For what **glory** is it, if, committing **sin** and being buffeted for it, you endure? But if doing well you suffer patiently: this is thankworthy before **God**.

Quae enim gloria est si peccantes et colaphizati suffertis sed si beneficientes et patientes sustinetis haec est gratia apud Deum

**2:21.** For unto this are you called: because **Christ** also suffered for us, leaving you an example that you should follow his steps.

In hoc enim vocati estis quia et Christus passus est pro vobis vobis relinquens exemplum ut sequamini vestigia eius

**2:22.** Who did no **sin**, neither was guile found in his mouth.

Qui peccatum non fecit nec inventus est dolus in ore ipsius

**2:23.** Who, when he was **reviled**, did not **revile**: when he suffered, he threatened not, but delivered himself to him that judged him **unjustly**.

Qui cum malediceretur non maledicebat cum pateretur non comminabatur tradebat autem iudicanti se iniuste

**2:24.** Who his own self bore our **sins** in his body upon the tree: that we, being dead to **sins**, should live to **justice**: by whose stripes you were healed.

Qui peccata nostra ipse pertulit in corpore suo super lignum ut peccatis mortui iustitiae viveremus cuius livore sanati estis

**2:25.** For you were as sheep going astray: but you are now converted to the shepherd and **bishop** of your **souls**.

Eratis enim sicut oves errantes sed conversi estis nunc ad pastorem et episcopum animarum vestrarum

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## 1 Peter Chapter 3

### How wives are to behave to their husbands. What ornaments they are to seek. Exhortations to divers Virtues.

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**3:1.** In like manner also, let wives be subject to their husbands: that, if any [believe](#) not the word, they may be won without the word, by the conversation of the wives,

Similiter mulieres subditae suis viris ut et si qui non credunt verbo per mulierum conversationem sine verbo lucri fiant

**3:2.** Considering your chaste conversation with fear.

Considerantes in timore castam conversationem vestram

**3:3.** Whose adorning, let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

Quarum sit non extrinsecus capillaturae aut circumdatio auri aut indumenti vestimentorum cultus

**3:4.** But the hidden [man](#) of the heart, in the incorruptibility of a quiet and a meek spirit which is rich in the sight of [God](#).

Sed qui absconditus cordis est homo in incorruptibilitate quieti et modesti spiritus quod est in conspectu Dei locuples

**3:5.** For after this manner heretofore, the [holy women](#) also who trusted in [God](#) adorned themselves, being in subjection to their own husbands:

Sic enim aliquando et sanctae mulieres sperantes in Deo ornabant se subiectae propriis viris

**3:6.** As [Sara obeyed Abraham](#), calling him lord: whose daughters you are, doing well and not fearing any disturbance.

Sicut Sarra oboediebat Abrahae dominum eum vocans cuius estis filiae beneficientes et non timentes ullam perturbationem

**3:7.** Ye husbands, likewise dwelling with them according to [knowledge](#), giving [honour](#) to the female as to the weaker vessel and as to the co-heirs of the [grace](#) of life: that your [prayers](#) be not hindered.

Viri similiter cohabitantes secundum scientiam quasi infirmiori vaso muliebri inpertientes honorem tamquam et coheredibus gratiae vitae uti ne inpediantur orationes vestrae

**3:8.** And in fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, [humble](#):

In fine autem omnes unianimes compatientes fraternitatis amatores misericordes humiles

**3:9.** Not rendering [evil](#) for [evil](#), nor [railing](#) for [railing](#), but contrariwise, [blessing](#): for unto this are you called, that you may inherit a [blessing](#).

Non reddentes malum pro malo vel maledictum pro maledicto sed e contrario benedicentes quia in hoc vocati estis ut benedictionem hereditate possideatis

**3:10.** For he that will [love](#) life and see [good](#) days, let him refrain his tongue from [evil](#), and his lips that they speak no guile.

Qui enim vult vitam diligere et videre dies bonos coerceat linguam suam a malo et labia eius ne loquantur dolum

**3:11.** Let him decline from [evil](#) and do [good](#): Let him seek after peace and pursue it:

Declinet autem a malo et faciat bonum inquirat pacem et persequatur eam

**3:12.** Because the eyes of the Lord are upon the [just](#), and his ears unto their [prayers](#) but the countenance of the Lord upon them that do [evil](#) things.

Quia oculi Domini super iustos et aures eius in preces eorum vultus autem Domini super facientes mala

**3:13.** And who is he that can hurt you, if you be **zealous** of **good**?

Et quis est qui vobis noceat si boni aemulatores fueritis

**3:14.** But if also you suffer any thing for **justice'** sake, **blessed** are ye. And be not afraid of their fear: and be not troubled.

Sed et si quid patimini propter iustitiam beati timorem autem eorum ne timueritis et non conturbemini

**3:15.** But sanctify the **Lord Christ** in your hearts, being ready always to satisfy every one that asketh you a reason of that **hope** which is in you.

Dominum autem Christum sanctificate in cordibus vestris parati semper ad satisfactionem omni poscenti vos rationem de ea quae in vobis est spe

**3:16.** But with modesty and fear, having a **good conscience**: that whereas they speak **evil** of you, they may be ashamed who falsely accuse your **good** conversation in **Christ**.

Sed cum modestia et timore conscientiam habentes bonam ut in eo quod detrahunt vobis confundantur qui calumniantur vestram bonam in Christo conversationem

**3:17.** For it is better doing well (if such be the **will** of **God**) to suffer than doing ill.

Melius est enim beneficientes si velit voluntas Dei pati quam malefacientes

**3:18.** Because **Christ** also died once for our **sins**, the **just** for the unjust: that he might offer us to **God**, being put to death indeed in the flesh, but enlivened in the spirit,

Quia et Christus semel pro peccatis mortuus est iustus pro iniustus ut nos offerret Deo mortificatus carne vivificatus autem spiritu

**3:19.** In which also coming he **preached to those spirits** that were in **prison**:

In quo et his qui in carcere erant spiritibus veniens praedicavit

**Spirits that were in prison...** See here a proof of a **third place**, or **middle state** of **souls**: for these spirits in prison, to whom **Christ went to preach**, after his death, were not in **heaven**: nor yet in the **hell of the damned**: because **heaven** is no prison: and **Christ** did not go to preach to the damned.

**3:20.** Which had been some time incredulous, when they waited for the patience of **God** in the days of **Noe**, when the **ark** was a building: wherein a few, that is, eight **souls**, were saved by water.

Qui increduli fuerant aliquando quando expectabat Dei patientia in diebus Noe cum fabricaretur arca in qua pauci id est octo animae salvae factae sunt per aquam

**3:21.** Whereunto **baptism**, being of the like form, now saveth you also: not the putting away of the filth of the flesh, but, the examination of a **good conscience** towards **God** by the **resurrection of Jesus Christ**.

Quod et vos nunc similis formae salvos facit baptisma non carnis depositio sordium sed conscientiae bonae interrogatio in Deum per resurrectionem Iesu Christi

**Whereunto baptism, etc...** Baptism is said to be of the like form with the water by which **Noe** was saved, because the one was a **figure** of the other. **Not the putting away, etc...** As much as to say, that **baptism** has not its efficacy, in order to **salvation**, from its washing away any bodily filth or dirt; but from its purging the **conscience** from **sin**, when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to **faith**, the renouncing of **Satan** with all his works; and the **obedience** to **God's** commandments.

**3:22.** Who is on the right hand of **God**, swallowing down death that we might be made heirs of life everlasting: being gone into **heaven**, the **angels** and powers and virtues being made subject to him.

Qui est in dextera Dei profectus in caelum subiectis sibi angelis et potestatibus et virtutibus

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## 1 Peter Chapter 4

### Exhortations to cease from sin, to mutual charity, to do all for the glory of God, to be willing to suffer for Christ.

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**4:1.** [Christ](#) therefore having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh hath ceased from [sins](#):

Christo igitur passo in carne et vos eadem cogitatione armamini quia qui passus est carne desiit a peccatis

**4:2.** That now he may live the rest of his time in the flesh, not after the desires of [men](#) but according to the [will](#) of [God](#).

Ut iam non hominum desideriis sed voluntate Dei quod reliquum est in carne vivat temporis

**4:3.** For the time past is sufficient to have fulfilled the will of the [Gentiles](#), for them who have walked in riotousness, [lusts](#), excess of wine, revellings, banquetings and unlawful worshipping of [idols](#).

Sufficit enim praeteritum tempus ad voluntatem gentium consummandam qui ambulaverunt in luxuriis desideriis vinolentiis comesationibus potationibus et illicitis idolorum cultibus

**4:4.** Wherein they think it strange that you run not with them into the same confusion of riotousness: speaking [evil](#) of you.

In quo peregrinantur non concurrentibus vobis in eandem luxuriae confusionem blasphemantes

**4:5.** Who shall render account to him who is ready to judge the living and the dead.

Qui reddent rationem ei qui paratus est iudicare vivos et mortuos

**4:6.** For, for this cause was the [gospel](#) preached also to the dead: That they might be judged indeed according to [men](#), in the flesh: but may live according to [God](#), in the Spirit.

Propter hoc enim et mortuis evangelizatum est ut iudicentur quidem secundum homines in carne vivant autem secundum Deum spiritu

**4:7.** But the end of all is at hand. Be [prudent](#) therefore and watch in [prayers](#).

Omnium autem finis adpropinquavit estote itaque prudentes et vigilate in orationibus

**4:8.** But before all things have a constant mutual [charity](#) among yourselves: for [charity](#) covereth a multitude of [sins](#).

Ante omnia mutuum in vosmet ipsos caritatem continuam habentes quia caritas operit multitudinem peccatorum

**4:9.** Using hospitality one towards another, without murmuring,

Hospitales invicem sine murmuratione

**4:10.** As every [man](#) hath received [grace](#), ministering the same one to another: as [good](#) stewards of the manifold [grace](#) of [God](#).

Unusquisque sicut accepit gratiam in alterutrum illam administrantes sicut boni dispensatores multiformis gratiae Dei

**4:11.** If any [man](#) speak, let him speak, as the words of [God](#). If any minister, let him do it, as of the power which [God](#) administereth: that in all things [God](#) may be honoured through [Jesus Christ](#): to whom is [glory](#) and empire for ever and ever. [Amen](#).

Si quis loquitur quasi sermones Dei si quis ministrat tamquam ex virtute quam administrat Deus ut in omnibus honorificetur Deus per Iesum Christum cui est gloria et imperium in saecula saeculorum amen

**4:12.** Dearly beloved, think not strange the burning heat which is to try you: as if some new thing happened to you.

Carissimi nolite peregrinari in fervore qui ad temptationem vobis fit quasi novi aliquid vobis contingat

**4:13.** But if you partake of the **sufferings of Christ**, rejoice that, when his **glory** shall be revealed, you may also be glad with exceeding **joy**.

Sed communicantes Christi passionibus gaudete ut et in revelatione gloriae eius gaudeatis exultantes

**4:14.** If you be reproached for the **name of Christ**, you shall be **blessed**: for that which is of the **honour, glory** and power of **God**, and that which is his Spirit resteth upon you.

Si exprobramini in nomine Christi beati quoniam gloriae Dei Spiritus in vobis requiescit

**4:15.** But let none of you suffer as a **murderer** or a thief or a railer or **coveter** of other **men's** things.

Nemo enim vestrum patiatur quasi homicida aut fur aut maledicus aut alienorum appetitor

**4:16.** But, if as a Christian, let him not be ashamed: but let him **glorify God** in that **name**.

Si autem ut Christianus non erubescat glorificet autem Deum in isto nomine

**4:17.** For the time is, that judgment should begin at the **house of God**. And if at first at us, what shall be the end of them that **believe** not the **gospel** of **God**?

Quoniam tempus ut incipiat iudicium de domo Dei si autem primum a nobis qui finis eorum qui non credunt Dei evangelio

**4:18.** And if the **just man** shall scarcely be saved, where shall the ungodly and the sinner appear?

Et si iustus vix salvatur impius et peccator ubi parebit

**Scarcely...** That is, not without much labour and difficulty; and because of the dangers which constantly surround, the temptations of the world, of the **devil**, and of our own corrupt nature.

**4:19.** Wherefore let them also that suffer according to the **will** of **God** commend their **souls** in good deeds to the faithful Creator.

Itaque et hii qui patiuntur secundum voluntatem Dei fideli creatori commendant animas suas in benefactis

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## 1 Peter Chapter 5

### He exhorts both priests and laity to their respective duties and recommends to all humility and watchfulness.

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**5:1.** The ancients therefore that are among you, I beseech who am myself also an ancient and a witness of the [sufferings of Christ](#), as also a partaker of that [glory](#) which is to be revealed in time to come:

Seniores ergo qui in vobis sunt obsecro consenior et testis Christi passionum qui et eius quae in futuro revelanda est gloriae communicator

**5:2.** Feed the flock of [God](#) which is among you, taking care of it, not by constraint but willingly, according to [God](#): not for filthy lucre's sake but voluntarily:

Pascite qui est in vobis gregem Dei providentes non coacto sed spontanee secundum Deum neque turpis lucri gratia sed voluntarie

**5:3.** Neither as lording it over the clergy but being made a pattern of the flock from the heart.

Neque ut dominantes in cleris sed formae facti gregi et ex animo

**5:4.** And when the prince of pastors shall appear, you shall receive a never fading crown of [glory](#).

Et cum apparuerit princeps pastorum percipietis inmarcescibilem gloriae coronam

**5:5.** In like manner, ye young men, be subject to the ancients. And do you all insinuate [humility](#) one to another: for [God](#) resisteth the [proud](#), but to the [humble](#) he giveth [grace](#).

Similiter adulescentes subditi estote senioribus omnes autem invicem humilitatem insinuate quia Deus superbis resistit humilibus autem dat gratiam

**5:6.** Be you [humbled](#) therefore under the mighty hand of [God](#), that he may exalt you in the time of visitation:

Humiliamini igitur sub potenti manu Dei ut vos exaltet in tempore visitationis

**5:7.** Casting all your care upon him, for he hath care of you.

Omnem sollicitudinem vestram proicientes in eum quoniam ipsi cura est de vobis

**5:8.** Be sober and watch: because your adversary the [devil](#), as a roaring lion, goeth about seeking whom he may devour.

Sobrii estote vigilate quia adversarius vester diabolus tamquam leo rugiens circuit quaerens quem devoret

**5:9.** Whom resist ye, strong in [faith](#): [knowing](#) that the same affliction befalls your brethren who are in the world.

Cui resistite fortes fide scientes eadem passionum ei quae in mundo est vestrae fraternitati fieri

**5:10.** But the [God](#) of all [grace](#), who hath called us unto his [eternal glory](#) in [Christ Jesus](#), after you have suffered a little, will himself perfect you and confirm you and establish you.

Deus autem omnis gratiae qui vocavit nos in aeternam suam gloriam in Christo Iesu modicum passos ipse perficiet confirmabit solidabit

**5:11.** To him be [glory](#) and empire, for ever and ever. [Amen](#).

Ipsi imperium in saecula saeculorum amen

**5:12.** By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is the [true grace](#) of [God](#), wherein you stand.

Per Silvanum vobis fidelem fratrem ut arbitror breviter scripsi obsecrans et contestans hanc esse veram gratiam Dei in qua state

**5:13.** The church that is in [Babylon](#), [elected](#) together with you, saluteth you. And so doth my son, [Mark](#).

Salutat vos quae est in Babylone cumelecta et Marcus filius meus

**5:14.** Salute one another with a **holy kiss**. **Grace** be to all you who are in **Christ Jesus**. **Amen**.

Salutate invicem in osculo sancto gratia vobis omnibus qui estis in Christo

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## 1 Samuel

### The First Book of Samuel, also called the First Book of Kings

This and the following Book are called by the [Hebrews](#) the books of Samuel, because they contain the history of Samuel, and of the two kings, [Saul](#) and [David](#), whom he anointed. They are more commonly [named](#) by the [Fathers](#), the First and Second Book of Kings. As to the writer of them, it is the common opinion that Samuel composed the first book, as far as the twenty-fifth chapter; and that the [prophets](#) [Nathan](#) and [Gad](#) finished the first, and wrote the second book. See 1 Paralipomenon, alias 1 Chronicles, 29.29. (*For more information, see the article [FIRST AND SECOND KINGS](#) in the Catholic Encyclopedia.*)

**1 Samuel Chapter 1.** Anna the wife of Elcana being barren, by vow and prayer obtaineth a son: whom she calleth Samuel: and presenteth him to the service of God in Silo, according to her vow:

**1 Samuel Chapter 2.** The canticle of Anna. The wickedness of the sons of Heli: for which they are not duly corrected by their father. A prophecy against the house of Heli.

**1 Samuel Chapter 3.** Samuel is four times called by the Lord: who revealeth to him the evil that shall fall on Heli, and his house.

**1 Samuel Chapter 4.** The Israelites being overcome by the Philistines, send for the ark of God: but they are beaten again, the sons of Heli are killed, and the ark taken: upon the hearing of the news Heli falleth backward and dieth.

**1 Samuel Chapter 5.** Dagon twice falleth down before the ark. The Philistines are grievously afflicted, wherever the ark cometh.

**1 Samuel Chapter 6.** The ark is sent back to Bethshemesh: where many are slain for looking through curiosity into it.

**1 Samuel Chapter 7.** The ark is brought to Cariathiarim. By Samuel's exhortation the people cast away their idols and serve God alone. The Lord defeateth the Philistines, while Samuel offereth sacrifice.

**1 Samuel Chapter 8.** Samuel growing old, and his sons not walking in his ways, the people desire a king.

**1 Samuel Chapter 9.** Saul seeking his father's asses, cometh to Samuel, by whom he is entertained.

**1 Samuel Chapter 10.** Saul is anointed. He prophesieth, and is changed into another man. Samuel calleth the people together, to make a king: the lot falleth on Saul.

**1 Samuel Chapter 11.** Saul defeateth the Ammonites, and delivereth Jabes Galaad.

**1 Samuel Chapter 12.** Samuel's integrity is acknowledged. God showeth by a sign from heaven that they had done ill in asking for a king.

**1 Samuel Chapter 13.** The war between Saul and the Philistines. The distress of the Israelites. Saul offereth sacrifice before the coming of Samuel: for which he is reproved.

**1 Samuel Chapter 14.** Jonathan attacketh the Philistines. A miraculous victory. Saul's unadvised oath, by which Jonathan is put in danger of his life, but is delivered by the people.

**1 Samuel Chapter 15.** Saul is sent to destroy Amalec: he spareth their king and the best of their cattle: for which disobedience he is cast off by the Lord.

**1 Samuel Chapter 16.** Samuel is sent to Bethlehem, where he anointeth David: who is taken into Saul's family.

**1 Samuel Chapter 17.** War with the Philistines. Goliath challengeth Israel. He is slain by David.

**1 Samuel Chapter 18.** The friendship of Jonathan and David. The envy of Saul, and his design upon David's life. He marrieth him to his daughter Michol.

**1 Samuel Chapter 19.** Other attempts of Saul upon David's life. He cometh to Samuel. Saul's messengers, and Saul himself prophesy.

**1 Samuel Chapter 20.** Saul being obstinately bent upon killing David, he is sent away by Jonathan.

**1 Samuel Chapter 21.** David receiveth holy bread of Achimelech, the priest: and feigneth himself mad before Achis, king of Geth.

**1 Samuel Chapter 22.** Many resort to David. Doeg accuseth Achimelech to Saul. He ordereth him and all the other priests of Nob to be slain. Abiathar escapeth.

**1 Samuel Chapter 23.** David relieveth Ceila, besieged by the Philistines. He fleeth into the desert of Ziph. Jonathan and he confirm their former covenant. The Ziphites discover him to Saul, who pursuing close after him, is called away by an invasion from the Philistines.

**1 Samuel Chapter 24.** Saul seeketh David in the wilderness of Engaddi: he goeth into a cave where David hath him in his power.

**1 Samuel Chapter 25.** The death of Samuel. David, provoked by Nabal, threateneth to destroy him: but is appeased by Abigail.

**1 Samuel Chapter 26.** Saul goeth out again after David, who cometh by night where Saul and his men are asleep, but suffereth him not to be touched. Saul again confesseth his fault, and promiseth peace.

**1 Samuel Chapter 27.** David goeth again to Achis king of Geth, and obtaineth of him the city of Siceleg.

**1 Samuel Chapter 28.** The Philistines go out to war against Israel. Saul being forsaken by God, hath recourse to a witch. Samuel appeareth to him.

**1 Samuel Chapter 29.** David going with the Philistines is sent back by their princes.

**1 Samuel Chapter 30.** The Amalecites burn Siceleg, and carry off the prey: David pursueth after them, and recovereth all out of their hands.

**1 Samuel Chapter 31.** Israel is defeated by the Philistines: Saul and his sons are slain.

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## 1 Samuel Chapter 1

### Anna the wife of Elcana being barren, by vow and prayer obtaineth a son: whom she calleth Samuel: and presenteth him to the service of God in Silo, according to her vow:

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**1:1.** There was a [man](#) of Ramathaimsophim, of Mount Ephraim, and his [name](#) was Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraimite:

Fuit vir unus de Ramathaimsophim de monte Ephraim et nomen eius Helcana filius Hieroam filii Heliu filii Thau filii Suph Ephraiteus

**An Ephraimite...** He was of the [tribe of Levi](#), [1 Chronicles 6:34](#), but is called an Ephraimite from dwelling in mount Ephraim.

**1:2.** And he had two wives, the [name](#) of one was [Anna](#), and the [name](#) of the other Phenenna. Phenenna had children: but [Anna](#) had no children.

Et habuit duas uxores nomen uni Anna et nomen secundae Fenenna fueruntque Fenennae filii Annae autem non erant liberi

**1:3.** And this [man](#) went up out of his city upon the appointed days, to [adore](#) and to offer [sacrifice](#) to the [Lord](#) of [hosts](#) in Silo. And the two sons of [Heli](#), Ophni and Phinees, were there [priests](#) of the [Lord](#).

Et ascendebat vir ille de civitate sua statutis diebus ut adoraret et sacrificaret Domino exercituum in Silo erant autem ibi duo filii Heli Ofni et Finees sacerdotes Domini

**1:4.** Now the day came, and Elcana offered [sacrifice](#), and gave to Phenenna, his wife, and to all her sons and daughters, portions:

Venit ergo dies et immolavit Helcana deditque Fenennae uxori suae et cunctis filiis eius et filiabus partes

**1:5.** But to [Anna](#) he gave one portion with sorrow, because he [loved Anna](#). And the [Lord](#) had shut up her womb.

Annae autem dedit partem unam tristis quia Annam diligebat Dominus autem concluserat vulvam eius

**1:6.** Her rival also afflicted her, and troubled her exceedingly, insomuch that she upbraided her, that the [Lord](#) had shut up her womb:

Adfligebat quoque eam aemula eius et vehementer angebat in tantum ut exprobraret quod conclusisset Dominus vulvam eius

**1:7.** And thus she did every year, when the time returned, that they went up to the [temple of the Lord](#): and thus she provoked her: but [Anna](#) wept, and did not eat.

Sicque faciebat per singulos annos cum redeunte tempore ascenderent templum Domini et sic provocabat eam porro illa flebat et non capiebat cibum

**1:8.** Then Elcana, her husband, said to her: [Anna](#), why weepest thou? and why dost thou not eat? and why dost thou afflict thy heart? Am not I better to thee than ten children?

Dixit ergo ei Helcana vir suus Anna cur fles et quare non comedis et quam ob rem adfligitur cor tuum numquid non ego melior sum tibi quam decem filii

**1:9.** So [Anna](#) arose after she had eaten and drunk in Silo: And [Heli](#), the [priest](#), sitting upon a stool before the door of the [temple of the Lord](#);

Surrexit autem Anna postquam comederat in Silo et biberat et Heli sacerdote sedente super sellam ante postes templi Domini

**1:10.** As [Anna](#) had her heart full of grief, she [prayed](#) to the [Lord](#), shedding many tears,

Cum esset amaro animo oravit Dominum flens largiter

**1:11.** And she made a [vow](#), saying: O [Lord](#) of [hosts](#), if thou wilt look down, and wilt be mindful of me, and

not forget thy handmaid, and wilt give to thy servant a manchild: I will give him to the Lord all the days of his life, and no razor shall come upon his head.

Et votum vovit dicens Domine exercituum si respiciens videris afflictionem famulae tuae et recordatus mei fueris nec oblitus ancillae tuae dederisque servae tuae sexum virilem dabo eum Domino omnes dies vitae eius et novacula non ascendet super caput eius

**1:12.** And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth.  
Factum est ergo cum illa multiplicaret preces coram Domino ut Heli observaret os eius

**1:13.** Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk,  
Porro Anna loquebatur in corde suo tantumque labia illius movebantur et vox penitus non audiebatur aestimavit igitur eam Heli temulentam

**1:14.** And said to her: How long wilt thou be drunk? digest a little the wine, of which thou hast taken too much.  
Dixitque ei usquequo ebria eris digere paulisper vinum quo mades

**1:15.** Anna answering, said: Not so, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord.  
Respondens Anna nequaquam inquit domine mi nam mulier infelix nimis ego sum vinumque et omne quod inebriare potest non bibi sed effudi animam meam in conspectu Domini

**1:16.** Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now.  
Ne reputes ancillam tuam quasi unam de filiabus Belial quia ex multitudine doloris et maeroris mei locuta sum usque in praesens

**1:17.** Then Heli said to her: Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of him.  
Tunc Heli ait ei vade in pace et Deus Israhel det tibi petitionem quam rogasti eum

**1:18.** And she said: Would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed.  
Et illa dixit utinam inveniat ancilla tua gratiam in oculis tuis et abiit mulier in viam suam et comedit vultusque eius non sunt amplius in diversa mutati

**1:19.** And they rose in the morning, and worshipped before the Lord: and they returned, and came into their house at Ramatha. And Elcana knew Anna his wife: And the Lord remembered her.  
Et surrexerunt mane et adoraverunt coram Domino reversique sunt et venerunt in domum suam Ramatha cognovit autem Helcana Annam uxorem suam et recordatus est eius Dominus

**1:20.** And it came to pass when the time was come about, Anna conceived and bore a son, and called his name Samuel: because she had asked him of the Lord.  
Et factum est post circulum dierum concepit Anna et peperit filium vocavitque nomen eius Samuhel eo quod a Domino postulasset eum  
Samuel... This name imports, asked of God.

**1:21.** And Elcana, her husband, went up, and all his house, to offer to the Lord the solemn sacrifice, and his vow.  
Ascendit autem vir Helcana et omnis domus eius ut immolaret Domino hostiam sollemnem et votum suum

**1:22.** But Anna went not up: for she said to her husband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there.  
Et Anna non ascendit dixit enim viro suo non vadam donec ablactetur infans et ducam eum et appareat ante conspectum Domini et maneat ibi iugiter

**1:23.** And Elcana, her husband, said to her: Do what seemeth good to thee, and stay till thou wean him: and I pray that the Lord may fulfil his word. So the woman staid at home, and gave her son suck, till she weaned him.  
Et ait ei Helcana vir suus fac quod bonum tibi videtur et mane donec ablactes eum precorque ut impleat Dominus verbum suum mansit ergo mulier et lactavit filium suum donec amoveret eum a lacte

**1:24.** And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the [house of the Lord](#) in Silo. Now the child was as yet very young:

Et adduxit eum secum postquam ablactaverat in vitulis tribus et tribus modiis farinae et amphora vini et adduxit eum ad domum Domini in Silo puer autem erat adhuc infantulus

**1:25.** And they immolated a calf, and offered the child to [Heli](#).

Et immolaverunt vitulum et obtulerunt puerum Heli

**1:26.** And [Anna](#) said: I beseech thee, my lord, as thy [soul](#) liveth, my lord: I am that [woman](#), who stood before thee here [praying](#) to the [Lord](#).

Et ait obsecro mi domine vivit anima tua domine ego sum illa mulier quae steti coram te hic orans Dominum

**1:27.** For this child did I [pray](#), and the [Lord](#) hath granted me my petition, which I asked of him.

Pro puero isto oravi et dedit Dominus mihi petitionem meam quam postulavi eum

**1:28.** Therefore I also have lent him to the [Lord](#) all the days of his life, he shall be lent to the [Lord](#). And they [adored](#) the [Lord](#) there. And [Anna](#) [prayed](#), and said:

Idcirco et ego commodavi eum Domino cunctis diebus quibus fuerit accommodatus Domino et adoraverunt ibi Dominum et oravit Anna et ait

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## 1 Samuel Chapter 2

### The canticle of Anna. The wickedness of the sons of Heli: for which they are not duly corrected by their father. A prophecy against the house of Heli.

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**2:1.** My heart hath rejoiced in the [Lord](#), and my horn is exalted in my [God](#): my mouth is enlarged over my enemies: because I have joyed in thy [salvation](#).

Exultavit cor meum in Domino exaltatum est cornu meum in Domino dilatatum est os meum super inimicos meos quia laetata sum in salutari tuo

**My horn...** The horn in the [scriptures](#) signifies strength, power, the horn is said to be exalted, when a person receives an increase of strength or [glory](#).

**2:2.** There is none [holy](#) as the [Lord](#) is: for there is no other beside thee, and there is none strong like our [God](#).

Non est sanctus ut est Dominus neque enim est alius extra te et non est fortis sicut Deus noster

**2:3.** Do not multiply to speak lofty things, boasting: let old matters depart from your mouth: for the [Lord](#) is a [God](#) of all [knowledge](#), and to him are thoughts prepared.

Nolite multiplicare loqui sublimia glorientes recedant vetera de ore vestro quoniam Deus scientiarum Dominus est et ipsi praeeparantur cogitationes

**2:4.** The bow of the mighty is overcome, and the weak are girt with strength.

Arcus fortium superatus est et infirmi accincti sunt robore

**2:5.** They that were full before, have hired out themselves for bread: and the hungry are filled, so that the barren hath borne many: and she that had many children is weakened.

Saturati prius pro pane se locaverunt et famelici saturati sunt donec sterilis peperit plurimos et quae multos habebat filios infirmata est

**2:6.** The [Lord](#) killeth and maketh alive, he bringeth down to [hell](#), and bringeth back again.

Dominus mortificat et vivificat deducit ad infernum et reducit

**2:7.** The [Lord](#) maketh [poor](#) and maketh [rich](#), he [humbleth](#) and he exalteth:

Dominus pauperem facit et ditat humiliat et subleuat

**2:8.** He raiseth up the [needy](#) from the dust, and lifteth up the [poor](#) from the dunghill: that he may sit with princes, and hold the throne of [glory](#). For the poles of the earth are the [Lord's](#), and upon them he hath set the world.

Suscitat de pulvere egenum et de stercore elevat pauperem ut sedeat cum principibus et solium gloriae teneat Domini enim sunt cardines terrae et posuit super eos orbem

**2:9.** He will keep the feet of his saints, and the wicked shall be silent in darkness; because no [man](#) shall prevail by his own strength.

Pedes sanctorum suorum servabit et impii in tenebris conticescent quia non in fortitudine roborabitur vir

**2:10.** The adversaries of the [Lord](#) shall fear him: and upon them shall he thunder in the [heavens](#): The [Lord](#) shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his [Christ](#).

Dominum formidabunt adversarii eius super ipsos in caelis tonabit Dominus iudicabit fines terrae et dabit imperium regi suo et sublimabit cornu christi sui

**2:11.** And Elcana went to Ramatha, to his house: but the child ministered in the sight of the [Lord](#) before the face of [Heli](#) the [priest](#).

Et abiit Helcana Ramatha in domum suam puer autem erat minister in conspectu Domini ante faciem Heli

sacerdotis

**2:12.** Now the sons of **Heli** were children of **Belial**, not knowing the **Lord**,  
Porro filii Heli filii Belial nescientes Dominum

**2:13.** Nor the office of the **priests** to the people: but whosoever had offered a **sacrifice**, the servant of the **priest** came, while the flesh was in boiling, with a fleshhook of three teeth in his hand,  
Neque officium sacerdotum ad populum sed quicumque immolasset victimam veniebat puer sacerdotis dum coquerentur carnes et habebat fuscinulam tridentem in manu sua

**2:14.** And thrust it into the kettle, or into the cauldron, or into the pot, or into the pan: and all that the fleshhook brought up, the **priest** took to himself. Thus did they to all **Israel** that came to Silo.  
Et mittebat eam in lebetem vel in caldarium aut in ollam sive in caccabum et omne quod levabat fuscinula tollebat sacerdos sibi sic faciebant universo Israheli venientium in Silo

**2:15.** Also before they burnt the fat, the servant of the **priest** came, and said to the **man** that **sacrificed**:  
Give me flesh to boil for the **priest**: for I will not take of thee sodden flesh, but raw.  
Etiam antequam adolerent adipem veniebat puer sacerdotis et dicebat immolanti da mihi carnem ut coquam sacerdoti non enim accipiam a te carnem coctam sed crudam

**2:16.** And he that **sacrificed** said to him: Let the fat first be burnt to day, according to the custom, and then take to thee as much as thy **soul** desireth. But he answered, and said to him: Not so: but thou shalt give it me now, or else I will take it by force.  
Dicebatque illi immolans incendatur primum iuxta morem hodie adeps et tolle tibi quantumcumque desiderat anima tua qui respondens aiebat ei nequaquam nunc enim dabis alioquin tollam vi

**2:17.** Wherefore the **sin** of the young men was exceeding great before the **Lord**: because they withdrew **men** from the **sacrifice** of the **Lord**.  
Erat ergo peccatum puerorum grande nimis coram Domino quia detrahebant homines sacrificio Domini

**2:18.** But Samuel ministered before the face of the **Lord**: being a child girded with a linen **ephod**.  
Samuhel autem ministrabat ante faciem Domini puer accinctus ephod lineo

**2:19.** And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband, to offer the **solemn sacrifice**.  
Et tunicam parvam faciebat ei mater sua quam adferebat statutis diebus ascendens cum viro suo ut immolaret hostiam sollemnem

**2:20.** And **Heli blessed** Elcana and his wife: and he said to him: The **Lord** give thee seed of this **woman**, for the loan thou hast lent to the **Lord**. And they went to their own home.  
Et benedixit Heli Helcanae et uxori eius dixitque reddat Dominus tibi semen de muliere hac pro fenore quod commodasti Domino et abierunt in locum suum

**2:21.** And the **Lord** visited **Anna**, and she conceived, and bore three sons, and two daughters: and the child Samuel became great before the **Lord**.  
Visitavit ergo Dominus Annam et concepit et peperit tres filios et duas filias et magnificatus est puer Samuhel apud Dominum

**2:22.** Now **Heli** was very old, and he heard all that his sons did to all **Israel**: and how they lay with the **women** that waited at the door of the **tabernacle**:  
Heli autem erat senex valde et audivit omnia quae faciebant filii sui universo Israheli et quomodo dormiebant cum mulieribus quae observabant ad ostium tabernaculi

**2:23.** And he said to them: Why do ye these kinds of things, which I hear, very **wicked** things, from all the people?  
Et dixit eis quare facitis res huiuscemodi quas ego audio res pessimas ab omni populo

**2:24.** Do not so, my sons: for it is no **good** report that I hear, that you make the people of the **Lord** to transgress.  
Nolite filii mi non enim est bona fama quam ego audio ut transgredi faciatis populum Domini

**2:25.** If one **man** shall **sin** against another, **God** may be appeased in his behalf: but if a **man** shall **sin** against the **Lord**, who shall **pray** for him? And they hearkened not to the voice of their father, because the

Lord would slay them.

Si peccaverit vir in virum placari ei potest Deus si autem in Domino peccaverit vir quis orabit pro eo et non audierunt vocem patris sui quia voluit Dominus occidere eos

**Who shall pray for him...** By this word **Heli** would have his sons understand, that by their **wicked** abuse of **sacred** things, and of the very **sacrifices** which were appointed to appease the **Lord**, they deprived themselves of the ordinary means of reconciliation with **God**; which was by **sacrifices**. The more, because they were the chief **priests** whose business it was to intercede for all others, they had no other to offer **sacrifices** and to make **atonement** for them. **Ibid.** **Because the Lord would slay them...** In consequence of their manifold **sacrileges**, he would not soften their hearts with his efficacious **grace**, but was determined to destroy them.

**2:26.** But the child Samuel advanced, and grew on, and pleased both the **Lord** and **men**.

Puer autem Samuhel proficiebat atque crescebat et placebat tam Deo quam hominibus

**2:27.** And there came a **man** of **God** to **Heli**, and said to him: Thus saith the **Lord**: Did I not plainly appear to thy father's house, when they were in **Egypt** in the house of **Pharao**?

Venit autem vir Dei ad Heli et ait ad eum haec dicit Dominus numquid non aperte revelatus sum domui patris tui cum essent in Aegypto in domo Pharaonis

**2:28.** And I chose him out of all the **tribes of Israel** to be my **priest**, to go up to my **altar**, and burn **incense** to me, and to wear the **ephod** before me: and I gave to thy father's house of all the **sacrifices** of the **children of Israel**.

Et elegi eum ex omnibus tribubus Israhel mihi in sacerdotem ut ascenderet altare meum et adoleret mihi incensum et portaret ephod coram me et dedi domui patris tui omnia de sacrificiis filiorum Israhel

**2:29.** Why have you kicked away my victims, and my gifts which I commanded to be offered in the **temple**: and thou hast rather **honoured** thy sons than me, to eat the **firstfruits** of every **sacrifice** of my people **Israel**?

Quare calce abicitis victimam meam et munera mea quae praecepi ut offerrentur in templo et magis honorasti filios tuos quam me ut comederetis primitias omnis sacrificii Israhel populi mei

**2:30.** Wherefore thus saith the **Lord** the **God of Israel**: I said indeed that thy house, and the house of thy father, should minister in my sight, for ever. But now saith the **Lord**: Far be this from me: but whosoever shall **glorify** me, him will I **glorify**: but they that **despise** me, shall be **despised**.

Propterea ait Dominus Deus Israhel loquens locutus sum ut domus tua et domus patris tui ministraret in conspectu meo usque in sempiternum nunc autem dicit Dominus absit hoc a me sed quicumque glorificaverit me glorificabo eum qui autem contemnunt me erunt ignobiles

**2:31.** Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old **man** in thy house.

Ecce dies veniunt et praecidam brachium tuum et brachium domus patris tui ut non sit senex in domo tua

**2:32.** And thou shalt see thy rival in the **temple**, in all the prosperity of **Israel**, and there shall not be an old **man** in thy house for ever.

Et videbis aemulum tuum in templo in universis prosperis Israhel et non erit senex in domo tua omnibus diebus

**Thy rival...** A **priest** of another race. This was partly fulfilled, when **Abiathar**, of the race of **Heli**, was removed from the **priesthood**, and **Sadoc**, who was of another line, was substituted in his place. But it was more fully accomplished in the **New Testament**, when the **priesthood** of **Aaron** gave place to that of **Christ**.

**2:33.** However, I will not altogether take away a **man** of thee from my **altar**: but that thy eyes may faint, and thy **soul** be spent: and a great part of thy house shall die, when they come to **man's** estate.

Verumtamen non auferam penitus virum ex te ab altari meo sed ut deficiant oculi tui et tabescat anima tua et pars magna domus tuae morietur cum ad virilem aetatem venerit

**2:34.** And this shall be a sign to thee, that shall come upon thy two sons, **Ophni** and **Phinees**: in one day they shall both of them die.

Hoc autem erit tibi signum quod venturum est duobus filiis tuis Ofni et Finees in die uno morientur ambo

**2:35.** And I will raise me up a **faithful priest**, who shall do according to my heart, and my **soul** and I will build him a **faithful** house, and he shall walk all days before my anointed.

Et suscitabo mihi sacerdotem fidelem qui iuxta cor meum et animam meam faciat et aedificabo ei domum fidelem et ambulabit coram christo meo cunctis diebus

**2:36.** And it shall come to pass, that whosoever shall remain in thy house shall come that he may be **prayed** for, and shall offer a piece of silver, and a roll of bread, and shall say: Put me, I beseech thee, to

somewhat of the [priestly office](#), that I may eat a morsel of bread.

Futurum est autem ut quicumque remanserit in domo tua veniat ut oretur pro eo et offerat nummum argenteum et tortam panis dicatque dimitte me obsecro ad unam partem sacerdotalem ut comedam buccellam panis

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## 1 Samuel Chapter 3

### Samuel is four times called by the Lord: who revealeth to him the evil that shall fall on Heli, and his house.

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**3:1.** Now the child Samuel ministered to the [Lord](#) before [Heli](#), and the [word of the Lord](#) was precious in those days, there was no manifest [vision](#).

Puer autem Samuhel ministrabat Domino coram Heli et sermo Domini erat pretiosus in diebus illis non erat visio manifesta

**Precious...** That is, rare.

**3:2.** And it came to pass one day when [Heli](#) lay in his place, and his eyes were grown dim, that he could not see:

Factum est ergo in die quadam Heli iacebat in loco suo et oculi eius caligaverant nec poterat videre

**3:3.** Before the lamp of [God](#) went out, Samuel slept in the [temple of the Lord](#), where the [ark of God](#) was. Lucerna Dei antequam extingueretur Samuhel autem dormiebat in templo Domini ubi erat arca Dei

**3:4.** And the [Lord](#) called Samuel. And he answered: Here am I.

Et vocavit Dominus Samuhel qui respondens ait ecce ego

**3:5.** And he ran to [Heli](#), and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep. And he went and slept.

Et cucurrit ad Heli et dixit ecce ego vocasti enim me qui dixit non vocavi revertere dormi et abiit et dormivit

**3:6.** And the [Lord](#) called Samuel again. And Samuel arose and went to [Heli](#), and said: Here am I: for thou calledst me. He answered: I did not call thee, my son: return and sleep.

Et adiecit Dominus vocare rursum Samuhel consurgensque Samuhel abiit ad Heli et dixit ecce ego quia vocasti me qui respondit non vocavi te filii mi revertere et dormi

**3:7.** Now Samuel did not yet know the [Lord](#), neither had the [word of the Lord](#) been [revealed](#) to him.

Porro Samuhel necdum sciebat Dominum neque revelatus fuerat ei sermo Domini

**3:8.** And the [Lord](#) called Samuel again the third time. And he arose up and went to [Heli](#),

Et adiecit Dominus et vocavit adhuc Samuhel tertio qui consurgens abiit ad Heli

**3:9.** And said: Here am I: for thou didst call me. Then [Heli](#) understood that the [Lord](#) called the child, and he said to Samuel: Go, and sleep: and if he shall call thee any more, thou shalt say: Speak, [Lord](#), for thy servant heareth. So Samuel went, and slept in his place.

Et ait ecce ego quia vocasti me intellexit igitur Heli quia Dominus vocaret puerum et ait ad Samuhel vade et dormi et si deinceps vocaverit te dices loquere Domine quia audit servus tuus abiit ergo Samuhel et dormivit in loco suo

**3:10.** And the [Lord](#) came, and stood, and he called, as he had called the other times, Samuel, Samuel. And Samuel said: Speak, [Lord](#), for thy servant heareth.

Et venit Dominus et stetit et vocavit sicut vocaverat secundo Samuhel Samuhel et ait Samuhel loquere quia audit servus tuus

**3:11.** And the [Lord](#) said to Samuel: Behold I do a thing in [Israel](#): and whosoever shall hear it, both his ears shall tingle.

Et dixit Dominus ad Samuhel ecce ego facio verbum in Israhel quod quicumque audierit tinnient ambae aures eius

**3:12.** In that day I will raise up against [Heli](#) all the things I have spoken concerning his house: I will begin, and I will make an end.

In die illo suscitabo adversum Heli omnia quae locutus sum super domum eius incipiam et conplebo

**3:13.** For I have foretold unto him, that I will judge his house for ever, for **iniquity**, because he knew that his sons did **wickedly**, and did not chastise them.

Praedixi enim ei quod iudicaturus essem domum eius in aeternum propter iniquitatem eo quod noverat indigne agere filios suos et non corripuit eos

**3:14.** Therefore have I **sworn** to the house of **Heli**, that the **iniquity** of his house shall not be expiated with victims nor **offerings** for ever.

Idcirco iuravi domui Heli quod non expietur iniquitas domus eius victimis et muneribus usque in aeternum

**3:15.** And Samuel slept till morning, and opened the doors of the **house of the Lord**. And Samuel feared to tell the **vision** to **Heli**.

Dormivit autem Samuhel usque mane aperuitque ostia domus Domini et Samuhel timebat indicare visionem Heli

**3:16.** Then **Heli** called Samuel, and said: Samuel, my son. And he answered: Here am I.

Vocavit ergo Heli Samuhelem et dixit Samuhel filii mi qui respondens ait praesto sum

**3:17.** And he asked him: What is the word that the **Lord** hath spoken to thee? I beseech thee hide it not from me. May **God** do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee.

Et interrogavit eum quis est sermo quem locutus est ad te oro te ne celaveris me haec faciat tibi Deus et haec addat si absconderis a me sermonem ex omnibus verbis quae dicta sunt tibi

**3:18.** So Samuel told him all the words, and did not hide them from him. And he answered: It is the **Lord**: let him do what is **good** in his sight.

Indicavit itaque ei Samuhel universos sermones et non abscondit ab eo et ille respondit Dominus est quod bonum est in oculis suis faciat

**3:19.** And Samuel grew, and the **Lord** was with him, and not one of his words fell to the ground.

Crevit autem Samuhel et Dominus erat cum eo et non cecidit ex omnibus verbis eius in terram

**3:20.** And all **Israel**, from **Dan** to **Bersabee**, knew that Samuel was a **faithful prophet** of the **Lord**.

Et cognovit universus Israhel a Dan usque Bersabee quod fidelis Samuhel propheta esset Domini

**3:21.** And the **Lord** again appeared in Silo, for the **Lord revealed** himself to Samuel in Silo, according to the **word of the Lord**. And the word of Samuel came to pass to all **Israel**.

Et addidit Dominus ut appareret in Silo quoniam revelatus fuerat Dominus Samuheli in Silo iuxta verbum Domini et evenit sermo Samuhelis universo Israheli

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## 1 Samuel Chapter 4

**The Israelites being overcome by the Philistines, send for the ark of God: but they are beaten again, the sons of Heli are killed, and the ark taken: upon the hearing of the news Heli falleth backward and dieth.**

---

**4:1.** And it came to pass in those days, that the [Philistines](#) gathered themselves together to fight: and [Israel](#) went out to [war](#) against the [Philistines](#), and camped by the Stone of help. And the [Philistines](#) came to Aphec,

Egressus est namque Israhel obviam Philisthim in proelium et castrametatus est iuxta lapidem Adiutorii porro Philisthim venerunt in Afec

**The Stone of help...** In [Hebrew](#) *Eben-ezer*; so called from the help which the [Lord](#) was pleased afterwards to give to his people [Israel](#) in that place, by the [prayers](#) of Samuel, [1 Samuel 7:12](#).

**4:2.** And put their army in array against [Israel](#). And when they had joined battle, [Israel](#) turned their backs to the [Philistines](#): and there were slain in that fight, here and there in the fields, about four thousand [men](#).

Et instruxerunt aciem contra Israhel inito autem certamine terga vertit Israhel Philistheis et caesa sunt in illo certamine passim per agros quasi quattuor milia virorum

**4:3.** And the people returned to the camp: and the ancients of [Israel](#) said: Why hath the [Lord](#) defeated us to day before the [Philistines](#)? Let us fetch unto us the [ark of the covenant of the Lord](#) from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies.

Et reversus est populus ad castra dixeruntque maiores natu de Israhel quare percussit nos Dominus hodie coram Philisthim adferamus ad nos de Silo arcam foederis Domini et veniat in medium nostri ut salvet nos de manu inimicorum nostrorum

**4:4.** So the people sent to Silo, and they brought from thence the [ark of the covenant of the Lord of hosts](#), sitting upon the [cherubims](#): and the two sons of [Heli](#), Ophni and Phinees, were with the [ark of the covenant of God](#).

Misit ergo populus in Silo et tulerunt inde arcam foederis Domini exercituum sedentis super cherubin erantque duo filii Heli cum arca foederis Domini Ofni et Finees

**4:5.** And when the [ark of the covenant of the Lord](#) was come into the camp, all [Israel](#) shouted with a great shout, and the earth rang again.

Cumque venisset arca foederis Domini in castra vociferatus est omnis Israhel clamore grandi et personuit terra

**4:6.** And the [Philistines](#) heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the [Hebrews](#)? And they understood that the [ark of the Lord](#) was come into the camp.

Et audierunt Philisthim vocem clamoris dixeruntque quoniam haec est vox clamoris magni in castris Hebraeorum et cognoverunt quod arca Domini venisset in castra

**4:7.** And the [Philistines](#) were afraid, saying: [God](#) is come into the camp. And sighing, they said:

Timueruntque Philisthim dicentes venit Deus in castra et ingemuerunt

**4:8.** Woe to us: for there was no such great [joy](#) yesterday, and the day before: Woe to us. Who shall deliver us from the hand of these high Gods? these are the Gods that struck [Egypt](#) with all the [plagues](#) in the [desert](#).

Vae nobis non enim fuit tanta exultatio heri et nudius tertius vae nobis quis nos servabit de manu deorum sublimium istorum hii sunt dii qui percusserunt Aegyptum omni plaga in deserto

**4:9.** Take [courage](#), and behave like [men](#), ye [Philistines](#): lest you come to be servants to the [Hebrews](#), as they have served you: take [courage](#) and fight.

Confortamini et estote viri Philisthim ne serviatis Hebraeis sicut illi servierunt vobis confortamini et bellate

**4:10.** So the **Philistines** fought, and **Israel** was overthrown, and every **man** fled to his own dwelling: and there was an exceeding great slaughter; for there fell of **Israel** thirty thousand footmen.

Pugnaverunt ergo Philisthim et caesus est Israhel et fugit unusquisque in tabernaculum suum et facta est plaga magna nimis et ceciderunt de Israhel triginta milia peditum

**4:11.** And the **ark of God** was taken: and the two sons of **Heli**, Ophni and Phinees, were slain.

Et arca Dei capta est duoque filii Heli mortui sunt Ofni et Finees

**4:12.** And there ran a **man** of **Benjamin** out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust.

Currens autem vir de Benjamin ex acie venit in Silo in die illo scissa veste et conspersus pulvere caput

**4:13.** And when he was come, **Heli** sat upon a stool over against the way, watching. For his heart was fearful for the **ark of God**. And when the **man** was come into the city, he told it: and all the city cried out.

Cumque ille venisset Heli sedebat super sellam contra viam aspectans erat enim cor eius pavens pro arca Domini vir autem ille postquam ingressus est nuntiavit urbi et ululavit omnis civitas

**4:14.** And **Heli** heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told **Heli**.

Et audivit Heli sonitum clamoris dixitque quis est hic sonitus tumultus huius at ille festinavit et venit et adnuntiavit Heli

**4:15.** Now **Heli** was ninety and eight years old, and his eyes were dim, and he could not see.

Heli autem erat nonaginta et octo annorum et oculi eius caligaverant et videre non poterat

**4:16.** And he said to **Heli**: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son?

Et dixit ad Heli ego sum qui veni de proelio et ego qui de acie fugi hodie cui ille ait quid actum est fili mi

**4:17.** And he that brought the news answered, and said: **Israel** is fled before the **Philistines**, and there has been a great slaughter of the people: moreover thy two sons, Ophni and Phinees, are dead: and the **ark of God** is taken.

Respondens autem qui nuntiabat fugit inquit Israhel coram Philisthim et ruina magna facta est in populo insuper et duo filii tui mortui sunt Ofni et Finees et arca Dei capta est

**4:18.** And when he had named the **ark of God**, he fell from his stool backwards by the door, and broke his neck and died. For he was an old **man**, and far advanced in years: And he judged **Israel** forty years.

Cumque ille nominasset arcam Dei cecidit de sella retrorsum iuxta ostium et fractis cervicibus mortuus est senex enim erat vir et grandevus et ipse iudicavit Israhel quadraginta annis

**Named the ark, etc...** There is great reason, by all these circumstances, to hope that **Heli** died in a state of **grace**; and by his temporal punishments escaped the **eternal**.

**4:19.** And his daughter in law, the wife of Phinees, was big with child, and near her time: and hearing the news that the **ark of God** was taken, and her father in law, and her husband, were dead, she bowed herself and fell in labour: for her pains came upon her on a sudden.

Nurus autem eius uxor Finees praegnans erat vicinaque partui et audito nuntio quod capta esset arca Dei et mortuus socer suus et vir suus incurvavit se et peperit inruerant enim in eam dolores subiti

**4:20.** And when she was upon the point of death, they that stood about her said to her: Fear not, for thou hast borne a son. She answered them not, nor gave heed to them.

In ipso autem momento mortis eius dixerunt ei quae stabant circa eam ne timeas quia filium peperisti quae non respondit eis neque animadvertit

**4:21.** And she called the child Ichabod, saying: The **glory** is gone from **Israel**, because the **ark of God** was taken, and for her father in law, and for her husband:

Et vocavit puerum Hicabod dicens translata est gloria de Israhel quia capta est arca Dei et pro socero suo et pro viro suo

**Ichabod...** That is, Where is the **glory**? or, there is no **glory**. We see how much the **Israelites** lamented the loss of the **ark**, which was but the **symbol** of **God's** presence among them. How much more ought **Christians** to lament the loss of **God** himself, when by **sin** they have driven him out of their **souls**.

**4:22.** And she said: The **glory** is departed from **Israel**, because the **ark of God** was taken.

Et ait translata est gloria ab Israhel eo quod capta esset arca Dei

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## 1 Samuel Chapter 5

### **Dagon twice falleth down before the ark. The Philistines are grievously afflicted, wherever the ark cometh.**

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**5:1.** And the [Philistines](#) took the [ark of God](#), and carried it from the Stone of help into [Azotus](#).

Philisthim autem tulerunt arcam Dei et asportaverunt eam a lapide Adiutorii in Azotum

**5:2.** And the [Philistines](#) took the [ark of God](#), and brought it into the [temple](#) of [Dagon](#), and set it by [Dagon](#).

Tulerunt Philisthim arcam Dei et intulerunt eam in templum Dagon et statuerunt eam iuxta Dagon

**5:3.** And when the [Azotians](#) arose early the next day, behold [Dagon](#) lay upon his face on the ground before the [ark of the Lord](#): and they took [Dagon](#), and set him again in his place.

Cumque surrexissent diluculo Azotii altera die ecce Dagon iacebat pronus in terram ante arcam Domini et tulerunt Dagon et restituerunt eum in loco suo

**5:4.** And the next day again, when they rose in the morning, they found [Dagon](#) lying upon his face on the earth before the [ark of the Lord](#): and the head of [Dagon](#), and both the palms of his hands, were cut off upon the threshold:

Rursumque mane die alio consurgentes invenerunt Dagon iacentem super faciem suam in terram coram arca Domini caput autem Dagon et duae palmae manuum eius abscisae erant super limen

**5:5.** And only the stump of [Dagon](#) remained in its place. For this cause neither the [priests](#) of [Dagon](#), nor any that go into the [temple](#), tread on the threshold of [Dagon](#) in [Azotus](#) unto this day.

Porro Dagon truncus solus remanserat in loco suo propter hanc causam non calcant sacerdotes Dagon et omnes qui ingrediuntur templum eius super limen Dagon in Azoto usque in hodiernum diem

**5:6.** And the hand of the [Lord](#) was heavy upon the [Azotians](#), and he destroyed them, and afflicted [Azotus](#) and the coasts thereof with emerods. And in the [villages](#) and fields in the midst of that country, there came forth a multitude of mice, and there was the confusion of a great mortality in the city.

Adgravata autem est manus Domini super Azotios et demolitus est eos et percussit in secretiori parte natium Azotum et fines eius

**5:7.** And the [men](#) of [Azotus](#) seeing this kind of plague, said: The [ark of the God of Israel](#) shall not stay with us: for his hand is heavy upon us, and upon [Dagon](#), our god.

Videntes autem viri azotii huiuscemodi plagam dixerunt non maneat arca Dei Israhel apud nos quoniam dura est manus eius super nos et super Dagon deum nostrum

**5:8.** And sending, they gathered together all the lords of the [Philistines](#) to them, and said: What shall we do with the [ark of the God of Israel](#)? And the Gethites answered: Let the [ark of the God of Israel](#) be carried about. And they carried the [ark of the God of Israel](#) about.

Et mittentes congregaverunt omnes satrapas Philisthinorum ad se et dixerunt quid faciemus de arca Dei Israhel responderuntque Getthei circumducatur arca Dei Israhel et circumduxerunt arcam Dei Israhel

**5:9.** And while they were carrying it about, the hand of the [Lord](#) came upon every city with an exceeding great slaughter: and he smote the [men](#) of every city, both small and great, and they had emerods in their secret parts. And the Gethites consulted together, and made themselves seats of skins.

Illis autem circumducentibus eam fiebat manus Dei per singulas civitates interfectionis magnae nimis et percutiebat viros uniuscuiusque urbis a parvo usque ad maiorem et computrescebant prominentes extales eorum

**5:10.** Therefore they sent the [ark of God](#) into [Accaron](#). And when the [ark of God](#) was come into [Accaron](#), the [Accaronites](#) cried out, saying: They have brought the [ark of the God of Israel](#) to us, to kill us and our people.

Miserunt ergo arcam Dei in Accaron cumque venisset arca Dei in Accaron exclamaverunt Accaronitae

dicentes adduxerunt ad nos arcam Dei Israhel ut interficiat nos et populum nostrum

**5:11.** They sent therefore, and gathered together all the lords of the **Philistines**: and they said: Send away the **ark of the God of Israel**, and let it return into its own place, and not kill us and our people.

Miserunt itaque et congregaverunt omnes satrapas Philisthinorum qui dixerunt dimittite arcam Dei Israhel et revertatur in locum suum et non interficiat nos cum populo nostro

**5:12.** For there was the fear of death in every city, and the hand of **God** was exceeding heavy. The **men** also that did not die, were afflicted with the emerods: and the cry of every city went up to **heaven**.

Fiebat enim pavor mortis in singulis urbibus et gravissima valde manus Dei viri quoque qui mortui non fuerant percutiebantur in secretiori parte natium et ascendebat ululatus uniuscuiusque civitatis in caelum

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## 1 Samuel Chapter 6

### The ark is sent back to Bethsames: where many are slain for looking through curiosity into it.

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**6:1.** Now the [ark of God](#) was in the land of the [Philistines](#) seven months.  
Fuit ergo arca Domini in regione Philisthinorum septem mensibus

**6:2.** And the [Philistines](#) called for the [priests](#) and the [diviners](#), saying: What shall we do with the [ark of the Lord](#)? tell us how we are to send it back to its place. And they said:  
Et vocaverunt Philisthim sacerdotes et divinos dicentes quid faciemus de arca Dei indicate nobis quomodo remittemus eam in locum suum qui dixerunt

**6:3.** If you send back the [ark of the God of Israel](#), send it not away empty, but render unto him what you owe for [sin](#), and then you shall be healed: and you shall know why his hand departeth not from you.  
Si remittitis arcam Dei Israhel nolite dimittere eam vacuum sed quod debetis reddite ei pro peccato et tunc curabimini et scietis quare non recedat manus eius a vobis

**6:4.** They answered: What is it we ought to render unto him for [sin](#)? and they answered:  
Qui dixerunt quid est quod pro delicto reddere debeamus ei responderuntque illi

**6:5.** According to the number of the provinces of the [Philistines](#) you shall make five golden emerods, and five golden mice: for the same plague hath been upon you all, and upon your lords. And you shall make the likeness of your emerods, and the likeness of the mice, that have destroyed the land, and you shall give [glory](#) to the [God of Israel](#): to see if he will take off his hand from you, and from your [gods](#), and from your land.  
Iuxta numerum provinciarum Philisthim quinque anos aureos facietis et quinque mures aureos quia plaga una fuit omnibus vobis et satrapis vestris facietisque similitudines anorum vestrorum et similitudines murium qui demoliti sunt terram et dabitis Deo Israhel gloriam si forte relevet manum suam a vobis et a diis vestris et a terra vestra

**6:6.** Why do you harden your hearts, as [Egypt](#) and [Pharao](#) hardened their hearts? did not he, after he was struck, then let them go, and they departed?  
Quare gravatis corda vestra sicut adgravavit Aegyptus et Pharao cor suum nonne postquam percussus est tunc dimisit eos et abierunt

**6:7.** Now, therefore, take and make a new cart: and two kine that have calved, on which there hath come no yoke, tie to the cart, and shut up their calves at home.  
Nunc ergo arripite et facite plaustrum novum unum et duas vaccas fetas quibus non est inpositum iugum iungite in plastro et recludite vitulos earum domi

**6:8.** And you shall take the [ark of the Lord](#), and lay it on the cart, and the vessels of gold, which you have paid him for [sin](#), you shall put into a little box at the side thereof: and send it away, that it may go.  
Tolletisque arcam Domini et ponetis in plastro et vasa aurea quae exsolvistis ei pro delicto ponetis in capsella ad latus eius et dimittite eam ut vadat

**6:9.** And you shall look: and if it go up by the way of his own coasts, towards Bethsames, then he hath done us this great [evil](#): but if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.  
Et aspicietis et si quidem per viam finium suorum ascenderit contra Bethsames ipse fecit nobis malum hoc grande sin autem minime sciemus quia nequaquam manus eius tetigit nos sed casu accidit

**6:10.** They did therefore in this manner: and taking two kine, that had sucking calves, they yoked them to the cart, and shut up their calves at home.  
Fecerunt ergo illi hoc modo et tollentes duas vaccas quae lactabant vitulos iunxerunt ad plaustrum

vitulosque earum concluderunt domi

**6:11.** And they laid the [ark of God](#) upon the cart, and the little box that had in it the golden mice, and the likeness of the emerods.

Et posuerunt arcam Dei super plaustrum et capsellam quae habebat mures aureos et similitudinem anorum

**6:12.** And the kine took the straight way, that leadeth to Bethsames, and they went along the way, lowing as they went: and turned not aside neither to the right hand nor to the left: and the lords of the [Philistines](#) followed them as far as the borders of Bethsames.

Ibant autem in directum vaccae per viam quae ducit Bethsames et itinere uno gradiebantur pergentes et mugientes et non declinabant neque ad dextram neque ad sinistram sed et satrapae Philistinorum sequebantur usque ad terminos Bethsames

**6:13.** Now the Bethsamites were reaping wheat in the valley: and lifting up their eyes, they saw the [ark](#), and rejoiced to see it.

Porro Bethsamitae metebant triticum in valle et elevantes oculos viderunt arcam et gavisi sunt cum vidissent

**6:14.** And the cart came into the field of Josue, a Bethsamite, and stood there. And there was a great stone, and they cut in pieces the wood of the cart, and laid the kine upon it a [holocaust](#) to the [Lord](#).

Et plaustrum venit in agrum Iosue Bethsamitae et stetit ibi erat autem ibi lapis magnus et conciderunt ligna plaustrum vaccasque inposuerunt super ea holocaustum Domino

**6:15.** And the [Levites](#) took down the [ark of God](#), and the little box that was at the side of it, wherein were the vessels of gold, and they put them upon the great stone. The [men](#) also of Bethsames offered [holocausts](#), and [sacrificed](#) victims that day to the [Lord](#).

Levitae autem deposuerunt arcam Dei et capsellam quae erat iuxta eam in qua erant vasa aurea et posuerunt super lapidem grandem viri autem bethsamitae obtulerunt holocausta et immolaverunt victimas in die illa Domino

**6:16.** And the five princes of the [Philistines](#) saw, and they returned to [Accaron](#) the same day.

Et quinque satrapae Philistinorum viderunt et reversi sunt in Accaron in die illa

**6:17.** And these are the golden emerods, which the [Philistines](#) returned for [sin](#) to the [Lord](#): For [Azotus](#) one, for [Gaza](#) one, for [Ascalon](#) one, for Geth one, for [Accaron](#) one:

Hii sunt autem ani aurei quos reddiderunt Philisthim pro delicto Domino Azotus unum Gaza unum Ascalon unum Geth unum Accaron unum

**6:18.** And the golden mice, according to the number of the cities of the [Philistines](#), of the five provinces, from the fenced city to the [village](#) that was without wall, and to the [great Abel \(the stone\)](#) whereon they set down the [ark of the Lord](#), which was till that day in the field of Josue the Bethsamite.

Et mures aureos secundum numerum urbium Philisthim quinque provinciarum ab urbe murata usque ad villam quae erat absque muro et usque ad Abel magnum super quem posuerunt arcam Domini quae erat usque in illa die in agro Iosue Bethsamitis

**6:19.** But he slew of the [men](#) of Bethsames, because they had seen the [ark of the Lord](#), and he slew of the people seventy [men](#), and fifty thousand of the common people. And the people lamented, because the [Lord](#) had smitten the people with a great slaughter.

Percussit autem de viris bethsamitibus eo quod vidissent arcam Domini et percussit de populo septuaginta viros et quinquaginta milia plebis luxitque populus quod percussisset Dominus plebem plaga magna

**Seen...** And curiously looked into. It is likely this plague reached to all the neighbouring country, as well as the city of Bethsames.

**6:20.** And the [men](#) of Bethsames said: Who shall be able to stand before the [Lord](#) this [holy God](#)? and to whom shall he go up from us?

Et dixerunt viri bethsamitae quis poterit stare in conspectu Domini Dei sancti huius et ad quem ascendet a nobis

**6:21.** And they sent messengers to the inhabitants of Cariathiarim, saying: The [Philistines](#) have brought back the [ark of the Lord](#), come ye down and fetch it up to you.

Miseruntque nuntios ad habitatores Cariathiarim dicentes reduxerunt Philisthim arcam Domini descendite et ducite eam ad vos

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## 1 Samuel Chapter 7

**The ark is brought to Cariathiarim. By Samuel's exhortation the people cast away their idols and serve God alone. The Lord defeateth the Philistines, while Samuel offereth sacrifice.**

---

**7:1.** And the [men](#) of Cariathiarim came, and fetched up the [ark of the Lord](#), and carried it into the house of Abinadab, in Gabaa: and they [sanctified Eleazar](#), his son, to keep the [ark of the Lord](#).

Venerunt ergo viri Cariathiarim et duxerunt arcam Domini et intulerunt eam in domum Abinadab in Gabaa Eleazarum autem filium eius sanctificaverunt ut custodiret arcam Domini

**In Gabaa...** That is, on the hill, for Gabaa signifieth a hill.

**7:2.** And it came to pass, that from the day the [ark of the Lord](#) abode in Cariathiarim, days were multiplied (for it was now the twentieth year) and all the [house of Israel](#) rested, following the [Lord](#).

Et factum est ex qua die mansit arca in Cariathiarim multiplicati sunt dies erat quippe iam annus vicesimus et requievit omnis domus Israhel post Dominum

**7:3.** And Samuel spoke to all the [house of Israel](#), saying: If you turn to the [Lord](#) with all your heart, put away the [strange gods](#) from among you, [Baalim](#) and Astaroth: and prepare your hearts unto the [Lord](#), and serve him only, and he will deliver you out of the hand of the [Philistines](#).

Ait autem Samuhel ad universam domum Israhel dicens si in toto corde vestro revertimini ad Dominum auferte deos alienos de medio vestrum et Astharoth et praeperate corda vestra Domino et servite ei soli et eruet vos de manu Philisthim

**7:4.** Then the [children of Israel](#) put away [Baalim](#) and Astaroth, and served the [Lord](#) only.

Abstulerunt ergo filii Israhel Baalim et Astharoth et servierunt Domino soli

**7:5.** And Samuel said: Gather all [Israel](#) to [Masphath](#), that I may [pray](#) to the [Lord](#) for you.

Dixit autem Samuhel congregare universum Israhel in Masphat ut orem pro vobis Dominum

**7:6.** And they gathered together to [Masphath](#), and they drew water, and poured it out before the [Lord](#), and they [fasted](#) on that day, and they said there: We have [sinned](#) against the [Lord](#). And Samuel judged the [children of Israel](#) in [Masphath](#).

Et convenerunt in Masphat hauseruntque aquam et effuderunt in conspectu Domini et ieiunaverunt in die illa et dixerunt ibi peccavimus Domino iudicavitque Samuhel filios Israhel in Masphat

**7:7.** And the [Philistines](#) heard that the [children of Israel](#) were gathered together to [Masphath](#), and the lords of the [Philistines](#) went up against [Israel](#). And when the [children of Israel](#) heard this, they were afraid of the [Philistines](#).

Et audierunt Philisthim quod congregati essent filii Israhel in Masphat et ascenderunt satrapae Philisthinorum ad Israhel quod cum audissent filii Israhel timuerunt a facie Philisthinorum

**7:8.** And they said to Samuel: Cease not to cry to the [Lord our God](#) for us, that he may save us out of the hand of the [Philistines](#).

Dixeruntque ad Samuhel ne cesses pro nobis clamare ad Dominum Deum nostrum ut salvet nos de manu Philisthinorum

**7:9.** And Samuel took a sucking lamb, and offered it whole for a [holocaust](#) to the [Lord](#): and Samuel cried to the [Lord](#) for [Israel](#), and the [Lord](#) heard him.

Tulit autem Samuhel agnum lactantem unum et obtulit illum holocaustum integrum Domino et clamavit Samuhel ad Dominum pro Israhel et exaudivit eum Dominus

**7:10.** And it came to pass, when Samuel was [offering](#) the [holocaust](#), the [Philistines](#) began the battle against [Israel](#): but the [Lord](#) thundered with a great thunder on that day upon the [Philistines](#), and terrified them,

and they were overthrown before the face of **Israel**.

Factum est ergo cum Samuhel offerret holocaustum Philistheos inire proelium contra Israhel intonuit autem Dominus fragore magno in die illa super Philisthim et exterruit eos et caesi sunt a filiis Israhel

**7:11.** And the **men** of **Israel** going out of **Masphath**, pursued after the **Philistines**, and made slaughter of them till they came under Bethchar.

Egressique viri Israhel de Masphat persecuti sunt Philistheos et percusserunt eos usque ad locum qui erat subter Bethchar

**7:12.** And Samuel took a stone, and laid it between **Masphath** and Sen: and he called the place The stone of help. And he said: Thus far the **Lord** hath helped us.

Tulit autem Samuhel lapidem unum et posuit eum inter Masphat et inter Sen et vocavit nomen eius lapis Adiutorii dixitque hucusque auxiliatus est nobis Dominus

**7:13.** And the **Philistines** were **humbled**, and they did not come any more into the borders of **Israel**. And the hand of the **Lord** was against the **Philistines**, all the days of Samuel.

Et humiliati sunt Philisthim nec adposuerunt ultra ut venirent in terminos Israhel facta est itaque manus Domini super Philistheos cunctis diebus Samuhel

**7:14.** And the cities which the **Philistines** had taken from **Israel**, were restored to **Israel**, from **Accaron** to Geth, and their borders: and he delivered **Israel** from the hand of the **Philistines**, and there was peace between **Israel** and the **Amorrhites**.

Et redditae sunt urbes quas tulerant Philisthim ab Israhel Israheli ab Accaron usque Geth et terminos suos liberavit Israhel de manu Philisthinorum eratque pax inter Israhel et Amorream

**7:15.** And Samuel judged **Israel** all the days of his life:

Iudicabat quoque Samuhel Israhel cunctis diebus vitae suae

**7:16.** And he went every year about to **Bethel** and to Galgal and to **Masphath**, and he judged **Israel** in the foresaid places.

Et ibat per singulos annos circumiens Bethel et Galgal et Masphat et iudicabat Israhelem in supradictis locis

**7:17.** And he returned to Ramatha: for there was his house, and there he judged **Israel**: he built also there an **altar** to the **Lord**.

Revertebaturque in Ramatha ibi enim erat domus eius et ibi iudicabat Israhelem aedificavit etiam ibi altare Domino

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## 1 Samuel Chapter 8

### Samuel growing old, and his sons not walking in his ways, the people desire a king.

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**8:1.** And it came to pass, when Samuel was old, that he appointed his sons to be judges over [Israel](#).

Factum est autem cum senuisset Samuhel posuit filios suos iudices Israhel

**8:2.** Now the [name](#) of his [firstborn son](#) was Joel: and the [name](#) of the second was Abia, judges in [Bersabee](#).

Fuitque nomen filii eius primogeniti Iohel et nomen secundi Abia iudicum in Bersabee

**8:3.** And his sons walked not in his ways: but they turned aside after [lucre](#), and took [bribes](#), and perverted judgment.

Et non ambulaverunt filii illius in viis eius sed declinaverunt post avaritiam acceperuntque munera et perverterunt iudicium

**8:4.** Then all the ancients of [Israel](#) being assembled came to Samuel to Ramatha.

Congregati ergo universi maiores natu Israhel venerunt ad Samuhel in Ramatha

**8:5.** And they said to him: Behold thou art old, and thy sons walk not in thy ways: make us a king, to judge us, as all nations have.

Dixeruntque ei ecce tu senuisti et filii tui non ambulant in viis tuis constitue nobis regem ut iudicet nos sicut universae habent nationes

**8:6.** And the word was displeasing in the eyes of Samuel, that they should say: Give us a king to judge us. And Samuel [prayed](#) to the [Lord](#).

Displicuitque sermo in oculis Samuhelis eo quod dixissent da nobis regem ut iudicet nos et oravit Samuhel Dominum

**8:7.** And the [Lord](#) said to Samuel: Hearken to the voice of the people in all that they say to thee. For they have not rejected thee, but me, that I should not reign over them.

Dixit autem Dominus ad Samuhel audi vocem populi in omnibus quae loquuntur tibi non enim te abiecerunt sed me ne regnem super eos

**Rejected, etc...** The government of [Israel](#) hitherto had been a [theocracy](#), in which [God](#) himself immediately ruled, by [laws](#) which he had enacted, and by judges extraordinarily raised up by himself; and therefore he complains that his people rejected him, in desiring a change of government.

**8:8.** According to all their works, they have done from the day that I brought them out of [Egypt](#) until this day: as they have forsaken me, and served [strange gods](#), so do they also unto thee.

Iuxta omnia opera sua quae fecerunt a die qua eduxi eos de Aegypto usque ad diem hanc sicut dereliquerunt me et servierunt diis alienis sic faciunt etiam tibi

**8:9.** Now, therefore, hearken to their voice: but yet testify to them, and foretell them the [right](#) of the king, that shall reign over them.

Nunc ergo audi vocem eorum verumtamen contestare eos et praedic eis ius regis qui regnaturus est super eos

**The right...** That is, the manner (*misphat*) after which he shall proceed, having no one to control him, when he has the power in his hand.

**8:10.** Then Samuel told all the words of the [Lord](#) to the people that had desired a king of him,

Dixit itaque Samuhel omnia verba Domini ad populum qui petierat a se regem

**8:11.** And said: This will be the [right](#) of the king that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen, to run before his chariots,

Et ait hoc erit ius regis qui imperaturus est vobis filios vestros tollet et ponet in curribus suis facietque sibi

equites et praecursores quadrigarum suarum

**8:12.** And he will appoint of them to be his tribunes, and his **centurions**, and to plough his fields, and to reap his corn, and to make him arms and chariots.

Et constituet sibi tribunos et centuriones et aratores agrorum suorum et messores segetum et fabros armorum et curruum suorum

**8:13.** Your daughters also he will take to make him **ointments**, and to be his cooks, and bakers.

Filias quoque vestras faciet sibi unguentarias et focarias et panificas

**8:14.** And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants.

Agros quoque vestros et vineas et oliveta optima tollet et dabit servis suis

**8:15.** Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give to his eunuchs and servants.

Sed et segetes vestras et vinearum redditus addecimabit ut det eunuchis et famulis suis

**8:16.** Your servants also, and handmaids, and your goodliest young men, and your asses, he will take away, and put them to his work.

Servos etiam vestros et ancillas et iuvenes optimos et asinos auferet et ponet in opere suo

**8:17.** Your flocks also he will **tithe**, and you shall be his servants.

Greges vestros addecimabit vosque eritis ei servi

**8:18.** And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the **Lord** will not hear you in that day, because you desired unto yourselves a king.

Et clamabitis in die illa a facie regis vestri quem elegistis vobis et non exaudiet vos Dominus in die illa

**8:19.** But the people would not hear the voice of Samuel, and they said, Nay: but there shall be a king over us,

Noluit autem populus audire vocem Samuhel sed dixerunt nequaquam rex enim erit super nos

**8:20.** And we also will be like all nations: and our king shall judge us, and go out before us, and fight our battles for us.

Et erimus nos quoque sicut omnes gentes et iudicabit nos rex noster et egredietur ante nos et pugnabit bella nostra pro nobis

**8:21.** And Samuel heard all the words of the people, and rehearsed them in the ears of the **Lord**.

Et audivit Samuhel omnia verba populi et locutus est ea in auribus Domini

**8:22.** And the **Lord** said to Samuel: Hearken to their voice, and make them a king. And Samuel said to the **men of Israel**: Let every **man** go to his city.

Dixit autem Dominus ad Samuhel audi vocem eorum et constitue super eos regem et ait Samuhel ad viros Israhel vadat unusquisque in civitatem suam

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## 1 Samuel Chapter 9

### Saul seeking his father's asses, cometh to Samuel, by whom he is entertained.

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**9:1.** Now there was a man of Benjamin, whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and strong.

Et erat vir de Benjamin nomine Cis filius Abihel filii Seror filii Bechoreth filii Aphia filii viri Iemini fortis robore

**9:2.** And he had a son whose name was Saul, a choice and goodly man, and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people.

Et erat ei filius vocabulo Saul electus et bonus et non erat vir de filiis Israhel melior illo ab umero et sursum eminebat super omnem populum

**9:3.** And the asses of Cis, Saul's father, were lost: and Cis said to his son Saul: Take one of the servants with thee, and arise, go, and seek the asses. And when they had passed through Mount Ephraim, Perierant autem asinae Cis patris Saul et dixit Cis ad Saul filium suum tolle tecum unum de pueris et consurgens vade et quaere asinas qui cum transissent per montem Ephraim

**9:4.** And through the land of Salisa, and had not found them, they passed also through the land of Salim, and they were not there: and through the land of Jemini, and found them not.

Et per terram Salisa et non invenissent transierunt etiam per terram Salim et non erant sed et per terram Iemini et minime reppererunt

**9:5.** And when they were come to the land of Suph, Saul said to the servant that was with him: Come, let us return, lest perhaps my father forget the asses, and be concerned for us.

Cum autem venissent in terram Suph dixit Saul ad puerum suum qui erat cum eo veni et revertamur ne forte dimiserit pater meus asinas et sollicitus sit pro nobis

**9:6.** And he said to him: Behold there is a man of God in this city, a famous man: all that he saith, cometh certainly to pass. Now, therefore, let us go thither, perhaps he may tell us of our way, for which we are come.

Qui ait ei ecce est vir Dei in civitate hac vir nobilis omne quod loquitur absque ambiguitate venit nunc ergo eamus illuc si forte indicet nobis de via nostra propter quam venimus

**9:7.** And Saul said to his servant: Behold we will go: but what shall we carry to the man of God? the bread is spent in our bags: and we have no present to make to the man of God, nor any thing at all.

Dixitque Saul ad puerum suum ecce ibimus quid feremus ad virum panis defecit in sitarciis nostris et sportulam non habemus ut demus homini Dei nec quicquam aliud

**9:8.** The servant answered Saul again, and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way.

Rursum puer respondit Sauli et ait ecce inventa est in manu mea quarta pars stateris argenti demus homini Dei ut indicet nobis viam nostram

**9:9.** Now in time past in Israel, when a man went to consult God, he spoke thus: Come, let us go to the seer. For he that is now called a prophet, in time past was called a seer.

Olim in Israhel sic loquebatur unusquisque vadens consulere Deum venite et eamus ad videntem qui enim propheta dicitur hodie vocabatur olim videns

**Seer...** Because of his seeing by divine light hidden things and things to come.

**9:10.** And Saul said to his servant: Thy word is very good, come let us go. And they went into the city, where the man of God was.

Et dixit Saul ad puerum suum optimus sermo tuus veni eamus et ierunt in civitatem in qua erat vir Dei

**9:11.** And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them: Is the seer here?

Cumque ascenderent clivum civitatis invenerunt puellas egredientes ad hauriendam aquam et dixerunt eis num hic est videns

**9:12.** They answered and said to them: He is: behold he is before you, make haste now: for he came to day into the city, for there is a **sacrifice** of the people to day in the high place.

Quae respondentes dixerunt illis hic est ecce ante te festina nunc hodie enim venit in civitate quia sacrificium est hodie populo in excelso

**A sacrifice...** The **law** did not allow of **sacrifices** in any other place, but at the **tabernacle**, or **temple**, in which the **ark of the covenant** was kept; but Samuel, by divine dispensation, offered **sacrifices** in other places. For which dispensation this reason may be alleged, that the **house of God** in Silo, having lost the **ark**, was now cast off; as a **figure** of the reprobation of the **Jews**, **Psalm 77:60, 77:67**. And in Cariathiarim where the **ark** was, there was neither **tabernacle**, nor **altar**. Ibid. **The high place...** *Excelsum*. The *excelsa*, or high places, so often mentioned in **scripture**, were places of **worship**, in which were **altars** for **sacrifice**. These were sometimes employed in the service of the **true God**, as in the present case: but more frequently in the **service of idols**; and were called *excelsa*, which is commonly (though perhaps not so accurately) rendered high places; not because they were always upon hills, for the very worst of all, which was that of Topheth, or Geennom, (**Jeremias 19**) was in a valley; but because of the high **altars**, and pillars, or monuments, erected there, on which were set up the **idols**, or **images** of their deities.

**9:13.** As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat: for the people will not eat till he come; because he **blesseth** the victim, and afterwards they eat that are invited. Now, therefore, go up, for to day you shall find him.

Ingredientes urbem statim invenietis eum antequam ascendat excelsum ad vescendum neque enim comesurus est populus donec ille veniat quia ipse benedicit hostiae et deinceps comedunt qui vocati sunt nunc ergo conscendite quia hodie repperietis eum

**9:14.** And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over against them, to go up to the high place.

Et ascenderunt in civitatem cumque illi ambularent in medio urbis apparuit Samuhel egrediens obviam eis ut ascenderet in excelsum

**9:15.** Now the **Lord** had revealed to the ear of Samuel the day before **Saul** came, saying:

Dominus autem revelaverat auriculam Samuhel ante unam diem quam veniret Saul dicens

**9:16.** To morrow about this same hour I will send thee a **man** of the land of **Benjamin**, and thou shalt anoint him to be ruler over my people **Israel**: and he shall save my people out of the hand of the **Philistines**: for I have looked down upon my people, because their cry is come to me.

Hac ipsa quae nunc est hora cras mittam ad te virum de terra Benjamin et ungues eum ducem super populum meum Israhel et salvabit populum meum de manu Philistinorum quia respexi populum meum venit enim clamor eorum ad me

**9:17.** And when Samuel saw **Saul**, the **Lord** said to him: Behold the **man**, of whom I spoke to thee, this **man** shall reign over my people.

Cumque aspexisset Samuhel Saulem Dominus ait ei ecce vir quem dixeram tibi iste dominabitur populo meo

**9:18.** And **Saul** came to Samuel in the midst of the gate, and said: Tell me, I pray thee, where is the house of the seer?

Accessit autem Saul ad Samualem in medio portae et ait indica oro mihi ubi est domus videntis

**9:19.** And Samuel answered **Saul**, saying: I am the seer; go up before me to the high place, that you may eat with me to day, and I will let thee go in the morning: and tell thee all that is in thy heart.

Et respondit Samuhel Sauli dicens ego sum videns ascende ante me in excelsum ut comedatis mecum hodie et dimittam te mane et omnia quae sunt in corde tuo indicabo tibi

**9:20.** And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of **Israel**? Shall they not be for thee and for all thy father's house?

Et de asinis quas perdidisti nudius tertius ne sollicitus sis quia inventae sunt et cuius erunt optima quaeque Israhel nonne tibi et omni domui patris tui

**9:21.** And **Saul** answering, said: Am not I a son of Jemini of the least **tribe of Israel**, and my kindred the last among all the **families** of the **tribe of Benjamin**? Why then hast thou spoken this word to me?

Respondens autem Saul ait numquid non filius Iemini ego sum de minima tribu Israhel et cognatio mea

novissima inter omnes familias de tribu Benjamin quare ergo locutus es mihi sermonem istum

**9:22.** Then Samuel taking **Saul**, and his servant, brought them into the parlour, and gave them a place at the head of them that were invited. For there were about thirty **men**.

Adsumens itaque Samuhel Saulem et puerum eius introduxit eos in triclinium et dedit eis locum in capite eorum qui fuerant invitati erant enim quasi triginta viri

**9:23.** And Samuel said to the cook: Bring the portion which I gave thee, and commanded thee to set it apart by thee.

Dixitque Samuhel coco da partem quam dedi tibi et praecepi ut reponeres seorsum apud te

**9:24.** And the cook took up the shoulder, and set it before **Saul**. And Samuel said: Behold what is left, set it before thee, and eat; because it was kept of purpose for thee, when I invited the people. And **Saul** ate with Samuel that day.

Levavit autem cocus armum et posuit ante Saul dixitque Samuhel ecce quod remansit pone ante te et comede quia de industria servatum est tibi quando populum vocavi et comedit Saul cum Samuhel in die illa

**9:25.** And they went down from the high place into the town, and he spoke with **Saul** upon the top of the house: and he prepared a bed for **Saul** on the top of the house and he slept.

Et descenderunt de excelso in oppidum et locutus est cum Saul in solario

**9:26.** And when they were risen in the morning, and it began now to be light, Samuel called **Saul** on the top of the house, saying: Arise, that I may let thee go. And **Saul** arose: and they went out both of them: to wit, he and Samuel.

Cumque mane surrexissent et iam dilucesceret vocavit Samuhel Saul in solarium dicens surge ut dimittam te et surrexit Saul egressique sunt ambo ipse videlicet et Samuhel

**9:27.** And as they were going down in the end of the city, Samuel said to **Saul**: Speak to the servant to go before us, and pass on: but stand thou still a while, that I may tell thee the **word of the Lord**.

Cumque descenderent in extrema parte civitatis Samuhel dixit ad Saul dic puero ut antecedit nos et transeat tu autem subsiste paulisper ut indicem tibi verbum Domini

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## 1 Samuel Chapter 10

**Saul is anointed. He prophesieth, and is changed into another man. Samuel calleth the people together, to make a king: the lot falleth on Saul.**

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**10:1.** And Samuel took a little vial of oil, and poured it upon his head, and [kissed](#) him, and said: Behold, the [Lord](#) hath anointed thee to be prince over his inheritance, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that [God](#) hath anointed thee to be prince.

Tulit autem Samuhel lenticulam olei et effudit super caput eius et deosculatus eum ait ecce unxit te Dominus super hereditatem suam in principem

**10:2.** When thou shalt depart from me this day, thou shalt find two [men](#) by the sepulchre of [Rachel](#) in the borders of [Benjamin](#) to the south, and they shall say to thee: The asses are found which thou wentest to seek: and thy father, thinking no more of the asses, is concerned for you, and saith: What shall I do for my son?

Cum abieris hodie a me invenies duos viros iuxta sepulchrum Rachel in finibus Benjamin in meridie dicentque tibi inventae sunt asinae ad quas ieras perquirendas et intermissis pater tuus asinis sollicitus est pro vobis et dicit quid faciam de filio meo

**10:3.** And when thou shalt depart from thence, and go farther on, and shalt come to the oak of [Thabor](#), there shall meet thee three [men](#) going up to [God](#) to [Bethel](#), one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.

Cumque abieris inde et ultra transieris et veneris ad quercum Thabor invenient te ibi tres viri ascendentes ad Deum in Bethel unus portans tres hedos et alius tres tortas panis et alius portans lagoonam vini

**Bethel...** Where there was at that time an [altar](#) of [God](#); it being one of the places where Samuel judged [Israel](#).

**10:4.** And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand.

Cumque te salutaverint dabunt tibi duos panes et accipies de manu eorum

**10:5.** After that thou shalt come to the hill of [God](#), where the garrison of the [Philistines](#) is: and when thou shalt be come there into the city, thou shalt meet a company of [prophets](#) coming down from the high place, with a psaltery, and a timbrel, and a pipe, and a harp before them, and they shall be [prophesying](#).

Post haec venies in collem Domini ubi est statio Philisthinorum et cum ingressus fueris ibi urbem obviam habebis gregem prophetarum descendentium de excelso et ante eos psalterium et tympanum et tibiam et citharam ipsosque prophetantes

**The hill of God...** Gabaa, in which there was also at that time, a high place or [altar](#). **Prophets...** These were [men](#) whose office it was to sing [hymns](#) and praises to [God](#); for such in [holy writ](#) are called [prophets](#), and their singing praises to [God](#) is called [prophesying](#). See [1 Chronicles 15:22](#), and [25:1](#). Now there were in those days colleges, or schools for training up these [prophets](#); and it seems there was one of these schools at this hill of [God](#); and another at Najoth in Ramatha. See [1 Samuel 19:20-21](#), etc.

**10:6.** And the [Spirit of the Lord](#) shall come upon thee, and thou shalt [prophesy](#) with them, and shalt be changed into another [man](#).

Et insiliet in te spiritus Domini et prophetabis cum eis et mutaberis in virum alium

**10:7.** When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the [Lord](#) is with thee.

Quando ergo evenerint signa haec omnia tibi fac quaecumque invenerit manus tua quia Dominus tecum est

**10:8.** And thou shalt go down before me to Galgal, (for I will come down to thee), that thou mayst offer an [oblation](#), and [sacrifice](#) victims of peace: seven days shalt thou wait, till I come to thee, and I will show thee what thou art to do.

Et descendes ante me in Galgala ego quippe descendam ad te ut offeras oblationem et immoles victimas pacificas septem diebus expectabis donec veniam ad te et ostendam tibi quae facias

**Galgal...** Here also by dispensation was an altar of God.

**10:9.** So when he had turned his back to go from Samuel, God gave unto him another heart, and all these things came to pass that day.

Itaque cum avertisset umerum suum ut abiret a Samuhele inmutavit ei Deus cor aliud et venerunt omnia signa haec in die illa

**10:10.** And they came to the foresaid hill, and behold a company of prophets met him: and the Spirit of the Lord came upon him, and he prophesied in the midst of them.

Veneruntque ad praedictum collem et ecce cuneus prophetarum obvius ei et insilivit super eum spiritus Dei et prophetavit in medio eorum

**10:11.** And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? is Saul also among the prophets?

Videntes autem omnes qui noverant eum heri et nudius tertius quod esset cum prophetis et prophetaret dixerunt ad invicem quanam res accidit filio Cis num et Saul in prophetis

**10:12.** And one answered another, saying: And who is their father? therefore it became a proverb: Is Saul also among the prophets?

Responditque alius ad alterum dicens et quis pater eorum propterea versum est in proverbium num et Saul inter prophetas

**Their father...** That is, their teacher, or superior. As much as to say, Who could bring about such a wonderful change as to make Saul a prophet?

**10:13.** And when he had made an end of prophesying, he came to the high place.

Cessavit autem prophetare et venit ad excelsum

**10:14.** And Saul's uncle said to him, and to his servant: Whither went you? They answered: To seek the asses: and not finding them, we went to Samuel.

Dixitque patruus Saul ad eum et ad puerum eius quo abistis qui responderunt quaerere asinas quas cum non reperissemus venimus ad Samuhelem

**10:15.** And his uncle said to him: Tell me what Samuel said to thee.

Et dixit ei patruus suus indica mihi quid dixerit tibi Samuhel

**10:16.** And Saul said to his uncle: He told us that the asses were found. But of the matter of the kingdom of which Samuel had spoken to him, he told him not.

Et ait Saul ad patruum suum indicavit nobis quia inventae essent asinae de sermone autem regni non indicavit ei quem locutus illi fuerat Samuhel

**10:17.** And Samuel called together the people to the Lord in Maspha:

Et convocavit Samuhel populum ad Dominum in Maspha

**10:18.** And he said to the children of Israel: Thus saith the Lord the God of Israel: I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you.

Et ait ad filios Israhel haec dicit Dominus Deus Israhel ego eduxi Israhel de Aegypto et erui vos de manu Aegyptiorum et de manu omnium regum qui adfligebant vos

**10:19.** But you this day have rejected your God, who only hath saved you out of all your evils and your tribulations: and you have said: Nay: but set a king over us. Now therefore stand before the Lord by your tribes, and by your families.

Vos autem hodie proiecistis Deum vestrum qui solus salvavit vos de universis malis et tribulationibus vestris et dixistis nequaquam sed regem constitue super nos nunc ergo state coram Domino per tribus vestras et per familias

**10:20.** And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin.

Et adplicuit Samuhel omnes tribus Israhel et cecidit sors tribus Benjamin

**10:21.** And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri, and it came to Saul, the son of Cis. They sought him therefore, and he was not found.

Et adplicuit tribum Benjamin et cognationes eius et cecidit cognatio Metri et pervenit usque ad Saul filium

Cis quaesierunt ergo eum et non est inventus

**10:22.** And after this they consulted the **Lord** whether he would come thither. And the **Lord** answered: Behold he is hidden at home.

Et consuluerunt post haec Dominum utrumnam venturus esset illuc responditque Dominus ecce absconditus est domi

**10:23.** And they ran and fetched him thence: and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upward.

Cucurrerunt itaque et tulerunt eum inde stetitque in medio populi et altior fuit universo populo ab umero et sursum

**10:24.** And Samuel said to all the people: Surely you see him whom the **Lord** hath chosen, that there is none like him among all the people. And all the people cried and said: **God** save the king.

Et ait Samuhel ad omnem populum certe videtis quem elegit Dominus quoniam non sit similis ei in omni populo et clamavit cunctus populus et ait vivat rex

**10:25.** And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the **Lord**: and Samuel sent away all the people, every one to his own house.

Locutus est autem Samuhel ad populum legem regni et scripsit in libro et reposuit coram Domino et dimisit Samuhel omnem populum singulos in domum suam

**10:26.** **Saul** also departed to his own house in Gaba: and there went with him a part of the army, whose hearts **God** had touched.

Sed et Saul abiit in domum suam in Gabaath et abiit cum eo pars exercitus quorum tetigerat Deus corda

**10:27.** But the children of **Belial** said: Shall this fellow be able to save us? And they **despised** him, and brought him no presents; but he dissembled as though he heard not.

Filii vero Belial dixerunt num salvare nos poterit iste et despexerunt eum et non adtulerunt ei munera ille vero dissimulabat se audire

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## 1 Samuel Chapter 11

### Saul defeateth the Ammonites, and delivereth Jabes Galaad.

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**11:1.** And it came to pass about a month after this, that Naas, the [Ammonite](#), came up, and began to fight against Jabes Galaad. And all the [men](#) of Jabes said to Naas: Make a covenant with us, and we will serve thee.

Ascendit autem Naas Ammonites et pugnare coepit adversus Iabesgalaad dixeruntque omnes viri Iabes ad Naas habeto nos foederatos et serviemus tibi

**11:2.** And Naas, the [Ammonite](#), answered them: On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all [Israel](#).

Et respondit ad eos Naas Ammonites in hoc feriam vobiscum foedus ut eruam omnium vestrum oculos dextros ponamque vos obprobrium in universo Israhel

**11:3.** And the ancients of Jabes said to him: Allow us seven days, that we may send messengers to all the coasts of [Israel](#): and if there be no one to defend us, we will come out to thee.

Et dixerunt ad eum seniores Iabes concede nobis septem dies ut mittamus nuntios in universos terminos Israhel et si non fuerit qui defendat nos egrediemur ad te

**11:4.** The messengers therefore came to Gabaath of [Saul](#): and they spoke these words in the hearing of the people: and all the people lifted up their voices, and wept.

Venerunt ergo nuntii in Gabaath Saulis et locuti sunt verba audiente populo et levavit omnis populus vocem suam et flevit

**11:5.** And behold [Saul](#) came, following oxen out of the field, and he said: What aileth the people that they weep? And they told him the words of the [men](#) of Jabes.

Et ecce Saul veniebat sequens boves de agro et ait quid habet populus quod plorat et narraverunt ei verba virorum Iabes

**11:6.** And the [Spirit of the Lord](#) came upon [Saul](#), when he had heard these words, and his [anger](#) was exceedingly kindled.

Et insilivit spiritus Domini in Saul cum audisset verba haec et iratus est furor eius nimis

**11:7.** And taking both the oxen, he cut them in pieces, and sent them into all the coasts of [Israel](#), by messengers, saying: Whosoever shall not come forth, and follow [Saul](#) and Samuel, so shall it be done to his oxen. And the fear of the [Lord](#) fell upon the people, and they went out as one [man](#).

Et adsumens utrumque bovem concidit in frusta misitque in omnes terminos Israhel per manum nuntiorum dicens quicumque non exierit secutusque fuerit Saul et Samuhelem sic fiet bubus eius invasit ergo timor Domini populum et egressi sunt quasi vir unus

**11:8.** And he numbered them in Bezek: and there were of the [children of Israel](#) three hundred thousand: and of the [men of Juda](#) thirty thousand.

Et recensuit eos in Bezek fueruntque filiorum Israhel trecenta milia virorum autem Iuda triginta milia

**11:9.** And they said to the messengers that came: Thus shall you say to the [men](#) of Jabes Galaad: Tomorrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and told the [men](#) of Jabes, and they were glad.

Et dixerunt nuntiis qui venerant sic dicetis viris qui sunt in Iabesgalaad cras erit vobis salus cum incaluerit sol venerunt ergo nuntii et adnuntiaverunt viris Iabes qui laetati sunt

**11:10.** And they said: In the morning we will come out to you: and you shall do what you please with us.

Et dixerunt mane exhibimus ad vos et facietis nobis omne quod placuerit vobis

**11:11.** And it came to pass, when the morrow was come, that [Saul](#) put the people in three companies: and

he came into the midst of the camp in the morning watch, and he slew the **Ammonites** until the day grew hot, and the rest were scattered, so that two of them were not left together.

Et factum est cum venisset dies crastinus constituit Saul populum in tres partes et ingressus est media castra in vigilia matutina et percussit Ammon usque dum incalesceret dies reliqui autem dispersi sunt ita ut non relinquerentur in eis duo pariter

**11:12.** And the people said to Samuel: Who is he that said: Shall **Saul** reign over us? Bring the **men**, and we will kill them.

Et ait populus ad Samuhel quis est iste qui dixit Saul non regnabit super nos date viros et interficiemus eos

**11:13.** And **Saul** said: No **man** shall be killed this day: because the **Lord** this day hath wrought **salvation** in **Israel**:

Et ait Saul non occidetur quisquam in die hac quia hodie fecit Dominus salutem in Israhel

**11:14.** And Samuel said to the people: Come, and let us go to Galgal, and let us renew the kingdom there.

Dixit autem Samuhel ad populum venite et eamus in Galgala et innovemus ibi regnum

**11:15.** And all the people went to Galgal, and there they made **Saul** king, before the **Lord** in Galgal, and they **sacrificed** there victims of peace before the **Lord**. And there **Saul** and all the **men** of **Israel** rejoiced exceedingly.

Et perrexit omnis populus in Galgala et fecerunt ibi regem Saul coram Domino in Galgala et immolaverunt ibi victimas pacificas coram Domino et laetatus est ibi Saul et cuncti viri Israhel nimis

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## 1 Samuel Chapter 12

### Samuel's integrity is acknowledged. God showeth by a sign from heaven that they had done ill in asking for a king.

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**12:1.** And Samuel said to all [Israel](#): Behold I have hearkened to your voice in all that you said to me, and have made a king over you.

Dixit autem Samuhel ad universum Israhel ecce audivi vocem vestram iuxta omnia quae locuti estis ad me et constitui super vos regem

**12:2.** And now the king goeth before you: but I am old and greyheaded: and my sons are with you: having then conversed with you from my youth until this day, behold here I am.

Et nunc rex graditur ante vos ego autem senui et incanui porro filii mei vobiscum sunt itaque conversatus coram vobis ab adulescentia mea usque ad diem hanc ecce praesto sum

**12:3.** Speak of me before the [Lord](#), and before his anointed, whether I have taken any [man's](#) ox, or ass: if I have wronged any [man](#), if I have oppressed any [man](#), if I have taken a [bribe](#) at any [man's](#) hand: and I will [despise](#) it this day, and will restore it to you.

Loquimini de me coram Domino et coram christo eius utrum bovem cuiusquam tulerim an asinum si quempiam calumniatus sum si oppressi aliquem si de manu cuiusquam munus accepi et contemnam illud hodie restituamque vobis

**12:4.** And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any [man's](#) hand.

Et dixerunt non es calumniatus nos neque oppressisti neque tulisti de manu alicuius quippiam

**12:5.** And he said to them: The [Lord](#) is witness against you, and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness.

Dixitque ad eos testis Dominus adversus vos et testis christus eius in die hac quia non inveneritis in manu mea quippiam et dixerunt testis

**12:6.** And Samuel said to the people: It is the [Lord](#) who made [Moses](#) and [Aaron](#), and brought our fathers out of the land of [Egypt](#).

Et ait Samuhel ad populum Dominus qui fecit Mosen et Aaron et eduxit patres nostros de terra Aegypti

**12:7.** Now, therefore, stand up, that I may plead in judgment against you before the [Lord](#), concerning all the kindness of the [Lord](#), which he hath shown to you, and to your fathers:

Nunc ergo state ut iudicio contendam adversum vos coram Domino de omnibus misericordiis Domini quas fecit vobiscum et cum patribus vestris

**12:8.** How [Jacob](#) went into [Egypt](#), and your fathers cried to the [Lord](#): and the [Lord](#) sent [Moses](#) and [Aaron](#), and brought your fathers out of [Egypt](#), and made them dwell in this place.

Quomodo ingressus est Iacob in Aegyptum et clamaverunt patres vestri ad Dominum et misit Dominus Mosen et Aaron et eduxit patres vestros ex Aegypto et conlocavit eos in loco hoc

**12:9.** And they forgot the [Lord](#) their [God](#), and he delivered them into the hands of Sisara, [captain](#) of the army of Hasor, and into the hands of the [Philistines](#), and into the hand of the king of [Moab](#), and they fought against them.

Qui oblitii sunt Domini Dei sui et tradidit eos in manu Sisarae magistri militiae Asor et in manu Philistinorum et in manu regis Moab et pugnaverunt adversum eos

**12:10.** But afterwards they cried to the [Lord](#), and said: We have [sinned](#), because we have forsaken the [Lord](#), and have served [Baalim](#) and Astaroth: but now deliver us from the hand of our enemies, and we will serve thee.

Postea autem clamaverunt ad Dominum et dixerunt peccavimus quia dereliquimus Dominum et servivimus Baalim et Astharoth nunc ergo erue nos de manu inimicorum nostrorum et serviemus tibi

**12:11.** And the Lord sent Jerobaal, and Badan, and Jephthe, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely.

Et misit Dominus Hierobaal et Bedan et Ieptha et Samuhel et eruit vos de manu inimicorum vestrorum per circuitum et habitastis confidenter

**Jerobaal and Badan...** That is, Gedeon and Samson called here Badan or Bedan, because he was of Dan.

**12:12.** But seeing that Naas, king of the children of Ammon, was come against you, you said to me: Nay, but a king shall reign over us: whereas the Lord your God was your king.

Videntes autem quod Naas rex filiorum Ammon venisset adversum vos dixistis mihi nequaquam sed rex imperabit nobis cum Dominus Deus vester regnaret in vobis

**12:13.** Now, therefore, your king is here, whom you have chosen and desired: Behold the Lord hath given you a king.

Nunc ergo praesto est rex vester quem elegistis et petistis ecce dedit vobis Dominus regem

**12:14.** If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God.

Si timueritis Dominum et servieritis ei et audieritis vocem eius et non exasperaveritis os Domini eritis et vos et rex qui imperat vobis sequentes Dominum Deum vestrum

**12:15.** But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers.

Si autem non audieritis vocem Domini sed exasperaveritis sermonem Domini erit manus Domini super vos et super patres vestros

**12:16.** Now then stand, and see this great thing which the Lord will do in your sight.

Sed et nunc state et videte rem istam grandem quam facturus est Dominus in conspectu vestro

**12:17.** Is it not wheat harvest to day? I will call upon the Lord, and he shall send thunder and rain: and you shall know, and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

Numquid non messis tritici est hodie invocabo Dominum et dabit voces et pluvias et scietis et videbitis quia grande malum feceritis vobis in conspectu Domini petentes super vos regem

**Wheat harvest...** At which time of the year, it never thunders or rains in those countries.

**12:18.** And Samuel cried unto the Lord, and the Lord sent thunder and rain that day.

Et clamavit Samuhel ad Dominum et dedit Dominus voces et pluviam in die illa

**12:19.** And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king.

Et timuit omnis populus nimis Dominum et Samuhalem dixitque universus populus ad Samuhel ora pro servis tuis ad Dominum Deum tuum ut non moriamur addidimus enim universis peccatis nostris malum ut peteremus nobis regem

**12:20.** And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart.

Dixit autem Samuhel ad populum nolite timere vos fecistis universum malum hoc verumtamen nolite recedere a tergo Domini et servite Domino in omni corde vestro

**12:21.** And turn not aside after vain things, which shall never profit you, nor deliver you, because they are vain.

Et nolite declinare post vana quae non proderunt vobis neque eruent vos quia vana sunt

**12:22.** And the Lord will not forsake his people for his great name's sake: because the Lord hath sworn to make you his people.

Et non derelinquet Dominus populum suum propter nomen suum magnum quia iuravit Dominus facere vos sibi populum

**12:23.** And far from me be this sin against the Lord, that I should cease to pray for you: and I will teach you the good and right way.

Absit autem a me hoc peccatum in Domino ut cessem orare pro vobis et docebo vos viam bonam et rectam

**12:24.** Therefore fear the **Lord**, and serve him in **truth**, and with your whole heart, for you have seen the great works which he hath done among you.

Igitur timete Dominum et servite ei in veritate et ex toto corde vestro vidistis enim magnifica quae in vobis gesserit

**12:25.** But if you will still do **wickedly**: both you and your king shall perish together.

Quod si perseveraveritis in malitia et vos et rex vester pariter peribitis

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## 1 Samuel Chapter 13

### The war between Saul and the Philistines. The distress of the Israelites. Saul offereth sacrifice before the coming of Samuel: for which he is reproved.

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**13:1.** [Saul](#) was a child of one year when he began to reign, and he reigned two years over [Israel](#).

Filius unius anni Saul cum regnare coepisset duobus autem annis regnavit super Israhel

**Of one year...** That is, he was [good](#) and like an innocent child, and for two years continued in that innocency.

**13:2.** And [Saul](#) chose him three thousand [men](#) of [Israel](#): and two thousand were with [Saul](#) in Machmas, and in mount [Bethel](#): and a thousand with [Jonathan](#) in Gabaa of [Benjamin](#): and the rest of the people he sent back every [man](#) to their dwellings.

Et elegit sibi Saul tria milia de Israhel et erant cum Saul duo milia in Machmas et in monte Bethel mille autem cum Ionathan in Gabaath Benjamin porro ceterum populum remisit unumquemque in tabernacula sua

**13:3.** And [Jonathan](#) smote the garrison of the [Philistines](#) which was in Gabaa. And when the [Philistines](#) had heard of it, [Saul](#) sounded the trumpet over all the land, saying: Let the [Hebrews](#) hear.

Et percussit Ionathan stationem Philisthim quae erat in Gabaa quod cum audissent Philisthim Saul cecinit bucina in omni terra dicens audiant Hebraei

**13:4.** And all [Israel](#) heard this report: [Saul](#) hath smitten the garrison of the [Philistines](#): and [Israel](#) took [courage](#) against the [Philistines](#). And the people were called together after [Saul](#) to Galgal.

Et universus Israhel audivit huiuscemodi famam percussit Saul stationem Philisthinorum et erexit se Israhel adversum Philisthim clamavit ergo populus post Saul in Galgala

**13:5.** The [Philistines](#) also were assembled to fight against [Israel](#), thirty thousand chariots, and six thousand horsemen, and a multitude of people besides, like the sand on the seashore for number. And going up they camped in Machmas, at the east of Bethaven.

Et Philisthim congregati sunt ad proeliandum contra Israhel triginta milia curruum et sex milia equitum et reliquum vulgus sicut harena quae est in litore maris plurima et ascendentes castrametati sunt in Machmas ad orientem Bethaven

**13:6.** And when the [men](#) of [Israel](#) saw that they were straitened (for the people were distressed), they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits.

Quod cum vidissent viri Israhel se in arto sitos adflictus est enim populus absconderunt se in speluncis et in abditis in petris quoque et in antris et in cisternis

**13:7.** And some of the [Hebrews](#) passed over the [Jordan](#) into the land of [Gad](#) and Galaad. And when [Saul](#) was yet in Galgal, all the people that followed him were greatly afraid.

Hebraei autem transierunt Iordanem terram Gad et Galaad cumque adhuc esset Saul in Galgal universus populus perterritus est qui sequebatur eum

**13:8.** And he waited seven days, according to the appointment of Samuel, and Samuel came not to Galgal, and the people slipt away from him.

Et expectavit septem diebus iuxta placitum Samuhel et non venit Samuhel in Galgala dilapsusque est populus ab eo

**13:9.** Then [Saul](#) said: Bring me the [holocaust](#), and the peace [offerings](#). And he offered the [holocaust](#).

Ait ergo Saul adferte mihi holocaustum et pacifica et obtulit holocaustum

**13:10.** And when he had made an end of [offering](#) the [holocaust](#), behold Samuel came: and [Saul](#) went forth to meet him and salute him.

Cumque compleret offerens holocaustum ecce Samuhel veniebat et egressus est Saul obviam ei ut salutaret eum

**13:11.** And Samuel said to him: What hast thou done? **Saul** answered: Because I saw that the people slipt from me, and thou wast not come according to the days appointed, and the **Philistines** were gathered together in Machmas,

Locutusque est ad eum Samuhel quid fecisti respondit Saul quia vidi quod dilaberetur populus a me et tu non veneras iuxta placitos dies porro Philisthim congregati fuerant in Machmas

**13:12.** I said: Now will the **Philistines** come down upon me to Galgal, and I have not appeased the face of the **Lord**. Forced by necessity, I offered the **holocaust**.

Dixi nunc descendent Philisthim ad me in Galgala et faciem Domini non placavi necessitate compulsus obtuli holocaustum

**13:13.** And Samuel said to **Saul**: Thou hast done foolishly, and hast not kept the **commandments** of the **Lord thy God**, which he commanded thee. And if thou hadst not done thus, the **Lord** would now have established thy kingdom over **Israel** for ever:

Dixitque Samuhel ad Saul stulte egisti nec custodisti mandata Domini Dei tui quae praecepit tibi quod si non fecisses iam nunc praeparasset Dominus regnum tuum super Israhel in sempiternum

**13:14.** But thy kingdom shall not continue. The **Lord** hath sought him a **man** according to his own heart: and him hath the **Lord** commanded to be prince over his people, because thou hast not observed that which the **Lord** commanded.

Sed nequaquam regnum tuum ultra consurget quaesivit sibi Dominus virum iuxta cor suum et praecepit ei Dominus ut esset dux super populum suum eo quod non servaveris quae praecepit Dominus

**13:15.** And Samuel arose and went up from Galgal to Gabaa of **Benjamin**. And the rest of the people went up after **Saul**, to meet the people who fought against them, going from Galgal to Gabaa, in the hill of **Benjamin**. And **Saul** numbered the people, that were found with him, about six hundred **men**.

Surrexit autem Samuhel et ascendit de Galgalis in Gabaa Benjamin et recensuit Saul populum qui inventi fuerant cum eo quasi sescentos viros

**13:16.** And **Saul**, and **Jonathan** his son, and the people that were present with them, were in Gabaa of **Benjamin**: But the **Philistines** encamped in Machmas.

Et Saul et Jonathan filius eius populusque qui inventus fuerat cum eis erat in Gabaa Benjamin porro Philisthim consederant in Machmas

**13:17.** And there went out of the camp of the **Philistines** three companies to plunder. One company went towards the way of Ephra to the land of Sual;

Et egressi sunt ad praedandum de castris Philisthim tres cunei unus cuneus pergebat contra viam Ephra ad terram Saul

**13:18.** And another went by the way of Bethoron, and the third turned to the way of the border, above the valley of Seboim towards the **desert**.

Porro alius ingrediebatur per viam Bethoron tertius autem verterat se ad iter termini imminentis valli Seboim contra desertum

**13:19.** Now there was no smith to be found in all the land of **Israel**, for the **Philistines** had taken this precaution, lest the **Hebrews** should make them swords or spears.

Porro faber ferrarius non inveniebatur in omni terra Israhel caverant enim Philisthim ne forte facerent Hebraei gladium aut lanceam

**13:20.** So all **Israel** went down to the **Philistines**, to sharpen every **man** his ploughshare, and his spade, and his axe, and his rake.

Descendebat ergo omnis Israhel ad Philisthim ut exacueret unusquisque vomerem suum et ligonem et securim et sarculum

**13:21.** So that their shares, and their spades, and their forks, and their axes, were blunt, even to the goad, which was to be mended.

Retunsaer itaque erant acies vomerum et ligonum et tridentum et securium usque ad stimulum corrigendum

**13:22.** And when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with **Saul** and **Jonathan**, except **Saul** and **Jonathan** his son.

Cumque venisset dies proelii non est inventus ensis et lancea in manu totius populi qui erat cum Saul et cum Ionathan excepto Saul et Ionathan filio eius

**13:23.** And the army of the **Philistines** went out in order to advance further in Machmas.  
Egressa est autem statio Philisthim ut transcenderet in Machmas

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## 1 Samuel Chapter 14

**Jonathan attacketh the Philistines. A miraculous victory. Saul's unadvised oath, by which Jonathan is put in danger of his life, but is delivered by the people.**

---

**14:1.** Now it came to pass one day that [Jonathan](#), the son of [Saul](#), said to the young man that bore his armour: Come, and let us go over to the garrison of the [Philistines](#), which is on the other side of yonder place. But he told not this to his father.

Et accidit quadam die ut diceret Ionathan filius Saul ad adulescentem armigerum suum veni et transeamus ad stationem Philisthim quae est trans locum illum patri autem suo hoc ipsum non indicavit

**14:2.** And [Saul](#) abode in the uttermost part of Gabaa, under the pomegranate tree, which was in Magron: and the people with him were about six hundred [men](#).

Porro Saul morabatur in extrema parte Gabaa sub malogranato quae erat in Magron et erat populus cum eo quasi sescentorum virorum

**14:3.** And Achias, the son of Achitob, brother of Ichabod the son of Phinees, the son of [Heli](#), the [priest](#) of the [Lord](#) in Silo, wore the [ephod](#). And the people knew not whither [Jonathan](#) was gone.

Et Ahiass filius Achitob fratris Ichabod filii Finees qui ortus fuerat ex Heli sacerdote Domini in Silo portabat ephod sed et populus ignorabat quod isset Ionathan

**14:4.** Now there were between the ascents, by which [Jonathan](#) sought to go over to the garrison of the [Philistines](#), rocks standing up on both sides, and steep cliffs like teeth on the one side, and on the other, the [name](#) of the one was Boses, and the [name](#) of the other was Sene:

Erant autem inter ascensus per quos nitebatur Ionathan transire ad stationem Philisthinorum eminentes petrae ex utraque parte et quasi in modum dentium scopuli hinc inde praerupti nomen uni Boses et nomen alteri Sene

**14:5.** One rock stood out toward the north, over against Machmas, and the other to the south, over against Gabaa.

Unus scopulus prominens ad aquilonem ex adverso Machmas et alter a meridie contra Gabaa

**14:6.** And [Jonathan](#) said to the young man that bore his armour: Come, let us go over to the garrison of these [uncircumcised](#), it may be the [Lord](#) will do for us: because it is easy for the [Lord](#) to save either by many, or by few.

Dixit autem Ionathan ad adulescentem armigerum suum veni transeamus ad stationem incircumcisorum horum si forte faciat Dominus pro nobis quia non est Domino difficile salvare vel in multitudine vel in paucis

**14:7.** And his armourbearer said to him: Do all that pleaseth thy mind: go whither thou wilt, and I will be with thee wheresoever thou hast a mind.

Dixitque ei armiger suus fac omnia quae placent animo tuo perge quo cupis ero tecum ubicumque volueris

**14:8.** And [Jonathan](#) said: Behold we will go over to these [men](#). And when we shall be seen by them,

Et ait Ionathan ecce nos transimus ad viros istos cumque apparuerimus eis

**14:9.** If they shall speak thus to us: Stay till we come to you: let us stand still in our place, and not go up to them.

Si taliter locuti fuerint ad nos manete donec veniamus ad vos stemus in loco nostro nec ascendamus ad eos

**14:10.** But if they shall say: Come up to us: let us go up, because the [Lord](#) hath delivered them into our hands, this shall be a sign unto us.

Si autem dixerint ascendite ad nos ascendamus quia tradidit eos Dominus in manibus nostris hoc erit nobis signum

**This shall be a sign...** It is likely **Jonathan** was instructed by **divine inspiration** to make a choice of this sign: otherwise the **observation of omens** is **superstitious** and **sinful**.

**14:11.** So both of them discovered themselves to the garrison of the **Philistines**: and the **Philistines** said: Behold the **Hebrews** come forth out of the holes wherein they were hid.

Apparuit igitur uterque stationi Philisthinorum dixeruntque Philisthim en Hebraei egrediuntur de cavernis in quibus absconditi fuerant

**14:12.** And the **men** of the garrison spoke to **Jonathan**, and to his armourbearer, and said: Come up to us, and we will show you a thing. And **Jonathan** said to his armourbearer: Let us go up, follow me: for the **Lord** hath delivered them into the hands of **Israel**.

Et locuti sunt viri de statione ad Ionathan et ad armigerum eius dixeruntque ascendite ad nos et ostendimus vobis rem et ait Ionathan ad armigerum suum ascendamus sequere me tradidit enim eos Dominus in manu Israhel

**14:13.** And **Jonathan** went up creeping on his hands and feet, and his armourbearer after him. And some fell before **Jonathan**, others his armourbearer slew as he followed him.

Ascendit autem Ionathan reptans manibus et pedibus et armiger eius post eum itaque alii cadebant ante Ionathan alios armiger eius interficiebat sequens eum

**14:14.** And the first slaughter which **Jonathan** and his armourbearer made, was of about twenty **men**, within half an acre of land, which a yoke of oxen is wont to plough in a day.

Et facta est plaga prima quam percussit Ionathan et armiger eius quasi viginti virorum in media parte iugeri quam par boum in die arare consuevit

**14:15.** And there was a **miracle** in the camp, in the fields: and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled: and it happened as a **miracle** from **God**.

Et factum est miraculum in castris per agros sed et omnis populus stationis eorum qui ierant ad praedandum obstipuit et conturbata est terra et accidit quasi miraculum a Deo

**14:16.** And the watchmen of **Saul**, who were in Gabaa of **Benjamin** looked, and behold a multitude overthrown, and fleeing this way and that.

Et respexerunt speculatores Saul qui erant in Gabaa Benjamin et ecce multitudo prostrata et huc illucque diffugiens

**14:17.** And **Saul** said to the people that were with him: Look, and see who is gone from us. And when they had sought, it was found that **Jonathan** and his armourbearer were not there.

Et ait Saul populo qui erat cum eo requirite et videte quis abierit ex nobis cumque requisissent reppertum est non adesse Ionathan et armigerum eius

**14:18.** And **Saul** said to Achias: Bring the **ark of the Lord**. (For the **ark of God** was there that day with the **children of Israel**.)

Et ait Saul ad Achiam adplica arcam Dei erat enim ibi arca Dei in die illa cum filiis Israhel

**14:19.** And while **Saul** spoke to the **priest**, there arose a great uproar in the camp of the **Philistines**: and it increased by degrees, and was heard more clearly. And **Saul** said to the **priest**: Draw in thy hand.

Cumque loqueretur Saul ad sacerdotem tumultus magnus exortus est in castris Philisthinorum crescebatque paulatim et clarius reboabat et ait Saul ad sacerdotem contrahe manum tuam

**14:20.** Then **Saul**, and all the people that were with him, shouted together, and they came to the place of the fight: and behold every **man's** sword was turned upon his neighbour, and there was a very great slaughter.

Conclamavit ergo Saul et omnis populus qui erat cum eo et venerunt usque ad locum certaminis et ecce versus fuerat gladius uniuscuiusque ad proximum suum et caedes magna nimis

**14:21.** Moreover, the **Hebrews** that had been with the **Philistines** yesterday and the day before, and went up with them into the camp, returned to be with the **Israelites**, who were with **Saul** and **Jonathan**.

Sed et Hebraei qui fuerant cum Philisthim heri et nudius tertius ascenderantque cum eis in castris reversi sunt ut essent cum Israhelae qui erant cum Saul et Ionathan

**14:22.** And all the **Israelites** that had hid themselves in mount Ephraim, hearing that the **Philistines** fled, joined themselves with their countrymen in the fight. And there were with **Saul** about ten thousand **men**.

Omnes quoque Israhelitae qui se absconderant in monte Ephraim audientes quod fugissent Philisthim

sociaverunt se cum suis in proelio

**14:23.** And the **Lord** saved **Israel** that day. And the fight went on as far as Bethaven.

Et salvavit Dominus in die illa Israhel pugna autem pervenit usque Bethaven

**14:24.** And the **men** of **Israel** were joined together that day: and **Saul** adjured the people, saying: **Cursed** be the **man** that shall eat food till evening, till I be revenged of my enemies. So none of the people **tasted any food**.

Et vir Israhel sociatus sibi est in die illa adiuravit autem Saul populum dicens maledictus vir qui comederit panem usque ad vesperam donec ulciscar de inimicis meis et non manducavit universus populus panem

**14:25.** And all the common people came into a forest, in which there was honey upon the ground.

Omneque terrae vulgus venit in saltum in quo erat mel super faciem agri

**14:26.** And when the people came into the forest, behold the honey dropped, but no **man** put his hand to his mouth. For the people feared the **oath**.

Ingressus est itaque populus saltum et apparuit fluens mel nullusque adplicuit manum ad os suum timebat enim populus iuramentum

**14:27.** But **Jonathan** had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipt it in a honeycomb: and he carried his hand to his mouth, and his eyes were enlightened.

Porro Jonathan non audierat cum adiuraret pater eius populum extenditque summitatem virgae quam habebat in manu et intinxit in favo mellis et convertit manum suam ad os suum et inluminati sunt oculi eius

**14:28.** And one of the people answering, said: Thy father hath bound the people with an **oath**, saying: **Cursed** be the **man** that shall eat any food this day. (And the people were faint.)

Respondensque unus de populo ait iureiurando constrinxit pater tuus populum dicens maledictus qui comederit panem hodie defecerat autem populus

**14:29.** And **Jonathan** said: My father hath troubled the land: you have seen yourselves that my eyes are enlightened, because I tasted a little of this honey:

Dixitque Jonathan turbavit pater meus terram vidistis ipsi quia inluminati sunt oculi mei eo quod gustaverim paululum de melle isto

**14:30.** How much more if the people had eaten of the prey of their enemies, which they found? had there not been made a greater slaughter among the **Philistines**?

Quanto magis si comedisset populus de praeda inimicorum suorum quam repperit nonne maior facta fuisset plaga in Philisthim

**14:31.** So they smote that day the **Philistines**, from Machmas to Aialon. And the people were wearied exceedingly.

Percusserunt ergo in die illa Philistheos a Machmis usque in Ahialon defatigatus est autem populus nimis

**14:32.** And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground: and the people ate them with the blood.

Et versus ad praedam tulit oves et boves et vitulos et mactaverunt in terra comeditque populus cum sanguine

**14:33.** And they told **Saul** that the people had **sinned** against the **Lord**, eating with the blood. And he said: You have transgressed: roll here to me now a great stone.

Nuntiaverunt autem Saul dicentes quod populus peccasset Domino comedens cum sanguine qui ait praevaricati estis volvite ad me iam nunc saxum grande

**14:34.** And **Saul** said: Disperse yourselves among the people, and tell them to bring me every **man** his ox and his ram and slay them upon this stone, and eat, and you shall not **sin** against the **Lord**, in eating with the blood. So all the people brought every **man** his ox with him till the night: and slew them there.

Et dixit Saul dispergimini in vulgus et dicite eis ut adducat ad me unusquisque bovem suum et arietem et occidite super istud et vescimini et non peccabitis Domino comedentes cum sanguine adduxit itaque omnis populus unusquisque bovem in manu sua usque ad noctem et occiderunt ibi

**14:35.** And **Saul** built an **altar** to the **Lord**: and he then first began to build an **altar** to the **Lord**.

Aedificavit autem Saul altare Domini tuncque primum coepit aedificare altare Domini

**14:36.** And **Saul** said: Let us fall upon the **Philistines** by night, and destroy them till the morning light, and let us not leave a **man** of them. And the people said: Do all that seemeth **good** in thy eyes. And the **priest** said: Let us draw near hither unto **God**.

Et dixit Saul inruamus super Philisthim nocte et vastemus eos usque dum inlucescat mane nec relinquamus de eis virum dixitque populus omne quod bonum videtur in oculis tuis fac et ait sacerdos accedamus huc ad Deum

**14:37.** And **Saul** consulted the **Lord**: Shall I pursue after the **Philistines**? wilt thou deliver them into the hands of **Israel**? And he answered him not that day.

Et consuluit Saul Deum num persequare Philisthim si trades eos in manu Israhel et non respondit ei in die illa

**14:38.** And **Saul** said: Bring hither all the corners of the people: and know, and see by whom this **sin** hath happened to day.

Dixitque Saul adplicate huc universos angulos populi et scitote et videte per quem acciderit peccatum hoc hodie

**14:39.** As the **Lord** liveth, who is the Saviour of **Israel**, if it was done by **Jonathan**, my son, he shall surely die. In this none of the people gainsayed him.

Vivit Dominus salvator Israhel quia si per Jonathan filium meum factum est absque retractatione morietur ad quod nullus contradixit ei de omni populo

**14:40.** And he said to all **Israel**: Be you on one side and I, with **Jonathan**, my son, will be on the other side. And the people answered **Saul**: Do what seemeth **good** in thy eyes.

Et ait ad universum Israhel separamini vos in partem unam et ego cum Jonathan filio meo ero in parte una respondit populus ad Saul quod bonum videtur in oculis tuis fac

**14:41.** And **Saul** said to the **Lord**: O **Lord God** of **Israel**, give a sign, by which we may know, what the meaning is, that thou answerest not thy servant to day: If this **iniquity** be in me, or in my son **Jonathan**, give a **proof**: or if this **iniquity** be in thy people, give **holiness**. And **Jonathan** and **Saul** were taken, and the people escaped.

Et dixit Saul ad Dominum Deum Israhel da indicium et deprehensus est Jonathan et Saul populus autem exivit

**14:42.** And **Saul** said: Cast lots between me, and **Jonathan**, my son. And **Jonathan** was taken.

Et ait Saul mittite sortem inter me et inter Jonathan filium meum et captus est Jonathan

**Jonathan was taken...** Though **Jonathan** was excused from **sin**, through **ignorance** of the prohibition, yet **God** was pleased on this occasion to let the lot fall upon him, to show unto all the great **obligation** of **obedience** to princes and **parents**.

**14:43.** And **Saul** said to **Jonathan**: Tell me what thou hast done. And **Jonathan** told him, and said: I did but taste a little honey with the end of the rod, which was in my hand, and behold I must die.

Dixit autem Saul ad Jonathan indica mihi quid feceris et indicavit ei Jonathan et ait gustans gustavi in summitate virgae quae erat in manu mea paululum mellis et ecce ego morior

**14:44.** And **Saul** said: May **God** do so and so to me, and add still more: for dying thou shalt die, O **Jonathan**.

Et ait Saul haec faciat mihi Deus et haec addat quia morte morieris Jonathan

**14:45.** And the people said to **Saul**: Shall **Jonathan** then die, who hath wrought this great **salvation** in **Israel**? this must not be: As the **Lord** liveth, there shall not one hair of his head fall to the ground, for he hath wrought with **God** this day. So the people delivered **Jonathan**, that he should not die.

Dixitque populus ad Saul ergone Jonathan morietur qui fecit salutem hanc magnam in Israhel hoc nefas est vivit Dominus si ceciderit capillus de capite eius in terram quia cum Deo operatus est hodie liberavit ergo populus Jonathan ut non moreretur

**14:46.** And **Saul** went back, and did not pursue after the **Philistines**: and the **Philistines** went to their own places.

Recessitque Saul nec persecutus est Philisthim porro Philisthim abierunt in loca sua

**14:47.** And **Saul** having his kingdom established over **Israel**, fought against all his enemies round about, against **Moab**, and against the **children of Ammon**, and **Edom**, and the kings of Soba, and the **Philistines**: and whithersoever he turned himself, he overcame.

At Saul confirmato regno super Israhel pugnabat per circuitum adversum omnes inimicos eius contra Moab

et filios Ammon et Edom et reges Suba et Philistheos et quocumque se verterat superabat

**14:48.** And gathering together an army, he defeated **Amalec**, and delivered **Israel** from the hand of them that spoiled them.

Congregatoque exercitu percussit Amalech et eruit Israhel de manu vastatorum eius

**14:49.** And the sons of **Saul**, were **Jonathan**, and Jessui, and Melchisua: and the **names** of his two daughters, the **name** of the **firstborn** was Merob, and the **name** of the younger Michol.

Fuerunt autem filii Saul Ionathan et Iesui et Melchisua nomina duarum filiarum eius nomen primogenitae Merob et nomen minoris Michol

**14:50.** And the **name** of **Saul's** wife was Achinoam, the daughter of **Achimaas**; and the **name** of the **captain** of his army was **Abner**, the son of Ner, the cousin german of **Saul**.

Et nomen uxoris Saul Ahinoem filia Ahimaas et nomina principum militiae eius Abner filius Ner patruelis Saul

**14:51.** For Cis was the father of **Saul**, and Ner, the father of **Abner**, was son of Abiel.

Cis fuerat pater Saul et Ner pater Abner filius Abihel

**14:52.** And there was a great **war** against the **Philistines** all the days of **Saul**. For whomsoever **Saul** saw to be a **valiant man**, and fit for **war**, he took him to himself.

Erat autem bellum potens adversum Philistheos omnibus diebus Saul nam quemcumque viderat Saul virum fortem et aptum ad proelium sociabat eum sibi

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## 1 Samuel Chapter 15

### **Saul is sent to destroy Amalec: he spareth their king and the best of their cattle: for which disobedience he is cast off by the Lord.**

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**15:1.** And Samuel said to [Saul](#): The [Lord](#) sent me to anoint thee king over his people [Israel](#): now therefore hearken thou unto the voice of the [Lord](#):

Et dixit Samuhel ad Saul me misit Dominus ut unguerem te in regem super populum eius Israhel nunc ergo audi vocem Domini

**15:2.** Thus saith the [Lord](#) of [hosts](#): I have reckoned up all that [Amalec](#) hath done to [Israel](#): how he opposed them in the way when they came up out of [Egypt](#).

Haec dicit Dominus exercituum recensui quaecumque fecit Amalech Israheli quomodo restitit ei in via cum ascenderet de Aegypto

**15:3.** Now therefore go, and smite [Amalec](#), and utterly destroy all that he hath: spare him not, nor [covet](#) anything that is his: but slay both man and [woman](#), child and suckling, ox and sheep, camel and ass.

Nunc igitur vade et percute Amalech et demolire universa eius non parcas ei sed interfice a viro usque ad mulierem et parvulum atque lactantem bovem et ovem camelum et asinum

**Child...** The great [Master of life and death](#) (who cuts off one half of all [mankind](#) whilst they are children) has been pleased sometimes to ordain that children should be put to the sword, in [detestation](#) of the crimes of their [parents](#), and that they might not live to follow the same [wicked](#) ways. But without such ordinance of [God](#) it is not allowable, in any [wars](#), how [just](#) soever, to [kill](#) children.

**15:4.** So [Saul](#) commanded the people, and numbered them as lambs: two hundred thousand footmen, and ten thousand of the [men of Juda](#).

Praecepit itaque Saul populo et recensuit eos quasi agnos ducenta milia peditum et decem milia virorum Iuda

**15:5.** And when [Saul](#) was come to the city of [Amalec](#), he laid ambushes in the torrent.

Cumque venisset Saul usque ad civitatem Amalech tetendit insidias in torrente

**15:6.** And [Saul](#) said to the [Cinite](#): Go, depart, and get ye down from [Amalec](#): lest I destroy thee with him. For thou hast shown kindness to all the [children of Israel](#), when they came up out of [Egypt](#). And the [Cinite](#) departed from the midst of [Amalec](#).

Dixitque Saul Cineo abite recedite atque descendite ab Amalech ne forte involvam te cum eo tu enim fecisti misericordiam cum omnibus filiis Israhel cum ascenderent de Aegypto et recessit Cineus de medio Amalech

**15:7.** And [Saul](#) smote [Amalec](#) from Hevila, until thou comest to Sur, which is over against [Egypt](#).

Percussitque Saul Amalech ab Evila donec venias Sur quae est e regione Aegypti

**15:8.** And he took Agag, the king of [Amalec](#), alive: but all the common people he slew with the edge of the sword.

Et adprehendit Agag regem Amalech vivum omne autem vulgus interfecit in ore gladii

**15:9.** And [Saul](#) and the people spared Agag, and the best of the flocks of sheep, and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them: but every thing that was vile, and [good](#) for nothing, that they destroyed.

Et pepercit Saul et populus Agag et optimis gregibus ovium et armentorum et vestibus et arietibus et universis quae pulchra erant nec voluerunt disperdere ea quicquid vero vile fuit et reprobum hoc demoliti sunt

**15:10.** And the [word of the Lord](#) came to Samuel,

Factum est autem verbum Domini ad Samuhel dicens

**15:11.** It repenteth me that I have made [Saul](#) king: for he hath forsaken me, and hath not executed my

**commandments.** And Samuel was grieved, and he cried unto the **Lord** all night.

Paenitet me quod constituerim Saul regem quia dereliquit me et verba mea opere non implevit  
contristatusque est Samuhel et clamavit ad Dominum tota nocte

**15:12.** And when Samuel rose early, to go to **Saul** in the morning, it was told Samuel that **Saul** was come to **Carmel**, and had erected for himself a triumphant arch, and returning had passed on, and gone down to Galgal. And Samuel came to **Saul**, and **Saul** was offering a **holocaust** to the **Lord**, out of the choicest of the spoils, which he had brought from **Amalec**.

Cumque de nocte surrexisset Samuhel ut iret ad Saul mane nuntiatum est Samuheli eo quod venisset Saul in Carmelum et erexisset sibi fornicem triumphalem et reversus transisset descendissetque in Galgala venit ergo Samuhel ad Saul et

**15:13.** And when Samuel was come to **Saul**, **Saul** said to him: **Blessed** be thou of the **Lord**, I have fulfilled the **word of the Lord**.

Dixit ei Saul benedictus tu Domino implevi verbum Domini

**15:14.** And Samuel said: What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear?

Dixitque Samuhel et quae est haec vox gregum quae resonat in auribus meis et armentorum quam ego audio

**15:15.** And **Saul** said: They have brought them from **Amalec**: for the people spared the best of the sheep and of the herds, that they might be **sacrificed** to the **Lord thy God**, but the rest we have slain.

Et ait Saul de Amalech adduxerunt ea pepercit enim populus melioribus ovibus et armentis ut immolarentur Domino Deo tuo reliqua vero occidimus

**15:16.** And Samuel said to **Saul**: Suffer me, and I will tell thee what the **Lord** hath said to me this night. And he said to him: Speak.

Dixit autem Samuhel ad Saul sine me et indicabo tibi quae locutus sit Dominus ad me nocte dixitque ei loquere

**15:17.** And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head of the **tribes of Israel**? And the **Lord** anointed thee to be king over **Israel**.

Et ait Samuhel nonne cum parvulus esses in oculis tuis caput in tribubus Israhel factus es unxitque te Dominus regem super Israhel

**15:18.** And the **Lord** sent thee on the way, and said: Go, and kill the sinners of **Amalec**, and thou shalt fight against them until thou hast utterly destroyed them.

Et misit te Dominus in via et ait vade et interfice peccatores Amalech et pugnabis contra eos usque ad internicionem eorum

**15:19.** Why then didst thou not hearken to the voice of the **Lord**: but hast turned to the prey, and hast done **evil** in the eyes of the **Lord**?

Quare ergo non audisti vocem Domini sed versus ad praedam es et fecisti malum in oculis Domini

**15:20.** And **Saul** said to Samuel: Yea, I have hearkened to the voice of the **Lord**, and have walked in the way by which the **Lord** sent me, and have brought Agag, the king of **Amalec**, and **Amalec** I have slain.

Et ait Saul ad Samuhalem immo audivi vocem Domini et ambulavi in via per quam misit me Dominus et adduxi Agag regem Amalech et Amalech interfeci

**15:21.** But the people took of the spoils, sheep and oxen, as the **firstfruits** of those things that were slain, to offer **sacrifice** to the **Lord** their **God** in Galgal.

Tulit autem populus de praeda oves et boves primitias eorum quae caesa sunt ut immolet Domino Deo suo in Galgalis

**15:22.** And Samuel said: Doth the **Lord** desire **holocausts** and victims, and not rather that the voice of the **Lord** should be **obeyed**? For **obedience** is better than **sacrifices**: and to hearken rather than to offer the fat or rams.

Et ait Samuhel numquid vult Dominus holocausta aut victimas et non potius ut oboediatur voci Domini melior est enim oboedientia quam victimae et auscultare magis quam offerre adipem arietum

**15:23.** Because it is like the **sin** of witchcraft, to rebel: and like the crime of **idolatry**, to refuse to **obey**. Forasmuch, therefore, as thou hast rejected the **word of the Lord**, the **Lord** hath also rejected thee from

being king.

Quoniam quasi peccatum ariolandi est repugnare et quasi scelus idolatriae nolle adquiescere pro eo ergo quod abiecisti sermonem Domini abiecit te ne sis rex

**15:24.** And **Saul** said to Samuel: I have **sinned**, because I have transgressed the **commandment** of the **Lord**, and thy words, **fearing** the people, and **obeying** their voice.

Dixitque Saul ad Samuhel peccavi quia praevaricatus sum sermonem Domini et verba tua timens populum et oboediens voci eorum

**15:25.** But now bear, I beseech thee, my **sin**, and return with me, that I may **adore** the **Lord**.

Sed nunc porta quaeso peccatum meum et revertere mecum ut adorem Dominum

**15:26.** And Samuel said to **Saul**: I will not return with thee, because thou hath rejected the **word of the Lord**, and the **Lord** hath rejected thee from being king over **Israel**.

Et ait Samuhel ad Saul non revertar tecum quia proiecisti sermonem Domini et proiecit te Dominus ne sis rex super Israhel

**15:27.** And Samuel turned about to go away: but he laid hold upon the skirt of his mantle, and it rent.

Et conversus est Samuhel ut abiret ille autem adprehendit summitatem pallii eius quae et scissa est

**15:28.** And Samuel said to him: The **Lord** hath rent the **kingdom of Israel** from thee this day, and hath given it to thy neighbour who is better than thee.

Et ait ad eum Samuhel scidit Dominus regnum Israhel a te hodie et tradidit illud proximo tuo meliori te

**15:29.** But the triumpher in **Israel** will not spare, and will not be moved to **repentance**: for he is not a **man** that he should **repent**.

Porro Triumphator in Israhel non parcet et paenitudine non flectetur neque enim homo est ut agat paenitentiam

**15:30.** Then he said: I have **sinned**: yet honour me now before the ancients of my people, and before **Israel**, and return with me, that I may **adore** the **Lord thy God**.

At ille ait peccavi sed nunc honora me coram senibus populi mei et coram Israhel et revertere mecum ut adorem Dominum Deum tuum

**15:31.** So Samuel turned again after **Saul**: and **Saul adored** the **Lord**.

Reversus ergo Samuhel secutus est Saulem et adoravit Saul Dominum

**15:32.** And Samuel said: Bring hither to me Agag, the king of **Amalec**. And Agag was presented to him very fat, and trembling. And Agag said: Doth bitter death separate in this manner?

Dixitque Samuhel adducite ad me Agag regem Amalech et oblatus est ei Agag pinguissimus et dixit Agag sicine separat amara mors

**15:33.** And Samuel said: As thy sword hath made **women** childless, so shall thy mother be childless among **women**. And Samuel hewed him in pieces before the **Lord** in Galgal.

Et ait Samuhel sicut fecit absque liberis mulieres gladius tuus sic absque liberis erit inter mulieres mater tua et in frustra concidit Samuhel Agag coram Domino in Galgalis

**15:34.** And Samuel departed to Ramatha: but **Saul** went up to his house in Gabaa.

Abiit autem Samuhel in Ramatha Saul vero ascendit in domum suam in Gabaath

**15:35.** And Samuel saw **Saul** no more till the day of his death: nevertheless, Samuel mourned for **Saul**, because the **Lord** repented that he had made him king over **Israel**.

Et non vidit Samuhel ultra Saul usque ad diem mortis suae verumtamen lugebat Samuhel Saul quoniam Dominum paenitebat quod constituisset regem Saul super Israhel

**Saw Saul no more till the day of his death...** That is, he went no more to see him: he visited him no more.

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## 1 Samuel Chapter 16

### Samuel is sent to Bethlehem, where he anointeth David: who is taken into Saul's family.

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**16:1.** And the [Lord](#) said to Samuel: How long wilt thou mourn for [Saul](#), whom I have rejected from reigning over [Israel](#)? fill thy horn with oil, and come, that I may send thee to Isai, the [Bethlehemite](#): for I have provided me a king among his sons.

Dixitque Dominus ad Samuhel usquequo tu luges Saul cum ego proiecerim eum ne regnet super Israhel imple cornu tuum oleo et veni ut mittam te ad Isai Bethleemitem providi enim in filiis eius mihi regem

**16:2.** And Samuel said: How shall I go? for [Saul](#) will hear of it, and he will [kill](#) me. And the [Lord](#) said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to [sacrifice](#) to the [Lord](#).

Et ait Samuhel quomodo vadam audiet enim Saul et interficiet me et ait Dominus vitulum de armento tolles in manu tua et dices ad immolandum Domino veni

**16:3.** And thou shalt call Isai to the [sacrifice](#), and I will show thee what thou art to do, and thou shalt anoint him whom I shall show to thee.

Et vocabis Isai ad victimam et ego ostendam tibi quid facias et ungues quemcumque monstravero tibi

**16:4.** Then Samuel did as the [Lord](#) had said to him. And he came to [Bethlehem](#), and the ancients of the city wondered, and meeting him, they said: Is thy coming hither peaceable?

Fecit ergo Samuhel sicut locutus est ei Dominus venitque in Bethleem et admirati sunt seniores civitatis occurrentes ei dixeruntque pacificus ingressus tuus

**16:5.** And he said: It is peaceable: I am come to offer [sacrifice](#) to the [Lord](#), be ye [sanctified](#), and come with me to the [sacrifice](#). And he [sanctified](#) Isai and his sons, and called them to the [sacrifice](#).

Et ait pacificus ad immolandum Domino veni sanctificamini et venite mecum ut immolem sanctificavit ergo Isai et filios eius et vocavit eos ad sacrificium

**16:6.** And when they were come in, he saw Eliab, and said: Is the [Lord's](#) anointed before him?

Cumque ingressi essent vidit Eliab et ait num coram Domino est christus eius

**16:7.** And the [Lord](#) said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of [man](#): for [man](#) seeth those things that appear, but the [Lord](#) beholdeth the heart.

Et dixit Dominus ad Samuhel ne respicias vultum eius neque altitudinem staturae eius quoniam abieci eum nec iuxta intuitum hominis iudico homo enim videt ea quae parent Dominus autem intuetur cor

**16:8.** And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the [Lord](#) chosen this,

Et vocavit Isai Abinadab et adduxit eum coram Samuhel qui dixit nec hunc elegit Dominus

**16:9.** And Isai brought Samma, and he said of him: Neither hath the [Lord](#) chosen this.

Adduxit autem Isai Samma de quo ait etiam hunc non elegit Dominus

**16:10.** Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: The [Lord](#) hath not chosen any one of these.

Adduxit itaque Isai septem filios suos coram Samuhel et ait Samuhel ad Isai non elegit Dominus ex istis

**16:11.** And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him: for we will not sit down till he come hither.

Dixitque Samuhel ad Isai numquid iam completi sunt filii qui respondit adhuc reliquus est parvulus et pascit oves et ait Samuhel ad Isai mitte et adduc eum nec enim discumbemus priusquam ille huc venerit

**16:12.** He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the **Lord** said: Arise, and anoint him, for this is he.  
Misit ergo et adduxit eum erat autem rufus et pulcher aspectu decoraque facie et ait Dominus surge ungue eum ipse est enim

**16:13.** Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the **Spirit of the Lord** came upon **David** from that day forward: and Samuel rose up, and went to Ramatha.  
Tulit igitur Samuhel cornu olei et unxit eum in medio fratrum eius et directus est spiritus Domini in David a die illa et in reliquum surgensque Samuhel abiit in Ramatha

**16:14.** But the **Spirit of the Lord** departed from **Saul**, and an **evil spirit** from the **Lord** troubled him.  
Spiritus autem Domini recessit a Saul et exagitabat eum spiritus nequam a Domino  
**From the Lord...** An **evil spirit**, by divine permission, and for his punishment, either **possessed** or **obsessed** him.

**16:15.** And the servants of **Saul** said to him: Behold now an **evil spirit** from **God** troubleth thee.  
Dixeruntque servi Saul ad eum ecce spiritus Dei malus exagitat te

**16:16.** Let our lord give orders, and thy servants who are before thee, will seek out a **man** skilful in playing on the harp, that when the **evil spirit** from the **Lord** is upon thee, he may play with his hand, and thou mayst bear it more easily.  
lubeat dominus noster et servi tui qui coram te sunt quaerant hominem scientem psallere cithara ut quando arripuerit te spiritus Dei malus psallat manu sua et levius feras

**16:17.** And **Saul** said to his servants: Provide me then some **man** that can play well, and bring him to me.  
Et ait Saul ad servos suos providete mihi aliquem bene psallentem et adducite eum ad me

**16:18.** And one of the servants answering, said: Behold I have seen a son of Isai, the **Bethlehemite**, a skilful player, and one of great strength, and a **man** fit for **war**, and prudent in his words, and a comely person: and the **Lord** is with him.  
Et respondens unus de pueris ait ecce vidi filium Isai Bethleemitem scientem psallere et fortissimum robore et virum bellicosum et prudentem in verbis et virum pulchrum et Dominus est cum eo

**16:19.** Then **Saul** sent messengers to Isai, saying: Send me **David**, thy son, who is in the pastures.  
Misit ergo Saul nuntios ad Isai dicens mitte ad me David filium tuum qui est in pascuis

**16:20.** And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of **David**, his son, to **Saul**.  
Tulitque Isai asinum plenum panibus et lagoonam vini et hedum de capris unum et misit per manum David filii sui Saul

**16:21.** And **David** came to **Saul**, and stood before him: and he **loved** him exceedingly, and made him his armourbearer.  
Et venit David ad Saul et stetit coram eo at ille dilexit eum nimis et factus est eius armiger

**16:22.** And **Saul** sent to Isai, saying: Let **David** stand before me: for he hath found favour in my sight.  
Misitque Saul ad Isai dicens stet David in conspectu meo invenit enim gratiam in oculis meis

**16:23.** So whensoever the **evil spirit** from the **Lord** was upon **Saul**, **David** took his harp, and played with his hand, and **Saul** was refreshed, and was better, for the **evil spirit** departed from him.  
Igitur quandocumque spiritus Dei arripiebat Saul tollebat David citharam et percutiebat manu sua et refocilabatur Saul et levius habebat recedebat enim ab eo spiritus malus  
**Departed from him...** Chased away by **David's** devotion.

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## 1 Samuel Chapter 17

### War with the Philistines. Goliath challengeth Israel. He is slain by David.

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**17:1.** Now the [Philistines](#) gathering together their troops to battle, assembled at Socho of [Juda](#): and camped between Socho and Azeca, in the borders of Dommim.

Congregantes vero Philisthim agmina sua in proelium convenerunt in Soccho Iudae et castrametati sunt inter Soccho et Azeca in finibus Dommim

**17:2.** And [Saul](#) and the [children of Israel](#) being gathered together, came to the valley of Terebinth, and they set the army in array to fight against the [Philistines](#).

Porro Saul et viri Israhel congregati venerunt in valle Terebinthi et direxerunt aciem ad pugnandum contra Philisthim

**17:3.** And the [Philistines](#) stood on a mountain on the one side, and [Israel](#) stood on a mountain on the other side: and there was a valley between them.

Et Philisthim stabant super montem ex hac parte et Israhel stabat super montem ex altera parte vallisque erat inter eos

**17:4.** And there went out a [man](#) baseborn from the camp of the [Philistines](#), named Goliath, of Geth, whose height was six cubits and a span:

Et egressus est vir spurius de castris Philisthinorum nomine Goliath de Geth altitudinis sex cubitorum et palmo

**17:5.** And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass:

Et cassis aerea super caput eius et lorica hamata induebatur porro pondus loricae eius quinque milia siclorum aeris

**17:6.** And he had greaves of brass on his legs, and a buckler of brass covered his shoulders.

Et ocreas aereas habebat in cruribus et clypeus aereus tegebat umeros eius

**17:7.** And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armourbearer went before him.

Hastile autem hastae eius erat quasi liciatorium texentium ipsum autem ferrum hastae eius sescentos siclos habebat ferri et armiger eius antecedebat eum

**17:8.** And standing, he cried out to the bands of [Israel](#), and said to them: Why are you come out prepared to fight? am not I a [Philistine](#), and you the servants of [Saul](#)? Choose out a [man](#) of you, and let him come down and fight hand to hand.

Stansque clamabat adversum falangas Israhel et dicebat eis quare venitis parati ad proelium numquid ego non sum Philistheus et vos servi Saul eligite ex vobis virum et descendat ad singulare certamen

**17:9.** If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall be servants, and shall serve us.

Si quiverit pugnare mecum et percusserit me erimus vobis servi si autem ego praevaluero et percussero eum vos servi eritis et servietis nobis

**17:10.** And the [Philistine](#) said: I have defied the bands of [Israel](#) this day: give me a [man](#), and let him fight with me hand to hand.

Et aiebat Philistheus ego exprobravi agminibus Israhelis hodie date mihi virum et ineat mecum singulare certamen

**17:11.** And [Saul](#) and all the [Israelites](#) hearing these words of the [Philistine](#), were dismayed, and greatly

afraid.

Audiens autem Saul et omnes viri israhelitae sermones Philisthei huiuscemodi stupebant et metuebant nimis

**17:12.** Now **David** was the son of that **Ephrathite**, of **Bethlehem Juda**, before mentioned, whose **name** was **Isai**, who had eight sons, and was an old **man** in the days of **Saul**, and of great age among **men**.

David autem erat filius viri ephrathei de quo supra dictum est de Bethlehem Iuda cui erat nomen Isai qui habebat octo filios et erat vir in diebus Saul senex et grandevus inter viros

**17:13.** And his three eldest sons followed **Saul** to the battle: and the **names** of his three sons that went to the battle, were **Eliab**, the **firstborn**, and the second, **Abinadab**, and the third **Samma**:

Abierunt autem tres filii eius maiores post Saul in proelium et nomina trium filiorum eius qui perrexerant ad bellum Heliab primogenitus et secundus Abinadab tertiusque Samma

**17:14.** But **David** was the youngest. So the three eldest having followed **Saul**,

David autem erat minimus tribus ergo maioribus secutis Saulem

**17:15.** **David** went, and returned from **Saul**, to feed his father's flock at **Bethlehem**.

Abiit David et reversus est a Saul ut pasceret gregem patris sui in Bethlehem

**17:16.** Now the **Philistine** came out morning and evening, and presented himself forty days.

Procedebat vero Philistheus mane et vespere et stabat quadraginta diebus

**17:17.** And **Isai** said to **David**, his son: Take for thy brethren an ephi of frumenty, and these ten loaves, and run to the camp to thy brethren,

Dixit autem Isai ad David filium suum accipe fratribus tuis oephi pulentae et decem panes istos et curre in castra ad fratres tuos

**17:18.** And carry these ten little cheeses to the tribune: and go see thy brethren, if they are well: and learn with whom they are placed.

Et decem formellas casei has deferes ad tribunum et fratres tuos visitabis si recte agant et cum quibus ordinati sint disce

**17:19.** But **Saul**, and they, and all the **children of Israel**, were in the valley of Terebinth, fighting against the **Philistines**.

Saul autem et illi et omnes filii Israhel in valle Terebinthi pugnabant adversum Philisthim

**17:20.** **David**, therefore, arose in the morning, and gave the charge of the flock to the keeper: and went away loaded, as **Isai** had commanded him. And he came to the place of **Magala**, and to the army, which was going out to fight, and shouted for the battle.

Surrexit itaque David mane et commendavit gregem custodi et onustus abiit sicut praeceperat ei Isai et venit ad locum Magala et ad exercitum qui egressus ad pugnam vociferatus erat in certamine

**17:21.** For **Israel** had put themselves in array, and the **Philistines** who stood against them were prepared.

Direxerat enim aciem Israhel sed et Philisthim ex adverso fuerant praeparati

**17:22.** And **David** leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the place of the battle, and asked if all things went well with his brethren.

Derelinquens ergo David vasa quae adtulerat sub manu custodis ad sarcinas cucurrit ad locum certaminis et interrogabat si omnia recte agerentur erga fratres suos

**17:23.** And as he talked with them, that baseborn **man**, whose **name** was **Goliath**, the **Philistine**, of **Geth**, showed himself coming up from the camp of the **Philistines**: and he spoke according to the same words, and **David** heard them,

Cumque adhuc ille loqueretur eis apparuit vir ille spurius ascendens Goliath nomine Philistheus de Geth ex castris Philisthinorum et loquente eo haec eadem verba audivit David

**17:24.** And all the **Israelites**, when they saw the **man**, fled from his face, fearing him exceedingly.

Omnes autem Israhelitae cum vidissent virum fugerunt a facie eius timentes eum valde

**17:25.** And some one of **Israel** said: Have you seen this **man** that is come up, for he is come up to defy **Israel**. And the **man** that shall slay him, the king will enrich with great **riches**, and will give him his daughter, and will make his father's house free from tribute in **Israel**.

Et dixit unus quispiam de Israhel num vidisti virum hunc qui ascendit ad exprobrandum enim Israheli ascendit virum ergo qui percusserit eum ditabit rex divitiis magnis et filiam suam dabit ei et domum patris eius faciet absque tributo in Israhel

**17:26.** And David spoke to the men that stood by him, saying: What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

Et ait David ad viros qui stabant secum dicens quid dabitur viro qui percusserit Philistheum hunc et tulerit obprobrium de Israhel quis est enim hic Philistheus incircumciscus qui exprobravit acies Dei viventis

**17:27.** And the people answered him the same words, saying: These things shall be given to the man that shall slay him.

Referebat autem ei populus eundem sermonem dicens haec dabuntur viro qui percusserit eum

**17:28.** Now when Eliab his eldest brother heard this, when he was speaking with others, he was angry with David, and said: Why camest thou hither? and why didst thou leave those few sheep in the desert? I know thy pride, and the wickedness of thy heart: that thou art come down to see the battle.

Quod cum audisset Heliab frater eius maior loquente eo cum aliis iratus est contra David et ait quare venisti et quare dereliquisti pauculas oves illas in deserto ego novi superbiam tuam et nequitiam cordis tui quia ut videres proelium descendisti

**17:29.** And David said: What have I done? is there not cause to speak?

Et dixit David quid feci numquid non verbum est

**17:30.** And he turned a little aside from him to another: and said the same word. And the people answered him as before.

Et declinavit paululum ab eo ad alium dixitque eundem sermonem et respondit ei populus verbum sicut et prius

**17:31.** And the words which David spoke were heard, and were rehearsed before Saul.

Audita sunt autem verba quae locutus est David et adnuntiata in conspectu Saul

**17:32.** And when he was brought to Saul, he said to him. Let not any man's heart be dismayed in him: I thy servant will go, and will fight against the Philistine.

Ad quem cum fuisset adductus locutus est ei non concidat cor cuiusquam in eo ego servus tuus vadam et pugnabo adversus Philistheum

**17:33.** And Saul said to David: Thou art not able to withstand this Philistine, nor to fight against him: for thou art but a boy, but he is a warrior from his youth.

Et ait Saul ad David non vales resistere Philistheo isti nec pugnare adversum eum quia puer es hic autem vir bellator ab adulescentia sua

**17:34.** And David said to Saul: Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock:

Dixitque David ad Saul pascebat servus tuus patris sui gregem et veniebat leo vel ursus tollebatque arietem de medio gregis

**17:35.** And I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me, and I caught them by the throat, and I strangled, and killed them.

Et sequebar eos et percutiebam eruebamque de ore eorum et illi consurgebant adversum me et adprehendebam mentum eorum et suffocabam interficiebamque eos

**17:36.** For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall be also as one of them. I will go now, and take away the reproach of the people: for who is this uncircumcised Philistine, who hath dared to curse the army of the living God?

Nam et leonem et ursum interfeci ego servus tuus erit igitur et Philistheus hic incircumciscus quasi unus ex eis quia ausus est maledicere exercitum Dei viventis

**17:37.** And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David: Go, and the Lord be with thee.

Et ait David Dominus qui eruit me de manu leonis et de manu ursi ipse liberabit me de manu Philisthei huius dixit autem Saul ad David vade et Dominus tecum sit

**17:38.** And **Saul** clothed **David** with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail.

Et induit Saul David vestimentis suis et inposuit galeam aeream super caput eius et vestivit eum lorica

**17:39.** And **David** having girded his sword upon his armour, began to try if he could walk in armour: for he was not accustomed to it. And **David** said to **Saul**: I cannot go thus, for I am not used to it. And he laid them off,

Accinctus ergo David gladio eius super veste sua coepit temptare si armatus posset incedere non enim habebat consuetudinem dixitque David ad Saul non possum sic incedere quia nec usum habeo et deposuit ea

**17:40.** And he took his staff, which he had always in his hands: and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him, and he took a sling in his hand, and went forth against the **Philistine**.

Et tulit baculum suum quem semper habebat in manibus et elegit sibi quinque limpidissimos lapides de torrente et misit eos in peram pastoralem quam habebat secum et fundam manu tulit et processit adversum Philistheum

**17:41.** And the **Philistine** came on, and drew nigh against **David**, and his armourbearer went before him.

Ibat autem Philistheus incedens et adpropinquans adversum David et armiger eius ante eum

**17:42.** And when the **Philistine** looked, and beheld **David**, he **despised** him. For he was a young man, ruddy, and of a comely countenance.

Cumque inspexisset Philistheus et vidisset David despexit eum erat enim adolescens rufus et pulcher aspectu

**17:43.** And the **Philistine** said to **David**: Am I a dog, that thou comest to me with a staff? And the **Philistine** **cursed David** by his gods.

Et dixit Philistheus ad David numquid ego canis sum quod tu venis ad me cum baculo et maledixit Philistheus David in diis suis

**17:44.** And he said to **David**: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

Dixitque ad David veni ad me et dabo carnes tuas volatilibus caeli et bestiis terrae

**17:45.** And **David** said to the **Philistine**: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the **name** of the **Lord** of **hosts**, the **God** of the armies of **Israel**, which thou hast defied.

Dixit autem David ad Philistheum tu venis ad me cum gladio et hasta et clypeo ego autem venio ad te in nomine Domini exercituum Dei agminum Israhel quibus exprobrasti

**17:46.** This day, and the **Lord** will deliver thee into my hand, and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the **Philistines** this day to the birds of the air, and to the beasts of the earth: that all the earth may know that there is a **God** in **Israel**.

Hodie et dabit te Dominus in manu mea et percutiam te et auferam caput tuum a te et dabo cadaver castrorum Philisthim hodie volatilibus caeli et bestiis terrae ut sciat omnis terra quia est Deus in Israhel

**17:47.** And all this assembly shall know that the **Lord** saveth not with sword and spear: for it is his battle, and he will deliver you into our hands.

Et noverit universa ecclesia haec quia non in gladio nec in hasta salvat Dominus ipsius est enim bellum et tradet vos in manus nostras

**17:48.** And when the **Philistine** arose, and was coming, and drew nigh to meet **David**, **David** made haste, and ran to the fight to meet the **Philistine**.

Cum ergo surrexisset Philistheus et veniret et adpropinquaret contra David festinavit David et cucurrit ad pugnam ex adverso Philisthei

**17:49.** And he put his hand into his scrip, and took a stone, and cast it with the sling, and fetching it about, struck the **Philistine** in the forehead, and he fell on his face upon the earth.

Et misit manum suam in peram tulitque unum lapidem et funda iecit et percussit Philistheum in fronte et infixus est lapis in fronte eius et cecidit in faciem suam super terram

**17:50.** And **David** prevailed over the **Philistine**, with a sling and a stone, and he struck, and slew the **Philistine**. And as **David** had no sword in his hand,  
Praevaluitque David adversus Philistheum in funda et in lapide percussumque Philistheum interfecit cumque gladium non haberet in manu David

**17:51.** He ran, and stood over the **Philistine**, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the **Philistines** seeing that their champion was dead, fled away.  
Cucurrit et stetit super Philistheum et tulit gladium eius et eduxit de vagina sua et interfecit eum praeciditque caput eius videntes autem Philisthim quod mortuus esset fortissimus eorum fugerunt

**17:52.** And the **men** of **Israel** and **Juda** rising up shouted, and pursued after the **Philistines** till they came to the valley and to the gates of **Accaron**, and there fell many wounded of the **Philistines** in the way of Saraim, and as far as Geth, and as far as **Accaron**.  
Et consurgentes viri Israhel et Iuda vociferati sunt et persecuti Philistheos usque dum venirent in vallem et usque ad portas Accaron cecideruntque vulnerati de Philisthim in via Sarim usque ad Geth et usque Accaron

**17:53.** And the **children of Israel** returning, after they had pursued the **Philistines**, fell upon their camp.  
Et revertentes filii Israhel postquam persecuti fuerant Philistheos invaserunt castra eorum

**17:54.** And **David** taking the head of the **Philistine**, brought it to **Jerusalem**: but his armour he put in his tent.  
Adsumens autem David caput Philisthei adtulit illud in Hierusalem arma vero eius posuit in tabernaculo suo

**17:55.** Now at the time that **Saul** saw **David** going out against the **Philistines**, he said to **Abner**, the **captain** of the army: Of what **family** is this young man descended, **Abner**? And **Abner** said: As thy **soul** liveth, O king, I know not.  
Eo autem tempore quo viderat Saul David egredientem contra Philistheum ait ad Abner principem militiae de qua stirpe descendit hic adulescens Abner dixitque Abner vivit anima tua rex si novi

**17:56.** And the king said: Inquire thou, whose son this young man is.  
Et ait rex interroga tu cuius filius sit iste puer

**17:57.** And when **David** was returned, after the **Philistine** was slain, **Abner** took him, and brought him in before **Saul**, with the head of the **Philistine** in his hand.  
Cumque regressus esset David percusso Philistheo tulit eum Abner et introduxit coram Saul caput Philisthei habentem in manu

**17:58.** And **Saul** said to him: Young **man**, of what **family** art thou? And **David** said: I am the son of thy servant Isai the **Bethlehemite**.  
Et ait ad eum Saul de qua progenie es o adulescens dixitque David filius servi tui Isai Bethleemite ego sum

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## 1 Samuel Chapter 18

### The friendship of Jonathan and David. The envy of Saul, and his design upon David's life. He marrieth him to his daughter Michol.

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**18:1.** And it came to pass, when he had made an end of speaking to [Saul](#), the son of [Jonathan](#) was knit with the [soul](#) of [David](#), and [Jonathan](#) loved him as his own [soul](#).

Et factum est cum conplesset loqui ad Saul anima Ionathan conligata est animae David et dilexit eum Ionathan quasi animam suam

**18:2.** And [Saul](#) took him that day, and would not let him return to his father's house.

Tulitque eum Saul in die illa et non concessit ei ut reverteretur in domum patris sui

**18:3.** And [David](#) and [Jonathan](#) made a covenant, for he loved him as his own [soul](#).

Inierunt autem Ionathan et David foedus diligebat enim eum quasi animam suam

**18:4.** And [Jonathan](#) stripped himself of the coat with which he was clothed, and gave it to [David](#), and the rest of his garments, even to his sword, and to his bow, and to his girdle.

Nam expoliavit se Ionathan tunicam qua erat vestitus et dedit eam David et reliqua vestimenta sua usque ad gladium et arcum suum et usque ad balteum

**18:5.** And [David](#) went out to whatsoever business [Saul](#) sent him, and he behaved himself prudently: and [Saul](#) set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of [Saul's](#) servants.

Egrediebatur quoque David ad omnia quaecumque misset eum Saul et prudenter se agebat posuitque eum Saul super viros belli et acceptus erat in oculis universi populi maximeque in conspectu famulorum Saul

**18:6.** Now when [David](#) returned, after he slew the [Philistine](#), the [women](#) came out of all the cities of [Israel](#), singing and [dancing](#), to meet [king Saul](#), with timbrels of [joy](#), and cornets.

Porro cum reverteretur percusso Philistheo David egressae sunt mulieres de universis urbibus Israhel cantantes chorosque ducentes in occursum Saul regis in tympanis laetitiae et in sistris

**18:7.** And the [women](#) sung as they played, and they said: [Saul](#) slew his thousands, and [David](#) his ten thousands.

Et praecinebant mulieres ludentes atque dicentes percussit Saul mille et David decem milia

**18:8.** And [Saul](#) was exceeding [angry](#), and this word was displeasing in his eyes, and he said: They have given [David](#) ten thousands, and to me they have given but a thousand, what can he have more but the kingdom?

Iratus est autem Saul nimis et displicuit in oculis eius iste sermo dixitque dederunt David decem milia et mihi dederunt mille quid ei superest nisi solum regnum

**18:9.** And [Saul](#) did not look on [David](#) with a [good](#) eye from that day and forward.

Non rectis ergo oculis Saul aspiciebat David ex die illa et deinceps

**18:10.** And the day after, the [evil spirit](#) from [God](#) came upon [Saul](#), and he [prophesied](#) in the midst of his house. And [David](#) played with his hand as at other times. And [Saul](#) held a spear in his hand,

Post diem autem alteram invasit spiritus Dei malus Saul et prophetabat in medio domus suae David autem psallebat manu sua sicut per singulos dies tenebatque Saul lanceam

**Prophesied...** Acted the [prophet](#) in a mad manner.

**18:11.** And threw it, thinking to nail [David](#) to the wall: and [David](#) stept aside out of his presence twice.

Et misit eam putans quod configere posset David cum pariete et declinavit David a facie eius secundo

**18:12.** And **Saul** feared **David**, because the **Lord** was with him, and was departed from **Saul** himself.  
Et timuit Saul David eo quod esset Dominus cum eo et a se recessisset

**18:13.** Therefore **Saul** removed him from him, and made him a **captain** over a thousand **men**, and he went out and came in before the people.  
Amovit ergo eum Saul a se et fecit eum tribunum super mille viros et egrediebatur et intrabat in conspectu populi

**18:14.** And **David** behaved wisely in all his ways, and the **Lord** was with him.  
In omnibus quoque viis suis David prudenter agebat et Dominus erat cum eo

**18:15.** And **Saul** saw that he was exceeding prudent, and began to beware of him.  
Vidit itaque Saul quod prudens esset nimis et coepit cavere eum

**18:16.** But all **Israel** and **Juda** loved **David**, for he came in and went out before them.  
Omnis autem Israhel et Iuda diligebat David ipse enim egrediebatur et ingrediebatur ante eos

**18:17.** And **Saul** said to **David**: Behold my elder daughter Merob, her will I give thee to wife: only be a **valiant man**, and fight the battles of the **Lord**. Now **Saul** said within himself: Let not my hand be upon him, but let the hands of the **Philistines** be upon him.  
Dixit autem Saul ad David ecce filia mea maior Merob ipsam dabo tibi uxorem tantummodo esto vir fortis et proeliare bella Domini Saul autem reputabat dicens non sit manus mea in eo sed sit super illum manus Philistinorum

**18:18.** And **David** said to **Saul**: Who am I, or what is my life, or my father's **family** in **Israel**, that I should be son in law of the king?  
Ait autem David ad Saul quis ego sum aut quae est vita mea aut cognatio patris mei in Israhel ut fiam gener regis

**18:19.** And it came to pass at the time when Merob, the daughter of **Saul**, should have been given to **David**, that she was given to Hadriel, the Molathite, to wife.  
Factum est autem tempus cum deberet dari Merob filia Saul David data est Hadrihel Molathitae uxor

**18:20.** But Michol, the other daughter of **Saul**, loved **David**. And it was told **Saul**, and it pleased him.  
Dilexit autem Michol filia Saul altera David et nuntiatum est Saul et placuit ei

**18:21.** And **Saul** said: I will give her to him, that she may be a stumblingblock to him, and that the hand of the **Philistines** may be upon him. And **Saul** said to **David**: In two things thou shalt be my son in law this day.  
Dixitque Saul dabo eam illi ut fiat ei in scandalum et sit super eum manus Philistinorum dixit ergo Saul ad David in duabus rebus gener meus eris hodie

**18:22.** And **Saul** commanded his servants to speak to **David** privately, saying: Behold, thou pleasest the king, and all his servants **love** thee. Now, therefore be the king's son in law.  
Et mandavit Saul servis suis loquimini ad David clam me dicentes ecce places regi et omnes servi eius diligunt te nunc ergo esto gener regis

**18:23.** And the servants of **Saul** spoke all these words in the ear of **David**. And **David** said: Doth it seem to you a small matter to be the king's son in law? But I am a **poor man**, and of small ability.  
Et locuti sunt servi Saul in auribus David omnia verba haec et ait David num parum vobis videtur generum esse regis ego autem sum vir pauper et tenuis

**18:24.** And the servants of **Saul** told him, saying: Such words as these hath **David** spoken.  
Et renuntiaverunt servi Saul dicentes huiuscemodi verba locutus est David

**18:25.** And **Saul** said: Speak thus to **David**: The king desireth not any dowry, but only a hundred foreskins of the **Philistines**, to be avenged of the king's enemies. Now **Saul** thought to deliver **David** into the hands of the **Philistines**.  
Dixit autem Saul sic loquimini ad David non habet necesse rex sponsalia nisi tantum centum praepudia Philistinorum ut fiat ultio de inimicis regis porro Saul cogitabat tradere David in manibus Philistinorum

**18:26.** And when his servants had told **David** the words that **Saul** had said, the word was pleasing in the eyes of **David** to be the king's son in law.

Cumque renuntiassent servi eius David verba quae diximus placuit sermo in oculis David ut fieret gener regis

**18:27.** And after a few days David rose up, and went with the men that were under him, and he slew of the Philistines two hundred men, and brought their foreskins and numbered them out to the king, that he might be his son in law. Saul therefore gave him Michol, his daughter, to wife.

Et post dies paucos surgens David abiit cum viris qui sub eo erant et percussis Philisthim ducentis viris adtulit praepudia eorum et adnumeravit ea regi ut esset gener eius dedit itaque ei Saul Michol filiam suam uxorem

**18:28.** And Saul saw, and understood that the Lord was with David. And Michol, the daughter of Saul, loved him.

Et vidit Saul et intellexit quia Dominus esset cum David Michol autem filia Saul diligebat eum

**18:29.** And Saul began to fear David more: and Saul became David's enemy continually.

Et Saul magis coepit timere David factusque est Saul inimicus David cunctis diebus

**18:30.** And the princes of the Philistines went forth: and from the beginning of their going forth, David behaved himself more wisely than all the servants of Saul, and his name became very famous.

Et egressi sunt principes Philisthinorum a principio autem egressionis eorum prudentius se gerebat David quam omnes servi Saul et celebre factum est nomen eius nimis

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## 1 Samuel Chapter 19

### Other attempts of Saul upon David's life. He cometh to Samuel. Saul's messengers, and Saul himself prophesy.

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**19:1.** And [Saul](#) spoke to [Jonathan](#), his son, and to all his servants, that they should kill [David](#). But [Jonathan](#), the son of [Saul](#), loved [David](#) exceedingly.

Locutus est autem Saul ad Ionathan filium suum et ad omnes servos suos ut occiderent David porro Ionathan filius Saul diligebat David valde

**19:2.** And [Jonathan](#) told [David](#), saying: [Saul](#), my father, seeketh to kill thee: wherefore look to thyself, I beseech thee, in the morning and thou shalt abide in a secret place, and shalt be hid.

Et indicavit Ionathan David dicens quaerit Saul pater meus occidere te quapropter observa te quaeso mane et manebis clam et absconderis

**19:3.** And I will go out and stand beside my father in the field where thou art: and I will speak of thee to my father, and whatsoever I shall see, I will tell thee.

Ego autem egrediens stabo iuxta patrem meum in agro ubicumque fueris et ego loquar de te ad patrem meum et quodcumque videro nuntiabo tibi

**19:4.** And [Jonathan](#) spoke good things of [David](#) to [Saul](#), his father: and said to him: [Sin](#) not, O king, against thy servant, [David](#), because he hath not sinned against thee, and his works are very good towards thee.

Locutus est ergo Ionathan de David bona ad Saul patrem suum dixitque ad eum ne pecces rex in servum tuum David quia non peccavit tibi et opera eius bona sunt tibi valde

**19:5.** And he put his life in his hand, and slew the [Philistine](#), and the [Lord](#) wrought great [salvation](#) for all [Israel](#). Thou sawest it and didst rejoice. Why therefore wilt thou [sin](#) against innocent blood, by killing [David](#), who is without fault?

Et posuit animam suam in manu sua et percussit Philistheum et fecit Dominus salutem magnam universo Israhel vidisti et laetatus es quare ergo peccas in sanguine innoxio interficiens David qui est absque culpa

**19:6.** And when [Saul](#) heard this, he was appeased with the words of [Jonathan](#), and swore: As the [Lord](#) liveth, he shall not be slain.

Quod cum audisset Saul placatus voce Ionathae iuravit vivit Dominus quia non occidetur

**19:7.** Then [Jonathan](#) called [David](#), and told him all these words: and [Jonathan](#) brought in [David](#) to [Saul](#), and he was before him, as he had been yesterday and the day before.

Vocavit itaque Ionathan David et indicavit ei omnia verba haec et introduxit Ionathan David ad Saul et fuit ante eum sicut fuerat heri et nudius tertius

**19:8.** And the [war](#) began again, and [David](#) went out, and fought against the [Philistines](#), and defeated them with a great slaughter, and they fled from his face.

Motum est autem rursus bellum et egressus David pugnavit adversus Philisthim percussitque eos plaga magna et fugerunt a facie eius

**19:9.** And the [evil spirit](#) from the [Lord](#) came upon [Saul](#); and he sat in his house, and held a spear in his hand: and [David](#) played with his hand.

Et factus est spiritus Domini malus in Saul sedebat autem in domo sua et tenebat lanceam porro David psallebat in manu sua

**19:10.** And [Saul](#) endeavoured to nail [David](#) to the wall with his spear. And [David](#) slipt away out of the presence of [Saul](#): and the spear missed him, and was fastened in the wall, and [David](#) fled, and escaped that night.

Nisusque est Saul configere lancea David in pariete et declinavit David a facie Saul lancea autem casso

vulnere perlata est in parietem et David fugit et salvatus est nocte illa

**19:11.** Saul therefore sent his guards to David's house to watch him, that he might be killed in the morning. And when Michol, David's wife, had told him this, saying: Unless thou save thyself this night, to morrow thou wilt die:

Misit ergo Saul satellites suos in domum David ut custodirent eum et interficeretur mane quod cum adnuntiasset David Michol uxor sua dicens nisi salvaveris te nocte hac cras morieris

**19:12.** She let him down through a window. And he went and fled away, and escaped.

Deposuit eum per fenestram porro ille abiit et aufugit atque salvatus est

**19:13.** And Michol took an image, and laid it on the bed, and put a goat's skin, with the hair at the head of it, and covered it with clothes.

Tulit autem Michol statuam et posuit eam super lectum et pellem pilosam caprarum posuit ad caput eius et operuit eam vestimentis

**19:14.** And Saul sent officers to seize David; and it was answered that he was sick.

Misit autem Saul apparitores qui raperent David et responsum est quod aegrotaret

**19:15.** And again Saul sent to see David, saying: Bring him to me in the bed, that he may be slain.

Rursumque misit Saul nuntios ut viderent David dicens adferte eum ad me in lecto ut occidatur

**19:16.** And when the messengers were come in, they found an image upon the bed, and a goat skin at his head.

Cumque venissent nuntii inventum est simulacrum super lectum et pellis caprarum ad caput eius

**19:17.** And Saul said to Michol: Why hast thou deceived me so, and let my enemy go and flee away? And Michol answered Saul: Because he said to me: Let me go, or else I will kill thee.

Dixitque Saul ad Michol quare sic inlusisti mihi et dimisisti inimicum meum ut fugeret et respondit Michol ad Saul quia ipse locutus est mihi dimitte me alioquin interficiam te

**19:18.** But David fled and escaped, and came to Samuel in Ramatha, and told him all that Saul had done to him: and he and Samuel went and dwelt in Najoth.

David autem fugiens salvatus est et venit ad Samuhel in Ramatha et nuntiavit ei omnia quae fecerat sibi Saul et abierunt ipse et Samuhel et morati sunt in Nahioth

**Najoth...** It was probably a school or college of prophets, in or near Ramath under the direction of Samuel.

**19:19.** And it was told Saul by some, saying: Behold David is in Najoth, in Ramatha.

Nuntiatum est autem Sauli a dicentibus ecce David in Nahioth in Rama

**19:20.** So Saul sent officers to take David: and when they saw a company of prophets prophesying, and Samuel presiding over them, the Spirit of the Lord came also upon them, and they likewise began to prophesy.

Misit ergo Saul lictores ut raperent David qui cum vidissent cuneum prophetarum vaticinantium et Samuhel stantem super eos factus est etiam in illis spiritus Domini et prophetare coeperunt etiam ipsi

**Prophesying...** That is, singing praises to God by a divine impulse. God was pleased on this occasion that both Samuel's messengers and himself should experience the like impulse, that he might understand, by this instance of the divine power, how vain are the designs of man against him whom God protects.

**19:21.** And when this was told Saul, he sent other messengers: but they also prophesied. And again Saul sent messengers the third time: and they prophesied also. And Saul being exceeding angry,

Quod cum nuntiatum esset Sauli misit alios nuntios prophetaverunt autem et illi et rursum Saul misit tertios nuntios qui et ipsi prophetaverunt

**19:22.** Went also himself to Ramatha, and came as far as the great cistern, which is in Socho, and he asked, and said: In what place are Samuel and David? And it was told him: Behold they are in Najoth, in Ramatha.

Abiit autem etiam ipse in Ramatha et venit usque ad cisternam magnam quae est in Soccho et interrogavit et dixit in quo loco sunt Samuhel et David dictumque est ei ecce in Nahioth sunt in Rama

**19:23.** And he went to Najoth, in Ramatha, and the Spirit of the Lord came upon him also, and he went on, and prophesied till he came to Najoth, in Ramatha.

Et abiit in Nahioth in Rama et factus est etiam super eum spiritus Dei et ambulabat ingrediens et prophetabat usque dum veniret in Nahioth in Rama

**19:24.** And he stripped himself also of his garments, and **prophesied** with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: What! is **Saul** too among the **prophets**?

Et expoliavit se etiam ipse vestimentis suis et prophetavit cum ceteris coram Samuhel et cecidit nudus tota die illa et nocte unde et exivit proverbium num et Saul inter prophetas

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## 1 Samuel Chapter 20

### Saul being obstinately bent upon killing David, he is sent away by Jonathan.

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**20:1.** But [David](#) fled from Najoth, which is in Ramatha, and came and said to [Jonathan](#): What have I done? what is my [iniquity](#), and what is my [sin](#) against thy father, that he seeketh my life?

Fugit autem David de Nahioth quae erat in Rama veniensque locutus est coram Ionathan quid feci quae est iniquitas mea et quod peccatum meum in patrem tuum quia quaerit animam meam

**20:2.** And he said to him: [God](#) forbid, thou shalt not die: for my father will do nothing, great or little, without first telling me: hath then my father hid this word only from me? no, this shall not be.

Qui dixit ei absit non morieris neque enim faciet pater meus quicquam grande vel parvum nisi prius indicaverit mihi hunc ergo celavit me pater meus sermonem tantummodo nequaquam erit istud

**20:3.** And he [swore](#) again to [David](#). And [David](#) said: Thy father certainly knoweth that I have found [grace](#) in thy sight, and he will say: Let not [Jonathan](#) know this, lest he be grieved. But [truly](#) as the [Lord](#) liveth, and thy [soul](#) liveth, there is but one step (as I may say) between me and death.

Et iuravit rursus David et ille ait scit profecto pater tuus quia inveni gratiam in oculis tuis et dicet nesciat hoc Ionathan ne forte tristetur quinimmo vivit Dominus et vivit anima tua quia uno tantum ut ita dicam gradu ego morsque dividimur

**20:4.** And [Jonathan](#) said to [David](#): Whatsoever thy [soul](#) shall say to me, I will do for thee.

Et ait Ionathan ad David quodcumque dixerit mihi anima tua faciam tibi

**20:5.** And [David](#) said to [Jonathan](#): Behold to morrow is the new moon, and I, according to custom, am wont to sit beside the king to eat: let me go then that I may be hid in the field till the evening of the third day.

Dixit autem David ad Ionathan ecce kalendae sunt crastino et ego ex more sedere soleo iuxta regem ad vescendum dimitte ergo me ut abscondar in agro usque ad vesperam diei tertiae

**To morrow is the new moon...** The neomenia, or first day of the moon, kept according to the [law](#), as a festival; and therefore [Saul](#) feasted on that day: and expected the attendance of his [family](#).

**20:6.** If thy father look and inquire for me, thou shalt answer him: [David](#) asked me that he might run to [Bethlehem](#), his own city: because there are solemn [sacrifices](#) there for all of his tribe.

Si requisierit me pater tuus respondebis ei rogavit me David ut iret celeriter in Bethleem civitatem suam quia victimae sollemnes ibi sunt universis contribulibus eius

**20:7.** If he shall say: It is well: thy servant shall have peace: but if he be [angry](#), know that his malice is come to its height.

Si dixerit bene pax erit servo tuo si autem fuerit iratus scito quia completa est malitia eius

**20:8.** Deal mercifully then with thy servant: for thou hast brought me, thy servant, into a covenant of the [Lord](#) with thee. But if there be any [iniquity](#) in me, do thou kill me, and bring me not in to thy father.

Fac ergo misericordiam in servum tuum quia foedus Domini me famulum tuum tecum inire fecisti si autem est in me aliqua iniquitas tu me interfice et ad patrem tuum ne introducas me

**20:9.** And [Jonathan](#) said: Far be this from thee: for if I should certainly know that [evil](#) is determined by my father against thee, I could do no otherwise than tell thee.

Et ait Ionathan absit hoc a te neque enim fieri potest ut si certo cognovero completam patris mei esse malitiam contra te non adnuntiem tibi

**20:10.** And [David](#) answered [Jonathan](#): Who shall bring me word, if thy father should answer thee harshly concerning me?

Responditque David ad Ionathan quis nuntiabit mihi si quid forte responderit tibi pater tuus dure

**20:11.** And **Jonathan** said to **David**: Come, and let us go out into the field. And when they were both of them gone out into the field,

Et ait Ionathan ad David veni egrediamur in agrum cumque exissent ambo in agrum

**20:12.** **Jonathan** said to **David**: O **Lord God** of **Israel**, if I shall discover my father's mind, to morrow, or the day after, and there be any thing **good** for **David**, and I send not immediately to thee, and make it known to thee,

Ait Ionathan ad David Domine Deus Israhel si investigavero sententiam patris mei crastino vel perendie et aliquid boni fuerit super David et non statim misero ad te et notum tibi fecero

**20:13.** May the **Lord** do so and so to **Jonathan**, and add still more. But if my father shall continue in malice against thee, I will discover it to thy ear, and will send thee away, that thou mayst go in peace, and the **Lord** be with thee, as he hath been with my father.

Haec faciat Dominus Ionathan et haec augeat si autem perseveraverit patris mei malitia adversum te revelabo aurem tuam et dimittam te ut vadas in pace et sit Dominus tecum sicut fuit cum patre meo

**20:14.** And if I live, thou shalt show me the kindness of the **Lord**: but if I die,

Et si vixero facies mihi misericordiam Domini si vero mortuus fuero

**20:15.** Thou shalt not take away thy kindness from my house for ever, when the **Lord** shall have rooted out the enemies of **David**, every one of them from the earth, may he take away **Jonathan** from his house, and may the **Lord** require it at the hands of **David's** enemies.

Non auferas misericordiam tuam a domo mea usque in sempiternum quando eradicaverit Dominus inimicos David unumquemque de terra

**May he take away Jonathan, etc...** It is a **curse** upon himself, if he should not be **faithful** to his promise. **Ibid. Require it, etc...** That is, revenge it upon **David's** enemies, and upon me, if I should fail of my word given to him.

**20:16.** **Jonathan** therefore made a covenant with the house of **David**: and the **Lord** required it at the hands of **David's** enemies.

Pepigit ergo foedus Ionathan cum domo David et requisivit Dominus de manu inimicorum David

**20:17.** And **Jonathan swore** again to **David**, because he **loved** him: for he **loved** him as his own **soul**.

Et addidit Ionathan deierare David eo quod diligeret illum sicut animam enim suam ita diligebat eum

**20:18.** And **Jonathan** said to him: To morrow is the new moon, and thou wilt be missed:

Dixitque ad eum Ionathan cras kalendae sunt et requireris

**20:19.** For thy seat will be empty till after to morrow. So thou shalt go down quickly, and come to the place where thou must be hid, on the day when it is lawful to work, and thou shalt remain beside the stone, which is called Ezel.

Requiretur enim sessio tua usque perendie descendes ergo festinus et venies in locum ubi celandus es in die qua operari licet et sedebis iuxta lapidem cui est nomen Ezel

**20:20.** And I will shoot three arrows near it, and will shoot as if I were exercising myself at a mark.

Et ego tres sagittas mittam iuxta eum et iaciam quasi exercens me ad signum

**20:21.** And I will send a boy, saying to him: Go and fetch me the arrows.

Mittam quoque et puerum dicens ei vade et adfer mihi sagittas

**20:22.** If I shall say to the boy: Behold the arrows are on this side of thee, take them up: come thou to me, because there is peace to thee, and there is no **evil**, as the **Lord** liveth. But if I shall speak thus to the boy: Behold the arrows are beyond thee: go in peace, for the **Lord** hath sent thee away.

Si dixero puero ecce sagittae intra te sunt tolle eas tu veni ad me quia pax tibi est et nihil est mali vivit Dominus si autem sic locutus fuero puero ecce sagittae ultra te sunt vade quia dimisit te Dominus

**20:23.** And concerning the word which I and thou have spoken, the **Lord** be between thee and me forever.

De verbo autem quod locuti fuimus ego et tu sit Dominus inter me et te usque in sempiternum

**20:24.** So **David** was hid in the field, and the new moon came, and the king sat down to eat bread.

Absconditus est ergo David in agro et venerunt kalendae et sedit rex ad comedendum panem

**20:25.** And when the king sat down upon his chair, (according to custom) which was beside the wall, **Jonathan** arose, and **Abner** sat by **Saul's** side, and **David's** place appeared empty.

Cumque sedisset rex super cathedram suam secundum consuetudinem quae erat iuxta parietem surrexit  
Jonathan et sedit Abner ex latere Saul vacuusque apparuit locus David

**20:26.** And **Saul** said nothing that day, for he thought it might have happened to him, that he was not clean, nor purified.

Et non est locutus Saul quicquam in die illa cogitabat enim quod forte evenisset ei ut non esset mundus nec purificatus

**20:27.** And when the second day after the new moon was come, **David's** place appeared empty again. And **Saul** said to **Jonathan**, his son: Why cometh not the son of Isai to meat neither yesterday, nor to day?

Cumque inluxisset dies secunda post kalendas rursum vacuus apparuit locus David dixitque Saul ad Jonathan filium suum cur non venit filius Isai nec heri nec hodie ad vescendum

**20:28.** And **Jonathan** answered **Saul**: He asked leave of me earnestly to go to **Bethlehem**.

Et respondit Jonathan Sauli rogavit me obnixè ut iret in Bethleem

**20:29.** And he said: Let me go, for there is a solemn **sacrifice** in the city, one of my brethren hath sent for me: and now if I have found favour in thy eyes, I will go quickly, and see my brethren. For this cause he came not to the king's table.

Et ait dimitte me quoniam sacrificium sollemne est in civitate unus de fratribus meis accersivit me nunc ergo si inveni gratiam in oculis tuis vadam cito et videbo fratres meos ob hanc causam non venit ad mensam regis

**20:30.** Then **Saul** being **angry** against **Jonathan**, said to him: Thou son of a **woman** that is the ravisher of a **man**, do I not know that thou **lovest** the son of Isai to thy own confusion, and to the confusion of thy shameless mother?

Iratus autem Saul adversus Jonathan dixit ei fili mulieris virum ultro rapientis numquid ignoro quia diligis filium Isai in confusionem tuam et in confusionem ignominiosae matris tuae

**20:31.** For as long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and fetch him to me: for he is the son of death.

Omnibus enim diebus quibus filius Isai vixerit super terram non stabilieris tu neque regnum tuum itaque iam nunc mitte et adduc eum ad me quia filius mortis est

**The son of death...** That is, one that deserveth death, and shall surely be **put to death**.

**20:32.** And **Jonathan** answering **Saul**, his father, said: Why shall he die? What hath he done?

Respondens autem Jonathan Sauli patri suo ait quare moritur quid fecit

**20:33.** And **Saul** caught up a spear to strike him. And **Jonathan** understood that it was determined by his father to kill **David**.

Et arripuit Saul lanceam ut percuteret eum et intellexit Jonathan quod definitum esset patri suo ut interficeret David

**20:34.** So **Jonathan** rose from the table in great **anger**, and did not eat bread on the second day after the new moon. For he was grieved for **David**, because his father had put him to confusion.

Surrexit ergo Jonathan a mensa in ira furoris et non comedit in die kalendarum secunda panem contristatus est enim super David eo quod confudisset eum pater suus

**20:35.** And when the morning came, **Jonathan** went into the field according to the appointment with **David**, and a little boy with him.

Cumque inluxisset mane venit Jonathan in agrum iuxta placitum David et puer parvulus cum eo

**20:36.** And he said to his boy: Go, and fetch me the arrows which I shoot. And when the boy ran, he shot another arrow beyond the boy.

Et ait ad puerum suum vade et adfer mihi sagittas quas ego iacio cumque puer cucurrisset iecit aliam sagittam trans puerum

**20:37.** The boy therefore came to the place of the arrow which **Jonathan** had shot: and **Jonathan** cried after the boy, and said: Behold the arrow is there further beyond thee.

Venit itaque puer ad locum iaculi quod miserat Jonathan et clamavit Jonathan post tergum pueri et ait ecce ibi est sagitta porro ultra te

**20:38.** And **Jonathan** cried again after the boy, saying: Make haste speedily, stand not. And **Jonathan's** boy

gathered up the arrows, and brought them to his master:

Clamavitque Ionathan post tergum pueri festina velociter ne steteris collegit autem puer Ionathae sagittas et adtulit ad dominum suum

**20:39.** And he knew not at all what was doing: for only **Jonathan** and **David** knew the matter.

Et quid ageretur penitus ignorabat tantummodo enim Ionathan et David rem noverant

**20:40.** **Jonathan** therefore gave his arms to the boy, and said to him: Go, and carry them into the city.

Dedit igitur Ionathan arma sua puero et dixit ei vade defer in civitatem

**20:41.** And when the boy was gone, **David** rose out of his place, which was toward the south, and falling on his face to the ground, **adored** thrice: and **kissing** one another, they wept together; but **David** more.

Cumque abisset puer surrexit David de loco qui vergebat ad austrum et cadens pronus in terram adoravit tertio et osculantes alterutrum fleverunt pariter David autem amplius

**20:42.** And **Jonathan** said to **David**: Go in peace: and let all stand that we have sworn both of us in the **name** of the **Lord**, saying: The **Lord** be between me and thee, and between my seed and thy seed for ever.

Dixit ergo Ionathan ad David vade in pace quaecumque iuravimus ambo in nomine Domini dicentes Dominus sit inter me et te et inter semen meum et semen tuum usque in sempiternum

**20:43.** And **David** arose, and departed: and **Jonathan** went into the city.

Et surrexit et abiit sed et Ionathan ingressus est civitatem

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## 1 Samuel Chapter 21

### David receiveth holy bread of Achimelech, the priest: and feigneth himself mad before Achis, king of Geth.

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**21:1.** And [David](#) came to Nobe, to [Achimelech](#), the [priest](#) and [Achimelech](#) was astonished at [David's](#) coming. And he said to him: Why art thou alone, and no [man](#) with thee?

Venit autem David in Nobe ad Ahimelech sacerdotem et obstipuit Ahimelech eo quod venisset David et dixit ei quare tu solus et nullus est tecum

**Nobe...** A city in the [tribe of Benjamin](#), to which the [tabernacle](#) of the [Lord](#) had been translated from Silo.

**21:2.** And [David](#) said to [Achimelech](#), the [priest](#): The king hath commanded me a business, and said: Let no [man](#) know the thing for which thou art sent by me, and what manner of commands I have given thee: and I have appointed my servants to such and such a place.

Et ait David ad Ahimelech sacerdotem rex praecepit mihi sermonem et dixit nemo sciat rem propter quam a me missus es et cuiusmodi tibi praecepta dederim nam et pueris condixi in illum et illum locum

**21:3.** Now therefore if thou have any thing at hand, though it were but five loaves, give me, or whatsoever thou canst find.

Nunc igitur si quid habes ad manum vel quinque panes da mihi aut quicquid inveneris

**21:4.** And the [priest](#) answered [David](#), saying: I have no common bread at hand, but only [holy](#) bread, if the young men be clean, especially from [women](#)?

Et respondens sacerdos David ait ei non habeo panes laicos ad manum sed tantum panem sanctum si mundi sunt pueri maxime a mulieribus

**If the young men be clean, etc...** If this [cleanness](#) was required of them that were to eat that bread, which was a [figure](#) of the bread of life which we receive in the [blessed sacrament](#); how clean ought [Christians](#) to be when they approach to our tremendous [mysteries](#). And what reason hath the [church of God](#) to admit none to be her [ministers](#) to [consecrate](#) and daily receive this [most pure sacrament](#), but such as devote themselves to a life of [perpetual purity](#).

**21:5.** And [David](#) answered the [priest](#), and said to him: Truly, as to what concerneth [women](#), we have refrained ourselves from yesterday and the day before, when we came out, and the vessels of the young men were [holy](#). Now this way is defiled, but it shall also be [sanctified](#) this day in the vessels.

Et respondit David sacerdoti et dixit ei equidem si de mulieribus agitur continuimus nos ab heri et nudius tertius quando egrediebamur et fuerunt vasa puerorum sancta porro via haec polluta est sed et ipsa hodie sanctificabitur in vasis

**The vessels...** i.e., the bodies, have been [holy](#), that is, have been kept from [impurity](#). Ibid. **Is defiled...** Is liable to expose us to dangers of [uncleanness](#). Ibid. **Be sanctified, etc...** That is, we shall take care, notwithstanding these dangerous circumstances, to keep our vessels [holy](#), that is, to keep our bodies from every thing that may defile us.

**21:6.** The [priest](#) therefore gave him hallowed bread: for there was no bread there, but only the [loaves of proposition](#), which had been taken away from before the face of the [Lord](#), that hot loaves might be set up.

Dedit ergo ei sacerdos sanctificatum panem neque enim erat ibi panis nisi tantum panes propositionis qui sublati fuerant a facie Domini ut ponerentur panes calidi

**21:7.** Now a certain [man](#) of the servants of [Saul](#) was there that day, within the [tabernacle](#) of the [Lord](#): and his [name](#) was Doeg, an [Edomite](#), the chiefest of [Saul's](#) herdsmen.

Erat autem ibi vir de servis Saul in die illa intus in tabernaculo Domini et nomen eius Doeg Idumeus potentissimus pastorum Saul

**21:8.** And [David](#) said to [Achimelech](#): Hast thou here at hand a spear, or a sword? for I brought not my own sword, nor my own weapons with me, for the king's business required haste.

Dixit autem David ad Ahimelech si habes hic ad manum hastam aut gladium quia gladium meum et arma mea non tuli mecum sermo enim regis urgebat

**21:9.** And the [priest](#) said: Lo, here is the sword of Goliath, the [Philistine](#), whom thou slewest in the valley

of Terebinth, wrapped up in a cloth behind the **ephod**: if thou wilt take this, take it, for here there is no other but this. And **David** said: There is none like that, give it me.

Et dixit sacerdos gladius Goliath Philisthei quem percussisti in valle Terebinthi est involutus pallio post ephod si istum vis tollere tolle neque enim est alius hic absque eo et ait David non est huic alter similis da mihi eum

**21:10.** And **David** arose and fled that day from the face of **Saul**: and came to Achis, the king of Geth: Surrexit itaque David et fugit in die illa a facie Saul et venit ad Achis regem Geth

**21:11.** And the servants of Achis, when they saw **David**, said to him: Is not this **David**, the king of the land? Did they not sing to him in their **dances**, saying: **Saul** hath slain his thousands, and **David** his ten thousands?

Dixeruntque ei servi Achis numquid non iste est David rex terrae nonne huic cantabant per choros dicentes percussit Saul mille et David decem milia

**21:12.** But **David** laid up these words in his heart, and was exceedingly afraid at the face of Achis, the king of Geth.

Posuit autem David sermones istos in corde suo et extimuit valde a facie Achis regis Geth

**21:13.** And he changed his countenance before them, and slipt down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard.

Et inmutavit os suum coram eis et conlabebatur inter manus eorum et inpingebat in ostia portae defluebantque salivae eius in barbam

**21:14.** And Achis said to his servants: You saw the **man** was mad: why have you brought him to me?

Et ait Achis ad servos suos vidistis hominem insanum quare adduxistis eum ad me

**21:15.** Have we need of mad **men**, that you have brought in this fellow, to play the madman in my presence? shall this fellow come into my house?

An desunt nobis furiosi quod introduxistis istum ut fureret me praesente hicine ingredietur domum meam

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## 1 Samuel Chapter 22

**Many resort to David. Doeg accuseth Achimelech to Saul. He ordereth him and all the other priests of Nobe to be slain. Abiathar escapeth.**

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**22:1.** David therefore went from thence, and fled to the [cave of Odollam](#). And when his brethren, and all his father's house, had heard of it, they went down to him thither.

Abit ergo inde David et fugit in speluncam Odollam quod cum audissent fratres eius et omnis domus patris eius descenderunt ad eum illuc

**22:2.** And all that were in distress, and oppressed with debt, and under affliction of mind, gathered themselves unto him: and he became their prince, and there were with him about four hundred [men](#).

Et convenerunt ad eum omnes qui erant in angustia constituti et oppressi aere alieno et amaro animo et factus est eorum princeps fueruntque cum eo quasi quadringenti viri

**22:3.** And David departed from thence into [Maspha of Moab](#): and he said to the king of [Moab](#): Let my father and my mother tarry with you, I beseech thee, till I know what [God](#) will do for me.

Et profectus est David inde in Maspha quae est Moab et dixit ad regem Moab maneat oro pater meus et mater mea vobiscum donec sciam quid faciat mihi Deus

**22:4.** And he left them under the eyes of the king of [Moab](#), and they abode with him all the days that David was in the hold.

Et reliquit eos ante faciem regis Moab manseruntque apud eum cunctis diebus quibus David fuit in praesidio

**The hold...** The strong hold, or fortress of [Maspha](#).

**22:5.** And [Gad the prophet](#) said to David: Abide not in the hold, depart, and go into the land of [Juda](#). And David departed, and came into the forest of Haret.

Dixitque Gad propheta ad David noli manere in praesidio proficiscere et vade in terram Iuda et profectus David venit in saltum Hareth

**22:6.** And [Saul](#) heard that David was seen, and the [men](#) that were with him. Now whilst [Saul](#) abode in Gabaa, and was in the wood, which is by Rama, having his spear in his hand, and all his servants were standing about him,

Et audivit Saul quod apparuisset David et viri qui erant cum eo Saul autem cum maneret in Gabaa et esset in nemore quod est in Rama hastam manu tenens cunctique socii eius circumstarent eum

**22:7.** He said to his servants that stood about him: Hear me now, ye sons of Jemini: will the son of Isai give every one of you fields, and vineyards, and make you all tribunes, and [centurions](#):

Ait ad servos suos qui adsistebant ei audite filii Iemini numquid omnibus vobis dabit filius Isai agros et vineas et universos vos faciet tribunos et centuriones

**22:8.** That all of you have conspired against me, and there is no one to inform me, especially when even my son hath entered into league with the son of Isai? There is not one of you that pitieth my case, nor that giveth me any information: because my son hath raised up my servant against me, plotting against me to this day.

Quoniam coniurastis omnes adversum me et non est qui mihi renuntiet maxime cum et filius meus foedus iunxerit cum filio Isai non est qui vicem meam doleat ex vobis nec qui adnuntiet mihi eo quod suscitaverit filius meus servum meum adversum me insidiantem mihi usque hodie

**22:9.** And Doeg, the [Edomite](#), who stood by, and was the chief among the servants of [Saul](#), answering, said: I saw the son of Isai, in Nobe, with [Achimelech](#), the son of Achitob, the [priest](#).

Respondens autem Doeg Idumeus qui adsistebat et erat primus inter servos Saul vidi inquit filium Isai in

Nobe apud Ahimelech filium Achitob

**22:10.** And he consulted the **Lord** for him, and gave him victuals, and gave him the sword of Goliath, the **Philistine**.

Qui consuluit pro eo Dominum et cibaria dedit ei sed et gladium Goliath Philisthei dedit illi

**22:11.** Then the king sent to call for **Achimelech**, the **priest**, the son of Achitob, and all his father's house, the **priests** that were in Nobe, and they came all of them to the king.

Misit ergo rex ad accersendum Ahimelech filium Achitob sacerdotem et omnem domum patris eius sacerdotum qui erant in Nobe qui venerunt universi ad regem

**22:12.** And **Saul** said to **Achimelech**: Hear, thou son of Achitob. He answered: Here I am, my lord.

Et ait Saul audi fili Achitob qui respondit praesto sum domine

**22:13.** And **Saul** said to him: Why have you conspired against me, thou, and the son of Isai, and thou hast given him bread and a sword, and hast consulted the **Lord** for him, that he should rise up against me, continuing a traitor to this day.

Dixitque ad eum Saul quare coniurastis adversum me tu et filius Isai et dedisti ei panes et gladium et consuluisti pro eo Deum ut consurgeret adversum me insidiator usque hodie permanens

**22:14.** And **Achimelech** answering the king, said: And who amongst all thy servants is so **faithful** as **David**, who is the king's son in law, and goeth forth at thy bidding, and is honourable in thy house?

Respondensque Ahimelech regi ait et quis in omnibus servis tuis sicut David fidelis et gener regis et pergens ad imperium tuum et gloriosus in domo tua

**22:15.** Did I begin to day to consult the **Lord** for him? far be this from me: let not the king suspect such a thing against his servant, or any one in all my father's house: for thy servant knew nothing of this matter, either little or great.

Num hodie coepi consulere pro eo Deum absit hoc a me ne suspicetur rex adversus servum suum rem huiuscemodi in universa domo patris mei non enim scivit servus tuus quicquam super hoc negotio vel modicum vel grande

**22:16.** And the king said: Dying thou shalt die, **Achimelech**, thou and all thy father's house.

Dixitque rex morte morieris Ahimelech tu et omnis domus patris tui

**22:17.** And the king said to the messengers that stood about him: Turn, and kill the **priests** of the **Lord**, for their hand is with **David**, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the **priests** of the **Lord**.

Et ait rex emissariis qui circumstabant eum convertimini et interficite sacerdotes Domini nam manus eorum cum David est scientes quod fugisset non indicaverunt mihi noluerunt autem servi regis extendere manum suam in sacerdotes Domini

**22:18.** And the king said to Doeg: Turn thou, and fall upon the **priests**. And Doeg, the **Edomite**, turned, and fell upon the **priests**, and slew in that day eighty-five **men** that wore the linen **ephod**.

Et ait rex Doec convertere tu et inruere in sacerdotes conversusque Doec Idumeus inruit in sacerdotes et trucidavit in die illa octoginta quinque viros vestitos ephod lineo

**22:19.** And Nobe, the city of the **priests**, he smote with the edge of the sword, both men and **women**, children and sucklings, and ox, and ass, and sheep, with the edge of the sword.

Nobe autem civitatem sacerdotum percussit in ore gladii viros et mulieres parvulos et lactantes bovem et asinum et ovem in ore gladii

**22:20.** But one of the sons of **Achimelech**, the son of Achitob, whose **name** was **Abiathar**, escaped, and fled to **David**,

Evadens autem unus filius Ahimelech filii Achitob cuius nomen erat Abiathar fugit ad David

**22:21.** And told him that **Saul** had slain the **priests** of the **Lord**.

Et adnuntiavit ei quod occidisset Saul sacerdotes Domini

**22:22.** And **David** said to **Abiathar**: I knew that day when Doeg, the **Edomite**, was there, that without doubt he would tell **Saul**: I have been the occasion of the death of all the **souls** of thy father's house.

Et ait David ad Abiathar sciebam in die illa quod cum ibi esset Doec Idumeus procul dubio adnuntiaret Saul ego sum reus omnium animarum patris tui

**22:23.** Abide thou with me, fear not: for he that seeketh my life, seeketh thy life also, and with me thou shalt be saved.

Mane mecum ne timeas si quis quaesierit animam meam quaeret et animam tuam mecumque servaberis

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## 1 Samuel Chapter 23

**David relieveth Ceila, besieged by the Philistines. He fleeth into the desert of Ziph. Jonathan and he confirm their former covenant. The Ziphites discover him to Saul, who pursuing close after him, is called away by an invasion from the Philistines.**

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**23:1.** And they told [David](#), saying: Behold the [Philistines](#) fight against Ceila, and they rob the barns.

Et nuntiaverunt David dicentes ecce Philisthim obpugnant Ceila et diripiunt areas

**23:2.** Therefore [David](#) consulted the [Lord](#), saying: Shall I go and smite these [Philistines](#)? And the [Lord](#) said to [David](#): Go, and thou shalt smite the [Philistines](#), and shalt save Ceila.

Consuluit igitur David Dominum dicens num vadam et percutiam Philistheos istos et ait Dominus ad David vade et percuties Philistheos et salvabis Ceila

**23:3.** And the [men](#) that were with [David](#), said to him: Behold we are in fear here in [Judea](#), how much more if we go to Ceila against the bands of the [Philistines](#)?

Et dixerunt viri qui erant cum David ad eum ecce nos hic in Iudaea consistentes timemus quanto magis si ierimus in Ceila adversum agmina Philisthinorum

**23:4.** Therefore [David](#) consulted the [Lord](#) again. And he answered and said to him: Arise, and go to Ceila: for I will deliver the [Philistines](#) into thy hand.

Rursum ergo David consuluit Dominum qui respondens ei ait surge et vade in Ceila ego enim tradam Philistheos in manu tua

**23:5.** [David](#), therefore, and his [men](#), went to Ceila, and fought against the [Philistines](#), and brought away their cattle, and made a great slaughter of them: and [David](#) saved the inhabitants of Ceila.

Abiit David et viri eius in Ceila et pugnavit adversum Philistheos et abegit iumenta eorum et percussit eos plaga magna et salvavit David habitatores Ceilae

**23:6.** Now at that time, when [Abiathar](#), the son of [Achimelech](#), fled to [David](#), to Ceila, he came down, having an [ephod](#) with him.

Porro eo tempore quo fugiebat Abiathar filius Ahimelech ad David in Ceila ephod secum habens descenderat

**An ephod...** Or the [ephod](#). That is, the [vestment](#) of the [high priest](#), with the [urim and thummim](#), by which the [Lord](#) gave his [oracle](#).

**23:7.** And it was told [Saul](#) that [David](#) was come to Ceila: and [Saul](#) said: The [Lord](#) hath delivered him into my hands, and he is shut up, being come into a city that hath gates and bars.

Nuntiatum est autem Saul quod venisset David in Ceila et ait Saul tradidit eum Deus in manus meas conclususque est introgressus urbem in qua portae et serae

**23:8.** And [Saul](#) commanded all the people to go down to fight against Ceila, and to besiege [David](#) and his [men](#).

Et praecepit Saul omni populo ut ad pugnam descenderet in Ceila et obsideret David et viros eius

**23:9.** Now when [David](#) understood that [Saul](#) secretly prepared [evil](#) against him, he said to [Abiathar](#), the [priest](#): Bring hither the [ephod](#).

Quod cum rescisset David quia praepararet ei Saul clam malum dixit ad Abiathar sacerdotem adplica ephod

**23:10.** And [David](#) said: O [Lord God](#) of [Israel](#), thy servant hath heard a report, that [Saul](#) designeth to come to Ceila, to destroy the city for my sake:

Et ait David Domine Deus Israhel audivit famam servus tuus quod disponat Saul venire ad Ceila ut evertat urbem propter me

**23:11.** Will the **men** of Ceila deliver me into his hands? and will **Saul** come down, as thy servant hath heard? O **Lord God** of **Israel**, tell thy servant. And the **Lord** said: He will come down.

Si tradent me viri Ceila in manus eius et si descendet Saul sicut audivit servus tuus Domine Deus Israhel indica servo tuo et ait Dominus descendet

**23:12.** And **David** said: Will the **men** of Ceila deliver me and my **men** into the hands of **Saul**? And the **Lord** said: They will deliver thee up.

Dixitque David si tradent viri Ceilae me et viros qui sunt mecum in manu Saul et dixit Dominus tradent

**23:13.** Then **David** and his **men**, who were about six hundred, arose, and departing from Ceila, wandered up and down, uncertain where they should stay: and it was told **Saul** that **David** was fled from Ceila, and had escaped: wherefore he forbore to go out.

Surrexit ergo David et viri eius quasi sescenti et egressi de Ceila huc atque illuc vagabantur incerti nuntiatumque est Saul quod fugisset David de Ceila quam ob rem dissimulavit exire

**23:14.** But **David** abode in the **desert** in strong holds, and he remained in a mountain of the **desert** of Ziph, in a woody hill. And **Saul** sought him always: but the **Lord** delivered him not into his hands.

Morabatur autem David in deserto in locis firmissimis mansitque in monte solitudinis Ziph quaerebat tamen eum Saul cunctis diebus et non tradidit eum Deus in manus eius

**23:15.** And **David** saw that **Saul** was come out to seek his life. And **David** was in the **desert** of Ziph, in a wood.

Et vidit David quod egressus esset Saul ut quaereret animam eius porro David erat in deserto Ziph in silva

**23:16.** And **Jonathan**, the son of **Saul**, arose, and went to **David**, into the wood, and strengthened his hands in **God**: and he said to him:

Et surrexit Jonathan filius Saul et abiit ad David in silva et confortavit manus eius in Deo dixitque ei

**23:17.** Fear not: for the hand of my father, **Saul**, shall not find thee, and thou shalt reign over **Israel**, and I shall be next to thee; yea and my father knoweth this.

Ne timeas neque enim inveniet te manus Saul patris mei et tu regnabis super Israhel et ego ero tibi secundus sed et Saul pater meus scit hoc

**23:18.** And they two made a covenant before the **Lord**: and **David** abode in the wood: but **Jonathan** returned to his house.

Percussit igitur uterque foedus coram Domino mansitque David in silva Ionathas autem reversus est in domum suam

**23:19.** And the Ziphites went up to **Saul**, in Gabaa, saying: Lo, doth not **David** lie hid with us in the strong holds of the wood, in mount Hachila, which is on the right hand of the **desert**.

Ascenderunt autem Ziphei ad Saul in Gabaa dicentes nonne David latitat apud nos in locis tutissimis silvae in colle Achilae quae est ad dexteram deserti

**23:20.** Now therefore come down, as thy **soul** hath desired to come down: and it shall be our business to deliver him into the king's hands.

Nunc ergo sicut desideravit anima tua ut descenderes descende nostrum autem erit ut tradamus eum in manus regis

**23:21.** And **Saul** said: **Blessed** be ye of the **Lord**, for you have pitied my case.

Dixitque Saul benedicti vos a Domino quia doluistis vicem meam

**23:22.** Go, therefore, I **pray** you, and use all diligence, and curiously inquire, and consider the place where his foot is, and who hath seen him there: for he thinketh of me, that I lie craftily in wait for him.

Abite oro et diligentius praeparate et curiosius agite et considerate locum ubi sit pes eius vel quis viderit eum ibi recogitat enim de me quod callide insidiet ei

**23:23.** Consider, and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. And if he should even go down into the earth to hide himself, I will search him out in all the thousands of **Juda**.

Considerate et videte omnia latibula eius in quibus absconditur et revertimini ad me ad rem certam ut vadam vobiscum quod si etiam in terra se abstruserit perscrutabor eum in cunctis milibus Iuda

**23:24.** And they arose, and went to Ziph before **Saul**: and **David** and his **men** were in the **desert** of Maon,

in the plain at the right hand of Jesimon.

At illi surgentes abierunt in Ziph ante Saul David autem et viri eius erant in deserto Maon in campestribus ad dextram Iesimuth

**23:25.** Then **Saul** and his **men** went to seek him: and it was told **David**, and forthwith he went down to the rock, and abode in the **wilderness** of Maon: and when **Saul** had heard of it, he pursued after **David** in the **wilderness** of Maon.

Ivit ergo Saul et socii eius ad quaerendum et nuntiatum est David statimque descendit ad petram et versabatur in deserto Maon quod cum audisset Saul persecutus est David in deserto Maon

**23:26.** And **Saul** went on this side of the mountain: and **David** and his **men** were on the other side of the mountain: and **David** despaired of being able to escape from the face of **Saul**: and **Saul** and his **men** encompassed **David** and his **men** round about, to take them.

Et ibat Saul ad latus montis ex parte una David autem et viri eius erant in latere montis ex parte altera porro David desperabat se posse evadere a facie Saul itaque Saul et viri eius in modum coronae cingebant David et viros eius ut caperent eos

**23:27.** And a messenger came to **Saul**, saying: Make haste to come, for the **Philistines** have poured in themselves upon the land.

Et nuntius venit ad Saul dicens festina et veni quoniam infuderunt se Philisthim super terram

**23:28.** Wherefore **Saul** returned, leaving the pursuit of **David**, and went to meet the **Philistines**. For this cause they called that place the rock of division.

Reversus est ergo Saul desistens persequi David et perrexit in occursum Philisthinorum propter hoc vocaverunt locum illum petram Dividentem

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## 1 Samuel Chapter 24

### Saul seeketh David in the wilderness of Engaddi: he goeth into a cave where David hath him in his power.

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**24:1.** Then [David](#) went up from thence, and dwelt in strong holds of [Engaddi](#).

Ascendit ergo David inde et habitavit in locis tutissimis Engaddi

**24:2.** And when [Saul](#) was returned from following the [Philistines](#), they told him, saying: Behold, [David](#) is in the [desert](#) of [Engaddi](#).

Cumque reversus esset Saul postquam persecutus est Philistheos nuntiaverunt ei dicentes ecce David in deserto est Engaddi

**24:3.** [Saul](#), therefore, took three thousand chosen [men](#) out of all [Israel](#), and went out to seek after [David](#) and his [men](#), even upon the most craggy rocks, which are accessible only to wild goats.

Adsumens ergo Saul tria milia electorum virorum ex omni Israhel perrexit ad investigandum David et viros eius etiam super abruptissimas petras quae solis hibicibus perviae sunt

**24:4.** And he came to the sheepcotes which were in his way. And there was a cave, into which [Saul](#) went, to ease nature: now [David](#) and his [men](#) lay hid in the inner part of the cave.

Et venit ad caulas quoque ovium quae se offerebant vianti eratque ibi spelunca quam ingressus est Saul ut purgaret ventrem porro David et viri eius in interiori parte speluncae latebant

**24:5.** And the servants of [David](#) said to him: Behold the day, of which the [Lord](#) said to thee: I will deliver thy enemy unto thee, that thou mayst do to him as it shall seem [good](#) in thy eyes. Then [David](#) arose, and secretly cut off the hem of [Saul's](#) robe.

Et dixerunt servi David ad eum ecce dies de qua locutus est Dominus ad te ego tradam tibi inimicum tuum ut facias ei sicut placuerit in oculis tuis surrexit ergo David et praecidit oram clamidis Saul silenter

**24:6.** After which [David's](#) heart struck him, because he had cut off the hem of [Saul's](#) robe.

Post haec percussit cor suum David eo quod abscidisset oram clamidis Saul

**Heart struck him...** Viz., with remorse, as fearing he had done amiss.

**24:7.** And he said to his [men](#): The [Lord](#) be merciful unto me, that I may do no such thing to my master, the [Lord's](#) anointed, as to lay my hand upon him, because he is the [Lord's](#) anointed.

Dixitque ad viros suos propitius mihi sit Dominus ne faciam hanc rem domino meo christo Domini ut mittam manum meam in eum quoniam christus Domini est

**24:8.** And [David](#) stopped his [men](#) with his words, and suffered them not to rise against [Saul](#): but [Saul](#), rising up out of the cave, went on his way.

Et confregit David viros suos sermonibus et non permisit eos ut consurgerent in Saul porro Saul exurgens de spelunca pergebat coepto itinere

**24:9.** And [David](#) also rose up after him: and going out of the cave, cried after [Saul](#), saying: My lord the king. And [Saul](#) looked behind him: and [David](#) bowing himself down to the ground, worshipped,

Surrexit autem et David post eum et egressus de spelunca clamavit post tergum Saul dicens domine mi rex et respexit Saul post se et inclinans se David pronus in terram adoravit

**24:10.** And said to [Saul](#): Why dost thou hear the words of [men](#) that say: [David](#) seeketh thy hurt?

Dixitque ad Saul quare audis verba hominum loquentium David quaerit malum adversum te

**24:11.** Behold this day thy eyes have seen, that the [Lord](#) hath delivered thee into my hand, in the cave, and I had a thought to kill thee, but my eye hath spared thee. For I said: I will not put out my hand against my lord, because he is the [Lord's](#) anointed.

Ecce hodie viderunt oculi tui quod tradiderit te Dominus in manu mea in spelunca et cogitavi ut occiderem

te sed pepercit tibi oculus meus dixi enim non extendam manum meam in domino meo quia christus Domini est

**A thought to kill thee...** That is, a suggestion, to which I did not consent.

**24:12.** Moreover, see and know, O my father, the hem of thy robe in my hand, that when I cut off the hem of thy robe, I would not put out my hand against thee. Reflect, and see, that there is no **evil** in my hand, nor **iniquity**, neither have I **sinned** against thee: but thou liest in wait for my life, to take it away.

Quin potius pater mi vide et cognosce oram clamydis tuae in manu mea quoniam cum praeciderem summitatem clamydis tuae nolui extendere manum meam in te animadvertere et vide quoniam non est in manu mea malum neque iniquitas neque peccavi in te tu autem insidiaris animae meae ut auferas eam

**24:13.** The **Lord** judge between me and thee and the **Lord** revenge me of thee: but my hand shall not be upon thee.

Iudicet Dominus inter me et te et ulciscatur me Dominus ex te manus autem mea non sit in te

**Revenge me of thee...** Or, as it is in the **Hebrew**, will revenge me. The meaning is, that he refers his whole cause to **God**, to judge and punish according to his **justice**: yet so as to keep himself in the mean time, from all personal **hatred** to **Saul**, or desire of gratifying his own **passion**, by seeking revenge. So far from it, that when **Saul** was afterwards slain, we find, that instead of rejoicing at his death, he mourned most bitterly for him.

**24:14.** As also it is said in the old proverb: From the wicked shall **wickedness** come forth: therefore my hand shall not be upon thee. After whom dost thou come out, O king of **Israel**?

Sicut et in proverbio antiquo dicitur ab impiis egredietur impietas manus ergo mea non sit in te

**24:15.** After whom dost thou pursue? After a dead dog, after a flea.

Quem sequeris rex Israhel quem persequeris canem mortuum sequeris et pulicem unum

**24:16.** Be the **Lord** judge, and judge between me and thee, and see, and judge my cause, and deliver me out of thy hand.

Sit Dominus iudex et iudicet inter me et te et videat et diiudicet causam meam et eruat me de manu tua

**24:17.** And when **David** had made an end of speaking these words to **Saul**, **Saul** said: Is this thy voice, my son **David**? And **Saul** lifted up his voice, and wept:

Cum autem conplesset David loquens sermones huiusmodi ad Saul dixit Saul numquid vox haec tua est filii mi David et levavit Saul vocem suam et flevit

**24:18.** And he said to **David**: Thou art more **just** than I: for thou hast done **good** to me, and I have rewarded thee with **evil**.

Dixitque ad David iustior tu es quam ego tu enim tribuisti mihi bona ego autem reddidi tibi mala

**24:19.** And thou hast showed this day what **good** things thou hast done to me: how the **Lord** delivered me into thy hand, and thou hast not killed me.

Et tu indicasti hodie quae feceris mihi bona quomodo tradiderit me Dominus in manu tua et non occideris me

**24:20.** For who when he hath found his enemy, will let him go well away? But the **Lord** reward thee for this **good** turn, for what thou hast done to me this day.

Quis enim cum invenerit inimicum suum dimittet eum in via bona sed Dominus reddat tibi vicissitudinem hanc pro eo quod hodie operatus es in me

**24:21.** And now as I know that thou shalt surely be king, and have the kingdom of **Israel** in thy hand:

Et nunc quia scio quod certissime regnaturus sis et habiturus in manu tua regnum Israhel

**24:22.** **Swear** to me by the **Lord**, that thou wilt not destroy my seed after me, nor take away my **name** from the house of my father.

Iura mihi in Domino ne deleas semen meum post me neque auferas nomen meum de domo patris mei

**24:23.** And **David** swore to **Saul**. So **Saul** went home: and **David** and his **men** went up into safer places.

Et iuravit David Sauli abiit ergo Saul in domum suam et David et viri eius ascenderunt ad tutiora loca

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## 1 Samuel Chapter 25

### The death of Samuel. David, provoked by Nabal, threateneth to destroy him: but is appeased by Abigail.

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**25:1.** And Samuel died, and all [Israel](#) was gathered together, and they mourned for him, and buried him in his house in Ramatha. And [David](#) rose, and went down into the [wilderness](#) of Pharan.

Mortuus est autem Samuhel et congregatus est universus Israhel et planxerunt eum et sepelierunt in domo sua in Rama consurgensque David descendit in desertum Pharan

**25:2.** Now there was a certain [man](#) in the [wilderness](#) of Maon, and his [possessions](#) were in [Carmel](#), and the [man](#) was very great: and he had three thousand sheep, and a thousand goats: and it happened that he was shearing his sheep in [Carmel](#).

Erat autem vir quispiam in solitudine Maon et possessio eius in Carmelo et homo ille magnus nimis erantque ei oves tria milia et mille caprae et accidit ut tonderetur grex eius in Carmelo

**25:3.** Now the [name](#) of the man was Nabal: and the [name](#) of his wife was Abigail. And she was a prudent and very comely [woman](#): but her husband was churlish, and very bad and ill natured: and he was of the house of [Caleb](#).

Nomen autem viri illius erat Nabal et nomen uxoris eius Abigail eratque mulier illa prudentissima et speciosa porro vir eius durus et pessimus et malitiosus erat autem de genere Chaleb

**25:4.** And when [David](#) heard in the [wilderness](#), that Nabal was shearing his sheep,

Cum ergo audisset David in deserto quod tonderet Nabal gregem suum

**25:5.** He sent ten young men, and said to them: Go up to [Carmel](#), and go to Nabal, and salute him in my [name](#) with peace.

Misit decem iuvenes et dixit eis ascendite in Carmelum et venietis ad Nabal et salutabitis eum ex nomine meo pacifice

**25:6.** And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and peace to all that thou hast.

Et dicetis sic fratribus meis et tibi pax et domui tuae pax et omnibus quaecumque habes sit pax

**25:7.** I have heard that thy shepherds that were with us in the [desert](#) were shearing: we never molested them, neither was there ought missing to them of the flock at any time, all the while they were with us in [Carmel](#).

Audivi quod tonderent pastores tui qui erant nobiscum in deserto numquam eis molesti fuimus nec aliquando defuit eis quicquam de grege omni tempore quo fuerunt nobiscum in Carmelo

**25:8.** Ask thy servants, and they will tell thee. Now therefore let thy servants find favour in thy eyes: for we are come in a [good](#) day, whatsoever thy hand shall find give to thy servants, and to thy son [David](#).

Interroga pueros tuos et indicabunt tibi nunc ergo inveniant pueri gratiam in oculis tuis in die enim bona venimus quodcumque invenerit manus tua da servis tuis et filio tuo David

**25:9.** And when [David's](#) servants came, they spoke to Nabal all these words in [David's name](#), and then held their peace.

Cumque venissent pueri David locuti sunt ad Nabal omnia verba haec ex nomine David et siluerunt

**25:10.** But Nabal answering the servants of [David](#), said: Who is [David](#)? and what is the son of Isai? servants are multiplied now days who flee from their masters.

Respondens autem Nabal pueris David ait quis est David et quis est filius Isai hodie increverunt servi qui fugiunt dominos suos

**25:11.** Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my

shearers, and give to **men** whom I know not whence they are?

Tollam ergo panes meos et aquas meas et carnes pecorum quae occidi tonsoribus meis et dabo viris quos nescio unde sint

**25:12.** So the servants of **David** went back their way, and returning came and told him all the words that he said.

Regressi sunt itaque pueri David per viam suam et reversi venerunt et nuntiaverunt ei omnia verba quae dixerat

**25:13.** Then **David** said to his young men: Let every **man** gird on his sword. And they girded on every **man** his sword. And **David** also girded on his sword: and there followed **David** about four hundred **men**, and two hundred remained with the baggage.

Tunc David ait viris suis accingatur unusquisque gladio suo et accincti sunt singuli gladio suo accinctusque est et David ense suo et secuti sunt David quasi quadringenti viri porro ducenti remanserunt ad sarcinas

**25:14.** But one of the servants told, Abigail, the wife of Nabal, saying: Behold, **David** sent messengers out of the **wilderness**, to salute our master: and he rejected them.

Abigail autem uxori Nabal nuntiavit unus de pueris dicens ecce misit David nuntios de deserto ut benedicerent domino nostro et aversus est eos

**25:15.** These **men** were very **good** to us, and gave us no trouble: Neither did we ever lose any thing all the time that we conversed with them in the **desert**.

Homines isti boni satis fuerunt nobis et non molesti nec quicquam aliquando periit omni tempore quo sumus conversati cum eis in deserto

**25:16.** They were a wall unto us, both by night and day, all the while we were with them keeping the sheep.

Pro muro erant nobis tam in nocte quam in die omnibus diebus quibus pavimus apud eos greges

**25:17.** Wherefore consider, and think what thou hast to do: for **evil** is determined against thy husband, and against thy house, and he is a son of **Belial**, so that no **man** can speak to him.

Quam ob rem considera et recogita quid facias quoniam completa est malitia adversum virum tuum et adversum domum tuam et ipse filius est Belial ita ut nemo ei possit loqui

**25:18.** Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses:

Festinavit igitur Abigail et tulit ducentos panes et duos utres vini et quinque arietes coctos et quinque sata pulentae et centum ligaturas uvae passae et ducentas massas caricarum et inposuit super asinos

**25:19.** And she said to her servants: Go before me: behold, I will follow after you: but she told not her husband, Nabal.

Dixitque pueris suis praecedite me ecce ego post tergum sequar vos viro autem suo Nabal non indicavit

**25:20.** And when she had gotten upon an ass, and was coming down to the foot of the mountain, **David** and his **men** came down over against her, and she met them.

Cum ergo ascendisset asinum et descenderet ad radices montis David et viri eius descendebant in occursum eius quibus et illa occurrit

**25:21.** And **David** said: Truly in vain have I kept all that belonged to this fellow in the **wilderness**, and nothing was lost of all that pertained unto him: and he hath returned me **evil** for **good**.

Et ait David vere frustra servavi omnia quae huius erant in deserto et non periit quicquam de cunctis quae ad eum pertinebant et reddidit mihi malum pro bono

**25:22.** May **God** do so and so, and add more to the foes of **David**, if I leave of all that belong to him till the morning, any that pisseth against the wall.

Haec faciat Deus inimicis David et haec addat si reliquero de omnibus quae ad eum pertinent usque mane mingentem ad parietem

**If I leave, etc...** **David** certainly **sinned** in his designs against Nabal and his **family**, as he himself was afterwards sensible, when he **blessed God** for hindering him from executing the revenge he had proposed.

**25:23.** And when Abigail saw **David**, she made haste and lighted off the ass, and fell before **David**, on her face, and **adored** upon the ground.

Cum autem vidisset Abigail David festinavit et descendit de asino et procidit coram David super faciem suam et adoravit super terram

**25:24.** And she fell at his feet, and said: Upon me let this **iniquity** be, my lord: let thy handmaid speak, I beseech thee, in thy ears, and hear the words of thy servant.

Et cecidit ad pedes eius et dixit in me sit domine mi haec iniquitas loquatur obsecro ancilla tua in auribus tuis et audi verba famulae tuae

**25:25.** Let not my lord the king, I pray thee, regard this naughty **man**, Nabal: for according to his **name**, he is a fool, and folly is with him: but I, thy handmaid, did not see thy servants, my lord, whom thou sentest.

Ne ponat oro dominus meus rex cor suum super virum istum iniquum Nabal quia secundum nomen suum stultus est et est stultitia cum eo ego autem ancilla tua non vidi pueros tuos domine mi quos misisti

**His name...** Nabal, in **Hebrew**, signifies a fool.

**25:26.** Now therefore, my lord, the **Lord** liveth, and thy **soul** liveth, who hath withholden thee from coming to blood, and hath saved thy hand to thee: and now let thy enemies be as Nabal, and all they that seek **evil** to my lord.

Nunc ergo domine mi vivit Dominus et vivit anima tua qui prohibuit te ne venires in sanguine et salvavit manum tuam tibi et nunc fiant sicut Nabal inimici tui et qui quaerunt domino meo malum

**25:27.** Wherefore receive this **blessing**, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord.

Quapropter suscipe benedictionem hanc quam adtulit ancilla tua tibi domino meo et da pueris qui sequuntur te dominum meum

**25:28.** Forgive the **iniquity** of thy handmaid: for the **Lord** will surely make for my lord a **faithful** house, because thou, my lord, fightest the battles of the **Lord**: let not **evil** therefore be found in thee all the days of thy life.

Aufer iniquitatem famulae tuae faciens enim faciet tibi Dominus domino meo domum fidelem quia proelia Domini domine mi tu proeliaris malitia ergo non inveniatur in te omnibus diebus vitae tuae

**25:29.** For if a **man** at any time shall rise, and persecute thee, and seek thy life, the **soul** of my lord shall be kept, as in the bundle of the living, with the **Lord thy God**: but the **souls** of thy enemies shall be whirled, as with the **violence** and whirling of a sling.

Si enim surrexerit aliquando homo persequens te et quaerens animam tuam erit anima domini mei custodita quasi in fasciculo viventium apud Dominum Deum tuum porro anima inimicorum tuorum rotabitur quasi in impetu et circulo fundae

**25:30.** And when the **Lord** shall have done to thee, my lord, all the **good** that he hath spoken concerning thee, and shall have made thee prince over **Israel**,

Cum ergo fecerit tibi Dominus domino meo omnia quae locutus est bona de te et constituerit te ducem super Israhel

**25:31.** This shall not be an occasion of grief to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or hast revenged thyself: and when the **Lord** shall have done well by my lord, thou shalt remember thy handmaid.

Non erit tibi hoc in singultum et in scrupulum cordis domino meo quod effuderis sanguinem innoxium aut ipse te ultus fueris et cum benefecerit Dominus domino meo recordaberis ancillae tuae

**25:32.** And **David** said to Abigail: **Blessed** be the **Lord** the **God** of **Israel**, who sent thee this day to meet me, and **blessed** be thy speech:

Et ait David ad Abigail benedictus Dominus Deus Israhel qui misit te hodie in occursum meum et benedictum eloquium tuum

**25:33.** And **blessed** be thou, who hast kept me to day from coming to blood, and revenging me with my own hand.

Et benedicta tu quae prohibuisti me hodie ne irem ad sanguinem et ulciscerer me manu mea

**25:34.** Otherwise, as the **Lord** liveth, the **God** of **Israel**, who hath withholden me from doing thee any **evil**, if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light, any that pisseth against the wall.

Alioquin vivit Dominus Deus Israhel qui prohibuit me malum facere tibi nisi cito venisses in occursum mihi

non remansisset Nabal usque ad lucem matutinam mingens ad parietem

**25:35.** And **David** received at her hand all that she had brought him, and said to her: Go in peace into thy house, behold I have heard thy voice, and honoured thy face.

Suscepit ergo David de manu eius omnia quae adtulerat ei dixitque ei vade pacifice in domum tuam ecce audivi vocem tuam et honoravi faciem tuam

**25:36.** And Abigail came to Nabal: and behold he had a feast in his house, like the feast of a king: and Nabal's heart was merry, for he was very drunk: and she told him nothing less or more until morning.

Venit autem Abigail ad Nabal et ecce erat ei convivium in domo eius quasi convivium regis et cor Nabal iucundum erat enim ebrius nimis et non indicavit ei verbum pusillum aut grande usque in mane

**25:37.** But early in the morning, when Nabal had digested his wine, his wife told him these words, and his heart died within him, and he became as a stone.

Diluculo autem cum digessisset vinum Nabal indicavit ei uxor sua verba haec et emortuum est cor eius intrinsecus et factus est quasi lapis

**25:38.** And after ten days had passed, the **Lord** struck Nabal, and he died.

Cumque pertransissent decem dies percussit Dominus Nabal et mortuus est

**25:39.** And when **David** had heard that Nabal was dead, he said: **Blessed** be the **Lord**, who hath judged the cause of my reproach, at the hand of Nabal, and hath kept his servant from **evil**, and the **Lord** hath returned the wickedness of Nabal upon his head. Then **David** sent and treated with Abigail, that he might take her to himself for a wife.

Quod cum audisset David mortuum Nabal ait benedictus Dominus qui iudicavit causam obprobrii mei de manu Nabal et servum suum custodivit a malo et malitiam Nabal reddidit Dominus in caput eius misit ergo David et locutus est ad Abigail ut sumeret eam sibi in uxorem

**Blessed be, etc...** **David** praiseth **God**, on this occasion, not out of **joy** for the death of Nabal (which would have argued a rancour of heart), but because he saw that **God** had so visibly taken his cause in hand, in punishing the injury done to him; whilst, by a merciful **providence** he kept him from revenging himself.

**25:40.** And **David's** servants came to Abigail, to **Carmel**, and spoke to her, saying: **David** hath sent us to thee, to take thee to himself for a wife.

Et venerunt pueri David ad Abigail in Carmelum et locuti sunt ad eam dicentes David misit nos ad te ut accipiat te sibi in uxorem

**25:41.** And she arose, and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid, to **wash the feet** of the servants of my lord.

Quae consurgens adoravit prona in terram et ait ecce famula tua sit in ancillam ut lavet pedes servorum domini mei

**25:42.** And Abigail arose, and made haste, and got upon an ass, and five damsels went with her, her waiting maids, and she followed the messengers of **David**, and became his wife.

Et festinavit et surrexit Abigail et ascendit super asinum et quinque puellae ierunt cum ea pedisequae eius et secuta est nuntios David et facta est illi uxor

**25:43.** Moreover **David** took also Achinoam of Jezrahel: and they were both of them his wives.

Sed et Ahinoem accepit David de Iezrahel et fuit utraque uxor eius

**25:44.** But **Saul** gave Michol, his daughter, **David's** wife, to Phalti, the son of Lais, who was of Gallim.

Saul autem dedit Michol filiam suam uxorem David Falti filio Lais qui erat de Gallim

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## 1 Samuel Chapter 26

**Saul goeth out again after David, who cometh by night where Saul and his men are asleep, but suffereth him not to be touched. Saul again confesseth his fault, and promiseth peace.**

---

**26:1.** And the [men](#) of Ziph came to [Saul](#) in Gabaa, saying: Behold [David](#) is hid in the hill of Hachila, which is over against the [wilderness](#).

Et venerunt Ziphei ad Saul in Gabaa dicentes ecce David absconditus est in colle Achilae quae est ex adverso solitudinis

**26:2.** And [Saul](#) arose, and went down to the [wilderness](#) of Ziph having with him three thousand chosen [men](#) of [Israel](#), to seek [David](#) in the [wilderness](#) of Ziph.

Et surrexit Saul et descendit in desertum Ziph et cum eo tria milia virorum de electis Israhel ut quaereret David in deserto Ziph

**26:3.** And [Saul](#) encamped in Gabaa Hachila, which was over against the [wilderness](#) in the way: and [David](#) abode in the [wilderness](#). And seeing that [Saul](#) was come after him into the [wilderness](#),

Et castrametatus est Saul in Gabaa Achilae quae erat ex adverso solitudinis in via David autem habitabat in deserto videns autem quod venisset Saul post se in desertum

**26:4.** He sent spies, and learned that he was most certainly come thither.

Misit exploratores et didicit quod venisset certissime

**26:5.** And [David](#) arose secretly, and came to the place where [Saul](#) was: and when he had beheld the place, wherein [Saul](#) slept, and [Abner](#), the son of Ner, the [captain](#) of his army, and [Saul](#) sleeping in a tent, and the rest of the multitude round about him,

Et surrexit David et venit ad locum ubi erat Saul cumque vidisset locum in quo dormiebat Saul et Abner filius Ner princeps militiae eius Saulem dormientem in tentorio et reliquum vulgus per circuitum eius

**26:6.** [David](#) spoke to [Achimelech](#), the [Hethite](#), and [Abisai](#), the son of [Sarvia](#), the brother of [Joab](#), saying: Who will go down with me to [Saul](#) into the camp? And [Abisai](#) said: I will go with thee.

Ait David ad Achimelech Cetheum et Abisai filium Sarviae fratrem Ioab dicens quis descendet mecum ad Saul in castra dixitque Abisai ego descendam tecum

**26:7.** So [David](#) and [Abisai](#) came to the people by night, and found [Saul](#) lying and sleeping in the tent, and his spear fixed in the ground at his head: and [Abner](#) and the people sleeping round about him.

Venerunt ergo David et Abisai ad populum nocte et invenerunt Saul iacentem et dormientem in tentorio et hastam fixam in terra ad caput eius Abner autem et populum dormientes in circuitu eius

**26:8.** And [Abisai](#) said to [David](#): [God](#) hath shut up thy enemy this day into thy hands: now then I will run him through with my spear, even to the earth at once, and there shall be no need of a second time.

Dixitque Abisai ad David conclusit Deus hodie inimicum tuum in manus tuas nunc ergo perfodiam eum lancea in terra semel et secundo opus non erit

**26:9.** And [David](#) said to [Abisai](#): Kill him not: for who shall put forth his hand against the [Lord's](#) anointed, and shall be guiltless?

Et dixit David ad Abisai ne interficias eum quis enim extendit manum suam in christum Domini et innocens erit

**26:10.** And [David](#) said: As the [Lord](#) liveth, unless the [Lord](#) shall strike him, or his day shall come to die, or he shall go down to battle, and perish:

Et dixit David vivit Dominus quia nisi Dominus percusserit eum aut dies eius venerit ut moriatur aut in proelium descendens perierit

**26:11.** The **Lord** be merciful unto me, and keep me that I never put forth my hand against the **Lord's** anointed. But now take the spear which is at his head, and the cup of water, and let us go.  
Propitius mihi sit Dominus ne extendam manum meam in christum Domini nunc igitur tolle hastam quae est ad caput eius et scyphum aquae et abeamus

**26:12.** So **David** took the spear, and the cup of water which was at **Saul's** head, and they went away: and no **man** saw it, or knew it, or awaked, but they were all asleep, for a deep sleep from the **Lord** was fallen upon them.  
Tulit ergo David hastam et scyphum aquae qui erat ad caput Saul et abierunt et non erat quisquam qui videret et intellegeret et vigilaret sed omnes dormiebant quia sopor Domini inruerat super eos

**26:13.** And when **David** was gone over to the other side, and stood on the top of the hill afar off, and a good space was between them,  
Cumque transisset David ex adverso et stetisset in vertice montis de longe et esset grande intervallum inter eos

**26:14.** **David** cried to the people, and to **Abner**, the son of Ner, saying: Wilt thou not answer, **Abner**? And **Abner** answering, said: Who art thou, that criest, and disturbest the king?  
Clamavit David ad populum et ad Abner filium Ner dicens nonne respondebis Abner et respondens Abner ait quis es tu qui clamas et inquietas regem

**26:15.** And **David** said to **Abner**: Art not thou a **man**? and who is like unto thee in **Israel**? why then hast thou not kept thy lord the king? for there came one of the people in to kill the king thy lord.  
Et ait David ad Abner numquid non vir tu es et quis alius similis tui in Israhel quare ergo non custodisti dominum tuum regem ingressus est enim unus de turba ut interficeret regem dominum tuum

**26:16.** This thing is not **good**, that thou hast done: as the **Lord** liveth, you are the sons of death, who have not kept your master, the **Lord's** anointed. And now where is the king's spear, and the cup of water, which was at his head?  
Non est bonum hoc quod fecisti vivit Dominus quoniam filii mortis estis vos qui non custodistis dominum vestrum christum Domini nunc ergo vide ubi sit hasta regis et ubi scyphus aquae qui erat ad caput eius

**26:17.** And **Saul** knew **David's** voice, and said: Is this thy voice, my son **David**? And **David** said: It is my voice, my lord the king.  
Cognovit autem Saul vocem David et dixit num vox tua est haec fili mi David et David vox mea domine mi rex

**26:18.** And he said: Wherefore doth my lord persecute his servant? What have I done? or what **evil** is there in my hand?  
Et ait quam ob causam dominus meus persequitur servum suum quid feci aut quod est in manu mea malum

**26:19.** Now therefore hear, I pray thee, my lord the king, the words of thy servant: If the **Lord** stir thee up against me, let him accept of **sacrifice**: but if the sons of **men**, they are **cursed** in the sight of the **Lord**, who have cast me out this day, that I should not dwell in the inheritance of the **Lord**, saying: Go, serve strange gods.  
Nunc ergo audi oro domine mi rex verba servi tui si Dominus incitat te adversum me odoretur sacrificium si autem filii hominum maledicti sunt in conspectu Domini qui eiecerunt me hodie ut non habitem in hereditate Domini dicentes vade servi diis alienis

**26:20.** And now let not my blood be shed upon the earth before the **Lord**: for the king of **Israel** is come out to seek a flea, as the partridge is hunted in the mountains.  
Et nunc non effundatur sanguis meus in terra coram Domino quia egressus est rex Israhel ut quaerat pulicem unum sicut persequitur perdix in montibus

**26:21.** And **Saul** said: I have **sinned**; return, my son **David**, for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been **ignorant** in very many things.  
Et ait Saul peccavi revertere fili mi David nequaquam enim ultra male tibi faciam eo quod pretiosa fuerit anima mea in oculis tuis hodie apparet quod stulte egerim et ignoraverim multa nimis

**26:22.** And **David** answering, said: Behold the king's spear: let one of the king's servants come over and fetch it.

Et respondens David ait ecce hasta regis transeat unus de pueris et tollat eam

**26:23.** And the Lord will reward every one according to his justice, and his faithfulness: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand against the Lord's anointed.

Dominus autem retribuet unicuique secundum iustitiam suam et fidem tradidit enim te Dominus hodie in manu mea et nolui levare manum meam in christum Domini

**26:24.** And as thy life hath been much set by this day in my eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me from all distress.

Et sicuti magnificata est anima tua hodie in oculis meis sic magnificetur anima mea in oculis Domini et liberet me de omni angustia

**26:25.** Then Saul said to David: Blessed art thou, my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went on his way, and Saul returned to his place.

Ait ergo Saul ad David benedictus tu fili mi David et quidem faciens facies et potens poteris abiit autem David in viam suam et Saul reversus est in locum suum

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## 1 Samuel Chapter 27

### David goeth again to Achis king of Geth, and obtaineth of him the city of Siceleg.

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**27:1.** And [David](#) said in his heart: I shall one day or other fall into the hands of [Saul](#): is it not better for me to flee, and to be saved in the land of the [Philistines](#), that [Saul](#) may despair of me, and cease to seek me in all the coasts of [Israel](#)? I will flee then out of his hands.

Et ait David in corde suo aliquando incidam in uno die in manu Saul nonne melius est ut fugiam et salver in terra Philistinorum ut desperet Saul cessetque me quaerere in cunctis finibus Israhel fugiam ergo manus eius

**27:2.** And [David](#) arose, and went away, both he and the six hundred [men](#) that were with him, to Achis, the son of Maach, king of Geth.

Et surrexit David et abiit ipse et sescenti viri cum eo ad Achis filium Mahoc regem Geth

**27:3.** And [David](#) dwelt with Achis at Geth, he and his [men](#); every [man](#) with his household, and [David](#) with his two wives, Achinoam, the Jezrahelites, and Abigail, the wife of Nabal of [Carmel](#).

Et habitavit David cum Achis in Geth ipse et viri eius vir et domus eius David et duae uxores eius Ahinoem Iezrahelites et Abigail uxor Nabal Carmeli

**27:4.** And it was told [Saul](#) that [David](#) was fled to Geth, and he sought no more after him.

Et nuntiatum est Saul quod fugisset David in Geth et non addidit ultra ut quaereret eum

**27:5.** And [David](#) said to Achis: If I have found favour in thy sight, let a place be given me in one of the cities of this country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

Dixit autem David ad Achis si inveni gratiam in oculis tuis detur mihi locus in una urbium regionis huius ut habitem ibi cur enim manet servus tuus in civitate regis tecum

**27:6.** Then Achis gave him Siceleg that day: for which reason Siceleg belongeth to the kings of [Juda](#) unto this day.

Dedit itaque ei Achis in die illa Siceleg propter quam causam facta est Siceleg regum Iuda usque in diem hanc

**27:7.** And the time that [David](#) dwelt in the country of the [Philistines](#), was four months.

Fuit autem numerus dierum quibus habitavit David in regione Philistinorum quattuor mensuum

**27:8.** And [David](#) and his [men](#) went up, and pillaged Gessuri, and Gerzi, and the [Amalecites](#): for these were of old the inhabitants of the countries, as [men](#) go to Sur, even to the land of [Egypt](#).

Et ascendit David et viri eius et agebant praedas de Gesuri et de Gedri et de Amalechitis hii enim pagi habitabantur in terra antiquitus euntibus Sur usque ad terram Aegypti

**Pillaged Gessuri, etc...** These probably were enemies of the people of [God](#): and some, if not all of them, were of the number of those whom [God](#) had ordered to be destroyed: which justifies [David's](#) proceedings in their regard. Though it is to be observed here, that we are not under an [obligation](#) of justifying every thing that he did: for the [scripture](#), in relating what was done, does not say that it was well done. And even such as are [true](#) servants of [God](#), are not to be imitated in all they do.

**27:9.** And [David](#) wasted all the land, and left neither [man](#) nor [woman](#) alive: and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achis.

Et percutiebat David omnem terram nec relinquebat viventem virum et mulierem tollensque oves et boves et asinos et camelos et vestes revertebatur et veniebat ad Achis

**27:10.** And Achis said to him: Whom hast thou gone against to day? [David](#) answered: Against the south of [Juda](#), and against the south of Jerameel, and against the south of Ceni.

Dicebat autem ei Achis in quem inruisti hodie respondebatque David contra meridiem Iudae et contra meridiem Hiramel et contra meridiem Ceni

**27:11.** And David saved neither man nor woman, neither brought he any of them to Geth, saying: Lest they should speak against us. So did David, and such was his proceeding all the days that he dwelt in the country of the Philistines.

Virum et mulierem non vivificabat David nec adducebat in Geth dicens ne forte loquantur adversum nos haec fecit David et hoc erat decretum illi omnibus diebus quibus habitavit in regione Philistinorum

**27:12.** And Achis believed David, saying: He hath done much harm to his people Israel: Therefore he shall be my servant for ever.

Credidit ergo Achis David dicens multa mala operatus est contra populum suum Israhel erit igitur mihi servus sempiternus

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## 1 Samuel Chapter 28

### The Philistines go out to war against Israel. Saul being forsaken by God, hath recourse to a witch. Samuel appeareth to him.

---

**28:1.** And it came to pass in those days, that the [Philistines](#) gathered together their armies, to be prepared for [war](#) against [Israel](#): And Achis said to [David](#): Know thou now assuredly, that thou shalt go out with me to the [war](#), thou, and thy [men](#).

Factum est autem in diebus illis congregaverunt Philisthim agmina sua ut praepararentur ad bellum contra Israhel dixitque Achis ad David sciens nunc scito quoniam mecum egredieris in castris tu et viri tui

**28:2.** And [David](#) said to Achis: Now thou shalt know what thy servant will do. And Achis said to [David](#): And I will appoint thee to guard my life for ever.

Dixitque David ad Achis nunc scies quae facturus est servus tuus et ait Achis ad David et ego custodem capitis mei ponam te cunctis diebus

**28:3.** Now Samuel was dead, and all [Israel](#) mourned for him, and buried him in Ramatha, his city. And [Saul](#) had put away all the magicians and soothsayers out of the land.

Samuhel autem mortuus est planxitque eum omnis Israhel et sepelierunt eum in Rama urbe sua et Saul abstulit magos et ariolos de terra

**28:4.** And the [Philistines](#) were gathered together, and came and encamped in Sunam: and [Saul](#) also gathered together all [Israel](#), and came to Gelboe.

Congregatique sunt Philisthim et venerunt et castrametati sunt in Sunam congregavit autem et Saul universum Israhel et venit in Gelboe

**28:5.** And [Saul](#) saw the army of the [Philistines](#), and was afraid, and his heart was very much dismayed.

Et vidit Saul castra Philisthim et timuit et expavit cor eius nimis

**28:6.** And he consulted the [Lord](#), and he answered him not, neither by dreams, nor by [priests](#), nor by [prophets](#).

Consuluitque Dominum et non respondit ei neque per somnia neque per sacerdotes neque per prophetas

**28:7.** And [Saul](#) said to his servants: Seek me a [woman](#) that hath a divining spirit, and I will go to her, and enquire by her. And his servants said to him: There is a [woman](#) that hath a divining spirit at Endor.

Dixitque Saul servis suis quaerite mihi mulierem habentem pythonem et vadam ad eam et sciscitabor per illam et dixerunt servi eius ad eum est mulier habens pythonem in Aendor

**28:8.** Then he disguised himself: and put on other clothes, and he went, and two [men](#) with him, and they came to the [woman](#) by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee.

Mutavit ergo habitum suum vestitusque est aliis vestimentis abiit ipse et duo viri cum eo veneruntque ad mulierem nocte et ait divina mihi in pythone et suscita mihi quem dixero tibi

**28:9.** And the [woman](#) said to him: Behold thou knowest all that [Saul](#) hath done, and how he hath rooted out the magicians and soothsayers from the land: why then dost thou lay a snare for my life, to cause me to be put to death?

Et ait mulier ad eum ecce tu nosti quanta fecerit Saul et quomodo eraserit magos et ariolos de terra quare ergo insidiaris animae meae ut occidar

**28:10.** And [Saul](#) swore unto her by the [Lord](#), saying: As the [Lord](#) liveth, there shall no [evil](#) happen to thee for this thing.

Et iuravit ei Saul in Domino dicens vivit Dominus quia non veniet tibi quicquam mali propter hanc rem

**28:11.** And the [woman](#) said to him: Whom shall I bring up to thee? And he said, Bring me up Samuel.

Dixitque ei mulier quem suscitabo tibi qui ait Samuhelem suscita mihi

**28:12.** And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? for thou art Saul.

Cum autem vidisset mulier Samuhelem exclamavit voce magna et dixit ad Saul quare inposuisti mihi tu es enim Saul

**28:13.** And the king said to her: Fear not: what hast thou seen? and the woman said to Saul: I saw gods ascending out of the earth.

Dixitque ei rex noli timere quid vidisti et ait mulier ad Saul deos vidi ascendentes de terra

**28:14.** And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored.

Dixitque ei qualis est forma eius quae ait vir senex ascendit et ipse amictus est pallio intellexit Saul quod Samuhel esset et inclinavit se super faciem suam in terra et adoravit

**Understood that it was Samuel...** It is the more common opinion of the holy fathers, and interpreters, that the soul of Samuel appeared indeed: and not, as some have imagined, an evil spirit in his shape. Not that the power of her magic could bring him thither, but that God was pleased for the punishment of Saul, that Samuel himself should denounce unto him the evils that were falling upon him. See Sirach 46:23.

**28:15.** And Samuel said to Saul: Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress: for the Philistines fight against me, and God is departed from me, and would not hear me, neither by the hand of prophets, nor by dreams: therefore I have called thee, that thou mayst show me what I shall do.

Dixit autem Samuhel ad Saul quare inquietasti me ut suscitarer et ait Saul coartor nimis siquidem Philisthim pugnant adversum me et Deus recessit a me et exaudire me noluit neque in manu prophetarum neque per somnia vocavi ergo te ut ostenderes mihi quid faciam

**28:16.** And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival?

Et ait Samuhel quid interrogas me cum Dominus recesserit a te et transierit ad aemulum tuum

**28:17.** For the Lord will do to thee as he spoke by me, and he will rend thy kingdom out of thy hand, and will give it to thy neighbour David:

Faciet enim Dominus tibi sicut locutus est in manu mea et scindet regnum de manu tua et dabit illud proximo tuo David

**28:18.** Because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day.

Quia non oboedisti voci Domini neque fecisti iram furoris eius in Amalech idcirco quod pateris fecit tibi Dominus hodie

**28:19.** And the Lord also will deliver Israel with thee into the hands of the Philistines: and to morrow thou and thy sons shall be with me: and the Lord will also deliver the army of Israel into the hands of the Philistines.

Et dabit Dominus etiam Israhel tecum in manu Philisthim cras autem tu et filii tui mecum eritis sed et castra Israhel tradet Dominus in manu Philisthim

**With me...** That is, in the state of the dead, and in another world, though not in the same place.

**28:20.** And forthwith Saul fell all along on the ground; for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day.

Statimque Saul cecidit porrectus in terram extimuerat enim verba Samuhel et robur non erat in eo quia non comederat panem tota die illa

**28:21.** And the woman came to Saul, (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I hearkened unto the words which thou spakest to me.

Ingressa est itaque mulier ad Saul et ait conturbatus enim erat valde dixitque ad eum ecce oboedivit ancilla tua voci tuae et posui animam meam in manu mea et audivi sermones tuos quos locutus es ad me

**28:22.** Now therefore, I pray thee, hearken thou also to the voice of thy handmaid, and let me set before thee a morsel of bread, that thou mayst eat and recover strength, and be able to go on thy journey.

Nunc igitur audi et tu vocem ancillae tuae ut ponam coram te buccellam panis et comedens convalescas ut possis iter facere

**28:23.** But he refused, and said: I will not eat. But his servants and the **woman** forced him, and at length hearkening to their voice, he arose from the ground, and sat upon the bed.

Qui rennuit et ait non comedam coegerunt autem eum servi sui et mulier et tandem audita voce eorum surrexit de terra et sedit super lectum

**28:24.** Now the **woman** had a fatted calf in the house, and she made haste and killed it: and taking meal, kneaded it, and baked some **unleavened bread**,

Mulier autem illa habebat vitulum pascualem in domo et festinavit et occidit eum tollensque farinam miscuit eam et coxit azyma

**28:25.** And set it before **Saul**, and before his servants. And when they had eaten they rose up, and walked all that night.

Et posuit ante Saul et ante servos eius qui cum comedissent surrexerunt et ambulaverunt per totam noctem illam

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## 1 Samuel Chapter 29

### David going with the Philistines is sent back by their princes.

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**29:1.** Now all the troops of the [Philistines](#) were gathered together to Aphec: and [Israel](#) also encamped by the fountain, which is in Jezrahel.

Congregata sunt ergo Philisthim universa agmina in Afec sed et Israhel castrametatus est super fontem qui erat in Iezrahel

**29:2.** And the lords of the [Philistines](#) marched with their hundreds and their thousands: but [David](#) and his [men](#) were in the rear with Achis.

Et satrapae quidem Philisthim incedebant in centuriis et milibus David autem et viri eius erant in novissimo agmine cum Achis

**29:3.** And the princes of the [Philistines](#) said to Achis: What mean these [Hebrews](#)? And Achis said to the princes of the [Philistines](#): Do you not know [David](#) who was the servant of [Saul](#), the king of [Israel](#), and hath been with me many days, or years, and I have found no fault in him, since the day that he fled over to me until this day?

Dixeruntque principes Philisthim quid sibi volunt Hebraei isti et ait Achis ad principes Philisthim num ignoratis David qui fuit servus Saul regis Israhel et est apud me multis diebus vel annis et non inveni in eo quicquam ex die qua transfugit ad me usque ad diem hanc

**29:4.** But the prices of the [Philistines](#) were [angry](#) with him, and they said to him: Let this [man](#) return, and abide in his place, which thou hast appointed him, and let him not go down with us to battle, lest he be an adversary to us, when we shall begin to fight: for how can he otherwise appease his master, but with our heads?

Irati sunt autem adversus eum principes Philisthim et dixerunt ei revertatur vir et sedeat in loco suo in quo constituisti eum et non descendat nobiscum in proelium ne fiat nobis adversarius cum proeliari coeperimus quomodo enim aliter placare poterit dominum suum nisi in capitibus nostris

**29:5.** Is not this [David](#), to whom they sung in their [dances](#), saying: [Saul](#) slew his thousands, and [David](#) his ten thousands?

Nonne iste est David cui cantabant in choro dicentes percussit Saul in milibus suis et David in decem milibus suis

**29:6.** Then Achis called [David](#), and said to him: As the [Lord](#) liveth, thou art upright and [good](#) in my sight: and so is thy going out, and thy coming in with me in the army: and I have not found any [evil](#) in thee, since the day that thou camest to me unto this day: but thou pleasest not the lords.

Vocavit ergo Achis David et ait ei vivit Dominus quia rectus es tu et bonus in conspectu meo et exitus tuus et introitus tuus mecum est in castris et non inveni in te quicquam mali ex die qua venisti ad me usque ad diem hanc sed satrapis non places

**29:7.** Return therefore, and go in peace, and offend not the eyes of the princes of the [Philistines](#).

Revertere ergo et vade in pace et non offendes oculos satraparum Philisthim

**29:8.** And [David](#) said to Achis: But what have I done, or what hast thou found in me thy servant, from the day that I have been in thy sight until this day, that I may not go and fight against the enemies of my lord the king?

Dixitque David ad Achis quid enim feci et quid invenisti in me servo tuo a die qua fui in conspectu tuo usque in diem hanc ut non veniam et pugnem contra inimicos domini mei regis

**29:9.** And Achis answering, said to [David](#): I know that thou art [good](#) in my sight, as an [angel of God](#): But the princes of the [Philistines](#) have said: He shall not go up with us to the battle.

Respondens autem Achis locutus est ad David scio quia bonus es tu in oculis meis sicut angelus Dei sed principes Philisthim dixerunt non ascendet nobiscum in proelium

**29:10.** Therefore arise in the morning, thou, and the servants of thy lord, who came with thee: and when you are up before day, and it shall begin to be light, go on your way.

Igitur consurge mane tu et servi domini tui qui venerunt tecum et cum de nocte surrexeritis et coeperit dilucescere pergite

**29:11.** So David and his men arose in the night, that they might set forward in the morning, and returned to the land of the Philistines: and the Philistines went up to Jezrahel.

Surrexit itaque de nocte David ipse et viri eius ut proficiscerentur mane et reverterentur ad terram Philisthim Philisthim autem ascenderunt in Jezrahel

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## 1 Samuel Chapter 30

### The Amalecites burn Siceleg, and carry off the prey: David pursueth after them, and recovereth all out of their hands.

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**30:1.** Now when [David](#) and his [men](#) were come to Siceleg on the third day, the [Amalecites](#) had made an invasion on the south side upon Siceleg, and had smitten Siceleg, and burnt it with fire,  
Cumque venissent David et viri eius in Siceleg die tertia Amalechitae impetum fecerant ex parte australi in Siceleg et percusserant Siceleg et succenderant eam igni

**30:2.** And had taken the [women](#) captives that were in it, both little and great: and they had not killed any person, but had carried them with them, and went on their way.  
Et captivas duxerant mulieres ex ea et a minimo usque ad magnum et non interfecerant quemquam sed secum duxerant et pergebant in itinere suo

**30:3.** So when [David](#) and his [men](#) came to the city, and found it burnt with fire, and that their wives, and their sons, and their daughters, were taken captives,  
Cum ergo venisset David et viri eius ad civitatem et invenissent eam succensam igni et uxores suas et filios suos et filias ductas esse captivas

**30:4.** [David](#) and the people that were with him, lifted up their voices, and wept till they had no more tears.  
Levaverunt David et populus qui erat cum eo voces suas et planxerunt donec deficerent in eis lacrimae

**30:5.** For the two wives also of [David](#) were taken captives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of [Carmel](#).  
Siquidem et duae uxores David captivae ductae fuerant Ahinoem Iezrahelites et Abigail uxor Nabal Carmeli

**30:6.** And [David](#) was greatly afflicted: for the people had a mind to [stone](#) him, for the [soul](#) of every [man](#) was bitterly grieved for his sons and daughters: but [David](#) took [courage](#) in the [Lord](#) his [God](#).  
Et contristatus est David valde volebat enim eum populus lapidare quia amara erat anima uniuscuiusque viri super filiis suis et filiabus confortatus est autem David in Domino Deo suo

**30:7.** And he said to [Abiathar](#), the [priest](#), the son of [Achimelech](#): Bring me hither the [ephod](#). And [Abiathar](#) brought the [ephod](#) to [David](#).  
Et ait ad Abiathar sacerdotem filium Ahimelech adplica ad me ephod et adplicuit Abiathar ephod ad David

**30:8.** And [David](#) consulted the [Lord](#), saying: Shall I pursue after these robbers, and shall I overtake them, or not? And the [Lord](#) said to him: Pursue after them: for thou shalt surely overtake them and recover the prey.  
Et consuluit David Dominum dicens persequar an non latrunculos hos et comprehendam eos dixitque ei persequere absque dubio enim comprehendes eos et excuties praedam

**30:9.** So [David](#) went, he and the six hundred [men](#) that were with him, and they came to the torrent Besor: and some, being weary, stayed there.  
Abiit ergo David ipse et sescenti viri qui erant cum eo et venerunt usque ad torrentem Besor et lassii quidam substiterunt

**30:10.** But [David](#) pursued, he and four hundred [men](#): for two hundred stayed, who, being weary, could not go over the torrent Besor.  
Persecutus est autem David ipse et quadringenti viri substiterant enim ducenti qui lassii transire non poterant torrentem Besor

**30:11.** And they found an [Egyptian](#) in the field, and brought him to [David](#): and they gave him bread to eat, and water to drink,  
Et invenerunt virum aegyptium in agro et adduxerunt eum ad David dederuntque ei panem ut comederet et

ut biberet aquam

**30:12.** As also a piece of a cake of figs, and two bunches of raisins. And when he had eaten them, his spirit returned, and he was refreshed: for he had not eaten bread, nor drunk water, three days and three nights. Sed et fragmen massae caricarum et duas ligaturas uvae passae quae cum comedisset reversus est spiritus eius et refocilatus est non enim comederat panem neque biberat aquam tribus diebus et tribus noctibus

**30:13.** And David said to him: To whom dost thou belong; or whence dost thou come? and whither art thou going? He said: I am a young man of Egypt, the servant of an Amalecite: and my master left me, because I began to be sick three days ago.

Dixit itaque ei David cuius es tu vel unde quo pergis qui ait ei puer aegyptius ego sum servus viri amalechitae dereliquit autem me dominus meus quia aegrotare coepi nudius tertius

**30:14.** For we made an invasion on the south side of Cerethi, and upon Juda, and upon the south of Caleb, and we burnt Siceleg with fire.

Siquidem nos erupimus ad australem partem Cerethi et contra Iudam et ad meridiem Chaleb et Siceleg succendimus igni

**30:15.** And David said to him: Canst thou bring me to this company? and he said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And David swore to him.

Dixitque ei David potes me ducere ad istum cuneum qui ait iura mihi per Deum quod non occidas me et non tradas me in manu domini mei et ducam te ad cuneum istum

**30:16.** And when he had brought him, behold they were lying spread abroad upon all the ground, eating and drinking, and as it were keeping a festival day, for all the prey and the spoils which they had taken out of the land of the Philistines, and out of the land of Juda.

Qui cum duxisset eum ecce illi discumbebant super faciem universae terrae comedentes et bibentes et quasi festum celebrantes diem pro cuncta praeda et spoliis quae ceperant de terra Philisthim et de terra Iuda

**30:17.** And David slew them from the evening unto the evening of the next day, and there escaped not a man of them, but four hundred young men, who had gotten upon camels, and fled.

Et percussit eos David a vespere usque ad vesperam alterius diei et non evasit ex eis quisquam nisi quadringenti viri adulescentes qui ascenderant camelos et fugerant

**30:18.** So David recovered all that the Amalecites had taken, and he rescued his two wives.

Eruit ergo David omnia quae tulerant Amalechitae et duas uxores suas eruit

**30:19.** And there was nothing missing small or great, neither of their sons or their daughters, nor of the spoils, and whatsoever they had taken, David recovered all.

Nec defuit quicquam a parvo usque ad magnum tam de filiis quam de filiabus et de spoliis et quaecumque rapuerant omnia reduxit David

**30:20.** And he took all the flocks and the herds, and made them go before him: and they said: This is the prey of David.

Et tulit universos greges et armenta et minavit ante faciem suam dixeruntque haec est praeda David

**30:21.** And David came to the two hundred men, who, being weary, had stayed, and were not able to follow David, and he had ordered them to abide at the torrent Besor: and they came out to meet David, and the people that were with him. And David coming to the people, saluted them peaceably.

Venit autem David ad ducentos viros qui lassii substiterant nec sequi potuerant David et residere eos iusserat in torrente Besor qui egressi sunt obviam David et populo qui erat cum eo accedens autem David ad populum salutavit eos pacifice

**30:22.** Then all the wicked and unjust men, that had gone with David, answering, said: Because they came not with us, we will not give them any thing of the prey which we have recovered: but let every man take his wife, and his children, and be contented with them, and go his way.

Respondensque omnis vir pessimus et iniquus de viris qui ierant cum David dixit quia non venerunt nobiscum non dabimus eis quicquam de praeda quam eruimus sed sufficiat unicuique uxor sua et filii quos cum acceperint recedant

**30:23.** But David said: You shall not do so, my brethren, with these things, which the Lord hath given us,

who hath kept us, and hath delivered the robbers that invaded us into our hands:

Dixit autem David non sic facietis fratres mei de his quae tradidit Dominus nobis et custodivit nos et dedit latrunculos qui eruperant adversum nos in manu nostra

**30:24.** And no **man** shall hearken to you in this matter. But equal shall be the portion of him that went down to battle, and of him that abode at the baggage, and they shall divide alike.

Nec audiet vos quisquam super sermone hoc aequa enim pars erit descendentis ad proelium et remanentis ad sarcinas et similiter dividunt

**30:25.** And this hath been done from that day forward, and since was made a statute and an ordinance, and as a law in **Israel**.

Et factum est hoc ex die illa et deinceps constitutum et praefinitum et quasi lex in Israhel usque ad diem hanc

**30:26.** Then **David** came to Siceleg, and sent presents of the prey to the ancients of **Juda**, his neighbours, saying: Receive a **blessing** of the prey of the enemies of the **Lord**.

Venit ergo David in Siceleg et misit dona de praeda senioribus Iuda proximis suis dicens accipite benedictionem de praeda hostium Domini

**30:27.** To them that were in **Bethel**, and that were in Ramoth to the south, and to them that were in Jether.

His qui erant in Bethel et qui in Ramoth ad meridiem et qui in Iether

**30:28.** And to them that were in Aroer, and that were in Sephamoth, and that were in Esthamo,

Et qui in Aroer et qui in Sefamoth et qui in Esthama

**30:29.** And that were in Rachal, and that were in the cities of Jerameel, and that were in the cities of Ceni,

Et qui in Rachal et qui in urbibus Ierameli et qui in urbibus Ceni

**30:30.** And that were in Arama, and that were in the lake Asan, and that were in Athach,

Et qui in Arama et qui in lacu Asan et qui in Athac

**30:31.** And that were in **Hebron**, and to the rest that were in those places, in which **David** had abode with his **men**.

Et qui in Hebron et reliquis qui erant in his locis in quibus commoratus fuerat David ipse et viri eius

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## 1 Samuel Chapter 31

### Israel is defeated by the Philistines: Saul and his sons are slain.

**31:1.** And the [Philistines](#) fought against [Israel](#), and the [men](#) of [Israel](#) fled from before the [Philistines](#), and fell down slain in mount Gelboe.

Philisthim autem pugnabant adversum Israhel et fugerunt viri Israhel ante faciem Philisthim et ceciderunt interfecti in monte Gelboe

**31:2.** And the [Philistines](#) fell upon [Saul](#), and upon his sons, and they slew [Jonathan](#), and Abinadab, and Melchisua, the sons of [Saul](#).

Inrueruntque Philisthim in Saul et filios eius et percusserunt Jonathan et Abinadab et Melchisue filios Saul

**31:3.** And the whole weight of the battle was turned upon [Saul](#): and the archers overtook him, and he was grievously wounded by the archers.

Totumque pondus proelii versum est in Saul et consecuti sunt eum viri sagittarii et vulneratus est vehementer a sagittariis

**31:4.** Then [Saul](#) said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armourbearer would not: for he was struck with exceeding great fear. Then [Saul](#) took his sword, and fell upon it.

Dixitque Saul ad armigerum suum evagina gladium tuum et percute me ne forte veniant incircumcisi isti et interficiant me inludentes mihi et noluit armiger eius fuerat enim nimio timore perterritus arripuit itaque Saul gladium et inruit super eum

**31:5.** And when his armourbearer saw this, to wit, that [Saul](#) was dead, he also fell upon his sword and died with him.

Quod cum vidisset armiger eius videlicet quod mortuus esset Saul inruit etiam ipse super gladium suum et mortuus est cum eo

**31:6.** So [Saul](#) died, and his three sons, and his armourbearer, and all his [men](#) that same day together.

Mortuus est ergo Saul et tres filii eius et armiger illius et universi viri eius in die illa pariter

**31:7.** And the [men](#) of [Israel](#), that were beyond the valley, and beyond the [Jordan](#), seeing that the [Israelites](#) were fled, and that [Saul](#) was dead, and his sons, forsook their cities, and fled: and the [Philistines](#) came and dwelt there.

Videntes autem viri Israhel qui erant trans vallem et trans Iordanem quod fugissent viri israhelitae et quod mortuus esset Saul et filii eius reliquerunt civitates suas et fugerunt veneruntque Philisthim et habitaverunt ibi

**31:8.** And on the morrow the [Philistines](#) came to strip the slain, and they found [Saul](#) and his three sons lying in mount Gelboe.

Facta autem die altera venerunt Philisthim ut spoliarent interfectos et invenerunt Saul et tres filios eius iacentes in monte Gelboe

**31:9.** And they cut off [Saul's](#) head, and stripped him of his armour, and sent into the land of the [Philistines](#) round about, to publish it in the [temples](#) of their idols and among their people.

Et praeciderunt caput Saul et expoliaverunt eum armis et miserunt in terram Philisthinorum per circuitum ut adnuntiaretur in templo idolorum et in populis

**31:10.** And they put his armour in the [temple](#) of Astaroth, but his body they hung on the wall of [Bethsan](#).

Et posuerunt arma eius in templo Astharoth corpus vero eius suspenderunt in muro Bethsan

**31:11.** Now when the inhabitants of Jabes Galaad had heard all that the [Philistines](#) had done to [Saul](#),

Quod cum audissent habitatores Iabesgalaad quaecumque fecerant Philisthim Saul

**31:12.** All the most **valiant men** arose, and walked all the night, and took the body of **Saul**, and the bodies of his sons, from the wall of **Bethsan**: and they came to Jabes Galaad, and burnt them there.

Surrexerunt omnes viri fortissimi et ambulaverunt tota nocte et tulerunt cadaver Saul et cadavera filiorum eius de muro Bethsan veneruntque Iabes et conbuserunt ea ibi

**31:13.** And they took their bones, and buried them in the wood of Jabes: and **fasted** seven days.

Et tulerunt ossa eorum et sepelierunt in nemore Iabes et ieiunaverunt septem diebus

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# 1 Thessalonians

## The First Epistle of St. Paul to the Thessalonians

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Thessalonica was the capital of Macedonia, in which [St. Paul](#), having preached the [Gospel](#), converted some [Jews](#) and a great number of the [Gentiles](#): but the unbelieving [Jews](#), [envying](#) his success, raised such a commotion against him that he, and his companion, Sylvanus were obliged to quit the city. Afterwards he went to [Athens](#), where he heard that the converts in Thessalonica were under a severe persecution, ever since his departure; and lest they should lose their [fortitude](#), he sent Timothy to strengthen and comfort them in their sufferings. In the meantime [St. Paul](#) came to [Corinth](#), where he wrote this first Epistle, and also the second to the Thessalonians, both in the same year, being the nineteenth after [our Lord's Ascension](#). These are the first of his Epistles in the order of time. (*For more information, see the article [EPISTLES TO THE THESSALONIANS](#) in the [Catholic Encyclopedia](#).*)

**1 Thessalonians Chapter 1.** He gives thanks for the grace bestowed on the Thessalonians.

**1 Thessalonians Chapter 2.** The sincerity of the apostle's preaching the gospel to them and of their receiving it.

**1 Thessalonians Chapter 3.** The apostle's concern and love for the Thessalonians.

**1 Thessalonians Chapter 4.** He exhorts them to purity and mutual charity. He treats of the resurrection of the dead.

**1 Thessalonians Chapter 5.** The day of the Lord shall come when least expected. Exhortations to several duties.

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## 1 Thessalonians Chapter 1

### He gives thanks for the grace bestowed on the Thessalonians.

**1:1.** Paul and Sylvanus and Timothy to the church of the Thessalonians: in [God the Father](#) and in the [Lord Jesus Christ](#).

Paulus et Silvanus et Timotheus ecclesiae Thessalonicensium in Deo Patre et Domino Iesu Christo gratia vobis et pax

**1:2.** [Grace](#) be to you and peace. We give thanks to [God](#) always for you all: making a remembrance of you in our [prayers](#) without ceasing,

Gratias agimus Deo semper pro omnibus vobis memoriam facientes in orationibus nostris sine intermissione

**1:3.** Being mindful of the work of your [faith](#) and labour and [charity](#): and of the enduring of the [hope](#) of our [Lord Jesus Christ](#) before [God and our Father](#).

Memores operis fidei vestrae et laboris et caritatis et sustinentiae spei Domini nostri Iesu Christi ante Deum et Patrem nostrum

**1:4.** [Knowing](#), brethren, beloved of [God](#), your [election](#):

Scientes fratres dilecti a Deo electionem vestram

**1:5.** For our [gospel](#) hath not been unto you in word only, but in power also: and in the [Holy Ghost](#) and in much fulness, as you [know](#) what manner of [men](#) we have been among you for your sakes.

Quia evangelium nostrum non fuit ad vos in sermone tantum sed et in virtute et in Spiritu Sancto et in plenitudine multa sicut scitis quales fuerimus vobis propter vos

**1:6.** And you became followers of us and of the Lord: receiving the word in much tribulation, with [joy](#) of the [Holy Ghost](#):

Et vos imitatores nostri facti estis et Domini excipientes verbum in tribulatione multa cum gaudio Spiritus Sancti

**1:7.** So that you were made a pattern to all that [believe](#) in Macedonia and in [Achaia](#).

Ita ut facti sitis forma omnibus credentibus in Macedonia et in Achaia

**1:8.** For from you was spread abroad the word of the Lord not only in Macedonia and in [Achaia](#) but also in every place: your [faith](#) which is towards [God](#), is gone forth, so that we need not to speak any thing.

A vobis enim diffamatus est sermo Domini non solum in Macedonia et in Achaia sed in omni loco fides vestra quae est ad Deum profecta est ita ut non sit nobis necesse quicquam loqui

**1:9.** For they themselves relate of us, what manner of entering in we had unto you: and how you turned to [God](#) from [idols](#) to serve the living and [true God](#).

Ipsi enim de nobis adnuntiant qualem introitum habuerimus ad vos et quomodo conversi estis ad Deum a simulacris servire Deo vivo et vero

**1:10.** And to wait for his [Son](#) from [heaven](#) (whom he raised up from the dead), [Jesus](#), who hath delivered us from the [wrath](#) to come.

Et expectare Filium eius de caelis quem suscitavit ex mortuis Iesum qui eripuit nos ab ira ventura

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## 1 Thessalonians Chapter 2

### The sincerity of the apostle's preaching the gospel to them and of their receiving it.

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**2:1.** For yourselves [know](#), brethren, our entrance in unto you, that it was not in vain:

Nam ipsi scitis fratres introitum nostrum ad vos quia non inanis fuit

**2:2.** But having suffered many things before and been shamefully treated, (as you [know](#)) at [Philippi](#), we had confidence in our [God](#), to speak unto you the [gospel](#) of [God](#) in much carefulness.

Sed ante passi et contumeliis affecti sicut scitis in Philippis fiduciam habuimus in Deo nostro loqui ad vos evangelium Dei in multa sollicitudine

**2:3.** For our exhortation was not of [error](#), nor of [uncleanness](#), nor in deceit.

Exhortatio enim nostra non de errore neque de inmunditia neque in dolo

**2:4.** But as we were approved by [God](#) that the [gospel](#) should be committed to us: even so we speak, not as pleasing [men](#) but [God](#), who proveth our hearts.

Sed sicut probati sumus a Deo ut crederetur nobis evangelium ita loquimur non quasi hominibus placentes sed Deo qui probat corda nostra

**2:5.** For neither have we used at any time the speech of flattery, as you [know](#): nor taken an occasion of [covetousness](#) (God is witness):

Neque enim aliquando fuimus in sermone adulationis sicut scitis neque in occasione avaritiae Deus testis est

**2:6.** Nor sought we [glory](#) of [men](#), neither of you, nor of others.

Nec quaerentes ab hominibus gloriam neque a vobis neque ab aliis

**2:7.** Whereas we might have been burdensome to you, as the [apostles](#) of [Christ](#): but we became little ones in the midst of you, as if a nurse should cherish her children:

Cum possimus oneri esse ut Christi apostoli sed facti sumus lenes in medio vestrum tamquam si nutrix foveat filios suos

**2:8.** So desirous of you, we would gladly impart unto you not only the [gospel](#) of [God](#) but also our own [souls](#): because you were become most dear unto us.

Ita desiderantes vos cupide volebamus tradere vobis non solum evangelium Dei sed etiam animas nostras quoniam carissimi nobis facti estis

**2:9.** For you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the [gospel](#) of [God](#).

Memores enim estis fratres laborem nostrum et fatigationem nocte et die operantes ne quem vestrum gravaremus praedicavimus in vobis evangelium Dei

**2:10.** You are [witnesses](#), and [God](#) also, how [holily](#) and [justly](#) and without blame we have been to you that have [believed](#):

Vos testes estis et Deus quam sancte et iuste et sine querella vobis qui credidistis fuimus

**2:11.** As you [know](#) in what manner, entreating and comforting you (as a father doth his children),

Sicut scitis qualiter unumquemque vestrum tamquam pater filios suos

**2:12.** We testified to every one of you that you would walk worthy of [God](#), who hath called you unto his kingdom and [glory](#).

Deprecantes vos et consolantes testificati sumus ut ambularetis digne Deo qui vocavit vos in suum regnum et gloriam

**2:13.** Therefore, we also give thanks to God without ceasing: because, that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.

Ideo et nos gratias agimus Deo sine intermissione quoniam cum accepissetis a nobis verbum auditus Dei accepistis non ut verbum hominum sed sicut est vere verbum Dei qui operatur in vobis qui credidistis

**2:14.** For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews: Vos enim imitatores facti estis fratres ecclesiarum Dei quae sunt in Iudaea in Christo Iesu quia eadem passi estis et vos a contribulibus vestris sicut et ipsi a Iudaeis

**2:15.** Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men;

Qui et Dominum occiderunt Iesum et prophetas et nos persecuti sunt et Deo non placent et omnibus hominibus adversantur

**2:16.** Prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

Prohibentes nos gentibus loqui ut salvae fiant ut impleant peccata sua semper praevenit autem ira Dei super illos usque in finem

**To fill up their sins...** That is, to fill up the measure of their sins, after which God's justice would punish them. **For the wrath of God is come upon them to the end...** That is, to continue on them to the end.

**2:17.** But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire.

Nos autem fratres desolati a vobis ad tempus horae aspectu non corde abundantius festinavimus faciem vestram videre cum multo desiderio

**2:18.** For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us.

Quoniam volumus venire ad vos ego quidem Paulus et semel et iterum et inpedivit nos Satan

**2:19.** For what is our hope or joy or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?

Quae est enim nostra spes aut gaudium aut corona gloriae nonne vos ante Dominum nostrum Iesum estis in adventu eius

**2:20.** For you are our glory and joy.

Vos enim estis gloria nostra et gaudium

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## 1 Thessalonians Chapter 3

### The apostle's concern and love for the Thessalonians.

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**3:1.** For which cause, forbearing no longer, we thought it **good** to remain at **Athens** alone.

Propter quod non sustinentes amplius placuit nobis remanere Athenis solis

**3:2.** And we sent Timothy, our brother and the minister of **God** in the **gospel** of **Christ**, to confirm you and exhort you concerning your **faith**:

Et misimus Timotheum fratrem nostrum et ministrum Dei in evangelio Christi ad confirmandos vos et exhortandos pro fide vestra

**3:3.** That no **man** should be moved in these tribulations: for yourselves **know** that we are appointed thereunto.

Ut nemo moveatur in tribulationibus istis ipsi enim scitis quod in hoc positi sumus

**3:4.** For even when we were with you, we foretold you that we should suffer tribulations: as also it is come to pass, and you **know**.

Nam et cum apud vos essemus praedicebamus vobis passuros nos tribulationes sicut et factum est et scitis

**3:5.** For this cause also, I, forbearing no longer, sent to **know** your **faith**: lest perhaps he that tempteth should have tempted you: and our labour should be made vain.

Propterea et ego amplius non sustinens nisi ad cognoscendam fidem vestram ne forte temptaverit vos is qui temptat et inanis fiat labor noster

**3:6.** But now when Timothy came to us from you and related to us your **faith** and **charity**, and that you have a **good** remembrance of us always, desiring to see us as we also to see you:

Nunc autem veniente Timotheo ad nos a vobis et adnuntiante nobis fidem et caritatem vestram et quia memoriam nostri habetis bonam semper desiderantes nos videre sicut nos quoque vos

**3:7.** Therefore we were comforted, brethren, in you, in all our necessity and tribulation, by your **faith**.

Ideo consolati sumus fratres in vobis in omni necessitate et tribulatione nostra per vestram fidem

**3:8.** Because now we live, if you stand in the Lord.

Quoniam nunc vivimus si vos statis in Domino

**3:9.** For what thanks can we return to **God** for you, in all the **joy** wherewith we rejoice for you before our **God**,

Quam enim gratiarum actionem possumus Deo retribuere pro vobis in omni gaudio quo gaudemus propter vos ante Deum nostrum

**3:10.** Night and day more abundantly **praying** that we may see your face and may accomplish those things that are wanting to your **faith**?

Nocte et die abundantius orantes ut videamus faciem vestram et conpleamus ea quae desunt fidei vestrae

**3:11.** Now **God** himself and our **Father** and **our Lord Jesus Christ**, direct our way unto you.

Ipse autem Deus et Pater noster et Dominus Iesus dirigat viam nostram ad vos

**3:12.** And may the Lord multiply you and make you abound in **charity** towards one another and towards all **men**: as we do also towards you,

Vos autem Dominus multiplicet et abundare faciat caritatem in invicem et in omnes quemadmodum et nos in vobis

**3:13.** To confirm your hearts without blame, in **holiness**, before **God and our Father**, at the coming of **our Lord Jesus Christ**, with all his **saints**. **Amen**.

Ad confirmanda corda vestra sine querella in sanctitate ante Deum et Patrem nostrum in adventu Domini

nostrī Iesu cum omnibus sanctis eius amen

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## 1 Thessalonians Chapter 4

### He exhorts them to purity and mutual charity. He treats of the resurrection of the dead.

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**4:1.** For the rest therefore, brethren, [pray](#) and beseech you in the [Lord Jesus](#) that, as you have received from us, how you ought to walk and to please [God](#), so also you would walk, that you may abound the more.

De cetero ergo fratres rogamus vos et obsecramus in Domino Iesu ut quemadmodum accepistis a nobis quomodo vos oporteat ambulare et placere Deo sicut et ambulatis ut abundetis magis

**4:2.** For you [know](#) what precepts I have given to you by the [Lord Jesus](#).

Scitis enim quae praecepta dederimus vobis per Dominum Iesum

**4:3.** For this is the [will](#) of [God](#), your [sanctification](#); that you should abstain from fornication;

Haec est enim voluntas Dei sanctificatio vestra

**4:4.** That every one of you should [know](#) how to possess his vessel in [sanctification](#) and [honour](#),

Ut abstineatis vos a fornicatione ut sciat unusquisque vestrum suum vas possidere in sanctificatione et honore

**4:5.** Not in the passion of [lust](#), like the [Gentiles](#) that [know](#) not [God](#):

Non in passione desiderii sicut et gentes quae ignorant Deum

**4:6.** And that no [man](#) overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before and have testified.

Ut ne quis supergrediatur neque circumveniat in negotio fratrem suum quoniam vindex est Dominus de his omnibus sicut et praediximus vobis et testificati sumus

**4:7.** For [God](#) hath not called us unto [uncleanness](#), but unto [sanctification](#).

Non enim vocavit nos Deus in inmunditia sed in sanctificatione

**4:8.** Therefore, he that [despiseth](#) these things, [despiseth](#) not [man](#), but [God](#), who also hath given his [holy Spirit](#) in us.

Itaque qui spernit non hominem spernit sed Deum qui etiam dedit Spiritum suum Sanctum in vobis

**4:9.** But as touching the [charity](#) of brotherhood, we have no need to write to you: for yourselves have learned of [God](#) to [love](#) one another.

De caritate autem fraternitatis non necesse habemus scribere vobis ipsi enim vos a Deo didicistis ut diligatis invicem

**4:10.** For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more:

Etenim facitis illud in omnes fratres in universa Macedonia rogamus autem vos fratres ut abundetis magis

**4:11.** And that you use your endeavour to be quiet: and that you do your own business and work with your own hands, as we commanded you: and that you walk honestly towards them that are without: and that you want nothing of any [man's](#).

Et operam detis ut quieti sitis et ut vestrum negotium agatis et operemini manibus vestris sicut praecepimus vobis

**4:12.** And we will not have you [ignorant](#) brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no [hope](#).

Et ut honeste ambuletis ad eos qui foris sunt et nullius aliquid desideretis

**4:13.** For if we believe that Jesus died and rose again: even so them who have slept through Jesus, will God bring with him.

Nolumus autem vos ignorare fratres de dormientibus ut non contristemini sicut et ceteri qui spem non habent

**4:14.** For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

Si enim credimus quod Iesus mortuus est et resurrexit ita et Deus eos qui dormierunt per Iesum adducet cum eo

**4:15.** For the Lord himself shall come down from heaven with commandment and with the voice of an archangel and with the trumpet of God: and the dead who are in Christ shall rise first.

Hoc enim vobis dicimus in verbo Domini quia nos qui vivimus qui residui sumus in adventum Domini non praeveniemus eos qui dormierunt

**4:16.** Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air: and so shall we be always with the Lord.

Quoniam ipse Dominus in iussu et in voce archangeli et in tuba Dei descendet de caelo et mortui qui in Christo sunt resurgent primi

**4:17.** Wherefore, comfort ye one another with these words.

Deinde nos qui vivimus qui relinquimur simul rapiemur cum illis in nubibus obviam Domino in aera et sic semper cum Domino erimus

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## 1 Thessalonians Chapter 5

### The day of the Lord shall come when least expected. Exhortations to several duties.

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**5:1.** But of the times and moments, brethren, you need not, that we should write to you:

De temporibus autem et momentis fratres non indigetis ut scribamus vobis

**5:2.** For yourselves [know](#) perfectly that the day of the Lord shall so come as a thief in the night.

Ipsi enim diligenter scitis quia dies Domini sicut fur in nocte ita veniet

**5:3.** For when they shall say: Peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

Cum enim dixerint pax et securitas tunc repentinus eis superveniet interitus sicut dolor in utero habenti et non effugient

**5:4.** But you, brethren, are not in darkness, that the day should overtake you as a thief.

Vos autem fratres non estis in tenebris ut vos dies ille tamquam fur comprehendat

**5:5.** For all you are the children of light and children of the day: we are not of the night nor of darkness.

Omnes enim vos filii lucis estis et filii diei non sumus noctis neque tenebrarum

**5:6.** Therefore, let us not sleep, as others do: but let us watch, and be sober.

Igitur non dormiamus sicut ceteri sed vigilemus et sobrii simus

**5:7.** For they that sleep, sleep in the night; and they that are drunk, are drunk in the night.

Qui enim dormiunt nocte dormiunt et qui ebrii sunt nocte ebrii sunt

**5:8.** But let us, who are of the day, be sober, having on the breast plate of [faith](#) and [charity](#) and, for a helmet, the [hope](#) of [salvation](#).

Nos autem qui diei sumus sobrii simus induti lorica[m] fidei et caritatis et galeam spem salutis

**5:9.** For [God](#) hath not appointed us unto [wrath](#): but unto the purchasing of [salvation](#) by [our Lord Jesus Christ](#),

Quoniam non posuit nos Deus in iram sed in acquisitionem salutis per Dominum nostrum Iesum Christum

**5:10.** Who died for us: that, whether we watch or sleep, we may live together with him.

Qui mortuus est pro nobis ut sive vigilemus sive dormiamus simul cum illo vivamus

**5:11.** For which cause comfort one another and edify one another, as you also do.

Propter quod consolamini invicem et aedificate alterutrum sicut et facitis

**5:12.** And we beseech you, brethren, to [know](#) them who labour among you and are over you in the Lord and admonish you;

Rogamus autem vos fratres ut noveritis eos qui laborant inter vos et praesunt vobis in Domino et monent vos

**5:13.** That you esteem them more abundantly in [charity](#), for their work's sake. Have peace with them.

Ut habeatis illos abundantius in caritate propter opus illorum pacem habete cum eis

**5:14.** And we beseech you, brethren, rebuke the unquiet: comfort the feeble minded: support the weak: be patient towards all [men](#).

Rogamus autem vos fratres corripite inquietos consolamini pusillanimes suscipite infirmos patientes estote ad omnes

**The unquiet...** That is, such as are irregular and disorderly.

**5:15.** See that none render **evil** for **evil** to any **man**: but ever follow that which is **good** towards each other and towards all **men**.

Videte ne quis malum pro malo alicui reddat sed semper quod bonum est sectamini et in invicem et in omnes

**5:16.** Always rejoice.  
Semper gaudete

**5:17.** **Pray** without ceasing.  
Sine intermissione orate

**5:18.** In all things give thanks for this is the **will** of **God** in **Christ Jesus** concerning you all.  
In omnibus gratias agite haec enim voluntas Dei est in Christo Iesu in omnibus vobis

**5:19.** Extinguish not the spirit.  
Spiritus nolite extinguere

**5:20.** Despise not **prophecies**.  
Prophetias nolite spernere

**5:21.** But **prove** all things: hold fast that which is **good**.  
Omnia autem probate quod bonum est tenete

**5:22.** From all appearance of **evil** refrain yourselves.  
Ab omni specie mala abstinete vos

**5:23.** And may the **God** of peace himself sanctify you in all things: that your whole spirit and **soul** and body may be preserved blameless in the coming of **our Lord Jesus Christ**.

Ipsae autem Deus pacis sanctificet vos per omnia et integer spiritus vester et anima et corpus sine querella in adventu Domini nostri Iesu Christi servetur

**5:24.** He is faithful who hath called you, who also will do it.  
Fidelis est qui vocavit vos qui etiam faciet

**5:25.** Brethren, **pray** for us.  
Fratres orate pro nobis

**5:26.** Salute all the brethren with a **holy kiss**.  
Salutate fratres omnes in osculo sancto

**5:27.** I charge you by the Lord that this **epistle** be read to all the **holy** brethren.  
Adiuro vos per Dominum ut legatur epistula omnibus sanctis fratribus

**5:28.** The **grace** of **our Lord Jesus Christ** be with you. **Amen**.  
Gratia Domini nostri Iesu Christi vobiscum amen

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## 1 Timothy

### The First Epistle of St. Paul to Timothy

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St. Paul write this Epistle to his BELOVED TIMOTHY, being then [bishop](#) of [Ephesus](#), to instruct him in the duties of a [bishop](#), both in respect to himself and to his charge; and that he ought to be well informed of the [good](#) morals of those on whom he was to [impose hands](#): Impose not hands lightly upon any [man](#). He tells him also how he should behave towards his clergy. The Epistle was written about 33 years after [our Lord's Ascension](#); but where it was written is uncertain: the more general opinion is, that it was in Macedonia. (*For more information, see the article [EPISTLES TO TIMOTHY AND TITUS](#) in the Catholic Encyclopedia.*)

**1 Timothy Chapter 1.** He puts Timothy in mind of his charge and blesses God for the mercy he himself had received.

**1 Timothy Chapter 2.** Prayers are to be said for all men, because God wills the salvation of all. Women are not to teach.

**1 Timothy Chapter 3.** What sort of men are to be admitted into the clergy. The church is the pillar of truth.

**1 Timothy Chapter 4.** He warns him against heretics, and exhorts him to the exercise of piety.

**1 Timothy Chapter 5.** He gives him lessons concerning widows, and how he is to behave to his clergy.

**1 Timothy Chapter 6.** Duties of servants. The danger of covetousness. Lessons for the rich.

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## 1 Timothy Chapter 1

### He puts Timothy in mind of his charge and blesses God for the mercy he himself had received.

---

**1:1.** Paul, an [apostle](#) of [Jesus Christ](#), according to the commandment of [God our Saviour](#) and [Christ Jesus](#) our [hope](#):

Paulus apostolus Christi Iesu secundum imperium Dei salvatoris nostri et Christi Iesu spei nostrae

**1:2.** To Timothy, his beloved son in [faith](#). [Grace](#), mercy and peace, from [God the Father](#) and from [Christ Jesus our Lord](#).

Timotheo dilecto filio in fide gratia misericordia pax a Deo Patre et Christo Iesu Domino nostro

**1:3.** As I desired thee to remain at [Ephesus](#) when I went into Macedonia, that thou mightest charge some not to teach otherwise:

Sicut rogavi te ut remaneres Ephesi cum irem in Macedoniam ut denuntiares quibusdam ne aliter docerent

**1:4.** Not to give heed to fables and endless [genealogies](#), which furnish questions rather than the edification of [God](#) which is in [faith](#).

Neque intenderent fabulis et genealogiis interminatis quae quaestiones praestant magis quam aedificationem Dei quae est in fide

**1:5.** Now the end of the commandment is [charity](#) from a pure heart, and a [good conscience](#), and an unfeigned [faith](#).

Finis autem praecepti est caritas de corde puro et conscientia bona et fide non ficta

**1:6.** From which things some, going astray, are turned aside unto vain babbling:

A quibus quidam aberrantes conversi sunt in vaniloquium

**1:7.** Desiring to be teachers of the law: understanding neither the things they say, nor whereof they affirm.

Volentes esse legis doctores non intellegentes neque quae loquuntur neque de quibus adfirmant

**1:8.** But we [know](#) that the law is [good](#), if a [man](#) use it lawfully.

Scimus autem quia bona est lex si quis ea legitime utatur

**1:9.** [Knowing](#) this: That the law is not made for the [just man](#) but for the unjust and disobedient, for the ungodly and for sinners, for the [wicked](#) and defiled, for murderers of fathers and murderers of mothers, for manslayers,

Sciens hoc quia iusto lex non est posita sed iniustus et non subditis impiis et peccatoribus sceleratis et contaminatis patricidis et matricidis homicidis

**The law is not...** He means, that the [just man](#) doth [good](#), and avoideth [evil](#), not as compelled by the law, and merely for fear of the punishment appointed for transgressors: but voluntarily, and out of the [love](#) of [God](#) and [virtue](#); and would do so, though there were no law.

**1:10.** For fornicators, for them who defile themselves with mankind, for menstealers, for [liars](#), for perjured persons, and whatever other thing is contrary to sound doctrine:

Fornicariis masculorum concubitoribus plagiariis mendacibus periuris et si quid aliud sanae doctrinae adversatur

**1:11.** Which is according to the [gospel](#) of the [glory](#) of the [blessed God](#) which hath been committed to my trust.

Quae est secundum evangelium gloriae beati Dei quod creditum est mihi

**1:12.** I give him thanks who hath strengthened me, even to [Christ Jesus our Lord](#), for that he hath counted me faithful, putting me in the ministry:

Gratias ago ei qui me confortavit Christo Iesu Domino nostro quia fidelem me existimavit ponens in ministerio

**1:13.** Who before was a **blasphemer** and a persecutor and contumelious. But I obtained the mercy of **God**, because I did it **ignorantly** in unbelief.

Qui prius fui blasphemus et persecutor et contumeliosus sed misericordiam consecutus sum quia ignorans feci in incredulitate

**1:14.** Now the **grace** of our Lord hath abounded exceedingly with **faith** and **love**, which is in **Christ Jesus**.

Superabundavit autem gratia Domini nostri cum fide et dilectione quae est in Christo Iesu

**1:15.** A faithful saying, and worthy of all acceptation, that **Christ Jesus** came into the world to save sinners, of whom I am the chief.

Fidelis sermo et omni acceptione dignus quia Christus Iesus venit in mundum peccatores salvos facere quorum primus ego sum

**1:16.** But for this cause have I obtained mercy: that in me first **Christ Jesus** might show forth all patience, for the information of them that shall **believe** in him unto life everlasting.

Sed ideo misericordiam consecutus sum ut in me primo ostenderet Christus Iesus omnem patientiam ad deformationem eorum qui credituri sunt illi in vitam aeternam

**1:17.** Now to the king of ages, immortal, invisible, the only **God**, be **honour** and **glory** for ever and ever. **Amen.**

Regi autem saeculorum inmortalis invisibili soli Deo honor et gloria in saecula saeculorum amen

**1:18.** This precept, I commend to thee, O son Timothy: according to the **prophecies** going before on thee, that thou **war** in them a **good warfare**,

Hoc praeceptum commendo tibi fili Timothee secundum praecedentes in te prophetias ut milites in illis bonam militiam

**1:19.** Having **faith** and a **good conscience**, which some rejecting have made shipwreck concerning the **faith**.

Habens fidem et bonam conscientiam quam quidam repellentes circa fidem naufragaverunt

**1:20.** Of whom is Hymeneus and Alexander, whom I have delivered up to **Satan**, that they may learn not to **blaspheme**.

Ex quibus est Hymeneus et Alexander quos tradidi Satanae ut discant non blasphemare

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## 1 Timothy Chapter 2

### Prayers are to be said for all men, because God wills the salvation of all. Women are not to teach.

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**2:1.** I desire therefore, first of all, that supplications, [prayers](#), intercessions and thanksgivings be made for all [men](#):

Obsecro igitur primo omnium fieri obsecrationes orationes postulationes gratiarum actiones pro omnibus hominibus

**2:2.** For kings and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity.

Pro regibus et omnibus qui in sublimitate sunt ut quietam et tranquillam vitam agamus in omni pietate et castitate

**2:3.** For this is [good](#) and acceptable in the sight of [God our Saviour](#),

Hoc enim bonum est et acceptum coram salutari nostro Deo

**2:4.** Who will have all [men](#) to be saved and to come to the [knowledge](#) of the [truth](#).

Qui omnes homines vult salvos fieri et ad agnitionem veritatis venire

**2:5.** For there is one [God](#): and one mediator of [God](#) and [men](#), the [man Christ Jesus](#):

Unus enim Deus unus et mediator Dei et hominum homo Christus Iesus

**One mediator...** [Christ](#) is the one and only [mediator](#) of [redemption](#), who gave himself, as the [apostle](#) writes in the following verse.

**2:6.** Who gave himself a [redemption](#) for all, a testimony in due times,

Qui dedit redemptionem semet ipsum pro omnibus testimonium temporibus suis

**A redemption for all...** He is also the only mediator, who stands in need of no other to recommend his petitions to the [Father](#). But this is not against our seeking the [prayers](#) and intercession, as well of the [faithful](#) upon earth, as of the [saints](#) and [angels](#) in [heaven](#), for obtaining mercy, [grace](#), and [salvation](#), through [Jesus Christ](#). As [St. Paul](#) himself often desired the help of the [prayers](#) of the [faithful](#), without any injury to the mediatorship of [Jesus Christ](#).

**2:7.** Whereunto I am appointed a preacher and an [apostle](#) (I say the [truth](#), I lie not), a doctor of the [Gentiles](#) in [faith](#) and [truth](#).

In quo positus sum ego praedicator et apostolus veritatem dico non mentior doctor gentium in fide et veritate

**2:8.** I will therefore that [men](#) [pray](#) in every place, lifting up pure hands, without [anger](#) and contention.

Volo ergo viros orare in omni loco levantes puras manus sine ira et disceptatione

**2:9.** In like manner, [women](#) also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire:

Similiter et mulieres in habitu ornato cum verecundia et sobrietate ornantes se non in tortis crinibus aut auro aut margaritis vel veste pretiosa

**2:10.** But, as it becometh [women](#) professing godliness, with good works.

Sed quod decet mulieres promittentes pietatem per opera bona

**2:11.** Let the [woman](#) learn in silence with all subjection.

Mulier in silentio discat cum omni subiectione

**2:12.** But I suffer not a [woman](#) to teach, nor to use authority over the [man](#): but to be in silence.

Docere autem mulieri non permitto neque dominari in virum sed esse in silentio

**2:13.** For [Adam](#) was first formed; then [Eve](#).

Adam enim primus formatus est deinde Eva

**2:14.** And **Adam** was not seduced; but the **woman**, being seduced, was in the transgression.

Et Adam non est seductus mulier autem seducta in praevaricatione fuit

**2:15.** Yet she shall be saved through child bearing; if she continue in **faith** and **love** and **sanctification** with sobriety.

Salvabitur autem per filiorum generationem si permanserint in fide et dilectione et sanctificatione cum sobrietate

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## 1 Timothy Chapter 3

### What sort of men are to be admitted into the clergy. The church is the pillar of truth.

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**3:1.** A faithful saying: If a [man](#) desire the office of a [bishop](#), he desireth [good](#) work.

Fidelis sermo si quis episcopatum desiderat bonum opus desiderat

**3:2.** It behoveth therefore a [bishop](#) to be blameless, the husband of one wife, sober, [prudent](#), of [good](#) behaviour, chaste, given to hospitality, a teacher,

Oportet ergo episcopum inreprehensibilem esse unius uxoris virum sobrium prudentem ornatum hospitem doctorem

**Of one wife....** The meaning is not that every [bishop](#) should have a wife (for [St. Paul](#) himself had none), but that no one should be admitted to the [holy](#) orders of [bishop](#), [priest](#), or [deacon](#), who had been [married more than once](#).

**3:3.** Not given to wine, no striker, but modest, not quarrelsome, not [covetous](#), but

Non vinolentum non percussorem sed modestum non litigiosum non cupidum

**3:4.** One that ruleth well his own house, having his children in subjection with all chastity.

Suae domui bene praepositum filios habentem subditos cum omni castitate

**3:5.** But if a [man](#) [know](#) not how to rule his own house, how shall he take care of the church of [God](#)?

Si quis autem domui suae praeesse nescit quomodo ecclesiae Dei diligentiam habebit

**3:6.** Not a neophyte: lest, being puffed up with [pride](#), he fall into the judgment of the [devil](#).

Non neophytum ne in superbia elatus in iudicium incidat diaboli

**A neophyte....** That is, one lately [baptized](#), a young convert.

**3:7.** Moreover, he must have a [good](#) testimony of them who are without: lest he fall into reproach and the snare of the [devil](#).

Oportet autem illum et testimonium habere bonum ab his qui foris sunt ut non in obprobrium incidat et laqueum diaboli

**3:8.** Deacons in like manner: chaste, not double tongued, not given to much wine, not greedy of filthy lucre:

Diaconos similiter pudicos non bilingues non multo vino deditos non turpe lucrum sectantes

**3:9.** Holding the [mystery](#) of [faith](#) in a pure [conscience](#).

Habentes mysterium fidei in conscientia pura

**3:10.** And let these also first be proved: and so let them minister, having no crime.

Et hii autem probentur primum et sic ministrent nullum crimen habentes

**3:11.** The [women](#) in like manner: chaste, not slanderers, but sober, faithful in all things.

Mulieres similiter pudicas non detrahentes sobrias fideles in omnibus

**3:12.** Let deacons be the husbands of one wife: who rule well their children and their own houses.

Diacones sint unius uxoris viri qui filiis suis bene praesunt et suis domibus

**3:13.** For they that have ministered well shall purchase to themselves a [good](#) degree and much confidence in the [faith](#) which is in [Christ Jesus](#).

Qui enim bene ministraverint gradum sibi bonum adquirent et multam fiduciam in fide quae est in Christo Iesu

**3:14.** These things I write to thee, hoping that I shall come to thee shortly.

Haec tibi scribo sperans venire ad te cito

**3:15.** But if I tarry long, that thou mayest **know** how thou oughtest to behave thyself in the **house of God**, which is the church of the **living God**, the pillar and ground of the **truth**.

Si autem tardavero ut scias quomodo oporteat te in domo Dei conversari quae est ecclesia Dei vivi columna et firmamentum veritatis

**The pillar and ground of the truth....** Therefore the church of the **living God** can never uphold **error**, nor bring in corruptions, superstition, or **idolatry**.

**3:16.** And evidently great is the **mystery** of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto **angels**, hath been preached unto the **Gentiles**, is **believed** in the world, is taken up in **glory**.

Et manifeste magnum est pietatis sacramentum quod manifestatum est in carne iustificatum est in spiritu apparuit angelis praedicatum est gentibus creditum est in mundo adsumptum est in gloria

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## 1 Timothy Chapter 4

### He warns him against heretics, and exhorts him to the exercise of piety.

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**4:1.** Now the Spirit manifestly saith that in the last times some shall depart from the [faith](#), giving heed to spirits of [error](#) and doctrines of [devils](#),

Spiritus autem manifeste dicit quia in novissimis temporibus discedent quidam a fide adtendentes spiritibus erroris et doctrinis daemoniorum

**4:2.** Speaking lies in [hypocrisy](#) and having their [conscience](#) seared,

In hypocrisi loquentium mendacium et cauteriatam habentium suam conscientiam

**4:3.** Forbidding to [marry](#), to abstain from meats, which [God](#) hath created to be received with thanksgiving by the [faithful](#) and by them that have [known](#) the [truth](#).

Prohibentium nubere abstinere a cibis quos Deus creavit ad percipiendum cum gratiarum actione fidelibus et his qui cognoverunt veritatem

**Forbidding to marry, to abstain from meats....** He speaks of the [Gnostics](#), the [Marcionites](#), the [Encratites](#), the [Manicheans](#), and other ancient [heretics](#), who absolutely condemned [marriage](#), and the use of all kind of meat; because they pretended that all flesh was from an [evil](#) principle. Whereas the church of [God](#), so far from condemning [marriage](#), holds it a [holy](#) sacrament; and forbids it to none but such as by [vow](#) have chosen the better part: and prohibits not the use of any meats whatsoever in proper times and seasons; though she does not judge all kind of diet proper for days of [fasting](#) and [penance](#).

**4:4.** For every creature of [God](#) is [good](#), and nothing to be rejected that is received with thanksgiving:

Quia omnis creatura Dei bona et nihil reiciendum quod cum gratiarum actione percipitur

**4:5.** For it is [sanctified](#) by the word of [God](#) and [prayer](#).

Sanctificatur enim per verbum Dei et orationem

**4:6.** These things proposing to the brethren, thou shalt be a [good](#) minister of [Christ Jesus](#), nourished up in the words of [faith](#) and of the [good doctrine](#) which thou hast attained unto.

Haec proponens fratribus bonus eris minister Christi Iesu enutritus verbis fidei et bonae doctrinae quam adsecutus es

**4:7.** But avoid foolish and old wives fables: and exercise thyself unto godliness.

Ineptas autem et aniles fabulas devita exerce te ipsum ad pietatem

**4:8.** For bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is and of that which is to come.

Nam corporalis exercitatio ad modicum utilis est pietas autem ad omnia utilis est promissionem habens vitae quae nunc est et futurae

**4:9.** A faithful saying and worthy of all acceptance.

Fidelis sermo et omni acceptione dignus

**4:10.** For therefore we labour and are [reviled](#), because we [hope](#) in the [living God](#), who is the Saviour of all [men](#), especially of the [faithful](#).

In hoc enim laboramus et maledicimur quia speravimus in Deum vivum qui est salvator omnium hominum maxime fidelium

**4:11.** These things command and teach:

Praecepta haec et doce

**4:12.** Let no [man](#) [despise](#) thy youth: but be thou an example of the [faithful](#), in word, in conversation, in [charity](#), in [faith](#), in chastity.

Nemo adolescentiam tuam contemnat sed exemplum esto fidelium in verbo in conversatione in caritate in

fide in castitate

**4:13.** Till I come, attend unto reading, to exhortation and to doctrine.

Dum venio adtende lectioni exhortationi doctrinae

**4:14.** Neglect not the [grace](#) that is in thee, which was given thee by [prophecy](#), with [imposition of the hands](#) of the [priesthood](#).

Noli neglegere gratiam quae in te est quae data est tibi per prophetiam cum inpositione manuum presbyterii

**4:15.** Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all.

Haec meditare in his esto ut profectus tuus manifestus sit omnibus

**4:16.** Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

Adtende tibi et doctrinae insta in illis hoc enim faciens et te ipsum salvum facies et qui te audiunt

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## 1 Timothy Chapter 5

### He gives him lessons concerning widows, and how he is to behave to his clergy.

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**5:1.** An ancient [man](#) rebuke not, but entreat him as a father: young men, as brethren:  
Seniorem ne increpaveris sed obsecra ut patrem iuvenes ut fratres

**5:2.** Old [women](#), as mothers: young [women](#), as sisters, in all chastity.  
Anus ut matres iuvenulas ut sorores in omni castitate

**5:3.** Honour [widows](#) that are [widows](#) indeed.  
Viduas honora quae vere viduae sunt

**5:4.** But if any widow have children or grandchildren, let her learn first to govern her own house and to make a return of duty to her parents; for this is acceptable before [God](#).  
Si qua autem vidua filios aut nepotes habet discant primum domum suam regere et mutuam vicem reddere parentibus hoc enim acceptum est coram Deo

**5:5.** But she that is a widow indeed, and desolate, let her trust in [God](#) and continue in supplications and [prayers](#) night and day.  
Quae autem vere vidua est et desolata speravit in Deum et instat obsecrationibus et orationibus nocte ac die

**5:6.** For she that liveth in pleasures is dead while she is living.  
Nam quae in deliciis est vivens mortua est

**5:7.** And this give in charge, that they may be blameless.  
Et hoc praecipe ut inreprehensibiles sint

**5:8.** But if any [man](#) have not care of his own and especially of those of his house, he hath denied the [faith](#) and is worse than an infidel.  
Si quis autem suorum et maxime domesticorum curam non habet fidem negavit et est infideli deterior

**5:9.** Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband.  
Vidua eligatur non minus sexaginta annorum quae fuerit unius viri uxor

**5:10.** Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the [saints'](#) feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.  
In operibus bonis testimonium habens si filios educavit si hospitio recepit si sanctorum pedes lavit si tribulationem patientibus subministravit si omne opus bonum subsecuta est

**5:11.** But the younger [widows](#) avoid. For when they have grown wanton in [Christ](#), they will [marry](#):  
Adulescentiores autem viduas evita cum enim luxuriatae fuerint in Christo nubere volunt

**5:12.** Having damnation, because they have made void their first [faith](#).  
Habentes damnationem quia primam fidem irritam fecerunt  
**Their first faith....** Their [vow](#), by which they had engaged themselves to [Christ](#).

**5:13.** And withal being idle they learn to go about from house to house: and are not only idle, but tattlers also and busy bodies, speaking things which they ought not.  
Simul autem et otiosae discunt circumire domos non solum otiosae sed et verbosae et curiosae loquentes quae non oportet

**5:14.** I will, therefore, that the younger should **marry**, bear children, be mistresses of **families**, give no occasion to the adversary to speak **evil**.

Volo ergo iuveniores nubere filios procreare matres familias esse nullam occasionem dare adversario maledicti gratia

**5:15.** For some are already turned aside after **Satan**.

Iam enim quaedam conversae sunt retro Satanam

**5:16.** If any of the **faithful** have **widows**, let him minister to them, and let not the church be charged: that there may be sufficient for them that are **widows** indeed.

Si qua fidelis habet viduas subministret illis et non gravetur ecclesia ut his quae vere viduae sunt sufficiat

**5:17.** Let the **priests** that rule well be esteemed worthy of double **honour**: especially they who labour in the word and doctrine.

Qui bene praesunt presbyteri duplici honore digni habeantur maxime qui laborant in verbo et doctrina

**5:18.** For the **scripture** saith: Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

Dicit enim scriptura non infrenabis os bovi trituranti et dignus operarius mercede sua

**5:19.** Against a **priest** receive not an accusation, but under two or three **witnesses**.

Adversus presbyterum accusationem noli recipere nisi sub duobus et tribus testibus

**5:20.** Them that **sin** reprove before all that the rest also may have fear.

Peccantes coram omnibus argue ut et ceteri timorem habeant

**5:21.** I charge thee, before **God** and **Christ Jesus** and the **elect angels**, that thou observe these things without prejudice, doing nothing by declining to either side.

Testor coram Deo et Christo Iesu et electis angelis ut haec custodias sine praeiudicio nihil faciens in aliam partem declinando

**5:22.** Impose not hands lightly upon any **man**, neither be partaker of other **men's sins**. Keep thyself chaste.

Manus cito nemini inposueris neque communicaveris peccatis alienis te ipsum castum custodi

**5:23.** Do not still drink water, but use a little wine for thy stomach's sake and thy frequent infirmities.

Noli adhuc aquam bibere sed vino modico utere propter stomachum tuum et frequentes tuas infirmitates

**5:24.** Some **men's sins** are manifest, going before to judgment: and some **men** they follow after.

Quorundam hominum peccata manifesta sunt praecedentia ad iudicium quosdam autem et subsequuntur

**5:25.** In like manner also good deeds are manifest: and they that are otherwise cannot be hid.

Similiter et facta bona manifesta sunt et quae aliter se habent abscondi non possunt

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## 1 Timothy Chapter 6

### Duties of servants. The danger of covetousness. Lessons for the rich.

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**6:1.** Whosoever are servants under the yoke, let them count their masters worthy of all **honour**; lest the **name** of the Lord and his doctrine be **blasphemed**.

Quicumque sunt sub iugo servi dominos suos omni honore dignos arbitrentur ne nomen Domini et doctrina blasphemetur

**6:2.** But they that have believing masters, let them not **despise** them, because they are brethren; but serve them the rather, because they are **faithful** and beloved, who are partakers of the benefit. These things teach and exhort.

Qui autem fideles habent dominos non contemnant quia fratres sunt sed magis serviant quia fideles sunt et dilecti qui beneficii participes sunt haec doce et exhortare

**6:3.** If any **man** teach otherwise and consent not to the sound words of **our Lord Jesus Christ** and to that doctrine which is according to godliness,

Si quis aliter docet et non adquiescit sanis sermonibus Domini nostri Iesu Christi et ei quae secundum pietatem est doctrinae

**6:4.** He is **proud**, **knowing** nothing, but sick about questions and strifes of words; from which arise envies, contentions, blasphemies, **evil** suspicions,

Superbus nihil sciens sed languens circa quaestiones et pugnas verborum ex quibus oriuntur invidiae contentiones blasphemiae suspiciones malae

**6:5.** Conflicts of **men** corrupted in mind and who are destitute of the **truth**, supposing gain to be godliness.

Conflictationes hominum mente corruptorum et qui veritate privati sunt existimantium quaestum esse pietatem

**6:6.** But godliness with contentment is great gain.

Est autem quaestus magnus pietas cum sufficientia

**6:7.** For we brought nothing into this world: and certainly we can carry nothing out.

Nihil enim intulimus in mundum haut dubium quia nec auferre quid possumus

**6:8.** But having food and wherewith to be covered, with these we are content.

Habentes autem alimenta et quibus tegamur his contenti sumus

**6:9.** For they that will become rich fall into temptation and into the snare of the **devil** and into many unprofitable and hurtful desires, which drown **men** into destruction and perdition.

Nam qui volunt divites fieri incidunt in temptationem et laqueum et desideria multa inutilia et nociva quae mergunt homines in interitum et perditionem

**6:10.** For the desire of money is the root of all **evils**; which some **coveting** have erred from the **faith** and have entangled themselves in many sorrows.

Radix enim omnium malorum est cupiditas quam quidam appetentes erraverunt a fide et inseruerunt se doloribus multis

**6:11.** But thou, O **man** of **God**, fly these things: and pursue **justice**, godliness, **faith**, **charity**, patience, mildness.

Tu autem o homo Dei haec fuge sectare vero iustitiam pietatem fidem caritatem patientiam mansuetudinem

**6:12.** Fight the **good** fight of **faith**. Lay hold on **eternal** life, whereunto thou art called and be it confessed a **good** confession before many **witnesses**.

Certa bonum certamen fidei adprehende vitam aeternam in qua vocatus es et confessus bonam confessionem coram multis testibus

**6:13.** I charge thee before **God** who quickeneth all things, and before **Christ Jesus** who gave testimony under **Pontius Pilate**, a **good** confession:

Praecipio tibi coram Deo qui vivificat omnia et Christo Iesu qui testimonium reddidit sub Pontio Pilato bonam confessionem

**6:14.** That thou keep the commandment without spot, blameless, unto the coming of **our Lord Jesus Christ**,

Ut serves mandatum sine macula inreprehensibile usque in adventum Domini nostri Iesu Christi

**6:15.** Which in his times he shall show, who is the **Blessed** and only Mighty, the King of kings and Lord of lords:

Quem suis temporibus ostendet beatus et solus potens rex regum et Dominus dominantium

**6:16.** Who only hath **immortality** and inhabiteth light inaccessible: whom no **man** hath seen, nor can see: to whom be **honour** and empire everlasting. **Amen.**

Qui solus habet immortalitatem lucem habitans inaccessibilem quem vidit nullus hominum sed nec videre potest cui honor et imperium sempiternum amen

**6:17.** Charge the rich of this world not to be highminded nor to trust in the uncertainty of riches, but in the **living God** (who giveth us abundantly all things to enjoy)

Divitibus huius saeculi praecipe non sublime sapere neque sperare in incerto divitiarum sed in Deo qui praestat nobis omnia abunde ad fruendum

**6:18.** To do **good**, to be rich in good work, to give easily, to communicate to others,

Bene agere divites fieri in operibus bonis facile tribuere communicare

**6:19.** To lay up in store for themselves a **good** foundation against the time to come, that they may lay hold on the **true** life.

Thesaurizare sibi fundamentum bonum in futurum ut adprehendant veram vitam

**6:20.** O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of **knowledge** falsely so called.

O Timothee depositum custodi devitans profanas vocum novitates et oppositiones falsi nominis scientiae

**6:21.** Which some promising, have erred concerning the **faith**. **Grace** be with thee. **Amen.**

Quam quidam promittentes circa fidem exciderunt gratia tecum

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## 2 Chronicles

### The Second Book of Chronicles, also called the Second Book of Paralipomenon

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These Books are called by the Greek interpreters, Paralipomenon, that is, of things left out, or omitted; because they are a kind of a supplement of such things as were passed over in the books of the Kings. The [Hebrews](#) call them Dibre Haijamim, that is, The words of the days, or The Chronicles.--Not that they are the books which are so often quoted in the Kings, under the title of the words of the days of the kings of [Israel](#), and of the kings of [Juda](#): for the books of Paralipomenon were written after the books of Kings: but because in all probability they have been abridged from those ancient words of the days, by [Esdras](#) or some other sacred writer. (*For more information, see the article [PARALIPOMENON](#) in the Catholic Encyclopedia.*)

**2 Paralipomenon Chapter 1.** Solomon offereth sacrifices at Gabaon. His choice of wisdom which God giveth him.

**2 Paralipomenon Chapter 2.** Solomon's embassy to Hiram, who sends him a skilful workman and timber.

**2 Paralipomenon Chapter 3.** The plan and ornaments of the temple: the cherubims, the veil, and the pillars.

**2 Paralipomenon Chapter 4.** The altar of brass, the molten sea upon twelve oxen, the ten loaves, the candlesticks and other vessels and ornaments of the temple.

**2 Paralipomenon Chapter 5.** The ark is brought with great solemnity into the temple: the temple is filled with the glory of God.

**2 Paralipomenon Chapter 6.** Solomon's blessings and prayer.

**2 Paralipomenon Chapter 7.** Fire from heaven consumeth the sacrifices. The solemnity of the dedication of the temple. God signifieth his having heard Solomon's prayer: yet so if he continue to serve him.

**2 Paralipomenon Chapter 8.** Solomon's buildings and other acts.

**2 Paralipomenon Chapter 9.** The queen of Saba admireth the wisdom of Solomon. His riches and glory. His death.

**2 Paralipomenon Chapter 10.** Roboam answereth the people roughly: upon which ten tribes revolt.

**2 Paralipomenon Chapter 11.** Roboam's reign. His kingdom is strengthened.

**2 Paralipomenon Chapter 12.** Roboam for his sins is delivered up into the hands of the king of Egypt: who carrieth away all the treasures of the temple.

**2 Paralipomenon Chapter 13.** Abia's reign: his victory over Jeroboam.

**2 Paralipomenon Chapter 14.** The reign of Asa: his victory over the Ethiopians.

**2 Paralipomenon Chapter 15.** The prophecy of Azarias. Asa's covenant with God. He deposeth his mother.

**2 Paralipomenon Chapter 16.** Asa is reprov'd for seeking help from the Syrians: his last acts and death.

**2 Paralipomenon Chapter 17.** Josaphat's reign: his care for the instruction of his people: his numerous forces.

**2 Paralipomenon Chapter 18.** Josaphat accompanies Achab in his expedition against Ramoth; where Achab is slain, as Micheas had foretold.

**2 Paralipomenon Chapter 19.** Josaphat's charge to the judges and to the Levites.

**2 Paralipomenon Chapter 20.** The Ammonites, Moabites, and Syrians combine against Josaphat: he seeketh God's help by public prayer and fasting. A prophet foretelleth that God will fight for his people: the enemies destroy one another. Josaphat with his men gathereth the spoils. He reigneth in peace, but his navy perisheth, for his society with wicked Ochozias.

**2 Paralipomenon Chapter 21.** Joram's wicked reign: his punishment and death.

**2 Paralipomenon Chapter 22.** The reign and death of Ochozias. The tyranny of Athalia.

**2 Paralipomenon Chapter 23.** Joiada the high priest causeth Joas to be made king: Athalia to be slain, and idolatry to be destroyed.

**2 Paralipomenon Chapter 24.** Joas reigneth well all the days of Joiada: afterwards falleth into idolatry and causeth Zacharias to be slain. He is slain himself by his servants.

**2 Paralipomenon Chapter 25.** Amasias' reign: he beginneth well, but endeth ill: he is overthrown by

Joas, and slain by his people.

**2 Paralipomenon Chapter 26.** Ozias reigneth prosperously, till he invadeth the priests' office, upon which he is struck with a leprosy.

**2 Paralipomenon Chapter 27.** Joatham's good reign.

**2 Paralipomenon Chapter 28.** The wicked and unhappy reign of Achaz.

**2 Paralipomenon Chapter 29.** Ezechias purifieth the temple, and restoreth religion.

**2 Paralipomenon Chapter 30.** Ezechias inviteth all Israel to celebrate the pasch; the solemnity is kept fourteen days.

**2 Paralipomenon Chapter 31.** Idolatry is abolished; and provisions made for the ministers.

**2 Paralipomenon Chapter 32.** Idolatry is abolished; and provisions made for the ministers.

**2 Paralipomenon Chapter 33.** Manasses for his manifold wickedness is led captive to Babylon: he repenteth, and is restored to his kingdom, and destroyeth idolatry: his successor Amon is slain by his servants.

**2 Paralipomenon Chapter 34.** Josias destroyeth idolatry, repaireth the temple, and reneweth the covenant between God and the people.

**2 Paralipomenon Chapter 35.** Josias celebrateth a most solemn pasch. He is slain by the king of Egypt.

**2 Paralipomenon Chapter 36.** The reigns of Joachaz, Joakim, Joachin, and Sedecias: the captivity of Babylon released at length by Cyrus.

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## 2 Paralipomenon Chapter 1

### Solomon offereth sacrifices at Gabaon. His choice of wisdom which God giveth him.

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**1:1.** And [Solomon](#) the son of [David](#) was strengthened in his kingdom, and the [Lord](#) his [God](#) was with him, and magnified him to a high degree.

Confortatus est ergo Salomon filius David in regno suo et Dominus erat cum eo et magnificavit eum in excelsum

**1:2.** And [Solomon](#) gave orders to all [Israel](#), to the [captains](#) of thousands, and of [hundreds](#), and to the rulers, and to the judges of all [Israel](#), and the heads of the [families](#):

Praecepitque Salomon universo Israheli tribunis et centurionibus et ducibus et iudicibus omnis Israhel et principibus familiarum

**1:3.** And he went with all the multitude to the high place of Gabaon, where was the [tabernacle of the covenant](#) of the [Lord](#), which [Moses](#) the servant of [God](#) made, in the [wilderness](#).

Et abiit cum universa multitudine in excelsum Gabaon ubi erat tabernaculum foederis Dei quod fecit Moses famulus Dei in solitudine

**1:4.** For [David](#) had brought the [ark of God](#) from Cariathiarim to the place, which he had prepared for it, and where he had pitched a [tabernacle](#) for it, that is, in [Jerusalem](#).

Arcam autem Dei adduxerat David de Cariathiarim in locum quem paraverat ei et ubi fixerat illi tabernaculum hoc est in Hierusalem

**1:5.** And the [altar](#) of brass, which [Beseleel](#) the son of Uri the son of Hur had made, was there before the [tabernacle](#) of the [Lord](#): and [Solomon](#) and all the assembly sought it:

Altare quoque aeneum quod fabricatus fuerat Beselehel filius Uri filii Ur ibi erat coram tabernaculo Domini quod et requisivit Salomon et omnis ecclesia

**1:6.** And [Solomon](#) went up thither to the brazen [altar](#), before the [tabernacle of the covenant](#) of the [Lord](#), and offered up on it a thousand victims.

Ascenditque Salomon ad altare aeneum coram tabernaculo foederis Domini et obtulit in eo mille hostias

**1:7.** And behold that night [God](#) appeared to him, saying: Ask what thou wilt that I should give thee.

Ecce autem in ipsa nocte apparuit ei Deus dicens postula quod vis ut dem tibi

**1:8.** And [Solomon](#) said to [God](#): Thou hast shown great kindness to my father [David](#): and hast made me king in his stead.

Dixitque Salomon Deo tu fecisti cum David patre meo misericordiam magnam et constituisti me regem pro eo

**1:9.** Now therefore, O [Lord God](#), let thy word be fulfilled, which thou hast [promised](#) to [David](#) my father: for thou hast made me king over thy great people, which is as innumerable as the dust of the earth.

Nunc igitur Domine Deus impleatur sermo tuus quem pollicitus es David patri meo tu enim fecisti me regem super populum tuum multum qui tam innumerabilis est quam pulvis terrae

**1:10.** Give me wisdom and knowledge that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great?

Da mihi sapientiam et intellegentiam ut egrediar coram populo tuo et ingrediar quis enim potest hunc populum tuum digne qui tam grandis est iudicare

**1:11.** And [God](#) said to [Solomon](#): Because this choice hath pleased thy heart, and thou hast not asked riches, and wealth, and [glory](#), nor the lives of them that [hate](#) thee, nor many days of life: but hast asked wisdom and knowledge, to be able to judge my people, over which I have made thee king,

Dixit autem Deus ad Salomonem quia hoc magis placuit cordi tuo et non postulasti divitias et substantiam et gloriam neque animas eorum qui te oderunt sed nec dies vitae plurimos petisti autem sapientiam et scientiam ut iudicare possis populum meum super quem constitui te regem

**1:12.** Wisdom and knowledge are granted to thee: and I will give thee riches, and wealth, and **glory**, so that none of the kings before thee, nor after thee, shall be like thee.

Sapientia et scientia data sunt tibi divitias autem et substantiam et gloriam dabo tibi ita ut nullus in regibus nec ante te nec post te fuerit similis tui

**1:13.** Then **Solomon** came from the high place of Gabaon to **Jerusalem** before the **tabernacle of the covenant**, and reigned over **Israel**.

Venit ergo Salomon ab excelso Gabaon in Hierusalem coram tabernaculo foederis et regnavit super Israhel

**1:14.** And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he placed them in the cities of the chariots, and with the king in **Jerusalem**.

Congregavitque sibi currus et equites et facti sunt ei mille quadringenti currus et duodecim milia equitum et fecit eos esse in urbibus quadrigarum et cum rege in Hierusalem

**1:15.** And the king made silver and gold to be in **Jerusalem** as stones, and **cedar trees** as sycamores, which grow in the plains in great multitude.

Praebuitque rex argentum et aurum in Hierusalem quasi lapides et cedros quasi sycomoros quae nascuntur in campestribus multitudine magna

**1:16.** And there were horses brought him from **Egypt**, and from Coa by the king's merchants, who went, and bought at a price,

Adducebantur autem ei et equi de Aegypto et de Coa a negotiatoribus regis qui ibant et coemebant pretio

**1:17.** A chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty: in like manner market was made in all the kingdoms of the **Hethites**, and of the kings of **Syria**.

Quadrigam equorum sescentis argenteis et equum centum quinquaginta similiter de universis regnis Cetheorum et a regibus Syriae emptio celebrabatur

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## 2 Paralipomenon Chapter 2

### Solomon's embassy to Hiram, who sends him a skilful workman and timber.

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**2:1.** And [Solomon](#) determined to build a house to the [name](#) of the [Lord](#), and a palace for himself.

Decrevit autem Salomon aedificare domum nomini Domini et palatium sibi

**2:2.** And he numbered out seventy thousand [men](#) to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them.

Et numeravit septuaginta milia virorum portantium umeris et octoginta milia qui caederent lapides in montibus praepositosque eorum tria milia sescentos

**2:3.** He sent also to Hiram king of [Tyre](#), saying: As thou didst with [David](#) my father, and didst send him [cedars](#), to build him a house, in which he dwelt:

Misit quoque ad Hiram regem Tyri dicens sicut egisti cum David patre meo et misisti ei ligna cedrina ut aedificaret sibi domum in qua et habitavit

**2:4.** So do with me that I may build a house to the [name](#) of the [Lord](#) my [God](#), to [dedicate](#) it to burn [incense](#) before him, and to perfume with aromatical spices, and for the continual setting forth of bread, and for the [holocausts](#), morning and evening, and on the [sabbaths](#), and on the new moons, and the solemnities of the [Lord our God](#) for ever, which are commanded for [Israel](#).

Sic fac mecum ut aedificem domum nomini Domini Dei mei et consecrem eam ad adolendum incensum coram illo et fumiganda aromata et ad propositionem panum sempiternam et holocaustomata mane et vespere sabbatis quoque et neomeniis et sollempnitatibus Domini Dei nostri in sempiternum quae mandata sunt Israheli

**2:5.** For the house which I desire to build, is great: for our [God](#) is great above all gods.

Domus autem quam aedificare cupio magna est magnus est enim Deus noster super omnes deos

**2:6.** Who then can be able to build him a worthy house? if [heaven](#), and the [heavens](#) of [heavens](#) cannot contain him: who am I that I should be able to build him a house? but to this end only, that [incense](#) may be burnt before him.

Quis ergo poterit praevalere ut aedificet ei dignam domum si caelum et caeli caelorum capere eum non queunt quantus ego sum ut possim ei aedificare domum sed ad hoc tantum ut adoleatur incensum coram illo

**2:7.** Send me therefore a skilful [man](#), that knoweth how to work in gold, and in silver, in brass, and in iron, in purple, in scarlet and in blue, and that hath skill in engraving, with the artificers, which I have with me in [Judea](#) and [Jerusalem](#), whom [David](#) my father provided.

Mitte igitur mihi virum eruditum qui noverit operari in auro et argento aere ferro purpura coccino et hyacintho et qui sciat scalpere celata cum his artificibus quos mecum habeo in Iudaea et in Hierusalem quos praeparavit David pater meus

**2:8.** Send me also [cedars](#), and fir trees, and pine trees from Libanus: for I know that thy servants are skilful in cutting timber in Libanus, and my servants shall be with thy servants,

Sed et ligna cedrina mitte mihi et arceuthina et pinea de Libano scio enim quod servi tui noverint caedere ligna de Libano et erunt servi mei cum servis tuis

**2:9.** To provide me timber in abundance. For the house which I desire to build, is to be exceeding great, and [glorious](#).

Ut parentur mihi ligna plurima domus enim quam cupio aedificare magna est nimis et inclita

**2:10.** And I will give thy servants the workmen that are to cut down the trees, for their food twenty thousand cores of wheat, and as many cores of barley, and twenty thousand measures of wine, and twenty

thousand measures of oil.

Praeterea operariis qui caesuri sunt ligna servis tuis dabo in cibaria tritici choros viginti milia et hordei choros totidem olei quoque sata viginti milia

**2:11.** And Hiram king of **Tyre** sent a **letter** to **Solomon**, saying: Because the **Lord** hath **loved** his people, therefore he hath made thee king over them.

Dixit autem Hiram rex Tyri per litteras quas miserat Salomoni quia dilexit Dominus populum suum idcirco te regnare fecit super eum

**2:12.** And he added, saying: **Blessed** be the **Lord** the **God** of **Israel**, who made **heaven** and earth, who hath given to **king David** a wise and knowing son, endued with understanding and prudence, to build a house to the **Lord**, and a palace for himself.

Et addidit dicens benedictus Dominus Deus Israhel qui fecit caelum et terram qui dedit David regi filium sapientem et eruditum et sensatum atque prudentem ut aedificaret domum Domino et palatium sibi

**2:13.** I therefore have sent thee my father Hiram, a wise and most skilful **man**,

Misi ergo tibi virum prudentem et scientissimum Hiram patrem meum

**2:14.** The son of a **woman** of the daughters of **Dan**, whose father was a Tyrian, who knoweth how to work in gold, and in silver, in brass, and in iron, and in marble, and in timber, in purple also, and violet, and silk and scarlet: and who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord **David** thy father.

Filium mulieris de filiabus Dan cuius pater Tyrius fuit qui noverit operari in auro et argento et aere et ferro et marmore et lignis in purpura quoque et hyacintho et bysso et coccino et qui sciat celare omnem sculpturam et adinvenire prudenter quodcumque in opere necessarium est cum artificibus tuis et cum artificibus domini mei David patris tui

**2:15.** The wheat therefore, and the barley and the oil, and the wine, which thou, my lord, hast promised, send to thy servants.

Triticum ergo et hordeum et oleum et vinum quae pollicitus es domine mi mitte servis tuis

**2:16.** And we will cut down as many trees out of Libanus, as thou shalt want, and will convey them in floats by sea to **Joppe**: and it will be thy part to bring them thence to **Jerusalem**.

Nos autem caedemus ligna de Libano quot necessaria habueris et adplicabimus ea ratibus per mare in loppe tuum erit transferre ea in Hierusalem

**2:17.** And **Solomon** numbered all the **proselytes** in the land of **Israel**, after the numbering which **David** his father had made, and they were found a hundred and fifty-three thousand and six hundred.

Numeravit igitur Salomon omnes viros proselytos qui erant in terra Israhel post dinumerationem quam dinumeravit David pater eius et inventi sunt centum quinquaginta milia et tria milia sescenti

**2:18.** And he set seventy thousand of them to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains: and three thousand and six hundred to be overseers of the work of the people.

Fecitque ex eis septuaginta milia qui umeris onera portarent et octoginta milia qui lapides in montibus caederent tria milia autem et sescentos praepositos operum populi

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## 2 Paralipomenon Chapter 3

### The plan and ornaments of the temple: the cherubims, the veil, and the pillars.

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**3:1.** And [Solomon](#) began to build the [house of the Lord](#) in [Jerusalem](#), in mount Moria, which had been shown to [David](#) his father, in the place which [David](#) had prepared in the thrashingfloor of Ornan the Jebusite.

Et coepit Salomon aedificare domum Domini in Hierusalem in monte Moria qui demonstratus fuerat David patri eius in loco quem paraverat David in area Ornan Iebusei

**3:2.** And he began to build in the second month, in the fourth year of his reign.

Coepit autem aedificare mense secundo anno quarto regni sui

**3:3.** Now these are the foundations, which [Solomon](#) laid, to build the [house of God](#), the length by the first measure sixty cubits, the breadth twenty cubits.

Et haec sunt fundamenta quae iecit Salomon ut aedificaret domum Dei longitudinis cubitos in mensura prima sexaginta latitudinis cubitos viginti

**3:4.** And the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits: and the height was a hundred and twenty cubits: and he overlaid it within with pure gold.

Porticum vero ante frontem quae tendebatur in longum iuxta mensuram latitudinis domus cubitorum viginti porro altitudo centum viginti cubitorum erat et deauravit eam intrinsecus auro mundissimo

**3:5.** And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm trees, and like little chains interlaced with one another.

Domum quoque maiorem textit tabulis ligneis abiegnis et lamminas auri obrizi adfixit per totum scalpsitque in ea palmas et quasi catenulas se invicem complectentes

**3:6.** He paved also the floor of the [temple](#) with most precious marble, of great beauty.

Stravit quoque pavementum templi pretiosissimo marmore decore multo

**3:7.** And the gold of the plates with which he overlaid the house, and the beams thereof, and the posts, and the walls, and the doors was of the finest: and he graved [cherubims](#) on the walls.

Porro aurum erat probatissimum de cuius lamminis textit domum et trabes eius et postes et parietes et ostia et celavit cherubin in parietibus

**3:8.** He made also the house of the holy of holies: the length of it according to the breadth of the [temple](#), twenty cubits, and the breadth of it in like manner twenty cubits: and he overlaid it with plates of gold, amounting to about six hundred talents.

Fecit quoque domum sancti sanctorum longitudinem iuxta latitudinem domus cubitorum viginti et latitudinem similiter viginti cubitorum et lamminis aureis textit eam quasi talentis sescentis

**3:9.** He made also nails of gold, and the weight of every nail was fifty sicles: the upper chambers also he overlaid with gold.

Sed et clavos fecit aureos ita ut singuli clavi siclos quinquagenos adpenderent cenacula quoque textit auro

**3:10.** He made also in the house of the holy of holies two [cherubims](#) of image work: and he overlaid them with gold.

Fecit etiam in domo sancti sanctorum cherubin duo opere statuario et textit eos auro

**3:11.** The wings of the [cherubims](#) were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house: and the other was also five cubits long, and reached to the wing of the other [cherub](#).

Alae cherubin viginti cubitis extendebantur ita ut una ala haberet cubitos quinque et tangeret parietem domus et altera quinque cubitos habens alam tangeret alterius cherub

**3:12.** In like manner the wing of the other [cherub](#), was five cubits long, and reached to the wall: and his other wing was five cubits long, and touched the wing of the other [cherub](#).

Similiter cherub alterius ala quinque habebat cubitos et tangebatur parietem et ala eius altera quinque cubitorum alam cherub alterius contingebat

**3:13.** So the wings of the two [cherubims](#) were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned toward the house without.

Igitur alae utriusque cherubin expansae erant et extendebantur per cubitos viginti ipsi autem stabant erectis pedibus et facies eorum versae erant ad exteriorem domum

**3:14.** He made also a veil of violet, purple, scarlet, and silk: and wrought in it [cherubims](#).

Fecit quoque velum ex hyacintho purpura coccino et bysso et intexuit ei cherubin

**3:15.** He made also before the doors of the [temple](#) two pillars, which were five and thirty cubits high: and their chapiters were five cubits.

Ante fores etiam templi duas columnas quae triginta et quinque cubitos habebant altitudinis porro capita earum quinque cubitorum

**3:16.** He made also as it were little chains in the oracle, and he put them on the heads of the pillars: and a hundred pomegranates, which he put between the little chains.

Necnon et quasi catenulas in oraculo et superposuit eas capitibus columnarum malagranata etiam centum quae catenulis interposuit

**3:17.** These pillars he put at the entrance of the [temple](#), one on the right hand, and the other on the left: that which was on the right hand, he called Jachin: and that on the left hand, Booz.

Ipsas quoque columnas posuit in vestibulo templi unam a dextris et alteram a sinistris eam quae a dextris erat vocavit Iachin et quae ad levam Booz

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## 2 Paralipomenon Chapter 4

### The altar of brass, the molten sea upon twelve oxen, the ten loaves, the candlesticks and other vessels and ornaments of the temple.

---

**4:1.** He made also an [altar](#) of brass twenty cubits long, and twenty cubits broad, and ten cubits high.  
Fecit quoque altare aeneum viginti cubitorum longitudinis et viginti cubitorum latitudinis et decem cubitorum altitudinis

**4:2.** Also a molten sea of ten cubits from brim to brim, round in compass: it was five cubits high, and a line of thirty cubits compassed it round about.  
Mare etiam fusile decem cubitis a labio usque ad labium rotundum per circuitum quinque cubitos habebat altitudinis et funiculus triginta cubitorum ambiebat gyrum eius

**4:3.** And under it there was the likeness of oxen, and certain engravings on the outside of ten cubits compassed the belly of the sea, as it were with two rows.  
Similitudo quoque boum erat subter illud et decem cubitis quaedam extrinsecus celaturae quasi duobus versibus alvum maris circuibant boves autem erant fusiles

**4:4.** And the oxen were cast: and the sea itself was set upon the twelve oxen, three of which looked toward the north, and other three toward the west: and other three toward the south, and the other three that remained toward the east, and the sea stood upon them: and the hinder parts of the oxen were inward under the sea.  
Et ipsum mare super duodecim boves inpositum erat quorum tres respiciebant aquilonem et alii tres occidentem porro tres alii meridiem et tres qui reliqui erant orientem mare habentes superpositum posteriora autem boum erant intrinsecus sub mari

**4:5.** Now the thickness of it was a handbreadth, and the brim of it was like the brim of a cup, or of a crisped lily: and it held three thousand measures.  
Porro vastitas eius habebat mensuram palmi et labium illius erat quasi labium calicis vel repandi lillii capiebatque mensurae tria milia metretas

**4:6.** He made also ten lavers: and he set five on the right hand, and five on the left, to wash in them all such things as they were to offer for [holocausts](#): but the sea was for the [priests](#) to [wash](#) in.  
Fecit quoque concas decem et posuit quinque a dextris et quinque a sinistris ut lavarent in eis omnia quae in holocaustum oblaturi erant porro in mari sacerdotes lavabantur

**4:7.** And he made ten golden candlesticks, according to the form which they were commanded to be made by: and he set them in the [temple](#), five on the right hand, and five on the left.  
Fecit autem et candelabra aurea decem secundum speciem qua iussa erant fieri et posuit ea in templo quinque a dextris et quinque a sinistris

**4:8.** Moreover also ten tables: and he set them in the [temple](#), five on the right side, and five on the left. Also a hundred bowls of gold.  
Necnon et mensas decem posuitque eas in templo quinque a dextris et quinque a sinistris fialas quoque aureas centum

**4:9.** He made also the [court](#) of the [priests](#), and a great hall, and doors in the hall, which he covered with brass.  
Fecit etiam atrium sacerdotum et basilicam grandem et ostia in basilica quae textit aere

**4:10.** And he set the sea on the right side over against the east toward the south.  
Porro mare posuit in latere dextro contra orientem ad meridiem

**4:11.** And Hiram made caldrons, and fleshhooks, and bowls: and finished all the king's work the [house of God](#):

Fecit autem Hiram lebetas quoque et creagras et fialas et conplevit omne opus regis in domo Dei

**4:12.** That is to say, the two pillars, and the pommels, and the chapiters, and the network, to cover the chapiters over the pommels.

Hoc est columnas duas et epistylia et capita et quasi quaedam retiacula quae capita teherent super epistylia

**4:13.** And four hundred pomegranates, and two wreaths of network, so that two rows of pomegranates were joined to each wreath, to cover the pommels, and the chapiters of the pillars.

Malagranata quoque quadringenta et retiacula duo ita ut bini ordines malagranatorum singulis retiaculis iungerentur quae protegerent epistylia et capita columnarum

**4:14.** He made also bases, and lavers, which he set upon the bases:

Bases etiam fecit et concas quas superposuit basibus

**4:15.** One sea, and twelve oxen under the sea;

Mare unum bovesque duodecim sub mari

**4:16.** And the caldrons, and fleshhooks, and bowls. All the vessels did Hiram his father make for [Solomon](#) in the [house of the Lord](#) of the finest brass.

Et lebetas et creagras et fialas omnia vasa fecit Salomoni Hiram pater eius in domo Domini ex aere mundissimo

**4:17.** In the country near the [Jordan](#) did the king cast them, in a clay ground between Sohot and Saredatha.

In regione Iordanis fudit ea rex in argillosa terra inter Socchoth et Saredatha

**4:18.** And the multitude of vessels was innumerable, so that the weight of the brass was not known.

Erat autem multitudo vasorum innumerabilis ita ut ignoraretur pondus aeris

**4:19.** And [Solomon](#) made all the vessels for the [house of God](#), and the golden [altar](#), and the tables, upon which were the [loaves of proposition](#),

Fecitque Salomon omnia vasa domus Dei et altare aureum et mensas et super eas panes propositionis

**4:20.** The candlesticks also of most pure gold with their lamps to give light before the oracle, according to the manner.

Candelabra quoque cum lucernis suis ut lucerent ante oraculum iuxta ritum ex auro purissimo

**4:21.** And certain flowers, and lamps, and golden tongs: all were made of the finest gold.

Et florentia quaedam et lucernas et forcipes aureos omnia de auro mundissimo facta sunt

**4:22.** The vessels also for the perfumes, and the [censers](#), and the bowls, and the mortars, of pure gold.

And he graved the doors of the inner [temple](#), that is, for the holy of holies: and the doors of the [temple](#) without were of gold. And thus all the work was finished which [Solomon](#) made in the [house of the Lord](#).

Thymiamateria quoque et turibula et fialas et mortariola ex auro purissimo et ostia celavit templi interioris id est in sancto sanctorum et ostia templi forinsecus aurea sicque conpletum est omne opus quod fecit Salomon in domo Domini

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## 2 Paralipomenon Chapter 5

### The ark is brought with great solemnity into the temple: the temple is filled with the glory of God.

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**5:1.** Then [Solomon](#) brought in all those things that [David](#) his father had [vowed](#), the silver, and the gold, and all the vessels he put among the treasures of the [house of God](#).

Intulit igitur Salomon omnia quae voverat David pater suus argentum et aurum et universa vasa posuit in thesauris domus Dei

**5:2.** And after this he gathered together the ancients of [Israel](#) and all the princes of the tribes, and the heads of the [families](#), of the [children of Israel](#) to [Jerusalem](#), to bring the [ark of the covenant of the Lord](#) out of the city of [David](#), which is [Sion](#).

Post quae congregavit maiores natu Israhel et cunctos principes tribuum et capita familiarum de filiis Israhel in Hierusalem ut adducerent arcam foederis Domini de civitate David quae est Sion

**5:3.** And all the [men](#) of [Israel](#) came to the king in the solemn day of the seventh month.

Venerunt igitur ad regem omnes viri Israhel in die sollempni mensis septimi

**5:4.** And when all the ancients of [Israel](#) were come, the [Levites](#) took up the [ark](#),

Cumque venissent cuncti seniorum Israhel portaverunt Levitae arcam

**5:5.** And brought it in, together with all the furniture of the [tabernacle](#). And the [priests](#) with the [Levites](#) carried the vessels of the sanctuary, which were in the [tabernacle](#).

Et intulerunt eam et omnem paraturam tabernaculi porro vasa sanctuarii quae erant in tabernaculo portaverunt sacerdotes cum Levitis

**5:6.** And [king Solomon](#) and all the assembly of [Israel](#) and all that were gathered together before the [ark](#), [sacrificed](#) rams, and oxen without number: so great was the multitude of the victims.

Rex autem Salomon et universus coetus Israhel et omnes qui fuerant congregati ante arcam immolabant arietes et boves absque ullo numero tanta enim erat multitudo victimarum

**5:7.** And the [priests](#) brought in the [ark of the covenant of the Lord](#) into its place, that is, to the oracle of the [temple](#), into the holy of holies under the wings of the [cherubims](#):

Et intulerunt sacerdotes arcam foederis Domini in locum suum id est ad oraculum templi in sancta sanctorum subter alas cherubin

**5:8.** So that the [cherubims](#) spread their wings over the place, in which the [ark](#) was set, and covered the [ark](#) itself and its staves.

Ita ut cherubin expanderent alas suas super locum in quo posita erat arca et ipsam arcam tegerent cum vectibus eius

**5:9.** Now the ends of the staves wherewith the [ark](#) was carried, because they were some thing longer, were seen before the oracle: but if a [man](#) were a little outward, he could not see them. So the [ark](#) has been there unto this day.

Vectium autem quibus portabatur arca quia paululum longiores erant capita parebant ante oraculum si vero quis paululum fuisset extrinsecus eos videre non poterat fuit itaque arca ibi usque in praesentem diem

**5:10.** And there was nothing else in the [ark](#) but the two tables which [Moses](#) put there at [Horeb](#) when the [Lord](#) gave the law to the [children of Israel](#), at their coming out of [Egypt](#).

Nihilque erat aliud in arca nisi duae tabulae quas posuerat Moses in Horeb quando legem dedit Dominus filiis Israhel egredientibus ex Aegypto

**5:11.** Now when the [priests](#) were come out of the sanctuary, for all the [priests](#) that could be found there, were [sanctified](#): and as yet at that time the courses and orders of the ministries were not divided among

them,

Egressis autem sacerdotibus de sanctuario omnes enim sacerdotes qui ibi potuerant inveniri sanctificati sunt nec adhuc illo tempore vices et ministeriorum ordo inter eos divisus erat

**5:12.** Both the [Levites](#) and the singing [men](#), that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the [altar](#), and with them a hundred and twenty [priests](#), sounding with trumpets.

Tam Levitae quam cantores id est et qui sub Asaph erant et qui sub Heman et qui sub Idithun filii et fratres eorum vestiti byssinis cymbalis et psalteriis et citharis concrepabant stantes ad orientalem plagam altaris cumque eis sacerdotes centum viginti canentes tubis

**5:13.** So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high: the sound was heard afar off, so that when they began to praise the [Lord](#), and to say: Give [glory](#) to the [Lord](#) for he is [good](#), for his mercy endureth for ever: the [house of God](#) was filled with a cloud.

Igitur cunctis pariter et tubis et voce et cymbalis et organis et diversi generis musicorum concinentibus et vocem in sublime tollentibus longe sonitus audiebatur ita ut cum Dominum laudare coepissent et dicere confitemini Domino quoniam bonus quoniam in aeternum misericordia eius impleretur domus Domini nube

**5:14.** Nor could the [priests](#) stand and minister by reason of the cloud. For the [glory](#) of the [Lord](#) had filled the [house of God](#).

Nec possent sacerdotes stare et ministrare propter caliginem compleverat enim gloria Domini domum Dei

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## 2 Paralipomenon Chapter 6

### Solomon's blessings and prayer.

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**6:1.** Then [Solomon](#) said: The [Lord promised](#) that he would dwell in a cloud.

Tunc Salomon ait Dominus pollicitus est ut habitaret in caligine

**6:2.** But I have built a house to his [name](#), that he might dwell there for ever.

Ego autem aedificavi domum nomini eius ut habitaret ibi in perpetuum

**6:3.** And the king turned his face, and [blessed](#) all the multitude of [Israel](#) for all the multitude stood attentive and he said:

Et convertit faciem suam et benedixit universae multitudini Israhel nam omnis turba stabat intenta et ait

**6:4.** [Blessed](#) be the [Lord](#) the [God](#) of [Israel](#), who hath accomplished in deed that which he spoke to [David](#) my father, saying:

Benedictus Dominus Deus Israhel qui quod locutus est David patri meo opere conplevit dicens

**6:5.** From the day that I brought my people out of the land of [Egypt](#), I chose no city among all the [tribes of Israel](#), for a house to be built in it to my [name](#): neither chose I any other [man](#), to be the ruler of my people [Israel](#).

A die qua eduxi populum meum de terra Aegypti non elegi civitatem de cunctis tribubus Israhel ut aedificaretur in ea domus nomini meo neque elegi quemquam alium virum ut esset dux in populo meo Israhel

**6:6.** But I chose [Jerusalem](#), that my [name](#) might be there: and I chose [David](#) to set him over my people [Israel](#).

Sed elegi Hierusalem ut sit nomen meum in ea et elegi David ut constituerem eum super populum meum Israhel

**6:7.** And whereas [David](#) my father had a mind to build a house to the [name](#) of the [Lord](#) the [God](#) of [Israel](#), [Cumque](#) fuisset voluntatis [David](#) patris mei ut aedificaret domum nomini Domini Dei Israhel

**6:8.** The [Lord](#) said to him: Forasmuch as it was thy will to build a house to my [name](#), thou hast done well indeed in having such a will:

Dixit Dominus ad eum quia haec fuit voluntas tua ut aedificares domum nomini meo bene quidem fecisti habere huiuscemodi voluntatem

**6:9.** But thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to my [name](#).

Sed non tu aedificabis domum verum filius tuus qui egredietur de lumbis tuis ipse aedificabit domum nomini meo

**6:10.** The [Lord](#) therefore hath accomplished his word which he spoke: and I am risen up in the place of [David](#) my father, and sit upon the throne of [Israel](#), as the [Lord promised](#): and have built a house to the [name](#) of the [Lord God](#) of [Israel](#).

Conplevit ergo Dominus sermonem suum quem locutus fuerat et ego surrexi pro David patre meo et sedi super thronum Israhel sicut locutus est Dominus et aedificavi domum nomini Domini Dei Israhel

**6:11.** And I have put in it the [ark](#), wherein is the covenant of the [Lord](#), which he made with the [children of Israel](#).

Et posui in ea arcam in qua est pactum Domini quod pepigit cum filiis Israhel

**6:12.** And he stood before the [altar](#) of the [Lord](#), in presence of all the multitude of [Israel](#), and stretched forth his hands.

Stetit ergo coram altare Domini ex adverso universae multitudinis Israhel et extendit manus suas

**6:13.** For **Solomon** had made a brazen scaffold, and had set it in the midst of the **temple**, which was five cubits long, and five cubits broad, and three cubits high: and he stood upon it: then kneeling down in the presence of all the multitude of **Israel**, and lifting up his hands towards **heaven**,

Siquidem fecerat Salomon basem aeneam et posuerat eam in medio basilicae habentem quinque cubitos longitudinis et quinque cubitos latitudinis et tres cubitos in altum stetitque super eam et deinceps flexis genibus contra universam multitudinem Israhel et palmis in caelum levatis

**6:14.** He said: O **Lord God** of **Israel**, there is no **God** like thee in **heaven** nor in earth: who keepest covenant and mercy with thy servants, that walk before thee with all their hearts:

Ait Domine Deus Israhel non est similis tui Deus in caelo et in terra qui custodis pactum et misericordiam cum servis tuis qui ambulant coram te in toto corde suo

**6:15.** Who hast performed to thy servant **David** my father all that thou hast **promised** him: and hast accomplished in fact, what thou hast spoken with thy mouth, as also the present time proveth.

Qui praestitisti servo tuo David patri meo quaecumque locutus fueras ei et quae ore promiseras opere complesti sicut et praesens tempus probat

**6:16.** Now then, O **Lord God** of **Israel**, fulfil to thy servant **David** my father, whatsoever thou hast **promised** him, saying: There shall not fail thee a **man** in my sight, to sit upon the throne of **Israel**: yet so that thy children take heed to their ways, and walk in my law, as thou hast walked before me.

Nunc ergo Domine Deus Israhel imple servo tuo patri meo David quaecumque locutus es dicens non deficiet ex te vir coram me qui sedeat super thronum Israhel ita tamen si custodierint filii tui vias suas et ambulaverint in lege mea sicut et tu ambulasti coram me

**6:17.** And now, **Lord God** of **Israel**, let thy word be established which thou hast spoken to thy servant **David**.

Et nunc Domine Deus Israhel firmetur sermo tuus quem locutus es servo tuo David

**6:18.** Is it credible then that **God** should dwell with **men** on the earth? If **heaven** and the **heavens** of **heavens** do not contain thee, how much less this house, which I have built?

Ergone credibile est ut habitet Deus cum hominibus super terram si caelum et caeli caelorum non te capiunt quanto magis domus ista quam aedificavi

**6:19.** But to this end only it is made, that thou mayest regard the **prayer** of thy servant and his supplication, O **Lord** my **God**: and mayest hear the **prayers** which thy servant poureth out before thee.

Sed ad hoc tantum facta est ut respicias orationem servi tui et obsecrationem eius Domine Deus meus audias et preces quas fundit famulus tuus coram te

**6:20.** That thou mayest open thy eyes upon this house day and night, upon the place wherein thou hast **promised** that thy **name** should be called upon,

Ut aperias oculos tuos super domum istam diebus et noctibus super locum in quo pollicitus es ut invocaretur nomen tuum

**6:21.** And that thou wouldst hear the **prayer** which thy servant **prayeth** in it: hearken then to the **prayers** of thy servant, and of thy people **Israel**. Whosoever shall **pray** in its place, hear thou from thy dwelling place, that is, from **heaven**, and show mercy.

Et exaudires orationem quam servus tuus orat in eo exaudi preces famuli tui et populi tui Israhel quicumque oraverit in loco isto et exaudi de habitaculo tuo id est de caelis et propitiare

**6:22.** If any **man** **sin** against his neighbour, and come to **swear** against him, and bind himself with a **curse** before the **altar** in this house:

Si peccaverit quispiam in proximum suum et iurare contra eum paratus venerit seque maledicto constrinxerit coram altari in domo ista

**6:23.** Then hear thou from **heaven**, and do **justice** to thy servants, so to requite the wicked by making his **wickedness** fall upon his own head, and to revenge the **just**, rewarding him according to his **justice**.

Tu audies de caelo et facies iudicium servorum tuorum ita ut reddas iniquo viam suam in caput proprium et ulciscaris iustum retribuens ei secundum iustitiam suam

**6:24.** If thy people **Israel** be overcome by their enemies, (for they will **sin** against thee), and being converted shall do **penance**, and call upon thy **name**, and **pray** to thee in this place,

Si superatus fuerit populus tuus Israhel ab inimicis peccabunt enim tibi et conversi egerint paenitentiam et obsecraverint nomen tuum et fuerint deprecati in loco isto

**6:25.** Then hear thou from **heaven**, and forgive the **sin** of thy people **Israel** and bring them back into the land which thou gavest to them, and their fathers.

Tu exaudi de caelo et propitiare peccato populi tui Israhel et reduc eos in terram quam dedisti eis et patribus eorum

**6:26.** If the **heavens** be shut up, and there fall no rain by reason of the **sin** of the people, and they shall **pray** to thee in this place, and confess to thy **name**, and be converted from their **sins**, where thou dost afflict them,

Si clauso caelo pluvia non fluxerit propter peccata populi et deprecati te fuerint in loco isto et confessi nomini tuo et conversi a peccatis suis cum eos adflixeris

**6:27.** Then hear thou from **heaven**, O **Lord**, and forgive the **sins** of thy servants and of thy people **Israel** and teach them the **good** way in which they may walk: and give rain to thy land which thou hast given to thy people to possess.

Exaudi de caelo Domine et dimitte peccata servis tuis et populi tui Israhel et doce eos viam bonam per quam ingrediantur et da pluviam terrae quam dedisti populo tuo ad possidendum

**6:28.** If a famine arise in the land, or a pestilence or blasting, or mildew, or locusts, or caterpillars: or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon them:

Fames si orta fuerit in terra et pestilentia erugo et aurugo et lucusta et brucus et hostes vastatis regionibus portas obsederint civitatis omnisque plaga et infirmitas presserit

**6:29.** Then if any of thy people **Israel**, knowing his own scourge and infirmity shall **pray**, and shall spread forth his hands in this house,

Si quis de populo tuo Israhel fuerit deprecatus cognoscens plagam et infirmitatem suam et expanderit manus suas in domo hac

**6:30.** Hear thou from **heaven**, from thy high dwelling place, and forgive, and render to every one according to his ways, which thou knowest him to have in his heart: for thou only knowest the hearts of the children of **men**:

Tu exaudi de caelo de sublimi scilicet habitaculo tuo et propitiare et redde unicuique secundum vias suas quas nosti eum habere in corde suo tu enim solus nosti corda filiorum hominum

**6:31.** That they may fear thee, and walk in thy ways all the days that they live upon the face of the land, which thou hast given to our fathers.

Ut timeant te et ambulent in viis tuis cunctis diebus quibus vivunt super faciem terrae quam dedisti patribus nostris

**6:32.** If the stranger also, who is not of thy people **Israel**, come from a far country, for the sake of thy great **name**, and thy strong hand, and thy stretched out arm, and **adore** in this place:

Externum quoque qui non est de populo tuo Israhel si venerit de terra longinqua propter nomen tuum magnum et propter manum tuam robustam et brachium tuum extentum et adoraverit in loco isto

**6:33.** Hear thou from **heaven** thy firm dwelling place, and do all that which that stranger shall call upon thee for: that all the people of the earth may know thy **name**, and may fear thee, as thy people **Israel**, and may know, that thy **name** is invoked upon this house, which I have built.

Tu exaudies de caelo firmissimo habitaculo tuo et facies cuncta pro quibus invocaverit te ille peregrinus ut sciant omnes populi terrae nomen tuum et timeant te sicut populus tuus Israhel et cognoscant quia nomen tuum invocatum est super domum hanc quam aedificavi

**6:34.** If thy people go out to **war** against their enemies, by the way that thou shalt send them, and **adore** thee towards the way of this city, which thou hast chosen, and the house which I have built to thy **name**:

Si egressus fuerit populus tuus ad bellum contra adversarios suos per viam in qua miseris eos adorabunt te contra viam in qua civitas haec est quam elegisti et domus quam aedificavi nomini tuo

**6:35.** Then hear thou from **heaven** their **prayers**, and their supplications, and revenge them.

Ut exaudias de caelo preces eorum et obsecrationem et ulciscaris

**6:36.** And if they **sin** against thee (for there is no **man** that **sinneth** not) and thou be **angry** with them, and

deliver them up to their enemies, and they lead them away captive to a land either afar off, or near at hand,

Si autem et peccaverint tibi neque enim est homo qui non peccet et iratus fueris eis et tradideris hostibus et captivos eos duxerint in terram longinquam vel certe quae iuxta est

**6:37.** And if they be converted in their heart in the land to which they were led captive, and do **penance**, and **pray** to thee in the land of their captivity saying: We have **sinned**, we have done **wickedly**, we have dealt **unjustly**:

Et conversi corde suo in terra ad quam captivi ducti fuerant egerint paenitentiam et deprecati te fuerint in terra captivitatis suae dicentes peccavimus inique fecimus iniuste egimus

**6:38.** And return to thee with all their heart, and with all their **soul**, in the land of their captivity, to which they were led away, and **adore** thee towards the way of their own land which thou gavest their fathers, and of the city, which thou hast chosen, and the house which I have built to thy **name**:

Et reversi fuerint ad te in toto corde suo et in tota anima sua in terra captivitatis suae ad quam ducti sunt adorabunt te contra viam terrae suae quam dedisti patribus eorum et urbis quam elegisti et domus quam aedificavi nomini tuo

**6:39.** Then hear thou from **heaven**, that is, from thy firm dwelling place, their **prayers**, and do judgment, and forgive thy people, although they have **sinned**:

Ut exaudias de caelo hoc est de firmo habitaculo tuo preces eorum et facias iudicium et dimittas populo tuo quamvis peccatori

**6:40.** For thou art my **God**: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the **prayer**, that is made in this place.

Tu es enim Deus meus aperiantur quaeso oculi tui et aures tuae intentae sint ad orationem quae fit in loco isto

**6:41.** Now therefore arise, O **Lord God**, into thy resting place, thou and the **ark** of thy strength: let thy **priests**, O **Lord God**, put on **salvation**, and thy saints rejoice in **good** things.

Nunc igitur consurge Domine Deus in requiem tuam tu et arca fortitudinis tuae sacerdotes tui Domine Deus induantur salute et sancti tui laetentur in bonis

**6:42.** O **Lord God**, turn not away the face of thy anointed: remember the mercies of **David** thy servant. Domine Deus ne averseris faciem christi tui memento misericordiarum David servi tui

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## 2 Paralipomenon Chapter 7

**Fire from heaven consumeth the sacrifices. The solemnity of the dedication of the temple. God signifieth his having heard Solomon's prayer: yet so if he continue to serve him.**

---

**7:1.** And when [Solomon](#) had made an end of his [prayer](#), fire came down from [heaven](#), and consumed the [holocausts](#) and the victims: and the majesty of the [Lord](#) filled the house.

Cumque conplesset Salomon fundens preces ignis descendit de caelo et devoravit holocausta et victimas et maiestas Domini implevit domum

**7:2.** Neither could the [priests](#) enter into the [temple of the Lord](#), because the majesty of the [Lord](#) had filled the [temple of the Lord](#).

Nec poterant sacerdotes ingredi templum Domini eo quod implesset maiestas Domini templum Domini

**7:3.** Moreover all the [children of Israel](#) saw the fire coming down, and the [glory](#) of the [Lord](#) upon the house: and falling down with their faces to the ground, upon the stone pavement, they [adored](#) and praised the [Lord](#): because he is [good](#), because his mercy endureth for ever.

Sed et omnes filii Israhel videbant descendentem ignem et gloriam Domini super domum et corruentes proni in terram super pavimentum stratum lapide adoraverunt et laudaverunt Dominum quoniam bonus quoniam in aeternum misericordia eius

**7:4.** And the king and all the people [sacrificed](#) victims before the [Lord](#).

Rex autem et omnis populus immolabant victimas coram Domino

**7:5.** And [king Solomon](#) offered a [sacrifice](#) of twenty-two thousand oxen, and one hundred and twenty thousand rams: and the king and all the people [dedicated](#) the [house of God](#).

Mactavit igitur rex Salomon hostias boum viginti duo milia arietum centum viginti milia et dedicavit domum Dei rex et universus populus

**7:6.** And the [priests](#) stood in their offices: and the [Levites](#) with the instruments of music of the [Lord](#), which [king David](#) made to praise the [Lord](#): because his mercy endureth for ever, singing the hymns of [David](#) by their ministry: and the [priests](#) sounded with trumpets before them, and all [Israel](#) stood.

Sacerdotes autem stabant in officiis suis et Levitae in organis carminum Domini quae fecit David rex ad laudandum Dominum quoniam in aeternum misericordia eius hymnos David canentes per manus suas porro sacerdotes canebant tubis ante eos cunctusque Israhel stabat

**7:7.** [Solomon](#) also [sanctified](#) the middle of the [court](#) before the [temple of the Lord](#): for he offered there the [holocausts](#), and the fat of the peace [offerings](#): because the brazen [altar](#), which he had made, could not hold the [holocausts](#) and the [sacrifices](#) and the fat:

Sanctificavit quoque Salomon medium atrii ante templum Domini obtulerat enim ibi holocausta et adipem pacificorum quia altare aeneum quod fecerat non poterat sustinere holocausta et sacrificia et adipem

**7:8.** And [Solomon](#) kept the solemnity at that time seven days, and all [Israel](#) with him, a very great congregation, from the entrance of Emath to the torrent of [Egypt](#).

Fecit ergo Salomon sollempnitatem in tempore illo septem diebus et omnis Israhel cum eo ecclesia magna valde ab introitu Emath usque ad torrentem Aegypti

**7:9.** And he made on the eighth day a solemn assembly, because he had kept the [dedication](#) of the [altar](#) seven days, and had celebrated the solemnity seven days.

Fecitque die octavo collectam eo quod dedicasset altare septem diebus et sollempnitatem celebrasset diebus septem

**7:10.** So on the three and twentieth day of the seventh month he sent away the people to their dwellings,

joyful and glad for the **good** that the **Lord** had done to **David**, and to **Solomon**, and to all **Israel** his people.  
Igitur in die vicesimo tertio mensis septimi dimisit populos ad tabernacula sua laetantes atque gaudentes super bono quod fecerat Dominus David et Salomoni et Israhel populo suo

**7:11.** And **Solomon** finished the **house of the Lord**, and the king's house, and all that he had designed in his heart to do, in the **house of the Lord**, and in his own house, and he prospered.

Conplevitque Salomon domum Domini et domum regis et omnia quae disposuerat in corde suo ut faceret in domo Domini et in domo sua et prosperatus est

**7:12.** And the **Lord** appeared to him by night, and said: I have heard thy **prayer**, and I have chosen this place to myself for a house of **sacrifice**.

Apparuit autem ei Dominus nocte et ait audivi orationem tuam et elegi locum istum mihi in domum sacrificii

**7:13.** If I shut up **heaven**, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people:

Si clausero caelum et pluvia non fluxerit et mandavero et praecepero lucustae ut devoret terram et misero pestilentiam in populum meum

**7:14.** And my people, upon whom my **name** is called, being converted, shall make supplication to me, and seek out my face, and do **penance** for their most **wicked** ways: then will I hear from **heaven**, and will forgive their **sins** and will heal their land.

Conversus autem populus meus super quos invocatum est nomen meum deprecatus me fuerit et exquisierit faciem meam et egerit paenitentiam a viis suis pessimis et ego exaudiam de caelo et propitius ero peccatis eorum et sanabo terram eorum

**7:15.** My eyes also shall be open, and my ears attentive to the **prayer** of him that shall **pray** in this place.

Oculi quoque mei erunt aperti et aures meae erectae ad orationem eius qui in loco isto oraverit

**7:16.** For I have chosen, and have **sanctified** this place, that my **name** may be there for ever, and my eyes and my heart may remain there perpetually.

Elegi enim et sanctificavi locum istum ut sit nomen meum ibi in sempiternum et permaneant oculi mei et cor meum ibi cunctis diebus

**7:17.** And as for thee, if thou walk before me, as **David** thy father walked, and do according to all that I have commanded thee, and keep my justices and my judgments:

Tu quoque si ambulaveris coram me sicut ambulavit David pater tuus et feceris iuxta omnia quae praecepi tibi et iustitias meas iudiciaque servaveris

**7:18.** I will raise up the throne of thy kingdom, as I **promised** to **David** thy father, saying: There shall not fail thee a **man** of thy stock to be ruler in **Israel**.

Suscitabo thronum regni tui sicut pollicitus sum David patri tuo dicens non auferetur de stirpe tua vir qui sit princeps in Israhel

**7:19.** But if you turn away, and forsake my justices, and my commandments which I have set before you, and shall go and serve strange gods, and **adore** them,

Si autem aversi fueritis et dereliqueritis iustitias meas et praecepta mea quae proposui vobis et abeuntes servieritis diis alienis et adoraveritis eos

**7:20.** I will pluck you up by the root out of my land which I have given you: and this house which I have **sanctified** to my **name**, I will cast away from before my face, and will make it a byword, and an example among all nations.

Evellam vos de terra mea quam dedi vobis et domum hanc quam sanctificavi nomini meo proiciam a facie mea et tradam eam in parabolam et in exemplum cunctis populis

**7:21.** And this house shall be for a proverb to all that pass by, and they shall be astonished and say: Why hath the **Lord** done thus to this land, and to this house?

Et domus ista erit in proverbium universis transeuntibus et dicent stupentes quare fecit Dominus sic terrae huic et domui huic

**7:22.** And they shall answer: Because they forsook the **Lord** the **God** of their fathers, who brought them out of the land of **Egypt**, and laid hold on strange gods, and **adored** them, and worshipped them: therefore all these **evils** are come upon them.

Respondebuntque quia dereliquerunt Dominum Deum patrum suorum qui eduxit eos de terra Aegypti et

adprehenderunt deos alienos et adoraverunt eos atque coluerunt idcirco venerunt super eos universa haec mala

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## 2 Paralipomenon Chapter 8

### Solomon's buildings and other acts.

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**8:1.** And at the end of twenty years after [Solomon](#) had built the [house of the Lord](#) and his own house:

Expletis autem viginti annis postquam aedificavit Salomon domum Domini et domum suam

**8:2.** He built the cities which Hiram had given to [Solomon](#), and caused the [children of Israel](#) to dwell there.

Civitates quas dederat Hiram Salomoni aedificavit et habitare ibi fecit filios Israhel

**8:3.** He went also into Emath Suba, and possessed it.

Abiti quoque in Emath Suba et obtinuit eam

**8:4.** And he built Palmira in the [desert](#), and he built other strong cities in Emath.

Et aedificavit Palmyram in deserto et alias civitates munitissimas aedificavit in Emath

**8:5.** And he built Beth-horon the upper, and Beth-horon the nether, walled cities with gates and bars and locks.

Extruxitque Bethoron superiorem et Bethoron inferiorem civitates muratas habentes portas et vectes et seras

**8:6.** Balaath also and all the strong cities that were [Solomon's](#), and all the cities of the chariots, and the cities of the horsemen. All that [Solomon](#) had a mind, and designed, he built in [Jerusalem](#) and in Libanus, and in all the land of his dominion.

Baalath etiam et omnes urbes firmissimas quae fuerunt Salomonis cunctasque urbes quadrigarum et urbes equitum omnia quae voluit Salomon atque disposuit aedificavit in Hierusalem et in Libano et in universa terra potestatis suae

**8:7.** All the people that were left of the [Hethites](#), and the [Amorrhites](#), and the Pherezites, and the Hevites, and the Jebusites, that were not of the stock of [Israel](#):

Omnem populum qui derelictus fuerat de Hettheis et Amorreis et Ferezeis et Eveis et Iebuseis qui non erant de stirpe Israhel

**8:8.** Of their children, and of the posterity, whom the [children of Israel](#) had not slain, [Solomon](#) made to be the tributaries, unto this day.

De filiis eorum et de posteris quos non interfecerant filii Israhel subiugavit Salomon in tributarios usque in diem hanc

**8:9.** But of the [children of Israel](#) he set none to serve in the king's works: for they were [men of war](#), and chief [captains](#), and rulers of his chariots and horsemen.

Porro de filiis Israhel non posuit ut servirent operibus regis ipsi enim erant viri bellatores et duces primi et principes quadrigarum et equitum eius

**8:10.** And all the chief [captains](#) of [king Solomon's](#) army were two hundred and fifty, who taught the people.

Omnes autem principes exercitus regis Salomonis fuerunt ducenti quinquaginta qui erudiebant populum

**8:11.** And he removed the daughter of [Pharao](#) from the city of David, to the house which he had built for her. For the king said: My wife shall not dwell in the house of [David](#) king of [Israel](#), for it is [sanctified](#): because the [ark of the Lord](#) came into it.

Filiam vero Pharaonis transtulit de civitate David in domum quam aedificaverat ei dixit enim non habitabit uxor mea in domo David regis Israhel eo quod sanctificata sit quia ingressa est eam arca Domini

**8:12.** Then [Solomon](#) offered [holocausts](#) to the [Lord](#) upon the [altar](#) of the [Lord](#) which he had built before the porch,

Tunc obtulit Salomon holocausta Domino super altare Domini quod extruxerat ante porticum

**8:13.** That every day an [offering](#) might be made on it according to the ordinance of [Moses](#), in the [sabbaths](#), and on the new moons, and on the festival days three times a year, that is to say, in the [feast of unleavened bread](#), and in the feast of weeks, and in the [feast of tabernacles](#).

Ut per singulos dies offerretur in eo iuxta praeceptum Mosi in sabbatis et in kalendis et in festis diebus ter per annum id est in sollemnitate azymorum et in sollemnitate ebdomadaram et in sollemnitate tabernaculorum

**8:14.** And he appointed according to the order of [David](#) his father the offices of the [priests](#) in their ministries: and the [Levites](#) in their order to give praise, and minister before the [priests](#) according to the duty of every day: and the porters in their divisions by gate and gate: for so [David](#) the [man of God](#) had commanded.

Et constituit iuxta dispositionem David patris sui officia sacerdotum in ministeriis suis et Levitas in ordine suo ut laudarent et ministrarent coram sacerdotibus iuxta ritum uniuscuiusque diei et ianitores in divisionibus suis per portam et portam sic enim praeceperat David homo Dei

**8:15.** And the [priests](#) and [Levites](#) departed not from the king's commandments, as to any thing that he had commanded, and as to the keeping of the treasures.

Nec praetergressi sunt de mandatis regis tam sacerdotes quam Levitae ex omnibus quae praeceperat et in custodiis thesaurorum

**8:16.** [Solomon](#) had all charges prepared, from the day that he founded the [house of the Lord](#), until the day wherein he finished it.

Omnes impensas praeparatas habuit Salomon ex eo die quo fundavit domum Domini usque in diem quo perfecit eam

**8:17.** Then [Solomon](#) went to [Asiongaber](#), and to Ailath, on the coast of the [Red Sea](#), which is in the [land of Edom](#).

Tunc abiit Salomon in Hesiongaber et in Ahilath ad oram maris Rubri quae est in terra Edom

**8:18.** And Hiram sent him ships by the hands of his servants, and skilful mariners, and they went with [Solomon's](#) servants to [Ophir](#), and they took thence four hundred and fifty talents of gold, and brought it to [king Solomon](#).

Misit autem ei Hiram per manum servorum suorum naves et nautas gnaros maris et abierunt cum servis Salomonis in Ophir tuleruntque inde quadringenta quinquaginta talenta auri et adtulerunt ad regem Salomonem

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## 2 Paralipomenon Chapter 9

### The queen of Saba admireth the wisdom of Solomon. His riches and glory. His death.

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**9:1.** And when the queen of [Saba](#) heard of the fame of [Solomon](#), she came to try him with hard questions at [Jerusalem](#), with great riches, and camels, which carried spices, and abundance of gold, and [precious stones](#). And when she was come to [Solomon](#), she proposed to him all that was in her heart.

Regina quoque Saba cum audisset famam Salomonis venit ut temptaret eum enigmatibus in Hierusalem cum magnis opibus et camelis qui portabant aromata et auri plurimum gemmasque pretiosas cumque venisset ad Salomonem locuta est ei quaecumque erant in corde suo

**9:2.** And [Solomon](#) explained to her all that she proposed: and there was not any thing that he did not make clear unto her.

Et exposuit ei Salomon omnia quae proposuerat nec quicquam fuit quod ei non perspicuum fecerit

**9:3.** And when she had seen these things, to wit, the wisdom of [Solomon](#), and the house which he had built,

Quod postquam vidit sapientiam scilicet Salomonis et domum quam aedificaverat

**9:4.** And the meats of his table, and the dwelling places of his servants, and the attendance of his officers, and their apparel, his cupbearers also, and their garments, and the victims which he offered in the [house of the Lord](#): there was no more spirit in her, she was so astonished.

Necnon cibaria mensae eius et habitacula servorum et officia ministrorum eius et vestimenta eorum pincernas quoque et vestes eorum et victimas quas immolabat in domo Domini non erat prae stupore ultra in ea spiritus

**9:5.** And she said to the king: The word is [true](#) which I heard in my country of thy [virtues](#) and wisdom.

Dixitque ad regem verus sermo quem audieram in terra mea de virtutibus et sapientia tua

**9:6.** I did not [believe](#) them that told it, until I came, and my eyes had seen, and I had proved that scarce one half of thy wisdom had been told me: thou hast exceeded the same with thy [virtues](#).

Non credebam narrantibus donec ipsa venissem et vidissent oculi mei et probassem vix medietatem mihi sapientiae tuae fuisse narratam vicisti famam virtutibus tuis

**9:7.** Happy are thy [men](#), and [happy](#) are thy servants, who stand always before thee, and hear thy wisdom.

Beati viri tui et beati servi tui hii qui adsistunt coram te in omni tempore et audiunt sapientiam tuam

**9:8.** [Blessed](#) be the [Lord thy God](#), who hath been pleased to set thee on his throne, king of the [Lord thy God](#). Because [God loveth Israel](#), and will preserve them forever: therefore hath he made thee king over them, to do judgment and [justice](#).

Sit Dominus Deus tuus benedictus qui voluit te ordinare super thronum suum regem Domini Dei tui quia diligit Deus Israhel et vult servare eum in aeternum idcirco posuit te super eum regem ut facias iudicia atque iustitiam

**9:9.** And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and [most precious stones](#): there were no such spices as these which the queen of [Saba](#) gave to [king Solomon](#).

Dedit autem regi centum viginti talenta auri et aromata multa nimis et gemmas pretiosissimas non fuerunt aromata talia ut haec quae dedit regina Saba regi Salomoni

**9:10.** And the servants also of Hiram, with the servants of [Solomon](#), brought gold from [Ophir](#), and thylene trees, and [most precious stones](#):

Sed et servi Hiram cum servis Salomonis adtulerunt aurum de Ophir et ligna thyina et gemmas pretiosissimas

**9:11.** And the king made of the thyine trees stairs in the [house of the Lord](#), and in the king's house, and harps and psalteries for the singing [men](#): never were there seen such trees in the land of [Juda](#).

De quibus fecit rex de lignis scilicet thyinis gradus in domo Domini et in domo regia citharas quoque et psalteria cantoribus numquam visa sunt in terra Iuda ligna talia

**9:12.** And [king Solomon](#) gave to the queen of [Saba](#) all that she desired, and that she asked, and many more things than she brought to him: so she returned, and went to her own country with her servants.

Rex autem Salomon dedit reginae Saba cuncta quae voluit et quae postulavit multo plura quam adtulerat ad eum quae reversa abiit in terram suam cum servis suis

**9:13.** And the weight of the gold, that was brought to [Solomon](#) every year, was six hundred and sixty-six talents of gold:

Erat autem pondus auri quod adferebatur Salomoni per annos singulos sescenta sexaginta sex talenta auri

**9:14.** Beside the sum which the deputies of divers nations, and the merchants were accustomed to bring, and all the kings of Arabia, and the lords of the lands, who brought gold and silver to [Solomon](#).

Excepta ea summa quam legati diversarum gentium et negotiatores adferre consueverant omnesque reges Arabiae et satrapae terrarum qui conportabant aurum et argentum Salomoni

**9:15.** And [king Solomon](#) made two hundred golden spears, of the sum of six hundred pieces of gold, which went to every spear:

Fecit igitur rex Salomon ducentas hastas aureas de summa sescentorum aureorum qui in hastis singulis expendebantur

**9:16.** And three hundred golden shields of three hundred pieces of gold, which went to the covering of every shield: and the king put them in the armoury, which was compassed with a wood.

Trecenta quoque scuta aurea trecentorum aureorum quibus tegebantur scuta singula posuitque ea rex in armamentario quod erat consitum nemore

**9:17.** The king also made a great throne of ivory, and overlaid it with pure gold.

Fecit quoque rex solium eburneum grande et vestivit illud auro mundissimo

**9:18.** And six steps to go up to the throne, and a footstool of gold, and two arms one on either side, and two lions standing by the arms:

Sexque gradus quibus ascendebatur ad solium et scabillum aureum et brachiola duo altrinsecus et duos leones stantes iuxta brachiola

**9:19.** Moreover twelve other little lions standing upon the steps on both sides: there was not such a throne in any kingdom.

Sed et alios duodecim leunculos stantes super sex gradus ex utraque parte non fuit tale solium in universis regnis

**9:20.** And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Libanus were of the purest gold. For no account was made of silver in those days.

Omnia quoque vasa convivii regis erant aurea et vasa domus saltus Libani ex auro purissimo argentum enim in diebus illis pro nihilo reputabatur

**9:21.** For the king's ships went to Tharsis with the servants of Hiram, once in three years: and they brought thence gold and silver, and ivory, and apes, and peacocks.

Siquidem naves regis ibant in Tharsis cum servis Hiram semel in annis tribus et deferebant inde aurum et argentum et ebur et simias et pavos

**9:22.** And [Solomon](#) was magnified above all the kings of the earth for riches and [glory](#).

Magnificatus est igitur Salomon super omnes reges terrae divitiis et gloria

**9:23.** And all the kings of the earth desired to see the face of [Solomon](#), that they might hear the wisdom which [God](#) had given in his heart.

Omnesque reges terrarum desiderabant faciem videre Salomonis ut audirent sapientiam quam dederat Deus in corde eius

**9:24.** And every year they brought him presents, vessels of silver and of gold, and garments, and armour, and spices, and horses, and mules.

Et deferebant ei munera vasa argentea et aurea et vestes et arma et aromata equos et mulos per singulos

annos

**9:25.** And **Solomon** had forty thousand horses in the stables, and twelve thousand chariots, and horsemen, and he placed them in the cities of the chariots and where the king was in **Jerusalem**.

Habuit quoque Salomon quadraginta milia equorum in stabulis et curruum equitumque duodecim milia constituitque eos in urbibus quadrigarum et ubi erat rex in Hierusalem

**9:26.** And he exercised authority over all the kings from the river Euphrates to the land of the **Philistines**, and to the borders of **Egypt**.

Exercuit etiam potestatem super cunctos reges a fluvio Eufraten usque ad terram Philisthinorum id est usque ad terminos Aegypti

**9:27.** And he made silver as plentiful in **Jerusalem** as stones: and **cedars** as common as the sycamores, which grow in the plains.

Tantamque copiam praebuit argenti in Hierusalem quasi lapidum et cedrorum tantam multitudinem velut sycaminorum quae gignuntur in campestribus

**9:28.** And horses were brought to him out of **Egypt**, and out of all countries.

Adducebantur autem ei equi de Aegypto cunctisque regionibus

**9:29.** Now the rest of the acts of **Solomon** first and last are written in the words of **Nathan the prophet**, and in the books of **Ahiah the Silonite**, and in the **vision** of **Addo the seer**, against **Jeroboam** the son of **Nabat**.

Reliqua vero operum Salomonis priorum et novissimorum scripta sunt in verbis Nathan prophetae et in libris Ahiae Silonitis in visione quoque Iaddo videntis contra Hieroboam filium Nabath

**9:30.** And **Solomon** reigned in **Jerusalem** over all **Israel** forty years.

Regnavit autem Salomon in Hierusalem super omnem Israhel quadraginta annis

**9:31.** And he slept with his fathers: and they buried him in the city of **David**: and **Roboam** his son reigned in his stead.

Dormivitque cum patribus suis et sepelierunt eum in civitate David regnavitque pro eo Roboam filius eius

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## 2 Paralipomenon Chapter 10

### Roboam answereth the people roughly: upon which ten tribes revolt.

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**10:1.** And Roboam went to [Sichem](#): for thither all [Israel](#) were assembled, to make him king.

Profectus est autem Roboam in Sychem illuc enim cunctus Israhel convenerat ut constituerent eum regem

**10:2.** And when [Jeroboam](#) the son of Nabat, who was in [Egypt](#), (for he was fled thither from [Solomon](#)), heard it, forthwith he returned.

Quod cum audisset Hieroboam filius Nabath qui erat in Aegypto fugerat quippe illuc ante Salomonem statim reversus est

**10:3.** And they sent for him, and he came with all [Israel](#), and they spoke to Roboam, saying:

Vocaveruntque eum et venit cum universo Israhel et locuti sunt ad Roboam dicentes

**10:4.** Thy father oppressed with a most grievous yoke, do thou govern us with a lighter hand than thy father, who laid upon us a heavy servitude, and ease some thing of the burden, that we may serve thee.

Pater tuus durissimo iugo nos pressit tu leviora impera patre tuo qui nobis gravem inposuit servitutem et paululum de onere subleva ut serviamus tibi

**10:5.** And he said to them: Come to me again after three days. And when the people were gone,

Qui ait post tres dies revertimini ad me cumque abisset populus

**10:6.** He took counsel with the ancients, who had stood before his father [Solomon](#), while he yet lived, saying: What counsel give you to me, that I may answer the people?

Iniit consilium cum senibus qui steterant coram patre eius Salomone dum adviveret dicens quid datis consilii ut respondeam populo

**10:7.** And they said to him: If thou please this people, and soothe them with kind words, they will be thy servants for ever.

Qui dixerunt ei si placueris populo huic et lenieris eos verbis clementibus servient tibi omni tempore

**10:8.** But he forsook the counsel of the ancients, and began to treat with the young men, that had been brought up with him, and were in his train.

At ille reliquit consilium senum et cum iuvenibus tractare coepit qui cum eo nutriti fuerant et erant in comitatu illius

**10:9.** And he said to them: What seemeth [good](#) to you? or what shall I answer this people, who have said to me: Ease the yoke which thy father laid upon us?

Dixitque ad eos quid vobis videtur vel respondere quid debeo populo huic qui dixit mihi subleva iugum quod inposuit nobis pater tuus

**10:10.** But they answered as young men, and brought up with him in pleasures, and said: Thus shalt thou speak to the people, that said to thee: Thy father made our yoke heavy, do thou ease it: thus shalt thou answer them: My little finger is thicker than the loins of my father.

At illi responderunt ut iuvenes et nutriti cum eo in deliciis atque dixerunt sic loqueris populo qui dixit tibi pater tuus adgravavit iugum nostrum tu subleva et sic respondebis eis minimus digitus meus grossior est lumbis patris mei

**10:11.** My father laid upon you a heavy yoke, and I will add more weight to it: my father beat you with scourges, but I will beat you with scorpions.

Pater meus inposuit vobis iugum grave et ego maius pondus adponam pater meus cecidit vos flagellis ego vero caedam scorpionibus

**10:12.** So [Jeroboam](#), and all the people came to Roboam the third day, as he commanded them.  
Venit ergo Hieroboam et universus populus ad Roboam die tertio sicut praeceperat eis

**10:13.** And the king answered roughly, leaving the counsel of the ancients.  
Responditque rex dura derelicto consilio seniorum

**10:14.** And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions.  
Locutusque est iuxta iuvenum voluntatem pater meus grave vobis inposuit iugum quod ego gravius faciam pater meus cecidit vos flagellis ego vero caedam scorpionibus

**10:15.** And he condescended not to the people's requests: for it was the [will](#) of [God](#), that his word might be fulfilled which he had spoken by the hand of Ahas the Silonite to [Jeroboam](#) the son of Nabat.  
Et non adquevit populi precibus erat enim voluntatis Dei ut conpleretur sermo eius quem locutus fuerat per manum Ahiae Silonitis ad Hieroboam filium Nabath

**10:16.** And all the people upon the king's speaking roughly, said thus unto him: We have no part in [David](#), nor inheritance in the son of Isai. Return to thy dwellings, O [Israel](#), and do thou, O [David](#) feed thy own house. And [Israel](#) went away to their dwellings.  
Populus autem universus rege duriora dicente sic locutus est ad eum non est nobis pars in David neque hereditas in filio Isai revertere in tabernacula tua Israhel tu autem pasce domum tuam David et abiit Israhel in tabernacula sua

**10:17.** But Roboam reigned over the [children of Israel](#) that dwelt in the cities of [Juda](#).  
Super filios autem Israhel qui habitabant in civitatibus Iuda regnavit Roboam

**10:18.** And king Roboam sent Aduram, who was over the tributes, and the [children of Israel](#) stoned him, and he died: and king Roboam made haste to get up into his chariot, and fled into [Jerusalem](#).  
Misitque rex Roboam Aduram qui praeerat tributis et lapidaverunt eum filii Israhel et mortuus est porro rex Roboam currum festinavit ascendere et fugit in Hierusalem

**10:19.** And [Israel](#) revolted from the house of [David](#) unto this day.  
Recessitque Israhel a domo David usque ad diem hanc

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## 2 Paralipomenon Chapter 11

### Roboam's reign. His kingdom is strengthened.

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**11:1.** And Roboam came to [Jerusalem](#), and called together all the house of [Juda](#) and of [Benjamin](#), a hundred and fourscore thousand chosen [men](#) and warriors, to fight against [Israel](#), and to bring back his kingdom to him.

Venit autem Roboam in Hierusalem et convocavit universam domum Iuda et Benjamin in centum octoginta milibus electorum atque bellantium ut dimicaret contra Israhel et converteret ad se regnum suum

**11:2.** And the [word of the Lord](#) came to Semeias the [man of God](#), saying:

Factusque est sermo Domini ad Semeiam hominem Dei dicens

**11:3.** Speak to Roboam the son of [Solomon](#) the king of [Juda](#), and to all [Israel](#), in [Juda](#) and [Benjamin](#):

Loquere ad Roboam filium Salomonis regem Iuda et ad universum Israhel qui est in Iuda et Benjamin

**11:4.** Thus saith the [Lord](#): You shall not go up, nor fight against your brethren: let every [man](#) return to his own house, for by my will this thing has been done. And when they heard the [word of the Lord](#), they returned, and did not go against [Jeroboam](#),

Haec dicit Dominus non ascendetis neque pugnabitis contra fratres vestros revertatur unusquisque in domum suam quia mea hoc gestum est voluntate qui cum audissent sermonem Domini reversi sunt nec perrexerunt contra Hieroboam

**11:5.** And Roboam dwelt in [Jerusalem](#), and built walled cities in [Juda](#).

Habitavit autem Roboam in Hierusalem et aedificavit civitates muratas in Iuda

**11:6.** And he built [Bethlehem](#), and Etam, and Thecue,

Extruxitque Bethleem et Aetham et Thecue

**11:7.** And Bethsur, and Socho, and [Odollam](#),

Bethsur quoque et Soccho et Odollam

**11:8.** And Geth, and Maresa, and Ziph,

Necnon Geth et Maresa et Ziph

**11:9.** And Aduram, and Lachis, and Azecha,

Sed et Aduram et Lachis et Azecha

**11:10.** Saraa also, and Aialon, and [Hebron](#), which are in [Juda](#) and [Benjamin](#), well fenced cities.

Saraa quoque et Ahilon et Hebron quae erant in Iuda et Benjamin civitates munitissimas

**11:11.** And when he had enclosed them with walls, he put in them governors and storehouses of provisions, that is, of oil and of wine.

Cumque clausisset eas muris posuit in eis principes ciborumque horrea hoc est olei et vini

**11:12.** Moreover in every city he made an armoury of shields and spears, and he fortified them with great diligence, and he reigned over [Juda](#), and [Benjamin](#),

Sed et in singulis urbibus fecit armamentaria scutorum et hastarum firmavitque eas multa diligentia et imperavit super Iudam et Benjamin

**11:13.** And the [priests](#) and [Levites](#), that were in all [Israel](#), came to him out of all their seats,

Sacerdotes autem et Levitae qui erant in universo Israhel venerunt ad eum de cunctis sedibus suis

**11:14.** Leaving their suburbs, and their [possessions](#), and passing over to [Juda](#), and [Jerusalem](#), because [Jeroboam](#) and his sons had cast them off, from executing the [priestly office](#) to the [Lord](#).

Relinquentes suburbana et possessiones suas et transeuntes ad Iudam et Hierusalem eo quod abiecisset

eos Hieroboam et posterius eius ne sacerdotio Domini fungerentur

**11:15.** And he made to himself **priests** for the high places, and for the **devils**, and for the calves which he had made.

Qui constituit sibi sacerdotes excelsorum et daemonum vitulorumque quos fecerat

**11:16.** Moreover out of all the **tribes of Israel**, whosoever gave their heart to seek the **Lord** the **God** of **Israel**, came into **Jerusalem** to **sacrifice** their victims before the **Lord** the **God** of their fathers.

Sed et de cunctis tribubus Israhel quicumque dederant cor suum ut quaererent Dominum Deum Israhel venerunt Hierusalem ad immolandas victimas Domino Deo patrum suorum

**11:17.** And they strengthened the kingdom of **Juda**, and established Roboam the son of **Solomon** for three years: for they walked in the ways of **David** and of **Solomon**, only three years.

Et roboraverunt regnum Iuda et confirmaverunt Roboam filium Salomonis per tres annos ambulaverunt enim in viis David et Salomonis annis tantum tribus

**11:18.** And Roboam **took to wife** Mahalath, the daughter of Jerimoth the son of **David**: and Abihail the daughter of Eliab the son of Isai.

Duxit autem Roboam uxorem Maalath filiam Hierimuth filii David Abiail quoque filiam Heliab filii Isai

**11:19.** And they bore him sons Jehus, and Somorias, and Zoom.

Quae peperit ei filios Ieus et Somoriam et Zoom

**11:20.** And after her he **married** Maacha the daughter of **Absalom**, who bore him Abia, and Ethai, and Ziza, and Salomith.

Post hanc quoque accepit Maacha filiam Absalom quae peperit ei Abia et Ethai et Ziza et Salumith

**11:21.** And Roboam **loved** Maacha the daughter of **Absalom** above all his wives and **concubines**: for he had **married** eighteen wives, and threescore **concubines**: and he begot eight and twenty sons, and threescore daughters.

Amavit autem Roboam Maacha filiam Absalom super omnes uxores suas et concubinas nam uxores decem et octo duxerat concubinasque sexaginta et genuit viginti octo filios et sexaginta filias

**11:22.** But he put at the head of them Abia the son of Maacha to be the chief ruler over all his brethren: for he meant to make him king,

Constituit vero in capite Abiam filium Maacha ducem super fratres suos ipsum enim regem facere cogitabat

**11:23.** Because he was wiser and mightier than all his sons, and in all the countries of **Juda**, and of **Benjamin**, and in all the walled cities: and he gave them provisions in abundance, and he sought many wives.

Qui sapientior fuit et potentior super omnes filios eius et in cunctis finibus Iuda et Benjamin et in universis civitatibus muratis praebuitque eis escas plurimas et multas petivit uxores

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## 2 Paralipomenon Chapter 12

### **Roboam for his sins is delivered up into the hands of the king of Egypt: who carrieth away all the treasures of the temple.**

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**12:1.** And when the kingdom of Roboam was strengthened and fortified, he forsook the [law](#) of the [Lord](#), and all [Israel](#) with him.

Cumque roboratum fuisset regnum Roboam et confortatum dereliquit legem Domini et omnis Israhel cum eo

**12:2.** And in the fifth year of the reign of Roboam, Sesac king of [Egypt](#) came up against [Jerusalem](#) (because they had [sinned](#) against the [Lord](#))

Anno autem quinto regni Roboam ascendit Sesac rex Aegypti in Hierusalem quia peccaverunt Domino

**12:3.** With twelve hundred chariots and threescore thousand horsemen: and the people were without number that came with him out of [Egypt](#), to wit, Libyans, and Troglodites, and [Ethiopians](#).

Cum mille ducentis curribus et sexaginta milibus equitum nec erat numerus vulgi quod venerat cum eo ex Aegypto Lybies scilicet et Trogoditae et Aethiopes

**12:4.** And he took the strongest cities in [Juda](#), and came to [Jerusalem](#).

Cepitque civitates munitissimas in Iuda et venit usque Hierusalem

**12:5.** And Semeias the [prophet](#) came to Roboam, and to the princes of [Juda](#), that were gathered together in [Jerusalem](#), fleeing from Sesac, and he said to them: Thus saith the [Lord](#): You have left me, and I have left you in the hand of Sesac.

Semeias autem propheta ingressus est ad Roboam et principes Iuda qui congregati fuerant in Hierusalem fugientes Sesac dixitque ad eos haec dicit Dominus vos reliquistis me et ego reliqui vos in manu Sesac

**12:6.** And the princes of [Israel](#), and the king, being in a consternation, said: The [Lord](#) is [just](#).

Consternatique principes Israhel et rex dixerunt iustus est Dominus

**12:7.** And when the [Lord](#) saw that they were [humbled](#), the [word of the Lord](#) came to Semeias, saying: Because they are [humbled](#), I will not destroy them, and I will give them a little help, and my [wrath](#) shall not fall upon [Jerusalem](#) by the hand of Sesac.

Cumque vidisset Dominus quod humiliati essent factus est sermo Domini ad Semeiam dicens quia humiliati sunt non disperdam eos daboque eis pauxillum auxilii et non stillabit furor meus super Hierusalem per manum Sesac

**12:8.** But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth.

Verumtamen servient ei ut sciant distantiam servitutis meae et servitutis regni terrarum

**12:9.** So Sesac king of [Egypt](#) departed from [Jerusalem](#), taking away the treasures of the king's house, and he took all with him, and the golden shields that [Solomon](#) had made,

Recessit itaque Sesac rex Aegypti ab Hierusalem sublatis thesauris domus Domini et domus regis omniaque secum tulit et clypeos aureos quos fecerat Salomon

**12:10.** Instead of which the king made brazen ones, and delivered them to the [captains](#) of the shieldbearers, who guarded the entrance of the palace.

Pro quibus fecit rex aeneos et tradidit illos principibus scutariorum qui custodiebant vestibulum palatii

**12:11.** And when the king entered into the [house of the Lord](#), the shieldbearers came and took them, and brought them back again to their armoury.

Cumque introiret rex domum Domini veniebant scutarii et tollebant eos iterumque referebant ad armamentarium suum

**12:12.** But yet because they were **humbled**, the **wrath** of the **Lord** turned away from them, and they were not utterly destroyed: for even in **Juda** there were found **good** works.

Verumtamen quia humiliati sunt aversa est ab eis ira Domini nec deleti sunt penitus siquidem et in Iuda inventa sunt opera bona

**12:13.** King Roboam therefore was strengthened in **Jerusalem**, and reigned: he was one and forty years old when he began to reign, and he reigned seventeen years in **Jerusalem**, the city which the **Lord** chose out of all the **tribes of Israel**, to establish his **name** there: and the **name** of his mother was Naama an **Ammonitess**.

Confortatus est igitur rex Roboam in Hierusalem atque regnavit quadraginta autem et unius anni erat cum regnare coepisset et decem septemque annis regnavit in Hierusalem urbe quam elegit Dominus ut confirmaret nomen suum ibi de cunctis tribubus Israhel nomenque matris eius Naama Ammanitis

**12:14.** But he did **evil**, and did not prepare his heart to seek the **Lord**.

Fecit autem malum et non praeparavit cor suum ut quaereret Dominum

**12:15.** Now the acts of Roboam first and last are written in the books of Semeias the **prophet**, and of Addo the seer, and diligently recorded: and there was **war** between Roboam and **Jeroboam** all their days.

Opera vero Roboam prima et novissima scripta sunt in libris Semeiae prophetae et Addo videntis et diligenter exposita pugnaveruntque adversum se Roboam et Hieroboam cunctis diebus

**12:16.** And Roboam slept with his fathers, and was buried in the city of David. And Abia his son reigned in his stead.

Et dormivit Roboam cum patribus suis sepultusque est in civitate David et regnavit Abia filius eius pro eo

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## 2 Paralipomenon Chapter 13

### Abia's reign: his victory over Jeroboam.

**13:1.** In the eighteenth year of [king Jeroboam](#), Abia reigned over [Juda](#).

Anno octavodecimo regis Hieroboam regnavit Abia super Iudam

**13:2.** Three years he reigned in [Jerusalem](#), and his mother's [name](#) was Michaia, the daughter of Uriel of Gabaa: and there was [war](#) between Abia and [Jeroboam](#).

Tribus annis regnavit in Hierusalem nomenque matris eius Michaia filia Urihel de Gabaa et erat bellum inter Abia et Hieroboam

**Michaia...** Alias Maacha. Her father had also two [names](#), viz., [Absalom](#), or Abessalom, and Uriel.

**13:3.** And when Abia had begun battle, and had with him four hundred thousand most [valiant](#) and chosen [men](#), [Jeroboam](#) put his army in array against him, eight hundred thousand [men](#), who were also chosen and most [valiant](#) for [war](#).

Cumque inisset Abia certamen et haberet bellicosissimos viros et electorum quadringenta milia Hieroboam instruxit e contra aciem octingenta milia virorum qui et ipsi electi erant et ad bella fortissimi

**13:4.** And Abia stood upon mount Semeron, which was in Ephraim, and said: Hear me, O [Jeroboam](#), and all [Israel](#):

Stetit igitur Abia super montem Someron qui erat in Ephraim et ait audi Hieroboam et omnis Israhel

**13:5.** Do you not know that the [Lord God](#) of [Israel](#) gave to [David](#) the kingdom over [Israel](#) for ever, to him and to his sons by a covenant of [salt](#)?

Num ignoratis quod Dominus Deus Israhel dederit regnum David super Israhel in sempiternum ipsi et filiis eius pactum salis

**A covenant of salt...** That is, a firm and perpetual covenant. See [Numbers 18:19](#).

**13:6.** And [Jeroboam](#) the son of Nabat, the servant of [Solomon](#) the son of [David](#), rose up: and rebelled against his lord.

Et surrexit Hieroboam filius Nabath servus Salomonis filii David et rebellavit contra dominum suum

**13:7.** And there were gathered to him vain [men](#), and children of [Belial](#): and they prevailed against Roboam the son of [Solomon](#): for Roboam was unexperienced, and of a fearful heart, and could not resist them.

Congregatique sunt ad eum viri vanissimi et filii Belial et praevaluerunt contra Roboam filium Salomonis porro Roboam erat rudis et corde pavido nec potuit resistere eis

**13:8.** And now you say that you are able to withstand the kingdom of the [Lord](#), which he possesseth by the sons of [David](#), and you have a great multitude of people, and golden calves, which [Jeroboam](#) hath made you for gods.

Nunc ergo vos dicitis quod resistere possitis regno Domini quod possidet per filios David habetisque grandem populi multitudinem atque vitulos aureos quos fecit vobis Hieroboam in deos

**13:9.** And you have cast out the [priests](#) of the [Lord](#), the sons of [Aaron](#), and the [Levites](#): and you have made you [priests](#), like all the nations of the earth: whosoever cometh and [consecrateth](#) his hand with a bullock of the herd, and with seven rams, is made a [priest](#) of those who are no gods.

Et eiecistis sacerdotes Domini filios Aaron atque Levitas et fecistis vobis sacerdotes sicut omnes populi terrarum quicumque venerit et initiaverit manum suam in tauro in bubus et in arietibus septem fit sacerdos eorum qui non sunt dii

**13:10.** But the [Lord](#) is our [God](#), whom we forsake not, and the [priests](#) who minister to the [Lord](#) are the sons of [Aaron](#), and the [Levites](#) are in their order.

Noster autem Dominus Deus est quem non relinquimus sacerdotesque ministrant Domino de filiis Aaron et Levitae sunt in ordine suo

**13:11.** And they offer **holocausts** to the **Lord**, every day, morning and evening, and **incense** made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening: for we keep the precepts of the **Lord our God**, whom you have forsaken.

Holocausta quoque offerunt Domino per singulos dies mane et vespere et thymiana iuxta legis praecepta confectum et proponuntur panes in mensa mundissima estque apud nos candelabrum aureum et lucernae eius ut accendantur semper ad vesperam nos quippe custodimus praecepta Domini Dei nostri quem vos reliquistis

**13:12.** Therefore **God** is the leader in our army, and his **priests** who sound with trumpets, and resound against you: O **children of Israel**, fight not against the **Lord** the **God** of your fathers, for it is not **good** for you.

Ergo in exercitu nostro dux Deus est et sacerdotes eius qui clangunt tubis et resonant contra vos filii Israhel nolite pugnare contra Dominum Deum patrum vestrorum quia non vobis expedit

**13:13.** While he spoke these things, **Jeroboam** caused an ambushment to come about behind him. And while he stood facing the enemies, he encompassed **Juda**, who perceived it not, with his army.

Haec illo loquente Hieroboam retro moliebatur insidias cumque ex adverso hostium staret ignorantem Iudam suo ambiebat exercitu

**13:14.** And when **Juda** looked back, they saw the battle coming upon them both before and behind, and they cried to the **Lord**: and the **priests** began to sound with the trumpets.

Respiciensque Iudas vidit instare bellum ex adverso et post tergum et clamavit ad Dominum ac sacerdotes tubis canere coeperunt

**13:15.** And all the **men of Juda** shouted: and behold when they shouted, **God** terrified **Jeroboam**, and all **Israel** that stood against Abia and **Juda**.

Omnesque viri Iuda vociferati sunt et ecce illis clamantibus perterritus Deus Hieroboam et omnem Israhel qui stabat ex adverso Abia et Iuda

**13:16.** And the **children of Israel** fled before **Juda**, and the **Lord** delivered them into their hand.

Fugeruntque filii Israhel Iudam et tradidit eos Deus in manu eorum

**13:17.** And Abia and his people slew them with a great slaughter, and there fell wounded of **Israel** five hundred thousand **valiant men**.

Percussit ergo eos Abia et populus eius plaga magna et corruerunt vulnerati ex Israhel quingenta milia virorum fortium

**13:18.** And the **children of Israel** were brought down, at that time, and the **children of Juda** were exceedingly strengthened, because they had trusted in the **Lord** the **God** of their fathers.

Humiliatique sunt filii Israhel in tempore illo et vehementissime confortati filii Iuda eo quod sperassent in Domino Deo patrum suorum

**13:19.** And Abia pursued after **Jeroboam**, and took cities from him, **Bethel** and her daughters, and Jesana with her daughters, Ephron also and her daughters.

Persecutus est autem Abia fugientem Hieroboam et cepit civitates eius Bethel et filias eius et Hiesena cum filiabus suis Ephron quoque et filias eius

**13:20.** And **Jeroboam** was not able to resist any more, in the days of Abia: and the **Lord** struck him, and he died.

Nec valuit ultra resistere Hieroboam in diebus Abia quem percussit Dominus et mortuus est

**13:21.** But Abia, being strengthened in his kingdom, took fourteen wives: and begot two and twenty sons, and sixteen daughters.

Igitur Abia confortato imperio suo accepit uxores quattuordecim procreavitque viginti duos filios et sedecim filias

**13:22.** And the rest of the acts of Abia, and of his ways and works, are written diligently in the book of Addo the **prophet**.

Reliqua autem sermonum Abia viarumque et operum eius scripta sunt diligentissime in libro prophetae Addo

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## 2 Paralipomenon Chapter 14

### The reign of Asa: his victory over the Ethiopians.

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**14:1.** And Abia slept with his fathers, and they buried him in the city of David: an Asa his son reigned in his stead: in his days the land was quiet ten years.

Dormivit autem Abia cum patribus suis et sepelierunt eum in civitate David regnavitque Asa filius eius pro eo in cuius diebus quievit terra annis decem

**14:2.** And Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship, and the high places.

Fecit autem Asa quod bonum et placitum erat in conspectu Dei sui et subvertit altaria peregrini cultus et excelsa

**14:3.** And broke the statues, and cut down the groves.

Et confregit statuas lucosque succidit

**14:4.** And he commanded Juda to seek the Lord the God of their fathers, and to do the law, and all the commandments.

Ac praecepit Iudae ut quaereret Dominum Deum patrum suorum et faceret legem et universa mandata

**14:5.** And he took away out of all the cities of Juda the altars, and temples, and reigned in peace.

Et abstulit e cunctis urbibus Iuda aras et fana et regnavit in pace

**14:6.** He built also strong cities in Juda, for he was quiet, and there had no wars risen in his time, the Lord giving peace.

Aedificavit quoque urbes munitas in Iuda quia quietus erat et nulla temporibus eius bella surrexerant pacem Domino largiente

**14:7.** And he said to Juda: Let us build these cities, and compass them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, because we have sought the Lord the God of our fathers, and he hath given us peace round about. So they built, and there was no hinderance in building.

Dixit autem Iudae aedificemus civitates istas et vallemus muris et roboremus turribus et portis et seris donec a bellis quieta sunt omnia eo quod quaesierimus Dominum Deum patrum nostrorum et dederit nobis pacem per gyrum aedificaverunt igitur et nullum in extruendo impedimentum fuit

**14:8.** And Asa had in his army of men that bore shields and spears of Juda three hundred thousand, and of Benjamin that bore shields and drew bows, two hundred and eighty thousand, all these were most valiant men.

Habuit autem Asa in exercitu suo portantium scuta et hastas de Iuda trecenta milia de Benjamin vero scutariorum et sagittariorum ducenta octoginta milia omnes isti viri fortissimi

**14:9.** And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa.

Egressus est autem contra eos Zara Aethiops cum exercitu decies centena milia et curribus trecentis et venit usque Maresa

**14:10.** And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa:

Porro Asa perrexit obviam et instruxit aciem ad bellum in valle Sephata quae est iuxta Maresa

**14:11.** And he called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few, or with many: help us, O Lord our God: for with confidence in thee, and in thy name we are come against this multitude. O Lord thou art our God, let not man prevail against thee.

Et invocavit Dominum Deum et ait Domine non est apud te ulla distantia utrum in paucis auxiliaris an in

pluribus adiuva nos Domine Deus noster in te enim et in tuo nomine habentes fiduciam venimus contra hanc multitudinem Domine Deus noster tu es non praevaleat contra te homo

**14:12.** And the **Lord** terrified the **Ethiopians** before Asa and **Juda**: and the **Ethiopians** fled.

Exterruit itaque Dominus Aethiopas coram Asa et Iuda fugeruntque Aethiopes

**14:13.** And Asa and the people that were with him pursued them to Gerara: and the **Ethiopians** fell even to utter destruction, for the **Lord** slew them, and his army fought against them, and they were destroyed. And they took abundance of spoils,

Et persecutus est eos Asa et populus qui cum eo erat usque Gerar et ruerunt Aethiopes usque ad internicionem quia Domino caedente contriti sunt et exercitu illius proeliante tulerunt ergo spolia multa

**14:14.** And they took all the cities round about Gerara: for a great fear was come upon all **men**: and they pillaged the cities, and carried off much booty.

Et percusserunt omnes civitates per circuitum Gerare grandis quippe cunctos terror invaserat et diripuerunt urbes et multam praedam asportaverunt

**14:15.** And they destroyed the sheepcotes, and took an infinite number of cattle, and of camels: and returned to **Jerusalem**.

Sed et caulas ovium destruentes tulerunt pecorum infinitam multitudinem et camelorum reversique sunt Hierusalem

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## 2 Paralipomenon Chapter 15

### The prophecy of Azarias. Asa's covenant with God. He deposeth his mother.

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**15:1.** And the [spirit of God](#) came upon Azarias the son of Oded,  
Azarias autem filius Oded factus in se spiritu Dei

**15:2.** And he went out to meet Asa, and said to him: Hear ye me, Asa, and all [Juda](#) and [Benjamin](#): The [Lord](#) is with you, because you have been with him. If you seek him, you shall find: but if you forsake him, he will forsake you.

Egressus est in occursum Asa et dixit ei audite me Asa et omnis Iuda et Benjamin Dominus vobiscum quia fuistis cum eo si quaesieritis eum invenietis si autem dereliqueritis derelinquet vos

**15:3.** And many days shall pass in [Israel](#), without the [true God](#), and without a [priest](#) a teacher, and without the law.

Transibunt autem multi dies in Israhel absque Deo vero et absque sacerdote doctore et absque lege

**15:4.** And when in their distress they shall return to the [Lord](#) the [God](#) of [Israel](#), and shall seek him, they shall find him.

Cumque reversi fuerint in angustia sua ad Dominum Deum Israhel et quaesierint eum repperient

**15:5.** At that time there shall be no peace to him that goeth out and cometh in, but terrors on every side among all the inhabitants of the earth.

In tempore illo non erit pax egredienti et ingredienti sed terrores undique in cunctis habitatoribus terrarum

**15:6.** For nation shall fight against nation, and city against city, for the [Lord](#) will trouble them with all distress.

Pugnabit enim gens contra gentem et civitas contra civitatem quia Dominus conturbabit eos in omni angustia

**15:7.** Do you therefore take [courage](#), and let not your hands be weakened: for there shall be a reward for your work.

Vos ergo confortamini et non dissolvantur manus vestrae erit enim merces operi vestro

**15:8.** And when Asa had heard the words, and the [prophecy](#) of Azarias the son of Oded the [prophet](#), he took [courage](#), and took away the idols out of all the land of [Juda](#), and out of [Benjamin](#), and out of the cities of mount Ephraim, which he had taken, and he [dedicated](#) the [altar](#) of the [Lord](#), which was before the porch of the [Lord](#).

Quod cum audisset Asa verba scilicet et prophetiam Oded prophetae confortatus est et abstulit idola de omni terra Iuda et Benjamin et ex urbibus quas ceperat montis Ephraim et dedicavit altare Domini quod erat ante porticum Domini

**15:9.** And he gathered together all [Juda](#) and [Benjamin](#), and the strangers with them of Ephraim, and [Manasses](#), and [Simeon](#): for many were come over to him out of [Israel](#), seeing that the [Lord](#) his [God](#) was with him.

Congregavitque universum Iuda et Benjamin et advenas cum eis de Ephraim et de Manasse et de Symeon plures enim ad eum confugerant ex Israhel videntes quod Dominus Deus illius esset cum eo

**15:10.** And when they were come to [Jerusalem](#) in the third month, in the fifteenth year of the reign of Asa,

Cumque venissent Hierusalem mense tertio anno quintodecimo regni Asa

**15:11.** They [sacrificed](#) to the [Lord](#) in that day of the spoils, and of the prey, that they had brought, seven hundred oxen, and seven thousand rams.

Immolaverunt Domino in die illa de manubiis et praeda quam adduxerant boves septingentos et arietes septem milia

**15:12.** And he went in to confirm as usual the covenant, that they should seek the **Lord** the **God** of their fathers with all their heart, and with all their **soul**.

Et intravit ex more ad corroborandum foedus ut quaererent Dominum Deum patrum suorum in toto corde et in tota anima sua

**15:13.** And if any one, said he, seek not the **Lord** the **God** of **Israel**, let him die, whether little or great, **man** or **woman**.

Si quis autem inquit non quaesierit Dominum Deum Israhel moriatur a minimo usque ad maximum a viro usque ad mulierem

**15:14.** And they **swore** to the **Lord** with a loud voice with joyful shouting, and with sound of trumpet, and sound of cornets,

Iuraveruntque Domino voce magna in iubilo et in clangore tubae et in sonitu buccinarum

**15:15.** All that were in **Juda** with a **curse**: for with all their heart they **swore**, and with all their will they sought him, and they found him, and the **Lord** gave them rest round about.

Omnes qui erant in Iuda cum execratione in omni enim corde suo iuraverunt et in tota voluntate quaesierunt eum et invenerunt praestititque eis Dominus requiem per circuitum

**15:16.** Moreover Maacha the mother of king Asa he deposed from the royal authority, because she had made in a grove an idol of Priapus: and he entirely destroyed it, and breaking it into pieces, burnt it at the **torrent Cedron**.

Sed et Maacham matrem Asa regis ex augusto deposuit imperio eo quod fecisset in luco simulacrum Priapi quod omne contrivit et in frusta comminuens conbusit in torrente Cedron

**15:17.** But high places were left in **Israel**: nevertheless the heart of Asa was perfect all his days.

Excelsa autem derelicta sunt in Israhel attamen cor Asa erat perfectum cunctis diebus eius

**15:18.** And the things which his father had **vowed**, and he himself had **vowed**, he brought into the **house of the Lord**, gold and silver, and vessels of divers uses.

Ea quae voverat pater suus et ipse intulit in domum Domini argentum et aurum vasorumque diversam supellectilem

**15:19.** And there was no **war** unto the five and thirtieth year of the kingdom of Asa.

Bellum vero non fuit usque ad tricesimum quintum annum regni Asa

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## 2 Paralipomenon Chapter 16

### Asa is reproved for seeking help from the Syrians: his last acts and death.

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**16:1.** And in the six and thirtieth year of his kingdom, Baasa the king of [Israel](#) came up against [Juda](#), and built a wall about Rama, that no one might safely go out or come in of the kingdom of Asa.

Anno autem tricesimo sexto regni eius ascendit Baasa rex Israhel in Iudam et muro circumdabat Rama ut nullus tute posset egredi et ingredi de regno Asa

**Six and thirtieth year of his kingdom...** That is, of the kingdom of [Juda](#), taking the date of it from the beginning of the reign of Roboam.

**16:2.** Then Asa brought out silver and gold out of the treasures of the [house of the Lord](#), and of the king's treasures, and sent to Benadad king of [Syria](#), who dwelt in [Damascus](#), saying:

Protulit ergo Asa argentum et aurum de thesauris domus Domini et de thesauris regis misitque ad Benadad regem Syriae qui habitabat in Damasco dicens

**16:3.** There is a league between me and thee, as there was between my father and thy father, wherefore I have sent thee silver and gold, that thou mayst break thy league with Baasa king of [Israel](#), and make him depart from me.

Foedus inter me et te est pater quoque meus et pater tuus habuere concordiam quam ob rem misi tibi argentum et aurum ut rupto foedere quod habes cum Baasa rege Israhel facias eum a me recedere

**16:4.** And when Benadad heard this, he sent the [captains](#) of his armies against the cities of [Israel](#): and they took Ahion, and [Dan](#), and [Abelmaim](#), and all the walled cities of [Nephtali](#).

Quo conperto Benadad misit principes exercituum suorum ad urbes Israhel qui percusserunt Ahion et Dan et Abelmaim et universas urbes muratas Nephtalim

**16:5.** And when Baasa heard of it, he left off the building of Rama, and interrupted his work.

Quod cum audisset Baasa desivit aedificare Rama et intermisit opus suum

**16:6.** Then king Asa took all [Juda](#), and they carried away from Rama the stones, and the timber that Baasa had prepared for the building: and he built with them Gabaa, and [Maspha](#).

Porro Asa rex adsumpsit universum Iudam et tulerunt lapides Rama et ligna quae aedificationi praeparaverat Baasa aedificavitque ex eis Gabaa et Maspha

**16:7.** At that time Hanani the [prophet](#) came to Asa king of [Juda](#), and said to him: Because thou hast had confidence in the king of [Syria](#), and not in the [Lord thy God](#), therefore hath the army of the king of [Syria](#) escaped out of thy hand.

In tempore illo venit Anani propheta ad Asam regem Iuda et dixit ei quia habuisti fiduciam in rege Syriae et non in Domino Deo tuo idcirco evasit Syriae regis exercitus de manu tua

**16:8.** Were not the [Ethiopians](#), and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude: yet because thou trustedst in the [Lord](#), he delivered them into thy hand?

Nonne Aethiopes et Lybies multo plures erant quadrigis et equitibus et multitudine nimia quos cum Domino credidisses tradidit in manu tua

**16:9.** For the eyes of the [Lord](#) behold all the earth, and give strength to those who with a perfect heart trust in him. Wherefore thou hast done foolishly, and for this cause from this time wars shall arise against thee.

Oculi enim eius contemplantur universam terram et praebent fortitudinem his qui corde perfecto credunt in eum stulte igitur egisti et propter hoc ex praesenti tempore contra te bella consurgent

**16:10.** And Asa was [angry](#) with the seer, and commanded him to be put in prison: for he was greatly enraged because of this thing: and he put to death many of the people at that time.

Iratusque Asa adversus videntem iussit eum mitti in nervum valde quippe super hoc fuerat indignatus et

interfecit de populo in tempore illo plurimos

**16:11.** But the works of Asa the first and last are written in the book of the kings of [Juda](#) and [Israel](#).

Opera autem Asa prima et novissima scripta sunt in libro regum Iuda et Israhel

**16:12.** And Asa fell sick in the nine and thirtieth year of his reign, of a most [violent](#) pain in his feet, and yet in his illness he did not seek the [Lord](#), but rather trusted in the skill of physicians.

Aegrotavit etiam Asa anno tricesimo nono regni sui dolore pedum vehementissimo et nec in infirmitate sua quaesivit Dominum sed magis in medicorum arte confisus est

**16:13.** And he slept with his fathers: and he died in the one and fortieth year of his reign.

Dormivitque cum patribus suis et mortuus est anno quadragesimo primo regni sui

**16:14.** And they buried him in his own sepulchre, which he had made for himself in the city of David: and they laid him on his bed full of spices and odoriferous [ointments](#), which were made by the art of the perfumers, and they burnt them over him with very great pomp.

Et sepelierunt eum in sepulchro suo quod foderat sibi in civitate David posueruntque eum super lectulum suum plenum aromatibus et unguentis meretriciis quae erant pigmentariorum arte confecta et conbuserunt super eum ambitione nimia

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## 2 Paralipomenon Chapter 17

### Josaphat's reign: his care for the instruction of his people: his numerous forces.

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**17:1.** And Josaphat his son reigned in his stead, and grew strong against [Israel](#).

Regnavit autem Iosaphat filius eius pro eo et invaluit contra Israhel

**17:2.** And he placed numbers of soldiers in all the fortified cities of [Juda](#). And he put garrisons in the land of [Juda](#), and in the cities of Ephraim, which Asa his father had taken.

Constituitque militum numeros in cunctis urbibus Iudae quae erant vallatae muris praesidiaque disposuit in terra Iuda et in civitatibus Ephraim quas ceperat Asa pater eius

**17:3.** And the [Lord](#) was with Josaphat, because he walked in the first ways of [David](#) his father: and trusted not in [Baalim](#),

Et fuit Dominus cum Iosaphat quia ambulavit in viis David patris sui primis et non speravit in Baalim

**17:4.** But in the [God](#) of his father, and walked in his commandments, and not according to the [sins](#) of [Israel](#).

Sed in Deo patris sui et perrexit in praeceptis illius et non iuxta peccata Israhel

**17:5.** And the [Lord](#) established the kingdom in his hand, and all [Juda](#) brought presents to Josaphat: and he acquired immense riches, and much [glory](#).

Confirmavitque Dominus regnum in manu eius et dedit omnis Iuda munera Iosaphat factaeque sunt ei infinitae divitiae et multa gloria

**17:6.** And when his heart had taken [courage](#) for the ways of the [Lord](#), he took away also the high places and the groves out of [Juda](#).

Cumque sumpsisset cor eius audaciam propter vias Domini etiam excelsa et lucos de Iuda abstulit

**17:7.** And in the third year of his reign, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and [Micheas](#), to teach in the cities of [Juda](#):

Tertio autem anno regni sui misit de principibus suis Benail et Obdiam et Zacchariam et Nathanahel et Micheam ut docerent in civitatibus Iuda

**17:8.** And with them the [Levites](#), Semeias, and Nathania, and Zabadias, and Asael, and Semiramoth, and [Jonathan](#), and [Adonias](#), and Tobias, and Thobadonias [Levites](#), and with them Elisama, and Joram [priests](#).

Et cum eis Levitas Semeiam et Nathaniam et Zabadiam Asahel quoque et Semiramoth et Ionathan Adoniam et Tobiam et Thobadoniam Levitas et cum eis Elisama et Ioram sacerdotes

**17:9.** And they taught the people in [Juda](#), having with them the [book of the law of the Lord](#): and they went about all the cities of [Juda](#), and instructed the people.

Docebantque in Iuda habentes librum legis Domini et circuibant cunctas urbes Iuda atque erudiebant populum

**17:10.** And the fear of the [Lord](#) came upon all the kingdoms of the lands that were round about [Juda](#), and they durst not make [war](#) against Josaphat.

Itaque factus est pavor Domini super omnia regna terrarum quae erant per gyrum Iuda nec audebant bellare contra Iosaphat

**17:11.** The [Philistines](#) also brought presents to Josaphat, and tribute in silver, and the Arabians brought him cattle, seven thousand seven hundred rams, and as many he goats.

Sed et Philisthei Iosaphat munera deferebant et vectigal argenti Arabes quoque adducebant pecora arietum septem milia septingentos et hircos totidem

**17:12.** And Josaphat grew, and became exceeding great: and he built in [Juda](#) houses like towers, and walled cities.

Crevit ergo Iosaphat et magnificatus est usque in sublime atque aedificavit in Iuda domos ad instar turrium urbesque muratas

**17:13.** And he prepared many works in the cities of [Juda](#): and he had warriors, and [valiant men](#) in [Jerusalem](#).

Et multa opera patravit in urbibus Iuda viri quoque bellatores et robusti erant in Hierusalem

**17:14.** Of whom this is the number of the houses and [families](#) of every one: in [Juda captains](#) of the army, Ednas the chief, and with him three hundred thousand most [valiant men](#).

Quorum iste numerus per domos atque familias singulorum in Iuda principes exercitus Ednas dux et cum eo robustissimorum trecenta milia

**17:15.** After him Johanan the [captain](#), and with him two hundred and eighty thousand.

Post hunc Iohanan princeps et cum eo ducenta octoginta milia

**17:16.** And after him was Amasias the son of Zechri, [consecrated](#) to the [Lord](#), and with him were two hundred thousand [valiant men](#).

Post istum quoque Amasias filius Zechri consecratus Domino et cum eo ducenta milia virorum fortium

**17:17.** After him was Eliada [valiant](#) in battle, and with him two hundred thousand armed with bow and shield.

Hunc sequebatur robustus ad proelia Heliada et cum eo tenentium arcum et clypeum ducenta milia

**17:18.** After him also was Jozabad, and with him a hundred and eighty thousand ready for [war](#).

Post istum etiam Iozabath et cum eo centum octoginta milia expeditorum militum

**17:19.** All these were at the hand of the king, beside others, whom he had put in the walled cities, in all [Juda](#).

Hii omnes erant ad manum regis exceptis aliis quos posuerat in urbibus muratis et in universo Iuda

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## 2 Paralipomenon Chapter 18

### Josaphat accompanies Achab in his expedition against Ramoth; where Achab is slain, as Micheas had foretold.

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**18:1.** Now Josaphat was rich and very [glorious](#), and was joined by [affinity](#) to [Achab](#).

Fuit ergo Iosaphat dives et inclitus multum et adfinitate coniunctus est Ahab

**18:2.** And he went down to him after some years to [Samaria](#): and [Achab](#) at his coming killed sheep and oxen in abundance for him and the people that came with him: and he persuaded him to go up to Ramoth Galaad.

Descenditque post annos ad eum in Samariam ad cuius adventum mactavit Ahab arietes et boves plurimos et populo qui venerat cum eo persuasitque illi ut ascenderet in Ramoth Galaad

**18:3.** And [Achab](#) king of [Israel](#) said to Josaphat king of [Juda](#): Come with me to Ramoth Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the [war](#).

Dixitque Ahab rex Israhel ad Iosaphat regem Iuda veni mecum in Ramoth Galaad cui ille respondit ut ego et tu sicut populus tuus sic et populus meus tecumque erimus in bello

**18:4.** And Josaphat said to the king of [Israel](#): Inquire, I beseech thee, at present the [word of the Lord](#).

Dixitque Iosaphat ad regem Israhel consule obsecro inpraesentiarum sermonem Domini

**18:5.** So the king of [Israel](#) gathered together of the [prophets](#) four hundred [men](#), and he said to them: Shall we go to Ramoth Galaad to fight, or shall we forbear? But they said: Go up, and [God](#) will deliver into the king's hand.

Congregavitque rex Israhel prophetarum quadringentos viros et dixit ad eos in Ramoth Galaad ad bellandum ire debemus an quiescere at illi ascende inquit et tradet Deus in manu regis

**18:6.** And Josaphat said: Is there not here a [prophet](#) of the [Lord](#), that we may inquire also of him?

Dixitque Iosaphat numquid non est hic propheta Domini ut ab illo etiam requiramus

**18:7.** And the king of [Israel](#) said to Josaphat: There is one [man](#), of whom we may ask the will of the [Lord](#): but I [hate](#) him, for he never [prophesieth good](#) to me, but always [evil](#): and it is [Micheas the son of Jemla](#). And Josaphat said: Speak not thus, O king.

Et ait rex Israhel ad Iosaphat est vir unus a quo possumus quaerere Domini voluntatem sed ego odi eum quia non prophetat mihi bonum sed malum omni tempore est autem Micheas filius Iembla dixitque Iosaphat ne loquaris rex hoc modo

**18:8.** And the king of [Israel](#) called one of the eunuchs, and said to him: Call quickly [Micheas the son of Jemla](#).

Vocavit ergo rex Israhel unum de eunuchis et dixit ei voca cito Micheam filium Iembla

**18:9.** Now the king of [Israel](#), and Josaphat king of [Juda](#), both sat on their thrones, clothed in royal robes, and they sat in the open [court](#) by the gate of [Samaria](#), and all the [prophets prophesied](#) before them.

Porro rex Israhel et Iosaphat rex Iuda uterque sedebant in solio suo vestiti cultu regio sedebant autem in area iuxta portam Samariae omnesque prophetae vaticinabantur coram eis

**18:10.** And Sedecias the son of Chanaana made him horns of iron, and said: Thus saith the [Lord](#): With these shalt thou push [Syria](#), till thou destroy it.

Sedecias vero filius Chanana fecit sibi cornua ferrea et ait haec dicit Dominus his ventilabis Syriam donec conteras eam

**18:11.** And all the [prophets prophesied](#) in like manner, and said: Go up to Ramoth Galaad, and thou shalt prosper, and the [Lord](#) will deliver them into the king's hand.

Omnesque prophetae similiter prophetabant atque dicebant ascende in Ramoth Galaad et prosperaberis et

tradet eos Dominus in manu regis

**18:12.** And the messenger that went to call **Micheas**, said to him: Behold the words of all the **prophets** with one mouth declare **good** to the king: I beseech thee therefore let not thy word disagree with them, and speak thou also **good** success.

Nuntius autem qui ierat ad vocandum Micheam ait illi en verba omnium prophetarum uno ore bona regi adnuntiant quaeso ergo te ut et sermo tuus ab eis non dissentiat loquarisque prospera

**18:13.** And **Micheas** answered him: As the **Lord** liveth, whatsoever my **God** shall say to me, that will I speak.

Cui respondit Micheas vivit Dominus quia quodcumque dixerit Deus meus hoc loquar

**18:14.** So he came to the king: and the king said to him: **Micheas**, shall we go to Ramoth Galaad to fight, or forbear? And he answered him: Go up, for all shall succeed prosperously, and the enemies shall be delivered into your hands.

Venit ergo ad regem cui rex ait Michea ire debemus in Ramoth Galaad ad bellandum an quiescere cui ille respondit ascendite cuncta enim prospera evenient et tradentur hostes in manus vestras

**18:15.** And the king said: I adjure thee again and again to say nothing but the **truth** to me, in the **name** of the **Lord**.

Dixitque rex iterum atque iterum te adiuro ut non mihi loquaris nisi quod verum est in nomine Domini

**18:16.** Then he said: I saw all **Israel** scattered in the mountains, like sheep without a shepherd: and the **Lord** said: These have no masters: let every **man** return to his own house in peace.

At ille ait vidi universum Israhel dispersum in montibus sicut oves absque pastore et dixit Dominus non habent isti dominos revertatur unusquisque ad domum suam in pace

**18:17.** And the king of **Israel** said to Josaphat: Did I not tell thee that this **man** would not **prophesy** me any **good**, but **evil**?

Et ait rex Israhel ad Josaphat nonne dixi tibi quod non prophetaret iste mihi quicquam boni sed ea quae mala sunt

**18:18.** Then he said: Hear ye therefore the **word of the Lord**: I saw the **Lord** sitting on his throne, and all the army of **heaven** standing by him on the right hand and on the left,

At ille idcirco ait audite verbum Domini vidi Dominum sedentem in solio suo et omnem exercitum caeli adsistentem ei a dextris et sinistris

**18:19.** And the **Lord** said: Who shall deceive **Achab** king of **Israel**, that he may go up and fall in Ramoth Galaad? And when one spoke in this manner, and another otherwise:

Et dixit Dominus quis decipiet Ahab regem Israhel ut ascendat et corruat in Ramoth Galaad cumque diceret unus hoc modo et alter alio

**Who shall deceive, etc...** See the annotations, [1 Kings 22](#).

**18:20.** There came forth a spirit, and stood before the **Lord**, and said: I will deceive him. And the **Lord** said to him: By what means wilt thou deceive him?

Processit spiritus et stetit coram Domino et ait ego decipiam eum cui Dominus in quo inquit decipies

**18:21.** And he answered: I will go out, and be a lying spirit in the mouth of all his **prophets**. And the **Lord** said: Thou shalt deceive, and shalt prevail: go out, and do so.

At ille respondit egrediar et ero spiritus mendax in ore omnium prophetarum eius dixitque Dominus decipies et praevalebis egredere et fac ita

**18:22.** Now therefore behold the **Lord** hath put a spirit of lying in the mouth of all thy **prophets**, and the **Lord** hath spoken **evil** against thee.

Nunc igitur ecce dedit Dominus spiritum mendacii in ore omnium prophetarum tuorum et Dominus locutus est de te mala

**18:23.** And Sedecias the son of Chanaana came, and struck **Micheas** on the cheek and said: Which way went the **spirit of the Lord** from me, to speak to thee?

Accessit autem Sedecias filius Chanana et percussit Micheae maxillam et ait per quam viam transivit spiritus Domini a me ut loqueretur tibi

**18:24.** And **Micheas** said: Thou thyself shalt see in that day, when thou shalt go in from chamber to

chamber, to hide thyself.

Dixitque Micheas tu ipse videbis in die illo quando ingressus fueris cubiculum de cubiculo ut abscondaris

**18:25.** And the king of **Israel** commanded, saying: Take **Micheas**, and carry him to Amon the governor of the city, and to Joas the son of Amelech,

Praecepit autem rex Israhel dicens tollite Micheam et ducite eum ad Amon principem civitatis et ad Ioas filium Ammelech

**18:26.** And say: Thus saith the king: Put this fellow in prison, and give him bread and water in a small quantity till I return in peace.

Et dicetis haec dicit rex mittite hunc in carcerem et date ei panis modicum et aquae pauxillum donec revertar in pace

**18:27.** And **Micheas** said: If thou return in peace, the **Lord** hath not spoken by me. And he said: Hear, all ye people.

Dixitque Micheas si reversus fueris in pace non est locutus Dominus in me et ait audite populi omnes

**18:28.** So the king of **Israel** and Josaphat king of **Juda** went up to Ramoth Galaad.

Igitur ascenderunt rex Israhel et Iosaphat rex Iuda in Ramoth Galaad

**18:29.** And the king of **Israel** said to Josaphat: I will change my dress, and so I will go to the battle, but put thou on thy own garments. And the king of **Israel** having changed his dress, went to the battle.

Dixitque rex Israhel ad Iosaphat mutabo habitum et sic ad pugnandum vadam tu autem induere vestibus tuis mutatoque rex Israhel habitu venit ad bellum

**18:30.** Now the king of **Syria** had commanded the **captains** of his cavalry, saying: Fight ye not with small, or great, but with the king of **Israel** only.

Rex autem Syriae praeceperat ducibus equitatus sui dicens ne pugnetis contra minimum aut contra maximum nisi contra solum regem Israhel

**18:31.** So when the **captains** of the cavalry saw Josaphat, they said: This is the king of **Israel**. And they surrounded him to attack him: but he cried to the **Lord**, and he helped him, and turned them away from him.

Itaque cum vidissent principes equitatus Iosaphat dixerunt rex Israhel iste est et circumdederunt eum dimicantes at ille clamavit ad Dominum et auxiliatus est ei atque avertit eos ab illo

**18:32.** For when the **captains** of the cavalry saw, that he was not the king of **Israel**, they left him.

Cum enim vidissent duces equitatus quod non esset rex Israhel reliquerunt eum

**18:33.** And it happened that one of the people shot an arrow at a venture, and struck the king of **Israel** between the neck and the shoulders, and he said to his chariot **man**: Turn thy hand, and carry me out of the battle, for I am wounded.

Accidit autem ut unus e populo sagittam in incertum iaceret et percuteret regem Israhel inter cervicem et scapulas at ille aurigae suo ait converte manum tuam et educ me de acie quia vulneratus sum

**18:34.** And the fight was ended that day: but the king of **Israel** stood in his chariot against the **Syrians** until the evening, and died at the sunset.

Et finita est pugna in die illo porro rex Israhel stabat in curru suo contra Syros usque ad vesperam et mortuus est occidente sole

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## 2 Paralipomenon Chapter 19

### Josaphat's charge to the judges and to the Levites.

**19:1.** And Josaphat king of [Juda](#) returned to his house in peace to [Jerusalem](#).

Reversus est autem Iosaphat rex Iuda domum suam pacifice in Hierusalem

**19:2.** And [Jehu](#) the son of Hanani the seer met him, and said to him: Thou helpst the ungodly, and thou art joined in friendship with them that [hate](#) the [Lord](#), and therefore thou didst deserve indeed the [wrath](#) of the [Lord](#):

Cui occurrit Hieu filius Anani videns et ait ad eum impio praebes auxilium et his qui oderunt Dominum amicitia iungeris et idcirco iram quidem Domini merebaris

**19:3.** But [good](#) works are found in thee, because thou hast taken away the groves out of the land of [Juda](#), and hast prepared thy heart to seek the [Lord](#) the [God](#) of thy fathers.

Sed bona opera inventa sunt in te eo quod abstuleris lucos de terra Iuda et praeparaveris cor tuum ut requireres Dominum

**19:4.** And Josaphat dwelt at [Jerusalem](#): and he went out again to the people from [Bersabee](#) to mount Ephraim, and brought them back to the [Lord](#) the [God](#) of their fathers.

Habitavit ergo Iosaphat in Hierusalem rursusque egressus est ad populum de Bersabee usque ad montem Ephraim et revocavit eos ad Dominum Deum patrum suorum

**19:5.** And he set judges of the land in all the fenced cities of [Juda](#), in every place.

Constituitque iudices terrae in cunctis civitatibus Iuda munitis per singula loca

**19:6.** And charging the judges, he said: Take heed what you do: for you exercise not the judgment of [man](#), but of the [Lord](#): and whatsoever you judge, it shall redound to you.

Et praecipiens iudicibus videte ait quid faciatis non enim hominis exercetis iudicium sed Domini et quodcumque iudicaveritis in vos redundabit

**19:7.** Let the fear of the [Lord](#) be with you, and do all things with diligence: for there is no [iniquity](#) with the [Lord our God](#), nor respect of persons, nor desire of gifts.

Sit timor Domini vobiscum et cum diligentia cuncta facite non est enim apud Dominum Deum nostrum iniquitas nec personarum acceptio nec cupido munerum

**19:8.** In [Jerusalem](#) also Josaphat appointed [Levites](#), and [priests](#) and chiefs of the [families](#) of [Israel](#), to judge the judgment and the cause of the [Lord](#) for the inhabitants thereof.

In Hierusalem quoque constituit Iosaphat Levitas et sacerdotes et principes familiarum ex Israhel ut iudicium et causam Domini iudicarent habitatoribus eius

**19:9.** And he charged them, saying, Thus shall you do in the fear of the [Lord faithfully](#), and with a perfect heart.

Praecipitque eis dicens sic agetis in timore Dei fideliter et corde perfecto

**19:10.** Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the [ceremonies](#), the justifications: show it them, that they may not [sin](#) against the [Lord](#), and that [wrath](#) may not come upon you and your brethren: and so doing you shall not [sin](#).

Omnem causam quae venerit ad vos fratrum vestrorum qui habitant in urbibus suis inter cognationem et cognationem ubicumque quaestio est de lege de mandato de caerimoniis de iustificationibus ostendite eis ut non peccent in Dominum et ne veniat ira super vos et super fratres vestros sic ergo agetis et non peccabitis

**19:11.** And Amarias the [priest](#) your [high priest](#) shall be chief in the things which regard [God](#): and Zabadias the son of Ismahel, who is ruler in the house of [Juda](#), shall be over those matters which belong to the king's

office: and you have before you the **Levites** for masters, take **courage** and do diligently, and the **Lord** will be with you in **good** things.

Amarias autem sacerdos et pontifex vester in his quae ad Dominum pertinent praesidebit porro Zabadias filius Ismahel qui est dux in domo Iuda super ea opera erit quae ad regis officium pertinent habetisque magistros Levitas coram vobis confortamini et agite diligenter et erit Dominus cum bonis

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## 2 Paralipomenon Chapter 20

**The Ammonites, Moabites, and Syrians combine against Josaphat: he seeketh God's help by public prayer and fasting. A prophet foretelleth that God will fight for his people: the enemies destroy one another. Josaphat with his men gathereth the spoils. He reigneth in peace, but his navy perisheth, for his society with wicked Ochozias.**

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**20:1.** After this the children of [Moab](#), and the [children of Ammon](#), and with them of the Ammonites, were gathered together to fight against Josaphat.

Post haec congregati sunt filii Moab et filii Ammon et cum eis de Ammanitis ad Iosaphat ut pugnarent contra eum

**20:2.** And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of [Syria](#), and behold they are in [Asasonthamar](#), which is [Engaddi](#).

Veneruntque nuntii et indicaverunt Iosaphat dicentes venit contra te multitudo magna de his locis quae trans mare sunt et de Syria et ecce consistunt in Asasonthamar quae est Engaddi

**20:3.** And Josaphat being seized with fear betook himself wholly to [pray](#) to the [Lord](#), and he proclaimed a [fast](#) for all [Juda](#).

Iosaphat autem timore perterritus totum se contulit ad rogandum Dominum et praedicavit ieiunium universo Iuda

**20:4.** And [Juda](#) gathered themselves together to [pray](#) to the [Lord](#): and all came out of their cities to make supplication to him.

Congregatusque Iudas ad precandum Dominum sed et omnes de urbibus suis venerunt ad obsecrandum eum

**20:5.** And Josaphat stood in the midst of the assembly of [Juda](#), and [Jerusalem](#), in the [house of the Lord](#) before the new [court](#),

Cumque stetisset Iosaphat in medio coetu Iudae et Hierusalem in domo Domini ante atrium novum

**20:6.** And said: O [Lord God](#) of our fathers, thou art [God](#) in [heaven](#), and rulest over all the kingdoms and nations, in thy hand is strength and power, and no one can resist thee.

Ait Domine Deus patrum nostrorum tu es Deus in caelo et dominaris cunctis regnis gentium in manu tua est fortitudo et potentia nec quisquam tibi potest resistere

**20:7.** Didst not thou our [God](#) kill all the inhabitants of this land before thy people [Israel](#), and gavest it to the seed of [Abraham](#) thy friend for ever?

Nonne tu Deus noster interfecisti omnes habitatores terrae huius coram populo tuo Israhel et dedisti eam semini Abraham amici tui in sempiternum

**20:8.** And they dwelt in it, and built in it a sanctuary to thy [name](#), saying:

Habitaveruntque in ea et extruxerunt in illa sanctuarium nomini tuo dicentes

**20:9.** If [evils](#) fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy [name](#) is called upon: and we will cry to thee in our afflictions, and thou wilt hear, and save us.

Si inruerint super nos mala gladius iudicii pestilentia et fames stabimus coram domo hac in conspectu tuo in qua invocatum est nomen tuum et clamabimus ad te in tribulationibus nostris et exaudies salvosque facies

**20:10.** Now therefore behold the [children of Ammon](#), and of [Moab](#), and mount Seir, through whose lands

thou didst not allow **Israel** to pass, when they came out of **Egypt**, but they turned aside from them, and slew them not,

Nunc igitur ecce filii Ammon et Moab et mons Seir per quos non concessisti Israheli ut transirent quando egrediebantur de Aegypto sed declinaverunt ab eis et non interfecerunt illos

**20:11.** Do the contrary, and endeavour to cast us out of the possession which thou hast delivered to us. E contrario agunt et nituntur eicere nos de possessione quam tradidisti nobis

**20:12.** O our **God**, wilt thou not then judge them? as for us we have not strength enough, to be able to resist this multitude, which cometh **violently** upon us. But as we know not what to do, we can only turn our eyes to thee.

Deus noster ergo non iudicabis eos in nobis quidem non tanta est fortitudo ut possimus huic multitudini resistere quae inruit super nos sed cum ignoremus quid agere debeamus hoc solum habemus residui ut oculos nostros dirigamus ad te

**20:13.** And all **Juda** stood before the **Lord** with their little ones, and their wives, and their children. Omnis vero Iuda stabat coram Domino cum parvulis et uxoribus et liberis suis

**20:14.** And Jahaziel the son of Zacharias, the son of **Banaias**, the son of Jehiel, the son of Mathanias, a **Levite** of the sons of Asaph, was there, upon whom the **spirit of the Lord** came in the midst of the multitude,

Erat autem Hiazihel filius Zacchariae filii Banaiae filii Hiehihel filii Mathaniae Levites de filiis Asaph super quem factus est spiritus Domini in medio turbae

**20:15.** And he said: Attend ye, all **Juda**, and you that dwell in **Jerusalem**, and thou king Josaphat: Thus saith the **Lord** to you: Fear ye not, and be not dismayed at this multitude: for the battle is not yours, but **God's**.

Et ait adtendite omnis Iuda et qui habitatis Hierusalem et tu rex Iosaphat haec dicit Dominus vobis nolite timere nec paveatis hanc multitudinem non est enim vestra pugna sed Dei

**20:16.** To morrow you shall go down against them: for they will come up by the ascent **named** Sis, and you shall find them at the head of the torrent, which is over against the **wilderness** of Jeruel.

Cras descendetis contra eos ascensuri enim sunt per clivum nomine Sis et invenietis illos in summitate torrentis qui est contra solitudinem Hieruhel

**20:17.** It shall not be you that shall fight, but only stand with confidence, and you shall see the help of the **Lord** over you, O **Juda**, and **Jerusalem**: fear ye not, nor be you dismayed: to morrow you shall go out against them, and the **Lord** will be with you.

Non eritis vos qui dimicabitis sed tantummodo confidenter state et videbitis auxilium Domini super vos o Iuda et Hierusalem nolite timere nec paveatis cras egredimini contra eos et Dominus erit vobiscum

**20:18.** Then Josaphat, and **Juda**, and all the inhabitants of **Jerusalem** fell flat on the ground before the **Lord**, and **adored** him.

Iosaphat ergo et Iuda et omnes habitatores Hierusalem ceciderunt proni in terram coram Domino et adoraverunt eum

**20:19.** And the **Levites** of the sons of Caath, and of the sons of **Core** praised the **Lord** the **God** of **Israel** with a loud voice, on high.

Porro Levitae de filiis Caath et de filiis Core laudabant Dominum Deum Israhel voce magna in excelsum

**20:20.** And they rose early in the morning, and went out through the **desert** of Thecua: and as they were marching, Josaphat standing in the midst of them, said: Hear me, ye **men of Juda**, and all the inhabitants of **Jerusalem**: **believe** in the **Lord your God**, and you shall be secure: **believe** his **prophets**, and all things shall succeed well.

Cumque mane surrexissent egressi sunt per desertum Thecuae profectisque eis stans Iosaphat in medio eorum dixit audite me Iuda et omnes habitatores Hierusalem credite in Domino Deo vestro et securi eritis credite prophetis eius et cuncta evenient prospera

**20:21.** And he gave counsel to the people, and appointed the singing **men** of the **Lord**, to praise him by their companies, and to go before the army, and with one voice to say: Give **glory** to the **Lord**, for his mercy endureth for ever.

Deditque consilium populo et statuit cantores Domini ut laudarent eum in turmis suis et antecederent

exercitum ac voce consona dicerent confitemini Domino quoniam in aeternum misericordia eius

**20:22.** And when they began to sing praises, the **Lord** turned their ambushments upon themselves, that is to say, of the **children of Ammon**, and of **Moab**, and of mount Seir, who were come out to fight against **Juda**, and they were slain.

Cumque coepissent laudes canere vertit Dominus insidias eorum in semet ipsos filiorum scilicet Ammon et Moab et montis Seir qui egressi fuerant ut pugnarent contra Iudam et percussi sunt

**20:23.** For the **children of Ammon**, and of **Moab**, rose up against the inhabitants of mount Seir, to kill and destroy them: and when they had made an end of them, they turned also against one another, and destroyed one another.

Namque filii Ammon et Moab consurrexerunt adversum habitatores montis Seir ut interficerent et delerent eos cumque hoc opere perpetrassent etiam in semet ipsos versi mutuis concidere vulneribus

**20:24.** And when **Juda** came to the watch tower, that looketh toward the **desert**, they saw afar off all the country, for a great space, full of dead bodies, and that no one was left that could escape death.

Porro Iudas cum venisset ad speculam quae respicit solitudinem vidit procul omnem late regionem plenam cadaveribus nec superesse quemquam qui necem potuisset evadere

**20:25.** Then Josaphat came, and all the people with him to take away the spoils of the dead, and they found among the dead bodies, stuff of various kinds, and garments, and most precious vessels: and they took them for themselves, insomuch that they could not carry all, nor in three days take away the spoils, the booty was so great.

Venit ergo Iosaphat et omnis populus cum eo ad detrahenda spolia mortuorum inveneruntque inter cadavera variam supellectilem vestes quoque et vasa pretiosissima et diripuerunt ita ut omnia portare non possent nec per tres dies spolia auferre pro praedae magnitudine

**20:26.** And on the fourth day they were assembled in the valley of **Blessing**: for there they **blessed** the **Lord**, and therefore they called that place the valley of **Blessing** until this day.

Die autem quarto congregati sunt in valle Benedictionis etenim quoniam ibi benedixerant Domino vocaverunt locum illum vallis Benedictionis usque in praesentem diem

**20:27.** And every **man** of **Juda**, and the inhabitants of **Jerusalem** returned, and Josaphat at their head, into **Jerusalem** with great **joy**, because the **Lord** had made them rejoice over their enemies.

Reversusque est omnis vir Iuda et habitatores Hierusalem et Iosaphat ante eos in Hierusalem cum laetitia magna eo quod dedisset eis Dominus gaudium de inimicis suis

**20:28.** And they came into **Jerusalem** with psalteries, and harps, and trumpets into the **house of the Lord**. Ingressique sunt Hierusalem cum psalteriis et citharis et tubis in domum Domini

**20:29.** And the fear of the **Lord** fell upon all the kingdoms of the lands when they heard that the **Lord** had fought against the enemies of **Israel**.

Inruit autem pavor Domini super universa regna terrarum cum audissent quod pugnasset Dominus contra inimicos Israhel

**20:30.** And the kingdom of Josaphat was quiet, and **God** gave him peace round about.

Quievitque regnum Iosaphat et praebuit ei Deus pacem per circuitum

**20:31.** And Josaphat reigned over **Juda**, and he was five and thirty years old, when he began to reign: and he reigned five and twenty years in **Jerusalem**: and the **name** of his mother was Azuba the daughter of Selahi.

Regnavit igitur Iosaphat super Iudam et erat triginta quinque annorum cum regnare coepisset viginti autem et quinque annis regnavit in Hierusalem nomen matris eius Azuba filia Selachi

**20:32.** And he walked in the way of his father Asa and departed not from it, doing the things that were pleasing before the **Lord**.

Et ambulavit in via patris sui Asa nec declinavit ab ea faciens quae placita erant coram Domino

**20:33.** But yet he took not away the high places, and the people had not yet turned their heart to the **Lord** the **God** of their fathers.

Verumtamen excelsa non abstulit et adhuc populus non direxerat cor suum ad Dominum Deum patrum suorum

**20:34.** But the rest of the acts of Josaphat, first and last, are written in the words of [Jehu](#) the son of Hanani, which he digested into the books of the kings of [Israel](#).

Reliqua autem gestorum Iosaphat priorum et novissimorum scripta sunt in verbis Hieu filii Anani quae digessit in libro regum Israhel

**20:35.** After these things Josaphat king of [Juda](#) made friendship with Ochozias king of [Israel](#), whose works were very [wicked](#).

Post haec iniit amicitias Iosaphat rex Iuda cum Ochozia rege Israhel cuius opera fuerunt impiissima

**20:36.** And he was partner with him in making ships, to go to Tharsis: and they made the ships in [Asiongaber](#).

Et particeps fuit ut facerent naves quae irent in Tharsis feceruntque classem in Asiongaber

**20:37.** And Eliezer the son of Dodau of Maresa [prophesied](#) to Josaphat, saying: Because thou hast made a league with Ochozias, the [Lord](#) hath destroyed thy works, and the ships are broken, and they could not go to Tharsis.

Prophetavit autem Eliezer filius Dodoau de Maresa ad Iosaphat dicens quia habuisti foedus cum Ochozia percussit Dominus opera tua contritaeque sunt naves nec potuerunt ire in Tharsis

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## 2 Paralipomenon Chapter 21

### Joram's wicked reign: his punishment and death.

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**21:1.** And Josaphat slept with his fathers, and was buried with them in the city of David: and Joram his son reigned in his stead.

Dormivit autem Iosaphat cum patribus suis et sepultus est cum eis in civitate David regnavitque Ioram filius eius pro eo

**21:2.** And he had brethren the sons of Josaphat, Azarias, and Jahiel, and Zacharias, and Azaria, and Michael, and Saphatias, all these were the sons of Josaphat king of [Juda](#).

Qui habuit fratres filios Iosaphat Azariam et Hiahihel et Zacchariam et Azariam et Michahel et Saphatiam omnes hii filii Iosaphat regis Israhel

**21:3.** And their father gave them great gifts of silver, and of gold, and pensions, with strong cities in [Juda](#): but the kingdom he gave to Joram, because he was the eldest.

Deditque eis pater suus multa munera argenti et auri et pensationes cum civitatibus munitissimis in Iuda regnum autem tradidit Ioram eo quod esset primogenitus

**21:4.** So Joram rose up over the kingdom of his father: and when he had established himself, he slew all his brethren with the sword, and some of the princes of [Israel](#).

Surrexit ergo Ioram super regnum patris sui cumque se confirmasset occidit omnes fratres suos gladio et quosdam de principibus Israhel

**21:5.** Joram was two and thirty years old when he began to reign: and he reigned eight years in [Jerusalem](#).

Triginta duo annorum erat Ioram cum regnare coepisset et octo annis regnavit in Hierusalem

**21:6.** And he walked in the ways of the kings of [Israel](#), as the house of [Achab](#) had done: for his wife was a daughter of [Achab](#), and he did [evil](#) in the sight of the [Lord](#).

Ambulavitque in viis regum Israhel sicut egerat domus Ahab filia quippe Ahab erat uxor eius et fecit malum in conspectu Domini

**21:7.** But the [Lord](#) would not destroy the house of [David](#): because of the covenant which he had made with him: and because he had [promised](#) to give a lamp to him, and to his sons for ever.

Noluit autem Dominus disperdere domum David propter pactum quod inierat cum eo et quia promiserat ut daret illi lucernam et filiis eius omni tempore

**21:8.** In those days [Edom](#) revolted, from being subject to [Juda](#), and made themselves a king.

In diebus illis rebellavit Edom ne esset subditus Iudae et constituit sibi regem

**21:9.** And Joram went over with his princes, and all his cavalry with him, and rose in the night, and defeated the [Edomites](#) who had surrounded him, and all the [captains](#) of his cavalry.

Cumque transisset Ioram cum principibus suis et cuncto equitatu qui erat secum surrexit nocte et percussit Edom qui se circumdederat et omnes duces equitatus eius

**21:10.** However [Edom](#) revolted, from being under the dominion of [Juda](#) unto this day: at that time [Lobna](#) also revolted, from being under his hand. For he had forsaken the [Lord](#) the [God](#) of his fathers.

Attamen rebellavit Edom ne esset sub ditione Iuda usque ad hanc diem eo tempore et Lobna recessit ne esset sub manu illius dereliquerat enim Dominum Deum patrum suorum

**21:11.** Moreover he built also high places in the cities of [Juda](#), and he made the inhabitants of [Jerusalem](#) to commit fornication, and [Juda](#) to transgress.

Insuper et excelsa fabricatus est in urbibus Iuda et fornicari fecit habitatores Hierusalem et praevaricari Iudam

**21:12.** And there was a [letter](#) brought him from [Eliseus the prophet](#), in which it was written: Thus saith the [Lord](#) the [God](#) of [David](#) thy father: Because thou hast not walked in the ways of Josaphat thy father nor in the ways of Asa king of [Juda](#),

Adlatae sunt autem ei litterae ab Helia propheta in quibus scriptum erat haec dicit Dominus Deus David patris tui quoniam non ambulasti in viis Iosaphat patris tui et in viis Asa regis Iuda

**21:13.** But hast walked in the ways of the kings of [Israel](#), and hast made [Juda](#) and the inhabitants of [Jerusalem](#) to commit fornication, imitating the fornication of the house of [Achab](#), moreover also thou hast killed thy brethren, the house of thy father, better [men](#) than thyself,

Sed incessisti per iter regum Israhel et fornicari fecisti Iudam et habitatores Hierusalem imitatus fornicationem domus Ahab insuper et fratres tuos domum patris tui meliores te occidisti

**21:14.** Behold the [Lord](#) will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance.

Ecce Dominus percutiet te plaga magna cum populo tuo et filiis et uxoribus tuis universaque substantia tua

**21:15.** And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

Tu autem aegrotabis pessimo languore uteri donec egrediantur vitalia tua paulatim per dies singulos

**21:16.** And the [Lord](#) stirred up against Joram the spirit of the [Philistines](#), and of the Arabians, who border on the [Ethiopians](#).

Suscitavit ergo Dominus contra Ioram spiritum Philistinorum et Arabum qui confines sunt Aethiopibus

**21:17.** And they came up into the land of [Juda](#), and wasted it, and they carried away all the substance that was found in the king's house, his sons also, and his wives: so that there was no son left him but Joachaz, who was the youngest.

Et ascenderunt in terram Iuda et vastaverunt eam diripueruntque cunctam substantiam quae inventa est in domo regis insuper et filios eius et uxores nec remansit ei filius nisi Iochaz qui minimus natus erat

**Joachaz... Alias Ochozias.**

**21:18.** And besides all this the [Lord](#) struck him with an incurable disease in his bowels.

Et super haec omnia percussit eum Dominus alvi languore insanabili

**21:19.** And as day came after day, and time rolled on, two whole years passed: then after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors.

Cumque diei succederet dies et temporum spatia volverentur duorum annorum expletus est circulus et sic longa consumptus tabe ita ut egereret etiam viscera sua languore pariter et vita caruit mortuusque est in infirmitate pessima et non fecit ei populus secundum morem combustionis exequias sicut fecerat maioribus eius

**21:20.** He was two and thirty years old when he began his reign, and he reigned eight years in [Jerusalem](#). And he walked not rightly, and they buried him in the city of David: but not in the sepulchres of the kings. Triginta duum annorum fuit cum regnare coepisset et octo annis regnavit in Hierusalem ambulavitque non recte et sepelierunt eum in civitate David verumtamen non in sepulchro regum

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## 2 Paralipomenon Chapter 22

### The reign and death of Ochozias. The tyranny of Athalia.

**22:1.** And the inhabitants of [Jerusalem](#) made Ochozias his youngest son king in his place: for the rovers of the Arabians, who had broke in upon the camp, had killed all that were his elder brothers. So Ochozias the son of Joram king of [Juda](#) reigned.

Constituerunt autem habitatores Hierusalem Ochoziam filium eius minimum regem pro eo omnes enim maiores natu qui ante eum fuerant interfecerant latrones Arabum qui inruerant in castra regnavitque Ochozias filius Ioram regis Iuda

**22:2.** Ochozias was forty-two years old when he began to reign, and he reigned one year in [Jerusalem](#), and the [name](#) of his mother was Athalia the daughter of Amri.

Filius quadraginta duo annorum erat Ochozias cum regnare coepisset et uno anno regnavit in Hierusalem nomen matris eius Otholia filia Amri

**Forty-two, etc...** Divers [Greek Bibles](#) read thirty-two, agreeably to [2 Kings 8:17](#).

**22:3.** He also walked in the ways of the house of [Achab](#): for his mother pushed him on to do [wickedly](#).

Sed et ipse ingressus est per vias domus Ahab mater enim eius inpulit eum ut impie ageret

**22:4.** So he did [evil](#) in the sight of the [Lord](#), as the house of [Achab](#) did: for they were his counsellors after the death of his father, to his destruction.

Fecit igitur malum in conspectu Domini sicut domus Ahab ipsi enim fuerunt ei consiliarii post mortem patris sui in interitum eius

**22:5.** And he walked after their counsels. And he went with Joram the son of [Achab](#) king of [Israel](#), to fight against Hazael king of [Syria](#), at Ramoth Galaad: and the [Syrians](#) wounded Joram.

Ambulavitque in consiliis eorum et perrexit cum Ioram filio Ahab rege Israhel in bellum contra Azahel regem Syriae in Ramoth Galaad vulneraveruntque Syri Ioram

**22:6.** And he returned to be healed in Jezrahel: for he received many wounds in the foresaid battle. And Ochozias the son of Joram king of [Juda](#), went down to visit Joram the son of [Achab](#) in Jezrahel where he lay sick.

Qui reversus est ut curaretur in Hiezrahel multas enim plagas acceperat in supradicto certamine igitur Azarias filius Ioram rex Iuda descendit ut inviseret Ioram filium Ahab in Hiezrahel aegrotantem

**22:7.** For it was the [will](#) of [God](#) against Ochozias that he should come to Joram: and when he was come should go out also against [Jehu](#) the son of Namsi, whom the [Lord](#) had anointed to destroy the house of [Achab](#).

Voluntatis quippe fuit Dei adversum Ochoziam ut veniret ad Ioram et cum venisset egrederetur cum eo adversum Hieu filium Namsi quem unxit Dominus ut deleret domum Ahab

**22:8.** So when [Jehu](#) was rooting out the house of [Achab](#), he found the princes of [Juda](#), and the sons of the brethren of Ochozias, who served him, and he slew them.

Cum ergo subverteret Hieu domum Ahab invenit principes Iuda et filios fratrum Ochoziae qui ministrabant ei et interfecit illos

**22:9.** And he sought for Ochozias himself, and took him lying hid in [Samaria](#): and when he was brought to him, he killed him, and they buried him: because he was the son of Josaphat, who had sought the [Lord](#) with all his heart. And there was no more hope that any one should reign of the race of Ochozias.

Ipsumque perquirens Ochoziam comprehendit latentem in Samaria adductumque ad se occidit et sepelierunt eum eo quod esset filius Iosaphat qui quaesierat Dominum in toto corde suo nec erat ultra spes aliqua ut de stirpe regnaret Ochoziae

**22:10.** For Athalia his mother, seeing that her son was dead, rose up, and killed all the royal [family](#) of the

house of Joram.

Siquidem Otholia mater eius videns quod mortuus esset filius suus surrexit et interfecit omnem stirpem regiam domus Ioram

**22:11.** But Josabeth the king's daughter took Joas the son of Ochozias, and stole him from among the king's sons that were slain. And she hid him with his nurse in a bedchamber: now Josabeth that hid him, was daughter of king Joram, wife of Joiada the [high priest](#), and sister of Ochozias, and therefore Athalia did not kill him.

Porro Iosabeth filia regis tulit Ioas filium Ochoziae et furata est eum de medio filiorum regis cum interficerentur absconditque cum nutrice sua in cubiculo lectulorum Iosabeth autem quae absconderat eum erat filia regis Ioram uxor Ioiadae pontificis soror Ochoziae et idcirco Otholia non interfecit eum

**22:12.** And he was with them hid in the [house of God](#) six years, during which Athalia reigned over the land.

Fuit ergo cum eis in domo Dei absconditus sex annis quibus regnavit Otholia super terram

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## 2 Paralipomenon Chapter 23

### Joiada the high priest causeth Joas to be made king: Athalia to be slain, and idolatry to be destroyed.

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**23:1.** And in the seventh year Joiada being encouraged, took the [captains](#) of [hundreds](#), to wit, Azarias the son of Jeroham, and Ismahel the son of Johanan, and Azarias the son of Obed, and Maasias the son of Adaias, and Elisaphat the son of Zechri: and made a covenant with them.

Anno autem septimo confortatus Ioiadae adsumpsit centuriones Azariam videlicet filium Hieroam et Ismahel filium Iohanan Azariam quoque filium Oded et Maasiam filium Adaias et Elisaphat filium Zechri et iniit cum eis foedus

**23:2.** And they went about [Juda](#), and gathered together the [Levites](#) out of all the cities of [Juda](#), and the chiefs of the [families](#) of [Israel](#), and they came to [Jerusalem](#).

Qui circumeuntes Iudam congregaverunt Levitas de cunctis urbibus Iuda et principes familiarum Israhel veneruntque in Hierusalem

**23:3.** And all the multitude made a covenant with the king in the [house of God](#): and Joiada said to them: Behold the king's son shall reign, as the [Lord](#) hath said of the sons of [David](#).

Iniit igitur omnis multitudo pactum in domo Domini cum rege dixitque ad eos Ioiadae ecce filius regis regnabit sicut locutus est Dominus super filios David

**23:4.** And this is the thing that you shall do:

Iste est ergo sermo quem facietis

**23:5.** A third part of you that come to the [sabbath](#), of the [priests](#), and of the [Levites](#), and of the porters shall be at the gates: and a third part at the king's house: and a third at the gate that is called the [Foundation](#): but let all the rest of the people be in the [courts](#) of the [house of the Lord](#).

Tertia pars vestrum qui veniunt ad sabbatum sacerdotum et Levitarum et ianitorum erit in portis tertia vero pars ad domum regis et tertia in porta quae appellatur Fundamenti omne vero reliquum vulgus sit in atriis domus Domini

**To the sabbath...** That is, to perform in your weeks the functions of your office, or the weekly watches.

**23:6.** And let no one come into the [house of the Lord](#), but the [priests](#), and they that minister of the [Levites](#): let them only come in, because they are [sanctified](#): and let all the rest of the people keep the watches of the [Lord](#).

Nec quisquam alius ingrediatur domum Domini nisi sacerdotes et qui ministrant de Levitis ipsi tantummodo ingrediantur quia sanctificati sunt et omne reliquum vulgus observet custodias Domini

**23:7.** And let the [Levites](#) be round about the king, every [man](#) with his arms; and if any other come into the [temple](#), let him be slain; and let them be with the king, both coming in, and going out.

Levitae autem circumdent regem habentes singuli arma sua et si quis alius ingressus fuerit templum interficiatur sintque cum rege et intrante et egressiente

**23:8.** So the [Levites](#), and all [Juda](#) did according to all that Joiada the [high priest](#) had commanded: and they took every one his [men](#) that were under him, and that came in by the course of the [sabbath](#), with those who had fulfilled the [sabbath](#), and were to go out. For Joiada the [high priest](#) permitted not the companies to depart, which were accustomed to succeed one another every week.

Fecerunt igitur Levitae et universus Iuda iuxta omnia quae praeceperat Ioiadae pontifex et adsumpserunt singuli viros qui sub se erant et veniebant per ordinem sabbati cum his qui iam impleverant sabbatum et egressuri erant siquidem Ioiadae pontifex non dimiserat abire turmas quae sibi per singulas ebdomadas succedere consueverant

**23:9.** And Joiada the [priest](#) gave to the [captains](#) the spears, and the shields, and targets of [king David](#), which he had [dedicated](#) in the [house of the Lord](#).

Deditque Ioiadae sacerdos centurionibus lanceas clypeosque et peltas regis David quas consecraverat in domo Domini

**23:10.** And he set all the people with swords in their hands from the right side of the [temple](#), to the left side of the [temple](#), before the [altar](#), and the [temple](#), round about the king.

Constituitque omnem populum tenentium pugiones a parte templi dextra usque ad partem templi sinistram coram altari et templo per circuitum regis

**23:11.** And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand, and they made him king: and Joiada the [high priest](#) and his sons anointed him: and they [prayed](#) for him, and said: [God](#) save the king.

Et eduxerunt filium regis et inposuerunt ei diadema dederuntque in manu eius tenendam legem et constituerunt eum regem unxit quoque illum Ioiadae pontifex et filii eius inprecaturque sunt atque dixerunt vivat rex

**23:12.** Now when Athalia heard the noise of the people running and praising the king, she came in to the people, into the [temple of the Lord](#).

Quod cum audisset Otholia vocem scilicet currentium atque laudantium regem ingressa est ad populum in templum Domini

**23:13.** And when she saw the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason.

Cumque vidisset regem stantem super gradum in introitu et principes turmasque circa eum omnem quoque populum terrae gaudentem atque clangentem tubis et diversi generis organis concinentem vocemque laudantium scidit vestimenta sua et ait insidiae insidiae

**23:14.** And Joiada the [high priest](#) going out to the [captains](#), and the chiefs of the army, said to them: Take her forth without the precinct of the [temple](#), and when she is without let her be killed with the sword. For the [priest](#) commanded that she should not be killed in the [house of the Lord](#).

Egressus autem Ioiadae pontifex ad centuriones et principes exercitus dixit eis educite illam extra septa templi et interficiatur foris gladio praecepitque sacerdos ne occideretur in domo Domini

**23:15.** And they laid hold on her by the neck: and when she was come within the horse gate of the palace, they killed her there.

Et inposuerunt cervicibus eius manus cumque intrasset portam Equorum domus regis interfecerunt eam ibi

**23:16.** And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the lord.

Pepigit autem Ioiadae foedus inter se universumque populum et regem ut esset populus Domini

**23:17.** And all the people went into the house of [Baal](#), and destroyed it: and they broke down his [altars](#) and his idols: and they slew Mathan the [priest](#) of [Baal](#) before the [altars](#).

Itaque ingressus est omnis populus domum Baal et destruxerunt eam et altaria ac simulacra illius confregerunt Matthan quoque sacerdotem Baal interfecerunt ante aras

**23:18.** And Joiada appointed overseers in the [house of the Lord](#), under the hands of the [priests](#), and the [Levites](#), whom [David](#) had distributed in the [house of the Lord](#): to offer [holocausts](#) to the [Lord](#), as it is written in the [law of Moses](#), with [joy](#) and singing, according to the disposition of [David](#).

Constituit autem Ioiadae praepositos in domo Domini et sub manibus sacerdotum ac Levitarum quos distribuit David in domo Domini ut offerrent holocausta Domino sicut scriptum est in lege Mosi in gaudio et canticis iuxta dispositionem David

**23:19.** He appointed also porters in the gates of the [house of the Lord](#), that none who was [unclean](#) in any thing should enter in.

Constituit quoque ianitores in portis domus Domini ut non ingrederetur eam immundus in omni re

**23:20.** And he took the [captains of hundreds](#), and the most [valiant men](#), and the chiefs of the people, and all the people of the land, and they brought down the king from the [house of the Lord](#), and brought him through the upper gate into the king's house, and set him on the royal throne.

Adsumpsitque centuriones et fortissimos viros ac principes populi et omne vulgus terrae et fecerunt

descendere regem de domo Domini et introire per medium portae superioris in domum regis et conlocaverunt eum in solio regali

**23:21.** And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword.

Laetatusque est omnis populus terrae et urbs quievit porro Otholia interfecta est gladio

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## 2 Paralipomenon Chapter 24

**Joas reigneth well all the days of Joiada: afterwards falleth into idolatry and causeth Zacharias to be slain. He is slain himself by his servants.**

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**24:1.** Joas was seven years old when he began to reign: and he reigned forty years in [Jerusalem](#): the [name](#) of his mother was [Sebia](#) of [Bersabee](#).

Septem annorum erat Ioas cum regnare coepisset et quadraginta annis regnavit in Hierusalem nomen matris eius Sebia de Bersabee

**24:2.** And he did that which is [good](#) before the [Lord](#) all the days of Joiada the [priest](#).

Fecitque quod bonum est coram Domino cunctis diebus Ioiadae sacerdotis

**24:3.** And Joiada took for him two wives, by whom he had sons and daughters.

Acceptit autem ei Ioiadae uxores duas e quibus genuit filios et filias

**24:4.** After this Joas had a mind to repair the [house of the Lord](#).

Post quae placuit Ioas ut instauraret domum Domini

**24:5.** And he assembled the [priests](#), and the [Levites](#), and said to them: Go out to the cities of [Juda](#), and gather of all [Israel](#) money to repair the [temple of your God](#), from year to year: and do this with speed: but the [Levites](#) were negligent.

Congregavitque sacerdotes et Levitas et dixit eis egredimini ad civitates Iuda et colligite de universo Israhel pecuniam ad sarta tecta templi Dei vestri per singulos annos festinatoque hoc facite porro Levitae egere neglegentius

**24:6.** And the king called Joiada the chief, and said to him: Why hast thou not taken care to oblige the [Levites](#) to bring in out of [Juda](#) and [Jerusalem](#) the money that was appointed by [Moses](#) the servant of the [Lord](#) for all the multitude of [Israel](#) to bring into the [tabernacle of the testimony](#)?

Vocavitque rex Ioiadae principem et dixit ei quare non tibi fuit curae ut cogeres Levitas inferre de Iuda et de Hierusalem pecuniam quae constituta est a Mose servo Domini ut inferret eam omnis multitudo Israhel in tabernaculum testimonii

**24:7.** For that [wicked woman](#) Athalia, and her children have destroyed the [house of God](#), and adorned the [temple](#) of [Baal](#) with all the things that had been [dedicated](#) in the [temple of the Lord](#).

Otholia enim impiissima et filii eius destruxerunt domum Domini et de universis quae sanctificata fuerant templo Domini ornaverunt fanum Baalim

**24:8.** And the king commanded, and they made a chest: and set it by the gate of the [house of the Lord](#) on the outside.

Praecepit ergo rex et fecerunt arcam posueruntque eam iuxta portam domus Domini forinsecus

**24:9.** And they made a proclamation in [Juda](#) and [Jerusalem](#), that every [man](#) should bring to the [Lord](#) the money which [Moses](#) the servant of [God](#) appointed for all [Israel](#), in the [desert](#).

Et praedicatum est in Iuda et Hierusalem ut deferrent singuli pretium Domino quod constituit Moses servus Dei super omnem Israhel in deserto

**24:10.** And all the princes, and all the people rejoiced: and going in they contributed and cast so much into the chest of the [Lord](#), that it was filled.

Laetatique sunt cuncti principes et omnis populus et ingressi contulerunt in arcam Domini atque miserunt ita ut impleretur

**24:11.** And when it was time to bring the chest before the king by the hands of the [Levites](#), (for they saw

there was much money), the king's scribe, and he whom the [high priest](#) had appointed went in: and they poured out the money that was in the chest: and they carried back the chest to its place: and thus they did from day to day, and there was gathered an immense sum of money.

Cumque tempus esset ut deferrent arcam coram rege per manus Levitarum videbant enim multam pecuniam ingrediebatur scriba regis et quem primus sacerdos constituerat effundebantque pecuniam quae erat in arca porro arcam reportabant ad locum suum sicque faciebant per singulos dies et congregata est infinita pecunia

**24:12.** And the king and Joiada gave it to those who were over the works of the [house of the Lord](#): but they hired with it stonecutters, and artificers of every kind of work to repair the [house of the Lord](#): and such as wrought in iron and brass, to uphold what began to be falling.

Quam dederunt rex et Ioiada his qui praeerant operibus domus Domini at illi conducebant ex ea caesores lapidum et artifices operum singulorum ut instaurarent domum Domini fabros quoque ferri et aeris ut quod cadere coeperat fulciretur

**24:13.** And the workmen were diligent, and the breach of the walls was closed up by their hands, and they set up the [house of the Lord](#) in its former state, and made it stand firm.

Egeruntque hii qui operabantur industrie et obducebatur parietum cicatrix per manus eorum ac suscitaverunt domum Domini in statum pristinum et firme eam stare fecerunt

**24:14.** And when they had finished all the works, they brought the rest of the money before the king and Joiada: and with it were made vessels for the [temple](#) for the ministry, and for [holocausts](#) and bowls, and other vessels of gold and silver: and [holocausts](#) were offered in the [house of the Lord](#) continually all the days of Joiada.

Cumque conplessent omnia opera detulerunt coram rege et Ioiadae reliquam partem pecuniae de qua facta sunt vasa templi in ministerium et ad holocausta fialae quoque et cetera vasa aurea et argentea et offerebantur holocausta in domo Domini iugiter cunctis diebus Ioiadae

**24:15.** But Joiada grew old and was full of days, and died when he was a hundred and thirty years old.

Senuit autem Ioiadae plenus dierum et mortuus est cum centum triginta esset annorum

**24:16.** And they buried him in the city of David among the kings, because he had done [good](#) to [Israel](#), and to his house.

Sepelieruntque eum in civitate David cum regibus eo quod fecisset bonum cum Israhel et cum domo eius

**24:17.** And after the death of Joiada, the princes of [Juda](#) went in, and worshipped the king: and he was soothed by their services and hearkened to them.

Postquam autem obiit Ioiada ingressi sunt principes Iuda et adoraverunt regem qui delinitus obsequiis eorum adquevit eis

**24:18.** And they forsook the [temple of the Lord](#) the [God](#) of their fathers, and served groves and idols, and [wrath](#) came upon [Juda](#) and [Jerusalem](#) for this [sin](#).

Et dereliquerunt templum Domini Dei patrum suorum servieruntque lucis et sculptilibus et facta est ira contra Iudam et Hierusalem propter hoc peccatum

**24:19.** And he sent [prophets](#) to them to bring them back to the [Lord](#), and they would not give ear when they testified against them.

Mittebatque eis prophetas ut reverterentur ad Dominum quos protestantes illi audire nolebant

**24:20.** The [spirit of God](#) then came upon Zacharias the son of Joiada the [priest](#), and he stood in the sight of the people, and said to them: Thus saith the [Lord God](#): Why transgress you the commandment of the [Lord](#) which will not be for your [good](#), and have forsaken the [Lord](#), to make him forsake you?

Spiritus itaque Dei induit Zacchariam filium Ioiadae sacerdotem et stetit in conspectu populi et dixit eis haec dicit Dominus quare transgredimini praeceptum Domini quod vobis non proderit et dereliquistis Dominum ut derelinqueret vos

**24:21.** And they gathered themselves together against him, and [stoned](#) him at the king's commandment in the [court](#) of the [house of the Lord](#).

Qui congregati adversus eum miserunt lapides iuxta regis imperium in atrio domus Domini

**24:22.** And king Joas did not remember the kindness that Joiada his father had done to him, but killed his son. And when he died, he said: The [Lord](#) see, and require it.

Et non est recordatus Ioas rex misericordiae quam fecerat Ioiadae pater illius secum sed interfecit filium eius qui cum moretetur ait videat Dominus et requirat

**24:23.** And when a year was come about, the army of [Syria](#) came up against him: and they came to [Juda](#) and [Jerusalem](#), and killed all the princes of the people, and they sent all the spoils to the king of [Damascus](#).

Cumque evolutus esset annus ascendit contra eum exercitus Syriae venitque in Iudam et Hierusalem et interfecit cunctos principes populi atque universam praedam miserunt regi Damascus

**24:24.** And whereas there came a very small number of the [Syrians](#), the [Lord](#) delivered into their hands an infinite multitude, because they had forsaken the [Lord](#) the [God](#) of their fathers: and on Joas they executed shameful judgments.

Et certe cum permodicus venisset numerus Syrorum tradidit Dominus manibus eorum infinitam multitudinem eo quod reliquissent Dominum Deum patrum suorum in Ioas quoque ignominiosa exercuere iudicia

**24:25.** And departing they left him in great diseases: and his servants rose up against him, for revenge of the blood of the son of Joiada the [priest](#), and they slew him in his bed, and he died: and they buried him in the city of David, but not in the sepulchres of the kings.

Et abeuntes dimiserunt eum in languoribus magnis surrexerunt autem contra eum servi sui in ultionem sanguinis filii Ioiadae sacerdotis et occiderunt eum in lectulo suo et mortuus est sepelieruntque eum in civitate David sed non in sepulchris regum

**24:26.** Now the [men](#) that conspired against him were Zabad the son of Semmaath an [Ammonitess](#), and Jozabad the son of Semarith a [Moabitess](#).

Insidiati vero sunt ei Zabath filius Semath Ammanitidis et Iozabath filius Semarith Moabitidis

**24:27.** And concerning his sons, and the sum of money which was gathered under him, and the repairing the [house of God](#), they are written more diligently in the book of kings: and Amasias his son reigned in his stead.

Porro filii eius ac summa pecuniae quae adunata fuerat sub eo et instauratio domus Dei scripta sunt diligentius in libro regum regnavitque Amasias filius eius pro eo

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## 2 Paralipomenon Chapter 25

### Amasias' reign: he beginneth well, but endeth ill: he is overthrown by Joas, and slain by his people.

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**25:1.** Amasias was five and twenty years old when he began to reign, and he reigned nine and twenty years in [Jerusalem](#), the [name](#) of his mother was Joadan of [Jerusalem](#).

Viginti quinque annorum erat Amasias cum regnare coepisset et viginti novem annis regnavit in Hierusalem nomen matris eius Ioaden de Hierusalem

**25:2.** And he did what was [good](#) in the sight of the [Lord](#): but yet not with a perfect heart.

Fecitque bonum in conspectu Domini verumtamen non in corde perfecto

**25:3.** And when he saw himself strengthened in his kingdom, he put to death the servants that had slain the king his father.

Cumque roboratum sibi videret imperium iugulavit servos qui occiderant regem patrem suum

**25:4.** But he slew not their children, as it is written in the book of the [law of Moses](#), where the [Lord](#) commanded, saying: The fathers shall not be slain for the children, nor the children for their fathers, but every [man](#) shall die for his own [sin](#).

Sed filios eorum non interfecit sicut scriptum est in libro legis Mosi ubi praecepit Dominus dicens non occidentur patres pro filiis neque filii pro patribus suis sed unusquisque in suo peccato morietur

**25:5.** Amasias therefore gathered [Juda](#) together, and appointed them by [families](#), and [captains](#) of thousands and of [hundreds](#) in all [Juda](#), and [Benjamin](#): and he numbered them from twenty years old and upwards, and found three hundred thousand young men that could go out to battle, and could hold the spear and shield.

Congregavit igitur Amasias Iudam et constituit eos per familias tribunosque et centuriones in universo Iuda et Benjamin et recensuit a viginti annis sursum invenitque triginta milia iuvenum qui egrederentur ad pugnam et tenerent hastam et clypeum

**25:6.** He hired also of [Israel](#) a hundred thousand [valiant men](#), for a hundred talents of silver.

Mercede quoque conduxit de Israhel centum milia robustorum centum talentis argenti

**25:7.** But a [man](#) of [God](#) came to him, and said: O king, let not the army of [Israel](#) go out with thee, for the [Lord](#) is not with [Israel](#), and all the children of Ephraim:

Venit autem homo Dei ad illum et ait o rex ne egrediatur tecum exercitus Israhel non est enim Dominus cum Israhel et cunctis filiis Ephraim

**25:8.** And if thou think that battles consist in the strength of the army, [God](#) will make thee to be overcome by the enemies: for it belongeth to [God](#) both to help, and to put to flight.

Quod si putas in robore exercitus bella consistere superari te faciet Deus ab hostibus Dei quippe est et adiuvare et in fugam vertere

**25:9.** And Amasias said to the [man](#) of [God](#): What will then become of the hundred talents which I have given to the soldiers of [Israel](#)? and the [man](#) of [God](#) answered him: The [Lord](#) is rich enough to be able to give thee much more than this.

Dixitque Amasias ad hominem Dei quid ergo fiet de centum talentis quae dedi militibus Israhel et respondit ei homo Dei habet Dominus unde tibi dare possit multo his plura

**25:10.** Then Amasias separated the army, that came to him out of Ephraim, to go home again: but they being much enraged against [Juda](#), returned to their own country.

Separavit itaque Amasias exercitum qui venerat ad eum ex Ephraim ut reverteretur in locum suum at illi contra Iudam vehementer irati reversi sunt in regionem suam

**25:11.** And Amasias taking **courage** led forth his people, and went to the vale of saltpits, and slew of the children of Seir ten thousand.

Porro Amasias confidenter eduxit populum suum et abiit in vallem Salinarum percussitque filios Seir decem milia

**25:12.** And other ten thousand **men** the **sons of Juda** took, and brought to the steep of a certain rock, and cast them down headlong from the top, and they all were broken to pieces.

Et alia decem milia virorum ceperunt filii Iuda et adduxerunt ad praeruptum cuiusdam petrae praecipitaveruntque eos de summo in praeceps qui universi crepuerunt

**25:13.** But that army which Amasias had sent back, that they should not go with him to battle, spread themselves among the cities of **Juda**, from **Samaria** to Beth-horon, and having killed three thousand took away much spoil.

At ille exercitus quem remiserat Amasias ne secum iret ad proelium diffusus est in civitatibus Iuda a Samaria usque Bethoron et interfectis tribus milibus diripuit praedam magnam

**25:14.** But Amasias after he had slain the **Edomites**, set up the gods of the children of Seir, which he had brought thence, to be his gods, and **adored** them, and burnt **incense** to them.

Amasias vero post caedem Idumeorum et adlatos deos filiorum Seir statuit illos in deos sibi et adorabat eos et illis adolebat incensum

**25:15.** Wherefore the **Lord** being **angry** against Amasias, sent a **prophet** to him, to say to him: Why hast thou **adored** gods that have not delivered their own people out of thy hand?

Quam ob rem iratus Dominus contra Amasiam misit ad illum prophetam qui diceret ei cur adorasti deos qui non liberaverunt populum suum de manu tua

**25:16.** And when he spoke these things, he answered him: Art thou the king's counsellor? be quiet, lest I kill thee. And the **prophet** departing, said: I know that **God** is minded to kill thee, because thou hast done this **evil**, and moreover hast not hearkened to my counsel.

Cumque haec ille loqueretur respondit ei num consiliarius regis es quiesce ne interficiam te discedensque propheta scio inquit quod cogitaverit Dominus occidere te qui et fecisti hoc malum et insuper non adquievisti consilio meo

**25:17.** Then Amasias king of **Juda** taking very bad counsel, sent to Joas the son of Joachaz the son of **Jehu**, king of **Israel**, saying: Come, let us see one another.

Igitur Amasias rex Iuda inito pessimo consilio misit ad Ioas filium Ioachaz filii Hieu regem Israhel dicens veni videamus nos mutuo

**25:18.** But he sent back the messengers, saying: The thistle that is in Libanus, sent to the **cedar** in Libanus, saying: Give thy daughter to my son to wife: and behold the beasts that were in the wood of Libanus passed by and trod down the thistle.

At ille remisit nuntium dicens carduus qui est in Libano misit ad cedrum Libani dicens da filiam tuam filio meo uxorem et ecce bestiae quae erant in silva Libani transierunt et conculcaverunt carduum

**25:19.** Thou hast said: I have overthrown **Edom**, and therefore thy heart is lifted up with **pride**: stay at home, why dost thou provoke **evil** against thee, that both thou shouldst fall and **Juda** with thee.

Dixisti percussi Edom et idcirco erigitur cor tuum in superbiam sede in domo tua cur malum adversum te provocas ut cadas et tu et Iudas tecum

**25:20.** Amasias would not hearken to him, because it was the **Lord's** will that he should be delivered into the hands of enemies, because of the gods of **Edom**.

Noluit audire Amasias eo quod Domini esset voluntas ut traderetur in manibus hostium propter deos Edom

**25:21.** So Joas king of **Israel** went up, and they presented themselves to be seen by one another: and Amasias king of **Juda** was in Bethsames of **Juda**:

Ascendit igitur Ioas rex Israhel et mutuos sibi praebuere conspectus Amasias autem rex Iuda erat in Bethsames Iudae

**25:22.** And **Juda** fell before **Israel**, and they fled to their dwellings.

Corruitque Iudas coram Israhel et fugit in tabernacula sua

**25:23.** And Joas king of **Israel** took Amasias king of **Juda**, the son of Joas, the son of Joachaz, in Bethsames, and brought him to **Jerusalem**: and broke down the walls thereof from the gate of Ephraim, to

the gate of the corner, four hundred cubits.

Porro Amasiam regem Iuda filium Ioas filii Ioachaz cepit Ioas rex Israhel in Bethsames et adduxit in Hierusalem destruxitque murum eius a porta Ephraim usque ad portam Anguli quadringentis cubitis

**25:24.** And he took all the gold, and silver, and all the vessels, that he found in the [house of God](#), and with Obededom, and in the treasures of the king's house, moreover also the sons of the hostages, he brought back to [Samaria](#).

Omne quoque aurum et argentum et universa vasa quae reppererat in domo Dei et apud Obededom in thesauris etiam domus regiae necnon et filios obsidum reduxit Samaritam

**25:25.** And Amasias the son of Joas king of [Juda](#) lived, after the death of Joas the son of Joachaz king of [Israel](#), fifteen years.

Vixit autem Amasias filius Ioas rex Iuda postquam mortuus est Ioas filius Ioachaz rex Israhel quindecim annis

**25:26.** Now the rest of the acts of Amasias, the first and last, are written in the book of the kings of [Juda](#) and [Israel](#).

Reliqua vero sermonum Amasiae priorum et novissimorum scripta sunt in libro regum Iuda et Israhel

**25:27.** And after he revolted from the [Lord](#), they made a conspiracy against him in [Jerusalem](#). And he fled into Lachis, and they sent, and killed him there.

Qui postquam recessit a Domino tetenderunt ei insidias in Hierusalem cumque fugisset Lachis miserunt et interfecerunt eum ibi

**25:28.** And they brought him back upon horses, and buried him with his fathers in the city of David.

Reportantesque super equos sepelierunt eum cum patribus suis in civitate David

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## 2 Paralipomenon Chapter 26

### Ozias reigneth prosperously, till he invadeth the priests' office, upon which he is struck with a leprosy.

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**26:1.** And all the people of [Juda](#) took his son [Ozias](#), who was sixteen years old, and made him king in the room of Amasias his father.

Omnis autem populus Iuda filium eius Oziam annorum sedecim constituit regem pro patre suo Amasia

**26:2.** He built Ailath, and restored it to the dominion of [Juda](#), after that the king slept with his fathers.

Ipse aedificavit Ahilath et restituit eam dicioni Iudae postquam dormivit rex cum patribus suis

**26:3.** [Ozias](#) was sixteen years old when he began to reign, and he reigned two and fifty years in [Jerusalem](#): the [name](#) of his mother was Jechelia of [Jerusalem](#).

Sedecim annorum erat Ozias cum regnare coepisset et quinquaginta duobus annis regnavit in Hierusalem nomen matris eius Hiechelia de Hierusalem

**26:4.** And he did that which was right in the eyes of the [Lord](#), according to all that Amasias his father had done.

Fecitque quod erat rectum in oculis Domini iuxta omnia quae fecerat Amasias pater eius

**26:5.** And he sought the [Lord](#) in the days of Zacharias that understood and saw [God](#): and as long as he sought the [Lord](#), he directed him in all things.

Et exquisivit Deum in diebus Zacchariae intelligentis et videntis Deum cumque requireret Dominum direxit eum in omnibus

**26:6.** Moreover he went forth and fought against the [Philistines](#), and broke down the wall of Geth, and the wall of Jabnia, and the wall of [Azotus](#): and he built towns in [Azotus](#), and among the [Philistines](#).

Denique egressus est et pugnavit contra Philisthim et destruxit murum Geth et murum Iabniae murumque Azoti aedificavit quoque oppida in Azoto et in Philisthim

**26:7.** And [God](#) helped him against the [Philistines](#), and against the Arabians, that dwelt in Gurbaal, and against the [Ammonites](#).

Et adiuvit eum Deus contra Philisthim et contra Arabas qui habitabant in Gurbaal et contra Ammanitas

**26:8.** And the [Ammonites](#) gave gifts to [Ozias](#): and his [name](#) was spread abroad even to the entrance of [Egypt](#) for his frequent victories.

Pendebantque Ammanitae munera Oziae et divulgatum est nomen eius usque ad introitum Aegypti propter crebras victorias

**26:9.** And [Ozias](#) built towers in [Jerusalem](#) over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and fortified them.

Aedificavitque Ozias turres in Hierusalem super portam Anguli et super portam Vallis et reliquas in eodem muri latere firmavitque eas

**26:10.** And he built towers in the [wilderness](#), and dug many [cisterns](#), for he had much cattle both in the plains, and in the waste of the [desert](#): he had also vineyards and dressers of vines in the mountains, and in [Carmel](#): for he was a [man](#) that [loved](#) husbandry.

Extruxit etiam turres in solitudine et fodit cisternas plurimas eo quod haberet multa pecora tam in campestribus quam in heremi vastitate vineas quoque habuit et vinitores in montibus et in Carmelo erat quippe homo agriculturae deditus

**26:11.** And the army of his fighting [men](#), that went out to [war](#), was under the hand of Jehiel the scribe, and Maasias the doctor, and under the hand of Henanias, who was one of the king's [captains](#).

Fuit autem exercitus bellatorum eius qui procedebant ad proelia sub manu Hiehihel scribae Maasiaeque

doctoris et sub manu Ananiae qui erat de ducibus regis

**26:12.** And the whole number of the chiefs by the families of valiant men were two thousand six hundred. Omnisque numerus principum per familias virorum fortium duum milium sescentorum

**26:13.** And the whole army under them three hundred and seven thousand five hundred: who were fit for war, and fought for the king against the enemy.

Et sub eis universus exercitus trecentorum et septem milium quingentorum qui erant apti ad bella et pro rege contra adversarios dimicabant

**26:14.** And Ozias prepared for them, that is, for the whole army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones.

Praeparavit quoque eis Ozias id est cuncto exercitui clypeos et hastas et galeas et loricas arcusque et fundas ad iaciendos lapides

**26:15.** And he made in Jerusalem engines of diverse kinds, which he placed in the towers, and in the corners of the walls, to shoot arrows, and great stones: and his name went forth far abroad, for the Lord helped him, and had strengthened him.

Et fecit in Hierusalem diversi generis machinas quas in turribus conlocavit et in angulis murorum ut mitterent sagittas et saxa grandia egressumque est nomen eius procul eo quod auxiliaretur ei Dominus et corroborasset illum

**26:16.** But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord his God: and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense.

Sed cum roboratus esset elevatum est cor eius in interitum suum et neglexit Dominum Deum suum ingressusque templum Domini adolere voluit incensum super altare thymiamatis

**26:17.** And immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men,

Statimque ingressus post eum Azarias sacerdos et cum eo sacerdotes Domini octoginta viri fortissimi

**26:18.** Withstood the king and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God.

Restiterunt regi atque dixerunt non est tui officii Ozia ut adoleas incensum Domino sed sacerdotum hoc est filiorum Aaron qui consecrati sunt ad huiuscemodi ministerium egredere de sanctuario ne contempseris quia non reputabitur tibi in gloriam hoc a Domino Deo

**26:19.** And Ozias was angry, and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense.

Iratusque est Ozias et tenens in manu turibulum ut adoleret incensum minabatur sacerdotibus statimque orta est lepra in fronte eius coram sacerdotibus in domo Domini super altare thymiamatis

**26:20.** And Azarias the high priest, and all the rest of the priests looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Yea himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord.

Cumque respexisset eum Azarias pontifex et omnes reliqui sacerdotes viderunt lepram in fronte eius et festinato expulerunt eum sed et ipse perterritus adceleravit egredi eo quod sensisset ilico plagam Domini

**26:21.** And Ozias the king was a leper unto the day of his death, and he dwelt in a house apart being full of the leprosy, for which he had been cast out of the house of the Lord. And Joatham his son governed the king's house, and judged the people of the land.

Fuit igitur Ozias rex leprosus usque ad diem mortis suae et habitavit in domo separata plenus lepra ob quam et eiectus fuerat de domo Domini porro Joatham filius eius rexit domum regis et iudicabat populum terrae

**26:22.** But the rest of the acts of Ozias first and last were written by Isaias the son of Amos, the prophet. Reliqua autem sermonum Oziae priorum et novissimorum scripsit Esaias filius Amos propheta

**26:23.** And Ozias slept with his fathers, and they buried him in the field of the royal sepulchres, because he was a leper: and Joatham his son reigned in his stead.

Dormivitque Ozias cum patribus suis et sepelierunt eum in agro regalium sepulchrorum eo quod esset

leprosus regnavitque loatham filius eius pro eo

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## 2 Paralipomenon Chapter 27

### Joatham's good reign.

**27:1.** Joatham was five and twenty years old when he began to reign, and he reigned sixteen years in [Jerusalem](#): the [name](#) of his mother was Jerusa the daughter of Sadoc.

Viginti quinque annorum erat Ioatham cum regnare coepisset et sedecim annis regnavit in Hierusalem nomen matris eius Hierusa filia Sadoc

**27:2.** And he did that which was right before the [Lord](#), according to all that [Ozias](#) his father had done, only that he entered not into the [temple of the Lord](#), and the people still transgressed.

Fecitque quod rectum erat coram Domino iuxta omnia quae fecerat Ozias pater suus excepto quod non est ingressus templum Domini et adhuc populus delinquebat

**27:3.** He built the high gate of the [house of the Lord](#), and on the wall of Ophel he built much.

Ipse aedificavit portam domus Domini Excelsam et in muro Ophel multa construxit

**27:4.** Moreover he built cities in the mountains of [Juda](#), and castles and towers in the forests.

Urbes quoque aedificavit in montibus Iuda et in saltibus castella et turres

**27:5.** He fought against the king of the [children of Ammon](#), and overcame them, and the [children of Ammon](#) gave him at that time a hundred talents of silver, and ten thousand measures of wheat, and as many measures of barley: so much did the [children of Ammon](#) give him in the second and third year.

Ipse pugnavit contra regem filiorum Ammon et vicit eos dederuntque ei filii Ammon in tempore illo centum talenta argenti et decem milia choras tritici ac totidem choras hordei haec ei praebuerunt filii Ammon in anno secundo et tertio

**27:6.** And Joatham was strengthened, because he had his way directed before the [Lord](#) his [God](#).

Corroboratusque est Ioatham eo quod direxisset vias suas coram Domino Deo suo

**27:7.** Now the rest of the acts of Joatham, and all his wars, and his works, are written in the book of the kings of [Israel](#) and [Juda](#).

Reliqua autem sermonum Ioatham et omnes pugnae eius et opera scripta sunt in libro regum Israhel et Iuda

**27:8.** He was five and twenty years old when he began to reign, and he reigned sixteen years in [Jerusalem](#).

Viginti quinque annorum erat cum regnare coepisset et sedecim annis regnavit in Hierusalem

**27:9.** And Joatham slept with his fathers, and they buried him in the city of David: and [Achaz](#) his son reigned in his stead.

Dormivitque Ioatham cum patribus suis et sepelierunt eum in civitate David et regnavit Achaz filius eius pro eo

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## 2 Paralipomenon Chapter 28

### The wicked and unhappy reign of Achaz.

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**28:1.** [Achaz](#) was twenty years old when he began to reign, and he reigned sixteen years in [Jerusalem](#): he did not that which was right in the sight of the [Lord](#) as [David](#) his father had done,  
Viginti annorum erat Achaz cum regnare coepisset et sedecim annis regnavit in Hierusalem non fecit rectum in conspectu Domini sicut David pater eius

**28:2.** But walked in the ways of the kings of [Israel](#); moreover also he cast statues for [Baalim](#).  
Sed ambulavit in viis regum Israhel insuper et statuas fudit Baalim

**28:3.** It was he that burnt [incense](#) in the valley of Benennom, and [consecrated](#) his sons in the fire according to the manner of the nations, which the [Lord](#) slew at the coming of the [children of Israel](#).  
Ipse est qui adolevit incensum in valle Benennon et lustravit filios suos in igne iuxta ritum gentium quas interfecit Dominus in adventu filiorum Israhel

**28:4.** He [sacrificed](#) also, and burnt [incense](#) in the high places, and on the hills, and under every green tree.

Sacrificabat quoque et thymiana succendebat in excelsis et in collibus et sub omni ligno frondoso

**28:5.** And the [Lord](#) his [God](#) delivered him into the hands of the king of [Syria](#), who defeated him, and took a great booty out of his kingdom, and carried it to [Damascus](#): he was also delivered into the hands of the king of [Israel](#), who overthrew him with a great slaughter.

Tradiditque eum Dominus Deus eius in manu regis Syriae qui percussit eum magnamque praedam de eius cepit imperio et adduxit in Damascus manibus quoque regis Israhel traditus est et percussus plaga grandi

**28:6.** For Phacee the son of Romelia slew of [Juda](#) a hundred and twenty thousand in one day, all [valiant men](#), because they had forsaken the [Lord](#) the [God](#) of their fathers.

Occiditque Phacee filius Romeliae de Iuda centum viginti milia in die uno omnes viros bellatores eo quod reliquissent Dominum Deum patrum suorum

**28:7.** At the same time Zechri a powerful [man](#) of Ephraim, slew Maasias the king's son, and Ezricam the governor of his house, and Elcana who was next to the king.

Eodem tempore occidit Zechri vir potens ex Ephraim Masiam filium regis et Ezricam ducem domus eius Helcanam quoque secundum a rege

**28:8.** And the [children of Israel](#) carried away of their brethren two hundred thousand [women](#), boys, and girls, and an immense booty: and they brought it to [Samaria](#).

Ceperuntque filii Israhel de fratribus suis ducenta milia mulierum puerorum et puellarum et infinitam praedam pertuleruntque eam in Samariam

**28:9.** At that time there was a [prophet](#) of the [Lord](#) there, whose [name](#) was Oded: and he went out to meet the army that came to [Samaria](#), and said to them: Behold the [Lord](#) the [God](#) of your fathers being [angry](#) with [Juda](#), hath delivered them into your hands, and you have butchered them cruelly, so that your cruelty hath reached up to [heaven](#).

Ea tempestate erat ibi propheta Domini nomine Oded qui egressus obviam exercitui venientium in Samariam dixit eis ecce iratus Dominus Deus patrum vestrorum contra Iudam tradidit eos manibus vestris et occidistis illos atrociter ita ut caelum pertingeret vestra crudelitas

**28:10.** Moreover you have a mind to keep under the [children of Juda](#) and [Jerusalem](#) for your bondmen and bondwomen, which ought not to be done: for you have [sinned](#) in this against the [Lord your God](#).

Insuper filios Iuda et Hierusalem vultis vobis subicere in servos et ancillas quod nequaquam facto opus est peccatis enim super hoc Domino Deo vestro

**28:11.** But hear ye my counsel, and release the captives that you have brought of your brethren, because a great indignation of the [Lord](#) hangeth over you.

Sed audite consilium meum et reducite captivos quos adduxistis de fratribus vestris quia magnus furor Domini inminet vobis

**28:12.** Then some of the chief [men](#) of the sons of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollamoth, [Ezechias](#) the son of Sellum, and Amasa the son of Adali, stood up against them that came from the [war](#).

Steterunt itaque viri de principibus filiorum Ephraim Azarias filius Iohanan Barachias filius Mosollamoth Hiezechias filius Sellum et Amasa filius Adali contra eos qui veniebant de proelio

**28:13.** And they said to them: You shall not bring in the captives hither, lest we [sin](#) against the [Lord](#). Why will you add to our [sins](#), and heap up upon our former offences? for the [sin](#) is great, and the fierce [anger](#) of the [Lord](#) hangeth over [Israel](#).

Et dixerunt eis non introducetis huc captivos ne peccemus Domino quare vultis adicere super peccata nostra et vetera cumulare delicta grande quippe peccatum est et ira furoris Domini inminet super Israhel

**28:14.** So the soldiers left the spoils, and all that they had taken, before the princes and all the multitude. Dimiseruntque viri bellatores praedam et universa quae ceperant coram principibus et omni multitudine

**28:15.** And the [men](#), whom we mentioned above, rose up and took the captives, and with the spoils clothed all them that were naked: and when they had clothed and shod them, and refreshed them with meat and drink, and anointed them because of their labour, and had taken care of them, they set such of them as could not walk, and were feeble, upon beasts, and brought them to [Jericho](#) the city of palm trees to their brethren, and they returned to [Samaria](#).

Steteruntque viri quos supra memoravimus et adprehendentes captivos omnesque qui nudi erant vestierunt de spoliis cumque vestissent eos et calciassent et refecissent cibo ac potu unxissent quoque propter laborem et adhibuissent eis curam quicumque ambulare non poterant et erant inbecillo corpore inposuerunt eos iumentis et adduxerunt Hierichum civitatem Palmarum ad fratres eorum ipsique reversi sunt Samariam

**28:16.** At that time [king Achaz](#) sent to the king of the [Assyrians](#) asking help.

Tempore illo misit rex Achaz ad regem Assyriorum auxilium postulans

**28:17.** And the [Edomites](#) came and slew many of [Juda](#), and took a great booty.

Veneruntque Idumei et percusserunt multos ex Iuda et ceperunt praedam magnam

**28:18.** The [Philistines](#) also spread themselves among the cities of the plains, and to the south of [Juda](#): and they took Bethsames, and Aialon, and Gaderoth, and Socho, and Thamnan, and Gamzo, with their [villages](#), and they dwelt in them.

Philisthim quoque diffusi sunt per urbes campestris et ad meridiem Iuda ceperuntque Bethsames et Ahilon et Gaderoth Soccho quoque et Thamnam et Gamzo cum viculis suis et habitaverunt in eis

**28:19.** For the [Lord](#) had [humbled Juda](#) because of [Achaz](#) the king of [Juda](#), for he had stripped it of help, and had contemned the [Lord](#).

Humiliaverat enim Dominus Iudam propter Achaz regem Iuda eo quod nudasset eum auxilio et contemptui habuisset Dominum

**For he had stripped it of help...** That is, [Achaz](#) stripped the kingdom of [Juda](#) of the divine assistance by his [wickedness](#), and by his introducing [idolatry](#).

**28:20.** And he brought against him Thelgathphalnsar king of the [Assyrians](#), who also afflicted him, and plundered him without any resistance.

Adduxitque contra eum Thaglathphalnsar regem Assyriorum qui et adflixit eum et nullo resistente vastavit

**28:21.** And [Achaz](#) stripped the [house of the Lord](#), and the house of the kings, and of the princes, and gave gifts to the king of the [Assyrians](#), and yet it availed him nothing.

Igitur Achaz spoliata domo Domini et domo regum et principum dedit regi Assyriorum munera et tamen nihil ei profuit

**28:22.** Moreover also in the time of his distress he increased contempt against the [Lord](#): [king Achaz](#) himself by himself,

Insuper et in tempore angustiae suae auxit contemptum in Dominum ipse per se rex Achaz

**28:23.** [Sacrificed](#) victims to the gods of [Damascus](#) that struck him, and he said: The gods of the kings of

**Syria** help them, and I will appease them with victims, and they will help me; whereas on the contrary they were the ruin of him, and of all **Israel**.

Immolavit diis Damasci victimas percussoribus suis et dixit dii regum Syriae auxiliantur eis quos ego placabo hostiis et aderunt mihi cum e contrario ipsi fuerint ruina eius et universo Israhel

**28:24.** Then **Achaz** having taken away all the vessels of the **house of God**, and broken them, shut up the doors of the **temple of God**, and made himself **altars** in all the corners of **Jerusalem**.

Direptis itaque Achaz omnibus vasis domus Dei atque confractis clusit ianuas templi Dei et fecit sibi altaria in universis angulis Hierusalem

**28:25.** And in all the cities of **Juda** he built **altars** to burn frankincense, and he provoked the **Lord the God** of his fathers to **wrath**.

In omnibus quoque urbibus Iuda extruxit aras ad cremandum tus atque ad iracundiam provocavit Dominum Deum patrum suorum

**28:26.** But the rest of his acts, and all his works first and last are written in the book of the kings of **Juda** and **Israel**.

Reliqua autem sermonum eius et omnium operum priorum et novissimorum scripta sunt in libro regum Iuda et Israhel

**28:27.** And **Achaz** slept with his fathers, and they buried him in the city of **Jerusalem**: for they received him not into the sepulchres of the kings of **Israel**. And **Ezechias** his son reigned in his stead.

Dormivitque Achaz cum patribus suis et sepelierunt eum in civitate Hierusalem neque enim receperunt eum in sepulchra regum Israhel regnavitque Ezechias filius eius pro eo

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## 2 Paralipomenon Chapter 29

### Ezechias purifieth the temple, and restoreth religion.

**29:1.** Now [Ezechias](#) began to reign, when he was five and twenty years old, and he reigned nine and twenty years in [Jerusalem](#): the [name](#) of his mother was Abia, the daughter of Zacharias.

Igitur Ezechias regnare coepit cum viginti quinque esset annorum et viginti novem annis regnavit in Hierusalem nomen matris eius Abia filia Zacchariae

**29:2.** And he did that which was pleasing in the sight of the [Lord](#), according to all that [David](#) his father had done.

Fecitque quod erat placitum in conspectu Domini iuxta omnia quae fecerat David pater eius

**29:3.** In the first year and month of his reign he opened the doors of the [house of the Lord](#), and repaired them.

Ipse anno et mense primo regni sui aperuit valvas domus Domini et instauravit eas

**29:4.** And he brought the [priests](#) and the [Levites](#), and assembled them in the east street.

Adduxitque sacerdotes atque Levitas et congregavit eos in plateam orientalem

**29:5.** And he said to them: Hear me, ye [Levites](#), and be [sanctified](#), purify the [house of the Lord](#) the [God](#) of your fathers, and take away all filth out of the sanctuary.

Dixitque ad eos audite me Levitae et sanctificamini mundate domum Domini Dei patrum vestrorum auferte omnem immunditiam de sanctuario

**29:6.** Our fathers have [sinned](#) and done [evil](#) in the sight of the [Lord God](#), forsaking him: they have turned away their faces from the [tabernacle](#) of the [Lord](#), and turned their backs.

Peccaverunt patres nostri et fecerunt malum in conspectu Domini Dei nostri derelinquentes eum averterunt facies suas a tabernaculo Domini et praebuerunt dorsum

**29:7.** They have shut up the doors that were in the porch, and put out the lamps, and have not burnt [incense](#), nor offered [holocausts](#) in the sanctuary of the [God of Israel](#).

Cluserunt ostia quae erant in porticu et extinxerunt lucernas incensumque non adoleverunt et holocausta non obtulerunt in sanctuario Deo Israhel

**29:8.** Therefore the [wrath](#) of the [Lord](#) hath been stirred up against [Juda](#) and [Jerusalem](#), and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

Concitatus est itaque furor Domini super Iudam et Hierusalem tradiditque eos in commotionem et in interitum et in sibilum sicut ipsi cernitis oculis vestris

**29:9.** Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives are led away captives for this [wickedness](#).

En corruerunt patres nostri gladiis filii nostri et filiae nostrae et coniuges captivae ductae sunt propter hoc scelus

**29:10.** Now therefore I have a mind that we make a covenant with the [Lord](#) the [God of Israel](#), and he will turn away the [wrath](#) of his indignation from us.

Nunc igitur placet mihi ut ineamus foedus cum Domino Deo Israhel et avertat a nobis furorem irae suae

**29:11.** My sons, be not negligent: the [Lord](#) hath chosen you to stand before him, and to minister to him, and to worship him, and to burn [incense](#) to him.

Filii mi nolite negligere vos elegit Dominus ut stetis coram eo et ministretis illi colatis eum et cremetis incensum

**29:12.** Then the [Levites](#) arose, Mahath the son of Amasai, and Joel the son of Azarias, of the sons of

Caath: and of the sons of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the sons of Gerson, Joah the son of Zemra, and Eden the son of Joah.

Surrexerunt ergo Levitae Maath filius Amasiae et Iohel filius Azariae de filiis Caath porro de filiis Merari Cis filius Abdai et Azarias filius Iallelel de filiis autem Gersom Ioha filius Zemra et Eden filius Ioaha

**29:13.** And of the sons of Elisaphan, Samri, and Jahiel. Also of the sons of Asaph, Zacharias, and Mathanias.

At vero de filiis Elisaphan Samri et Iahihel de filiis quoque Asaph Zaccharias et Mathanias

**29:14.** And of the sons of Heman, Jahiel, and Semei: and of the sons of Idithun, Semeias, and Oziel.

Necnon de filiis Heman Iahihel et Semei sed et de filiis Idithun Semeias et Ozihel

**29:15.** And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God.

Congregaveruntque fratres suos et sanctificati sunt et ingressi iuxta mandatum regis et imperium Domini ut expiarent domum Dei

**29:16.** And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness that they found within to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad to the torrent Cedron.

Sacerdotes quoque ingressi templum Domini ut sanctificarent illud extulerunt omnem immunditiam quam intro reppererant in vestibulum domus Domini quam tulerunt Levitae et asportaverunt ad torrentem Cedron foras

**29:17.** And they began to cleanse on the first day of the first month, and on the eighth day of the same month they came into the porch of the temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month they finished what they had begun.

Cooperunt autem prima die mensis primi mundare et in die octava eiusdem mensis ingressi sunt porticum templi Domini expiaveruntque templum diebus octo et in die sextadecima mensis eiusdem quod coeperant impleverunt

**29:18.** And they went in to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the table of proposition with all its vessels,

Ingressi quoque sunt ad Ezechiam regem et dixerunt ei sanctificavimus omnem domum Domini et altare holocaustoseos vasaque eius necnon et mensam propositionis cum omnibus vasis suis

**29:19.** And all the furniture of the temple, which king Achaz in his reign had defiled, after his transgression; and behold they are all set forth before the altar of the Lord.

Cunctamque templi supellectilem quam polluerat rex Achaz in regno suo postquam praevaricatus est et ecce exposita sunt omnia coram altari Domini

**29:20.** And king Ezechias rising early, assembled all the rulers of the city, and went up into the house of the Lord:

Consurgensque diluculo Ezechias rex adunavit omnes principes civitatis et ascendit domum Domini

**29:21.** And they offered together seven bullocks, and seven rams, and seven lambs, and seven he goats for sin, for the kingdom, for the sanctuary, for Juda: and he spoke to the priests the sons of Aaron, to offer them upon the altar of the Lord.

Obtuleruntque simul tauros septem arietes septem agnos septem et hircos septem pro peccato pro regno pro sanctuario pro Iuda dixit quoque sacerdotibus filiis Aaron ut offerrent super altare Domini

**29:22.** Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar; they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar.

Mactaverunt igitur tauros et susceperunt sacerdotes sanguinem et fuderunt illud super altare mactaverunt etiam arietes et illorum sanguinem super altare fuderunt immolaverunt agnos et fuderunt super altare sanguinem

**29:23.** And they brought the he goats for sin before the king, and the whole multitude, and they laid their hand upon them:

Adplicaverunt hircos pro peccato coram rege et universa multitudine inposueruntque manus suas super eos

**29:24.** And the priests immolated them, and sprinkled their blood before the altar for an expiation of all

**Israel:** for the king had commanded that the **holocaust** and the **sin offering** should be made for all **Israel**.  
Et immolaverunt illos sacerdotes et asperserunt sanguinem eorum altari pro piaculo universi Israhelis pro omni quippe Israhel praeceperat rex ut holocaustum fieret et pro peccato

**29:25.** And he set the **Levites** in the **house of the Lord** with cymbals, and psalteries, and harps according to the regulation of **David** the king, and of **Gad the seer**, and of **Nathan the prophet**: for it was the commandment of the **Lord** by the hand of his **prophets**.

Constituit quoque Levitas in domo Domini cum cymbalis et psalteriis et citharis secundum dispositionem David et Gad videntis regis et Nathan prophetae siquidem Domini praeceptum fuit per manum prophetarum eius

**29:26.** And the **Levites** stood, with the instruments of **David**, and the **priests** with trumpets.  
Steteruntque Levitae tenentes organa David et sacerdotes tubas

**29:27.** And **Ezechias** commanded that they should offer **holocausts** upon the **altar**: and when the **holocausts** were offered, they began to sing praises to the **Lord**, and to sound with trumpets, and divers instruments which **David** the king of **Israel** had prepared.

Et iussit Ezechias ut offerrent holocaustum super altare cumque offerrentur holocausta coeperunt laudes canere Domino et clangere tubis atque in diversis organis quae David rex Israhel reppererat concrepare

**29:28.** And all the multitude **adored**, and the singers, and the trumpeters, were in their office till the **holocaust** was finished.

Omni autem turba adorante cantores et hii qui tenebant tubas erant in officio suo donec conpleretur holocaustum

**29:29.** And when the **oblation** was ended, the king, and all that were with him bowed down and **adored**.  
Cumque finita esset oblatio incurvatus est rex et omnes qui erant cum eo et adoraverunt

**29:30.** And **Ezechias** and the princes commanded the **Levites** to praise the **Lord** with the words of **David**, and **Asaph** the seer: and they praised him with great **joy**, and **bowing the knee adored**.

Praecepitque Ezechias et principes Levitis ut laudarent Dominum sermonibus David et Asaph videntis qui laudaverunt eum magna laetitia et curvato genu adoraverunt

**29:31.** And **Ezechias** added, and said: You have filled your hands to the **Lord**, come and offer victims, and praises in the **house of the Lord**. And all the multitude offered victims, and praises, and **holocausts** with a devout mind.

Ezechias autem etiam haec addidit implestis manus vestras Domino accedite et offerte victimas et laudes in domo Domini obtulit ergo universa multitudo hostias et laudes et holocausta mente devota

**29:32.** And the number of the **holocausts** which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs.

Porro numerus holocaustorum quae obtulit multitudo hic fuit tauros septuaginta arietes centum agnos ducentos

**29:33.** And they **consecrated** to the **Lord** six hundred oxen, and three thousand sheep.  
Sanctificaveruntque Domino boves sescentos et oves tria milia

**29:34.** But the **priests** were few, and were not enough to flay the **holocausts**: wherefore the **Levites** their brethren helped them, till the work was ended, and **priests** were **sanctified**, for the **Levites** are **sanctified** with an easier rite than the **priests**.

Sacerdotes vero pauci erant nec poterant sufficere ut pelles holocaustorum detraherent unde et Levitae fratres eorum adiuverunt eos donec impleretur opus et sanctificarentur antistites Levitae quippe faciliiori ritu sanctificantur quam sacerdotes

**29:35.** So there were many **holocausts**, and the fat of peace **offerings**, and the libations of **holocausts**: and the service of the **house of the Lord** was completed.

Fuerunt igitur holocausta plurima adipis pacificorum et libamina holocaustorum et completus est cultus domus Domini

**29:36.** And **Ezechias**, and all the people rejoiced because the ministry of the **Lord** was accomplished. For the resolution of doing this thing was taken suddenly.

Laetatusque est Ezechias et omnis populus eo quod ministerium Domini esset expletum de repente quippe hoc fieri placuerat

*The Holy Bible*

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## 2 Paralipomenon Chapter 30

### Ezechias inviteth all Israel to celebrate the pasch; the solemnity is kept fourteen days.

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**30:1.** And [Ezechias](#) sent to all [Israel](#) and [Juda](#): and he wrote [letters](#) to Ephraim and [Manasses](#), that they should come to the [house of the Lord](#) in [Jerusalem](#), and keep the [phase](#) to the [Lord](#) the [God](#) of [Israel](#),  
 Misit quoque Ezechias ad omnem Israhel et Iudam scripsitque epistulas ad Ephraim et Manassem ut venirent ad domum Domini in Hierusalem et facerent phase Domino Deo Israhel

**30:2.** For the king, taking counsel, and the princes, and all the assembly of [Jerusalem](#), decreed to keep the [phase](#) the second month.

Inito ergo consilio regis et principum et universi coetus Hierusalem decreverunt ut facerent phase mense secundo

**30:3.** For they could not keep it in its time; because there were not [priests](#) enough [sanctified](#), and the people was not as yet gathered together to [Jerusalem](#).

Non enim occurrerant facere in tempore suo quia sacerdotes qui possent sufficere sanctificati non fuerant et populus necdum congregatus erat in Hierusalem

**The host of heaven...** The sun, moon, and stars.

**30:4.** And the thing pleased the king, and all the people.

Placuitque sermo regi et omni multitudini

**30:5.** And they decreed to send messengers to all [Israel](#) from [Bersabee](#) even to [Dan](#), that they should come, and keep the [phase](#) to the [Lord](#) the [God](#) of [Israel](#) in [Jerusalem](#): for many had not kept it as it is prescribed by the law.

Et decreverunt ut mitterent nuntios in universum Israhel de Bersabee usque Dan ut venirent et facerent phase Domino Deo Israhel in Hierusalem multi enim non fecerant sicut lege praescriptum est

**30:6.** And the posts went with [letters](#) by commandment of the king, and his princes, to all [Israel](#) and [Juda](#), proclaiming according to the king's orders: Ye [children of Israel](#), turn again to the [Lord](#) the [God](#) of [Abraham](#), and of [Isaac](#), and of [Israel](#): and he will return to the remnant of you that have escaped the hand of the king of the [Assyrians](#).

Perrexeruntque cursores cum epistulis ex regis imperio et principum eius in universum Israhel et Iudam iuxta quod rex iusserat praedicantes filii Israhel revertimini ad Dominum Deum Abraham et Isaac et Israhel et revertetur ad reliquias quae effugerunt manum regis Assyriorum

**30:7.** Be not like your fathers, and brethren, who departed from the [Lord](#) the [God](#) of their fathers, and he hath given them up to destruction, as you see.

Nolite fieri sicut patres vestri et fratres qui recesserunt a Domino Deo patrum suorum et tradidit eos in interitum ut ipsi cernitis

**30:8.** Harden not your necks, as your fathers did: yield yourselves to the [Lord](#), and come to his sanctuary, which he hath [sanctified](#) forever: serve the [Lord](#) the [God](#) of your fathers, and the [wrath](#) of his indignation shall be turned away from you.

Nolite indurare cervices vestras sicut patres vestri tradite manus Domino et venite ad sanctuarium eius quod sanctificavit in aeternum servite Domino Deo patrum vestrorum et avertetur a vobis ira furoris eius

**30:9.** For if you turn again to the [Lord](#), your brethren, and children shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the [Lord your God](#) is merciful, and will not turn away his face from you, if you return to him.

Si enim vos reversi fueritis ad Dominum fratres vestri et filii habebunt misericordiam coram dominis suis qui illos duxere captivos et revertentur in terram hanc pius enim et clemens est Dominus Deus vester et non avertet faciem suam a vobis si reversi fueritis ad eum

**30:10.** So the posts went speedily from city to city, through the land of Ephraim, and of [Manasses](#), even to [Zabulon](#), whilst they laughed at them and mocked them.

Igitur cursores pergebant velociter de civitate in civitatem per terram Ephraim et Manasse usque Zabulon illis inridentibus et subsannantibus eos

**30:11.** Nevertheless some [men](#) of [Aser](#), and of [Manasses](#), and of [Zabulon](#), yielding to the counsel, came to [Jerusalem](#).

Attamen quidam viri ex Aser et Manasse et Zabulon adquiescentes consilio venerunt Hierusalem

**30:12.** But the hand of [God](#) was in [Juda](#), to give them one heart to do the [word of the Lord](#), according to the commandment of the king, and of the princes.

In Iuda vero facta est manus Domini ut daret eis cor unum et facerent iuxta praeceptum regis et principum verbum Domini

**30:13.** And much people were assembled to [Jerusalem](#) to celebrate the [solemnity of the unleavened bread](#) in the second month:

Congregatique sunt in Hierusalem populi multi ut facerent sollemnitatem azymorum in mense secundo

**30:14.** And they arose and destroyed the [altars](#) that were in [Jerusalem](#), and took away all things in which [incense](#) was burnt to idols and cast them into the [torrent Cedron](#).

Et surgentes destruxerunt altaria quae erant in Hierusalem atque universa in quibus idolis adolebatur incensum subvertentes proiecerunt in torrentem Cedron

**30:15.** And they immolated the [phase](#) on the fourteenth day of the second month. And the [priests](#) and the [Levites](#) being at length [sanctified](#) offered [holocausts](#) in the [house of the Lord](#).

Immolaverunt autem phase quartadecima die mensis secundi sacerdotes quoque atque Levitae tandem sanctificati obtulerunt holocausta in domo Domini

**30:16.** And they stood in their order according to the disposition and [law of Moses](#) the [man of God](#): but the [priests](#) received the blood which was to be poured out, from the hands of the [Levites](#),

Steteruntque in ordine suo iuxta dispositionem et legem Mosi hominis Dei sacerdotes vero suscipiebant effundendum sanguinem de manibus Levitarum

**30:17.** Because a great number was not [sanctified](#): and therefore the [Levites](#) immolated the [phase](#) for them that came not in time to be [sanctified](#) to the [Lord](#).

Eo quod multa turba sanctificata non esset et idcirco Levitae immolarent phase his qui non occurrerant sanctificari Domino

**30:18.** For a great part of the people from Ephraim, and [Manasses](#), and [Issachar](#), and [Zabulon](#), that had not been [sanctified](#), ate the [phase](#) otherwise than it is written: and [Ezechias](#) [prayed](#) for them, saying: The [Lord](#) who is [good](#) will show mercy,

Magna etiam pars populi de Ephraim et Manasse et Isachar et Zabulon quae sanctificata non fuerat comedit phase non iuxta quod scriptum est et oravit pro eis Ezechias dicens Dominus bonus propitiabitur

**30:19.** To all them, who with their whole heart, seek the [Lord](#) the [God](#) of their fathers: and will not impute it to them that they are not [sanctified](#).

Cunctis qui in toto corde requirunt Dominum Deum patrum suorum et non inputabit eis quod minus sanctificati sunt

**30:20.** And the [Lord](#) heard him, and was merciful to the people.

Quem exaudivit Dominus et placatus est populo

**30:21.** And the [children of Israel](#), that were found at [Jerusalem](#), kept the [feast of unleavened bread](#) seven days with great [joy](#), praising the [Lord](#) every day, the [Levites](#) also, and the [priests](#), with instruments that agreed to their office.

Feceruntque filii Israhel qui inventi sunt in Hierusalem sollemnitatem azymorum septem diebus in laetitia magna laudantes Dominum per singulos dies Levitae quoque et sacerdotes per organa quae suo officio congruebant

**30:22.** And [Ezechias](#) spoke to the heart of all the [Levites](#), that had [good](#) understanding concerning the [Lord](#): and they ate during the seven days of the solemnity, immolating victims of peace [offerings](#), and praising the [Lord](#) the [God](#) of their fathers.

Et locutus est Ezechias ad cor omnium Levitarum qui habebant intellegentiam bonam super Domino et comederunt septem diebus sollemnitatis immolantes victimas pacificorum et laudantes Dominum Deum patrum suorum

**30:23.** And it pleased the whole multitude to keep other seven days: which they did with great joy. Placuitque universae multitudini ut celebrarent etiam alios dies septem quod et fecerunt cum ingenti gaudio

**30:24.** For Ezechias the king of Juda had given to the multitude a thousand bullocks, and seven thousand sheep: and the princes had given the people a thousand bullocks, and ten thousand sheep: and a great number of priests was sanctified.

Ezechias enim rex Iuda praebuerat multitudini mille tauros et septem milia ovium principes vero dederant populo tauros mille et oves decem milia sanctificata ergo est sacerdotum plurima multitudo

**30:25.** And all the multitude of Juda with the priests and Levites, and all the assembly, that came out of Israel; and the proselytes of the land of Israel, and that dwelt in Juda were full of joy.

Et hilaritate perfusa omnis turba Iuda tam sacerdotum et Levitarum quam universae frequentiae quae venerat ex Israhel proselytorum quoque de terra Israhel et habitantium in Iuda

**30:26.** And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David king of Israel.

Factaque est grandis celebritas in Hierusalem qualis a diebus Salomonis filii David regis Israhel in ea urbe non fuerat

**30:27.** And the priests and the Levites rose up and blessed the people: and their voice was heard: and their prayer came to the holy dwelling place of heaven.

Surrexerunt autem sacerdotes atque Levitae benedicentes populo et exaudita est vox eorum pervenitque oratio in habitaculum sanctum caeli

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## 2 Paralipomenon Chapter 31

### Idolatry is abolished; and provisions made for the ministers.

**31:1.** And when these things had been duly celebrated, all [Israel](#) that were found in the cities of [Juda](#), went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the [altars](#), not only out of all [Juda](#) and [Benjamin](#), but out of Ephraim also and [Manasses](#), till they had utterly destroyed them: then all the [children of Israel](#) returned to their [possessions](#) and cities.

Cumque haec fuissent rite celebrata egressus est omnis Israhel qui inventus fuerat in urbibus Iuda et frugerunt simulacra succideruntque lucos demoliti sunt excelsa et altaria destruxerunt non solum de universo Iuda et Benjamin sed de Ephraim quoque et Manasse donec penitus everterent reversique sunt omnes filii Israhel in possessiones et civitates suas

**31:2.** And [Ezechias](#) appointed companies of the [priests](#), and the [Levites](#), by their courses, every [man](#) in his own office, to wit, both of the [priests](#), and of the [Levites](#), for [holocausts](#), and for peace [offerings](#), to minister, and to praise, and to sing in the gates of the camp of the [Lord](#).

Ezechias vero constituit turmas sacerdotales et leviticas per divisiones suas unumquemque in officio proprio tam sacerdotum videlicet quam Levitarum ad holocausta et pacifica ut ministrarent et confiterentur canerentque in portis castrorum Domini

**31:3.** And the king's part was, that of his proper substance the [holocaust](#) should be offered always morning and evening, and on the [sabbaths](#), and the new moons and the other solemnities, as it is written in the [law of Moses](#).

Pars autem regis erat ut de propria eius substantia offerretur holocaustum mane semper et vespere sabbatis quoque et kalendis et sollempnitatibus ceteris sicut scriptum est in lege Mosi

**31:4.** He commanded also the people that dwelt in [Jerusalem](#), to give to the [priests](#), and the [Levites](#) their portion, that they might attend to the [law](#) of the [Lord](#).

Praecipit etiam populo habitantium Hierusalem ut darent partes sacerdotibus et Levitis et possent vacare legi Domini

**31:5.** Which when it was noised abroad in the ears of the people, the [children of Israel](#) offered in abundance the [firstfruits](#) of corn, wine, and oil, and honey: and brought the [tithe](#) of all things which the ground bringeth forth.

Quod cum percrebuisset in auribus multitudinis plurimas obtulere primitias filii Israhel frumenti vini et olei mellis quoque et omnium quae gignit humus decimas obtulerunt

**31:6.** Moreover the [children of Israel](#) and [Juda](#), that dwelt in the cities of [Juda](#), brought in the [tithes](#) of oxen, and sheep, and the [tithes](#) of [holy](#) things, which they had [vowed](#) to the [Lord](#) their [God](#): and carrying them all, made many heaps.

Sed et filii Israhel et Iuda qui habitabant in urbibus Iuda obtulerunt decimas boum et ovium decimasque sanctorum quae voverant Domino Deo suo atque universa portantes fecerunt acervos plurimos

**31:7.** In the third month they began to lay the foundations of the heaps, and in the seventh month, they finished them.

Mense tertio coeperunt acervorum iacere fundamenta et mense septimo conpleverunt eos

**31:8.** And when [Ezechias](#) and his princes came in, they saw the heaps, and they [blessed](#) the [Lord](#) and the people of [Israel](#).

Cumque ingressi fuissent Ezechias et principes eius viderunt acervos et benedixerunt Domino ac populo Israhel

**31:9.** And [Ezechias](#) asked the [priests](#) and the [Levites](#), why the heaps lay so.

Interrogavitque Ezechias sacerdotes et Levitas cur ita iacerent acervi

**31:10.** Azarias the chief **priest** of the race of Sadoc answered him, saying: Since the **firstfruits** began to be offered in the **house of the Lord**, we have eaten, and have been filled, and abundance is left, because the **Lord** hath **blessed** his people: and of that which is left is this great store which thou seest.

Respondit illi Azarias sacerdos primus de stirpe Sadoc dicens ex quo coeperunt offerri primitiae in domo Domini comedimus et saturati sumus remanseruntque plurima eo quod benedixerit Dominus populo suo reliquiarum autem copia est ista quam cernis

**31:11.** Then **Ezechias** commanded to prepare storehouses in the **house of the Lord**. And when they had done so,

Praecipit igitur Ezechias ut praepararent horrea in domo Domini quod cum fecissent

**31:12.** They brought in faithfully both the **firstfruits**, and the **tithes**, and all they had **vowed**. And the overseer of them was Chonenias the **Levite**, and Semei his brother was the second,

Intulerunt tam primitias quam decimas et quaecumque voverant fideliter fuit autem praefectus eorum Chonenias Levita et Semei frater eius secundus

**31:13.** And after him Jehiel, and Azarias, and Nahath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and **Banaias**, overseers under the hand of Chonenias, and Semei his brother, by the commandment of **Ezechias** the king, and Azarias the **high priest** of the **house of God**, to whom all things appertained.

Post quem Iehiel et Azarias et Naath et Asahel et Jerimoth Iozabath quoque et Helihel et Iesmachias et Maath et Banaias praepositi sub manibus Choneniae et Semei fratris eius ex imperio Ezechiae regis et Azariae pontificis domus Domini ad quos omnia pertinebant

**31:14.** But Core the son of Jemna the **Levite**, the porter of the east gate, was overseer of the things which were freely offered to the **Lord**, and of the **firstfruits** and the things **dedicated** for the holy of holies.

Core vero filius Iemna Levites et ianitor orientalis portae praepositus erat his quae sponte offerebantur Domino primitiisque et consecratis in sancta sanctorum

**31:15.** And under his charge were Eden, and **Benjamin**, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the **priests**, to distribute faithfully portions to their brethren, both little and great:

Et sub cura eius Eden et Meniamin Hiesue et Sameias Amarias quoque et Sechenias in civitatibus sacerdotum ut fideliter distribuerent fratribus suis partes minoribus atque maioribus

**31:16.** Besides the males from three years old and upward, to all that went into the **temple of the Lord**, and whatsoever there was need of in the ministry, and their offices according to their courses, day by day.

Exceptis maribus ab annis tribus et supra cunctis qui ingrediebantur templum Domini et quicquid per dies singulos conducebat in ministerio atque observationibus iuxta divisiones suas

**31:17.** To the **priests** by their **families**, and to the **Levites** from the twentieth year and upward, by their classes and companies.

Sacerdotibus per familias et Levitis a vicesimo anno et supra per ordines et turmas suas

**31:18.** And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been **sanctified**.

Universaeque multitudini tam uxoribus quam liberis eorum utriusque sexus fideliter cibi de his quae sanctificata fuerant praebebantur

**31:19.** Also of the sons of **Aaron** who were in the fields and in the suburbs of each city, there were **men** appointed, to distribute portions to all the males, among the **priests** and the **Levites**.

Sed et filiorum Aaron per agros et suburbana urbium singularum dispositi erant viri qui partes distribuerent universo sexui masculino de sacerdotibus et Levitis

**31:20.** So **Ezechias** did all things which we have said in all **Juda**, and wrought that which was **good**, and right, and **truth**, before the **Lord** his **God**,

Fecit ergo Ezechias universa quae diximus in omni Iuda operatusque est bonum et rectum et verum coram Domino Deo suo

**31:21.** In all the service of the **house of the Lord** according to the law and the **ceremonies**, desiring to seek his **God** with all his heart, and he did it and prospered.

In universa cultura ministerii domus Domini iuxta legem et caerimonias volens requirere Deum suum in toto corde suo fecitque et prosperatus est

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## 2 Paralipomenon Chapter 32

### Idolatry is abolished; and provisions made for the ministers.

**32:1.** And when these things had been duly celebrated, all [Israel](#) that were found in the cities of [Juda](#), went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the [altars](#), not only out of all [Juda](#) and [Benjamin](#), but out of Ephraim also and [Manasses](#), till they had utterly destroyed them: then all the [children of Israel](#) returned to their [possessions](#) and cities.

Post quae et huiuscemodi veritatem venit Sennacherib rex Assyriorum et ingressus Iudam obsedit civitates munitas volens eas capere

**32:2.** And [Ezechias](#) appointed companies of the [priests](#), and the [Levites](#), by their courses, every [man](#) in his own office, to wit, both of the [priests](#), and of the [Levites](#), for [holocausts](#), and for peace [offerings](#), to minister, and to praise, and to sing in the gates of the camp of the [Lord](#).

Quod cum vidisset Ezechias venisse scilicet Sennacherib et totum belli impetum verti contra Hierusalem

**32:3.** And the king's part was, that of his proper substance the [holocaust](#) should be offered always morning and evening, and on the [sabbaths](#), and the new moons and the other solemnities, as it is written in the [law of Moses](#).

Inito cum principibus consilio virisque fortissimis ut obturarent capita fontium quae erant extra urbem et hoc omnium decernente sententia

**32:4.** He commanded also the people that dwelt in [Jerusalem](#), to give to the [priests](#), and the [Levites](#) their portion, that they might attend to the [law](#) of the [Lord](#).

Congregavit plurimam multitudinem et obturaverunt cunctos fontes et rivum qui fluebat in medio terrae dicentes ne veniant reges Assyriorum et inveniant aquarum abundantiam

**32:5.** Which when it was noised abroad in the ears of the people, the [children of Israel](#) offered in abundance the [firstfruits](#) of corn, wine, and oil, and honey: and brought the [tithe](#) of all things which the ground bringeth forth.

Aedificavit quoque agens industrie omnem murum qui fuerat dissipatus et extruxit turres desuper et forinsecus alterum murum instauravitque Mello in civitate David et fecit universi generis armaturam et clypeos

**32:6.** Moreover the [children of Israel](#) and [Juda](#), that dwelt in the cities of [Juda](#), brought in the [tithes](#) of oxen, and sheep, and the [tithes](#) of [holy](#) things, which they had [vowed](#) to the [Lord](#) their [God](#): and carrying them all, made many heaps.

Constituitque principes bellatorum in exercitu et convocavit universos in platea portae civitatis ac locutus est ad cor eorum dicens

**32:7.** In the third month they began to lay the foundations of the heaps, and in the seventh month, they finished them.

Viriliter agite et confortamini nolite timere nec paveatis regem Assyriorum et universam multitudinem quae est cum eo multo enim plures nobiscum sunt quam cum illo

**32:8.** And when [Ezechias](#) and his princes came in, they saw the heaps, and they [blessed](#) the [Lord](#) and the people of [Israel](#).

Cum illo est brachium carneum nobiscum Dominus Deus noster qui auxiliator est noster pugnatque pro nobis confortatusque est populus huiuscemodi verbis Ezechiae regis Iuda

**32:9.** And [Ezechias](#) asked the [priests](#) and the [Levites](#), why the heaps lay so.

Quae postquam gesta sunt misit Sennacherib rex Assyriorum servos suos Hierusalem ipse enim cum universo exercitu obsidebat Lachis ad Ezechiam regem Iuda et ad omnem populum qui erat in urbe dicens

**32:10.** Azarias the chief [priest](#) of the race of Sadoc answered him, saying: Since the [firstfruits](#) began to be

offered in the [house of the Lord](#), we have eaten, and have been filled, and abundance is left, because the [Lord](#) hath [blessed](#) his people: and of that which is left is this great store which thou seest.

Haec dicit Sennacherib rex Assyriorum in quo habentes fiduciam sedetis obsessi in Hierusalem

**32:11.** Then [Ezechias](#) commanded to prepare storehouses in the [house of the Lord](#). And when they had done so,

Num Ezechias decipit vos ut tradat morti in fame et siti adfirmans quod Dominus Deus vester liberet vos de manu regis Assyriorum

**32:12.** They brought in faithfully both the [firstfruits](#), and the [tithes](#), and all they had [vowed](#). And the overseer of them was Chonenias the [Levite](#), and Semei his brother was the second,

Numquid non iste est Ezechias qui destruxit excelsa illius et altaria et praecepit Iudae et Hierusalem dicens coram altari uno adorabitis et in ipso conburetis incensum

**32:13.** And after him Jehiel, and Azarias, and Nahath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and [Banaias](#), overseers under the hand of Chonenias, and Semei his brother, by the commandment of [Ezechias](#) the king, and Azarias the [high priest](#) of the [house of God](#), to whom all things appertained.

An ignoratis quae ego fecerim et patres mei cunctis terrarum populis numquid praevaluerunt dii gentium omniumque terrarum liberare regionem suam de manu mea

**32:14.** But Core the son of Jemna the [Levite](#), the porter of the east gate, was overseer of the things which were freely offered to the [Lord](#), and of the [firstfruits](#) and the things [dedicated](#) for the holy of holies.

Quis est de universis diis gentium quas vastaverunt patres mei qui potuerit eruere populum suum de manu mea ut possit etiam Deus vester eruere vos de hac manu

**32:15.** And under his charge were Eden, and [Benjamin](#), Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the [priests](#), to distribute faithfully portions to their brethren, both little and great:

Non vos ergo decipiat Ezechias nec vana persuasione deludat neque credatis ei si enim nullus potuit deus cunctarum gentium atque regnorum liberare populum suum de manu mea et de manu patrum meorum consequenter nec Deus vester poterit eruere vos de hac manu

**32:16.** Besides the males from three years old and upward, to all that went into the [temple of the Lord](#), and whatsoever there was need of in the ministry, and their offices according to their courses, day by day.

Sed et alia multa locuti sunt servi eius contra Dominum Deum et contra Ezechiam servum eius

**32:17.** To the [priests](#) by their [families](#), and to the [Levites](#) from the twentieth year and upward, by their classes and companies.

Epistulas quoque scripsit plenas blasphemiae in Dominum Deum Israhel et locutus est adversus eum sicut dii gentium ceterarum non potuerunt liberare populos suos de manu mea sic et Deus Ezechiae eruere non poterit populum suum de manu ista

**32:18.** And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been [sanctified](#).

Insuper et clamore magno lingua iudaica contra populum qui sedebat in muris Hierusalem personabat ut terreret eos et caperet civitatem

**32:19.** Also of the sons of [Aaron](#) who were in the fields and in the suburbs of each city, there were [men](#) appointed, to distribute portions to all the males, among the [priests](#) and the [Levites](#).

Locutusque est contra Deum Hierusalem sicut adversum deos populorum terrae opera manuum hominum

**32:20.** So [Ezechias](#) did all things which we have said in all [Juda](#), and wrought that which was [good](#), and right, and [truth](#), before the [Lord](#) his [God](#),

Oraverunt igitur Ezechias rex et Esaias filius Amos prophetae adversum hanc blasphemiam ac vociferati sunt usque in caelum

**32:21.** In all the service of the [house of the Lord](#) according to the law and the [ceremonies](#), desiring to seek his [God](#) with all his heart, and he did it and prospered.

Et misit Dominus angelum qui percussit omnem virum robustum et bellatorem et principem exercitus regis Assyriorum reversusque est cum ignominia in terram suam cumque ingressus esset domum dei sui filii qui egressi fuerant de utero eius interfecerunt eum gladio

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## 2 Paralipomenon Chapter 33

**Manasses for his manifold wickedness is led captive to Babylon: he repenteth, and is restored to his kingdom, and destroyeth idolatry: his successor Amon is slain by his servants.**

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**33:1.** [Manasses](#) was twelve years old when he began to reign, and he reigned fifty-five years in [Jerusalem](#).  
Duodecim annorum erat Manasses cum regnare coepisset et quinquaginta quinque annis regnavit in Hierusalem

**33:2.** And he did [evil](#) before the [Lord](#), according to all the abominations of the nations, which the [Lord](#) cast out before the [children of Israel](#):

Fecit autem malum coram Domino iuxta abominationes gentium quas subvertit Dominus coram filiis Israhel

**33:3.** And he turned, and built again the high places which [Ezechias](#) his father had destroyed: and he built [altars](#) to [Baalim](#), and made groves, and he [adored](#) all the host of [heaven](#), and worshipped them.

Et conversus instauravit excelsa quae demolitus fuerat Ezechias pater eius construxitque aras Baalim et fecit lucos et adoravit omnem militiam caeli et coluit eam

**The host of heaven...** The sun, moon, and stars.

**33:4.** He built also [altars](#) in the [house of the Lord](#), whereof the [Lord](#) had said: In [Jerusalem](#) shall my [name](#) be for ever.

Aedificavit quoque altaria in domo Domini de qua dixerat Dominus in Hierusalem erit nomen meum in aeternum

**33:5.** And he built them for all the host of [heaven](#) in the two [courts](#) of the [house of the Lord](#).

Aedificavit autem ea cuncto exercitui caeli in duobus atriis domus Domini

**33:6.** And he made his sons to pass through the fire in the valley of Benennom: he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many [evils](#) before the [Lord](#), to provoke him to [anger](#).

Transireque fecit filios suos per ignem in valle Benennon observabat somnia sectabatur auguria maleficis artibus inserviebat habebat secum magos et incantatores multaque mala operatus est coram Domino ut irritaret eum

**33:7.** He set also a graven, and a molten statue in the [house of God](#), of which [God](#) had said to [David](#), and to [Solomon](#) his son: In this house, and in [Jerusalem](#), which I have chosen out of all the [tribes of Israel](#), will I put my [name](#) for ever.

Sculptile quoque et conflatile signum posuit in domo Domini de qua locutus est Dominus ad David et ad Salomonem filium eius dicens in domo hac et in Hierusalem quam elegi de cunctis tribubus Israhel ponam nomen meum in sempiternum

**33:8.** And I will not make the foot of [Israel](#) to be removed out of the land which I have delivered to their fathers: yet so if they will take heed to do what I have commanded them, and all the law, and the [ceremonies](#), and judgments by the hand of [Moses](#).

Et movere non faciam pedem Israhel de terra quam tradidi patribus eorum ita dumtaxat si custodierint facere quae praecepi eis cunctamque legem et caerimonias atque iudicia per manum Mosi

**33:9.** So [Manasses](#) seduced [Juda](#), and the inhabitants of [Jerusalem](#), to do [evil](#) beyond all the nations, which the [Lord](#) had destroyed before the face of the [children of Israel](#).

Igitur Manasses seduxit Iudam et habitatores Hierusalem ut facerent malum super omnes gentes quas subverterat Dominus a facie filiorum Israhel

**33:10.** And the [Lord](#) spoke to his people, and they would not hearken.

Locutusque est Dominus ad eum et ad populum illius et attendere noluerunt

**33:11.** Therefore he brought upon them the [captains](#) of the army of the king of the [Assyrians](#): and they took [Manasses](#), and carried him bound with chains and fetters to [Babylon](#).

Idcirco superinduxit eis principes exercitus regis Assyriorum ceperuntque Manassen et vinctum catenis atque conpedibus duxerunt Babylonem

**33:12.** And after that he was in distress he [prayed](#) to the [Lord](#) his [God](#): and did [penance](#) exceedingly before the [God](#) of his fathers.

Qui postquam coangustatus est oravit Dominum Deum suum et egit paenitentiam valde coram Deo patrum suorum

**33:13.** And he entreated him, and besought him earnestly: and he heard his [prayer](#), and brought him again to [Jerusalem](#) into his kingdom, and [Manasses](#) knew that the [Lord](#) was [God](#).

Deprecatusque est eum et obsecravit intente et exaudivit orationem eius reduxitque eum Hierusalem in regnum suum et cognovit Manasses quod Dominus ipse esset Deus

**33:14.** After this he built a wall without the city of David, on the west side of Gihon in the valley, from the entering in of the gate round about to Ophel, and raised it up to a great height: and he appointed [captains](#) of the army in all the fenced cities of [Juda](#):

Post haec aedificavit murum extra civitatem David ad occidentem Gion in convalle ab introitu portae Piscium per circuitum usque ad Ophel et exaltavit illum vehementer constituitque principes exercitus in cunctis civitatibus Iuda munitis

**33:15.** And he took away the strange gods, and the idol out of the [house of the Lord](#): the [altars](#) also which he had made in the mount of the [house of the Lord](#), and in [Jerusalem](#), and he cast them all out of the city.

Et abstulit deos alienos et simulacrum de domo Domini aras quoque quas fecerat in monte domus Domini et in Hierusalem et proiecit omnia extra urbem

**33:16.** And he repaired the [altar](#) of the [Lord](#), and [sacrificed](#) upon it victims, and peace [offerings](#), and praise: and he commanded [Juda](#) to serve the [Lord](#) the [God](#) of [Israel](#).

Porro instauravit altare Domini et immolavit super illud victimas et pacifica et laudem praecepitque Iudae ut serviret Domino Deo Israhel

**33:17.** Nevertheless the people still [sacrificed](#) in the high places to the [Lord](#) their [God](#).

Attamen adhuc populus immolabat in excelsis Domino Deo suo

**33:18.** But the rest of the acts of [Manasses](#), and his [prayer](#) to his [God](#), and the words of the seers that spoke to him in the [name](#) of the [Lord](#) the [God](#) of [Israel](#), are contained in the words of the kings of [Israel](#).

Reliqua autem gestorum Manasse et obsecratio eius ad Deum suum verba quoque videntium qui loquebantur ad eum in nomine Domini Dei Israhel continentur in sermonibus regum Israhel

**33:19.** His [prayer](#) also, and his being heard and all his [sins](#), and contempt, and places wherein he built high places, and set up groves, and statues before he did [penance](#), are written in the words of Hozai.

Oratio quoque eius et exauditio et cuncta peccata atque contemptus loca etiam in quibus aedificavit excelsa et fecit lucos et statuas antequam ageret paenitentiam scripta sunt in sermonibus Ozai

**33:20.** And [Manasses](#) slept with his fathers, and they buried him in his house: and his son Amon reigned in his stead.

Dormivit ergo Manasses cum patribus suis et sepelierunt eum in domo sua regnavitque pro eo filius eius Amon

**33:21.** Amon was two and twenty years old when he began to reign, and he reigned two years in [Jerusalem](#).

Viginti duo annorum erat Amon cum regnare coepisset et duobus annis regnavit in Hierusalem

**33:22.** And he did [evil](#) in the sight of the [Lord](#), as [Manasses](#) his father had done: he [sacrificed](#) to all the idols which [Manasses](#) his father had made, and served them.

Fecitque malum in conspectu Domini sicut fecerat Manasses pater eius et cunctis idolis quae Manasses fuerat fabricatus immolavit atque servivit

**33:23.** And he did not [humble](#) himself before the lord, as [Manasses](#) his father had [humbled](#) himself, but committed far greater [sin](#).

Et non est reveritus faciem Domini sicut reveritus est Manasses pater eius et multo maiora deliquit

**33:24.** And his servants conspired against him, and slew him in his own house.

Cumque coniurassent adversus eum servi sui interfecerunt eum in domo sua

**33:25.** But the rest of the multitude of the people slew them that had killed Amon, and made Josias his son king in his stead.

Porro reliqua populi multitudo caesis his qui Amon percusserant constituit regem Iosiam filium eius pro eo

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## 2 Paralipomenon Chapter 34

### Josias destroyeth idolatry, repaireth the temple, and reneweth the covenant between God and the people.

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**34:1.** Josias was eight years old when he began to reign, and he reigned one and thirty years in [Jerusalem](#).

Octo annorum erat Josias cum regnare coepisset et triginta et uno annis regnavit in Hierusalem

**34:2.** And he did that which was right in the sight of the [Lord](#), and walked in the ways of [David](#) his father: he declined not, neither to the right hand, nor to the left.

Fecitque quod erat rectum in conspectu Domini et ambulavit in viis David patris sui non declinavit neque ad dexteram neque ad sinistram

**34:3.** And in the eighth year of his reign, when he was yet a boy, he began to seek the [God](#) of his father [David](#): and in the twelfth year after he began to reign, he cleansed [Juda](#) and [Jerusalem](#) from the high places, and the groves, and the idols, and the graven things.

Octavo autem anno regni sui cum adhuc esset puer coepit quaerere Deum patris sui David et duodecimo anno postquam coeperat mundavit Iudam et Hierusalem ab excelsis et lucis simulacrisque et sculptilibus

**34:4.** And they broke down before him the [altars](#) of [Baalim](#), and demolished the idols that had been set upon them: and he cut down the groves and the graven things, and broke them in pieces: and strewed the fragments upon the graves of them that had [sacrificed](#) to them.

Destrueruntque coram eo aras Baalim et simulacra quae superposita fuerant demoliti sunt lucos etiam et sculptilia succidit atque comminuit et super tumulos eorum qui eis immolare consueverant fragmenta dispersit

**34:5.** And he burnt the bones of the [priests](#) on the [altars](#) of the idols, and he cleansed [Juda](#) and [Jerusalem](#).

Ossa praeterea sacerdotum conbusit in altaribus idolorum mundavitque Iudam et Hierusalem

**34:6.** And in the cities of [Manasses](#), and of Ephraim, and of [Simeon](#), even to [Nephtali](#) he demolished all.

Sed et in urbibus Manasse et Ephraim et Symeon usque Nepthalim cuncta subvertit

**34:7.** And when he had destroyed the [altars](#), and the groves, and had broken the idols in pieces, and had demolished all profane temples throughout all the land of [Israel](#), he returned to [Jerusalem](#).

Cumque altaria dissipasset et lucos et sculptilia contrivisset in frusta cunctaque delubra demolitus esset de universa terra Israhel reversus est Hierusalem

**34:8.** Now in the eighteenth year of his reign, when he had cleansed the land, and the [temple of the Lord](#), he sent Saphan the son of Elselias, and Maasias the governor of the city, Joha the son of Joachaz the recorder, to repair the [house of the Lord](#) his [God](#).

Igitur anno octavodecimo regni sui mundata iam terra et templo Domini misit Saphan filium Eseliae et Maasiam principem civitatis et Ioha filium Ioachaz a commentariis ut instaurarent domum Domini Dei sui

**34:9.** And they came to Helcias the [high priest](#): and received of him the money which had been brought into the [house of the Lord](#), and which the [Levites](#) and porters had gathered together from [Manasses](#), and Ephraim, and all the remnant of [Israel](#), and from all [Juda](#), and [Benjamin](#), and the inhabitants of [Jerusalem](#),

Qui venerunt ad Helciam sacerdotem magnum acceptamque ab eo pecuniam quae inlata fuerat in domum Domini et quam congregaverant Levitae ianitores de Manasse et Ephraim et universis reliquiis Israhel ab omni quoque Iuda et Benjamin et habitatoribus Hierusalem

**34:10.** Which they delivered into the hands of them that were over the workmen in the [house of the Lord](#), to repair the [temple](#), and mend all that was weak.

Tradiderunt in manibus eorum qui praeerant operariis in domo Domini ut instaurarent templum et infirma quaeque sarcirent

**34:11.** But they gave it to the artificers, and to the masons, to buy stones out of the quarries, and timber for the couplings of the building, and to rafter the houses, which the kings of [Juda](#) had destroyed.

At illi dederunt eam artificibus et cementariis ut emerent lapides de lapidicinis et ligna ad commissuras aedificii et ad contignationem domorum quas destruxerant reges Iuda

**34:12.** And they did all faithfully. Now the overseers of the workmen were Jahath and Abdias of the sons of Merari, Zacharias and Mosollam of the sons of Caath, who hastened the work: all [Levites](#) skilful to play on instruments.

Qui fideliter cuncta faciebant erant autem praepositi operantium Iaath et Abdias de filiis Merari Zaccharias et Mosollam de filiis Caath qui urgebant opus omnes Levitae scientes organis canere

**34:13.** But over them that carried burdens for divers uses, were [scribes](#), and masters of the number of the [Levites](#), and porters.

Super eos vero qui ad varios usus onera portabant erant scribae et magistri de Levitis ianitores

**34:14.** Now when they carried out the money that had been brought into the [temple of the Lord](#), Helcias the [priest](#) found the [book of the law of the Lord](#), by the hand of [Moses](#).

Cumque efferrent pecuniam quae inlata fuerat in templum Domini repperit Helcias sacerdos librum legis Domini per manum Mosi

**34:15.** And he said to Saphan the [scribe](#): I have found the [book of the law](#) in the [house of the Lord](#): and he delivered it to him.

Et ait ad Saphan scribam librum legis inveni in domo Domini et tradidit ei

**34:16.** But he carried the book to the king, and told him, saying: Lo, all that thou hast committed to thy servants, is accomplished.

At ille intulit volumen ad regem et nuntiavit ei dicens omnia quae dedisti in manu servorum tuorum ecce complentur

**34:17.** They have gathered together the silver that was found in the [house of the Lord](#): and it is given to the overseers of the artificers, and of the workmen, for divers works.

Argentum quod repperit in domo Domini conflaverunt datumque est praefectis artificum et diversa opera fabricantium

**34:18.** Moreover Helcias the [priest](#) gave me this book. And he read it before the king.

Praeterea tradidit mihi Helcias sacerdos hunc librum quem cum rege praesente recitasset

**34:19.** And when he had heard the words of the law, he rent his garments:

Audissetque ille verba legis scidit vestimenta sua

**34:20.** And he commanded Helcias, and [Ahicam the son of Saphan](#), and Abdon the son of Micha, and Saphan the [scribe](#), and Asaa the king's servant, saying:

Et praecepit Helciae et Ahicam filio Saphan et Abdon filio Micha Saphan quoque scribae et Asaiae servo regis dicens

**34:21.** Go, and [pray](#) to the [Lord](#) for me, and for the remnant of [Israel](#), and [Juda](#), concerning all the words of this book, which is found: for the great [wrath](#) of the [Lord](#) hath fallen upon us, because our fathers have not kept the words of the [Lord](#), to do all things that are written in this book.

Ite et orate Dominum pro me et pro reliquiis Israhel et Iuda super universis sermonibus libri istius qui repperit est magnus enim furor Domini stillavit super nos eo quod non custodierint patres nostri verba Domini ut facerent omnia quae scripta sunt in isto volumine

**34:22.** And Helcias and they that were sent with him by the king, went to Oлда the [prophetess](#), the wife of Sellum the son of Thecuath, the son of Hasra keeper of the wardrobe: who dwelt in [Jerusalem](#) in the Second part: and they spoke to her the words above mentioned.

Abiit igitur Helcias et hii qui simul a rege missi fuerant ad Holdan propheten uxorem Sellum filii Thecuath filii Hasra custodis vestium quae habitabat Hierusalem in secunda et locuti sunt ei verba quae supra narravimus

**34:23.** And she answered them: Thus saith the [Lord](#) the [God](#) of [Israel](#): Tell the [man](#) that sent you to me:

At illa respondit eis haec dicit Dominus Deus Israhel dicite viro qui misit vos ad me

**34:24.** Thus saith the **Lord**: Behold I will bring **evils** upon this place, and upon the inhabitants thereof, and all the **curses** that are written in this book which they read before the king of **Juda**.

Haec dicit Dominus ecce ego inducam mala super locum istum et super habitatores eius cunctaque maledicta quae scripta sunt in libro hoc quem legerunt coram rege Iuda

**34:25.** Because they have forsaken me, and have **sacrificed** to strange gods, to provoke me to **wrath** with all the works of their hands, therefore my **wrath** shall fail upon this place, and shall not be quenched.

Quia dereliquerunt me et sacrificaverunt diis alienis ut me ad iracundiam provocarent in cunctis operibus manuum suarum idcirco stillavit furor meus super locum istum et non extinguetur

**34:26.** But as to the king of **Juda** that sent you to beseech the **Lord**, thus shall you say to him: Thus saith the **Lord** the **God** of **Israel**: Because thou hast heard the words of this book,

Ad regem autem Iuda qui misit vos pro Domino deprecando sic loquimini haec dicit Dominus Deus Israhel quoniam audisti verba voluminis

**34:27.** And thy heart was softened, and thou hast **humbled** thyself in the sight of **God** for the things that are spoken against this place, and the inhabitants of **Jerusalem**, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the **Lord**.

Atque emollitum est cor tuum et humiliatus es in conspectu Dei super his quae dicta sunt contra locum hunc et habitatores Hierusalem reveritusque faciem meam scidisti vestimenta tua et flevisti coram me ego quoque exaudivi te dicit Dominus

**34:28.** For now I will gather thee to thy fathers, and thou shalt be brought to thy tomb in peace: and thy eyes shall not see all the **evil** that I will bring upon this place, and the inhabitants thereof. They therefore reported to the king all that she had said.

Iam enim colligam te ad patres tuos et infereris in sepulchrum tuum in pace nec videbunt oculi tui omne malum quod ego inducturus sum super locum istum et super habitatores eius rettulerunt itaque regi cuncta quae dixerat

**34:29.** And he called together all the ancients of **Juda** and **Jerusalem**.

At ille convocatis universis maioribus natu Iuda et Hierusalem

**34:30.** And went up to the **house of the Lord**, and all the **men of Juda**, and the inhabitants of **Jerusalem**, the **priests** and the **Levites**, and all the people from the least to the greatest. And the king read in their hearing, in the **house of the Lord**, all the words of the book.

Ascendit domum Domini unaque omnes viri Iuda et habitatores Hierusalem sacerdotes et Levitae et cunctus populus a minimo usque ad maximum quibus audientibus in domo Domini legit rex omnia verba voluminis

**34:31.** And standing up in his tribunal, he made a covenant before the **Lord** to walk after him, and keep his commandments, and testimonies, and justifications with all his heart, and with all his **soul**, and to do the things that were written in that book which he had read.

Et stans in tribunali suo percussit foedus coram Domino ut ambularet post eum et custodiret praecepta et testimonia et iustificationes eius in toto corde suo et in tota anima sua faceretque quae scripta sunt in volumine illo quem legerat

**34:32.** And he adjured all that were found in **Jerusalem** and **Benjamin** to do the same: and the inhabitants of **Jerusalem** did according to the covenant of the **Lord** the **God** of their fathers.

Adiuravit quoque super hoc omnes qui repperiti fuerant in Hierusalem et Benjamin et fecerunt habitatores Hierusalem iuxta pactum Domini Dei patrum suorum

**34:33.** And Josias took away all the abominations out of all the countries of the **children of Israel** and made all that were left in **Israel**, to serve the **Lord** their **God**. As long as he lived they departed not from the **Lord** the **God** of their fathers.

Abstulit ergo Josias cunctas abominationes de universis regionibus filiorum Israhel et fecit omnes qui residui erant in Israhel servire Domino Deo suo cunctis diebus eius non recesserunt a Domino Deo patrum suorum

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## 2 Paralipomenon Chapter 35

### Josias celebrateth a most solemn pasch. He is slain by the king of Egypt.

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**35:1.** And Josias kept a [phase](#) to the [Lord](#) in [Jerusalem](#), and it was [sacrificed](#) on the fourteenth day of the first month.

Fecit autem Iosias in Hierusalem phase Domino quod immolatum est quartadecima die mensis primi

**35:2.** And he set the [priests](#) in their offices, and exhorted them to minister in the [house of the Lord](#).

Et constituit sacerdotes in officiis suis hortatusque est eos ut ministrarent in domo Domini

**35:3.** And he spoke to the [Levites](#), by whose instruction all [Israel](#) was [sanctified](#) to the [Lord](#), saying: Put the [ark](#) in the sanctuary of the [temple](#), which [Solomon](#) the son of [David](#) king of [Israel](#) built: for you shall carry it no more: but minister now to the [Lord your God](#), and to his people [Israel](#).

Levitis quoque ad quorum eruditionem omnis Israhel sanctificabatur Domino locutus est ponite arcam in sanctuario templi quod aedificavit Salomon filius David rex Israhel nequaquam enim eam ultra portabitis nunc autem ministrate Domino Deo vestro et populo eius Israhel

**35:4.** And prepare yourselves by your houses, and [families](#) according to your courses, as [David](#) king of [Israel](#) commanded, and [Solomon](#) his son hath written.

Et praeperate vos per domos et cognationes vestras in divisionibus singulorum sicut praecepit David rex Israhel et descripsit Salomon filius eius

**35:5.** And serve ye in the sanctuary by the [families](#) and companies of [Levi](#).

Ministrate in sanctuario per familias turmasque leviticas

**35:6.** And being [sanctified](#) kill the [phase](#), and prepare your brethren, that they may do according to the words which the [Lord](#) spoke by the hand of [Moses](#).

Et sanctificati immolate phase fratres etiam vestros ut possint iuxta verba quae locutus est Dominus in manu Mosi facere praeperate

**35:7.** And Josias gave to all the people that were found there in the [solemnity of the phase](#), of lambs and of kids of the flocks, and of other small cattle thirty thousand, and of oxen three thousand, all these were of the king's substance.

Dedit praeterea Iosias omni populo qui ibi fuerat inventus in sollemnitate phase agnos et hedos de gregibus et reliqui pecoris triginta milia boumque tria milia haec de regis universa substantia

**35:8.** And his princes willingly offered what they had [vowed](#), both to the people and to the [priests](#) and the [Levites](#). Moreover [Helcias](#), and [Zacharias](#), and [Jahiel](#) rulers of the [house of the Lord](#), gave to the [priests](#) to keep the [phase](#) two thousand six hundred small cattle, and three hundred oxen.

Duces quoque eius sponte quod voluerant obtulerunt tam populo quam sacerdotibus et Levitis porro Helcias et Zaccharias et Iehihel principes domus Domini dederunt sacerdotibus ad faciendum phase pecora commixtim duo milia sescenta et boves trecentos

**35:9.** And [Chonenias](#), and [Semeias](#) and [Nathanael](#), his brethren, and [Hasabias](#), and [Jehiel](#), and [Jozabad](#) princes of the [Levites](#), gave to the rest of the [Levites](#) to celebrate the [phase](#) five thousand small cattle, and five hundred oxen.

Chonenias autem Semeias etiam et Nathanahel fratres eius necnon Asabias et Iahihel et Iozabath principes Levitarum dederunt ceteris Levitis ad celebrandum phase quinque milia pecorum et boves quingentos

**35:10.** And the ministry was prepared, and the [priests](#) stood in their office: the [Levites](#) also in their companies, according to the king's commandment.

Praeparatumque est ministerium et steterunt sacerdotes in officio suo Levitae quoque in turmis iuxta regis imperium

**35:11.** And the **phase** was immolated: and the **priests** sprinkled the blood with their hand, and the **Levites** flayed the **holocausts**:

Et immolatum est phase asperseruntque sacerdotes manu sua sanguinem et Levitae detraxerunt pelles holocaustorum

**35:12.** And they separated them, to give them by the houses and **families** of every one, and to be offered to the **Lord**, as it is written in the **book of Moses**, and with the oxen they did in like manner.

Et separaverunt ea ut darent per domos et familias singulorum et offerrentur Domino sicut scriptum est in libro Mosi de bubus quoque fecere similiter

**35:13.** And they roasted the **phase** with fire, according to that which is written in the law: but the victims of peace **offerings** they boiled in caldrons, and kettles, and pots, and they distributed them speedily among all the people.

Et assaverunt phase super ignem iuxta quod lege praeceptum est pacificas vero hostias coxerunt in lebetis et caccabis et ollis et festinato distribuerunt universae plebi

**35:14.** And afterwards they made ready for themselves, and for the **priests**: for the **priests** were busied in **offering of holocausts** and the fat until night, wherefore the **Levites** prepared for themselves, and for the **priests** the sons of **Aaron** last.

Sibi autem et sacerdotibus postea paraverunt nam in oblatione holocaustorum et adipum usque ad noctem sacerdotes fuerant occupati unde Levitae et sibi et sacerdotibus filiis Aaron paraverunt novissimis

**35:15.** And the singers the sons of Asaph stood in their order, according to the commandment of **David**, and Asaph, and Heman, and Idithun, the **prophets** of the king: and the porters kept guard at every gate, so as not to depart one moment from their service, and therefore their brethren the **Levites** prepared meats for them.

Porro cantores filii Asaph stabant in ordine suo iuxta praeceptum David et Asaph et Heman et Idithun prophetarum regis ianitores vero per portas singulas observabant ita ut ne puncto quidem discederent a ministerio quam ob rem et fratres eorum Levitae paraverunt eis cibos

**35:16.** So all the service of the **Lord** was duly accomplished that day, both in keeping the **phase** and **offering holocausts** upon the **altar** of the **Lord**, according to the commandment of king Josias.

Omnis igitur cultura Domini rite completa est in die illa ut facerent phase et offerrent holocausta super altare Domini iuxta praeceptum regis Iosiae

**35:17.** And the **children of Israel** that were found there, kept the **phase** at that time, and the **feast of unleavened** seven days.

Feceruntque filii Israhel qui repperti fuerant ibi phase in tempore illo et sollemnitatem azymorum septem diebus

**35:18.** There was no **phase** like to this in **Israel**, from the days of Samuel the **prophet**: neither did any of all the kings of **Israel** keep such a **phase** as Josias kept, with the **priests**, and the **Levites**, and all **Juda**, and **Israel** that were found, and the inhabitants of **Jerusalem**.

Non fuit phase simile huic in Israhel a diebus Samuhelis prophetae sed nec quisquam de cunctis regibus Israhel fecit phase sicut Iosias sacerdotibus et Levitis et omni Iuda et Israhel qui reppertus fuerat et habitantibus in Hierusalem

**35:19.** In the eighteenth year of the reign of Josias was this **phase** celebrated.

Octavodecimo anno regni Iosiae hoc phase celebratum est

**35:20.** After that Josias had repaired the **temple**, Nechao king of **Egypt** came up to fight in Charcamis by the Euphrates: and Josias went out to meet him.

Postquam instauraverat Iosias templum ascendit Nechao rex Aegypti ad pugnandum in Charchamis iuxta Eufraten et processit in occursum eius Iosias

**35:21.** But he sent messengers to him, saying: What have I to do with thee, O king of **Juda**? I come not against thee this day, but I fight against another house, to which **God** hath commanded me to go in haste: forbear to do against **God**, who is with me, lest he kill thee.

At ille missis ad eum nuntiis ait quid mihi et tibi est rex Iuda non adversum te hodie venio sed contra aliam pugno domum ad quam me Deus festinato ire praecepit desine adversum Deum facere qui mecum est ne interficiat te

**35:22.** Josias would not return, but prepared to fight against him, and hearkened not to the words of Nechao from the mouth of **God**, but went to fight in the field of **Mageddo**.

Noluit Iosias reverti sed praeparavit contra eum bellum nec adquevit sermonibus Nechao ex ore Dei verum perrexit ut dimicaret in campo Mageddo

**35:23.** And there he was wounded by the archers, and he said to his servants: Carry me out of the battle, for I am grievously wounded.

Ibique vulneratus a sagittariis dixit pueris suis educite me de proelio quia oppido vulneratus sum

**35:24.** And they removed him from the chariot into another, that followed him after the manner of kings, and they carried him away to **Jerusalem**, and he died, and was buried in the monument of his fathers, and all **Juda** and **Jerusalem** mourned for him,

Qui transtulerunt eum de curru in alterum currum qui sequebatur eum more regio et asportaverunt in Hierusalem mortuusque est et sepultus in mausoleo patrum suorum et universus Iuda et Hierusalem luxerunt eum

**35:25.** Particularly **Jeremias**: whose lamentations for Josias all the singing **men** and singing **women** repeat unto this day, and it became like a law in **Israel**: Behold it is found written in the Lamentations.

Hieremias maxime cuius omnes cantores atque cantrices usque in praesentem diem lamentationes super Iosia replicant et quasi lex obtinuit in Israhel ecce scriptum fertur in Lamentationibus

**35:26.** Now the rest of the acts of Josias and of his mercies, according to what was commanded by the **law** of the **Lord**:

Reliqua autem sermonum Iosiae et misericordiarum eius quae lege praecepta sunt Domini

**35:27.** And his works first and last, are written in the book of the kings of **Juda** and **Israel**.

Opera quoque illius prima et novissima scripta sunt in libro regum Israhel et Iuda

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## 2 Paralipomenon Chapter 36

### The reigns of Joachaz, Joakim, Joachin, and Sedecias: the captivity of Babylon released at length by Cyrus.

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**36:1.** Then the people of the land took Joachaz the son of Josias, and made him king instead of his father in [Jerusalem](#).

Tulit ergo populus terrae loachaz filium Iosiae et constituit regem pro patre suo in Hierusalem

**36:2.** Joachaz was three and twenty years old when he began to reign, and he reigned three months in [Jerusalem](#).

Viginti trium annorum erat loachaz cum regnare coepisset et tribus mensibus regnavit in Hierusalem

**36:3.** And the king of [Egypt](#) came to [Jerusalem](#), and deposed him, and condemned the land in a hundred talents of silver, and a talent of gold.

Amovit autem eum rex Aegypti cum venisset Hierusalem et condemnavit terram centum talentis argenti et talento auri

**36:4.** And he made Eliakim his brother king in his stead, over [Juda](#) and [Jerusalem](#): and he turned his name to Joakim: but he took Joachaz with him and carried him away into [Egypt](#).

Constituitque regem pro eo Eliacim fratrem eius super Iudam et Hierusalem et vertit nomen eius loacim ipsum vero loachaz tulit secum et adduxit in Aegyptum

**36:5.** Joakim was five and twenty years old when he began to reign, and he reigned eleven years in [Jerusalem](#): and he did [evil](#) before the [Lord](#) his [God](#).

Viginti quinque annorum erat loacim cum regnare coepisset et undecim annis regnavit in Hierusalem fecitque malum coram Domino Deo suo

**36:6.** Against him came up [Nabuchodonosor](#) king of the Chaldeans, and led him bound in chains into [Babylon](#).

Contra hunc ascendit Nabuchodonosor rex Chaldeorum et vinctum catenis duxit in Babylonem

**36:7.** And he carried also thither the vessels of the [Lord](#), and put them in his [temple](#).

Ad quam et vasa Domini transtulit et posuit ea in templo suo

**36:8.** But the rest of the acts of Joakim, and his abominations, which he wrought, and the things that were found in him, are contained in the book of the kings of [Juda](#) and [Israel](#). And Joachin his son reigned in his stead.

Reliqua autem verborum loacim et abominationum eius quas operatus est et quae inventa sunt in eo continentur in libro regum Israhel et Iuda regnavitque loachin filius eius pro eo

**36:9.** Joachin was eight years old when he began to reign, and he reigned three months and ten days in [Jerusalem](#), and he did [evil](#) in the sight of the [Lord](#).

Octo annorum erat loachin cum regnare coepisset et tribus mensibus ac decem diebus regnavit in Hierusalem fecitque malum in conspectu Domini

**Eight years old...** He was associated by his father to the kingdom, when he was but eight years old; but after his father's death, when he reigned alone, he was eighteen years old. [2 Kings 24:8](#).

**36:10.** And at the return of the year, [king Nabuchodonosor](#) sent, and brought him to [Babylon](#), carrying away at the same time the most precious vessels of the [house of the Lord](#): and he made Sedecias his uncle king over [Juda](#) and [Jerusalem](#).

Cumque anni circulus volveretur misit Nabuchodonosor rex qui et adduxerunt eum in Babylonem asportatis simul pretiosissimis vasis domus Domini regem vero constituit Sedeciam fratrem eius super Iudam et Hierusalem

**36:11.** Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in [Jerusalem](#).

Viginti et unius anni erat Sedecias cum regnare coepisset et undecim annis regnavit in Hierusalem

**36:12.** And he did [evil](#) in the eyes of the [Lord](#) his [God](#), and did not reverence the face of [Jeremias the prophet](#) speaking to him from the mouth of the [Lord](#).

Fecitque malum in oculis Domini Dei sui nec erubuit faciem Hieremiae prophetae loquentis ad se ex ore Domini

**36:13.** He also revolted from [king Nabuchodonosor](#), who had made him [swear](#) by [God](#): and he hardened his neck and his heart, from returning to the [Lord](#) the [God](#) of [Israel](#).

A rege quoque Nabuchodonosor recessit qui adiuraverat eum per Deum et induravit cervicem suam et cor ut non reverteretur ad Dominum Deum Israhel

**36:14.** Moreover all the chief of the [priests](#), and the people [wickedly](#) transgressed according to all the abominations of the [Gentiles](#): and they defiled the [house of the Lord](#), which he had [sanctified](#) to himself in [Jerusalem](#).

Sed et universi principes sacerdotum et populus praevaricati sunt inique iuxta universas abominationes gentium et polluerunt domum Domini quam sanctificaverat sibi in Hierusalem

**36:15.** And the [Lord](#) the [God](#) of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place.

Mittebat autem Dominus Deus patrum suorum ad illos per manum nuntiorum suorum de nocte consurgens et cotidie commonens eo quod parceret populo et habitaculo suo

**36:16.** But they mocked the messengers of [God](#), and [despised](#) his words, and misused the [prophets](#), until the [wrath](#) of the [Lord](#) arose against his people, and there was no remedy.

At illi subsannabant nuntios Dei et parvipendebant sermones eius inludabantque prophetis donec ascenderet furor Domini in populum eius et esset nulla curatio

**36:17.** For he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary, he had no compassion on young man, or maiden, old [man](#) or even him that stooped for age, but he delivered them all into his hands.

Adduxit enim super eos regem Chaldeorum et interfecit iuvenes eorum gladio in domo sanctuarii sui non est misertus adolescentis et virginis et senis nec decrepiti quidem sed omnes tradidit manibus eius

**36:18.** And all the vessels of the house of [Lord](#), great and small, and the treasures of the [temple](#) and of the king, and of the princes he carried away to [Babylon](#).

Universaque vasa domus Domini tam maiora quam minora et thesauros templi et regis et principum transtulit in Babylonem

**36:19.** And the enemies set fire to the [house of God](#), and broke down the wall of [Jerusalem](#), burnt all the towers, and what soever was precious they destroyed.

Incenderunt hostes domum Dei destruxerunt murum Hierusalem universas turres conbuserunt et quicquid pretiosum fuerat demoliti sunt

**36:20.** Whosoever escaped the sword, was led into [Babylon](#), and there served the king and his sons, till the reign of the king of Persia,

Si quis evaserat gladium ductus in Babylonem servivit regi et filiis eius donec imperaret rex Persarum

**36:21.** That the [word of the Lord](#) by the mouth of [Jeremias](#) might be fulfilled, and the land might keep her [sabbaths](#): for all the days of the desolation she kept a [sabbath](#), till the seventy years were expired.

Et conpleretur sermo Domini ex ore Hieremiae et celebraret terra sabbata sua cunctis enim diebus desolationis egit sabbatum usque dum conplerentur septuaginta anni

**36:22.** But in the first year of Cyrus king of the Persians, to fulfil the [word of the Lord](#), which he had spoken by the mouth of [Jeremias](#), the [Lord](#) stirred up the heart of Cyrus, king of the Persians: who commanded it to be proclaimed through all his kingdom, and by writing also, saying:

Anno autem primo Cyri regis Persarum ad explendum sermonem Domini quem locutus fuerat per os Hieremiae suscitavit Dominus spiritum Cyri regis Persarum qui iussit praedicari in universo regno suo etiam per scripturam dicens

**36:23.** Thus saith Cyrus king of the Persians: All the kingdoms of the earth hath the [Lord](#) the [God](#) of

heaven given to me, and he hath charged me to build him a house in [Jerusalem](#), which is in [Judea](#): who is there among you of all his people? The [Lord](#) his [God](#) be with him, and let him go up.

Haec dicit Cyrus rex Persarum omnia regna terrae dedit mihi Dominus Deus caeli et ipse praecepit mihi ut aedificarem ei domum in Hierusalem quae est in Iudaea quis ex vobis est in omni populo eius sit Dominus Deus suus cum eo et ascendat

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## 2 Corinthians

### The Second Epistle of St. Paul to the Corinthians

In this Epistle **St. Paul** comforts those who are now reformed by his admonitions to them in the former and absolves the incestuous **man** on doing **penance**, whom he had before excommunicated for his crime. Hence he treats of **true penance** and of the dignity of the **ministers** of the **New Testament**. He cautions the **faithful** against **false** teachers and the society of **infidels**. He gives an account of his sufferings and also of the favours and **graces** which **God** hath bestowed on him. This second Epistle was written in the same year with the first and sent by Titus from some place in Macedonia. (*For more information, see the article [EPISTLES TO THE CORINTHIANS](#) in the *Catholic Encyclopedia*.)*

**2 Corinthians Chapter 1.** He speaks of his troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.

**2 Corinthians Chapter 2.** He grants a pardon to the incestuous man upon his doing penance.

**2 Corinthians Chapter 3.** He needs no commendatory letters. The glory of the ministry of the New Testament.

**2 Corinthians Chapter 4.** The sincerity of his preaching. His comfort in his afflictions.

**2 Corinthians Chapter 5.** He is willing to leave his earthly mansion to be with the Lord. His charity to the Corinthians.

**2 Corinthians Chapter 6.** He exhorts them to a correspondence with God's grace and not to associate with unbelievers.

**2 Corinthians Chapter 7.** The apostle's affection for the Corinthians. His comfort and joy on their account.

**2 Corinthians Chapter 8.** He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

**2 Corinthians Chapter 9.** A further exhortation to almsgiving. The fruits of it.

**2 Corinthians Chapter 10.** To stop the calumny and boasting of false apostles, he set forth the power of his apostleship.

**2 Corinthians Chapter 11.** He is forced to commend himself and his labours, lest the Corinthians should be imposed upon by the false apostles.

**2 Corinthians Chapter 12.** His raptures and revelations, His being buffeted by Satan. His fear for the Corinthians.

**2 Corinthians Chapter 13.** He threatens the impenitent, to provoke them to penance.

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## 2 Corinthians Chapter 1

**He speaks of his troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.**

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**1:1.** Paul, an [apostle](#) of [Jesus Christ](#) by the [will](#) of [God](#), and Timothy our brother: to the church of [God](#) that is at [Corinth](#), with all the [saints](#) that are in all [Achaia](#):

Paulus apostolus Iesu Christi per voluntatem Dei et Timotheus frater ecclesiae Dei quae est Corinthi cum sanctis omnibus qui sunt in universa Achaia

**1:2.** [Grace](#) unto you and peace from [God our Father](#) and from the [Lord Jesus Christ](#).

Gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**1:3.** [Blessed](#) be the [God and Father](#) of our [Lord Jesus Christ](#), the [Father](#) of mercies and the [God](#) of all comfort:

Benedictus Deus et Pater Domini nostri Iesu Christi Pater misericordiarum et Deus totius consolationis

**1:4.** Who comforteth us in all our tribulation, that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by [God](#).

Qui consolatur nos in omni tribulatione nostra ut possimus et ipsi consolari eos qui in omni pressura sunt per exhortationem qua exhortamur et ipsi a Deo

**1:5.** For as the [sufferings of Christ](#) abound in us: so also by [Christ](#) doth our comfort abound.

Quoniam sicut abundant passiones Christi in nobis ita et per Christum abundat consolatio nostra

**1:6.** Now whether we be in tribulation, it is for your exhortation and [salvation](#): or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and [salvation](#), which worketh the enduring of the same sufferings which we also suffer.

Sive autem tribulamur pro vestra exhortatione et salute sive exhortamur pro vestra exhortatione quae operatur in tolerantia earundem passionum quas et nos patimur

**1:7.** That our [hope](#) for you may be steadfast: [knowing](#) that as you are partakers of the sufferings, so shall you be also of the consolation.

Et spes nostra firma pro vobis scientes quoniam sicut socii passionum estis sic eritis et consolationis

**1:8.** For we would not have you [ignorant](#), brethren, of our tribulation which came to us in Asia: that we were pressed out of measure above our strength, so that we were weary even of life.

Non enim volumus ignorare vos fratres de tribulatione nostra quae facta est in Asia quoniam supra modum gravati sumus supra virtutem ita ut taederet nos etiam vivere

**1:9.** But we had in ourselves the answer of death, that we should not trust in ourselves, but in [God](#) who raiseth the dead.

Sed ipsi in nobis ipsis responsum mortis habuimus ut non simus fidentes in nobis sed in Deo qui suscitavit mortuos

**1:10.** Who hath delivered and doth deliver us out of so great dangers: in whom we trust that he will yet also deliver us,

Qui de tantis periculis eripuit nos et eruet in quem speramus quoniam et adhuc eripiet

**1:11.** You helping withal in [prayer](#) for us. That for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

Aduvantibus et vobis in oratione pro nobis ut ex multis personis eius quae in nobis est donationis per multos gratiae agantur pro nobis

**1:12.** For our [glory](#) is this: the testimony of our [conscience](#), that in simplicity of heart and sincerity of [God](#),

and not in carnal wisdom, but in the **grace** of **God**, we have conversed in this world: and more abundantly towards you.

Nam gloria nostra haec est testimonium conscientiae nostrae quod in simplicitate et sinceritate Dei et non in sapientia carnali sed in gratia Dei conversati sumus in mundo abundantius autem ad vos

**1:13.** For we write no other things to you than what you have read and **known**. And I **hope** that you shall **know** unto the end.

Non enim alia scribimus vobis quam quae legistis et cognoscitis spero autem quod usque in finem cognoscetis

**1:14.** As also you have **known** us in part, that we are your **glory**: as you also are ours, in the day of **our Lord Jesus Christ**.

Sicut et cognovistis nos ex parte quia gloria vestra sumus sicut et vos nostra in die Domini nostri Iesu Christi

**1:15.** And in this confidence I had a mind to come to you before, that you might have a second **grace**:  
Et hac confidentia volui prius venire ad vos ut secundam gratiam haberetis

**1:16.** And to pass by you into Macedonia: and again from Macedonia to come to you, and by you to be brought on my way towards **Judea**.

Et per vos transire in Macedoniam et iterum a Macedonia venire ad vos et a vobis deduci in Iudaeam

**1:17.** Whereas then I was thus minded, did I use lightness? Or, the things that I purpose, do I purpose according to the flesh, that there should be with me, It is, and It is not?

Cum hoc ergo voluissem numquid levitate usus sum aut quae cogito secundum carnem cogito ut sit apud me est et non

**1:18.** But **God** is faithful: for our preaching which was to you, was not, It is, and It is not.

Fidelis autem Deus quia sermo noster qui fit apud vos non est in illo est et non

**1:19.** For the **Son of God, Jesus Christ**, who was preached among you by us, by me and Sylvanus and Timothy, was not: It is and It is not. But, It is, was in him.

Dei enim Filius Iesus Christus qui in vobis per nos praedicatus est per me et Silvanum et Timotheum non fuit est et non sed est in illo fuit

**It is, was in him...** There was no inconstancy in the doctrine of the **apostles**, sometimes, like modern sectaries, saying, It is, and at other times saying, It is not. But their doctrine was ever the same, one uniform yea, in **Jesus Christ**, one **Amen**, that is, one **truth** in him.

**1:20.** For all the **promises of God** are in him, It is. Therefore also by him, **amen** to **God**, unto our **glory**.

Quotquot enim promissiones Dei sunt in illo est ideo et per ipsum amen Deo ad gloriam nostram

**1:21.** Now he that confirmeth us with you in **Christ** and that hath anointed us, is **God**:

Qui autem confirmat nos vobiscum in Christum et qui unxit nos Deus

**1:22.** Who also hath sealed us and given the pledge of the Spirit in our hearts.

Et qui signavit nos et dedit pignus Spiritus in cordibus nostris

**1:23.** But I call **God** to witness upon my **soul** that to spare you, I came not any more to **Corinth**: not because we exercise dominion over your **faith**: but we are helpers of your **joy**. For in **faith** you stand.

Ego autem testem Deum invoco in animam meam quod parcens vobis non veni ultra Corinthum

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## 2 Corinthians Chapter 2

### He grants a pardon to the incestuous man upon his doing penance.

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**2:1.** But I determined this with myself, to come to you again in sorrow.

Statui autem hoc ipse apud me ne iterum in tristitia venirem ad vos

**2:2.** For if I make you sorrowful, who is he then that can make me glad, but the same who is made sorrowful by me?

Si enim ego contristo vos et quis est qui me laetificet nisi qui contristatur ex me

**2:3.** And I wrote this same to you: that I may not, when I come, have sorrow upon sorrow from them of whom I ought to rejoice: having confidence in you all, that my **joy** is the **joy** of you all.

Et hoc ipsum scripsi ut non cum venero tristitiam super tristitiam habeam de quibus oportuerat me gaudere confidens in omnibus vobis quia meum gaudium omnium vestrum est

**2:4.** For out of much affliction and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful: but that you might **know** the **charity** I have more abundantly towards you.

Nam ex multa tribulatione et angustia cordis scripsi vobis per multas lacrimas non ut contristemini sed ut sciatis quam caritatem habeo abundantius in vobis

**2:5.** And if any one have caused grief, he hath not grieved me: but in part, that I may not burden you all.

Si quis autem contristavit non me contristavit sed ex parte ut non onerem omnes vos

**2:6.** To him who is such a one, this rebuke is sufficient, which is given by many.

Sufficit illi qui eiusmodi est obiurgatio haec quae fit a pluribus

**2:7.** So that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.

Ita ut e contra magis donetis et consolemini ne forte abundantiori tristitia absorbeat qui eiusmodi est

**2:8.** Wherefore, I beseech you that you would confirm your **charity** towards him.

Propter quod obsecro vos ut confirmetis in illum caritatem

**2:9.** For to this end also did I write, that I may **know** the experiment of you, whether you be **obedient** in all things.

Ideo enim et scripsi ut cognoscam experimentum vestrum an in omnibus oboedientes sitis

**2:10.** And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of **Christ**:

Cui autem aliquid donatis et ego nam et ego quod donavi si quid donavi propter vos in persona Christi

**I also...** The **apostle** here granted an **indulgence**, or pardon, in the person and by the authority of **Christ**, to the incestuous Corinthian, whom before he had put under **penance**, which pardon consisted in a releasing of part of the temporal punishment due to his **sin**.

**2:11.** That we be not overreached by **Satan**. For we are not **ignorant** of his devices.

Ut non circumveniamur a Satana non enim ignoramus cogitationes eius

**2:12.** And when I was come to Troas for the **gospel** of **Christ** and a door was opened unto me in the Lord,

Cum venissem autem Troadem propter evangelium Christi et ostium mihi apertum esset in Domino

**2:13.** I had no rest in my spirit, because I found not Titus my brother: but bidding them farewell, I went into Macedonia.

Non habui requiem spiritui meo eo quod non invenerim Titum fratrem meum sed valefaciens eis profectus sum in Macedoniam

**2:14.** Now thanks be to **God**, who always maketh us to triumph in **Christ Jesus** and manifesteth the odour of his **knowledge** by us in every place.

Deo autem gratias qui semper triumphat nos in Christo Iesu et odorem notitiae suae manifestat per nos in omni loco

**2:15.** For we are the **good** odour of **Christ** unto **God**, in them that are saved and in them that perish.

Quia Christi bonus odor sumus Deo in his qui salvi fiunt et in his qui pereunt

**2:16.** To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient?

Aliis quidem odor mortis in mortem aliis autem odor vitae in vitam et ad haec quis tam idoneus

**The odour of death, etc...** The preaching of the **apostle**, which by its fragrant odour, brought many to life, was to others, through their own fault, the occasion of death; by their wilfully opposing and resisting that divine call.

**2:17.** For we are not as many, adulterating the word of **God**: but with sincerity: but as from **God**, before **God**, in **Christ** we speak.

Non enim sumus sicut plurimi adulterantes verbum Dei sed ex sinceritate sed sicut ex Deo coram Deo in Christo loquimur

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## 2 Corinthians Chapter 3

### He needs no commendatory letters. The glory of the ministry of the New Testament.

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**3:1.** Do we begin again to commend ourselves? Or do we need (as some do) [epistles](#) of commendation to you, or from you?

Incipimus iterum nosmet ipsos commendare aut numquid egemus sicut quidam commendaticiis epistulis ad vos aut ex vobis

**3:2.** You are our [epistle](#), written in our hearts, which is [known](#) and read by all [men](#):

Epistula nostra vos estis scripta in cordibus nostris quae scitur et legitur ab omnibus hominibus

**3:3.** Being manifested, that you are the [epistle](#) of [Christ](#), ministered by us, and written: not with ink but with the [Spirit of the living God](#): not in tables of stone but in the fleshly tables of the heart.

Manifestati quoniam epistula estis Christi ministrata a nobis et scripta non atramento sed Spiritu Dei vivi non in tabulis lapideis sed in tabulis cordis carnalibus

**3:4.** And such confidence we have, through [Christ](#), towards [God](#).

Fiduciam autem talem habemus per Christum ad Deum

**3:5.** Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from [God](#).

Non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis sed sufficientia nostra ex Deo est

**3:6.** Who also hath made us fit ministers of the new testament, not in the letter but in the spirit. For the letter killeth: but the spirit quickeneth.

Qui et idoneos nos fecit ministros novi testamenti non litterae sed Spiritus littera enim occidit Spiritus autem vivificat

**The letter...** Not rightly understood, and taken without the spirit.

**3:7.** Now if the ministration of death, engraven with letters upon stones, was [glorious](#) (so that the [children of Israel](#) could not steadfastly behold the face of [Moses](#), for the [glory](#) of his countenance), which is made void:

Quod si ministratio mortis litteris deformata in lapidibus fuit in gloria ita ut non possent intendere filii Israhel in faciem Mosi propter gloriam vultus eius quae evacuatur

**3:8.** How shall not the ministration of the spirit be rather in [glory](#)?

Quomodo non magis ministratio Spiritus erit in gloria

**3:9.** For if the ministration of condemnation be [glory](#), much more the ministration of [justice](#) aboundeth in [glory](#).

Nam si ministratio damnationis gloria est multo magis abundat ministerium iustitiae in gloria

**3:10.** For even that which was [glorious](#) in this part was not [glorified](#) by reason of the [glory](#) that excelleth.

Nam nec glorificatum est quod claruit in hac parte propter excellentem gloriam

**3:11.** For if that which is done away was [glorious](#), much more that which remaineth is in [glory](#).

Si enim quod evacuatur per gloriam est multo magis quod manet in gloria est

**3:12.** Having therefore such [hope](#), we use much confidence.

Habentes igitur talem spem multa fiducia utimur

**3:13.** And not as [Moses](#) put a veil upon his face, that the [children of Israel](#) might not steadfastly look on the face of that which is made void.

Et non sicut Moses ponebat velamen super faciem suam ut non intenderent filii Israhel in faciem eius quod evacuatur

**3:14.** But their senses were made dull. For, until this present day, the selfsame veil, in the reading of the old testament, remaineth not taken away (because in [Christ](#) it is made void).

Sed obtusi sunt sensus eorum usque in hodiernum enim diem id ipsum velamen in lectione veteris testamenti manet non revelatum quoniam in Christo evacuatur

**3:15.** But even until this day, when [Moses](#) is read, the veil is upon their heart.

Sed usque in hodiernum diem cum legitur Moses velamen est positum super cor eorum

**3:16.** But when they shall be converted to the Lord, the veil shall be taken away.

Cum autem conversus fuerit ad Deum aufertur velamen

**3:17.** Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

Dominus autem Spiritus est ubi autem Spiritus Domini ibi libertas

**3:18.** But we all, beholding the [glory](#) of the Lord with open face, are transformed into the same image from [glory](#) to [glory](#), as by the [Spirit of the Lord](#).

Nos vero omnes revelata facie gloriam Domini speculantes in eandem imaginem transformamur a claritate in claritatem tamquam a Domini Spiritu

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## 2 Corinthians Chapter 4

### The sincerity of his preaching. His comfort in his afflictions.

**4:1.** Therefore seeing we have this ministration, according as we have obtained mercy, we faint not.  
Ideo habentes hanc ministracionem iuxta quod misericordiam consecuti sumus non deficimus

**4:2.** But we renounce the hidden things of dishonesty, not walking in craftiness nor adulterating the word of **God**: but by manifestation of the **truth** commending ourselves to every **man's conscience**, in the sight of **God**.

Sed abdicamus occulta dedecoris non ambulantes in astutia neque adulterantes verbum Dei sed in manifestatione veritatis commendantes nosmet ipsos ad omnem conscientiam hominum coram Deo

**4:3.** And if our **gospel** be also hid, it is hid to them that are lost,  
Quod si etiam opertum est evangelium nostrum in his qui pereunt est opertum

**4:4.** In whom the god of this world hath blinded the minds of unbelievers, that the light of the **gospel** of the **glory** of **Christ**, who is the image of **God**, should not shine unto them.

In quibus deus huius saeculi excaecavit mentes infidelium ut non fulgeat inluminatio evangelii gloriae Christi qui est imago Dei

**4:5.** For we preach not ourselves, but **Jesus Christ our Lord**: and ourselves your servants through **Jesus**.  
Non enim nosmet ipsos praedicamus sed Iesum Christum Dominum nos autem servos vestros per Iesum

**4:6.** For **God**, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the **knowledge** of the **glory** of **God**, in the face of **Christ Jesus**.

Quoniam Deus qui dixit de tenebris lucem splendescere qui inluxit in cordibus nostris ad inluminacionem scientiae claritatis Dei in facie Christi Iesu

**4:7.** But we have this treasure in earthen vessels, that the excellency may be of the power of **God** and not of us.

Habemus autem thesaurum istum in vasis fictilibus ut sublimitas sit virtutis Dei et non ex nobis

**4:8.** In all things we suffer tribulation: but are not distressed. We are straitened: but are not destitute.

In omnibus tribulationem patimur sed non angustiamur aporiamur sed non destituimur

**4:9.** We suffer persecution: but are not forsaken. We are cast down: but we perish not.

Persecutionem patimur sed non derelinquimur deicimur sed non perimus

**4:10.** Always bearing about in our body the mortification of **Jesus**, that the life also of **Jesus** may be made manifest in our bodies.

Semper mortificationem Iesu in corpore nostro circumferentes ut et vita Iesu in corporibus nostris manifestetur

**4:11.** For we who live are always delivered unto death for **Jesus'** sake: that the life also of **Jesus** may be made manifest in our mortal flesh.

Semper enim nos qui vivimus in mortem tradimur propter Iesum ut et vita Iesu manifestetur in carne nostra mortali

**4:12.** So then death worketh in us: but life in you.

Ergo mors in nobis operatur vita autem in vobis

**4:13.** But having the same spirit of **faith**, as it is written: I **believed**, for which cause I have spoken; we also **believe**. For which cause we speak also:

Habentes autem eundem spiritum fidei sicut scriptum est credidi propter quod locutus sum et nos credimus propter quod et loquimur

**4:14.** Knowing that he who raised up Jesus will raise us up also with Jesus and place us with you.  
Scientes quoniam qui suscitavit Iesum et nos cum Iesu suscitabit et constituet vobiscum

**4:15.** For all things are for your sakes: that the grace, abounding through many, may abound in thanksgiving unto the glory of God.  
Omnia enim propter vos ut gratia abundans per multos gratiarum actione abundet in gloriam Dei

**4:16.** For which cause we faint not: but though our outward man is corrupted, yet the inward man is renewed day by day.  
Propter quod non deficimus sed licet is qui foris est noster homo corrumpitur tamen is qui intus est renovatur de die in diem

**4:17.** For that which is at present momentary and light of our tribulation worketh for us above measure, exceedingly an eternal weight of glory.  
Id enim quod in praesenti est momentaneum et leve tribulationis nostrae supra modum in sublimitatem aeternum gloriae pondus operatur nobis

**4:18.** While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal: but the things which are not seen, are eternal.  
Non contemplantibus nobis quae videntur sed quae non videntur quae enim videntur temporalia sunt quae autem non videntur aeterna sunt

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## 2 Corinthians Chapter 5

### He is willing to leave his earthly mansion to be with the Lord. His charity to the Corinthians.

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**5:1.** For we [know](#), if our earthly house of this habitation be dissolved, that we have a building of [God](#), a house not made with hands, [eternal](#) in [heaven](#).

Scimus enim quoniam si terrestris domus nostra huius habitationis dissolvatur quod aedificationem ex Deo habeamus domum non manufactam aeternam in caelis

**5:2.** For in this also we groan, desiring to be clothed upon with our habitation that is from [heaven](#).

Nam et in hoc ingemescimus habitationem nostram quae de caelo est superindui cupientes

**5:3.** Yet so that we be found clothed, not naked.

Si tamen vestiti non nudi inveniamur

**5:4.** For we also, who are in this tabernacle, do groan, being burthened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.

Nam et qui sumus in tabernaculo ingemescimus gravati eo quod nolumus expoliari sed supervestiri ut absorbeatur quod mortale est a vita

**5:5.** Now he that maketh us for this very thing is [God](#), who hath given us the pledge of the [Spirit](#),

Qui autem efficit nos in hoc ipsum Deus qui dedit nobis pignus Spiritus

**5:6.** Therefore having always confidence, [knowing](#) that while we are in the body we are absent from the Lord.

Audentes igitur semper et scientes quoniam dum sumus in corpore peregrinamur a Domino

**5:7.** (For we walk by [faith](#) and not by sight.)

Per fidem enim ambulamus et non per speciem

**5:8.** But we are confident and have a [good](#) will to be absent rather from the body and to be present with the Lord.

Audemus autem et bonam voluntatem habemus magis peregrinari a corpore et praesentes esse ad Deum

**5:9.** And therefore we labour, whether absent or present, to please him.

Et ideo contendimus sive absentes sive praesentes placere illi

**5:10.** For we must all be manifested before the judgment seat of [Christ](#), that every one may receive the proper things of the body, according as he hath done, whether it be [good](#) or [evil](#).

Omnes enim nos manifestari oportet ante tribunal Christi ut referat unusquisque propria corporis prout gessit sive bonum sive malum

**The proper things of the body...** In the [particular judgment](#), immediately after death, the [soul](#) is rewarded or punished according to what it has done in the body.

**5:11.** [Knowing](#) therefore the fear of the Lord, we use persuasion to [men](#): but to [God](#) we are manifest. And I trust also that in your [consciences](#) we are manifest.

Scientes ergo timorem Domini hominibus suademus Deo autem manifesti sumus spero autem et in conscientiis vestris manifestos nos esse

**5:12.** We commend not ourselves again to you, but give you occasion to [glory](#) in our behalf: that you may have somewhat to answer them who [glory](#) in face, and not in heart.

Non iterum nos commendamus vobis sed occasionem damus vobis gloriandi pro nobis ut habeatis ad eos qui in facie gloriantur et non in corde

**5:13.** For whether we be transported in mind, it is to [God](#): or whether we be sober, it is for you.

Sive enim mente excedimus Deo sive sobrii sumus vobis

**5:14.** For the **charity** of **Christ** presseth us: judging this, that if one died for all, then all were dead.  
Caritas enim Christi urget nos aestimantes hoc quoniam si unus pro omnibus mortuus est ergo omnes mortui sunt

**5:15.** And **Christ** died for all: that they also who live may not now live to themselves, but unto him who died for them and **rose again**.  
Et pro omnibus mortuus est ut et qui vivunt iam non sibi vivant sed ei qui pro ipsis mortuus est et resurrexit

**5:16.** Wherefore henceforth, we **know** no **man** according to the flesh. And if we have **known Christ** according to the flesh: but now we **know** him so no longer.  
Itaque nos ex hoc neminem novimus secundum carnem et si cognovimus secundum carnem Christum sed nunc iam non novimus

**We know no man according to the flesh...** That is, we consider not any **man** with regard to his nation, **family**, kindred, or other natural qualities or advantages; but only with relation to **Christ**, and according to the order of divine **charity**, in **God**, and for **God**. The **apostle** adds, that even with respect to **Christ** himself, he now no longer considers him according to the flesh, by taking a satisfaction in his being his countryman; his affection being now purified from all such earthly considerations.

**5:17.** If then any be in **Christ** a new creature, the old things are passed away. Behold all things are made new.  
Si qua ergo in Christo nova creatura vetera transierunt ecce facta sunt nova

**5:18.** But all things are of **God**, who hath reconciled us to himself by **Christ** and hath given to us the ministry of reconciliation.  
Omnia autem ex Deo qui reconciliavit nos sibi per Christum et dedit nobis ministerium reconciliationis

**5:19.** For **God** indeed was in **Christ**, reconciling the world to himself, not imputing to them their **sins**. And he hath placed in us the word of reconciliation.  
Quoniam quidem Deus erat in Christo mundum reconcilians sibi non reputans illis delicta ipsorum et posuit in nobis verbum reconciliationis

**5:20.** For **Christ** therefore we are ambassadors, **God** as it were exhorting by us, for **Christ**, we beseech you, be reconciled to **God**.  
Pro Christo ergo legationem fungimur tamquam Deo exhortante per nos obsecramus pro Christo reconciliamini Deo

**5:21.** Him, who **knew** no **sin**, he hath made **sin** for us: that we might be made the **justice** of **God** in him.  
Eum qui non noverat peccatum pro nobis peccatum fecit ut nos efficeremur iustitia Dei in ipso  
**Sin for us...** That is, to be a **sin offering**, a victim for **sin**.

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## 2 Corinthians Chapter 6

### He exhorts them to a correspondence with God's grace and not to associate with unbelievers.

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**6:1.** And we helping do exhort you that you receive not the [grace](#) of [God](#) in vain.

Adiuvantes autem et exhortamur ne in vacuum gratiam Dei recipiatis

**6:2.** For he saith: In an accepted time have I heard thee and in the day of [salvation](#) have I helped thee. Behold, now is the acceptable time: behold, now is the day of [salvation](#).

Ait enim tempore accepto exaudivi te et in die salutis adiuvavi te ecce nunc tempus acceptabile ecce nunc dies salutis

**6:3.** Giving no offence to any [man](#), that our ministry be not blamed.

Nemini dantes ullam offensionem ut non vituperetur ministerium

**6:4.** But in all things let us exhibit ourselves as the [ministers](#) of [God](#), in much patience, in tribulation, in necessities, in distresses,

Sed in omnibus exhibeamus nosmet ipsos sicut Dei ministros in multa patientia in tribulationibus in necessitatibus in angustiis

**6:5.** In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

In plagis in carceribus in seditionibus in laboribus in vigiliis in ieiuniis

**6:6.** In chastity, in [knowledge](#), in longsuffering, in sweetness, in the [Holy Ghost](#), in [charity](#) unfeigned,

In castitate in scientia in longanimitate in suavitate in Spiritu Sancto in caritate non ficta

**6:7.** In the word of [truth](#), in the power of [God](#): by the armour of [justice](#) on the right hand and on the left:

In verbo veritatis in virtute Dei per arma iustitiae a dextris et sinistris

**6:8.** By [honour](#) and dishonour: by [evil](#) report and [good](#) report: as deceivers and yet [true](#): as unknown and yet [known](#):

Per gloriam et ignobilitatem per infamiam et bonam famam ut seductores et veraces sicut qui ignoti et cogniti

**6:9.** As dying and behold we live: as chastised and not killed:

Quasi morientes et ecce vivimus ut castigati et non mortificati

**6:10.** As sorrowful, yet always rejoicing: as [needy](#), yet enriching many: as [having nothing](#) and possessing all things.

Quasi tristes semper autem gaudentes sicut egentes multos autem locupletantes tamquam nihil habentes et omnia possidentes

**6:11.** Our mouth is open to you, O ye Corinthians: our heart is enlarged.

Os nostrum patet ad vos o Corinthii cor nostrum dilatatum est

**6:12.** You are not straitened in us: but in your own bowels you are straitened.

Non angustiamini in nobis angustiamini autem in visceribus vestris

**6:13.** But having the same recompense (I speak as to my children): be you also enlarged.

Eandem autem habentes remunerationem tamquam filiis dico dilatamini et vos

**6:14.** Bear not the yoke with unbelievers. For what participation hath [justice](#) with [injustice](#)? Or what fellowship hath light with darkness?

Nolite iugum ducere cum infidelibus quae enim participatio iustitiae cum iniquitate aut quae societas luci ad

tenebras

**6:15.** And what concord hath **Christ** with **Belial**? Or what part hath the **faithful** with the unbeliever?  
Quae autem conventio Christi ad Belial aut quae pars fideli cum infidele

**6:16.** And what agreement hath the **temple** of **God** with **idols**? For you are the **temple** of the **living God**: as **God** saith: I will dwell in them and walk among them. And I will be their **God**: and they shall be my people.  
Qui autem consensus templo Dei cum idolis vos enim estis templum Dei vivi sicut dicit Deus quoniam inhabitabo in illis et inambulabo et ero illorum Deus et ipsi erunt mihi populus

**6:17.** Wherefore: Go out from among them and be ye separate, saith the Lord, and touch not the **unclean** thing:  
Propter quod exite de medio eorum et separamini dicit Dominus et inmundum ne tetigeritis

**6:18.** And I will receive you. And will be a **Father** to you: and you shall be my sons and daughters, saith the **Lord Almighty**.  
Et ego recipiam vos et ero vobis in patrem et vos eritis mihi in filios et filias dicit Dominus omnipotens

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## 2 Corinthians Chapter 7

### The apostle's affection for the Corinthians. His comfort and joy on their account.

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**7:1.** Having therefore these [promises](#), dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting [sanctification](#) in the fear of [God](#).

Has igitur habentes promissiones carissimi mundemus nos ab omni inquinamento carnis et spiritus perficientes sanctificationem in timore Dei

**7:2.** Receive us. We have injured no [man](#): we have corrupted no [man](#): we have overreached no [man](#).

Capite nos neminem laesimus neminem corrupimus neminem circumvenimus

**7:3.** I speak not this to your condemnation. For we have said before that you are in our hearts: to die together and to live together.

Non ad condemnationem dico praedixi enim quod in cordibus nostris estis ad conmorendum et ad convivendum

**7:4.** Great is my confidence for you: great is my [glorying](#) for you. I am filled with comfort: I exceedingly abound with [joy](#) in all our tribulation.

Multa mihi fiducia est apud vos multa mihi gloriatio pro vobis repletus sum consolatione superabundo gaudio in omni tribulatione nostra

**7:5.** For also, when we were come into Macedonia, our flesh had no rest: but we suffered all tribulation. Combats without: fears within.

Nam et cum venissemus Macedoniam nullam requiem habuit caro nostra sed omnem tribulationem passi foris pugnae intus timores

**7:6.** But [God](#), who comforteth the [humble](#), comforted us by the coming of Titus.

Sed qui consolatur humiles consolatus est nos Deus in adventu Titi

**7:7.** And not by his coming only, but also by the consolation wherewith he was comforted in you, relating to us your desire, your mourning, your [zeal](#) for me: so that I rejoiced the more.

Non solum autem in adventu eius sed etiam in solacio quo consolatus est in vobis referens nobis vestrum desiderium vestrum fletum vestram aemulationem pro me ita ut magis gauderem

**7:8.** For although I made you sorrowful by my [epistle](#), I do not repent. And if I did repent, seeing that the same [epistle](#) (although but for a time) did make you sorrowful,

Quoniam et si contristavi vos in epistula non me paenitet et si paeniteret videns quod epistula illa et si ad horam vos contristavit

**7:9.** Now I am glad: not because you were made sorrowful, but because you were made sorrowful unto [penance](#). For you were made sorrowful according to [God](#), that you might suffer damage by us in nothing.

Nunc gaudeo non quia contristati estis sed quia contristati estis ad paenitentiam contristati enim estis secundum Deum ut in nullo detrimentum patiamini ex nobis

**7:10.** For the sorrow that is according to [God](#) worketh [penance](#), steadfast unto [salvation](#): but the sorrow of the world worketh death.

Quae enim secundum Deum tristitia est paenitentiam in salutem stabilem operatur saeculi autem tristitia mortem operatur

**7:11.** For behold this selfsame thing, that you were made sorrowful according to [God](#), how great carefulness it worketh in you: yea defence, yea indignation, yea fear, yea desire, yea [zeal](#), yea revenge. In all things you have showed yourselves to be undefiled in the matter.

Ecce enim hoc ipsum secundum Deum contristari vos quantam in vobis operatur sollicitudinem sed

defensionem sed indignationem sed timorem sed desiderium sed aemulationem sed vindictam in omnibus exhibuistis vos incontaminatos esse negotio

**7:12.** Wherefore although I wrote to you, it was not for his sake that did the wrong, nor for him that suffered it: but to manifest our carefulness that we have for you.

Igitur et si scripsi vobis non propter eum qui fecit iniuriam nec propter eum qui passus est sed ad manifestandam sollicitudinem nostram quam pro vobis habemus ad vos coram Deo

**7:13.** Before **God**: therefore we were comforted. But in our consolation we did the more abundantly rejoice for the **joy** of Titus, because his spirit was refreshed by you all.

Ideo consolati sumus in consolatione autem nostra abundantius magis gavisi sumus super gaudium Titi quia reffectus est spiritus eius ab omnibus vobis

**7:14.** And if I have boasted any thing to him of you, I have not been put to shame: but as we have spoken all things to you in **truth**, so also our boasting that was made to Titus is found a **truth**.

Et si quid apud illum de vobis gloriatus sum non sum confusus sed sicut omnia vobis in veritate locuti sumus ita et gloriatio nostra quae fuit ad Titum veritas facta est

**7:15.** And his bowels are more abundantly towards you: remembering the **obedience** of you all, how with fear and trembling you received him.

Et viscera eius abundantius in vos sunt remniscentis omnium vestrum oboedientiam quomodo cum timore et tremore excepistis eum

**7:16.** I rejoice that in all things I have confidence in you.

Gaudeo quod in omnibus confido in vobis

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## 2 Corinthians Chapter 8

### He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

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**8:1.** Now we make [known](#) unto you, brethren, the [grace](#) of [God](#) that hath been given in the churches of Macedonia.

Notam autem facimus vobis fratres gratiam Dei quae data est in ecclesiis Macedoniae

**8:2.** That in much experience of tribulation, they have had abundance of [joy](#) and their very deep [poverty](#) hath abounded unto the riches of their simplicity.

Quod in multo experimento tribulationis abundantia gaudii ipsorum et altissima paupertas eorum abundavit in divitiis simplicitatis eorum

**Simplicity...** That is, sincere bounty and [charity](#).

**8:3.** For according to their power (I bear them witness) and beyond their power, they were willing:

Quia secundum virtutem testimonium illis reddo et supra virtutem voluntarii fuerunt

**8:4.** With much entreaty begging of us the [grace](#) and communication of the ministry that is done toward the [saints](#).

Cum multa exhortatione obsecrantes nos gratiam et communicationem ministerii quod fit in sanctos

**8:5.** And not as we hoped: but they gave their own selves, first to the Lord, then to us by the [will](#) of [God](#);

Et non sicut speravimus sed semet ipsos dederunt primum Domino deinde nobis per voluntatem Dei

**8:6.** Insomuch, that we desired Titus, that, as he had begun, so also he would finish among you this same [grace](#).

Ita ut rogaremus Titum ut quemadmodum coepit ita et perficiat in vos etiam gratiam istam

**8:7.** That as in all things you abound in [faith](#) and word and [knowledge](#) and all carefulness, moreover also in your [charity](#) towards us: so in this [grace](#) also you may abound.

Sed sicut in omnibus abundatis fide et sermone et scientia et omni sollicitudine et caritate vestra in nos ut et in hac gratia abundetis

**8:8.** I speak not as commanding: but by the carefulness of others, approving also the [good](#) disposition of your [charity](#).

Non quasi imperans dico sed per aliorum sollicitudinem etiam vestrae caritatis ingenitum bonum conprobans

**8:9.** For you [know](#) the [grace](#) of [our Lord Jesus Christ](#), that being rich he became [poor](#) for your sakes: that through his [poverty](#) you might be rich.

Scitis enim gratiam Domini nostri Iesu Christi quoniam propter vos egenus factus est cum esset dives ut illius inopia vos divites essetis

**8:10.** And herein I give my advice: for this is profitable for you who have begun not only to do but also to be willing, a year ago.

Et consilium in hoc do hoc enim vobis utile est qui non solum facere sed et velle coepistis ab anno priore

**8:11.** Now therefore perform ye it also in deed: that as your mind is forward to be willing, so it may be also to perform, out of that which you have.

Nunc vero et facto perficite ut quemadmodum promptus est animus voluntatis ita sit et perficiendi ex eo quod habetis

**8:12.** For if the will be forward, it is accepted according to that which a [man](#) hath: not according to that which he hath not.

Si enim voluntas prompta est secundum id quod habet accepta est non secundum quod non habet

**8:13.** For I mean not that others should be eased and you burdened, but by an equality.

Non enim ut aliis sit remissio vobis autem tribulatio sed ex aequalitate

**8:14.** In this present time let your abundance supply their want, that their abundance also may supply your want: that there may be an equality,

In praesenti tempore vestra abundantia illorum inopiam suppleat ut et illorum abundantia vestrae inopiae sit supplementum ut fiat aequalitas sicut scriptum est

**8:15.** As it is written: He that had much had nothing over; and he that had little had no want.

Qui multum non abundavit et qui modicum non minoravit

**8:16.** And thanks be to **God**, who hath given the same carefulness for you in the heart of Titus.

Gratias autem Deo qui dedit eandem sollicitudinem pro vobis in corde Titi

**8:17.** For indeed he accepted the exhortation: but, being more careful, of his own will he went unto you.

Quoniam exhortationem quidem suscepit sed cum sollicitior esset sua voluntate profectus est ad vos

**8:18.** We have sent also with him the brother whose praise is in the **gospel** through all the churches.

Misimus etiam cum illo fratrem cuius laus est in evangelio per omnes ecclesias

**8:19.** And not that only: but he was also ordained by the churches companion of our travels, for this **grace**, which is administered by us, to the **glory** of the Lord and our determined will:

Non solum autem sed et ordinatus ab ecclesiis comes peregrinationis nostrae in hac gratia quae ministratur a nobis ad Domini gloriam et destinatam voluntatem nostram

**8:20.** Avoiding this, lest any **man** should blame us in this abundance which is administered by us.

Devitantes hoc ne quis nos vituperet in hac plenitudine quae ministratur a nobis

**8:21.** For we forecast what may be **good**, not only before **God** but also before **men**.

Providemus enim bona non solum coram Deo sed etiam coram hominibus

**8:22.** And we have sent with them our brother also, whom we have often proved diligent in many things, but now much more diligent: with much confidence in you,

Misimus autem cum illis et fratrem nostrum quem probavimus in multis saepe sollicitum esse nunc autem multo sollicitiorem confidentia multa in vos

**8:23.** Either for Titus, who is my companion and fellow labourer towards you, or our brethren, the **apostles** of the churches, the **glory** of **Christ**.

Sive pro Tito qui est socius meus et in vos adiutor sive fratres nostri apostoli ecclesiarum gloriae Christi

**8:24.** Wherefore show ye to them, in the sight of the churches, the evidence of your **charity** and of our boasting on your behalf.

Ostensionem ergo quae est caritatis vestrae et nostrae gloriae pro vobis in illos ostendite in faciem ecclesiarum

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## 2 Corinthians Chapter 9

### A further exhortation to almsgiving. The fruits of it.

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**9:1.** For concerning the ministry that is done towards the [saints](#), it is superfluous for me to write unto you.  
Nam de ministerio quod fit in sanctos ex abundantia est mihi scribere vobis

**9:2.** For I [know](#) your forward mind: for which I boast of you to the Macedonians, that [Achaia](#) also is ready from the year past. And your emulation hath provoked very many.  
Scio enim promptum animum vestrum pro quo de vobis glorior apud Macedonas quoniam Achaia parata est ab anno praeterito et vestra aemulatio provocavit plurimos

**9:3.** Now I have sent the brethren, that the thing which we boast of concerning you be not made void in this behalf, that (as I have said) you may be ready:  
Misi autem fratres ut ne quod gloriamur de vobis evacuetur in hac parte ut quemadmodum dixi parati sitis

**9:4.** Lest, when the Macedonians shall come with me and find you unprepared, we (not to say ye) should be ashamed in this matter.  
Ne cum venerint mecum Macedones et invenerint vos inparatos erubescamus nos ut non dicamus vos in hac substantia

**9:5.** Therefore I thought it necessary to desire the brethren that they would go to you before and prepare this [blessing](#) before promised, to be ready, so as a [blessing](#), not as [covetousness](#).  
Necessarium ergo existimavi rogare fratres ut praeveniant ad vos et praeparent repromissam benedictionem hanc paratam esse sic quasi benedictionem non quasi avaritiam

**9:6.** Now this I say: He who soweth sparingly shall also reap sparingly: and he who soweth in [blessings](#) shall also reap [blessings](#).  
Hoc autem qui parce seminat parce et metet et qui seminat in benedictionibus de benedictionibus et metet

**9:7.** Every one as he hath determined in his heart, not with sadness or of necessity: for [God loveth](#) a cheerful giver.  
Unusquisque prout destinavit corde suo non ex tristitia aut ex necessitate hilarem enim datorem diligit Deus

**9:8.** And [God](#) is able to make all [grace](#) abound in you: that ye always, having all sufficiently in all things, may abound to every good work,  
Potens est autem Deus omnem gratiam abundare facere in vobis ut in omnibus semper omnem sufficientiam habentes abundetis in omne opus bonum

**9:9.** As it is written: He hath dispersed abroad, he hath given to the [poor](#): his [justice](#) remaineth for ever.  
Sicut scriptum est dispersit dedit pauperibus iustitia eius manet in aeternum

**9:10.** And he that ministereth seed to the sower will both give you bread to eat and will multiply your seed and increase the growth of the fruits of your [justice](#):  
Qui autem administrat semen seminanti et panem ad manducandum praestabit et multiplicabit semen vestrum et augebit incrementa frugum iustitiae vestrae

**9:11.** That being enriched in all things, you may abound unto all simplicity which worketh through us thanksgiving to [God](#).  
Ut in omnibus locupletati abundetis in omnem simplicitatem quae operatur per nos gratiarum actionem Deo

**9:12.** Because the administration of this office doth not only supply the want of the [saints](#), but aboundeth also by many thanksgivings in the Lord.  
Quoniam ministerium huius officii non solum supplet ea quae desunt sanctis sed etiam abundat per multas gratiarum actiones in Domino

**9:13.** By the proof of this ministry, **glorifying God** for the **obedience** of your confession unto the **gospel** of **Christ** and for the simplicity of your communicating unto them and unto all.

Per probationem ministerii huius glorificantes Deum in oboedientia confessionis vestrae in evangelium Christi et simplicitate communicationis in illos et in omnes

**9:14.** And in their **praying** for you, being desirous of you, because of the excellent **grace** of **God** in you.

Et ipsorum obsecratione pro vobis desiderantium vos propter eminentem gratiam Dei in vobis

**9:15.** Thanks be to **God** for his unspeakable gift.

Gratias Deo super inenarrabili dono eius

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## 2 Corinthians Chapter 10

### To stop the calumny and boasting of false apostles, he set forth the power of his apostleship.

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**10:1.** Now I **Paul**, myself beseech you, by the mildness and modesty of **Christ**: who in presence indeed am lowly among you, but being absent am bold toward you.

*Ipse autem ego Paulus obsecro vos per mansuetudinem et modestiam Christi qui in facie quidem humilis inter vos absens autem confido in vobis*

**10:2.** But I beseech you, that I may not be bold when I am present with that confidence wherewith I am thought to be bold, against some who reckon us as if we walked according to the flesh.

*Rogo autem ne praesens audeam per eam confidentiam qua existimo audere in quosdam qui arbitrantur nos tamquam secundum carnem ambulemus*

**10:3.** For though we walk in the flesh, we do not **war** according to the flesh.

*In carne enim ambulantes non secundum carnem militamus*

**10:4.** For the weapons of our **warfare** are not carnal but mighty to **God**, unto the pulling down of fortifications, destroying counsels,

*Nam arma militiae nostrae non carnalia sed potentia Deo ad destructionem munitionum consilia destruentes*

**10:5.** And every height that exalteth itself against the **knowledge** of **God**: and bringing into captivity every understanding unto the **obedience** of **Christ**:

*Et omnem altitudinem extollentem se adversus scientiam Dei et in captivitatem redigentes omnem intellectum in obsequium Christi*

**10:6.** And having in readiness to revenge all disobedience, when your **obedience** shall be fulfilled.

*Et in promptu habentes ulcisci omnem inoboedientiam cum impleta fuerit vestra oboedientia*

**10:7.** See the things that are according to outward appearance. If any **man** trust to himself, that he is **Christ's** let him think this again with himself, that as he is **Christ's**, so are we also.

*Quae secundum faciem sunt videte si quis confidit sibi Christi se esse hoc cogitet iterum apud se quia sicut ipse Christi est ita et nos*

**10:8.** For if also I should boast somewhat more of our power, which the Lord hath given us unto edification and not for your destruction, I should not be ashamed.

*Nam et si amplius aliquid gloriatus fuero de potestate nostra quam dedit Dominus in aedificationem et non in destructionem vestram non erubescam*

**10:9.** But that I may not be thought as it were to terrify you by **epistles**,

*Ut autem non existimer tamquam terrere vos per epistulas*

**10:10.** (For his **epistles** indeed, say they, are weighty and strong; but his bodily presence is weak and his speech contemptible):

*Quoniam quidem epistulae inquit graves sunt et fortes praesentia autem corporis infirma et sermo contemptibilis*

**10:11.** Let such a one think this, that such as we are in word by **epistles** when absent, such also we will be indeed when present.

*Hoc cogitet qui eiusmodi est quia quales sumus verbo per epistulas absentes tales et praesentes in facto*

**10:12.** For we dare not match or compare ourselves with some that commend themselves: but we measure ourselves by ourselves and compare ourselves with ourselves.

*Non enim audemus inserere aut conparare nos quibusdam qui se ipsos commendant sed ipsi in nobis*

nosmet ipsos metientes et comparantes nosmet ipsos nobis

**10:13.** But we will not **glory** beyond our measure: but according to the measure of the rule which **God** hath measured to us, a measure to reach even unto you.

Nos autem non in inensum gloriabimur sed secundum mensuram regulae quam mensus est nobis Deus mensuram pertingendi usque ad vos

**10:14.** For we stretch not ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the **Gospel** of **Christ**.

Non enim quasi non pertingentes ad vos superextendimus nos usque ad vos enim pervenimus in evangelio Christi

**10:15.** Not **glorying** beyond measure in other **men's** labours: but having **hope** of your increasing **faith**, to be magnified in you according to our rule abundantly.

Non in inensum gloriantes in alienis laboribus spem autem habentes crescentis fidei vestrae in vobis magnificari secundum regulam nostram in abundantiam

**10:16.** Yea, unto those places that are beyond you to preach the **gospel**: not to **glory** in another **man's** rule, in those things that are made ready to our hand.

Etiam in illa quae ultra vos sunt evangelizare non in aliena regula in his quae praeparata sunt gloriari

**10:17.** But he that **glorieth**, let him **glory** in the Lord.

Qui autem gloriatur in Domino gloriatur

**10:18.** For not he who commendeth himself is approved: but he, whom **God** commendeth.

Non enim qui se ipsum commendat ille probatus est sed quem Dominus commendat

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## 2 Corinthians Chapter 11

### He is forced to commend himself and his labours, lest the Corinthians should be imposed upon by the false apostles.

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**11:1.** Would to [God](#) you could bear with some little of my folly! But do bear with me.

Utinam sustineretis modicum quid insipientiae meae sed et subportate me

**My folly...** So he calls his reciting his own praises, which, commonly speaking is looked upon as a piece of folly and vanity; though the [apostle](#) was constrained to do it, for the [good](#) of the [souls](#) committed to his charge.

**11:2.** For I am jealous of you with the [jealousy](#) of [God](#). For I have espoused you to one husband, that I may present you as a chaste [virgin](#) to [Christ](#).

Aemulor enim vos Dei aemulatione despondi enim vos uni viro virginem castam exhibere Christo

**11:3.** But I fear lest, as the serpent seduced [Eve](#) by his subtilty, so your minds should be corrupted and fall from the simplicity that is in [Christ](#).

Timeo autem ne sicut serpens Evam seduxit astutia sua ita corrumpantur sensus vestri et excidant a simplicitate quae est in Christo

**11:4.** For if he that cometh preacheth another [Christ](#), whom we have not preached; or if you receive another [Spirit](#), whom you have not received; or another [gospel](#), which you have not received: you might well bear with him.

Nam si is qui venit alium Christum praedicat quem non praedicavimus aut alium spiritum accipitis quem non accepistis aut aliud evangelium quod non recepistis recte pateremini

**11:5.** For I suppose that I have done nothing less than the great [apostles](#).

Existimo enim nihil me minus fecisse magnis apostolis

**11:6.** For although I be rude in speech, yet not in [knowledge](#): but in all things we have been made manifest to you.

Et si inperitus sermone sed non scientia in omnibus autem manifestatus sum vobis

**11:7.** Or did I commit a fault, humbling myself that you might be exalted, because I preached unto you the [Gospel](#) of [God](#) freely?

Aut numquid peccatum feci me ipsum humilians ut vos exaltemini quoniam gratis evangelium Dei evangelizavi vobis

**11:8.** I have taken from other churches, receiving wages of them for your ministry.

Alias ecclesias expoliavi accipiens stipendium ad ministerium vestrum

**11:9.** And, when I was present with you and wanted, I was chargeable to no [man](#): for that which was wanting to me, the brethren supplied who came from Macedonia. And in all things I have kept myself from being burthensome to you: and so I will keep myself.

Et cum essem apud vos et egerem nulli onerosus fui nam quod mihi deerat suppleverunt fratres qui venerunt a Macedonia et in omnibus sine onere me vobis servavi et servabo

**11:10.** The [truth](#) of [Christ](#) is in me, that this [glorying](#) shall not be broken off in me in the regions of [Achaia](#).

Est veritas Christi in me quoniam haec gloria non infringetur in me in regionibus Achaiae

**11:11.** Wherefore? Because I [love](#) you not? [God knoweth](#) it.

Quare quia non diligo vos Deus scit

**11:12.** But what I do, that I will do: that I may cut off the occasion from them that desire occasion: that wherein they [glory](#), they may be found even as we.

Quod autem facio et faciam ut amputem occasionem eorum qui volunt occasionem ut in quo gloriantur inveniatur sicut et nos

**11:13.** For such **false apostles** are deceitful workmen, transforming themselves into the **apostles** of **Christ**.  
Nam eiusmodi pseudoapostoli operarii subdoli transfigurantes se in apostolos Christi

**11:14.** And no wonder: for **Satan** himself transformeth himself into an **angel** of light.  
Et non mirum ipse enim Satanus transfigurat se in angelum lucis

**11:15.** Therefore it is no great thing if his ministers be transformed as the **ministers** of **justice**, whose end shall be according to their works.  
Non est ergo magnum si ministri eius transfigurentur velut ministri iustitiae quorum finis erit secundum opera ipsorum

**11:16.** I say again (Let no **man** think me to be foolish: otherwise take me as one foolish, that I also may **glory** a little):  
Iterum dico ne quis me putet insipientem alioquin velut insipientem accipite me ut et ego modicum quid glorier

**11:17.** That which I speak, I speak not according to **God**: but as it were in foolishness, in this matter of **glorying**.  
Quod loquor non loquor secundum Dominum sed quasi in insipientia in hac substantia gloriae

**11:18.** Seeing that many **glory** according to the flesh, I will **glory** also.  
Quoniam multi gloriantur secundum carnem et ego gloriabor

**11:19.** For you gladly suffer the foolish: whereas yourselves are wise.  
Libenter enim suffertis insipientes cum sitis ipsi sapientes

**11:20.** For you suffer if a **man** bring you into bondage, if a **man** devour you, if a **man** take from you, if a **man** be lifted up, if a **man** strike you on the face.  
Sustinetis enim si quis vos in servitutum redigit si quis devorat si quis accipit si quis extollitur si quis in faciem vos caedit

**11:21.** I seek according to dishonour, as if we had been weak in this part. Wherein if any **man** dare (I speak foolishly), I dare also.  
Secundum ignobilitatem dico quasi nos infirmi fuerimus in quo quis audet in insipientia dico audeo et ego

**11:22.** They are **Hebrews**: so am I. They are **Israelites**: so am I. They are the seed of **Abraham**: so am I.  
Hebraei sunt et ego Israhelitae sunt et ego semen Abrahae sunt et ego

**11:23.** They are the **ministers** of **Christ** (I speak as one less wise): I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often.  
Ministri Christi sunt minus sapiens dico plus ego in laboribus plurimis in carceribus abundantius in plagis supra modum in mortibus frequenter

**11:24.** Of the **Jews** five times did I receive forty stripes save one.  
A Iudaeis quinquies quadragenas una minus accepi

**11:25.** Thrice was I beaten with rods: once I was **stoned**: thrice I suffered shipwreck: a night and a day I was in the depth of the sea.  
Ter virgis caesus sum semel lapidatus sum ter naufragium feci nocte et die in profundo maris fui

**11:26.** In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the **Gentiles**, in perils in the city, in perils in the **wilderness**, in perils in the sea, in perils from **false** brethren:  
In itineribus saepe periculis fluminum periculis latronum periculis ex genere periculis ex gentibus periculis in civitate periculis in solitudine periculis in mari periculis in falsis fratribus

**11:27.** In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness:  
In labore et aerumna in vigiliis multis in fame et siti in ieiuniis multis in frigore et nuditate

**11:28.** Besides those things which are without: my daily instance, the solicitude for all the churches.  
Praeter illa quae extrinsecus sunt instantia mea cotidiana sollicitudo omnium ecclesiarum

**My daily instance...** The labours that come in, and press upon me every day.

**11:29.** Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

Quis infirmatur et non infirmor quis scandalizatur et ego non uror

**11:30.** If I must needs glory, I will glory of the things that concern my infirmity.

Si gloriari oportet quae infirmitatis meae sunt gloriabor

**11:31.** The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.

Deus et Pater Domini Iesu scit qui est benedictus in saecula quod non mentior

**11:32.** At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me.

Damasci praepositus gentis Aretae regis custodiebat civitatem Damascenorum ut me comprehenderet

**11:33.** And through a window in a basket was I let down by the wall: and so escaped his hands.

Et per fenestram in sporta dimissus sum per murum et effugi manus eius

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## 2 Corinthians Chapter 12

### His raptures and revelations, His being buffeted by Satan. His fear for the Corinthians.

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**12:1.** If I must [glory](#) (it is not expedient indeed) but I will come to [visions](#) and [revelations](#) of the Lord.  
Si gloriari oportet non expedit quidem veniam autem ad visiones et revelationes Domini

**12:2.** I [know](#) a [man](#) in [Christ](#): above fourteen years ago (whether in the body, I [know](#) not, or out of the body, I [know](#) not: [God knoweth](#)), such a one caught up to the third [heaven](#).  
Scio hominem in Christo ante annos quattuordecim sive in corpore nescio sive extra corpus nescio Deus scit raptum eiusmodi usque ad tertium caelum

**12:3.** And I [know](#) such a [man](#) (whether in the body, or out of the body, I [know](#) not: [God knoweth](#)):  
Et scio huiusmodi hominem sive in corpore sive extra corpus nescio Deus scit

**12:4.** That he was caught up into [paradise](#) and heard secret words which it is not granted to [man](#) to utter.  
Quoniam raptus est in paradysum et audivit arcana verba quae non licet homini loqui

**12:5.** For such an one I will [glory](#): but for myself I will [glory](#) nothing but in my infirmities.  
Pro eiusmodi gloriabor pro me autem nihil gloriabor nisi in infirmitatibus meis

**12:6.** For though I should have a mind to [glory](#), I shall not be foolish: for I will say the [truth](#). But I forbear, lest any [man](#) should think of me above that which he seeth in me, or any thing he heareth from me.  
Nam et si voluero gloriari non ero insipiens veritatem enim dicam parco autem ne quis in me existimet supra id quod videt me aut audit ex me

**12:7.** And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an [angel of Satan](#), to buffet me.  
Et ne magnitudo revelationum extollat me datus est mihi stimulus carnis meae angelus Satanae ut me colaphizet

**12:8.** For which thing, thrice I besought the Lord that it might depart from me.  
Propter quod ter Dominum rogavi ut discederet a me

**12:9.** And he said to me: My [grace](#) is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I [glory](#) in my infirmities, that the power of [Christ](#) may dwell in me.  
Et dixit mihi sufficit tibi gratia mea nam virtus in infirmitate perficitur libenter igitur gloriabor in infirmitatibus meis ut inhabitet in me virtus Christi

**Power is made perfect...** The strength and power of [God](#) more perfectly shines forth in our weakness and infirmity; as the more weak we are of ourselves, the more illustrious is his [grace](#) in supporting us, and giving us the victory under all trials and conflicts.

**12:10.** For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for [Christ](#). For when I am weak, then am I powerful.  
Propter quod placeo mihi in infirmitatibus in contumeliis in necessitatibus in persecutionibus in angustiis pro Christo cum enim infirmor tunc potens sum

**12:11.** I am become foolish. You have compelled me: for I ought to have been commended by you. For I have no way come short of them that are above measure [apostles](#), although I be nothing.  
Factus sum insipiens vos me coegistis ego enim debui a vobis commendari nihil enim minus fui ab his qui sunt supra modum apostoli tametsi nihil sum

**12:12.** Yet the signs of my [apostleship](#) have been wrought on you, in all patience, in [signs and wonders](#) and mighty deeds.  
Signa tamen apostoli facta sunt super vos in omni patientia signis et prodigiis et virtutibus

**12:13.** For what is there that you have had less than the other churches but that I myself was not burthensome to you? Pardon me this injury.

Quid est enim quod minus habuistis prae ceteris ecclesiis nisi quod ego ipse non gravavi vos donate mihi hanc iniuriam

**12:14.** Behold now the third time I am ready to come to you and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

Ecce tertio hoc paratus sum venire ad vos et non ero gravis vobis non enim quaero quae vestra sunt sed vos nec enim debent filii parentibus thesaurizare sed parentes filiis

**12:15.** But I most gladly will spend and be spent myself for your **souls**: although loving you more, I be **loved** less.

Ego autem libentissime inpendam et superinpendar ipse pro animabus vestris licet plus vos diligens minus diligar

**12:16.** But be it so: I did not burthen you: but being crafty, I caught you by guile.

Sed esto ego vos non gravavi sed cum essem astutus dolo vos cepi

**12:17.** Did I overreach you by any of them whom I sent to you?

Numquid per aliquem eorum quos misi ad vos circumveni vos

**12:18.** I desired Titus: and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? Did we not in the same steps?

Rogavi Titum et misi cum illo fratrem numquid Titus vos circumvenit nonne eodem spiritu ambulavimus nonne hisdem vestigiis

**12:19.** Of old, think you that we excuse ourselves to you? We speak before **God in Christ**: but all things, my dearly beloved, for your edification.

Olim putatis quod excusemus nos apud vos coram Deo in Christo loquimur omnia autem carissimi propter vestram aedificationem

**12:20.** For I fear lest perhaps, when I come, I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you.

Timeo enim ne forte cum venero non quales volo inveniam vos et ego inveniar a vobis qualem non vultis ne forte contentiones aemulationes animositates dissensiones detractioes susurratioes inflationes seditiones sint inter vos

**12:21.** Lest again, when I come, **God humble** me among you: and I mourn many of them that **sinned** before and have not done **penance** for the **uncleanness** and fornication and lasciviousness that they have committed.

Ne iterum cum venero humiliet me Deus apud vos et lugeam multos ex his qui ante peccaverunt et non egerunt paenitentiam super inmunditia et fornicatione et inpudicitia quam gesserunt

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## 2 Corinthians Chapter 13

### He threatens the impenitent, to provoke them to penance.

**13:1.** Behold, this is the third time I am coming to you: In the mouth of two or three [witnesses](#) shall every word stand.

Ecce tertio hoc venio ad vos in ore duorum vel trium testium stabit omne verbum

**13:2.** I have told before and foretold, as present and now absent, to them that [sinned](#) before and to all the rest, that if I come again, I will not spare.

Praedixi et praedico ut praesens bis et nunc absens his qui ante peccaverunt et ceteris omnibus quoniam si venero iterum non parcam

**13:3.** Do you seek a proof of [Christ](#) that speaketh in me, who towards you is not weak, but is mighty in you?

An experimentum quaeritis eius qui in me loquitur Christi qui in vos non infirmatur sed potens est in vobis

**13:4.** For although he was crucified through weakness, yet he liveth by the power of [God](#). For we also are weak in him: but we shall live with him by the power of [God](#) towards you.

Nam et si crucifixus est ex infirmitate sed vivit ex virtute Dei nam et nos infirmi sumus in illo sed vivemus cum eo ex virtute Dei in vobis

**13:5.** Try your own selves if you be in the [faith](#): [prove](#) ye yourselves. [Know](#) you not your own selves, that [Christ Jesus](#) is in you, unless perhaps you be reprobates?

Vosmet ipsos temptate si estis in fide ipsi vos probate an non cognoscitis vos ipsos quia Christus Iesus in vobis est nisi forte reprobati estis

**13:6.** But I trust that you shall [know](#) that we are not reprobates.

Spero autem quod cognoscetis quia nos non sumus reprobi

**13:7.** Now we [pray God](#) that you may do no [evil](#), not that we may appear approved, but that you may do that which is [good](#) and that we may be as reprobates.

Oramus autem Deum ut nihil mali faciatis non ut nos probati pareamus sed ut vos quod bonum est faciatis nos autem ut reprobi simus

**Reprobates...** that is, without proof, by having no occasion of showing our power in punishing you.

**13:8.** For we can do nothing against the [truth](#): but for the [truth](#).

Non enim possumus aliquid adversus veritatem sed pro veritate

**13:9.** For we rejoice that we are weak and you are strong. This also we [pray](#) for, your perfection.

Gaudemus enim quando nos infirmi sumus vos autem potentes estis hoc et oramus vestram consummationem

**13:10.** Therefore I write these things, being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me unto edification and not unto destruction.

Ideo haec absens scribo ut non praesens durius agam secundum potestatem quam Dominus dedit mihi in aedificationem et non in destructionem

**13:11.** For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace. And the [God](#) of [grace](#) and of [love](#) shall be with you.

De cetero fratres gaudete perfecti estote exhortamini idem sapite pacem habete et Deus dilectionis et pacis erit vobiscum

**13:12.** Salute one another with a [holy kiss](#). All the [saints](#) salute you.

Salutate invicem in osculo sancto salutant vos sancti omnes

**13:13.** The [grace](#) of our Lord Jesus Christ and the [charity](#) of God and the communication of the [Holy Ghost](#) be with you all. [Amen](#).

Salutant vos sancti omnes

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## 2 John

### The Second Epistle of St. John the Apostle

The [Apostle](#) commends Electa and her [family](#) for their steadfastness in the [true faith](#) and exhorts them to persevere, lest they lose the reward of their labours. He exhorts them to [love](#) one another. But with [heretics](#) to have no society, even not to salute them. Although this Epistle is written to a particular person, yet its instructions may serve as a lesson to others, especially to those who, from their connections, situation, or condition in life, are in danger of perversion. (*For more information, see the article [EPISTLES OF JOHN](#) in the Catholic Encyclopedia.*)

**1:1.** The [Ancient](#) to the lady Elect and her children, whom I [love](#) in the [truth](#): and not I only, but also all they that have [known](#) the [truth](#),

Senior electae dominae et natis eius quos ego diligo in veritate et non ego solus sed et omnes qui cognoverunt veritatem

**The ancient...** That is, the ancient [bishop St. John](#), being the only one of the twelve [apostles](#) then living. **To the lady Elect...** Some conjecture that Electa might be the [name](#) of a [family](#), or of a particular church; but the general opinion is, that it is the proper [name](#) of a lady, so eminent for her piety and great [charity](#), as to merit this Epistle from [St. John](#).

**1:2.** For the sake of the [truth](#) which dwelleth in us and shall be with us for ever.

Propter veritatem quae permanet in nobis et nobiscum erit in aeternum

**1:3.** [Grace](#) be with you, mercy and peace from [God the Father](#) and from [Christ Jesus the Son of the Father](#): in [truth](#) and [charity](#).

Sit nobiscum gratia misericordia pax a Deo Patre et a Christo Iesu Filio Patris in veritate et caritate

**1:4.** I was exceeding glad that I found of thy children walking in [truth](#), as we have received a commandment from the [Father](#).

Gavisus sum valde quoniam inveni de filiis tuis ambulantes in veritate sicut mandatum accepimus a Patre

**1:5.** And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we [love](#) one another.

Et nunc rogo te domina non tamquam mandatum novum scribens tibi sed quod habuimus ab initio ut diligamus alterutrum

**1:6.** And this is [charity](#): That we walk according to his commandments. For this is the commandment that, as you have heard from the beginning, you should walk in the same:

Et haec est caritas ut ambulemus secundum mandata eius hoc mandatum est ut quemadmodum audistis ab initio in eo ambuletis

**1:7.** For many seducers are gone out into the world who confess not that [Jesus Christ](#) is come in the flesh. This is a seducer and an [antichrist](#).

Quoniam multi seductores exierunt in mundum qui non confitentur Iesum Christum venientem in carne hic est seductor et antichristus

**1:8.** Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

Videte vosmet ipsos ne perdatis quae operati estis sed ut mercedem plenam accipiatis

**1:9.** Whosoever revolteth and continueth not in the doctrine of [Christ](#) hath not [God](#). He that continueth in the doctrine, the same hath both the [Father](#) and the Son.

Omnis qui praecedit et non manet in doctrina Christi Deum non habet qui permanet in doctrina hic et Filium et Patrem habet

**1:10.** If any [man](#) come to you and bring not this doctrine, receive him not into the house nor say to him: [God](#) speed you.

Si quis venit ad vos et hanc doctrinam non adfert nolite recipere eum in domum nec have ei dixeritis

**Nor say to him, God speed you...** This admonition is in general, to forewarn the **faithful** of the dangers which may arise from a familiarity with those who have prevaricated and gone from the **true faith**, and with such as teach **false** doctrine. But this is not forbidding a **charity** for all **men**, by which we ought to wish and **pray** for the **eternal salvation** of every one, even of our enemies.

**1:11.** For he that saith unto him: **God speed you**, communicateth with his **wicked** works.  
Qui enim dicit illi have communicat operibus illius malignis

**1:12.** Having more things to write unto you, I would not by paper and ink: for I **hope** that I shall be with you and speak face to face, that your **joy** may be full.  
Plura habens vobis scribere nolui per cartam et atramentum spero enim me futurum apud vos et os ad os loqui ut gaudium vestrum plenum sit

**1:13.** The children of thy sister Elect salute thee.  
Salutant te filii sororis tuae electae

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## 2 Kings

### The Second Book of Kings, also called the Fourth Book of Kings

This and the previous Book are called by the [holy fathers](#) the third and fourth book of Kings; but by the [Hebrews](#), the first and second. They contain the history of the kingdoms of [Israel](#) and [Juda](#), from the beginning of the reign of [Solomon](#), to the captivity. As to the writer of these books, it seems most probable they were not written by one [man](#); nor at one time; but as there was all along a succession of [prophets](#) in [Israel](#), who recorded, by divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these [prophets](#). See 2 Paralip. alias 2 Chron. 9.29; 12.15; 13.22; 20.34; 26.22; 32.32. (*For more information, see the article [THIRD AND FOURTH KINGS](#) in the Catholic Encyclopedia.*)

**2 Kings Chapter 1.** Ochozias sendeth to consult Beelzebub: Elias foretelleth his death: and causeth fire to come down from heaven, upon two captains and their companies.

**2 Kings Chapter 2.** Eliseus will not part from Elias. The water of the Jordan is divided by Elias' cloak. Elias is taken up in a fiery chariot, and his double spirit is given to Eliseus. Eliseus healeth the waters by casting in salt. Boys are torn by bears for mocking Eliseus.

**2 Kings Chapter 3.** The kings of Israel, Juda, and Edom, fight against the king of Moab. They want water, which Eliseus procureth without rain: and prophesieth victory. The king of Moab is overthrown, his city is besieged: he sacrificeth his firstborn son: so the Israelites raise the siege.

**2 Kings Chapter 4.** Miracles of Eliseus. He raiseth a dead child to life.

**2 Kings Chapter 5.** Naaman the Syrian is cleansed of his leprosy. He professeth his belief in one God, promising to serve him. Giezi taketh gifts of Naaman, and is struck with leprosy.

**2 Kings Chapter 6.** Eliseus maketh iron to swim upon the water: he leadeth the Syrians that were sent to apprehend him into Samaria, where there eyes being opened, they are courteously entertained. The Syrians besiege Samaria: the famine there causeth a woman to eat her own child. Upon this the king commandeth Eliseus to be put to death.

**2 Kings Chapter 7.** Eliseus prophesieth a great plenty, which presently ensueth upon the sudden flight of the Syrians; of which four lepers bring the news to the city. The incredulous nobleman is trod to death.

**2 Kings Chapter 8.** After seven years' famine foretold by Eliseus, the Sunamitess returning home, recovereth her lands, and revenues. Eliseus foreshoweth the death of Benadad, king of Syria, and the reign of Hazael. Joram's wicked reign in Juda. He dieth, and his son Ochozias succeedeth.

**2 Kings Chapter 9.** Jehu is anointed king of Israel, to destroy the house of Achab and Jezebel. He killeth Joram king of Israel, and Ochozias king of Juda. Jezebel is eaten by dogs.

**2 Kings Chapter 10.** Jehu destroyeth the house of Achab: abolisheth the worship of Baal, and killeth the worshippers: but sticketh to the calves of Jeroboam. Israel is afflicted by the Syrians.

**2 Kings Chapter 11.** Athalia's usurpation and tyranny. Joas is made king. Athalia is slain.

**2 Kings Chapter 12.** The temple is repaired. Hazael is bought off from attacking Jerusalem. Joas is slain.

**2 Kings Chapter 13.** The reign of Joachaz and of Joas kings of Israel. The last acts and death of Eliseus the prophet: a dead man is raised to life by the touch of his bones.

**2 Kings Chapter 14.** Amasias reigneth in Juda: he overcometh the Edomites: but is overcome by Joas king of Israel. Jeroboam the second reigneth in Israel.

**2 Kings Chapter 15.** The reign of Azarias, and Joatham in Juda: and of Zacharias, Sellum, Manahem, Phaceia, and Phacee in Israel.

**2 Kings Chapter 16.** The wicked reign of Achaz: the kings of Syria and Israel war against him: he hireth the king of the Assyrians to assist him: he causeth an altar to be made after the pattern of that of Damascus.

**2 Kings Chapter 17.** The reign of Osee. The Israelites for their sins are carried into captivity: other inhabitants are sent to Samaria, who make a mixture of religion.

**2 Kings Chapter 18.** The reign of Ezechias: he abolisheth idolatry and prospereth. Sennacherib cometh up against him: Rabsaces soliciteth the people to revolt; and blasphemeth the Lord.

**2 Kings Chapter 19.** Ezechias is assured of God's help by Isaias the prophet. The king of the Assyrians still threateneth and blasphemeth. Ezechias prayeth, and God promiseth to protect Jerusalem. An angel

destroyeth the army of the Assyrians, their king returneth to Ninive, and is slain by his two sons.

**2 Kings Chapter 20.** Ezechias being sick, is told by Isaias that he shall die; but praying to God, he obtaineth longer life, and in confirmation thereof receiveth a sign by the sun's returning back. He showeth all his treasures to the ambassadors of the king of Babylon: Isaias reproveth him for it, foretelleth the Babylonish captivity.

**2 Kings Chapter 21.** The wickedness of Manasses: God's threats by his prophets. His wicked son Amon succeedeth him, and is slain by his servants.

**2 Kings Chapter 22.** Josias repaireth the temple. The book of the law is found, upon which they consult the Lord, and are told that great evils shall fall upon them, but not in the time of Josias.

**2 Kings Chapter 23.** Josias readeth the law before all the people. They promise to observe it. He abolisheth all idolatry, celebrateth the phase: is slain in battle by the king of Egypt. The short reign of Joachaz, in whose place Joakim is made king.

**2 Kings Chapter 24.** The reign of Joakim, Joachin, and Sedecias.

**2 Kings Chapter 25.** Jerusalem is besieged and taken by Nabuchodonosor: Sedecias is taken: the city and temple are destroyed. Godolias, who is left governor, is slain. Joachin is exalted by Evilmerodach.

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## 2 Kings Chapter 1

### Ochozias sendeth to consult Beelzebub: Elias foretelleth his death: and causeth fire to come down from heaven, upon two captains and their companies.

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**1:1.** And [Moab](#) rebelled against [Israel](#), after the death of [Achab](#).

*Praevaricatus est autem Moab in Israhel postquam mortuus est Ahab*

**1:2.** And Ochozias fell through the lattices of his upper chamber, which he had in [Samaria](#), and was sick: and he sent messengers, saying to them: Go, consult [Beelzebub](#), the god of [Accaron](#), whether I shall recover of this my illness.

*Ceciditque Ohozias per cancellos cenaculi sui quod habebat in Samaria et aegrotavit misitque nuntios dicens ad eos ite consulite Beelzebub deum Accaron utrum vivere queam de infirmitate mea hac*

**1:3.** And an [angel of the Lord](#) spoke to [Elias](#), the Thesbite, saying: Arise, and go up to meet the messengers of the king of [Samaria](#), and say to them: Is there not a [God](#) in [Israel](#), that ye go to consult [Beelzebub](#), the god of [Accaron](#)?

*Angelus autem Domini locutus est ad Heliam Thesbiten surge ascende in occursum nuntiorum regis Samariae et dices ad eos numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron*

**1:4.** Wherefore, thus saith the [Lord](#): From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And [Elias](#) went away.

*Quam ob rem haec dicit Dominus de lectulo super quem ascendisti non descendes sed morte morieris et abiit Helias*

**1:5.** And the messengers turned back to Ochozias. And he said to them: Why are you come back?

*Reversique sunt nuntii ad Ohoziam qui dixit eis quare reversi estis*

**1:6.** But they answered him: A [man](#) met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the [Lord](#): Is it because there was no [God](#) in [Israel](#), that thou sendest to [Beelzebub](#), the god of [Accaron](#)? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die.

*At illi responderunt ei vir occurrit nobis et dixit ad nos ite revertimini ad regem qui misit vos et dicetis ei haec dicit Dominus numquid quia non erat Deus in Israhel mittis ut consulatur Beelzebub deus Accaron idcirco de lectulo super quem ascendisti non descendes sed morte morieris*

**1:7.** And he said to them: What manner of [man](#) was he who met you, and spoke these words?

*Qui dixit eis cuius figurae et habitu est vir qui occurrit vobis et locutus est verba haec*

**1:8.** But they said: A hairy [man](#), with a girdle of leather about his loins. And he said: It is [Elias](#), the Thesbite.

*At illi dixerunt vir pilosus et zona pellicia accinctis renibus qui ait Helias Thesbites est*

**1:9.** And he sent to him a [captain](#) of fifty, and the fifty [men](#) that were under him. And he went up to him, and as he was sitting on the top of a hill, he said to him: Man of [God](#), the king hath commanded that thou come down.

*Misitque ad eum quinquagenarium principem et quinquaginta qui erant sub eo qui ascendit ad eum sedentique in vertice montis ait homo Dei rex praecepit ut descendas*

**1:10.** And [Elias](#) answering, said to the [captain](#) of fifty: If I be a [man](#) of [God](#), let fire come down from [heaven](#) and consume thee, and thy fifty. And there came down fire from [heaven](#) and consumed him, and the fifty that were with him.

Respondensque Helias dixit quinquagenario si homo Dei sum descendat ignis e caelo et devoret te et quinquaginta tuos descendit itaque ignis e caelo et devoravit eum et quinquaginta qui erant cum eo

**Let fire, etc...** Elias was inspired to call for fire from heaven upon these captains, who came to apprehend him; not out of a desire to gratify any private passion; but to punish the insult offered to religion, to confirm his mission, and to show how vain are the efforts of men against God, and his servants, whom he willeth to protect.

**1:11.** And he again sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God: Thus saith the king: Make haste and come down.

Rursum misit ad eum principem quinquagenarium alterum et quinquaginta cum eo qui locutus est illi homo Dei haec dicit rex festina descende

**1:12.** Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And fire came down from heaven, and consumed him and his fifty.

Respondens Helias ait si homo Dei ego sum descendat ignis e caelo et devoret te et quinquaginta tuos descendit ergo ignis Dei e caelo et devoravit illum et quinquaginta eius

**1:13.** Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees before Elias, and besought him, and said: Man of God, despise not my life, and the lives of thy servants that are with me.

Iterum misit principem quinquagenarium tertium et quinquaginta qui erant cum eo qui cum venisset curvavit genua contra Heliam et precatus est eum et ait homo Dei noli despiciere animam meam et animam servorum tuorum qui mecum sunt

**1:14.** Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life.

Ecce descendit ignis de caelo et devoravit duos principes quinquagenarios primos et quinquagenos qui cum eis erant sed nunc obsecro ut miserearis animae meae

**1:15.** And the angel of the Lord spoke to Elias, saying: Go down with him, fear not. He arose therefore, and went down with him to the king,

Locutus est autem angelus Domini ad Heliam dicens descende cum eo ne timeas surrexit igitur et descendit cum eo ad regem

**1:16.** And said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub, the god of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore, from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

Et locutus est ei haec dicit Dominus quia misisti nuntios ad consulendum Beelzebub deum Accaron quasi non esset Deus in Israhel a quo possis interrogare sermonem ideo de lectulo super quem ascendisti non descendes sed morte morieris

**1:17.** So he died, according to the word of the Lord, which Elias spoke; and Joram, his brother, reigned in his stead, in the second year of Joram, the son of Josaphat, king of Juda, because he had no son.

Mortuus est ergo iuxta sermonem Domini quem locutus est Helias et regnavit Ioram frater eius pro eo anno secundo Ioram filii Josaphat regis Iudae non enim habebat filium

**The second year of Joram, etc...** Counted from the time that he was associated to the throne by his father Josaphat.

**1:18.** But the rest of the acts of Ochozias, which he did, are they not written in the book of the words of the days of the kings of Israel?

Reliqua autem verborum Ochoziae quae operatus est nonne haec scripta sunt in libro sermonum dierum regum Israhel

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## 2 Kings Chapter 2

**Eliseus will not part from Elias. The water of the Jordan is divided by Elias' cloak. Elias is taken up in a fiery chariot, and his double spirit is given to Eliseus. Eliseus healeth the waters by casting in salt. Boys are torn by bears for mocking Eliseus.**

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**2:1.** And it came to pass, when the [Lord](#) would take up [Elias](#), into [heaven](#), by a whirlwind, that [Elias](#) and [Eliseus](#) were going from Galgal.

Factum est autem cum levare vellet Dominus Heliam per turbinem in caelum ibant Helias et Heliseus de Galgalis

**Heaven...** By [heaven](#) here is meant the air, the lowest of the [heavenly](#) regions.

**2:2.** And [Elias](#) said to [Eliseus](#): Stay thou here, because the [Lord](#) hath sent me as far as [Bethel](#). And [Eliseus](#) said to him: As the [Lord](#) liveth, and as thy [soul](#) liveth, I will not leave thee. And when they were come down to [Bethel](#),

Dixitque Helias ad Heliseum sede hic quia Dominus misit me usque Bethel cui ait Heliseus vivit Dominus et vivit anima tua quia non derelinquam te cumque descendissent Bethel

**2:3.** The sons of the [prophets](#), that were at [Bethel](#), came forth to [Eliseus](#), and said to him: Dost thou know that, this day, the [Lord](#) will take away thy master from thee? And he answered: I also know it: hold your peace.

Egressi sunt filii prophetarum qui erant Bethel ad Heliseum et dixerunt ei numquid nosti quia hodie Dominus tollat dominum tuum a te qui respondit et ego novi silete

**The sons of the prophets...** That is, the [disciples](#) of the [prophets](#); who seem to have had their schools, like colleges or communities, in [Bethel](#), [Jericho](#), and other places in the days of [Elias](#) and [Eliseus](#).

**2:4.** And [Elias](#) said to [Eliseus](#): Stay here, because the [Lord](#) hath sent me to [Jericho](#). And he said: As the [Lord](#) liveth, and as thy [soul](#) liveth, I will not leave thee. And when they were come to [Jericho](#),

Dixit autem Helias ad Heliseum sede hic quia Dominus misit me in Hiericho et ille ait vivit Dominus et vivit anima tua quia non derelinquam te cumque venissent Hierichum

**2:5.** The sons of the [prophets](#), that were at [Jericho](#), came to [Eliseus](#), and said to him: Dost thou know that, this day, the [Lord](#) will take away thy master from thee? And he said: I also know it: hold your peace.

Accesserunt filii prophetarum qui erant in Hiericho ad Heliseum et dixerunt ei numquid nosti quia hodie Dominus tollet dominum tuum a te et ait et ego novi silete

**2:6.** And [Elias](#) said to him: Stay here, because the [Lord](#) hath sent me as far as the [Jordan](#). And he said: as the [Lord](#) liveth, and as thy [soul](#) liveth, I will not leave thee. And they two went on together.

Dixit autem ei Helias sede hic quia Dominus misit me ad Iordanem qui ait vivit Dominus et vivit anima tua quia non derelinquam te ierunt igitur ambo pariter

**2:7.** And fifty [men](#), of the sons of the [prophets](#), followed them, and stood in sight, at a distance: but they two stood by the [Jordan](#).

Et quinquaginta viri de filiis prophetarum secuti sunt qui et steterunt e contra longe illi autem ambo stabant super Iordanem

**2:8.** And [Elias](#) took his mantle, and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

Tulitque Helias pallium suum et involvit illud et percussit aquas quae divisae sunt in utramque partem et transierunt ambo per siccum

**2:9.** And when they were gone over, [Elias](#) said to [Eliseus](#): Ask what thou wilt have me to do for thee, before I be taken away from thee. And [Eliseus](#) said: I beseech thee, that in me may be thy double spirit.

Cumque transissent Helias dixit ad Heliseum postula quod vis ut faciam tibi antequam tollar a te dixitque Heliseus obsecro ut fiat duplex spiritus tuus in me

**Double spirit...** A double portion of thy spirit, as the eldest son and heir: or thy spirit which is double in comparison of that which God usually imparteth to his prophets.

**2:10.** And he answered: Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

Qui respondit rem difficilem postulasti attamen si videris me quando tollor a te erit quod petisti si autem non videris non erit

**2:11.** And as they went on, walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven.

Cumque pergerent et incedentes sermocinarentur ecce currus igneus et equi ignei diviserunt utrumque et ascendit Helias per turbinem in caelum

**2:12.** And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces.

Heliseus autem videbat et clamabat pater mi pater mi currus Israhel et auriga eius et non vidit eum amplius adprehenditque vestimenta sua et scidit illa in duas partes

**2:13.** And he took up the mantle of Elias, that fell from him: and going back, he stood on the bank of the Jordan;

Et levavit pallium Heliae quod ceciderat ei reversusque stetit super ripam Iordanis

**2:14.** And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over.

Et pallio Heliae quod ceciderat ei percussit aquas et dixit ubi est Deus Heliae etiam nunc percussitque aquas et divisae sunt huc atque illuc et transiit Heliseus

**2:15.** And the sons of the prophets, at Jericho, who were over against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground.

Videntes autem filii prophetarum qui erant in Hiericho de contra dixerunt requievit spiritus Heliae super Heliseum et venientes in occursum eius adoraverunt eum proni in terram

**They worshipped him...** viz., with an inferior, yet religious veneration, not for any temporal, but spiritual excellency.

**2:16.** And they said to him: Behold, there are with thy servants, fifty strong men, that can go, and seek thy master, lest, perhaps, the spirit of the Lord, hath taken him up and cast him upon some mountain, or into some valley. And he said: Do not send.

Dixeruntque illi ecce cum servis tuis sunt quinquaginta viri fortes qui possint ire et quaerere dominum tuum ne forte tulerit eum spiritus Domini et proiecerit in uno montium aut in una vallium qui ait nolite mittere

**2:17.** But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days, but found him not.

Coegeruntque eum donec adquiesceret et diceret mittite et miserunt quinquaginta viros qui cum quaesissent tribus diebus non invenerunt

**2:18.** And they came back to him: for he abode at Jericho, and he said to them: Did I not say to you? Do not send.

Et reversi sunt ad eum at ille habitabat in Hiericho dixitque eis numquid non dixi vobis nolite ire

**2:19.** And the men of the city, said to Eliseus: Behold the situation of this city is very good, as thou, my lord, seest: but the waters are very bad, and the ground barren.

Dixerunt quoque viri civitatis ad Heliseum ecce habitatio civitatis huius optima est sicut tu ipse domine perspicias sed aquae pessimae sunt et terra sterilis

**2:20.** And he said: Bring me a new vessel, and put salt into it. And when they had brought it,

At ille ait adferte mihi vas novum et mittite in illud sal qui cum adtulissent

**2:21.** He went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness.

Egressus ad fontem aquarum misit in eum sal et ait haec dicit Dominus sanavi aquas has et non erit ultra in eis mors neque sterilitas

**2:22.** And the waters were healed unto this day, according to the word of [Eliseus](#), which he spoke.  
Sanatae sunt ergo aquae usque ad diem hanc iuxta verbum Helisei quod locutus est

**2:23.** And he went up from thence to [Bethel](#): and as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald head, go up, thou bald head.  
Ascendit autem inde Bethel cumque ascenderet per viam pueri parvi egressi sunt de civitate et inludabant ei dicentes ascende calve ascende calve

**2:24.** And looking back, he saw them, and [cursed](#) them in the [name](#) of the [Lord](#): and there came forth two bears out of the forest, and tore of them, two and forty boys.  
Qui cum se respexisset vidit eos et maledixit eis in nomine Domini egressisque sunt duo ursi de saltu et laceraverunt ex eis quadraginta duos pueros

**Cursed them...** This [curse](#), which was followed by so visible a judgment of [God](#), was not the effect of [passion](#), or of a desire of revenging himself; but of [zeal](#) for [religion](#), which was insulted by these boys, in the person of the [prophet](#); and of a [divine inspiration](#): [God](#) punishing in this manner the inhabitants of [Bethel](#), (the chief seat of the [calf](#) worship), who had trained up their children in a prejudice against the [true religion](#) and its [ministers](#).

**2:25.** And from thence he went to [mount Carmel](#), and from thence he returned to [Samaria](#).  
Abiit autem inde in montem Carmeli et inde reversus est Samariam

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## 2 Kings Chapter 3

**The kings of Israel, Juda, and Edom, fight against the king of Moab. They want water, which Eliseus procureth without rain: and prophesieth victory. The king of Moab is overthrown, his city is besieged: he sacrificeth his firstborn son: so the Israelites raise the siege.**

---

**3:1.** And Joram the son of [Achab](#), reigned over [Israel](#), in [Samaria](#), in the eighteenth year of Josaphat, king of [Juda](#). And he reigned twelve years.

Ioram vero filius Ahab regnavit super Israhel in Samaria anno octavodecimo Iosaphat regis Iudae regnavitque duodecim annis

**3:2.** And he did [evil](#) before the [Lord](#), but not like his father and his mother: for he took away the statues of [Baal](#), which his father had made.

Et fecit malum coram Domino sed non sicut pater suus et mater tulit enim statuas Baal quas fecerat pater eius

**3:3.** Nevertheless, he stuck to the [sins](#) of [Jeroboam](#), the son of Nabat, who made [Israel](#) to [sin](#), nor did he depart from them.

Verumtamen in peccatis Hieroboam filii Nabath qui peccare fecit Israhel adhesit nec recessit ab eis

**3:4.** Now [Mesa](#), king of [Moab](#), nourished many sheep, and he paid to the king of [Israel](#) a hundred thousand lambs, and a hundred thousand rams, with their fleeces.

Porro Mesa rex Moab nutriebat pecora multa et solvebat regi Israhel centum milia agnorum et centum milia arietum cum velleribus suis

**3:5.** And when [Achab](#) was dead, he broke the league which he had made with the king of [Israel](#).

Cumque mortuus fuisset Ahab praevaricatus est foedus quod habebat cum rege Israhel

**3:6.** And king Joram went out that day from [Samaria](#), and mustered all [Israel](#).

Egressus est igitur rex Ioram in die illa de Samaria et recensuit universum Israhel

**3:7.** And he sent to Josaphat; king of [Juda](#), saying: The king of [Moab](#) is revolted from me: come with me against him to battle. And he answered: I will come up: he that is mine, is thine: my people are thy people: and my horses, thy horses.

Misitque ad Iosaphat regem Iuda dicens rex Moab recessit a me veni mecum contra Moab ad proelium qui respondit ascendam qui meus est tuus est populus meus populus tuus equi mei equi tui

**3:8.** And he said: Which way shall we go up? But he answered: By the [desert](#) of [Edom](#).

Dixitque per quam viam ascendemus at ille respondit per desertum Idumeae

**3:9.** So the king of [Israel](#), and the king of [Juda](#), and the king of [Edom](#), went, and they fetched a compass of seven days journey, and there was no water for the army, and for the beasts, that followed them.

Perrexerunt igitur rex Israhel et rex Iuda et rex Edom et circumierunt per viam septem dierum nec erat aqua exercitui et iumentis quae sequebantur eos

**3:10.** And the king of [Israel](#) said: Alas, alas, alas, the [Lord](#) hath gathered us three kings together, to deliver us into the hands of [Moab](#).

Dixitque rex Israhel eheu eheu eheu congregavit nos Dominus tres reges ut traderet in manu Moab

**3:11.** And Josaphat said: Is there not here a [prophet](#) of the [Lord](#), that we may beseech the [Lord](#) by him? And one of the servants of the king of [Israel](#) answered: Here is [Eliseus](#), the son of Saphat, who poured

water on the hands of **Elias**.

Et ait Iosaphat estne hic propheta Domini ut deprecemur Dominum per eum et respondit unus de servis regis Israhel est hic Heliseus filius Saphat qui fundebat aquam super manus Heliae

**3:12.** And Josaphat said: The **word of the Lord** is with him. And the king of **Israel**, and Josaphat, king of **Juda**, and the king of **Edom**, went down to him.

Et ait Iosaphat est apud eum sermo Domini descenditque ad eum rex Israhel et Iosaphat et rex Edom

**3:13.** And **Eliseus** said to the king of **Israel**: What have I to do with thee? go to the **prophets** of thy father, and thy mother. And the king of **Israel** said to him: Why hath the **Lord** gathered together these three kings, to deliver them into the hands of **Moab**?

Dixit autem Heliseus ad regem Israhel quid mihi et tibi est vade ad prophetas patris tui et matris tuae et ait illi rex Israhel quare congregavit Dominus tres reges hos ut traderet eos in manu Moab

**3:14.** And **Eliseus** said to him: As the **Lord** of **hosts** liveth, in whose sight I stand, if I did not reverence the face of Josaphat, king of **Juda**, I would not have hearkened to thee, nor looked on thee.

Dixit autem Heliseus vivit Dominus exercituum in cuius conspectu sto quod si non vultum Iosaphat regis Iudae erubescerem ne adtendissem quidem te nec respexissem

**3:15.** But now bring me hither a minstrel. And when the minstrel played, the hand of the **Lord** came upon him, and he said:

Nunc autem adducite mihi psalten cumque caneret psaltes facta est super eum manus Domini et ait

**3:16.** Thus saith the **Lord**: Make the channel of this torrent full of ditches.

Haec dicit Dominus facite alveum torrentis huius fossas et fossas

**3:17.** For thus saith the **Lord**: You shall not see wind, nor rain: and yet this channel shall be filled with waters, and you shall drink, you and your **families**, and your beasts.

Haec enim dicit Dominus non videbitis ventum neque pluviam et alveus iste replebitur aquis et bibetis vos et familiae vestrae et iumenta vestra

**3:18.** And this is a small thing in the sight of the **Lord**: moreover, he will deliver, also, **Moab** into your hands.

Parumque hoc est in conspectu Domini insuper tradet etiam Moab in manu vestra

**3:19.** And you shall destroy every fenced city, and every choice city, and shall cut down every fruitful tree, and shall stop up all the springs of waters, and every goodly field you shall cover with stones.

Et percutietis omnem civitatem munitam et omnem urbem electam et universum lignum fructiferum succiditis cunctosque fontes aquarum obturabitis et omnem agrum egregium operietis lapidibus

**3:20.** And it came to pass, in the morning, when the **sacrifices** used to be offered, that behold, water came by the way of **Edom**, and the country was filled with water.

Factum est igitur mane quando sacrificium offerri solet et ecce aquae veniebant per viam Edom et repleta est terra aquis

**3:21.** And all the **Moabites** hearing that the kings were come up to fight against them, gathered together all that were girded with a belt upon them, and stood in the borders.

Universi autem Moabitae audientes quod ascendissent reges ut pugnarent adversum eos convocaverunt omnes qui accincti erant balteo desuper et steterunt in terminis

**3:22.** And they rose early in the morning, and the sun being now up, and shining upon the waters, the **Moabites** saw the waters over against them red, like blood,

Primoque mane surgentes et orto iam sole ex adverso aquarum viderunt Moabitae contra aquas rubras quasi sanguinem

**3:23.** And they said: It is the blood of the sword: the kings have fought among themselves, and they have killed one another: go now, **Moab**, to the spoils.

Dixeruntque sanguis est gladii pugnauerunt reges contra se et caesi sunt mutuo nunc perge ad praedam Moab

**3:24.** And they went into the camp of **Israel**: but **Israel** rising up, defeated **Moab**, who fled before them. And they being conquerors, went and smote **Moab**.

Perrexeruntque in castra Israhel porro consurgens Israhel percussit Moab at illi fugerunt coram eis venerunt

igitur qui vicerant et percusserunt Moab

**3:25.** And they destroyed the cities: And they filled every goodly field, every man casting his stone: and they stopt up all the springs of waters: and cut down all the trees that bore fruit, so that brick walls only remained: and the city was beset by the slingers, and a great part thereof destroyed.

Et civitates destruxerunt et omnem agrum optimum mittentes singuli lapides repleverunt et universos fontes aquarum obturaverunt et omnia ligna fructifera succiderunt ita ut muri tantum fictiles remanerent et circumdata est civitas a fundibulariis et magna ex parte percussa

**Brick walls only remained...** It was the proper name of the capital city of the Moabites. In Hebrew, Kir-Haraseth.

**3:26.** And when the king of Moab saw this, to wit, that the enemies had prevailed, he took with him seven hundred men that drew the sword, to break in upon the king of Edom: but they could not.

Quod cum vidisset rex Moab praevaluisse scilicet hostes tulit secum septingentos viros educentes gladium ut inrumperet ad regem Edom et non potuerunt

**3:27.** Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall: and there was great indignation in Israel, and presently they departed from him, and returned into their own country.

Arripiensque filium suum primogenitum qui regnaturus erat pro eo obtulit holocaustum super murum et facta est indignatio magna in Israhel statimque recesserunt ab eo et reversi sunt in terram suam

*The Holy Bible*

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## 2 Kings Chapter 4

### Miracles of Eliseus. He raiseth a dead child to life.

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**4:1.** Now a certain [woman](#) of the wives of the [prophets](#), cried to [Eliseus](#), saying: Thy servant, my husband, is dead, and thou knowest that thy servant was one that feared [God](#), and behold the creditor is come to take away my two sons to serve him.

Mulier autem quaedam de uxoribus prophetarum clamabat ad Heliseum dicens servus tuus vir meus mortuus est et tu nosti quia servus tuus fuit timens Dominum et ecce creditor venit ut tollat duos filios meos ad serviendum sibi

**4:2.** And [Eliseus](#) said to her: What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered: I, thy handmaid, have nothing in my house but a little oil, to anoint me.

Cui dixit Heliseus quid vis ut faciam tibi dic mihi quid habes in domo tua at illa respondit non habeo ancilla tua quicquam in domo mea nisi parum olei quo unguar

**4:3.** And he said to her: Go, borrow of all thy neighbours empty vessels, not a few.

Cui ait vade pete mutuo ab omnibus vicinis tuis vasa vacua non pauca

**4:4.** And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels: and when they are full, take them away.

Et ingredere et claude ostium cum intrinsecus fueris tu et filii tui et mitte inde in omnia vasa haec et cum plena fuerint tolles

**4:5.** So the [woman](#) went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in.

Ivit itaque mulier et clusit ostium super se et super filios suos illi offerebant vasa et illa infundebat

**4:6.** And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood.

Cumque plena fuissent vasa dixit ad filium suum adfer mihi adhuc vas et ille respondit non habeo stetitque oleum

**4:7.** And she came, and told the [man](#) of [God](#). And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

Venit autem illa et indicavit homini Dei et ille vade inquit vende oleum et redde creditori tuo tu autem et filii tui vivite de reliquo

**4:8.** And there was a day when [Eliseus](#) passed by Sunam: now there was a great [woman](#) there, who detained him to eat bread: and as he passed often that way, he turned into her house to eat bread.

Facta est autem quaedam dies et transiebat Heliseus per Sunam erat autem ibi mulier magna quae tenuit eum ut comederet panem cumque frequenter inde transiret devertebat ad eam ut comederet panem

**4:9.** And she said to her husband: I perceive that this is a [holy man](#) of [God](#), who often passeth by us.

Quae dixit ad virum suum animadverto quod vir Dei sanctus est iste qui transit per nos frequenter

**4:10.** Let us, therefore, make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us he may abide there.

Faciamus ergo cenaculum parvum et ponamus ei in eo lectulum et mensam et sellam et candelabrum ut cum venerit ad nos maneat ibi

**4:11.** Now, there was a certain day, when he came, and turned into the chamber, and rested there.

Facta est igitur dies quaedam et veniens devertit in cenaculum et requievit ibi

**4:12.** And he said to Giezi, his servant: Call this Sunamitess. And when he had called her, and she stood

before him,

Dixitque ad Giezi puerum suum voca Sunamitin istam qui cum vocasset eam et illa stetit coram eo

**4:13.** He said to his servant: Say to her: Behold, thou hast diligently served us in all things; what wilt thou have me to do for thee? Hast thou any business, and wilt thou, that I speak to the king, or to the general of the army? And she answered: I dwell in the midst of my own people.

Dixit ad puerum loquere ad eam ecce sedule in omnibus ministrasti nobis quid vis ut faciam tibi numquid habes negotium et vis ut loquar regi sive principi militiae quae respondit in medio populi mei habito

**4:14.** And he said: What will she then that I do for her? And Giezi said: Do not ask, for she hath no son, and her husband is old.

Et ait quid ergo vult ut faciam ei dixitque Giezi ne quaeras filium enim non habet et vir eius senex est

**4:15.** Then he bid him call her. And when she was called, and stood before the door,

Praecipit itaque ut vocaret eam quae cum vocata fuisset et stetit ad ostium

**4:16.** He said to her: At this time, and this same hour, if life be in company, thou shalt have a son in thy womb. But she answered: Do not, I beseech thee, my lord, thou **man of God**, do not lie to thy handmaid.

Dixit ad eam in tempore isto et in hac eadem hora si vita comes fuerit habebis in utero filium at illa respondit noli quaeso domine mi vir Dei noli mentiri ancillae tuae

**4:17.** And the **woman** conceived, and brought forth a son in the time, and at the same hour that **Eliseus** had said.

Et concepit mulier et peperit filium in tempore et in hora eadem quam dixerat Heliseus

**4:18.** And the child grew. And on a certain day, when he went out to his father to the reapers,

Crevit autem puer et cum esset quaedam dies et egressus isset ad patrem suum ad messorum

**4:19.** He said to his father: My head acheth, my head acheth. But he said to his servant. Take him, and carry him to his mother.

Ait patri suo caput meum caput meum at ille dixit puero tolle et duc eum ad matrem suam

**4:20.** And when he had taken him, and brought him to his mother, she sat him on her knees, until noon, and then he died.

Qui cum tulisset et adduxisset eum ad matrem suam posuit eum illa super genua sua usque ad meridiem et mortuus est

**4:21.** And she went up, and laid him upon the bed of the **man of God**, and shut the door: and going out,

Ascendit autem et conlocavit eum super lectulum hominis Dei et clusit ostium et egressa

**4:22.** She called her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass, that I may run to the **man of God**, and come again.

Vocavit virum suum et ait mitte mecum obsecro unum de pueris et asinam ut excurram usque ad hominem Dei et revertar

**4:23.** And he said to her: Why dost thou go to him? to day is neither new moon nor **sabbath**. She answered: I will go.

Qui ait illi quam ob causam vadis ad eum hodie non sunt kalendae neque sabbatum quae respondit vale

**4:24.** And she saddled an ass, and commanded her servant: Drive, and make haste, make no stay in going: And do that which I bid thee.

Stravitque asinam et praecipit puero mina et propera ne mihi moram facias in eundo et hoc age quod praecipio tibi

**4:25.** So she went forward, and came to the **man of God**, to **mount Carmel**: and when the **man of God** saw her coming towards, he said to Giezi, his servant: Behold that Sunamitess.

Profecta est igitur et venit ad virum Dei in montem Carmeli cumque vidisset eam vir Dei de contra ait ad Giezi puerum suum ecce Sunamitis illa

**4:26.** Go, therefore, to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? And she answered: Well.

Vade ergo in occursum eius et dic ei rectene agitur circa te et circa virum tuum et circa filium tuum quae respondit recte

**4:27.** And when she came to the **man** of **God**, to the mount, she caught hold on his feet: and Giezi came to remove her. And the **man** of **God** said: Let her alone for her **soul** is in anguish, and the **Lord** hath hid it from me, and hath not told me.

Cumque venisset ad virum Dei in monte adprehendit pedes eius et accessit Giezi ut amoveret eam et ait homo Dei dimitte illam anima enim eius in amaritudine est et Dominus celavit me et non indicavit mihi

**4:28.** And she said to him: Did I ask a son of my lord? did I not say to thee: Do not deceive me?

Quae dixit illi numquid petivi filium a domino meo numquid non dixi tibi ne inludas me

**4:29.** Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any **man** meet thee, salute him not: and if any **man** salute thee, answer him not: and lay my staff upon the face of the child.

Et ille ait ad Giezi accinge lumbos tuos et tolle baculum meum in manu tua et vade si occurrerit tibi homo non salutes eum et si salutaverit te quispiam non respondeas illi et pones baculum meum super faciem pueri

**Salute him not...** He that is sent to raise to life the sinner spiritually dead, must not suffer himself to be called off, or diverted from his enterprise, by the salutations or **ceremonies** of the world.

**4:30.** But the mother of the child said: As the **Lord** liveth, and as thy **soul** liveth, I will not leave thee. He arose, therefore, and followed her.

Porro mater pueri ait vivit Dominus et vivit anima tua non dimittam te surrexit ergo et secutus est eam

**4:31.** But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen.

Giezi autem praecesserat eos et posuerat baculum super faciem pueri et non erat vox neque sensus reversusque est in occursum eius et nuntiavit ei dicens non surrexit puer

**St. Augustine** considers a great mystery in this **miracle** wrought by the **prophet Eliseus**, thus: By the staff sent by his servant is **figured** the rod of **Moses**, or the **Old Law**, which was not sufficient to bring **mankind** to life then dead in **sin**. It was necessary that **Christ** himself should come, and by taking on **human** nature, **become flesh of our flesh**, and restore us to **life**. In this **Eliseus** was a **figure** of **Christ**, as it was necessary that he should come himself to bring the dead child to **life** and restore him to his mother, who is here, in a mystical sense, a **figure** of the **Church**.

**4:32.** **Eliseus**, therefore, went into the house, and behold the child lay dead on his bed:

Ingressus est ergo Heliseus domum et ecce puer mortuus iacebat in lectulo eius

**4:33.** And going in, he shut the door upon him, and upon the child, and **prayed** to the **Lord**.

Ingressusque clusit ostium super se et puerum et oravit ad Dominum

**4:34.** And he went up, and lay upon the child: and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm.

Et ascendit et incubuit super puerum posuitque os suum super os eius et oculos suos super oculos eius et manus suas super manus eius et incurvavit se super eum et calefacta est caro pueri

**4:35.** Then he returned and walked in the house, once to and fro: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes.

At ille reversus deambulavit in domo semel huc et illuc et ascendit et incubuit super eum et oscitavit puer septies aperuitque oculos

**4:36.** And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him: and he said: Take up thy son.

Et ille vocavit Giezi et dixit ei voca Sunamitin hanc quae vocata ingressa est ad eum qui ait tolle filium tuum

**4:37.** She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out.

Venit illa et corruit ad pedes eius et adoravit super terram tulitque filium suum et egressa est

**4:38.** And **Eliseus** returned to Galgal, and there was a famine in the land, and the sons of the **prophets** dwelt before him: And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the **prophets**.

Et Heliseus reversus est in Galgala erat autem fames in terra et filii prophetarum habitabant coram eo dixitque uni de pueris suis pone ollam grandem et coque pulmentum filiis prophetarum

**4:39.** And one went out into the field to gather wild herbs: and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and coming back, he shred them into the pot of pottage; for he knew not what it was.

Et egressus est unus in agrum ut colligeret herbas agrestes invenitque quasi vitem silvestrem et collegit ex ea colocyntidas agri et implevit pallium suum et reversus concidit in ollam pulmenti nesciebat enim quid esset

**Wild gourds of the field...** Colocyntidas. They are extremely bitter, and therefore are called the gall of the earth; and are poisonous if taken in a great quantity.

**4:40.** And they poured it out for their companions to eat: and when they had tasted of the pottage, they cried out, saying: Death is in the pot, O **man** of **God**. And they could not eat thereof.

Infuderunt ergo sociis ut comederent cumque gustassent de coctione exclamaverunt dicentes mors in olla vir Dei et non potuerunt comedere

**4:41.** But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

At ille adferte inquit farinam et misit in ollam et ait infunde turbae et comedat et non fuit amplius quicquam amaritudinis in olla

**4:42.** And a certain **man** came from Baalsalisa, bringing to the **man** of **God**, bread of the **firstfruits**, twenty loaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat.

Vir autem quidam venit de Balsalisa deferens viro Dei panes primitiarum et viginti panes hordiacios et frumentum novum in pera sua at ille dixit da populo ut comedat

**4:43.** And his servant answered him: How much is this, that I should set it before a hundred **men**? He said again: Give to the people, that they may eat: for thus saith the **Lord**: They shall eat, and there shall be left.

Responditque ei minister eius quantum est hoc ut adponam coram centum viris rursum ille da ait populo ut comedat haec enim dicit Dominus comedent et supererit

**4:44.** So he set it before them: and they ate, and there was left, according to the **word of the Lord**.

Posuit itaque coram eis qui comederunt et superfuit iuxta verbum Domini

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## 2 Kings Chapter 5

**Naaman the Syrian is cleansed of his leprosy. He professeth his belief in one God, promising to serve him. Giezi taketh gifts of Naaman, and is struck with leprosy.**

---

**5:1.** Naaman, general of the army, of the king of [Syria](#), was a great [man](#) with his master, and honourable: for by him the [Lord](#) gave deliverance to [Syria](#): and he was a [valiant man](#), and rich, but a [leper](#).

Naaman princeps militiae regis Syriae erat vir magnus apud dominum suum et honoratus per illum enim dedit Dominus salutem Syriae erat autem vir fortis et dives sed leprosus

**5:2.** Now there had gone out robbers from [Syria](#), and had led away captive out of the land of [Israel](#), a little maid, and she waited upon Naaman's wife.

Porro de Syria egressi fuerant latrunculi et captivam duxerant de terra Israhel puellam parvulam quae erat in obsequio uxoris Naaman

**5:3.** And she said to her mistress: I wish my master had been with the [prophet](#) that is in [Samaria](#): he would certainly have healed him of the [leprosy](#) which he hath.

Quae ait ad dominam suam utinam fuisset dominus meus ad prophetam qui est in Samaria profecto curasset eum a lepra quam habet

**5:4.** Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of [Israel](#).

Ingressus est itaque Naaman ad dominum suum et nuntiavit ei dicens sic et sic locuta est puella de terra Israhel

**5:5.** And the king of [Syria](#) said to him: Go; and I will send a [letter](#) to the king of [Israel](#). And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment;

Dixitque ei rex Syriae vade et mittam litteras ad regem Israhel qui cum profectus esset et tulisset secum decem talenta argenti et sex milia aureos et decem mutatoria vestimentorum

**5:6.** And brought the [letter](#) to the king of [Israel](#), in these words: When thou shalt receive this [letter](#), know that I have sent to thee Naaman, my servant, that thou mayst heal him of his [leprosy](#).

Detulit litteras ad regem Israhel in haec verba cum acceperis epistulam hanc scito quod miserim ad te Naaman servum meum ut cures eum a lepra sua

**5:7.** And when the king of [Israel](#) had read the [letter](#), he rent his garments, and said: Am I [God](#), to be able to kill and give life, that this [man](#) hath sent to me to heal a [man](#) of his [leprosy](#)? mark, and see how he seeketh occasions against me.

Cumque legisset rex Israhel litteras scidit vestimenta sua et ait numquid Deus sum ut occidere possim et vivificare quia iste misit ad me ut curem hominem a lepra sua animadvertite et videte quod occasiones quaerat adversum me

**5:8.** And when [Eliseus](#), the [man](#) of [God](#), had heard this, to wit, that the king of [Israel](#) had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a [prophet](#) in [Israel](#).

Quod cum audisset Heliseus vir Dei scidisse videlicet regem Israhel vestimenta sua misit ad eum dicens quare scidisti vestimenta tua veniat ad me et sciat esse prophetam in Israhel

**5:9.** So Naaman came with his horses and chariots, and stood at the door of the house of [Eliseus](#):

Venit ergo Naaman cum equis et curribus et stetit ad ostium domus Helisei

**5:10.** And [Eliseus](#) sent a messenger to him, saying: Go, and wash seven times in the [Jordan](#), and thy flesh shall recover health, and thou shalt be clean.

Misitque ad eum Heliseus nuntium dicens vade et lavare septies in Iordane et recipiet sanitatem caro tua atque mundaberis

**5:11.** Naaman was **angry**, and went away, saying: I thought he would have come out to me, and standing, would have invoked the **name** of the **Lord** his **God**, and touched with his hand the place of the **leprosy**, and healed me.

Iratus Naaman recedebat dicens putabam quod egrederetur ad me et stans invocaret nomen Domini Dei sui et tangeret manu sua locum leprae et curaret me

**5:12.** Are not the Abana, and the Pharphar, rivers of **Damascus**, better than all the waters of **Israel**, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, Numquid non meliores sunt Abana et Pharphar fluvii Damasci omnibus aquis Israhel ut laver in eis et munder cum ergo vertisset se et abiret indignans

**5:13.** His servants came to him, and said to him: Father, if the **prophet** had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean?

Accesserunt ad eum servi sui et locuti sunt ei pater si rem grandem dixisset tibi propheta certe facere debueras quanto magis quia nunc dixit tibi lavare et mundaberis

**5:14.** Then he went down, and washed in the **Jordan** seven times, according to the word of the **man** of **God**; and his flesh was restored, like the flesh of a little child: and he was made clean.

Descendit et lavit in Iordane septies iuxta sermonem viri Dei et restituta est caro eius sicut caro pueri parvuli et mundatus est

**5:15.** And returning to the **man** of **God**, with all his train, he came, and stood before him, and said: In **truth**, I know there is no other **God**, in all the earth, but only in **Israel**: I beseech thee, therefore, take a **blessing** of thy servant.

Reversusque ad virum Dei cum universo comitatu suo venit et stetit coram eo et ait vere scio quod non sit Deus in universa terra nisi tantum in Israhel obsecro itaque ut accipias benedictionem a servo tuo

**A blessing... a present.**

**5:16.** But he answered: As the **Lord** liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

At ille respondit vivit Dominus ante quem sto quia non accipiam cumque vim faceret penitus non acquievit

**5:17.** And Naaman said: As thou wilt: but I beseech thee, grant to me, thy servant, to take from hence two mules' burden of earth: for thy servant will not henceforth offer **holocaust**, or victim, to other gods, but to the **Lord**.

Dixitque Naaman ut vis sed obsecro concede mihi servo tuo ut tollam onus duorum burdonum de terra non enim faciet ultra servus tuus holocaustum aut victimam diis alienis nisi Domino

**5:18.** But there is only this, for which thou shalt entreat the **Lord** for thy servant; when my master goeth into the **temple** of Remmon, to worship there, and he leaneth on my hand: if I bow down in the **temple** of Remmon, when he boweth down in the same place, that the **Lord** pardon me, thy servant, for this thing. Hoc autem solum est de quo depreceris Dominum pro servo tuo quando ingreditur dominus meus templum Remmon ut adoret et illo innitente super manum meam si adoravero in templo Remmon adorante me in eodem loco ut ignoscat mihi Dominus servo tuo pro hac re

**5:19.** And he said to him: Go in peace. So he departed from him, in the spring time of the earth.

Qui dixit ei vade in pace abiit ergo ab eo electo terrae tempore

**Go in peace...** What the **prophet** here allowed, was not an outward conformity to an **idolatrous worship**; but only a service which by his office he owed to his master: who on all public occasions leaned on him: so that his bowing down when his master bowed himself down was not in effect **adoring** the **idols**: nor was it so understood by the standers by, since he publicly professed himself a **worshipper** of the only **true** and **living God**, but it was no more than doing a civil office to the king his master, whose leaning upon him **obliged** him to bow at the same time that he bowed.

**5:20.** But Giezi, the servant of the **man** of **God**, said: My master hath spared Naaman this **Syrian**, in not receiving of him that which he brought: as the **Lord** liveth, I will run after him, and take something of him.

Dixitque Giezi puer viri Dei pepercit dominus meus Naaman Syro isti ut non acciperet ab eo quae adtulit vivit Dominus quia curram post eum et accipiam ab eo aliquid

**5:21.** And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well?

Et secutus est Giezi post tergum Naaman quem cum vidisset ille currentem ad se desilivit de curru in occursum eius et ait rectene sunt omnia

**5:22.** And he said: Well: my master hath sent me to thee, saying: Just now there are come to me from mount Ephraim, two young men of the sons of the **prophets**: give them a talent of silver, and two changes of garments.

Et ille ait recte dominus meus misit me dicens modo venerunt ad me duo adulescentes de monte Ephraim ex filiis prophetarum da eis talentum argenti et vestes mutatorias duplices

**5:23.** And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him.

Dixitque Naaman melius est ut accipias duo talenta et coegit eum ligavitque duo talenta argenti in duobus saccis et duplicita vestimenta et inposuit duobus pueris suis qui et portaverunt coram eo

**5:24.** And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the **men** away, and they departed.

Cumque venisset iam vesperi tulit de manu eorum et reposuit in domo dimisitque viros et abierunt

**5:25.** But he went in, and stood before his master. And **Eliseus** said: Whence comest thou, Giezi? He answered: Thy servant went no whither.

Ipse autem ingressus stetit coram domino suo et dixit Heliseus unde venis Giezi qui respondit non ivit servus tuus quoquam

**5:26.** But he said: Was not my heart present, when the **man** turned back, from his chariot, to meet thee? So now thou hast received money, and received garments, to buy oliveyards and vineyards, and sheep, and oxen, and **men**-servants, and maid-servants.

At ille nonne ait cor meum in praesenti erat quando reversus est homo de curru suo in occursum tui nunc igitur accepisti argentum et accepisti vestes ut emas oliveta et vineta et oves et boves et servos et ancillas

**5:27.** But the **leprosy** of Naaman, shall also stick to thee, and to thy seed for ever. And he went out from him a **leper**, as white as snow.

Sed et lepra Naaman adhaerebit tibi et semini tuo in sempiternum et egressus est ab eo leprosus quasi nix

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## 2 Kings Chapter 6

**Eliseus maketh iron to swim upon the water: he leadeth the Syrians that were sent to apprehend him into Samaria, where there eyes being opened, they are courteously entertained. The Syrians besiege Samaria: the famine there causeth a woman to eat her own child. Upon this the king commandeth Eliseus to be put to death.**

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**6:1.** And the sons of the [prophets](#) said to [Eliseus](#): Behold, the place where we dwell with thee is too strait for us.

Dixerunt autem filii prophetarum ad Heliseum ecce locus in quo habitamus coram te angustus est nobis

**6:2.** Let us go as far as the [Jordan](#), and take out of the wood every [man](#) a piece of timber, that we may build us there a place to dwell in. And he said: Go.

Eamus usque ad Iordanem et tollant singuli de silva materias singulas ut aedificemus nobis ibi locum ad habitandum qui dixit ite

**6:3.** And one of them said: But come thou also with thy servants. He answered: I will come.

Et ait unus ex illis veni ergo et tu cum servis tuis respondit ego veniam

**6:4.** So he went with them. And when they were come to the [Jordan](#), they cut down wood.

Et abiit cum eis cumque venissent ad Iordanem caedebant ligna

**6:5.** And it happened, as one was felling some timber, that the head of the ax fell into the water: and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed.

Accidit autem ut cum unus materiem succidisset caderet ferrum securis in aquam exclamavitque ille et ait eheu eheu eheu domine mi et hoc ipsum mutuo acceperam

**6:6.** And the [man](#) of [God](#) said: Where did it fall? and he showed him the place: Then he cut off a piece of wood, and cast it in thither: and the iron swam.

Dixit autem homo Dei ubi cecidit at ille monstravit ei locum praecidit ergo lignum et misit illuc natavitque ferrum

**6:7.** And he said: Take it up. And he put out his hand, and took it.

Et ait tolle qui extendit manum et tulit illud

**6:8.** And the king of [Syria](#) warred against [Israel](#), and took counsel with his servants, saying: In such and such a place, let us lay an ambush.

Rex autem Syriae pugnabat contra Israhel consiliumque iniiit cum servis suis dicens in loco illo et illo ponamus insidias

**6:9.** And the [man](#) of [God](#) sent to the king of [Israel](#), saying: Beware that thou pass not to such a place: for the [Syrians](#) are there in ambush.

Misit itaque vir Dei ad regem Israhel dicens cave ne transeas in loco illo quia ibi Syri in insidiis sunt

**6:10.** And the king of [Israel](#), sent to the place which the [man](#) of [God](#) had told him, and prevented him, and looked well to himself there not once nor twice.

Misit rex Israhel ad locum quem dixerat ei vir Dei et praeoccupavit eum et observavit se ibi non semel neque bis

**6:11.** And the heart of the king of [Syria](#), was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of [Israel](#)?

Conturbatumque est cor regis Syriae pro hac re et convocatis servis suis ait quare non indicastis mihi quis proditor mei sit apud regem Israhel

**6:12.** And one of his servants said: No one, my lord, O king: but [Eliseus](#), the [prophet](#), that is in [Israel](#), telleth the king of [Israel](#) all the words, that thou speakest in thy privy chamber.

Dixitque unus servorum eius nequaquam domine mi rex sed Heliseus propheta qui est in Israhel indicat regi Israhel omnia verba quaecumque locutus fueris in conclavi tuo

**6:13.** And he said to them: Go, and see where he is: that I may send and take him. And they told him: saying: Behold he is in Dothan.

Dixit eis ite et videte ubi sit ut mittam et capiam eum adnuntiaveruntque ei dicentes ecce in Dothan

**6:14.** Therefore, he sent thither horses, and chariots, and the strength of an army: and they came by night, and beset the city.

Misit ergo illuc equos et currus et robur exercitus qui cum venissent nocte circumdederunt civitatem

**6:15.** And the servant of the [man](#) of [God](#), rising early went out, and saw an army round about the city, and horses and chariots: and he told him, saying: Alas, alas, alas, my lord, what shall we do?

Consurgens autem diluculo minister viri Dei egressus est viditque exercitum in circuitu civitatis et equos et currus nuntiavitque ei dicens eheu eheu domine mi quid faciemus

**6:16.** But he answered: Fear not: for there are more with us than with them.

At ille respondit noli timere plures enim nobiscum sunt quam cum illis

**6:17.** And [Eliseus prayed](#), and said: [Lord](#), open his eyes, that he may see. And the [Lord](#) opened the eyes of the servant, and he saw: and behold, the mountain was full of horses, and chariots of fire round about [Eliseus](#).

Cumque orasset Heliseus ait Domine aperi oculos huius ut videat et aperuit Dominus oculos pueri et vidit et ecce mons plenus equorum et curruum igneorum in circuitu Helisei

**6:18.** And the enemies came down to him: but [Eliseus prayed](#) to the [Lord](#), saying: Strike, I beseech thee, this people with blindness: and the [Lord](#) struck them with blindness, according to the word of [Eliseus](#).

Hostes vero descenderunt ad eum porro Heliseus oravit Dominum dicens percute obsecro gentem hanc caecitate percussitque eos Dominus ne viderent iuxta verbum Helisei

**Blindness...** The blindness here spoken of was of a particular kind, which hindered them from seeing the objects that were really before them; and represented other different objects to their [imagination](#): so that they no longer perceived the city of Dothan, nor were able to know the person of [Eliseus](#); but were easily led by him, whom they took to be another [man](#), to [Samaria](#). So that he [truly](#) told them, this is not the way, neither is this the city, etc., because he spoke with relation to the way and to the city, which was represented to them.

**6:19.** And [Eliseus](#) said to them: This is not the way, neither is this the city: follow me, and I will show you the [man](#) whom you seek. So he led them into [Samaria](#).

Dixit autem ad eos Heliseus non est haec via nec ista est civitas sequimini me et ostendam vobis virum quem quaeritis duxit ergo eos in Samariam

**6:20.** And when they were come into [Samaria](#), [Eliseus](#) said: [Lord](#), open the eyes of these [men](#), that they may see. And the [Lord](#) opened their eyes, and they saw themselves to be in the midst of [Samaria](#).

Cumque ingressi fuissent in Samaria dixit Heliseus Domine aperi oculos istorum ut videant aperuitque Dominus oculos eorum et viderunt esse se in medio Samariae

**6:21.** And the king of [Israel](#) said to [Eliseus](#), when he saw them: My father, shall I kill them?

Dixitque rex Israhel ad Heliseum cum vidisset eos numquid percutiam eos pater mi

**6:22.** And he said: Thou shalt not kill them: for thou didst not take them with thy sword, or thy bow, that thou mayst kill them: but set bread and water before them, that they may eat and drink, and go to their master.

At ille ait non percuties neque enim cepisti eos gladio et arcu tuo ut percutias pone panem et aquam coram eis ut comedant et bibant et vadant ad dominum suum

**6:23.** And a great provision of meats was set before them, and they ate and drank; and he let them go: and they went away to their master: and the robbers of [Syria](#) came no more into the land of [Israel](#).

Adpositaque est eis ciborum magna praeparatio et comederunt et biberunt et dimisit eos abieruntque ad dominum suum et ultra non venerunt latrones Syriae in terram Israhel

**6:24.** And it came to pass, after these things, that Benadad, king of [Syria](#), gathered together all his army,

and went up and besieged **Samaria**.

Factum est autem post haec congregavit Benadad rex Syriae universum exercitum suum et ascendit et obsidebat Samariam

**6:25.** And there was a great famine in **Samaria**: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cake of pigeons' dung, for five pieces of silver.

Factaque est fames magna in Samaria et tamdiu obsessa est donec venundaretur caput asini octoginta argenteis et quarta pars cibi stercoreis columbarum quinque argenteis

**6:26.** And as the king of **Israel** was passing by the wall, a certain **woman** cried out to him, saying: Save me, my lord, O king.

Cumque rex Israhel transiret per murum mulier exclamavit ad eum dicens salva me domine mi rex

**6:27.** And he said: If the **Lord** doth not save thee, how can I save thee? out of the barnfloor, or out of the winepress? And the king said to her: What aileth thee? And she answered:

Qui ait non te salvet Dominus unde salvare te possum de area an de torculari dixitque ad eam rex quid tibi vis quae respondit

**6:28.** This **woman** said to me: Give thy son, that we may eat him today, and we will eat my son tomorrow.

Mulier ista dixit mihi da filium tuum ut comedamus eum hodie et filium meum comedemus cras

**6:29.** So we boiled my son, and ate him. And I said to her on the next day: Give thy son, that we may eat him. And she hath hid her son.

Coximus ergo filium meum et comedimus dixique ei die altera da filium tuum ut comedamus eum quae abscondit filium suum

**6:30.** When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the haircloth which he wore within next to his flesh.

Quod cum audisset rex scidit vestimenta sua et transiebat super murum viditque omnis populus cilicium quo vestitus erat ad carnem intrinsecus

**6:31.** And the king said: May **God** do so and so to me, and may he add more, if the head of **Eliseus**, the son of Saphat, shall stand on him this day.

Et ait haec mihi faciat Deus et haec addat si steterit caput Helisei filii Saphat super eum hodie

**6:32.** But **Eliseus** sat in his house, and the ancients sat with him. So he sent a **man** before: and before that messenger came, he said to the ancients: Do you know that this son of a murderer hath sent to cut off my head? Look then when the messenger shall come, shut the door, and suffer him not to come in: for behold the sound of his master's feet is behind him.

Heliseus autem sedebat in domo sua et senes sedebant cum eo praemisit itaque virum et antequam veniret nuntius ille dixit ad senes numquid scitis quod miserit filius homicidae hic ut praecidatur caput meum videte ergo cum venerit nuntius cludite ostium et non sinatis eum introire ecce enim sonitus pedum domini eius post eum est

**6:33.** While he was yet speaking to them, the messenger appeared, who was coming to him. And he said: Behold, so great an **evil** is from the **Lord**: what shall I look for more from the **Lord**?

Et adhuc illo loquente eis apparuit nuntius qui veniebat ad eum et ait ecce tantum malum a Domino est quid amplius expectabo a Domino

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## 2 Kings Chapter 7

**Eliseus prophesieth a great plenty, which presently ensueth upon the sudden flight of the Syrians; of which four lepers bring the news to the city. The incredulous nobleman is trod to death.**

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**7:1.** And [Eliseus](#) said: Hear ye the [word of the Lord](#): Thus saith the [Lord](#): Tomorrow, about this time, a bushel of fine flour shall be sold for a stater, and two bushels of barley for a stater, in the gate of [Samaria](#).  
Dixit autem Heliseus audite verbum Domini haec dicit Dominus in tempore hoc cras modius similiae uno statere erit et duo modii hordei statere uno in porta Samariae

**A stater...** It is the same as a sicle or shekel.

**7:2.** Then one of the lords, upon whose hand the king leaned, answering the [man of God](#), said: If the [Lord](#) should make flood-gates in [heaven](#), can that possibly be which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

Respondens unus de ducibus super cuius manum rex incumbibat homini Dei ait si Dominus fecerit etiam cataractas in caelo numquid poterit esse quod loqueris qui ait videbis oculis tuis et inde non comedes

**7:3.** Now there were four [lepers](#), at the entering in of the gate: and they said one to another: What mean we to stay here till we die?

Quattuor ergo viri erant leprosi iuxta introitum portae qui dixerunt ad invicem quid hic esse volumus donec moriamur

**7:4.** If we will enter into the city, we shall die with the famine: and if we will remain here, we must also die: come therefore, and let us run over to the camp of the [Syrians](#). If they spare us, we shall live: but if they kill us, we shall but die.

Sive ingredi voluerimus civitatem fame moriemur sive manserimus hic moriendum nobis est venite igitur et transfugiamus ad castra Syriae si pepercerint nobis vivemus si autem occidere voluerint nihilominus moriemur

**7:5.** So they arose in the evening, to go to the [Syrian](#) camp. And when they were come to the first part of the camp of the [Syrians](#), they found no [man](#) there.

Surrexerunt igitur vesperi ut venirent ad castra Syriae cumque venissent ad principium castrorum Syriae nullum ibidem reppererunt

**7:6.** For the [Lord](#) had made them hear, in the camp of [Syria](#), the noise of chariots, and of horses, and of a very great army: and they said one to another: Behold, the king of [Israel](#) hath hired against us the kings of the [Hethites](#), and of the [Egyptians](#); and they are come upon us.

Siquidem Dominus sonitum audiri fecerat in castris Syriae curruum et equorum et exercitus plurimi dixeruntque ad invicem ecce mercede conduxit adversum nos rex Israhel reges Heththeorum et Aegyptiorum et venerunt super nos

**7:7.** Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives.

Surrexerunt ergo et fugerunt in tenebris et dereliquerunt tentoria sua et equos et asinos in castris fugeruntque animas tantum suas salvare cupientes

**7:8.** So when these [lepers](#) were come to the beginning of the camp, they went into one tent, and ate and drank: and they took from thence silver, and gold, and raiment, and went, and hid it: and they came again, and went into another tent, and carried from thence in like manner, and hid it.

Igitur cum venissent leprosi illi ad principium castrorum ingressi sunt unum tabernaculum et comederunt et biberunt tuleruntque inde argentum et aurum et vestes et abierunt et absconderunt et rursus reversi sunt ad aliud tabernaculum et inde similiter auferentes absconderunt

**7:9.** Then they said one to another: We do not well: for this is a day of **good** tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime: come, let us go, and tell it in the king's **court**.

Dixeruntque ad invicem non recte facimus haec enim dies boni nuntii est si tacuerimus et noluerimus nuntiare usque mane sceleris arguemur venite eamus et nuntiemus in aula regis

**7:10.** So they came to the gate of the city, and told them, saying: We went to the camp of the **Syrians**, and we found no **man** there, but horses, and asses tied, and the tents standing.

Cumque venissent ad portam civitatis narraverunt eis dicentes ivimus ad castra Syriae et nullum ibidem reperimus hominum nisi equos et asinos alligatos et fixa tentoria

**7:11.** Then the guards of the gate went, and told it within in the king's palace.

Ierunt ergo portarii et nuntiaverunt in palatio regis intrinsecus

**7:12.** And he arose in the night, and said to his servants: I tell you what the **Syrians** have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city, we shall take them alive, and then we may get into the city.

Qui surrexit nocte et ait ad servos suos dico vobis quid fecerint nobis Syri sciunt quia fame laboramus et idcirco egressi sunt de castris et latitant in agris dicentes cum egressi fuerint de civitate capiemus eos viventes et tunc civitatem ingredi poterimus

**7:13.** And one of his servants answered: Let us take the five horses that are remaining in the city (because there are no more in the whole multitude of **Israel**, for the rest are consumed), and let us send and see.

Respondit autem unus servorum eius tollamus quinque equos qui remanserunt in urbe quia ipsi tantum sunt in universa multitudine Israhel alii enim consumpti sunt et mittentes explorare poterimus

**7:14.** They brought therefore two horses, and the king sent into the camp of the **Syrians**, saying: Go, and see.

Adduxerunt ergo duos equos misitque rex ad castra Syrorum dicens ite videte

**7:15.** And they went after them, as far as the **Jordan**: and behold, all the way was full of garments, and vessels, which the **Syrians** had cast away, in their fright, and the messengers returned, and told the king.

Qui abierunt post eos usque ad Iordanem ecce autem omnis via plena erat vestibus et vasis quae proiecerant Syri cum turbarentur reversisque nuntii indicaverunt regi

**7:16.** And the people going out, pillaged the camp of the **Syrians**: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the **word of the Lord**.

Et egressus populus diripuit castra Syriae factusque est modius similiae statere uno et duo modii hordei statere uno iuxta verbum Domini

**7:17.** And the king appointed that lord on whose hand he leaned, to stand at the gate: and the people trod upon him in the entrance of the gate; and he died, as the **man of God** had said, when the king came down to him.

Porro rex ducem illum in cuius manu incubuerat constituit ad portam quem conculcavit turba in introitu et mortuus est iuxta quod locutus fuerat vir Dei quando descenderat rex ad eum

**7:18.** And it came to pass, according to the word of the **man of God**, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time tomorrow, in the gate of **Samaria**.

Factumque est secundum sermonem viri Dei quem dixerat regi quando ait duo modii hordei statere uno erunt et modius similiae statere uno hoc eodem tempore cras in porta Samariae

**7:19.** When that lord answered the **man of God**, and said: Although the **Lord** should make flood-gates in **heaven**, could this come to pass which thou sayest? And he said to him: Thou shalt see it with thy eyes, and shalt not eat thereof.

Quando responderat dux ille viro Dei et dixerat etiam si Dominus fecerit cataractas in caelo numquid fieri poterit quod loqueris et dixit ei videbis oculis tuis et inde non comedes

**7:20.** And so it fell out to him, as it was foretold, and the people trod upon him in the gate, and he died. Evenit ergo ei sicut praedictum erat et conculcavit eum populus in porta et mortuus est

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## 2 Kings Chapter 8

**After seven years' famine foretold by Eliseus, the Sunamitess returning home, recovereth her lands, and revenues. Eliseus foreshoweth the death of Benadad, king of Syria, and the reign of Hazael. Joram's wicked reign in Juda. He dieth, and his son Ochozias succeedeth.**

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**8:1.** And [Eliseus](#) spoke to the [woman](#), whose son he had restored to life, saying: Arise, and go thou, and thy household, and sojourn wheresoever thou canst find: for the [Lord](#) hath called a famine, and it shall come upon the land seven years.

Heliseus autem locutus est ad mulierem cuius vivere fecerat filium dicens surge vade tu et domus tua et peregrinare ubicumque reppereris vocavit enim Dominus famem et veniet super terram septem annis

**8:2.** And she arose, and did according to the word of the [man of God](#): and going with her household, she sojourned in the land of the [Philistines](#) many days.

Quae surrexit et fecit iuxta verbum hominis Dei et vadens cum domo sua peregrinata est in terra Philisthim diebus multis

**8:3.** And when the seven years were ended, the [woman](#) returned out of the land of the [Philistines](#), and she went forth to speak to the king for her house and for her lands.

Cumque finiti essent anni septem reversa est mulier de terra Philisthim et egressa est ut interpellaret regem pro domo sua et agris suis

**8:4.** And the king talked with Giezi, the servant of the [man of God](#), saying: Tell me all the great things that [Eliseus](#) hath done.

Rex autem loquebatur cum Giezi puero viri Dei dicens narra mihi omnia magnalia quae fecit Heliseus

**8:5.** And when he was telling the king how he had raised one dead to life, the [woman](#) appeared, whose son he had restored to life, crying to the king for her house, and her lands. And Giezi said: My lord, O king, this is the [woman](#), and this is her son, whom [Eliseus](#) raised to life.

Cumque ille narraret regi quomodo mortuum suscitasset apparuit mulier cuius vivificaverat filium clamans ad regem pro domo sua et pro agris suis dixitque Giezi domine mi rex haec est mulier et hic filius eius quem suscitavit Heliseus

**8:6.** And the king asked the [woman](#): and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day that she left the land to this present.

Et interrogavit rex mulierem quae narravit ei deditque ei rex eunuchum unum dicens restitue ei omnia quae sua sunt et universos redditus agrorum a die qua reliquit terram usque ad praesens

**8:7.** [Eliseus](#) also came to [Damascus](#), and Benadad, king of [Syria](#) was sick; and they told him, saying: The [man of God](#) is come hither.

Venit quoque Heliseus Damascus et Benadad rex Syriae aegrotabat nuntiaveruntque ei dicentes venit vir Dei huc

**8:8.** And the king said to Hazael: Take with thee presents, and go to meet the [man of God](#), and consult the [Lord](#) by him, saying: Can I recover of this my illness?

Et ait rex ad Azahel tolle tecum munera et vade in occursum viri Dei et consule Dominum per eum dicens si evadere potero de infirmitate mea hac

**8:9.** And Hazael went to meet him, taking with him presents, and all the [good](#) things of [Damascus](#), the burdens of forty camels. And when he stood before him, he said: Thy son, Benadad, the king of [Syria](#), hath

sent me to thee, saying: Can I recover of this my illness?

Ivit igitur Azahel in occursum eius habens secum munera et omnia bona Damasci onera quadraginta camelorum cumque stetisset coram eo ait filius tuus Benadad rex Syriae misit me ad te dicens si sanari potero de infirmitate mea hac

**8:10.** And **Eliseus** said to him: Go tell him: Thou shalt recover: but the **Lord** hath showed me that he shall surely die.

Dixitque ei Heliseus vade dic ei sanaberis porro ostendit mihi Dominus quia morte morietur

**Tell him: thou shalt recover...** By these words the **prophet** signified that the king's disease was not mortal: and that he would recover if no **violence** were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do; that he would indeed tell the king he should recover; but would be himself the instrument of his death.

**8:11.** And he stood with him, and was troubled so far as to blush: and the **man** of **God** wept.

Stetitque cum eo et conturbatus est usque ad suffusionem vultus flevitque vir Dei

**8:12.** And Hazael said to him: Why doth my lord weep? And he said: Because I know the **evil** that thou wilt do to the **children of Israel**. Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant **women**.

Cui Azahel ait quare dominus meus flet at ille respondit quia scio quae facturus sis filiis Israhel mala civitates eorum munitas igne succendes et iuvenes eorum interficies gladio et parvulos eorum elides et praegnantas divides

**8:13.** And Hazael said: But what am I, thy servant, a dog, that I should do this great thing? And **Eliseus** said: The **Lord** hath showed me that thou shalt be king of **Syria**.

Dixitque Azahel quid enim sum servus tuus canis ut faciam rem istam magnam et ait Heliseus ostendit mihi Dominus te regem Syriae fore

**8:14.** And when he was departed from **Eliseus** he came to his master, who said to him: What said **Eliseus** to thee? And he answered: He told me: Thou shalt recover.

Qui cum recessisset ab Heliseo venit ad dominum suum qui ait ei quid tibi dixit Heliseus at ille respondit dixit mihi recipiet sanitatem

**8:15.** And on the next day, he took a blanket, and poured water on it, and spread it upon his face: and he died, and Hazael reigned in his stead.

Cumque venisset dies altera tulit sagulum et infudit aqua et expandit super faciem eius quo mortuo regnavit Azahel pro eo

**8:16.** In the fifth year of Joram, son of **Achab**, king of **Israel**, and of Josaphat, king of **Juda**, reigned Joram, son of Josaphat, king of **Juda**.

Anno quinto Ioram filii Ahab regis Israhel et Iosaphat regis Iuda regnavit Ioram filius Iosaphat rex Iuda

**And of Josaphat, etc...** That is, Josaphat being yet alive, who sometime before his death made his son Joram King, as **David** had done before by his own son **Solomon**.

**8:17.** He was two and thirty years old when he began to reign, and he reigned eight years in **Jerusalem**.

Triginta duorum erat annorum cum regnare coepisset et octo annis regnavit in Hierusalem

**8:18.** And he walked in the ways of the kings of **Israel**, as the house of **Achab** had walked: for the daughter of **Achab** was his wife: and he did that which was **evil** in the sight of the **Lord**.

Ambulavitque in viis regum Israhel sicut ambulaverat domus Ahab filia enim Ahab erat uxor eius et fecit quod malum est coram Domino

**8:19.** But the **Lord** would not destroy **Juda**, for **David** his servant's sake, as he had **promised** him, to give him a light, and to his children always.

Noluit autem Dominus disperdere Iudam propter David servum suum sicut promiserat ei ut daret illi lucernam et filiis eius cunctis diebus

**8:20.** In his days **Edom** revolted from being under **Juda**, and made themselves a king.

In diebus eius recessit Edom ne esset sub Iuda et constituit sibi regem

**8:21.** And Joram came to Seira, and all the chariots with him: and he arose in the night, and defeated the **Edomites** that had surrounded him, and the **captains** of the chariots, but the people fled into their tents.

Venitque Ioram Seira et omnis currus cum eo et surrexit nocte percussitque Idumeos qui eum circumdederant et principes curruum populus autem fugit in tabernacula sua

**8:22.** So **Edom** revolted from being under **Juda**, unto this day. Then Lobna also revolted at the same time.  
Recessit ergo Edom ne esset sub Iuda usque ad diem hanc tunc recessit et Lobna in tempore illo

**8:23.** But the rest of the acts of Joram, and all that he did, are they not written in the book of the words of the days of the kings of **Juda**?  
Reliqua autem sermonum Ioram et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda

**8:24.** And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias, his son, reigned in his stead.  
Et dormivit Ioram cum patribus suis sepultusque est cum eis in civitate David et regnavit Ahazias filius eius pro eo

**8:25.** In the twelfth year of Joram, the son of **Achab**, king of **Israel**, reigned Ochozias, son of Joram, king of **Juda**.  
Anno duodecimo Ioram filii Ahab regis Israhel regnavit Ahazias filius Ioram regis Iudae

**8:26.** Ochozias was two and twenty years old when he began to reign, and he reigned one year in **Jerusalem**: the **name** of his mother was Athalia the daughter of Amri king of **Israel**.  
Viginti duorum annorum erat Ahazias cum regnare coepisset et uno anno regnavit in Hierusalem nomen matris eius Athalia filia Amri regis Israhel  
**Daughter...** That is, grand-daughter; for she was daughter of **Achab** son of Amri, **verse 18**.

**8:27.** And he walked in the ways of the house of **Achab**: and he did **evil** before the **Lord**, as did the house of **Achab**: for he was the son in law of the house of **Achab**.  
Et ambulavit in viis domus Ahab et fecit quod malum est coram Domino sicut domus Ahab gener enim domus Ahab fuit

**8:28.** He went also with Joram, son of **Achab**, to fight against Hazael, king of **Syria**, in Ramoth Galaad, and the **Syrians** wounded Joram:  
Abiit quoque cum Ioram filio Ahab ad proeliandum contra Azahel regem Syriae in Ramoth Galaad et vulneraverunt Syri Ioram

**8:29.** And he went back to be healed, in Jezrahel: because the **Syrians** had wounded him in Ramoth, when he fought against Hazael, king of **Syria** And Ochozias, the son of Joram, king of **Juda**, went down to visit Joram, the son of **Achab**, in Jezrahel, because he was sick there.  
Qui reversus est ut curaretur in Hiezrahel quia vulneraverant eum Syri in Rama proeliantem contra Azahel regem Syriae porro Ahazias filius Ioram rex Iuda descendit invisere Ioram filium Ahab in Hiezrahel quia aegrotabat

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## 2 Kings Chapter 9

**Jehu is anointed king of Israel, to destroy the house of Achab and Jezebel. He killeth Joram king of Israel, and Ochozias king of Juda. Jezebel is eaten by dogs.**

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**9:1.** And [Eliseus the prophet](#), called one of the sons of the [prophets](#), and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad.

Heliseus autem propheta vocavit unum de filiis prophetarum et ait illi accinge lumbos tuos et tolle lenticulam olei hanc in manu tua et vade in Ramoth Galaad

**9:2.** And when thou art come thither, thou shalt see [Jehu](#) the son of Josaphat the son of Namsi: and going in, thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber.

Cumque veneris illuc videbis Hieu filium Iosaphat filii Namsi et ingressus suscitabis eum de medio fratrum suorum et introduces interius cubiculum

**9:3.** Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the [Lord](#): I have anointed thee king over [Israel](#). And thou shalt open the door and flee, and shalt not stay there.

Tenensque lenticulam olei fundes super caput eius et dices haec dicit Dominus unxi te regem super Israhel aperiesque ostium et fugies et non ibi subsistes

**9:4.** So the young man, the servant of the [prophet](#), went away to Ramoth Galaad,

Abiit ergo adulescens puer prophetae Ramoth Galaad

**9:5.** And went in thither: and behold, the [captains](#) of the army were sitting, and he said: I have a word to thee, O prince. And [Jehu](#) said: Unto whom of us all? And he said: To thee, O prince.

Et ingressus est ecce autem principes exercitus sedebant et ait verbum mihi ad te princeps dixitque Hieu ad quem ex omnibus nobis at ille dixit ad te o princeps

**9:6.** And he arose, and went into the chamber: and he poured the oil upon his head, and said: Thus saith the [Lord God of Israel](#): I have anointed thee king over [Israel](#), the people of the [Lord](#).

Et surrexit et ingressus est cubiculum at ille fudit oleum super caput eius et ait haec dicit Dominus Deus Israhel unxi te regem super populum Domini Israhel

**9:7.** And thou shalt cut off the house of [Achab](#), thy master, and I will revenge the blood of my servants, the [prophets](#), and the blood of all the servants of the [Lord](#), at the hand of [Jezebel](#).

Et percuties domum Ahab domini tui ut ulciscar sanguinem servorum meorum prophetarum et sanguinem omnium servorum Domini de manu Hiezabel

**9:8.** And I will destroy all the house of [Achab](#), and I will cut off from [Achab](#), him that pisseth against the wall, and him that is shut up, and the meanest in [Israel](#).

Perdamque omnem domum Ahab et interficiam de Ahab mingentem ad parietem et clausum et novissimum in Israhel

**9:9.** And I will make the house of [Achab](#), like the house of [Jeroboam](#), the son of Nabat, and like the house of Baasa, the son of Ahias.

Et dabo domum Ahab sicut domum Hieroboam filii Nabath et sicut domum Baasa filii Ahia

**9:10.** And the dogs shall eat [Jezebel](#), in the field of Jezrahel, and there shall be no one to bury her. And he opened the door and fled.

Hiezabel quoque comedent canes in agro Hiezrahel nec erit qui sepeliat eam aperuitque ostium et fugit

**9:11.** Then [Jehu](#) went forth to the servants of his [Lord](#): and they said to him: Are all things well? why came this madman to thee? And he said to them: You know the [man](#), and what he said.

Hieu autem egressus est ad servos domini sui qui dixerunt ei rectene sunt omnia quid venit insanus iste ad te qui ait eis nostis hominem et quid locutus sit

**9:12.** But they answered: It is false; but rather do thou tell us. And he said to them: Thus and thus did he speak to me: and he said: Thus saith the **Lord**: I have anointed thee king over **Israel**.

At illi responderunt falsum est sed magis narra nobis qui ait eis haec et haec locutus est mihi et ait haec dicit Dominus unxi te regem super Israhel

**9:13.** Then they made haste, and taking every **man** his garment, laid it under his feet, after the manner of a judgment seat, and they sounded the trumpet, and said: **Jehu** is king.

Festinaverunt itaque et unusquisque tollens pallium suum posuerunt sub pedibus eius in similitudinem tribunalis et cecinerunt tuba atque dixerunt regnavit Hieu

**9:14.** So **Jehu**, the son of Josaphat, the son of Namsi, conspired against Joram. Now Joram had besieged Ramoth Galaad, he, and all **Israel**, fighting with Hazael, king of **Syria**:

Coniuravit ergo Hieu filius Iosaphat filii Namsi contra Ioram porro Ioram obsederat Ramoth Galaad ipse et omnis Israhel contra Azahel regem Syriae

**9:15.** And was returned to be healed in Jezrahel of his wounds; for the **Syrians** had wounded him, when he fought with Hazael, king of **Syria**. And **Jehu** said: If it please you, let no **man** go forth or flee out of the city, lest he go, and tell in Jezrahel.

Et reversus fuerat ut curaretur in Hiezhahel propter vulnera quia percusserant eum Syri proeliantem contra Azahel regem Syriae dixitque Hieu si placet vobis nemo egrediatur profugus de civitate ne vadat et nuntiet in Hiezhahel

**9:16.** And he got up, and went into Jezrahel for Joram was sick there, and Ochozias king of **Juda**, was come down to visit Joram.

Et ascendit et profectus est in Hiezhahel Ioram enim aegrotabat ibi et Ahazia rex Iuda descenderat ad visitandum Ioram

**9:17.** The watchman therefore, that stood upon the tower of Jezrahel, saw the troop of **Jehu** coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well?

Igitur speculator qui stabat super turrem Hiezhahel vidit globum Hieu venientis et ait video ego globum dixitque Ioram tolle currum et mitte in occursum eorum et dicat vadens rectene sunt omnia

**9:18.** So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable? And **Jehu** said: What hast thou to do with peace? go behind and follow me. And the watchman told, saying: The messenger came to them, but he returneth not.

Abiit igitur qui ascenderat currum in occursum eius et ait haec dicit rex pacata sunt omnia dixitque ei Hieu quid tibi et paci transi et sequere me nuntiavit quoque speculator dicens venit nuntius ad eos et non revertitur

**9:19.** And he sent a second chariot of horses: and he came to them, and said: Thus saith the king: Is there peace? And **Jehu** said: What hast thou to do with peace? pass, and follow me.

Misit etiam currum equorum secundum venitque ad eos et ait haec dicit rex num pax est et ait Hieu quid tibi et paci transi et sequere me

**9:20.** And the watchman told, saying: He came even to them, but returneth not: and the driving is like the driving of **Jehu**, the son of Namsi; for he drives furiously.

Nuntiavit autem speculator dicens venit usque ad eos et non revertitur est autem incessus quasi incessus Hieu filii Namsi praeceps enim graditur

**9:21.** And Joram said: Make ready the chariot. And they made ready his chariot: and Joram, king of **Israel**, and Ochozias, king of **Juda**, went out, each in his chariot, and they went out to meet **Jehu**, and met him in the field of Naboth, the Jezrahelite.

Et ait Ioram iunge currum iunxeruntque currum eius et egressus est Ioram rex Israhel et Ahazias rex Iuda singuli in curribus suis egressique sunt in occursum Hieu et invenerunt eum in agro Naboth Hiezhahelitis

**9:22.** And when Joram saw **Jehu**, he said: Is there peace, **Jehu**? And he answered: What peace? so long as the fornications of **Jezabel**, thy mother, and her many sorceries, are in their vigour.

Cumque vidisset Ioram Hieu dixit pax est Hieu at ille respondit quae pax adhuc fornicationes Hiezhabel

matris tuae et veneficia eius multa vigent

**9:23.** And Joram turned his hand, and fleeing, said to Ochozias: There is treachery, Ochozias.  
Convertit autem Ioram manum suam et fugiens ait ad Ahaziam insidiae Ahazia

**9:24.** But Jehu bent his bow with his hand, and shot Joram between the shoulders: and the arrow went out through his heart, and immediately he fell in his chariot.  
Porro Hieu tetendit arcum manu et percussit Ioram inter scapulas et egressa est sagitta per cor eius statimque corruit in curru suo

**9:25.** And Jehu said to Badacer, his captain: Take him, and cast him into the field of Naboth, the Jezrahelite: for I remember, when I and thou, sitting in a chariot, followed Achab, this man's father, that the Lord laid this burden upon him, saying:  
Dixitque Hieu ad Baddacer ducem tolle proice eum in agro Naboth Hiezrahelitae memini enim quando ego et tu sedentes in curru sequebamur Ahab patrem huius quod Dominus onus hoc levaverit super eum dicens

**9:26.** If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord.  
Si non pro sanguine Naboth et pro sanguine filiorum eius quem vidi heri ait Dominus reddam tibi in agro isto dicit Dominus nunc igitur tolle proice eum in agro iuxta verbum Domini

**9:27.** But Ochozias, king of Juda, seeing this, fled by the way of the garden house: and Jehu pursued him, and said: Strike him also in his chariot. And they struck him in the going up to Gaver, which is by Jeblaam: and he fled into Mageddo, and died there.  
Ahazias autem rex Iuda videns hoc fugit per viam domus horti persecutusque est eum Hieu et ait etiam hunc percutite in curru suo in ascensu Gaber qui est iuxta Ieblaam qui fugit in Mageddo et mortuus est ibi

**9:28.** And his servants laid him upon his chariot, and carried him to Jerusalem: and they buried him in his sepulchre with his fathers, in the city of David.  
Et inposuerunt eum servi eius super currum suum et tulerunt Hierusalem sepelieruntque in sepulchro cum patribus suis in civitate David

**9:29.** In the eleventh year of Joram, the son of Achab, Ochozias reigned over Juda;  
Anno undecimo Ioram filii Ahab rege Ahazia super Iudam

**9:30.** And Jehu came into Jezrahel. But Jezabel, hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window.  
Venit Hieu Hiezrahel porro Hiezabel introitu eius audito depinxit oculos suos stibio et ornavit caput suum et respexit per fenestram

**9:31.** At Jehu coming in at the gate, and said: Can there be peace for Zambri, that hath killed his master?  
Ingredientem Hieu per portam et ait numquid pax esse potest Zamri qui interfecit dominum suum

**9:32.** And Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him.  
Levavitque Hieu faciem suam ad fenestram et ait quae est ista et inclinaverunt se ad eum duo vel tres eunuchi

**9:33.** And he said to them: Throw her down headlong; And they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her.  
At ille dixit eis praecipitate eam deorsum et praecipitaverunt eam aspersusque est sanguine paries et equorum ungulae qui conculcaverunt eam

**9:34.** And when he was come in to eat, and to drink, he said: Go, and see after that cursed woman, and bury her; because she is a king's daughter.  
Cumque ingressus esset et comederet bibissetque ait ite videte maledictam illam et sepelite eam quia filia regis est

**9:35.** And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands.  
Cumque issent ut sepelirent eam non invenerunt nisi calvariam et pedes et summas manus

**9:36.** And coming back they told him. And **Jehu** said: It is the **word of the Lord**, which he spoke by his servant **Elias**, the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of **Jezebel**.

Reversique nuntiaverunt ei et ait Hieu sermo Domini est quem locutus est per servum suum Heliam Thesbiten dicens in agro Hiezrahel comedent canes carnes Hiezabel

**9:37.** And the flesh of **Jezebel** shall be as dung upon the face of the earth in the field of Jezrahel; so that they who pass by shall say: Is this that same **Jezebel**?

Et erunt carnes Hiezabel sicut stercus super faciem terrae in agro Hiezrahel ita ut praetereuntes dicant haecine est illa Hiezabel

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## 2 Kings Chapter 10

### Jehu destroyeth the house of Achab: abolisheth the worship of Baal, and killeth the worshippers: but sticketh to the calves of Jeroboam. Israel is afflicted by the Syrians.

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**10:1.** And [Achab](#) had seventy sons in [Samaria](#): so [Jehu](#) wrote [letters](#), and sent to [Samaria](#), to the chief [men](#) of the city, and to the ancients, and to them that brought up [Achab's](#) children, saying:

Erant autem Ahab septuaginta filii in Samaria scripsit ergo Hieu litteras et misit in Samariam ad optimates civitatis et ad maiores natu et ad nutricios Ahab dicens

**10:2.** As soon as you receive these [letters](#), ye that have your master's sons, and chariots, and horses, and fenced cities, and armour,

Statim ut acceperitis litteras has qui habetis filios domini vestri et currus et equos et civitates firmas et arma

**10:3.** Choose the best, and him that shall please you most of your master's sons, and set him on his father's throne, and fight for the house of your master.

Eligere meliorem et eum qui vobis placuerit de filiis domini vestri et ponite eum super solium patris sui et pugnate pro domo domini vestri

**10:4.** But they were exceedingly afraid, and said: Behold two kings could not stand before him, and how shall we be able to resist?

Timuerunt illi vehementer et dixerunt ecce duo reges non potuerunt stare coram eo et quomodo nos valebimus resistere

**10:5.** Therefore they that were over the king's house, and the rulers of the city, and the ancients, and the bringers up of the children, sent to [Jehu](#), saying: We are thy servants: whatsoever thou shalt command us we will do; we will not make us any king: do thou all that pleaseth thee.

Miserunt ergo praepositus domus et praefectus civitatis et maiores natu et nutricii ad Hieu dicentes servi tui sumus quaecumque iusseris faciemus nec constituemus regem quodcumque tibi placet fac

**10:6.** And he wrote [letters](#) the second time to them, saying: If you be mine, and will [obey](#) me, take the heads of the sons of your master, and come to me to Jezrahel by tomorrow at this time. Now the king's sons, being seventy [men](#), were brought up with the chief [men](#) of the city.

Rescripsit autem eis litteras secundo dicens si mei estis et oboeditis mihi tollite capita filiorum domini vestri et venite ad me hac eadem hora cras in Hiezrahel porro filii regis septuaginta viri apud optimates civitatis nutriebantur

**10:7.** And when the [letters](#) came to them, they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to him to Jezrahel.

Cumque venissent litterae ad eos tulerunt filios regis et occiderunt septuaginta viros et posuerunt capita eorum in cofinis et miserunt ad eum in Hiezrahel

**10:8.** And a messenger came, and told him, saying: They have brought the heads of the king's sons. And he said: Lay ye them in two heaps by the entering in of the gate until the morning.

Venit autem nuntius et indicavit ei dicens adtulerunt capita filiorum regis qui respondit ponite ea duos acervos iuxta introitum portae usque mane

**10:9.** And when it was light, he went out, and standing, said to all the people: You are [just](#): if I conspired against my master, and slew him; who hath slain all these?

Cumque diluxisset egressus est et stans dixit ad omnem populum iusti estis si ego coniuravi contra dominum meum et interfeci eum quis percussit omnes hos

**10:10.** See therefore now that there hath not fallen to the ground any of the words of the **Lord**, which the **Lord** spoke concerning the house of **Achab**, and the **Lord** hath done that which he spoke in the hand of his servant **Elias**.

Videte ergo nunc quoniam non cecidit de sermonibus Domini in terram quos locutus est Dominus super domum Ahab et Dominus fecit quod locutus est in manu servi sui Heliae

**10:11.** So **Jehu** slew all that were left of the house of **Achab** in Jezrahel, and all his chief **men**, and his friends, and his **priests**, till there were no remains left of him.

Percussit igitur Hieu omnes qui reliqui erant de domo Ahab in Hiezrahel et universos optimates eius et notos et sacerdotes donec non remanerent ex eo reliquiae

**10:12.** And he arose, and went to **Samaria**: and when he was come to the shepherds' cabin in the way, Et surrexit et venit in Samariam cumque venisset ad Camaram pastorum in via

**10:13.** He met with the brethren of Ochozias, king of **Juda**, and he said to them: Who are you? And they answered: We are the brethren of Ochozias, and are come down to salute the sons of the king, and the sons of the queen.

Invenit fratres Ahaziae regis Iuda dixitque ad eos quinam estis vos at illi responderunt fratres Ahaziae sumus et descendimus ad salutandos filios regis et filios reginae

**10:14.** And he said: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty **men**, and he left not any of them.

Qui ait comprehendite eos vivos quos cum comprehendissent vivos iugulaverunt eos in cisterna iuxta Camaram quadraginta duos viros et non reliquit ex eis quemquam

**10:15.** And when he was departed thence, he found Jonadab, the son of **Rechab**, coming to meet him, and he **blessed** him. And he said to him: Is thy heart right as my heart is with thy heart? And Jonadab said: It is. If it be, said he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot, Cumque abisset inde invenit Ionadab filium Rechab in occursum sibi et benedixit ei et ait ad eum numquid est cor tuum rectum sicut cor meum cum corde tuo et ait Ionadab est si est inquit da manum tuam qui dedit manum suam at ille levavit eum ad se in curru

**10:16.** And said to him: Come with me, and see my zeal for the **Lord**. So he made him ride in his chariot, Dixitque ad eum veni mecum et vide zelum meum pro Domino et inpositum currui suo

**10:17.** And brought him into **Samaria**. And he slew all that were left of **Achab**, in **Samaria**, to a **man**, according to the **word of the Lord** which he spoke by **Elias**.

Duxit in Samariam et percussit omnes qui reliqui fuerant de Ahab in Samaria usque ad unum iuxta verbum Domini quod locutus est per Heliam

**10:18.** And **Jehu** gathered together all the people, and said to them: **Achab** worshipped **Baal** a little, but I will worship him more.

Congregavit ergo Hieu omnem populum et dixit ad eos Ahab coluit Baal parum ego autem colam eum amplius

**I will worship him more...** **Jehu sinned** in thus pretending to worship **Baal**, and causing **sacrifice** to be offered to him: because **evil** is not to be done, that **good** may come of it. **Romans 3:8**.

**10:19.** Now therefore call to me all the **prophets** of **Baal**, and all his servants, and all his **priests**: let none be wanting, for I have a great **sacrifice** to offer to **Baal**: whosoever shall be wanting, shall not live. Now **Jehu** did this craftily, that he might destroy the worshippers of **Baal**.

Nunc igitur omnes prophetas Baal et universos servos eius et cunctos sacerdotes ipsius vocate ad me nullus sit qui non veniat sacrificium enim grande est mihi Baal quicumque defuerit non vivet porro Hieu faciebat hoc insidiosse ut disperderet cultores Baal

**10:20.** And he said: Proclaim a festival for **Baal**. And he called, Dixit sanctificate diem sollemnem Baal vocavitque

**10:21.** And he sent into all the borders of **Israel**; and all the servants of **Baal** came: there was not one left that did not come. And they went into the **temple** of **Baal**: and the house of **Baal** was filled, from one end to the other.

Et misit in universos terminos Israhel et venerunt cuncti servi Baal non fuit residuus ne unus quidem qui non veniret et ingressi sunt templum Baal et repleta est domus Baal a summo usque ad summum

**10:22.** And he said to them that were over the wardrobe: Bring forth garments for all the servants of **Baal**. And they brought them forth garments.

Dixitque his qui erant super vestes proferte vestimenta universis servis Baal et protulerunt eis vestes

**10:23.** And **Jehu**, and Jonadab, the son of **Rechab**, went to the **temple** of **Baal**, and said to the worshippers of **Baal**: Search, and see that there be not any with you of the servants of the **Lord**, but that there be the servants of **Baal** only.

Ingressusque Hieu et Ionadab filius Rechab templum Baal et ait cultoribus Baal perquirite et videte ne quis forte vobiscum sit de servis Domini sed ut sint soli servi Baal

**10:24.** And they went in to offer **sacrifices** and burnt **offerings**: but **Jehu** had prepared him fourscore **men** without, and said to them: If any of the **men** escape, whom I have brought into your hands, he that letteth him go, shall answer life for life.

Ingressi sunt igitur ut facerent victimas et holocausta Hieu autem praeparaverat sibi foris octoginta viros et dixerat eis quicumque fugerit de hominibus his quos ego adduxero in manus vestras anima eius erit pro anima illius

**10:25.** And it came to pass, when the burnt **offering** was ended, that **Jehu** commanded his soldiers and **captains**, saying: Go in, and kill them: let none escape. And the soldiers and **captains** slew them with the edge of the sword, and cast them out: and they went into the city of the **temple** of **Baal**,

Factum est ergo cum completum esset holocaustum praecepit Hieu militibus et ducibus suis ingredimini et percutite eos nullus evadat percusseruntque eos ore gladii et proiecerunt milites et duces et ierunt in civitatem templi Baal

**10:26.** And brought the statue out of **Baal's temple**, and burnt it, Et protulerunt statuem de fano Baal et conbuserunt

**10:27.** And broke it in pieces. They destroyed also the **temple** of **Baal**, and made a jakes in its place unto this day.

Et comminuerunt eam destruxerunt quoque aedem Baal et fecerunt pro ea latrinas usque ad diem hanc

**10:28.** So **Jehu** destroyed **Baal** out of **Israel**:

Delevit itaque Hieu Baal de Israhel

**10:29.** But yet he departed not from the **sins** of **Jeroboam**, the son of Nabat, who made **Israel** to **sin**, nor did he forsake the golden calves that were in **Bethel**, and **Dan**.

Verumtamen a peccatis Hieroboam filii Nabath qui peccare fecerat Israhel non recessit nec dereliquit vitulos aureos qui erant in Bethel et in Dan

**10:30.** And the **Lord** said to **Jehu**: because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of **Achab** according to all that was in my heart: thy children shall sit upon the throne of **Israel** to the fourth **generation**.

Dixit autem Dominus ad Hieu quia studiose fecisti quod rectum erat et placebat in oculis meis et omnia quae erant in corde meo fecisti contra domum Ahab filii tui usque ad quartam generationem sedebunt super thronum Israhel

**10:31.** But **Jehu** took no heed to walk in the **law** of the **Lord**, the **God** of **Israel**, with all his heart: for he departed not from the **sins** of **Jeroboam**, who had made **Israel** to **sin**.

Porro Hieu non custodivit ut ambularet in lege Domini Dei Israhel in toto corde suo non enim recessit a peccatis Hieroboam qui peccare fecerat Israhel

**10:32.** In those days the **Lord** began to be weary of **Israel**: and Hazael ravaged them in all the coasts of **Israel**,

In diebus illis coepit Dominus taedere super Israhel percussitque eos Azahel in universis finibus Israhel

**10:33.** From the **Jordan** eastward, all the land of Galaad, and **Gad**, and **Ruben**, and **Manasses**, from Aroer, which is upon the torrent Arnon, and Galaad, and Basan.

A Iordane contra orientalem plagam omnem terram Galaad et Gad et Ruben et Manasse ab Aroer quae est super torrentem Arnon et Galaad et Basan

**10:34.** But the rest of the acts of **Jehu**, and all that he did, and his strength, are they not written in the book of the words of the days of the kings of **Israel**?

Reliqua autem verborum Hieu et universa quae fecit et fortitudo eius nonne haec scripta sunt in libro

verborum dierum regum Israhel

**10:35.** And **Jehu** slept with his fathers, and they buried him in **Samaria**: and Joachaz, his son, reigned in his stead.

Et dormivit Hieu cum patribus suis sepelieruntque eum in Samaria et regnavit Ioachaz filius eius pro eo

**10:36.** And the time that **Jehu** reigned over **Israel**, in **Samaria**, was eight and twenty years.

Dies autem quos regnavit Hieu super Israhel viginti et octo anni sunt in Samaria

*The Holy Bible*

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## 2 Kings Chapter 11

### Athalia's usurpation and tyranny. Joas is made king. Athalia is slain.

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**11:1.** Now Athalia, the mother of Ochozias, seeing that her son was dead, arose and slew all the royal seed.

Athalia vero mater Ahaziae videns mortuum filium suum surrexit et interfecit omne semen regium

**11:2.** But Josaba the daughter of king Joram, sister of Ochozias, took Joas, the son of Ochozias, and stole him from among the king's sons that were slain, out of the bedchamber with his nurse: and hid him from the face of Athalia; so that he was not slain.

Tollens autem Iosaba filia regis Ioram soror Ahaziae Ios filium Ahaziae furata est eum de medio filiorum regis qui interficiebantur et nutricem eius de triclinio et abscondit eum a facie Athaliae ut non interficeretur

**11:3.** And he was with her six years, hid in the [house of the Lord](#). And Athalia reigned over the land.

Eratque cum ea in domo Domini clam sex annis porro Athalia regnavit super terram

**11:4.** And in the seventh year Joiada sent, and taking the [centurions](#) and soldiers, brought them in to him into the [temple of the Lord](#), and made a covenant with them: and taking an [oath](#) of them in the [house of the Lord](#), showed them the king's son:

Anno autem septimo misit Ioiada et adsumens centuriones et milites introduxit ad se in templum Domini pepigitque cum eis foedus et adiurans eos in domo Domini ostendit eis filium regis

**11:5.** And he commanded them, saying: This is the thing that you must do.

Et praecepit illis dicens iste sermo quem facere debetis

**11:6.** Let a third part of you go in on the [sabbath](#), and keep the watch of the king's house. And let a third part be at the gate of Sur; and let a third part be at the gate behind the dwelling of the shieldbearers; and you shall keep the watch of the house of Messa.

Tertia pars vestrum introeat sabbato et observet excubitum domus regis tertia autem pars sit ad portam Sir et tertia pars ad portam quae est post habitaculum scutariorum et custodietis excubitum domus Messa

**11:7.** But let two parts of you all that go forth on the [sabbath](#), keep the watch of the [house of the Lord](#) about the king.

Duae vero partes e vobis omnes egredientes sabbato custodiant excubias domus Domini circum regem

**11:8.** And you shall compass him round about, having weapons in your hands: and if any [man](#) shall enter the precinct of the [temple](#), let him be slain: and you shall be with the king, coming in and going out.

Et vallabitis eum habentes arma in manibus vestris si quis autem ingressus fuerit septum templi interficiatur eritisque cum rege introeunte et egrediente

**11:9.** And the [centurions](#) did according to all things that Joiada the [priest](#), had commanded them: and taking every one their [men](#), that went in on the [sabbath](#), with them that went out in the [sabbath](#), came to Joiada, the [priest](#).

Et fecerunt centuriones iuxta omnia quae praeceperat eis Ioiada sacerdos et adsumentes singuli viros suos qui ingrediebantur sabbatum cum his qui egrediebantur e sabbato venerunt ad Ioiada sacerdotem

**11:10.** And he gave them the spears, and the arms of [king David](#), which were in the [house of the Lord](#).

Qui dedit eis hastas et arma regis David quae erant in domo Domini

**11:11.** And they stood, having every one their weapons in their hands, from the right side of the [temple](#), unto the left side of the [altar](#), and of the [temple](#), about the king.

Et steterunt singuli habentes arma in manu sua a parte templi dextra usque ad partem sinistram altaris et aedis circum regem

**11:12.** And he brought forth the king's son, and put the diadem upon him, and the **testimony**: and they made him king, and anointed him: and clapping their hands, they said: **God** save the king.  
Produxitque filium regis et posuit super eum diadema et testimonium feceruntque eum regem et unxerunt et plaudentes manu dixerunt vivat rex

**The testimony...** The **book of the law**.

**11:13.** And Athalia heard the noise of the people running: and going in to the people into the **temple of the Lord**,

Audivit Athalia vocem currentis populi et ingressa ad turbas in templum Domini

**11:14.** She saw the king standing upon a tribunal, as the manner was, and the singers, and the trumpets near him, and all the people of the land rejoicing, and sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy.

Vidit regem stantem super tribunal iuxta morem et cantores et tubas propter eum omnemque populum terrae laetantem et canentem tubis et scidit vestimenta sua clamavitque coniuratio coniuratio

**A tribunal...** A **tribune**, or a place elevated above the rest.

**11:15.** But Joiada commanded the **centurions** that were over the army, and said to them: Have her forth without the precinct of the **temple**, and whosoever shall follow her, let him be slain with the sword. For the **priest** had said: Let her not be slain in the **temple of the Lord**.

Praecepit autem Ioiada centurionibus qui erant super exercitum et ait eis educite eam extra consepta templi et quicumque secutus eam fuerit feriat gladio dixerat enim sacerdos non occidatur in templo Domini

**11:16.** And they laid hands on her: and thrust her out by the way by which the horses go in, by the palace, and she was slain there.

Inposueruntque ei manus et inpegerunt eam per viam introitus equorum iuxta palatium et interfecta est ibi

**11:17.** And Joiada made a covenant between the **Lord**, and the king, and the people, that they should be the people of the **Lord**; and between the king and the people.

Pepigit igitur Ioiada foedus inter Dominum et inter regem et inter populum ut esset populus Domini et inter regem et populum

**11:18.** And all the people of the land went into the **temple of Baal**, and broke down his **altars**, and his images they broke in pieces thoroughly: they slew also Mathan the **priest of Baal** before the **altar**. And the **priest** set guards in the **house of the Lord**.

Ingressusque est omnis populus terrae templum Baal et destruxerunt aras eius et imagines contriverunt valide Matthan quoque sacerdotem Baal occiderunt coram altari et posuit sacerdos custodias in domo Domini

**11:19.** And he took the **centurions**, and the bands of the Cerethi, and the Phelethi, and all the people of the land, and they brought the king from the **house of the Lord**: and they came by the way of the gate of the shieldbearers into the palace, and he sat on the throne of the kings.

Tulitque centuriones et Cherethi et Felethi legiones et omnem populum terrae deduxeruntque regem de domo Domini et venerunt per viam portae scutariorum in palatium et sedit super thronum regum

**11:20.** And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house.

Laetatusque est omnis populus terrae et civitas conquievit Athalia autem occisa est gladio in domo regis

**11:21.** Now Joas was seven years old when he began to reign.

Septemque annorum erat Joas cum regnare coepisset

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## 2 Kings Chapter 12

### The temple is repaired. Hazael is bought off from attacking Jerusalem. Joas is slain.

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**12:1.** In the seventh year of [Jehu](#), Joas began to reign: and he reigned forty years in [Jerusalem](#). The [name](#) of his mother was [Sebia](#), of [Bersabee](#).

Anno septimo Hieu regnavit Ioas quadraginta annis regnavit in Hierusalem nomen matris eius Sebia de Bersabee

**12:2.** And Joas did that which was right before the [Lord](#) all the days that [Joiada](#), the [priest](#), taught him.

Fecitque Ioas rectum coram Domino cunctis diebus quibus docuit eum Ioiada sacerdos

**12:3.** But yet he took not away the high places: for the people still [sacrificed](#) and burnt [incense](#) in the high places.

Verumtamen excelsa non abstulit adhuc populus immolabat et adolebat in excelsis incensum

**12:4.** And Joas said to the [priests](#): all the money of the [sanctified](#) things, which is brought into the [temple of the Lord](#) by those that pass, which is offered for the price of a [soul](#), and which of their own accord, and of their own free heart, they bring into the [temple of the Lord](#):

Dixitque Ioas ad sacerdotes omnem pecuniam sanctorum quae inlata fuerit in templum Domini a praetereuntibus quae offertur pro pretio animae et quam sponte et arbitrio cordis sui inferunt in templum Domini

**Sanctified...** That is, [dedicated](#) to [God's](#) service. -- Ibid. **The price of a soul...** That is, the ordinary [oblation](#), which every [soul](#) was to offer by the [law](#). [Exodus 30](#).

**12:5.** Let the [priests](#) take it according to their order and repair the house, wheresoever they shall see any thing that wanteth repairing.

Accipiant illam sacerdotes iuxta ordinem suum et instaurent sarta tecta domus si quid necessarium viderint instauratione

**12:6.** Now till the three and twentieth year of king Joas the [priests](#) did not make the repairs of the [temple](#).

Igitur usque ad vicesimum tertium annum regis Ioas non instauraverunt sacerdotes sarta tecta templi

**12:7.** And king Joas called [Joiada](#), the [high priest](#), and the [priests](#), saying to them: Why do you not repair the [temple](#)? Take you, therefore, money no more according to your order, but restore it for the repairing of the [temple](#).

Vocavitque rex Ioas Ioiada pontificem et sacerdotes dicens eis quare sarta tecta non instaurastis templi nolite ergo amplius accipere pecuniam iuxta ordinem vestrum sed ad instaurationem templi reddite eam

**12:8.** And the [priests](#) were forbidden to take any more money of the people, and to make the repairs of the house.

Prohibitique sunt sacerdotes ultra accipere pecuniam a populo et instaurare sarta tecta domus

**12:9.** And [Joiada](#), the [high priest](#), took a chest, and bored a hole in the top, and set it by the [altar](#) at the right hand of them that came into the [house of the Lord](#); and the [priests](#) that kept the doors, put therein all the money that was brought to the [temple of the Lord](#).

Et tulit Ioiada pontifex gazofilacium unum aperuitque foramen desuper et posuit illud iuxta altare ad dexteram ingredientium domum Domini mittebantque in eo sacerdotes qui custodiebant ostia omnem pecuniam quae deferebatur ad templum Domini

**12:10.** And when they saw that there was very much money in the chest, the king's scribe, and the [high priest](#), came up, and poured it out, and counted the money that was found in the [house of the Lord](#).

Cumque viderent nimiam pecuniam esse in gazofilacio ascendebat scriba regis et pontifex effundebantque et numerabant pecuniam quae inveniebatur in domo Domini

**12:11.** And they gave it out by number and measure into the hands of them that were over the builders of the [house of the Lord](#): and they laid it out to the carpenters, and the masons, that wrought in the [house of the Lord](#),

Et dabant eam iuxta numerum atque mensuram in manu eorum qui praeerant cementariis domus Domini qui inpendebant eam in fabris lignorum et in cementariis his qui operabantur in domo Domini

**12:12.** And made the repairs: and to them that cut stones, and to buy timber, and stones to be hewed, that the repairs of the [house of the Lord](#) might be completely finished, and wheresoever there was need of expenses to uphold the house.

Et sarta tecta faciebant et in his qui caedebant saxa et ut emerent ligna et lapides qui excidebantur ita ut impleretur instauratio domus Domini in universis quae indigebant expensa ad muniendam domum

**12:13.** But there were not made of the same money for the [temple of the Lord](#), bowls, or fleshhooks, or [censers](#), or trumpets, or any vessel of gold and silver, of the money that was brought into the [temple of the Lord](#):

Verumtamen non fiebant ex eadem pecunia hydriae templi Domini et fuscinae et turibula et tubae omne vas aureum et argenteum de pecunia quae inferebatur in templum Domini

**12:14.** For it was given to them that did the work, that the [temple of the Lord](#) might be repaired.

His enim qui faciebant opus dabatur ut instauraretur templum Domini

**12:15.** And they reckoned not with the [men](#) that received the money to distribute it to the workmen, but they bestowed it faithfully.

Et non fiebat ratio his hominibus qui accipiebant pecuniam ut distribuerent eam artificibus sed in fide tractabant eam

**12:16.** But the money for trespass, and the money for [sins](#), they brought not into the [temple of the Lord](#), because it was for the [priests](#).

Pecuniam vero pro delicto et pecuniam pro peccatis non inferebant in templum Domini quia sacerdotum erat

**12:17.** Then Hazael, king of [Syria](#), went up, and fought against Geth, and took it, and set his face to go up to [Jerusalem](#).

Tunc ascendit Azahel rex Syriae et pugnabat contra Geth cepitque eam et direxit faciem suam ut ascenderet in Hierusalem

**12:18.** Wherefore Joas, king of [Juda](#), took all the [sanctified](#) things, which Josaphat, and Joram, and Ochozias, his fathers, the kings of [Juda](#), had [dedicated](#) to [holy](#) uses, and which he himself had offered: and all the silver that could be found in the treasures of the [temple of the Lord](#), and in the king's palace: and sent it to Hazael, king of [Syria](#), and he went off from [Jerusalem](#).

Quam ob rem tulit Joas rex Iuda omnia sanctificata quae consecraverant Iosaphat et Ioram et Ahazia patres eius reges Iuda et quae ipse obtulerat et universum argentum quod inveniri potuit in thesauris templi Domini et in palatio regis misitque Azaheli regi Syriae et recessit ab Hierusalem

**12:19.** And the rest of the acts of Joas, and all that he did, are they not written in the book of the words of the days of the kings of [Juda](#)?

Reliqua autem sermonum Joas et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda

**12:20.** And his servants arose, and conspired among themselves, and slew Joas, in the house of Mello, in the descent of Sella.

Surrexerunt autem servi eius et coniuraverunt inter se percusseruntque Joas in domo Mello in descensu Sela

**12:21.** For Josachar the son of Semaath, and Jozabad the son of Somer his servant, struck him, and he died: and they buried him with his fathers in the city of David; and Amasias, his son, reigned in his stead.

Iozachar namque filius Semath et Iozabad filius Somer servi eius percusserunt eum et mortuus est et sepelierunt eum cum patribus suis in civitate David regnavitque Amasias filius eius pro eo

**The city of David...** He was buried in the same city with his fathers, but not in the sepulchres of the kings. [2 Chronicles 14.](#)

Revised and Annotated 1749 by Bishop Richard Challoner  
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## 2 Kings Chapter 13

### The reign of Joachaz and of Joas kings of Israel. The last acts and death of Eliseus the prophet: a dead man is raised to life by the touch of his bones.

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**13:1.** In the three and twentieth year of Joas son of Ochozias, king of [Juda](#), Joachaz, the son of [Jehu](#), reigned over [Israel](#), in [Samaria](#), seventeen years.

Anno vicesimo tertio Ioas filii Ahaziae regis Iudae regnavit Ioachaz filius Hieu super Israhel in Samaria decem et septem annis

**13:2.** And he did [evil](#) before the [Lord](#), and followed the [sins](#) of [Jeroboam](#), the son of Nabat, who made [Israel](#) to [sin](#); and he departed not from them.

Et fecit malum coram Domino secutusque est peccata Hieroboam filii Nabath qui peccare fecit Israhel non declinavit ab eis

**13:3.** And the [wrath](#) of the [Lord](#) was kindled against [Israel](#), and he delivered them into the hand of Hazael, the king of [Syria](#), and into the hand of Benadad, the son of Hazael, all days.

Iratusque est furor Domini contra Israhel et tradidit eos in manu Azahelis regis Syriae et in manu Benadad filii Azahel cunctis diebus

**13:4.** But Joachaz besought the face of the [Lord](#), and the [Lord](#) heard him: for he saw the distress of [Israel](#), because the king of [Syria](#) had oppressed them:

Deprecatus est autem Ioachaz faciem Domini et audivit eum Dominus vidit enim angustiam Israhel qua adtriverat eos rex Syriae

**13:5.** And the [Lord](#) gave [Israel](#) a saviour, and they were delivered out of the hand of the king of [Syria](#): and the [children of Israel](#) dwelt in their pavilions as yesterday and the day before.

Et dedit Dominus Israheli salvatorem et liberatus est de manu Syriae habitaveruntque filii Israhel in tabernaculis suis sicut heri et nudius tertius

**13:6.** But yet they departed not from the [sins](#) of the house of [Jeroboam](#), who made [Israel](#) to [sin](#), but walked in them: and there still remained a grove also in [Samaria](#).

Verumtamen non recesserunt a peccatis domus Hieroboam qui peccare fecit Israhel in ipsis ambulaverunt siquidem et lucus permansit in Samaria

**A grove...** Dedicated to the [worship of idols](#).

**13:7.** And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen: for the king of [Syria](#) had slain them, and had brought them low as dust by threshing in the barnfloor.

Et non sunt derelicti Ioachaz de populo nisi quinquaginta equites et decem currus et decem milia peditum interfecerat enim eos rex Syriae et redegerat quasi pulverem in tritura areae

**13:8.** But the rest of the acts of Joachaz, and all that he did, and his valour, are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua autem sermonum Ioachaz et universa quae fecit sed et fortitudo eius nonne haec scripta sunt in libro sermonum dierum regum Israhel

**13:9.** And Joachaz slept with his fathers, and they buried him in [Samaria](#): and Joas, his son, reigned in his stead.

Dormivitque Ioachaz cum patribus suis et sepelierunt eum in Samaria regnavitque Ioas filius eius pro eo

**13:10.** In the seven and thirtieth year of Joas, king of [Juda](#), Joas the son of Joachaz reigned over [Israel](#), in [Samaria](#), sixteen years.

Anno tricesimo septimo Ioas regis Iuda regnavit Ioas filius Ioachaz super Israhel in Samaria sedecim annis

**13:11.** And he did that which is **evil** in the sight of the **Lord**: he departed not from all the **sins** of **Jeroboam**, the son of Nabat, who made **Israel** to **sin**; but he walked in them.

Et fecit quod malum est in conspectu Domini non declinavit ab omnibus peccatis Hieroboam filii Nabath qui peccare fecit Israhel in ipsis ambulavit

**13:12.** But the rest of the acts of Joas, and all that he did, and his valour wherewith he fought against Amasias, king of **Juda**, are they not written in the book of the words of the days of the kings of **Israel**?

Reliqua autem sermonum Ioas et universa quae fecit sed et fortitudo eius quomodo pugnaverit contra Amasiam regem Iuda nonne haec scripta sunt in libro sermonum regum Israhel

**13:13.** And Joas slept with his fathers; and **Jeroboam** sat upon his throne. But Joas was buried in **Samaria**, with the kings of **Israel**.

Et dormivit Ioas cum patribus suis Hieroboam autem sedit super solium eius porro Ioas sepultus est in Samaria cum regibus Israhel

**13:14.** Now **Eliseus** was sick of the illness whereof he died: and Joas, king of **Israel**, went down to him, and wept before him, and said: O my father, my father, the chariot of **Israel**, and the guider thereof.

Heliseus autem aegrotabat infirmitate qua et mortuus est descenditque ad eum Ioas rex Israhel et flebat coram eo dicebatque pater mi pater mi currus Israhel et auriga eius

**13:15.** And **Eliseus** said to him: Bring a bow and arrows. And when he had brought him a bow and arrows, Et ait illi Heliseus adfer arcum et sagittas cumque adtulisset ad eum arcum et sagittas

**13:16.** He said to the king of **Israel**: Put thy hand upon the bow. And when he had put his hand, **Eliseus** put his hands over the king's hands,

Dixit ad regem Israhel pone manum tuam super arcum et cum posuisset ille manum suam superposuit Heliseus manus suas manibus regis

**13:17.** And said: Open the window to the east. And when he had opened it, **Eliseus** said: Shoot an arrow. And he shot. And **Eliseus** said: The arrow of the **Lord's** deliverance, and the arrow of the deliverance from **Syria**: and thou shalt strike the **Syrians** in Aphec, till thou consume them.

Et ait aperi fenestram orientalem cumque aperuisset dixit Heliseus iace sagittam et iecit et ait Heliseus sagitta salutis Domini et sagitta salutis contra Syriam percutiesque Syriam in Afec donec consumas eam

**13:18.** And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times, and stood still.

Et ait tolle sagittas qui cum tulisset rursum dixit ei percute iaculo terram et cum percussisset tribus vicibus et stetit

**13:19.** And the **man** of **God** was **angry** with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten **Syria** even to utter destruction: but now three times shalt thou smite it.

Iratus est contra eum vir Dei et ait si percussisses quinquies aut sexies sive septies percussisses Syriam usque ad consummationem nunc autem tribus vicibus percuties eam

**If thou hadst smitten, etc...** By this it appears that **God** had **revealed** to the **prophet** that the king should overcome the **Syrians** as many times as he should then strike on the ground; but as he had not at the same time revealed to him how often the king would strike, the **prophet** was concerned to see that he struck but thrice.

**13:20.** And **Eliseus** died, and they buried him. And the rovers from **Moab** came into the land the same year.

Mortuus est ergo Heliseus et sepelierunt eum latrunculi quoque de Moab venerunt in terra in ipso anno

**13:21.** And some that were burying a **man**, saw the rovers, and cast the body into the sepulchre of **Eliseus**. And when it had touched the bones of **Eliseus**, the **man** came to life and stood upon his feet.

Quidam autem sepelientes hominem viderunt latrunculos et proiecerunt cadaver in sepulchro Helisei quod ambulavit et tetigit ossa Helisei et revixit homo et stetit super pedes suos

**13:22.** Now Hazael, king of **Syria**, afflicted **Israel** all the days of Joachaz.

Igitur Azahel rex Syriae adflixit Israhel cunctis diebus Ioachaz

**13:23.** And the **Lord** had mercy on them, and returned to them, because of his covenant, which he had made with **Abraham**, and **Isaac**, and **Jacob**: and he would not destroy them, nor utterly cast them away,

unto this present time.

Et misertus est Dominus eorum et reversus est ad eos propter pactum suum quod habebat cum Abraham Isaac et Iacob et noluit disperdere eos neque proicere penitus usque in praesens tempus

**13:24.** And Hazael, king of [Syria](#), died; and Benadad, his son, reigned in his stead.

Mortuus est autem Azahel rex Syriae et regnavit Benadad filius eius pro eo

**13:25.** Now Joas the son of Joachaz, took the cities out of the hand of Benadad, the son of Hazael, which he had taken out of the hand of Joachaz, his father, by [war](#); three times did Joas beat him, and he restored the cities to [Israel](#).

Porro Ioas filius Ioachaz tulit urbes de manu Benadad filii Azahel quas tulerat de manu Ioachaz patris sui iure proelii tribus vicibus percussit eum Ioas et reddidit civitates Israheli

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## 2 Kings Chapter 14

### Amasias reigneth in Juda: he overcometh the Edomites: but is overcome by Joas king of Israel. Jeroboam the second reigneth in Israel.

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**14:1.** In the second year of Joas son of Joachaz, king of [Israel](#), reigned Amasias son of Joas, king of [Juda](#).  
Anno secundo Ioas filii Ioachaz regis Israhel regnavit Amasias filius Ioas regis Iuda

**14:2.** He was five and twenty years old when he began to reign; and nine and twenty years he reigned in [Jerusalem](#); the [name](#) of his mother was Joadan, of [Jerusalem](#).  
Viginti quinque annorum erat cum regnare coepisset viginti autem et novem annis regnavit in Hierusalem nomen matris eius Ioaden de Hierusalem

**14:3.** And he did that which was right before the [Lord](#), but yet not like [David](#) his father. He did according to all things that Joas his father, did:  
Et fecit rectum coram Domino verumtamen non ut David pater eius iuxta omnia quae fecit Ioas pater suus fecit

**14:4.** But this only, that he took not away the high places; for yet the people [sacrificed](#), and burnt [incense](#) in the high places:  
Nisi hoc tantum quod excelsa non abstulit adhuc enim populus immolabat et adolebat in excelsis

**14:5.** And when he had possession of the kingdom, he put his servants to death that had slain the king, his father.  
Cumque obtinisset regnum percussit servos suos qui interfecerant regem patrem suum

**14:6.** But the children of the murderers he did not put to death, according to that which is written in the book of the [law of Moses](#), wherein the [Lord](#) commanded, saying: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every [man](#) shall die for his own [sin](#).  
Filios autem eorum qui occiderant non occidit iuxta quod scriptum est in libro legis Mosi sicut praecepit Dominus dicens non morientur patres pro filiis neque filii morientur pro patribus sed unusquisque in peccato suo morietur

**14:7.** He slew of [Edom](#) in the valley of the Saltpits, ten thousand [men](#), and took the rock by [war](#), and called the [name](#) thereof Jectehel, unto this day.  
Ipse percussit Edom in valle Salinarum decem milia et adprehendit Petram in proelio vocavitque nomen eius Iecethel usque in praesentem diem

**14:8.** Then Amasias sent messengers to Joas, son of Joachaz, son of [Jehu](#), king of [Israel](#), saying: Come, let us see one another.  
Tunc misit Amasias nuntios ad Ioas filium Ioachaz filii Hieui regis Israhel dicens veni et videamus nos  
**Let us see one another...** This was a challenge to fight.

**14:9.** And Joas, king of [Israel](#), sent again to Amasias, king of [Juda](#), saying: A thistle of Libanus sent to a [cedar tree](#), which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed, and trod down the thistle.  
Remisitque Ioas rex Israhel ad Amasiam regem Iuda dicens carduus Libani misit ad cedrum quae est in Libano dicens da filiam tuam filio meo uxorem transieruntque bestiae saltus quae sunt in Libano et conculcaverunt carduum

**14:10.** Thou hast beaten and prevailed over [Edom](#), and thy heart hath lifted thee up; be content with this [glory](#), and sit at home; why provokest thou [evil](#), that thou shouldst fall, and [Juda](#) with thee?

Percutiens invaluisti super Edom et sublevavit te cor tuum contentus esto gloria et sede in domo tua quare provocas malum ut cadas tu et Iuda tecum

**14:11.** But Amasias did not rest satisfied. So Joas, king of [Israel](#), went up; and he and Amasias, king of [Juda](#), saw one another in Bethsames, a town in [Juda](#).

Et non adquevit Amasias ascenditque Ioas rex Israhel et viderunt se ipse et Amasias rex Iuda in Bethsames oppido Iudae

**14:12.** And [Juda](#) was put to the worse before [Israel](#), and they fled every [man](#) to their dwellings.

Percussusque est Iuda coram Israhel et fugerunt unusquisque in tabernacula sua

**14:13.** But Joas, king of [Israel](#), took Amasias, king of [Juda](#), the son of Joas, the son of Ochozias, in Bethsames, and brought him into [Jerusalem](#); and he broke down the wall of [Jerusalem](#), from the gate of Ephraim to the gate of the corner, four hundred cubits.

Amasiam vero regem Iuda filium Ioas filii Ahaziae cepit Ioas rex Israhel in Bethsames et adduxit eum in Hierusalem et interrupit murum Hierusalem a porta Ephraim usque ad portam Anguli quadringentis cubitis

**14:14.** And he took all the gold and silver, and all the vessels that were found in the [house of the Lord](#), and in the king's treasures, and hostages, and returned to [Samaria](#).

Tulitque omne aurum et argentum et universa vasa quae inventa sunt in domo Domini et in thesauris regis et obsides et reversus est Samariam

**14:15.** But the rest of the acts of Joas, which he did, and his valour, wherewith he fought against Amasias, king of [Juda](#), are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua autem verborum Ioas quae fecit et fortitudo eius qua pugnavit contra Amasiam regem Iuda nonne haec scripta sunt in libro sermonum dierum regum Israhel

**14:16.** And Joas slept with his fathers, and was buried in [Samaria](#), with the kings of [Israel](#): and [Jeroboam](#), his son, reigned in his stead.

Dormivitque Ioas cum patribus suis et sepultus est in Samaria cum regibus Israhel et regnavit Hieroboam filius eius pro eo

**14:17.** And Amasias, the son of Joas, king of [Juda](#), lived after the death of Joas, son of Joachaz, king of [Israel](#), fifteen years.

Vixit autem Amasias filius Ioas rex Iuda postquam mortuus est Ioas filius Ioachaz regis Israhel viginti quinque annis

**14:18.** And the rest of the acts of Amasias, are they not written in the book of the words of the days of the kings of [Juda](#)?

Reliqua autem sermonum Amasiae nonne haec scripta sunt in libro sermonum dierum regum Iuda

**14:19.** Now they made a conspiracy against him in [Jerusalem](#): and he fled to Lachis. And they sent after him to Lachis, and killed him there.

Factaque est contra eum coniuratio in Hierusalem at ille fugit in Lachis miseruntque post eum in Lachis et interfecerunt eum ibi

**14:20.** And they brought him away upon horses, and he was buried in [Jerusalem](#) with his fathers, in the city of David.

Et asportaverunt in equis sepultusque est in Hierusalem cum patribus suis in civitate David

**14:21.** And all the people of [Juda](#) took Azarias, who was sixteen years old, and made him king instead of his father, Amasias.

Tulit autem universus populus Iudae Azariam annos natum sedecim et constituerunt eum regem pro patre eius Amasia

**14:22.** He built Elath, and restored it to [Juda](#), after that the king slept with his fathers.

Ipse aedificavit Ahilam et restituit eam Iudae postquam dormivit rex cum patribus suis

**14:23.** In the fifteenth year of Amasias, son of Joas, king of [Juda](#), reigned [Jeroboam](#), the son of Joas, king of [Israel](#), in [Samaria](#), one and forty years:

Anno quintodecimo Amasiae filii Ioas regis Iuda regnavit Hieroboam filius Ioas regis Israhel in Samaria quadraginta et uno anno

**14:24.** And he did that which is **evil** before the **Lord**. He departed not from all the **sins** of **Jeroboam**, the son of Nabat, who made **Israel** to **sin**.

Et fecit quod malum est coram Domino non recessit ab omnibus peccatis Hieroboam filii Nabath qui peccare fecit Israhel

**14:25.** He restored the borders of **Israel** from the entrance of Emath, unto the sea of the **wilderness**, according to the **word of the Lord**, the **God** of **Israel**, which he spoke by his servant, Jonas, the son of Amathi, the **prophet**, who was of Geth, which is in **Opher**.

Ipse restituit terminos Israhel ab introitu Emath usque ad mare Solitudinis iuxta sermonem Domini Dei Israhel quem locutus est per servum suum Ionam filium Amathi prophetam qui erat de Geth quae est in Opher

**Opher...** The **tribe of Zabulon**.

**14:26.** For the **Lord** saw the affliction of **Israel**, that it was exceedingly bitter, and that they were consumed even to them that were shut up in prison, and the lowest persons, and that there was no one to help **Israel**.

Vidit enim Dominus adflictionem Israhel amaram nimis et quod consumpti essent usque ad clausos carcere et extremos et non esset qui auxiliaretur Israhel

**14:27.** And the **Lord** did not say that he would blot out the **name** of **Israel** from under **heaven**; but he saved them by the hand of **Jeroboam**, the son of Joas.

Nec locutus est Dominus ut deleret nomen Israhel sub caelo sed salvavit eos in manu Hieroboam filii Ioas

**14:28.** But the rest of the acts of **Jeroboam**, and all that he did, and his valour, wherewith he fought, and how he restored **Damascus** and Emath to **Juda**, in **Israel**, are they not written in the book of the words of the days of the kings of **Israel**?

Reliqua autem sermonum Hieroboam et universa quae fecit et fortitudo eius qua proeliatu est et quomodo restituit Damascus et Emath Iudae in Israhel nonne haec scripta sunt in libro sermonum dierum regum Israhel

**14:29.** And **Jeroboam** slept with his fathers, the kings of **Israel**; and Zacharias, his son, reigned in his stead.

Dormivitque Hieroboam cum patribus suis regibus Israhel et regnavit Zaccharias filius eius pro eo

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## 2 Kings Chapter 15

### The reign of Azarias, and Joatham in Juda: and of Zacharias, Sellum, Manahem, Phaceia, and Phacee in Israel.

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**15:1.** In the seven and twentieth year of [Jeroboam](#), king of [Israel](#), reigned Azarias, son of Amasias, king of [Juda](#).

Anno vicesimo septimo Hieroboam regis Israhel regnavit Azarias filius Amasiae regis Iudae

**Azarias...** Otherwise called [Ozias](#).

**15:2.** He was sixteen years old when he began to reign, and he reigned two and fifty years in [Jerusalem](#): the [name](#) of his mother was Jechelia, of [Jerusalem](#).

Sedecim annorum erat cum regnare coepisset et quinquaginta duobus annis regnavit in Hierusalem nomen matris eius Iecelia de Hierusalem

**15:3.** And he did that which was pleasing before the [Lord](#), according to all that his father, Amasias, had done.

Fecitque quod erat placitum coram Domino iuxta omnia quae fecit Amasias pater eius

**15:4.** But the high places he did not destroy, for the people [sacrificed](#), and burnt [incense](#) in the high places.

Verumtamen excelsa non est demolitus adhuc populus sacrificabat et adolebat incensum in excelsis

**15:5.** And the [Lord](#) struck the king, so that he was a [leper](#) unto the day of his death, and he dwelt in a free house apart: but Joatham, the king's son, governed the palace, and judged the people of the land.

Percussit autem Dominus regem et fuit leprosus usque in diem mortis suae et habitabat in domo libera seorsum Ioatham vero filius regis gubernabat palatium et iudicabat populum terrae

**A leper...** In punishment of his usurping the [priestly](#) function. [2 Chronicles 26](#).

**15:6.** And the rest of the acts of Azarias, and all that he did, are they not written in the book of the words of the days of the kings of [Juda](#)?

Reliqua autem sermonum Azariae et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda

**15:7.** And Azarias slept with his fathers: and they buried him with his ancestors in the city of David, and Joatham, his son, reigned in his stead.

Et dormivit Azarias cum patribus suis sepelieruntque eum cum maioribus suis in civitate David et regnavit Ioatham filius eius pro eo

**15:8.** In the eight and thirtieth year of Azarias, king of [Juda](#), reigned Zacharias, son of [Jeroboam](#), over [Israel](#), in [Samaria](#), six months:

Anno tricesimo octavo Azariae regis Iudae regnavit Zaccharias filius Hieroboam super Israhel in Samaria sex mensibus

**15:9.** And he did that which is [evil](#) before the [Lord](#), as his fathers had done: he departed not from the [sins](#) of [Jeroboam](#) the son of Nabat, who made [Israel](#) to [sin](#).

Et fecit quod malum est coram Domino sicut fecerant patres eius non recessit a peccatis Hieroboam filii Nabath qui peccare fecit Israhel

**15:10.** And Sellum, the son of Jabes, conspired against him: and struck him publicly, and killed him, and reigned in his place.

Coniuravit autem contra eum Sellum filius Iabes percussitque eum palam et interfecit regnavitque pro eo

**15:11.** Now the rest of the acts of Zacharias, are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua autem verborum Zacchariae nonne haec scripta sunt in libro sermonum dierum regum Israhel

**15:12.** This was the [word of the Lord](#), which he spoke to [Jehu](#), saying: Thy children, to the fourth [generation](#), shall sit upon the throne of [Israel](#). And so it came to pass.

*Ipse est sermo Domini quem locutus est ad Hieu dicens filii usque ad quartam generationem sedebunt de te super thronum Israhel factumque est ita*

**15:13.** Sellum, the son of Jabes, began to reign in the nine and thirtieth year of Azarias, king of [Juda](#): and reigned one month in [Samaria](#).

*Sellum filius Iabes regnavit tricesimo nono anno Azariae regis Iudae regnavit autem uno mense in Samaria*

**15:14.** And [Manahem](#), the son of [Gadi](#), went up from Thersa, and he came into [Samaria](#), and struck Sellum, the son of Jabes, in [Samaria](#), and slew him, and reigned in his stead.

*Et ascendit Manahem filius Gaddi de Thersa venitque Samariam et percussit Sellum filium Iabes in Samaria et interfecit eum regnavitque pro eo*

**15:15.** And the rest of the acts of Sellum, and his conspiracy which he made, are they not written in the book of the words of the days of the kings of [Israel](#)?

*Reliqua autem verborum Sellum et coniuratio eius per quam tetendit insidias nonne haec scripta sunt in libro sermonum dierum regum Israhel*

**15:16.** Then [Manahem](#) destroyed Thapsa and all that were in it, and the borders thereof from Thersa, because they would not open to him: and he slew all the [women](#) thereof that were with child, and ripped them up.

*Tunc percussit Manahem Thapsam et omnes qui erant in ea et terminos eius de Thersa noluerant enim aperire ei et interfecit omnes praegnantes eius et scidit eas*

**15:17.** In the nine and thirtieth year of Azarias, king of [Juda](#), reigned [Manahem](#), son of [Gadi](#), over [Israel](#), ten years, in [Samaria](#).

*Anno tricesimo nono Azariae regis Iuda regnavit Manahem filius Gaddi super Israhel decem annis in Samaria*

**15:18.** And he did that which was [evil](#) before the [Lord](#): he departed not from the [sins](#) of [Jeroboam](#), the son of Nabat, who made [Israel](#) to [sin](#), all his days.

*Fecitque quod erat malum coram Domino non recessit a peccatis Hieroboam filii Nabath qui peccare fecit Israhel cunctis diebus eius*

**15:19.** And Phul, king of the [Assyrians](#), came into the land, and [Manahem](#) gave Phul a thousand talents of silver to aid him and to establish him in the kingdom.

*Veniebat Phul rex Assyriorum in terram et dabat Manahem Phul mille talenta argenti ut esset ei in auxilio et firmaret regnum eius*

**15:20.** And [Manahem](#) laid a tax upon [Israel](#), on all that were mighty and rich, to give the king of the [Assyrians](#), each [man](#) fifty sicles of silver: so the king of the [Assyrians](#) turned back, and did not stay in the land.

*Indixitque Manahem argentum super Israhel cunctis potentibus et divitibus ut daret regi Assyriorum quinquaginta siclos argenti per singulos reversusque est rex Assyriorum et non est moratus in terra*

**15:21.** And the rest of the acts of [Manahem](#), and all that he did, are they not written in the book of the words of the days of the kings of [Israel](#)?

*Reliqua autem sermonum Manahem et universa quae fecit nonne haec scripta sunt in libro sermonum dierum regum Israhel*

**15:22.** And [Manahem](#) slept with his fathers: and Phaceia, his son, reigned in his stead.

*Et dormivit Manahem cum patribus suis regnavitque Phaceia filius eius pro eo*

**15:23.** In the fiftieth year of Azarias, king of [Juda](#), reigned Phaceia, the son of [Manahem](#), over [Israel](#), in [Samaria](#), two years.

*Anno quinquagesimo Azariae regis Iudae regnavit Phaceia filius Manahem super Israhel in Samaria biennio*

**15:24.** And he did that which was [evil](#) before the [Lord](#): he departed not from the [sins](#) of [Jeroboam](#), the son of Nabat, who made [Israel](#) to [sin](#).

*Et fecit quod erat malum coram Domino non recessit a peccatis Hieroboam filii Nabath qui peccare fecit*

Israhel

**15:25.** And Phacee the son of Romelia, his [captain](#), conspired against him, and smote him in [Samaria](#), in the tower of the king's house, near Argob, and near Arie, and with him fifty [men](#) of the sons of the Galaadites, and he slew him, and reigned in his stead.

Coniuravit autem adversum eum Phacee filius Romeliae dux eius et percussit eum in Samaria in turre domus regiae iuxta Argob et iuxta Ari et cum eo quinquaginta viros de filiis Galaaditarum et interfecit eum regnavitque pro eo

**15:26.** And the rest of the acts of Phaceia, and all that he did, are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua autem sermonum Phaceia et universa quae fecit nonne haec scripta sunt in libro sermonum dierum regum Israhel

**15:27.** In the two and fiftieth year of Azarias, king of [Juda](#), reigned Phacee, the son of Romelia, over [Israel](#), in [Samaria](#), twenty years.

Anno quinquagesimo secundo Azariae regis Iudae regnavit Phacee filius Romeliae super Israhel in Samaria viginti annis

**15:28.** And he did that which was [evil](#) before the [Lord](#): he departed not from the [sins](#) of [Jeroboam](#), the son of Nabat, who made [Israel](#) to [sin](#).

Et fecit quod malum erat coram Domino non recessit a peccatis Hieroboam filii Nabath qui peccare fecit Israhel

**15:29.** In the days of Phacee, king of [Israel](#), came Theglathphalasar, king of [Assyria](#), and took Aion, and [Abel Domum Maacha](#), and Janoe, and [Cedes](#), and Asor, and Galaad, and [Galilee](#), and all the land of [Nephthali](#): and carried them captives into [Assyria](#).

In diebus Phacee regis Israhel venit Theglathfalassar rex Assur et cepit Aiom et Abel domum Maacha et Ianoe et Cedes et Asor et Galaad et Galileam universam terram Nephthalim et transtulit eos in Assyrios

**15:30.** Now Osee, son of Ela, conspired, and formed a plot against Phacee, the son of Romelia, and struck him, and slew him: and reigned in his stead in the twentieth year of Joatham, the son of [Ozias](#).

Coniuravit autem et tetendit insidias Osee filius Hela contra Phacee filium Romeliae et percussit eum et interfecit regnavitque pro eo vicesimo anno Ioatham filii Oziae

**In the twentieth year of Joatham...** That is, in the twentieth year, from the beginning of Joatham's reign. The sacred writer chooses rather to follow here this date than to speak of the years of [Achaz](#), who had not yet been mentioned.

**15:31.** But the rest of the acts of Phacee, and all that he did, are they not written in the book of the words of the days of the kings of [Israel](#)?

Reliqua autem sermonum Phacee et universa quae fecit nonne haec scripta sunt in libro sermonum dierum regum Israhel

**15:32.** In the second year of Phacee, the son of Romelia king of [Israel](#), reigned Joatham, son of [Ozias](#), king of [Juda](#).

Anno secundo Phacee filii Romeliae regis Israhel regnavit Ioatham filius Oziae regis Iuda

**15:33.** He was five and twenty years old when he began to reign, and he reigned sixteen years in [Jerusalem](#): the [name](#) of his mother was Jerusa, the daughter of Sadoc.

Viginti quinque annorum erat cum regnare coepisset et sedecim annis regnavit in Hierusalem nomen matris eius Hierusa filia Sadoc

**15:34.** And he did that which was right before the [Lord](#): according to all that his father [Ozias](#) had done, so did he.

Fecitque quod erat placitum coram Domino iuxta omnia quae fecerat Ozias pater suus operatus est

**15:35.** But the high places he took not away: the people still [sacrificed](#), and burnt [incense](#) in the high places: he built the highest gate of the [house of the Lord](#).

Verumtamen excelsa non abstulit adhuc populus immolabat et adolebat incensum in excelsis ipse aedificavit portam domus Domini sublimissimam

**15:36.** But the rest of the acts of Joatham, and all that he did, are they not written in the book of the words of the days of the kings of [Juda](#)?

Reliqua autem sermonum Ioatham et universa quae fecit nonne haec scripta sunt in libro verborum dierum

regum Iuda

**15:37.** In those days the Lord began to send into Juda, Rasin king of Syria, and Phacee the son of Romelia.

In diebus illis coepit Dominus mittere in Iudam Rasin regem Syriae et Phacee filium Romeliae

**15:38.** And Joatham slept with his fathers, and was buried with them in the city of David, his father; and Achaz, his son, reigned in his stead.

Et dormivit Ioatham cum patribus suis sepultusque est cum eis in civitate David patris sui et regnavit Ahaz filius eius pro eo

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## 2 Kings Chapter 16

### The wicked reign of Achaz: the kings of Syria and Israel war against him: he hireth the king of the Assyrians to assist him: he causeth an altar to be made after the pattern of that of Damascus.

**16:1.** In the seventeenth year of Phacee, the son of Romelia reigned [Achaz](#), the son of Joatham, king of [Juda](#).

Anno septimodecimo Phacee filii Romeliae regnavit Ahaz filius Ioatham regis Iuda

**16:2.** [Achaz](#) was twenty years old when he began to reign, and he reigned sixteen years in [Jerusalem](#): he did not that which was pleasing in the sight of the [Lord](#), his [God](#), as [David](#), his father.

Viginti annorum erat Ahaz cum regnare coepisset et sedecim annis regnavit in Hierusalem non fecit quod erat placitum in conspectu Domini Dei sui sicut David pater eius

**16:3.** But he walked in the way of the kings of [Israel](#): moreover, he [consecrated](#) also his son, making him pass through the fire, according to the idols of the nations which the [Lord](#) destroyed before the [children of Israel](#).

Sed ambulavit in via regum Israhel insuper et filium suum consecravit transferens per ignem secundum idola gentium quae dissipavit Dominus coram filiis Israhel

**16:4.** He [sacrificed](#) also, and burnt [incense](#) in the high places, and on the hills, and under every green tree.

Immolabat quoque victimas et adolebat incensum in excelsis et in collibus et sub omni ligno frondoso

**16:5.** Then Rasin, king of [Syria](#), and Phacee, son of Romelia, king of [Israel](#), came up to [Jerusalem](#) to fight: and they besieged [Achaz](#), but were not able to overcome him.

Tunc ascendit Rasin rex Syriae et Phacee filius Romeliae rex Israhel in Hierusalem ad proeliandum cumque obsiderent Ahaz non valuerunt superare eum

**16:6.** At that time Rasin, king of [Syria](#), restored Aila to [Syria](#), and drove the [men of Juda](#) out of Aila: and the [Edomites](#) came into Aila, and dwelt there unto this day.

In tempore illo restituit Rasin rex Syriae Ahilam Syriae et eiecit Iudaeos de Ahilam et Idumei venerunt in Ahilam et habitaverunt ibi usque in diem hanc

**16:7.** And [Achaz](#) sent messengers to Theglathphalasar, king of the [Assyrians](#), saying: I am thy servant, and thy son: come up, and save me out of the hand of the king of [Syria](#), and out of the hand of the king of [Israel](#), who are risen up together against me.

Misit autem Ahaz nuntios ad Theglathfalassar regem Assyriorum dicens servus tuus et filius tuus ego sum ascende et salvum me fac de manu regis Syriae et de manu regis Israhel qui consurrexerunt adversum me

**16:8.** And when he had gathered together the silver and gold that could be found in the [house of the Lord](#), and in the king's treasures, he sent it for a present to the king of the [Assyrians](#).

Et cum collegisset argentum et aurum quod invenire potuit in domo Domini et in thesauris regis misit regi Assyriorum munera

**16:9.** And he agreed to his desire: for the king of the [Assyrians](#) went up against [Damascus](#), and laid it waste: and he carried away the inhabitants thereof to Cyrene; but Rasin he slew.

Qui et adquevit voluntati eius ascendit enim rex Assyriorum in Damascus et vastavit eam et transtulit habitatores eius Cyrenen Rasin autem interfecit

**16:10.** And king [Achaz](#) went to [Damascus](#) to meet Theglathphalasar, king of the [Assyrians](#), and when he had seen the [altar](#) of [Damascus](#), king [Achaz](#) sent to Urias, the [priest](#), a pattern of it, and its likeness, according to all the work thereof.

Perrexitque rex Ahaz in occursum Theglathfalassar regis Assyriorum in Damascum cumque vidisset altare Damasci misit rex Ahaz ad Uriam sacerdotem exemplar eius et similitudinem iuxta omne opus eius

**16:11.** And Urias, the **priest**, built an **altar** according to all that **king Achaz** had commanded from **Damascus** so did Urias, the **priest**, until **king Achaz** came from **Damascus**.

Extruxitque Urias sacerdos altare iuxta omnia quae praeceperat rex Ahaz de Damasco ita fecit Urias sacerdos donec veniret rex Ahaz de Damasco

**16:12.** And when the king was come from **Damascus**, he saw the **altar** and worshipped it: and went up and offered **holocausts**, and his own **sacrifice**;

Cumque venisset rex de Damasco vidit altare et veneratus est illud ascenditque et immolavit holocausta et sacrificium suum

**16:13.** And he offered libations, and poured the blood of the peace **offerings**, which he had offered, upon the **altar**.

Et libavit libamina et fudit sanguinem pacificorum quae obtulerat super altare

**16:14.** But the **altar** of brass that was before the **Lord**, he removed from the face of the **temple**, and from the place of the **altar**, and from the place of the **temple of the Lord**: and he set it at the side of the **altar** towards the north.

Porro altare aeneum quod erat coram Domino transtulit de facie templi et de loco altaris et de loco templi Domini posuitque illud ex latere altaris ad aquilonem

**16:15.** And **king Achaz** commanded Urias, the **priest**, saying: Upon the great **altar** offer the morning **holocaust**, and the evening **sacrifice**, and the king's **holocaust**, and his **sacrifice**, and the **holocaust** of the whole people of the land, and their **sacrifices**, and their libations: and all the blood of the **holocaust**, and all the blood of the victim, thou shalt pour out upon it: but the **altar** of brass shall be ready at my pleasure.

Praecepit quoque rex Ahaz Uriae sacerdoti dicens super altare maius offer holocaustum matutinum et sacrificium vespertinum et holocaustum regis et sacrificium eius et holocaustum universi populi terrae et sacrificia eorum et libamina eorum et omnem sanguinem holocausti et universum sanguinem victimae super illud effundes altare vero aeneum erit paratum ad voluntatem meam

**16:16.** So Urias, the **priest**, did according to all that **king Achaz** had commanded him.

Fecit igitur Urias sacerdos iuxta omnia quae praeceperat rex Ahaz

**16:17.** And **king Achaz** took away the graven bases, and the laver that was upon them: and he took down the sea from the brazen oxen that held it up, and put it upon a pavement of stone.

Tulit autem rex Ahaz celatas bases et luterem qui erat desuper et mare deposuit de bubus aeneis qui sustentabant illud et posuit super pavimentum stratum lapide

**16:18.** The **Musach** also for the **sabbath**, which he had built in the **temple**, and the king's entry from without, he turned into the **temple of the Lord**, because of the king of the **Assyrians**.

Musach quoque sabbati quod aedificaverat in templo et ingressum regis exterius convertit in templo Domini propter regem Assyriorum

**Musach...** The covert, or pavilion, or tribune, for the king.

**16:19.** Now the rest of the acts of **Achaz** which he did, are they not written in the book of the words of the of the days of the kings of **Juda**?

Reliqua autem verborum Ahaz quae fecit nonne haec scripta sunt in libro sermonum dierum regum Iuda

**16:20.** And **Achaz** slept with his fathers, and was buried with them in the city of David, and **Ezechias**, his son, reigned in his stead.

Dormivitque Ahaz cum patribus suis et sepultus est cum eis in civitate David et regnavit Ezechias filius eius pro eo

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## 2 Kings Chapter 17

### The reign of Osee. The Israelites for their sins are carried into captivity: other inhabitants are sent to Samaria, who make a mixture of religion.

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**17:1.** In the twelfth year of [Achaz](#) king of [Juda](#), Osee the son of Ela reigned in [Samaria](#), over [Israel](#), nine years.

Anno duodecimo Ahaz regis Iuda regnavit Osee filius Hela in Samaria super Israhel novem annis

In the twelfth year of Achaz king of Juda... He began to reign before: but was not in quiet possession of the kingdom to the twelfth year of Achaz.

**17:2.** And he did [evil](#) before the [Lord](#): but not as the kings of [Israel](#) that had been before him.

Fecitque malum coram Domino sed non sicut reges Israhel qui ante eum fuerant

**17:3.** Against him came up Salmanasar, king of the [Assyrians](#); and Osee became his servant, and paid him tribute.

Contra hunc ascendit Salmanassar rex Assyriorum et factus est ei Osee servus reddebatque illi tributa

**17:4.** And when the king of the [Assyrians](#) found that Osee, endeavouring to rebel, had sent messengers to Sua, the king of [Egypt](#), that he might not pay tribute to the king of the [Assyrians](#), as he had done every year, he besieged him, bound him, and cast him into prison.

Cumque deprehendisset rex Assyriorum Osee quod rebellare nitens misset nuntios ad Sua regem Aegypti ne praestaret tributa regi Assyriorum sicut singulis annis solitus erat obsedit eum et vinctum misit in carcerem

**17:5.** And he went through all the land: and going up to [Samaria](#), he besieged it three years.

Pervagatusque est omnem terram et ascendens Samariam obsedit eam tribus annis

**17:6.** And in the ninth year of Osee, the king of the [Assyrians](#) took [Samaria](#), and carried [Israel](#) away to [Assyria](#): and he placed them in Hala, and [Habor](#), by the river of Gozan, in the cities of the [Medes](#).

Anno autem nono Osee cepit rex Assyriorum Samariam et transtulit Israhel in Assyrios posuitque eos in Ala et in Habor iuxta fluvium Gozan in civitatibus Medorum

**17:7.** For so it was that the [children of Israel](#) had [sinned](#) against the [Lord](#), their [God](#), who brought them out of the land of [Egypt](#), from under the hand of [Pharao](#), king of [Egypt](#); and they worshipped strange gods.

Factum est enim cum peccassent filii Israhel Domino Deo suo qui eduxerat eos de terra Aegypti de manu Pharaonis regis Aegypti coluerunt deos alienos

**17:8.** And they walked according to the way of the nations which the [Lord](#) had destroyed in the sight of the [children of Israel](#), and of the kings of [Israel](#): because they had done in like manner.

Et ambulaverunt iuxta ritum gentium quas consumpserat Dominus in conspectu filiorum Israhel et regum Israhel quia similiter fecerant

**17:9.** And the [children of Israel](#) offended the [Lord](#), their [God](#), with things that were not right: and built them high places in all their cities, from the tower of the watchmen to the fenced city.

Et operuerunt filii Israhel verbis non rectis Dominum Deum suum et aedificaverunt sibi excelsa in cunctis urbibus suis a turre custodum usque ad civitatem munitam

**17:10.** And they made them statues and groves on every high hill, and under every shady tree:

Feceruntque sibi statuas et lucos in omni colle sublimi et subter omne lignum nemorosum

**17:11.** And they burnt [incense](#) there upon [altars](#), after the manner of the nations which the [Lord](#) had removed from their face: and they did [wicked](#) things, provoking the [Lord](#).

Et adolebant ibi incensum super aras in more gentium quas transtulerat Dominus a facie eorum feceruntque

verba pessima iritantes Dominum

**17:12.** And they worshipped abominations, concerning which the **Lord** had commanded them that they should not do this thing.

Et coluerunt inmunditias de quibus praecepit Dominus eis ne facerent verbum hoc

**17:13.** And the **Lord** testified to them in **Israel**, and in **Juda**, by the hand of all the **prophets** and seers, saying: Return from your **wicked** ways, and keep my precepts, and **ceremonies**, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the **prophets**.

Et testificatus est Dominus in Israhel et in Iuda per manum omnium prophetarum et videntum dicens revertimini a viis vestris pessimis et custodite praecepta mea et caerimonias iuxta omnem legem quam praecepi patribus vestris et sicut misi ad vos in manu servorum meorum prophetarum

**17:14.** And they hearkened not, but hardened their necks like to the neck of their fathers, who would not **obey** the **Lord**, their **God**.

Qui non audierunt sed induraverunt cervicem suam iuxta cervicem patrum suorum qui noluerunt oboedire Domino Deo suo

**17:15.** And they rejected his ordinances, and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly: and they followed the nations that were round about them, concerning which the **Lord** had commanded them that they should not do as they did.

Et abiecerunt legitima eius et pactum quod pepigit cum patribus eorum et testificationes quibus contestatus est eos secutique sunt vanitates et vane egerunt et secuti sunt gentes quae erant per circuitum eorum super quibus praeceperat Dominus eis ut non facerent sicut et illae faciebant

**17:16.** And they forsook all the precepts of the **Lord**, their **God**: and made to themselves two molten calves, and groves, and **adored** all the host of **heaven**: and they served **Baal**,

Et dereliquerunt omnia praecepta Domini Dei sui feceruntque sibi conflatilem duos vitulos et lucos et adoraverunt universam militiam caeli servieruntque Baal

**17:17.** And **consecrated** their sons, and their daughters, through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do **evil** before the **Lord**, to provoke him.

Et consecrabant ei filios suos et filias suas per ignem et divinationibus inserviebant et auguriis et tradiderunt se ut facerent malum coram Domino et iritarent eum

**17:18.** And the **Lord** was very **angry** with **Israel**, and removed them from his sight, and there remained only the **tribe of Juda**.

Iratusque est Dominus vehementer Israhel et abstulit eos de conspectu suo et non remansit nisi tribus Iuda tantummodo

**17:19.** But neither did **Juda** itself keep the commandments of the **Lord**, their **God**: but they walked in the errors of **Israel**, which they had wrought.

Sed nec ipse Iuda custodivit mandata Domini Dei sui verum ambulavit in erroribus Israhel quos operatus fuerat

**17:20.** And the **Lord** cast off all the seed of **Israel**, and afflicted them, and delivered them into the hand of spoilers, till he cast them away from his face:

Proiecitque Dominus omne semen Israhel et adflixit eos et tradidit in manu diripientium donec proiceret eos a facie sua

**17:21.** Even from that time, when **Israel** was rent from the house of **David**, and made **Jeroboam**, son of Nabat, their king: for **Jeroboam** separated **Israel** from the **Lord**, and made them commit a great **sin**.

Ex eo iam tempore quo scissus est Israhel a domo David et constituerunt sibi regem Hieroboam filium Nabath separavit enim Hieroboam Israhel a Domino et peccare eos fecit peccatum magnum

**17:22.** And the **children of Israel** walked in all the **sins** of **Jeroboam**, which he had done: and they departed not from them,

Et ambulaverunt filii Israhel in universis peccatis Hieroboam quae fecerat non recesserunt ab eis

**17:23.** Till the **Lord** removed **Israel** from his face, as he had spoken in the hand of all his servants, the **prophets**: and **Israel** was carried away out of their land to **Assyria**, unto this day.

Usquequo auferret Dominus Israhel a facie sua sicut locutus fuerat in manu omnium servorum suorum prophetarum translatusque est Israhel de terra sua in Assyrios usque in diem hanc

**17:24.** And the king of the [Assyrians](#) brought people from [Babylon](#), and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of [Samaria](#) instead of the [children of Israel](#): and they possessed [Samaria](#), and dwelt in the cities thereof.

Adduxit autem rex Assyriorum de Babylone et de Chutha et de Haiath et de Emath et de Sepharvaim et conlocavit eos in civitatibus Samariae pro filiis Israhel qui possederunt Samariam et habitaverunt in urbibus eius

**17:25.** And when they began to dwell there, they feared not the [Lord](#): and the [Lord](#) sent lions among them, which killed them.

Cumque ibi habitare coepissent non timebant Dominum et inmisit eis Dominus leones qui interficiebant eos

**17:26.** And it was told the king of the [Assyrians](#), and it was said: The nations which thou hast removed, and made to dwell in the cities of [Samaria](#), know not the ordinances of the [God](#) of the land: and the [Lord](#) hath sent lions among them: and behold they kill them, because they know not the manner of the [God](#) of the land.

Nuntiatumque est regi Assyriorum et dictum gentes quas transtulisti et habitare fecisti in civitatibus Samariae ignorant legitima Dei terrae et inmisit in eos Dominus leones et ecce interficiunt eos eo quod ignorent ritum Dei terrae

**17:27.** And the king of the [Assyrians](#) commanded, saying: Carry thither one of the [priests](#) whom you brought from thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the [God](#) of the land.

Praecipit autem rex Assyriorum dicens ducite illuc unum de sacerdotibus quos inde captivos adduxistis et vadat et habitet cum eis et doceat eos legitima Dei terrae

**17:28.** So one of the [priests](#), who had been carried away captive from [Samaria](#), came and dwelt in [Bethel](#), and taught them how they should worship the [Lord](#).

Igitur cum venisset unus de sacerdotibus his qui captivi ducti fuerant de Samaria habitavit in Bethel et docebat eos quomodo colerent Dominum

**17:29.** And every nation made gods of their own and put them in the [temples](#) of the high places, which the [Samaritans](#) had made, every nation in their cities where they dwelt.

Et unaquaeque gens fabricata est deum suum posueruntque eos in fanis excelsis quae fecerant Samaritae gens et gens in urbibus suis in quibus habitabant

**17:30.** For the [men](#) of [Babylon](#) made Sochothbenoth: and the Cuthites made Nergel: and the [men](#) of Emath made Asima.

Viri enim babylonii fecerunt Socchothbenoth viri autem chutheni fecerunt Nergel et viri de Emath fecerunt Asima

**17:31.** And the Hevites made Nebahaz, and Tharthac. And they that were of Sepharvaim burnt their children in fire, to [Adramelech](#) and Anamelech, the gods of Sepharvaim.

Porro Evei fecerunt Nebaaz et Tharthac hii autem qui erant de Sepharvaim conburebant filios suos igni Adramelech et Anamelech diis Sepharvaim

**17:32.** And nevertheless they worshipped the [Lord](#). And they made to themselves, of the lowest of the people, [priests](#) of the high places, and they placed them in the temples of the high places.

Et nihilominus colebant Dominum fecerunt autem sibi de novissimis sacerdotes excelsorum et ponebant eos in fanis sublimibus

**17:33.** And when they worshipped the [Lord](#), they served also their own gods, according to the custom of the nations out of which they were brought to [Samaria](#):

Et cum Dominum colerent diis quoque suis serviebant iuxta consuetudinem gentium de quibus translati fuerant Samariam

**17:34.** Unto this day they follow the old manner: they fear not the [Lord](#), neither do they keep his [ceremonies](#), and judgments, and law, and the commandment, which the [Lord](#) commanded the [children of Jacob](#), whom he surnamed [Israel](#):

Usque in praesentem diem morem sequuntur antiquum non timent Dominum neque custodiunt caerimonias

eius et iudicia et legem et mandatum quod praeceperat Dominus filiis Iacob quem cognominavit Israhel

**17:35.** With whom he made a covenant, and charged them, saying: You shall not fear strange gods, nor shall you **adore** them, nor worship them, nor **sacrifice** to them.

Et percusserat cum eis pactum et mandaverat eis dicens nolite timere deos alienos et non adoretis eos neque colatis et non immoletis eis

**17:36.** But the **Lord**, your **God**, who brought you out of the land of **Egypt**, with great power, and a stretched out arm, him shall you fear, and him shall you **adore**, and to him shall you **sacrifice**.

Sed Dominum Deum vestrum qui eduxit vos de terra Aegypti in fortitudine magna et in brachio extento ipsum timete illum adorare et ipsi immolate

**17:37.** And the **ceremonies**, and judgments, and law, and the commandment, which he wrote for you, you shall observe to do them always: and you shall not fear strange gods.

Caerimonias quoque et iudicia et legem et mandatum quod scripsit vobis custodite ut faciatis cunctis diebus et non timeatis deos alienos

**17:38.** And the covenant that he made with you, you shall not forget: neither shall ye worship strange Gods,

Et pactum quod percussi vobiscum nolite oblivisci nec colatis deos alienos

**17:39.** But fear the **Lord**, your **God**, and he shall deliver you out of the hand of all your enemies.

Sed Dominum Deum vestrum timete et ipse eruet vos de manu omnium inimicorum vestrorum

**17:40.** But they did not hearken to them, but did according to their old custom.

Illi vero non audierunt sed iuxta consuetudinem suam pristinam perpetrabant

**17:41.** So these nations feared the **Lord**, but nevertheless served also their idols: their children also, and grandchildren, as their fathers did, so do they unto this day.

Fuerunt igitur gentes istae timentes quidem Dominum sed nihilominus et idolis suis servientes nam et filii eorum et nepotes sicut fecerunt parentes sui ita faciunt usque in praesentem diem

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## 2 Kings Chapter 18

### The reign of Ezechias: he abolisheth idolatry and prospereth. Sennacherib cometh up against him: Rabsaces solliciteth the people to revolt; and blasphemeth the Lord.

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**18:1.** In the third year of Osee, the son of Ela, king of [Israel](#), reigned [Ezechias](#), the son of [Achaz](#), king of [Juda](#).

Anno tertio Osee filii Hela regis Israhel regnavit Ezechias filius Ahaz regis Iuda

**18:2.** He was five and twenty years old when he began to reign: and he reigned nine and twenty years in [Jerusalem](#): the [name](#) of his mother was [Abi](#), the daughter of [Zacharias](#).

Viginti quinque annorum erat cum regnare coepisset et viginti et novem annis regnavit in Hierusalem nomen matris eius Abi filia Zacchariae

**18:3.** And he did that which was [good](#) before the [Lord](#), according to all that [David](#), his father, had done: Fecitque quod erat bonum coram Domino iuxta omnia quae fecerat David pater suus

**18:4.** He destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which [Moses](#) had made: for till that time the [children of Israel](#) burnt [incense](#) to it: and he called its [name](#) [Nohestan](#).

Ipse dissipavit excelsa et contrivit statuas et succidit lucos confregitque serpentem aeneum quem fecerat Moses siquidem usque ad illud tempus filii Israhel adolebant ei incensum vocavitque eum Naasthan

And he called its name [Nohestan](#)... That is, their brass; or a little brass. So he called it in contempt, because they had made an [idol](#) of it.

**18:5.** He trusted in the [Lord](#), the [God](#) of [Israel](#): so that after him there was none like him among all the kings of [Juda](#), nor any of them that were before him:

In Domino Deo Israhel speravit itaque post eum non fuit similis ei de cunctis regibus Iuda sed neque in his qui ante eum fuerunt

**18:6.** And he stuck to the [Lord](#), and departed not from his steps, but kept his commandments, which the [Lord](#) commanded [Moses](#).

Et adhesit Domino et non recessit a vestigiis eius fecitque mandata eius quae praeceperat Dominus Mosi

**18:7.** Wherefore the [Lord](#) also was with him, and in all things, to which he went forth, he behaved himself wisely. And he rebelled against the king of the [Assyrians](#), and served him not.

Unde et erat Dominus cum eo et in cunctis ad quae procedebat sapienter se agebat rebellavit quoque contra regem Assyriorum et non servivit ei

**18:8.** He smote the [Philistines](#) as far as [Gaza](#), and all their borders, from the tower of the watchmen to the fenced city.

Ipse percussit Philistheos usque Gazam et omnes terminos eorum a turre custodum usque ad civitatem muratam

**18:9.** In the fourth year of [king Ezechias](#), which was the seventh year of Osee, the son of Ela, king of [Israel](#), [Salmanasar](#), king of the [Assyrians](#), came up to [Samaria](#), and besieged it,

Anno quarto regis Ezechiae qui erat annus septimus Osee filii Hela regis Israhel ascendit Salmanassar rex Assyriorum Samariam et obpugnavit eam

**18:10.** And took it. For after three years, in the sixth year of [Ezechias](#), that is, in the ninth year of Osee, king of [Israel](#), [Samaria](#) was taken:

Et cepit nam post annos tres anno sexto Ezechiae id est nono anno Osee regis Israhel capta est Samaria

**18:11.** And the king of the [Assyrians](#) carried away [Israel](#) into [Assyria](#), and placed them in Hala, and in

**Habor**, by the rivers of Gozan, in the cities of the **Medes**.

Et transtulit rex Assyriorum Israhel in Assyrios conlocavitque eos in Ala et in Habor fluviis Gozan in civitatibus Medorum

**18:12.** Because they hearkened not to the voice of the **Lord**, their **God**, but transgressed his covenant: all that **Moses**, the servant of the **Lord**, commanded, they would not hear, nor do.

Quia non audierunt vocem Domini Dei sui sed praetergressi sunt pactum eius omnia quae praeceperat Moses servus Domini non audierunt neque fecerunt

**18:13.** In the fourteenth year of **king Ezechias**, Sennacherib, king of the **Assyrians**, came up against the fenced cities of **Juda**, and took them.

Anno quartodecimo regis Ezechiae ascendit Sennacherib rex Assyriorum ad universas civitates Iuda munitas et cepit eas

**18:14.** Then **Ezechias**, king of **Juda**, sent messengers to the king of the **Assyrians**, to Lachis, saying: I have offended, depart from me: and all that thou shalt put upon me, I will bear. And the king of the **Assyrians** put a tax upon **Ezechias**, king of **Juda**, of three hundred talents of silver, and thirty talents of gold.

Tunc misit Ezechias rex Iuda nuntios ad regem Assyriorum Lachis dicens peccavi recede a me et omne quod inposueris mihi feram indixit itaque rex Assyriorum Ezechiae regi Iudae trecenta talenta argenti et triginta talenta auri

**18:15.** And **Ezechias** gave all the silver that was found in the **house of the Lord**, and in the king's treasures.

Deditque Ezechias omne argentum quod reppertum fuerat in domo Domini et in thesauris regis

**18:16.** At that time **Ezechias** broke the doors of the **temple of the Lord**, and the plates of gold which he had fastened on them, and gave them to the king of the **Assyrians**.

In tempore illo confregit Ezechias valvas templi Domini et lamminas auri quas ipse adfixerat et dedit eas regi Assyriorum

**18:17.** And the king of the **Assyrians** sent Tharthan, and Rabsaris, and Rabsaces, from Lachis, to **king Ezechias**, with a strong army, to **Jerusalem**: and they went up and came to **Jerusalem**, and they stood by the conduit of the upper **pool**, which is in the way of the fuller's field.

Misit autem rex Assyriorum Tharthan et Rabsaris et Rabsacen de Lachis ad regem Ezechiam cum manu valida Hierusalem qui cum ascendissent venerunt in Hierusalem et steterunt iuxta aquaeductum piscinae superioris quae est in via agri Fullonis

**18:18.** And they called for the king: and there went out to them Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder.

Vocaveruntque regem egressus est autem ad eos Eliachim filius Helciae praepositus domus et Sobna scriba et Ioahe filius Asaph a commentariis

**18:19.** And Rabsaces said to them: Speak to **Ezechias**: Thus saith the great king, the king of the **Assyrians**: What is this confidence, wherein thou trustest?

Dixitque ad eos Rabsaces loquimini Ezechiae haec dicit rex magnus rex Assyriorum quae est ista fiducia qua niteris

**18:20.** Perhaps thou hast taken counsel, to prepare thyself for battle. On whom dost thou trust, that thou darest to rebel?

Forsitan inisti consilium ut praepares te ad proelium in quo confidis ut audeas rebellare

**18:21.** Dost thou trust in **Egypt** a staff of a broken reed, upon which if a **man** lean, it will break and go into his hand, and pierce it? so is **Pharao**, king of **Egypt**, to all that trust in him.

An speras in baculo harundineo atque confracto Aegypto super quem si incubuerit homo comminutus ingreditur manum eius et perforabit eam sic est Pharao rex Aegypti omnibus qui confidunt in se

**18:22.** But if you say to me: We trust in the **Lord**, our **God**: is it not he, whose high places and **altars** **Ezechias** hath taken away: and hath commanded **Juda** and **Jerusalem**: You shall worship before this **altar** in **Jerusalem**?

Quod si dixeritis mihi in Domino Deo nostro habemus fiduciam nonne iste est cuius abstulit Ezechias excelsa et altaria et praecepit Iudae et Hierusalem ante altare hoc adorabitis in Hierusalem

**18:23.** Now therefore come over to my master, the king of the **Assyrians**, and I will give you two thousand

horses, and see whether you be able to have riders for them.

Nunc igitur transite ad dominum meum regem Assyriorum et dabo vobis duo milia equorum et videte an habere valeatis ascensores eorum

**18:24.** And how can you stand against one lord of the least of my master's servants? Dost thou trust in [Egypt](#) for chariots and for horsemen?

Et quomodo potestis resistere ante unum satrapam de servis domini mei minimis an fiduciam habes in Aegypto propter currus et equites

**18:25.** Is it without the will of the [Lord](#) that I am come up to this place to destroy it? The [Lord](#) said to me: Go up to this land, and destroy it.

Numquid sine Domini voluntate ascendi ad locum istum ut demolirer eum Dominus dixit mihi ascende ad terram hanc et demolire eam

**18:26.** Then Eliacim, the son of Helcias, and Sobna, and Joahe, said to Rabsaces: We pray thee, speak to us, thy servants, in [Syriac](#): for we understand that tongue: and speak not to us in the [Jews' language](#), in the hearing of the people that are upon the wall.

Dixerunt autem Eliachim filius Helciae et Sobna et Joahe Rabsaci precamur ut loquaris nobis servis tuis syriace siquidem intellegimus hanc linguam et non loquaris nobis iudaice audiente populo qui est super murum

**18:27.** And Rabsaces answered them, saying: Hath my master sent me to thy master, and to thee, to speak these words, and not rather to the [men](#) that sit upon the wall, that they may eat their own dung, and drink their urine with you?

Responditque eis Rabsaces numquid ad dominum tuum et ad te misit me dominus meus ut loquerer sermones hos et non ad viros qui sedent super murum ut comedant stercora sua et bibant urinam suam vobiscum

**18:28.** Then Rabsaces stood, and cried out with a loud voice in the [Jews' language](#), and said: Hear the word of the great king, the king of the [Assyrians](#).

Stetit itaque Rabsaces et clamavit voce magna iudaice et ait audite verba regis magni regis Assyriorum

**18:29.** Thus saith the king: Let not [Ezechias](#) deceive you: for he shall not be able to deliver you out of my hand.

Haec dicit rex non vos seducat Ezechias non enim poterit eruere vos de manu mea

**18:30.** Neither let him make you trust in the [Lord](#), saying: The [Lord](#) will surely deliver us, and this city shall not be given into the hand of the king of the [Assyrians](#).

Neque fiduciam vobis tribuat super Domino dicens eruens liberabit nos Dominus et non tradetur civitas haec in manu regis Assyriorum

**18:31.** Do not hearken to [Ezechias](#). For thus saith the king of the [Assyrians](#): Do with me that which is for your advantage, and come out to me: and every [man](#) of you shall eat of his own vineyard, and of his own fig tree: and you shall drink water of your own [cisterns](#),

Nolite audire Ezechiam haec enim dicit rex Assyriorum facite mecum quod vobis est utile et egredimini ad me et comedet unusquisque de vinea sua et de ficu sua et bibetis aquas de cisternis vestris

**18:32.** Till I come, and take you away, to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil, and honey, and you shall live, and not die. Hearken not to [Ezechias](#), who deceiveth you, saying: The [Lord](#) will deliver us.

Donec veniam et transferam vos in terram quae similis terrae vestrae est in terram fructiferam et fertilem vini terram panis et vinearum terram olivarum et olei ac mellis et vivetis et non moriemini nolite audire Ezechiam qui vos decipit dicens Dominus liberabit nos

**18:33.** Have any of the gods of the nations delivered their land from the hand of the king of [Assyria](#)?

Numquid liberaverunt dii gentium terram suam de manu regis Assyriorum

**18:34.** Where is the god of Emath, and of Arphad? where is the god of Sepharvaim, of Ana, and of Ava? have they delivered [Samaria](#) out of my hand?

Ubi est deus Emath et Arfad ubi est deus Sepharvaim Ana et Ava numquid liberaverunt Samariam de manu mea

**18:35.** Who are they among all the gods of the nations that have delivered their country out of my hand,

that the [Lord](#) may deliver [Jerusalem](#) out of my hand?

Quinam illi sunt in universis diis terrarum qui eruerunt regionem suam de manu mea ut possit eruere  
Dominus Hierusalem de manu mea

**18:36.** But the people held their peace, and answered him not a word: for they had received commandment from the king that they should not answer him.

Tacuit itaque populus et non respondit ei quicquam siquidem praeceptum regis acceperant ut non responderent ei

**18:37.** And Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder, came to [Ezechias](#), with their garments rent, and told him the words of Rabsaces.

Venitque Eliachim filius Helciae praepositus domus et Sobna scriba et Ioahel filius Asaph a commentariis ad Ezechiam scissis vestibus et nuntiaverunt ei verba Rabsacis

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## 2 Kings Chapter 19

**Ezechias is assured of God's help by Isaias the prophet. The king of the Assyrians still threateneth and blasphemeth. Ezechias prayeth, and God promiseth to protect Jerusalem. An angel destroyeth the army of the Assyrians, their king returneth to Ninive, and is slain by his two sons.**

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**19:1.** And when [king Ezechias](#) heard these words, he rent his garments, and covered himself with sackcloth, and went into the [house of the Lord](#).

Quae cum audisset rex Ezechias scidit vestimenta sua et opertus est sacco ingressusque est domum Domini

**19:2.** And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the [priests](#), covered with sackcloths, to [Isaias, the prophet](#), the son of Amos.

Et misit Eliachim praepositum domus et Sobnam scribam et senes de sacerdotibus opertos saccis ad Esaiam prophetam filium Amos

**19:3.** And they said to him: Thus saith [Ezechias](#): This day is a day of tribulation, and of rebuke, and of [blasphemy](#): the children are come to the birth, and the [woman](#) in travail hath not strength.

Qui dixerunt haec dicit Ezechias dies tribulationis et increpationis et blasphemiae dies iste venerunt filii usque ad partum et vires non habet parturiens

**19:4.** It may be the [Lord](#), thy [God](#), will hear all the words of Rabsaces, whom the king of the [Assyrians](#), his master, hath sent to reproach the [living God](#), and to reprove with words, which the [Lord](#), thy [God](#), hath heard: and do thou offer [prayer](#) for the remnants that are found.

Si forte audiat Dominus Deus tuus universa verba Rabsacis quem misit rex Assyriorum dominus suus ut exprobraret Deum viventem et argueret verbis quae audivit Dominus Deus tuus et fac orationem pro reliquiis quae reppertae sunt

**19:5.** So the servants of [king Ezechias](#) came to [Isaias](#).

Venerunt ergo servi regis Ezechiae ad Esaiam

**19:6.** And [Isaias](#) said to them: Thus shall you say to your master: Thus saith the [Lord](#): Be not afraid for the words which thou hast heard, with which the servants of the king of the [Assyrians](#) have [blasphemed](#) me.

Dixitque eis Esaias haec dicetis domino vestro haec dicit Dominus noli timere a facie sermonum quos audisti quibus blasphemaverunt pueri regis Assyriorum me

**19:7.** Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country, and I will make him fall by the sword in his own country.

Ecce ego inmittam ei spiritum et audiet nuntium et revertetur in terram suam et deiciam eum gladio in terra sua

**19:8.** And Rabsaces returned, and found the king of the [Assyrians](#) besieging Lobna: for he had heard that he was departed from Lachis.

Reversus est igitur Rabsaces et invenit regem Assyriorum expugnantem Lobnam audierat enim quod recessisset de Lachis

**19:9.** And when he heard of Tharaca, king of [Ethiopia](#): Behold, he is come out to fight with thee: and was going against him, he sent messengers to [Ezechias](#), saying:

Cumque audisset de Tharaca rege Aethiopiae dicentes ecce egressus est ut pugnet adversum te et iret contra eum misit nuntios ad Ezechiam dicens

**19:10.** Thus shall you say to [Ezechias](#), king of [Juda](#): Let not thy [God](#) deceive thee, in whom thou trustest:

and do not say: **Jerusalem** shall not be delivered into the hands of the king of the **Assyrians**.

Haec dicite Ezechiae regi Iudae non te seducat Deus tuus in quo habes fiduciam neque dicas non tradetur Hierusalem in manu regis Assyriorum

**19:11.** Behold, thou hast heard what the kings of the **Assyrians** have done to all countries, how they have laid them waste: and canst thou alone be delivered?

Tu enim ipse audisti quae fecerint reges Assyriorum universis terris quomodo vastaverint eas num ergo solus poteris liberari

**19:12.** Have the gods of the nations delivered any of them, whom my fathers have destroyed, to wit, Gozan, and **Haran**, and Reseph, and the children of Eden, that were in Thelassar?

Numquid liberaverunt dii gentium singulos quos vastaverunt patres mei Gozan videlicet et Aran et Reseph et filios Eden qui erant in Thelassar

**19:13.** Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, and of Ana, and of Ava?

Ubi est rex Emath et rex Arfad et rex civitatis Sepharvaim Ana et Ava

**19:14.** And when **Ezechias** had received the **letter** of the hand of the messengers, and had read it, he went up to the **house of the Lord**, and spread it before the **Lord**,

Itaque cum accepisset Ezechias litteras de manu nuntiorum et legisset eas ascendit in domum Domini et expandit eas coram Domino

**19:15.** And he **prayed** in his sight, saying: O **Lord God** of **Israel**, who sittest upon the **cherubims**, thou alone art the **God** of all the kings of the earth: thou madest **heaven** and earth:

Et oravit in conspectu eius dicens Domine Deus Israhel qui sedes super cherubin tu es Deus solus regum omnium terrae tu fecisti caelum et terram

**19:16.** Incline thy ear, and hear: open, O **Lord**, thy eyes and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the **living God**.

Inclina aurem tuam et audi aperi Domine oculos tuos et vide et audi omnia verba Sennacherib qui misit ut exprobraret nobis Deum viventem

**19:17.** Of a **truth**, O **Lord**, the kings of the **Assyrians** have destroyed nations, and the lands of them all.

Vere Domine dissipaverunt reges Assyriorum gentes et terras omnium

**19:18.** And they have cast their gods into the fire: for they were not gods, but the work of **men's** hands, of wood and stone, and they destroyed them.

Et miserunt deos eorum in ignem non enim erant dii sed opera manuum hominum e ligno et lapide et perdidērunt eos

**19:19.** Now therefore, O **Lord our God**, save us from his hand, that all the kingdoms of the earth may know that thou art the **Lord**, the only **God**.

Nunc igitur Domine Deus noster salvos nos fac de manu eius ut sciant omnia regna terrae quia tu es Dominus Deus solus

**19:20.** And **Isaias**, the son of Amos, sent to **Ezechias**, saying: Thus saith the **Lord**, the **God** of **Israel**: I have heard the **prayer** thou hast made to me concerning Sennacherib, king of the **Assyrians**.

Misit autem Esaias filius Amos ad Ezechiam dicens haec dicit Dominus Deus Israhel quae deprecatus es me super Sennacherib rege Assyriorum audivi

**19:21.** This is the word that the **Lord** hath spoken of him: The virgin, the daughter of Sion, hath **despised** thee, and laughed thee to scorn: the daughter of **Jerusalem** hath wagged her head behind thy back.

Iste est sermo quem locutus est Dominus de eo sprevit te et subsannavit virgo filia Sion post tergum tuum caput movit filia Hierusalem

**19:22.** Whom hast thou reproached, and whom hast thou **blasphemed**? against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the **holy** one of **Israel**.

Cui exprobrasti et quem blasphemasti contra quem exaltasti vocem et elevasti in excelsum oculos tuos contra Sanctum Israhel

**19:23.** By the hand of thy servants thou hast reproached the **Lord**, and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall

cedars, and its choice fir trees. And I have entered into the furthest parts thereof, and the forest of its Carmel.

Per manum servorum tuorum exprobrasti Domino et dixisti in multitudine curruum meorum ascendi excelsa montium in summitate Libani et succidi sublimes cedros eius electas abietes eius et ingressus sum usque ad terminos eius saltum Carmeli eius

**Carmel...** A pleasant fruitful hill in the forest. These expressions are figurative, signifying under the names of mountains and forests, the kings and provinces whom the Assyrians had triumphed over.

**19:24.** I have cut down, and I have drunk strange waters, and have dried up with the soles of my feet all the shut up waters.

Ego succidi et bibi aquas alienas et siccavi vestigiis pedum meorum omnes aquas clausas

**19:25.** Hast thou not heard what I have done from the beginning? from the days of old I have formed it, and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruins: Numquid non audisti quid ab initio fecerim ex diebus antiquis plasmavi illud et nunc adduxi eruntque in ruinam collium pugnantium civitates munitae

**I have formed it, etc...** All thy exploits, in which thou takest pride, are no more than what I have decreed; and are not to be ascribed to thy wisdom or strength, but to my will and ordinance: who have given to thee to take and destroy so many fenced cities, and to carry terror wherever thou comest. -- Ibid. **Heaps of ruin...** Literally ruin of the hills.

**19:26.** And the inhabitants of them were weak of hand, they trembled and were confounded, they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

Et qui sedent in eis humiles manu contremuerunt et confusi sunt facti sunt quasi faenum agri et virens herba tectorum quae arefacta est antequam veniret ad maturitatem

**19:27.** Thy dwelling, and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

Habitaculum tuum et egressum tuum et viam tuam ego praescivi et furorem tuum contra me

**19:28.** Thou hast been mad against me, and thy pride hath come up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

Insanisti in me et superbia tua ascendit in aures meas ponam itaque circulum in naribus tuis et camum in labris tuis et reducam te in viam per quam venisti

**19:29.** And to thee, O Ezechias, this shall be a sign: Eat this year what thou shalt find: and in the second year, such things as spring of themselves: but in the third year sow and reap: plant vineyards, and eat the fruit of them.

Tibi autem Ezechia hoc erit signum comede hoc anno quod reppereris in secundo autem anno quae sponte nascuntur porro in anno tertio seminate et metite plantate vineas et comedite fructum earum

**19:30.** And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward. Et quodcumque reliquum fuerit de domo Iuda mittet radicem deorsum et faciet fructum sursum

**19:31.** For out of Jerusalem shall go forth a remnant, and that which shall be saved out of mount Sion: the zeal of the Lord of hosts shall do this.

De Hierusalem quippe egredientur reliquiae et quod salvetur de monte Sion zelus Domini exercituum faciet hoc

**19:32.** Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

Quam ob rem haec dicit Dominus de rege Assyriorum non ingredietur urbem hanc nec mittet in eam sagittam nec occupabit eam clypeus nec circumdabit eam munitio

**19:33.** By the way that he came he shall return: and into this city he shall not come, saith the Lord.

Per viam qua venit revertetur et civitatem hanc non ingredietur dicit Dominus

**19:34.** And I will protect this city, and will save it for my own sake, and for David, my servant's sake.

Protegamque urbem hanc et salvabo eam propter me et propter David servum meum

**19:35.** And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead.

Factum est igitur in nocte illa venit angelus Domini et percussit castra Assyriorum centum octoginta

quinque milia cumque diluculo surrexisset vidit omnia corpora mortuorum et recedens abiit

**19:36.** And Sennacherib, king of the [Assyrians](#), departing, went away, and he returned and abode in Ninive.

Et reversus est Sennacherib rex Assyriorum et mansit in Nineve

**19:37.** And as he was worshipping in the [temple](#) of Nesroch, his god, [Adramelech](#) and Sarasar, his sons, slew him with the sword, and they fled into the land of the Armenians, and Asarhaddon, his son, reigned in his stead.

Cumque adoraret in templo Nesorach deum suum Adramelech et Sarasar filii eius percusserunt eum gladio fugeruntque in terram Armeniorum et regnavit Eseraddon filius eius pro eo

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## 2 Kings Chapter 20

**Ezechias being sick, is told by Isaias that he shall die; but praying to God, he obtaineth longer life, and in confirmation thereof receiveth a sign by the sun's returning back. He showeth all his treasures to the ambassadors of the king of Babylon: Isaias reproving him for it, foretelleth the Babylonish captivity.**

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**20:1.** In those days [Ezechias](#) was sick unto death: and [Isaias](#), the son of Amos, the [prophet](#), came and said to him: Thus saith the [Lord God](#): Give charge concerning thy house, for thou shalt die, and not live.

In diebus illis aegrotavit Ezechias usque ad mortem et venit ad eum Esaias filius Amos prophetae dixitque ei haec dicit Dominus Deus praecipe domui tuae morieris enim et non vives

**20:2.** And he turned his face to the wall, and [prayed](#) to the [Lord](#), saying:

Qui convertit faciem suam ad parietem et oravit Dominum dicens

**20:3.** I beseech thee, O [Lord](#), remember how I have walked before thee in [truth](#), and with a perfect heart, and have done that which is pleasing before thee. And [Ezechias](#) wept with much weeping.

Obsecro Domine memento quomodo ambulaverim coram te in veritate et in corde perfecto et quod placitum est coram te fecerim flevit itaque Ezechias fletu magno

**20:4.** And before [Isaias](#) was gone out of the middle of the [court](#), the [word of the Lord](#) came to him, saying:

Et antequam egrederetur Esaias mediam partem atrii factus est sermo Domini ad eum dicens

**20:5.** Go back, and tell [Ezechias](#), the [captain](#) of my people: Thus saith the [Lord](#), the [God](#) of [David](#), thy father: I have heard thy [prayer](#), and I have seen thy tears: and behold I have healed thee: on the third day thou shalt go up to the [temple of the Lord](#).

Revertere et dic Ezechiae duci populi mei haec dicit Dominus Deus David patris tui audivi orationem tuam vidi lacrimam tuam et ecce sanavi te die tertio ascendes templum Domini

**20:6.** And I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the [Assyrians](#), and I will protect this city for my own sake, and for [David](#), my servant's sake.

Et addam diebus tuis quindecim annos sed et de manu regis Assyriorum liberabo te et civitatem hanc et protegam urbem istam propter me et propter David servum meum

**20:7.** And [Isaias](#) said: Bring me a lump of figs. And when they had brought it, and laid it upon his boil, he was healed.

Dixitque Esaias adferte massam ficorum quam cum adtulissent et posuissent super ulcus eius curatus est

**20:8.** And [Ezechias](#) had said to [Isaias](#): What shall be the sign that the [Lord](#) will heal me, and that I will go up to the [temple of the Lord](#) the third day?

Dixerat autem Ezechias ad Esaiam quod erit signum quia Dominus me sanabit et quia ascensus sum die tertio templum Domini

**20:9.** And [Isaias](#) said to him: This shall be the sign from the [Lord](#), that the [Lord](#) will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees?

Cui ait Esaias hoc erit signum a Domino quod facturus sit Dominus sermonem quem locutus est vis ut accedat umbra decem lineis an ut revertatur totidem gradibus

**20:10.** And [Ezechias](#) said: It is an easy matter for the shadow to go forward ten lines: and I do not desire that this be done, but let it return back ten degrees.

Et ait Ezechias facile est umbram crescere decem lineis nec hoc volo ut fiat sed ut revertatur retrorsum

decem gradibus

**20:11.** And [Isaias, the prophet](#), called upon the [Lord](#), and he brought the shadow ten degrees backwards by the lines, by which it had already gone down on the dial of [Achaz](#).

Invocavit itaque Esaias propheta Dominum et reduxit umbram per lineas quibus iam descenderat in horologio Ahaz retrorsum decem gradibus

**20:12.** At that time Berodach Baladan, the son of Baladan, king of the [Babylonians](#), sent [letters](#) and presents to [Ezechias](#): for he had heard that [Ezechias](#) had been sick.

In tempore illo misit Berodach Baladan filius Baladan rex Babyloniorum litteras et munera ad Ezechiam audierat enim quod aegrotasset Ezechias

**20:13.** And [Ezechias](#) rejoiced at their coming, and he showed them the house of his aromatical spices, and the gold, and the silver, and divers precious odours, and [ointments](#), and the house of his vessels, and all that he had in his treasures. There was nothing in his house, nor in all his dominions, that [Ezechias](#) showed them not.

Laetatus est autem in adventum eorum Ezechias et ostendit eis domum aromatum et aurum et argentum et pigmenta varia unguenta quoque et domum vasorum suorum et omnia quae habere potuerat in thesauris suis non fuit quod non monstraret eis Ezechias in domo sua et in omni potestate sua

**20:14.** And [Isaias, the prophet](#), came to [king Ezechias](#), and said to him: What said these [men](#)? or from whence came they to thee? And [Ezechias](#) said to him: From a far country, they came to me out of [Babylon](#).

Venit autem Esaias propheta ad regem Ezechiam dixitque ei quid dixerunt viri isti aut unde venerunt ad te cui ait Ezechias de terra longinqua venerunt de Babylone

**20:15.** And he said: What did they see in thy house? [Ezechias](#) said: They saw all the things that are in my house: There is nothing among my treasures that I have not showed them.

At ille respondit quid viderunt in domo tua ait Ezechias omnia quae sunt in domo mea viderunt nihil est quod non monstraverim eis in thesauris meis

**20:16.** And [Isaias](#) said to [Ezechias](#): Hear the [word of the Lord](#).

Dixit itaque Esaias Ezechiae audi sermonem Domini

**20:17.** Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into [Babylon](#): nothing shall be left, saith the [Lord](#).

Ecce dies venient et auferentur omnia quae sunt in domo tua et quae condiderunt patres tui usque in diem hanc in Babylone non remanebit quicquam ait Dominus

**20:18.** And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the [king of Babylon](#).

Sed et de filiis tuis qui egredientur ex te quos generabis tollentur et erunt eunuchi in palatio regis Babylonis

**20:19.** [Ezechias](#) said to [Isaias](#): The [word of the Lord](#), which thou hast spoken, is [good](#): let peace and [truth](#) be in my days.

Dixit Ezechias ad Esaiam bonus sermo Domini quem locutus est sit pax et veritas in diebus meis

**20:20.** And the rest of the acts of [Ezechias](#), and all his might, and how he made a [pool](#), and a conduit, and brought waters into the city, are they not written in the book of the words of the days of the kings of [Juda](#)?

Reliqua autem sermonum Ezechiae et omnis fortitudo eius et quomodo fecerit piscinam et aquaeductum et introduxerit aquas in civitatem nonne haec scripta sunt in libro sermonum dierum regum Iuda

**20:21.** And [Ezechias](#) slept with his fathers, and [Manasses](#), his son reigned in his stead.

Dormivitque Ezechias cum patribus suis et regnavit Manasses filius eius pro eo

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## 2 Kings Chapter 21

### The wickedness of Manasses: God's threats by his prophets. His wicked son Amon succeedeth him, and is slain by his servants.

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**21:1.** [Manasses](#) was twelve years old when he began to reign, and he reigned five and fifty years in [Jerusalem](#): the [name](#) of his mother was Haphsiba.

Duodecim annorum erat Manasses cum regnare coepisset et quinquaginta quinque annis regnavit in Hierusalem nomen matris eius Aphasiba

**21:2.** And he did [evil](#) in the sight of the [Lord](#), according to the idols of the nations, which the [Lord](#) destroyed from before the face of the [children of Israel](#).

Fecitque malum in conspectu Domini iuxta idola gentium quas delevit Dominus a facie filiorum Israhel

**21:3.** And he turned, and built up the high places, which [Ezechias](#), his father, had destroyed: and he set up [altars](#) to [Baal](#), and made groves, as [Achab](#), the king of [Israel](#), had done: and he [adored](#) all the host of [heaven](#), and served them.

Conversusque est et aedificavit excelsa quae dissipaverat Ezechias pater eius et erexit aras Baal et fecit lucos sicut fecerat Ahab rex Israhel et adoravit omnem militiam caeli et coluit eam

**21:4.** And he built [altars](#) in the [house of the Lord](#), of which the [Lord](#) said: In [Jerusalem](#) I will put my [name](#).

Extruxitque aras in domo Domini de qua dixit Dominus in Hierusalem ponam nomen meum

**21:5.** And he built [altars](#) for all the host of [heaven](#), in the two [courts](#) of the [temple of the Lord](#).

Et extruxit altaria universae militiae caeli in duobus atriis templi Domini

**21:6.** And he made his son pass through fire: and he used [divinations](#), and observed omens, and appointed [pythons](#), and multiplied soothsayers, to do [evil](#) before the [Lord](#), and to provoke him.

Et transduxit filium suum per ignem et ariolatus est et observavit auguria et fecit pythones et aruspices multiplicavit ut faceret malum coram Domino et irritaret eum

**Pythons...** That is, [diviners by spirits](#).

**21:7.** He set also an idol of the grove, which he had made, in the [temple of the Lord](#): concerning which the [Lord](#) said to [David](#), and to [Solomon](#) his son: In this [temple](#), and in [Jerusalem](#), which I have chosen out of all the [tribes of Israel](#), I will put my [name](#) for ever.

Posuit quoque idolum luci quem fecerat in templo Domini super quo locutus est Dominus ad David et ad Salomonem filium eius in templo hoc et in Hierusalem quam elegi de cunctis tribubus Israhel ponam nomen meum in sempiternum

**21:8.** And I will no more make the feet of [Israel](#) to be moved out of the land, which I gave to their fathers: only if they will observe to do all that I have commanded them, according to the law which my servant [Moses](#) commanded them.

Et ultra non faciam commoveri pedem Israhel de terra quam dedi patribus eorum sic tamen si custodierint opere omnia quae praecepi eis et universam legem quam mandavit eis servus meus Moses

**21:9.** But they hearkened not: but were seduced by [Manasses](#), to do [evil](#) more than the nations which the [Lord](#) destroyed before the [children of Israel](#).

Illi vero non audierunt sed seducti sunt a Manasse ut facerent malum super gentes quas contrivit Dominus a facie filiorum Israhel

**21:10.** And the [Lord](#) spoke in the hand of his servants, the [prophets](#), saying:

Locutusque est Dominus in manu servorum suorum prophetarum dicens

**21:11.** Because [Manasses](#), king of [Juda](#), hath done these most [wicked](#) abominations, beyond all that the [Amorrhites](#) did before him, and hath made [Juda](#) also to [sin](#) with his filthy doings:

Quia fecit Manasses rex Iuda abominationes istas pessimas super omnia quae fecerunt Amorrei ante eum et peccare fecit etiam Iudam in inmunditiis suis

**21:12.** Therefore thus saith the **Lord**, the **God** of **Israel**: Behold, I will bring on **evils** upon **Jerusalem** and **Juda**: that whosoever shall hear of them, both his ears shall tingle.

Propterea haec dicit Dominus Deus Israhel ecce ego inducam mala super Hierusalem et Iudam ut quicumque audierit tinniant ambae aures eius

**21:13.** And I will stretch over **Jerusalem** the line of **Samaria**, and the weight of the house of **Ahab**: and I will efface **Jerusalem**, as writings tables are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof.

Et extendam super Hierusalem funiculum Samariae et pondus domus Ahab et delebo Hierusalem sicut deleri solent tabulae delens vertam et ducam crebrius stilum super faciem eius

**21:14.** And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies: and they shall become a prey, and a spoil to all their enemies.

Dimittam vero reliquias hereditatis meae et tradam eas in manu inimicorum eius eruntque in vastitate et rapina cunctis adversariis suis

**21:15.** Because they have done **evil** before me, and have continued to provoke me, from the day that their fathers came out of **Egypt**, even unto this day.

Eo quod fecerint malum coram me et perseveraverint inritantes me ex die qua egressi sunt patres eorum ex Aegypto usque ad diem hanc

**21:16.** Moreover, **Manasses** shed also very much innocent blood, till he filled **Jerusalem** up to the mouth: besides his **sins**, wherewith he made **Juda** to **sin**, to do **evil** before the **Lord**.

Insuper et sanguinem innoxium fudit Manasses multum nimis donec impleret Hierusalem usque ad os absque peccatis suis quibus peccare fecit Iudam ut faceret malum coram Domino

**21:17.** Now the rest of the acts of **Manasses**, and all that he did, and his **sin**, which he **sinned**, are they not written in the book of the words of the days of the kings of **Juda**?

Reliqua autem sermonum Manasse et universa quae fecit et peccatum eius quod peccavit nonne haec scripta sunt in libro sermonum dierum regum Iuda

**21:18.** And **Manasses** slept with his fathers, and was buried in the garden of his own house, in the garden of Oza: and **Amon**, his son, reigned in his stead.

Dormivitque Manasses cum patribus suis et sepultus est in horto domus suae in horto Aza et regnavit Amon filius eius pro eo

**21:19.** Two and twenty years old was **Amon** when he began to reign, and he reigned two years in **Jerusalem**: the **name** of his mother was **Messalemeth**, the daughter of **Harus**, of **Jeteba**.

Viginti et duo annorum erat Amon cum regnare coepisset duobusque annis regnavit in Hierusalem nomen matris eius Mesallemeth filia Arus de Iethba

**21:20.** And he did **evil** in the sight of the **Lord**, as **Manasses**, his father, had done.

Fecitque malum in conspectu Domini sicut fecerat Manasses pater eius

**21:21.** And he walked in all the way in which his father had walked: and he served the abominations which his father had served, and he **adored** them.

Et ambulavit in omni via per quam ambulaverat pater eius servivitque inmunditiis quibus servierat pater suus et adoravit eas

**21:22.** And forsook the **Lord**, the **God** of his fathers, and walked not in the way of the **Lord**.

Et dereliquit Dominum Deum patrum suorum et non ambulavit in via Domini

**21:23.** And his servants plotted against him, and slew the king in his own house.

Tetenderuntque ei insidias servi sui et interfecerunt regem in domo sua

**21:24.** But the people of the land slew all them that had conspired against king **Amon**: and made **Josias**, his son, their king in his stead.

Percussit autem populus terrae omnes qui coniuraverant contra regem Amon et constituerunt sibi regem Iosiam filium eius pro eo

**21:25.** But the rest of the acts of Amon, which he did, are they not written in the book of the words of the days of the kings of [Juda](#)?

Reliqua autem sermonum Amon quae fecit nonne haec scripta sunt in libro sermonum dierum regum Iuda

**21:26.** And they buried him in his sepulchre, in the garden of Oza: and his son, Josias, reigned in his stead.

Sepelieruntque eum in sepulchro suo in horto Aza et regnavit Iosias filius eius pro eo

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## 2 Kings Chapter 22

**Josias repaireth the temple. The book of the law is found, upon which they consult the Lord, and are told that great evils shall fall upon them, but not in the time of Josias.**

---

**22:1.** Josias was eight years old when he began to reign: he reigned one and thirty years in [Jerusalem](#): the [name](#) of his mother was Idida, the daughter of Hadaia, of Besecath.

Octo annorum erat Iosias cum regnare coepisset et triginta uno anno regnavit in Hierusalem nomen matris eius Idida filia Phadaia de Besecath

**22:2.** And he did that which was right in the sight of the [Lord](#), and walked in all the ways of [David](#), his father: he turned not aside to the right hand, or to the left.

Fecitque quod placitum erat coram Domino et ambulavit per omnes vias David patris sui non declinavit ad dextram sive ad sinistram

**22:3.** And in the eighteenth year of king Josias, the king sent Saphan, the son of Assia, the son of Messulam, the scribe of the [temple of the Lord](#), saying to him:

Anno autem octavodecimo regis Iosiae misit rex Saphan filium Aslia filii Mesullam scribam templi Domini dicens ei

**22:4.** Go to Helcias, the [high priest](#), that the money may be put together which is brought into the [temple of the Lord](#), which the doorkeepers of the [temple](#) have gathered of the people.

Vade ad Helciam sacerdotem magnum ut conflatur pecunia quae inlata est in templum Domini quam collegerunt ianitores a populo

**22:5.** And let it be given to the workmen by the overseers of the [house of the Lord](#): and let them distribute it to those that work in the [temple of the Lord](#), to repair the [temple](#):

Deturque fabris per praepositos in domo Domini qui et distribuent eam his qui operantur in templo Domini ad instauranda sarta tecta templi

**22:6.** That is, to carpenters and masons, and to such as mend breaches: and that timber may be bought, and stones out of the quarries, to repair the [temple of the Lord](#).

Tignariis videlicet et cementariis et his qui interrupta componunt et ut emantur ligna et lapides de lapidicinis ad instaurandum templum

**22:7.** But let there be no reckoning made with them of the money which they receive, but let them have it in their power, and in their trust.

Verumtamen non supputetur eis argentum quod accipiunt sed in potestate habeant et in fide

**22:8.** And Helcias, the [high priest](#), said to Saphan, the scribe: I have found the [book of the law](#) in the [house of the Lord](#): and Helcias gave the book to Saphan, and he read it.

Dixit autem Helcias pontifex ad Saphan scribam librum legis repperi in domo Domini deditque Helcias volumen Saphan qui et legit illud

**The book of the law...** That is, [Deuteronomy](#).

**22:9.** And Saphan, the scribe, came to the king, and brought him word again concerning that which he had commanded, and said: Thy servants have gathered together the money that was found in the [house of the Lord](#): and they have given it to be distributed to the workmen, by the overseers of the works of the [temple of the Lord](#).

Venit quoque Saphan scriba ad regem et renuntiavit ei quod praeceperat et ait conflaverunt servi tui pecuniam quae repperta est in domo Domini et dederunt ut distribueretur fabris a praefectis operum templi Domini

**22:10.** And Saphan, the scribe, told the king, saying: Helcias, the **priest**, hath delivered to me a book. And when Saphan had read it before the king,

Narravitque Saphan scriba regi dicens librum dedit mihi Helcias sacerdos quem cum legisset Saphan coram rege

**22:11.** And the king had heard the words of the **law** of the **Lord**, he rent his garments.

Et audisset rex verba libri legis Domini scidit vestimenta sua

**22:12.** And he commanded Helcias, the **priest**, and **Ahicom, the son of Saphan**, and Achobor, the son of Micha, and Saphan, the scribe, and Asaia, the king's servant, saying:

Et praecepit Helciae sacerdoti et Ahicham filio Saphan et Achobor filio Micha et Saphan scribae et Asaiae servo regis dicens

**22:13.** Go and consult the **Lord** for me, and for the people, and for all **Juda**, concerning the words of this book which is found: for the great **wrath** of the **Lord** is kindled against us, because our fathers have not hearkened to the words of this book, to do all that is written for us.

Ite et consulite Dominum super me et super populo et super omni Iuda de verbis voluminis istius quod inventum est magna enim ira Domini succensa est contra nos quia non audierunt patres nostri verba libri huius ut facerent omne quod scriptum est nobis

**22:14.** So Helcias, the **priest**, and **Ahicom**, and Achobor, and Sapham, and Asaia, went to Holda, the **prophetess**, the wife of Sellum, the son of Thecua, the son of Araas, keeper of the wardrobe, who dwelt in **Jerusalem**, in the Second: and they spoke to her.

Ierunt itaque Helcias sacerdos et Ahicham et Achobor et Saphan et Asaia ad Oldam propheten uxorem Sellum filii Thecuae filii Araas custodis vestium quae habitabat in Hierusalem in secunda locutique sunt ad eam

**The Second...** A street, or part of the city, so called: in **Hebrew**, *Massem*.

**22:15.** And she said to them: Thus saith the **Lord**, the **God** of **Israel**: Tell the **man** that sent you to me:

Et illa respondit eis haec dicit Dominus Deus Israhel dicite viro qui misit vos ad me

**22:16.** Thus saith the **Lord**: Behold, I will bring **evils** upon this place, and upon the inhabitants thereof, all the words of the law which the king of **Juda** hath read:

Haec dicit Dominus ecce ego adducam mala super locum hunc et super habitatores eius omnia verba legis quae legit rex Iuda

**22:17.** Because they have forsaken me, and have **sacrificed** to strange gods, provoking me by all the works of their hands: therefore my indignation shall be kindled against this place, and shall not be quenched.

Quia dereliquerunt me et sacrificaverunt diis alienis iritantes me in cunctis operibus manuum suarum et succendetur indignatio mea in loco hoc et non extinguetur

**22:18.** But to the king of **Juda**, who sent you to consult the **Lord**, thus shall you say: Thus saith the **Lord**, the **God** of **Israel**: for as much as thou hast heard the words of the book,

Regi autem Iuda qui misit vos ut consuleretis Dominum sic dicetis haec dicit Dominus Deus Israhel pro eo quod audisti verba voluminis

**22:19.** And thy heart hath been moved to fear, and thou hast **humbled** thyself before the **Lord**, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a **curse**: and thou hast rent thy garments, and wept before me; I also have heard thee; saith the **Lord**.

Et perterritum est cor tuum et humiliatus es coram Domino auditis sermonibus contra locum istum et habitatores eius quo videlicet fierent in stuporem et in maledictum et scidisti vestimenta tua et flevisti coram me et ego audivi ait Dominus

**22:20.** Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace; that thy eyes may not see all the **evils** which I will bring upon this place.

Idcirco colligam te ad patres tuos et colligeris ad sepulchrum tuum in pace ut non videant oculi tui omnia mala quae inducturus sum super locum istum

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## 2 Kings Chapter 23

**Josias readeth the law before all the people. They promise to observe it. He abolisheth all idolatry, celebrateth the phase: is slain in battle by the king of Egypt. The short reign of Joachaz, in whose place Joakim is made king.**

---

**23:1.** And they brought the king word again what she had said. And he sent: and all the ancients of [Juda](#) and [Jerusalem](#) were assembled to him.

Et renuntiaverunt regi quod dixerat qui misit et congregati sunt ad eum omnes senes Iuda et Hierusalem

**23:2.** And the king went up to the [temple of the Lord](#), and all the [men of Juda](#), and all the inhabitants of [Jerusalem](#) with him, the [priests](#), and the [prophets](#), and all the people, both little and great: and in the hearing of them all he read all the words of the book of the covenant, which was found in the [house of the Lord](#).

Ascenditque rex templum Domini et omnes viri Iuda universique qui habitant in Hierusalem cum eo sacerdotes et prophetae et omnis populus a parvo usque ad magnum legitque cunctis audientibus omnia verba libri foederis qui inventus est in domo Domini

**23:3.** And the king stood upon the step: and he made a covenant with the [Lord](#), to walk after the [Lord](#), and to keep his commandments, and his testimonies, and his [ceremonies](#), with all their heart, and with all their [soul](#), and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant.

Stetitque rex super gradum et percussit foedus coram Domino ut ambularent post Dominum et custodirent praecepta eius et testimonia et caerimonias in omni corde et in tota anima et suscitarent verba foederis huius quae scripta erant in libro illo adquevitque populus pacto

**The king stood upon the step...** That is, his tribune, or tribunal, a more eminent place, from whence he might be seen and heard by the people.

**23:4.** And the king commanded Helcias, the [high priest](#), and the [priests](#) of the second order, and the doorkeepers, to cast out of the [temple of the Lord](#) all the vessels that had been made for [Baal](#), and for the grove, and for all the host of [heaven](#): and he burnt them without [Jerusalem](#), in the valley of [Cedron](#), and he carried the ashes of them to [Bethel](#).

Et praecepit rex Helciae pontifici et sacerdotibus secundi ordinis et ianitoribus ut proicerent de templo Domini omnia vasa quae facta fuerant Baal et in luco et universae militiae caeli et conbusit ea foris Hierusalem in convalle Cedron et tulit pulverem eorum in Bethel

**23:5.** And he destroyed the soothsayers, whom the kings of [Juda](#) had appointed to [sacrifice](#) in the high places in the cities of [Juda](#), and round about [Jerusalem](#): them also that burnt [incense](#) to [Baal](#), and to the sun, and to the moon, and to the [twelve signs](#), and to all the host of [heaven](#).

Et delevit aruspices quos posuerant reges Iuda ad sacrificandum in excelsis per civitates Iuda et in circuitu Hierusalem et eos qui adolebant incensum Baal et soli et lunae et duodecim signis et omni militiae caeli

**23:6.** And he caused the grove to be carried out from the [house of the Lord](#), without [Jerusalem](#), to the valley of [Cedron](#), and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people.

Et efferri fecit lucum de domo Domini foras Hierusalem in convalle Cedron et conbusit eum ibi et redegit in pulverem et proiecit super sepulchrum vulgi

**23:7.** He destroyed also the pavilions of the effeminate, which were in the [house of the Lord](#), for which the [women](#) wove as it were little dwellings for the grove.

Destruxit quoque aediculas effeminatorum quae erant in domo Domini pro quibus mulieres texebant quasi domunculas luci

**23:8.** And he gathered together all the **priests** out of the cities of **Juda**: and he defiled the high places, where the **priests** offered **sacrifice**, from Gabaa to **Bersabee**: and he broke down the **altars** of the gates that were in the entering in of the gate of Josue, governor of the city, which was on the left hand of the gate of the city.

Congregavitque omnes sacerdotes de civitatibus Iuda et contaminavit excelsa ubi sacrificabant sacerdotes de Gabaa usque Bersabee et destruxit aras portarum in introitu ostii Iosue principis civitatis quod erat ad sinistram portae civitatis

**23:9.** However, the **priests** of the high places came not up to the **altar** of the **Lord**, in **Jerusalem**: but only eat of the **unleavened bread** among their brethren.

Verumtamen non ascendebant sacerdotes excelsorum ad altare Domini in Hierusalem sed tantum comedebant azyma in medio fratrum suorum

**23:10.** And he defiled Topheth, which is in the valley of the son of Ennom: that no **man** should **consecrate** there his son, or his daughter, through fire, to **Moloch**.

Contaminavit quoque Thafeth quod est in convalle filii Ennom ut nemo consecraret filium suum aut filiam per ignem Moloch

**23:11.** And he took away the horses which the kings of **Juda** had given to the sun, at the entering in of the **temple of the Lord**, near the chamber of Nathanmelech the eunuch, who was in Pharurim: and he burnt the chariots of the sun with fire.

Abstulit quoque equos quos dederant reges Iudae soli in introitu templi Domini iuxta exedram Nathanmelech eunuchi qui erat in Farurim currus autem solis conbusit igni

**23:12.** And the **altars** that were upon the top of the upper chamber of **Achaz**, which the kings of **Juda** had made, and the **altars** which **Manasses** had made in the two **courts** of the **temple of the Lord**, the king broke down: and he ran from thence, and cast the ashes of them into the **torrent Cedron**.

Altaria quoque quae erant super tecta cenaculi Ahaz quae fecerant reges Iuda et altaria quae fecerat Manasses in duobus atriis templi Domini destruxit rex et cucurrit inde et dispersit cinerem eorum in torrentem Cedron

**23:13.** The high places also that were at **Jerusalem**, on the right side of the Mount of Offence, which **Solomon**, king of **Israel**, had built to Astaroth, the idol of the **Sidonians**, and to Chamos, the **scandal** of **Moab**, and to Melchom, the abomination of the **children of Ammon**, the king defiled.

Excelsa quoque quae erant in Hierusalem ad dexteram partem montis Offensionis quae aedificaverat Salomon rex Israhel Astaroth idolo Sidoniorum et Chamos offensionis Moab et Melchom abominationi filiorum Ammon polluit rex

**23:14.** And he broke in pieces the statues, and cut down the groves: and he filled their places with the bones of dead **men**.

Et contrivit statuas et succidit lucos replevitque loca eorum ossibus mortuorum

**23:15.** Moreover, the **altar** also that was at **Bethel**, and the high place, which **Jeroboam**, the son of Nabat, who made **Israel** to **sin**, had made: both the **altar**, and the high place, he broke down and burnt, and reduced to powder, and burnt the grove.

Insuper et altare quod erat in Bethel excelsum quod fecerat Hieroboam filius Nabath qui peccare fecit Israhel et altare illud et excelsum destruxit atque conbusit et comminuit in pulverem succenditque etiam lucum

**23:16.** And as Josias turned himself, he saw there the sepulchres that were in the mount: and he sent and took the bones out of the sepulchres, and burnt them upon the **altar**, and defiled it according to the **word of the Lord**, which the **man of God** spoke, who had foretold these things.

Et conversus Iosias vidit ibi sepulchra quae erant in monte misitque et tulit ossa de sepulchris et conbusit ea super altare et polluit illud iuxta verbum Domini quod locutus est vir Dei qui praedixerat verba haec

**23:17.** And he said: What is that monument which I see? And the **men** of that city answered: It is the sepulchre of the **man of God**, who came from **Juda**, and foretold these things which thou hast done upon the **altar** of **Bethel**.

Et ait quis est titulus ille quem video responderuntque ei cives illius urbis sepulchrum est hominis Dei qui venit de Iuda et praedixit verba haec quae fecisti super altare Bethel

**23:18.** And he said: Let him alone, let no **man** move his bones. So his bones were left untouched with the

bones of the [prophet](#), that came out of [Samaria](#).

Et ait dimittite eum nemo commoveat ossa eius et intacta manserunt ossa illius cum ossibus prophetae qui venerat de Samaria

**23:19.** Moreover all the temples of the high places which were in the cities of [Samaria](#), which the kings of [Israel](#) had made to provoke the [Lord](#), Josias took away: and he did to them according to all the acts that he had done in [Bethel](#).

Insuper et omnia fana excelsorum quae erant in civitatibus Samariae quae fecerant reges Israhel ad iritandum Dominum abstulit Iosias et fecit eis secundum omnia opera quae fecerat in Bethel

**23:20.** And he slew all the [priests](#) of the high places, that were there, upon the [altars](#); and he burnt [men's](#) bones upon them: and returned to [Jerusalem](#).

Et occidit universos sacerdotes excelsorum qui erant ibi super altaria et conbusit ossa humana super ea reversusque est Hierusalem

**23:21.** And he commanded all the people, saying: Keep the [Phase](#) to the [Lord your God](#), according as it is written in the book of this covenant.

Et praecepit omni populo dicens facite phase Domino Deo vestro secundum quod scriptum est in libro foederis huius

**23:22.** Now there was no such a [Phase](#) kept from the days of the judges, who judged [Israel](#), nor in all the days of the kings of [Israel](#), and of the kings of [Juda](#),

Nec enim factum est phase tale a diebus iudicum qui iudicaverunt Israhel et omnium dierum regum Israhel et regum Iuda

**23:23.** As was this [Phase](#), that was kept to the [Lord](#) in [Jerusalem](#), in the eighteenth year of king Josias.

Sicut in octavodecimo anno regis Iosiae factum est phase istud Domino in Hierusalem

**23:24.** Moreover the diviners by spirits, and soothsayers, and the figures of idols, and the [uncleannesses](#), and the abominations, that had been in the land of [Juda](#) and [Jerusalem](#), Josias took away: that he might perform the words of the law, that were written in the book, which Helcias the [priest](#) had found in the [temple of the Lord](#).

Sed et pythones et ariolos et figuras idolorum et immunditias abominationesque quae fuerant in terra Iuda et in Hierusalem abstulit Iosias ut statueret verba legis quae scripta sunt in libro quem invenit Helcias sacerdos in templo Domini

**23:25.** There was no king before him like unto him, that returned to the [Lord](#) with all his heart, and with all his [soul](#), and with all his strength, according to all the [law of Moses](#): neither after him did there arise any like unto him.

Similis illi non fuit ante eum rex qui reverteretur ad Dominum in omni corde suo et in tota anima sua et in universa virtute sua iuxta omnem legem Mosi neque post eum surrexit similis illi

**23:26.** But yet the [Lord](#) turned not away from the [wrath](#) of his great indignation, wherewith his [anger](#) was kindled against [Juda](#): because of the provocations, wherewith [Manasses](#) had provoked him.

Verumtamen non est aversus Dominus ab ira furoris sui magni quo iratus est furor eius contra Iudam propter iritationes quibus provocaverat eum Manasses

**23:27.** And the [Lord](#) said: I will remove [Juda](#) also from before my face, as I have removed [Israel](#): and I will cast off this city [Jerusalem](#), which I chose, and the house, of which I said: My [name](#) shall be there.

Dixit itaque Dominus etiam Iudam auferam a facie mea sicut abstuli Israhel et proiciam civitatem hanc quam elegi Hierusalem et domum de qua dixi erit nomen meum ibi

**23:28.** Now the rest of the acts of Josias, and all that he did, are they not written in the book of the words of the days of the kings of [Juda](#)?

Reliqua autem verba Iosiae et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda

**23:29.** In his days [Pharao](#) Nechao, king of [Egypt](#), went up against the king of [Assyria](#) to the river Euphrates: and king Josias went to meet him: and was slain at [Mageddo](#), when he had seen him.

In diebus eius ascendit Pharao Necho rex Aegypti contra regem Assyriorum ad flumen Eufraten et abiit Iosias rex in occursum eius et occisus est in Mageddo cum vidisset eum

**23:30.** And his servants carried him dead from [Mageddo](#): and they brought him to [Jerusalem](#), and buried

him in his own sepulchre. And the people of the land took Joachaz, the son of Josias: and they anointed him, and made him king in his father's stead.

Et portaverunt eum servi sui mortuum de Mageddo et pertulerunt in Hierusalem et sepelierunt eum in sepulchro suo tulitque populus terrae Ioahaz filium Iosiae et unxerunt eum et constituerunt eum regem pro patre suo

**23:31.** Joachaz was three and twenty years old when he began to reign, and he reigned three months in **Jerusalem**: the **name** of his mother was Amital, the daughter of **Jeremias**, of Lobna.

Viginti trium annorum erat Ioahaz cum regnare coepisset et tribus mensibus regnavit in Hierusalem nomen matris eius Amithal filia Hieremiae de Lobna

**23:32.** And he did **evil** before the **Lord**, according to all that his fathers had done.

Et fecit malum coram Domino iuxta omnia quae fecerant patres eius

**23:33.** And **Pharao** Nechao bound him at Rebla, which is in the land of Emath, that he should not reign in **Jerusalem**: and he set a fine upon the land, of a hundred talents of silver, and a talent of gold.

Vinxitque eum Pharao Necho in Rebla quae est in terra Emath ne regnaret in Hierusalem et inposuit multam terrae centum talentis argenti et talento auri

**23:34.** And **Pharao** Nechao made Eliacim, the son of Josias, king in the room of Josias his father: and turned his **name** to Joakim. And he took Joachaz away and carried him into **Egypt**, and he died there.

Regemque constituit Pharao Necho Eliachim filium Iosiae pro Iosia patre eius vertitque nomen eius Ioiachim porro Ioahaz tulit et duxit in Aegyptum

**23:35.** And Joakim gave the silver and the gold to **Pharao**, after he had taxed the land for every **man**, to contribute according to the commandment of **Pharao**: and he exacted both the silver and the gold of the people of the land, of every **man** according to his ability: to give to **Pharao** Nechao.

Argentum autem et aurum dedit Ioiachim Pharaoni cum indixisset terrae per singulos ut conferretur iuxta praeceptum Pharaonis et unumquemque secundum vires suas exegit tam argentum quam aurum de populo terrae ut daret Pharaoni Necho

**23:36.** Joakim was five and twenty years old when he began to reign: and he reigned eleven years in **Jerusalem**: the **name** of his mother was Zebida, the daughter of Phadaia, of Ruma.

Viginti quinque annorum erat Ioiachim cum regnare coepisset et undecim annis regnavit in Hierusalem nomen matris eius Zebida filia Phadaia de Ruma

**23:37.** And he did **evil** before the **Lord** according to all that his fathers had done.

Et fecit malum coram Domino iuxta omnia quae fecerant patres eius

*The Holy Bible*

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## 2 Kings Chapter 24

### The reign of Joakim, Joachin, and Sedecias.

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**24:1.** In his days [Nabuchodonosor, king of Babylon](#) came up, and Joakim became his servant three years: then again he rebelled against him.

In diebus eius ascendit Nabuchodonosor rex Babylonis et factus est ei Ioiachim servus tribus annis et rursus rebellavit contra eum

**24:2.** And the [Lord](#) sent against him the rovers of the Chaldees, and the rovers of [Syria](#), and the rovers of [Moab](#), and the rovers of the [children of Ammon](#): and he sent them against [Juda](#), to destroy it, according to the [word of the Lord](#), which he had spoken by his servants, the [prophets](#).

Inmisitque ei Dominus latrunculos Chaldeorum et latrunculos Syriae latrunculos Moab et latrunculos filiorum Ammon et inmisit eos in Iudam ut disperderent eum iuxta verbum Domini quod locutus erat per servos suos prophetas

**The Lord sent against him the rovers...** *Latrunculos.* Bands or parties of [men](#), who pillaged and plundered wherever they came.

**24:3.** And this came by the [word of the Lord](#) against [Juda](#), to remove them from before him for all the [sins](#) of [Manasses](#) which he did;

Factum est autem hoc per verbum Domini contra Iudam ut auferret eum coram se propter peccata Manasse universa quae fecit

**24:4.** And for the innocent blood that he shed, filling [Jerusalem](#) with innocent blood: and therefore the [Lord](#) would not be appeased.

Et propter sanguinem innoxium quem effudit et implevit Hierusalem cruore innocentium et ob hanc rem noluit Dominus propitiari

**24:5.** But the rest of the acts of Joakim, and all that he did, are they not written in the book of the words of the days of the kings of [Juda](#)? And Joakim slept with his fathers:

Reliqua autem sermonum Ioiachim et universa quae fecit nonne haec scripta sunt in libro sermonum dierum regum Iuda et dormivit Ioiachim cum patribus suis

**24:6.** And Joachin, his son, reigned in his stead.

Regnavitque Ioiachin filius eius pro eo

**24:7.** And the king of [Egypt](#) came not again any more out of his own country: for the [king of Babylon](#) had taken all that had belonged to the king of [Egypt](#), from the river of [Egypt](#), unto the river Euphrates.

Et ultra non addidit rex Aegypti ut egrederetur de terra sua tulerat enim rex Babylonis a rivo Aegypti usque ad fluvium Eufraten omnia quae fuerant regis Aegypti

**24:8.** Joachin was eighteen years old when he began to reign, and he reigned three months in [Jerusalem](#): the [name](#) of his mother was Nohesta, the daughter of Elnathan, of [Jerusalem](#).

Decem et octo annorum erat Ioiachin cum regnare coepisset et tribus mensibus regnavit in Hierusalem nomen matris eius Naestha filia Helnathan de Hierusalem

**24:9.** And he did [evil](#) before the [Lord](#), according to all that his father had done.

Et fecit malum coram Domino iuxta omnia quae fecerat pater eius

**24:10.** At that time the servants of [Nabuchodonosor, king of Babylon](#), came up against [Jerusalem](#), and the city was surrounded with their forts.

In tempore illo ascenderunt servi Nabuchodonosor regis Babylonis in Hierusalem et circumdata est urbs munitionibus

**24:11.** And [Nabuchodonosor, king of Babylon](#), came to the city, with his servants, to assault it.

Venitque Nabuchodonosor rex Babylonis ad civitatem cum servi eius obpugnarent eam

**24:12.** And Joachin, king of [Juda](#), went out to the [king of Babylon](#), he, and his mother, and his servants, and his nobles, and his eunuchs: and the [king of Babylon](#) received him in the eighth year of his reign.  
Egressusque est Ioiachin rex Iuda ad regem Babylonis ipse et mater eius et servi eius et principes eius et eunuchi eius et suscepit eum rex Babylonis anno octavo regni sui

**24:13.** And he brought out from thence all the treasures of the [house of the Lord](#), and the treasures of the king's house: and he cut in pieces all the vessels of gold which [Solomon](#), king of [Israel](#), had made in the [temple of the Lord](#), according to the [word of the Lord](#).  
Et protulit inde omnes thesauros domus Domini et thesauros domus regiae et concidit universa vasa aurea quae fecerat Salomon rex Israhel in templo Domini iuxta verbum Domini

**24:14.** And he carried away all [Jerusalem](#), and all the princes, and all the [valiant men](#) of the army, to the number of ten thousand, into captivity: and every artificer and smith: and none were left, but the [poor](#) sort of the people of the land.  
Et transtulit omnem Hierusalem et universos principes et omnes fortes exercitus decem milia in captivitatem et omnem artificem et clusorem nihilque relictum est exceptis pauperibus populi terrae

**24:15.** And he carried away Joachin into [Babylon](#), and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he carried into captivity, from [Jerusalem](#), into [Babylon](#).  
Transtulit quoque Ioiachin in Babylonem et matrem regis et uxores regis et eunuchos eius et iudices terrae duxit in captivitatem de Hierusalem in Babylonem

**24:16.** And all the strong [men](#), seven thousand, and the artificers, and the smiths, a thousand, all that were [valiant men](#), and fit for [war](#): and the [king of Babylon](#) led them captives into [Babylon](#).  
Et omnes viros robustos septem milia et artifices et clusores mille omnes viros fortes et bellatores duxitque eos rex Babylonis captivos in Babylonem

**24:17.** And he appointed Matthanias, his uncle, in his stead: and called his [name](#) Sedecias.  
Et constituit Matthaniam patrum eius pro eo inposuitque nomen ei Sedeciam

**24:18.** Sedecias was one and twenty years old when he began to reign, and he reigned eleven years in [Jerusalem](#): the [name](#) of his mother was Amital, the daughter of [Jeremias](#), of Lobna.  
Vicesimum et primum annum aetatis habebat Sedecias cum regnare coepisset et undecim annis regnavit in Hierusalem nomen matris eius erat Amithal filia Hieremiae de Lobna

**24:19.** And he did [evil](#) before the [Lord](#), according to all that Joakim had done.  
Et fecit malum coram Domino iuxta omnia quae fecerat Ioiachim

**24:20.** For the [Lord](#) was [angry](#) against [Jerusalem](#) and against [Juda](#), till he cast them out from his face: and Sedecias revolted from the [king of Babylon](#).  
Irascebatur enim Dominus contra Hierusalem et contra Iudam donec proiceret eos a facie sua recessitque Sedecias a rege Babylonis

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## 2 Kings Chapter 25

**Jerusalem is besieged and taken by Nabuchodonosor: Sedecias is taken: the city and temple are destroyed. Godolias, who is left governor, is slain. Joachin is exalted by Evilmerodach.**

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**25:1.** And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that [Nabuchodonosor, king of Babylon](#), came, he and all his army, against [Jerusalem](#): and they surrounded it: and raised works round about it.

Factum est autem anno nono regni eius mense decimo decima die mensis venit Nabuchodonosor rex Babylonis ipse et omnis exercitus eius in Hierusalem et circumdederunt eam et extruxerunt in circuitu eius munitiones

**25:2.** And the city was shut up and besieged till the eleventh year of king Sedecias, Et clausa est civitas atque vallata usque ad undecimum annum regis Sedeciae

**25:3.** The ninth day of the month: and a famine prevailed in the city, and there was no bread for the people of the land.

Nona die mensis praevaluitque fames in civitate nec erat panis populo terrae

**25:4.** And a breach was made into the city: and all the [men](#) of [war](#) fled in the night between the two walls by the king's garden (now the Chaldees besieged the city round about), and Sedecias fled by the way that leadeth to the plains of the [wilderness](#).

Et interrupta est civitas et omnes viri bellatores nocte fugerunt per viam portae quae est inter duplicem murum ad hortum regis porro Chaldei obsidebant in circuitu civitatem fugit itaque per viam quae ducit ad campestria solitudinis

**25:5.** And the army of the Chaldees pursued after the king, and overtook him in the plains of [Jericho](#): and all the warriors that were with him were scattered, and left him:

Et persecutus est exercitus Chaldeorum regem comprehenditque eum in planitie Hiericho et omnes bellatores qui erant cum eo dispersi sunt et reliquerunt eum

**25:6.** So they took the king, and brought him to the [king of Babylon](#), to Reblatha, and he gave judgment upon him.

Adprehensum ergo regem duxerunt ad regem Babylonis in Reblatha qui locutus est cum eo iudicium

**25:7.** And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to [Babylon](#).

Filios autem Sedeciae occidit coram eo et oculos eius effodit vinxitque eum catenis et adduxit in Babylonem

**25:8.** In the fifth month, the seventh day of the month, the same is the nineteenth year of the [king of Babylon](#), came Nabuzardan, commander of the army, a servant of the [king of Babylon](#), into [Jerusalem](#).

Mense quinto septima die mensis ipse est annus nonusdecimus regis Babylonis venit Nabuzardan princeps exercitus servus regis Babylonis Hierusalem

**25:9.** And he burnt the [house of the Lord](#), and the king's house, and the houses of [Jerusalem](#), and every great house he burnt with fire.

Et succendit domum Domini et domum regis et domos Hierusalem omnemque domum conbusit igni

**25:10.** And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of [Jerusalem](#) round about.

Et muros Hierusalem in circuitu destruxit omnis exercitus Chaldeorum qui erat cum principe militum

**25:11.** And Nabuzardan, the commander of the army, carried away the rest of the people, that remained in

the city, and the fugitives, that had gone over to the [king of Babylon](#), and the remnant of the common people.

Reliquam autem populi partem qui remanserat in civitate et perfugas qui transfugerant ad regem Babylonis et reliquum vulgus transtulit Nabuzardan princeps militiae

**25:12.** But of the [poor](#) of the land he left some dressers of vines and husbandmen.

Et de pauperibus terrae reliquit vinitores et agricolas

**25:13.** And the pillars of brass that were in the [temple of the Lord](#), and the bases, and the sea of brass, which was in the [house of the Lord](#), the Chaldees broke in pieces, and carried all the brass of them to [Babylon](#).

Columnas autem aereas quae erant in templo Domini et bases et mare aereum quod erat in domo Domini confregerunt Chaldei et transtulerunt aes omnium in Babylonem

**25:14.** They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass, with which they ministered.

Ollas quoque aereas et trullas et tridentes et scyphos et omnia vasa aerea in quibus ministrabant tulerunt

**25:15.** Moreover also the [censers](#), and the bowls, such as were of gold in gold: and such as were of silver in silver, the general of the army took away.

Necnon turibula et fialas quae aurea aurea et quae argentea argentea tulit princeps militiae

**25:16.** That is, two pillars, one sea, and the bases which [Solomon](#) had made in the [temple of the Lord](#): the brass of all these vessels was without weight.

Id est columnas duas mare unum et bases quas fecerat Salomon in templo Domini non erat pondus aeris omnium vasorum

**25:17.** One pillar was eighteen cubits high: and the chapter of brass, which was upon it, was three cubits high: and the network, and the pomegranates that were upon the chapter of the pillar, were all of brass: and the second pillar had the like adorning.

Decem et octo cubitos altitudinis habebat columna una et capitellum aereum super se altitudinis trium cubitorum et reticulum et malogranata super capitellum columnae omnia aerea similem et columna secunda habebat ornatum

**25:18.** And the general of the army took Seraias, the chief [priest](#), and Sophonias, the second [priest](#), and three doorkeepers:

Tulit quoque princeps militiae Seraian sacerdotem primum et Sophoniam sacerdotem secundum et tres ianitores

**25:19.** And out of the city one eunuch, who was [captain](#) over the [men of war](#): and five [men](#) of them who had stood before the king, whom he found in the city, and Sopher, the [captain](#) of the army, who exercised the young soldiers of the people of the land: and threescore [men](#) of the common people, who were found in the city:

Et de civitate eunuchum unum qui erat praefectus super viros bellatores et quinque viros de his qui steterant coram rege quos repperit in civitate et Sopher principem exercitus qui probabat tirones de populo terrae et sex viros e vulgo qui inventi fuerant in civitate

**25:20.** These Nabuzardan, the general of the army, took away, and carried them to the [king of Babylon](#), to Reblatha.

Quos tollens Nabuzardan princeps militum duxit ad regem Babylonis in Reblatha

**25:21.** And the [king of Babylon](#) smote them, and slew them at Reblatha, in the land of Emath: so [Juda](#) was carried away out of their land.

Percussitque eos rex Babylonis et interfecit in Reblatha in terra Emath et translatus est Iuda de terra sua

**25:22.** But over the people that remained in the land of [Juda](#), which [Nabuchodonosor, king of Babylon](#), had left, he gave the government to Godolias, the son of [Ahicam, the son of Saphan](#).

Populo autem qui relictus erat in terra Iuda quem dimiserat Nabuchodonosor rex Babylonis praefecit Godoliam filium Ahicham filii Saphan

**25:23.** And when all the [captains](#) of the soldiers had heard this, they and the [men](#) that were with them, to wit, that the [king of Babylon](#) had made Godolias governor they came to Godolias to [Maspha](#), Ismael, the son of Nathanias, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth, the Netophathite,

and Jezonias, the son of Maachathi, they and their **men**.

Quod cum audissent omnes duces militum ipsi et viri qui erant cum eis videlicet quod constitueret rex Babylonis Godoliam venerunt ad Godoliam in Maspha Ismahel filius Nathaniae et Iohanah filius Caree et Sareia filius Thanaameth Nethophathites et Jezonias filius Maachathi ipsi et socii eorum

**25:24.** And Godolias **swore** to them and to their **men**, saying: Be not afraid to serve the Chaldees: stay in the land, and serve the **king of Babylon**, and it shall be well with you.

Iuravitque eis Godolias et sociis eorum dicens nolite timere servire Chaldaeis manete in terra et servite regi Babylonis et bene erit vobis

**25:25.** But it came to pass in the seventh month, that Ismael, the son of Nathaniah, the son of Elisama, of the seed royal came, and ten **men** with him, and smote Godolias; so that he died: and also the **Jews** and the Chaldees that were with him in **Maspha**.

Factum est autem in mense septimo venit Ismahel filius Nathaniae filii Elisama de semine regio et decem viri cum eo percusseruntque Godoliam qui mortuus est sed et Iudaeos et Chaldaeos qui erant cum eo in Maspha

**25:26.** And all the people, both little and great, and the **captains** of the soldiers, rising up, went to **Egypt**, fearing the Chaldees.

Consurgens autem omnis populus a parvo usque ad magnum et principes militum venerunt in Aegyptum timentes Chaldaeos

**25:27.** And it came to pass in the seven and thirtieth year of the captivity of Joachin, king of **Juda**, in the twelfth month, the seven and twentieth day of the month: Evilmerodach, **king of Babylon**, in the year that he began to reign, lifted up the head of Joachin, king of **Juda**, out of prison.

Factum est vero anno tricesimo septimo transmigrationis Ioiachin regis Iudae mense duodecimo vicesima septima die mensis sublevavit Evilmerodach rex Babylonis anno quo regnare coeperat caput Ioiachin regis Iuda de carcere

**25:28.** And he spoke kindly to him: and he set his throne above the throne of the kings that were with him in **Babylon**.

Et locutus est ei benigna et posuit thronum eius super thronum regum qui erant cum eo in Babylone

**25:29.** And he changed his garments which he had in prison, and he ate bread always before him, all the days of his life.

Et mutavit vestes eius quas habuerat in carcere et comedebat panem semper in conspectu eius cunctis diebus vitae suae

**25:30.** And he appointed him a continual allowance, which was also given him by the king, day by day, all the days of his life.

Annonam quoque constituit ei absque intermissione quae et dabatur ei a rege per singulos dies omnibus diebus vitae suae

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## 2 Maccabees

This second book of MACHABEES is not a continuation of the history contained in the first: nor does it come down so low as the first does: but relates many of the same facts more at large, and adds other remarkable particulars, omitted in the first book, relating to the state of the [Jews](#), as well before as under the persecution of ANTIOCHUS. The author, who is not the same with that of the first book, has given (as we learn from chap. 2.20, etc.) a short abstract of what JASON of Cyrene had written in the five volumes, concerning JUDAS and his brethren. He wrote in Greek, and begins with two [letters](#), sent by the [Jews](#) of [Jerusalem](#) to their brethren in [Egypt](#). (*For more information, see the article BOOKS OF MACHABEES in the Catholic Encyclopedia.*)

- 2 Machabees Chapter 1.** Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.
- 2 Machabees Chapter 2.** A continuation of the second letter. Of Jeremias' hiding the ark at the time of the captivity. The author's preface.
- 2 Machabees Chapter 3.** Heliodorus is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.
- 2 Machabees Chapter 4.** Onias has recourse to the king. The ambition and wickedness of Jason and Menelaus. Onias is treacherously murdered.
- 2 Machabees Chapter 5.** Wonderful signs are seen in the air. Jason's wickedness and end. Antiochus takes Jerusalem, and plunders the temple.
- 2 Machabees Chapter 6.** Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful. The martyrdom of Eleazar.
- 2 Machabees Chapter 7.** The glorious martyrdom of the seven brethren and their mother.
- 2 Machabees Chapter 8.** Judas Machabeus gathering an army gains divers victories.
- 2 Machabees Chapter 9.** The wretched end, and fruitless repentance of king Antiochus.
- 2 Machabees Chapter 10.** The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.
- 2 Machabees Chapter 11.** Lysias is overthrown by Judas. He sues for peace.
- 2 Machabees Chapter 12.** The Jews are still molested by their neighbours. Judas gains divers victories over them. He orders sacrifice and prayers for the dead.
- 2 Machabees Chapter 13.** Antiochus and Lysias again invade Judea. Menelaus is put to death. The king's great army is worsted twice. The peace is renewed.
- 2 Machabees Chapter 14.** Demetrius challenges the kingdom. Alcimus applies to him to be made high priest: Nicanor is sent into Judea: his dealings with Judas: his threats. The history of Razias.
- 2 Machabees Chapter 15.** Judas encouraged by a vision gains a glorious victory over Nicanor. The conclusion.

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## 2 Maccabees Chapter 1

**Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.**

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**1:1.** To the brethren, the [Jews](#) that are throughout [Egypt](#); the brethren, the [Jews](#) that are in [Jerusalem](#), and in the land of [Judea](#), send health and [good](#) peace.

Fatribus qui sunt per Aegyptum Iudaeis salutem dicunt fratres qui sunt in Hierosolymis Iudaei et qui in regione Iudaeae et pacem bonam

**1:2.** May [God](#) be gracious to you, and remember his covenant that he made with [Abraham](#), and [Isaac](#), and [Jacob](#), his faithful servants:

Beneficiat vobis Deus et meminerit testamenti sui quod est ad Abraham et Isaac et Iacob servorum suorum fidelium

**1:3.** And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

Et det vobis cor omnibus ut colatis eum et faciatis eius voluntatem corde magno et animo volente

**1:4.** May he open your heart in his law, and in his commandments, and send you peace.

Adaperiat cor vestrum in lege sua et in praeceptis eius et faciat pacem

**1:5.** May he hear your [prayers](#), and be reconciled unto you, and never forsake you in the [evil](#) time.

Exaudiat orationes vestras et reconcilietur vobis nec vos deserat in tempore malo

**1:6.** And now here we are [praying](#) for you.

Et nunc hic sumus orantes pro vobis

**1:7.** When Demetrius reigned, in the year one hundred and sixty-nine, we [Jews](#) wrote to you in the trouble and [violence](#) that came upon us in those years, after [Jason](#) withdrew himself from the [holy](#) land, and from the kingdom.

Regnante Demetrio anno centesimo sexagesimo nono nos Iudaei scripsimus vobis in tribulatione et impetu qui supervenit nobis in istis annis ex quo recessit Iason a sancta terra et a regno

**1:8.** They burnt the gate, and shed innocent blood: then we [prayed](#) to the [Lord](#), and were heard, and we offered [sacrifices](#), and fine flour, and lighted the lamps, and set forth the loaves.

Portam succenderunt et effuderunt sanguinem innocentem et oravimus ad Dominum et exauditi sumus et obtulimus sacrificium et similaginem et accendimus lucernas et proposuimus panes

**1:9.** And now celebrate ye the days of Scenopegia in the month of Casleu.

Et nunc frequentate dies scenophegiae mensis casleu

**Scenopegia...** Viz., the *Encenia*, or feast of the [dedication](#) of the [altar](#), called here *Scenopegia*, or [feast of tabernacles](#), from being celebrated with the like [solemnity](#).

**1:10.** In the year one hundred and eighty-eight, the people that is at [Jerusalem](#), and in [Judea](#), and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed [priests](#), and to the [Jews](#) that are in [Egypt](#), health and welfare.

Anno centesimo octogesimo octavo populus qui est Hierosolymis et in Iudaea senatusque et Iudas Aristobolo magistro Ptolomei regis qui est de genere christorum sacerdotum et his qui in Aegypto sunt Iudaeis salutem et sanitatem

**1:11.** Having been delivered by [God](#) out of great dangers, we give him great thanks, forasmuch as we have been in [war](#) with such a king.

De magnis periculis a Deo liberati magnifice gratias ipsi utpote qui adversus talem regem dimicavimus  
**Such a king...** Viz., Antiochus Sidetes, who began to make war upon the Jews, whilst Simon was yet alive. 1 Maccabees 15:39. And afterwards besieged Jerusalem under John Hircanus. So that the Judas here mentioned, verse 10, is not Judas Machabeus, who was dead long before the year 188 of the kingdom of the Greeks, for he died in the year 146 of that epoch, (see above 1 Maccabees 2:70, also the note on 1:2), but either Judas the eldest son of John Hircanus, or Judas the Essene, renowned for the gift of prophecy, who flourished about that time.

**1:12.** For he made numbers of men swarm out of Persia, that have fought against us, and the holy city.  
Ipse enim ebullire fecit de Perside eos qui pugnaverunt contra nos

**1:13.** For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.  
Nam cum in Perside esset dux ipse et cum ipso inmensus exercitus cecidit in templo Nanae consilio deceptus sacerdotis Nanae

**Nanea...** A Persian goddess, which some have taken for Diana, others for Venus.

**1:14.** For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

Ut enim cum ea habitaturus venit ad locum Antiochus et amici eius et ut acciperet pecunias multas dotis nomine

**1:15.** And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,

Cumque proposuissent eas sacerdotes Nanae et ipse cum paucis ingressus esset intra ambitum fani clausurunt templum

**1:16.** When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces; and cutting off their heads, they threw them forth.

Cum intrasset Antiochus apertoque occulto aditu templi mittentes lapides percusserunt ducem et qui cum eo erant et diviserunt membratim et capitibus amputatis foras proiecerunt

**1:17.** Blessed be God in all things, who hath delivered up the wicked.  
Per omnia benedictus Deus qui tradidit impios

**1:18.** Therefore, whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopogia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

Facturi igitur quinta et vicesima mensis casleu purificationem templi necessarium duximus significare vobis ut vos quoque agatis diem scenopogiae et diem ignis qui datus est quando Neemias aedificato templo et altari obtulit sacrificia

**1:19.** For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

Nam cum in Persidem ducerentur patres nostri sacerdotes qui tunc Dei cultores erant acceptum ignem de altario occulte absconderunt in valle ubi erat puteus altus siccus et in eo contutati sunt eum ita ut omnibus ignotus esset locus

**Persia...** Babylonia, called here Persia, from being afterwards a part of the Persian empire.

**1:20.** But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

Cum praeterissent autem multi anni et placuit Deo ut mitteretur Neemias a rege Persidis nepotes sacerdotum illorum qui absconderant misit ad requirendum ignem et sicut narraverunt nobis non invenerunt ignem sed aquam crassam

**1:21.** Then he bade them draw it up, and bring it to him: and the priest, Nehemias, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

Et iussit eos haurire et adferre sibi et sacrificia quae inposita erant iussit sacerdos Neemias aspargi aqua ipsa et ligna et quae erant superposita

**1:22.** And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

Utque hoc factum est et tempus adfuit quo sol refulsit qui prius erat in nubilo accensus est ignis magnus ita ut omnes mirarentur

**1:23.** And all the **priests** made **prayer**, while the **sacrifice** was consuming, **Jonathan** beginning, and the rest answering.

Orationem autem faciebant omnes sacerdotes dum consummaretur sacrificium Ionatha inchoante ceteris autem respondentibus

**1:24.** And the **prayer** of Nehemias was after this manner: O **Lord God**, Creator of all things, dreadful and strong, **just** and merciful, who alone art the **good** king,

Et Neemiae erat oratio hunc habens modum Domine Deus omnium creator terribilis et fortis iustus et misericors qui solus es rex bonus

**1:25.** Who alone art gracious, who alone art **just**, and almighty, and eternal, who deliverest **Israel** from all **evil**, who didst choose the fathers, and didst sanctify them:

Solus praestans solus iustus et omnipotens et aeternus qui liberas Israhel de omni malo qui fecisti patres electos et sanctificasti eos

**1:26.** Receive the **sacrifice** for all thy people **Israel**, and preserve thy own portion, and sanctify it.

Accipe sacrificium pro universo populo tuo Israhel et custodi partem tuam et sanctifica

**1:27.** Gather together our **scattered people**, deliver them that are slaves to the **Gentiles**, and look upon them that are **despised** and abhorred: that the **Gentiles** may know that thou art our **God**.

Congrega dispersionem nostram libera eos qui serviunt gentibus contemptos et abominatos respice ut sciant gentes quod tu es Deus noster

**1:28.** Punish them that oppress us, and that treat us injuriously with **pride**.

Adflige opprimentes et contumeliam facientes in superbia

**1:29.** Establish thy people in thy **holy** place, as **Moses** hath spoken.

Constituere populum tuum in loco sancto tuo sicut dixit Moses

**1:30.** And the **priests** sung hymns till the **sacrifice** was consumed.

Sacerdotes autem psallebant hymnos usquequo consumptum esset sacrificium

**1:31.** And when the **sacrifice** was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

Cum autem consummatum fuisset sacrificium ex residua aqua Neemias iussit lapides maiores perfundi

**1:32.** Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the **altar**.

Quod ut factum est flamma ex eis accensa est sed ex lumine quod refulsit ab altari consumpta est

**1:33.** And when this matter became public, it was told to the king of Persia, that in the place where the **priests** that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the **sacrifices**.

Ut vero manifestata essent haec renuntiatum est regi Persarum quod in loco in quo ignem absconderant hii qui translati erant sacerdotes aqua apparuit de qua Neemias et qui cum eo erant purificaverunt sacrificia

**1:34.** And the king considering, and diligently examining the matter, made a **temple** for it, that he might prove what had happened.

Considerans autem rex et rem diligenter examinans fecit ei templum

**A temple...** That is, an enclosure, or a wall round about the place where the fire was hid, to separate it from profane uses, to the end that it might be respected as a **holy** place.

**1:35.** And when he had proved it, he gave the **priests** many goods, and divers presents, and he took and distributed them to them with his own hand.

Et si quibus donaverat rex multa bona accipiebat ex hoc et tribuebat

**1:36.** And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

Appellavit autem Neemias hoc Nephthar quod interpretatur purificatio vocatur autem apud plures Nephi

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## 2 Maccabees Chapter 2

**A continuation of the second letter. Of Jeremias' hiding the ark at the time of the captivity. The author's preface.**

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**2:1.** Now it is found in the descriptions of [Jeremias, the prophet](#), that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

Invenitur autem in descriptionibus Hieremiae prophetae quod iussit accipere ignem eos qui transmigrabantur ut significatum est et ut mandavit transmigratis

**The descriptions...** That is, the records or memoirs of [Jeremias](#), a work that is now lost.

**2:2.** And how he gave them the law, that they should not forget the commandments of the [Lord](#), and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

Et dedit illis legem ne obliviscerentur praecepta Domini et ut non exerrarent mentibus videntes simulacra aurea et argentea et ornamenta eorum

**2:3.** And with other such like speeches, he exhorted them that they would not remove the law from their heart.

Et alia huiuscemodi dicens hortabatur ne legem amoverent a corde suo

**2:4.** It was also contained in the same writing, how the [prophet](#), being warned by [God](#), commanded that the [tabernacle](#) and the [ark](#) should accompany him, till he came forth to the mountain where [Moses](#) went up, and saw the inheritance of [God](#).

Erat autem in ipsa scriptura quomodo tabernaculum et arcam iussit propheta divino responso ad se facto comitari secum usquequo exiit in montem in quo Moses ascendit et vidit Dei hereditatem

**2:5.** And when [Jeremias](#) came thither he found a hollow cave: and he carried in thither the tabernacle, and the [ark](#), and the [altar of incense](#), and so stopped the door.

Et veniens ibi Hieremias invenit locum speluncae et tabernaculum et arcam et altare incensi intulit illuc et ostium obstruxit

**2:6.** Then some of them that followed him, came up to mark the place: but they could not find it.

Et accesserunt quidam simul qui sequebantur ut notarent sibi locum et non potuerunt invenire

**2:7.** And when [Jeremias](#) perceived it, he blamed them, saying: The place shall be unknown, till [God](#) gather together the congregation of the people, and receive them to mercy.

Ut autem cognovit Hieremias culpans illos dixit quod ignotus erit locus donec congreget Deus congregationem populi et propitius fiat

**2:8.** And then the [Lord](#) will show these things, and the majesty of the [Lord](#) shall appear, and there shall be a cloud as it was also showed to [Moses](#), and he showed it when [Solomon prayed](#) that the place might be [sanctified](#) to the great [God](#).

Et tunc Dominus ostendet haec et apparebit maiestas Domini et nubes erit sicut et Mosi manifestabatur et sicut cum Salomon petiit ut locus sanctificaretur magno Deo manifestabat haec

**2:9.** For he treated wisdom in a magnificent manner: and like a wise [man](#), he offered the [sacrifice](#) of the [dedication](#), and of the finishing of the [temple](#).

Et ut sapientiam habens obtulit sacrificium dedicationis et consummationis templi

**2:10.** And as [Moses prayed](#) to the [Lord](#), and fire came down from [heaven](#), and consumed the [holocaust](#): so [Solomon](#) also [prayed](#), and fire came down from [heaven](#) and consumed the [holocaust](#).

Sicut et Moses orabat ad Dominum et descendit ignis de caelo et consumpsit holocaustum

**2:11.** And [Moses](#) said: Because the [sin offering](#) was not eaten, it was consumed.

Et dixit Moses eo quod non sit mundatum quod erat pro peccato et consumptum est

**2:12.** So **Solomon** also celebrated the **dedication** eight days.

Similiter et Salomon octo diebus celebravit dedicationem

**2:13.** And these same things were set down in the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the **prophets**, and of **David**, and the **epistles** of the kings, and concerning the **holy** gifts.

Inferebantur autem in descriptionibus et commentariis Neemiae haec eadem et ut construens bibliothecam congregavit de regibus libros et prophetarum et David et epistulas regum et de donariis

**2:14.** And in like manner Judas also gathered together all such things as were lost by the **war** we had, and they are in our possession.

Similiter autem et Judas ea quae didicerat per bellum quod nobis acciderat congregavit omnia et sunt apud nos

**2:15.** Wherefore, if you want these things, send some that may fetch them to you.

Si ergo desiderastis haec mittite qui perferant vobis

**2:16.** As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

Acturi itaque purificationem scripsimus vobis bene igitur facietis si egeritis hos dies

**The purification...** That is, the feast of the purifying or cleansing of the **temple**.

**2:17.** And we hope that **God**, who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the **priesthood**, and the sanctuary,

Deus autem qui liberavit populum suum et reddidit hereditatem omnibus et regnum et sacerdotium et sanctificationem

**2:18.** As he **promised** in the law, will shortly have mercy upon us, and will gather us together from every land under **heaven** into the **holy** place.

Sicut promisit in lege speramus quod cito nostri miserebitur et congregabit de sub caelo in locum sanctum

**2:19.** For he hath delivered us out of great perils, and hath cleansed the place.

Eripuit enim nos de magnis periculis et locum purgavit

**2:20.** Now as concerning **Judas Machabeus**, and his brethren, and the purification of the **great temple**, and the **dedication** of the **altar**:

De Iuda vero Macchabeo et fratribus eius et de templi magni purificatione et de arae dedicatione

**2:21.** As also the wars against Antiochus, the Illustrious, and his son, Eupator:

Sed et de proeliis quae pertinent ad Antiochum Nobilem et filium eius Eupatorem

**2:22.** And the manifestations that came from **heaven** to them, that behaved themselves manfully on the behalf of the **Jews**, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:

Et de inluminacionibus quae de caelo factae sunt ad eos qui pro Iudaeis fortiter fecerunt ita ut universam regionem cum pauci essent vindicarent et barbaram multitudinem fugarent

**2:23.** And recovered again the most renowned **temple** in all the world, and delivered the city, and restored the laws that were abolished, the **Lord** with all clemency showing mercy to them.

Et famosissimum in toto orbe templum recuperarent et civitatem liberarent ut leges quae abolendae erant restituerentur Domino cum omni tranquillitate propitio facto illis

**2:24.** And all such things as have been comprised in five books by **Jason**, of Cyrene, we have attempted to abridge in one book.

Itemque ab Iasone Cyreneo quinque libris comprehensa temptavimus nos uno volumine breviare

**2:25.** For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,

Considerantes enim multitudinem librorum et difficultatem volentibus adgredi narrationes historiarum propter multitudinem rerum

**2:26.** We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit. Curavimus volentibus quidem legere ut esset animi oblectatio studiosis vero ut facile possint memoriae commendare omnibus autem legentibus utilitas conferatur

**2:27.** And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand no easy task; yea, rather a business full of watching and sweat.

Et nobis quidem ipsis qui opus hoc breviandi causa suscepimus non facilem laborem immo vero negotium plenum vigiliarum et sudoris adsumpsimus

**No easy task, etc...** The [spirit of God](#), that assists the sacred penmen, does not exempt them from labour in seeking out the matter which they are to treat of, and the order and manner in which they are to deliver it. So [St. Luke](#) writ the [gospel](#) having diligently attained to all things. [Luke 1:3](#).

**2:28.** But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

Sicut hii qui praeperant convivium et quaerunt aliorum voluntati parere propter multorum gratiam libenter laborem sustinemus

**2:29.** Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

Veritatem quidem de singulis auctori concedentes ipsi autem secundum datam formam brevitati studentes

**2:30.** For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.

Sicut enim novae domus architecto de universa structura curandum est ei vero qui pingere conatur quae apta sunt ad ornatum exquirenda sunt ita aestimandum est et in nobis

**2:31.** For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

Etenim intellectum colligere et ordinare sermonem et curiosius partes singulas quasque disquaerere historiae congruit auctori

**2:32.** But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

Brevitatem vero dictionis sectari et exsecutiones rerum vitare brevitati concedendum est

**2:33.** Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

Hinc igitur narrationem incipiemus de praefatione tantum dixisse sufficiat stultum etenim est ante historiam effluere in ipsa autem historia succingi

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## 2 Maccabees Chapter 3

### Heliodorus is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.

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**3:1.** Therefore, when the [holy city](#) was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of [Onias](#), the [high priest](#) and the [hatred](#) his [soul](#) had of [evil](#),

Igitur cum sancta civitas habitaretur in omni pace leges etiam adhuc optime custodirentur propter Oniae pontificis pietatem et animos odio habentes mala

**3:2.** It came to pass that even the kings themselves and the princes esteemed the place worthy of the highest honour, and [glorified](#) the [temple](#) with very great gifts:

Fiebat ut ipsi reges et principes locum summo honore dignum ducerent et templum maximis muneribus inlustrarent

**3:3.** So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the [sacrifices](#).

Ita ut Seleucus Asiae rex de redivitibus suis praestaret omnes sumptus ad ministerium sacrificiorum pertinentes

**Seleucus...** Son of Antiochus the Great, and elder brother of Antiochus Epiphanes.

**3:4.** But one Simon, of the [tribe of Benjamin](#), who was appointed overseer of the [temple](#), strove in opposition to the [high priest](#), to bring about some [unjust](#) thing in the city.

Simon autem de tribu Benjamin praepositus templi constitutus contendebat obsistente sibi principe sacerdotum iniquum aliquid in civitate moliri

**3:5.** And when he could not overcome [Onias](#), he went to Apollonius, the son of Tharseas, who at that time was governor of Coesylria, and [Phenicia](#):

Sed cum vincere Onian non posset venit ad Apollonium Tharseae filium qui illo tempore erat dux Coesylriae et Foenicis

**3:6.** And told him, that the treasury in [Jerusalem](#) was full of immense sums of money, and the common store was infinite, which did not belong to the account of the [sacrifices](#): and that it was possible to bring all into the king's hands.

Et nuntiavit ei pecuniis innumerabilibus plenum esse aerarium Hierosolymis et communes copias immensas esse quae non pertinent ad rationem sacrificiorum esse autem possibile sub potestate regis cadere universa

**3:7.** Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

Cumque rettulisset Apollonius ad regem de pecuniis quae delatae erant ille accitum Heliodorum qui erat super negotia eius misit cum mandatis ut praedictam pecuniam transportaret

**3:8.** So Heliodorus forthwith began his journey, under a colour of visiting the cities of Coesylria and [Phenicia](#), but indeed to fulfil the king's purpose.

Statimque Heliodorus iter adgressus specie quidem quasi per Coesylriam et Foenicen civitates esset peragraturus re autem vera regis propositum perfecturus

**3:9.** And when he was come to [Jerusalem](#), and had been courteously received in the city by the [high priest](#), he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

Sed cum venisset Hierosolymam et benigne a summo sacerdote in civitate esset exceptus narravit de dato indicio pecuniarum et cuius rei gratia adesset apparuit interrogabat autem si vere haec ita essent

**3:10.** Then the **high priest** told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless:

Tunc summus sacerdos ostendit deposita esse haec et victualia viduarum ac pupillorum

**3:11.** And that some part of that which **wicked** Simon had given intelligence of belonged to Hircanus, son of Tobias, a **man** of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold.

Quaedam vero esse Hircani Tobiae viri valde eminentis in his quae detulerat impius Simon universa autem argenti talenta quadringenta esse et auri ducenta

**3:12.** But that to deceive them who had trusted to the place and **temple** which is honoured throughout the whole world, for the reverence and **holiness** of it, was a thing which could not by any means be done.

Decipi vero eos qui credidissent loco et templo quod per universum mundum honoratur pro sui veneratione et sanctitate impossibile omnino esse

**3:13.** But he, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.

At ille pro his quae habebat in mandatis a rege dicebat omni genere regiae deferenda

**3:14.** So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

Constitutata autem die intrabat de his Heliodorus ordinaturus non modica vero per universam civitatem erat trepidatio

**3:15.** And the **priests** prostrated themselves before the **altar** in their **priests' vestments**, and called upon him from **heaven**, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

Sacerdotes autem ante altare cum sacerdotalibus stolis iactaverunt se et invocabant de caelo eum qui de depositis legem posuit ut his qui deposuerant ea salva custodiret

**3:16.** Now whosoever saw the countenance of the **high priest**, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind.

Iam vero qui videret summi sacerdotis vultum mente vulnerabatur facies enim et color inmutatus declarabat internum animi dolorem

**3:17.** For the **man** was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

Circumfusa enim erat viro maestitia quaedam et horror corporis per quae manifestus aspicientibus dolor cordis eius efficiebatur

**3:18.** Others also came flocking together out of their houses, **praying** and making public supplication, because the place was like to come into contempt.

Alii etiam congregati de domibus confluebant publica supplicatione obsecrantes pro eo quod in contemptum locus esset venturus

**3:19.** And the **women**, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to **Onias**, and some to the walls, and others looked out of the windows.

Accinctaeque mulieres ciliciis pectus per plateas confluebant sed et virgines quae conclusae erant procurrebant ad Onian aliae autem ad muros quaedam vero per fenestras aspiciebant

**3:20.** And all holding up their hands towards **heaven** made supplication.

Universae autem protendentes manus in caelum deprecabantur

**3:21.** For the expectation of the mixed multitude, and of the **high priest**, who was in an agony, would have moved any one to pity.

Erat enim misera commixtae multitudinis et magni sacerdotis in agone constituti expectatio

**3:22.** And these indeed called upon almighty **God**, to preserve the things that had been committed to them safe and sure for those that had committed them.

Et hii quidem invocabant omnipotentem Deum ut credita sibi his qui crediderant cum omni integritate conservarentur

**3:23.** But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

Heliodorus autem quod decreverat perficiebat eodem loco ipse cum satellitibus circa aerarium praesens

**3:24.** But the [spirit of the Almighty God](#) gave a great evidence of his presence, so that all that had presumed to [obey](#) him, falling down by the power of [God](#), were struck with fainting and dread.

Sed spiritus Omnipotentis magnam fecit suae ostensionis evidentiam ita ut omnes qui ausi fuerant parere ei ruentes Dei virtute in dissolutionem et formidinem converterentur

**3:25.** For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armour of gold.

Apparuit enim illis quidam equus terribilem habens sessorem optimis operimentis adornatus isque cum impetu Heliodoro priores calces elisit qui autem ei sedebat videbatur arma habere aurea

**3:26.** Moreover there appeared two other young men, beautiful and strong, bright and [glorious](#), and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

Alii etiam apparuerunt duo iuvenes virtute decori optimi gloria speciosique amictu qui circumsteterunt eum et ex utraque parte flagellabant sine intermissione multis plagis verberantes

**3:27.** And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.

Subito autem Heliodorus concidit in terram eumque multa caligine circumfusum rapuerunt atque in sella gestatoria positum eiecerunt

**3:28.** So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of [God](#) being known.

Et is qui cum multis cursoribus et satellitibus praedictum ingressus est aerarium portabatur nullo sibi auxilium ferente manifesta cognita Dei virtute

**3:29.** And he indeed, by the power of [God](#), lay speechless, and without all hope of recovery.

Et ille quidem per divinam virtutem iacebat mutus

**3:30.** But they praised the [Lord](#), because he had [glorified](#) his place: and the [temple](#), that a little before was full of fear and trouble, when the [Almighty Lord](#) appeared, was filled with [joy and gladness](#).

Hii autem Dominum benedicebant quia magnificavit locum suum et templum quod paulo ante timore ac tumultu erat plenum apparente omnipotente Domino gaudio et laetitia impletum est

**3:31.** Then some of the friends of Heliodorus forthwith begged of [Onias](#), that he would call upon the [Most High](#) to grant him his life, who was ready to give up the [ghost](#).

Tunc vero ex amicis Heliodori quidam rogabant confestim Onian ut invocaret Altissimum et vitam donaret ei qui in supremo spiritu erat constitutus

**3:32.** So the [high priest](#), considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the [Jews](#), offered a [sacrifice](#) of health for the recovery of the [man](#).

Considerans autem summus sacerdos ne forte rex suspicaretur malitiam aliquam ex Iudaeis circa Heliodorum consummatam obtulit pro salute viri hostiam salutarem

**3:33.** And when the [high priest](#) was [praying](#), the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to [Onias](#) the [priest](#): because for his sake the [Lord](#) hath granted thee life.

Cumque summus sacerdos exoraret idem iuvenes eisdem vestibus amicti adstantes Heliodoro dixerunt Oniae sacerdoti gratias age nam propter eum tibi Dominus vitam donavit

**3:34.** And thou having been scourged by [God](#), declare unto all [men](#) the great works and the power of [God](#). And having spoken thus, they appeared no more.

Tu autem ab eo flagellatus nuntia omnibus magnalia Dei et potestatem et his dictis non conparuerunt

**3:35.** So Heliodorus, after he had offered a [sacrifice](#) to [God](#), and made great [vows](#) to him, that had granted him life, and given thanks to [Onias](#), taking his troops with him, returned to the king.

Heliodorus autem hostia Deo oblata et votis magnis promisit ei qui vivere illi concessit et Oniae gratias agens recepto exercitu repedabat ad regem

**3:36.** And he testified to all **men** the works of the great **God**, which he had seen with his own eyes.  
Testabatur autem omnibus ea quae sub oculis suis viderat opera magni Dei

**3:37.** And when the king asked Heliodorus, who might be a fit **man** to be sent yet once more to **Jerusalem**, he said:  
Cum autem rex interrogasset Heliodorum quis est aptus adhuc semel Hierosolymam mitti ait

**3:38.** If thou hast any enemy, or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of **God**.  
Si quem habes hostem aut regni tui insidiatorem mitte illuc et flagellatum eum recipies si tamen evaserit eo quod in loco vere sit Dei quaedam virtus

**3:39.** For **he that hath his dwelling in the heavens**, is the visitor and protector of that place, and he striketh and destroyeth them that come to do **evil** to it.  
Nam ipse qui habet in caelis habitationem visitator et adiutor est loci illius et venientes ad malefaciendum percutit ac perdit

**3:40.** And the things concerning Heliodorus, and the keeping of the treasury, fell out in this manner.  
Igitur de Heliodoro et aerarii custodia ita se res habet

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## 2 Maccabees Chapter 4

### Onias has recourse to the king. The ambition and wickedness of Jason and Menelaus. Onias is treacherously murdered.

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**4:1.** But Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of [Onias](#), as though he had incited Heliodorus to do these things, and had been the promoter of [evils](#):  
Simon autem praedictus pecuniarum et patriae delator male loquebatur de Onia tamquam ipse Heliodorum instigasset ad haec et ipse fuisset incentor malorum

**4:2.** And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the [law](#) of [God](#).  
Provisoremque civitatis ac defensorem gentis suae et aemulatorem legis Dei audebat insidiatorem regni dicere

**4:3.** But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:  
Sed cum inimicitiae in tantum procederent ut etiam per quosdam Simonis necessarios homicidia fierent

**4:4.** [Onias](#), considering the danger of this contention, and that Apollonius, who was the governor of Colesyia, and [Phenicia](#), was outrageous, which increased the malice of Simon, went to the king, Considerans Onias periculum contentionis et Apollonium insanire utpote duces Coelesyriae et Foenicis ad augendam malitiam Simonis ad regem se contulit

**4:5.** Not to be an accuser of his countrymen, but with view to the common [good](#) of all the people.  
Non ut civium accusator sed communem utilitatem apud semet ipsum universae multitudinis considerans

**4:6.** For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.  
Videbat enim sine regali providentia impossibile esse pacem rebus dari nec Simonem posse cessare ab stultitia sua

**4:7.** But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, [Jason](#), the brother of [Onias](#), ambitiously sought the [high priesthood](#):  
Sed post Seleuci vitae excessum cum suscepisset regnum Antiochus qui Nobilis appellabatur ambiebat Iason frater Oniae summum sacerdotium

**4:8.** And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents.  
Adito rege promittens ei argenti talenta sexaginta et trecenta et ex redditibus aliis talenta octoginta

**4:9.** Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them that were at [Jerusalem](#), Antiochians.  
Super haec promittebat et alia centum quinquaginta si potestati eius concederetur gymnasium et ephoebian sibi constituere et eos qui in Hierosolymis erant Antiochenos scribere

**4:10.** Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the [heathens](#).  
Quod cum rex agnovisset et obtinisset principatum statim ad gentilem ritum contribules suos transferre coepit

**4:11.** And abolishing those things, which had been decreed of special favour by the kings in behalf of the [Jews](#), by the means of John, the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

Et amotis his quae humanitatis causa Iudaeis a regibus fuerant constituta per Iohannem patrem Eupolemi qui apud Romanos de amicitia et societate functus est legationem legitimam civium iura destituens prava instituta sancibat

**4:12.** For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

Etenim ausus est sub ipsa arce gymnasium constituere et optimos quosque ephoeborum in lupanaribus ponere

**4:13.** Now this was not the beginning, but an increase, and progress of [heathenish](#) and foreign manners, through the abominable and unheard of [wickedness](#) of [Jason](#), that impious wretch, and no [priest](#).

Erat autem hoc non initium sed incrementum quoddam et profectus gentilis et alienigenae conversationis propter impii et non sacerdotis Iasonis nefarium et inauditum scelus

**4:14.** Insomuch that the [priests](#) were not now occupied about the offices of the [altar](#), but despising the [temple](#) and neglecting the [sacrifices](#), hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

Ita ut sacerdotes iam non circa altaris officia dediti essent sed contempto templo et sacrificiis neglectis festinarent participes fieri palestrae et praebitionis eius iniustae et in exercitiis disci

**4:15.** And setting nought by the honours of their fathers, they esteemed the Grecian [glories](#) for the best:

Et patrios quidem honores nihil habentes graecas glorias optimas arbitrabantur

**4:16.** For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they [coveted](#) to be like them, who were their enemies and murderers.

Quarum gratia periculosa eos contentio habebat et eorum instituta aemulabantur ac per omnia his consimiles esse cupiebant quos hostes et peremptores habuerant

**4:17.** For acting [wickedly](#) against the laws of [God](#) doth not pass unpunished: but this the time following will declare.

In leges enim divinas impie agere inpune non cedit sed haec sequens tempus declaravit

**4:18.** Now when the game that was used every fifth year was kept at [Tyre](#), the king being present,

Cum autem quinquennalis agon Tyro celebraretur et rex praesens esset

**4:19.** The [wicked Jason](#) sent from [Jerusalem](#) [sinful men](#), to carry three hundred didrachmas of silver for the [sacrifice](#) of Hercules; but the bearers thereof desired it might not be bestowed on the [sacrifices](#), because it was not necessary, but might be deputed for other charges.

Misit Iason facinorosus ab Hierosolymis viros peccatores portantes argenti didragmas trecentas in sacrificiis Herculis quas postulaverunt hii qui adportaverant ne in sacrificiis erogarentur quia non oporteret sed in alios sumptus eas deputari

**4:20.** So the money was appointed by him that sent it to the [sacrifice](#) of Hercules: but because of them that carried it was employed for the making of galleys.

Sed haec oblata sunt quidem ab eo qui miserat in sacrificium Herculis propter praesentes autem datae sunt in fabricam navium triremis

**4:21.** Now when Apollonius the son of Mnestheus was sent into [Egypt](#) to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to [Joppe](#), and from thence to [Jerusalem](#).

Misso autem in Aegypto Apollonio Mnesthei filio propter primatus Filometoris regis cum cognovisset Antiochus alienum se a negotiis regni effectum propriis utilitatibus consulens profectus inde venit Ioppen et inde Hierosolymam

**4:22.** Where he was received in a magnificent manner by [Jason](#), and the city, and came in with torch lights, and with praises, and from thence he returned with his army into [Phenicia](#).

Et magnifice ab Iasone et civitate susceptus cum facularum luminibus et laudibus ingressus est et inde Foenicen exercitum convertit

**4:23.** Three years afterwards [Jason](#) sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

Et post triennii tempus misit Iason Menelaum supradicti Simonis fratrem portantem pecunias regi et de negotiis necessariis responsa perlaturum

**4:24.** But he being recommended to the king, when he had magnified the appearance of his power, got the [high priesthood](#) for himself, by [offering](#) more than [Jason](#) by three hundred talents of silver.

At ille commendatus regi cum magnificasset faciem potestatis eius in semet ipsum retorsit summum sacerdotium superponens Iasonem talenta argenti trecenta

**4:25.** So having received the king's mandate, he returned, bringing nothing worthy of the [high priesthood](#): but having the mind of a cruel tyrant, and the rage of a savage beast.

Acceptisque a rege mandatis venit nihil quidem dignum habens sacerdotio animos vero crudelis tyranni et ferae beluae iram gerens

**4:26.** Then [Jason](#), who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the [Ammonites](#).

Et Iason quidem qui proprium fratrem captivaverat ipse deceptus profugus in ammaniten expulsus est regionem

**4:27.** So Menelaus got the principality: but as for the money he had promised to the king, he took no care, when Sostratus, the governor of the castle, called for it.

Menelaus autem principatum quidem obtinuit de pecuniis vero regi promissis nihil agebat cum exactionem faceret Sostratus qui arce erat praepositus

**4:28.** For to him appertained the gathering of the taxes: wherefore they were both called before the king.

Nam ad hunc exactio vectigalium pertinebat quam ob causam utrique ad regem vocati

**4:29.** And Menelaus was removed from the [priesthood](#), Lysimachus, his brother, succeeding: and Sostratus alas made governor of the Cyprians.

Menelaus motus est sacerdotio succedente Lysimacho fratre suo Sostratus autem praelatus est Cypris

**4:30.** When these things were in doing, it fell out that they of Tharsus, and Mallos, raised a sedition, because they were given for a gift to Antiochus, the king's [concubine](#).

Et cum haec agerentur contigit Tarsenses et Mallotas seditionem movere eo quod Antiochidi concubinae regis dono essent dati

**4:31.** The king, therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

Festinanter itaque rex venit sedare illos relicto suffecto uno ex comitibus suis Andronico

**4:32.** Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the [temple](#), gave them to Andronicus, and others he had sold at [Tyre](#), and in the neighbouring cities:

Ratus autem Menelaus accepisse se tempus oportunum aurea quaedam vasa templo furatus donavit Andronico et alia vendiderat Tyro et per vicinas civitates

**4:33.** Which when [Onias](#) understood most certainly, he reprov'd him, keeping himself in a safe place at [Antioch](#), beside Daphne.

Quod cum certissime cognovisset Onias arguebat eum ipse in loco tuto se continens Antiochiae secus Dafnen

**4:34.** Whereupon Menelaus coming to Andronicus, desired him to kill [Onias](#). And he went to [Onias](#), and gave him his right hand with an [oath](#), and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to [justice](#).

Unde Menelaus accedens ad Andronicum rogabat ut Onian interficeret qui cum venisset ad Onian et datis dextris cum iureiurando quamvis esset ei suspectus suasisset asylo procedere statim eum peremit non veritus iustitiam

**4:35.** For which cause not only the [Jews](#), but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a [man](#).

Ob quam causam non solum Iudaei sed et aliae quoque nationes indignabantur et moleste ferebant de nece tanti viri iniusta

**4:36.** And when the king was come back from the places of Cilicia, the [Jews](#) that were at [Antioch](#), and also the Greeks, went to him: complaining of the unjust murder of [Onias](#).

Sed regressum regem de Ciliciae locis adierunt Iudaei apud Antiochiam simul et Graeci conquerentes de

iniqua nece Oniae

**4:37.** Antiochus, therefore, was grieved in his mind for **Onias**, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

Contristatus itaque ad animam Antiochus et flexus ad misericordiam lacrimas fudit recordatus defuncti sobrietatem et modestiam

**4:38.** And being inflamed to **anger**, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against **Onias**, the **sacrilegious** wretch should be put to death, the **Lord** repaying him his deserved punishment.

Accensusque animis Andronicum purpura exutum circumduci per totam civitatem iubet et eodem loco quo in Onian impietatem commiserat sacrilegum vita privari Domino illi dignam poenam tribuente

**4:39.** Now when many **sacrileges** had been committed by Lysimachus in the **temple**, by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

Multis autem sacrilegiis in templo a Lysimacho commissis Menelai consilio et divulgata fama congregata est multitudo adversus Lysimachum multo iam auro exportato

**4:40.** Wherefore the multitude making an insurrection, and their minds being filled with **anger**, Lysimachus armed about three thousand **men**, and began to use **violence**, one Tyrannus being **captain**, a **man** far gone both in age and in madness.

Turbis autem insurgentibus et animis ira repletis Lysimachus armatis fere tribus milibus iniquis manibus uti coepit duce quodam Tyranno aetate pariter et dementia provecto

**4:41.** But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus.

Sed ut intellexerunt conatum Lysimachi alii lapides alii fustes validos arripere quidam vero cinerem in Lysimachum iacere

**4:42.** And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the **sacrilegious** fellow himself, they slew him beside the treasury.

Et multi quidem vulnerati quidam autem et prostrati omnes vero in fugam versi sunt ipsum etiam sacrilegum secus aerarium interfecerunt

**4:43.** Now concerning these matters, an accusation was laid against Menelaus.

De his ergo coepit iudicium adversus Menelaum agitari

**4:44.** And when the king was come to **Tyre**, three **men** were sent from the ancients to plead the cause before him.

Et cum venisset rex Tyrum ad ipsum negotium detulerunt missi viri tres a senioribus

**4:45.** But Menelaus being convicted, promised Ptolemee to give him much money to persuade the king to favour him.

Et cum superaretur Menelaus promisit Ptolomeo multas pecunias ad suadendum regi

**Ptolemee...** The son of Dorymenus, a favourite of the king.

**4:46.** So Ptolemee went to the king in a certain **court** where he was, as it were to cool himself, and brought him to be of another mind:

Itaque Ptolomeus in quodam atrio positum quasi refrigerandi gratia regem adiit et a sententia deduxit

**4:47.** So Menelaus, who was guilty of all the **evil**, was acquitted by him of the accusations: and those **poor men**, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

Et Menelaum quidem universae malitiae reum criminibus absolvit miseros autem qui etiam si apud Scytas causam dixissent innocentes iudicarentur morte damnavit

**4:48.** Thus they that persecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer **unjust** punishment.

Cito ergo iniustam poenam dederunt qui pro civitate et populo et sacris vasis causam prosecuti sunt

**4:49.** Wherefore even the Tyrians, being moved with indignation, were very liberal towards their burial.

Quam ob rem Tyri quoque indignati erga sepulturam eorum liberalissimi extiterunt

**4:50.** And so through the **covetousness** of them that were in power, Menelaus continued in authority, increasing in **malice** to the betraying of the citizens.

Menelaus autem propter eorum qui in potentia erant avaritiam permanebat in potestate crescens in malitia et ad insidias civium

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## 2 Maccabees Chapter 5

### Wonderful signs are seen in the air. Jason's wickedness and end. Antiochus takes Jerusalem, and plunders the temple.

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**5:1.** At the same time Antiochus prepared for a second journey into [Egypt](#).

Eodem tempore Antiochus secundam profectionem paravit in Aegyptum

**5:2.** And it came to pass, that through the whole city of [Jerusalem](#), for the space of forty days, there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

Contigit autem per universam Hierosolymorum civitatem videri diebus quadraginta per aera equites discurrentes auratas stolas habentes et hastis quasi cohortes armatas

**5:3.** And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of [men](#) in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

Et cursus equorum per ordines digestos et congressiones fieri cominus et scutorum motus et galeatorum multitudinem gladiis dstrictis et telorum iactus et aureorum armorum splendorem omnisque generis loricarum

**5:4.** Wherefore all [men](#) prayed that these prodigies might turn to [good](#).

Quapropter omnes rogabant in bonum monstra converti

**5:5.** Now when there was gone forth a false rumour as though Antiochus had been dead, [Jason](#) taking with him no fewer than a thousand [men](#), suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

Sed cum falsus rumor exisset tamquam vita excessisset Antiochus adsumptis Iason non minus mille viris repente adgressus est civitatem et civibus ad murum convolantibus ad ultimum adprehensa civitate Menelaus fugit in arcem

**5:6.** But [Jason](#) slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great [evil](#), thinking they had been enemies, and not citizens, whom he conquered.

Iason vero non parcebat in caede civibus suis nec cogitabat prosperitatem adversus cognatos malum esse maximum arbitrans hostium et non civium se tropea capturum

**5:7.** Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the [Ammonites](#).

Et principatum quidem non obtinuit finem vero insidiarum suarum confusione cepit et profugus iterum abiit in Ammaniten

**5:8.** At the last, having been shut up by Aretas, the king of the Arabians, in order for his destruction, flying from city to city, [hated](#) by all [men](#), as a forsaker of the laws and execrable, as an enemy of his country and countrymen, he was thrust out into [Egypt](#):

Ad ultimum in exitum sui conclusus ab Areta Arabum tyrannum fugiens de civitate in civitatem omnibus odiosus ut refuga legum et execrabilis ut patriae et civium hostis in Aegyptum extrusus est

**5:9.** And he that had driven many out of their country perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

Et qui multos de patria expulerat peregre periit Lacedemonas profectus quasi pro cognatione ibi refugium habiturus

**5:10.** But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

Et qui insepultos abiecerat multos ipse et inlamentatus et insepultus abicitur sepultura neque peregrina usus neque patrio sepulchro participans

**5:11.** Now when these things were done, the king suspected that the **Jews** would forsake the alliance: whereupon departing out of **Egypt** with a furious mind, he took the city by force of arms,  
His ita gestis suspicatus est rex societatem deserturos Iudaeos et ob hoc profectus ex Aegypto efferatis animis civitatem quidem armis cepit

**5:12.** And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay.  
Iussit autem militibus interficere nec parcere occursantibus et per domos ascendentes trucidare

**5:13.** Thus there was a slaughter of young and old, destruction of **women** and children, and killing of virgins and infants.  
Fiebant ergo caedes iuvenum ac seniorum mulierum et natorum exterminia virginumque et parvulorum neces

**5:14.** And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.  
Erant autem toto triduo octoginta milia interfecti quadraginta milia vincti

**5:15.** But this was not enough, he presumed also to enter into the **temple**, the most **holy** in all the world Menelaus, that traitor to the laws, and to his country, being his guide.  
Sed nec ista sufficiunt ausus est intrare templum universa terra sanctius Menelao ductore qui legum et patriae fuit proditor

**5:16.** And taking in his **wicked** hands the **holy** vessels, which were given by other kings and cities, for the ornament and the **glory** of the place, he unworthily handled and profaned them.  
Et scelestis manibus sumens sancta vasa quae ab aliis regibus et civitatibus erant posita ad ornatum loci et gloriam contrectabat indigne et contaminabat

**5:17.** Thus Antiochus going astray in mind, did not consider that **God** was **angry** for a while, because of the **sins** of the inhabitants of the city: and therefore this contempt had happened to the place:  
Ita alienatus mente Antiochus non considerabat quod propter peccata habitantium civitatem modicum Dominus fuerat iratus propter quod et accidit circa locum despectio

**5:18.** Otherwise had they not been involved in many **sins**, as Heliodorus, who was sent by king Seleucus to rob the treasury, so this **man** also, as soon as he had come, had been forthwith scourged, and put back from his presumption.  
Alioquin nisi contigisset eos multis peccatis esse involutos sicut Heliodorus qui missus est a Seleuco rege ad expoliandum aerarium etiam hic statim adveniens flagellatus et repulsus utique fuisset ab audacia

**5:19.** But **God** did not choose the people for the place's sake, but the place for the people's sake.  
Verum non propter locum gentem sed propter gentem locum Dominus elegit

**5:20.** And, therefore, the place also itself was made partaker of the **evils** of the people: but afterwards shall communicate in the **good** things thereof, and as it was forsaken in the **wrath** of **Almighty God**, shall be exalted again with great **glory**, when the great **Lord** shall be reconciled.  
Ideoque et ipse locus particeps factus est populi malorum postea autem fiet socius et bonorum et qui derelictus in ira Dei omnipotentis iterum in magni Domini reconciliatione cum summa gloria exaltabitur

**5:21.** So when Antiochus had taken away out of the **temple** a thousand and eight hundred talents, he went back in all haste to **Antioch**, thinking through **pride** that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.  
Igitur Antiochus mille et octingentis ablatis de templo talentis velociter Antiochiam regressus est existimans se prae superbia terram ad navigandum pelagus vero ad iter agendum deducturum propter mentis elationem

**5:22.** He left also governors to afflict the people: at **Jerusalem**, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:  
Reliquit autem et praepositos ad adfligendam gentem Hierosolymis quidem Philippum genere Frigem moribus crudeliorem eo ipso a quo constitutus est

**5:23.** And in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

In Garizin autem Andronicum et Menelaum qui gravius quam ceteri iminebant civibus

**5:24.** And whereas he was set against the **Jews**, he sent that hateful prince, Apollonius, with an army of two and twenty thousand **men**, commanding him to kill all that were of perfect age, and to sell the **women** and the younger sort.

Cumque adpositus esset contra Iudaeos misit odiosum principem Apollonium cum exercitu viginti et duobus milibus praeciens ei omnes perfectae aetatis interficere mulieres ac iuvenes vendere

**5:25.** Who, when he was come to **Jerusalem**, pretending peace, rested till the **holy** day of the **sabbath**: and then the **Jews** keeping holiday, he commanded his **men** to take arms.

Qui cum venisset Hierosolymam pacem simulans quievit usque ad sanctum diem sabbati et tunc feriatis Iudaeis arma capere suis praecepit

**5:26.** And he slew all that were come forth to flee: and running through the city with armed **men**, he destroyed a very great multitude.

Omnesque qui ad spectaculum processerant trucidavit et civitatem cum armatis discurrens ingentem multitudinem peremit

**5:27.** But **Judas Machabeus**, who was the tenth, had withdrawn himself into a **desert place**, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

Iudas autem Macchabeus qui decimus fuerat secesserat in desertum locum ibique inter feras vitam in montibus cum suis agebat et faeni cibo vescentes demorabantur ne participes essent coinquinationis

**Was the tenth...** That is, he had nine others in his company.

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## 2 Maccabees Chapter 6

### Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful. The martyrdom of Eleazar.

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**6:1.** But not long after the king sent a certain old [man](#) of [Antioch](#), to compel the [Jews](#) to depart from the laws of their fathers and of [God](#):

Sed non post multum temporis misit rex senem quendam antiochenum qui compelleret Iudaeos ut se transferrent a patriis et Dei legibus

**6:2.** And to defile the [temple](#) that was in [Jerusalem](#), and to call it the [temple](#) of Jupiter Olympius: and that in Garazim of Jupiter Hospitalis, according as they were that inhabited the place.

Contaminare etiam quod in Hierosolymis erat templum et cognominare Iovis Olympii et in Garizin prout erant hii qui locum inhabitabant Iovis Hospitalis

**That in Gazarim...** Viz., the [temple](#) of the [Samaritans](#). And as they were originally strangers, the [name](#) of Hospitalis (which signifies of or belonging to strangers) was applicable to the idol set up in their [temple](#).

**6:3.** And very bad was this invasion of [evils](#), and grievous to all.

Pessima autem universis et gravis malorum erat incursio

**6:4.** For the [temple](#) was full of the riot and revellings of the [Gentiles](#): and of men lying with lewd [women](#).

And [women](#) thrust themselves of their accord into the [holy](#) places, and brought in things that were not lawful.

Nam templum luxuria et comesationibus erat plenum et scortantium cum meretricibus sacratisque aedibus mulieres se ultro ingerebant intro ferentes ea quae non licebat

**6:5.** The [altar](#) also was filled with unlawful things, which were forbidden by the laws.

Altare etiam plenum erat illicitis quae legibus prohibebantur

**6:6.** And neither were the [sabbaths](#) kept, nor the solemn days of the fathers observed, neither did any [man](#) plainly profess himself to be a [Jew](#).

Neque autem sabbata custodiebantur neque dies sollemnes patrii servabantur nec simpliciter se quisquam Iudaeum esse confitebatur

**6:7.** But they were led by bitter constraint on the king's birthday to the [sacrifices](#): and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.

Ducebantur autem cum amara necessitate in die natalis regis ad sacrificia et cum Liberi sacra celebrarentur cogebantur hedera coronati Libero circumire

**6:8.** And there went out a decree into the neighbouring cities of the [Gentiles](#), by the suggestion of the Ptolemeans, that they also should act in like manner against the [Jews](#), to oblige them to [sacrifice](#):

Decretum autem exiit in proximas gentilium civitates suggerentibus Ptolomeis ut pari modo et ipsi adversus Iudaeos agerent ut sacrificarent

**6:9.** And whosoever would not conform themselves to the ways of the [Gentiles](#), should be put to death: then was misery to be seen.

Eos autem qui nollent transire ad instituta gentilium interficerent erat ergo videre miseriam

**6:10.** For two [women](#) were accused to have [circumcised](#) their children: whom, when they had openly led about through the city, with the infants hanging at their breasts, they threw down headlong from the walls.

Duae enim mulieres delatae sunt natos suos circumcidisse quas infantibus ad ubera suspensis cum publice per civitatem circumduxissent per muros praecipitaverunt

**6:11.** And others that had met together in caves that were near, and were keeping the [sabbath day](#)

privately, being discovered by Philip, were burnt with fire, because they made a **conscience** to help themselves with their hands, by reason of the religious observance of the day.

Alii vero ad proximas coeuntes speluncas et latenter sabbati diem celebrantes cum indicati essent Philippo flammis succensi sunt eo quod verebantur propter religionem et observantiam manu sibimet auxilium ferre  
**Philip... The governor of Jerusalem.**

**6:12.** Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

Obsecro autem eos qui hunc librum lecturi sunt ne abhorrescant propter adversos casus sed repudent ea quae acciderunt non ad interitum sed ad correptionem generis esse nostri

**6:13.** For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time, but are presently punished.

Etenim multo tempore non sinere peccatoribus ex sententia agere sed statim ultiones adhibere magni beneficii est indicium

**6:14.** For, not as with other nations, (whom the **Lord** patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their **sins**;) )

Non enim sicut in aliis nationibus Dominus patienter expectat ut eas cum iudicii dies venerit in plenitudine peccatorum puniat

**6:15.** Doth he also deal with us, so as to suffer our **sins** to come to their height, and then take vengeance on us.

Ita et in nobis statuit ut peccatis nostris in finem devolutis ita demum in nos vindicet

**6:16.** And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity he forsaketh them not.

Propter quod numquam quidem a nobis misericordiam suam amovet corripiens vero in adversis populum suum non derelinquit

**6:17.** But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

Sed haec nobis ad commonitionem legentium dicta sint paucis iam autem veniendum est ad narrationem

**6:18.** **Eleazar** one of the chief of the **scribes**, a **man** advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

Igitur Eleazarus de primoribus scribarum vir aetate provectus et vultu decorus aperto ore hians conpellebatur carnem porcinam manducare

**6:19.** But he, choosing rather a most **glorious** death than a hateful life, went forward voluntarily to the torment.

At ille gloriosam mortem magis quam odibilem vitam amplectens voluntarie praeibat ad supplicium

**6:20.** And considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the **love** of life.

Intuens autem quemadmodum oportet accedere patienter sustinens destinavit non admittere inlicita propter vitae amorem

**6:21.** But they that stood by, being moved with **wicked** pity, for the old friendship they had with the **man**, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the **sacrifice**:

Hii autem qui adstabant iniqua miseratione commoti propter antiquam viri amicitiam tollentes eum secreto rogabant adferri carnes quibus vesci ei licebat et simularetur manducasse sicut rex imperaverat de sacrificii carnibus

**Wicked pity... Their pity was wicked, inasmuch as it suggested that wicked proposal of saving his life by dissimulation.**

**6:22.** That by so doing he might be delivered from death; and for the sake of their old friendship with the **man**, they did him this courtesy.

Ut hoc facto a morte liberaretur et propter veterem amicitiam hanc in eo facerent humanitatem

**6:23.** But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his **good** life and conversation from a child; and he answered without delay, according to

the ordinances of the **holy** law made by **God**, saying, that he would rather be sent into the other world.  
At ille cogitationem cepit aetatis ac senectutis suae eminentiam dignam et ingenuitatem nobilitatis canitiem  
atque a puero optimae conversationis et secundum sanctae et a Deo conditae legis constituta respondit cito  
dicens praemitti se velle in infernum

**6:24.** For it doth not become our age, said he, to dissemble: whereby many young persons might think that **Eleazar**, at the age of fourscore and ten years, was gone over to the life of the **heathens**:  
Non enim aetatem nostram dignum est inquit fingere ut multi adulescentium arbitrati Eleazarum nonaginta  
annorum transisse ad vitam alienigenarum

**6:25.** And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived,  
and hereby I should bring a stain and a **curse** upon my old age.  
Et ipsi propter meam simulationem et propter modicum corruptibilis vitae tempus decipiantur et per hoc  
maculam atque execrationem meae senectuti conquiram

**6:26.** For though, for the present time, I should be delivered from the punishments of **men**, yet should I  
not escape the hand of the **Almighty** neither alive nor dead.  
Nam et si in praesenti tempore suppliciis hominum eripiar sed manus Omnipotentis neque vivens neque  
defunctus effugiam

**6:27.** Wherefore, by departing manfully out of this life, I shall show myself worthy of my old age:  
Quam ob rem fortiter vitam excedendo senectute quidem dignus apparebo

**6:28.** And I shall leave an example of **fortitude** to young men, if with a ready mind and constancy I suffer  
an honourable death, for the most venerable and most **holy** laws. And having spoken thus, he was forthwith  
carried to execution.  
Adulescentibus autem exemplum forte relinquam si prompto animo ac fortiter pro gravissimis et  
sanctissimis legibus honesta morte perfungar his dictis confestim ad supplicium trahebatur

**6:29.** And they that led him, and had been a little before more mild, were changed to **wrath** for the words  
he had spoken, which they thought were uttered out of arrogance.  
Hii autem qui eum ducebant et paulo ante fuerant mitiores in iram versi sunt propter sermones ab eo dictos  
quos illi per arrogantiam prolatos arbitrabantur

**6:30.** But when he was now ready to die with the stripes, he groaned: and said: O **Lord**, who hast the **holy**  
knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains  
in body: but in **soul** am well content to suffer these things, because I fear thee.  
Sed cum plagis perimeretur ingemuit et dixit Domine qui habes sanctam scientiam manifeste scis tu quia  
cum a morte possim liberari duos corporis sustineo dolores secundum animam vero propter timorem tuum  
libenter haec patior

**6:31.** Thus did this **man** die, leaving not only to young men, but also to the whole nation, the memory of  
his death, for an example of **virtue** and **fortitude**.  
Et iste quidem hoc modo vita decessit non solum iuvenibus sed et universae genti memoriam mortis suae  
ad exemplum virtutis et fortitudinis derelinquens

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## 2 Maccabees Chapter 7

### The glorious martyrdom of the seven brethren and their mother.

**7:1.** It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

Contigit autem et septem fratres cum matre adprehensos compelli a rege contra fas ad carnes porcinas flagris et taureis cruciatos

**7:2.** But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die, rather than to transgress the laws of **God**, received from our fathers.

Unus autem ex illis qui erat primus sic ait quid quaeris et quid vis discere a nobis parati sumus mori magis quam patrias Dei leges praevaricari

**7:3.** Then the king being **angry**, commanded fryingpans and brazen caldrons to be made hot: which forthwith being heated,

Iratus itaque rex iussit sartagine et ollas aeneas succendi quibus statim succensis

**7:4.** He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on.

Iussit ei qui prior fuerat locutus amputari linguam et cute capitis abstracta summas quoque manus ei et pedes praecidi ceteris eius fratribus et matre insipientibus

**7:6.** And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the fryingpan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

Dicentes Dominus Deus aspiciat veritatem et consolabitur in nobis quemadmodum protestationem cantici declaravit Moses et in servis suis consolabitur

**7:6.** Saying: The **Lord God** will look upon the **truth**, and will take pleasure in us, as **Moses** declared in the profession of the canticle; And in his servants he will take pleasure.

Dicentes Dominus Deus aspiciat veritatem et consolabitur in nobis quemadmodum protestationem cantici declaravit Moses et in servis suis consolabitur

**7:7.** So when the first was dead after this manner, they brought the next to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

Mortuo itaque primo illo hoc modo sequentem deducebant ad inludendum et cute capitis eius cum capillis detracta interrogabant si manducaret priusquam toto corpore per membra singula puniretur

**7:8.** But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:

At ille respondens patria voce dixit non faciam propter quod et iste sequenti loco primi tormenta suscepit

**7:9.** And when he was at the last gasp, he said thus: Thou indeed, O most **wicked man**, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

Et in ultimo spiritu constitutus ait tu quidem scelestissime in praesenti vita nos perdis sed rex mundi defunctos nos pro suis legibus in aeternae vitae resurrectione suscitabit

**7:10.** After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and **courageously** stretched out his hands:

Post hunc tertius inludebatur et linguam postulatus cito protulit et manus constanter extendit

**7:11.** And said with confidence: These I have from **heaven**, but for the laws of **God** I now **despise** them, because I hope to receive them again from him.

Et cum fiducia ait e caelo ista possideo sed propter Dei leges nunc haec ipsa despicio quoniam ab ipso me ea recepturum spero

**7:12.** So that the king, and they that were with him, wondered at the young **man's courage**, because he esteemed the torments as nothing.

Ita ut rex et qui cum ipso erant mirarentur adolescentis animum quod tamquam nihili duceret cruciatus

**7:13.** And after he was thus dead, they tormented the fourth in the like manner.

Et hoc ita defuncto quartum similiter vexabant torquentes

**7:14.** And when he was now ready to die, he spoke thus: It is better, being put to death by **men**, to look for hope from **God**, to be raised up again by him; for, as to thee, thou shalt have no resurrection unto life.

Et cum iam esset ad mortem sic ait potius est ab hominibus morti datos spem expectare a Deo iterum ab ipso resuscitandos tibi enim resurrectio ad vitam non erit

**7:15.** And when they had brought the fifth, they tormented him. But he, looking upon the king,

Et cum admovissent quintum vexabant eum at ille respiciens in eum

**7:16.** Said: Whereas thou hast power among **men** though thou art corruptible, thou dost what thou wilt but think not that our nation is forsaken by **God**.

Dixit potestatem inter homines habens cum sis corruptibilis facis quod vis noli autem putare genus nostrum a Deo esse derelictum

**7:17.** But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

Patienter sustine et videbis magna potestas ipsius qualiter te et semen tuum torquebit

**7:18.** After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having **sinned** against our **God**, and things worthy of admiration are done to us:

Post hunc ducebant et sextum et is mori incipiens sic ait noli frustra errare nos enim propter nosmet ipsos haec patimur peccantes in Deum nostrum et digna admiratione facta sunt in nobis

**7:19.** But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against **God**.

Tu autem ne existimes tibi inpune futurum quod contra Deum pugnare temptaveris

**7:20.** Now the mother was to be admired above measure, and worthy to be remembered by **good men**, who beheld her seven sons slain in the space of one day, and bore it with a good **courage**, for the hope that she had in **God**:

Supra modum autem mater mirabilis et bonorum memoria digna quae pereuntes septem filios sub unius diei tempore conspiciens bono animo ferebat propter spem quam in Deum habebat

**7:21.** And she bravely exhorted every one of them in her own language, being filled with wisdom; and joining a **man's** heart to a **woman's** thought,

Singulos illorum hortabatur patria voce fortiter repleta sapientia et femineae cogitationi masculinum animum inserens

**7:22.** She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor **soul**, nor life, neither did I frame the limbs of every one of you.

Dixit ad eos nescio qualiter in utero meo apparuistis neque enim ego spiritum et animam donavi vobis et vitam et singulorum membra non ego ipsa conpegi

**7:23.** But the Creator of the world, that formed the nativity of **man**, and that found out the origin of all, he will restore to you again, in his mercy, both breath and life, as now you **despise** yourselves for the sake of his laws.

Sed enim mundi creator qui formavit hominis nativitatem quique omnium invenit originem et spiritum vobis iterum cum misericordia reddet et vitam sicut nunc vosmet ipsos despicitis propter leges eius

**7:24.** Now Antiochus, thinking himself **despised**, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an **oath**, that he would

make him a rich and a **happy man**, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

Antiochus autem contemni se arbitratus simul et exprobrantis voce despecta cum adhuc adulescentior superesset non solum verbis hortabatur sed et iuramento adfirmabat divitem se et beatum facturum et translatum a patriis legibus amicum habiturum et res necessarias praebiturum

**7:25.** But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

Sed ad ista cum adulescens nequaquam inclinaretur vocavit rex matrem et suadebat ut adulescenti fieret in salutem

**7:26.** And when he had exhorted her with many words she promised that she would counsel her son.

Cum autem multis eam verbis esset hortatus promisit suasuram se filio suo

**7:27.** So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

Itaque inclinata ad illum inridens crudelem tyrannum ait patria voce filii mi miserere mei quae te in utero decem menses portavi et lac triennio dedi et alui et in aetatem istam perduxi

**7:28.** I beseech thee, my son, look upon **heaven** and earth, and all that is in them, and consider that **God** made them out of nothing, and **mankind** also:

Peto nate aspicias in caelum et terram et ad omnia quae in eis sunt et intellegas quia ex nihilo fecit illa Deus et hominum genus

**7:29.** So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

Ita fit ut non timeas carnificem istum sed dignus fratribus tuis effectus suscipe mortem ut in illa miseratione cum fratribus tuis te recipiam

**7:30.** While she was yet speaking these words, the young man said: For whom do you stay? I will not **obey** the commandment of the king, but the commandment of the law which was given us by **Moses**.

Cum haec illa adhuc diceret ait adulescens quem sustinetis non oboedio praecepto regis sed praecepto legis quae data est nobis per Mosen

**7:31.** But thou that hast been the author of all mischief against the **Hebrews**, shalt not escape the hand of **God**.

Tu vero qui inventor omnis malitiae factus es in Hebraeos non effugies manum Dei

**7:32.** For we suffer thus for our **sins**.

Nos enim pro peccatis nostris haec patimur

**7:33.** And though the **Lord**, our **God**, is **angry** with us a little while, for our chastisement and correction, yet he will be reconciled again to his servants.

Et si nobis propter increpationem et correptionem Dominus noster modicum iratus est sed iterum reconciliabitur servis suis

**7:34.** But thou, O **wicked**, and of all **men** most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

Tu autem o sceleste et omnium hominum flagitiosissime noli frustra extolli vanis spebus in servos eius inflammatus

**7:35.** For thou hast not yet escaped the judgment of the **Almighty God**, who beholdeth all things.

Nondum enim omnipotentis Dei et omnia inspicientis iudicium effugisti

**7:36.** For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou, by the judgment of **God**, shalt receive **just** punishment for thy **pride**.

Nam fratres mei modico nunc dolore sustentato sub testamento aeternae vitae effecti sunt tu vero iudicio Dei iustas superbiae poenas solves

**7:37.** But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon **God** to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is **God**.

Ego autem sicut fratres mei animam et corpus meum trado pro patriis legibus invocans Deum maturius  
genti nostrae propitium fieri teque cum tormentis et verberibus confiteri quod ipse est Deus solus

**7:38.** But in me, and in my brethren, the **wrath** of the Almighty, which hath **justly** been brought upon all  
our nation, shall cease.

In me vero et in fratribus meis desinet Omnipotentis ira quae super omne genus nostrum iuste superducta  
est

**7:39.** Then the king being incensed with **anger**, raged against him more cruelly than all the rest, taking it  
grievously that he was mocked.

Tunc rex accensus ira in hunc super omnes crudelius desaeviit indigne ferens derisum se

**7:40.** So this **man** also died undefiled, wholly trusting in the **Lord**.

Et hic itaque mundus obiit per omnia in Domino confidens

**7:41.** And last of all, after the sons, the mother also was consumed.

Novissime autem et mater consummata est

**7:42.** But now there is enough said of the **sacrifices** and of the excessive cruelties.

Igitur de sacrificiis et de nimiis crudelitatibus satis dictum

*The Holy Bible*

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## 2 Maccabees Chapter 8

### Judas Machabeus gathering an army gains divers victories.

**8:1.** But [Judas Machabeus](#), and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the [Jews' religion](#), they assembled six thousand [men](#).

Iudas vero Macchabeus et qui cum illo erant introibant latenter in castella et convocantes cognatos et eos qui permanserant in iudaismo adsumentes eduxerunt ad sex milia viros

**8:2.** And they called upon the [Lord](#), that he would look upon his people that was trodden down by all and would have pity on the [temple](#), that was defiled by the wicked:

Et invocabant Dominum ut respiceret in populum qui ab omnibus calcabatur misereretur templo quod contaminabatur ab impiis

**8:3.** That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

Misereretur etiam exterminio civitatis quae esset ilico conplananda et vocem sanguinis ad se clamantis audiret

**8:4.** That he would remember also the most [unjust](#) deaths of innocent children, and the blasphemies offered to his [name](#), and would show his indignation on this occasion.

Memoraretur quoque iniquissimas mortes innocentium parvulorum et blasphemias nomini suo inlatas et indignaretur super his

**8:5.** Now when [Machabeus](#) had gathered a multitude, he could not be withstood by the [heathens](#): for the [wrath](#) of the [Lord](#) was turned into mercy.

At Macchabeus congregata multitudine intolerabilis gentibus efficiebatur ira enim Domini in misericordiam conversa est

**8:6.** So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

Et superveniens castellis et civitatibus improvisis succendebat eas et oportuna loca occupans non paucas hostium strages dabat

**8:7.** And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad every where.

Maxime autem noctibus ad huiuscemodi excursus ferebatur et fama virtutis eius ubique diffundebatur

**8:8.** Then Philip seeing that the [man](#) gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemee, the governor of Celesyria and [Phenicia](#), to send aid to the king's affairs.

Videns autem Philippus paulatim virum ad profectum venire ac frequentius res ei prospere cedere ad Ptolomeum ducem Coelesyriae et Foenicis scripsit ut auxilium ferret regis negotiis

**Philip seeing, etc...** The governor of [Jerusalem](#) found himself unable to contend with [Judas](#), especially after the victories he had obtained over Apollonius and Seron. [1 Maccabees 3](#).

**8:9.** And he with all speed sent Nicanor, the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed [men](#) of different nations, to root out the whole race of the [Jews](#), joining also with him Gorgias, a [good](#) soldier, and of great experience in matters of [war](#).

At ille velociter misit Nicanorem Patrocli de primoribus amicis datis ei permixtis gentibus armatis non minus viginti milibus ut universum Iudaeorum genus deleret adiuncto ei Gorgia viro militari

**Twenty thousand...** The whole number of the forces sent at that time into [Judea](#), was 40,000 footmen, and 7000 horsemen, [1 Mac. 3.30](#). But only 20,000 are here taken notice of, because there were no more with Nicanor at the time of the battle.

**8:10.** And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given

to the Romans, by making so much money of the captive **Jews**:

Constituit autem Nicanor regi ut tributum Romanis quod erat dandum duo milia talentum de captivitate Iudaeorum suppleret

**8:11.** Wherefore he sent immediately to the cities upon the sea coast, to invite **men** together to buy up the **Jewish** slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty.

Statimque ad maritimas misit civitates convocans ad coemptionem iudaeorum mancipiorum promittens se nonaginta mancipia talento distracturum non respiciens ad vindictam quae eum ab Omnipotente esset consecutura

**8:12.** Now when **Judas** found that Nicanor was coming, he imparted to the **Jews** that were with him, that the enemy was at hand.

Iudas autem ubi conperit indicavit his qui secum erant Iudaeis Nicanoris adventum

**8:13.** And some of them being afraid, and distrusting the **justice** of **God**, fled away.

Ex quibus quidam formidantes et non credentes Dei iustitiae in fugam vertebantur

**8:14.** Others sold all that they had left, and withal besought the **Lord**, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

Alii vero si quid eis supererat vendebant simulque Dominum deprecabantur ut eriperet eos ab impio Nicanore qui eos priusquam in cominus veniret vendiderat

**8:15.** And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his **holy** and **glorious name** that was invoked upon them.

Si non propter eos propter testamentum quod erat ad patres eorum et propter invocationem sancti et magnifici nominis eius super ipsos

**8:16.** But **Machabeus** calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

Convocatis autem Macchabeus septem milibus qui cum ipso erant rogabat ne hostibus reconciliarentur neque metuerent inique venientium adversum se hostium multitudinem sed fortiter contenderent

**Seven thousand...** In the Greek it is six thousand. But then three thousand of them had no arms. **1 Maccabees 4:6.**

**8:17.** Setting before their eyes the injury they had **unjustly** done the **holy** place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

Ante oculos habentes contumeliam quae in locum sanctum ab his iniuste esset inlata itemque et ludibria habitae civitatis iniuriam adhuc etiam veterum instituta convulsa

**8:18.** For, said he, they trust in their weapons, and in their boldness: but we trust in the **Almighty Lord**, who at a beck can utterly destroy both them that come against us, and the whole world.

Nam illi quidem armis confidunt ait simul et audacia nos autem in omnipotente Domino qui potest venientes adversus nos et universum mundum uno nutu delere confidimus

**8:19.** Moreover, he put them in mind also of the helps their fathers had received from **God**: and how, under Sennacherib, a hundred and eighty-five thousand had been destroyed.

Admonuit autem eos et de auxiliis Dei quae facta sunt erga parentes et sub Sennacherim centum octoginta quinque milia ut perierunt

**8:20.** And of the battle that they had fought against the Galatians, in **Babylonia**; how they, being in all but six thousand, when it came to the point, and the Macedonians, their companions, were at a stand, slew a hundred and twenty thousand, because of the help they had from **heaven**, and for this they received many favours.

Et de proelio quod eis adversus Galatas fuit in Babylonia ut omnes ubi ad rem ventum est Macedonibus sociis haesitantibus ipsi sex milia soli peremerunt centum viginti milia propter auxilium illis datum e caelo et beneficia pro his plurima consecuti sunt

**Galatians...** That is, the Gauls, who having ravaged **Italy** and **Greece**, poured themselves in upon **Asia**, in immense multitudes, where also they founded the kingdom of Galatia or Gallo Graecia.

**8:21.** With these words they were greatly encouraged and disposed even to die for the laws and their country.

His verbis constantes effecti sunt et pro legibus et patria mori parati

**8:22.** So he appointed his brethren [captains](#) over each division of his army; Simon, and Joseph, and [Jonathan](#), giving to each one fifteen hundred [men](#).

Constituit itaque fratres suos duces utriusque ordini Simonem et Iosephum et Ionathan subiectis unicuique millenis et quingentenis

**8:23.** And after the [holy](#) book had been read to them by [Esdras](#), and he had given them for a watchword, The help of [God](#): himself leading the first band, he joined battle with Nicanor:

Ad hoc etiam ab Ezra lecto illis sancto libro et dato signo adiutorio Dei in prima acie ipse dux commisit cum Nicanore

**8:24.** And the Almighty being their helper, they slew above nine thousand [men](#): and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

Et facto sibi adiutore Omnipotente interfecerunt super novem milia hominum maiorem autem partem exercitus Nicanoris vulneribus debilem factam fugere compulerunt

**Above nine thousand... Viz., including the three thousand slain in the pursuit.**

**8:25.** And they took the money of them that came to buy them, and they pursued them on every side.

Pecuniis vero eorum qui ad emptionem ipsorum venerant sublatis ipsos usquequaque persecuti sunt

**8:26.** But they came back for want of time: for it was the day before the [sabbath](#): and therefore they did not continue the pursuit.

Sed reverterunt hora conclusi nam erat ante sabbatum quam ob causam non perseveraverunt insequentes

**8:27.** But when they had gathered together their arms and their spoils, they kept the [sabbath](#): [blessing](#) the [Lord](#) who had delivered them that day, distilling the beginning of mercy upon them.

Arma autem ipsorum et spolia congregantes sabbatum agebant benedicentes Dominum qui liberavit eos in isto die misericordiae initium stillans in eos

**8:28.** Then after the [sabbath](#) they divided the spoils to the feeble and the orphans, and the widows, and the rest they took for themselves and their servants.

Post sabbatum vero debilibus et orfanis et viduis diviserunt spolia et residua ipsi cum suis habuere

**8:29.** When this was done, and they had all made a common supplication, they besought the merciful [Lord](#), to be reconciled to his servants unto the end.

His ita gestis et communiter ab omnibus facta obsecratione misericordem Dominum postulabant ut in finem servis suis reconciliaretur

**8:30.** Moreover, they slew above twenty thousand of them that were with Timotheus and Bacchides, who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows; yea, and the aged also.

Et ex his qui cum Timotheo et Bacchide erant contra se contententes super viginti milia interfecerunt et munitiones excelsas obtinuerunt et plures praedas diviserunt aequam portionem debilibus pupillis et viduis sed et senioribus facientes

**8:31.** And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to [Jerusalem](#):

Et cum arma eorum collegissent diligenter omnia composuerunt in locis oportunis residua vero spolia Hierosolymam detulerunt

**8:32.** They slew also Philarches, who was with Timotheus, a [wicked man](#), who had many ways afflicted the [Jews](#).

Et phylarchen qui cum Timotheo erat interfecerunt virum scelestum qui in multis Iudaeos adflixerat

**8:33.** And when they kept the feast of the victory at [Jerusalem](#), they burnt Callisthenes, that had set fire to the [holy](#) gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

Et cum epicia agerent in Hierosolymis eos qui sacras ianuas incenderant id est Callistenen cum in quodam domicilio refugisset incenderunt digna ei mercede pro impietatibus suis reddita

**8:34.** But as for that most [wicked man](#), Nicanor, who had brought a thousand merchants to the sale of the

Jews,

Facinorosissimus autem Nicanor qui mille negotiantes ad Iudaeorum venditionem adduxerat

**8:35.** Being, through the help of the **Lord**, brought down by them, of whom he had made no account, laying aside his garment of **glory**, fleeing through the midland country, he came alone to **Antioch**, being rendered very unhappy by the destruction of his army.

Humiliatus auxilio Domini ab his quos nullos existimaverat deposita veste gloriae per mediterranea fugiens solus venit Antiochiam summam infelicitatem de interitu sui exercitus consecutus

**Laying aside his garment of glory...** That is, his splendid apparel, which he wore through ostentation; he now throws it off, lest he should be known on his flight.

**8:36.** And he that had promised to levy the tribute for the Romans, by the means of the captives of **Jerusalem**, now professed that the **Jews** had **God** for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

Et qui promiserat Romanis se tributum restituere de captivitate Hierosolymorum praedicabat nunc protectorem Deum habere Iudaeos et ob ipsum invulnerabiles esse eo quod sequerentur leges ab ipso constitutas

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## 2 Maccabees Chapter 9

### The wretched end, and fruitless repentance of king Antiochus.

**9:1.** At that time Antiochus returned with dishonour out of Persia.

Eodem tempore Antiochus inhoneste revertebatur de Perside

**9:2.** For he had entered into the city called Persepolis, and attempted to rob the [temple](#), and to oppress the city, but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.

Intraverat enim ea quae dicitur Persipolis et temptavit expoliare templa et civitatem opprimere sed multitudine ad arma concurrente in fugam versi sunt et ita contigit ut Antiochus post fugam turpiter rediret

**Persepolis...** Otherwise called Elymais.

**9:3.** Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

Et cum venisset circa Ecbatana recognovit quae erga Nicanorem et Timotheum gesta sunt

**9:4.** And swelling with [anger](#), he thought to revenge upon the [Jews](#) the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of [heaven](#) urging him forward, because he had spoken so [proudly](#), that he would come to [Jerusalem](#), and make it a common burying place of the [Jews](#).

Elatus autem ira arbitrabatur se iniuriam illorum qui se fugaverant posse in Iudaeos retorquere ideoque iussit agitari currum sine intermissione agens iter caelesti eum iudicio perurgente quod ita superbe locutus est venturum se Hierosolymam et congeriem sepulchri Iudaeorum eam facturum

**9:5.** But the [Lord](#), the [God](#) of [Israel](#), that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

Sed qui universa conspicit Dominus Israhel percussit eum insanabili et invisibili plaga ut enim finivit hunc ipsum sermonem adprehendit eum dolor dirus viscerum et amara internorum tormenta

**9:6.** And indeed very [justly](#), seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

Et quidem satis iuste quippe qui multis et novis cruciatibus aliorum torserat viscera licet ille nullo modo a sua malitia cessaret

**9:7.** Moreover, being filled with [pride](#), breathing out fire in his rage against the [Jews](#), and commanding the matter to be hastened, it happened as he was going with [violence](#), that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

Super haec autem superbia repletus ignem spirans animo in Iudaeos et praeciens adcelerare negotium contigit illum impetu euntem de curru cadere et gravi corporis conlisione membra vexare

**9:8.** Thus he that seemed to himself to command even the waves of the sea, being [proud](#) above the condition of [man](#), and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of [God](#) in himself:

Isque qui sibi videbatur etiam fluctibus maris imperare supra humanum modum superbia repletus et montium altitudines in statera adpendere nunc humiliatus ad terram in gestatorio portabatur manifestam Dei virtutem in semet ipso contestans

**9:9.** So that worms swarmed out of the body of this [man](#), and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

Ita ut de corpore impii vermes scaturrissent ac viventes in doloribus carnes eius effluerent odore etiam illius et fetore exercitus gravaretur

**9:10.** And the **man** that thought a little before he could reach to the stars of **heaven**, no **man** could endure to carry, for the intolerable stench.

Et qui paulo ante sidera caeli contingere se arbitrabatur eum nemo poterat propter intolerantiam fetoris portare

**9:11.** And by this means, being brought from his great **pride**, he began to come to the knowledge of himself, being admonished by the scourge of **God**, his pains increasing every moment.

Hinc igitur coepit ex gravi superbia deductus ad agnitionem sui venire divina admonitus plaga per momenta singula doloribus suis augmenta capientibus

**9:12.** And when he himself could not now abide his own stench, he spoke thus: It is **just** to be subject to **God**, and that a mortal **man** should not equal himself to **God**.

Et cum nec ipse iam fetorem suum ferre posset ita ait iustum est subditum esse Deo et mortalem non paria Deo sentire

**9:13.** Then this **wicked man** **prayed** to the **Lord**, of whom he was not like to obtain mercy.

Orabat autem haec scelestus Dominum a quo non esset misericordiam consecuturus

**Of whom he was not like to obtain mercy...** Because his repentance was not for the offence committed against **God**: but barely on account of his present sufferings.

**9:14.** And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying place, he now desireth to make free:

Et civitatem ad quam festinans veniebat ut eam ad solum deduceret et sepulchrum congestorum faceret nunc optat liberam reddere

**9:15.** And the **Jews**, whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the **Athenians**.

Et Iudaeos quos nec sepultura quidem se dignos habituros sed avibus ac feris diripiendos traditurum et cum parvulis exterminaturum dixerat aequales nunc Atheniensibus facturum pollicetur

**9:16.** The **holy temple** also, which before he had spoiled, he promised to adorn with goodly gifts, and to multiply the **holy** vessels, and to allow out of his revenues the charges pertaining to the **sacrifices**.

Templum etiam sanctum quod prius expoliaverat optimis donis ornaturum et sancta vasa multiplicaturum et pertinentes ad sacrificia sumptus de redditibus suis praestaturum

**9:17.** Yea also, that he would become a **Jew** himself, and would go through every place of the earth, and declare the power of **God**.

Super haec et Iudaeum futurum et omnem locum terrae perambulaturum et praedicaturum Dei potestatem

**9:18.** But his pains not ceasing, (for the **just** judgment of **God** was come upon him) despairing of life, he wrote to the **Jews**, in the manner of a supplication, a **letter** in these words:

Sed non cessantibus doloribus supervenerat enim in eum iustum Dei iudicium desperans scripsit ad Iudaeos in modum deprecationis epistulam haec continentem

**9:19.** To his very **good** subjects the **Jews**, Antiochus, king and ruler, wisheth much health, and welfare, and **happiness**.

Optimis civibus Iudaeis plurimam salutem et bene valere et esse felices rex et princeps Antiochus

**9:20.** If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

Si bene valetis et filii vestri et ex sententia vobis cuncta sunt maximas agimus gratias

**9:21.** As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common **good**:

Et ego in infirmitate constitutus vestri autem benigne memor regressus de Persidis locis et infirmitate gravi adprehensus necessarium duxi pro communi utilitate curam habere

**9:22.** Not distrusting my life, but having great hope to escape the sickness.

Non desperans memet ipsum sed spem multam habeo effugiendi infirmitatem

**9:23.** But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him:

Respicens autem quod et pater quibus temporibus in locis superioribus ducebat exercitum ostendit qui post se susciperet principatum

**9:24.** To the end that if any thing contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

Ut si quid contrarium accideret aut difficile nuntiaretur scientes hii qui in regionibus erant cui esset rerum summa derelicta non turbarentur

**9:25.** Moreover, considering that neighbouring princes, and borderers, wait for opportunities, and expect what shall be the event, I have appointed my son, Antiochus, king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

Ad haec considerans de proximo potentes quosque et vicinos temporibus insidiantes et eventum expectantes designavi filium meum Antiochum regem quem saepe recurrens in superiora regna multis vestrum commendabam et scripsi ad eum quae subiecta sunt

**9:26.** I [pray](#) you, therefore, and request of you, that, remembering favours both public and private, you will every [man](#) of you continue to be faithful to me and to my son.

Orate itaque vos et peto memores beneficiorum publice et privatim ut unusquisque conservet fidem ad me et ad filium meum

**9:27.** For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

Confido enim eum modeste et humane acturum et sequentem propositum meum communem vobis fore

**9:28.** Thus the murderer and [blasphemer](#) being grievously struck, as himself had treated others, died a miserable death in a strange country, among the mountains.

Igitur homicida et blasphemus pessime percussus et ut ipse alios tractaverat peregre in montibus miserabili obitu vita functus est

**9:29.** But Philip, that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into [Egypt](#) to Ptolemee Philometor.

Transferebat autem corpus Philippus conlactaneus eius qui metuens filium Antiochi ad Ptolomeum Filometora in Aegyptum abiit

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## 2 Maccabees Chapter 10

### The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.

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**10:1.** But [Machabeus](#), and they that were with him, by the protection of the [Lord](#), recovered the [temple](#) and the city again.

Macchabeus autem et qui cum illo erant Domino se protegente templum quidem et civitatem recepit

**10:2.** But he threw down the [altars](#) which the [heathens](#) had set up in the streets, as also the temples of the idols.

Aras autem quas alienigenae per plateas extruxerant itemque delubra demolitus est

**10:3.** And having purified the [temple](#), they made another [altar](#): and taking fire out of the fiery stones, they offered [sacrifices](#) after two years, and set forth [incense](#), and lamps, and the [loaves of proposition](#).

Et purgato templo aliud altare fecerunt et de ignitis lapidibus igne concepto obtulerunt sacrificia post biennium et incensum et lucernas et panes propositionis posuerunt

**10:4.** And when they had done these things, they besought the [Lord](#), lying prostrate on the ground, that they might no more fall into such [evils](#); but if they should at any time [sin](#), that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous [men](#).

Quibus gestis rogabant Dominum prostrati in terram ne amplius malis talibus inciderent sed et si quando peccassent ut ab ipso mitius corriperentur et non blasphemis ac barbaris hominibus traderentur

**10:5.** Now upon the same day that the [temple](#) had been polluted by the strangers on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.

Qua die autem templum ab alienigenis pollutum fuerat contigit eadem die purgationem fieri vicesima et quinta mensis qui fuit casleu

**10:6.** And they kept eight days with [joy](#), after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.

Et cum laetitia diebus octo egerunt in modum tabernaculorum recordantes quod ante modicum temporis diem sollemnem tabernaculorum in montibus more bestiarum egerant

**10:7.** Therefore they now carried boughs and green branches and palms, for him that had given them good success in cleansing his place.

Propter quod tyrsos et ramos virides et palmas praeferebant ei qui prosperavit mundari locum suum

**10:8.** And they ordained by a common statute, and decree, that all the nation of the [Jews](#) should keep those days every year.

Et decreverunt communi praecepto et decreto universae genti Iudaeorum omnibus annis agere dies istos

**10:9.** And this was the end of Antiochus, that was called the Illustrious.

Et Antiochi quidem qui appellatus est Nobilis vitae excessus ita se habuit

**10:10.** But now we will repeat the acts of Eupator, the son of that [wicked](#) Antiochus, abridging the account of the [evils](#) that happened in the wars.

Nunc autem de Eupatore Antiochi filio impii quae gesta sunt narrabimus breviantes mala quae in bellis gesta sunt

**10:11.** For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of [Phenicia](#) and [Syria](#).

Hic suscepto regno constituit super negotia regni Lysiam quendam Foenicis et Syriae militiae principem

**10:12.** For Ptolemy, that was called Macer, was determined to be strictly **just** to the **Jews** and especially by reason of the wrong that had been done them, and to deal peaceably with them.

Nam Ptolomeus qui dicebatur Macer iusti tenax erga Iudaeos esse instituit et praecipue propter iniquitatem quae facta erat in eos et pacifice agere cum eis

**10:13.** But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left **Cyprus**, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

Sed ob hoc accusatus ab amicis apud Eupatorem cum frequenter proditor audiret eo quod Cyprum creditus a Filometore Nobilem translatus etiam ab eo recessisset veneno vitam finivit

**10:14.** But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the **Jews**.

Gorgias autem cum esset dux locorum adsumptis advenis frequenter Iudaeos debellabat

**10:15.** And the **Jews** that occupied the most commodious holds, received those that were driven out of **Jerusalem**, and attempted to make **war**.

Iudaei vero qui tenebant oportunas munitiones fugatos ab Hierosolymis suscipiebant et bellare temptabant **The Jews, etc...** He speaks of them that had fallen from their **religion**, and were enemies of their country, who joining with the **Idumeans** or **Edomites**, kept possession of the strong holds, and from thence annoyed their countrymen.

**10:16.** Then they that were with **Machabeus**, beseeching the **Lord** by **prayers** to be their helper, made a strong attack upon the strong holds of the **Idumeans**:

Hii vero qui erant cum Macchabeo per orationes Dominum rogantes ut esset sibi adiutor impetum fecerunt in munitiones Idumeorum

**10:17.** And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

Multaque vi insistentes loca obtinuerunt occurrentes interemerunt et omnes simul non minus a viginti milibus trucidaverunt

**10:18.** And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

Quidam autem cum confugissent in duas turres valde munitas omnem adparatum ad repugnandum habentes

**10:19.** **Machabeus** left Simon and Joseph, and Zacheus, and them that were with them, in sufficient number to besiege them, and departed to those expeditions which urged more.

Macchabeus ad eorum expugnationem relicto Simone et Iosepho item Macchabeo eisque qui cum ipsis erant satis multis ipse ad eas quae amplius perurgebant pugnas conversus est

**10:20.** Now they that were with Simon, being led with **covetousness**, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

Hii vero qui cum Simone erant cupiditate ducti a quibusdam qui in turribus erant suasi sunt pecunia et septuaginta milibus didragmis acceptis dimiserunt quosdam effugere

**10:21.** But when it was told **Machabeus** what was done, he assembled the rulers of the people, and accused those **men** that they had sold their brethren for money, having let their adversaries escape.

Cum autem Macchabeo nuntiatum esset quod factum est congregatis principibus populi accusavit quod pecunia fratres vendidissent adversariis eorum dimissis

**10:22.** So he put these traitors to death, and forthwith took the two towers.

Hos igitur proditores factos interfecit et confestim duas turres occupavit

**10:23.** And having good success in arms, and all things he took in hand, he slew more than twenty thousand in the two holds.

Armis autem ac manibus omnia prospere agendo in duabus munitionibus plus quam viginti milia peremit

**10:24.** But Timotheus, who before had been overcome by the **Jews**, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take **Judea** by force of arms.

Timotheus qui prius a Iudaeis fuerat superatus convocato exercitu peregrinae multitudinis et congregato

exercitu asiano advenit quasi armis Iudaeam capturus

**10:26.** But [Machabeus](#), and they that were with him, when he drew near, [prayed](#) to the [Lord](#), sprinkling earth upon their heads, and girding their loins with haircloth,  
Ad altaris crepidinem provoluti ut sibi propitius inimicis autem eorum esset inimicus et adversaretur sicut lex dicit

**10:26.** And lying prostrate at the foot of the [altar](#), besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.  
Ad altaris crepidinem provoluti ut sibi propitius inimicis autem eorum esset inimicus et adversaretur sicut lex dicit

**10:27.** And so after [prayer](#) taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.  
Et ita post orationem sumptis armis longius de civitate procedentes et proximi hostibus effecti resederunt

**10:28.** But as soon as the sun was risen both sides joined battle: the one part having, with their valour, the [Lord](#) for a surety of victory, and success: but the other side making their rage their leader in battle.  
Primo autem solis ortu utrique commiserunt isti quidem victoriae et prosperitatis sponsorem cum virtute Dominum habentes illi autem ducem belli animum habebant

**10:29.** But when they were in the heat of the engagement, there appeared to the enemies from [heaven](#) five [men](#) upon horses, comely, with golden bridles, conducting the [Jews](#):  
Sed cum vehemens pugna esset apparuerunt adversariis de caelo viri quinque in equis frenis aureis decori ducatum Iudaeis praestantes

**10:30.** Two of them took [Machabeus](#) between them, and covered him on every side with their arms, and kept him safe; but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.  
Ex quibus duo Macchabeum medium habentes armis suis circumseptum incolorem conservabant in adversarios autem tela et fulmina iaciebant ex quo et caecitate confusi et repleti perturbatione cadebant

**10:31.** And there were slain twenty thousand five hundred, and six hundred horsemen.  
Interfecti sunt autem viginti milia quingenti et equites sescenti

**10:32.** But Timotheus fled into Gazara, a strong hold where Chereas was governor.  
Timotheus autem confugit in Gazara praesidium munitum cui praeerat Caereas

**10:33.** Then [Machabeus](#), and they that were with him cheerfully laid siege to the fortress four days.  
Macchabeus autem et qui cum eo erant laetantes obsederunt praesidium diebus quattuor

**10:34.** But they that were within, trusting to the strength of the place, [blasphemed](#) exceedingly, and cast forth abominable words.  
At hii qui in turres erant loci firmitate confisi super modum maledicebant et sermones nefandos iactabant

**10:35.** But when the fifth day appeared, twenty young men of them that were with [Machabeus](#), inflamed in their minds, because of the [blasphemy](#), approached manfully to the wall, and pushing forward with fierce [courage](#), got up upon it:  
Sed cum dies quinta inlucesceret viginti iuvenes ex his qui cum Macchabeo erant accensi animis propter blasphemiam virilliter accesserunt ad murum et feroci animo incedentes ascendebant

**10:36.** Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the [blasphemers](#) alive.  
Sed et alii similiter ascendentes turres portasque succendere aggressi atque ipsos maledicos vivos concremare

**10:37.** And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother Chereas, and Apollophanes.  
Per continuum autem biduum praesidio vastato Timotheum occultantem se in quodam reppertum loco peremerunt et fratrem illius Caerean et Apollophanem occiderunt

**Timotheus...** This [man](#), who was killed at the taking of Gazara, is different from that Timotheus who is mentioned in [1 Maccabees 5](#), and of whom there is mention in the [following chapter](#).

**10:38.** And when this was done, they **blessed** the **Lord** with hymns and thanksgiving, who had done great things in **Israel**, and given them the victory.

Quibus gestis in hymnis et confessionibus benedicebant Dominum qui magna fecit cum Israhel et victoriam illi dedit

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## 2 Maccabees Chapter 11

### Lysias is overthrown by Judas. He sues for peace.

**11:1.** A short time after this Lysias, the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,

Sed parvo post tempore Lysias procurator regis et propinquus ac negotiorum praepositus graviter ferens de his quae acciderant

**11:2.** Gathered together fourscore thousand [men](#), and all the horsemen, and came against the [Jews](#), thinking to take the city, and make it a habitation of the [Gentiles](#):

Congregatis octoginta milibus et equitatu universo veniebat adversus Iudaeos existimans se civitatem quidem captam gentibus habitaculum facturum

**11:3.** And to make a gain of the [temple](#), as of the other temples of the [Gentiles](#) and to set the [high priesthood](#) to sale every year:

Templum vero in pecuniae quaestu sicut cetera delubra gentium habiturum et per singulos annos venale sacerdotium

**11:4.** Never considering the power of [God](#), but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.

Nusquam recogitans Dei potestatem sed mente effrenatus in multitudine peditum et in milibus equitum et in octoginta elephantis confidebat

**11:5.** So he came into [Judea](#), and approaching to Bethsura, which was in a narrow place, the space of five furlongs from [Jerusalem](#), he laid siege to that fortress.

Ingressus autem Iudaeam et adpropians Bethsurae quod erat in angusto loco ab Hierosolyma intervallo quinque stadiorum illud praesidium expugnabat

**11:6.** But when [Machabeus](#), and they that were with him, understood that the strong holds were besieged, they and all the people besought the [Lord](#) with lamentations and tears, that he would send a [good angel](#) to save [Israel](#).

Ut autem Macchabeus et qui cum eo erant cognoverunt expugnari praesidia cum fletu et lacrimis rogabant Dominum et omnis turba simul ut bonum angelum mitteret ad salutem Israhel

**11:7.** Then [Machabeus](#) himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren.

Et ipse primus Macchabeus sumptis armis ceteros adhortatus est simul secum periculum subire et ferre auxilium fratribus suis

**11:8.** And when they were going forth together with a willing mind, there appeared at [Jerusalem](#) a horseman going before them in white clothing, with golden armour, shaking a spear.

Cumque pariter prompto animo procederent Hierosolymis apparuit praecedens eos eques in veste candida armis aureis hastam vibrans

**11:9.** Then they all together [blessed](#) the merciful [Lord](#), and took great [courage](#): being ready to break through not only [men](#), but also the fiercest beasts, and walls of iron.

Tum simul omnes benedixerunt misericordem Dominum et convaluerunt animis non solum homines sed et bestias ferocissimas et muros ferreos parati penetrare

**11:10.** So they went on [courageously](#), having a helper from [heaven](#), and the [Lord](#), who showed mercy to them.

Ibant igitur prompti de caelo habentes adiutorem et miserantem eos Dominum

**11:11.** And rushing [violently](#) upon the enemy, like lions, they slew of them eleven thousand footmen, and

one thousand six hundred horsemen:

Leonum autem impetu inruentes hostibus prostraverunt ex eis undecim milia peditum et equites mille sescentos

**11:12.** And put all the rest to flight; and many of them being wounded, escaped naked: Yea, and Lysias himself fled away shamefully, and escaped.

Universos autem in fugam verterunt plures vero ex eis vulnerati nudi evaserunt sed et ipse Lysias turpiter fugiens evasit

**11:13.** And as he was a [man](#) of understanding, considering with himself the loss he had suffered, and perceiving that the [Hebrews](#) could not be overcome, because they relied upon the help of the [Almighty God](#), he sent to them:

Et quia non insensatus erat secum ipse reputans factam erga se diminutionem et intellegens invictos esse Hebraeos Dei auxilio nitentes misit ad eos

**11:14.** And promised that he would agree to all things that are [just](#), and that he would persuade the king to be their friend.

Promisitque consensurum se omnibus quae iusta sunt et regem compulsurum amicum fieri

**11:15.** Then [Machabeus](#) consented to the request of Lysias, providing for the common [good](#) in all things; and whatsoever [Machabeus](#) wrote to Lysias, concerning the [Jews](#), the king allowed of.

Annuit autem Macchabeus precibus Lysiae in omnibus utilitati consulens et quaecumque Macchabeus scripsit Lysiae de Iudaeis ea rex concessit

**11:16.** For there were [letters](#) written to the [Jews](#) from Lysias, to this effect: Lysias, to the people of the [Jews](#), greeting.

Nam erant scriptae Iudaeis epistolae a Lysia quidem hunc modum continentes Lysias populo Iudaeorum salutem

**11:17.** John, and Abesalom, who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them.

Iohannes et Abessalom qui missi sunt a vobis tradentes scripta postulabant ut ea quae per illos significabantur implem

**11:18.** Therefore whatsoever things could be reported to the king, I have represented to him: and he hath granted as much as the matter permitted.

Quaecumque igitur regi potuerunt perferri exposui et quae res permittebat concessit

**11:19.** If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your [good](#).

Si igitur in negotiis fidem conservaveritis etiam deinceps honorum vobis causa esse temptabo

**11:20.** But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.

De ceteris autem per singula verbo mandavi et istis et his qui a me missi sunt conloqui vobiscum

**11:21.** Fare ye well. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.

Bene valete anno centesimo quadragesimo octavo dioscori die mensis vicesima et quarta

**In the year 148...** Viz., according to the computation followed by the Greeks; which was different from that of the [Hebrews](#), followed by the writer of the [first book of Machabees](#). However, by this date, as well as by other circumstances, it appears that the expedition of Lysias, mentioned in this chapter, is different from that which is recorded, [1 Maccabees 6](#).

**11:22.** But the king's [letter](#) contained these words King Antiochus to Lysias, his brother, greeting.

Regis autem epistula ista continebat rex Antiochus Lysiae fratri salutem

**11:23.** Our father being translated amongst the gods we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns.

Patre nostro inter deos translato nos volentes eos qui sunt in regno nostro sine tumultu agere et rebus suis adhibere diligentiam

**11:24.** And we have heard that the [Jews](#) would not consent to my father to turn to the rites of the Greeks but that they would keep to their own manner of living and therefore that they request us to allow them to

live after their own laws.

Audivimus Iudaeos non consensisse patri ut transferrentur ad ritum Graecorum sed tenere velle suum institutum ac propterea postulare concedi sibi legitima sua

**11:25.** Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the [temple](#) should be restored to them, and that they may live according to the custom of their ancestors.

Volentes igitur hanc quoque gentem quietam esse statuentes iudicavimus templum restitui illis ut agerent secundum maiorum suorum consuetudinem

**11:26.** Thou shalt do well, therefore, to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

Bene igitur feceris si miseris ad eos et dextram dederis ut cognita nostra voluntate bono animo sint et utilitatibus propriis deserviant

**11:27.** But the king's [letter](#) to the [Jews](#) was in this manner: King Antiochus to the senate of the [Jews](#), and to the rest of the [Jews](#), greeting.

Ad Iudaeos autem regis epistula talis erat rex Antiochus senatui Iudaeorum et ceteris Iudaeis salutem

**11:28.** If you are well, you are as we desire: we ourselves also are well.

Si valetis sic estis ut volumus sed et ipsi bene valemus

**11:29.** Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

Adiit nos Menelaus dicens velle vos descendere ad vestros qui sunt apud nos

**11:30.** We grant, therefore, a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

His igitur qui comitantur usque ad diem tricesimum mensis xandici damus dextras securitatis

**11:31.** That the [Jews](#) may use their own kind of meats, and their own laws, as before: and that none of them any manner of ways be molested for things which have been done by [ignorance](#).

Ut Iudaei utantur cibis et legibus suis sicut et prius et nemo eorum ullo modo molestiam patiat de his quae per ignorantiam gesta sunt

**11:32.** And we have sent also Menelaus to speak to you.

Misi autem et Menelaum qui vos adloquatur

**11:33.** Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

Valete anno centesimo quadragesimo octavo xandici mensis quintadecima

**11:34.** The Romans also sent them a [letter](#), to this effect: Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the [Jews](#), greeting.

Miserunt autem etiam Romani epistolam ita se habentem Quintus Memmius et Titus Manilius legati Romanorum populo Iudaeorum salutem

**11:35.** Whatsoever Lysias, the king's cousin, hath granted to you, we also have granted.

De his quae Lysias cognatus regis concessit vobis et nos concessimus

**11:36.** But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to [Antioch](#).

De quibus autem iudicavit referendum confestim aliquem mittite diligentius inter vos conferentes ut decernamus sicut congruit vobis nos enim Antiochiam accedimus

**11:37.** And therefore make haste to write back, that we may know of what mind you are.

Ideoque festinate scribere ut nos quoque sciamus cuius estis voluntatis

**11:38.** Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

Bene valete anno centesimo quadragesimo octavo quintadecima die mensis xandici

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay  
New Testament First Published 1582 by the English College at Rheims  
Revised and Annotated 1749 by Bishop Richard Challoner

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## 2 Maccabees Chapter 12

**The Jews are still molested by their neighbours. Judas gains divers victories over them. He orders sacrifice and prayers for the dead.**

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**12:1.** When these covenants were made, Lysias went to the king, and the [Jews](#) gave themselves to husbandry.

His factis pactionibus Lysias pergebat ad regem Iudaei autem agriculturae operam dabant

**12:2.** But they that were behind, viz. Timotheus, and Apollonius, the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor, the governor of [Cyprus](#), would not suffer them to live in peace, and to be quiet.

Sed hii qui resederant Timotheus et Apollonius gehennae filius sed et Hieronimus et Demofon super hos et Nicanor cypriarches non sinebant eos in silentio agere et quiete

**12:3.** The [men](#) of [Joppe](#) also were guilty of this kind of [wickedness](#): they desired the [Jews](#), who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

Ioppitae vero tale quoddam flagitium perpetrarunt rogaverunt Iudaeos cum quibus habitabant ascendere scaphas quas paraverant cum uxoribus et filiis quasi nullis inimicitiiis inter eos subiacentibus

**12:4.** Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

Secundum communem itaque decretum civitatis et ipsis adquiescentibus pacisque causa nihil suspectum habentibus cum in altum processissent submerserunt non minus ducentos

**12:5.** But as soon as [Judas](#) heard of this cruelty done to his countrymen, he commanded the [men](#) that were with him: and after having called upon [God](#), the [just](#) judge,

Quam crudelitatem Iudas in suae gentis homines factam ut cognovit praecepit viris qui erant cum ipso et invocato iusto iudice Deo

**12:6.** He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

Venit adversus interfectores fratrum et portum quidem noctu succendit scaphas exusit eos autem qui ab igne refugerant gladio peremit

**12:7.** And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

Et cum haec ita egisset discessit quasi iterum reversurus et universos Ioppitas eradicaturus

**12:8.** But when he understood that the [men](#) of [Jamnia](#) also designed to do in like manner to the [Jews](#) that dwelt among them,

Sed cum cognovisset et eos qui erant Iamniae velle pari modo facere habitantibus secum Iudaeis

**12:9.** He came upon the [Jamnites](#) also by night, and set the haven on fire, with the ships, so that the light of the fire was seen at [Jerusalem](#), two hundred and forty furlongs off.

Iamnitis quoque nocte supervenit et portum cum navibus succendit ita ut lumen ignis pareret Hierosolymis ab stadiis ducentis quadraginta

**12:10.** And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the [Arabians](#), set upon them.

Inde cum abissent novem stadiis et iter facerent ad Timotheum commiserunt cum eo Arabes quinque milia

viri et equites quingenti

**12:11.** And after a hard fight, in which, by the help of **God**, they got the victory, the rest of the Arabians being overcome, besought **Judas** for peace, promising to give him pastures, and to assist him in other things.

Cumque pugna valida fieret et auxilio Dei prospere cessisset residui victi Arabes petebant a Iuda dextras sibi dari promittentes pascua daturus et in ceteris profuturos

**12:12.** And **Judas** thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

Iudas autem arbitratus vere in multis eos utiles promisit pacem dextrisque acceptis discessere ad tabernacula sua

**12:13.** He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the **name** of which is Casphin.

Adgressus est autem et civitatem quandam firmam pontibus murisque circumseptam quae a turbis habitabatur gentium promiscuarum cui nomen Caspin

**12:14.** But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked **Judas** with **railing** and **blaspheming**, and uttering such words as were not to be spoken.

Hii vero qui intus erant confidentes in stabilitate murorum et adparatu alimoniarum remissius agebant maledictis lacessentes Iudam ac blasphemantes et loquentes quae fas non est

**12:15.** But **Machabeus** calling upon the great **Lord** of the world, who without any rams or engines of **war** threw down the walls of **Jericho**, in the time of **Josue**, fiercely assaulted the walls.

Macchabeus autem invocato magno mundi principe qui sine arietibus et machinis temporibus Iesu praecipitavit Hiericho inruit ferociter muris

**Rams...** That is, engines for battering walls, etc., which were used in sieges in those times.

**12:16.** And having taken the city by the will of the **Lord**, he made an unspeakable slaughter, so that a **pool** adjoining, of two furlongs broad, seemed to run with the blood of the slain.

Et capta civitate per Domini voluntatem inenarrabiles caedes fecit ita ut adiacens stagnum stadiorum duo latitudinis sanguine infectum fluere videretur

**12:17.** From thence they departed seven hundred and fifty furlongs, and came to Characa, to the **Jews** that are called Tubianites.

Inde discesserunt stadia septingenta quinquaginta et venerunt in Characa ad eos qui dicuntur Tubianei Iudaeos

**12:18.** But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

Et Timotheum quidem in illis locis comprehenderunt nulloque negotio perfecto regressus est relicto in quodam loco firmissimo praesidio

**12:19.** But Dositheus, and Sosipater, who were **captains** with **Machabeus**, slew them that were left by Timotheus in the hold, to the number of ten thousand **men**.

Dositheus autem et Sosipater qui erant duces cum Macchabeo peremerunt a Timotheo relictos in praesidio decem milia viros

**12:20.** And **Machabeus** having set in order about him six thousand **men**, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

At Macchabeus ordinatis circum se sex milibus et constitutis per cohortes adversus Timotheum processit habentem secum centum viginti milia peditum equitumque duo milia quingentos

**12:21.** Now when Timotheus had knowledge of the coming of **Judas**, he sent the **women** and children, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the straitness of the places.

Cognito autem Iudae adventu Timotheus praemisit mulieres et filios et reliquum adparatum in praesidium quod Carnion dicitur erat enim inexpugnabile et accessu difficile propter locorum angustias

**12:22.** But when the first band of **Judas** came in sight, the enemies were struck with fear, by the presence

of **God**, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

Cumque cohors Iudae prima apparuisset timor hostibus incussus est ex praesentia Dei qui universa conspicit et in fugam versi sunt alius alio ita ut magis a suis deicerentur et gladiatorum suorum ictibus debilitarentur

**12:23.** But **Judas** pursued them close, punishing the profane, of whom he slew thirty thousand **men**.

Iudas autem vehementer instabat puniens profanos et prostravit ex eis triginta milia virorum

**12:24.** And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many **prayers** he besought them to let him go with his life, because he had the parents and brethren of many of the **Jews**, who, by his death, might happen to be deceived.

Ipse vero Timotheus incidit in partes Dosithei et Sosipatri et multis precibus postulabat ut vivus dimitteretur eo quod multorum ex Iudaeis parentes haberet ac fratres quos morte eius decipi eveniret

**12:25.** And when he had given his **faith** that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

Et cum fidem dedisset restitutum se eos secundum constitutum inlaesum eum dimiserunt propter fratrum salutem

**12:26.** Then **Judas** went away to Carnion, where he slew five and twenty thousand persons.

Iudas autem egressus est a Carnio interfectis viginti quinque milibus

**12:27.** And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of **war**, and a provision of darts.

Post horum fugam et necem movit exercitum ad Efron civitatem munitam in qua multitudo diversarum gentium habitabat et robusti iuvenes pro muris consistentes fortiter repugnabant in hac autem machinae multae et telorum erat adparatus

**12:28.** But when they had invoked the Almighty, who with his power breaketh the strength of the enemies, they took the city: and slew five and twenty thousand of them that were within.

Sed cum Omnipotentem invocassent qui potestate vires hostium confregit ceperunt civitatem et ex eis qui intus erant viginti quinque milia prostraverunt

**12:29.** From thence they departed to **Scythopolis**, which lieth six hundred furlongs from **Jerusalem**.

Inde ad civitatem Scytarum abierunt quae ab Hierosolymis sescentis stadiis aberat

**Scythopolis...** Formerly called **Bethsan**.

**12:30.** But the **Jews** that were among the **Scythopolitans** testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

Contestantibus autem his qui apud Scytopolitas erant Iudaeis quod benigne ab eis haberentur etiam temporibus infelicitatis quod modeste secum egerint

**12:31.** They gave them thanks, exhorting them to be still friendly to their nation, and so they came to **Jerusalem**, the feast of the weeks being at hand.

Gratias agentes eis exhortati etiam de cetero erga genus suum benignos esse venerunt Hierosolymam die sollempni septimanarum instante

**12:32.** And after Pentecost they marched against Gorgias, the governor of **Idumea**.

Et post pentecosten abierunt contra Gorgiam praepositum Idumaeae

**12:33.** And he came out with three thousand footmen and four hundred horsemen.

Exivit autem cum peditibus tribus milibus et equitibus quadringentis

**12:34.** And when they had joined battle, it happened that a few of the **Jews** were slain.

Quibus congressis contigit paucos ruere Iudaeorum

**12:35.** But Dositheus, a horseman, one of Bacenor's band, a **valiant man**, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

Dositheus vero quidam de Bachenor's eques vir fortis Gorgiam tenebat et cum vellet illum capere vivum eques quidam de Thracibus inruit in eum umerumque eius amputavit atque ita Gorgias effugit in Marisa

**12:36.** But when they that were with Esdrin had fought long, and were weary, **Judas** called upon the **Lord** to be their helper, and leader of the battle:

At illis qui cum Esdrin erant diutius pugnantis et fatigatis invocavit Dominum Judas adiutorem et ducem belli fieri

**12:37.** Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias's soldiers to flight.

Incipiens voce patria et cum hymnis clamorem extollens fugam Gorgiae militibus incussit

**12:38.** So **Judas** having gathered together his army, came into the city **Odollam**: and when the seventh day came, they purified themselves according to the custom, and kept the **sabbath** in the same place.

Iudas autem collecto exercitu venit in civitatem Odollam et cum septima dies superveniret secundum consuetudinem purificati in eodem loco sabbatum egerunt

**12:39.** And the day following **Judas** came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

Et sequenti die venit cum suis Iudas ut corpora prostratorum tolleret et cum parentibus poneret in sepulchris paternis

**12:40.** And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbiddeth to the **Jews**: so that all plainly saw, that for this cause they were slain.

Invenerunt autem sub tunicis interfectorum de donariis idolorum quae apud Iamnian fuerunt a quibus lex prohibet Iudaeos omnibus ergo manifestum factum est ob hanc causam eos corruisse

**Of the donaries, etc...** That is, of the votive **offerings**, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, **verse 9**, contrary to the prohibition of the **law**, **Deuteronomy 7:25**.

**12:41.** Then they all **blessed** the **just** judgment of the **Lord**, who had discovered the things that were hidden.

Omnes itaque benedixerunt iustum iudicium Domini qui occulta fecerit manifesta

**12:42.** And so betaking themselves to **prayers**, they besought him, that the **sin** which had been committed might be forgotten. But the most **valiant Judas** exhorted the people to keep themselves from **sin**, forasmuch as they saw before their eyes what had happened, because of the **sins** of those that were slain.

Atque ita ad preces conversi rogaverunt ut id quod factum erat delictum oblitteraretur at vero fortissimus Iudas hortabatur populum conservare se sine peccato sub oculis videntes quae facta sint pro peccato eorum qui prostrati sunt

**12:43.** And making a gathering, he sent twelve thousand **drachms** of silver to **Jerusalem** for **sacrifice** to be offered for the **sins** of the dead, thinking well and religiously concerning the resurrection.

Et facta conlatione duodecim milia dragmas argenti misit Hierosolymam offerri pro peccato sacrificium bene et religiose de resurrectione cogitans

**12:44.** (For if he had not hoped that they that were slain should **rise again**, it would have seemed superfluous and vain to **pray for the dead**),

Nisi enim eos qui ceciderant resurrecturos speraret superfluum videretur et vanum orare pro mortuis

**12:45.** And because he considered that they who had fallen asleep with godliness, had great **grace** laid up for them.

Et quia considerabat quod hii qui cum pietate dormitionem acceperant optimam haberent repositam gratiam

**With godliness...** **Judas** hoped that these **men** who died fighting for the cause of **God** and **religion**, might find mercy: either because they might be excused from mortal **sin** by **ignorance**; or might have repented of their **sin**, at least at their death.

**12:46.** It is therefore a **holy** and wholesome thought to **pray** for the dead, that they may be loosed from **sins**.

Sancta ergo et salubris cogitatio pro defunctis exorare ut a peccato solverentur

**It is therefore a holy and wholesome thought to pray for the dead...** Here is an evident and undeniable **proof** of the practice of **praying for the dead** under the **old law**, which was then strictly observed by the **Jews**, and consequently could not be introduced at that time by **Judas**, their chief and **high priest**, if it had not been always their custom.

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## 2 Maccabees Chapter 13

### Antiochus and Lysias again invade Judea. Menelaus is put to death. The king's great army is worsted twice. The peace is renewed.

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**13:1.** In the year one hundred and forty-nine, [Judas](#) understood that Antiochus Eupator was coming with a multitude against [Judea](#),

Anno centesimo quadragesimo nono cognovit Iudas Antiochum Eupatoris venire cum multitudine adversus Iudaeam

**13:2.** And with him Lysias, the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots.

Et cum eo Lysiam procuratorem et praepositum negotiorum secum habentem peditum centum decem milia et equitum quinque milia et elefantos viginti duo currus cum falcibus trecentos

**A hundred and ten thousand, etc...** The difference between the numbers here set down, and those recorded, [1 Maccabees 4](#), is easily accounted for; if we consider that such armies as these are liable to be at one time more numerous than at another; either by sending away large detachments, or being diminished by sickness; or increased by receiving fresh supplies of troops, according to different exigencies or occurrences.

**13:3.** Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler.

Commiscuit autem se illis et Menelaus et cum multa fallacia deprecabatur Antiochum non pro patriae salute sed sperans se constitui in principatum

**13:4.** But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the [evils](#), he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

Sed Rex regum suscitavit animos Antiochi in peccatorem et suggerente Lysia hunc esse causam omnium malorum iussit ut eis est consuetudo comprehensum in eodem loco necari

**13:5.** Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

Erat autem in eodem loco turris quinquaginta cubitorum aggestum undique habens cineris haec prospectum habebat in praeceps

**13:6.** From thence he commanded the [sacrilegious](#) wretch to be thrown down into the ashes, all [men](#) thrusting him forward unto death.

Inde in cinerem deici iussit sacrilegum omnibus eum propellentibus ad interitum

**13:7.** And by such a law it happened that Menelaus the transgressor of the law, was put to death: not having so much as burial in the earth.

Et tali lege praevaricatorem legis contigit mori nec terrae dari Menelaum

**13:8.** And indeed very [justly](#), for insomuch as he had committed many [sins](#) against the [altar](#) of [God](#), the fire and ashes of which were [holy](#): he was condemned to die in ashes.

Et quidem satis iuste nam quia multa erga aram Dei delicta commisit cuius ignis et cinis erat sanctus ipse in cineris morte damnatus est

**13:9.** But the king, with his mind full of rage, came on to show himself worse to the [Jews](#) than his father was.

Sed rex mente effrenatus veniebat nequiores se Iudaeis ostensurus

**13:10.** Which when [Judas](#) understood, he commanded the people to call upon the [Lord](#) day and night, that

as he had always done, so now also he would help them:

Quibus Iudas cognitis praecepit populo ut die ac nocte Dominum invocarent quo sicut semper et nunc adiuuaret eos

**13:11.** Because they were afraid to be deprived of the law, and of their country, and of the [holy temple](#): and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

Quippe qui lege et patria sanctoque templo privari vererentur ac populum qui nuper paululum respirasset ne sineret blasphemis rursum nationibus subdi

**13:12.** So when they had all done this together, and had craved mercy of the [Lord](#) with weeping and [fasting](#), lying prostrate on the ground for three days continually, [Judas](#) exhorted them to make themselves ready.

Omnibus itaque id simul facientibus et petentibus a Domino misericordiam cum fletu et ieiuniis per triduum continuum prostratis hortatus est eos Iudas ut se praeparent

**13:13.** But he, with the ancients, determined before the king should bring his army into [Judea](#), and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the [Lord](#).

Ipsa vero cum senioribus cogitavit priusquam rex admovent exercitum ad Iudaeam et obtineret civitatem exire et Domini iudicio committere exitum rei

**13:14.** So committing all to [God](#), the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the [temple](#), the city, their country, and citizens: he placed his army about Modin.

Dans itaque potestatem omnium Deo mundi creatori et hortatus suos ut fortiter dimicarent et usque ad mortem pro legibus templo civitate patria et civibus starent circa Modin exercitum constituit

**13:15.** And having given his company for a watchword, The victory of [God](#), with most [valiant](#) chosen young men, he set upon the king's quarter by night, and slew four thousand [men](#) in the camp, and the greatest of the elephants, with them that had been upon him,

Et dato signo suis Dei victoria iuvenibus fortissimis electis nocte adgressus aulam regiam in castris interfecit viros quattuor milia et maximum elefantorum cum his qui superpositi erant

**13:16.** And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

Summoque metu ac perturbatione hostium replentes rebus prospere gestis abierunt

**13:17.** Now this was done at the break of day, by the protection and help of the [Lord](#).

Hoc autem factum est die inlucescente adiuvante eum Domini protectione

**13:18.** But the king having taken a taste of the hardiness of the [Jews](#), attempted to take the strong places by policy:

Sed rex accepto gustu audaciae Iudaeorum arte difficultates locorum temptabat

**13:19.** And he marched with his army to Bethsura, which was a strong hold of the [Jews](#): but he was repulsed, he failed, he lost his [men](#).

Et Bethsurae quod erat Iudaeorum praesidium munitum castra admovebat sed fugabatur inpingebat minuebatur

**13:20.** Now [Judas](#) sent necessaries to them that were within

His autem qui intus erant Iudas necessaria mittebat

**13:21.** But Rhodocus, one of the [Jews'](#) army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

Enuntiavit autem mysteria hostibus Rhodocus quidam de iudaico exercitu qui requisitus comprehensus conclusus est

**13:22.** Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

Iterum rex sermonem habuit ad eos qui erant in Bethsuris dextram dedit accepit abiit

**13:23.** He fought with [Judas](#): and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at [Antioch](#), he was in a consternation of mind, and intreating the [Jews](#), and

yielding to them, he **swore** to all things that seemed reasonable, and, being reconciled, offered **sacrifice**, honoured the **temple**, and left gifts.

Commisit cum Iuda superatus est ut autem cognovit rebellasse Philippum Antiochiae qui relictus erat super negotia mente consternatus Iudaeos deprecans subditusque eis iurat de omnibus quibus iustum visum est et reconciliatus obtulit sacrificium honorificavit templum et munera posuit

**13:24.** He embraced **Machabeus**, and made him governor and prince from **Ptolemais** unto the Gerrenians.  
Macchabeum amplexus est et fecit eum ab Ptolomaide usque Gerrenos ducem et principem

**13:25.** But when he was come to **Ptolemais**, the **men** of that city were much displeased with the conditions of the peace, being **angry** for fear they should break the covenant.

Ut autem venit Ptolomaidam graviter ferebant Ptolomenses amicitiae conventionem indignantes ne forte foedus inrumperent

**13:26.** Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to **Antioch**: and thus matters went with regard to the king's coming and his return.

Tunc ascendit Lysias tribunal et exposuit rationem et populum sedavit regressusque est Antiochiam et hoc modo regi profectio et reditus processit

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## 2 Maccabees Chapter 14

### Demetrius challenges the kingdom. Alcimus applies to him to be made high priest: Nicanor is sent into Judea: his dealings with Judas: his threats. The history of Razias.

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**14:1.** But after the space of three years [Judas](#), and they that were with him, understood that Demetrius, the son of Seleucus, was come up with a great power, and a navy by the haven of Tripolis, to places proper for his purpose,

Sed post triennii tempus cognovit Iudas et qui cum eo erant Demetrium Seleuci cum multitudine valida et navibus per portum Tripoli ascendisse ad loca oportuna

**14:2.** And had made himself master of the countries against Antiochus, and his general, Lysias.

Et tenuisse regiones adversus Antiochum et eius ducem Lysiam

**14:3.** Now one [Alcimus](#), who had been [chief priest](#), but had wilfully defiled himself in the time of mingling with the [heathens](#), seeing that there was no safety for him, nor access to the [altar](#),

Alchimus autem quidam qui summus sacerdos fuerat sed voluntarie coinquinatus est temporibus commixtionis considerans nullo modo sibi esse salutem neque accessum ad altare

**Now Alcimus, who had been chief priest...** This [Alcimus](#) was of the stock of [Aaron](#), but for his [apostasy](#) here mentioned was incapable of the [high priesthood](#), but king Antiochus Eupator appointed him in place of the [high priest](#), (see above, [1 Maccabees 7:9](#)), as Menelaus had been before him, set up by Antiochus ([2 Maccabees 4](#)), yet neither of them were [truly high priests](#); for the [true high priesthood](#) was amongst the [Machabees](#), who were also of the stock of [Aaron](#), and had strictly held their [religion](#), and were ordained according to the [rites](#) commanded in the [law of Moses](#). -- Ibid. **Mingling...** with the [heathens](#); that is, in their [idolatrous worship](#).

**14:4.** Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs that seemed to belong to the [temple](#). And that day indeed he held his peace.

Venit ad regem Demetrium centesimo quinquagesimo anno offerens ei auream coronam et palmam super haec et tallos qui templi esse videbantur et ipsa quidem die siluit

**14:5.** But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the [Jews](#) relied upon, and what were their counsels,

Tempus autem opportunum dementiae suae nactus convocatus a Demetrio ad consilium et interrogatus quibus rebus et consiliis Iudaei niterentur

**14:6.** He answered thereunto: They among the [Jews](#) that are called [Assideans](#), of whom [Judas Machabeus](#) is [captain](#), nourish wars, and raise seditions, and will not suffer the realm to be in peace.

Respondit ipsi qui dicuntur Asidei Iudaeorum quibus praeest Iudas Macchabeus bella nutriunt et seditiones movent nec patiuntur regnum esse quietum

**14:7.** For I also being deprived of my ancestor's [glory](#) (I mean of the [high priesthood](#)) am now come hither:

Nam et ego defraudatus parentum gloria dico autem summo sacerdotio huc veni

**14:8.** Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the [good](#) of my countrymen: for all our nation suffereth much from the [evil](#) proceedings of these [men](#).

Primo quidem utilitatibus regis fidem servans secundo autem etiam civibus consulens nam illorum pravitate universum genus nostrum non minime vexatur

**14:9.** Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all [men](#).

Sed his singulis oro rex cognitis et regioni et generi secundum pervulgatam omnibus humanitatem tuam prospice

**14:10.** For as long as [Judas](#) liveth it is not possible that the state should be quiet.

Nam quamdiu superest Iudas impossibile est pacem esse negotiis

**14:11.** Now when this [man](#) had spoken to this effect the rest also of the king's friends, who were enemies of [Judas](#), incensed Demetrius against him.

Talibus autem ab hoc dictis et ceteri amici hostiliter habentes adversus Iudam inflammaverunt Demetrium

**14:12.** And forthwith he sent Nicanor, the commander over the elephants, governor into [Judea](#):

Qui statim Nicanorem praepositum elefantorum ducem misit Iudaeam

**14:13.** Giving him in charge, to take [Judas](#) himself: and disperse all them that were with him, and to make [Alcimus](#) the [high priest](#) of the [great temple](#).

Datis mandatis ipsum quidem Iudam caperet eos vero qui cum illo erant dispergeret et constitueret Alcimum maximi templi summum sacerdotem

**14:14.** Then the [Gentiles](#) who had fled out of [Judea](#), from [Judas](#), came to Nicanor by flocks, thinking the miseries and calamities of the [Jews](#) to be the welfare of their affairs.

Tunc gentes quae de Iudaea fugerant Iudam segregatim se Nicanori miscebant miserias et clades Iudaeorum prosperitates rerum suarum existimantes

**14:15.** Now when the [Jews](#) heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him who chose his people to keep them for ever, and who protected his portion by evident signs.

Audito itaque Iudaei Nicanoris adventu et conventu nationum conspersi terra rogabant eum qui populum suum constituit eum in aeternum custodiret quique suam portionem signis evidentibus proteggit

**14:16.** Then at the commandment of their [captain](#), they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

Imperante autem duce statim inde moverunt et convenerunt ad castellum Dessau

**14:17.** Now Simon, the brother of [Judas](#), had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.

Simon vero frater Iudae commiserat cum Nicanore sed conterritus est repentino adventu adversariorum

**14:18.** Nevertheless Nicanor hearing of the valour of [Judas's](#) companions, and the greatness of [courage](#), with which they fought for their country, was afraid to try the matter by the sword.

Nicanor tamen audiens virtutem comitum Iudae et animi magnitudinem quam pro patriae certaminibus habebant sanguine iudicium facere metuebat

**14:19.** Wherefore he sent Posidonius, and Theodotius and Matthias before to present and receive the right hands.

Quam ob rem misit Possidonium et Theodotum et Matthathiam ut darent dextras atque acciperent

**14:20.** And when there had been a consultation thereupon, and the [captain](#) had acquainted the multitude with it, they were all of one mind to consent to covenants.

Et cum diu de his consilium ageretur et ipse dux ad multitudinem rettulisset omnium una fuit sententia amicitii annuere

**14:21.** So they appointed a day upon which they might come together by themselves: and seats were brought out, and set for each one.

Itaque diem constituerunt qua secreto inter se agerent et a singulis sellae prolatae sunt et positae

**14:22.** But [Judas](#) ordered armed [men](#) to be ready in convenient places, lest some mischief might be suddenly practised by the enemies: so they made an agreeable conference.

Praecepit autem Iudas armatos esse locis oportunis ne forte ab hostibus repente mali aliquid oriretur et congruum colloquium fecerunt

**14:23.** And Nicanor abode in [Jerusalem](#), and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

Morabatur autem Nicanor Hierosolymis et nihil inique agebat gregesque turbarum quae congregatae fuerant dimisit

**14:24.** And [Judas](#) was always dear to him from the heart, and he was well affected to the [man](#).

Habebat autem semper Iudam carum ex animo erat vero inclinatus

**14:25.** And he desired him to **marry** a wife, and to have children. So he **married**: he lived quietly, and they lived in common.

Rogavit eum ducere uxorem filiosque procreare nuptias fecit quiete egit communiterque vivebant

**14:26.** But **Alcimus** seeing the **love** they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant to make **Judas**, who was a traitor to the kingdom, his successor.

Alchimus autem videns caritatem illorum ad invicem et conventiones venit ad Demetrium et dicebat Nicanorem rebus alienis adsentare Iudamque regni insidiatorem successorem sibi destinasse

**14:27.** Then the king, being in a rage, and provoked with this **man's wicked** accusation, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send **Machabeus** prisoner in all haste to **Antioch**.

Itaque rex exasperatus et pessimis huius criminationibus iritatus scripsit Nicanori dicens graviter quidem se ferre de amicitiae conventionem iubere tamen Macchabeum citius vinctum mittere Antiochiam

**14:28.** When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the **man**.

Quibus cognitis Nicanor consternabatur et graviter ferebat si ea quae convenerant irrita faceret nihil laesus a viro

**14:29.** But because he could not oppose the king, he watched an opportunity to comply with the orders.

Sed quia regi resistere non poterat oportunitatem observabat qua praeceptum perficeret

**14:30.** But when **Machabeus** perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner; and was sensible that this rough behaviour came not of **good**, he gathered together a few of his **men**, and hid himself from Nicanor.

At Macchabeus videns austerius secum agere Nicanorem et consuetum occursum ferocius exhibentem intellegens non ex bono esse austeritatem istam paucis suorum congregatis occultavit se a Nicanore

**14:31.** But he finding himself notably prevented by the **man**, came to the great and **holy temple**: and commanded the **priests** that were **offering** the accustomed **sacrifices**, to deliver him the **man**.

Quod ut ille cognovit fortiter se a viro praevenit venit ad maximum et sanctissimum templum et sacerdotibus solitas hostias offerentibus iussit sibi tradi virum

**14:32.** And when they **swore** unto him, that they knew not where the **man** was whom he sought, he stretched out his hand to the **temple**,

Quibus cum iuramento dicentibus nescire se ubi esset qui quaerebatur extendens manum ad templum

**14:33.** And **swore**, saying: Unless you deliver **Judas** prisoner to me, I will lay this **temple of God** even with the ground, and will beat down the **altar**, and I will **dedicate** this **temple** to Bacchus.

Iuravit nisi mihi vinctum Iudam tradideritis istud Dei fanum in planitiem deducam et altare effodiam et templum hoc Libero patri consecrabo

**14:34.** And when he had spoken thus, he departed. But the **priests** stretching forth their hands to **heaven**, called upon him that was ever the defender of their nation, saying in this manner:

Et his dictis abiit sacerdotes autem protendentibus manus in caelum invocabant eum qui semper propugnator esset gentis ipsorum haec dicentes

**14:35.** Thou, O **Lord** of all things, who wantest nothing, wast pleased that the **temple** of thy habitation should be amongst us.

Tu Domine qui universitatis nullius indiges voluisti templum habitationis tuae fieri in nobis

**14:36.** Therefore now, O **Lord**, the **holy** of all holies, keep this house for ever undefiled, which was lately cleansed.

Et nunc sancte sanctorum omnium Domine conserva in aeternum inpollutam domum istam quae nuper mundata est

**14:37.** Now Razias, one of the ancients of **Jerusalem**, was accused to Nicanor, a **man** that was a lover of the city, and of **good** report, who for his kindness was called the father of the **Jews**.

Razias autem quidam de senioribus ab Hierosolymis delatus est Nicanori vir amator civitatis et bene audiens

qui pro adfectu pater Iudaeorum appellabatur

**14:38.** This **man**, for a long time, had held fast his purpose of keeping himself pure in the **Jews' religion**, and was ready to expose his body and life, that he might persevere therein.

Hic multis temporibus continentiae propositum tenuit in iudaismo corpusque et animam tradere contentus pro perseverantia

**14:39.** So Nicanor being willing to declare the **hatred** that he bore the **Jews**, sent five hundred soldiers to take him.

Volens autem Nicanor manifestare odium quod habebat in Iudaeos misit milites quingentos ut eum comprehenderent

**14:40.** For he thought by ensnaring him to hurt the **Jews** very much.

Putabat enim si illum decepisset se cladem maximam Iudaeis inlaturum

**14:41.** Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

Turbis autem inruere domum eius et ianuam dirumpere atque ignem admovere cupientibus cum iam comprehenderetur gladio se petit

**He struck himself, etc...** St. Augustine (Epist. 61, ad Dulcitium, et lib. 2, cap. 23, ad Epist. 2, Gaud.) discussing this fact of Razias, says, that the **holy scripture** relates it, but doth not praise it, as to be admired or imitated, and that either it was not well done by him, or at least not proper in this time of **grace**.

**14:42.** Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

Eligens nobiliter mori potius quam subditus fieri peccatoribus et contra natales suos indignis iniuriis agi

**14:43.** But whereas through haste he missed of giving a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

Sed cum per festinationem non certo ictu plagam dedisset et turbae intra ostia inrumperent recurrens audenter ad murum praecipitavit semet ipsum viriliter in turbas

**14:44.** But they quickly making room for his fall, he came upon the midst of the neck.

Quibus velociter locum dantibus casui eius venit per mediam cervicem

**He came upon the midst of the neck...** Venit per mediam cervicem. In the Greek it is *keneona*, which signifies a void place, where there is no building.

**14:45.** And as he had yet breath in him, being inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

Et cum adhuc spiraret accensis animis surrexit cum et sanguis eius magno fluxu deflueret saucius cursu turbam pertransiit

**14:46.** And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands he cast them upon the throng, calling upon the **Lord** of life and spirit, to restore these to him again: and so he departed this life.

Et stans super petram quandam praeeruptam et iam exsanguis effectus complexus intestina sua utrisque manibus proiecit super turbas invocans Dominatorem vitae ac spiritus ut haec illi iterum redderet atque ita vita defunctus est

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## 2 Maccabees Chapter 15

### Judas encouraged by a vision gains a glorious victory over Nicanor. The conclusion.

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**15:1.** But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence, on the sabbath day.

Nicanor autem ut conperit Iudam esse in locis Samariae cogitavit die sabbati cum omni impetu committere

**15:2.** And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

Iudaeis vero qui illum per necessitatem sequebantur dicentibus ne ita ferociter et barbaramente feceris sed honorem tribue diei sanctificationis et honora eum qui universa conspicit

**15:3.** That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept.

At ille infelix interrogavit si est potens in saeculo qui imperavit agi diem sabbatorum

**15:4.** And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept.

Et respondentibus illis est Dominus vivus ipse in caelo potens qui iussit agi septimam diem

**15:5.** Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

At ille ait et ego potens sum super terram qui impero sumi arma et negotia regis impleri tamen non obtinuit ut consilium perficeret

**15:6.** So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

Et Nicanor quidem cum summa superbia erectus cogitaverat commune tropeum statuere de Iuda

**15:7.** But Machabeus ever trusted with all hope that God would help them.

Macchabeus autem confidebat semper cum omni spe auxilium sibi a Domino adfuturum

**15:8.** And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

Et hortabatur suos ne formidarent ad adventum nationum sed in mente haberent adiutoria sibi facta de caelo et nunc sperarent ab Omnipotente adfuturam sibi victoriam

**15:9.** And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

Et adlocutus illos de lege et prophetis admonens etiam certaminum quae fecerant prius promptiores eos constituit

**15:10.** Then after he had encouraged them, he showed withal the falsehood of the Gentiles, and their breach of oaths.

Et ita animis eorum erectis simul ostendens gentium fallaciam et iuramentorum praevaricationem

**15:11.** So he armed every one of them, not with defence of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

Singulos autem illorum armavit non clypei et hastae munitione sed sermonibus optimis et hortationibus exposito digno fide somnio per quod universos laetificavit

**15:12.** Now the vision was in this manner. Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in speech, and who from a child was exercised in

**virtues** holding up his hands, **prayed** for all the people of the **Jews**:

Erat autem huiusmodi visus Onian qui fuerat summus sacerdos virum bonum et benignum verecundum visu modestum moribus et eloquio decorum et qui a puero in virtutibus exercitatus sit manus protendentem orare pro omni populo Iudaeorum

**15:13.** After this there appeared also another **man**, admirable for age, and **glory**, and environed with great beauty and majesty:

Post haec apparuisse et alium virum aetate et gloria mirabilem et magni decoris habitudine circa illum

**15:14.** Then **Onias** answering, said: This is a lover of his brethren, and of the people of **Israel**: this is he that **prayeth** much for the people, and for all the **holy city**, **Jeremias**, the prophet of God.

Respondentem vero Onian dixisse hic est fratrum amator et populi Israhel hic est qui multum orat pro populo et universa sancta civitate Hieremias propheta Dei

**15:15.** Whereupon **Jeremias** stretched forth his right hand, and gave to **Judas** a sword of gold, saying:

Extendisse autem Hieremiam dexteram et dedisse Iudae gladium aureum dicentem

**15:16.** Take this **holy** sword, a gift from **God**, wherewith thou shalt overthrow the adversaries of my people **Israel**.

Accipe sanctum gladium munus a Deo quo deicies adversarios populi mei Israhel

**15:17.** Thus being exhorted with the words of **Judas**, which were very **good**, and proper to stir up the **courage**, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the **holy city**, and the **temple** were in danger.

Exhortati itaque Iudae sermonibus bonis valde de quibus extolli possit impetus et animi iuvenum confortari statuerunt dimicare et conflagere fortiter ut virtus de negotiis iudicaret eo quod civitas et sancta et templum periclitaretur

**15:18.** For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the **holiness** of the **temple**.

Erat enim pro uxoribus et filiis itemque pro fratribus et cognatis minor sollicitudo maximus vero et primus pro sanctitate timor erat templi

**15:19.** And they also that were in the city, had no little concern for them that were to be engaged in battle.

Sed et eos qui in civitate erant non minima sollicitudo habebat pro his qui congressi erant

**15:20.** And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

Et cum iam omnes sperarent iudicium futurum hostisque adesset atque exercitus esset ordinatus bestiae equitesque oportuno in loco conpositi

**15:21.** **Machabeus** considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to **heaven**, called upon the **Lord**, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth **good** to him.

Considerans Macchabeus adventum multitudinis et adparatum varium armorum ac ferocitatem bestiarum extendens manum in caelum prodigia facientem Dominum invocavit qui non secundum armorum potentiam sed prout ipsi placet dat dignis victoriam

**15:22.** And in his **prayer** he said after this manner: Thou, O **Lord**, who didst send thy **angel** in the time of **Ezechias**, king of **Juda**, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

Dixit autem invocans hoc modo tu Domine misisti angelum tuum sub Ezechia rege Iudae et interfecisti de castris Sennacherim centum octoginta quinque milia

**15:23.** Send now also, O **Lord** of **heaven**, thy **good angel** before us, for the fear and dread of the greatness of thy arm,

Et nunc Dominator caelorum mitte angelum tuum bonum ante nos in timore et tremore magnitudinis brachii tui

**15:24.** That they may be afraid, who come with **blasphemy** against thy **holy** people. And thus he concluded his **prayer**.

Ut metuant qui cum blasphemia veniunt adversus sanctum populum tuum et hic quidem ita peroravit

**15:25.** But Nicanor, and they that were with him came forward, with trumpets and songs.

Nicanor autem et qui cum ipso erant cum tubis et canticis admovebant

**15:26.** But **Judas**, and they that were with him, encountered them, calling upon **God** by **prayers**:

Iudas vero et qui cum eo erant invocato Deo per orationes congressi sunt

**15:27.** So fighting with their hands, but **praying** to the **Lord** with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of **God**.

Manu quidem pugnantes sed cordibus Dominum orantes prostraverunt non minus triginta milia praesentia Dei magnifice delectati

**15:28.** And when the battle was over, and they were returning with **joy**, they understood that Nicanor was slain in his armour.

Cumque cessassent et cum gaudio redirent cognoverunt Nicanorem ruisse cum armis suis

**15:29.** Then making a shout, and a great noise, they **blessed** the **Almighty Lord** in their own language.

Facto itaque clamore et perturbatione suscitata patria voce omnipotentem Dominum benedicebant

**15:30.** And **Judas**, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to **Jerusalem**.

Praecepit autem Iudas qui per omnia corpore et animo emori pro civibus paratus erat caput Nicanoris et manum cum umero abscisam Hierosolymam perferri

**15:31.** And when he was come thither, having called together his countrymen, and the **priests** to the **altar**, he sent also for them that were in the castle,

Quo cum convenisset convocatis contribulibus et sacerdotibus ad altare arcersiit et eos qui in arce erant

**15:32.** And showing them the head of Nicanor, and the wicked hand, which he had stretched out, with **proud** boasts, against the **holy house of the Almighty God**,

Et ostenso capite Nicanoris et manu nefaria quam extendens contra domum sanctam omnipotentis Dei magnifice gloriatus est

**15:33.** He commanded also, that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious **man** to be hanged up over against the **temple**.

Linguam etiam impii Nicanoris praecisam iussit particulatim avibus dari manum autem dementis contra templum suspendi

**15:34.** Then all **blessed** the **Lord** of **heaven**, saying: **Blessed** be he that hath kept his own place undefiled.

Omnes igitur caeli Dominum benedixerunt dicentes benedictus qui locum suum incontaminatum conservavit

**15:35.** And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of **God**.

Suspendit autem Nicanoris caput in summa arce evidens ut esset et manifestum sit auxilii Dei

**15:36.** And they all ordained by a common decree, by no means to let this day pass without solemnity:

Itaque omnes communi consilio decreverunt nullo modo diem istum absque celebritate praeterire

**15:37.** But to celebrate the thirteenth day of the month of **Adar**, called in the **Syrian** language, the day before Mardocheas' day.

Habere autem celebritatem tertiadecima die mensis adar quod dicitur voce syriaca pridie Mardochei die

**15:38.** So these things being done with relation to Nicanor, and from that time the city being possessed by the **Hebrews**, I also will here make an end of my narration.

Igitur his erga Nicanorem gestis et ex illis temporibus ab Hebraeis civitate possessa ego quoque in his finem faciam sermonis

**15:39.** Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

Et siquidem bene et ut historiae competit et ipse velim si autem minus digne concedendum est mihi

**If not so perfectly, etc...** This is not said with regard to the **truth** of the narration; but with regard to the style and manner of writing: which in the sacred penmen is not always the most accurate. See **St. Paul, 2 Corinthians 11:6**.

**15:40.** For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one,

and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers.  
But here it shall be ended.

Sicut enim vinum semper bibere aut semper aquam contrarium est alternis autem uti delectabile ita  
legentibus si semper exactus sit sermo non erit gratus hic ergo erit consummatus

*The Holy Bible*

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## 2 Peter

### The Second Epistle of St. Peter the Apostle

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In this Epistle [St. Peter](#) says (chap, 3): Behold this second Epistle I write to you: and before (chap. 1),: Being assured that the laying away of this my tabernacle is at hand. This shows, that it was written a very short time before his martyrdom, which was about thirty-five years after [our Lord's Ascension](#). In this Epistle he admonishes the [faithful](#) to be mindful of the great gifts they received from [God](#) and to join all other [virtues](#) with their [faith](#). He warns them against [false](#) teachers, by describing their practices and foretelling their punishments. He describes the dissolution of this world by fire and the day of judgment. (*For more information, see the article [EPISTLES OF PETER](#) in the Catholic Encyclopedia.*)

**2 Peter Chapter 1.** He exhorts them to join all other virtues with their faith, in order to secure their salvation.

**2 Peter Chapter 2.** He warns them against false teachers and foretells their punishment.

**2 Peter Chapter 3.** Against scoffers denying the second coming of Christ. He declares the sudden dissolution of this world and exhorts to holiness of life.

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## 2 Peter Chapter 1

### He exhorts them to join all other virtues with their faith, in order to secure their salvation.

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**1:1.** [Simon Peter](#), servant and [apostle](#) of [Jesus Christ](#): to them that have obtained equal [faith](#) with us in the [justice](#) of [our God and Saviour Jesus Christ](#).

Simon Petrus servus et apostolus Iesu Christi his qui coaequalem nobis sortiti sunt fidem in iustitia Dei nostri et salvatoris Iesu Christi

**1:2.** [Grace](#) to you and peace be accomplished in the [knowledge](#) of [God](#) and of [Christ Jesus our Lord](#).

Gratia vobis et pax adimpleatur in cognitione Domini nostri

**1:3.** As all things of his divine power which appertain to life and godliness are given us through the [knowledge](#) of him who hath called us by his own proper [glory](#) and virtue.

Quomodo omnia nobis divinae virtutis suae quae ad vitam et pietatem donata est per cognitionem eius qui vocavit nos propria gloria et virtute

**1:4.** By whom he hath given us most great and precious [promises](#): that by these you may be made partakers of the divine nature: flying the corruption of that [concupiscence](#) which is in the world.

Per quae maxima et pretiosa nobis promissa donavit ut per haec efficiamini divinae consortes naturae fugientes eius quae in mundo est concupiscentiae corruptionem

**1:5.** And you, employing all care, minister in your [faith](#), [virtue](#): And in [virtue](#), [knowledge](#):

Vos autem curam omnem subinferentes ministrare in fide vestra virtutem in virtute autem scientiam

**1:6.** And in [knowledge](#), abstinence: and in abstinence, patience: and in patience, godliness:

In scientia autem abstinentiam in abstinentia autem patientiam in patientia autem pietatem

**1:7.** And in godliness, [love](#) of brotherhood: and in [love](#) of brotherhood, [charity](#).

In pietate autem amorem fraternitatis in amore autem fraternitatis caritatem

**1:8.** For if these things be with you and abound, they will make you to be neither empty nor unfruitful in the [knowledge](#) of [our Lord Jesus Christ](#).

Haec enim vobis cum adsint et superent non vacuos nec sine fructu vos constituent in Domini nostri Iesu Christi cognitione

**1:9.** For he that hath not these things with him is blind and groping, having forgotten that he was purged from his old [sins](#).

Cui enim non praesto sunt haec caecus est et manu temptans oblivionem accipiens purgationis veterum suorum delictorum

**1:10.** Wherefore, brethren, labour the more, that by good works you may make sure your calling and [election](#). For doing these things, you shall not [sin](#) at any time.

Quapropter fratres magis satagite ut per bona opera certam vestram vocationem et electionem faciatis haec enim facientes non peccabitis aliquando

**1:11.** For so an entrance shall be ministered to you abundantly into the [ever-lasting kingdom](#) of [our Lord and Saviour Jesus Christ](#).

Sic enim abundanter ministrabitur vobis introitus in aeternum regnum Domini nostri et salvatoris Iesu Christi

**1:12.** For which cause, I will begin to put you always in remembrance of these things: though indeed you [know](#) them and are confirmed in the present [truth](#).

Propter quod incipiam vos semper commonere de his et quidem scientes et confirmatos in praesenti

veritate

**1:13.** But I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.  
Iustum autem arbitror quamdiu sum in hoc tabernaculo suscitare vos in commonitione

**1:14.** Being assured that the laying away of this my tabernacle is at hand, according as [our Lord Jesus Christ](#) also hath signified to me.

Certus quod velox est depositio tabernaculi mei secundum quod et Dominus noster Iesus Christus significavit mihi

**1:15.** And I will endeavour that you frequently have after my decease whereby you may keep a memory of these things.

Dabo autem operam et frequenter habere vos post obitum meum ut horum memoriam faciatis

**1:16.** For we have not by following artificial fables made [known](#) to you the power and presence of [our Lord Jesus Christ](#): but we were eyewitnesses of his greatness.

Non enim doctas fabulas secuti notam fecimus vobis Domini nostri Iesu Christi virtutem et praesentiam sed speculatores facti illius magnitudinis

**1:17.** For he received from [God the Father honour](#) and [glory](#), this voice coming down to him from the excellent [glory](#): This is my beloved Son, in whom I am well pleased. Hear ye him.

Accipiens enim a Deo Patre honorem et gloriam voce delapsa ad eum huiuscemodi a magnifica gloria hic est Filius meus dilectus in quo mihi conplacui

**1:18.** And this voice, we heard brought from [heaven](#), when we were with him in the [holy](#) mount.

Et hanc vocem nos audivimus de caelo adlatam cum essemus cum ipso in monte sancto

**1:19.** And we have the more firm [prophetical](#) word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn and the [day star](#) arise in your hearts.

Et habemus firmiorem propheticum sermonem cui bene facitis adtendentes quasi lucernae lucenti in caliginoso loco donec dies inlucescat et lucifer oriatur in cordibus vestris

**1:20.** Understanding this first: That no [prophecy](#) of [scripture](#) is made by private interpretation.

Hoc primum intellegentes quod omnis prophetia scripturae propria interpretatione non fit

**No prophecy of scripture is made by private interpretation...** This shows plainly that the [scriptures](#) are not to be expounded by any one's private judgment or private spirit, because every part of the [holy scriptures](#) were written by [men inspired](#) by the [Holy Ghost](#), and declared as such by the Church; therefore they are not to be interpreted but by the [Spirit of God](#), which he hath left, and [promised](#) to remain with his Church to guide her in all [truth](#) to the [end of the world](#). Some may tell us, that many of our divines interpret the [scriptures](#): they may do so, but they do it always with a submission to the judgment of the Church, and not otherwise.

**1:21.** For [prophecy](#) came not by the will of [man](#) at any time: but the [holy men](#) of [God](#) spoke, inspired by the [Holy Ghost](#).

Non enim voluntate humana adlata est aliquando prophetia sed Spiritu Sancto inspirati locuti sunt sancti Dei homines

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## 2 Peter Chapter 2

### He warns them against false teachers and foretells their punishment.

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**2:1.** But there were also [false prophets](#) among the people, even as there shall be among you lying teachers who shall bring in sects of perdition and deny the Lord who bought them: bringing upon themselves swift destruction.

Fuerunt vero et pseudoprophetae in populo sicut et in vobis erunt magistri mendaces qui introducent sectas perditionis et eum qui emit eos Dominum negant superducentes sibi celerem perditionem

**Seeds of perdition...** That is, [heresies](#) destructive of [salvation](#).

**2:2.** And many shall follow their riotousness, through whom the way of [truth](#) shall be [evil](#) spoken of.

Et multi sequentur eorum luxurias per quos via veritatis blasphemabitur

**2:3.** And through [covetousness](#) shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not: and their perdition slumbereth not.

Et in avaritia fictis verbis de vobis negotiabuntur quibus iudicium iam olim non cessat et perditio eorum non dormitat

**2:4.** For if [God](#) spared not the [angels that sinned](#), but delivered them, drawn down by infernal ropes to the [lower hell](#), unto torments, to be reserved unto judgment:

Si enim Deus angelis peccantibus non pepercit sed rudentibus inferni detractos in tartarum tradidit in iudicium cruciatos reservari

**2:5.** And spared not the original world, but preserved [Noe](#), the eighth person, the preacher of [justice](#), bringing in the [flood](#) upon the world of the ungodly.

Et originali mundo non pepercit sed octavum Noe iustitiae praeconem custodivit diluvium mundo impiorum inducens

**2:6.** And reducing the cities of the [Sodomites](#) and of the [Gomorrhites](#) into ashes, condemned them to be overthrown, making them an example to those that should after act [wickedly](#),

Et civitates Sodomorum et Gomorraeorum in cinerem redigens eversione damnavit exemplum eorum qui impie acturi sunt ponens

**2:7.** And delivered [just Lot](#), oppressed by the [injustice](#) and lewd conversation of the [wicked](#):

Et iustum Loth oppressum a nefandorum iniuria conversatione eruit

**2:8.** For in sight and hearing he was [just](#), dwelling among them who from day to day vexed the [just soul](#) with [unjust](#) works.

Aspectu enim et auditu iustus erat habitans apud eos qui diem de die animam iustam iniquis operibus cruciabant

**2:9.** The Lord [knoweth](#) how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented:

Novit Dominus pios de temptatione eripere iniquos vero in diem iudicii cruciandos reservare

**2:10.** And especially them who walk after the flesh in the [lust](#) of [uncleanness](#) and [despise](#) government: audacious, self willed, they fear not to bring in sects, [blaspheming](#).

Magis autem eos qui post carnem in concupiscentia immunditiae ambulant dominationemque contemnunt audaces sibi placentes sectas non metuunt blasphemantes

**2:11.** Whereas [angels](#), who are greater in strength and power, bring not against themselves a [railing](#) judgment.

Ubi angeli fortitudine et virtute cum sint maiores non portant adversum se execrabile iudicium

**Bring not a railing judgment, etc...** That is, they use no railing, nor cursing sentence; not even in their conflicts with the evil angels. See St. Jude 1:9.

**2:12.** But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption:

Hii vero velut inrationabilia pecora naturaliter in captionem et in perniciem in his quae ignorant blasphemantes in corruptione sua et peribunt

**2:13.** Receiving the reward of their injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you:

Percipientes mercedem iniustitiae voluptatem existimantes diei delicias coinquationes et maculae deliciis affluentes in conviviis suis luxuriantes vobiscum

**The delights of a day:** that is, the short delights of this world, in which they place all their happiness.

**2:14.** Having eyes full of adultery and of sin that ceaseth not: alluring unstable souls: having their heart exercised with covetousness: children of malediction.

Oculos habentes plenos adulterio et incessabiles delicti pellicentes animas instabiles cor exercitatum avaritiae habentes maledictionis filii

**2:15.** Leaving the right way, they have gone astray, having followed the way of Balaam of Bosor who loved the wages of iniquity,

Derelinquentes rectam viam erraverunt secuti viam Balaam ex Bosor qui mercedem iniquitatis amavit

**2:16.** But had a check of his madness, the dumb beast used to the yoke, which, speaking with man's voice, forbade the folly of the prophet.

Correptionem vero habuit suae vesaniae subiugale mutum in hominis voce loquens prohibuit prophetae insipientiam

**2:17.** These are fountains without water and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.

Hii sunt fontes sine aqua et nebulae turbinibus exagitatae quibus caligo tenebrarum reservatur

**2:18.** For, speaking proud words of vanity, they allure by the desires of fleshly riotousness those who for a little while escape, such as converse in error:

Superba enim vanitatis loquentes pellicent in desideriis carnis luxuriae eos qui paululum effugiunt qui in errore conversantur

**2:19.** Promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave.

Libertatem illis promittentes cum ipsi servi sint corruptionis a quo enim quis superatus est huius et servus est

**2:20.** For if, flying from the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former.

Si enim refugientes coinquationes mundi in cognitione Domini nostri et salvatoris Iesu Christi his rursus impliciti superantur facta sunt eis posteriora deteriora prioribus

**2:21.** For it had been better for them not to have known the way of justice than, after they have known it, to turn back from that holy commandment which was delivered to them.

Melius enim erat illis non cognoscere viam iustitiae quam post agnitionem retrorsum converti ab eo quod illis traditum est sancto mandato

**2:22.** For, that of the true proverb has happened to them: The dog is returned to his vomit; and: The sow that was washed to her wallowing in the mire.

Contigit enim eis illud veri proverbii canis reversus ad suum vomitum et sus lota in volutabro luti

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## 2 Peter Chapter 3

**Against scoffers denying the second coming of Christ. He declares the sudden dissolution of this world and exhorts to holiness of life.**

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**3:1.** Behold this second [epistle](#) I write to you, my dearly beloved, in which, I stir up by way of admonition your sincere mind:

Hanc ecce vobis carissimi secundam scribo epistulam in quibus excito vestram in commonitione sinceram mentem

**3:2.** That you may be mindful of those words which I told you before from the [holy prophet](#) and of your [apostles](#), of the precepts of the Lord and Saviour.

Ut memores sitis eorum quae praedixi verborum a sanctis prophetis et apostolorum vestrorum praeceptorum Domini et salvatoris

**3:3.** [Knowing](#) this first: That in the last days there shall come deceitful scoffers, walking after their own [lusts](#),

Hoc primum scientes quod venient in novissimis diebus in deceptione inlusores iuxta proprias concupiscentias ambulantes

**3:4.** Saying: Where is his [promise](#) or his coming? For since the time that the fathers slept, all things continue as they were from the beginning of the creation.

Dicentes ubi est promissio aut adventus eius ex quo enim patres dormierunt omnia sic perseverant ab initio creaturae

**3:5.** For this they are wilfully [ignorant](#) of: That the [heavens](#) were before, and the earth out of water and through water, consisting by the word of [God](#):

Latet enim eos hoc volentes quod caeli erant prius et terra de aqua et per aquam consistens Dei verbo

**3:6.** Whereby the world that then was, being overflowed with water, perished.

Per quae ille tunc mundus aqua inundatus periit

**3:7.** But the [heavens](#) and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly [men](#).

Caeli autem qui nunc sunt et terra eodem verbo repositi sunt igni servati in diem iudicii et perditionis impiorum hominum

**3:8.** But of this one thing be not [ignorant](#), my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

Unum vero hoc non lateat vos carissimi quia unus dies apud Dominum sicut mille anni et mille anni sicut dies unus

**3:9.** The Lord delayeth not his [promise](#), as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to [penance](#),

Non tardat Dominus promissi sed patienter agit propter vos nolens aliquos perire sed omnes ad paenitentiam reverti

**3:10.** But the day of the Lord shall come as a thief, in which the [heavens](#) shall pass away with great violence and the elements shall be melted with heat and the earth and the works which are in it shall be burnt up.

Adveniet autem dies Domini ut fur in qua caeli magno impetu transient elementa vero calore solventur

**3:11.** Seeing then that all these things are to be dissolved, what manner of people ought you to be in [holy](#)

conversation and godliness?

Cum haec igitur omnia dissolvenda sint quales oportet esse vos in sanctis conversationibus et pietatibus

**3:12.** Looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat?

Expectantes et properantes in adventum Dei diei per quam caeli ardentes solventur et elementa ignis ardore tabescent

**3:13.** But we look for new heavens and a new earth according to his promises, in which justice dwelleth.

Novos vero caelos et novam terram et promissa ipsius expectamus in quibus iustitia habitat

**3:14.** Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace.

Propter quod carissimi haec expectantes satis agite immaculati et inviolati ei inveniri in pace

**3:15.** And account the longsuffering of our Lord, salvation: as also our most dear brother Paul, according to the wisdom given him, hath written to you:

Et Domini nostri longanimitatem salutem arbitramini sicut et carissimus frater noster Paulus secundum datam sibi sapientiam scripsit vobis

**3:16.** As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

Sicut et in omnibus epistulis loquens in eis de his in quibus sunt quaedam difficilia intellectu quae indocti et instabiles depravant sicut et ceteras scripturas ad suam ipsorum perditionem

**3:17.** You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.

Vos igitur fratres praescientes custodite ne insipientium errore transducti excidatis a propria firmitate

**3:18.** But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity, Amen.

Crescite vero in gratia et in cognitione Domini nostri et salvatoris Iesu Christi ipsi gloria et nunc et in die aeternitatis amen

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## 2 Samuel

### The Second Book of Samuel, also called the Second Book of Kings

This Book relates the transactions from the death of [Saul](#) until the end of [David's](#) reign, being a history for the space of about forty-six years. (*For more information, see the article [FIRST AND SECOND KINGS](#) in the Catholic Encyclopedia.*)

**2 Samuel Chapter 1.** David mourneth for the death of Saul and Jonathan: he ordereth the man to be slain who pretended he had killed Saul.

**2 Samuel Chapter 2.** David is received and anointed king of Juda. Isboseth the son of Saul reigneth over the rest of Israel. A battle between Abner and Joab.

**2 Samuel Chapter 3.** David groweth daily stronger. Abner cometh over to him: he is treacherously slain by Joab.

**2 Samuel Chapter 4.** Isboseth is murdered by two of his servants. David punisheth the murderers.

**2 Samuel Chapter 5.** David is anointed king of all Israel. He taketh Jerusalem, and dwelleth there. He defeateth the Philistines.

**2 Samuel Chapter 6.** David fetcheth the ark from Cariathiarim. Oza is struck dead for touching it. It is deposited in the house of Obededom: and from thence carried to David's house.

**2 Samuel Chapter 7.** David's purpose to build a temple is rewarded with the promise of great blessings in his seed: his prayer and thanksgiving.

**2 Samuel Chapter 8.** David's victories, and his chief officers.

**2 Samuel Chapter 9.** David's kindness to Miphiboseth for the sake of his father Jonathan.

**2 Samuel Chapter 10.** The Ammonites shamefully abuse the ambassadors of David: they hire the Syrians to the their assistance: but are overthrown with their allies.

**2 Samuel Chapter 11.** David falleth into the crime of adultery with Bethsabee: and not finding other means to conceal it, causeth her husband Urias to be slain. Then marrieth her, who beareth him a son.

**2 Samuel Chapter 12.** Nathan's parable. David confesseth his sin, and is forgiven: yet so as to be sentenced to most severe temporal punishments. The death of the child. The birth of Solomon. The taking of Rabbath.

**2 Samuel Chapter 13.** Ammon ravisheth Tamar. For which Absalom killeth him, and flieth to Gessur.

**2 Samuel Chapter 14.** Joab procureth Absalom's return, and his admittance to the king's presence.

**2 Samuel Chapter 15.** Absalom's policy and conspiracy. David is obliged to flee.

**2 Samuel Chapter 16.** Siba bringeth provisions to David. Semei curseth him. Absalom defileth his father's wives.

**2 Samuel Chapter 17.** Achitophel's counsel is defeated by Chusai: who sendeth intelligence to David. Achitophel hangeth himself.

**2 Samuel Chapter 18.** Absalom is defeated, and slain by Joab. David mourneth for him.

**2 Samuel Chapter 19.** David, at the remonstrances of Joab, ceaseth his mourning. He is invited back and met by Semei and Miphiboseth: a strife between the men of Juda and the men of Israel.

**2 Samuel Chapter 20.** Seba's rebellion. Amasa is slain by Joab. Abela is besieged, but upon the citizens casting over the wall the head of Seba, Joab departeth with all his army.

**2 Samuel Chapter 21.** A famine of three years, for the sin of Saul against the Gabaonites, at whose desire seven of Saul's race are crucified. War again with the Philistines.

**2 Samuel Chapter 22.** King David's psalm of thanksgiving for his deliverance from all his enemies.

**2 Samuel Chapter 23.** The last words of David. A catalogue of his valiant men.

**2 Samuel Chapter 24.** David numbereth the people: God sendeth a pestilence, which is stopt by David's prayer and sacrifice.

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## 2 Samuel Chapter 1

### David mourneth for the death of Saul and Jonathan: he ordereth the man to be slain who pretended he had killed Saul.

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**1:1.** Now it came to pass, after [Saul](#) was dead, that [David](#) returned from the slaughter of the [Amalecites](#), and abode two days in Siceleg.

Factum est autem postquam mortuus est Saul ut David reverteretur a caede Amalech et maneret in Siceleg dies duos

**1:2.** And on the third day, there appeared a [man](#) who came out of [Saul's](#) camp, with his garments rent, and dust strewed on his head: and when he came to [David](#), he fell upon his face, and [adored](#).

In die autem tertia apparuit homo veniens de castris Saul veste conscissa et pulvere aspersionis caput et ut venit ad David cecidit super faciem suam et adoravit

**1:3.** And [David](#) said to him: From whence comest thou? And he said to him: I am fled out of the camp of [Israel](#).

Dixitque ad eum David unde venis qui ait ad eum de castris Israhel fugi

**1:4.** And [David](#) said unto him: What is the matter that is come to pass? tell me: He said: The people are fled from the battle, and many of the people are fallen and dead: moreover [Saul](#) and [Jonathan](#) his son are slain.

Et dixit ad eum David quod est verbum quod factum est indica mihi qui ait fugit populus e proelio et multi corruentes e populo mortui sunt sed et Saul et Ionathan filius eius interierunt

**1:5.** And [David](#) said to the young man that told him: How knowest thou that [Saul](#) and [Jonathan](#) his son, are dead?

Dixitque David ad adolescentem qui nuntiabat unde scis quia mortuus est Saul et Ionathan filius eius

**1:6.** And the young man that told him, said: I came by chance upon mount Gelboe, and [Saul](#) leaned upon his spear: and the chariots and horsemen drew nigh unto him,

Ait adolescens qui narrabat ei casu veni in montem Gelboe et Saul incumbibat super hastam suam porro currus et equites adpropinquabant ei

**1:7.** And looking behind him, and seeing me, he called me. And I answered, Here am I.

Et conversus post tergum suum vidensque me vocavit cui cum respondissem adsum

**1:8.** And he said to me: Who art thou? And I said to him: I am an [Amalecite](#).

Dixit mihi quisnam es tu et aio ad eum Amalechites sum

**1:9.** And he said to me: Stand over me, and kill me: for anguish is come upon me, and as yet my whole life is in me.

Et locutus est mihi sta super me et interfice me quoniam tenent me angustiae et adhuc tota anima in me est

**1:10.** So standing over him, I killed him: for I knew that he could not live after the fall: and I took the diadem that was on his head, and the bracelet that was on his arm, and have brought them hither to thee, my lord.

Stansque super eum occidi illum sciebam enim quod vivere non poterat post ruinam et tuli diadema quod erat in capite eius et armillam de brachio illius et adtuli ad te dominum meum huc

**I killed him...** This story of the young [Amalecite](#) was not [true](#), as may easily be proved by comparing it with [1 Samuel 31](#).

**1:11.** Then [David](#) took hold of his garments and rent them, and likewise all the [men](#) that were with him.

Adprehendens autem David vestimenta sua scidit omnesque viri qui erant cum eo

**1:12.** And they mourned, and wept, and **fasted** until evening for **Saul**, and for **Jonathan** his son, and for the people of the **Lord**, and for the **house of Israel**, because they were fallen by the sword.

Et planxerunt et fleverunt et ieiunaverunt usque ad vesperam super Saul et super Ionathan filium eius et super populum Domini et super domum Israhel quod corruissent gladio

**1:13.** And **David** said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of **Amalec**.

Dixitque David ad iuvenem qui nuntiaverat ei unde es qui respondit filius hominis advenae amalechitae ego sum

**1:14.** **David** said to him: Why didst thou not fear to put out thy hand to kill the **Lord's** anointed?

Et ait ad eum David quare non timuisti mittere manum tuam ut occideres christum Domini

**1:15.** And **David** calling one of his servants, said: Go near and fall upon him. And he struck him so that he died.

Vocansque David unum de pueris ait accedens inrue in eum qui percussit illum et mortuus est

**1:16.** And **David** said to him: Thy blood be upon thy own head: for thy own mouth hath spoken against thee, saying: I have slain the **Lord's** anointed.

Et ait ad eum David sanguis tuus super caput tuum os enim tuum locutum est adversum te dicens ego interfeci christum Domini

**1:17.** And **David** made this kind of lamentation over **Saul**, and over **Jonathan** his son.

Planxit autem David planctum huiuscemodi super Saul et super Ionathan filium eius

**1:18.** (Also he commanded that they should teach the **children of Juda** the use of the bow, as it is written in the book of the just.) And he said: Consider, O **Israel**, for them that are dead, wounded on thy high places.

Et praecepit ut docerent filios Iuda arcum sicut scriptum est in libro Iustorum

**1:19.** The illustrious of **Israel** are slain upon thy mountains: how are the **valiant** fallen?

Incliti Israhel super montes tuos interfecti sunt quomodo ceciderunt fortes

**1:20.** Tell it not in Geth, publish it not in the streets of **Ascalon**: lest the daughters of the **Philistines** rejoice, lest the daughters of the uncircumcised triumph.

Nolite adnuntiare in Geth neque adnuntietis in conpetis Ascalonis ne forte laetentur filiae Philisthim ne exultent filiae incircumcisorum

**1:21.** Ye mountains of Gelboe, let neither dew, nor rain come upon you, neither be they fields of **firstfruits**: for there was cast away the shield of the **valiant**, the shield of **Saul** as though he had not been anointed with oil.

Montes Gelboe nec ros nec pluviae veniant super vos neque sint agri primitiarum quia ibi abiectus est clypeus fortium clypeus Saul quasi non esset unctus oleo

**1:22.** From the blood of the slain, from the fat of the **valiant**, the arrow of **Jonathan** never turned back, and the sword of **Saul** did not return empty.

A sanguine interfectorum ab adipe fortium sagitta Ionathan numquam rediit retrorsum et gladius Saul non est reversus inanis

**1:23.** **Saul** and **Jonathan**, lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

Saul et Ionathan amabiles et decori in vita sua in morte quoque non sunt divisi aquilis velociores leonibus fortiores

**1:24.** Ye daughters of **Israel**, weep over **Saul**, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

Filiae Israhel super Saul flete qui vestiebat vos coccino in deliciis qui praebebat ornamenta aurea cultui vestro

**1:25.** How are the **valiant** fallen in battle? **Jonathan** slain in the high places?

Quomodo ceciderunt fortes in proelio Ionathan in excelsis tuis occisus est

**1:26.** I grieve for thee, my brother **Jonathan**: exceeding beautiful, and amiable to me above the **love** of

women. As the mother loveth her only son, so did I love thee.

Doleo super te frater mi Ionathan decore nimis et amabilis super amorem mulierum

**1:27.** How are the valiant fallen, and the weapons of war perished?

Quomodo ceciderunt robusti et perierunt arma bellica

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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Revised and Annotated 1749 by Bishop Richard Challoner

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## 2 Samuel Chapter 2

### David is received and anointed king of Juda. Isboseth the son of Saul reigneth over the rest of Israel. A battle between Abner and Joab.

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**2:1.** And after these things **David** consulted the **Lord**, saying: Shall I go up into one of the cities of **Juda**? And the **Lord** said to him: Go up. And **David** said: Whither shall I go up? And he answered him: Into **Hebron**.

Igitur post haec consuluit David Dominum dicens num ascendam in unam de civitatibus Iuda et ait Dominus ad eum ascende dixitque David quo ascendam et respondit ei in Hebron

**2:2.** So **David** went up, and his two wives Achinoam the Jezrahelitess, and Abigail the wife of Nabal of **Carmel**:

Ascendit ergo David et duae uxores eius Ahinoem Iezrahelites et Abigail uxor Nabal Carmeli

**2:3.** And the **men** also that were with him, **David** brought up every **man** with his household: and they abode in the towns of **Hebron**.

Sed et viros qui erant cum eo duxit David singulos cum domo sua et manserunt in oppidis Hebron

**2:4.** And the **men** of **Juda** came, and anointed **David** there, to be king over the **house of Juda**. And it was told **David** that the **men** of Jabes Galaad had buried **Saul**.

Veneruntque viri Iuda et unxerunt ibi David ut regnaret super domum Iuda et nuntiatum est David quod viri Iabesgalaad sepelissent Saul

**2:5.** **David** therefore sent messengers to the **men** of Jabes Galaad, and said to them: **Blessed** be you to the **Lord**, who have shown this mercy to your master **Saul**, and have buried him.

Misit ergo David nuntios ad viros Iabesgalaad dixitque ad eos benedicti vos Domino qui fecistis misericordiam hanc cum domino vestro Saul et sepelistis eum

**2:6.** And now the **Lord** surely will render you mercy and **truth**, and I also will requite you for this **good** turn, because you have done this thing.

Et nunc retribuet quidem vobis Dominus misericordiam et veritatem sed et ego reddam gratiam eo quod feceritis verbum istud

**2:7.** Let your hands be strengthened, and be ye **men** of valour: for although your master **Saul** be dead, yet the **house of Juda** hath anointed me to be their king.

Confortentur manus vestrae et estote filii fortitudinis licet enim mortuus sit dominus vester Saul tamen me unxit domus Iuda regem sibi

**2:8.** But **Abner** the son of Ner, general of **Saul's** army, took Isboseth the son of **Saul**, and led him about through the camp,

Abner autem filius Ner princeps exercitus Saul tulit Hisboseth filium Saul et circumduxit eum per Castra

**2:9.** And made him king over Galaad, and over Gessuri, and over Jezrahel, and over Ephraim, and over **Benjamin**, and over all **Israel**.

Regemque constituit super Galaad et super Gesuri et super Iezrahel et super Ephraim et super Benjamin et super Israhel universum

**2:10.** Isboseth the son of **Saul** was forty years old when he began to reign over **Israel**, and he reigned two years; and only the **house of Juda** followed **David**.

Quadraginta annorum erat Hisboseth filius Saul cum regnare coepisset super Israhel et duobus annis regnavit sola autem domus Iuda sequebatur David

**He reigned two years...** Viz., before he began visibly to decline: but in all he reigned seven years and six months; for so long **David**

reigned in **Hebron**.

**2:11.** And the number of the days that **David** abode, reigning in **Hebron** over the **house of Juda**, was seven years and six months.

Et fuit numerus dierum quos commoratus est David imperans in Hebron super domum Iuda septem annorum et sex mensuum

**2:12.** And **Abner** the son of Ner, and the servants of Isboseth the son of **Saul**, went out from the camp to Gabaon.

Egressusque Abner filius Ner et pueri Hisboseth filii Saul de Castris in Gabaon

**2:13.** And Joab the son of Sarvia, and the servants of **David** went out, and met them by the **pool** of Gabaon. And when they were come together, they sat down over against one another: the one on the one side of the **pool**, and the other on the other side.

Porro Ioab filius Sarviae et pueri David egressi sunt et occurrerunt eis iuxta piscinam Gabaon et cum in unum convenissent e regione sederunt hii ex una parte piscinae et illi ex altera

**2:14.** And **Abner** said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise.

Dixitque Abner ad Ioab surgant pueri et ludant coram nobis et respondit Ioab surgant

**2:15.** Then there arose and went over twelve in number of **Benjamin**, of the part of Isboseth the son of **Saul**, and twelve of the servants of **David**.

Surrexerunt ergo et transierunt numero duodecim de Benjamin ex parte Hisboseth filii Saul et duodecim de pueris David

**2:16.** And every one catching his fellow by the head, thrust his sword into the side of his adversary, and they fell down together: and the **name** of the place was called: The field of the **valiant**, in Gabaon.

Adprehensoque unusquisque capite conparis sui defixit gladium in latus contrarii et ceciderunt simul vocatumque est nomen loci illius ager Robustorum in Gabaon

**2:17.** And there was a very fierce battle that day: and **Abner** was put to flight, with the **men** of **Israel**, by the servants of **David**.

Et ortum est bellum durum satis in die illa fugatusque est Abner et viri Israhel a pueris David

**2:18.** And there were the three sons of Sarvia there, Joab, and **Abisai**, and Asael: now Asael was a most swift runner, like one of the roes that abide in the woods.

Erant autem ibi tres filii Sarviae Ioab et Abisai et Asahel porro Asahel cursor velocissimus fuit quasi unus ex capreis quae morantur in silvis

**2:19.** And Asael pursued after **Abner**, and turned not to the right hand nor to the left from following **Abner**.

Persequabatur autem Asahel Abner et non declinavit ad dexteram sive ad sinistram omittens persequi Abner

**2:20.** And **Abner** looked behind him, and said: Art thou Asael? And he answered: I am.

Respexit itaque Abner post tergum suum et ait tunc es Asahel qui respondit ego sum

**2:21.** And **Abner** said to him: Go to the right hand or to the left, and lay hold on one of the young men and take thee his spoils. But Asael would not leave off following him close.

Dixitque ei Abner vade ad dextram sive ad sinistram et adprehende unum de adolescentibus et tolle tibi spolia eius noluit autem Asahel omittere quin urgueret eum

**2:22.** And again **Abner** said to Asael: Go off, and do not follow me, lest I be obliged to stab thee to the ground, and I shall not be able to hold up my face to Joab thy brother.

Rursumque locutus est Abner ad Asahel recede noli me sequi ne conpellar confodere te in terra et levare non potero faciem meam ad Ioab fratrem tuum

**2:23.** But he refused to hearken to him, and would not turn aside: wherefore **Abner** struck him with his spear with a back stroke in the groin, and thrust him through, and he died upon the spot: and all that came to the place where Asael fell down and died stood still.

Qui audire contempsit et noluit declinare percussit ergo eum Abner aversa hasta in inguine et transfodit et mortuus est in eodem loco omnesque qui transiebant per locum in quo ceciderat Asahel et mortuus erat subsistebant

**2:24.** Now while Joab and [Abisai](#) pursued after [Abner](#), the sun went down: and they came as far as the hill of the aqueduct, that lieth over against the valley by the way of the [wilderness](#) in Gabaon.

Persequentibus autem loab et Abisai fugientem Abner sol occubuit et venerunt usque ad collem  
Aquaeductus qui est ex adverso vallis et itineris deserti in Gabaon

**2:25.** And the [children of Benjamin](#) gathered themselves together to [Abner](#): and being joined in one body, they stood on the top of a hill.

Congregatique sunt filii Benjamin ad Abner et conglobati in unum cuneum steterunt in summitate tumuli unius

**2:26.** And [Abner](#) cried out to Joab, and said: Shall thy sword rage unto utter destruction? knowest thou not that it is dangerous to drive people to despair? how long dost thou defer to bid the people cease from pursuing after their brethren?

Et exclamavit Abner ad loab et ait num usque ad internicionem tuus mucro desaeviet an ignoras quod periculosa sit desperatio usquequo non dicis populo ut omittat persequi fratres suos

**2:27.** And Joab said: As the [Lord](#) liveth, if thou hadst spoke sooner, even in the morning the people should have retired from pursuing after their brethren.

Et ait loab vivit Dominus si locutus fuisses mane recessisset populus persequens fratrem suum

**2:28.** Then Joab sounded the trumpet, and all the army stood still, and did not pursue after [Israel](#) any farther, nor fight any more.

Insonuit ergo loab bucina et stetit omnis exercitus nec persecuti sunt ultra Israhel neque iniere certamen

**2:29.** And [Abner](#) and his [men](#) walked all that night through the plains: and they passed the [Jordan](#), and having gone through all Beth-horon, came to the camp.

Abner autem et viri eius abierunt per campestria tota nocte illa et transierunt Iordanem et lustrata omni Bethoron venerunt ad Castra

**2:30.** And Joab returning, after he had left [Abner](#), assembled all the people: and there were wanting of [David's](#) servants nineteen [men](#), beside Asael.

Porro loab reversus omisso Abner congregavit omnem populum et defuerunt de pueris David decem et novem viri excepto Asahele

**2:31.** But the servants of [David](#) had killed of [Benjamin](#), and of the [men](#) that were with [Abner](#), three hundred and sixty, who all died.

Servi autem David percusserunt de Benjamin et de viris qui erant cum Abner trecentos sexaginta qui et mortui sunt

**2:32.** And they took Asael, and buried him in the sepulchre of his father in [Bethlehem](#) and Joab, and the [men](#) that were with him, marched all the night, and they came to [Hebron](#) at break of day.

Tuleruntque Asahel et sepelierunt eum in sepulchro patris sui in Bethleem et ambulaverunt tota nocte loab et viri qui erant cum eo et in ipso crepusculo pervenerunt in Hebron

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## 2 Samuel Chapter 3

### David groweth daily stronger. Abner cometh over to him: he is treacherously slain by Joab.

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**3:1.** Now there was a long war between the house of Saul and the house of David: David prospering and growing always stronger and stronger, but the house of Saul decaying daily.  
Facta est ergo longa concertatio inter domum Saul et inter domum David David proficiens et semper se ipso robustior domus autem Saul decrescens cotidie

**There was a long war between the house of Saul, etc...** Rather a strife or emulation than a war with arms; it lasted five years and a half.

**3:2.** And sons were born to David in Hebron: and his firstborn was Ammon of Achinoam the Jezrahelitess:  
Nati quoque sunt filii David in Hebron fuitque primogenitus eius Amnon de Ahinoem Iezrahelitide

**3:3.** And his second Cheleab of Abigail the wife of Nabal of Carmel: and the third Absalom the son of Maacha the daughter of Tholmai king of Gessur:

Et post eum Chelaab de Abigail uxore Nabal Carmeli porro tertius Absalom filius Maacha filiae Tholomai gessur

**3:4.** And the fourth Adonias, the son of Haggith: and the fifth Saphathia the son of Abital:

Quartus autem Adonias filius Aggith et quintus Safathia filius Abital

**3:5.** And the sixth Jethraam of Eglah the wife of David: these were born to David in Hebron.

Sextus quoque Iethraam de Agla uxore David hii nati sunt David in Hebron

**3:6.** Now while there was war between the house of Saul and the house of David, Abner the son of Ner ruled the house of Saul.

Cum ergo esset proelium inter domum Saul et domum David Abner filius Ner regebat domum Saul

**3:7.** And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner:

Fuerat autem Sauli concubina nomine Respha filia Ahia dixitque Hisboseth ad Abner

**3:8.** Why didst thou go in to my father's concubine? And he was exceedingly angry for the words of Isboseth, and said: Am I a dog's head against Juda this day, who have shown mercy to the house of Saul thy father, and to his brethren and friends, and have not delivered thee into the hands of David, and hast thou sought this day against me to charge me with a matter concerning a woman?

Quare ingressus es ad concubinam patris mei qui iratus nimis propter verba Hisboseth ait numquid caput canis ego sum adversum Iuda hodie qui fecerim misericordiam super domum Saul patris tui et super fratres et proximos eius et non tradidi te in manu David et tu requisisti in me quod argueres pro muliere hodie

**3:9.** So do God to Abner, and more also, unless as the Lord hath sworn to David, so I do to him,

Haec faciat Deus Abner et haec addat ei nisi quomodo iuravit Dominus David sic faciam cum eo

**3:10.** That the kingdom be translated from the house of Saul, and the throne of David be set up over Israel, and over Juda from Dan to Bersabee.

Ut transferatur regnum de domo Saul et elevetur thronus David super Israhel et super Iudam a Dan usque Bersabee

**3:11.** And he could not answer him a word, because he feared him.

Et non potuit respondere ei quicquam quia metuebat illum

**3:12.** Abner therefore sent messengers to David for himself, saying: Whose is the land? and that they should say: Make a league with me, and my hand shall be with thee: and I will bring all Israel to thee.

Misit ergo Abner nuntios ad David pro se dicentes cuius est terra et loquerentur fac mecum amicitias et erit

manus mea tecum et reducam ad te universum Israhel

**3:13.** And he said: Very well: I will make a league with thee: but one thing I require of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of **Saul**: and so thou shalt come, and see me.  
Qui ait optime ego faciam tecum amicitias sed unam rem peto a te dicens non videbis faciem meam antequam adduxeris Michol filiam Saul et sic venies et videbis me

**3:14.** And **David** sent messengers to Isboseth the son of **Saul**, saying: Restore my wife Michol, whom I espoused to me for a hundred foreskins of the **Philistines**.  
Misit autem David nuntios ad Hisboseth filium Saul dicens redde uxorem meam Michol quam despondi mihi centum praeputiis Philisthim

**3:15.** And Isboseth sent, and took her from her husband Phaltiel, the son of Lais.  
Misit ergo Hisboseth et tulit eam a viro suo Faltihel filio Lais

**3:16.** And her husband followed her, weeping as far as Bahurim: and **Abner** said to him: Go and return. And he returned.  
Sequebaturque eam vir suus plorans usque Baurim et dixit ad eum Abner vade revertere qui reversus est

**3:17.** **Abner** also spoke to the ancients of **Israel**, saying: Both yesterday and the day before you sought for **David** that he might reign over you.  
Sermonem quoque intulit Abner ad seniores Israhel dicens tam heri quam nudius tertius quaerebatis David ut regnaret super vos

**3:18.** Now then do it: because the **Lord** hath spoken to **David**, saying: By the hand of my servant **David** I will save my people **Israel** from the hands of the **Philistines**, and of all their enemies.  
Nunc ergo facite quoniam Dominus locutus est ad David dicens in manu servi mei David salvabo populum meum Israhel de manu Philisthim et omnium inimicorum eius

**3:19.** And **Abner** spoke also to **Benjamin**. And he went to speak to **David** in **Hebron** all that seemed **good** to **Israel**, and to all **Benjamin**.  
Locutus est autem Abner etiam ad Benjamin et abiit ut loqueretur ad David in Hebron omnia quae placuerant Israhel et universo Benjamin

**3:20.** And he came to **David** in **Hebron** with twenty **men**: and **David** made a feast for **Abner**, and his **men** that came with him.  
Venitque ad David in Hebron cum viginti viris et fecit David Abner et viris eius qui venerant cum eo convivium

**3:21.** And **Abner** said to **David**: I will rise, that I may gather all **Israel** unto thee my lord the king, and may enter into a league with thee, and that thou mayst reign over all as thy **soul** desireth. Now when **David** had brought **Abner** on his way, and he was gone in peace,  
Et dixit Abner ad David surgam ut congregem ad te dominum meum regem omnem Israhel et ineam tecum foedus et imperes omnibus sicut desiderat anima tua cum ergo deduxisset David Abner et ille isset in pace

**3:22.** Immediately, **David's** servants and Joab came, after having slain the robbers, with an exceeding great booty. And **Abner** was not with **David** in **Hebron**, for he had now sent him away, and he was gone in peace.  
Statim pueri David et Ioab venerunt caesis latronibus cum praeda magna nimis Abner autem non erat cum David in Hebron quia iam dimiserat eum et profectus fuerat in pace

**3:23.** And Joab and all the army that was with him, came afterwards: and it was told Joab, that **Abner** the son of Ner came to the king, and he hath sent him away, and he is gone in peace.  
Et Ioab et omnis exercitus qui erat cum eo postea venerant nuntiatum est itaque Ioab a narrantibus venit Abner filius Ner ad regem et dimisit eum et abiit in pace

**3:24.** And Joab went in to the king, and said: What hast thou done? Behold **Abner** came to thee: Why didst thou send him away, and he is gone and departed?  
Et ingressus est Ioab ad regem et ait quid fecisti ecce venit Abner ad te quare dimisisti eum et abiit et recessit

**3:25.** Knowest thou not **Abner** the son of Ner, that to this end he came to thee, that he might deceive thee, and to know thy going out, and thy coming in, and to know all thou dost?

Ignoras Abner filium Ner quoniam ad hoc venit ut deciperet te et sciret exitum tuum et introitum tuum et nosset omnia quae agis

**3:26.** Then Joab going out from [David](#), sent messengers after [Abner](#), and brought him back from the [cistern](#) of Sira, [David](#) knowing nothing of it.

Egressus itaque Ioab a David misit nuntios post Abner et reduxit eum a cisterna Sira ignorante David

**3:27.** And when [Abner](#) was returned to [Hebron](#), Joab took him aside to the middle of the gate, to speak to him treacherously: and he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother.

Cumque redisset Abner in Hebron seorsum abduxit eum Ioab ad medium portae ut loqueretur ei in dolo et percussit illum ibi in inguine et mortuus est in ultionem sanguinis Asahel fratris eius

**3:28.** And when [David](#) heard of it, after the thing was now done, he said: I, and my kingdom are innocent before the [Lord](#) for ever of the blood of [Abner](#) the son of Ner:

Quod cum audisset David rem iam gestam ait mundus ego sum et regnum meum apud Dominum usque in sempiternum a sanguine Abner filii Ner

**3:29.** And may it come upon the head of Joab, and upon all his father's house: and let there not fail from the house of Joab one that hath an issue of seed, or that is a [leper](#), or that holdeth the distaff, or that falleth by the sword, or that wanteth bread.

Et veniat super caput Ioab et super omnem domum patris eius nec deficiat de domo Ioab fluxum seminis sustinens et leprosus tenens fusum et cadens gladio et indigens pane

**3:30.** So Joab and [Abisai](#) his brother slew [Abner](#), because he had killed their brother Asael at Gabaon in the battle.

Igitur Ioab et Abisai frater eius interfecerunt Abner eo quod occidisset Asahel fratrem eorum in Gabaon in proelio

**3:31.** And [David](#) said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of [Abner](#). And [king David](#) himself followed the bier.

Dixit autem David ad Ioab et ad omnem populum qui erat cum eo scindite vestimenta vestra et accingimini saccis et plangite ante exequias Abner porro rex David sequebatur feretrum

**3:32.** And when they had buried [Abner](#) in [Hebron](#), [king David](#) lifted up his voice, and wept at the grave of [Abner](#): and all the people also wept.

Cumque sepelissent Abner in Hebron levavit rex vocem suam et flevit super tumulum Abner flevit autem et omnis populus

**3:33.** And the king mourning and lamenting over [Abner](#), said: Not as cowards are wont to die, hath [Abner](#) died.

Plangensque rex Abner ait nequaquam ut mori solent ignavi mortuus est Abner

**3:34.** Thy hands were not bound, nor thy feet laden with fetters: but as [men](#) fall before the children of [iniquity](#), so didst thou fall. And all the people repeating it wept over him.

Manus tuae non sunt ligatae et pedes tui non sunt conpedibus adgravati sed sicut solent cadere coram filiis iniquitatis corruisti congemmansque omnis populus flevit super eum

**3:35.** And when all the people came to take meat with [David](#), while it was yet broad day, [David swore](#), saying: So do [God](#) to me, and more also, if I taste bread or any thing else before sunset.

Cumque venisset universa multitudo cibum capere cum David clara adhuc die iuravit David dicens haec faciat mihi Deus et haec addat si ante occasum solis gustavero panem vel aliud quicquam

**3:36.** And all the people heard, and they were pleased, and all that the king did seemed [good](#) in the sight of all the people.

Omnisque populus audivit et placuerunt eis cuncta quae fecit rex in conspectu totius populi

**3:37.** And all the people, and all [Israel](#) understood that day that it was not the king's doing, that [Abner](#) the son of Ner was slain.

Et cognovit omne vulgus et universus Israhel in die illa quoniam non actum fuisset a rege ut occideretur Abner filius Ner

**3:38.** The king also said to his servants: Do you not know that a prince and a great **man** is slain this day in **Israel**?

Dixit quoque rex ad servos suos num ignoratis quoniam princeps et maximus cecidit hodie in Israhel

**3:39.** But I as yet am tender, though anointed king. And these **men** the sons of Sarvia are too hard for me: the **Lord** reward him that doth **evil** according to his **wickedness**.

Ego autem adhuc delicatus et unctus rex porro viri isti filii Sarviae duri mihi sunt retribuatur Dominus facienti malum iuxta malitiam suam

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## 2 Samuel Chapter 4

### Isboseth is murdered by two of his servants. David punisheth the murderers.

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**4:1.** And Isboseth the son of [Saul](#) heard that [Abner](#) was slain in [Hebron](#): and his hands were weakened, and all [Israel](#) was troubled.

Audivit autem filius Saul quod cecidisset Abner in Hebron et dissolutae sunt manus eius omnisque Israhel perturbatus est

**4:2.** Now the son of [Saul](#) had two [men captains](#) of his bands, the [name](#) of the one was Baana, and the [name](#) of the other [Rechab](#), the sons of Remmon a [Berothite](#) of the [children of Benjamin](#): for [Beroth](#) also was reckoned in [Benjamin](#).

Duo autem viri principes latronum erant filio Saul nomen uni Baana et nomen alteri Rechab filii Remmon Berothitae de filiis Benjamin siquidem et Beroth reputata est in Benjamin

**4:3.** And the [Berothites](#) fled into Gethaim, and were sojourners there until that time.

Et fugerunt Berothitae in Getthaim fueruntque ibi advenae usque in tempus illud

**4:4.** And [Jonathan](#) the son of [Saul](#) had a son that was lame of his feet: for he was five years old when the tidings came of [Saul](#) and [Jonathan](#) from Jezrahel. And his nurse took him up and fled: and as she made haste to flee, he fell and became lame: and his [name](#) was Miphiboseth.

Erat autem Jonathan filio Saul filius debilis pedibus quinquennis enim fuit quando venit nuntius de Saul et Jonathan ex Jezrahel tollens itaque eum nutrix sua fugit cumque festinaret ut fugeret cecidit et claudus effectus est habuitque vocabulum Mifiboseth

**4:5.** And the sons of Remmon the [Berothite](#), [Rechab](#) and Baana coming, went into the house of Isboseth in the heat of the day: and he was sleeping upon his bed at noon. And the doorkeeper of the house, who was cleansing wheat, was fallen asleep.

Venientes igitur filii Remmon Berothitae Rechab et Baana ingressi sunt fervente die domum Hisboseth qui dormiebat super stratum suum meridie

**4:6.** And they entered into the house secretly taking ears of corn, and [Rechab](#) and Baana his brother stabbed him in the groin, and fled away.

Ingressi sunt autem domum adsumentes spicas tritici et percusserunt eum in inguine Rechab et Baana frater eius et fugerunt

**4:7.** For when they came into the house, he was sleeping upon his bed in a parlour, and they struck him and killed him and taking away his head they went off by the way of the [wilderness](#), walking all night.

Cum autem ingressi fuissent domum ille dormiebat super lectulum suum in conclavi et percutientes interfecerunt eum sublatoque capite eius abierunt per viam deserti tota nocte

**4:8.** And they brought the head of Isboseth to [David](#) to [Hebron](#): and they said to the king: Behold the head of Isboseth the son of [Saul](#) thy enemy who sought thy life: and the [Lord](#) hath revenged my lord the king this day of [Saul](#), and of his seed.

Et adtulerunt caput Hisboseth ad David in Hebron dixeruntque ad regem ecce caput Hisboseth filii Saul inimici tui qui quaerebat animam tuam et dedit Dominus domino meo regi ultiones hodie de Saul et de semine eius

**4:9.** But [David](#) answered [Rechab](#), and Baana his brother, the sons of Remmon the [Berothite](#), and said to them: As the [Lord](#) liveth, who hath delivered my [soul](#) out of all distress,

Respondens autem David Rechab et Baana fratri eius filiis Remmon Berothi dixit ad eos vivit Dominus qui eruit animam meam de omni angustia

**4:10.** The [man](#) that told me, and said: [Saul](#) is dead, who thought he brought [good](#) tidings, I apprehended,

and slew him in Siceleg, who should have been rewarded for his news.

Quoniam eum qui adnuntiaverat mihi et dixerat mortuus est Saul qui putabat se prospera nuntiare tenui et occidi in Siceleg cui oportebat me dare mercedem pro nuntio

**4:11.** How much more now when **wicked men** have slain an innocent **man** in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the earth?

Quanto magis nunc cum homines impii interfecerint virum innoxium in domo sua super lectulum suum non quaeram sanguinem eius de manu vestra et auferam vos de terra

**4:12.** And **David** commanded his servants and they slew them: and cutting off their hands and feet, hanged them up over the **pool** in **Hebron**: but the head of Isboseth they took and buried in the sepulchre of **Abner** in **Hebron**.

Praecipit itaque David pueris et interfecerunt eos praecedentesque manus et pedes eorum suspenderunt eos super piscinam in Hebron caput autem Hisboseth tulerunt et sepelierunt in sepulchro Abner in Hebron

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## 2 Samuel Chapter 5

### David is anointed king of all Israel. He taketh Jerusalem, and dwelleth there. He defeateth the Philistines.

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**5:1.** Then all the [tribes of Israel](#) came to [David](#) in [Hebron](#), saying: Behold we are thy bone and thy flesh.  
Et venerunt universae tribus Israhel ad David in Hebron dicentes ecce nos os tuum et caro tua sumus

**5:2.** Moreover yesterday also and the day before, when [Saul](#) was king over us, thou wast he that did lead out and bring in [Israel](#): and the [Lord](#) said to thee: Thou shalt feed my people [Israel](#), and thou shalt be prince over [Israel](#).

Sed et heri et nudius tertius cum esset Saul rex super nos tu eras educens et reducens Israhel dixit autem Dominus ad te tu pasces populum meum Israhel et tu eris dux super Israhel

**5:3.** The ancients also of [Israel](#) came to the king of [Hebron](#), and [king David](#) made a league with them in [Hebron](#) before the [Lord](#): and they anointed [David](#) to be king over [Israel](#).

Venerunt quoque et senes de Israhel ad regem in Hebron et percussit cum eis rex David foedus in Hebron coram Domino unxeruntque David in regem super Israhel

**5:4.** [David](#) was thirty years old when he began to reign, and he reigned forty years.

Filius triginta annorum erat David cum regnare coepisset et quadraginta annis regnavit

**5:5.** In [Hebron](#) he reigned over [Juda](#) seven years and six months: and in [Jerusalem](#) he reigned three and thirty years over all [Israel](#) and [Juda](#).

In Hebron regnavit super Iudam septem annis et sex mensibus in Hierusalem autem regnavit triginta tribus annis super omnem Israhel et Iudam

**5:6.** And the king and all the [men](#) that were with him went to [Jerusalem](#) to the Jebusites the inhabitants of the land: and they said to [David](#): Thou shalt not come in hither unless thou take away the blind and the lame that say: [David](#) shall not come in hither.

Et abiit rex et omnes viri qui erant cum eo in Hierusalem ad Iebuseum habitatorem terrae dictumque est ad David ab eis non ingredieris huc nisi abstuleris caecos et claudos dicentes non ingredietur David huc

**5:7.** But [David](#) took the castle of Sion, the same is the city of David.

Cepit autem David arcem Sion haec est civitas David

**5:8.** For [David](#) had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses, and take away the blind and the lame that [hated](#) the [soul](#) of [David](#): therefore it is said in the proverb: The blind and the lame shall not come into the [temple](#).

Proposuerat enim in die illa praemium qui percussisset Iebuseum et tetigisset domatum fistulas et claudos et caecos odientes animam David idcirco dicitur in proverbio caecus et claudus non intrabunt templum

**5:9.** And [David](#) dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards.

Habitavit autem David in arce et vocavit eam civitatem David et aedificavit per gyrum a Mello et intrinsecus

**5:10.** And he went on prospering and growing up, and the [Lord God](#) of [hosts](#) was with him.

Et ingrediebatur proficiens atque succrescens et Dominus Deus exercituum erat cum eo

**5:11.** And Hiram the king of [Tyre](#) sent messengers to [David](#), and [cedar trees](#), and carpenters, and masons for walls: and they built a house for [David](#).

Misit quoque Hiram rex Tyri nuntios ad David et ligna cedrina et artifices lignorum artificesque lapidum ad parietes et aedificaverunt domum David

**5:12.** And [David](#) knew that the [Lord](#) had confirmed him king over [Israel](#), and that he had exalted his

kingdom over his people **Israel**.

Et cognovit David quoniam confirmasset eum Dominus regem super Israhel et quoniam exaltasset regnum eius super populum suum Israhel

**5:13.** And **David** took more **concubines** and wives of **Jerusalem**, after he was come from **Hebron**: and there were born to **David** other sons also and daughters:

Acceptit ergo adhuc concubinas et uxores de Hierusalem postquam venerat de Hebron natique sunt David et alii filii et filiae

**David took more concubines and wives of Jerusalem...** Not harlots, but wives of an inferior condition; for such, in **scripture**, are styled **concubines**.

**5:14.** And these are the **names** of them, that were born to him in **Jerusalem**, Samua, and Sobab, and **Nathan**, and **Solomon**,

Et haec nomina eorum qui nati sunt ei in Hierusalem Samua et Sobab et Nathan et Salomon

**5:15.** And Jebahar, and Elisua, and Nepheg,

Et Ibaar et Helisua et Nepheg

**5:16.** And Japhia, and Elisama, and Elioda, and Eliphaeth.

Et Iafia et Helisama et Helida et Helifeleth

**5:17.** And the **Philistines** heard that they had anointed **David** to be king over **Israel**: and they all came to seek **David**: and when **David** heard of it, he went down to a strong hold.

Audierunt vero Philisthim quod unxissent David regem super Israhel et ascenderunt universi ut quaerent David quod cum audisset David descendit in praesidium

**5:18.** And the **Philistines** coming spread themselves in the valley of Raphaim.

Philisthim autem venientes diffusi sunt in valle Raphaim

**5:19.** And **David** consulted the **Lord**, Saying: Shall I go up to the **Philistines**? and wilt thou deliver them into my hand? And the **Lord** said to **David**: Go up, for I will surely deliver the **Philistines** into thy hand.

Et consuluit David Dominum dicens si ascendam ad Philisthim et si dabis eos in manu mea et dixit Dominus ad David ascende quia tradens dabo Philisthim in manu tua

**5:20.** And **David** came to **Baal** Pharisim: and defeated them there, and he said, The **Lord** hath divided my enemies before me, as waters are divided. Therefore the **name** of the place was called **Baal** Pharisim.

Venit ergo David in Baalpharasim et percussit eos ibi et dixit divisit Dominus inimicos meos coram me sicut dividuntur aquae propterea vocatum est nomen loci illius Baalpharasim

**5:21.** And they left there their idols: which **David** and his **men** took away.

Et reliquerunt ibi sculptilia sua quae tulit David et viri eius

**5:22.** And the **Philistines** came up again and spread themselves into the valley of Raphaim.

Et addiderunt adhuc Philisthim ut ascenderent et diffusi sunt in valle Raphaim

**5:23.** And **David** consulted the **Lord**: Shall I go up against the **Philistines**, and wilt thou deliver them into my hands? He answered: Go not up against them but fetch a compass behind them, and thou shalt come upon them over against the pear trees.

Consuluit autem David Dominum qui respondit non ascendas sed gyra post tergum eorum et venies ad eos ex adverso pirorum

**5:24.** And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the **Lord** go out before thy face to strike the army of the **Philistines**.

Et cum audieris sonitum gradientis in cacumine pirorum tunc inibis proelium quia tunc egredietur Dominus ante faciem tuam ut percutiat castra Philisthim

**5:25.** And **David** did as the **Lord** had commanded him, and he smote the **Philistines** from Gabaa until thou come to Gezer.

Fecit itaque David sicut ei praeceperat Dominus et percussit Philisthim de Gabee usque dum venias Gezer

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## 2 Samuel Chapter 6

**David fetcheth the ark from Cariathiarim. Oza is struck dead for touching it. It is deposited in the house of Obededom: and from thence carried to David's house.**

---

**6:1.** And David again gathered together all the chosen men of Israel, thirty thousand.  
Congregavit autem rursus David omnes electos ex Israhel triginta milia

**6:2.** And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of Hosts is invoked, who sitteth over it upon the cherubims.  
Surrexitque et abiit et universus populus qui erat cum eo de viris Iuda ut adducerent arcam Dei super quam invocatum est nomen Domini exercituum sedentis in cherubin super eam

**6:3.** And they laid the ark of God upon a new cart: and took it out of the house of Abinadab, who was in Gabaa, and Oza and Ahio, the sons of Abinadab, drove the new cart.  
Et inposuerunt arcam Domini super plaustrum novum tuleruntque eam de domo Abinadab qui erat in Gabaa Oza autem et Haio filii Abinadab minabant plaustrum novum

**Gabaa...** The hill of Cariathiarim, where the ark had been in the house of Abinadab, from the time of its being restored back by the Philistines.

**6:4.** And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio having care of the ark of God went before the ark.  
Cumque tulissent eam de domo Abinadab qui erat in Gabaa custodiens arcam Dei Haio praecedebat arcam

**6:5.** But David and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals.  
David autem et omnis Israhel Iudebant coram Domino in omnibus lignis fabrefactis et citharis et lyris et tympanis et sistris et cymbalis

**6:6.** And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked and made it lean aside.  
Postquam autem venerunt ad aream Nachon extendit manum Oza ad arcam Dei et tenuit eam quoniam calcitrabant boves

**6:7.** And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God.  
Iratusque est indignatione Dominus contra Ozam et percussit eum super temeritate qui mortuus est ibi iuxta arcam Dei

**6:8.** And David was grieved because the Lord had struck Oza, and the name of that place was called: The striking of Oza, to this day.  
Contristatus autem est David eo quod percussisset Dominus Ozam et vocatum est nomen loci illius Percussio Oza usque in diem hanc

**6:9.** And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?  
Et extimuit David Dominum in die illa dicens quomodo ingrediatur ad me arca Domini

**6:10.** And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obededom the Gethite.  
Et noluit devertere ad se arcam Domini in civitate David sed devertit eam in domo Obededom Getthei

**6:11.** And the ark of the Lord abode in the house of Obededom the Gethite three months: and the Lord blessed Obededom, and all his household.  
Et habitavit arca Domini in domo Obededom Getthei tribus mensibus et benedixit Dominus Obededom et

omnem domum eius

**6:12.** And it was told **king David**, that the **Lord** had **blessed** Obededom, and all that he had, because of the **ark of God**. So **David** went, and brought away the **ark of God** out of the house of Obededom into the city of David with **joy**. And there were with **David** seven choirs, and calves for victims.

Nuntiatumque est regi David benedixit Dominus Obededom et omnia eius propter arcam Dei abiit ergo David et adduxit arcam Dei de domo Obededom in civitatem David cum gaudio

**Choirs...** Or companies of musicians.

**6:13.** And when they that carried the **ark of the Lord** had gone six paces, he **sacrificed** an ox and a ram: Cumque transcendissent qui portabant arcam Domini sex passus immolabat bovem et arietem

**6:14.** And **David danced** with all his might before the **Lord**: and **David** was girded with a linen **ephod**. Et David saltabat totis viribus ante Dominum porro David erat accinctus ephod lineo

**6:15.** And **David** and all the house of **Israel** brought the **ark of the covenant of the Lord** with joyful shouting, and with sound of trumpet.

Et David et omnis domus Israhel ducebant arcam testamenti Domini in iubilo et in clangore bucinæ

**6:16.** And when the **ark of the Lord** was come into the city of David, Michol the daughter of **Saul**, looking out through a window, saw **king David leaping and dancing** before the **Lord**: and she **despised** him in her heart.

Cumque intrasset arca Domini civitatem David Michol filia Saul prospiciens per fenestram vidit regem David subsilientem atque saltantem coram Domino et despexit eum in corde suo

**6:17.** And they brought the **ark of the Lord**, and set it in its place in the midst of the **tabernacle**, which **David** had pitched for it: and **David** offered **holocausts**, and peace **offerings** before the **Lord**.

Et introduxerunt arcam Domini et posuerunt eam in loco suo in medio tabernaculi quod tetenderat ei David et obtulit David holocausta coram Domino et pacifica

**6:18.** And when he had made an end of **offering holocausts** and peace **offerings**, he **blessed** the people in the **name** of the **Lord** of **hosts**.

Cumque conplesset offerens holocaustum et pacifica benedixit populo in nomine Domini exercituum

**6:19.** And he distributed to all the multitude of **Israel**, both men and **women**, to every one, a cake of bread, and a piece of roasted beef, and fine flour fried with oil: and all the people departed every one to his own house.

Et partitus est multitudini universae Israhel tam viro quam mulieri singulis collyridam panis unam et assaturam bubulae carnis unam et similam frixam oleo et abiit omnis populus unusquisque in domum suam

**6:20.** And **David** returned to **bless** his own house: and Michol the daughter of **Saul** coming out to meet **David**, said: How **glorious** was the king of **Israel** to day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked.

Reversusque est et David ut benediceret domui suae et egressa Michol filia Saul in occursum David ait quam gloriosus fuit hodie rex Israhel discoperiens se ante ancillas servorum suorum et nudatus est quasi si nudetur unus de scurris

**6:21.** And **David** said to Michol: Before the **Lord**, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the **Lord** in **Israel**,

Dixitque David ad Michol ante Dominum qui elegit me potius quam patrem tuum et quam omnem domum eius et praecepit mihi ut essem dux super populum Domini Israhel

**6:22.** I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids of whom thou speakest, I shall appear more **glorious**.

Et ludam et vilior fiam plus quam factus sum et ero humilis in oculis meis et cum ancillis de quibus locuta es gloriosior apparebo

**6:23.** Therefore Michol the daughter of **Saul** had no child to the day of her death.

Igitur Michol filiae Saul non est natus filius usque ad diem mortis suae

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## 2 Samuel Chapter 7

### **David's purpose to build a temple is rewarded with the promise of great blessings in his seed: his prayer and thanksgiving.**

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**7:1.** And it came to pass when the king sat in his house, and the [Lord](#) had given him rest on every side from all his enemies,

Factum est autem cum sedisset rex in domo sua et Dominus dedisset ei requiem undique ab universis inimicis suis

**7:2.** He said to [Nathan the prophet](#): Dost thou see that I dwell in a house of [cedar](#), and the [ark of God](#) is lodged within skins?

Dixit ad Nathan prophetam videsne quod ego habitem in domo cedrina et arca Dei posita sit in medio pellium

**7:3.** And [Nathan](#) said to the king: Go, do all that is in they heart: because the [Lord](#) is with thee.

Dixitque Nathan ad regem omne quod est in corde tuo vade fac quia Dominus tecum est

**7:4.** But it came to pass that night, that the [word of the Lord](#) came to [Nathan](#), saying:

Factum est autem in nocte illa et ecce sermo Domini ad Nathan dicens

**7:5.** Go, and say to my servant [David](#): Thus saith the [Lord](#): Shalt thou build me a house to dwell in?

Vade et loquere ad servum meum David haec dicit Dominus numquid tu aedificabis mihi domum ad habitandum

**7:6.** Whereas I have not dwelt in a house from the day that I brought the [children of Israel](#) out of the land of [Egypt](#) even to this day: but have walked in a [tabernacle](#), and in a tent.

Neque enim habitavi in domo ex die qua eduxi filios Israhel de terra Aegypti usque in diem hanc sed ambulans ambulabam in tabernaculo et in tentorio

**7:7.** In all the places that I have gone through with all the [children of Israel](#), did ever I speak a word to any one of the [tribes of Israel](#), whom I commanded to feed my people [Israel](#), saying: Why have you not built me a house of [cedar](#)?

Per cuncta loca quae transivi cum omnibus filiis Israhel numquid loquens locutus sum ad unam de tribubus Israhel cui praecepi ut pasceret populum meum Israhel dicens quare non aedificastis mihi domum cedrinam

**7:8.** And now thus shalt thou speak to my servant [David](#): Thus saith the [Lord](#) of [hosts](#): I took thee out of the pastures from following the sheep to be ruler over my people [Israel](#):

Et nunc haec dices servo meo David haec dicit Dominus exercituum ego tuli te de pascuis sequentem greges ut esses dux super populum meum Israhel

**7:9.** And I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face: and I have made thee a great [man](#), like unto the [name](#) of the great ones that are on the earth.

Et fui tecum in omnibus ubicumque ambulasti et interfeci universos inimicos tuos a facie tua fecique tibi nomen grande iuxta nomen magnorum qui sunt in terra

**7:10.** And I will appoint a place for my people [Israel](#), and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of [iniquity](#) afflict them any more as they did before,

Et ponam locum populo meo Israhel et plantabo eum et habitabit sub eo et non turbabitur amplius nec addent filii iniquitatis ut adfligant eum sicut prius

**7:11.** From the day that I appointed judges over my people [Israel](#): and I will give thee rest from all thy enemies. And the [Lord](#) foretelleth to thee, that the [Lord](#) will make thee a house.

Ex die qua constitui iudices super populum meum Israhel et requiem dabo tibi ab omnibus inimicis tuis

praedicatque tibi Dominus quod domum faciat tibi Dominus

**7:12.** And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of the bowels, and I will establish his kingdom.

Cumque completi fuerint dies tui et dormieris cum patribus tuis suscitabo semen tuum post te quod egredietur de utero tuo et firmabo regnum eius

**I will establish his kingdom...** This [prophecy](#) partly relateth to [Solomon](#): but much more to [Christ](#), who is called the son of [David](#) in [scripture](#), and who is the builder of the [true temple](#), which is the [church](#), his [everlasting kingdom](#), which shall never fail.

**7:13.** He shall build a house to my [name](#), and I will establish the throne of his kingdom fore ever.

Ipse aedificabit domum nomini meo et stabiliam thronum regni eius usque in sempiternum

**7:14.** I will be to him a father, and he shall be to me a son: and if he commit any [iniquity](#), I will correct him with the rod of [men](#), and with the stripes of the children of [men](#).

Ego ero ei in patrem et ipse erit mihi in filium qui si inique aliquid gesserit arguam eum in virga virorum et in plagis filiorum hominum

**7:15.** But my mercy I will not take away from him, as I took it from [Saul](#), whom I removed from before my face.

Misericordiam autem meam non auferam ab eo sicut abstuli a Saul quem amovi a facie tua

**7:16.** And thy house shall be [faithful](#), and thy kingdom for ever before thy face, and thy throne shall be firm for ever.

Et fidelis erit domus tua et regnum tuum usque in aeternum ante faciem tuam et thronus tuus erit firmus iugiter

**7:17.** According to all these words and according to all this vision so did [Nathan](#) speak to [David](#).

Secundum omnia verba haec et iuxta universam visionem istam sic locutus est Nathan ad David

**7:18.** And [David](#) went in, and sat before the [Lord](#), and said: Who am I, O [Lord God](#), and what is my house, that thou hast brought me thus far?

Ingressus est autem rex David et sedit coram Domino et dixit quis ego sum Domine Deus et quae domus mea quia adduxisti me hucusque

**7:19.** Bur yet this hath seemed little in thy sight, O [Lord God](#), unless thou didst also speak of the house of thy servant for a long time to come: for this is the [law](#) of [Adam](#), O [Lord God](#):

Sed et hoc parum visum est in conspectu tuo Domine Deus nisi loquereris etiam de domo servi tui in longinquum ista est enim lex Adam Domine Deus

**7:20.** And what can [David](#) say more unto thee? for thou knowest thy servant, O [Lord God](#):

Quid ergo addere poterit adhuc David ut loquatur ad te tu enim scis servum tuum Domine Deus

**7:21.** For thy word's sake, and according to thy own heart thou has done all these great things, so that thou wouldst make it known to thy servant.

Propter verbum tuum et secundum cor tuum fecisti omnia magnalia haec ita ut notum faceres servo tuo

**7:22.** Therefore thou art magnified, O [Lord God](#), because there is none like to thee, neither is there any [God](#) besides thee, in all the things that we have heard with our ears.

Idcirco magnificatus es Domine Deus quia non est similis tui neque est deus extra te in omnibus quae audivimus auribus nostris

**7:23.** And what nation is there upon earth, as thy people [Israel](#), whom [God](#) went to [redeem](#) for a people to himself, and to make him a [name](#), and to do for them great and terrible things, upon the earth, before the face of thy people, whom thou [redeemedst](#) to thyself out of [Egypt](#), from the nations and their gods.

Quae est autem ut populus tuus Israhel gens in terra propter quam ivit Deus ut redimeret eam sibi in populum et poneret sibi nomen faceretque eis magnalia et horribilia super terram a facie populi tui quem redemisti tibi ex Aegypto gentem et deum eius

**7:24.** For thou hast confirmed to thyself thy people [Israel](#) to be an everlasting people: and thou, O [Lord God](#), art become their [God](#).

Et firmasti tibi populum tuum Israhel in populum sempiternum et tu Domine factus es eis in Deum

**7:25.** And now, O [Lord God](#), raise up for ever the word that thou hast spoken, concerning thy servant and

concerning his house: and do as thou hast spoken,

Nunc ergo Domine Deus verbum quod locutus es super servum tuum et super domum eius suscita in sempiternum et fac sicut locutus es

**7:26.** That thy **name** may be magnified for ever, and it may be said: The **Lord of hosts** is **God** over **Israel**. And the house of thy servant **David** shall be established before the **Lord**.

Et magnificetur nomen tuum usque in sempiternum atque dicatur Dominus exercituum Deus super Israhel et domus servi tui David erit stabilita coram Domino

**7:27.** Because thou, O **Lord of hosts**, **God of Israel**, hast revealed to the ear of thy servant, saying: I will build thee a house: therefore hath thy servant found in his heart to **pray** this **prayer** to thee.

Quia tu Domine exercituum Deus Israhel revelasti aurem servi tui dicens domum aedificabo tibi propterea invenit servus tuus cor suum ut oraret te oratione hac

**7:28.** And now, O **Lord God**, thou art **God**, and thy words shall be **true**: for thou hast spoken to thy servant these **good** things.

Nunc ergo Domine Deus tu es Deus et verba tua erunt vera locutus es enim ad servum tuum bona haec

**7:29.** And now begin, and **bless** the house of thy servant, that it may endure for ever before thee: because thou, O **Lord God**, hast spoken it, and with thy **blessing** let the house of thy servant be **blessed** for ever.

Incipe igitur et benedic domui servi tui ut sit in sempiternum coram te quia tu Domine Deus locutus es et benedictione tua benedicetur domus servi tui in sempiternum

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## 2 Samuel Chapter 8

### David's victories, and his chief officers.

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**8:1.** And it came to pass after this that [David](#) defeated the [Philistines](#), and brought them down, and [David](#) took the bridle of tribute out of the hand of the [Philistines](#),

Factum est autem post haec percussit David Philisthim et humiliavit eos et tulit David frenum tributi de manu Philisthim

**8:2.** And he defeated [Moab](#), and measured them with a line, casting them down to the earth: and he measured with two lines, one to put to death, and one to save alive: and [Moab](#) was made to serve [David](#) under tribute.

Et percussit Moab et mensus est eos funiculo coequans terrae mensus est autem duos funiculos unum ad occidendum et unum ad vivificandum factusque est Moab David serviens sub tributo

**8:3.** [David](#) defeated also Adarezer the son of Rohob king of Soba, when he went to extend his dominion over the river Euphrates.

Et percussit David Adadezer filium Roob regem Soba quando profectus est ut dominaretur super flumen Eufraten

**8:4.** And [David](#) took from him a thousand and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses: and only reserved of them for one hundred chariots.

Et captis David ex parte eius mille septingentis equitibus et viginti milibus peditum subnervavit omnes iugales curruum dereliquit autem ex eis centum currus

**8:5.** And the [Syrians](#) of [Damascus](#) came to succour Adarezer the king of Soba: and [David](#) slew of the [Syrians](#) two and twenty thousand men.

Venit quoque Syria Damasci ut praesidium ferret Adadezer regi Soba et percussit David de Syria viginti duo milia virorum

**8:6.** And [David](#) put garrisons in [Syria](#) of [Damascus](#): and [Syria](#) served [David](#) under tribute, and the [Lord](#) preserved [David](#) in all his enterprises, whithersoever he went.

Et posuit David praesidium in Syria Damasci factaque est Syria David serviens sub tributo servavit Dominus David in omnibus ad quaecumque profectus est

**8:7.** And [David](#) took the arms of gold, which the servants of Adarezer wore and brought them to [Jerusalem](#).

Et tulit David arma aurea quae habebant servi Adadezer et detulit ea in Hierusalem

**8:8.** And out of Bete, and out of [Beroth](#), cities of Adarezer, [king David](#) took and exceeding great quantity of brass.

Et de Bete et de Beroth civitatibus Adadezer tulit rex David aes multum nimis

**8:9.** And Thou the king of Emath heard that [David](#) had defeated all the forces of Adarezer.

Audivit autem Thou rex Emath quod percussisset David omne robur Adadezer

**8:10.** And Thou sent Joram his son to [king David](#), to salute him, and to congratulate with him, and to return him thanks: because he had fought against Adarezer, and had defeated him. For Thou was an enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass:

Et misit Thou Ioram filium suum ad regem David ut salutaret eum congratulans et gratias ageret eo quod expugnasset Adadezer et percussisset eum hostis quippe erat Thou Adadezer et in manu eius erant vasa argentea et vasa aurea et vasa aerea

**8:11.** And [king David](#) dedicated them to the [Lord](#), together with the silver and gold that he had [dedicated](#) of all the nations, which he had subdued:

Quae et ipsa sanctificavit rex David Domino cum argento et auro quae sanctificaverat de universis gentibus quas subegerat

**8:12.** Of [Syria](#), and of [Moab](#), and of the [children of Ammon](#), and of the [Philistines](#), and of [Amalec](#), and of the spoils of Adarezer the son of Rohob king of Soba.

De Syria et Moab et filiis Ammon et Philisthim et Amalech et de manubiis Adadezer filii Roob regis Soba

**8:13.** [David](#) also made himself a [name](#), when he returned after taking [Syria](#) in the valley of the saltpits, killing eighteen thousand:

Fecit quoque sibi David nomen cum reverteretur capta Syria in valle Salinarum caesis duodecim milibus

**8:14.** And he put guards in [Edom](#), and placed there a garrison: and all [Edom](#) was made to serve [David](#): and the [Lord](#) preserved [David](#) in all enterprises he went about.

Et posuit in Idumea custodes statutique praesidium et facta est universa Idumea serviens David et servavit Dominus David in omnibus ad quaecumque profectus est

**8:15.** And [David](#) reigned over all [Israel](#): and [David](#) did judgment and [justice](#) to all his people.

Et regnavit David super omnem Israhel faciebat quoque David iudicium et iustitiam omni populo suo

**8:16.** And Joab the son Sarvia was over the army: and Josaphat the son of Ahilud was recorder:

Joab autem filius Sarviae erat super exercitum porro Josaphat filius Ahilud erat a commentariis

**Recorder...** Or chancellor.

**8:17.** And Sadoc the son of Achitob, and [Achimelech](#) the son of [Abiathar](#), were the [priests](#): and Saraias was the scribe:

Et Sadoc filius Achitob et Achimelech filius Abiathar sacerdotes et Saraias scriba

**Scribe...** Or secretary.

**8:18.** And [Banaias the son of Joiada](#) was over the Cerethi and Phelethi: and the sons of [David](#) were the princes.

Banaias autem filius Ioiada super Cherethi et Felethi filii autem David sacerdotes erant

**The Cerethi and Phelethi...** The king's guards. Ibid. **Princes...** Literally [priests](#). (Cohen) So called, by a title of [honour](#), and not from exercising the [priestly](#) functions.

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## 2 Samuel Chapter 9

### David's kindness to Miphiboseh for the sake of his father Jonathan.

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**9:1.** And [David](#) said: Is there any one, think you, left of the house of [Saul](#), that I may show kindness to him for [Jonathan's](#) sake?

Et dixit David putasne est aliquis qui remanserit de domo Saul ut faciam cum eo misericordiam propter Ionathan

**9:2.** Now there was of the house of [Saul](#), a servant [named](#) Siba: and when the king had called him to him, he said to him: Art thou Siba? And he answered: I am Siba thy servant.

Erat autem de domo Saul servus nomine Siba quem cum vocasset rex ad se dixit ei tune es Siba et ille respondit ego sum servus tuus

**9:3.** And the king said: Is there any one left of the house of [Saul](#), that I may show the mercy of [God](#) unto Him? And Siba said to the king: There is a son of [Jonathan](#) left, who is lame of his feet.

Et ait rex num superest aliquis de domo Saul ut faciam cum eo misericordiam Dei dixitque Siba regi superest filius Ionathan debilis pedibus

**9:4.** Where is he? said he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar.

Ubi inquit est et Siba ad regem ecce ait in domo est Machir filii Amihel in Lodabar

**9:5.** Then [King David](#) sent, and brought him out of the house of Machir the son of Ammiel of Lodabar.

Misit ergo rex David et tulit eum de domo Machir filii Amihel de Lodabar

**9:6.** And when Miphiboseh the son of [Jonathan](#) the son of [Saul](#) was come to [David](#), he fell on his face and worshipped. And [David](#) said: Miphiboseh? And he answered: Behold thy servant.

Cum autem venisset Mifiboseh filius Ionathan filii Saul ad David corruit in faciem suam et adoravit dixitque David Mifiboseh qui respondit adsum servus tuus

**9:7.** And [David](#) said to him: Fear not, for I will surely show thee mercy for [Jonathan](#) thy father's sake, and I will restore the lands of [Saul](#) the father, and thou shalt eat bread at my table always.

Et ait ei David ne timeas quia faciens faciam in te misericordiam propter Ionathan patrem tuum et restituam tibi omnes agros Saul patris tui et tu comedes panem in mensa mea semper

**9:8.** He bowed down to him, and said: Who am I thy servant, that thou shouldst look upon such a dead dog as I am?

Qui adorans eum dixit quis ego sum servus tuus quoniam respexisti super canem mortuum similem mei

**9:9.** Then the King called Siba the servant of [Saul](#), and said to him: All that belonged to [Saul](#), and all his house, I have given to thy master's son.

Vocavit itaque rex Sibam puerum Saul et dixit ei omnia quaecumque fuerunt Saul et universam domum eius dedi filio domini tui

**9:10.** Thou therefore and the sons and thy servants shall till the land for him: and thou shalt bring in food for thy master's son, that he may be maintained: and Miphiboseh the son of thy master shall always eat bread at my table. And Siba had fifteen sons and twenty servants.

Operare igitur ei terram tu et filii tui et servi tui et inferes filio domini tui cibos ut alatur Mifiboseh autem filius domini tui comedet semper panem super mensam meam erant autem Sibae quindecim filii et viginti servi

**9:11.** And Siba said to the king: As thou my lord the hast commanded thy servant, so will thy servant do: and Miphiboseh shall eat at my table, as one of the sons of the King.

Dixitque Siba ad regem sicut iussisti domine mi rex servo tuo sic faciet servus tuus et Mifiboseth comedet super mensam tuam quasi unus de filiis regis

**9:12.** And Miphiboseth had a young son whose name was Micha: and all that kindred of the house of Siba served Miphiboseth.

Habebat autem Mifiboseth filium parvulum nomine Micha omnis vero cognatio domus Siba serviebat Mifiboseth

**9:13.** But Miphiboseth dwelt in Jerusalem: because he ate always of the king's table: and he was lame of both feet.

Porro Mifiboseth habitabat in Hierusalem quia de mensa regis iugiter vescebatur et erat claudus utroque pede

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## 2 Samuel Chapter 10

### The Ammonites shamefully abuse the ambassadors of David: they hire the Syrians to the their assistance: but are overthrown with their allies.

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**10:1.** And it came to pass after this, that the king of the [children of Ammon](#) died, and Hanon his son reigned in his stead.

Factum est autem post haec ut moreretur rex filiorum Ammon et regnaret Anon filius eius pro eo

**10:2.** And [David](#) said: I will show kindness to Hanon the son of Daas, as his father showed kindness to me. So [David](#) sent his servants to comfort him for the death of his father. But when the servants of [David](#) were come into the land of the [children of Ammon](#),

Dixitque David faciam misericordiam cum Anon filio Naas sicut fecit pater eius mecum misericordiam misit ergo David consolans eum per servos suos super patris interitu cum autem venissent servi David in terram filiorum Ammon

**10:3.** The princes of the [children of Ammon](#) said to Hanon their lord: Thinkest thou that for the honour of thy father, [David](#) hath sent comforters to thee, and hath not [David](#) rather sent his servants to thee to search, and spy into the city, and overthrow it?

Dixerunt principes filiorum Ammon ad Anon dominum suum putas quod propter honorem patris tui David miserit ad te consolatores et non ideo ut investigaret et exploraret civitatem et everteret eam misit David servos suos ad te

**10:4.** Wherefore Hanon took the servants of [David](#), and shaved off the one half of their beards, and cut away half of their garments even to the buttocks, and sent them away.

Tulit itaque Anon servos David rasiitque dimidiam partem barbae eorum et praecidit vestes eorum medias usque ad nates et dimisit eos

**10:5.** When this was told [David](#), he sent to meet them: for the [men](#) were sadly put to confusion, and [David](#) commanded them, saying: Stay at [Jericho](#), till your beards be grown, and then return.

Quod cum nuntiatum esset David misit in occursum eorum erant enim viri confusi turpiter valde et mandavit eis David manete Hiericho donec crescat barba vestra et tunc revertimini

**10:6.** And the [children of Ammon](#) seeing that they had done an injury to [David](#), sent and hired the [Syrians](#) of Rohob, and the [Syrians](#) of Soba, twenty thousand footmen, and of the king of Maacha a thousand [men](#), and of Istob twelve thousand [men](#).

Videntes autem filii Ammon quod iniuriam fecissent David miserunt et conduxerunt mercede Syrum Roob et Syrum Soba viginti milia peditum et a rege Maacha mille viros et ab Histob duodecim milia virorum

**10:7.** And when [David](#) heard this, he sent Joab and the whole army of warriors.

Quod cum audisset David misit loab et omnem exercitum bellatorum

**10:8.** And the [children of Ammon](#) came out, and set their [men](#) in array at the entering in of the gate: but the [Syrians](#) of Soba, and of Rohob, and of Istob, and of Maacha were by themselves in the field.

Egressi sunt ergo filii Ammon et direxerunt aciem ante ipsum introitum portae Syrus autem Soba et Roob et Histob et Maacha seorsum erant in campo

**10:9.** Then Joab seeing that the battle was prepared against him, both before and behind, chose of all the choice [men](#) of [Israel](#), and put them in array against the [Syrians](#):

Videns igitur loab quod praeparatum esset adversum se proelium et ex adverso et post tergum elegit ex omnibus electis Israhel et instruxit aciem contra Syrum

**10:10.** And the rest of the people he delivered to [Abisai](#) his brother, who set them in array against the

children of Ammon.

Reliquam autem partem populi tradidit Abisai fratri suo qui direxit aciem adversum filios Ammon

**10:11.** And Joab said: If the **Syrians** are too strong for me, then thou shalt help me, but if the **children of Ammon** are too strong for thee, then I will help thee.

Et ait loab si praevaluerint adversum me Syri eris mihi in adiutorium si autem filii Ammon praevaluerint adversum te auxiliabor tibi

**10:12.** Be of good **courage**, and let us fight for our people, and for the city of our **God**: and the **Lord** will do what is **good** in his sight.

Esto vir fortis et pugnemus pro populo nostro et civitate Dei nostri Dominus autem faciet quod bonum est in conspectu suo

**10:13.** And Joab and the people that were with him, began to fight against the **Syrians**: and they immediately fled before him.

Iniit itaque loab et populus qui erat cum eo certamen contra Syros qui statim fugerunt a facie eius

**10:14.** And the **children of Ammon** seeing that the **Syrians** were fled, they fled also before **Abisai**, and entered into the city: and Joab returned from the **children of Ammon**, and came to **Jerusalem**.

Filii autem Ammon videntes quod fugissent Syri fugerunt et ipsi a facie Abisai et ingressi sunt civitatem reversusque est loab a filiis Ammon et venit Hierusalem

**10:15.** Then the **Syrians** seeing that they had fallen before **Israel**, gathered themselves together.

Videntes igitur Syri quoniam corruissent coram Israhel congregati sunt pariter

**10:16.** And Adarezer sent and fetched the **Syrians**, that were beyond the river, and brought over their army: and Sobach, the **captain** of the host of Adarezer, was their general.

Misitque Adadezer et eduxit Syros qui erant trans Fluvium et adduxit exercitum eorum Sobach autem magister militiae Adadezer erat princeps eorum

**10:17.** And when this was told **David**, he gathered all **Israel** together, and passed over the **Jordan**, and came to Helam: and the **Syrians** set themselves in array against **David**, and fought against him.

Quod cum nuntiatum esset David contraxit omnem Israhel et transivit Iordanem venitque in Helema et direxerunt aciem Syri ex adverso David et pugnaverunt contra eum

**10:18.** And the **Syrians** fled before **Israel**, and **David** slew of the **Syrians** the **men** of seven hundred chariots, and forty thousand horsemen: and smote Sobach the **captain** of the army, who presently died.

Fugeruntque Syri a facie Israhel et occidit David de Syris septingentos currus et quadraginta milia equitum et Sobach principem militiae percussit qui statim mortuus est

**10:19.** And all the kings that were auxiliaries of Adarezer, seeing themselves overcome by **Israel**, were afraid and fled away, eight and fifty thousand **men** before **Israel**. And they made peace with **Israel**: and served them, and all the **Syrians** were afraid to help the **children of Ammon** any more.

Videntes autem universi reges qui erant in praesidio Adadezer victos se ab Israhel fecerunt pacem cum Israhel et servierunt eis timueruntque Syri auxilium praebere filiis Ammon

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## 2 Samuel Chapter 11

**David falleth into the crime of adultery with Bethsabee: and not finding other means to conceal it, causeth her husband Urias to be slain. Then marrieth her, who beareth him a son.**

---

**11:1.** And it came to pass at the return of the year, at the time when kings go forth to war, that David sent Joab and his servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabba: but David remained in Jerusalem.

Factum est ergo vertente anno eo tempore quo solent reges ad bella procedere misit David Ioab et servos suos cum eo et universum Israhel et vastaverunt filios Ammon et obsederunt Rabba David autem remansit in Hierusalem

**11:2.** In the mean time it happened that David arose from his bed after noon, and walked upon the roof of the king's house: And he saw from the roof of his house a woman washing herself, over against him: and the woman was very beautiful.

Dum haec agerentur accidit ut surgeret David de stratu suo post meridiem et deambulet in solarium domus regiae viditque mulierem se lavantem ex adverso super solarium suum erat autem mulier pulchra valde

**11:3.** And the king sent, and inquired who the woman was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite.

Misit ergo rex et requisivit quae esset mulier nuntiatumque ei est quod ipsa esset Bethsabee filia Heliam uxor Uriae Hethei

**11:4.** And David sent messengers, and took her, and she came in to him, and he slept with her: and presently she was purified from her uncleanness:

Missis itaque David nuntiis tulit eam quae cum ingressa esset ad illum dormivit cum ea statimque sanctificata est ab inmunditia sua

**11:5.** And she returned to her house having conceived. And she sent and told David, and said: I have conceived.

Et reversa est domum suam concepto fetu mittensque nuntiavit David et ait concepi

**11:6.** And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David.

Misit autem David ad Ioab dicens mitte ad me Uriam Hetheum misitque Ioab Uriam ad David

**11:7.** And Urias came to David. And David asked how Joab did, and the people, and how the war was carried on.

Et venit Urias ad David quaesivitque David quam recte ageret Ioab et populus et quomodo administraretur bellum

**11:8.** And David said to Urias: Go into thy house, and wash thy feet. And Urias went out from the king's house, and there went out after him a mess of meat from the king.

Et dixit David ad Uriam vade in domum tuam et lava pedes tuos egressus est Urias de domo regis secutusque est eum cibus regius

**11:9.** But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house.

Dormivit autem Urias ante portam domus regiae cum aliis servis domini sui et non descendit ad domum suam

**11:10.** And it was told David by some that said: Urias went not to his house. And David said to Urias: Didst thou not come from thy journey? why didst thou not go down to thy house?

Nuntiatumque est David a dicentibus non ivit Urias ad domum suam et ait David ad Uriam numquid non de

via venisti quare non descendisti ad domum tuam

**11:11.** And Urias said to **David**: The **ark of God** and **Israel** and **Juda** dwell in tents, and my lord Joab and the servants of my lord abide upon the face of the earth: and shall I go into my house, to eat and to drink, and to sleep with my wife? By thy welfare and by the welfare of thy **soul** I will not do this thing.

Et ait Urias ad David arca et Israhel et Iuda habitant in papilionibus et dominus meus Ioab et servi domini mei super faciem terrae manent et ego ingrediar domum meam ut comedam et bibam et dormiam cum uxore mea per salutem tuam et per salutem animae tuae quod non faciam rem hanc

**11:12.** Then **David** said to Urias: Tarry here to day, and to morrow I will send thee away. Urias tarried in **Jerusalem** that day and the next.

Ait ergo David ad Uriam mane hic etiam hodie et cras dimittam te mansit Urias in Hierusalem die illa et altera

**11:13.** And **David** called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and slept on his couch with the servants of his lord, and went not down into his house.

Et vocavit eum David ut comederet coram se et biberet et inebriavit eum qui egressus vespere dormivit in stratu suo cum servis domini sui et in domum suam non descendit

**11:14.** And when the morning was come, **David** wrote a **letter** to Joab: and sent it by the hand of Urias, Factum est ergo mane et scripsit David epistulam ad Ioab misitque per manum Uriae

**11:15.** Writing in the **letter**: Set ye Urias in the front of the battle, where the fight is strongest: and leave ye him, that he may be wounded and die.

Scribens in epistula ponite Uriam ex adverso belli ubi fortissimum proelium est et derelinquite eum ut percussus intereat

**11:16.** Wherefore as Joab was besieging the city, he put Urias in the place where he knew the bravest **men** were.

Igitur cum Ioab obsideret urbem posuit Uriam in loco quo sciebat viros esse fortissimos

**11:17.** And the **men** coming out of the city, fought against Joab, and there fell some of the people of the servants of **David**, and Urias the **Hethite** was killed also.

Egressique viri de civitate bellabant adversum Ioab et ceciderunt de populo servorum David et mortuus est etiam Urias Hethiteus

**11:18.** Then Joab sent, and told **David** all things concerning the battle.

Misit itaque Ioab et nuntiavit David omnia verba proelii

**11:19.** And he charged the messenger, saying: When thou hast told all the words of the battle to the king, Praecipitque nuntio dicens cum compleveris universos sermones belli ad regem

**11:20.** If thou see him to be **angry**, and he shall say: Why did you approach so near to the wall to fight? knew you not that many darts are thrown from above off the wall?

Si eum videris indignari et dixerit quare accessistis ad murum ut proeliaremini an ignorabatis quod multa desuper ex muro tela mittantur

**11:21.** Who killed Abimelech the son of **Jerobaal**? did not a **woman** cast a piece of a millstone upon him from the wall and slew him in Thebes? Why did you go near the wall? Thou shalt say: Thy servant Urias the **Hethite** is also slain.

Quis percussit Abimelech filium Hieroboseth nonne mulier misit super eum fragmen molae de muro et interfecit eum in Thebes quare iuxta murum accessistis dices etiam servus tuus Urias Hethiteus occubuit

**11:22.** So the messenger departed, and came and told **David** all that Joab had commanded him.

Abit ergo nuntius et venit et narravit David omnia quae ei praeceperat Ioab

**11:23.** And the messenger said to **David**: The **men** prevailed against us, and they came out to us into the field: and we vigorously charged and pursued them even to the gate of the city.

Et dixit nuntius ad David praevaluerunt adversum nos viri et egressi sunt ad nos in agrum nos autem facto impetu persecuti eos sumus usque ad portam civitatis

**11:24.** And the archers shot their arrows at thy servants from off the wall above: and some of the king's servants are slain, and thy servant Urias the **Hethite** is also dead.

Et direxerunt iacula sagittarii ad servos tuos ex muro desuper mortuique sunt de servis regis quin etiam servus tuus Urias Hettheus mortuus est

**11:25.** And **David** said to the messenger: Thus shalt thou say to Joab: Let not this thing discourage thee: for various is the event of **war**: and sometimes one, sometimes another is consumed by the sword: encourage thy warriors against the city, and exhort them that thou mayest overthrow it.

Et dixit David ad nuntium haec dices Ioab non te frangat ista res varius enim eventus est proelii et nunc hunc nunc illum consumit gladius conforta bellatores tuos adversum urbem ut destruas eam et exhortare eos

**11:26.** And the wife of Urias heard that Urias her husband was dead, and she mourned for him.

Audivit autem uxor Uriae quod mortuus esset Urias vir suus et planxit eum

**11:27.** And the mourning being over, **David** sent and brought her into his house, and she became his wife, and she bore him a son: and this thing which **David** had done, was displeasing to the **Lord**.

Transactoque luctu misit David et introduxit eam domum suam et facta est ei uxor peperitque ei filium et displicuit verbum hoc quod fecerat David coram Domino

*The Holy Bible*

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## 2 Samuel Chapter 12

**Nathan's parable. David confesseth his sin, and is forgiven: yet so as to be sentenced to most severe temporal punishments. The death of the child. The birth of Solomon. The taking of Rabbath.**

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**12:1.** And the [Lord](#) sent [Nathan](#) to [David](#): and when he was come to him, he said to him: There were two [men](#) in one city, the one [rich](#), and the other [poor](#).

Misit ergo Dominus Nathan ad David qui cum venisset ad eum dixit ei duo viri erant in civitate una unus dives et alter pauper

**12:2.** The rich [man](#) had exceeding many sheep and oxen.

Dives habebat oves et boves plurimos valde

**12:3.** But the [poor man](#) had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter.

Pauper autem nihil habebat omnino praeter ovem unam parvulam quam emerat et nutrierat et quae creverat apud eum cum filiis eius simul de pane illius comedens et de calice eius bibens et in sinu illius dormiens eratque illi sicut filia

**12:4.** And when a certain stranger was come to the rich [man](#), he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him, but took the [poor man's](#) ewe, and dressed it for the [man](#) that was come to him.

Cum autem peregrinus quidam venisset ad divitem parcens ille sumere de ovibus et de bubus suis ut exhiberet convivium peregrino illi qui venerat ad se tulit ovem viri pauperis et praeparavit cibos homini qui venerat ad se

**12:5.** And [David's anger](#) being exceedingly kindled against that [man](#), he said to [Nathan](#): As the [Lord](#) liveth, the [man](#) that hath done this is a child of death.

Iratus autem indignatione David adversus hominem illum nimis dixit ad Nathan vivit Dominus quoniam filius mortis est vir qui fecit hoc

**12:6.** He shall restore the ewe fourfold, because he did this thing, and had no pity.

Ovem reddet in quadruplum eo quod fecerit verbum istud et non pepercerit

**12:7.** And [Nathan](#) said to [David](#): Thou art the [man](#). Thus saith the [Lord](#) the [God](#) of [Israel](#): I anointed thee king over [Israel](#), and I delivered thee from the hand of [Saul](#),

Dixit autem Nathan ad David tu es ille vir haec dicit Dominus Deus Israhel ego unxi te in regem super Israhel et ego erui te de manu Saul

**12:8.** And gave thee thy master's house and thy master's wives into thy bosom, and gave thee the [house of Israel](#) and [Juda](#): and if these things be little, I shall add far greater things unto thee.

Et dedi tibi domum domini tui et uxores domini tui in sinu tuo dedique tibi domum Israhel et Iuda et si parva sunt ista adiciam tibi multo maiora

**12:9.** Why therefore hast thou [despised](#) the [word of the Lord](#), to do [evil](#) in my sight? Thou hast killed [Urias](#) the [Hethite](#) with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the [children of Ammon](#).

Quare ergo contempsisti verbum Domini ut faceres malum in conspectu meo Uriam Hethiteum percussisti gladio et uxorem illius accepisti uxorem et interfecisti eum gladio filiorum Ammon

**12:10.** Therefore the sword shall never depart from thy house, because thou hast [despised](#) me, and hast taken the wife of [Urias](#) the [Hethite](#) to be thy wife.

Quam ob rem non recedet gladius de domo tua usque in sempiternum eo quod despexeris me et tuleris uxorem Uriae Hetthei ut esset uxor tua

**12:11.** Thus saith the **Lord**: Behold, I will raise up **evil** against thee out of thy own house, and I will take thy wives before thy eyes and give them to thy neighbour, and he shall lie with thy wives in the sight of this sun.

Itaque haec dicit Dominus ecce ego suscitabo super te malum de domo tua et tollam uxores tuas in oculis tuis et dabo proximo tuo et dormiet cum uxoribus tuis in oculis solis huius

**I will raise, etc...** All these **evils**, inasmuch as they were punishments, came upon **David** by a **just** judgment of **God**, for his **sin**, and therefore **God** says, I will raise, etc.; but inasmuch as they were **sins**, on the part of **Absalom** and his associates, **God** was not the author of them, but only permitted them.

**12:12.** For thou didst it secretly: but I will do this thing in the sight of all **Israel**, and in the sight of the sun.

Tu enim fecisti abscondite ego vero faciam verbum istud in conspectu omnis Israhel et in conspectu solis

**12:13.** And **David** said to **Nathan**: I have **sinned** against the **Lord**. And **Nathan** said to **David**: The **Lord** also hath taken away thy **sin**: thou shalt not die.

Et dixit David ad Nathan peccavi Domino dixitque Nathan ad David Dominus quoque transtulit peccatum tuum non morieris

**12:14.** Nevertheless, because thou hast given occasion to the enemies of the **Lord** to **blaspheme**, for this thing, the child that is born to thee, shall surely die.

Verumtamen quoniam blasphemare fecisti inimicos Domini propter verbum hoc filius qui natus est tibi morte morietur

**12:15.** And **Nathan** returned to his house. The **Lord** also struck the child which the wife of Urias had borne to **David**, and his life was despaired of.

Et reversus est Nathan domum suam percussitque Dominus parvulum quem pepererat uxor Uriae David et desperatus est

**12:16.** And **David** besought the **Lord** for the child: and **David** kept a **fast**, and going in by himself lay upon the ground.

Deprecatusque est David Dominum pro parvulo et ieiunavit David ieiunio et ingressus seorsum iacuit super terram

**12:17.** And the ancients of his house came, to make him rise from the ground: but he would not, neither did he eat meat with them.

Venerunt autem seniores domus eius cogentes eum ut surgeret de terra qui noluit neque comedit cum eis cibum

**12:18.** And it came to pass on the seventh day that the child died: and the servants of **David** feared to tell him, that the child was dead. For they said: Behold when the child was yet alive, we spoke to him, and he would not hearken to our voice: how much more will he afflict himself if we tell him that the child is dead?

Accidit autem die septima ut moreretur infans timueruntque servi David nuntiare ei quod mortuus esset parvulus dixerunt enim ecce cum parvulus adhuc viveret loquebamur ad eum et non audiebat vocem nostram quanto magis si dixerimus mortuus est puer se adfliget

**12:19.** But when **David** saw his servants whispering, he understood that the child was dead: and he said to his servants: Is the child dead? They answered him He is dead.

Cum ergo vidisset David servos suos musitantes intellexit quod mortuus esset infantulus dixitque ad servos suos num mortuus est puer qui responderunt ei mortuus est

**12:20.** Then **David** arose from the ground, and washed and anointed himself: and when he had changed his apparel, he went into the **house of the Lord**: and worshipped, and then he came into his own house, and he called for bread, and ate.

Surrexit igitur David de terra et lotus unctusque est cumque mutasset vestem ingressus est domum Domini et adoravit et venit in domum suam petitque ut ponerent ei panem et comedit

**12:21.** And his servants said to him: What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst rise up, and eat bread.

Dixerunt autem ei servi sui quis est sermo quem fecisti propter infantem cum adhuc viveret ieiunasti et flebas mortuo autem puero surrexisti et comedisti panem

**12:22.** And he said: While the child was yet alive, I **fasted** and wept for him: for I said: Who knoweth whether the **Lord** may not give him to me, and the child may live?

Qui ait propter infantem dum adhuc viveret ieiunavi et flevi dicebam enim quis scit si forte donet eum mihi Dominus et vivet infans

**12:23.** But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me.

Nunc autem quia mortuus est quare ieiuno numquid potero revocare eum amplius ego vadam magis ad eum ille vero non revertetur ad me

**12:24.** And **David** comforted Bethsabee his wife, and went in unto her, and slept with her: and she bore a son, and he called his **name Solomon**, and the **Lord loved** him.

Et consolatus est David Bethsabee uxorem suam ingressusque ad eam dormivit cum ea quae genuit filium et vocavit nomen eius Salomon et Dominus dilexit eum

**12:25.** And he sent by the hand of **Nathan the prophet**, and called his **name**, Amiable to the **Lord**, because the **Lord loved** him.

Misitque in manu Nathan prophetae et vocavit nomen eius Amabilis Domino eo quod diligeret eum Dominus

**Amiable to the Lord...** Or, beloved of the **Lord**. In **Hebrew**, Jedidiah.

**12:26.** And Joab fought against Rabbath of the **children of Ammon**, and laid close siege to the royal city. Igitur pugnabat Ioab contra Rabbath filiorum Ammon et expugnabat urbem regiam

**12:27.** And Joab sent messengers to **David**, saying: I have fought against Rabbath, and the city of waters is about to be taken.

Misitque Ioab nuntios ad David dicens dimicavi adversum Rabbath et capienda est urbs Aquarum

**The city of waters...** Rabbath the royal city of the **Ammonites**, was called the city of waters, from being encompassed with waters.

**12:28.** Now therefore gather thou the rest of the people together, and besiege the city and take it: lest when the city shall be wasted by me, the victory be ascribed to my **name**.

Nunc igitur congrega reliquam partem populi et obside civitatem et cape eam ne cum a me vastata fuerit urbs nomini meo adscribatur victoria

**12:29.** Then **David** gathered all the people together, and went out against Rabbath: and after fighting, he took it.

Congregavit itaque David omnem populum et profectus est adversum Rabbath cumque dimicasset cepit eam

**12:30.** And he took the crown of their king from his head, the weight of which was a talent of gold, set with **most precious stones**, and it was put upon **David's** head, and the spoils of the city which were very great he carried away.

Et tulit diadema regis eorum de capite eius pondo auri talentum habens gemmas pretiosissimas et inpositum est super caput David sed et praedam civitatis asportavit multam valde

**12:31.** And bringing forth the people thereof he sawed them, and drove over them chariots armed with iron: and divided them with knives, and made them pass through brickkilns: so did he to all the cities of the **children of Ammon**: and **David** returned, with all the army to **Jerusalem**.

Populum quoque eius adducens serravit et circumegit super eos ferrata carpenta divisitque cultris et transduxit in typo laterum sic fecit universis civitatibus filiorum Ammon et reversus est David et omnis exercitus Hierusalem

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## 2 Samuel Chapter 13

### Ammon ravisheth Thamar. For which Absalom killeth him, and flieth to Gessur.

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**13:1.** And it came to pass after this that Ammon the son of [David loved](#) the sister of [Absalom](#) the son of [David](#), who was very beautiful, and her [name](#) was Thamar.

Factum est autem post haec ut Absalom filii David sororem speciosissimam vocabulo Thamar adamaret Amnon filius David

**13:2.** And he was exceedingly fond of her, so that he fell sick for the [love](#) of her: for as she was a virgin, he thought it hard to do any thing dishonestly with her.

Et deperiret eam valde ita ut aegrotaret propter amorem eius quia cum esset virgo difficile ei videbatur ut quippiam inhoneste ageret cum ea

**13:3.** Now Ammon had a friend, [named](#) Jonadab the son of Semmaa the brother of [David](#), a very wise [man](#):

Erat autem Ammonis amicus nomine Ionadab filius Semaa fratris David vir prudens valde

**A very wise man...** That is, a crafty and subtle [man](#): for the counsel he gave on this occasion shows that his wisdom was but carnal and worldly.

**13:4.** And he said to him: Why dost thou grow so lean from day to day, O son of the king? why dost thou not tell me the reason of it? And Ammon said to him: I am in [love](#) with Thamar the sister of my brother [Absalom](#).

Qui dixit ad eum quare sic adtenuaris macie filii regis per singulos dies cur non indicas mihi dixitque ei Amnon Thamar sororem Absalom fratris mei amo

**13:5.** And Jonadab said to him: Lie down upon thy bed, and feign thyself sick: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray thee, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand.

Cui respondit Ionadab cuba super lectulum tuum et languorem simula cumque venerit pater tuus ut visitet te dic ei veniat oro Thamar soror mea ut det mihi cibum et faciat pulmentum ut comedam de manu eius

**13:6.** So Ammon lay down, and made as if he were sick: and when the king came to visit him, Ammon said to the king: I pray thee let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

Accubuit itaque Amnon et quasi aegrotare coepit cumque venisset rex ad visitandum eum ait Amnon ad regem veniat obsecro Thamar soror mea ut faciat in oculis meis duas sorbitiunculas et cibum capiam de manu eius

**13:7.** Then [David](#) sent home to Thamar, saying: Come to the house of thy brother Ammon, and make him a mess.

Misit ergo David ad Thamar domum dicens veni in domum Amnon fratris tui et fac ei pulmentum

**13:8.** And Thamar came to the house of Ammon her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight she made little messes.

Venitque Thamar in domum Amnon fratris sui ille autem iacebat quae tollens farinam commiscuit et liquefaciens in oculis eius coxit sorbitiunculas

**13:9.** And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Ammon said: Put out all persons from me. And when they had put all persons out,

Tollensque quod coxerat effudit et posuit coram eo et noluit comedere dixitque Amnon eicite universos a me cumque eiecissent omnes

**13:10.** Ammon said to Thamar: Bring the mess into the chamber, that I may eat at thy hand. And Thamar

took the little messes which she had made, and brought them in to her brother Ammon in the chamber. Dixit Ammon ad Thamar infer cibum in conclave ut vescar de manu tua tulit ergo Thamar sorbitiunculas quas fecerat et intulit ad Amnon fratrem suum in conclave

**13:11.** And when she had presented him the meat, he took hold of her, and said: Come lie with me, my sister.

Cumque obtulisset ei cibum adprehendit eam et ait veni cuba mecum soror mea

**13:12.** She answered him: Do not so, my brother, do not force me: for no such thing must be done in [Israel](#). Do not thou this folly.

Quae respondit ei noli frater mi noli opprimere me neque enim hoc fas est in Israhel noli facere stultitiam hanc

**13:13.** For I shall not be able to bear my shame, and thou shalt be as one of the fools in [Israel](#): but rather speak to the king, and he will not deny me to thee.

Et ego enim ferre non potero obprobrium meum et tu eris quasi unus de insipientibus in Israhel quin potius loquere ad regem et non negabit me tibi

**13:14.** But he would not hearken to her [prayers](#), but being stronger overpowered her and lay with her.

Noluit autem adquiescere precibus eius sed praevalens viribus oppressit eam et cubavit cum illa

**13:15.** Then Ammon [hated](#) her with an exceeding great [hatred](#): so that the [hatred](#) wherewith he [hated](#) her was greater than the [love](#) with which he had [loved](#) her before. And Ammon said to her: Arise, and get thee gone.

Et exosam eam habuit Ammon magno odio nimis ita ut maius esset odium quo oderat eam amore quo ante dilexerat dixitque ei Amnon surge vade

**13:16.** She answered him: The [evil](#) which now thou dost against me, in driving me away, is greater than that which thou didst before. And he would not hearken to her:

Quae respondit ei maius est hoc malum quod nunc agis adversum me quam quod ante fecisti expellens me et noluit audire eam

**13:17.** But calling the servants that ministered to him, he said: Thrust this [woman](#) out from me: and shut the door after her.

Sed vocato puero qui ministrabat ei dixit eice hanc a me foras et claude ostium post eam

**13:18.** And she was clothed with a long robe: for the king's daughters that were virgins, used such kind of garments. Then his servant thrust her out: and shut the door after her.

Quae induta erat talari tunica huiuscemodi enim filiae regis virgines vestibus utebantur eiecit itaque eam minister illius foras clausitque fores post eam

**13:19.** And she put ashes on her head, and rent her long robe and laid her hands upon her head, and went on crying.

Quae aspergens cinerem capiti suo scissa talari tunica inpositisque manibus super caput suum ibat ingrediens et clamans

**13:20.** And [Absalom](#) her brother said to her: Hath thy brother Ammon lain with thee? but now, sister, hold thy peace, he is thy brother: and afflict not thy heart for this thing. So Thamar remained pining away in the house of [Absalom](#) her brother.

Dixit autem ei Absalom frater suus num Amnon frater tuus concubuit tecum sed nunc soror tace frater tuus est neque adfligas cor tuum pro re hac mansit itaque Thamar contabescens in domo Absalom fratris sui

**13:21.** And when [king David](#) heard of these things he was exceedingly grieved: and he would not afflict the spirit of his son Ammon, for he [loved](#) him, because he was his [firstborn](#).

Cum autem audisset rex David verba haec contristatus est valde

**13:22.** But [Absalom](#) spoke not to Ammon neither [good](#) nor [evil](#): for [Absalom hated](#) Ammon because he had ravished his sister Thamar.

Porro non est locutus Absalom ad Amnon nec malum nec bonum oderat enim Absalom Amnon eo quod violasset Thamar sororem suam

**13:23.** And it came to pass after two years, that the sheep of [Absalom](#) were shorn in Baalhasor, which is near Ephraim: and [Absalom](#) invited all the king's sons:

Factum est autem post tempus biennii ut tonderentur oves Absalom in Baalazor quae est iuxta Ephraim et vocavit Absalom omnes filios regis

**13:24.** And he came to the king, and said to him: Behold thy servant's sheep are shorn. Let the king, I pray, with his servants come to his servant.

Venitque ad regem et ait ad eum ecce tondentur oves servi tui veniat oro rex cum servis suis ad servum suum

**13:25.** And the king said to Absalom: Nay, my son, do not ask that we should all come, and be chargeable to thee. And when he pressed him, and he would not go, he blessed him.

Dixitque rex ad Absalom noli fili mi noli rogare ut veniamus omnes et gravemus te cum autem cogeret eum et nolisset ire benedixit ei

**13:26.** And Absalom said: If thou wilt not come, at least let my brother Ammon, I beseech thee, come with us. And the king said to him: It is not necessary that he should go with thee.

Et ait Absalom si non vis venire veniat obsecro nobiscum saltem Amnon frater meus dixitque ad eum rex non est necesse ut vadat tecum

**13:27.** But Absalom pressed him, so that he let Ammon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king.

Coegit itaque eum Absalom et dimisit cum eo Amnon et universos filios regis

**13:28.** And Absalom had commanded his servants, saying: Take notice when Ammon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men.

Praeceperat autem Absalom pueris suis dicens observate cum temulentus fuerit Amnon vino et dixero vobis percutite eum et interficite nolite timere ego enim sum qui praecepi vobis roboramini et estote viri fortes

**13:29.** And the servants of Absalom did to Ammon as Absalom had commanded them. And all the king's sons arose and got up every man upon his mule, and fled.

Fecerunt ergo pueri Absalom adversum Amnon sicut praeceperat eis Absalom surgentesque omnes filii regis ascenderunt singuli mulas suas et fugerunt

**13:30.** And while they were yet in the way, a rumour came to David, saying: Absalom hath slain all the king's sons, and there is not one of them left.

Cumque adhuc pergerent in itinere fama praevenit ad David dicens percussit Absalom omnes filios regis et non remansit ex eis saltem unus

**13:31.** Then the king rose up, and rent his garments: and fell upon the ground, and all his servants, that stood about him, rent their garments.

Surrexit itaque rex et scidit vestimenta sua et cecidit super terram et omnes servi ipsius qui adsistebant ei sciderunt vestimenta sua

**13:32.** But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think that all the king's sons are slain: Ammon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister Tamar.

Respondens autem Ionadab filius Samaa fratris David dixit ne aestimet dominus meus quod omnes pueri filii regis occisi sint Amnon solus mortuus est quoniam in ore Absalom erat positus ex die qua oppressit Tamar sororem eius

**13:33.** Now therefore let not my lord the king take this thing into his heart, saying: All the king's sons are slain: for Ammon only is dead.

Nunc ergo ne ponat dominus meus rex super cor suum verbum istud dicens omnes filii regis occisi sunt quoniam Amnon solus mortuus est

**13:34.** But Absalom fled away: and the young man that kept the watch, lifted up his eyes and looked, and behold there came much people by a by-way on the side of the mountain.

Fugit autem Absalom et levavit puer speculator oculos suos et aspexit et ecce populus multus veniebat per iter devium ex latere montis

**13:35.** And Jonadab said to the king: Behold the king's sons are come: as thy servant said, so it is.

Dixit autem Ionadab ad regem ecce filii regis adsunt iuxta verbum servi tui sic factum est

**13:36.** And when he made an end of speaking, the king's sons also appeared: and coming in they lifted up their voice, and wept: and the king also and all his servants wept very much.

Cumque cessasset loqui apparuerunt et filii regis et intrantes levaverunt vocem suam et fleverunt sed et rex et omnes servi eius fleverunt ploratu magno nimis

**13:37.** But **Absalom** fled, and went to Tholomai the son of Ammiud the king of Gessur. And **David** mourned for his son every day.

Porro Absalom fugiens abiit ad Tholomai filium Amiur regem Gessur luxit ergo David filium suum cunctis diebus

**13:38.** And **Absalom** after he was fled, and come into Gessur, was there three years. And **king David** ceased to pursue after **Absalom**, because he was comforted concerning the death of Ammon.

Absalom autem cum fugisset et venisset in Gessur fuit ibi tribus annis

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## 2 Samuel Chapter 14

### Joab procureth Absalom's return, and his admittance to the king's presence.

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**14:1.** And Joab the son of Sarvia, understanding that the king's heart was turned to [Absalom](#),  
Intellegens autem Ioab filius Sarviae quod cor regis versum esset ad Absalom

**14:2.** Sent to Thecua, and fetched from thence a wise [woman](#): and said to her: Feign thyself to be a mourner, and put on mourning apparel, and be not anointed with oil, that thou mayest be as a [woman](#) that had a long time been mourning for one dead.  
Misit Thecuam et tulit inde mulierem sapientem dixitque ad eam lugere te simula et induere veste lugubri et ne unguaris oleo ut sis quasi mulier plurimo iam tempore lugens mortuum

**14:3.** And thou shalt go in to the king, and shalt speak to him in this manner. And Joab put the words in her mouth.  
Et ingredieris ad regem et loqueris ad eum sermones huiuscemodi posuit autem Ioab verba in ore eius

**14:4.** And when the [woman](#) of Thecua was come in to the king, she fell before him upon the ground, and worshipped, and said: Save me, O king.  
Itaque cum ingressa fuisset mulier thecuites ad regem cecidit coram eo super terram et adoravit et dixit serva me rex

**14:5.** And the king said to her: What is the matter with thee? She answered: Alas, I am a widow [woman](#): for my husband is dead.  
Et ait ad eam rex quid causae habes quae respondit heu mulier vidua ego sum mortuus est enim vir meus

**14:6.** And thy handmaid had two sons: and they quarrelled with each other in the field, and there was none to part them: and the one struck the other, and slew him.  
Et ancillae tuae erant duo filii qui rixati sunt adversum se in agro nullusque erat qui eos prohibere posset et percussit alter alterum et interfecit eum

**14:7.** And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath slain his brother, that we may kill him for the life of his brother, whom he slew, and that we may destroy the heir: and they seek to quench my spark which is left, and will leave my husband no [name](#), nor remainder upon the earth.  
Et ecce consurgens universa cognatio adversum ancillam tuam dicit trade eum qui percussit fratrem suum ut occidamus eum pro anima fratris sui quem interfecit et delemus heredem et quaerunt extinguere scintillam meam quae relicta est ut non supersit viro meo nomen et reliquiae super terram

**14:8.** And the king said to the [woman](#): Go to thy house, and I will give charge concerning thee.  
Et ait rex ad mulierem vade in domum tuam et ego iubebo pro te

**14:9.** And the [woman](#) of Thecua said to the king: Upon me, my lord be the [iniquity](#), and upon the house of my father: but may the king and his throne be guiltless.  
Dixitque mulier thecuites ad regem in me domine mi rex iniquitas et in domum patris mei rex autem et thronus eius sit innocens

**14:10.** And the king said: If any one shall say ought against thee, bring him to me, and he shall not touch thee any more.  
Et ait rex qui contradixerit tibi adduc eum ad me et ultra non addet ut tangat te

**14:11.** And she said: Let the king remember the [Lord](#) his [God](#), that the next of kin be not multiplied to take revenge, and that they may not kill my son. And he said: As the [Lord](#) liveth, there shall not one hair of thy son fall to the earth.

Quae ait recordetur rex Domini Dei sui ut non multiplicentur proximi sanguinis ad ulciscendum et nequaquam interficient filium meum qui ait vivit Dominus quia non cadet de capillis filii tui super terram

**14:12.** The [woman](#) said: Let thy hand maid speak one word to my lord the king. And he said: Speak. Dixit ergo mulier loquatur ancilla tua ad dominum meum regem verbum et ait loquere

**14:13.** And the [woman](#) said: Why hast thou thought such a thing against the people of [God](#), and why hath the king spoken this word, to [sin](#), and not bring home again his own exile? Dixitque mulier quare cogitasti istiusmodi rem contra populum Dei et locutus est rex verbum istud ut peccet et non reducat eiectum suum

**14:14.** We all die, and like waters that return no more, we fall down into the earth: neither will [God](#) have a [soul](#) to perish, but recallesh, meaning that he that is cast off should not altogether perish. Omnes morimur et quasi aquae delabimur in terram quae non revertuntur nec vult perire Deus animam sed retractat cogitans ne penitus pereat qui abiectus est

**14:15.** Now therefore I am come, to speak this word to my lord the king before the people. And thy handmaid said: I will speak to the king, it maybe the king will perform the request of his handmaid. Nunc igitur veni ut loquar ad regem dominum meum verbum hoc praesente populo et dixit ancilla tua loquar ad regem si quo modo faciat rex verbum ancillae suae

**14:16.** And the king hath hearkened to me to deliver his handmaid out of the hand of all that would destroy me and my son together out of the inheritance of [God](#). Et audivit rex ut liberaret ancillam suam de manu omnium qui volebant delere me et filium meum simul de hereditate Dei

**14:17.** Then let thy handmaid say, that the [word of the Lord](#) the king be made as a [sacrifice](#). For even as an [angel of God](#), so is my lord the king, that he is neither moved with [blessing](#) nor [cursing](#): wherefore the [Lord thy God](#) is also with thee. Dicat ergo ancilla tua ut fiat verbum domini mei regis quasi sacrificium sicut enim angelus Dei sic est dominus meus rex ut nec benedictione nec maledictione moveatur unde et Dominus Deus tuus est tecum

**14:18.** And the king answering, said to the [woman](#): Hide not from me the thing that I ask thee. And the [woman](#) said to him: Speak, my lord the king. Et respondens rex dixit ad mulierem ne abscondas a me verbum quod te interrogo dixitque mulier loquere domine mi rex

**14:19.** And the king said: Is not the hand of Joab with thee in all this? The [woman](#) answered, and said: By the health of thy [soul](#), my lord, O king, it is neither on the left hand, nor on the right, in all these things which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid. Et ait rex numquid manus loab tecum est in omnibus istis respondit mulier et ait per salutem animae tuae domine mi rex nec ad dextram nec ad sinistram est ex omnibus his quae locutus est dominus meus rex servus enim tuus loab ipse praecepit mihi et ipse posuit in os ancillae tuae omnia verba haec

**14:20.** That I should come about with this form of speech, thy servant Joab commanded this: but thou, my lord, O king, art wise, according to the wisdom of an [angel of God](#), to understand all things upon earth. Ut verterem figuram sermonis huius servus tuus loab praecepit istud tu autem domine mi sapiens es sicut habet sapientiam angelus Dei ut intellegas omnia super terram

**14:21.** And the king said to Joab: Behold I am appeased and have granted thy request: Go therefore and fetch back the boy [Absalom](#). Et ait rex ad loab ecce placatus feci verbum tuum vade igitur et revoca puerum Absalom

**14:22.** And Joab falling down to the ground upon his face, [adored](#), and [blessed](#) the king: and Joab said: This day thy servant hath understood, that I have found [grace](#) in thy sight, my lord, O king: for thou hast fulfilled the request of thy servant. Cadensque loab super faciem suam in terram adoravit et benedixit regi et dixit loab hodie intellexit servus tuus quia inveni gratiam in oculis tuis domine mi rex fecisti enim sermonem servi tui **Blessed... That is, and gave thanks to the king.**

**14:23.** Then Joab arose and went to Gessur, and brought [Absalom](#) to [Jerusalem](#). Surrexit ergo loab et abiit in Gessur et adduxit Absalom in Hierusalem

**14:24.** But the king said: Let him return into his house, and let him not see my face. So **Absalom** returned into his house, and saw not the king's face.

Dixit autem rex revertatur in domum suam et faciem meam non videat reversus est itaque Absalom in domum suam et faciem regis non vidit

**14:25.** But in all **Israel** there was not a **man** so comely, and so exceedingly beautiful as **Absalom**: from the sole of the foot to the crown of his head there was no blemish in him.

Porro sicut Absalom vir non erat pulcher in omni Israhel et decorus nimis a vestigio pedis usque ad verticem non erat in eo ulla macula

**14:26.** And when he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight.

Et quando tondebatur capillum semel autem in anno tondebatur quia gravabat eum caesaries ponderabat capillos capitis sui ducentis siclis pondere publico

**14:27.** And there were born to **Absalom** three sons: and one daughter, whose **name** was Tamar, and she was very beautiful.

Nati sunt autem Absalom filii tres et filia una nomine Tamar eleganti forma

**14:28.** And **Absalom** dwelt two years in **Jerusalem**, and saw not the king's face.

Mansitque Absalom Hierusalem duobus annis et faciem regis non vidit

**14:29.** He sent therefore to Joab, to send him to the king: but he would not come to him. And when he had sent the second time, and he would not come to him,

Misit itaque ad Joab ut mitteret eum ad regem qui noluit venire ad eum cumque secundo misisset et ille noluisset venire

**14:30.** He said to his servants: You know the field of Joab near my field, that hath a crop of barley: go now and set it on fire. So the servants of **Absalom** set the corn on fire. And Joab's servants coming with their garments rent, said: The servants of **Absalom** have set part of the field on fire.

Dixit servis suis scitis agrum Joab iuxta agrum meum habentem messem hordei ite igitur et succendite eum igni succenderunt ergo servi Absalom segetem igni

**14:31.** Then Joab arose, and came to **Absalom** to his house, and said: Why have thy servants set my corn on fire?

Surrexitque Joab et venit ad Absalom in domum eius et dixit quare succenderunt servi tui segetem meam igni

**14:32.** And **Absalom** answered Joab: I sent to thee beseeching thee to come to me, that I might send thee to the king, to say to him: Wherefore am I come from Gessur? it had been better for me to be there: I beseech thee therefore that I may see the face of the king: and if he be mindful of my **iniquity**, let him kill me.

Et respondit Absalom ad Joab misi ad te obsecrans ut venires ad me et mitterem te ad regem ut diceres ei quare veni de Gessur melius mihi erat ibi esse obsecro ergo ut videam faciem regis quod si memor est iniquitatis meae interficiat me

**14:33.** So Joab going in to the king, told him all: and **Absalom** was called for, and, he went in to the king: and prostrated himself on the ground before him: and the king **kissed Absalom**.

Ingressus Joab ad regem nuntiavit ei vocatusque Absalom intravit ad regem et adoravit super faciem terrae coram eo osculatusque est rex Absalom

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## 2 Samuel Chapter 15

### Absalom's policy and conspiracy. David is obliged to flee.

**15:1.** Now after these things [Absalom](#) made himself chariots, and horsemen, and fifty [men](#) to run before him.

Igitur post haec fecit sibi Absalom currum et equites et quinquaginta viros qui praecederent eum

**15:2.** And [Absalom](#) rising up early stood by the entrance of the gate, and when any [man](#) had business to come to the king's judgment, [Absalom](#) called him to him, and said: Of what city art thou? He answered, and said: Thy servant is of such [tribe of Israel](#).

Et mane consurgens Absalom stabat iuxta introitum portae et omnem virum qui habebat negotium ut veniret ad regis iudicium vocabat Absalom ad se et dicebat de qua civitate es tu qui respondens aiebat ex una tribu Israhel ego sum servus tuus

**15:3.** And [Absalom](#) answered him: Thy words seem to me [good](#) and [just](#). But there is no [man](#) appointed by the king to hear thee. And [Absalom](#) said:

Respondebatque ei Absalom videntur mihi sermones tui boni et iusti sed non est qui te audiat constitutus a rege dicebatque Absalom

**15:4.** O that they would make me judge over the land, that all that have business might come to me, that I might do them [justice](#).

Quis me constituat iudicem super terram ut ad me veniant omnes qui habent negotium et iuste iudicem

**15:5.** Moreover when any [man](#) came to him to salute him, he put forth his hand, and took him, and [kissed](#) him.

Sed et cum accederet ad eum homo ut salutaret illum extendebat manum suam et adprehendens osculabatur eum

**15:6.** And this he did to all [Israel](#) that came for judgment, to be heard by the king, and he enticed the hearts of the [men](#) of [Israel](#).

Faciebatque hoc omni Israhel qui veniebat ad iudicium ut audiretur a rege et sollicitabat corda virorum Israhel

**15:7.** And after forty years, [Absalom](#) said to [king David](#): Let me go, and pay my [vows](#) which I have [vowed](#) to the [Lord](#) in [Hebron](#).

Post quattuor autem annos dixit Absalom ad regem vadam et reddam vota mea quae vovi Domino in Hebron

**15:8.** For thy servant made a [vow](#), when he was in Gessur of [Syria](#), saying: If the [Lord](#) shall bring me again into [Jerusalem](#), I will offer [sacrifice](#) to the [Lord](#).

Vovens enim vovit servus tuus cum esset in Gessur Syriae dicens si reduxerit me Dominus in Hierusalem sacrificabo Domino

**15:9.** And [king David](#) said to him: Go in peace. And he arose, and went to [Hebron](#).

Dixitque ei rex vade in pace et surrexit et abiit in Hebron

**15:10.** And [Absalom](#) sent spies into all the [tribes of Israel](#), saying: As soon as you shall hear the sound of the trumpet, say ye: [Absalom](#) reigneth in [Hebron](#).

Misit autem Absalom exploratores in universas tribus Israhel dicens statim ut audieritis clangorem bucinae dicite regnavit Absalom in Hebron

**15:11.** Now there went with [Absalom](#) two hundred [men](#) out of [Jerusalem](#) that were called, going with simplicity of heart, and knowing nothing of the design.

Porro cum Absalom ierunt ducenti viri de Hierusalem vocati euntes simplici corde et causam penitus

ignorantes

**15:12.** Absalom also sent for Achitophel the Gilonite, David's counsellor, from his city Gilo. And while he was offering sacrifices, there was a strong conspiracy, and the people running together increased with Absalom.

Accersivit quoque Absalom Ahitofel Gilonitem consiliarium David de civitate sua Gilo cum immolaret victimas et facta est coniuratio valida populusque concurrens augebatur cum Absalom

**15:13.** And there came a messenger to David, saying: All Israel with their whole heart followeth Absalom. Venit igitur nuntius ad David dicens toto corde universus Israhel sequitur Absalom

**15:14.** And David said to his servants, that were with him in Jerusalem: Arise and let us flee: for we shall not escape else from the face of Absalom: make haste to go out, lest he come and overtake us, and bring ruin upon us, and smite the city with the edge of the sword.

Et ait David servis suis qui erant cum eo in Hierusalem surgite fugiamus neque enim erit nobis effugium a facie Absalom festinate egredi ne forte veniens occupet nos et inpellat super nos ruinam et percutiat civitatem in ore gladii

**15:15.** And the king's servants said to him: Whatsoever our lord the king shall command, we thy servants will willingly execute.

Dixeruntque servi regis ad eum omnia quaecumque praeceperit dominus noster rex libenter exsequimur servi tui

**15:16.** And the king went forth, and all his household on foot: and the king left ten women his concubines to keep the house:

Egressus est ergo rex et universa domus eius pedibus suis et dereliquit rex decem mulieres concubinas ad custodiendam domum

**Concubines...** That is, wives of an inferior degree.

**15:17.** And the king going forth and all Israel on foot, stood afar off from the house:

Egressusque rex et omnis Israhel pedibus suis stetit procul a domo

**15:18.** And all his servants walked by him, and the bands of the Cerethi, and the Phelethi, and all the Gethites, valiant warriors, six hundred men who had followed him from Geth on foot, went before the king.

Et universi servi eius ambulabant iuxta eum et legiones Cherethi et Felethi et omnes Getthei sescenti viri qui secuti eum fuerant de Geth praecedebant regem

**15:19.** And the king said to Ethai the Gethite: Why comest thou with us: return and dwell with the king, for thou art a stranger, and art come out of thy own place.

Dixit autem rex ad Ethai Gettheum cur venis nobiscum revertere et habita cum rege quia peregrinus es et egressus de loco tuo

**15:20.** Yesterday thou camest, and to day shalt thou be forced to go forth with us? but I shall go whither I am going: return thou, and take back thy brethren with thee, and the Lord will show thee mercy, and truth, because thou hast shown grace and fidelity.

Heri venisti et hodie inpelleris nobiscum egredi ego autem vadam quo iturus sum revertere et reduc tecum fratres tuos ostendisti gratiam et fidem

**15:21.** And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, my lord, O king, either in death, or in life, there will thy servant be.

Et respondit Ethai regi dicens vivit Dominus et vivit dominus meus rex quoniam in quocumque loco fueris domine mi rex sive in morte sive in vita ibi erit servus tuus

**15:22.** And David said to Ethai: Come, and pass over. And Ethai the Gethite passed, and all the men that were with him, and the rest of the people.

Et ait David Ethai veni et transi et transivit Ethai Gettheus et omnes viri qui cum eo erant et reliqua multitudo

**15:23.** And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron, and all the people marched towards the way that looketh to the desert.

Omnesque flebant voce magna et universus populus transiebat rex quoque transgrediebatur torrentem Cedron et cunctus populus incedebat contra viam quae respicit ad desertum

**15:24.** And Sadoc the [priest](#) also came, and all the [Levites](#) with him carrying the [ark of the covenant of God](#), and they set down the [ark of God](#): and [Abiathar](#) went up, till all the people that was come out of the city had done passing.

Venit autem et Sadoc et universi Levitae cum eo portantes arcam foederis Dei et deposuerunt arcam Dei et ascendit Abiathar donec expletus est omnis populus qui egressus fuerat de civitate

**15:25.** And the king said to Sadoc: Carry back the [ark of God](#) into the city: if I shall find [grace](#) in the sight of the [Lord](#), he will bring me again, and he will show me it, and his [tabernacle](#).

Et dixit rex ad Sadoc reporta arcam Dei in urbem si invenero gratiam in oculis Domini reducet me et ostendet mihi eam et tabernaculum suum

**15:26.** But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is [good](#) before him.

Si autem dixerit non places praesto sum faciat quod bonum est coram se

**15:27.** And the king said to Sadoc the [priest](#): O seer, return into the city in peace: and let [Achimaas](#) thy son, and [Jonathan](#) the son of [Abiathar](#), your two sons, be with you.

Et dixit rex ad Sadoc sacerdotem o videns revertere in civitatem in pace et Achimaas filius tuus et Jonathan filius Abiathar duo filii vestri sint vobiscum

**15:28.** Behold I will lie hid in the plains of the [wilderness](#), till there come word from you to certify me.

Ecce ego abscondar in campestribus deserti donec veniat sermo a vobis indicans mihi

**15:29.** So Sadoc and [Abiathar](#) carried back the [ark of God](#) into [Jerusalem](#): and they tarried there.

Reportaverunt igitur Sadoc et Abiathar arcam Dei Hierusalem et manserunt ibi

**15:30.** But [David](#) went up by the ascent of [mount Olivet](#), going up and weeping, walking barefoot, and with his head covered, and all the people that were with them, went up with their heads covered weeping.

Porro David ascendebat clivum Olivarum scandens et flens operto capite et nudis pedibus incedens sed et omnis populus qui erat cum eo operto capite ascendebat plorans

**Weeping, etc...** [David](#) on this occasion wept for his [sins](#), which he knew were the cause of all his sufferings.

**15:31.** And it was told [David](#) that [Ahitophel](#) also was in the conspiracy with [Absalom](#), and [David](#) said: Infatuate, O [Lord](#), I beseech thee, the counsel of [Ahitophel](#).

Nuntiatum est autem David quod et Ahitofel esset in coniuratione cum Absalom dixitque David infatua quaeso consilium Ahitofel Domine

**15:32.** And when [David](#) was come to the top of the mountain, where he was about to [adore](#) the [Lord](#), behold [Chusai the Arachite](#), came to meet him with his garment rent and his head covered with earth.

Cumque ascenderet David summitatem montis in quo adoraturus erat Dominum ecce occurrit ei Husai Arachites scissa veste et terra pleno capite

**15:33.** And [David](#) said to him: If thou come with me, thou wilt be a burden to me:

Et dixit ei David si veneris mecum eris mihi oneri

**15:34.** But if thou return into the city, and wilt say to [Absalom](#): I am thy servant, O king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of [Ahitophel](#).

Si autem in civitatem revertaris et dixeris Absalom servus tuus sum rex sicut fui servus patris tui sic ero servus tuus dissipabis consilium Ahitofel

**15:35.** And thou hast with thee Sadoc, and soever thou shalt hear out of the king's house, thou shalt tell it to Sadoc and [Abiathar](#) the [priests](#).

Habes autem tecum Sadoc et Abiathar sacerdotes et omne verbum quodcumque audieris de domo regis indicabis Sadoc et Abiathar sacerdotibus

**15:36.** And there are with them their two sons [Achimaas](#), the son of [Sadoc](#), and [Jonathan](#) the son of [Abiathar](#): and you shall send by them to me every thing that you shall hear.

Sunt autem cum eis duo filii eorum Achimaas Sadoc et Jonathan Abiathar et mittetis per eos ad me omne verbum quod audieritis

**15:37.** Then [Chusai](#) the friend of [David](#) went into the city, and [Absalom](#) came into [Jerusalem](#).

Veniente ergo Husai amico David in civitatem Absalom quoque ingressus est Hierusalem

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## 2 Samuel Chapter 16

### Siba bringeth provisions to David. Semei curseth him. Absalom defileth his father's wives.

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**16:1.** And when [David](#) was a little past the top of the hill, behold Siba the servant of Miphiboseth came to meet him with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine.

Cumque David transisset paululum montis verticem apparuit Siba puer Mifiboseth in occursum eius cum duobus asinis qui onerati erant ducentis panibus et centum alligaturis uvae passae et centum massis palatarum et utribus vini

**16:2.** And the king said to Siba: What mean these things? And Siba answered: The asses are for the king's household to sit on: and the loaves and the figs for thy servants to eat, and the wine to drink if any [man](#) be faint in the [desert](#).

Et dixit rex Sibae quid sibi volunt haec responditque Siba asini domestici regis ut sedeant et panes et palatae ad vescendum pueris tuis vinum autem ut bibat si quis defecerit in deserto

**16:3.** And the king said: Where is thy master's son? And Siba answered the king: He remained in [Jerusalem](#), saying: To day, will the [house of Israel](#) restore me the kingdom of my father.

Et ait rex ubi est filius domini tui responditque Siba regi remansit in Hierusalem dicens hodie restituet mihi domus Israhel regnum patris mei

**16:4.** And the king said to Siba: I give thee all that belonged to Miphiboseth. And Siba said: I beseech thee let me find [grace](#) before thee, my lord, O king.

Et ait rex Sibae tua sint omnia quae fuerunt Mifiboseth dixitque Siba adoro inveniam gratiam coram te domine mi rex

**16:5.** And [king David](#) came as far as Bahurim: and behold there came out from thence a [man](#) of the kindred of the house of [Saul](#) named Semei, the son of Gera, and coming out he [cursed](#) as he went on, Venit ergo rex David usque Baurim et ecce egrediebatur inde vir de cognatione domus Saul nomine Semei filius Gera procedebat egrediens et maledicebat

**16:6.** And he [threw stones](#) at [David](#), and at all the servants of [king David](#): and all the people, and all the warriors walked on the right, and on the left side of the king.

Mittebatque lapides contra David et contra universos servos regis David omnis autem populus et universi bellatores a dextro et sinistro latere regis incedebant

**16:7.** And thus said Semei when he [cursed](#) the king: Come out, come out, thou [man](#) of blood, and thou [man](#) of [Belial](#).

Ita autem loquebatur Semei cum malediceret regi egredere egredere vir sanguinum et vir Belial

**16:8.** The [Lord](#) hath repaid thee for all the blood of the house of [Saul](#): because thou hast usurped the kingdom in his stead, and the [Lord](#) hath given the kingdom into the hand of [Absalom](#) thy son: and behold thy [evils](#) press upon thee, because thou art a [man](#) of blood.

Reddidit tibi Dominus universum sanguinem domus Saul quoniam invasisti regnum pro eo et dedit Dominus regnum in manu Absalom filii tui et ecce premunt te mala tua quoniam vir sanguinum es

**16:9.** And [Abisai the son of Sarvia](#) said to the king: Why should this dead dog [curse](#) my lord the king? I will go, and cut off his head.

Dixit autem Abisai filius Sarviae regi quare maledicit canis hic moriturus domino meo regi vadam et amputabo caput eius

**16:10.** And the king said: What have I to do with you, ye sons of Sarvia? Let him alone and let him [curse](#): for the [Lord](#) hath bid him [curse David](#): and who is he that shall dare say, why hath he done so?

Et ait rex quid mihi et vobis filii Sarviae dimittite eum maledicat Dominus enim praecepit ei ut malediceret David et quis est qui audeat dicere quare sic fecerit

**Hath bid him curse...** Not that the Lord was the author of Semei's sin, which proceeded purely from his own malice, and the abuse of his free will. But that knowing, and suffering his malicious disposition to break out on this occasion, he made use of him as his instrument to punish David for his sins.

**16:11.** And the king said to Abisai, and to all his servants: Behold my son, who came forth from my bowels, seeketh my life: how much more now a son of Jemini? let him alone that he may curse as the Lord hath bidden him.

Et ait rex Abisai et universis servis suis ecce filius meus qui egressus est de utero meo quaerit animam meam quanto magis nunc filius Iemini dimittite eum ut maledicat iuxta praeceptum Domini

**16:12.** Perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day.

Si forte respiciat Dominus ad afflictionem meam et reddat mihi bonum pro maledictione hac hodierna

**16:13.** And David and his men with him went by the way. And Semei by the hill's side went over against him, cursing, and casting stones at him, and scattering earth.

Ambulabat itaque David et socii eius per viam cum eo Semei autem per iugum montis ex latere contra illum gradiebatur maledicens et mittens lapides adversum eum terramque spargens

**16:14.** And the king and all the people with him came weary, and refreshed themselves there.

Venit itaque rex et universus populus cum eo lassus et refocilati sunt ibi

**16:15.** But Absalom and all his people came into Jerusalem, and Achitophel was with him.

Absalom autem et omnis populus Israhel ingressi sunt Hierusalem sed et Ahitofel cum eo

**16:16.** And when Chusai the Arachite, David's friend, was come to Absalom, he said to him: God save thee, O king, God save thee, O king.

Cum autem venisset Husai Arachites amicus David ad Absalom locutus est ad eum salve rex salve rex

**16:17.** And Absalom said to him, Is this thy kindness to thy friend? Why wentest thou not with thy friend?

Ad quem Absalom haec est inquit gratia tua ad amicum tuum quare non isti cum amico tuo

**16:18.** And Chusai answered Absalom: Nay: for I will be his, whom the Lord hath chosen, and all this people, and all Israel, and with him will I abide.

Responditque Husai ad Absalom nequaquam quia illius ero quem elegit Dominus et omnis hic populus et universus Israhel et cum eo manebo

**16:19.** Besides this, whom shall I serve? is it not the king's son? as I have served thy father, so will I serve thee also.

Sed ut et hoc inferam cui ego serviturus sum nonne filio regis sicut parui patri tuo sic parebo et tibi

**16:20.** And Absalom said to Achitophel: Consult what we are to do.

Dixit autem Absalom ad Ahitofel inite consilium quid agere debeamus

**16:21.** And Achitophel said to Absalom: Go in to the concubines of thy father, whom he hath left to keep the house: that when all Israel shall hear that thou hast disgraced thy father, their hands may be strengthened with thee.

Et ait Ahitofel ad Absalom ingredere ad concubinas patris tui quas dimisit ad custodiendam domum ut cum audierit omnis Israhel quod foedaveris patrem tuum roborentur manus eorum tecum

**Their hands may be strengthened, etc...** The people might apprehend lest Absalom should be reconciled to his father, and therefore they followed him with some fear of being left in the lurch, till they saw such a crime committed as seemed to make a reconciliation impossible.

**16:22.** So they spread a tent for Absalom on the top of the house, and he went in to his father's concubines before all Israel.

Tetenderunt igitur Absalom tabernaculum in solario ingressusque est ad concubinas patris sui coram universo Israhel

**16:23.** Now the counsel of Achitophel, which he gave in those days, was as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

Consilium autem Ahitofel quod dabat in diebus illis quasi si quis consuleret Deum sic erat omne consilium Ahitofel et cum esset cum David et cum esset cum Absalom

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## 2 Samuel Chapter 17

### Achitophel's counsel is defeated by Chusai: who sendeth intelligence to David. Achitophel hangeth himself.

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**17:1.** And [Achitophel](#) said to [Absalom](#): I will choose me twelve thousand [men](#), and I will arise and pursue after [David](#) this night.

Dixit igitur Ahitofel ad Absalom eligam mihi duodecim milia virorum et consurgens persequar David hac nocte

**17:2.** And coming upon him (for he is now weary, and weak handed) I will defeat him: and when all the people is put to flight that is with him, I will kill the king who will be left alone.

Et intruens super eum quippe qui lassus est et solutis manibus percutiam eum cumque fugerit omnis populus qui cum eo est percutiam regem desolatum

**17:3.** And I will bring back all the people, as if they were but one [man](#): for thou seekest but one [man](#): and all the people shall be in peace.

Et reducam universum populum quomodo omnis reverti solet unum enim virum tu quaeris et omnis populus erit in pace

**17:4.** And his saying pleased [Absalom](#), and all the ancients of [Israel](#).

Placuitque sermo eius Absalom et cunctis maioribus natu Israhel

**17:5.** But [Absalom](#) said: Call [Chusai the Arachite](#), and let us hear what he also saith.

Ait autem Absalom vocate et Husai Arachiten et audiamus quid etiam ipse dicat

**17:6.** And when [Chusai](#) was come to [Absalom](#), [Absalom](#) said to him: [Achitophel](#) hath spoken after this manner: shall we do it or not? what counsel dost thou give?

Cumque venisset Husai ad Absalom ait Absalom ad eum huiusmodi sermonem locutus est Ahitofel facere debemus an non quod das consilium

**17:7.** And [Chusai](#) said to [Absalom](#): The counsel that [Achitophel](#) hath given this time is not [good](#).

Et dixit Husai ad Absalom non bonum consilium quod dedit Ahitofel hac vice

**17:8.** And again [Chusai](#) said: Thou knowest thy father, and the [men](#) that are with him, that they are very [valiant](#), and bitter in their mind, as a bear raging in the wood when her whelps are taken away: and thy father is a warrior, and will not lodge with the people.

Et rursum intulit Husai tu nosti patrem tuum et viros qui cum eo sunt esse fortissimos et amaro animo veluti si ursa raptis catulis in saltu saeviat sed et pater tuus vir bellator est nec morabitur cum populo

**17:9.** Perhaps he now lieth hid in pits, or in some other place where he liest: and when any one shall fall at the first, every one that heareth it shall say: There is a slaughter among the people that followed [Absalom](#).

Forsitan nunc latitat in foveis aut in uno quo voluerit loco et cum ceciderit unus quilibet in principio audiet quicumque audierit et dicet facta est plaga in populo qui sequebatur Absalom

**17:10.** And the most [valiant man](#) whose heart is as the heart of a lion, shall melt for fear: for all the people of [Israel](#) know thy father to be a [valiant man](#), and that all who are with him are [valiant](#).

Et fortissimus quoque cuius cor est quasi leonis pavore solvetur scit enim omnis populus Israhel fortem esse patrem tuum et robustos omnes qui cum eo sunt

**17:11.** But this seemeth to me to be [good](#) counsel: Let all [Israel](#) be gathered to thee, from [Dan](#) to [Bersabee](#), as the sand of the sea which cannot be numbered: and thou shalt be in the midst of them.

Sed hoc mihi videtur rectum esse consilium congregetur ad te universus Israhel a Dan usque Bersabee quasi harena maris innumerabilis et tu eris in medio eorum

**17:12.** And we shall come upon him in what place soever he shall be found: and we shall cover him, as the dew falleth upon the ground, and we shall not leave of the **men** that are with him, not so much as one. Et inruemus super eum in quocumque loco fuerit inventus et operiemus eum sicut cadere solet ros super terram et non relinquemus de viris qui cum eo sunt ne unum quidem

**17:13.** And if he shall enter into any city, all **Israel** shall cast ropes round about that city, and we will draw it into the river, so that there shall not be found so much as one small stone thereof. Quod si urbem aliquam fuerit ingressus circumdabit omnis Israhel civitati illi funes et trahemus eam in torrentem ut non repperiatur nec calculus quidem ex ea

**17:14.** And **Absalom**, and all the **men** of **Israel** said: The counsel of **Chusai the Arachite** is better than the counsel of **Achitophel**: and by the will of the **Lord** the profitable counsel of **Achitophel** was defeated, that the **Lord** might bring **evil** upon **Absalom**. Dixitque Absalom et omnis vir Israhel melius consilium Husai Arachitae consilio Ahitofel Domini autem nutu dissipatum est consilium Ahitofel utile ut induceret Dominus super Absalom malum

**17:15.** And **Chusai** said to Sadoc and **Abiathar** the **priests**: Thus and thus did **Achitophel** counsel **Absalom**, and the ancients of **Israel**: and thus and thus did I counsel them. Et ait Husai Sadoc et Abiathar sacerdotibus hoc et hoc modo consilium dedit Ahitofel Absalom et senibus Israhel et ego tale et tale dedi consilium

**17:16.** Now therefore send quickly, and tell **David**, saying: Tarry not this night in the plains of the **wilderness**, but without delay pass over: lest the king be swallowed up, and all the people that is with him. Nunc ergo mittite cito et nuntiate David dicentes ne moremini nocte hac in campestribus deserti sed absque dilatione transgredere ne forte absorbeatur rex et omnis populus qui cum eo est

**17:17.** And **Jonathan** and **Achimaas** stayed by the fountain Rogel: and there went a maid and told them: and they went forward, to carry the message to **king David**, for they might not be seen, nor enter into the city. Jonathan autem et Achimaas stabant iuxta fontem Rogel abiit ancilla et nuntiavit eis et illi profecti sunt ut referrent ad regem David nuntium non enim poterant videri aut introire civitatem

**17:18.** But a certain boy saw them, and told **Absalom**: but they making haste went into the house of a certain **man** in Bahurim, who had a **well** in his **court**, and they went down into it. Vidit autem eos quidam puer et indicavit Absalom illi vero concito gradu ingressi sunt domum cuiusdam viri in Baurim qui habebat puteum in vestibulo suo et descenderunt in eum

**17:19.** And a **woman** took, and spread a covering over the mouth of the **well**, as it were to dry sodden barley and so the thing was not known. Tulit autem mulier et expandit velamen super os putei quasi siccans ptisanas et sic res latuit

**17:20.** And when **Absalom's** servants were come into the house, they said to the **woman**: Where is **Achimaas** and **Jonathan**? and the **woman** answered them: They passed on in haste, after they had tasted a little water. But they that sought them, when they found them not, returned into **Jerusalem**. Cumque venissent servi Absalom ad mulierem in domum dixerunt ubi est Achimaas et Jonathan et respondit eis mulier transierunt gustata paululum aqua at hii qui quaerebant cum non repperissent reversi sunt Hierusalem

**17:21.** And when they were gone, they came up out of the **well**, and going on told **king David**, and said: Arise, and pass quickly over the river: for this manner of counsel has **Achitophel** given against you. Cumque abissent ascenderunt illi de puteo et pergentes nuntiaverunt regi David atque dixerunt surgite transite cito fluvium quoniam huiusmodi dedit consilium contra vos Ahitofel

**17:22.** So **David** arose, and all the people that were with him, and they passed over the **Jordan**, until it grew light, and not one of them was left that was not gone ever the river. Surrexit ergo David et omnis populus qui erat cum eo et transierunt Iordanem donec dilucesceret et ne unus quidem residuus fuit qui non transisset fluvium

**17:23.** But **Achitophel** seeing that his counsel was not followed, saddled his ass, and arose and went home to his house and to his city, and putting his house in order, hanged himself, and was buried in the sepulchre of his father. Porro Ahitofel videns quod non fuisset factum consilium suum stravit asinum suum et surrexit et abiit in

domum suam et in civitatem suam et disposita domo sua suspendio interiit et sepultus est in sepulchro patris sui

**17:24.** But **David** came to the camp, and **Absalom** passed over the **Jordan**, he and all the **men** of **Israel** with him.

David autem venit in Castra et Absalom transivit Iordanem ipse et omnis vir Israhel cum eo

**To the camp...** The city of Mahanaim, the **name** of which, in **Hebrew**, signifies *The camp*. It was a city of note at that time, as appears from its having been chosen by Isboseth for the place of his residence.

**17:25.** Now **Absalom** appointed Amasa in Joab's stead over the army: and Amasa was the son of a **man** who was called Jethra, of Jezrael, who went in to Abigail the daughter of Naas, the sister of Sarvia who was the mother of Joab.

Amasam vero constituit Absalom pro Ioab super exercitum Amasa autem erat filius viri qui vocabatur Iethra de Hiesreli qui ingressus est ad Abigail filiam Naas sororem Sarviae quae fuit mater Ioab

**17:26.** And **Israel** camped with **Absalom** in the land of Galaad.

Et castrametatus est Israhel cum Absalom in terra Galaad

**17:27.** And when **David** was come to the camp, Sobi the son of Naas of Rabbath of the **children of Ammon**, and Machir the son of Ammihel of Lodabar and Berzellai the Galaadite of Rogelim,

Cumque venisset David in Castra Sobi filius Naas de Rabbath filiorum Ammon et Machir filius Ammihel de Lodabar et Berzellai Galaadites de Rogelim

**17:28.** Brought him beds, and **tapestry**, and earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and fried pulse,

Obtulerunt ei stratoria et tappetia et vasa fictilia frumentum et hordeum et farinam pulentam et fabam et lentem frixum cicer

**17:29.** And honey, and butter, and sheep, and fat calves, and they gave to **David** and the people that were with him, to eat: for they suspected that the people were faint with hunger and thirst in the **wilderness**.

Et mel et butyrum oves et pingues vitulos dederuntque David et populo qui cum eo erat ad vescendum suspicati enim sunt populum fame et siti fatigari in deserto

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## 2 Samuel Chapter 18

### Absalom is defeated, and slain by Joab. David mourneth for him.

**18:1.** And [David](#), having reviewed his people, appointed over them [captains](#) of thousands and of [hundreds](#),  
Igitur considerato David populo suo constituit super eum tribunos et centuriones

**18:2.** And sent forth a third part of the people under the hand of Joab, and a third part under the hand of [Abisai the son of Sarvia Joab's brother](#), and a third part under the hand of Ethai, who was of Geth: and the king said to the people: I also will go forth with you.

Et dedit populi tertiam partem sub manu loab et tertiam in manu Abisai filii Sarviae fratris loab et tertiam sub manu Ethai qui erat de Geth dixitque rex ad populum egrediar et ego vobiscum

**18:3.** And the people answered: Thou shalt not go forth: for if we flee away, they will not much mind us: or if half of us should fall, they will not greatly care: for thou alone art accounted for ten thousand: it is better therefore that thou shouldst be in the city to succour us.

Et respondit populus non exhibis sive enim fugerimus non magnopere ad eos de nobis pertinebit sive media pars ceciderit e nobis non satis curabunt quia tu unus pro decem milibus computaris melius est igitur ut sis nobis in urbe praesidio

**18:4.** And the king said to them: What seemeth [good](#) to you, that will I do. And the king stood by the gate: and all the people went forth by their troops, by hundreds and by thousands.

Ad quos rex ait quod vobis rectum videtur hoc faciam stetit ergo rex iuxta portam egrediebaturque populus per turmas suas centeni et milleni

**18:5.** And the king commanded Joab, and [Abisai](#), and Ethai, saying: Save me the boy [Absalom](#). And all the people heard the king giving charge to all the princes concerning [Absalom](#).

Et praecepit rex loab et Abisai et Ethai dicens servate mihi puerum Absalom et omnis populus audiebat praecipientem regem cunctis principibus pro Absalom

**18:6.** So the people went out into the field against [Israel](#), and the battle was fought in the forest of Ephraim.

Itaque egressus est populus in campum contra Israhel et factum est proelium in saltu Ephraim

**18:7.** And the people of [Israel](#) were defeated there by [David's](#) army, and a great slaughter was made that day of twenty thousand [men](#).

Et caesus est ibi populus Israhel ab exercitu David factaque est ibi plaga magna in die illa viginti milium

**18:8.** And the battle there was scattered over the face of all the country, and there were many more of the people whom the forest consumed, than whom the sword devoured that day.

Fuit autem ibi proelium dispersum super faciem omnis terrae et multo plures erant quos saltus consumpserat de populo quam hii quos voraverat gladius in die illa

**Consumed...** Viz., by pits and precipices.

**18:9.** And it happened that [Absalom](#) met the servants of [David](#), riding on a mule: and as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the [heaven](#) and the earth, the mule on which he rode passed on.

Accidit autem ut occurreret Absalom servis David sedens mulo cumque ingressus fuisset mulus subter condensam quercum et magnam adhesit caput eius quercui et illo suspenso inter caelum et terram mulus cui sederat pertransivit

**18:10.** And one saw this and told Joab, saying: I saw [Absalom](#) hanging upon an oak.

Vidit autem hoc quispiam et nuntiavit loab dicens vidi Absalom pendere de quercu

**18:11.** And Joab said to the [man](#) that told him: If thou sawest him, why didst thou not stab him to the

ground, and I would have given thee ten sicles of silver, and a belt?

Et ait loab viro qui nuntiaverat ei si vidisti quare non confodisti eum cum terra et ego dedissem tibi decem argenti siclos et unum balteum

**18:12.** And he said to Joab: If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son for in our hearing the king charged thee, and [Abisai](#), and [Ethai](#), saying: Save me the boy [Absalom](#).

Qui dixit ad loab si adpenderes in manibus meis mille argenteos nequaquam mitterem manum meam in filium regis audientibus enim nobis praecepit rex tibi et [Abisai](#) et [Ethai](#) dicens custodite mihi puerum [Absalom](#)

**18:13.** Yea and if I should have acted boldly against my own life, this could not have been hid from the king, and wouldst thou have stood by me?

Sed et si fecissem contra animam meam audacter nequaquam hoc regem latere potuisset et tu stares ex adverso

**18:14.** And Joab said: Not as thou wilt, but I will set upon him in thy sight. So he took three lances in his hand, and thrust them into the heart of [Absalom](#): and whilst he yet panted for life, sticking on the oak, Et ait loab non sicut tu vis sed adgrediar eum coram te tulit ergo tres lanceas in manu sua et infixit eas in corde [Absalom](#) cumque adhuc palpitaret herens in quercu

**18:15.** Ten young men, armourbearers of Joab, ran up, and striking him slew him.

Cucurrerunt decem iuvenes armigeri loab et percutientes interfecerunt eum

**18:16.** And Joab sounded the trumpet, and kept back the people from pursuing after [Israel](#) in their flight, being willing to spare the multitude.

Cecinit autem loab bucina et retinuit populum ne persequeretur fugientem [Israhel](#) volens parcere multitudini

**18:17.** And they took [Absalom](#), and cast him into a great pit in the forest, and they laid an exceeding great heap of stones upon him: but all [Israel](#) fled to their own dwellings.

Et tulerunt [Absalom](#) et proiecerunt eum in saltu in foveam grandem et conportaverunt super eum acervum lapidum magnum nimis omnis autem [Israhel](#) fugit in tabernacula sua

**18:18.** Now [Absalom](#) had reared up for himself, in his lifetime, a pillar, which is in the king's valley: for he said: I have no son, and this shall be the monument of my [name](#). And he called the pillar by his own [name](#), and it is called the hand of [Absalom](#), to this day.

Porro [Absalom](#) erexerat sibi cum adhuc viveret titulum qui est in valle Regis dixerat enim non habeo filium et hoc erit monumentum nominis mei vocavitque titulum nomine suo et appellatur manus [Absalom](#) usque ad hanc diem

**No son...** The sons mentioned above, [2 Samuel 14:27](#), were dead when this pillar was erected: unless we suppose he raised this pillar before they were born.

**18:19.** And [Achimaas the son of Sadoc](#) said: I will run and tell the king, that the [Lord](#) hath done judgment for him from the hand of his enemies.

Achimaas autem filius [Sadoc](#) ait curram et nuntiabo regi quia iudicium fecerit ei Dominus de manu inimicorum eius

**18:20.** And Joab said to him: Thou shalt not be the messenger this day, but shalt bear tidings another day: this day I will not have thee bear tidings, because the king's son is dead.

Ad quem loab dixit non eris nuntius in hac die sed nuntiabis in alia hodie nolo te nuntiare filius enim regis est mortuus

**18:21.** And Joab said to [Chusai](#): Go, and tell the king what thou hast seen. [Chusai](#) bowed down to Joab, and ran.

Et ait loab [Chusi](#) vade et nuntia regi quae vidisti adoravit [Chusi](#) loab et cucurrit

**18:22.** Then [Achimaas the son of Sadoc](#) said to Joab again: Why might not I also run after [Chusai](#)? And Joab said to him: Why wilt thou run, my son? thou wilt not be the bearer of [good](#) tidings.

Rursum autem [Achimaas](#) filius [Sadoc](#) dixit ad loab quid inpedit si etiam ego curram post [Chusi](#) dixitque loab quid vis currere fili mi non eris boni nuntii baiulus

**18:23.** He answered: But what if I run? And he said to him: Run. Then [Achimaas](#) running by a nearer way

passed **Chusai**.

Qui respondit quid enim si cucurrero et ait ei curre currens ergo Achimaas per viam compendii transivit Chusi

**18:24.** And **David** sat between the two gates: and the watchman that was on the top of the gate upon the wall, lifting up his eyes, saw a **man** running alone.

David autem sedebat inter duas portas speculator vero qui erat in fastigio portae super murum elevans oculos vidit hominem currentem solum

**18:25.** And crying out he told the king: and the king said: If he be alone, there are **good** tidings in his mouth. And as he was coming apace, and drawing nearer,

Et exclamans indicavit regi dixitque rex si solus est bonus est nuntius in ore eius properante autem illo et accedente propius

**18:26.** The watchman saw another **man** running, and crying aloud from above, he said: I see another **man** running alone. And the king said: He also is a **good** messenger.

Vidit speculator hominem alterum currentem et vociferans in culmine ait apparet mihi homo currens solus dixitque rex et iste bonus est nuntius

**18:27.** And the watchman said: The running of the foremost seemeth to me like the running of **Achimaas the son of Sadoc**. And the king said: He is a **good man**: and cometh with **good** news.

Speculator autem contemplos ait cursum prioris quasi cursum Achimaas filii Sadoc et ait rex vir bonus est et nuntium portans bonum venit

**18:28.** And **Achimaas** crying out, said to the king: **God** save thee, O king. And falling down before the king with his face to the ground, he said: **Blessed** be the **Lord thy God**, who hath shut up the **men** that have lifted up their hands against the lord my king.

Clamans autem Achimaas dixit ad regem salve et adorans regem coram eo pronus in terram ait benedictus Dominus Deus tuus qui conclusit homines qui levaverunt manus suas contra dominum meum regem

**18:29.** And the king said: Is the young man **Absalom** safe? And **Achimaas** said: I saw a great tumult, O king, when thy servant Joab sent me thy servant: I know nothing else.

Et ait rex estne pax puero Absalom dixitque Achimaas vidi tumultum magnum cum mitteret Joab servus tuus o rex me servum tuum nescio aliud

**18:30.** And the king said to him: Pass, and stand here.

Ad quem rex transi ait et sta hic cumque ille transisset et staret

**18:31.** And when he had passed, and stood still, **Chusai** appeared and coming up he said: I bring **good** tidings, my lord, the king, for the **Lord** hath judged for thee this day from the hand of all that have risen up against thee.

Apparuit Chusi et veniens ait bonum adporto nuntium domine mi rex iudicavit enim pro te Dominus hodie de manu omnium qui surrexerunt contra te

**18:32.** And the king said to **Chusai**: Is the young man **Absalom** safe? And **Chusai** answering him, said: Let the enemies of my lord, the king, and all that rise against him unto **evil**, be as the young man is.

Dixit autem rex ad Chusi estne pax puero Absalom cui respondens Chusi fiant inquit sicut puer inimici domini mei regis et universi qui consurgunt adversum eum in malum

**18:33.** The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went he spoke in this manner: My son **Absalom**, **Absalom** my son: would to **God** that I might die for thee, **Absalom** my son, my son **Absalom**.

Contristatus itaque rex ascendit cenaculum portae et flevit et sic loquebatur vadens fili mi Absalom fili mi Absalom quis mihi tribuat ut ego moriar pro te Absalom fili mi fili mi

**Would to God...** **David** lamented the death of **Absalom**, because of the wretched state in which he died: and therefore would have been glad to have saved his life, even by dying for him. In which he was a **figure** of **Christ** weeping, **praying** and dying for his rebellious children, and even for them that crucified him.

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## 2 Samuel Chapter 19

**David, at the remonstrances of Joab, ceaseth his mourning. He is invited back and met by Semei and Miphiboseth: a strife between the men of Juda and the men of Israel.**

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**19:1.** And it was told Joab, that the king wept and mourned for his son:  
Nuntiatum est autem Ioab quod rex fleret et lugeret filium suum

**19:2.** And the victory that day was turned into mourning unto all the people: for the people heard say that day: The king grieveth for his son.  
Et versa est victoria in die illa in luctum omni populo audivit enim populus in die illa dici dolet rex super filio suo

**19:3.** And the people shunned the going into the city that day as a people would do that hath turned their backs, and fled away from the battle.  
Et declinabat populus in die illa ingredi civitatem quomodo declinare solet populus versus et fugiens de proelio

**19:4.** And the king covered his head, and cried with a loud voice: O my son [Absalom](#), O [Absalom](#) my son, O my son.  
Porro rex operuit caput suum et clamabat voce magna fili mi Absalom Absalom fili mi fili mi

**19:5.** Then Joab going into the house to the king, said: Thou hast shamed this day the faces of all thy servants, that have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy [concubines](#).  
Ingressus ergo Ioab ad regem in domo dixit confudisti hodie vultus omnium servorum tuorum qui salvam fecerunt animam tuam et animam filiorum tuorum et filiarum tuarum et animam uxorum tuarum et animam concubinarum tuarum

**19:6.** Thou [lovest](#) them that [hate](#) thee, and thou [hatest](#) them that [love](#) thee: and thou hast shown this day that thou carest not for thy nobles, nor for thy servants: and I now plainly perceive that if [Absalom](#) had lived, and all we had been slain, then it would have pleased thee.  
Diligis odientes te et odio habes diligentes te et ostendisti hodie quia non curas de ducibus tuis et de servis tuis et vere cognovi modo quia si Absalom viveret et nos omnes occubuissemus tunc placeret tibi

**19:7.** Now therefore arise, and go out, and speak to the satisfaction of thy servants: for I [swear](#) to thee by the [Lord](#), that if thou wilt not go forth, there will not tarry with thee so much as one this night: and that will be worse to thee, than all the [evils](#) that have befallen thee from thy youth until now.  
Nunc igitur surge et procede et adloquens satisfac servis tuis iuro enim tibi per Dominum quod si non exieris ne unus quidem remansurus sit tecum nocte hac et peius erit hoc tibi quam omnia mala quae venerunt super te ab adolescentia tua usque in praesens

**19:8.** Then the king arose and sat in the gate: and it was told to all the people that the king sat in the gate: and all the people came before the king, but [Israel](#) fled to their own dwellings.  
Surrexit ergo rex et sedit in porta et omni populo nuntiatum est quod rex sederet in porta venitque universa multitudo coram rege Israhel autem fugit in tabernacula sua

**19:9.** And all the people were at strife in all the [tribes of Israel](#), saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the [Philistines](#): and now he is fled out of the land for [Absalom](#).  
Omnis quoque populus certabat in cunctis tribubus Israhel dicens rex liberavit nos de manu inimicorum nostrorum ipse salvavit nos de manu Philistinorum et nunc fugit de terra propter Absalom

**19:10.** But **Absalom**, whom we anointed over us, is dead in the battle: how long are you silent, and bring not back the king?

Absalom autem quem unximus super nos mortuus est in bello usquequo siletis et non reducitis regem

**19:11.** And **king David** sent to **Sadoc**, and **Abiathar** the **priests**, saying: Speak to the ancients of **Juda**, saying: Why are you the last to bring the king back to his house? (For the talk of all **Israel** was come to the king in his house.)

Rex vero David misit ad Sadoc et ad Abiathar sacerdotes dicens loquimini ad maiores natu Iuda dicentes cur venitis novissimi ad reducendum regem in domum suam sermo autem omnis Israhel pervenerat ad regem in domo eius

**19:12.** You are my brethren, you are my bone, and my flesh, why are you the last to bring back the king? Fratres mei vos os meum et caro mea vos quare novissimi reducitis regem

**19:13.** And say ye to **Amasa**: Art not thou my bone, and my flesh? So do **God** to me and add more, if thou be not the chief **captain** of the army before me always in the place of **Joab**.

Et Amasae dicite nonne os meum es et caro mea haec faciat mihi Deus et haec addat si non magister militiae fueris coram me omni tempore pro Joab

**19:14.** And he inclined the heart of all the **men of Juda**, as it were of one **man**: and they sent to the king, saying: Return thou, and all thy servants.

Et inclinavit cor omnium virorum Iuda quasi viri unius miseruntque ad regem dicentes revertere tu et omnes servi tui

**19:15.** And the king returned and came as far as the **Jordan**, and all **Juda** came as far as **Galgal** to meet the king, and to bring him over the **Jordan**.

Et reversus est rex et venit usque ad Iordanem et Iuda venit in Galgala ut occurreret regi et transduceret eum Iordanem

**19:16.** And **Semei** the son of **Gera** the son of **Jemini** of **Bahurim**, made haste and went down with the **men of Juda** to meet **king David**,

Festinauit autem Semei filius Gera filii Iemini de Baurim et descendit cum viris Iuda in occursum regis David

**19:17.** With a thousand **men** of **Benjamin**, and **Siba** the servant of the house of **Saul**: and his fifteen sons, and twenty servants were with him: and going over the **Jordan**,

Cum mille viris de Benjamin et Siba puer de domo Saul et quindecim filii eius ac viginti servi erant cum eo et inrupentes Iordanem ante regem

**19:18.** They passed the fords before the king, that they might help over the king's household, and do according to his commandment. And **Semei** the son of **Gera** falling down before the king, when he was come over the **Jordan**,

Transierunt vada ut transducerent domum regis et facerent iuxta iussionem eius Semei autem filius Gera prostratus coram rege cum iam transisset Iordanem

**19:19.** Said to him: Impute not to me, my lord, the **iniquity**, nor remember the injuries of thy servant on the day that thou, my lord, the king, wentest out of **Jerusalem**, nor lay it up in thy heart, O king.

Dixit ad eum ne reputes mihi domine mi iniquitatem neque memineris iniuriam servi tui in die qua egressus es domine mi rex de Hierusalem neque ponas rex in corde tuo

**19:20.** For I thy servant acknowledge my **sin**: and therefore I am come this day the first of all the **house of Joseph**, and am come down to meet my lord the king.

Agnosco enim servus tuus peccatum meum et idcirco hodie primus veni de omni domo Ioseph descendique in occursum domini mei regis

**19:21.** But **Abisai the son of Sarvia** answering, said: Shall **Semei** for these words not be put to death, because he **cursed** the **Lord's** anointed?

Respondens vero Abisai filius Sarviae dixit numquid pro his verbis non occidetur Semei quia maledixit christo Domini

**19:22.** And **David** said: What have I to do with you, ye sons of **Sarvia**? why are you a **satan** this day to me? shall there any **man** be killed this day in **Israel**? do not I know that this day I am made king over **Israel**?

Et ait David quid mihi et vobis filii Sarviae cur efficimini mihi hodie in Satan ergone hodie interficietur vir in

Israhel an ignoro hodie me factum regem super Israhel

**19:23.** And the king said to Semei: Thou shalt not die. And he **swore** unto him.

Et ait rex Semei non morieris iuravitque ei

**19:24.** And Miphiboseth the son of **Saul** came down to meet the king, and he had neither **washed his feet**, nor trimmed his beard: nor washed his garments from the day that the king went out, until the day of his return in peace.

Mifiboseth quoque filius Saul descendit in occursum regis in lotis pedibus et intonsa barba vestesque suas non laverat a die qua egressus fuerat rex usque ad diem reversionis eius in pace

**19:25.** And when he met the king at **Jerusalem**, the king said to him: Why camest thou not with me, Miphiboseth?

Cumque Hierusalem occurrisset regi dixit ei rex quare non venisti mecum Mifiboseth

**19:26.** And he answering, said: My lord, O king, my servant **despised** me: for I thy servant spoke to him to saddle me an ass, that I might get on and go with the king: for I thy servant am lame.

Qui respondens ait domine mi rex servus meus contempsit me dixi ei ego famulus tuus ut sterneret mihi asinum et ascendens abirem cum rege claudus enim sum servus tuus

**19:27.** Moreover he hath also accused me thy servant to thee, my lord the king: but thou my lord the king art as an **angel of God**, do what pleaseth thee.

Insuper et accusavit me servum tuum ad te dominum meum regem tu autem domine mi rex sicut angelus Dei fac quod placitum est tibi

**19:28.** For all of my father's house were no better than worthy of death before my lord the king; and thou hast set me thy servant among the guests of thy table: what **just** complaint therefore have I? or what right to cry any more to the king?

Neque enim fuit domus patris mei nisi morti obnoxia domino meo regi tu autem posuisti me servum tuum inter convivas mensae tuae quid igitur habeo iustae querellae aut quid possum ultra vociferari ad regem

**19:29.** Then the king said to him: Why speakest thou any more? what I have said is determined: thou and Siba divide the **possessions**.

Ait ergo ei rex quid ultra loqueris fixum est quod locutus sum tu et Siba dividite possessiones

**19:30.** And Miphiboseth answered the king: Yea, let him take all, forasmuch as my lord the king is returned peaceably into his house.

Responditque Mifiboseth regi etiam cuncta accipiat postquam reversus est dominus meus rex pacifice in domum suam

**19:31.** Berzellai also the Galaadite coming down from Rogelim, brought the king over the **Jordan**, being ready also to wait on him beyond the river.

Berzellai quoque Galaadites descendens de Rogelim transduxit regem Iordanem paratus etiam ultra fluvium prosequi eum

**19:32.** Now Berzellai the Galaadite was of a great age, that is to say, fourscore years old, and he provided the king with sustenance when he abode in the camp: for he was a **man** exceeding rich.

Erat autem Berzellai Galaadites senex valde id est octogenarius et ipse praebuit alimenta regi cum moraretur in Castris fuit quippe vir dives nimis

**19:33.** And the king said to Berzellai: Come with me that thou mayest rest secure with me in **Jerusalem**.

Dixit itaque rex ad Berzellai veni mecum ut requiescas secure mecum in Hierusalem

**19:34.** And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king to **Jerusalem**?

Et ait Berzellai ad regem quot sunt dies annorum vitae meae ut ascendam cum rege Hierusalem

**19:35.** I am this day fourscore years old, are my senses quick to discern sweet and bitter? or can meat or drink delight thy servant? or can I hear any more the voice of singing **men** and singing **women**? why should thy servant be a burden to my lord, the king?

Octogenarius sum hodie numquid vigent sensus mei ad discernendum suave aut amarum aut delectare potest servum tuum cibus et potus vel audire ultra possum vocem cantorum atque cantricum quare servus tuus fit oneri domino meo regi

**19:36.** I thy servant will go on a little way from the **Jordan** with thee: I need not this recompense.  
Paululum procedam famulus tuus ab Iordane tecum nec indigeo hac vicissitudine

**19:37.** But I beseech thee let thy servant return, and die in my own city, and be buried by the sepulchre of my father, and of my mother. But there is thy servant Chamaam, let him go with thee, my lord, the king, and do to him whatsoever seemeth **good** to thee.

Sed obsecro ut revertar servus tuus et moriar in civitate mea iuxta sepulchrum patris mei et matris meae est autem servus tuus Chamaam ipse vadat tecum domine mi rex et fac ei quod tibi bonum videtur

**19:38.** Then the king said to him: Let Chamaam go over with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain.

Dixitque rex mecum transeat Chamaam et ego faciam ei quicquid tibi placuerit et omne quod petieris a me inpetrabis

**19:39.** And when all the people and the king had passed over the **Jordan**, the king **kissed** Berzellai, and **blessed** him: and he returned to his own place.

Cumque transisset universus populus et rex Iordanem osculatus est rex Berzellai et benedixit ei et ille reversus est in locum suum

**19:40.** So the king went on to Galgal, and Chamaam with him. Now all the people of **Juda** had brought the king over, and only half of the people of **Israel** were there.

Transivit ergo rex in Galgalam et Chamaam cum eo omnis autem populus Iuda transduxerat regem et media tantum pars adfuerat de populo Israhel

**19:41.** Therefore all the **men** of **Israel** running together to the king, said to him: Why have our brethren the **men of Juda** stolen thee away, and have brought the king and his household over the **Jordan**, and all the **men** of **David** with him?

Itaque omnes viri Israhel concurrentes ad regem dixerunt ei quare te furati sunt fratres nostri viri Iuda et transdixerunt regem et domum eius Iordanem omnesque viros David cum eo

**19:42.** And all the **men of Juda** answered the **men** of **Israel**: Because the king is nearer to me: why art thou **angry** for this matter? have we eaten any thing of the king's, or have any gifts been given us?

Et respondit omnis vir Iuda ad viros Israhel quia propior mihi est rex cur irasceris super hac re numquid comedimus aliquid ex rege aut munera nobis data sunt

**19:43.** And the **men** of **Israel** answered the **men of Juda**, and said: I have ten parts in the king more than thou, and **David** belongeth to me more than to thee: why hast thou done me a wrong, and why was it not told me first, that I might bring back my king? And the **men of Juda** answered more harshly than the **men** of **Israel**.

Et respondit vir Israhel ad viros Iuda et ait decem partibus maior ego sum apud regem magisque ad me pertinet David quam ad te cur mihi fecisti iniuriam et non mihi nuntiatum est priori ut reducerem regem meum durius autem responderunt viri Iuda viris Israhel

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## 2 Samuel Chapter 20

**Seba's rebellion. Amasa is slain by Joab. Abela is besieged, but upon the citizens casting over the wall the head of Seba, Joab departeth with all his army.**

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**20:1.** And there happened to be there a man of Belial, whose name was Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel.

Accidit quoque ut ibi esset vir Belial nomine Seba filius Bochri vir iemineus et cecinit bucina et ait non est nobis pars in David neque hereditas in filio Isai vir in tabernacula tua Israhel

**20:2.** And all Israel departed from David, and followed Seba the son of Bochri: but the men of Juda stuck to their king from the Jordan unto Jerusalem.

Et separatus est omnis Israhel a David secutusque est Seba filium Bochri viri autem Iuda adheserunt regi suo a Iordane usque Hierusalem

**20:3.** And when the king was come into his house at Jerusalem, he took the ten women his concubines, whom he had left to keep the house, and put them inward, allowing them provisions: and he went not in unto them, but they were shut up unto the day of their death living in widowhood.

Cumque venisset rex in domum suam Hierusalem tulit decem mulieres concubinas quas dereliquerat ad custodiendam domum et tradidit eas in custodiam alimenta eis praebens et non est ingressus ad eas sed erant clausae usque ad diem mortis suae in viduitate viventes

**20:4.** And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here present.

Dixit autem rex Amasae convoca mihi omnes viros Iuda in diem tertium et tu adesto praesens

**20:5.** So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him.

Abiit ergo Amasa ut convocaret Iudam et moratus est extra placitum quod ei constituerat

**20:6.** And David said to Abisai: Now will Seba the son of Bochri do us more harm than did Absalom: take thou therefore the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us.

Ait autem David ad Abisai nunc magis adflicturus est nos Seba filius Bochri quam Absalom tolle igitur servos domini tui et persequere eum ne forte inveniat civitates munitas et effugiat nos

**20:7.** So Joab's men went out with him, and the Cerethi and the Phelethi: and all the valiant men went out of Jerusalem to pursue after Seba the son of Bochri.

Egressi sunt ergo cum eo viri Ioab Cherethi quoque et Felethi et omnes robusti exierunt de Hierusalem ad persequendum Seba filium Bochri

**20:8.** And when they were at the great stone which is in Gabaon, Amasa coming met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword hanging down to his flank, in a scabbard, made in such manner as to come out with the least motion and strike.

Cumque illi essent iuxta lapidem grandem qui est in Gabaon Amasa veniens occurrit eis porro Ioab vestitus erat tunica stricta ad mensuram habitus sui et desuper accinctus gladio dependente usque ad ilia in vagina qui fabrefactus levi motu egredi poterat et percutere

**20:9.** And Joab said to Amasa: God save thee, my brother. And he took Amasa by the chin with his right hand to kiss him.

Dixit itaque Ioab ad Amasa salve mi frater et tenuit manu dextra mentum Amasae quasi osculans eum

**20:10.** But Amasa did not take notice of the sword, which Joab had, and he struck him in the side, and

shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab, and **Abisai** his brother pursued after Seba the son of Bochri.

Porro Amasa non observavit gladium quem habebat loab qui percussit eum in latere et effudit intestina eius in terram nec secundum vulnus adposuit loab autem et Abisai frater eius persecuti sunt Seba filium Bochri

**20:11.** In the mean time some **men** of Joab's company stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead the companion of **David**.

Interea quidam viri cum stetissent iuxta cadaver Amasae de sociis loab dixerunt ecce qui esse voluit pro loab comes David pro loab

**20:12.** And Amasa imbrued with blood, lay in the midst of the way. A certain **man** saw this that all the people stood still to look upon him, so he removed Amasa out of the highway into the field, and covered him with a garment, that they who passed might, not stop on his account.

Amasa autem conspersus sanguine iacebat in media via vidit hoc quidam vir quod subsisteret omnis populus ad videndum eum et amovit Amasam de via in agrum operuitque eum vestimento ne subsisterent transeuntes propter eum

**20:13.** And when he was removed out of the way, all the people went on following Joab to pursue after Seba the son of Bochri.

Amoto igitur illo de via transiebat omnis vir sequens loab ad persequendum Seba filium Bochri

**20:14.** Now he had passed through all the **tribes of Israel** unto **Abela and Bethmaacha**: and all the chosen **men** were gathered together unto him.

Porro ille transierat per omnes tribus Israhel in Abelam et in Bethmacha omnesque electi congregati fuerant ad eum

**Abela and Bethmaacha...** Cities of the **tribe of Nephtali**.

**20:15.** And they came, and besieged him in Abela, and in Bethmaacha, and they cast up works round the city, and the city was besieged: and all the people that were with Joab, laboured to throw down the walls.

Venerunt itaque et obpugnabant eum in Abela et in Bethmacha et circumdederunt munitionibus civitatem et obsessa est urbs omnis autem turba quae erat cum loab moliebatur destruere muros

**20:16.** And a wise **woman** cried out from the city: Hear, hear, and say to Joab: Come near hither, and I will speak with thee.

Et exclamavit mulier sapiens de civitate audite audite dicite loab adpropinqua huc et loquar tecum

**20:17.** And when he was come near to her, she said to him: Art thou Joab? And he answered: I am. And she spoke thus to him: Hear the words of thy handmaid. He answered: I do hear.

Qui cum accessisset ad eam ait illi tu es loab et ille respondit ego ad quem sic locuta est audi sermones ancillae tuae qui respondit audio

**20:18.** And she again said: A saying was used in the old proverb: They that inquire, let them inquire in Abela: and so they made an end.

Rursumque illa sermo inquit dicebatur in veteri proverbio qui interrogant interrogent in Abela et sic perficiebant

**20:19.** Am not I she that answer **truth** in **Israel**, and thou seekest to destroy the city, and to overthrow a mother in **Israel**? Why wilt thou throw down the inheritance of the **Lord**?

Nonne ego sum quae respondeo veritatem Israhel et tu quaeris subruere civitatem et evertere matrem in Israhel quare praecipitas hereditatem Domini

**20:20.** And Joab answering said: **God** forbid, **God** forbid that I should, I do not throw down, nor destroy.

Respondensque loab ait absit absit hoc a me non praecipito neque demolior

**20:21.** The matter is not so, but a **man** of mount Ephraim, Seba the son of Bochri by **name**, hath lifted up his hand against **king David**: deliver him only, and we will depart from the city. And the **woman** said to Joab: Behold his head shall be thrown to thee from the wall.

Non se sic habet res sed homo de monte Ephraim Seba filius Bochri cognomine levavit manum contra regem David tradite illum solum et recedemus a civitate et ait mulier ad loab ecce caput eius mittetur ad te per murum

**20:22.** So she went to all the people, and spoke to them wisely: and they cut off the head of Seba the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, every one

to their home: and Joab returned to [Jerusalem](#) to the king.

Ingressa est ergo ad omnem populum et locuta est eis sapienter qui abscisum caput Seba filii Bochri proiecero ad Ioab et ille cecinit tuba et recesserunt ab urbe unusquisque in tabernacula sua Ioab autem reversus est Hierusalem ad regem

**20:23.** So Joab was over all the army of [Israel](#): and [Banaias the son of Joiada](#) was over the Cerethites and Phelethites,

Fuit ergo Ioab super omnem exercitum Israhel Banaias autem filius Ioiadae super Cheretheos et Feletheos

**20:24.** But Aduram over the tributes: and Josaphat the son of Ahilud was recorder.

Aduram vero super tributa porro Iosaphat filius Ahilud a commentariis

**20:25.** And Siva was scribe: and Sadoc and [Abiathar](#), [priests](#).

Sia autem scriba Sadoc vero et Abiathar sacerdotes

**20:26.** And Ira the Jairite was the [priest](#) of [David](#).

Hira autem Hiaiarites erat sacerdos David

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## 2 Samuel Chapter 21

### A famine of three years, for the sin of Saul against the Gabaonites, at whose desire seven of Saul's race are crucified. War again with the Philistines.

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**21:1.** And there was a famine in the days of [David](#) for three years successively: and [David](#) consulted the oracle of the [Lord](#). And the [Lord](#) said: It is for [Saul](#), and his bloody house, because he slew the Gabaonites. Facta est quoque fames in diebus David tribus annis iugiter et consuluit David oraculum Domini dixitque Dominus propter Saul et domum eius et sanguinem quia occidit Gabaonitas

**21:2.** Then the king, calling for the Gabaonites, said to them: (Now the Gabaonites were not of the [children of Israel](#), but the remains of the [Amorrhites](#): and the [children of Israel](#) had sworn to them, and [Saul](#) sought to slay them out of zeal, as it were for the [children of Israel](#) and [Juda](#):)

Vocatis ergo Gabaonitis rex dixit ad eos porro Gabaonitae non sunt de filiis Israhel sed reliquiae Amorreorum filii quippe Israhel iuraverant eis et voluit Saul percutere eos zelo quasi pro filiis Israhel et Iuda

**21:3.** [David](#) therefore said to the Gabaonites: What shall I do for you? and what shall be the [atonement](#) or you, that you may [bless](#) the inheritance of the [Lord](#)?

Dixit ergo David ad Gabaonitas quid faciam vobis et quod erit vestri piaculum ut benedicatis hereditati Domini

**21:4.** And the Gabaonites said to him: We have no contest about silver and gold, but against [Saul](#) and against his house: neither do we desire that any [man](#) be slain of [Israel](#). And the king said to them: What will you then that I should do for you?

Dixeruntque ei Gabaonitae non est nobis super argento et auro quaestio contra Saul et contra domum eius neque volumus ut interficiatur homo de Israhel ad quos ait quid ergo vultis ut faciam vobis

**21:5.** And they said to the king: The [man](#) that crushed us and oppressed us [unjustly](#), we must destroy in such manner that there be not so much as one left of his stock in all the coasts of [Israel](#).

Qui dixerunt regi virum qui adtrivit nos et oppressit inique ita delere debemus ut ne unus quidem residuus sit de stirpe eius in cunctis finibus Israhel

**21:6.** Let seven [men](#) of his children be delivered unto us, that we may crucify them to the [Lord](#) in Gabaath of [Saul](#), once the chosen of the [Lord](#). And the king said: I will give them.

Dentur nobis septem viri de filiis eius et crucifigamus eos Domino in Gabaath Saul quondam electi Domini et ait rex ego dabo

**21:7.** And the king spared Miphiboseth the son of [Jonathan](#) the son of [Saul](#), because of the [oath](#) of the [Lord](#), that had been between [David](#) and [Jonathan](#) the son of [Saul](#).

Pepercitque rex Mifiboseth filio Ionathan filii Saul propter iusiurandum Domini quod fuerat inter David et inter Ionathan filium Saul

**21:8.** So the king took the two sons of Respha the daughter of Aia, whom she bore to [Saul](#), Armoni, and Miphiboseth: and the five sons of Michol the daughter of [Saul](#), whom she bore to Hadriel the son of Berzellai, that was of Molathi:

Tulit itaque rex duos filios Respha filiae Ahia quos peperit Saul Armoni et Mifiboseth et quinque filios Michol filiae Saul quos genuerat Hadriheli filio Berzellai qui fuit de Molathi

**Of Michol...** They were the sons of Merob, who was [married](#) to Hadriel: but they are here called the sons of Michol, because she [adopted](#) them, and brought them up as her own.

**21:9.** And gave them into the hands of the Gabaonites: and they crucified them on a hill before the [Lord](#): and these seven died together in the first days of the harvest, when the barley began to be reaped.

Et dedit eos in manu Gabaonitarum qui crucifixerunt illos in monte coram Domino et ceciderunt hii septem simul occisi in diebus messis primis incipiente messione hordei

**21:10.** And Respha the daughter of Aia took haircloth, and spread it under her upon the rock from the beginning of the harvest, till water dropped upon them out of **heaven**: and suffered neither the birds to tear them by day, nor the beasts by night.

Tollens autem Respha filia Ahia cilicium substravit sibi super petram ab initio messis donec stillaret aqua super eos de caelo et non dimisit aves lacerare eos per diem neque bestias per noctem

**21:11.** And it was told **David**, what Respha the daughter of Aia, the **concubine** of **Saul**, had done.

Et nuntiata sunt David quae fecerat Respha filia Ahia concubina Saul

**21:12.** And **David** went, and took the bones of **Saul**, and the bones of **Jonathan** his son from the **men** of Jabes Galaad, who had stolen them from the street of **Bethsan**, where the **Philistines** had hanged them when they had slain **Saul** in Gelboe.

Et abiit David et tulit ossa Saul et ossa Ionathan filii eius a viris Iabesgalaad qui furati fuerant ea de platea Bethsan in qua suspenderant eos Philisthim cum interfecissent Saul in Gelboe

**21:13.** And he brought from thence the bones of **Saul**, and the bones of **Jonathan** his son, and they gathered up the bones of them that were crucified,

Et asportavit inde ossa Saul et ossa Ionathan filii eius et colligentes ossa eorum qui adfixi fuerant

**21:14.** And they buried them with the bones of **Saul**, and of **Jonathan** his son in the land of **Benjamin**, in the side, in the sepulchre of Cis his father: and they did all that the king had commanded, and **God** showed mercy again to the land after these things.

Sepelierunt ea cum ossibus Saul et Ionathan filii eius in terra Benjamin in latere in sepulchro Cis patris eius feceruntque omnia quae praeceperat rex et repropitiatus est Deus terrae post haec

**21:15.** And the **Philistines** made **war** again against **Israel**, and **David** went down, and his servants with him, and fought against the **Philistines**. And **David** growing faint,

Factum est autem rursum proelium Philisthinorum adversum Israhel et descendit David et servi eius cum eo et pugnabant contra Philisthim deficiente autem David

**21:16.** Jesbibenob, who was of the race of Arapha, the iron of whose spear weighed three hundred ounces, being girded with a new sword, attempted to kill **David**.

Iesbidenob qui fuit de genere Arafa cuius ferrum hastae trecentas uncias adpendebat et accinctus erat ense novo nisus est percutere David

**21:17.** And **Abisai the son of Sarvia** rescued him, and striking the **Philistine** killed him. Then **David's men** **swore** unto him saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of **Israel**.

Praesidioque ei fuit Abisai filius Sarviae et percussum Philisthem interfecit tunc iuraverunt viri David dicentes non egredieris nobiscum in bellum ne extinguas lucernam Israhel

**21:18.** There was also a second battle in Gob against the **Philistines**: then Sobochai of Husathi slew Saph of the race of Arapha of the **family** of the giants.

Secundum quoque fuit bellum in Gob contra Philistheos tunc percussit Sobbochai de Usathi Saph de stirpe Arafa

**21:19.** And there was a third battle in Gob against the **Philistines**, in which Adeodatus the son of the Forrest an **embroiderer** of **Bethlehem** slew Goliath the Gethite, the shaft of whose spear was like a weaver's beam.

Tertium quoque fuit bellum in Gob contra Philistheos in quo percussit Adeodatus filius Saltus polymitarius bethleemites Goliath Getthem cuius hastile hastae erat quasi liciatorium textentium

**Adeodatus the son of the Forrest...** So it is rendered in the **Latin Vulgate**, by giving the interpretation of the **Hebrew names**, which are Elhanan the son of Jaare.

**21:20.** A fourth battle was in Geth: where there was a **man** of great stature, that had six fingers on each hand, and six toes on each foot, four and twenty in all, and he was of the race of Arapha.

Quartum bellum fuit in Geth in quo vir excelsus qui senos in manibus pedibusque habebat digitos id est viginti et quattuor et erat de origine Arafa

**21:21.** And he reproached **Israel**: and **Jonathan** the son of Samae the brother of **David** slew him.

Blasphemavit Israhel percussit autem eum Ionathan filius Sammaa fratris David

**21:22.** These four were born of Arapha in Geth, and they fell by the hand of [David](#), and of his servants.  
Hii quattuor nati sunt de Arafa in Geth et ceciderunt in manu David et servorum eius

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## 2 Samuel Chapter 22

### King David's psalm of thanksgiving for his deliverance from all his enemies.

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**22:1.** And [David](#) spoke to the [Lord](#) the words of this canticle, in the day that the [Lord](#) delivered him out of the hand of all his enemies, and out of the hand of [Saul](#),

Locutus est autem David Domino verba carminis huius in die qua liberavit eum Dominus de manu omnium inimicorum suorum et de manu Saul

**22:2.** And he said: The [Lord](#) is my rock, and my strength, and my saviour.

Et ait Dominus petra mea et robur meum et salvator meus

**22:3.** [God](#) is my strong one, in him will I trust: my shield, and the horn of my [salvation](#): he lifteth me up, and is my refuge: my saviour, thou wilt deliver me from [iniquity](#).

Deus meus fortis meus sperabo in eum scutum meum et cornu salutis meae elevator meus et refugium meum salvator meus de iniquitate liberabis me

**22:4.** I will call on the [Lord](#) who is worthy to be praised: and I shall be saved from my enemies.

Laudabilem invocabo Dominum et ab inimicis meis salvus ero

**22:5.** For the pangs of death have surrounded me: the floods of [Belial](#) have made me afraid.

Quia circumdederunt me contritiones mortis torrentes Belial terruerunt me

**22:6.** The cords of hell compassed me: the snares of death prevented me.

Funes inferi circumdederunt me praevenierunt me laquei mortis

**22:7.** In my distress I will call upon the [Lord](#), and I will cry to my [God](#): and he will hear my voice out of his [temple](#), and my cry shall come to his ears.

In tribulatione mea invocabo Dominum et ad Deum meum clamabo et exaudiet de templo suo vocem meam et clamor meus veniet ad aures eius

**22:8.** The earth shook and trembled, the foundations of the mountains were moved, and shaken, because he was [angry](#) with them.

Commota est et contremuit terra fundamenta montium concussa sunt et conquassata quoniam iratus est

**22:9.** A smoke went up from his nostrils, and a devouring fire out of his mouth: coals were kindled by it.

Ascendit fumus de naribus eius et ignis de ore eius voravit carbones incensi sunt ab eo

**22:10.** He bowed the [heavens](#), and came down: and darkness was under his feet.

Et inclinavit caelos et descendit et caligo sub pedibus eius

**22:11.** And he rode upon the [cherubims](#), and flew: and slid upon the wings of the wind.

Et ascendit super cherubin et volavit et lapsus est super pinnas venti

**22:12.** He made darkness a covering round about him: dropping waters out of the clouds of the [heavens](#).

Posuit tenebras in circuitu suo latibulum cribrans aquas de nubibus caelorum

**22:13.** By the brightness before him, the coals of fire were kindled.

Prae fulgore in conspectu eius succensi sunt carbones ignis

**22:14.** The [Lord](#) shall thunder from [heaven](#): and the most high shall give forth his voice.

Tonabit de caelis Dominus et Excelsus dabit vocem suam

**22:15.** He shot arrows and scattered them: lightning, and consumed them.

Misit sagittas et dissipavit eos fulgur et consumpsit eos

**22:16.** And the overflowings of the sea appeared, and the foundations of the world were laid open at the rebuke of the **Lord**, at the blast of the spirit of his **wrath**.

Et apparuerunt effusiones maris et revelata sunt fundamenta orbis ab increpatione Domini ab inspiratione spiritus furoris eius

**22:17.** He sent from on high, and took me, and drew me out of many waters.

Misit de excelso et adsumpsit me extraxit me de aquis multis

**22:18.** He delivered me from my most mighty enemy, and from them that **hated** me: for they were too strong for me.

Liberavit me ab inimico meo potentissimo ab his qui oderant me quoniam robustiores me erant

**22:19.** He prevented me in the day of my affliction, and the **Lord** became my stay.

Praevenit me in die adflictionis meae et factus est Dominus firmamentum meum

**22:20.** And he brought me forth into a large place, he delivered me, because I pleased him.

Et eduxit me in latitudinem liberavit me quia placuit ei

**22:21.** The **Lord** will reward me according to my **justice**: and according to the cleanness of my hands he will render to me.

Retribuet mihi Dominus secundum iustitiam meam et secundum munditiam manuum mearum reddet mihi

**22:22.** Because I have kept the ways of the **Lord**, and have not **wickedly** departed from my **God**.

Quia custodivi vias Domini et non egi impie a Deo meo

**22:23.** For all his judgments are in my sight: and his precepts I have not removed from me.

Omnia enim iudicia eius in conspectu meo et praecepta eius non amovi a me

**22:24.** And I shall be perfect with him: and shall keep myself from my **iniquity**.

Et ero perfectus cum eo et custodiam me ab iniquitate mea

**22:25.** And the **Lord** will recompense me according to my **justice**: and according to the cleanness of my hands in the sight of his eyes.

Et restituet Dominus mihi secundum iustitiam meam et secundum munditiam manuum mearum in conspectu oculorum suorum

**22:26.** With the **holy** one thou wilt be **holy**: and with the **valiant** perfect.

Cum sancto sanctus eris et cum robusto perfectus

**22:27.** With the **elect** thou wilt be **elect**: and with the perverse thou wilt be perverted.

Cum electo electus eris et cum perverso perverteris

**22:28.** And the **poor** people thou wilt save: and with thy eyes thou shalt **humble** the haughty.

Et populum pauperem salvum facies oculisque tuis excelsos humiliabis

**22:29.** For thou art my lamp O **Lord**: and thou, O **Lord**, wilt enlighten my darkness.

Quia tu lucerna mea Domine et Domine inluminabis tenebras meas

**22:30.** For in thee I will run girded: in my **God** I will leap over the wall.

In te enim curram accinctus in Deo meo transiliam murum

**22:31.** **God**, his way is immaculate, the **word of the Lord** is tried by fire: he is the shield of all that trust in him.

Deus immaculata via eius eloquium Domini igne examinatum scutum est omnium sperantium in se

**22:32.** Who is **God** but the **Lord**: and who is strong but our **God**?

Quis est deus praeter Dominum et quis fortis praeter Deum nostrum

**22:33.** **God** who hath girded me with strength, and made my way perfect.

Deus qui accingit me fortitudine et conplanavit perfectam viam meam

**22:34.** Making my feet like the feet of harts, and setting me upon my high places.

Coequans pedes meos cervis et super excelsa mea statuens me

**22:35.** He teacheth my hands to **war**: and maketh my arms like a bow of brass.  
Docens manus meas ad proelium et componens quasi arcum aereum brachia mea

**22:36.** Thou hast given me the shield of my **salvation**: and thy mildness hath multiplied me.  
Dedisti mihi clypeum salutis tuae et mansuetudo mea multiplicavit me

**22:37.** Thou shalt enlarge my steps under me: and my ankles shall not fail.  
Dilatabis gressus meos subtus me et non deficient tali mei

**22:38.** I will pursue after my enemies, and crush them: and will not return again till I consume them.  
Persequar inimicos meos et conteram et non revertar donec consumam eos

**22:39.** I will consume them and break them in pieces, so that they shall not rise: they shall fall under my feet.  
Consumam eos et confringam ut non consurgant cadent sub pedibus meis

**22:40.** Thou hast girded me with strength to battle: thou hast made them that resisted me to bow under me.  
Accinxisti me fortitudine ad proelium incurvabis resistentes mihi sub me

**22:41.** My enemies thou hast made to turn their back to me: them that **hated** me, and I shall destroy them.  
Inimicos meos dedisti mihi dorsum odientes me et disperdam eos

**22:42.** They shall cry, and there shall be none to save: to the **Lord**, and he shall not hear them.  
Clamabunt et non erit qui salvet ad Dominum et non exaudiet eos

**22:43.** I shall beat them as small as the dust of the earth: I shall crush them and spread them abroad like the mire of the streets.  
Delebo eos ut pulverem terrae quasi lutum platearum comminam eos atque conpingam

**22:44.** Thou wilt save me from the contradictions of my people: thou wilt keep me to be the head of the **Gentiles**: the people which I know not, shall serve me,  
Salvabis me a contradictionibus populi mei custodies in caput gentium populus quem ignoro serviet mihi

**22:45.** The sons of the stranger will resist me, at the hearing of the ear they will **obey** me.  
Fili alieni resistent mihi auditu auris oboedient mihi

**22:46.** The strangers are melted away, and shall be straitened in their distresses.  
Fili alieni defluerunt et contrahentur in angustiis suis

**22:47.** The **Lord** liveth, and my **God** is **blessed**: and the strong **God** of my **salvation** shall be exalted:  
Vivit Dominus et benedictus Deus meus et exaltabitur Deus fortis salutis meae

**22:48.** **God** who giveth me revenge, and bringest down people under me,  
Deus qui das vindictas mihi et deicis populos sub me

**22:49.** Who bringest me forth from my enemies, and liftest me up from them that resist me: from the wicked **man** thou shalt deliver me.  
Qui educis me ab inimicis meis et a resistentibus mihi elevas me a viro iniquo liberabis me

**22:50.** Therefore will I give thanks to thee, O **Lord**, among the **Gentiles**, and will sing to thy **name**.  
Propterea confitebor tibi Domine in gentibus et nomini tuo cantabo

**22:51.** Giving great **salvation** to his king, and showing mercy to **David** his anointed, and to his seed for ever.  
Magnificanti salutes regis sui et facienti misericordiam christo suo David et semini eius in sempiternum

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## 2 Samuel Chapter 23

### The last words of David. A catalogue of his valiant men.

**23:1.** Now these are [David's](#) last words. [David](#) the son of [Isai](#) said: The [man](#) to whom it was appointed concerning the [Christ](#) of the [God](#) of [Jacob](#), the excellent psalmist of [Israel](#) said:

Haec autem sunt verba novissima quae dixit David filius Isai dixit vir cui constitutum est de christo Dei Iacob egregius psalta Israhel

**23:2.** The [spirit of the Lord](#) hath spoken by me and his word by my tongue.

Spiritus Domini locutus est per me et sermo eius per linguam meam

**23:3.** The [God](#) of [Israel](#) said to me, the strong one of [Israel](#) spoke, the ruler of [men](#), the [just](#) ruler in the fear of [God](#).

Dixit Deus Israhel mihi locutus est Fortis Israhel dominator hominum iustus dominator in timore Dei

**23:4.** As the light of the morning, when the sun riseth, shineth in the morning without clouds, and as the grass springeth out of the earth by rain.

Sicut lux aurorae oriente sole mane absque nubibus rutilat et sicut pluviis germinat herba de terra

**As the light, etc...** So shall be the kingdom of [Christ](#).

**23:5.** Neither is my house so great with [God](#), that he should make with me an eternal covenant, firm in all things and assured. For he is all my [salvation](#), and all my will: neither is there ought thereof that springeth not up.

Nec tanta est domus mea apud Deum ut pactum aeternum iniret mecum firmum in omnibus atque munitum cuncta enim salus mea et omnis voluntas nec est quicquam ex ea quod non germinet

**Neither is my house, etc...** As if he should say: This everlasting covenant was not due to my house: but purely owing to his bounty; who is all my [salvation](#), and my will: that is, who hath always saved me, and granted me what I beseeched of him; so that I and my house, through his [blessing](#), have sprung up, and succeeded in all things.

**23:6.** But transgressors shall all of them be plucked up as thorns: which are not taken away with hands.

Praevaricatores autem quasi spinae evellentur universi quae non tolluntur manibus

**23:7.** And if a [man](#) will touch them, he must be armed with iron and with the staff of a lance: but they shall be set on fire and burnt to nothing.

Et si quis tangere voluerit eas armabitur ferro et ligno lanceato igneque succensae conburentur usque ad nihilum

**23:8.** These are the [names](#) of the [valiant men](#) of [David](#): [Jesbaham](#) sitting in the chair was the wisest chief among the three, he was like the most tender little worm of the wood, who killed eight hundred [men](#) at one onset.

Haec nomina fortium David Sedens in cathedra sapientissimus princeps inter tres ipse est quasi tenerrimus ligni vermiculus qui octingentos interfecit impetu uno

**Jesbaham...** The son of Hachamoni. For this was the [name](#) of this hero, as appears from [1 Chronicles 11](#). -- Ibid. **Most tender, etc...** He appeared like one tender and weak, but was indeed most [valiant](#) and strong. It seems the [Latin](#) has here given the interpretation of the [Hebrew name](#) of the hero, to whom [Jesbaham](#) was like, instead of the [name](#) itself, which was Adino the Eznite, one much renowned of old for his [valour](#).

**23:9.** After him was [Eleazar](#) the son of [Dodo](#) the Ahohite, one of the three [valiant men](#) that were with [David](#) when they defied the [Philistines](#), and they were there gathered together to battle.

Post hunc Eleazar filius patris eius Ahoi inter tres fortes qui erant cum David quando exprobraverunt Philisthim et congregati sunt illuc in proelium

**Dodo...** In [Latin](#), *Patris ejus*, which is the interpretation of the [Hebrew name](#) *Dodo*. The same occurs in [verse 24](#).

**23:10.** And when the [men](#) of [Israel](#) were gone away, he stood and smote the [Philistines](#) till his hand was weary, and grew stiff with the sword: and the [Lord](#) wrought a great victory that day: and the people that were fled away, returned to take spoils of them that were slain.

Cumque ascendissent viri Israhel ipse stetit et percussit Philistheos donec deficeret manus eius et obrigesceret cum gladio fecitque Dominus salutem magnam in die illa et populus qui fugerat reversus est ad caesorum spolia detrahenda

**23:11.** And after him was Semma the son of Age of Arari. And the [Philistines](#) were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the [Philistines](#), Et post hunc Semma filius Age de Arari et congregati sunt Philisthim in statione erat quippe ibi ager plenus lente cumque fugisset populus a facie Philisthim

**23:12.** He stood in the midst of the field, and defended it, and defeated the [Philistines](#): and the [Lord](#) gave a great victory.

Stetit ille in medio agri et tuitus est eum percussitque Philistheos et fecit Dominus salutem magnam

**23:13.** Moreover also before this the three who were princes among the thirty, went down and came to [David](#) in the harvest time into the [cave of Odollam](#): and the camp of the [Philistines](#) was in the valley of the giants.

Necnon ante descenderant tres qui erant principes inter triginta et venerant tempore messis ad David in speluncam Odollam castra autem Philisthim erant posita in valle Gigantum

**23:14.** And [David](#) was then in a hold: and there was a garrison of the [Philistines](#) then in [Bethlehem](#).

Et David erat in praesidio porro statio Philisthinorum tunc erat in Bethleem

**23:15.** And [David](#) longed, and said: O that some [man](#) would get me a drink of the water out of the [cistern](#), that is in [Bethlehem](#), by the gate.

Desideravit igitur David et ait si quis mihi daret potum aquae de cisterna quae est in Bethleem iuxta portam

**23:16.** And the three [valiant men](#) broke through the camp of the [Philistines](#), and drew water out of the [cistern](#) of [Bethlehem](#), that was by the gate, and brought it to [David](#): but he would not drink, but offered it to the [Lord](#),

Inruperunt ergo tres fortes castra Philisthinorum et hauserunt aquam de cisterna Bethleem quae erat iuxta portam et adtulerunt ad David at ille noluit bibere sed libavit illam Domino

**23:17.** Saying: The [Lord](#) be merciful to me, that I may not do this: shall I drink the blood of these [men](#) that went, and the peril of their lives? therefore he would not drink. These things did these three mighty [men](#).

Dicens propitius mihi sit Dominus ne faciam hoc num sanguinem hominum istorum qui profecti sunt et animarum periculum bibam noluit ergo bibere haec fecerunt tres robustissimi

**23:18.** [Abisai also the brother of Joab, the son of Sarvia](#), was chief among three: and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

Abisai quoque frater Ioab filius Sarviae princeps erat de tribus ipse est qui elevavit hastam suam contra trecentos quos interfecit nominatus in tribus

**23:19.** And the noblest of three, and was their chief, but to the three first he attained not.

Et inter tres nobilior eratque eorum princeps sed usque ad tres primos non pervenerat

**23:20.** And [Banaias the son of Joiada](#) a most [valiant man](#), of great deeds, of Cabseel: he slew the two lions of [Moab](#), and he went down, and slew a lion in the midst of a pit, in the time of snow.

Et Banaias filius Ioiada viri fortissimi magnorum operum de Capsehel ipse percussit duos leones Moab et ipse descendit et percussit leonem in media cisterna diebus nivis

**23:21.** He also slew an [Egyptian](#), a [man](#) worthy to be a sight, having a spear in his hand: but he went down to him with a rod, and forced the spear out of the hand of the [Egyptian](#), and slew him with his own spear.

Ipse quoque interfecit virum aegyptium virum dignum spectaculo habentem in manu hastam itaque cum descendisset ad eum in virga vi extorsit hastam de manu Aegyptii et interfecit eum hasta sua

**23:22.** These things did [Banaias the son of Joiada](#).

Haec fecit Banaias filius Ioiadae

**23:23.** And he was renowned among the three [valiant men](#), who were the most honourable among the thirty: but he attained not to the first three: and [David](#) made him of his privy council.

Et ipse nominatus inter tres robustos qui erant inter triginta nobiliores verumtamen usque ad tres non

pervenerat fecitque eum David sibi auricularium a secreto

**23:24.** Asael the brother of Joab was one of the thirty, Elehanan the son of Dodo of [Bethlehem](#).  
Asahel frater Ioab inter triginta Elehanan filius patris eius de Bethleem

**23:25.** Semma of Harodi, Elica of Harodi,  
Semma de Arari Helica de Arodi

**23:26.** Heles of Phalti, Hira the son of Acces of Thecua,  
Helas de Felthi Hira filius Aces de Thecua

**23:27.** Abiezer of [Anathoth](#), Mobonnai of Husati,  
Abiezer de Anathoth Mobonnai de Usathi

**23:28.** Selmon the Ahohite, Maharai the Netophathite,  
Selmon Aohites Maharai Netophathites

**23:29.** Heled the son of Baana, also a Netophathite, Ithai the son of Ribai of Gabaath of the [children of Benjamin](#),  
Heled filius Banaa et ipse Netophathites Hithai filius Ribai de Gebeeth filiorum Benjamin

**23:30.** Banaia the Pharathonite, Heddai of the torrent Gaas,  
Banahi Aufrathonites Heddai de torrente Gaas

**23:31.** Abialbon the Arbathite, Azmaveth of Beromi,  
Abialbon Arbathites Azmaveth de Beromi

**23:32.** Eliaba of Salaboni. The sons of Jassen, [Jonathan](#),  
Eliaba de Salboni filii Iasen Jonathan

**23:33.** Semma of Orori, Aliam the son of Sarar the Arorite,  
Semma de Horodi Haiam filius Sarar Arorites

**23:34.** Eliphelet the son of Aasbai the son of Machati, Eliam the son of [Ahitophel the Gelonite](#),  
Elifeleth filius Aasbai filii Maachathi Heliam filius Ahitofel Gelonites

**23:35.** Hesrai of [Carmel](#), Pharai of Arbi,  
Esrai de Carmelo Farai de Arbi

**23:36.** Igaal the son of [Nathan](#) of Soba, Bonni of Gadi,  
Igaal filius Nathan de Soba Bonni de Gaddi

**23:37.** Selec of Ammoni, Naharai the [Berothite](#), armourbearer of Joab the son of Sarvia,  
Selech de Ammoni Naharai Berothites armiger Ioab filii Sarviae

**23:38.** Ira the Jethrite, Gareb also a Jethrite;  
Hira Hiethrites Gareb et ipse Hiethrites

**23:39.** Urias the [Hethite](#), thirty and seven in all.  
Urias Hettheus omnes triginta septem

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## 2 Samuel Chapter 24

### David numbereth the people: God sendeth a pestilence, which is stopt by David's prayer and sacrifice.

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**24:1.** And the [anger](#) of the [Lord](#) was again kindled against [Israel](#), and stirred up [David](#) among them, saying: Go, number [Israel](#) and [Juda](#).

Et addidit furor Domini irasci contra Israhel commovitque David in eis dicentem vade numera Israhel et Iudam

**Stirred up, etc...** This stirring up was not the doing of [God](#), but of [Satan](#); as it is expressly declared, [1 Chronicles 21: 1](#).

**24:2.** And the king said to Joab the general of his army: Go through all the [tribes of Israel](#) from [Dan](#) to [Bersabee](#), and number ye the people that I may know the number of them.

Dixitque rex ad loab principem exercitus sui perambula omnes tribus Israhel a Dan usque Bersabee et numerate populum ut sciam numerum eius

**24:3.** And Joab said to the king: The [Lord thy God](#) increase thy people, and make them as many more as they are now, and again multiply them a hundredfold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing?

Dixitque loab regi adaugeat Dominus Deus tuus ad populum quantus nunc est iterumque centuplicet in conspectu domini mei regis sed quid sibi dominus meus rex vult in re huiuscemodi

**24:4.** But the king's words prevailed over the words of Joab, and of the [captains](#) of the army: and Joab, and the [captains](#) of the soldiers went out from the presence of the king, to number the people of [Israel](#).

Obtinuit autem sermo regis verba loab et principum exercitus egressusque est loab et principes militum a facie regis ut numerarent populum Israhel

**24:5.** And when they had passed the [Jordan](#), they came to Aroer to the right side of the city, which is in the vale of [Gad](#).

Cumque pertransissent Iordanem venerunt in Aroer ad dextram urbis quae est in valle Gad

**24:6.** And by Jazer they passed into Galaad, and to the lower land of Hodsi, and they came into the woodlands of [Dan](#). And going about by [Sidon](#),

Et per Iazer transierunt in Galaad et in terram inferiorem Hodsi et venerunt in Dan silvestria circumeuntesque iuxta Sidonem

**24:7.** They passed near the walls of [Tyre](#), and all the land of the Hevite, and the [Chanaanite](#), and they came to the south of [Juda](#) into [Bersabee](#):

Transierunt propter moenia Tyri et omnem terram Hevei et Chananei veneruntque ad meridiem Iuda in Bersabee

**24:8.** And having gone through the whole land, after nine months and twenty days, they came to [Jerusalem](#).

Et lustrata universa terra adfuerunt post novem menses et viginti dies in Hierusalem

**24:9.** And Joab gave up the sum of the number of the people to the king, and there were found of [Israel](#) eight hundred thousand [valiant men](#) that drew the sword: and of [Juda](#) five hundred thousand fighting [men](#).

Dedit ergo loab numerum descriptionis populi regi et inventa sunt de Israhel octingenta milia virorum fortium qui educerent gladium et de Iuda quingenta milia pugnatorum

**24:10.** But [David's](#) heart struck him, after the people were numbered: and [David](#) said to the [Lord](#): I have [sinned](#) very much in what I have done: but I pray thee, O [Lord](#), to take away the [iniquity](#) of thy servant, because I have done exceeding foolishly.

Percussit autem cor David eum postquam numeratus est populus et dixit David ad Dominum peccavi valde in hoc facto sed precor Domine ut transferas iniquitatem servi tui quia stulte egimus

David's heart struck him, after the people were numbered... That is he was touched with a great remorse for the vanity and pride which had put him upon numbering the people.

**24:11.** And David arose in the morning, and the word of the Lord came to Gad the prophet and the seer of David, saying:

Surrexit itaque David mane et sermo Domini factus est ad Gad propheten et videntem David dicens

**24:12.** Go, and say to David: Thus saith the Lord: I give thee thy choice of three things, choose one of them which thou wilt, that I may do it to thee.

Vade et loquere ad David haec dicit Dominus trium tibi datur optio elige unum quod volueris ex his ut faciam tibi

**24:13.** And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me.

Cumque venisset Gad ad David nuntiavit ei dicens aut septem annis veniet tibi fames in terra tua aut tribus mensibus fugies adversarios tuos et illi persequentur aut certe tribus diebus erit pestilentia in terra tua nunc ergo delibera et vide quem respondeam ei qui me misit sermonem

**24:14.** And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men.

Dixit autem David ad Gad artor nimis sed melius est ut incidam in manu Domini multae enim misericordiae eius sunt quam in manu hominis

**24:15.** And the Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men.

Inmisitque Dominus pestilentiam in Israhel de mane usque ad tempus constitutum et mortui sunt ex populo a Dan usque Bersabee septuaginta milia virorum

**24:16.** And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashingfloor of Areuna the Jebusite.

Cumque extendisset manum angelus Dei super Hierusalem ut disperderet eam misertus est Dominus super adflictione et ait angelo percutienti populum sufficit nunc contine manum tuam erat autem angelus Domini iuxta aream Areuna Iebusei

**24:17.** And David said to the Lord, when he saw the angel striking the people: It is I; I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house.

Dixitque David ad Dominum cum vidisset angelum caedentem populum ego sum qui peccavi ego inique egi isti qui oves sunt quid fecerunt vertatur obsecro manus tua contra me et contra domum patris mei

**24:18.** And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashingfloor of Areuna the Jebusite.

Venit autem Gad ad David in die illa et dixit ei ascende constitue Domino altare in area Areuna Iebusei

**24:19.** And David went up according to the word of Gad which the Lord had commanded him.

Et ascendit David iuxta sermonem Gad quem praeceperat ei Dominus

**24:20.** And Areuna looked, and saw the king and his servants coming towards him:

Conspiciensque Areuna animadvertit regem et servos eius transire ad se

**24:21.** And going out he worshipped the king, bowing with his face to the earth, and said: Wherefore is my lord the king come to his servant? And David said to him: To buy the thrashingfloor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease.

Et egressus adoravit regem prono vultu in terra et ait quid causae est ut veniat dominus meus rex ad servum suum cui David ait ut emam a te aream et aedificem altare Domino et cesset interfectio quae grassatur in populo

**24:22.** And Areuna said to David: Let my lord the king take, and offer, as it seemeth good to him: thou hast here oxen for a holocaust, and the wain, and the yokes of the oxen for wood.

Et ait Areuna ad David accipiat et offerat dominus meus rex sicut ei placet habes boves in holocaustum et

plaustrum et iuga boum in usum lignorum

**24:23.** All these things Areuna as a king gave to the king: and Areuna said to the king: The [Lord thy God](#) receive thy [vow](#).

Omnia dedit Areuna rex regi dixitque Areuna ad regem Dominus Deus tuus suscipiat votum tuum

**24:24.** And the king answered him, and said: Nay, but I will buy it of thee, at a price, and I will not offer to the [Lord](#) my [God holocausts](#) free cost. So [David](#) bought the floor, and the oxen, for fifty sicles of silver:

Cui respondens rex ait nequaquam ut vis sed emam pretio a te et non offeram Domino Deo meo holocausta gratuita emit ergo David aream et boves argenti siclis quinquaginta

**24:25.** And [David](#) built there an [altar](#) to the [Lord](#), and offered [holocausts](#) and peace [offerings](#): and the [Lord](#) became merciful to the land, and the plague was stayed from [Israel](#).

Et aedificavit ibi David altare Domino et obtulit holocausta et pacifica et repropitiatus est Dominus terrae et cohibita est plaga ab Israhel

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## 2 Thessalonians

### The Second Epistle of St. Paul to the Thessalonians

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In this [Epistle St. Paul](#) admonishes the [Thessalonians](#) to be constant in the [faith](#) of [Christ](#) and not to be [terrified](#) by the insinuations of [false](#) teachers telling them that the day of judgment was near at hand, as there must come many [signs and wonders](#) before it. He bids them to hold firm the traditions received from him, whether by word, or by [epistle](#), and shows them how they may be certain of his [letters](#) by the manner he writes. (*For more information, see the article [EPISTLES TO THE THESSALONIANS](#) in the [Catholic Encyclopedia](#).*)

**2 Thessalonians Chapter 1.** He gives thanks to God for their faith and constancy and prays for their advancement in all good.

**2 Thessalonians Chapter 2.** The day of the Lord is not to come till the man of sin be revealed. The apostle's traditions are to be observed.

**2 Thessalonians Chapter 3.** He begs their prayers and warns them against idleness.

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## 2 Thessalonians Chapter 1

### He gives thanks to God for their faith and constancy and prays for their advancement in all good.

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**1:1.** Paul and Sylvanus and Timothy, to the church of the Thessalonians. In [God our Father](#) and the [Lord Jesus Christ](#),

Paulus et Silvanus et Timotheus ecclesiae Thessalonicensium in Deo Patre nostro et Domino Iesu Christo

**1:2.** [Grace](#) unto you: and peace from [God our Father](#) and from the [Lord Jesus Christ](#).

Gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**1:3.** We are bound to give thanks always to [God](#) for you, brethren, as it is fitting, because your [faith](#) groweth exceedingly and the [charity](#) of every one of you towards each other aboundeth.

Gratias agere debemus Deo semper pro vobis fratres ita ut dignum est quoniam supercrescit fides vestra et abundat caritas uniuscuiusque omnium vestrum in invicem

**1:4.** So that we ourselves also [glory](#) in you in the churches of [God](#), for your patience and [faith](#), and in all your persecutions and tribulations: which you endure

Ita ut et nos ipsi in vobis gloriemur in ecclesiis Dei pro patientia vestra et fide in omnibus persecutionibus vestris et tribulationibus quas sustinetis

**1:5.** For an example of the [just](#) judgment of [God](#), that you may be counted worthy of the [kingdom of God](#), for which also you suffer.

In exemplum iusti iudicii Dei ut digni habeamini regno Dei pro quo et patimini

**1:6.** Seeing it is a [just](#) thing with [God](#) to repay tribulation to them that trouble you:

Si tamen iustum est apud Deum retribuere tribulationem his qui vos tribulant

**1:7.** And to you who are troubled, rest with us, when the [Lord Jesus](#) shall be revealed from [heaven](#) with the [angels](#) of his power:

Et vobis qui tribulamini requiem nobiscum in revelatione Domini Iesu de caelo cum angelis virtutis eius

**1:8.** In a flame of fire, giving vengeance to them who [know](#) not [God](#) and who [obey](#) not the [gospel](#) of our [Lord Jesus Christ](#).

In flamma ignis dantis vindictam his qui non noverunt Deum et qui non oboediunt evangelio Domini nostri Iesu

**1:9.** Who shall suffer [eternal](#) punishment in destruction, from the face of the Lord and from the [glory](#) of his power:

Qui poenas dabunt in interitu aeternas a facie Domini et a gloria virtutis eius

**1:10.** When he shall come to be [glorified](#) in his [saints](#) and to be made wonderful in all them who have [believed](#); because our testimony was [believed](#) upon you in that day.

Cum venerit glorificari in sanctis suis et admirabilis fieri in omnibus qui crediderunt quia creditum est testimonium nostrum super vos in die illo

**1:11.** Wherefore also we [pray](#) always for you: That our [God](#) would make you worthy of his vocation and fulfil all the [good](#) pleasure of his goodness and the work of [faith](#) in power:

In quo etiam oramus semper pro vobis ut dignetur vos vocatione sua Deus et impleat omnem voluntatem bonitatis et opus fidei in virtute

**1:12.** That the [name](#) of our [Lord Jesus](#) may be [glorified](#) in you, and you in him, according to the [grace](#) of our [God](#) and of the [Lord Jesus Christ](#).

Ut clarificetur nomen Domini nostri Iesu Christi in vobis et vos in illo secundum gratiam Dei nostri et Domini

Iesu Christi

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## 2 Thessalonians Chapter 2

**The day of the Lord is not to come till the man of sin be revealed.  
The apostle's traditions are to be observed.**

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**2:1.** And we beseech you, brethren, by the coming of [our Lord Jesus Christ](#) and of our gathering together unto him:

Rogamus autem vos fratres per adventum Domini nostri Iesu Christi et nostrae congregationis in ipsum

**2:2.** That you be not easily moved from your sense nor be [terrified](#), neither by spirit nor by word nor by [epistle](#) as sent from us, as if the day of the Lord were at hand.

Ut non cito moveamini a sensu neque terreamini neque per spiritum neque per sermonem neque per epistulam tamquam per nos quasi instet dies Domini

**2:3.** Let no [man](#) deceive you by any means: for unless there come a revolt first, and the [man](#) of [sin](#) be revealed, the son of perdition

Ne quis vos seducat ullo modo quoniam nisi venerit discessio primum et revelatus fuerit homo peccati filius perditionis

**A revolt...** This revolt, or falling off, is generally understood, by the ancient fathers, of a revolt from the Roman empire, which was first to be destroyed, before the coming of [Antichrist](#). It may, perhaps, be understood also of a revolt of many nations from the Catholic Church; which has, in part, happened already, by means of [Mahomet](#), [Luther](#), &c., and it may be supposed, will be more general in the days of the [Antichrist](#). **The man of sin...** Here must be meant some particular [man](#), as is evident from the frequent repetition of the Greek article *ho antikeimenos*, the [man](#) of [sin](#), the son of perdition, the adversary or opposer. It agrees to the [wicked](#) and great [Antichrist](#), who will come before the [end of the world](#).

**2:4.** Who opposeth and is lifted up above all that is called [God](#) or that is worshipped, so that he sitteth in the [temple of God](#), showing himself as if he were [God](#).

Qui adversatur et extollitur supra omne quod dicitur Deus aut quod colitur ita ut in templo Dei sedeat ostendens se quia sit Deus

**In the temple...** Either [that of Jerusalem](#) which some think he will rebuild; or in some Christian church, which he will pervert to his own worship: as [Mahomet](#) has done by the churches of the [east](#).

**2:5.** Remember you not that, when I was yet with you, I told you these things?

Non retinetis quod cum adhuc essem apud vos haec dicebam vobis

**2:6.** And now you [know](#) what withholdeth, that he may be revealed in his time.

Et nunc quid detineat scitis ut reveletur in suo tempore

**2:7.** For the [mystery](#) of [iniquity](#) already worketh: only that he who now holdeth do hold, until he be taken out of the way.

Nam mysterium iam operatur iniquitatis tantum ut qui tenet nunc donec de medio fiat

**2:8.** And then that [wicked one](#) shall be revealed: whom the [Lord Jesus](#) shall kill with the spirit of his mouth and shall destroy with the brightness of his coming: him

Et tunc revelabitur ille iniquus quem Dominus Iesus interficiet spiritu oris sui et destruet inlustratione adventus sui

**2:9.** Whose coming is according to the working of [Satan](#), in all power and signs and lying wonders:

Eum cuius est adventus secundum operationem Satanae in omni virtute et signis et prodigiis mendacibus

**2:10.** And in all seduction of [iniquity](#) to them that perish: because they receive not the [love](#) of the [truth](#), that they might be saved. Therefore [God](#) shall send them the operation of [error](#), to [believe](#) lying:

Et in omni seductione iniquitatis his qui pereunt eo quod caritatem veritatis non receperunt ut salvi fierent **God shall send...** That is [God](#) shall suffer them to be deceived by lying wonders, and [false miracles](#), in punishment of their not entertaining the [love of truth](#).

**2:11.** That all may be judged who have not [believed](#) the [truth](#) but have consented to [iniquity](#).

Ideo mittit illis Deus operationem erroris ut credant mendacio

**2:12.** But we ought to give thanks to **God** always for you, brethren, beloved of **God**, for that **God** hath chosen you **firstfruits** unto **salvation**, in **sanctification** of the spirit and **faith** of the **truth**:

Ut iudicentur omnes qui non crediderunt veritati sed consenserunt iniquitati

**2:13.** Whereunto also he hath called you by our **gospel**, unto the purchasing of the **glory** of **our Lord Jesus Christ**.

Nos autem debemus gratias agere Deo semper pro vobis fratres dilecti a Deo quod elegerit nos Deus primitias in salutem in sanctificatione Spiritus et fide veritatis

**2:14.** Therefore, brethren, stand fast: and hold the **traditions**, which you have learned, whether by word or by our **epistle**.

Ad quod et vocavit vos per evangelium nostrum in acquisitionem gloriae Domini nostri Iesu Christi

**Traditions...** See here that the unwritten traditions are no less to be received than their **epistles**.

**2:15.** Now **our Lord Jesus Christ** himself, and **God and our Father**, who hath **loved** us and hath given us everlasting consolation and **good hope** in **grace**,

Itaque fratres state et tenete traditiones quas didicistis sive per sermonem sive per epistulam nostram

**2:16.** Exhort your hearts and confirm you in every **good** work and word.

Ipse autem Dominus noster Iesus Christus et Deus et Pater noster qui dilexit nos et dedit consolationem aeternam et spem bonam in gratia

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## 2 Thessalonians Chapter 3

### He begs their prayers and warns them against idleness.

**3:1.** For the rest, brethren, [pray](#) for us that the word of [God](#) may run and may be [glorified](#), even as among you:

De cetero fratres orate pro nobis ut sermo Domini currat et clarificetur sicut et apud vos

**May run...** That is, may spread itself, and have free course.

**3:2.** And that we may be delivered from importunate and [evil men](#): for all [men](#) have not [faith](#).

Et ut liberemur ab inportunis et malis hominibus non enim omnium est fides

**3:3.** But [God](#) is faithful, who will strengthen and keep you from [evil](#).

Fidelis autem Dominus est qui confirmabit vos et custodiet a malo

**3:4.** And we have confidence concerning you in the Lord that the things which we command, you both do and will do.

Confidimus autem de vobis in Domino quoniam quae praecipimus et facitis et facietis

**3:5.** And the Lord direct your hearts, in the [charity](#) of [God](#) and the patience of [Christ](#).

Dominus autem dirigat corda vestra in caritate Dei et patientia Christi

**3:6.** And we charge you, brethren, in the [name](#) of [our Lord Jesus Christ](#), that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they have received of us.

Denuntiamus autem vobis fratres in nomine Domini nostri Iesu Christi ut subtrahatis vos ab omni fratre ambulante inordinate et non secundum traditionem quam acceperunt a nobis

**3:7.** For yourselves [know](#) how you ought to imitate us. For we were not disorderly among you.

Ipsi enim scitis quemadmodum oporteat imitari nos quoniam non inquieti fuimus inter vos

**3:8.** Neither did we eat any [man's](#) bread for nothing: but in labour and in toil we worked night and day, lest we should be chargeable to any of you.

Neque gratis panem manducavimus ab aliquo sed in labore et fatigatione nocte et die operantes ne quem vestrum gravaremus

**3:9.** Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us.

Non quasi non habuerimus potestatem sed ut nosmet ipsos formam daremus vobis ad imitandum nos

**3:10.** For also, when we were with you, this we declared to you: that, if any [man](#) will not work, neither let him eat.

Nam et cum essemus apud vos hoc denuntiabamus vobis quoniam si quis non vult operari nec manducet

**3:11.** For we have heard there are some among you who walk disorderly: working not at all, but curiously meddling.

Audimus enim inter vos quosdam ambulare inquiete nihil operantes sed curiose agentes

**3:12.** Now we charge them that are such and beseech them by the [Lord Jesus Christ](#) that, working with silence, they would eat their own bread.

His autem qui eiusmodi sunt denuntiamus et obsecramus in Domino Iesu Christo ut cum silentio operantes suum panem manducent

**3:13.** But you, brethren, be not weary in well doing.

Vos autem fratres nolite deficere beneficientes

**3:14.** And if any [man obey](#) not our word by this [epistle](#), note that [man](#) and do not keep company with him, that he may be ashamed.

Quod si quis non oboedit verbo nostro per epistulam hunc notate et non commisceamini cum illo ut confundatur

**3:15.** Yet do not esteem him as an enemy but admonish him as a brother.  
Et nolite quasi inimicum existimare sed corripite ut fratrem

**3:16.** Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all.  
Ipse autem Dominus pacis det vobis pacem sempiternam in omni loco Dominus cum omnibus vobis

**3:17.** The salutation of Paul with my own hand: which is the sign in every epistle. So I write.  
Salutatio mea manu Pauli quod est signum in omni epistula ita scribo

**3:18.** The grace of our Lord Jesus Christ be with you all. Amen.  
Gratia Domini nostri Iesu Christi cum omnibus vobis amen

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## 2 Timothy

### The Second Epistle of St. Paul to Timothy

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In this Epistle, the [Apostle](#) again instructs and admonishes Timothy in what belonged to his office, as in the former; and also warns him to shun the conversation of those who had erred from the [truth](#), describing at the same time their character, He tells him of his approaching death and desires him to come speedily to him. It appears from this circumstance that he wrote this second Epistle in the time of his last imprisonment at Rome and not long before his martyrdom. (*For more information, see the article [EPISTLES TO TIMOTHY AND TITUS](#) in the *Catholic Encyclopedia*.)*

**2 Timothy Chapter 1.** He admonishes him to stir up the grace he received by his ordination and not to be discouraged at his sufferings, but to hold firm the sound doctrine of the gospel.

**2 Timothy Chapter 2.** He exhorts him to diligence in his office and patience in suffering. The danger of the delusions of heretics.

**2 Timothy Chapter 3.** The character of heretics of latter days. He exhorts Timothy to constancy. Of the great profit of the knowledge of the scriptures.

**2 Timothy Chapter 4.** His charge to Timothy. He tells him of his approaching death and desires him to come to him.

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## 2 Timothy Chapter 1

**He admonishes him to stir up the grace he received by his ordination and not to be discouraged at his sufferings, but to hold firm the sound doctrine of the gospel.**

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**1:1.** Paul, an [apostle](#) of [Jesus Christ](#), by the [will](#) of [God](#), according to the promise of life which is in [Christ Jesus](#):

Paulus apostolus Christi Iesu per voluntatem Dei secundum promissionem vitae quae est in Christo Iesu

**1:2.** To Timothy, my dearly beloved son. [Grace](#), mercy and peace, from [God the Father](#) and from [Christ Jesus our Lord](#).

Timotheo carissimo filio gratia misericordia pax a Deo Patre et Christo Iesu Domino nostro

**1:3.** I give thanks to [God](#), whom I serve from my forefathers, with a pure [conscience](#), that without ceasing I have a remembrance of thee in my [prayers](#), night and day.

Gratias ago Deo cui servio a progenitoribus in conscientia pura quam sine intermissione habeam tui memoriam in orationibus meis nocte ac die

**1:4.** Desiring to see thee, being mindful of thy tears, that I may be filled with [joy](#):

Desiderans te videre memor lacrimarum tuarum ut gaudio implear

**1:5.** Calling to mind that [faith](#) which is in thee unfeigned, which also dwelt first in thy grandmother Lois and in thy mother Eunice, and I am certain that in thee also.

Recordationem accipiens eius fidei quae est in te non ficta quae et habitavit primum in avia tua Loide et matre tua Eunice certus sum autem quod et in te

**1:6.** For which cause I admonish thee that thou stir up the [grace](#) of [God](#) which is in thee by the [imposition of my hands](#).

Propter quam causam admoneo te ut resuscites gratiam Dei quae est in te per inpositionem manuum mearum

**1:7.** For [God](#) hath not given us the spirit of fear: but of power and of [love](#) and of sobriety.

Non enim dedit nobis Deus spiritum timoris sed virtutis et dilectionis et sobrietatis

**1:8.** Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but labour with the [gospel](#), according to the power of [God](#).

Noli itaque erubescere testimonium Domini nostri neque me vinctum eius sed conlabora evangelio secundum virtutem Dei

**1:9.** Who hath delivered us and called us by his [holy](#) calling, not according to our own works, but according to his own purpose and [grace](#), which was given us in [Christ Jesus](#) before the times of the world:

Qui nos liberavit et vocavit vocatione sancta non secundum opera nostra sed secundum propositum suum et gratiam quae data est nobis in Christo Iesu ante tempora saecularia

**1:10.** But is now made manifest by the illumination of [our Saviour Jesus Christ](#), who hath destroyed death and hath brought to light life and incorruption by the [gospel](#).

Manifestata est autem nunc per inluminacionem salvatoris nostri Iesu Christi qui destruxit quidem mortem inluminavit autem vitam et incorruptionem per evangelium

**By the illumination...** That is, by the bright coming and appearing of [our Saviour](#).

**1:11.** Wherein I am appointed a preacher and an [apostle](#) and teacher of the [Gentiles](#).

In quo positus sum ego praedicator et apostolus et magister gentium

**1:12.** For which cause, I also suffer these things: but I am not ashamed. For I [know](#) whom I have [believed](#)

and I am certain that he is able to keep that which I have committed unto him, against that day.

Ob quam causam etiam haec patior sed non confundor scio enim cui credidi et certus sum quia potens est depositum meum servare in illum diem

**1:13.** Hold the form of sound words which thou hast heard of me: in **faith** and in the **love** which is in **Christ Jesus**.

Formam habe sanorum verborum quae a me audisti in fide et dilectione in Christo Iesu

**1:14.** Keep the **good** thing committed to thy trust by the **Holy Ghost** who dwelleth in us.

Bonum depositum custodi per Spiritum Sanctum qui habitat in nobis

**1:15.** Thou **knowest** this, that all they who are in Asia are turned away from me: of whom are Phigellus and Hermogenes.

Scis hoc quod aversi sunt a me omnes qui in Asia sunt ex quibus est Phygelus et Hermogenes

**1:16.** The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me and hath not been ashamed of my chain:

Det misericordiam Dominus Onesifori domui quia saepe me refrigeravit et catenam meam non erubuit

**1:17.** But when he was come to Rome, he carefully sought me and found me.

Sed cum Romam venisset sollicite me quaesivit et invenit

**1:18.** The Lord grant unto him to find mercy of the Lord in that day. And in how many things he ministered unto me at **Ephesus**, thou very well **knowest**.

Det illi Dominus invenire misericordiam a Domino in illa die et quanta Ephesi ministravit melius tu nosti

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## 2 Timothy Chapter 2

### He exhorts him to diligence in his office and patience in suffering. The danger of the delusions of heretics.

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**2:1.** Thou therefore, my son, be strong in [Christ Jesus](#):

Tu ergo fili mi confortare in gratia quae est in Christo Iesu

**2:2.** And the things which thou hast heard of me by many [witnesses](#), the same commend to [faithful men](#) who shall be fit to teach others also.

Et quae audisti a me per multos testes haec commenda fidelibus hominibus qui idonei erunt et alios docere

**2:3.** Labour as a [good](#) soldier of [Christ Jesus](#).

Labora sicut bonus miles Christi Iesu

**2:4.** No [man](#), being a soldier to [God](#), entangleth himself with secular businesses: that he may please him to whom he hath engaged himself.

Nemo militans implicat se negotiis saecularibus ut ei placeat cui se probavit

**2:5.** For he also that striveth for the mastery is not crowned, except he strive lawfully.

Nam et qui certat in agone non coronatur nisi legitime certaverit

**2:6.** The husbandman that laboreth must first partake of the fruits.

Laborantem agricolam oportet primum de fructibus accipere

**2:7.** Understand what I say: for the Lord will give thee in all things understanding.

Intellege quae dico dabit enim tibi Dominus in omnibus intellectum

**2:8.** Be mindful that the [Lord Jesus Christ](#) is [risen again from the dead](#), of the seed of [David](#), according to my [gospel](#):

Memor esto Iesum Christum resurrexisse a mortuis ex semine David secundum evangelium meum

**2:9.** Wherein I labour even unto bands, as an evildoer. But the word of [God](#) is not bound.

In quo laboro usque ad vincula quasi male operans sed verbum Dei non est alligatum

**2:10.** Therefore I endure all things for the sake of the [elect](#), that they also may obtain the [salvation](#) which is in [Christ Jesus](#), with [heavenly glory](#).

Ideo omnia sustineo propter electos ut et ipsi salutem consequantur quae est in Christo Iesu cum gloria caelesti

**2:11.** A faithful saying: for if we be dead with him, we shall live also with him.

Fidelis sermo nam si conmortui sumus et convivemus

**2:12.** If we suffer, we shall also reign with him. If we deny him, he will also deny us.

Si sustinemus et conregnabimus si negabimus et ille negabit nos

**2:13.** If we [believe](#) not, he continueth faithful, he cannot deny himself.

Si non credimus ille fidelis manet negare se ipsum non potest

**2:14.** Of these things put them in mind, charging them before the Lord. Contend not in words: for it is to no profit, but to the subverting of the hearers.

Haec commone testificans coram Domino noli verbis contendere in nihil utile ad subversionem audientium

**2:15.** Carefully study to present thyself approved unto [God](#), a workman that needeth not to be ashamed, rightly handling the word of [truth](#).

Sollicite cura te ipsum probabilem exhibere Deo operarium inconfusibilem recte tractantem verbum veritatis

**2:16.** But shun profane and vain babblings: for they grow much towards ungodliness.

Profana autem inaniloquia devita multum enim proficient ad impietatem

**2:17.** And their speech spreadeth like a canker: of whom are Hymeneus and Philetus:

Et sermo eorum ut cancer serpit ex quibus est Hymeneus et Philetus

**2:18.** Who have erred from the **truth**, saying that the resurrection is past already, and have subverted the **faith** of some.

Qui a veritate exciderunt dicentes resurrectionem iam factam et subvertunt quorundam fidem

**2:19.** But the sure foundation of **God** standeth firm, having this seal: the Lord **knoweth** who are his; and let every one depart from **iniquity** who nameth the **name** of the Lord.

Sed firmum fundamentum Dei stetit habens signaculum hoc cognovit Dominus qui sunt eius et discedat ab iniquitate omnis qui nominat nomen Domini

**2:20.** But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and some indeed unto **honour**, but some unto dishonour.

In magna autem domo non solum sunt vasa aurea et argentea sed et lignea et fictilia et quaedam quidem in honorem quaedam autem in contumeliam

**2:21.** If any **man** therefore shall cleanse himself from these, he shall be a vessel unto **honour**, **sanctified** and profitable to the Lord, prepared unto every good work.

Si quis ergo emundaverit se ab istis erit vas in honorem sanctificatum et utile Domino ad omne opus bonum paratum

**2:22.** But flee thou youthful desires, and pursue **justice**, **faith**, **charity** and peace with them that call on the Lord out of a pure heart.

Iuvenilia autem desideria fuge sectare vero iustitiam fidem caritatem pacem cum his qui invocant Dominum de corde puro

**2:23.** And avoid foolish and unlearned questions, **knowing** that they beget strifes.

Stultas autem et sine disciplina quaestiones devita sciens quia generant lites

**2:24.** But the servant of the Lord must not wrangle: but be mild toward all **men**, apt to teach, patient,

Servum autem Domini non oportet litigare sed mansuetum esse ad omnes docibilem patientem

**2:25.** With modesty admonishing them that resist the **truth**: if peradventure **God** may give them repentance to **know** the **truth**;

Cum modestia corripientem eos qui resistunt nequando det illis Deus paenitentiam ad cognoscendam veritatem

**2:26.** And they may recover themselves from the snares of the **devil** by whom they are held captive at his will.

Et respiscant a diaboli laqueis a quo capti tenentur ad ipsius voluntatem

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## 2 Timothy Chapter 3

### The character of heretics of latter days. He exhorts Timothy to constancy. Of the great profit of the knowledge of the scriptures.

**3:1.** Know also this, that in the last days shall come dangerous times.

Hoc autem scito quod in novissimis diebus instabunt tempora periculosa

**3:2.** Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

Et erunt homines se ipsos amantes cupidi elati superbi blasphemi parentibus inoboedientes ingrati scelesti

**3:3.** Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

Sine affectione sine pace criminatores incontinentes inmites sine benignitate

**3:4.** Traitors, stubborn, puffed up, and lovers of pleasure more than of God:

Proditores protervi tumidi voluptatum amatores magis quam Dei

**3:5.** Having an appearance indeed of godliness but denying the power thereof. Now these avoid.

Habentes speciem quidem pietatis virtutem autem eius abnegantes et hos devita

**3:6.** For of these sort are they who creep into houses and lead captive silly women laden with sins, who are led away with divers desires:

Ex his enim sunt qui penetrant domos et captivas ducunt mulierculas oneratas peccatis quae ducuntur variis desideriiis

**3:7.** Ever learning, and never attaining to the knowledge of the truth.

Semper discentes et numquam ad scientiam veritatis pervenientes

**3:8.** Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

Quemadmodum autem Iannes et Mambres restiterunt Mosi ita et hii resistunt veritati homines corrupti mente reprobi circa fidem

**Jannes and Mambres...** The magicians of king Pharaoh.

**3:9.** But they shall proceed no farther: for their folly shall be manifest to all men, as theirs also was.

Sed ultra non proficient insipientia enim eorum manifesta erit omnibus sicut et illorum fuit

**3:10.** But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience,

Tu autem adsecutus es meam doctrinam institutionem propositum fidem longanimitatem dilectionem patientiam

**3:11.** Persecutions, afflictions: such as came upon me at Antioch, at Iconium and at Lystra: what persecutions I endured, and out of them all the Lord delivered me.

Persecutiones passiones qualia mihi facta sunt Antiochiae Iconii Lystris quales persecutiones sustinui et ex omnibus me eripuit Dominus

**3:12.** And all that will live godly in Christ Jesus shall suffer persecution.

Et omnes qui volunt pie vivere in Christo Iesu persecutionem patientur

**3:13.** But evil men and seducers shall grow worse and worse: erring, and driving into error,

Mali autem homines et seductores proficient in peius errantes et in errorem mittentes

**3:14.** But continue thou in those things which thou hast learned and which have been committed to thee. Knowing of whom thou hast learned them:

Tu vero permane in his quae didicisti et credita sunt tibi sciens a quo didiceris

**3:15.** And because from thy infancy thou hast **known** the **holy scriptures** which can instruct thee to **salvation** by the **faith** which is in **Christ Jesus**.

Et quia ab infantia sacras litteras nosti quae te possint instruere ad salutem per fidem quae est in Christo Iesu

**3:16.** All **scripture**, **inspired** of **God**, is profitable to teach, to reprove, to correct, to instruct in **justice**:

Omnis scriptura divinitus inspirata et utilis ad docendum ad arguendum ad corrigendum ad erudiendum in iustitia

**All scripture**,... Every part of **divine scripture** is certainly profitable for all these ends. But, if we would have the whole rule of Christian **faith** and practice, we must not be content with those Scriptures, which Timothy **knew** from his infancy, that is, with the **Old Testament** alone: nor yet with the **New Testament**, without taking along with it the traditions of the **apostles**, and the interpretation of the church, to which the **apostles** delivered both the book, and the **true** meaning of it.

**3:17.** That the **man** of **God** may be perfect, furnished to every good work.

Ut perfectus sit homo Dei ad omne opus bonum instructus

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## 2 Timothy Chapter 4

### His charge to Timothy. He tells him of his approaching death and desires him to come to him.

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**4:1.** I charge thee, before [God](#) and [Jesus Christ](#), who shall judge the living and the dead, by his coming and his kingdom:

Testificor coram Deo et Christo Iesu qui iudicaturus est vivos ac mortuos et adventum ipsius et regnum eius

**4:2.** Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine.

Praedica verbum insta oportune inopportune argue obsecra increpa in omni patientia et doctrina

**4:3.** For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears:

Erit enim tempus cum sanam doctrinam non sustinebunt sed ad sua desideria coacervabunt sibi magistros prurientes auribus

**4:4.** And will indeed turn away their hearing from the [truth](#), but will be turned unto fables.

Et a veritate quidem auditum avertent ad fabulas autem convertentur

**4:5.** But be thou vigilant, labour in all things, do the work of an [evangelist](#), fulfil thy ministry. Be sober.

Tu vero vigila in omnibus labora opus fac evangelistae ministerium tuum imple

**An evangelist...** a diligent preacher of the [gospel](#).

**4:6.** For I am even now ready to be [sacrificed](#): and the time of my dissolution is at hand.

Ego enim iam delibor et tempus meae resolutionis instat

**4:7.** I have fought a [good](#) fight: I have finished my course: I have kept the [faith](#).

Bonum certamen certavi cursum consummavi fidem servavi

**4:8.** As to the rest, there is laid up for me a crown of [justice](#) which the Lord the [just](#) judge will render to me in that day: and not only to me, but to them also that [love](#) his coming. Make haste to come to me quickly.

In reliquo reposita est mihi iustitiae corona quam reddet mihi Dominus in illa die iustus iudex non solum autem mihi sed et his qui diligunt adventum eius

**4:9.** For Demas hath left me, loving this world, and is gone to Thessalonica:

Festina venire ad me cito

**4:10.** [Crescens](#) into Galatia, Titus into Dalmatia.

Demas enim me dereliquit diligens hoc saeculum et abiit Thessalonicam Crescens in Galliam Titus in Dalmatiam

**4:11.** Only Luke is with me. Take [Mark](#) and bring him with thee: for he is profitable to me for the ministry.

Lucas est mecum solus Marcum adsume et adduc tecum est enim mihi utilis in ministerium

**4:12.** But Tychicus I have sent to [Ephesus](#).

Tychicum autem misi Ephesum

**4:13.** The cloak that I left at Troas, with Carpus, when thou comest, bring with thee: and the books, especially the parchments.

Paenulam quam reliqui Troade apud Carpum veniens adfers et libros maxime autem membranas

**4:14.** Alexander the coppersmith hath done me much [evil](#): the Lord will reward him according to his works:

Alexander aerarius multa mala mihi ostendit reddat ei Dominus secundum opera eius

**4:15.** Whom do thou also avoid: for he hath greatly withstood our words.

Quem et tu devita valde enim restitit verbis nostris

**4:16.** At my first answer, no **man** stood with me: but all forsook me. May it not be laid to their charge!

In prima mea defensione nemo mihi adfuit sed omnes me dereliquerunt non illis reputetur

**4:17.** But the Lord stood by me and strengthened me, that by me the preaching may be accomplished and that all the **Gentiles** may hear. And I was delivered out of the mouth of the lion.

Dominus autem mihi adstitit et confortavit me ut per me praedicatio impleatur et audiant omnes gentes et liberatus sum de ore leonis

**4:18.** The Lord hath delivered me from every **evil work** and will preserve me unto his **heavenly** kingdom. To whom be **glory** for ever and ever. **Amen.**

Liberabit me Dominus ab omni opere malo et salvum faciet in regnum suum caeleste cui gloria in saecula saeculorum amen

**4:19.** Salute Prisca, and Aquila and the household of Onesiphorus.

Saluta Priscam et Aquilam et Onesifori domum

**4:20.** Erastus remained at **Corinth**. And Trophimus I left sick at **Miletus**.

Erastus remansit Corinthi Trophimum autem reliqui infirmum Mileti

**4:21.** Make haste to come before winter. Eubulus and Pudens and Linus and **Claudia** and all the brethren, salute thee.

Festina ante hiemem venire salutatur te Eubulus et Pudens et Linus et Claudia et fratres omnes

**4:22.** The **Lord Jesus Christ** be with thy spirit. **Grace** be with you. **Amen.**

Dominus Iesus cum spiritu tuo gratia nobiscum amen

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## 3 John

### The Third Epistle of St. John the Apostle

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St. John praises Gaius for his walking in [truth](#) and for his [charity](#), complains of the bad conduct of Diotrophes and gives a [good](#) testimony to Demetrius. (*For more information, see the article [EPISTLES OF JOHN](#) in the Catholic Encyclopedia.*)

**1:1.** The Ancient, to the dearly beloved Gaius, whom I [love](#) in [truth](#).

Senior Gaio carissimo quem ego diligo in veritate

**1:2.** Dearly beloved, concerning all things I make it my [prayer](#) that thou mayest proceed prosperously and fare well, as thy [soul](#) doth prosperously.

Carissime de omnibus orationem facio prospere te ingredi et valere sicut prospere agit anima tua

**1:3.** I was exceedingly glad when the brethren came and gave testimony to the [truth](#) in thee, even as thou walkest in the [truth](#).

Gavisus sum valde venientibus fratribus et testimonium perhibentibus veritati tuae sicut tu in veritate ambulas

**1:4.** I have no greater [grace](#) than this, to hear that my children walk in [truth](#).

Maiorem horum non habeo gratiam quam ut audiam filios meos in veritate ambulantes

**No greater grace...** that is nothing that gives me greater [joy](#) and satisfaction.

**1:5.** Dearly beloved, thou dost faithfully whatever thou dost for the brethren: and that for strangers,

Carissime fideliter facis quicquid operaris in fratres et hoc in peregrinos

**1:6.** Who have given testimony to thy [charity](#) in the sight of the [church](#). Whom thou shalt do well to bring forward on their way in a manner worthy of [God](#):

Qui testimonium reddiderunt caritati tuae in conspectu ecclesiae quos bene facies deducens digne Deo

**1:7.** Because, for his [name](#) they went out, taking nothing of the [Gentiles](#).

Pro nomine enim profecti sunt nihil accipientes a gentibus

**Taking nothing of the Gentiles...** These ministers of the [gospel](#) are commended by St. John, who took nothing from the [Gentiles](#), lest they should seem to preach in order to get money by it.

**1:8.** We therefore ought to receive such: that we may be fellow helpers of the [truth](#).

Nos ergo debemus suscipere huiusmodi ut cooperatores simus veritatis

**1:9.** I had written perhaps to the church: but Diotrophes, who [loveth](#) to have the preeminence among them, doth not receive us.

Scripsissem forsitan ecclesiae sed is qui amat primatum gerere in eis Diotrepes non recipit nos

**Diotrophes who loveth...** This [man](#) seemeth to be in power, but not a friend to the [faithful](#); therefore this part of the [letter](#) might be an admonition to him from the [apostle](#).

**1:10.** For this cause, if I come, I will advertise his works which he doth, with malicious words prating against us. And as if these things were not enough for him, neither doth he himself receive the brethren, and them that do receive them he forbiddeth, and casteth out of the [church](#).

Propter hoc si venero commoneam eius opera quae facit verbis malignis garriens in nos et quasi non ei ista sufficient nec ipse suscipit fratres et eos qui cupiunt prohibet et de ecclesia eicit

**1:11.** Dearly beloved, follow not that which is [evil](#): but that which is [good](#). He that doth [good](#) is of [God](#): he that doth [evil](#) hath not seen [God](#).

Carissime noli imitari malum sed quod bonum est qui benefacit ex Deo est qui malefacit non vidit Deum

**1:12.** To Demetrius, testimony is given by all, and by the [truth](#) itself: yea and we also give testimony. And thou [knowest](#) that our testimony is [true](#).

Demetrio testimonium redditur ab omnibus et ab ipsa veritate et nos autem testimonium perhibemus et nosti quoniam testimonium nostrum verum est

**1:13.** I had many things to write unto thee: but I would not by ink and pen write to thee.  
Multa habui scribere tibi sed nolui per atramentum et calamum scribere tibi

**1:14.** But I **hope** speedily to see thee: and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by **name**.  
Spero autem protinus te videre et os ad os loquemur

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## The Acts of the Apostles

This Book, which, from the first ages, hath been called, THE ACTS OF THE APOSTLES, is not to be considered as a history of what was done by all the [Apostles](#), who were dispersed into different nations; but only a short view of the first establishment of the [Christian Church](#). A part of the preaching and action of [St. Peter](#) are related in the first twelve chapters; and a particular account of [St. Paul's apostolical](#) labours in the subsequent chapters. It was written by [St. Luke the Evangelist](#), and the original in Greek. Its history commences from the [Ascension of Christ our Lord](#) and ends in the year sixty-three, being a brief account of the [Church](#) for the space of about thirty years. (*For more information, see the article [ACTS OF THE APOSTLES](#) in the Catholic Encyclopedia.*)

**Acts Chapter 1.** The ascension of Christ. Matthias is chosen in place of Judas.

**Acts Chapter 2.** The disciples receive the Holy Ghost. Peter's sermon to the people. The piety of the first converts.

**Acts Chapter 3.** The miracle upon the lame man, followed by the conversion of many.

**Acts Chapter 4.** Peter and John are apprehended. Their constancy. The church is increased.

**Acts Chapter 5.** The judgment of God upon Ananias and Saphira. The apostles are cast into prison.

**Acts Chapter 6.** The ordination of the seven deacons. The zeal of Stephen.

**Acts Chapter 7.** Stephen's speech before the council. His martyrdom.

**Acts Chapter 8.** Philip converts the Samaritans and baptizes the eunuch.

**Acts Chapter 9.** Paul's conversion and zeal. Peter heals Eneas and raises up Tabitha to life.

**Acts Chapter 10.** Cornelius is received into the church. Peter's vision.

**Acts Chapter 11.** Peter defends his having received the Gentiles into the church.

**Acts Chapter 12.** Herod's persecution. Peter's deliverance by an angel. Herod's punishment.

**Acts Chapter 13.** Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

**Acts Chapter 14.** Paul and Barnabas preach in Iconium and Lystra. Paul heals a cripple. They are taken for gods. Paul is stoned. They preach in Derbe and Perge.

**Acts Chapter 15.** A dissension about circumcision. The decision and letter of the council of Jerusalem.

**Acts Chapter 16.** Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

**Acts Chapter 17.** Paul preaches to the Thessalonians and Bereans. His discourse to the Athenians.

**Acts Chapter 18.** Paul founds the church of Corinth and preaches at Ephesus and in other places. Apollo goes to Corinth.

**Acts Chapter 19.** Paul establishes the church at Ephesus. The tumult of the silversmiths.

**Acts Chapter 20.** Paul passes through Macedonia and Greece. He raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

**Acts Chapter 21.** Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

**Acts Chapter 22.** Paul declares to the people the history of his conversion. He escapes scourging by claiming the privilege of a Roman citizen.

**Acts Chapter 23.** Paul stands before the council. The Jews conspire his death. He is sent away to Cesarea.

**Acts Chapter 24.** Paul defends his innocence before Felix the governor. He preaches the faith to him.

**Acts Chapter 25.** Paul appeals to Caesar. King Agrippa desires to hear him.

**Acts Chapter 26.** Paul gives an account to Agrippa of his life, conversion and calling.

**Acts Chapter 27.** Paul is shipped for Rome. His voyage and shipwreck.

**Acts Chapter 28.** Paul, after three months' stay in Melita, continues his voyage and arrives at Rome. His conference there with the Jews.

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## Acts Chapter 1

### The ascension of Christ. Matthias is chosen in place of Judas.

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**1:1.** The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, Primum quidem sermonem feci de omnibus o Theophile quae coepit Iesus facere et docere

**1:2.** Until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

Usque in diem qua praeciens apostolis per Spiritum Sanctum quos elegit adsumptus est

**1:3.** To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

Quibus et praebuit se ipsum vivum post passionem suam in multis argumentis per dies quadraginta apprens eis et loquens de regno Dei

**1:4.** And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth.

Et convescens praecepit eis ab Hierosolymis ne discederent sed expectarent promissionem Patris quam audistis per os meum

**1:5.** For John indeed baptized with water: but you shall be baptized with the Holy Ghost, not many days hence.

Quia Iohannes quidem baptizavit aqua vos autem baptizabimini Spiritu Sancto non post multos hos dies

**1:6.** They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel?

Igitur qui convenerant interrogabant eum dicentes Domine si in tempore hoc restitues regnum Israhel

**1:7.** But he said to them: It is not for you to know the time or moments, which the Father hath put in his own power:

Dixit autem eis non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate

**1:8.** But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

Sed accipietis virtutem supervenientis Spiritus Sancti in vos et eritis mihi testes in Hierusalem et in omni Iudaea et Samaria et usque ad ultimum terrae

**1:9.** And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

Et cum haec dixisset videntibus illis elevatus est et nubes suscepit eum ab oculis eorum

**1:10.** And while they were beholding him going up to heaven, behold two men stood by them in white garments.

Cumque intuerentur in caelum eunte illo ecce duo viri adstiterunt iuxta illos in vestibus albis

**1:11.** Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

Qui et dixerunt viri galilaei quid statis aspicientes in caelum hic Iesus qui adsumptus est a vobis in caelum sic veniet quemadmodum vidistis eum euntem in caelum

**1:12.** Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey.

Tunc reversi sunt Hierosolymam a monte qui vocatur Oliveti qui est iuxta Hierusalem sabbati habens iter

**1:13.** And when they were come in, they went up into an upper room, where abode Peter and John, James

and [Andrew, Philip](#) and [Thomas, Bartholomew](#) and [Matthew, James of Alpheus](#) and [Simon Zelotes](#) and Jude the brother of James.

Et cum introissent in cenaculum ascenderunt ubi manebant Petrus et Iohannes Iacobus et Andreas Philippus et Thomas Bartholomeus et Mattheus Iacobus Alpei et Simon Zelotes et Iudas Iacobi

**1:14.** All these were persevering with one mind in [prayer](#) with the [women](#), and [Mary the mother of Jesus](#), and with his brethren.

Hii omnes erant perseverantes unianimiter in oratione cum mulieribus et Maria matre Iesu et fratribus eius

**1:15.** In those days [Peter](#) rising up in the midst of the brethren, said (now the number of persons together was about an hundred and twenty):

Et in diebus illis exurgens Petrus in medio fratrum dixit erat autem turba nominum simul fere centum viginti

**1:16.** Men, brethren, the [scripture](#) must needs be fulfilled, which the [Holy Ghost](#) spoke before by the mouth of [David](#) concerning [Judas](#), who was the leader of them that apprehended [Jesus](#):

Viri fratres oportet impleri scripturam quam praedixit Spiritus Sanctus per os David de Iuda qui fuit dux eorum qui comprehenderunt Iesum

**1:17.** Who was numbered with us, and had obtained part of this ministry.

Quia connumeratus erat in nobis et sortitus est sortem ministerii huius

**1:18.** And he indeed hath possessed a field of the reward of [iniquity](#), and being hanged, burst asunder in the midst: and all his bowels gushed out.

Et hic quidem possedit agrum de mercede iniquitatis et suspensus crepuit medius et diffusa sunt omnia viscera eius

**1:19.** And it became [known](#) to all the inhabitants of [Jerusalem](#): so that the same field was called in their tongue, [Haceldama](#), that is to say, *The field of blood*.

Et notum factum est omnibus habitantibus Hierusalem ita ut appellaretur ager ille lingua eorum Acheldemach hoc est ager Sanguinis

**1:20.** For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein. And his [bishopric](#) let another take.

Scriptum est enim in libro Psalmorum fiat commoratio eius deserta et non sit qui inhabitet in ea et episcopatum eius accipiat alius

**1:21.** Wherefore of these [men](#) who have companied with us, all the time that the [Lord Jesus](#) came in and went out among us,

Oportet ergo ex his viris qui nobiscum congregati sunt in omni tempore quo intravit et exivit inter nos Dominus Iesus

**1:22.** Beginning from the [baptism](#) of [John](#), until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

Incipiens a baptisate Iohannis usque in diem qua adsumptus est a nobis testem resurrectionis eius nobiscum fieri unum ex istis

**1:23.** And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

Et statuerunt duos Ioseph qui vocabatur Barsabban qui cognominatus est Iustus et Matthiam

**1:24.** And [praying](#), they said: Thou, Lord, who [knowest](#) the heart of all [men](#), show whether of these two thou hast chosen,

Et orantes dixerunt tu Domine qui corda nosti omnium ostende quem elegeris ex his duobus unum

**1:25.** To take the place of this ministry and [apostleship](#), from which [Judas](#) hath by transgression fallen, that he might go to his own place.

Accipere locum ministerii huius et apostolatus de quo praevaricatus est Iudas ut abiret in locum suum

**1:26.** And they gave them lot, and the lot fell upon Matthias, and he was numbered with the eleven [apostles](#).

Et dederunt sortes eis et cecidit sors super Matthiam et adnumeratus est cum undecim apostolis

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## Acts Chapter 2

### The disciples receive the Holy Ghost. Peter's sermon to the people. The piety of the first converts.

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**2:1.** And when the days of the Pentecost were accomplished, they were all together in one place:

Et cum conplerentur dies pentecostes erant omnes pariter in eodem loco

**2:2.** And suddenly there came a sound from [heaven](#), as of a mighty wind coming: and it filled the whole house where they were sitting.

Et factus est repente de caelo sonus tamquam advenientis spiritus vehementis et replevit totam domum ubi erant sedentes

**2:3.** And there appeared to them parted tongues, as it were of fire: and it sat upon every one of them.

Et apparuerunt illis dispertitae linguae tamquam ignis seditque supra singulos eorum

**2:4.** And they were all filled with the [Holy Ghost](#): and they began to [speak with divers tongues](#), according as the [Holy Ghost](#) gave them to speak.

Et repleti sunt omnes Spiritu Sancto et coeperunt loqui aliis linguis prout Spiritus Sanctus dabat eloqui illis

**2:5.** Now there were dwelling at [Jerusalem](#), [Jews](#), devout [men](#), out of every nation under [heaven](#).

Erant autem in Hierusalem habitantes Iudaei viri religiosi ex omni natione quae sub caelo sunt

**2:6.** And when this was noised abroad, the multitude came together, and were confounded in mind, because that every [man](#) heard them [speak in his own tongue](#).

Facta autem hac voce convenit multitudo et mente confusa est quoniam audiebat unusquisque lingua sua illos loquentes

**2:7.** And they were all amazed, and wondered, saying: Behold, are not all these that speak [Galilean](#)?

Stupebant autem omnes et mirabantur dicentes nonne omnes ecce isti qui loquuntur Galilaei sunt

**2:8.** And how have we heard, every [man our own tongue](#) wherein we were born?

Et quomodo nos audivimus unusquisque lingua nostra in qua nati sumus

**2:9.** Parthians and [Medes](#) and Elamites and inhabitants of Mesopotamia, [Judea](#), and Cappadocia, [Pontus](#) and Asia,

Parthi et Medi et Elamitae et qui habitant Mesopotamiam et Iudaeam et Cappadociam Pontum et Asiam

**2:10.** Phrygia and Pamphylia, [Egypt](#) and the parts of Libya about Cyrene, and strangers of Rome,

Frygiam et Pamphiliam Aegyptum et partes Lybiae quae est circa Cyrenen et advenae romani

**2:11.** [Jews](#) also, and [proselytes](#), Cretes, and Arabians: we have heard them [speak in our own tongues](#) the wonderful works of [God](#).

Iudaei quoque et proselyti Cretes et Arabes audivimus loquentes eos nostris linguis magnalia Dei

**2:12.** And they were all astonished, and wondered, saying one to another: What meaneth this?

Stupebant autem omnes et mirabantur ad invicem dicentes quidnam hoc vult esse

**2:13.** But others mocking, said: These [men](#) are full of new wine.

Alii autem inridentes dicebant quia musto pleni sunt isti

**2:14.** But [Peter](#) standing up with the eleven, lifted up his voice, and spoke to them: Ye [men](#) of [Judea](#), and all you that dwell in [Jerusalem](#), be this [known](#) to you and with your ears receive my words.

Stans autem Petrus cum undecim levavit vocem suam et locutus est eis viri iudaei et qui habitatis Hierusalem universi hoc vobis notum sit et auribus percipite verba mea

**2:15.** For these are not drunk, as you suppose, seeing it is but the **third hour** of the day:

Non enim sicut vos aestimatis hii ebrii sunt cum sit hora diei tertia

**2:16.** But this is that which was spoken of by the **prophet Joel**:

Sed hoc est quod dictum est per prophetam Iohel

**2:17.** And it shall come to pass, in the last days, (saith the Lord), I will pour out of my Spirit upon all flesh: and your sons and your daughters shall **prophesy**: and your young men shall see **visions**, and your old **men** shall dream dreams.

Et erit in novissimis diebus dicit Dominus effundam de Spiritu meo super omnem carnem et prophetabunt filii vestri et filiae vestrae et iuvenes vestri visiones videbunt et seniores vestri somnia somniabunt

**2:18.** And upon my servants indeed and upon my handmaids will I pour out in those days of my **spirit**: and they shall **prophesy**.

Et quidem super servos meos et super ancillas meas in diebus illis effundam de Spiritu meo et prophetabunt

**2:19.** And I will show wonders in the **heaven** above, and signs on the earth beneath: blood and fire, and vapour of smoke.

Et dabo prodigia in caelo sursum et signa in terra deorsum sanguinem et ignem et vaporem fumi

**2:20.** The sun shall be turned into darkness and the moon into blood, before the great and manifest day of the Lord to come.

Sol convertetur in tenebras et luna in sanguinem antequam veniat dies Domini magnus et manifestus

**2:21.** And it shall come to pass, that whosoever shall call upon the **name** of the Lord shall be saved.

Et erit omnis quicumque invocaverit nomen Domini salvus erit

**2:22.** Ye **men** of **Israel**, hear these words: **Jesus of Nazareth**, a **man** approved of **God** among you by **miracles** and wonders and signs, which **God** did by him, in the midst of you, as you also **know**:

Viri israhelitae audite verba haec Iesum Nazarenum virum adprobatum a Deo in vobis virtutibus et prodigiis et signis quae fecit per illum Deus in medio vestri sicut vos scitis

**2:23.** This same being delivered up, by the determinate counsel and foreknowledge of **God**, you by the hands of **wicked men** have crucified and slain.

Hunc definito consilio et praescientia Dei traditum per manus iniquorum adfigentes interemistis

**By the determinate, etc...** God delivered up his **Son**; and his **Son** delivered up himself, for the **love** of us, and for the sake of our **salvation**; and so **Christ's** being delivered up was **holy**, and was **God's** own determination. But they who betrayed and crucified him, did **wickedly**, following therein their own **malice** and the instigation of the **devil**; not the will and determination of **God**, who was by no means the author of their **wickedness**; though he permitted it; because he could, and did draw out of it so great a **good**, viz., the **salvation** of **man**.

**2:24.** Whom **God** hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.

Quem Deus suscitavit solutis doloribus inferni iuxta quod impossibile erat teneri illum ab eo

**Having loosed the sorrow, etc...** Having overcome the grievous pains of death and all the power of hell.

**2:25.** For **David** saith concerning him: I foresaw the Lord before my face: because he is at my right hand, that I may not be moved.

David enim dicit in eum providebam Dominum coram me semper quoniam a dextris meis est ne commovear

**2:26.** For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in **hope**.

Propter hoc laetatum est cor meum et exultavit lingua mea insuper et caro mea requiescet in spe

**2:27.** Because thou wilt not leave my **soul** in hell: nor suffer thy Holy One to see corruption.

Quoniam non derelinques animam meam in inferno neque dabis Sanctum tuum videre corruptionem

**2:28.** Thou hast made **known** to me the ways of life: thou shalt make me full of **joy** with thy countenance.

Notas fecisti mihi vias vitae replebis me iucunditate cum facie tua

**2:29.** Ye **men**, brethren, let me freely speak to you of the **patriarch David**: that he died and was buried; and his sepulchre is with us to this present say.

Viri fratres liceat audenter dicere ad vos de patriarcha David quoniam et defunctus est et sepultus est et

sepulchrum eius est apud nos usque in hodiernum diem

**2:30.** Whereas therefore he was a prophet and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.

Propheta igitur cum esset et sciret quia iureiurando iurasset illi Deus de fructu lumbi eius sedere super sedem eius

**2:31.** Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell: neither did his flesh see corruption.

Providens locutus est de resurrectione Christi quia neque derelictus est in inferno neque caro eius vidit corruptionem

**2:32.** This Jesus hath God raised again, whereof all we are witnesses.

Hunc Iesum resuscitavit Deus cui omnes nos testes sumus

**2:33.** Being exalted therefore by the right hand of God and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.

Dextera igitur Dei exaltatus et promissione Spiritus Sancti accepta a Patre effudit hunc quem vos videtis et audistis

**2:34.** For David ascended not into heaven; but he himself said: The Lord said to my Lord: Sit thou on my right hand,

Non enim David ascendit in caelos dicit autem ipse dixit Dominus Domino meo sede a dextris meis

**2:35.** Until I make thy enemies thy footstool.

Donec ponam inimicos tuos scabillum pedum tuorum

**2:36.** Therefore let all the house of Israel know most certainly that God hath made both Lord and Christ, this same Jesus, whom you have crucified.

Certissime ergo sciat omnis domus Israhel quia et Dominum eum et Christum Deus fecit hunc Iesum quem vos crucifixistis

**2:37.** Now when they had heard these things, they had compunction in their heart and said to Peter and to the rest of the apostles: What shall we do, men and brethren?

His auditis conpuncti sunt corde et dixerunt ad Petrum et ad reliquos apostolos quid faciemus viri fratres

**2:38.** But Peter said to them: Do penance: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost.

Petrus vero ad illos paenitentiam inquit agite et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum vestrorum et accipietis donum Sancti Spiritus

**2:39.** For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call.

Vobis enim est repromissio et filiis vestris et omnibus qui longe sunt quoscumque advocaverit Dominus Deus noster

**2:40.** And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

Aliis etiam verbis pluribus testificatus est et exhortabatur eos dicens salvamini a generatione ista prava

**2:41.** They therefore that received his word were baptized: and there were added in that day about three thousand souls.

Qui ergo receperunt sermonem eius baptizati sunt et adpositae sunt in illa die animae circiter tria milia

**2:42.** And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers.

Erant autem perseverantes in doctrina apostolorum et communicatione fractionis panis et orationibus

**2:43.** And fear came upon every soul. Many wonders also and signs were done by the apostles in Jerusalem: and there was great fervor in all.

Fiebat autem omni animae timor multa quoque prodigia et signa per apostolos fiebant in Hierusalem et metus erat magnus in universis

**2:44.** And all they that **believed** were together and had all things common.

Omnes etiam qui credebant erant pariter et habebant omnia communia

**2:45.** Their **possessions and goods** they sold and divided them to all, according as every one had need.

Possessiones et substantias vendebant et dividebant illa omnibus prout cuique opus erat

**2:46.** And continuing daily with one accord in the **temple** and breaking bread from house to house, they took their meat with **gladness** and simplicity of heart:

Cotidie quoque perdurantes unanimiter in templo et frangentes circa domos panem sumebant cibum cum exultatione et simplicitate cordis

**2:47.** Praising **God** and having favour with all the people. And the Lord increased daily together such as should be saved.

Conlaudantes Deum et habentes gratiam ad omnem plebem Dominus autem augebat qui salvi fierent cotidie in id ipsum

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## Acts Chapter 3

### The miracle upon the lame man, followed by the conversion of many.

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**3:1.** Now [Peter](#) and [John](#) went up into the [temple](#) at the [ninth hour of prayer](#).

*Petrus autem et Iohannes ascendebant in templum ad horam orationis nonam*

**3:2.** And a certain [man](#) who was lame from his mother's womb was carried: whom they laid every day at the gate of the [temple](#), which is called Beautiful, that he might ask [alms](#) of them that went into the [temple](#).

*Et quidam vir qui erat claudus ex utero matris suae baiulabatur quem ponebant cotidie ad portam templi quae dicitur Speciosa ut peteret elemosynam ab introeuntibus in templum*

**3:3.** He, when he had seen [Peter](#) and [John](#), about to go into the [temple](#), asked to receive an [alms](#).

*Is cum vidisset Petrum et Iohannem incipientes introire in templum rogabat ut elemosynam acciperet*

**3:4.** But [Peter](#) with [John](#), fastening his eyes upon him, said: Look upon us.

*Intuens autem in eum Petrus cum Iohanne dixit respice in nos*

**3:5.** But he looked earnestly upon them, hoping that he should receive something of them.

*At ille intendebat in eos sperans se aliquid accepturum ab eis*

**3:6.** But [Peter](#) said: Silver and gold I have none; but what I have, I give thee. In the [name](#) of [Jesus Christ of Nazareth](#), arise and walk.

*Petrus autem dixit argentum et aurum non est mihi quod autem habeo hoc tibi do in nomine Iesu Christi Nazareni surge et ambula*

**3:7.** And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength.

*Et adprehensa ei manu dextera adlevavit eum et protinus consolidatae sunt bases eius et plantae*

**3:8.** And he leaping up, stood and walked and went in with them into the [temple](#), walking and leaping and praising [God](#).

*Et exiliens stetit et ambulabat et intravit cum illis in templum ambulans et exiliens et laudans Dominum*

**3:9.** And all the people saw him walking and praising [God](#).

*Et vidit omnis populus eum ambulantem et laudantem Deum*

**3:10.** And they [knew](#) him, that it was he who sat begging [alms](#) at the Beautiful gate of the [temple](#): and they were filled with wonder and amazement at that which had happened to him.

*Cognoscebant autem illum quoniam ipse erat qui ad elemosynam sedebat ad Speciosam portam templi et impleti sunt stupore et extasi in eo quod contigerat illi*

**3:11.** And as he held [Peter](#) and [John](#), all the people ran to them, to the porch which is called [Solomon's](#), greatly wondering.

*Cum teneret autem Petrum et Iohannem concurrerit omnis populus ad eos ad porticum qui appellatur Salomonis stupentes*

**3:12.** But [Peter](#) seeing, made answer to the people: Ye [men](#) of [Israel](#), why wonder you at this? Or why look you upon us, as if by our strength or power we had made this [man](#) to walk?

*Videns autem Petrus respondit ad populum viri israhelitae quid miramini in hoc aut nos quid intuemini quasi nostra virtute aut pietate fecerimus hunc ambulare*

**3:13.** The [God](#) of [Abraham](#) and the [God](#) of [Isaac](#) and the [God](#) of [Jacob](#), the [God](#) of our fathers, hath [glorified](#) his [Son Jesus](#), whom you indeed delivered up and denied before the face of [Pilate](#), when he judged he should be released.

Deus Abraham et Deus Isaac et Deus Iacob Deus patrum nostrorum glorificavit Filium suum Iesum quem vos quidem tradidistis et negastis ante faciem Pilati iudicante illo dimitti

**3:14.** But you denied the Holy One and the Just: and desired a **murderer** to be granted unto you.  
Vos autem sanctum et iustum negastis et petistis virum homicidam donari vobis

**3:15.** But the **author of life** you killed, whom **God** hath **raised from the dead**: of which we are **witnesses**.  
Auctorem vero vitae interfecistis quem Deus suscitavit a mortuis cuius nos testes sumus

**3:16.** And in the **faith** of his **name**, this **man**, whom you have seen and **known**, hath his **name** strengthened. And the **faith** which is by him hath given this perfect soundness in the sight of you all.  
Et in fide nominis eius hunc quem videtis et nostis confirmavit nomen eius et fides quae per eum est dedit integram sanitatem istam in conspectu omnium vestrum

**3:17.** And now, brethren, I **know** that you did it through **ignorance**: as did also your rulers.  
Et nunc fratres scio quia per ignorantiam fecistis sicut et principes vestri

**3:18.** But those things which **God** before had showed by the mouth of all the **prophets**, that his **Christ** should suffer, he hath so fulfilled.  
Deus autem quae praenuntiavit per os omnium prophetarum pati Christum suum implevit sic

**3:19.** Be penitent, therefore, and be converted, that your **sins** may be blotted out.  
Paenitemini igitur et convertimini ut deleantur vestra peccata

**3:20.** That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, **Jesus Christ**.  
Ut cum venerint tempora refrigerii a conspectu Domini et miserit eum qui praedicatus est vobis Iesum Christum

**3:21.** Whom **heaven** indeed must receive, until the times of the restitution of all things, which **God** hath spoken by the mouth of his **holy prophets**, from the beginning of the world.  
Quem oportet caelum quidem suscipere usque in tempora restitutionis omnium quae locutus est Deus per os sanctorum suorum a saeculo prophetarum

**3:22.** For **Moses** said: A **prophet** shall the **Lord your God** raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you.  
Moses quidem dixit quia prophetam vobis suscitabit Dominus Deus vester de fratribus vestris tamquam me ipsum audietis iuxta omnia quaecumque locutus fuerit vobis

**3:23.** And it shall be, that every **soul** which will not hear that **prophet** shall be destroyed from among the people.  
Erit autem omnis anima quae non audierit prophetam illum exterminabitur de plebe

**3:24.** And all the **prophets**, from Samuel and afterwards, who have spoken, have told of these days.  
Et omnes prophetae a Samuhel et deinceps qui locuti sunt et adnuntiaverunt dies istos

**3:25.** You are the children of the **prophets** and of the testament which **God** made to our fathers, saying to **Abraham**: And in thy seed shall all the kindreds of the earth be **blessed**.  
Vos estis filii prophetarum et testamenti quod disposuit Deus ad patres vestros dicens ad Abraham et in semine tuo benedicentur omnes familiae terrae

**3:26.** To you first, **God**, raising up his **Son**, hath sent him to **bless** you: that every one may convert himself from his **wickedness**.  
Vobis primum Deus suscitans Filium suum misit eum benedicientem vobis ut convertat se unusquisque a nequitia sua

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## Acts Chapter 4

### Peter and John are apprehended. Their constancy. The church is increased.

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**4:1.** And as they were speaking to the people the [priests](#) and the officer of the [temple](#) and the [Sadducees](#) came upon them,

Loquentibus autem illis ad populum supervenerunt sacerdotes et magistratus templi et Sadducaeii

**4:2.** Being grieved that they taught the people and preached in [Jesus](#) the resurrection from the dead:

Dolentes quod docerent populum et adhuriarent in Iesu resurrectionem ex mortuis

**4:3.** And they laid hands upon them and put them in hold till the next day: for it was now evening.

Et iniecerunt in eis manus et posuerunt eos in custodiam in crastinum erat enim iam vespera

**4:4.** But many of them who had heard the word [believed](#): and the number of the [men](#) was made five thousand.

Multi autem eorum qui audierant verbum crediderunt et factus est numerus virorum quinque milia

**4:5.** And it came to pass on the morrow, that their princes and ancients and [scribes](#) were gathered together in [Jerusalem](#).

Factum est autem in crastinum ut congregarentur principes eorum et seniores et scribae in Hierusalem

**4:6.** And [Annas](#) the [high priest](#) and [Caiphas](#) and John and Alexander: and as many as were of the kindred of the [high priest](#).

Et Annas princeps sacerdotum et Caiphas et Iohannes et Alexander et quotquot erant de genere sacerdotali

**4:7.** And setting them in the midst, they asked: By what power or by what [name](#), have you done this?

Et statuentes eos in medio interrogabant in qua virtute aut in quo nomine fecistis hoc vos

**4:8.** Then [Peter](#), filled with the [Holy Ghost](#), said to them: Ye princes of the people and ancients, hear.

Tunc Petrus repletus Spiritu Sancto dixit ad eos principes populi et seniores

**4:9.** If we this day are examined concerning the good deed done to the infirm [man](#), by what means he hath been made whole:

Si nos hodie diiudicamur in benefacto hominis infirmi in quo iste salvus factus est

**4:10.** Be it [known](#) to you all and to all the people of [Israel](#), that by the [name](#) of [our Lord Jesus Christ of Nazareth](#), whom you crucified, whom [God](#) hath [raised from the dead](#), even by him, this [man](#) standeth here before you, whole.

Notum sit omnibus vobis et omni plebi Israhel quia in nomine Iesu Christi Nazareni quem vos crucifixistis quem Deus suscitavit a mortuis in hoc iste adstat coram vobis sanus

**4:11.** This is the stone which was rejected by you the builders, which is become the [head of the corner](#).

Hic est lapis qui reprobatus est a vobis aedificantibus qui factus est in caput anguli

**4:12.** Neither is there [salvation](#) in any other. For there is no other [name](#) under [heaven](#) given to [men](#), whereby we must be saved.

Et non est in alio aliquo salus nec enim nomen aliud est sub caelo datum hominibus in quo oportet nos salvos fieri

**4:13.** Now seeing the constancy of [Peter](#) and of [John](#), understanding that they were illiterate and [ignorant men](#), they wondered: and they [knew](#) them that they had been with [Jesus](#).

Videntes autem Petri constantiam et Iohannis conperto quod homines essent sine litteris et idiotae admirabantur et cognoscebant eos quoniam cum Iesu fuerant

**4:14.** Seeing the **man** also who had been healed, standing with them, they could say nothing against it.  
Hominem quoque videntes stantem cum eis qui curatus fuerat nihil poterant contradicere

**4:15.** But they commanded them to go aside out of the council: and they conferred among themselves,  
Iusserunt autem eos foras extra concilium secedere et conferebant ad invicem

**4:16.** Saying: What shall we do to these **men**? For indeed a **miracle** hath been done by them, **known** to all the inhabitants of **Jerusalem**. It is manifest: and we cannot deny it.  
Dicentes quid faciemus hominibus istis quoniam quidem notum signum factum est per eos omnibus habitantibus in Hierusalem manifestum et non possumus negare

**4:17.** But that it may be no farther spread among the people, let us threaten them that they speak no more in this **name** to any **man**.  
Sed ne amplius divulgetur in populum comminemur eis ne ultra loquantur in nomine hoc ulli hominum

**4:18.** And calling them, they charged them not to speak at all, nor teach in the **name** of **Jesus**.  
Et vocantes eos denunciaverunt ne omnino loquerentur neque docerent in nomine Iesu

**4:19.** But **Peter** and **John** answering, said to them: If it be **just**, in the sight of **God**, to hear you rather than **God**, judge ye.  
Petrus vero et Iohannes respondentes dixerunt ad eos si iustum est in conspectu Dei vos potius audire quam Deum iudicate

**4:20.** For we cannot but speak the things which we have seen and heard.  
Non enim possumus quae vidimus et audivimus non loqui

**4:21.** But they, threatening, sent them away, not finding how they might punish them, because of the people: for all **men glorified** what had been done, in that which had come to pass.  
At illi comminantes dimiserunt eos non invenientes quomodo punirent eos propter populum quia omnes clarificabant Deum in eo quod acciderat

**4:22.** For the **man** was above forty years old, in whom that **miraculous** cure had been wrought.  
Annorum enim erat amplius quadraginta homo in quo factum erat signum istud sanitatis

**4:23.** And being let go, they came to their own company and related all that the chief **priests** and ancients had said to them.  
Dimissi autem venerunt ad suos et adnuntiaverunt eis quanta ad eos principes sacerdotum et seniores dixissent

**4:24.** Who having heard it, with one accord lifted up their voice to **God** and said: Lord, thou art he that didst make **heaven** and earth, the sea and all things that are in them.  
Qui cum audissent unanimitè levaverunt vocem ad Deum et dixerunt Domine tu qui fecisti caelum et terram et mare et omnia quae in eis sunt

**4:25.** Who, by the **Holy Ghost**, by the mouth of our father **David**, thy servant, hast said: Why did the **Gentiles** rage: and the people meditate vain things?  
Qui Spiritu Sancto per os patris nostri David pueri tui dixisti quare fremuerunt gentes et populi meditati sunt inania

**4:26.** The kings of the earth stood up: and the princes assembled together against the **Lord** and his **Christ**.  
Adstiterunt reges terrae et principes convenerunt in unum adversus Dominum et adversus Christum eius

**4:27.** For of a **truth** there assembled together in this city against thy **holy** child **Jesus**, whom thou hast anointed, **Herod**, and **Pontius Pilate**, with the **Gentiles** and the people of **Israel**,  
Convenerunt enim vere in civitate ista adversus sanctum puerum tuum Iesum quem unxisti Herodes et Pontius Pilatus cum gentibus et populis Israhel

**4:28.** To do what thy hand and thy counsel decreed to be done.  
Facere quae manus tua et consilium decreverunt fieri

**4:29.** And now, Lord, behold their threatenings: and grant unto thy servants that with all confidence they may speak thy word,  
Et nunc Domine respice in minas eorum et da servis tuis cum omni fiducia loqui verbum tuum

**4:30.** By stretching forth thy hand to cures and [signs and wonders](#), to be done by the [name](#) of thy [holy](#) Son, [Jesus](#).

In eo cum manum tuam extendas sanitates et signa et prodigia fieri per nomen sancti Filii tui Iesu

**4:31.** And when they had [prayed](#), the place was moved wherein they were assembled: and they were all filled with the [Holy Ghost](#): and they spoke the word of [God](#) with confidence.

Et cum orassent motus est locus in quo erant congregati et repleti sunt omnes Spiritu Sancto et loquebantur verbum Dei cum fiducia

**4:32.** And the multitude of [believers](#) had but one heart and one [soul](#). Neither did any one say that aught of the things which he possessed was his own: but all things were common unto them.

Multitudinis autem credentium erat cor et anima una nec quisquam eorum quae possidebant aliquid suum esse dicebat sed erant illis omnia communia

**4:33.** And with great power did the [Apostles](#) give testimony of the [resurrection of Jesus Christ our Lord](#): and great [grace](#) was in them all.

Et virtute magna reddebant apostoli testimonium resurrectionis Iesu Christi Domini et gratia magna erat in omnibus illis

**4:34.** For neither was there any one [needy](#) among them. For as many as were owners of lands or houses sold them and brought the price of the things they sold,

Neque enim quisquam egens erat inter illos quotquot enim possessores agrorum aut domorum erant vendentes adferebant pretia eorum quae vendebant

**4:35.** And laid it down before the feet of the [apostles](#). And distribution was made to every one, according as he had need.

Et ponebant ante pedes apostolorum dividebantur autem singulis prout cuique opus erat

**4:36.** And Joseph, who, by the [apostles](#), was surnamed [Barnabas](#) (which is, by interpretation, The son of consolation), a [Levite](#), a Cyprian born,

Ioseph autem qui cognominatus est Barnabas ab apostolis quod est interpretatum Filius consolationis Levites Cyprius genere

**4:37.** Having land, sold it and brought the price and laid it at the feet of the [Apostles](#).

Cum haberet agrum vendidit illum et adtulit pretium et posuit ante pedes apostolorum

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## Acts Chapter 5

### The judgment of God upon Ananias and Saphira. The apostles are cast into prison.

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**5:1.** But a certain [man named](#) Ananias, with Saphira his wife, sold a piece of land,  
Vir autem quidam nomine Ananias cum Saffira uxore sua vendidit agrum

**5:2.** And by [fraud](#) kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the [apostles](#).  
Et fraudavit de pretio agri conscia uxore sua et adferens partem quandam ad pedes apostolorum posuit

**5:3.** But [Peter](#) said: Ananias, why hath [Satan](#) tempted thy heart, that thou shouldst lie to the [Holy Ghost](#) and by [fraud](#) keep part of the price of the land?  
Dixit autem Petrus Anania cur temptavit Satanas cor tuum mentiri te Spiritui Sancto et fraudare de pretio agri

**5:4.** Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to [men](#), but to [God](#).  
Nonne manens tibi manebat et venundatum in tua erat potestate quare posuisti in corde tuo hanc rem non es mentitus hominibus sed Deo

**5:5.** And Ananias, hearing these words, fell down and gave up the [ghost](#). And there came great fear upon all that heard it.  
Audiens autem Ananias haec verba cecidit et exspiravit et factus est timor magnus in omnes qui audierant

**5:6.** And the young men rising up, removed him, and carrying him out, buried him.  
Surgentes autem iuvenes amoverunt eum et efferentes sepelierunt

**5:7.** And it was about the space of three hours after, when his wife, not [knowing](#) what had happened, came in.  
Factum est autem quasi horarum trium spatium et uxor ipsius nesciens quod factum fuerat introiit

**5:8.** And [Peter](#) said to her: Tell me, [woman](#), whether you sold the land for so much? And she said: Yea, for so much.  
Respondit autem ei Petrus dic mihi si tanti agrum vendidistis at illa dixit etiam tanti

**5:9.** And [Peter](#) said unto her: Why have you agreed together to [tempt](#) the spirit of the Lord? Behold the feet of them who have buried thy husband are at the door: and they shall carry thee out,  
Petrus autem ad eam quid utique convenit vobis temptare Spiritum Domini ecce pedes eorum qui sepelierunt virum tuum ad ostium et efferent te

**5:10.** Immediately, she fell down before his feet and gave up the [ghost](#). And the young men coming in found her dead: and carried her out and buried her by her husband.  
Confestim cecidit ante pedes eius et exspiravit intrantes autem iuvenes invenerunt illam mortuam et extulerunt et sepelierunt ad virum suum

**5:11.** And there came great fear upon the whole church and upon all that heard these things.  
Et factus est timor magnus in universa ecclesia et in omnes qui audierunt haec

**5:12.** And by the hands of the [apostles](#) were many [signs and wonders](#) wrought among the people. And they were all with one accord in [Solomon's](#) porch.  
Per manus autem apostolorum fiebant signa et prodigia multa in plebe et erant unianimiter omnes in porticu Salomonis

**5:13.** But of the rest no **man** durst join himself unto them: but the people magnified them.  
Ceterorum autem nemo audebat coniungere se illis sed magnificabat eos populus

**5:14.** And the multitude of men and **women** who **believed** in the Lord was more increased:  
Magis autem augebatur credentium in Domino multitudo virorum ac mulierum

**5:15.** Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that, when **Peter** came, his shadow at the least might overshadow any of them and they might be delivered from their infirmities.

Ita ut in plateas eicerent infirmos et ponerent in lectulis et grabattis ut veniente Petro saltim umbra illius obumbraret quemquam eorum

**5:16.** And there came also together to **Jerusalem** a multitude out of the neighbouring cities, bringing sick persons and such as were troubled with **unclean spirits**: who were all healed.

Concurrerat autem et multitudo vicinarum civitatum Hierusalem adferentes aegros et vexatos ab spiritibus inmundis qui curabantur omnes

**5:17.** Then the **high priest** rising up, and all they that were with him (which is the heresy of the **Sadducees**) were filled with envy.

Exsurgens autem princeps sacerdotum et omnes qui cum illo erant quae est heresis Sadducaeorum repleti sunt zelo

**5:18.** And they laid hands on the **apostles** and put them in the common prison.

Et iniecerunt manus in apostolos et posuerunt illos in custodia publica

**5:19.** But an **angel of the Lord** by night, opening the doors of the prison and leading them out, said:

Angelus autem Domini per noctem aperiens ianuas carceris et educens eos dixit

**5:20.** Go, and standing speak in the **temple** to the people all the words of this life.

Ite et stantes loquimini in templo plebi omnia verba vitae huius

**5:21.** Who having heard this, early in the morning, entered into the **temple** and taught. And the **high priest** coming, and they that were with him, called together the council and all the ancients of the **children of Israel**: and they sent to the prison to have them brought.

Qui cum audissent intraverunt diluculo in templum et docebant adveniens autem princeps sacerdotum et qui cum eo erant convocaverunt concilium et omnes seniores filiorum Israhel et miserunt in carcerem ut adducerentur

**5:22.** But when the **ministers** came and opening the prison found them not there, they returned and told,

Cum venissent autem ministri et aperto carcere non invenissent illos reversi nuntiaverunt

**5:23.** Saying: The prison indeed we found shut with all diligence, and the keepers standing before the door: but opening it, we found no **man** within.

Dicentes carcerem quidem invenimus clausum cum omni diligentia et custodes stantes ad ianuas aperientes autem neminem intus invenimus

**5:24.** Now when the officer of the **temple** and the chief **priests** heard these words, they were in doubt concerning them, what would come to pass.

Ut audierunt autem hos sermones magistratus templi et principes sacerdotum ambigebant de illis quidnam fieret

**5:25.** But one came and told them: Behold, the **men** whom you put in prison are in the **temple**, standing and teaching the people.

Adveniens autem quidam nuntiavit eis quia ecce viri quos posuistis in carcere sunt in templo stantes et docentes populum

**5:26.** Then went the officer with the **ministers** and brought them without **violence**: for they feared the people, lest they should be **stoned**.

Tunc abiit magistratus cum ministris et adduxit illos sine vi timebant enim populum ne lapidarentur

**5:27.** And when they had brought them, they set them before the council. And the **high priest** asked them,

Et cum adduxissent illos statuerunt in concilio et interrogavit eos princeps sacerdotum

**5:28.** Saying: Commanding, we commanded you that you should not teach in this **name**. And behold, you have filled **Jerusalem** with your doctrine: and you have a mind to bring the blood of this **man** upon us.

Dicens praecipiendo praecepimus vobis ne doceretis in nomine isto et ecce replestis Hierusalem doctrina vestra et vultis inducere super nos sanguinem hominis istius

**5:29.** But **Peter** and the **apostles** answering, said: We ought to **obey God** rather than **men**.

Respondens autem Petrus et apostoli dixerunt oboedire oportet Deo magis quam hominibus

**5:30.** The **God** of our fathers hath raised up **Jesus**, whom you put to death, hanging him upon a tree.

Deus patrum nostrorum suscitavit Iesum quem vos interemistis suspendentes in ligno

**5:31.** Him hath **God** exalted with his right hand, to be Prince and Saviour. to give repentance to **Israel** and remission of **sins**.

Hunc Deus principem et salvatorem exaltavit dextera sua ad dandam paenitentiam Israhel et remissionem peccatorum

**5:32.** And we are **witnesses** of these things: and the **Holy Ghost**, whom **God** hath given to all that **obey** him.

Et nos sumus testes horum verborum et Spiritus Sanctus quem dedit Deus omnibus oboedientibus sibi

**5:33.** When they had heard these things, they were cut to the heart: and they thought to put them to death.

Haec cum audissent dissecabantur et cogitabant interficere illos

**5:34.** But one in the council rising up, a **Pharisee**, **named Gamaliel**, a doctor of the law, respected by all the people, commanded the **men** to be put forth a little while.

Surgens autem quidam in concilio Pharisaeus nomine Gamaliel legis doctor honorabilis universae plebi iussit foras ad breve homines fieri

**5:35.** And he said to them: Ye **men** of **Israel**, take heed to yourselves what you intend to do, as touching these **men**.

Dixitque ad illos viri israhelitae adtendite vobis super hominibus istis quid acturi sitis

**5:36.** For before these days rose up Theodas, affirming himself to be somebody, to whom a number of **men**, about four hundred, joined themselves. Who was slain: and all that **believed** him were scattered and brought to nothing.

Ante hos enim dies extitit Theodas dicens esse se aliquem cui consensit virorum numerus circiter quadringentorum qui occisus est et omnes quicumque credebant ei dissipati sunt et redactus est ad nihilum

**5:37.** After this **man**, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him. He also perished: and all, even as many as consented to him, were dispersed.

Post hunc extitit Iudas Galilaeus in diebus professionis et avertit populum post se et ipse periit et omnes quotquot consenserunt ei dispersi sunt

**5:38.** And now, therefore, I say to you: Refrain from these **men** and let them alone. For if this council or this work be of **men**, it will come to nought:

Et nunc itaque dico vobis discedite ab hominibus istis et sinite illos quoniam si est ex hominibus consilium hoc aut opus dissolvetur

**5:39.** But if it be of **God**, you cannot overthrow it, lest perhaps you be found even to fight against **God**. And they consented to him.

Si vero ex Deo est non poteritis dissolvere eos ne forte et Deo repugnare inveniamini consenserunt autem illi

**5:40.** And calling in the **apostles**, after they had scourged them, they charged them that they should not speak at all in the **name** of **Jesus**. And they dismissed them.

Et convocantes apostolos caesis denuntiaverunt ne loquerentur in nomine Iesu et dimiserunt eos

**5:41.** And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the **name** of **Jesus**.

Et illi quidem ibant gaudentes a conspectu concilii quoniam digni habiti sunt pro nomine Iesu contumeliam pati

5:42. And every day they ceased not, in the [temple](#) and from house to house, to teach and preach [Christ Jesus](#).

Omni autem die in templo et circa domos non cessabant docentes et evangelizantes Christum Iesum

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## Acts Chapter 6

### The ordination of the seven deacons. The zeal of Stephen.

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**6:1.** And in those days, the number of the [disciples](#) increasing, there arose a murmuring of the Greeks against the [Hebrews](#), for that their [widows](#) were neglected in the daily ministrations.

In diebus autem illis crescente numero discipulorum factus est murmur Graecorum adversus Hebraeos eo quod dispicerentur in ministerio cotidiano viduae eorum

[Greeks...](#) So they called the [Jews](#) that were born and brought up in Greece.

**6:2.** Then the twelve, calling together the multitude of the [disciples](#), said: It is not reason that we should leave the word of [God](#) and serve tables.

Convocantes autem duodecim multitudinem discipulorum dixerunt non est aequum nos derelinquere verbum Dei et ministrare mensis

**6:3.** Wherefore, brethren, look ye out among you [seven men](#) of [good](#) reputation, full of the [Holy Ghost](#) and wisdom, whom we may appoint over this business.

Considerate ergo fratres viros ex vobis boni testimonii septem plenos Spiritu et sapientia quos constituamus super hoc opus

**6:4.** But we will give ourselves continually to [prayer](#) and to the ministry of the word.

Nos vero orationi et ministerio verbi instantes erimus

**6:5.** And the saying was liked by all the multitude. And they chose Stephen, a [man](#) full of [faith](#) and of the [Holy Ghost](#), and Philip and Prochorus and Nicanor, and Timon and Parmenas and Nicolas, a [proselyte](#) of [Antioch](#).

Et placuit sermo coram omni multitudine et elegerunt Stephanum virum plenum fide et Spiritu Sancto et Philippum et Prochorum et Nicanorem et Timonem et Parmenam et Nicolaum advenam Antiochenum

**6:6.** These they set before the [apostles](#): and they [praying](#), [imposed hands](#) upon them.

Hos statuerunt ante conspectum apostolorum et orantes inposuerunt eis manus

**6:7.** And the word of the Lord increased: and the number of the [disciples](#) was multiplied in [Jerusalem](#) exceedingly. A great multitude also of the [priests](#) obeyed the [faith](#).

Et verbum Dei crescebat et multiplicabatur numerus discipulorum in Hierusalem valde multa etiam turba sacerdotum oboediebat fidei

**6:8.** And Stephen, full of [grace](#) and [fortitude](#), did great wonders and signs among the people.

Stephanus autem plenus gratia et fortitudine faciebat prodigia et signa magna in populo

**6:9.** Now there arose some, of that which is called the [synagogue](#) of the Libertines and of the Cyrenians and of the [Alexandrians](#) and of them that were of Cilicia and Asia, disputing with Stephen.

Surrexerunt autem quidam de synagoga quae appellatur Libertinorum et Cyrenensium et Alexandrinorum et eorum qui erant a Cilicia et Asia disputantes cum Stephano

**6:10.** And they were not able to resist the wisdom and the spirit that spoke.

Et non poterant resistere sapientiae et Spiritui quo loquebatur

**6:11.** Then they suborned [men](#) to say they had heard him speak words of [blasphemy](#) against [Moses](#) and against [God](#).

Tunc submiserunt viros qui dicerent se audisse eum dicentem verba blasphemiae in Mosen et Deum

**6:12.** And they stirred up the people and the ancients and the [scribes](#). And running together, they took him and brought him to the council.

Commoverunt itaque plebem et seniores et scribas et concurrentes rapuerunt eum et adduxerunt in concilium

**6:13.** And they set up **false witnesses**, who said: This **man** ceaseth not to speak words against the **holy** place and the law.

Et statuerunt testes falsos dicentes homo iste non cessat loqui verba adversus locum sanctum et legem

**6:14.** For we have heard him say that this **Jesus of Nazareth** shall destroy this place and shall change the traditions which **Moses** delivered unto us.

Audivimus enim eum dicentem quoniam Iesus Nazarenus hic destruet locum istum et mutabit traditiones quas tradidit nobis Moses

**6:15.** And all that sat in the council, looking on him, saw his face as if it had been the face of an **angel**.

Et intuentes eum omnes qui sedebant in concilio viderunt faciem eius tamquam faciem angeli

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## Acts Chapter 7

### Stephen's speech before the council. His martyrdom.

**7:1.** Then the [high priest](#) said: Are these things so?

Dixit autem princeps sacerdotum si haec ita se habent

**7:2.** Who said: Ye [men](#), brethren and fathers, hear. The [God](#) of [glory](#) appeared to our father [Abraham](#), when he was in Mesopotamia, before he dwelt in Charan.

Qui ait viri fratres et patres audite Deus gloriae apparuit patri nostro Abraham cum esset in Mesopotamiam priusquam moraretur in Charram

**7:3.** And said to him: Go forth out of thy country and from thy kindred: and come into the land which I shall show thee.

Et dixit ad illum exi de terra tua et de cognatione tua et veni in terram quam tibi monstravero

**7:4.** Then he went out of the land of the Chaldeans and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell.

Tunc exiit de terra Chaldeorum et habitavit in Charram et inde postquam mortuus est pater eius transtulit illum in terram istam in qua nunc vos habitatis

**7:5.** And he gave him no inheritance in it: no, not the pace of a foot. But he [promised](#) to give it him in possession, and to his seed after him, when as yet he had no child.

Et non dedit illi hereditatem in ea nec passum pedis et repromisit dare illi eam in possessionem et semini eius post ipsum cum non haberet filium

**7:6.** And [God](#) said to him: That his seed should sojourn in a strange country, and that they should bring them under bondage and treat them [evil](#) four hundred years.

Locutus est autem Deus quia erit semen eius accola in terra aliena et servituti eos subicient et male tractabunt eos annis quadringentis

**7:7.** And the nation which they shall serve will I judge (said the Lord): and after these things they shall go out and shall serve me in this place.

Et gentem cui servierint iudicabo ego dixit Deus et post haec exhibunt et deservient mihi in loco isto

**7:8.** And he gave him the covenant of [circumcision](#). And so he begot [Isaac](#) and [circumcised](#) him the eighth day: and [Isaac](#) begot [Jacob](#): and [Jacob](#), the twelve [patriarchs](#).

Et dedit illi testamentum circumcisionis et sic genuit Isaac et circumcidit eum die octava et Isaac Iacob et Iacob duodecim patriarchas

**7:9.** And the [patriarchs](#), through envy, sold [Joseph](#) into [Egypt](#). And [God](#) was with him,

Et patriarchae aemulantes Ioseph vendiderunt in Aegyptum et erat Deus cum eo

**7:10.** And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of [Pharao](#), the king of [Egypt](#). And he appointed him governor over [Egypt](#) and over all his house.

Et eripuit eum ex omnibus tribulationibus eius et dedit ei gratiam et sapientiam in conspectu Pharaonis regis Aegypti et constituit eum praepositum super Aegyptum et super omnem domum suam

**7:11.** Now there came a famine upon all [Egypt](#) and [Chanaan](#), and great tribulation: and our fathers found no food.

Venit autem fames in universam Aegyptum et Chanaan et tribulatio magna et non inveniebant cibos patres nostri

**7:12.** But when [Jacob](#) had heard that there was corn in [Egypt](#), he sent our fathers first.

Cum audisset autem Iacob esse frumentum in Aegypto misit patres nostros primum

**7:13.** And at the second time, **Joseph** was **known** by his brethren: and his kindred was made **known** to **Pharao**.

Et in secundo cognitus est Ioseph a fratribus suis et manifestatum est Pharaoni genus eius

**7:14.** And **Joseph** sending, called thither **Jacob**, his father, and all his kindred, seventy-five **souls**.

Mittens autem Ioseph accersivit Iacob patrem suum et omnem cognationem in animabus septuaginta quinque

**7:15.** So **Jacob** went down into **Egypt**. And he died, and our fathers.

Et descendit Iacob in Aegyptum et defunctus est ipse et patres nostri

**7:16.** And they were translated into **Sichem** and were laid in the sepulchre that **Abraham** bought for a sum of money of the sons of Hemor, the son of **Sichem**.

Et translati sunt in Sychem et positi sunt in sepulchro quod emit Abraham pretio argenti a filiis Emmor filii Sychem

**7:17.** And when the time of the **promise** drew near, which **God** had **promised** to **Abraham**, the people increased and were multiplied in **Egypt**.

Cum adpropinquaret autem tempus repromissionis quam confessus erat Deus Abrahae crevit populus et multiplicatus est in Aegypto

**7:18.** Till another **king** arose in **Egypt**, who **knew** not **Joseph**.

Quoadusque surrexit rex alius in Aegypto qui non sciebat Ioseph

**7:19.** This same, dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

Hic circumveniens genus nostrum adflixit patres ut exponerent infantes suos ne vivificarentur

**7:20.** At the same time was **Moses** born: and he was acceptable to **God**. Who was nourished three months in his father's house.

Eodem tempore natus est Moses et fuit gratus Deo qui nutritus est tribus mensibus in domo patris sui

**7:21.** And when he was exposed, **Pharao's** daughter took him up and nourished him for her own son.

Exposito autem illo sustulit eum filia Pharaonis et enutrivit eum sibi in filium

**7:22.** And **Moses** was instructed in all the wisdom of the **Egyptians**: and he was mighty in his words and in his deeds.

Et eruditus est Moses omni sapientia Aegyptiorum et erat potens in verbis et in operibus suis

**7:23.** And when he was full forty years old, it came into his heart to visit his brethren, the **children of Israel**.

Cum autem impleretur ei quadraginta annorum tempus ascendit in cor eius ut visitaret fratres suos filios Israhel

**7:24.** And when he had seen one of them suffer wrong, he defended him: and striking the **Egyptian**, he avenged him who suffered the injury.

Et cum vidisset quendam iniuriam patientem vindicavit illum et fecit ultionem ei qui iniuriam sustinebat percusso Aegypto

**7:25.** And he thought that his brethren understood that **God** by his hand would save them. But they understood it not.

Existimabat autem intellegere fratres quoniam Deus per manum ipsius daret salutem illis at illi non intellexerunt

**7:26.** And the day following, he showed himself to them when they were at strife and would have reconciled them in peace, saying: Men, ye are brethren. Why hurt you one another?

Sequenti vero die apparuit illis litigantibus et reconciliabat eos in pacem dicens viri fratres estis ut quid nocetis alterutrum

**7:27.** But he that did the injury to his neighbour thrust him away, saying: Who hath appointed thee prince and judge over us:

Qui autem iniuriam faciebat proximo reppulit eum dicens quis te constituit principem et iudicem super nos

**7:28.** What! Wilt thou kill me, as thou didst yesterday kill the **Egyptian**?  
Numquid interficere me tu vis quemadmodum interfecisti heri Aegyptium

**7:29.** And **Moses** fled upon this word: and was a stranger in the land of **Madian**, where he begot two sons.  
Fugit autem Moses in verbo isto et factus est advena in terra Madiam ubi generavit filios duos

**7:30.** And when forty years were expired, there appeared to him, in the **desert** of **mount Sina**, an **angel** in a flame of fire in a bush.  
Et expletis annis quadraginta apparuit illi in deserto montis Sina angelus in igne flammae rubi

**7:31.** And **Moses** seeing it wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying:  
Moses autem videns admiratus est visum et accedente illo ut consideraret facta est vox Domini

**7:32.** I am the **God** of thy fathers: the **God** of **Abraham**, the **God** of **Isaac** and the **God** of **Jacob**. And **Moses** being **terrified** durst not behold.  
Ego Deus patrum tuorum Deus Abraham et Deus Isaac et Deus Iacob tremefactus autem Moses non audebat considerare

**7:33.** And the Lord said to him: Loose the shoes from thy feet: for the place wherein thou standest is **holy** ground.  
Dixit autem illi Dominus solve calciamentum pedum tuorum locus enim in quo stas terra sancta est

**7:34.** Seeing, I have seen the affliction of my people which is in **Egypt**: and I have heard their groaning and am come down to deliver them. And now come: and I will send thee into **Egypt**.  
Videns vidi afflictionem populi mei qui est in Aegypto et gemitum eorum audivi et descendi liberare eos et nunc veni et mittam te in Aegyptum

**7:35.** This **Moses**, whom they refused, saying: Who hath appointed thee prince and judge? Him **God** sent to be prince and **redeemer**, by the hand of the **angel** who appeared to him in the burning bush.  
Hunc Mosen quem negaverunt dicentes quis te constituit principem et iudicem hunc Deus principem et redemptorem misit cum manu angeli qui apparuit illi in rubo

**7:36.** He brought them out, doing wonders and signs in the land of **Egypt** and in the **Red Sea** and in the **desert**, forty years.  
Hic eduxit illos faciens prodigia et signa in terra Aegypti et in Rubro mari et in deserto annis quadraginta

**7:37.** This is that **Moses** who said to the **children of Israel**: A **prophet** shall **God** raise up to you of your own brethren, as myself. Him shall you hear.  
Hic est Moses qui dixit filiis Israhel prophetam vobis suscitabit Deus de fratribus vestris tamquam me

**7:38.** This is he that was in the church in the **wilderness**, with the **angel** who spoke to him on **Mount Sina** and with our fathers. Who received the words of life to give unto us.  
Hic est qui fuit in ecclesia in solitudine cum angelo qui loquebatur ei in monte Sina et cum patribus nostris qui accepit verba vitae dare nobis

**7:39.** Whom our fathers would not **obey**: but thrust him away and in their hearts turned back into **Egypt**,  
Cui noluerunt oboedire patres nostri sed reppulerunt et aversi sunt cordibus suis in Aegyptum

**7:40.** Saying to **Aaron**: Make us gods to go before us. For as for this **Moses**, who brought us out of the land of **Egypt**, we **know** not what is become of him.  
Dicentes ad Aaron fac nobis deos qui praecedant nos Moses enim hic qui eduxit nos de terra Aegypti nescimus quid factum sit ei

**7:41.** And they made a calf in those days and offered **sacrifices** to the **idol** and rejoiced in the works of their own hands.  
Et vitulum fecerunt in illis diebus et obtulerunt hostiam simulacro et laetabantur in operibus manuum suarum

**7:42.** And **God** turned and gave them up to serve the host of **heaven**, as it is written in the books of the **prophets**: Did you offer victims and **sacrifices** to me for forty years, in the **desert**, O **house of Israel**?  
Convertit autem Deus et tradidit eos servire militiae caeli sicut scriptum est in libro Prophetarum numquid victimas aut hostias obtulistis mihi annis quadraginta in deserto domus Israhel

**7:43.** And you took unto you the tabernacle of **Moloch** and the star of your god Rempham, figures which you made to **adore** them. And I will carry you away beyond **Babylon**.

Et suscepistis tabernaculum Moloch et sidus dei vestri Rempham figuras quas fecistis adorare eas et transferam vos trans Babylonem

**7:44.** The **tabernacle of the testimony** was with our fathers in the **desert**, as **God** ordained for them, speaking to **Moses**, that he should make it according to the form which he had seen.

Tabernaculum testimonii fuit patribus nostris in deserto sicut disposuit loquens ad Mosen ut faceret illud secundum formam quam viderat

**7:45.** Which also our fathers receiving, brought in with **Jesus**, into the possession of the **Gentiles**: whom **God** drove out before the face of our fathers, unto the days of **David**,

Quod et induxerunt suscipientes patres nostri cum Iesu in possessionem gentium quas expulit Deus a facie patrum nostrorum usque in diebus David

**Jesus...** That is **Josue**, so called in Greek.

**7:46.** Who found **grace** before **God** and desired to find a **tabernacle** for the **God** of **Jacob**.

Qui invenit gratiam ante Deum et petiit ut inveniret tabernaculum Deo Iacob

**7:47.** But **Solomon** built him a **house**,

Salomon autem aedificavit illi domum

**7:48.** Yet the **most High** dwelleth not in houses made by hands, as the **prophet** saith:

Sed non Excelsus in manufactis habitat sicut propheta dicit

**Dwelleth not in houses, etc...** That is, so as to stand in need of earthly dwellings, or to be contained, or circumscribed by them. Though, otherwise by his immense divinity, he is in our houses; and every where else; and **Christ** in his humanity dwelt in houses; and is now on our **altars**.

**7:49.** Heaven is my throne and the earth my footstool. What house will you build me (saith the Lord)? Or what is the place of my resting?

Caelum mihi sedis est terra autem scabillum pedum meorum quam domum aedificabitis mihi dicit Dominus aut quis locus requietionis meae est

**7:50.** Hath not my hand made all these things?

Nonne manus mea fecit haec omnia

**7:51.** You stiffnecked and uncircumcised in heart and ears, you always resist the **Holy Ghost**. As your fathers did, so do you also.

Dura cervice et incircumcisi cordibus et auribus vos semper Spiritui Sancto resistitis sicut patres vestri et vos

**7:52.** Which of the **prophets** have not your fathers **persecuted**? And they have slain them who foretold of the coming of the Just One: of whom you have been now the betrayers and murderers.

Quem prophetarum non sunt persecuti patres vestri et occiderunt eos qui praenuntiabant de adventu Iusti cuius vos nunc proditores et homicidae fuistis

**7:53.** Who have received the law by the disposition of **angels** and have not kept it.

Qui accepistis legem in dispositionem angelorum et non custodistis

**7:54.** Now hearing these things, they were cut to the heart: and they gnashed with their teeth at him.

Audientes autem haec dissecabantur cordibus suis et stridebant dentibus in eum

**7:55.** But he, being full of the **Holy Ghost**, looking up steadfastly to **heaven**, saw the **glory** of **God** and **Jesus** standing on the right hand of **God**. And he said: Behold, I see the **heavens** opened and the **Son of man** standing on the right hand of **God**.

Cum autem esset plenus Spiritu Sancto intendens in caelum vidit gloriam Dei et Iesum stantem a dextris Dei et ait ecce video caelos apertos et Filium hominis a dextris stantem Dei

**7:56.** And they, crying out with a loud voice, stopped their ears and with one accord ran **violently** upon him.

Exclamantes autem voce magna continuerunt aures suas et impetum fecerunt unianimiter in eum

**7:57.** And casting him forth without the city, they **stoned** him. And the **witnesses** laid down their garments

at the feet of a young man, whose name was Saul.

Et eicientes eum extra civitatem lapidabant et testes deposuerunt vestimenta sua secus pedes adolescentis qui vocabatur Saulus

**7:58.** And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit.

Et lapidabant Stephanum invocantem et dicentem Domine Iesu suscipe spiritum meum

**7:59.** And falling on his knees, he cried with a loud voice, saying: Lord, lay not his sin to their charge: And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

Positis autem genibus clamavit voce magna Domine ne statuas illis hoc peccatum et cum hoc dixisset obdormivit Saulus autem erat consentiens neci eius

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## Acts Chapter 8

### Philip converts the Samaritans and baptizes the eunuch.

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**8:1.** And at that time, there was raised a great persecution against the church which was at [Jerusalem](#). And they were all dispersed through the countries of [Judea](#), and [Samarita](#), except the [apostles](#).

Facta est autem in illa die persecutio magna in ecclesia quae erat Hierosolymis et omnes dispersi sunt per regiones Iudaeae et Samariae praeter apostolos

**8:2.** And devout [men](#) took order for Stephen's funeral and made great mourning over him.

Curaverunt autem Stephanum viri timorati et fecerunt planctum magnum super illum

**8:3.** But [Saul](#) made havock of the church, entering in from house to house: and dragging away men and [women](#), committed them to prison.

Saulus vero devastabat ecclesiam per domos intrans et trahens viros ac mulieres tradebat in custodiam

**8:4.** They therefore that were dispersed went about preaching the [word of God](#).

Igitur qui dispersi erant pertransiebant evangelizantes verbum

**8:5.** And Philip, going down to the city of [Samarita](#), preached [Christ](#) unto them.

Philippus autem descendens in civitatem Samariae praedicabat illis Christum

**8:6.** And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the [miracles](#) which he did.

Intendebant autem turbae his quae a Philippo dicebantur unianimiter audientes et videntes signa quae faciebat

**8:7.** For many of them who had [unclean spirits](#), crying with a loud voice, went out.

Multi enim eorum qui habebant spiritus immundos clamantes voce magna exiebant multi autem paralytici et claudi curati sunt

**8:8.** And many, taken with the palsy, and that were lame, were healed.

Factum est ergo magnum gaudium in illa civitate

**8:9.** There was therefore great [joy](#) in that city. Now there was a certain [man named Simon](#) who before had been a magician in that city, seducing the people of [Samarita](#), giving out that he was some great one:

Vir autem quidam nomine Simon qui ante fuerat in civitate magus seducens gentem Samariae dicens esse se aliquem magnum

**8:10.** To whom they all gave ear, from the least to the greatest, saying: This [man](#) is the power of [God](#), which is called great.

Cui auscultabant omnes a minimo usque ad maximum dicentes hic est virtus Dei quae vocatur Magna

**8:11.** And they were attentive to him, because, for a long time, he had bewitched them with his magical practices.

Adtendebant autem eum propter quod multo tempore magicis suis dementasset eos

**8:12.** But when they had [believed](#) Philip preaching of the [kingdom of God](#), in the [name](#) of [Jesus Christ](#), they were [baptized](#), both men and [women](#).

Cum vero credidissent Philippo evangelizanti de regno Dei et nomine Iesu Christi baptizabantur viri ac mulieres

**8:13.** Then [Simon](#) himself [believed](#) also and, being [baptized](#), he adhered to Philip. And being astonished, wondered to see the signs and exceeding great [miracles](#) which were done.

Tunc Simon et ipse credit et cum baptizatus esset adherebat Philippo videns etiam signa et virtutes maximas fieri stupens admirabatur

**8:14.** Now, when the [apostles](#), who were in [Jerusalem](#), had heard that [Samaria](#) had received the [word of God](#), they sent unto them [Peter](#) and [John](#).

Cum autem audissent apostoli qui erant Hierosolymis quia recepit Samaria verbum Dei miserunt ad illos Petrum et Iohannem

**8:15.** Who, when they were come, [prayed](#) for them that they might receive the [Holy Ghost](#).

Qui cum venissent oraverunt pro ipsis ut acciperent Spiritum Sanctum

**8:16.** For he was not as yet come upon any of them: but they were only [baptized](#) in the [name](#) of the [Lord Jesus](#).

Nondum enim in quemquam illorum venerat sed baptizati tantum erant in nomine Domini Iesu

**8:17.** Then they laid their hands upon them: and they received the [Holy Ghost](#).

Tunc inponebant manus super illos et accipiebant Spiritum Sanctum

**They laid their hands upon them, etc...** The [apostles](#) administered the sacrament of confirmation, by [imposition of hands](#), and [prayer](#); and the [faithful](#) thereby received the [Holy Ghost](#). Not but they had received the [grace](#) of the [Holy Ghost](#) at their [baptism](#): yet not that plenitude of [grace](#) and those [spiritual gifts](#) which they afterwards received from [bishops](#) in the sacrament of confirmation, which strengthened them to profess their [faith](#) publicly.

**8:18.** And when [Simon](#) saw that, by the [imposition of the hands](#) of the [apostles](#), the [Holy Ghost](#) was given, he offered them money,

Cum vidisset autem Simon quia per inpositionem manus apostolorum daretur Spiritus Sanctus obtulit eis pecuniam

**8:19.** Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the [Holy Ghost](#). But [Peter](#) said to him:

Dicens date et mihi hanc potestatem ut cuicumque inposuero manus accipiat Spiritum Sanctum Petrus autem dixit ad eum

**8:20.** Keep thy money to thyself, to perish with thee: because thou hast thought that the [gift of God](#) may be purchased with money.

Pecunia tua tecum sit in perditionem quoniam donum Dei existimasti pecunia possideri

**8:21.** Thou hast no part nor lot in this matter. For thy heart is not right in the sight of [God](#).

Non est tibi pars neque sors in sermone isto cor enim tuum non est rectum coram Deo

**8:22.** Do [penance](#) therefore for this thy [wickedness](#): and [pray](#) to [God](#), that perhaps this thought of thy heart may be forgiven thee.

Paenitentiam itaque age ab hac nequitia tua et roga Deum si forte remittatur tibi haec cogitatio cordis tui

**8:23.** For I see thou art in the gall of bitterness and in the bonds of [iniquity](#).

In felle enim amaritudinis et obligatione iniquitatis video te esse

**8:24.** Then [Simon](#) answering, said: [Pray](#) you for me to the Lord that none of these things which you have spoken may come upon me.

Respondens autem Simon dixit precamini vos pro me ad Dominum ut nihil veniat super me horum quae dixistis

**8:25.** And they indeed, having testified and preached the word of the Lord, returned to [Jerusalem](#): and preached the [gospel](#) to many countries of the [Samaritans](#).

Et illi quidem testificati et locuti verbum Domini rediebant Hierosolymam et multis regionibus Samaritanorum evangelizabant

**8:26.** Now an [angel of the Lord](#) spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from [Jerusalem](#) into [Gaza](#): this is [desert](#).

Angelus autem Domini locutus est ad Philippum dicens surge et vade contra meridianum ad viam quae descendit ab Hierusalem in Gazam haec est deserta

**8:27.** And rising up, he went. And behold, a [man](#) of [Ethiopia](#), an eunuch, of great authority under [Candace the queen of the Ethiopians](#), who had charge over all her treasures, had come to [Jerusalem](#) to [adore](#).

Et surgens abiit et ecce vir aethiops eunuchus potens Candacis reginae Aethiopum qui erat super omnes gazas eius venerat adorare in Hierusalem

**8:28.** And he was returning, sitting in his chariot and reading [Isaias the prophet](#).

Et revertebatur sedens super currum suum legensque prophetam Esaiaam

**8:29.** And the Spirit said to Philip: Go near and join thyself to this chariot.

Dixit autem Spiritus Philippo accede et adiunge te ad currum istum

**8:30.** And Philip running thither, heard him reading the [prophet Isaias](#). And he said: Thinkest thou that thou understandest what thou readest?

Adcurrens autem Philippus audivit illum legentem Esaiaam prophetam et dixit putasne intellegis quae legis

**8:31.** Who said: And how can I, unless some [man](#) show me? And he desired Philip that he would come up and sit with him.

Qui ait et quomodo possum si non aliquis ostenderit mihi rogavitque Philippum ut ascenderet et sederet secum

**8:32.** And the place of the [scripture](#) which he was reading was this: He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so openeth he not his mouth.

Locus autem scripturae quam legebat erat hic tamquam ovis ad occisionem ductus est et sicut agnus coram tondente se sine voce sic non aperuit os suum

**8:33.** In [humility](#) his judgment was taken away. His [generation](#) who shall declare, for his life shall be taken from the earth?

In humilitate iudicium eius sublatum est generationem illius quis enarrabit quoniam tollitur de terra vita eius

**8:34.** And the eunuch answering Philip, said: I beseech thee, of whom doth the [prophet](#) speak this? Of himself, or of some other [man](#)?

Respondens autem eunuchus Philippo dixit obsecro te de quo propheta dicit hoc de se an de alio aliquo

**8:35.** Then Philip, opening his mouth and beginning at this [scripture](#), preached unto him [Jesus](#).

Aperiens autem Philippus os suum et incipiens ab scriptura ista evangelizavit illi Iesum

**8:36.** And as they went on their way, they came to a certain water. And the eunuch said: See, here is water: What doth hinder me from being [baptized](#)?

Et dum irent per viam venerunt ad quandam aquam et ait eunuchus ecce aqua quid prohibet me baptizari

**8:37.** And Philip said: If thou [believest](#) with all thy heart, thou mayest. And he answering, said: I [believe](#) that [Jesus Christ](#) is the [Son of God](#).

[]

**If thou believest with all thy heart...** The [scripture](#) many times mentions only one disposition, as here [belief](#), when others equally necessary are not expressed, viz., a sorrow for [sins](#), a firm [hope](#), and the [love](#) of [God](#). Moreover, believing with the whole heart signifies a [belief](#) of every thing necessary for [salvation](#).

**8:38.** And he commanded the chariot to stand still. And they went down into the water, both Philip and the eunuch. And he [baptized](#) him.

Et iussit stare currum et descenderunt uterque in aquam Philippus et eunuchus et baptizavit eum

**8:39.** And when they were come up out of the water, the [Spirit of the Lord](#) took away Philip: and the eunuch saw him no more. And he went on his way rejoicing.

Cum autem ascendissent de aqua Spiritus Domini rapuit Philippum et amplius non vidit eum eunuchus ibat enim per viam suam gaudens

**8:40.** But Philip was found in [Azotus](#): and passing through, he preached the [gospel](#) to all the cities, till he came to [Caesarea](#).

Philippus autem inventus est in Azoto et pertransiens evangelizabat civitatibus cunctis donec veniret Caesaream

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## Acts Chapter 9

### Paul's conversion and zeal. Peter heals Eneas and raises up Tabitha to life.

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**9:1.** And [Saul](#), as yet breathing out threatenings and slaughter against the [disciples](#) of the Lord, went to the [high priest](#)

Saulus autem adhuc inspirans minarum et caedis in discipulos Domini accessit ad principem sacerdotum

**9:2.** And asked of him [letters](#) to [Damascus](#), to the [synagogues](#): that if he found any men and [women](#) of this way, he might bring them bound to [Jerusalem](#).

Et petiit ab eo epistulas in Damascus ad synagogas ut si quos invenisset huius viae viros ac mulieres vinctos perduceret in Hierusalem

**9:3.** And as he went on his journey, it came to pass that he drew nigh to [Damascus](#). And suddenly a light from [heaven](#) shined round about him.

Et cum iter faceret contigit ut adpropinquaret Damasco et subito circumfulsit eum lux de caelo

**9:4.** And falling on the ground, he heard a voice saying to him: [Saul](#), [Saul](#), why persecutest thou me?

Et cadens in terram audivit vocem dicentem sibi Saule Saule quid me persequeris

**9:5.** Who said: Who art thou, Lord? And he: I am [Jesus](#) whom thou persecutest. It is hard for thee to kick against the goad.

Qui dixit quis es Domine et ille ego sum Iesus quem tu persequeris

**9:6.** And he, trembling and astonished, said: Lord, what wilt thou have me to do?

[]

**9:7.** And the Lord said to him: Arise and go into the city; and there it shall be told thee what thou must do. Now the [men](#) who went in company with him stood amazed, hearing indeed a voice but seeing no [man](#).

Sed surge et ingredere civitatem et dicetur tibi quid te oporteat facere viri autem illi qui comitabantur cum eo stabant stupefacti audientes quidem vocem neminem autem videntes

**9:8.** And [Saul](#) arose from the ground: and when his eyes were opened, he saw nothing. But they, leading him by the hands, brought him to [Damascus](#).

Surrexit autem Saulus de terra apertisque oculis nihil videbat ad manus autem illum trahentes introduxerunt Damascum

**9:9.** And he was there three days without sight: and he did neither eat nor drink.

Et erat tribus diebus non videns et non manducavit neque bibit

**9:10.** Now there was a certain [disciple](#) at [Damascus](#), named [Ananias](#). And the Lord said to him in a [vision](#): [Ananias](#), And he said: Behold I am here, Lord.

Erat autem quidam discipulus Damasci nomine Ananias et dixit ad illum in visu Dominus Anania at ille ait ecce ego Domine

**9:11.** And the Lord said to him: Arise and go into the street that is called Strait and seek in the house of Judas, one named [Saul of Tarsus](#). For behold he [prayeth](#).

Et Dominus ad illum surgens vade in vicum qui vocatur Rectus et quaere in domo Iudae Saulum nomine Tarsensem ecce enim orat

**9:12.** (And he saw a [man named](#) [Ananias](#) coming in and putting his hands upon him, that he might receive his sight.)

Et vidit virum Ananiam nomine introeuntem et inponentem sibi manus ut visum recipiat

**9:13.** But Ananias answered: Lord, I have heard by many of this [man](#), how much [evil](#) he hath done to thy [saints](#) in [Jerusalem](#).

Respondit autem Ananias Domine audivi a multis de viro hoc quanta mala sanctis tuis fecerit in Hierusalem

**9:14.** And here he hath authority from the chief [priests](#) to bind all that invoke thy [name](#).

Et hic habet potestatem a principibus sacerdotum alligandi omnes qui invocant nomen tuum

**9:15.** And the Lord said to him: Go thy way: for this [man](#) is to me a vessel of [election](#), to carry my [name](#) before the [Gentiles](#) and kings and the [children of Israel](#).

Dixit autem ad eum Dominus vade quoniam vas electionis est mihi iste ut portet nomen meum coram gentibus et regibus et filiis Israhel

**9:16.** For I will show him how great things he must suffer for my [name's](#) sake.

Ego enim ostendam illi quanta oporteat eum pro nomine meo pati

**9:17.** And Ananias went his way and entered into the house. And laying his hands upon him, he said: Brother [Saul](#), the [Lord Jesus](#) hath sent me, he that appeared to thee in the way as thou camest, that thou mayest receive thy sight and be filled with the [Holy Ghost](#).

Et abiit Ananias et introivit in domum et inponens ei manus dixit Saule frater Dominus misit me Iesus qui apparuit tibi in via qua veniebas ut videas et implearis Spiritu Sancto

**9:18.** And immediately there fell from his eyes as it were scales: and he received his sight. And rising up, he was [baptized](#).

Et confestim ceciderunt ab oculis eius tamquam squamae et visum recepit et surgens baptizatus est

**9:19.** And when he had taken meat, he was strengthened. And he was with the [disciples](#) that were at [Damascus](#), for some days.

Et cum accepisset cibum confortatus est fuit autem cum discipulis qui erant Damasci per dies aliquot

**9:20.** And immediately he preached [Jesus](#) in the [synagogues](#), that he is the [son of God](#).

Et continuo in synagogis praedicabat Iesum quoniam hic est Filius Dei

**9:21.** And all that heard him were astonished and said: Is not this he who [persecuted](#) in [Jerusalem](#) those that called upon this [name](#) and came hither for that intent, that he might carry them bound to the chief [priests](#)?

Stupebant autem omnes qui audiebant et dicebant nonne hic est qui expugnabat in Hierusalem eos qui invocabant nomen istud et huc ad hoc venit ut vinctos illos duceret ad principes sacerdotum

**9:22.** But [Saul](#) increased much more in strength and confounded the [Jews](#) who dwelt at [Damascus](#), affirming that this is the [Christ](#).

Saulus autem magis convalescebat et confundebat Iudaeos qui habitabant Damasci adfirmans quoniam hic est Christus

**9:23.** And when many days were passed, the [Jews](#) consulted together to kill him.

Cum implerentur autem dies multi consilium fecerunt Iudaei ut eum interficerent

**9:24.** But their lying in wait was made [known](#) to [Saul](#). And they watched the gates also day and night, that they might kill him.

Notae autem factae sunt Saulo insidiae eorum custodiebant autem et portas die ac nocte ut eum interficerent

**9:25.** But the [disciples](#), taking him in the night, conveyed him away by the wall, letting him down in a basket.

Accipientes autem discipuli eius nocte per murum dimiserunt eum submittentes in sporta

**9:26.** And when he was come into [Jerusalem](#), he essayed to join himself to the [disciples](#): and they all were afraid of him, not believing that he was a [disciple](#).

Cum autem venisset in Hierusalem temptabat iungere se discipulis et omnes timebant eum non credentes quia esset discipulus

**9:27.** But [Barnabas](#) took him and brought him to the [apostles](#) and told them how he had seen the Lord, and that he had spoken to him: and how in [Damascus](#) he had dealt confidently in the [name](#) of [Jesus](#).

Barnabas autem adprehensum illum duxit ad apostolos et narravit illis quomodo in via vidisset Dominum et

quia locutus est ei et quomodo in Damasco fiducialiter egerit in nomine Iesu

**9:28.** And he was with them, coming in and going out in [Jerusalem](#) and dealing confidently in the [name](#) of the Lord.

Et erat cum illis intrans et exiens in Hierusalem et fiducialiter agens in nomine Domini

**9:29.** He spoke also to the [Gentiles](#) and disputed with the Greeks. But they sought to kill him.

Loquebatur quoque et disputabat cum Graecis illi autem quaerebant occidere eum

**9:30.** Which when the brethren had [known](#), they brought him down to [Caesarea](#) and sent him away to [Tarsus](#).

Quod cum cognovissent fratres deduxerunt eum Caesaream et dimiserunt Tarsum

**9:31.** Now, the church had peace throughout all [Judea](#) and [Galilee](#) and [Samaria](#): and was edified, walking in the fear of the Lord: and was filled with the consolation of the [Holy Ghost](#).

Ecclesia quidem per totam Iudaeam et Galilaeam et Samariam habebat pacem et aedificabatur ambulans in timore Domini et consolatione Sancti Spiritus replebatur

**9:32.** And it came to pass that [Peter](#), as he passed through, visiting all, came to the [saints](#) who dwelt at [Lydda](#).

Factum est autem Petrum dum pertransiret universos devenire et ad sanctos qui habitabant Lyddae

**9:33.** And he found there a certain [man named](#) Eneas, who had kept his bed for eight years, who was ill of the palsy.

Invenit autem ibi hominem quendam nomine Aeneam ab annis octo iacentem in grabatto qui erat paralyticus

**9:34.** And [Peter](#) said to him: Eneas, the [Lord Jesus Christ](#) healeth thee. Arise and make thy bed. And immediately he arose.

Et ait illi Petrus Aeneas sanat te Iesus Christus surge et sterne tibi et continuo surrexit

**9:35.** And all that dwelt at [Lydda](#) and Saron saw him: who were converted to the Lord.

Et viderunt illum omnes qui habitabant Lyddae et Saronae qui conversi sunt ad Dominum

**9:36.** And in [Joppe](#) there was a certain [disciple named](#) Tabitha, which by interpretation is called Dorcas. This [woman](#) was full of good works and [almsdeeds](#) which she did.

In Ioppe autem fuit quaedam discipula nomine Tabitha quae interpretata dicitur Dorcas haec erat plena operibus bonis et elemosynis quas faciebat

**9:37.** And it came to pass in those days that she was sick and died. Whom when they had washed, they laid her in an upper chamber.

Factum est autem in diebus illis ut infirmata moreretur quam cum lavissent posuerunt eam in cenaculo

**9:38.** And forasmuch as [Lydda](#) was nigh to [Joppe](#), the [disciples](#), hearing that [Peter](#) was there, sent unto him two [men](#), desiring him that he would not be slack to come unto them.

Cum autem prope esset Lydda ab Ioppe discipuli audientes quia Petrus esset in ea miserunt duos viros ad eum rogantes ne pigriteris venire usque ad nos

**9:39.** And [Peter](#) rising up went with them. And when he was come, they brought him into the upper chamber. And all the [widows](#) stood about him, weeping and showing him the coats and garments which Dorcas made them.

Exsurgens autem Petrus venit cum illis et cum advenisset duxerunt illum in cenaculum et circumsteterunt illum omnes viduae flentes et ostendentes tunicas et vestes quas faciebat illis Dorcas

**9:40.** And they all being put forth, [Peter](#), kneeling down, [prayed](#). And turning to the body, he said: Tabitha, arise. And she opened her eyes and, seeing [Peter](#), sat up.

Eiectis autem omnibus foras Petrus ponens genua oravit et conversus ad corpus dixit Tabitha surge at illa aperuit oculos suos et viso Petro resedit

**9:41.** And giving her his hand, he lifted her up. And when he had called the [saints](#) and the [widows](#), he presented her alive.

Dans autem illi manum erexit eam et cum vocasset sanctos et viduas adsignavit eam vivam

**9:42.** And it was made **known** throughout all **Joppe**. And many **believed** in the Lord.  
Notum autem factum est per universam Ioppen et crediderunt multi in Domino

**9:43.** And it came to pass that he abode many days in **Joppe**, with one Simon a tanner.  
Factum est autem ut dies multos moraretur in Ioppe apud quendam Simonem coriarium

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## Acts Chapter 10

### Cornelius is received into the church. Peter's vision.

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**10:1.** And there was a certain man in [Caesarea](#), named [Cornelius](#), a [centurion](#) of that which is called the Italian band:

Vir autem quidam erat in Caesarea nomine Cornelius centurio cohortis quae dicitur Italica

**10:2.** A religious man, and fearing [God](#) with all his house, giving much [alms](#) to the people and always [praying](#) to [God](#).

Religiosus et timens Deum cum omni domo sua faciens elemosynas multas plebi et deprecans Deum semper

**10:3.** This man saw in a [vision](#) manifestly, about the [ninth hour](#) of the day, an [angel of God](#) coming in unto him and saying to him: [Cornelius](#).

Vidit in visu manifeste quasi hora nona diei angelum Dei introeuntem ad se et dicentem sibi Corneli

**10:4.** And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy [prayers](#) and thy [alms](#) are ascended for a memorial in the sight of [God](#).

At ille intuens eum timore correptus dixit quid est domine dixit autem illi orationes tuae et elemosynae tuae ascenderunt in memoriam in conspectu Dei

**10:5.** And now send men to [Joppe](#): and call hither one [Simon, who is surnamed Peter](#).

Et nunc mitte viros in Ioppen et accersi Simonem quendam qui cognominatur Petrus

**10:6.** He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.

Hic hospitatur apud Simonem quendam coriarium cuius est domus iuxta mare

**10:7.** And when the [angel](#) who spoke to him was departed, he called two of his household servants and a soldier who feared the Lord, of them that were under him.

Et cum discessisset angelus qui loquebatur illi vocavit duos domesticos suos et militem metuentem Dominum ex his qui illi parebant

**10:8.** To whom when he had related all, he sent them to [Joppe](#).

Quibus cum narrasset omnia misit illos in Ioppen

**10:9.** And on the next day, whilst they were going on their journey and drawing nigh to the city, [Peter](#) went up to the higher parts of the house to [pray](#), about the [sixth hour](#).

Postera autem die iter illis facientibus et adpropinquantibus civitati ascendit Petrus in superiora ut oraret circa horam sextam

**10:10.** And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind.

Et cum esuriret voluit gustare parantibus autem eis cecidit super eum mentis excessus

**10:11.** And he saw the [heaven](#) opened and a certain vessel descending, as it were a great linen sheet let down by the four corners from [heaven](#) to the earth:

Et videt caelum apertum et descendens vas quoddam velut linteum magnum quattuor initiis submitti de caelo in terram

**10:12.** Wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the air.

In quo erant omnia quadrupedia et serpentina terrae et volatilia caeli

**10:13.** And there came a voice to him: Arise, [Peter](#). Kill and eat.

Et facta est vox ad eum surge Petre et occide et manduca

**10:14.** But **Peter** said: Far be it from me. For I never did eat any thing that is common and **unclean**.  
Ait autem Petrus absit Domine quia numquam manducavi omne commune et inmundum

**10:15.** And the voice spoke to him again the second time: That which **God** hath cleansed, do not thou call common.

Et vox iterum secundo ad eum quae Deus purificavit ne tu commune dixeris

**10:16.** And this was done thrice. And presently the vessel was taken up into **heaven**.

Hoc autem factum est per ter et statim receptum est vas in caelum

**10:17.** Now, whilst **Peter** was doubting within himself what the **vision** that he had seen should mean, behold the **men** who were sent from **Cornelius**, inquiring for **Simon's** house, stood at the gate.

Et dum intra se haesitaret Petrus quidnam esset visio quam vidisset ecce viri qui missi erant a Cornelio inquirentes domum Simonis adstiterunt ad ianuam

**10:18.** And when they had called, they asked if **Simon, who is surnamed Peter**, were lodged there.

Et cum vocassent interrogabant si Simon qui cognominatur Petrus illic haberet hospitium

**10:19.** And as **Peter** was thinking of the **vision**, the Spirit said to him: Behold three **men** seek thee.

Petro autem cogitante de visione dixit Spiritus ei ecce viri tres quaerunt te

**10:20.** Arise, therefore: get thee down and go with them, doubting nothing: for I have sent them.

Surge itaque et descende et vade cum eis nihil dubitans quia ego misi illos

**10:21.** Then **Peter**, going down to the **men**, said: Behold, I am he whom you seek. What is the cause for which you are come?

Descendens autem Petrus ad viros dixit ecce ego sum quem quaeritis quae causa est propter quam venistis

**10:22.** Who said: **Cornelius**, a **centurion**, a **just man** and one that feareth **God**, and having **good** testimony from all the nation of the **Jews**, received an answer of an **holy angel**, to send for thee into his house And to hear words of thee.

Qui dixerunt Cornelius centurio vir iustus et timens Deum et testimonium habens ab universa gente Iudaeorum responsum accepit ab angelo sancto accersire te in domum suam et audire verba abs te

**10:23.** Then bringing them in, he lodged them. And the day following, he arose and went with them: and some of the brethren from **Joppe** accompanied him.

Introducens igitur eos recepit hospitio sequenti autem die surgens profectus est cum eis et quidam ex fratribus ab Ioppe comitati sunt eum

**10:24.** And the morrow after, he entered into **Caesarea**. And **Cornelius** waited for them, having called together his kinsmen and special friends.

Altera autem die introivit Caesaream Cornelius vero expectabat illos convocatis cognatis suis et necessariis amicis

**10:25.** And it came to pass that when **Peter** was come in, **Cornelius** came to meet him and falling at his feet **adored**.

Et factum est cum introisset Petrus obvius ei Cornelius et procidens ad pedes adoravit

**10:26.** But **Peter** lifted him up, saying: Arise: I myself also am a **man**.

Petrus vero levavit eum dicens surge et ego ipse homo sum

**10:27.** And talking with him, he went in and found many that were come together.

Et loquens cum illo intravit et invenit multos qui convenerant

**10:28.** And he said to them: you **know** how abominable it is for a **man** that is a **Jew** to keep company or to come unto one of another nation: but **God** hath showed to me, to call no **man** common or **unclean**.

Dixitque ad illos vos scitis quomodo abominatum sit viro iudaeo coniungi aut accedere ad alienigenam et mihi ostendit Deus neminem communem aut inmundum dicere hominem

**10:29.** For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

Propter quod sine dubitatione veni accersitus interrogo ergo quam ob causam accersistis me

**10:30.** And **Cornelius** said: Four days ago, unto this hour, I was **praying** in my house, at the **ninth hour** and behold a **man** stood before me in white apparel and said:

Et Cornelius ait a nudius quartana die usque in hanc horam orans eram hora nona in domo mea et ecce vir stetit ante me in veste candida et ait

**10:31.** **Cornelius**, thy **prayer** is heard and thy **alms** are had in remembrance in the sight of **God**.

Corneli exaudita est oratio tua et elemosynae tuae commemoratae sunt in conspectu Dei

**10:32.** Send therefore to **Joppe**: and call hither **Simon, who is surnamed Peter**. He lodgeth in the house of Simon a tanner, by the sea side.

Mitte ergo in Ioppen et accersi Simonem qui cognominatur Petrus hic hospitatur in domo Simonis coriarii iuxta mare

**10:33.** Immediately therefore I sent to thee: and thou hast done well in coming. Now, therefore, all we are present in thy sight to hear all things whatsoever are commanded thee by the Lord.

Confestim igitur misi ad te et tu bene fecisti veniendo nunc ergo omnes nos in conspectu tuo adsumus audire omnia quaecumque tibi praecepta sunt a Domino

**10:34.** And **Peter** opening his mouth, said: in very deed I perceive that **God** is not a respecter of persons.

Aperiens autem Petrus os dixit in veritate conperi quoniam non est personarum acceptor Deus

**10:35.** But in every nation, he that feareth him and worketh **justice** is acceptable to him.

Sed in omni gente qui timet eum et operatur iustitiam acceptus est illi

**In every nation, etc...** That is to say, not only **Jews**, but **Gentiles** also, of what nation soever, are acceptable to **God**, if they fear him and work **justice**. But then **true faith** is always to be presupposed, without which (saith **St. Paul**, **Hebrews 11:6**) it is impossible to please **God**. Beware then of the **error** of those, who would infer from this passage, that **men** of all religions may be pleasing to **God**. For since none but the **true religion** can be from **God**, all other religions must be from the father of lies, and therefore highly displeasing to the **God of truth**.

**10:36.** **God** sent the word to the **children of Israel**, preaching peace by **Jesus Christ** (He is Lord of all).

Verbum misit filiis Israhel adnuntians pacem per Iesum Christum hic est omnium Dominus

**10:37.** You **know** the word which hath been published through all **Judea**: for it began from **Galilee**, after the **baptism** which **John** preached.

Vos scitis quod factum est verbum per universam Iudaeam incipiens enim a Galilaea post baptismum quod praedicavit Iohannes

**10:38.** **Jesus of Nazareth**: how **God** anointed him with the **Holy Ghost** and with power, who went about doing **good** and healing all that were oppressed by the **devil**, for **God** was with him.

Iesum a Nazareth quomodo unxit eum Deus Spiritu Sancto et virtute qui pertransivit benefaciendo et sanando omnes oppressos a diabolo quoniam Deus erat cum illo

**10:39.** And we are **witnesses** of all things that he did in the land of the **Jews** and in **Jerusalem**: whom they killed, hanging him upon a tree.

Et nos testes sumus omnium quae fecit in regione Iudaeorum et Hierusalem quem et occiderunt suspendentes in ligno

**10:40.** Him **God** raised up the third day and gave him to be made manifest,

Hunc Deus suscitavit tertia die et dedit eum manifestum fieri

**10:41.** Not to all the people, but to **witnesses** preordained by **God**, even to us, who did eat and drink with him, after he **arose again from the dead**.

Non omni populo sed testibus praeordinatis a Deo nobis qui manducavimus et bibimus cum illo postquam resurrexit a mortuis

**10:42.** And he commanded us to preach to the people and to testify that it is he who was appointed by **God** to be judge of the living and of the dead.

Et praecepit nobis praedicare populo et testificari quia ipse est qui constitutus est a Deo iudex vivorum et mortuorum

**10:43.** To him all the **prophets** give testimony, that by his **name** all receive remission of **sins**, who **believe** in him.

Huic omnes prophetae testimonium perhibent remissionem peccatorum accipere per nomen eius omnes qui

credunt in eum

**10:44.** While **Peter** was yet speaking these words, the **Holy Ghost** fell on all them that heard the word.  
Adhuc loquente Petro verba haec cecidit Spiritus Sanctus super omnes qui audiebant verbum

**10:45.** And the **faithful** of the **circumcision**, who came with **Peter**, were astonished for that the **grace** of the **Holy Ghost** was poured out upon the **Gentiles** also.  
Et obstipuerunt ex circumcissione fideles qui venerant cum Petro quia et in nationes gratia Spiritus Sancti effusa est

**10:46.** For they heard them **speaking with tongues** and magnifying **God**.  
Audiebant enim illos loquentes linguis et magnificantes Deum

**10:47.** Then **Peter** answered: Can any **man** forbid water, that these should not be **baptized**, who have received the **Holy Ghost**, as well as we?  
Tunc respondit Petrus numquid aquam quis prohibere potest ut non baptizentur hii qui Spiritum Sanctum acceperunt sicut et nos

**10:48.** And he commanded them to be **baptized** in the **name** of the **Lord Jesus Christ**. Then they desired him to tarry with them some days.  
Et iussit eos in nomine Iesu Christi baptizari tunc rogaverunt eum ut maneret aliquot diebus

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## Acts Chapter 11

### Peter defends his having received the Gentiles into the church.

**11:1.** And the [apostles](#) and brethren, who were in [Judea](#), heard that the [Gentiles](#) also had received the [word of God](#).

Audierunt autem apostoli et fratres qui erant in Iudaea quoniam et gentes receperunt verbum Dei

**11:2.** And when [Peter](#) was come up to [Jerusalem](#), they that were of the [circumcision](#) contended with him, Cum ascendisset autem Petrus in Hierosolimam disceptabant adversus illum qui erant ex circumcissione

**11:3.** Saying: Why didst thou go in to [men](#) uncircumcised and didst eat with them?

Dicentes quare introisti ad viros praeputium habentes et manducasti cum illis

**11:4.** But [Peter](#) began and declared to them the matter in order, saying:

Incipiens autem Petrus exponebat illis ordinem dicens

**11:5.** I was in the city of [Joppe](#) [praying](#): and I saw in an [ecstasy of mind](#) a [vision](#), a certain vessel descending, as it were a great sheet let down from [heaven](#) by four corners. And it came even unto me.

Ego eram in civitate Ioppe orans et vidi in excessu mentis visionem descendens vas quoddam velut linteum magnum quattuor initiis submitti de caelo et venit usque ad me

**11:6.** Into which looking, I considered and saw fourfooted creatures of the earth and beasts and creeping things and fowls of the air.

In quod intuens considerabam et vidi quadrupedia terrae et bestias et reptilia et volatilia caeli

**11:7.** And I heard also a voice saying to me: Arise, [Peter](#). Kill and eat.

Audivi autem et vocem dicentem mihi surgens Petre occide et manduca

**11:8.** And I said: Not so, Lord: for nothing common or [unclean](#) hath ever entered into my mouth.

Dixi autem nequaquam Domine quia commune aut inmundum numquam introivit in os meum

**11:9.** And the voice answered again from [heaven](#): What [God](#) hath made clean, do not thou call common.

Respondit autem vox secundo de caelo quae Deus mundavit tu ne commune dixeris

**11:10.** And this was done three times. And all were taken up again into [heaven](#).

Hoc autem factum est per ter et recepta sunt rursum omnia in caelum

**11:11.** And behold, immediately there were three [men](#) come to the house wherein I was, sent to me from [Caesarea](#).

Et ecce confestim tres viri adstiterunt in domo in qua eram missi a Caesarea ad me

**11:12.** And the Spirit said to me that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the [man's](#) house.

Dixit autem Spiritus mihi ut irem cum illis nihil haesitans venerunt autem mecum et sex fratres isti et ingressi sumus in domum viri

**11:13.** And he told us how he had seen an [angel](#) in his house, standing and saying to him: Send to [Joppe](#) and call hither [Simon, who is surnamed Peter](#),

Narravit autem nobis quomodo vidisset angelum in domo sua stantem et dicentem sibi mitte in Ioppen et accersi Simonem qui cognominatur Petrus

**11:14.** Who shall speak to thee words whereby thou shalt be saved, and all thy house.

Qui loquetur tibi verba in quibus salvus eris tu et universa domus tua

**11:15.** And when I had begun to speak, the [Holy Ghost](#) fell upon them, as upon us also in the beginning.

Cum autem coepissem loqui decidit Spiritus Sanctus super eos sicut et in nos in initio

**11:16.** And I remembered the word of the Lord, how that he said: [John](#) indeed [baptized](#) with water but you shall be [baptized](#) with the [Holy Ghost](#).

Recordatus sum autem verbi Domini sicut dicebat Iohannes quidem baptizavit aqua vos autem baptizabimini Spiritu Sancto

**11:17.** If then [God](#) gave them the same [grace](#) as to us also who [believed](#) in the [Lord Jesus Christ](#): who was I, that could withstand [God](#)?

Si ergo eandem gratiam dedit illis Deus sicut et nobis qui credimus in Dominum Iesum Christum ego quis eram qui possem prohibere Deum

**11:18.** Having heard these things, they held their peace and [glorified God](#), saying: [God](#) then hath also to the [Gentiles](#) given repentance, unto life.

His auditis tacuerunt et glorificaverunt Deum dicentes ergo et gentibus Deus paenitentiam ad vitam dedit

**11:19.** Now they who had been dispersed by the persecution that arose on occasion of Stephen went about as far as Phenice and [Cyprus](#) and [Antioch](#), speaking the word to none, but to the [Jews](#) only.

Et illi quidem qui dispersi fuerant a tribulatione quae facta fuerat sub Stephano perambulaverunt usque Foenicen et Cyprum et Antiochiam nemini loquentes verbum nisi solis Iudaeis

**11:20.** But some of them were [men](#) of [Cyprus](#) and Cyrene, who, when they were entered into [Antioch](#), spoke also to the Greeks, preaching the [Lord Jesus](#).

Erant autem quidam ex eis viri cyprii et cyrenei qui cum introissent Antiochiam loquebantur et ad Graecos adnuntiantes Dominum Iesum

**11:21.** And the hand of he Lord was with them: and a great number believing, were converted to the Lord.

Et erat manus Domini cum eis multusque numerus credentium conversus est ad Dominum

**11:22.** And the tidings came to the ears of the church that was at [Jerusalem](#), touching these things: and they sent [Barnabas](#) as far as [Antioch](#).

Pervenit autem sermo ad aures ecclesiae quae erat Hierosolymis super istis et miserunt Barnaban usque Antiochiam

**11:23.** Who, when he was come and had seen the [grace](#) of [God](#), rejoiced. And he exhorted them all with purpose of heart to continue in the Lord.

Qui cum pervenisset et vidisset gratiam Dei gavisus est et hortabatur omnes proposito cordis permanere in Domino

**11:24.** For he was a [good man](#) and full of the [Holy Ghost](#) and of [faith](#). And a great multitude was added to the Lord.

Quia erat vir bonus et plenus Spiritu Sancto et fide et adposita est turba multa Domino

**11:25.** And [Barnabas](#) went to [Tarsus](#) to seek [Saul](#): whom, when he had found, he brought to [Antioch](#).

Profectus est autem Tarsum ut quaereret Saulum quem cum invenisset perduxit Antiochiam

**11:26.** And they conversed there in the church a whole year: and they taught a great multitude, so that at [Antioch](#) the [disciples](#) were first [named Christians](#).

Et annum totum conversati sunt in ecclesia et docuerunt turbam multam ita ut cognominarentur primum Antiochiae discipuli Christiani

**11:27.** And in these days there came [prophets](#) from [Jerusalem](#) to [Antioch](#).

In his autem diebus supervenerunt ab Hierosolymis prophetae Antiochiam

**11:28.** And one of them [named](#) Agabus, rising up, signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius.

Et surgens unus ex eis nomine Agabus significabat per Spiritum famem magnam futuram in universo orbe terrarum quae facta est sub Claudio

**11:29.** And the [disciples](#), every [man](#) according to his ability, purposed to send relief to the brethren who dwelt in [Judea](#).

Discipuli autem prout quis habebat proposuerunt singuli eorum in ministerium mittere habitantibus in Iudaea fratribus

**11:30.** Which also they did, sending it to the ancients, by the hands of [Barnabas](#) and [Saul](#).  
Quod et fecerunt mittentes ad seniores per manus Barnabae et Sauli

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## Acts Chapter 12

### Herod's persecution. Peter's deliverance by an angel. Herod's punishment.

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**12:1.** And at the same time, [Herod the king](#) stretched forth his hands, to afflict some of the [church](#).  
Eodem autem tempore misit Herodes rex manus ut adfligeret quosdam de ecclesia

**12:2.** And he killed James, the brother of [John](#), With the sword.  
Occidit autem Iacobum fratrem Iohannis gladio

**12:3.** And seeing that it pleased the [Jews](#), he proceeded to take up [Peter](#) also. Now it was in the days of the [Azymes](#).  
Videns autem quia placeret Iudaeis adposuit adprehendere et Petrum erant autem dies azymorum

**Azymes...** The [festival of the unleavened bread](#), or the [pasch](#), which answers to our Easter.

**12:4.** And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers, to be kept, intending, after the [pasch](#), to bring him forth to the people.  
Quem cum adprehendisset misit in carcerem tradens quattuor quaternionibus militum custodire eum volens post pascha producere eum populo

**12:5.** [Peter](#) therefore was kept in prison. But [prayer](#) was made without ceasing by the church unto [God](#) for him.  
Et Petrus quidem servabatur in carcere oratio autem fiebat sine intermissione ab ecclesia ad Deum pro eo

**12:6.** And when [Herod](#) would have brought him forth, the same night, [Peter](#) was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.  
Cum autem producturus eum esset Herodes in ipsa nocte erat Petrus dormiens inter duos milites vinctus catenis duabus et custodes ante ostium custodiebant carcerem

**12:7.** And behold an [angel of the Lord](#) stood by him and a light shined in the room. And he, striking [Peter](#) on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands.  
Et ecce angelus Domini adstitit et lumen refulsit in habitaculo percussoque latere Petri suscitavit eum dicens surge velociter et ceciderunt catenae de manibus eius

**12:8.** And the [angel](#) said to him: Gird thyself and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee and follow me,  
Dixit autem angelus ad eum praecingere et calcia te gallicas tuas et fecit sic et dixit illi circumda tibi vestimentum tuum et sequere me

**12:9.** And going out, he followed him. And he [knew](#) not that it was [true](#) which was done by the [angel](#): but thought he saw a [vision](#).  
Et exiens sequebatur et nesciebat quia verum est quod fiebat per angelum aestimabat autem se visum videre

**12:10.** And passing through the first and the second ward, they came to the iron gate that leadeth to the city which of itself opened to them. And going out, they passed on through one street. And immediately the [angel](#) departed from him.  
Transeuntes autem primam et secundam custodiam venerunt ad portam ferream quae ducit ad civitatem quae ultro aperta est eis et exeuntes processerunt vicum unum et continuo discessit angelus ab eo

**12:11.** And [Peter](#) coming to himself, said: Now I [know](#) in very deed that the Lord hath sent his [angel](#) and hath delivered me out of the hand of [Herod](#) and from all the expectation of the people of the [Jews](#).  
Et Petrus ad se reversus dixit nunc scio vere quia misit Dominus angelum suum et eripuit me de manu Herodis et de omni expectatione plebis Iudaeorum

**12:12.** And considering, he came to the house of [Mary the mother of John, who was surnamed Mark](#), where many were gathered together and [praying](#).

Consideransque venit ad domum Mariae matris Iohannis qui cognominatus est Marcus ubi erant multi congregati et orantes

**12:13.** And when he knocked at the door of the gate, a damsel came to hearken whose [name](#) was Rhode. Pulsante autem eo ostium ianuae processit puella ad audiendum nomine Rhode

**12:14.** And as soon as she [knew Peter's](#) voice, she opened not the gate for [joy](#): but running in she told that [Peter](#) stood before the gate.

Et ut cognovit vocem Petri prae gaudio non aperuit ianuam sed intro currens nuntiavit stare Petrum ante ianuam

**12:15.** But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his [angel](#). At illi dixerunt ad eam insanis illa autem adfirmabat sic se habere illi autem dicebant angelus eius est

**12:16.** But [Peter](#) continued knocking. And when they had opened, they saw him and were astonished. Petrus autem perseverabat pulsans cum autem aperuissent viderunt eum et obstipuerunt

**12:17.** But he, beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison. And he said: Tell these things to James and to the brethren. And going out, he went into another place.

Annuens autem eis manu ut tacerent enarravit quomodo Dominus eduxisset eum de carcere dixitque nuntiate Iacobo et fratribus haec et egressus abiit in alium locum

**12:18.** Now when day was come, there was no small stir among the soldiers, what was become of [Peter](#). Facta autem die erat non parva turbatio inter milites quidnam de Petro factum esset

**12:19.** And when [Herod](#) had sought for him and found him not, having examined the keepers, he commanded they should be put to death. And going down from [Judea](#) to [Caesarea](#), he abode there. Herodes autem cum requisisset eum et non invenisset inquisitione facta de custodibus iussit eos duci descendensque a Iudaea in Caesaream ibi commoratus est

**12:20.** And he was [angry](#) with the Tyrians and the [Sidonians](#). But they with one accord came to him: and, having gained Blastus who was the king's chamberlain, they desired peace, because their countries were nourished by him.

Erat autem iratus Tyriis et Sidoniis at illi unianimes venerunt ad eum et persuaso Blasto qui erat super cubiculum regis postulabant pacem eo quod alerentur regiones eorum ab illo

**12:21.** And upon a day appointed, [Herod](#) being arrayed in kingly apparel, sat in the judgment seat and made an oration to them.

Statuto autem die Herodes vestitus veste regia sedit pro tribunali et contionabatur ad eos

**12:22.** And the people made acclamation, saying: It is the voice of a god, and not of a [man](#).

Populus autem adclamabat dei voces et non hominis

**12:23.** And forthwith an [angel of the Lord](#) struck him, because he had not given the [honour](#) to [God](#): and, being eaten up by worms, he gave up the [ghost](#).

Confestim autem percussit eum angelus Domini eo quod non dedisset honorem Deo et consumptus a vermibus exspiravit

**12:24.** But the word of the Lord increased and multiplied.

Verbum autem Domini crescebat et multiplicabatur

**12:25.** And [Barnabas](#) and [Saul](#), returned from [Jerusalem](#), having fulfilled their ministry, taking with them [John who was surnamed Mark](#).

Barnabas autem et Saulus reversi sunt ab Hierosolymis expleto ministerio adsumpto Iohanne qui cognominatus est Marcus



## Acts Chapter 13

### Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

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**13:1.** Now there were in the church which was at [Antioch prophets](#) and [doctors](#), among whom was [Barnabas](#) and Simon who was called Niger, and Lucius of Cyrene and Manahen who was the foster brother of [Herod the tetrarch](#), and [Saul](#).

Erant autem in ecclesia quae erat Antiochiae prophetae et doctores in quibus Barnabas et Symeon qui vocabatur Niger et Lucius Cyrenensis et Manaen qui erat Herodis tetrarchae conlactaneus et Saulus

**13:2.** And as they were ministering to the Lord and [fasting](#), the [Holy Ghost](#) said to them: Separate me [Saul](#) and [Barnabas](#), for the work whereunto I have taken them.

Ministrantibus autem illis Domino et ieiunantibus dixit Spiritus Sanctus separate mihi Barnaban et Saulum in opus quod adsumpsi eos

**13:3.** Then they [fasting](#) and [praying](#) and imposing their hands upon them, sent them away.

Tunc ieiunantes et orantes inponentesque eis manus dimiserunt illos

**13:4.** So they, being sent by the [Holy Ghost](#), went to Seleucia: and from thence they sailed to [Cyprus](#).

Et ipsi quidem missi ab Spiritu Sancto abierunt Seleuciam et inde navigaverunt Cyprum

**13:5.** And when they were come to Salamina, they preached the [word of God](#) in the [synagogues](#) of the [Jews](#). And they had John also in the ministry.

Et cum venissent Salamina praedicabant verbum Dei in synagogis Iudaeorum habebant autem et Iohannem in ministerio

**13:6.** And when they had gone through the whole island, as far as Paphos, they found a certain [man](#), a magician, a [false prophet](#), a [Jew](#), whose [name](#) was [Bar-Jesu](#):

Et cum perambulassent universam insulam usque Paphum invenerunt quendam virum magum pseudoprophetae Iudaeum cui nomen erat Bariesu

**13:7.** Who was with the proconsul Sergius Paulus, a [prudent man](#). He, sending for [Barnabas](#) and [Saul](#), desired to hear the [word of God](#).

Qui erat cum proconsule Sergio Paulo viro prudente hic accitis Barnaba et Saulo desiderabat audire verbum Dei

**13:8.** But Elymas the magician (for so his [name](#) is interpreted) withstood them, seeking to turn away the proconsul from the [faith](#).

Resistebat autem illis Elymas magus sic enim interpretatur nomen eius quaerens avertere proconsulem a fide

**13:9.** Then [Saul](#), otherwise [Paul](#), filled with the [Holy Ghost](#), looking upon him,

Saulus autem qui et Paulus repletus Spiritu Sancto intuens in eum

**13:10.** Said: O full of all guile and of all deceit, child of the [devil](#), enemy of all [justice](#), thou ceases not to pervert the right ways of the Lord.

Dixit o plene omni dolo et omni fallacia filii diaboli inimice omnis iustitiae non desinis subvertere vias Domini rectas

**13:11.** And now behold, the hand of the Lord is upon thee: and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him: and going about, he sought some one to lead him by the hand.

Et nunc ecce manus Domini super te et eris caecus non videns solem usque ad tempus et confestim cecidit in eum caligo et tenebrae et circumiens quaerebat qui ei manum daret

**13:12.** Then the proconsul, when he had seen what was done, **believed**, admiring at the doctrine of the Lord.

Tunc proconsul cum vidisset factum credidit admirans super doctrinam Domini

**13:13.** Now when **Paul** and they that were with him had sailed from Paphos, they came to **Perge** in Pamphylia. And John departing from them, returned to **Jerusalem**.

Et cum a Papho navigassent Paulus et qui cum eo venerunt Pergen Pamphiliae Iohannes autem discedens ab eis reversus est Hierosolymam

**13:14.** But they, passing through **Perge**, came to **Antioch in Pisidia**: and, entering into the **Synagogue** on the **sabbath day**, they sat down.

Illi vero pertranseuntes Pergen venerunt Antiochiam Pisidiae et ingressi synagogam die sabbatorum sederunt

**13:15.** And after the reading of the **law** and the **prophets**, the rulers of the **synagogue** sent to them, saying: Ye **men**, brethren, if you have any word of exhortation to make to the people, speak.

Post lectionem autem legis et prophetarum miserunt principes synagogae ad eos dicentes viri fratres si quis est in vobis sermo exhortationis ad plebem dicite

**13:16.** Then **Paul** rising up and with his hand bespeaking silence, said: Ye **men** of **Israel** and you that fear **God**, give ear.

Surgens autem Paulus et manu silentium indicens ait viri israhelitae et qui timetis Deum audite

**13:17.** The **God** of the **people of Israel** chose our fathers and exalted the people when they were sojourners in the land of **Egypt**: And with an high arm brought them out from thence:

Deus plebis Israhel elegit patres nostros et plebem exaltavit cum essent incolae in terra Aegypti et in brachio excelso eduxit eos ex ea

**13:18.** And for the space of forty years endured their manners in the **desert**:

Et per quadraginta annorum tempus mores eorum sustinuit in deserto

**13:19.** And, destroying seven nations in the land of Chanaan, divided their land among them by lot.

Et destruens gentes septem in terra Chanaan sorte distribuit eis terram eorum

**13:20.** As it were, after four hundred and fifty years. And after these things, he gave unto them judges, until Samuel the **prophet**.

Quasi post quadringentos et quinquaginta annos et post haec dedit iudices usque ad Samuhel prophetam

**13:21.** And after that they desired a king: and **God** gave them **Saul** the son of Cis, a **man** of the **tribe of Benjamin**, forty years.

Et exinde postulaverunt regem et dedit illis Deus Saul filium Cis virum de tribu Benjamin annis quadraginta

**13:22.** And when he had removed him, he raised them up **David** to be king: to whom giving testimony, he said: I have found **David**, the son of Jesse, a **man** according to my own heart, who shall do all my wills.

Et amoto illo suscitavit illis David regem cui et testimonium perhibens dixit inveni David filium Iesse virum secundum cor meum qui faciet omnes voluntates meas

**13:23.** Of this **man's** seed, **God**, according to his **promise**, hath raised up to **Israel** a Saviour **Jesus**:

Huius Deus ex semine secundum promissionem eduxit Israhel salvatorem Iesum

**13:24.** **John** first preaching, before his coming, the **baptism** of **penance** to all the people of **Israel**.

Praedicante Iohanne ante faciem adventus eius baptismum paenitentiae omni populo Israhel

**13:25.** And when **John** was fulfilling his course, he said: I am not he whom you think me to be. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

Cum impleret autem Iohannes cursum suum dicebat quem me arbitramini esse non sum ego sed ecce venit post me cuius non sum dignus calciamenta pedum solvere

**13:26.** Men, brethren, children of the stock of **Abraham**, and whosoever among you fear **God**: to you the word of this **salvation** is sent.

Viri fratres filii generis Abraham et qui in vobis timent Deum vobis verbum salutis huius missum est

**13:27.** For they that inhabited **Jerusalem** and the rulers thereof, not **knowing** him, nor the voices of the

**prophets** which are read every **sabbath**, judging him, have fulfilled them.

Qui enim habitabant Hierusalem et principes eius hunc ignorantes et voces prophetarum quae per omne sabbatum leguntur iudicantes impleverunt

**13:28.** And finding no cause of death in him, they desired of **Pilate** that they might kill him.

Et nullam causam mortis invenientes in eum petierunt a Pilato ut interficerent eum

**13:29.** And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a **sepulchre**.

Cumque consummassent omnia quae de eo scripta erant deponentes eum de ligno posuerunt in monumento

**13:30.** But **God** raised him up from the dead the third day.

Deus vero suscitavit eum a mortuis qui visus est per dies multos his

**13:31.** Who was seen for many days by them who came up with him from **Galilee** to **Jerusalem**, who to this present are his **witnesses** to the people.

Qui simul ascenderant cum eo de Galilaea in Hierusalem qui usque nunc sunt testes eius ad plebem

**13:32.** And we declare unto you that the **promise** which was made to our fathers,

Et nos vobis adnuntiamus ea quae ad patres nostros repromissio facta est

**13:33.** This same **God** hath fulfilled to our children, raising up **Jesus**, as in the second psalm also is written: Thou art my Son: this day have I begotten thee.

Quoniam hanc Deus adimplevit filiis nostris resuscitans Iesum sicut et in psalmo secundo scriptum est Filius meus es tu ego hodie genui te

**13:34.** And to show that he raised him up from the dead, not to return now any more to corruption, he said thus: I will give you the **holy** things of **David**, faithful.

Quod autem suscitaverit eum a mortuis amplius iam non reversurum in corruptionem ita dixit quia dabo vobis sancta David fidelia

**I will give you the holy, etc...** These are the words of the **prophet** **Isaias**, **55:3**. According to the **Septuagint**, the sense is: I will faithfully fulfil the **promises** I made to **David**.

**13:35.** And therefore, in another place also, he saith: Thou shalt not suffer thy **holy** one to see corruption.

Ideoque et alias dicit non dabis Sanctum tuum videre corruptionem

**13:36.** For **David**, when he had served in his **generation**, according to the **will** of **God**, slept: and was laid unto his fathers and saw corruption.

David enim sua generatione cum administrasset voluntati Dei dormivit et adpositus est ad patres suos et vidit corruptionem

**13:37.** But he whom **God** hath **raised from the dead** saw no corruption.

Quem vero Deus suscitavit non vidit corruptionem

**13:38.** Be it **known** therefore to you, **men**, brethren, that through him forgiveness of **sins** is preached to you: and from all the things from which you could not be justified by the **law of Moses**.

Notum igitur sit vobis viri fratres quia per hunc vobis remissio peccatorum adnuntiatur ab omnibus quibus non potuistis in lege Mosi iustificari

**13:39.** In him every one that **believeth** is justified.

In hoc omnis qui credit iustificatur

**13:40.** Beware, therefore, lest that come upon you which is spoken in the **prophets**:

Videte ergo ne superveniat quod dictum est in prophetis

**13:41.** Behold, ye **despisers**, and wonder and perish: for I work a work in your days, a work which you will not **believe**, if any **man** shall tell it you.

Videte contemptores et admiramini et disperdimini quia opus operor ego in diebus vestris opus quod non credetis si quis enarraverit vobis

**13:42.** And as they went out, they desired them that on the next **sabbath** they would speak unto them these words.

Exeuntibus autem illis rogabant ut sequenti sabbato loquerentur sibi verba haec

**13:43.** And when the **synagogue** was broken up, many of the **Jews** and of the strangers who served **God** followed **Paul** and **Barnabas**: who, speaking to them, persuaded them to continue in the **grace** of **God**.  
Cumque dimissa esset synagoga secuti sunt multi Iudaeorum et colentium advenarum Paulum et Barnaban qui loquentes suadebant eis ut permanerent in gratia Dei

**13:44.** But the next **sabbath day**, the whole city almost came together, to hear the **word of God**.  
Sequenti vero sabbato paene universa civitas convenit audire verbum Domini

**13:45.** And the **Jews**, seeing the multitudes, were filled with envy and contradicted those things which were said by **Paul**, **blaspheming**.  
Videntes autem turbas Iudaei repleti sunt zelo et contradicebant his quae a Paulo dicebantur blasphemantes

**13:46.** Then **Paul** and **Barnabas** said boldly: To you it behoved us first to speak the **word of God**: but because you reject it and judge yourselves unworthy of **eternal** life, behold we turn to the **Gentiles**.  
Tunc constanter Paulus et Barnabas dixerunt vobis oportebat primum loqui verbum Dei sed quoniam repellitis illud et indignos vos iudicastis aeternae vitae ecce convertimur ad gentes

**13:47.** For so the Lord hath commanded us: I have set thee to be the light of the **Gentiles**: that thou mayest be for **salvation** unto the utmost part of the earth.  
Sic enim praecepit nobis Dominus posui te in lumen gentibus ut sis in salutem usque ad extremum terrae

**13:48.** And the **Gentiles** hearing it were glad and **glorified** the word of the Lord: and as many as were ordained to life everlasting **believed**.  
Audientes autem gentes gavisae sunt et glorificabant verbum Domini et crediderunt quotquot erant praeordinati ad vitam aeternam

**13:49.** And the word of the Lord was published throughout the whole country.  
Disseminabatur autem verbum Domini per universam regionem

**13:50.** But the **Jews** stirred up religious and **honourable women** and the chief **men** of the city: and raised persecution against **Paul** and **Barnabas**: and cast them out of their coasts.  
Iudaei autem concitaverunt religiosas mulieres et honestas et primos civitatis et excitaverunt persecutionem in Paulum et Barnaban et eiecerunt eos de finibus suis

**13:51.** But they, shaking off the dust of their feet against them, came to **Iconium**.  
At illi excusso pulvere pedum in eos venerunt Iconium

**13:52.** And the **disciples** were filled with **joy** and with the **Holy Ghost**.  
Discipuli quoque replebantur gaudio et Spiritu Sancto

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## Acts Chapter 14

### Paul and Barnabas preach in Iconium and Lystra. Paul heals a cripple. They are taken for gods. Paul is stoned. They preach in Derbe and Perge.

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**14:1.** And it came to pass in [Iconium](#) that they entered together into the [synagogue](#) of the [Jews](#) and so spoke that a very great multitude both of the [Jews](#) and of the Greeks did [believe](#).

Factum est autem Iconii ut simul introirent synagogam Iudaeorum et loquerentur ita ut crederet Iudaeorum et Graecorum copiosa multitudo

**14:2.** But the unbelieving [Jews](#) stirred up and incensed the minds of the [Gentiles](#) against the brethren.

Qui vero increduli fuerunt Iudaei suscitaverunt et ad iracundiam concitaverunt animas gentium adversus fratres

**14:3.** A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his [grace](#), granting [signs and wonders](#) to be done by their hands.

Multo igitur tempore demorati sunt fiducialiter agentes in Domino testimonium perhibente verbo gratiae suae dante signa et prodigia fieri per manus eorum

**14:4.** And the multitude of the city was divided. And some of them indeed held with the [Jews](#), but some with the [apostles](#).

Divisa est autem multitudo civitatis et quidam quidem erant cum Iudaeis quidam vero cum apostolis

**14:5.** And when there was an assault made by the [Gentiles](#) and the [Jews](#) with their rulers, to use them contumeliously and to [stone](#) them:

Cum autem factus esset impetus gentilium et Iudaeorum cum principibus suis ut contumeliis adficerent et lapidarent eos

**14:6.** They, understanding it, fled to [Lystra](#) and [Derbe](#), cities of Lycaonia, and to the whole country round about: and were there preaching the [gospel](#).

Intellegentes confugerunt ad civitates Lycaoniae Lystram et Derben et universam in circuitu regionem et ibi evangelizantes erant

**14:7.** And there sat a certain [man](#) at [Lystra](#), impotent in his feet, a cripple from his mother's womb, who never had walked.

Et quidam vir in Lystris infirmus pedibus sedebat claudus ex utero matris suae qui numquam ambulaverat

**14:8.** This same heard [Paul](#) speaking. Who looking upon him and seeing that he had [faith](#) to be healed,

Hic audivit Paulum loquentem qui intuitus eum et videns quia haberet fidem ut salvus fieret

**14:9.** Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

Dixit magna voce surge super pedes tuos rectus et exilivit et ambulabat

**14:10.** And when the multitudes had seen what [Paul](#) had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of [men](#).

Turbae autem cum vidissent quod fecerat Paulus levaverunt vocem suam Lycaonice dicentes dii similes facti hominibus descenderunt ad nos

**14:11.** And they called [Barnabas](#), Jupiter: but [Paul](#), Mercury: because he was chief speaker.

Et vocabant Barnaban Iovem Paulum vero Mercurium quoniam ipse erat dux verbi

**14:12.** The [priest](#) also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered [sacrifice](#) with the people.

Sacerdos quoque Iovis qui erat ante civitatem tauros et coronas ante ianuas adferens cum populis volebat sacrificare

**14:13.** Which, when the [apostles Barnabas](#) and [Paul](#) had heard, rending their clothes, they leaped out among the people, crying,

Quod ubi audierunt apostoli Barnabas et Paulus conscissis tunicis suis exilierunt in turbas clamantes

**14:14.** And saying: Ye [men](#), why do ye these things? We also are mortals, [men](#) like unto you, preaching to you to be converted from these vain things to the [living God](#), who made the [heaven](#) and the earth and the sea and all things that are in them:

Et dicentes viri quid haec facitis et nos mortales sumus similes vobis homines adnuntiantes vobis ab his vanis converti ad Deum vivum qui fecit caelum et terram et mare et omnia quae in eis sunt

**14:15.** Who in times past, suffered all nations to walk in their own ways.

Qui in praeteritis generationibus dimisit omnes gentes ingredi in vias suas

**14:16.** Nevertheless he left not himself without testimony, doing [good](#) from [heaven](#), giving rains and fruitful Seasons, filling our hearts with food and gladness.

Et quidem non sine testimonio semet ipsum reliquit beneficiens de caelo dans pluvias et tempora fructifera implens cibo et laetitia corda vestra

**14:17.** And speaking these things, they scarce restrained the people from sacrificing to them.

Et haec dicentes vix sedaverunt turbas ne sibi immolarent

**14:18.** Now there came thither certain [Jews](#) from [Antioch](#) and [Iconium](#): and, persuading the multitude and [stoning Paul](#), drew him out of the city, thinking him to be dead.

Supervenerunt autem quidam ab Antiochia et Iconio Iudaei et persuasis turbis lapidantesque Paulum traxerunt extra civitatem aestimantes eum mortuum esse

**14:19.** But as the [disciples](#) stood round about him, he rose up and entered into the city: and the next day he departed with [Barnabas](#) to [Derbe](#).

Circumdantibus autem eum discipulis surgens intravit civitatem et postera die profectus est cum Barnaba in Derben

**14:20.** And when they had preached the [gospel](#) to that city and had taught many, they returned again to [Lystra](#) and to [Iconium](#) and to [Antioch](#):

Cumque evangelizassent civitati illi et docuissent multos reversi sunt Lystram et Iconium et Antiochiam

**14:21.** Confirming the [souls](#) of the [disciples](#) and exhorting them to continue in the [faith](#): and that through many tribulations we must enter into the [kingdom of God](#).

Confirmantes animas discipulorum exhortantes ut permanerent in fide et quoniam per multas tribulationes oportet nos intrare in regnum Dei

**14:22.** And when they had ordained to them [priests](#) in every church and had [prayed](#) with [fasting](#), they commended them to the Lord, in whom they [believed](#).

Et cum constituissent illis per singulas ecclesias presbyteros et orassent cum ieiunationibus commendaverunt eos Domino in quem crediderunt

**14:23.** And passing through [Pisidia](#), they came into Pamphylia.

Transeuntesque Pisidiam venerunt Pamphiliam

**14:24.** And having spoken the word of the Lord in [Perge](#), they went down into Attalia.

Et loquentes in Pergen verbum Domini descenderunt in Attaliam

**14:25.** And thence they sailed to [Antioch](#), from whence they had been delivered to the [grace](#) of [God](#), unto the work which they accomplished.

Et inde navigaverunt Antiochiam unde erant traditi gratiae Dei in opus quod compleverunt

**14:26.** And when they were come and had assembled the church, they related what great things [God](#) had done with them and how he had opened the door of [faith](#) to the [Gentiles](#).

Cum autem venissent et congregassent ecclesiam rettulerunt quanta fecisset Deus cum illis quia aperuisset gentibus ostium fidei

**14:27.** And they abode no small time with the [disciples](#).

Morati sunt autem tempus non modicum cum discipulis

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## Acts Chapter 15

### A dissension about circumcision. The decision and letter of the council of Jerusalem.

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**15:1.** And some, coming down from [Judea](#), taught the brethren: That, except you be [circumcised](#) after the manner of [Moses](#), you cannot be saved.

Et quidam descendentes de Iudaea docebant fratres quia nisi circumcidamini secundum morem Mosi non potestis salvi fieri

**15:2.** And when [Paul](#) and [Barnabas](#) had no small contest with them, they determined that [Paul](#) and [Barnabas](#) and certain others of the other side should go up to the [apostles](#) and [priests](#) to [Jerusalem](#), about this question.

Facta ergo seditione non minima Paulo et Barnabae adversum illos statuerunt ut ascenderent Paulus et Barnabas et quidam alii ex illis ad apostolos et presbyteros in Hierusalem super hac quaestione

**15:3.** They therefore, being brought on their way by the church, passed through Phenice and [Samaria](#), relating the conversion of the [Gentiles](#). And they caused great [joy](#) to all the brethren.

Illi igitur deducti ab ecclesia pertransiebant Foenicen et Samariam narrantes conversionem gentium et faciebant gaudium magnum omnibus fratribus

**15:4.** And when they were come to [Jerusalem](#), they were received by the church and by the [apostles](#) and ancients, declaring how great things [God](#) had done with them.

Cum autem venissent Hierosolymam suscepti sunt ab ecclesia et ab apostolis et senioribus adnuntiantes quanta Deus fecisset cum illis

**15:5.** But there arose of the sect of the [Pharisees](#) some that [believed](#), saying: They must be [circumcised](#) and be commanded to observe the [law of Moses](#).

Surrexerunt autem quidam de heresi Pharisaeorum qui crediderant dicentes quia oportet circumcidi eos praecipere quoque servare legem Mosi

**15:6.** And the [apostles](#) and ancients assembled to consider of this matter.

Conveneruntque apostoli et seniores videre de verbo hoc

**15:7.** And when there had been much disputing, [Peter](#), rising up, said to them: Men, brethren, you [know](#) that in former days [God](#) made choice among us, that by my mouth the [Gentiles](#) should hear the word of the [gospel](#) and [believe](#).

Cum autem magna conquisitio fieret surgens Petrus dixit ad eos viri fratres vos scitis quoniam ab antiquis diebus in nobis elegit Deus per os meum audire gentes verbum evangelii et credere

**15:8.** And [God](#), who [knoweth](#) the hearts, gave testimony, giving unto them the [Holy Ghost](#), as well as to us:

Et qui novit corda Deus testimonium perhibuit dans illis Spiritum Sanctum sicut et nobis

**15:9.** And put no difference between us and them, purifying their hearts by [faith](#).

Et nihil discrevit inter nos et illos fide purificans corda eorum

**15:10.** Now therefore, why [tempt](#) you [God](#) to put a yoke upon the necks of the [disciples](#) which neither our fathers nor we have been able to bear?

Nunc ergo quid temptatis Deum inponere iugum super cervicem discipulorum quod neque patres nostri neque nos portare potuimus

**15:11.** But by the [grace](#) of the [Lord Jesus Christ](#), we [believe](#) to be saved, in like manner as they also.

Sed per gratiam Domini Iesu credimus salvari quemadmodum et illi

**15:12.** And all the multitude held their peace: and they heard **Barnabas** and **Paul** telling what great **signs and wonders** **God** had wrought among the **Gentiles** by them.

Tacuit autem omnis multitudo et audiebant Barnaban et Paulum narrantes quanta fecisset Deus signa et prodigia in gentibus per eos

**15:13.** And after they had held their peace, James answered, saying: Men, brethren, hear me.

Et postquam tacuerunt respondit Iacobus dicens viri fratres audite me

**15:14.** Simon hath related how **God** first visited to take to the **Gentiles**, a people to his **name**.

Simeon narravit quemadmodum primum Deus visitavit sumere ex gentibus populum nomini suo

**15:15.** And to this agree the words of the **prophets**, as it is written:

Et huic concordant verba prophetarum sicut scriptum est

**15:16.** After these things I will return and will rebuild the **tabernacle** of **David**, which is fallen down: and the ruins thereof I will rebuild. And I will set it up:

Post haec revertar et aedificabo tabernaculum David quod decidit et diruta eius reaedificabo et erigam illud

**15:17.** That the residue of **men** may seek after the Lord, and all nations upon whom my **name** is invoked, saith the Lord, who doth these things.

Ut requirant ceteri hominum Dominum et omnes gentes super quas invocatum est nomen meum dicit Dominus faciens haec

**15:18.** To the Lord was his own work **known** from the beginning of the world.

Notum a saeculo est Domino opus suum

**15:19.** For which cause, judge that they who from among the **Gentiles** are converted to **God** are not to be disquieted:

Propter quod ego iudico non inquietari eos qui ex gentibus convertuntur ad Deum

**15:20.** But that we write unto them, that they refrain themselves from the pollutions of **idols** and from fornication and from things strangled and from blood.

Sed scribere ad eos ut abstineant se a contaminationibus simulacrorum et fornicatione et suffocatis et sanguine

**15:21.** For **Moses** of old time hath in every city them that preach him in the **synagogues**, where he is read every **sabbath**.

Moses enim a temporibus antiquis habet in singulis civitatibus qui eum praedicent in synagogis ubi per omne sabbatum legitur

**15:22.** Then it pleased the **apostles** and ancients, with the whole church, to choose **men** of their own company and to send to **Antioch** with **Paul** and **Barnabas**, namely, Judas, who was surnamed Barsabas, and Silas, chief **men** among the brethren.

Tunc placuit apostolis et senioribus cum omni ecclesia eligere viros ex eis et mittere Antiochiam cum Paulo et Barnaba Iudam qui cognominatur Barsabban et Silam viros primos in fratribus

**15:23.** **Writing** by their hands: The **apostles** and ancients, brethren, to the brethren of the **Gentiles** that are at **Antioch** and in **Syria** and Cilicia, greeting.

Scribentes per manus eorum apostoli et seniores fratres his qui sunt Antiochiae et Syriae et Ciliciae fratribus ex gentibus salutem

**15:24.** Forasmuch as we have heard that some going out from us have troubled you with words, subverting your **souls**, to whom we gave no commandment:

Quoniam audivimus quia quidam ex nobis exeuntes turbaverunt vos verbis evertentes animas vestras quibus non mandavimus

**15:25.** It hath seemed **good** to us, being assembled together, to choose out **men** and to send them unto you, with our well beloved **Barnabas** and **Paul**:

Placuit nobis collectis in unum eligere viros et mittere ad vos cum carissimis nostris Barnaba et Paulo

**15:26.** Men that have given their lives for the **name** of **our Lord Jesus Christ**.

Hominibus qui tradiderunt animas suas pro nomine Domini nostri Iesu Christi

**15:27.** We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

Misimus ergo Iudam et Silam qui et ipsi vobis verbis referent eadem

**15:28.** For it hath seemed **good** to the **Holy Ghost** and to us to lay no further burden upon you than these necessary things:

Visum est enim Spiritui Sancto et nobis nihil ultra inponere vobis oneris quam haec necessario

**15:29.** That you abstain from things **sacrificed** to **idols** and from blood and from things strangled and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.

Ut abstineatis vos ab immolatis simulacrorum et sanguine suffocato et fornicatione a quibus custodientes vos bene agetis valet

**From blood, and from things strangled...** The use of these things, though of their own nature indifferent, was here prohibited, to bring the **Jews** more easily to admit of the society of the **Gentiles**; and to exercise the latter in **obedience**. But this prohibition was but temporary, and has long since ceased to oblige; more especially in the western churches.

**15:30.** They therefore, being dismissed, went down to **Antioch** and, gathering together the multitude, delivered the **epistle**.

Illi igitur dimissi descenderunt Antiochiam et congregata multitudo tradiderunt epistulam

**15:31.** Which when they had read, they rejoiced for the consolation.

Quam cum legissent gavisi sunt super consolatione

**15:32.** But Judas and Silas, being **prophets** also themselves, with many words comforted the brethren and confirmed them.

Iudas autem et Silas et ipsi cum essent prophetae verbo plurimo consolati sunt fratres et confirmaverunt

**15:33.** And after they had spent some time there, they were let go with peace by the brethren unto them that had sent them.

Facto autem ibi tempore dimissi sunt cum pace a fratribus ad eos qui miserant illos

**15:34.** But it seemed **good** unto Silas to remain there: and Judas alone departed to **Jerusalem**.

[]

**15:35.** And **Paul** and **Barnabas** continued at **Antioch**, teaching and preaching, with many others, the word of the Lord.

Paulus autem et Barnabas demorabantur Antiochiae docentes et evangelizantes cum aliis pluribus verbum Domini

**15:36.** And after some days, **Paul** said to **Barnabas**: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do.

Post aliquot autem dies dixit ad Barnaban Paulus revertentes visitemus fratres per universas civitates in quibus praedicavimus verbum Domini quomodo se habeant

**15:37.** And **Barnabas** would have taken with them **John** also, that was surnamed **Mark**.

Barnabas autem volebat secum adsumere et Iohannem qui cognominatur Marcus

**15:38.** But **Paul** desired that he (as having departed from them out of Pamphylia and not gone with them to the work) might not be received.

Paulus autem rogabat eum qui discessisset ab eis a Pamphylia et non isset cum eis in opus non debere recipi eum

**15:39.** And there arose a dissension so that they departed one from another. And **Barnabas** indeed, taking **Mark**, sailed to **Cyprus**.

Facta est autem dissensio ita ut discederent ab invicem et Barnabas adsumpto Marco navigaret Cyprum

**15:40.** But **Paul**, choosing Silas, departed, being delivered by the brethren to the **grace** of **God**.

Paulus vero electo Sila profectus est traditus gratiae Domini a fratribus

**15:41.** And he went through **Syria** and Cilicia, confirming the churches, commanding them to keep the precepts of the **apostles** and the ancients.

Perambulabat autem Syriam et Ciliciam confirmans ecclesias

Revised and Annotated 1749 by Bishop Richard Challoner  
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## Acts Chapter 16

### Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

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**16:1.** And he came to [Derbe](#) and [Lystra](#). And behold, there was a certain [disciple](#) there [named](#) Timothy, the son of a [Jewish woman](#) that [believed](#): but his father was a [Gentile](#).

Pervenit autem in Derben et Lystram et ecce discipulus quidam erat ibi nomine Timotheus filius mulieris iudaeae fidelis patre gentili

**16:2.** To this [man](#) the brethren that were in [Lystra](#) and [Iconium](#) gave a [good](#) testimony.

Huic testimonium reddebant qui in Lystris erant et Iconii fratres

**16:3.** Him [Paul](#) would have to go along with him: and taking him, he [circumcised](#) him, because of the [Jews](#) who were in those places. For they all [knew](#) that his father was a [Gentile](#).

Hunc voluit Paulus secum proficisci et adsumens circumcidit eum propter Iudaeos qui erant in illis locis sciebant enim omnes quod pater eius gentilis esset

**16:4.** And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the [apostles](#) and ancients who were at [Jerusalem](#).

Cum autem pertransirent civitates tradebant eis custodire dogmata quae erant decreta ab apostolis et senioribus qui essent Hierosolymis

**16:5.** And the churches were confirmed in [faith](#) and increased in number daily.

Et ecclesiae quidem confirmabantur fide et abundabant numero cotidie

**16:6.** And when they had passed through Phrygia and the country of Galatia, they were forbidden by the [Holy Ghost](#) to preach the word in Asia.

Transeuntes autem Frygiam et Galatiae regionem vetati sunt a Sancto Spiritu loqui verbum in Asia

**16:7.** And when they were come into Mysia, they attempted to go into Bithynia: and the [Spirit of Jesus](#) suffered them not.

Cum venissent autem in Mysiam temptabant ire Bithyniam et non permisit eos Spiritus Iesu

**16:8.** And when they had passed through Mysia, they went down to Troas.

Cum autem pertransissent Mysiam descenderunt Troadem

**16:9.** And a [vision](#) was showed to [Paul](#) in the night, which was a [man](#) of Macedonia standing and beseeching him and saying: Pass over into Macedonia and help us.

Et visio per noctem Paulo ostensa est vir macedo quidam erat stans et deprecans eum et dicens transiens in Macedoniam adiuva nos

**16:10.** And as soon as he had seen the [vision](#), immediately we sought to go into Macedonia: being assured that [God](#) had called us to preach the [gospel](#) to them.

Ut autem visum vidit statim quaesivimus proficisci in Macedoniam certi facti quia vocasset nos Deus evangelizare eis

**16:11.** And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis.

Navigantes autem a Troade recto cursu venimus Samothraciam et sequenti die Neapolim

**16:12.** And from thence to [Philippi](#), which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

Et inde Philippis quae est prima partis Macedoniae civitas colonia eramus autem in hac urbe diebus aliquot conferentes

**16:13.** And upon the **Sabbath day**, we went forth without the gate by a river side, where it seemed that there was **prayer**: and sitting down, we spoke to the **women** that were assembled.

Die autem sabbatorum egressi sumus foras portam iuxta flumen ubi videbatur oratio esse et sedentes loquebamur mulieribus quae convenerant

**16:14.** And a certain **woman named** Lydia, a seller of purple, of the city of **Thyatira**, one that worshipped **God**, did hear: whose heart the Lord opened to attend to those things which were said by **Paul**.

Et quaedam mulier nomine Lydia purpuraria civitatis Thyatirenorum colens Deum audivit cuius Dominus aperuit cor intendere his quae dicebantur a Paulo

**16:15.** And when she was **baptized**, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

Cum autem baptizata esset et domus eius deprecata est dicens si iudicastis me fidelem Domino esse introite in domum meam et manete et coegit nos

**16:16.** And it came to pass, as we went to **prayer**, a certain girl having a pythonical spirit met us, who brought to her masters much gain by divining.

Factum est autem euntibus nobis ad orationem puellam quandam habentem spiritum pythonem obviare nobis quae quaestum magnum praestabat dominis suis divinando

**A pythonical spirit...** That is, a spirit pretending to divine, and tell fortunes.

**16:17.** This same following **Paul** and us, cried out, saying: These **men** are the servants of the **Most High God**, who preach unto you the way of **salvation**.

Haec subsecuta Paulum et nos clamabat dicens isti homines servi Dei excelsi sunt qui adnuntiant vobis viam salutis

**16:18.** And this she did many days. But **Paul** being grieved, turned and said to the spirit: I command thee, in the **name of Jesus Christ**, to go from her. And he went out the same hour.

Hoc autem faciebat multis diebus dolens autem Paulus et conversus spiritui dixit praecipio tibi in nomine Iesu Christi exire ab ea et exiit eadem hora

**16:19.** But her masters, seeing that the **hope** of their gain was gone, apprehending **Paul** and Silas, brought them into the market place to the rulers.

Videntes autem domini eius quia exivit spes quaestus eorum adprehendentes Paulum et Silam perduxerunt in forum ad principes

**16:20.** And presenting them to the magistrates, they said: These **men** disturb our city, being **Jews**:

Et offerentes eos magistratibus dixerunt hii homines conturbant civitatem nostram cum sint Iudaei

**16:21.** And preach a fashion which it is not lawful for us to receive nor observe, being Romans.

Et adnuntiant morem quem non licet nobis suscipere neque facere cum simus Romani

**16:22.** And the people ran together against them: and the magistrates, rending off their clothes, commanded them to be beaten with rods.

Et concurrunt plebs adversus eos et magistratus scissis tunicis eorum iusserunt virgis caedi

**16:23.** And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.

Et cum multas plagas eis inposuissent miserunt eos in carcerem praecipientes custodi ut diligenter custodiret eos

**16:24.** Who having received such a charge, thrust them into the inner prison and made their feet fast in the stocks.

Qui cum tale praeceptum accepisset misit eos in interiorem carcerem et pedes eorum strinxit in ligno

**16:25.** And at midnight, **Paul** and Silas, **praying**, praised **God**. And they that were in prison heard them.

Media autem nocte Paulus et Silas adorantes laudabant Deum et audiebant eos qui in custodia erant

**16:26.** And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and the bands of all were loosed.

Subito vero terraemotus factus est magnus ita ut moverentur fundamenta carceris et aperta sunt statim ostia omnia et universorum vincula soluta sunt

**16:27.** And the keeper of the prison, awakening out of his sleep and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled.

Expergefactus autem custos carceris et videns apertas ianuas carceris evaginato gladio volebat se interficere aestimans fugisse vinctos

**16:28.** But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.

Clamavit autem Paulus magna voce dicens nihil feceris tibi mali universi enim hic sumus

**16:29.** Then calling for a light, he went in: and trembling, fell down at the feet of Paul and Silas.

Petitoque lumine introgressus est et tremefactus procidit Paulo et Silae

**16:30.** And bringing them out, he said: Masters, what must I do, that I may be saved?

Et producens eos foras ait domini quid me oportet facere ut salvus fiam

**16:31.** But they said: believe in the Lord Jesus: and thou shalt be saved, and thy house.

At illi dixerunt crede in Domino Iesu et salvus eris tu et domus tua

**16:32.** And they preached the word of the Lord to him and to all that were in his house.

Et locuti sunt ei verbum Domini cum omnibus qui erant in domo eius

**16:33.** And he, taking them the same hour of the night, washed their stripes: and himself was baptized, and all his house immediately.

Et tollens eos in illa hora noctis lavit plagas eorum et baptizatus est ipse et omnes eius continuo

**16:34.** And when he had brought them into his own house, he laid the table for them: and rejoiced with all his house, believing God.

Cumque perduxisset eos in domum suam adposuit eis mensam et laetatus est cum omni domo sua credens Deo

**16:35.** And when the day was come, the magistrates sent the serjeants, saying: Let those men go.

Et cum dies factus esset miserunt magistratus lictores dicentes dimitte homines illos

**16:36.** And the keeper of the prison told these words to Paul: The magistrates have sent to let you go. Now therefore depart. And go in peace.

Nuntiavit autem custos carceris verba haec Paulo quia miserunt magistratus ut dimittamini nunc igitur exeuntes ite in pace

**16:37.** But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison. And now do they thrust us out privately? Not so: but let them come.

Paulus autem dixit eis caesos nos publice indemnatos homines romanos miserunt in carcerem et nunc occulte nos eiciunt non ita sed veniant

**16:38.** And let us out ourselves. And the serjeants told these words to the magistrates. And they were afraid: hearing that they were Romans.

Et ipsi nos eiciant nuntiaverunt autem magistratibus lictores verba haec timueruntque audito quod Romani essent

**16:39.** And coming, they besought them: and bringing them out, they desired them to depart out of the city.

Et venientes deprecati sunt eos et educentes rogabant ut egrederentur urbem

**16:40.** And they went out of the prison and entered into the house of Lydia: and having seen the brethren, they comforted them and departed.

Exeuntes autem de carcere introierunt ad Lydiam et visis fratribus consolati sunt eos et profecti sunt

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## Acts Chapter 17

### Paul preaches to the Thessalonians and Bereans. His discourse to the Athenians.

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**17:1.** And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a [synagogue](#) of the [Jews](#).

Cum autem perambulassent Amphipolim et Apolloniam venerunt Thessalonicam ubi erat synagoga Iudaeorum

**17:2.** And [Paul](#), according to his custom, went in unto them. And for three [sabbath days](#) he reasoned with them out of the [scriptures](#):

Secundum consuetudinem autem Paulus introivit ad eos et per sabbata tria disserebat eis de scripturis

**17:3.** Declaring and insinuating that the [Christ](#) was to suffer and to [rise again from the dead](#); and that this is [Jesus Christ](#), whom I preach to you.

Adaperiens et insinuans quia Christum oportuit pati et resurgere a mortuis et quia hic est Christus Iesus quem ego adnuntio vobis

**17:4.** And some of them [believed](#) and were associated to [Paul](#) and [Silas](#): and of those that served [God](#) and of the [Gentiles](#) a great multitude: and of noble [women](#) not a few.

Et quidam ex eis crediderunt et adiuncti sunt Paulo et Silae et de colentibus gentilibusque multitudo magna et mulieres nobiles non paucae

**17:5.** But the [Jews](#), moved with envy and taking unto them some [wicked men](#) of the vulgar sort and making a tumult, set the city in an uproar: and besetting [Jason's](#) house, sought to bring them out unto the people.

Zelantes autem Iudaei adsumentesque de vulgo viros quosdam malos et turba facta concitaverunt civitatem et adsistentes domui Iasonis quaerebant eos producere in populum

**17:6.** And not finding them, they drew [Jason](#) and certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also:

Et cum non invenissent eos trahebant Iasonem et quosdam fratres ad principes civitatis clamantes quoniam hii qui orbem concitant et huc venerunt

**City. Urbem...** In the Greek, the world.

**17:7.** Whom [Jason](#) hath received. And these all do contrary to the decrees of Caesar, saying that there is another king, [Jesus](#).

Quos susceperit Iason et hii omnes contra decreta Caesaris faciunt regem alium dicentes esse Iesum

**17:8.** And they stirred up the people: and the rulers of the city, hearing these things,

Concitaverunt autem plebem et principes civitatis audientes haec

**17:9.** And having taken satisfaction of [Jason](#) and of the rest, they let them go.

Et accepto satis ab Iasone et a ceteris dimiserunt eos

**17:10.** But the brethren immediately sent away [Paul](#) and [Silas](#) by night unto Berea. Who, when they were come thither, went into the [synagogue](#) of the [Jews](#).

Fratres vero confestim per noctem dimiserunt Paulum et Silam in Beream qui cum advenissent in synagogam Iudaeorum introierunt

**17:11.** Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the [scriptures](#), whether these things were so.

Hii autem erant nobiliores eorum qui sunt Thessalonicae qui susceperunt verbum cum omni aviditate cotidie scrutantes scripturas si haec ita se haberent

**More noble...** The **Jews** of Berea are **justly** commended, for their eagerly embracing the **truth**, and searching the **scriptures**, to find out the texts alleged by the **apostle**: which was a far more generous proceeding than that of their countrymen at Thessalonica, who **persecuted** the preachers of the **gospel**, without examining the grounds they alleged for what they taught.

**17:12.** And many indeed of them **believed**: and of **honourable women** that were **Gentiles** and of **men**, not a few.

Et multi quidem crediderunt ex eis et gentiliū mulierum honestarum et viri non pauci

**17:13.** And when the **Jews** of Thessalonica had **knowledge** that the **word of God** was also preached by **Paul** at Berea, they came thither also, stirring up and troubling the multitude.

Cum autem cognovissent in Thessalonica Iudaei quia et Beroeae praedicatum est a Paulo verbum Dei venerunt et illuc commoventes et turbantes multitudinem

**17:14.** And then immediately the brethren sent away **Paul**, to go unto the sea: but Silas and Timothy remained there.

Statimque tunc Paulum dimiserunt fratres ut iret usque ad mare Silas autem et Timotheus remanserunt ibi

**17:15.** And they that conducted **Paul** brought him as far as **Athens**: and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

Qui autem deducebant Paulum perduxerunt usque Athenas et accepto mandato ab eo ad Silam et Timotheum ut quam celeriter venirent ad illum profecti sunt

**17:16.** Now whilst **Paul** waited for them at **Athens**, his spirit was stirred within him, seeing the city wholly given to **idolatry**.

Paulus autem cum Athenis eos expectaret incitabatur spiritus eius in ipso videns idolatriae deditam civitatem

**17:17.** He disputed, therefore, in the **synagogue** with the **Jews** and with them that served **God**: and in the market place, every day, with them that were there.

Disputabat igitur in synagoga cum Iudaeis et colentibus et in foro per omnes dies ad eos qui aderant

**17:18.** And certain philosophers of the **Epicureans** and of the **Stoics** disputed with him. And some said: What is it that this word sower would say? But others: He seemeth to be a setter forth of new gods. Because he preached to them **Jesus** and the **resurrection**.

Quidam autem epicurei et stoici philosophi disserebant cum eo et quidam dicebant quid vult seminiverbius hic dicere alii vero novorum daemoniorum videtur adnuntiator esse quia Iesum et resurrectionem adnuntiabat eis

**17:19.** And taking him, they brought him to the Areopagus, saying: May we **know** what this new doctrine is, which thou speakest of?

Et adprehensum eum ad Ariopagum duxerunt dicentes possumus scire quae est haec nova quae a te dicitur doctrina

**17:20.** For thou bringest in certain new things to our ears. We would **know** therefore what these things mean.

Nova enim quaedam infers auribus nostris volumus ergo scire quidnam velint haec esse

**17:21.** (Now all the **Athenians** and strangers that were there employed themselves in nothing else, but either in telling or in hearing some new thing.)

Athenienses autem omnes et advenae hospites ad nihil aliud vacabant nisi aut dicere aut audire aliquid novi

**17:22.** But **Paul**, standing in the midst of the Areopagus, said: Ye **men** of **Athens**, I perceive that in all things you are too superstitious.

Stans autem Paulus in medio Ariopagi ait viri athenienses per omnia quasi superstitiosiores vos video

**17:23.** For passing by and seeing your **idols**, I found an **altar** also, on which was written: To the Unknown **God**. What therefore you worship without **knowing** it, that I preach to you:

Praeteriens enim et videns simulacra vestra inveni et aram in qua scriptum erat ignoto deo quod ergo ignorantibus colitis hoc ego adnuntio vobis

**17:24.** **God**, who made the world and all things therein, he being Lord of **heaven** and earth, dwelleth not in temples made with hands.

Deus qui fecit mundum et omnia quae in eo sunt hic caeli et terrae cum sit Dominus non in manufactis

templis inhabitat

**Dwelleth not in temples...** God is not contained in temples; so as to need them for his dwelling, or any other uses, as the heathens imagined. Yet by his omnipresence, he is both there and everywhere.

**17:25.** Neither is he served with men's hands, as though he needed any thing: seeing it is he who giveth to all life and breath and all things:

Nec manibus humanis colitur indigens aliquo cum ipse det omnibus vitam et inspirationem et omnia

**17:26.** And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation.

Fecitque ex uno omne genus hominum inhabitare super universam faciem terrae definiens statuta tempora et terminos habitationis eorum

**17:27.** That they should seek God, if haply they may feel after him or find him, although he be not far from every one of us.

Quaerere Deum si forte adtractent eum aut inveniant quamvis non longe sit ab unoquoque nostrum

**17:28.** For in him we live and move and are: as some also of your own poets said: For we are also his offspring.

In ipso enim vivimus et movemur et sumus sicut et quidam vestrum poetarum dixerunt ipsius enim et genus sumus

**17:29.** Being therefore the offspring of God, we must not suppose the divinity to be like unto gold or silver or stone, the graving of art and device of man.

Genus ergo cum simus Dei non debemus aestimare auro aut argento aut lapidi sculpturae artis et cogitationis hominis divinum esse simile

**17:30.** And God indeed having winked at the times of this ignorance, now declareth unto men that all should every where do penance.

Et tempora quidem huius ignorantiae despiciens Deus nunc adnuntiat hominibus ut omnes ubique paenitentiam agant

**17:31.** Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed: giving faith to all, by raising him up from the dead.

Eo quod statuit diem in qua iudicaturus est orbem in aequitate in viro in quo statuit fidem praebens omnibus suscitans eum a mortuis

**17:32.** And when they had heard of the resurrection of the dead, some indeed mocked. But others said: We will hear thee again concerning this matter.

Cum audissent autem resurrectionem mortuorum quidam quidem inridebant quidam vero dixerunt audiemus te de hoc iterum

**17:33.** So Paul went out from among them.

Sic Paulus exivit de medio eorum

**17:34.** But certain men, adhering to him, did believe: among whom was also Dionysius the Areopagite and a woman named Damaris and others with them.

Quidam vero viri adherentes ei crediderunt in quibus et Dionysius Ariopagita et mulier nomine Damaris et alii cum eis

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## Acts Chapter 18

### Paul founds the church of Corinth and preaches at Ephesus and in other places. Apollo goes to Corinth.

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**18:1.** After these things, departing from [Athens](#), he came to [Corinth](#).

Post haec egressus ab Athenis venit Corinthum

**18:2.** And finding a certain [Jew](#), named [Aquila](#), born in [Pontus](#), lately come from Italy, with [Priscilla](#) his wife (because that [Claudius](#) had commanded all [Jews](#) to depart from Rome), he came to them.

Et inveniens quendam Iudaeum nomine Aquilam Ponticum genere qui nuper venerat ab Italia et Priscillam uxorem eius eo quod praecepisset Claudius discedere omnes Iudaeos a Roma accessit ad eos

**18:3.** And because he was of the same trade, he remained with them and wrought. (Now they were tentmakers by trade.)

Et quia eiusdem erat artis manebat apud eos et operabatur erat autem scenofactoriae artis

**18:4.** And he reasoned in the [synagogue](#) every [sabbath](#), bringing in the [name](#) of the [Lord Jesus](#). And he persuaded the [Jews](#) and the Greeks.

[]

**18:5.** And when [Silas](#) and [Timothy](#) were come from Macedonia, [Paul](#) was earnest in preaching, testifying to the [Jews](#) that [Jesus](#) is the [Christ](#).

Cum venissent autem de Macedonia Silas et Timotheus instabat verbo Paulus testificans Iudaeis esse Christum Iesum

**18:6.** But they gainsaying and [blaspheming](#), he shook his garments and said to them: Your blood be upon your own heads: I am clean. From henceforth I will go unto the [Gentiles](#).

Contradicientibus autem eis et blasphemantibus excutiens vestimenta dixit ad eos sanguis vester super caput vestrum mundus ego ex hoc ad gentes vadam

**18:7.** And departing thence, he entered into the house of a certain [man](#), named [Titus Justus](#), one that worshipped [God](#), whose house was adjoining to the [synagogue](#).

Et migrans inde intravit in domum cuiusdam nomine Titi Iusti colentis Deum cuius domus erat coniuncta synagogae

**18:8.** And [Crispus](#), the ruler of the [synagogue](#), [believed](#) in the Lord, with all his house. And many of the Corinthians hearing, [believed](#) and were [baptized](#).

Crispus autem archisynagogus credidit Domino cum omni domo sua et multi Corinthiorum audientes credebant et baptizabantur

**18:9.** And the Lord said to [Paul](#) in the night, by a [vision](#): Do not fear, but speak. And hold not thy peace, Dixit autem Dominus nocte per visionem Paulo noli timere sed loquere et ne taceas

**18:10.** Because I am with thee and no [man](#) shall set upon thee, to hurt thee. For I have much people in this city.

Propter quod ego sum tecum et nemo adponetur tibi ut noceat te quoniam populus est mihi multus in hac civitate

**18:11.** And he stayed there a year and six months, teaching among them the [word of God](#).

Sedit autem annum et sex menses docens apud eos verbum Dei

**18:12.** But when [Gallio](#) was proconsul of [Achaia](#), the [Jews](#) with one accord rose up against [Paul](#) and brought him to the judgment seat,

Gallione autem proconsule Achaiae insurrexerunt uno animo Iudaei in Paulum et adduxerunt eum ad

tribunal

**18:13.** Saying: This man persuadeth men to worship God contrary to the law.

Dicentes quia contra legem hic persuadet hominibus colere Deum

**18:14.** And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice or an heinous deed, O Jews, I should with reason bear with you.

Incipiente autem Paulo aperire os dixit Gallio ad Iudaeos si quidem esset iniquum aliquid aut facinus pessimum o viri iudaei recte vos sustinerem

**18:15.** But if they be questions of word and names and of your law, look you to it. I will not be judge of such things.

Si vero quaestiones sunt de verbo et nominibus et legis vestrae vos ipsi videritis iudex ego horum nolo esse

**18:16.** And he drove them from the judgment seat.

Et minavit eos a tribunali

**18:17.** And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat. And Gallio cared for none of those things.

Adprehendentes autem omnes Sosthenem principem synagogae percutiebant ante tribunal et nihil eorum Gallioni curae erat

**18:18.** But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchrae. For he had a vow.

Paulus vero cum adhuc sustinisset dies multos fratribus valefaciens navigavit Syriam et cum eo Priscilla et Aquila qui sibi totonderat in Cencris caput habebat enim votum

**18:19.** And he came to Ephesus and left them there. But he himself, entering into the synagogue, disputed with the Jews.

Devenitque Ephesum et illos ibi reliquit ipse vero ingressus synagogam disputavit cum Iudaeis

**18:20.** And when they desired him that he would tarry a longer time, he consented not:

Rogantibus autem eis ut ampliori tempore maneret non consensit

**18:21.** But taking his leave and saying: I will return to you again, God willing, he departed from Ephesus.

Sed valefaciens et dicens iterum revertar ad vos Deo volente profectus est ab Epheso

**18:22.** And going down to Caesarea, he went up to Jerusalem and saluted the church: and so came down to Antioch.

Et descendens Caesaream ascendit et salutavit ecclesiam et descendit Antiochiam

**18:23.** And after he had spent some time there, he departed and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

Et factu ibi aliquanto tempore profectus est perambulans ex ordine galaticam regionem et Frygiam confirmans omnes discipulos

**18:24.** Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures.

Iudaeus autem quidam Apollo nomine Alexandrinus natione vir eloquens devenit Ephesum potens in scripturis

**18:25.** This man was instructed in the way of the Lord: and being fervent in spirit, spoke and taught diligently the things that are of Jesus, knowing only the baptism of John.

Hic erat edoctus viam Domini et fervens spiritu loquebatur et docebat diligenter ea quae sunt Iesu sciens tantum baptisma Iohannis

**18:26.** This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them and expounded to him the way of the Lord more diligently.

Hic ergo coepit fiducialiter agere in synagoga quem cum audissent Priscilla et Aquila adsumpserunt eum et diligentius exposuerunt ei viam Dei

**18:27.** And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, helped them much who had believed.

Cum autem vellet ire Achaiam exhortati fratres scripserunt discipulis ut susciperent eum qui cum venisset contulit multum his qui crediderant

**18:28.** For with much vigour he convinced the [Jews](#) openly, showing by the [scriptures](#) that [Jesus](#) is the [Christ](#).

Vehementer enim Iudaeos revincebat publice ostendens per scripturas esse Christum Iesum

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## Acts Chapter 19

### Paul establishes the church at Ephesus. The tumult of the silversmiths.

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**19:1.** And it came to pass, while Apollo was at [Corinth](#), that [Paul](#), having passed through the upper coasts, came to [Ephesus](#) and found certain [disciples](#).

Factum est autem cum Apollo esset Corinthi ut Paulus peragratis superioribus partibus veniret Ephesum et inveniret quosdam discipulos

**19:2.** And he said to them: Have you received the [Holy Ghost](#) since ye [believed](#)? But they said to him: We have not so much as heard whether there be a [Holy Ghost](#).

Dixitque ad eos si Spiritum Sanctum accepistis credentes at illi ad eum sed neque si Spiritus Sanctus est audivimus

**19:3.** And he said: In what then were you [baptized](#)? Who said: In [John's baptism](#).

Ille vero ait in quo ergo baptizati estis qui dixerunt in Iohannis baptisate

**19:4.** Then [Paul](#) said: [John baptized](#) the people with the [baptism](#) of [penance](#) saying: That they should [believe](#) in him, who was to come after him, that is to say, in [Jesus](#).

Dixit autem Paulus Iohannes baptizavit baptismata paenitentiae populum dicens in eum qui venturus esset post ipsum ut crederent hoc est in Iesum

**19:5.** Having heard these things, they were [baptized](#) in the [name](#) of the [Lord Jesus](#).

His auditis baptizati sunt in nomine Domini Iesu

**19:6.** And when [Paul](#) had [imposed his hands](#) on them, the [Holy Ghost](#) came upon them: and they [spoke with tongues](#) and [prophesied](#).

Et cum inposuisset illis manum Paulus venit Spiritus Sanctus super eos et loquebantur linguis et prophetabant

**19:7.** And all the [men](#) were about twelve.

Erant autem omnes viri fere duodecim

**19:8.** And entering into the [synagogue](#), he spoke boldly for the space of three months, disputing and exhorting concerning the [kingdom of God](#).

Introgressus autem synagogam cum fiducia loquebatur per tres menses disputans et suadens de regno Dei

**19:9.** But when some were hardened and [believed](#) not, speaking [evil](#) of the way of the Lord before the multitude, departing from them, he separated the [disciples](#), disputing daily in the school of one Tyrannus.

Cum autem quidam indurarentur et non crederent maledicentes viam coram multitudine discedens ab eis segregavit discipulos cotidie disputans in scola Tyranni

**19:10.** And this continued for the space of two years, so that all who dwelt in Asia heard the word of the Lord, both [Jews](#) and [Gentiles](#).

Hoc autem factum est per biennium ita ut omnes qui habitabant in Asia audirent verbum Domini Iudaei atque gentiles

**19:11.** And [God](#) wrought by the hand of [Paul](#) more than common [miracles](#).

Virtutesque non quaslibet Deus faciebat per manus Pauli

**19:12.** So that even there were brought from his body to the sick, handkerchiefs and aprons: and the diseases departed from them: and the [wicked](#) spirits went out of them.

Ita ut etiam super languidos deferrentur a corpore eius sudaria vel semicintia et recedebant ab eis languores et spiritus nequam egrediebantur

**19:13.** Now some also of the **Jewish** exorcists, who went about, attempted to invoke over them that had **evil spirits** the **name** of the **Lord Jesus**, saying: I conjure you by **Jesus**, whom **Paul** preacheth.

Temptaverunt autem quidam et de circumeuntibus iudaeis exorcistis invocare super eos qui habebant spiritus malos nomen Domini Iesu dicentes adiuro vos per Iesum quem Paulus praedicat

**19:14.** And there were certain **men**, seven sons of Sceva, a **Jew**, a chief **priest**, that did this.

Erant autem quidam Scevae Iudaei principis sacerdotum septem filii qui hoc faciebant

**19:15.** But the **wicked** spirit, answering, said to them: **Jesus I know**: and **Paul I know**. But who are you?

Respondens autem spiritus nequam dixit eis Iesum novi et Paulum scio vos autem qui estis

**19:16.** And the **man** in whom the **wicked** spirit was, leaping upon them and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

Et insiliens homo in eos in quo erat daemonium pessimum et dominatus amborum invaluit contra eos ita ut nudi et vulnerati effugerent de domo illa

**19:17.** And this became **known** to all the **Jews** and the **Gentiles** that dwelt a **Ephesus**. And fear fell on them all: and the **name** of the **Lord Jesus** was magnified.

Hoc autem notum factum est omnibus Iudaeis atque gentilibus qui habitabant Ephesi et cecidit timor super omnes illos et magnificabatur nomen Domini Iesu

**19:18.** And many of them that **believed** came, confessing and declaring their deeds.

Multaque credentium veniebant confitentes et adnuntiantes actus suos

**19:19.** And many of them who had followed curious arts brought together their books and burnt them before all. And, counting the price of them, they found the money to be fifty thousand pieces of silver.

Multi autem ex his qui fuerant curiosa sectati contulerunt libros et combuserunt coram omnibus et computatis pretiis illorum invenerunt pecuniam denariorum quinquaginta milium

**19:20.** So mightily grew the **word of God** and was confirmed.

Ita fortiter verbum Dei crescebat et confirmabatur

**19:21.** And when these things were ended, **Paul** purposed in the spirit, when he had passed through Macedonia and **Achaia**, to go to **Jerusalem**, saying: After I have been there, I must see Rome also.

His autem expletis posuit Paulus in Spiritu transita Macedonia et Achaia ire Hierosolymam dicens quoniam postquam fuero ibi oportet me et Romam videre

**19:22.** And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

Mittens autem in Macedoniam duos ex ministrantibus sibi Timotheum et Erastum ipse remansit ad tempus in Asia

**19:23.** Now at that time there arose no small disturbance about the way of the Lord.

Facta est autem in illo tempore turbatio non minima de via

**19:24.** For a certain **man named** Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen.

Demetrius enim quidam nomine argentarius faciens aedes argenteas Dianae praestabat artificibus non modicum quaestum

**19:25.** Whom he calling together with the workmen of like occupation, said: Sirs, you **know** that our gain is by this trade.

Quos convocans et eos qui eiusmodi erant opifices dixit viri scitis quia de hoc artificio adquisitio est nobis

**19:26.** And you see and hear that this **Paul**, by persuasion hath drawn away a great multitude, not only of **Ephesus**, but almost of all Asia, saying: they are not gods which are made by hands.

Et videtis et auditis quia non solum Ephesi sed paene totius Asiae Paulus hic suadens avertit multam turbam dicens quoniam non sunt dii qui manibus fiunt

**19:27.** So that not only this our craft is in danger to be set at nought, but also the **temple** of great Diana shall be reputed for nothing! Yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

Non solum autem haec periclitabitur nobis pars in redargutionem venire sed et magnae deae Dianae

templum in nihilum reputabitur sed et destrui incipiet maiestas eius quam tota Asia et orbis colit

**19:28.** Having heard these things, they were full of **anger** and cried out, saying: Great is Diana of the Ephesians!

His auditis repleti sunt ira et exclamaverunt dicentes magna Diana Ephesiorum

**19:29.** And the whole city was filled with confusion. And having caught Gaius and Aristarchus, **men** of Macedonia, **Paul's** companions, they rushed with one accord into the theatre.

Et impleta est civitas confusione et impetum fecerunt uno animo in theatrum rapti Gaio et Aristarcho Macedonibus comitibus Pauli

**19:30.** And when **Paul** would have entered in unto the people, the **disciples** suffered him not.

Paulo autem volente intrare in populum non permiserunt discipuli

**19:31.** And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

Quidam autem et de Asiae principibus qui erant amici eius miserunt ad eum rogantes ne se daret in theatrum

**19:32.** Now some cried one thing, some another. For the assembly was confused: and the greater part **knew** not for what cause they were come together.

Alii autem aliud clamabant erat enim ecclesia confusa et plures nesciebant qua ex causa convenissent

**19:33.** And they drew forth Alexander out of the multitude, the **Jews** thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction,

De turba autem detraxerunt Alexandrum propellentibus eum Iudaeis Alexander ergo manu silentio postulato volebat rationem reddere populo

**19:34.** But as soon as they perceived him to be a **Jew**, all with one voice, for the space of about two, hours, cried out: Great is Diana of the Ephesians!

Quem ut cognoverunt Iudaeum esse vox facta est una omnium quasi per horas duas clamantium magna Diana Ephesiorum

**19:35.** And when the town clerk had appeased the multitudes, he said: Ye **men** of **Ephesus**, what **man** is there that **knoweth** not that the city of the **Ephesians** is a worshipper of the great Diana and of Jupiter's offspring?

Et cum sedasset scriba turbas dixit viri ephesii quis enim est hominum qui nesciat Ephesiorum civitatem cultricem esse magnae Dianae Iovisque prolis

**19:36.** For as much therefore as these things cannot be contradicted, you ought to be quiet and to do nothing rashly.

Cum ergo his contradici non possit oportet vos sedatos esse et nihil temere agere

**19:37.** For you have brought hither these **men**, who are neither guilty of **sacrilege** nor of **blasphemy** against your goddess.

Adduxistis enim homines istos neque sacrilegos neque blasphemantes deam vestram

**19:38.** But if Demetrius and the craftsmen that are with him have a matter against any **man**, the **courts** of **justice** are open: and there are proconsuls. Let them accuse one another.

Quod si Demetrius et qui cum eo sunt artifices habent adversus aliquem causam conventus forenses aguntur et pro consulibus sunt accusent invicem

**19:39.** And if you inquire after any other matter, it may be decided in a lawful assembly.

Si quid autem alterius rei quaeritis in legitima ecclesia poterit absolvi

**19:40.** For we are even in danger to be called in question for this day's uproar, there being no **man** guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

Nam et periclitamur argui seditionis hodiernae cum nullus obnoxius sit de quo non possimus reddere rationem concursus istius et cum haec dixisset dimisit ecclesiam

*Imprimatur.* +James Cardinal Gibbons, Archbishop of Baltimore, September 1, 1899

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## Acts Chapter 20

### Paul passes through Macedonia and Greece. He raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

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**20:1.** And after the tumult was ceased, Paul calling to him the disciples and exhorting them, took his leave and set forward to go into Macedonia.

Postquam autem cessavit tumultus vocatis Paulus discipulis et exhortatus eos valedixit et profectus est ut iret in Macedoniam

**20:2.** And when he had gone over those parts and had exhorted them with many words, he came into Greece:

Cum autem perambulasset partes illas et exhortatus eos fuisset multo sermone venit ad Graeciam

**20:3.** Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria. So he took a resolution to return through Macedonia.

Ubi cum fecisset menses tres factae sunt illi insidiae a Iudaeis navigaturo in Syriam habuitque consilium ut reverteretur per Macedoniam

**20:4.** And there accompanied him Sopater, the son of Pyrrhus, of Berea: and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe and Timothy: and of Asia, Tychicus and Trophimus.

Comitatus est autem eum Sopater Pyri Beroensis Thessalonicensium vero Aristarchus et Secundus et Gaius Derbeus et Timotheus Asiani vero Tychicus et Trophimus

**20:5.** These, going before, stayed for us at Troas.

Hii cum praecessissent sustinebant nos Troade

**20:6.** But we sailed from Philippi after the days of the azymes and came to them to Troas in five days, where we abode seven days.

Nos vero navigavimus post dies azymorum a Philippis et venimus ad eos Troadem in diebus quinque ubi demorati sumus diebus septem

**20:7.** And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow. And he continued his speech until midnight.

In una autem sabbati cum convenissemus ad frangendum panem Paulus disputabat eis profecturus in crastinum protraxitque sermonem usque in mediam noctem

**And on the first day of the week...** Here [St. Chrysostom](#) and many other interpreters of the scripture explain, that the Christians even at this time, must have changed the sabbath into the first day of the week, (the Lord's day), as all Christians now keep it. This change was undoubtedly made by the authority of the church; hence the exercise of the power, which Christ had given to her: for he is Lord of the sabbath.

**20:8.** And there were a great number of lamps in the upper chamber where we were assembled.

Erant autem lampades copiosae in cenaculo ubi eramus congregati

**20:9.** And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep (as Paul was long preaching), by occasion of his sleep fell from the third loft down and was taken up dead.

Sedens autem quidam adulescens nomine Eutychus super fenestram cum mergeretur somno gravi disputante diu Paulo eductus somno cecidit de tertio cenaculo deorsum et sublatus est mortuus

**20:10.** To whom, when Paul had gone down, he laid himself upon him and, embracing him, said: Be not troubled, for his soul is in him.

Ad quem cum descendisset Paulus incubuit super eum et complexus dixit nolite turbari anima enim ipsius in eo est

**20:11.** Then going up and breaking bread and tasting and having talked a long time to them, until daylight, so he departed.

Ascendens autem frangensque panem et gustans satsique adlocutus usque in lucem sic profectus est

**20:12.** And they brought the youth alive and were not a little comforted.

Adduxerunt autem puerum viventem et consolati sunt non minime

**20:13.** But we going aboard the ship, sailed to Assos, being there to take in **Paul**. For so he had appointed, himself purposing to travel by land.

Nos autem ascendentes navem enavigavimus in Asson inde suscepturi Paulum sic enim disposuerat ipse per terram iter facturus

**20:14.** And when he had met with us at Assos, we took him in and came to **Mitylene**.

Cum autem convenisset nos in Asson adsumpto eo venimus Mytilenen

**20:15.** And sailing thence, the day following we came over against **Chios**: and the next day we arrived at Samos: and the day following we came to **Miletus**.

Et inde navigantes sequenti die venimus contra Chium et alia adplicuimus Samum et sequenti venimus Miletum

**20:16.** For **Paul** had determined to sail by **Ephesus**, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at **Jerusalem**.

Proposuerat enim Paulus transnavigare Ephesum ne qua mora illi fieret in Asia festinabat enim si possibile sibi esset ut diem pentecosten faceret Hierosolymis

**20:17.** And sending from **Miletus** to **Ephesus**, he called the ancients of the **church**.

A Mileto autem mittens Ephesum vocavit maiores natu ecclesiae

**20:18.** And when they were come to him and were together, he said to them: You **know** from the first day that I came into Asia, in what manner I have been with you, for all the time.

Qui cum venissent ad eum et simul essent dixit eis vos scitis a prima die qua ingressus sum in Asiam qualiter vobiscum per omne tempus fuerim

**20:19.** Serving the Lord with all **humility** and with tears and temptations which befell me by the conspiracies of the **Jews**:

Serviens Domino cum omni humilitate et lacrimis et temptationibus quae mihi acciderunt ex insidiis Iudaeorum

**20:20.** How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

Quomodo nihil subtraxerim utilium quo minus adnuntiarem vobis et docerem vos publice et per domos

**20:21.** Testifying both to **Jews** and **Gentiles penance** towards **God** and **faith** in **our Lord Jesus Christ**.

Testificans Iudaeis atque gentilibus in Deum paenitentiam et fidem in Dominum nostrum Iesum Christum

**20:22.** And now, behold, being bound in the spirit, I go to **Jerusalem**: not **knowing** the things which shall befall me there:

Et nunc ecce alligatus ego Spiritu vado in Hierusalem quae in ea eventura sint mihi ignorans

**20:23.** Save that the **Holy Ghost** in every city witnesseth to me, saying: That bands and afflictions wait for me at **Jerusalem**.

Nisi quod Spiritus Sanctus per omnes civitates protestatur mihi dicens quoniam vincula et tribulationes me manent

**20:24.** But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the **Lord Jesus**, to testify the **gospel** of the **grace** of **God**.

Sed nihil horum vereor nec facio animam pretiosorem quam me dummodo consummem cursum meum et ministerium quod accepi a Domino Iesu testificari evangelium gratiae Dei

**20:25.** And now behold, I **know** that all you, among whom I have gone preaching the **kingdom of God**, shall see my face no more.

Et nunc ecce ego scio quia amplius non videbitis faciem meam vos omnes per quos transivi praedicans regnum Dei

**20:26.** Wherefore I take you to witness this day that I am clear from the blood of all **men**.

Quapropter contestor vos hodierna die quia mundus sum a sanguine omnium

**20:27.** For I have not spread to declare unto you all, the counsel of **God**.

Non enim subterfugi quo minus adnuntiarem omne consilium Dei vobis

**20:28.** Take heed to yourselves and to the whole flock, wherein the **Holy Ghost** hath placed you **bishops**, to rule the **Church of God** which he hath purchased with his own blood.

Adtendite vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos regere ecclesiam Dei quam adquisivit sanguine suo

**20:29.** I **know** that after my departure ravening wolves will enter in among you, not sparing the flock.

Ego scio quoniam intrabunt post discessionem meam lupi graves in vos non parcentes gregi

**20:30.** And of your own selves shall arise **men** speaking perverse things, to draw away **disciples** after them.

Et ex vobis ipsis exsurgent viri loquentes perversa ut abducant discipulos post se

**20:31.** Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you, night and day.

Propter quod vigilate memoria retinentes quoniam per triennium nocte et die non cessavi cum lacrimis monens unumquemque vestrum

**20:32.** And now I commend you to **God** and to the word of his **grace**, who is able to build up and to give an inheritance among all the **sanctified**.

Et nunc commendo vos Deo et verbo gratiae ipsius qui potens est aedificare et dare hereditatem in sanctificatis omnibus

**20:33.** I have not **coveted** any **man's** silver, gold or apparel, as

Argentum aut aurum aut vestem nullius concupivi

**20:34.** You yourselves **know**. For such things as were needful for me and them that are with me, these hands have furnished.

Ipsi scitis quoniam ad ea quae mihi opus erant et his qui mecum sunt ministraverunt manus istae

**20:35.** I have showed you all things, how that so labouring you ought to support the weak and to remember the word of the **Lord Jesus**, how he said: It is a more **blessed** thing to give, rather than to receive.

Omnia ostendi vobis quoniam sic laborantes oportet suscipere infirmos ac meminisse verbi Domini Iesu quoniam ipse dixit beatius est magis dare quam accipere

**20:36.** And when he had said these things, kneeling down, he **prayed** with them all.

Et cum haec dixisset positus genibus suis cum omnibus illis oravit

**20:37.** And there was much weeping among them all. And falling on the neck of **Paul**, they **kissed** him,

Magnus autem fletus factus est omnium et procumbentes super collum Pauli osculabantur eum

**20:38.** Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

Dolentes maxime in verbo quo dixerat quoniam amplius faciem eius non essent visuri et deducebant eum ad navem

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## Acts Chapter 21

### Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

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**21:1.** And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to [Rhodes](#): and from thence to Patara.

Cum autem factum esset ut navigarem abstracti ab eis recto cursu venimus Cho et sequenti die Rhodum et inde Patara

**21:2.** And when we had found a ship sailing over to Phenice, we went aboard and set forth.

Et cum invenissemus navem transfretantem in Foenicen ascendentes navigavimus

**21:3.** And when we had discovered [Cyprus](#), leaving it on the left hand, we sailed into [Syria](#), and came to [Tyre](#): for there the ship was to unlade her burden.

Cum paruissemus autem Cypro et relinquentes eam ad sinistram navigabamus in Syriam et venimus Tyrum ibi enim navis erat expositura onus

**21:4.** And finding [disciples](#), we tarried there seven days: who said to [Paul](#), through the [Spirit](#), that he should not go up to [Jerusalem](#).

Inventis autem discipulis mansimus ibi diebus septem qui Paulo dicebant per Spiritum ne ascenderet Hierosolymam

**21:5.** And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city. And we kneeled down on the shore: and we [prayed](#).

Et explicitis diebus profecti ibamus deducentibus nos omnibus cum uxoribus et filiis usque foras civitatem et positis genibus in litore oravimus

**21:6.** And when we had bid one another farewell, we took ship. And they returned home.

Et cum valefecissemus invicem ascendimus in navem illi autem redierunt in sua

**21:7.** But we, having finished the voyage by sea, from [Tyre](#) came down to [Ptolemais](#): and saluting the brethren, we abode one day with them.

Nos vero navigatione explicita a Tyro descendimus Ptolomaida et salutatis fratribus mansimus die una apud illos

**21:8.** And the next day departing, we came to [Caesarea](#). And entering into the house of Philip the [evangelist](#), who was one of the seven, we abode with him.

Alia autem die profecti venimus Caesaream et intrantes in domum Philippi evangelistae qui erat de septem mansimus apud eum

**The evangelist...** That is, the preacher of the [gospel](#); the same that before converted the [Samaritans](#), and [baptized](#) the eunuch, chap. 8., being one of the first seven deacons.

**21:9.** And he had four daughters, [virgins](#), who did [prophesy](#).

Huic autem erant filiae quattuor virgines prophetantes

**21:10.** And as we tarried there for some days, there came from [Judea](#) a certain [prophet](#), named [Agabus](#).

Et cum moraremur per dies aliquot supervenit quidam a Iudaea propheta nomine Agabus

**21:11.** Who, when he was come to us, took [Paul's](#) girdle: and binding his own feet and hands, he said: Thus saith the [Holy Ghost](#): The [man](#) whose girdle this is, the [Jews](#) shall bind in this manner in [Jerusalem](#) and shall deliver him into the hands of the [Gentiles](#).

Is cum venisset ad nos tulit zonam Pauli et alligans sibi pedes et manus dixit haec dicit Spiritus Sanctus virum cuius est zona haec sic alligabunt in Hierusalem Iudaei et tradent in manus gentium

**21:12.** Which when we had heard, both we and they that were of that place desired him that he would not go up to [Jerusalem](#).

Quod cum audissemus rogabamus nos et qui loci illius erant ne ascenderet Hierosolymam

**21:13.** Then [Paul](#) answered and said: What do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but to die also in [Jerusalem](#), for the [name](#) of the [Lord Jesus](#).

Tunc respondit Paulus et dixit quid facitis flentes et adfligentes cor meum ego enim non solum alligari sed et mori in Hierusalem paratus sum propter nomen Domini Iesu

**21:14.** And when we could not persuade him, we ceased, saying: The will of the Lord be done.

Et cum ei suadere non possemus quievimus dicentes Domini voluntas fiat

**21:15.** And after those days, being prepared, we went up to [Jerusalem](#).

Post dies autem istos praeparati ascendebamus Hierusalem

**21:16.** And there went also with us some of the [disciples](#) from [Caesarea](#), bringing with them one Mnason a Cyprian, an old [disciple](#), with whom we should lodge.

Venerunt autem et ex discipulis a Caesarea nobiscum adducentes apud quem hospitaremur Mnasonem quendam Cyprium antiquum discipulum

**21:17.** And when we were come to [Jerusalem](#), the brethren received us gladly.

Et cum venissemus Hierosolymam libenter exceperunt nos fratres

**21:18.** And the day following, [Paul](#) went in with us unto James: and all the ancients were assembled.

Sequenti autem die introibat Paulus nobiscum ad Iacobum omnesque collecti sunt seniores

**21:19.** Whom when he had saluted, he related particularly what things [God](#) had wrought among the [Gentiles](#) by his ministry.

Quos cum salutasset narrabat per singula quae fecisset Deus in gentibus per ministerium ipsius

**21:20.** But they hearing it, [glorified God](#) and said to him: Thou seest, brother, how many thousands there are among the [Jews](#) that have [believed](#): and they are all [zealous](#) for the law.

At illi cum audissent magnificabant Deum dixeruntque ei vides frater quot milia sint in Iudaeis qui crediderunt et omnes aemulatores sunt legis

**21:21.** Now they have heard of thee that thou teachest those [Jews](#), who are among the [Gentiles](#) to depart from [Moses](#): saying that they ought not to [circumcise](#) their children, nor walk according to the custom.

Audierunt autem de te quia discessionem doceas a Mose eorum qui per gentes sunt Iudaeorum dicens non debere circumcidere eos filios suos neque secundum consuetudinem ingredi

**21:22.** What is it therefore? The multitude must needs come together: for they will hear that thou art come.

Quid ergo est utique oportet convenire multitudinem audient enim te supervenisse

**21:23.** Do therefore this that we say to thee. We have four [men](#), who have a [vow](#) on them.

Hoc ergo fac quod tibi dicimus sunt nobis viri quattuor votum habentes super se

**21:24.** Take these and sanctify thyself with them: and bestow on them, that they may shave their heads. And all will [know](#) that the things which they have heard of these are [false](#): but that thou thyself also walkest keeping the law.

His adsumptis sanctifica te cum illis et inpende in illis ut radant capita et scient omnes quia quae de te audierunt falsa sunt sed ambulas et ipse custodiens legem

**Keeping the law...** The law, though now no longer obligatory, was for a time observed by the Christian [Jews](#): to bury, as it were, the [synagogue](#) with [honour](#).

**21:25.** But, as touching the [Gentiles](#) that [believe](#), we have written, decreeing that they should only refrain themselves from that which has been offered to [idols](#) and from blood and from things strangled and from fornication.

De his autem qui crediderunt ex gentibus nos scripsimus iudicantes ut abstineant se ab idolis immolato et sanguine et suffocato et fornicatione

**21:26.** Then [Paul](#) took the [men](#) and, the next day being purified with them, entered into the [temple](#), giving notice of the accomplishment of the days of purification, until an [oblation](#) should be offered for every one of

them.

Tunc Paulus adsumptis viris postera die purificatus cum illis intravit in templum adnuntians expletionem dierum purificationis donec offerretur pro unoquoque eorum oblatio

**21:27.** But when the seven days were drawing to an end, those **Jews** that were of Asia, when they saw him in the **temple**, stirred up all the people and laid hands upon him, crying out:

Dum autem septem dies consummarentur hii qui de Asia erant Iudaei cum vidissent eum in templo concitaverunt omnem populum et iniecerunt ei manus clamantes

**21:28.** Men of **Israel**, help: This is the **man** that teacheth all **men** every where against the people and the law and this place; and moreover hath brought in **Gentiles** into the **temple** and hath violated this **holy** place.

Viri israhelitae adiuuate hic est homo qui adversus populum et legem et locum hunc omnes ubique docens insuper et gentiles induxit in templum et violavit sanctum locum istum

**21:29.** (For they had seen Trophimus the **Ephesian** in the city with him, whom they supposed that **Paul** had brought into the **temple**.)

Viderant enim Trophimum Ephesium in civitate cum ipso quem aestimaverunt quoniam in templum induxisset Paulus

**21:30.** And he whole city was in an uproar: and the people ran together. And taking **Paul**, they drew him out of the **temple**: and immediately the doors were shut.

Commotaque est civitas tota et facta est concursio populi et adprehendentes Paulum trahebant eum extra templum et statim clausae sunt ianuae

**21:31.** And as they went about to kill him, it was told the tribune of the band that all **Jerusalem** was in confusion.

Quaerentibus autem eum occidere nuntiatum est tribuno cohortis quia tota confunditur Hierusalem

**21:32.** Who, forthwith taking with him soldiers and **centurions**, ran down to them. And when they saw the tribune and the soldiers, they left off beating **Paul**.

Qui statim adsumptis militibus et centurionibus decurrit ad illos qui cum vidissent tribunum et milites cessaverunt percutere Paulum

**21:33.** Then the tribune, coming near, took him and commanded him to be bound with two chains: and demanded who he was and what he had done.

Tunc accedens tribunus adprehendit eum et iussit alligari catenis duabus et interrogabat quis esset et quid fecisset

**21:34.** And some cried one thing, some another, among the multitude. And when he could not **know** the certainty for the tumult, he commanded him to be carried into the castle.

Alii autem aliud clamabant in turba et cum non posset certum cognoscere prae tumultu iussit duci eum in castra

**21:35.** And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the **violence** of the people.

Et cum venisset ad gradus contigit ut portaretur a militibus propter vim populi

**21:36.** For the multitude of the people followed after, crying: Away with him!

Sequebatur enim multitudo populi clamans tolle eum

**21:37.** And as **Paul** was about to be brought into the castle, he saith to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

Et cum coepisset induci in castra Paulus dicit tribuno si licet mihi loqui aliquid ad te qui dixit graece nosti

**21:38.** Art not thou that **Egyptian** who before these days didst raise a tumult and didst lead forth into the **desert** four thousand **men** that were murderers?

Nonne tu es Aegyptius qui ante hos dies tumultum concitasti et eduxisti in desertum quattuor milia virorum sicariorum

**21:39.** But **Paul** said to him: I am a **Jew** of **Tarsus in Cilicia**, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

Et dixit ad eum Paulus ego homo sum quidem iudaeus a Tarso Ciliciae non ignotae civitatis municeps rogo

autem te permitte mihi loqui ad populum

**21:40.** And when he had given him leave, [Paul](#) standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the [Hebrew tongue](#), saying:

Et cum ille permisisset Paulus stans in gradibus annuit manu ad plebem et magno silentio facto adlocutus est hebraea lingua dicens

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## Acts Chapter 22

### **Paul declares to the people the history of his conversion. He escapes scourging by claiming the privilege of a Roman citizen.**

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**22:1.** Men, brethren and fathers, hear ye the account which I now give unto you.

Viri fratres et patres audite quam ad vos nunc reddo rationem

**22:2.** (And when they heard that he spoke to them in the [Hebrew tongue](#), they kept the more silence.)

Cum audissent autem quia hebraea lingua loquitur ad illos magis praestiterunt silentium

**22:3.** And he saith: I am a [Jew](#), born at [Tarsus in Cilicia](#), but brought up in this city, at the feet of [Gamaliel](#), taught according to the [truth](#) of the law of the fathers, [zealous](#) for the law, as also all you are this day:

Et dixit ego sum vir iudaeus natus Tarso Ciliciae nutritus autem in ista civitate secus pedes Gamaliel eruditus iuxta veritatem paternae legis aemulator legis sicut et vos omnes estis hodie

**22:4.** Who [persecuted](#) this way unto death, binding and delivering into prisons both men and [women](#),

Qui hanc viam persecutus sum usque ad mortem alligans et tradens in custodias viros ac mulieres

**22:5.** As the [high priest](#) doth bear me witness and all the ancients. From whom also receiving [letters](#) to the brethren, I went to [Damascus](#), that I might bring them bound from thence to [Jerusalem](#) to be punished.

Sicut princeps sacerdotum testimonium mihi reddit et omnes maiores natu a quibus et epistulas accipiens ad fratres Damascus pergebam ut adducerem inde vinctos in Hierusalem uti punirentur

**22:6.** And it came to pass, as I was going and drawing nigh to [Damascus](#), at mid-day, that suddenly from [heaven](#) there shone round about me a great light:

Factum est autem eunte me et adpropinquante Damasco media die subito de caelo circumfulsit me lux copiosa

**22:7.** And falling on the ground, I heard a voice saying to me: [Saul](#), [Saul](#), why persecutest thou me?

Et decidens in terram audivi vocem dicentem mihi Saule Saule quid me persequeris

**22:8.** And I answered: Who art thou, Lord? And he said to me: I am [Jesus of Nazareth](#), whom thou persecutest.

Ego autem respondi quis es Domine dixitque ad me ego sum Iesus Nazarenus quem tu persequeris

**22:9.** And they that were with me saw indeed the light: but they heard not the voice of him that spoke with me.

Et qui mecum erant lumen quidem viderunt vocem autem non audierunt eius qui loquebatur mecum

**Heard not the voice...** That is, they distinguished not the words; though they heard the voice. Acts 9. 7.

**22:10.** And I said: What shall I do, Lord? And the Lord said to me: Arise and go to [Damascus](#); and there it shall be told thee of all things that thou must do.

Et dixi quid faciam Domine Dominus autem dixit ad me surgens vade Damascum et ibi tibi dicetur de omnibus quae te oporteat facere

**22:11.** And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to [Damascus](#),

Et cum non viderem prae claritate luminis illius ad manum deductus a comitibus veni Damascum

**22:12.** And one Ananias, a [man](#) according to the law, having testimony of all the [Jews](#) who dwelt there,

Ananias autem quidam vir secundum legem testimonium habens ab omnibus habitantibus Iudaeis

**22:13.** Coming to me and standing by me, said to me: [Brother Saul](#), look up. And I, the same hour, looked upon him.

Veniens ad me et adstans dixit mihi Saule frater respice et ego eadem hora respexi in eum

**22:14.** But he said: The **God of our fathers** hath preordained thee that thou shouldst **know** his will and see the **Just One** and shouldst hear the voice from his mouth.

At ille dixit Deus patrum nostrorum praeordinavit te ut cognosceres voluntatem eius et videres Iustum et audires vocem ex ore eius

**Just One... Our Saviour**, who appeared to **St. Paul**, Acts 9. 17.

**22:15.** For thou shalt be his witness to all **men** of those things which thou hast seen and heard.

Quia eris testis illius ad omnes homines eorum quae vidisti et audisti

**22:16.** And now why tarriest thou? Rise up and be **baptized** and wash away thy **sins**, invoking his **name**.

Et nunc quid moraris exsurge baptizare et ablue peccata tua invocato nomine ipsius

**22:17.** And it came to pass, when I was come again to **Jerusalem** and was **praying** in the **temple**, that I was in a trance,

Factum est autem revertenti mihi in Hierusalem et oranti in templo fieri me in stupore mentis

**22:18.** And saw him saying unto me: Make haste and get thee quickly out of **Jerusalem**: because they will not receive thy testimony concerning me.

Et videre illum dicentem mihi festina et exi velociter ex Hierusalem quoniam non recipient testimonium tuum de me

**22:19.** And I said: Lord, they **know** that I cast into prison and beat in every **synagogue** them that **believed** in thee.

Et ego dixi Domine ipsi sciunt quia ego eram concludens in carcerem et caedens per synagogas eos qui credebant in te

**22:20.** And when the blood of Stephen thy witness was shed, I stood by and consented: and kept the garments of them that killed him.

Et cum funderetur sanguis Stephani testis tui ego adstabam et consentiebam et custodiebam vestimenta interficientium illum

**22:21.** And he said to me: Go, for unto the **Gentiles** afar off will I send thee.

Et dixit ad me vade quoniam ego in nationes longe mittam te

**22:22.** And they heard him until this word and then lifted up their voice, saying: Away with such an one from the earth. For it is not fit that he should live.

Audiebant autem eum usque ad hoc verbum et levaverunt vocem suam dicentes tolle de terra eiusmodi non enim fas est eum vivere

**22:23.** And as they cried out and threw off their garments and cast dust into the air,

Vociferantibus autem eis et proicientibus vestimenta sua et pulverem iactantibus in aerem

**22:24.** The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to **know** for what cause they did so cry out against him.

Iussit tribunus induci eum in castra et flagellis caedi et torqueri eum ut sciret propter quam causam sic adclamarent ei

**22:25.** And when they had bound him with thongs, **Paul** saith to the **centurion** that stood by him: Is it lawful for you to scourge a **man** that is a Roman and uncondemned?

Et cum adstrinxissent eum loris dixit adstanti sibi centurioni Paulus si hominem romanum et indemnatum licet vobis flagellare

**22:26.** Which the **centurion** hearing, went to the tribune and told him, saying: What art thou about to do? For this **man** is a Roman citizen.

Quo audito centurio accessit ad tribunum et nuntiavit dicens quid acturus es hic enim homo civis romanus est

**22:27.** And the tribune coming, said to him: Tell me. Art thou a Roman? But he said: Yea.

Accedens autem tribunus dixit illi dic mihi tu Romanus es at ille dixit etiam

**22:28.** And the tribune answered: I obtained the being free of this city with a great sum. And **Paul** said:

But I was born so.

Et respondit tribunus ego multa summa civitatem hanc consecutus sum et Paulus ait ego autem et natus sum

**22:29.** Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen and because he had bound him.

Protinus ergo discesserunt ab illo qui eum torturi erant tribunus quoque timuit postquam rescivit quia civis romanus esset et quia alligasset eum

**22:30.** But on the next day, meaning to [know](#) more diligently for what cause he was accused by the [Jews](#), he loosed him and commanded the [priests](#) to come together and all the council: and, bringing forth [Paul](#), he set him before them.

Postera autem die volens scire diligentius qua ex causa accusaretur a Iudaeis solvit eum et iussit sacerdotes convenire et omne concilium et producens Paulum statuit inter illos

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## Acts Chapter 23

### Paul stands before the council. The Jews conspire his death. He is sent away to Cesarea.

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**23:1.** And [Paul](#), looking upon the council, said: Men, brethren, I have conversed with all [good conscience](#) before [God](#) until this present day.

Intendens autem concilium Paulus ait viri fratres ego omni conscientia bona conversatus sum ante Deum usque in hodiernum diem

**23:2.** And the [high priest](#), Ananias, commanded them that stood by him to strike him on the mouth.

Princeps autem sacerdotum Ananias praecepit adstantibus sibi percutere os eius

**23:3.** Then [Paul](#) said to him: [God](#) shall strike thee, thou whited wall. For, sittest thou to judge me according to the law and, contrary to the law, commandest me to be struck?

Tunc Paulus ad eum dixit percutiet te Deus paries dealbatus et tu sedens iudicas me secundum legem et contra legem iubes me percuti

**23:4.** And they that stood by said: Dost thou [revile](#) the [high priest of God](#)?

Et qui adstabant dixerunt summum sacerdotem Dei maledicis

**23:5.** And [Paul](#) said: I [knew](#) not, brethren, that he is the [high priest](#). For it is written: Thou shalt not speak [evil](#) of the prince of thy people.

Dixit autem Paulus nesciebam fratres quia princeps est sacerdotum scriptum est enim principem populi tui non maledices

**23:6.** And [Paul](#), [knowing](#) that the one part were [Sadducees](#) and the other [Pharisees](#), cried out in the council: Men, brethren, I am a [Pharisee](#), the son of [Pharisees](#): concerning the [hope](#) and [resurrection of the dead](#) I am called in question.

Sciens autem Paulus quia una pars esset Sadducaeorum et altera Pharisaeorum exclamavit in concilio viri fratres ego Pharisaeus sum filius Pharisaeorum de spe et resurrectione mortuorum ego iudicor

**23:7.** And when he had so said, there arose a dissension between the [Pharisees](#) and the [Sadducees](#). And the multitude was divided.

Et cum haec dixisset facta est dissensio inter Pharisaeos et Sadducaeos et soluta est multitudo

**23:8.** For the [Sadducees](#) say that there is no [resurrection](#), neither [angel](#), nor spirit: but the [Pharisees](#) confess both.

Sadducaei enim dicunt non esse resurrectionem neque angelum neque spiritum Pharisaei autem utrumque confitentur

**23:9.** And there arose a great cry. And some of the [Pharisees](#) rising up, strove, saying: We find no [evil](#) in this [man](#). What if a spirit hath spoken to him, or an [angel](#)?

Factus est autem clamor magnus et surgentes quidam Pharisaeorum pugnabant dicentes nihil mali invenimus in homine isto quod si spiritus locutus est ei aut angelus

**23:10.** And when there arose a great dissension, the tribune, fearing lest [Paul](#) should be pulled in pieces by them, commanded the soldiers to go down and to take him by force from among them and to bring him into the castle.

Et cum magna dissensio facta esset timens tribunus ne discerperetur Paulus ab ipsis iussit milites descendere et rapere eum de medio eorum ac deducere eum in castra

**23:11.** And the night following, the Lord standing by him, said: Be constant: for as thou hast testified of me in [Jerusalem](#), so must thou bear witness also at Rome.

Sequenti autem nocte adsistens ei Dominus ait constans esto sicut enim testificatus es de me Hierusalem

sic te oportet et Romae testificari

**23:12.** And when day was come, some of the **Jews** gathered together and bound themselves under a **curse**, saying that they would neither eat nor drink till they killed **Paul**.

Facta autem die collegerunt se quidam ex Iudaeis et devoverunt se dicentes neque manducatuos neque bibituos donec occiderent Paulum

**23:13.** And they were more than forty **men** that had made this conspiracy.

Erant autem plus quam quadraginta qui hanc coniurationem fecerant

**23:14.** Who came to the chief **priests** and the ancients and said: We have bound ourselves under a great **curse** that we will eat nothing till we have slain **Paul**.

Qui accesserunt ad principes sacerdotum et seniores et dixerunt devotione devovimus nos nihil gustatuos donec occidamus Paulum

**23:15.** Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to **know** something more certain touching him. And we, before he come near, are ready to kill him.

Nunc ergo vos notum facite tribuno cum concilio ut producat illum ad vos tamquam aliquid certius cognituri de eo nos vero priusquam adpropiet parati sumus interficere illum

**23:16.** Which when **Paul's** sister's son had heard, of their lying in wait, he came and entered into the castle and told **Paul**.

Quod cum audisset filius sororis Pauli insidias venit et intravit in castra nuntiavitque Paulo

**23:17.** And **Paul**, calling to him one of the **centurions**, said: Bring this young man to the tribune: for he hath some thing to tell him.

Vocans autem Paulus ad se unum ex centurionibus ait adulescentem hunc perduc ad tribunum habet enim aliquid indicare illi

**23:18.** And he, taking him, brought him to the tribune and said: **Paul**, the prisoner, desired me to bring this young man unto thee, who hath some thing to say to thee.

Et ille quidem adsumens eum duxit ad tribunum et ait victus Paulus vocans rogavit me hunc adulescentem perducere ad te habentem aliquid loqui tibi

**23:19.** And the tribune, taking him by the hand, went aside with him privately and asked him: What is it that thou hast to tell me?

Adprehendens autem tribunus manum illius secessit cum eo seorsum et interrogavit illum quid est quod habes indicare mihi

**23:20.** And he said: The **Jews** have agreed to desire thee that thou wouldst bring forth **Paul** to-morrow into the council, as if they meant to inquire some thing more certain touching him.

Ille autem dixit Iudaeis convenit rogare te ut crastina die Paulum producas in concilium quasi aliquid certius inquisituri sint de illo

**23:21.** But do not thou give credit to them: for there lie in wait for him more than forty **men** of them, who have bound themselves by **oath** neither to eat nor to drink, till they have killed him. And they are now ready, looking for a promise from thee.

Tu vero ne credideris illis insidiantur enim ei ex eis viri amplius quadraginta qui se devoverunt non manducare neque bibere donec interficiant eum et nunc parati sunt expectantes promissum tuum

**23:22.** The tribune therefore dismissed the young man, charging him that he should tell no **man** that he had made **known** these things unto him.

Tribunus igitur dimisit adulescentem praecipiens ne cui loqueretur quoniam haec nota sibi fecisset

**23:23.** Then having called two **centurions**, he said to them: Make ready two hundred soldiers to go as far as **Caesarea**: and seventy horsemen and two hundred spearmen, for the third hour of the night.

Et vocatis duobus centurionibus dixit illis parate milites ducentos ut eant usque Caesaream et equites septuaginta et lancearios ducentos a tertia hora noctis

**23:24.** And provide beasts, that they may set **Paul** on and bring him safe to Felix the governor.

Et iumenta praeparate ut inponentes Paulum salvum perducerent ad Felicem praesidem

**23:25.** (For he feared lest perhaps the **Jews** might take him away by force and kill him: and he should afterwards be slandered, as if he was to take money.) And he wrote a **letter** after this manner:

[]

**23:26.** Claudius Lysias to the most excellent governor, Felix, greeting:

Scribens epistulam continentem haec Claudius Lysias optimo praesidi Felici salutem

**23:27.** This **man**, being taken by the **Jews** and ready to be killed by them, I rescued, coming in with an army, understanding that he is a Roman.

Virum hunc comprehensum a Iudaeis et incipientem interfici ab eis superveniens cum exercitu eripui cognito quia Romanus est

**23:28.** And meaning to **know** the cause which they objected unto him, I brought him forth into their council.

Volensque scire causam quam obiciebant illi deduxi eum in concilium eorum

**23:29.** Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands.

Quem inveni accusari de quaestionibus legis ipsorum nihil vero dignum morte aut vinculis habentem crimen

**23:30.** And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

Et cum mihi perlatum esset de insidiis quas paraverunt ei misi ad te denuntians et accusatoribus ut dicant apud te

**23:31.** Then the soldiers, according as it was commanded them, taking **Paul**, brought him by night to Antipatris.

Milites ergo secundum praeceptum sibi adsumentes Paulum duxerunt per noctem in Antipatridem

**23:32.** And the next day, leaving the horsemen to go with him, they returned to the castle.

Et postera die dimissis equitibus ut irent cum eo reversi sunt ad castra

**23:33.** Who, when they were come to **Caesarea** and had delivered the **letter** to the governor, did also present **Paul** before him.

Qui cum venissent Caesaream et tradidissent epistulam praesidi statuerunt ante illum et Paulum

**23:34.** And when he had read it and had asked of what province he was and understood that he was of Cilicia:

Cum legisset autem et interrogasset de qua provincia esset et cognoscens quia de Cilicia

**23:35.** I will hear thee, said he, when thy accusers come. And he commanded him to be kept in **Herod's** judgment hall.

Audiam te inquit cum et accusatores tui venerint iussitque in praetorio Herodis custodiri eum

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## Acts Chapter 24

### Paul defends his innocence before Felix the governor. He preaches the faith to him.

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**24:1.** And after five days, the [high priest](#), Ananias, came down with some ancients and one Tertullus, an orator, who went to the governor against [Paul](#).

Post quinque autem dies descendit princeps sacerdotum Ananias cum senioribus quibusdam et Tertullo quodam oratore qui adierunt praesidem adversus Paulum

**24:2.** And [Paul](#) being called for, Tertullus began to accuse him, saying: Whereas, through thee we live in much peace and many things are rectified by thy [providence](#),

Et citato Paulo coepit accusare Tertullus dicens cum in multa pace agamus per te et multa corrigantur per tuam providentiam

**24:3.** We accept it always and in all places, most excellent Felix, with all thanksgiving.

Semper et ubique suscipimus optime Felix cum omni gratiarum actione

**24:4.** But that I be no further tedious to thee, I desire thee of thy clemency to hear us in a few words.

Ne diutius autem te protraham oro breviter audias nos pro tua clementia

**24:5.** We have found this to be a pestilent [man](#) and raising seditions among all the [Jews](#) throughout the world: and author of the sedition of the [sect of the Nazarenes](#).

Invenimus hunc hominem pestiferum et concitantem seditiones omnibus Iudaeis in universo orbe et auctorem seditionis sectae Nazarenorum

**24:6.** Who also hath gone about to profane the [temple](#): whom, we having apprehended, would also have judged according to our law.

Qui etiam templum violare conatus est quem et adprehendimus

**24:7.** But Lysias the tribune, coming upon us with great [violence](#), took him away out of our hands;

[]

**24:8.** Commanding his accusers to come to thee. Of whom thou mayest thyself, by examination, have [knowledge](#) of all these things whereof we accuse him.

A quo poteris ipse iudicans de omnibus istis cognoscere de quibus nos accusamus eum

**24:9.** And the [Jews](#) also added and said that these things were so.

Adiecerunt autem et Iudaei dicentes haec ita se habere

**24:10.** Then [Paul](#) answered (the governor making a sign to him to speak): [Knowing](#) that for many years thou hast been judge over this nation, I will with [good courage](#) answer for myself.

Respondit autem Paulus annuente sibi praeside dicere ex multis annis esse te iudicem genti huic sciens bono animo pro me satisfaciam

**24:11.** For thou mayest understand that there are yet but twelve days since I went up to [adore](#) in [Jerusalem](#):

Potes enim cognoscere quia non plus sunt dies mihi quam duodecim ex quo ascendi adorare in Hierusalem

**24:12.** And neither in the [temple](#) did they find me disputing with any [man](#) or causing any concourse of the people: neither in the [synagogues](#), nor in the city.

Et neque in templo invenerunt me cum aliquo disputantem aut concursum facientem turbae neque in synagogis neque in civitate

**24:13.** Neither can they [prove](#) unto thee the things whereof they now accuse me.

Neque probare possunt tibi de quibus nunc accusant me

**24:14.** But this I confess to thee that according to the way which they call a heresy, so do I serve [the Father and my God](#), believing all things which are written in the law and the [prophets](#):

Confiteor autem hoc tibi quod secundum sectam quam dicunt heresim sic deservio patrio Deo meo credens omnibus quae in lege et prophetis scripta sunt

**24:15.** Having [hope](#) in [God](#), which these also themselves look for, that there shall be a resurrection of the [just](#) and [unjust](#).

Spem habens in Deum quam et hii ipsi expectant resurrectionem futuram iustorum et iniquorum

**24:16.** And herein do I endeavour to have always a [conscience](#) without offence, towards [God](#) and towards [men](#).

In hoc et ipse studeo sine offendiculo conscientiam habere ad Deum et ad homines semper

**24:17.** Now after many years, I came to bring [alms](#) to my nation and [offerings](#) and [vows](#).

Post annos autem plures elemosynas facturus in gentem meam veni et oblationes et vota

**24:18.** In which I was found purified in the [temple](#): neither with multitude nor with tumult.

In quibus invenerunt me purificatum in templo non cum turba neque cum tumultu

**24:19.** But certain [Jews](#) of Asia, who ought to be present before thee and to accuse, if they had anything against me:

Quidam autem ex Asia Iudaei quos oportebat apud te praesto esse et accusare si quid haberent adversum me

**24:20.** Or let these [men](#) themselves say if they found in me any [iniquity](#), when standing before the council,

Aut hii ipsi dicant si quid invenerunt in me iniquitatis cum stem in concilio

**24:21.** Except it be for this one voice only that I cried, standing among them: Concerning the [resurrection of the dead](#) am I judged this day by you.

Nisi de una hac solummodo voce qua clamavi inter eos stans quoniam de resurrectione mortuorum ego iudicor hodie a vobis

**24:22.** And Felix put them off, having most certain [knowledge](#) of this way, saying: When Lysias the tribune shall come down, I will hear you.

Distulit autem illos Felix certissime sciens de via dicens cum tribunus Lysias descenderit audiam vos

**24:23.** And he commanded a [centurion](#) to keep him: and that he should be easy and that he should not prohibit any of his friends to minister unto him.

Iussitque centurioni custodiri eum et habere requiem nec quemquam prohibere de suis ministrare ei

**24:24.** And after some days, Felix, coming with [Drusilla](#) his wife, who was a [Jew](#), sent for [Paul](#) and heard of him the [faith](#) that is in [Christ Jesus](#).

Post aliquot autem dies veniens Felix cum Drusilla uxore sua quae erat Iudaea vocavit Paulum et audivit ab eo fidem quae est in Iesum Christum

**24:25.** And as he treated of [justice](#) and chastity and of the judgment to come, Felix, being [terrified](#), answered: For this time, go thy way: but when I have a convenient time, I will send for thee.

Disputante autem illo de iustitia et castitate et de iudicio futuro timefactus Felix respondit quod nunc adtinet vade tempore autem oportuno accersiam te

**24:26.** Hoping also withal that money should be given him by [Paul](#): for which cause also oftentimes sending for him, he spoke with him.

Simul et sperans quia pecunia daretur a Paulo propter quod et frequenter accersiens eum loquebatur cum eo

**24:27.** But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to show the [Jews](#) a pleasure, left [Paul](#) bound.

Biennio autem expleto accepit successorem Felix Porcium Festum volens autem gratiam praestare Iudaeis Felix reliquit Paulum vinctum

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## Acts Chapter 25

### Paul appeals to Caesar. King Agrippa desires to hear him.

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**25:1.** Now when Festus was come into the province, after three days, he went up to [Jerusalem](#) from Cesarea.

Festus ergo cum venisset in provinciam post triduum ascendit Hierosolymam a Caesarea

**25:2.** And the chief [priests](#) and principal [men](#) of the [Jews](#) went unto him against [Paul](#): and they besought him,

Adieruntque eum principes sacerdotum et primi Iudaeorum adversus Paulum et rogabant eum

**25:3.** Requesting favour against him, that he would command him to be brought to [Jerusalem](#), laying wait to kill him in the way.

Postulantes gratiam adversum eum ut iuberet perduci eum Hierusalem insidias tendentes ut eum interficerent in via

**25:4.** But Festus answered: That [Paul](#) was kept in [Caesarea](#): and that he himself would very shortly depart thither.

Festus autem respondit servari Paulum in Caesarea se autem maturius profecturum

**25:5.** Let them, therefore, saith he, among you that are able, go down with me and accuse him, if there be any crime in the [man](#).

Qui ergo in vobis ait potentes sunt descendentes simul si quod est in viro crimen accusent eum

**25:6.** And having tarried among them no more than eight or ten days, he went down to [Caesarea](#). And the next day, he sat in the judgment seat and commanded [Paul](#) to be brought.

Demoratus autem inter eos dies non amplius quam octo aut decem descendit Caesaream et altera die sedit pro tribunali et iussit Paulum adduci

**25:7.** Who being brought, the [Jews](#) stood about him, who were come down from [Jerusalem](#), objecting many and grievous causes, which they could not [prove](#):

Qui cum perductus esset circumsteterunt eum qui ab Hierosolyma descenderant Iudaei multas et graves causas obicientes quas non poterant probare

**25:8.** [Paul](#) making answer for himself: Neither against the law of the [Jews](#), nor against the [temple](#), nor against Caesar, have I offended in any thing.

Paulo autem rationem reddente quoniam neque in legem Iudaeorum neque in templum neque in Caesarem quicquam peccavi

**25:9.** But Festus, willing to show the [Jews](#) a pleasure, answering [Paul](#), said: Wilt thou go up to [Jerusalem](#) and there be judged of these things before me?

Festus autem volens Iudaeis gratiam praestare respondens Paulo dixit vis Hierosolymam ascendere et ibi de his iudicari apud me

**25:10.** Then [Paul](#) said: I stand at Caesar's judgment seat, where I ought to be judged. To the [Jews](#) I have done no injury, as thou very well [knowest](#).

Dixit autem Paulus ad tribunal Caesaris sto ubi me oportet iudicari Iudaeis non nocui sicut tu melius nosti

**25:11.** For if I have injured them or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no [man](#) may deliver me to them. I appeal to Caesar.

Si enim nocui aut dignum morte aliquid feci non recuso mori si vero nihil est eorum quae hii accusant me nemo potest me illis donare Caesarem appello

**25:12.** Then Festus, having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go.

Tunc Festus cum consilio locutus respondit Caesarem appellasti ad Caesarem ibis

**25:13.** And after some days, king Agrippa and Bernice came down to [Caesarea](#), to salute Festus.

Et cum dies aliquot transacti essent Agrippa rex et Bernice descenderunt Caesaream ad salutandum Festum

**25:14.** And as they tarried there many days, Festus told the king of [Paul](#), saying: A certain [man](#) was left prisoner by Felix.

Et cum dies plures ibi demorarentur Festus regi indicavit de Paulo dicens vir quidam est derelictus a Felice vinctus

**25:15.** About whom, when I was at [Jerusalem](#), the chief [priests](#) and the ancients of the [Jews](#) came unto me, desiring condemnation against him.

De quo cum essem Hierosolymis adierunt me principes sacerdotum et seniores Iudaeorum postulantes adversus illum damnationem

**25:16.** To whom I answered: it is not the custom of the Romans to condemn any [man](#), before that he who is accused have his accusers present and have liberty to make his answer, to clear himself of the things laid to his charge.

Ad quos respondi quia non est consuetudo Romanis donare aliquem hominem priusquam is qui accusatur praesentes habeat accusatores locumque defendendi accipiat ad abluenda crimina

**25:17.** When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the [man](#) to be brought.

Cum ergo huc convenissent sine ulla dilatione sequenti die sedens pro tribunali iussi adduci virum

**25:18.** Against whom, when the accusers stood up, they brought no accusation of this which I thought ill of:

De quo cum stetissent accusatores nullam causam deferebant de quibus ego suspicabar malum

**25:19.** But had certain questions of their own superstition against him, and of one [Jesus](#) deceased, whom [Paul](#) affirmed to be alive.

Quaestiones vero quasdam de sua superstitione habebant adversus eum et de quodam Iesu defuncto quem adfirmabat Paulus vivere

**25:20.** I therefore being in a doubt of this manner of question, asked him whether he would go to [Jerusalem](#) and there be judged of these things.

Haesitans autem ego de huiusmodi quaestione dicebam si vellet ire Hierosolymam et ibi iudicari de istis

**25:21.** But [Paul](#), appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.

Paulo autem appellante ut servaretur ad Augusti cognitionem iussi servari eum donec mittam eum ad Caesarem

**25:22.** And Agrippa said to Festus: I would also hear the [man](#), myself. To-morrow, said he, thou shalt hear him.

Agrippa autem ad Festum volebam et ipse hominem audire cras inquit audies eum

**25:23.** And on the next day, when Agrippa and Bernice were come with great pomp and had entered into the hall of audience with the tribunes and principal [men](#) of the city, at Festus' commandment, [Paul](#) was brought forth.

Alteram autem die cum venisset Agrippa et Bernice cum multa ambitione et introissent in auditorium cum tribunis et viris principalibus civitatis et iubente Festo adductus est Paulus

**25:24.** And Festus saith: King Agrippa and all ye [men](#) who are here present with us, you see this [man](#), about whom all the multitude of the [Jews](#) dealt with me at [Jerusalem](#), requesting and crying out that he ought not to live any longer.

Et dixit Festus Agrippa rex et omnes qui simul adestis nobiscum viri videtis hunc de quo omnis multitudo Iudaeorum interpellavit me Hierosolymis petens et hic clamantes non oportere eum vivere amplius

**25:25.** Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

Ego vero conperi nihil dignum eum morte admisisse ipso autem hoc appellante Augustum iudicavi mittere

**25:26.** Of whom I have nothing certain to write to my lord. For which cause, I have brought him forth before you, and especially before thee, O king Agrippa, that, examination being made, I may have what to write.

De quo quid certum scribam domino non habeo propter quod produxi eum ad vos et maxime ad te rex Agrippa ut interrogatione facta habeam quid scribam

**25:27.** For it seemeth to me unreasonable to send a prisoner and not to signify the things laid to his charge.

Sine ratione enim mihi videtur mittere vinctum et causas eius non significare

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## Acts Chapter 26

### Paul gives an account to Agrippa of his life, conversion and calling.

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**26:1.** Then Agrippa said to [Paul](#): Thou art permitted to speak for thyself. Then [Paul](#), stretching forth his hand, began to make his answer.

Agrippa vero ad Paulum ait permittitur tibi loqui pro temet ipso tunc Paulus extenta manu coepit rationem reddere

**26:2.** I think myself [happy](#), O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the [Jews](#).

De omnibus quibus accusor a Iudaeis rex Agrippa aestimo me beatum apud te cum sim defensurus me hodie

**26:3.** Especially as thou [knowest](#) all, both customs and questions, that are among the [Jews](#). Wherefore I beseech thee to hear me patiently.

Maxime te sciente omnia quae apud Iudaeos sunt consuetudines et quaestiones propter quod obsecro patienter me audias

**26:4.** And my life indeed from my youth, which was from the beginning among my own nation in [Jerusalem](#), all the [Jews](#) do [know](#):

Et quidem vitam meam a iuventute quae ab initio fuit in gente mea in Hierosolymis noverunt omnes Iudaei

**26:5.** Having [known](#) me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived, a [Pharisee](#).

Praescientes me ab initio si velint testimonium perhibere quoniam secundum certissimam sectam nostrae religionis vixi Pharisaeus

**26:6.** And now for the [hope](#) of the [promise](#) that was made by [God](#) to the fathers, do I stand subject to judgment:

Et nunc in spe quae ad patres nostros repromissionis facta est a Deo sto iudicio subiectus

**26:7.** Unto which, our twelve tribes, serving night and day, [hope](#) to come. For which [hope](#), O king, I am accused by the [Jews](#).

In quam duodecim tribus nostrae nocte ac die deservientes sperant devenire de qua spe accusor a Iudaeis rex

**26:8.** Why should it be thought a thing incredible that [God](#) should raise the dead?

Quid incredibile iudicatur apud vos si Deus mortuos suscitatur

**26:9.** And I indeed did formerly think that I ought to do many things contrary to the [name](#) of [Jesus of Nazareth](#).

Et ego quidem existimaveram me adversus nomen Iesu Nazareni debere multa contraria agere

**26:10.** Which also I did at [Jerusalem](#): and many of the [saints](#) did I shut up in prison, having received authority of the chief [priests](#). And when they were put to death, I brought the sentence.

Quod et feci Hierosolymis et multos sanctorum ego in carceribus inclusi a principibus sacerdotum potestate accepta et cum occiderentur detuli sententiam

**26:11.** And oftentimes punishing them, in every [synagogue](#), I compelled them to [blaspheme](#): and being yet more mad against them, I [persecuted](#) them even unto foreign cities.

Et per omnes synagogas frequenter puniens eos conpellebam blasphemare et amplius insaniens in eos persequerbar usque in exteras civitates

**26:12.** Whereupon, when I was going to [Damascus](#) with authority and permission of the chief [priest](#),  
In quibus dum irem Damascum cum potestate et permissu principum sacerdotum

**26:13.** At midday, O king, I saw in the way a light from [heaven](#), above the brightness of the sun, shining round about me and them that were in company with me.  
Die media in via vidi rex de caelo supra splendorem solis circumfulsisse me lumen et eos qui mecum simul erant

**26:14.** And when we were all fallen down on the ground, I heard a voice speaking to me in the [Hebrew tongue](#): [Saul, Saul](#), why persecutest thou me? It is hard for thee to kick against the [good](#).  
Omnesque nos cum decidissemus in terram audivi vocem loquentem mihi hebraica lingua Saule Saule quid me persequeris durum est tibi contra stimulum calcitrare

**26:15.** And I said: Who art thou, Lord? And the Lord answered: I am [Jesus](#) whom thou persecutest.  
Ego autem dixi quis es Domine Dominus autem dixit ego sum Jesus quem tu persequeris

**26:16.** But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen and of those things wherein I will appear to thee,  
Sed exsurge et sta super pedes tuos ad hoc enim apparui tibi ut constituam te ministrum et testem eorum quae vidisti et eorum quibus apparebo tibi

**26:17.** Delivering thee from the people and from the nations unto which now I send thee:  
Eripiens te de populo et gentibus in quas nunc ego mitto te

**26:18.** To open their eyes, that they may be converted from darkness to light and from the power of [Satan](#) to [God](#), that they may receive forgiveness of [sins](#) and a lot among the [saints](#), by the [faith](#) that is in me.  
Aperire oculos eorum ut convertantur a tenebris ad lucem et de potestate Satanae ad Deum ut accipiant remissionem peccatorum et sortem inter sanctos per fidem quae est in me

**26:19.** Whereupon, O king Agrippa, I was not incredulous to the [heavenly vision](#).  
Unde rex Agrippa non fui incredulus caelestis visionis

**26:20.** But to them first that are at [Damascus](#) and at [Jerusalem](#), and unto all the country of [Judea](#), and to the [Gentiles](#) did I preach, that they should do [penance](#) and turn to [God](#), doing works worthy of [penance](#).  
Sed his qui sunt Damasci primum et Hierosolymis et in omnem regionem Iudaeae et gentibus adnuntiabam ut paenitentiam agerent et converterentur ad Deum digna paenitentiae opera facientes

**26:21.** For this cause, the [Jews](#), when I was in the [temple](#), having apprehended me, went about to kill me.  
Hac ex causa me Iudaei cum essem in templo comprehensum temptabant interficere

**26:22.** But being aided by the help of [God](#), I stand unto this day, witnessing both to small and great, saying no other thing than those which the [prophets](#) and [Moses](#) did say should come to pass:  
Auxilio autem adiutus Dei usque in hodiernum diem sto testificans minori atque maiori nihil extra dicens quam ea quae prophetae sunt locuti futura esse et Moses

**26:23.** That [Christ](#) should suffer and that he should be the first that should [rise from the dead](#) and should show light to the people and to the [Gentiles](#).  
Si passibilis Christus si primus ex resurrectione mortuorum lumen adnuntiaturus est populo et gentibus

**26:24.** As he spoke these things and made his answer, Festus said with a loud voice: [Paul](#), thou art beside thyself: much learning doth make thee mad.  
Haec loquente eo et rationem reddente Festus magna voce dixit insanis Paule multae te litterae ad insaniam convertunt

**26:25.** And [Paul](#) said: I am not mad, most excellent Festus, but I speak words of [truth](#) and soberness.  
At Paulus non insanio inquit optime Feste sed veritatis et sobrietatis verba eloquor

**26:26.** For the king [knoweth](#) of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner.  
Scit enim de his rex ad quem et constanter loquor latere enim eum nihil horum arbitror neque enim in angulo quicquam horum gestum est

**26:27.** Believest thou the prophets, O king Agrippa? I know that thou believest.  
Credis rex Agrippa prophetis scio quia credis

**26:28.** And Agrippa said to Paul: In a little thou persuadest me to become a Christian.  
Agrippa autem ad Paulum in modico suades me Christianum fieri

**26:29.** And Paul said: I would to God that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these bands.  
Et Paulus opto apud Deum et in modico et in magno non tantum te sed et omnes hos qui audiunt hodie fieri tales qualis et ego sum exceptis vinculis his

**26:30.** And the king rose up, and the governor and Bernice and they that sat with them.  
Et exsurrexit rex et praeses et Bernice et qui adsidebant eis

**26:31.** And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.  
Et cum secessissent loquebantur ad invicem dicentes quia nihil morte aut vinculorum dignum quid facit homo iste

**26:32.** And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.  
Agrippa autem Festo dixit dimitti poterat homo hic si non appellasset Caesarem

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## Acts Chapter 27

### Paul is shipped for Rome. His voyage and shipwreck.

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**27:1.** And when it was determined that he should sail into Italy and that [Paul](#), with the other prisoners, should be delivered to a [centurion](#), [named](#) Julius, of the band Augusta,  
Ut autem iudicatum est eum navigare in Italiam et tradi Paulum cum reliquis custodiis centurioni nomine Iulio cohortis Augustae

**27:2.** Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.  
Ascendentes autem navem hadrumetinam incipientem navigare circa Asiae loca sustulimus perseverante nobiscum Aristarcho Macedone Thessalonicense

**27:3.** And the day following, we came to [Sidon](#). And Julius, treating [Paul](#) courteously, permitted him to go to his friends and to take care of himself.  
Sequenti autem die devenimus Sidonem humane autem tractans Iulius Paulum permisit ad amicos ire et curam sui agere

**27:4.** And when we had launched from thence, we sailed under [Cyprus](#), because the winds were contrary.  
Et inde cum sustulissemus subnavigavimus Cypro propterea quod essent venti contrarii

**27:5.** And sailing over the sea of Cilicia and Pamphylia, we came to [Lystra](#), which is in Lycia.  
Et pelagus Ciliciae et Pamphiliae navigantes venimus Lystram quae est Lyciae

**27:6.** And there, the [centurion](#), finding a ship of [Alexandria](#) sailing into Italy, removed us into it.  
Et ibi inveniens centurio navem alexandrinam navigantem in Italiam transposuit nos in eam

**27:7.** And when for many days we had sailed slowly and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone.  
Et cum multis diebus tarde navigaremus et vix devenissemus contra Cnidum prohibente nos vento adnavigavimus Cretae secundum Salmonem

**27:8.** And with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa.  
Et vix iuxta navigantes venimus in locum quendam qui vocatur Boni portus cui iuxta erat civitas Thalassa

**27:9.** And when much time was spent and when sailing now was dangerous, because the fast was now past, [Paul](#) comforted them,  
Multo autem tempore peracto et cum iam non esset tuta navigatio eo quod et ieiunium iam praeterisset consolabatur Paulus

**27:10.** Saying to them: Ye [men](#), I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives.  
Dicens eis viri video quoniam cum iniuria et multo damno non solum oneris et navis sed etiam animarum nostrarum incipit esse navigatio

**27:11.** But the [centurion believed](#) the pilot and the master of the ship, more than those things which were said by [Paul](#).  
Centurio autem gubernatori et nauclerio magis credebat quam his quae a Paulo dicebantur

**27:12.** And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice, to winter there, which is a haven of Crete, looking towards the southwest and northwest.  
Et cum aptus portus non esset ad hiemandum plurimi statuerunt consilium navigare inde si quo modo

possent devenientes Phoenice hiemare portum Cretae respicientem ad africanum et ad chorum

**27:13.** And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

Adspirante autem austro aestimantes propositum se tenere cum sustulissent de Asson legebant Cretam

**27:14.** But not long after, there arose against it a tempestuous wind, called Euroaquilo.

Non post multum autem misit se contra ipsam ventus typhonicus qui vocatur euroaquilo

**27:15.** And when the ship was caught and could not bear up against the wind, giving up the ship to the winds, we were driven.

Cumque arrepta esset navis et non posset conari in ventum data nave flatibus ferebamur

**27:16.** And running under a certain island that is called Cauda, we had much work to come by the boat.

Insulam autem quandam decurrentes quae vocatur Caudam potuimus vix obtinere scapham

**27:17.** Which being taken up, they used helps, undergirding the ship: and fearing lest they should fall into the quicksands, they let down the sail yard and so were driven.

Qua sublata adiutoriis utebantur accingentes navem timentes ne in Syrtim inciderent submisso vase sic ferebantur

**27:18.** And we, being mightily tossed with the tempest, the next day they lightened the ship.

Valide autem nobis tempestate iactatis sequenti die iactum fecerunt

**27:19.** And the third day they cast out with their own hands the tacking of the ship.

Et tertia die suis manibus armamenta navis proiecerunt

**27:20.** And when neither sun nor stars appeared for many days and no small storms lay on us, all **hope** of our being saved was now taken away.

Neque sole autem neque sideribus apparentibus per plures dies et tempestate non exigua imminente iam ablata erat spes omnis salutis nostrae

**27:21.** And after they had **fasted** a long time, **Paul** standing forth in the midst of them, said: You should indeed, O ye **men**, have hearkened unto me and not have loosed from Crete and have gained this harm and loss.

Et cum multa ieiunatio fuisset tunc stans Paulus in medio eorum dixit oportebat quidem o viri audito me non tollere a Creta lucrique facere iniuriam hanc et iacturam

**27:22.** And now I exhort you to be of good cheer. For there shall be no loss of any **man's** life among you, but only of the ship.

Et nunc suadeo vobis bono animo esse amissio enim nullius animae erit ex vobis praeterquam navis

**27:23.** For an **angel of God**, whose I am and whom I serve, stood by me this night,

Adstitit enim mihi hac nocte angelus Dei cuius sum ego et cui deservio

**27:24.** Saying: Fear not, **Paul**, thou must be brought before Caesar; and behold, **God** hath given thee all them that sail with thee.

Dicens ne timeas Paule Caesari te oportet adsistere et ecce donavit tibi Deus omnes qui navigant tecum

**27:25.** Wherefore, sirs, be of good cheer: for I **believe God**, that it shall so be, as it hath been told me.

Propter quod bono animo estote viri credo enim Deo quia sic erit quemadmodum dictum est mihi

**27:26.** And we must come unto a certain island.

In insulam autem quandam oportet nos devenire

**27:27.** But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country.

Sed posteaquam quartadecima nox supervenit navigantibus nobis in Hadria circa mediam noctem suspicabantur nautae apparere sibi aliquam regionem

**27:28.** Who also sounding, found twenty fathoms: and going on a little further, they found fifteen fathoms.

Qui submittentem invenerunt passus viginti et pusillum inde separati invenerunt passus quindecim

**27:29.** Then fearing lest we should fall upon rough places, they cast four anchors out of the stern: and wished for the day.

Timentes autem ne in aspera loca incideremus de puppi mittentes anchoras quattuor optabant diem fieri

**27:30.** But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour, as though they would have cast anchors out of the forepart of the ship,

Nautis vero quaerentibus fugere de navi cum misissent scapham in mare sub obtentu quasi a prora inciperent anchoras extendere

**27:31.** Paul said to the centurion and to the soldiers: Except these stay in the ship, you cannot be saved.

Dixit Paulus centurioni et militibus nisi hii in navi manserint vos salvi fieri non potestis

**27:32.** Then the soldiers cut off the ropes of the boat and let her fall off.

Tunc absciderunt milites funes scaphae et passi sunt eam excidere

**27:33.** And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited and continued fasting, taking nothing.

Et cum lux inciperet fieri rogabat Paulus omnes sumere cibum dicens quartadecima hodie die expectantes ieiuni permanetis nihil accipientes

**27:34.** Wherefore, I pray you to take some meat for your health's sake: for there shall not an hair of the head of any of you perish.

Propter quod rogo vos accipere cibum pro salute vestra quia nullius vestrum capillus de capite peribit

**27:35.** And when he had said these things, taking bread, he gave thanks to God in the sight of them all. And when he had broken it, he began to eat.

Et cum haec dixisset sumens panem gratias egit Deo in conspectu omnium et cum fregisset coepit manducare

**27:36.** Then were they all of better cheer: and they also took some meat.

Animaequiores autem facti omnes et ipsi adsumpserunt cibum

**27:37.** And we were in all in the ship two hundred threescore and sixteen souls.

Eramus vero universae animae in navi ducentae septuaginta sex

**27:38.** And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

Et satiati cibo adleviabant navem iactantes triticum in mare

**27:39.** And when it was day, they knew not the land. But they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship.

Cum autem dies factus esset terram non agnoscebant sinum vero quendam considerabant habentem litus in quem cogitabant si possent eicere navem

**27:40.** And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands. And hoisting up the mainsail to the wind, they made towards shore.

Et cum anchoras abstulissent committebant se mari simul laxantes iuncturas gubernaculorum et levato artemone secundum flatum aurae tendebant ad litus

**27:41.** And when we were fallen into a place where two seas met, they run the ship aground. And the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea.

Et cum incidissemus in locum bithalassum inpegerunt navem et prora quidem fixa manebat immobilis puppis vero solvebatur a vi maris

**27:42.** And the soldiers' counsel was that they should kill the prisoners, lest any of them, swimming out should escape.

Militum autem consilium fuit ut custodias occiderent ne quis cum enatasset effugeret

**27:43.** But the centurion, willing to save Paul, forbade it to be done. And he commanded that they who could swim should cast themselves first into the sea and save themselves and get to land.

Centurio autem volens servare Paulum prohibuit fieri iussitque eos qui possent natare mittere se primos et evadere et ad terram exire

**27:44.** And the rest, some they carried on boards and some on those things that belonged to the ship. And so it came to pass that every soul got safe to land.

Et ceteros alios in tabulis ferebant quosdam super ea quae de navi essent et sic factum est ut omnes animae evaderent ad terram

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## Acts Chapter 28

### Paul, after three months' stay in Melita, continues his voyage and arrives at Rome. His conference there with the Jews.

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**28:1.** And when we had escaped, then we [knew](#) that the island was called [Melita](#). But the barbarians showed us no small courtesy.

Et cum evasissemus tunc cognovimus quia Militene insula vocatur barbari vero praestabant non modicam humanitatem nobis

**28:2.** For kindling a fire, they refreshed us all, because of the present rain and of the cold.

Accensa enim pyra reficiebant nos omnes propter imbrem qui imminebat et frigus

**28:3.** And when [Paul](#) had gathered together a bundle of sticks and had laid them on the fire, a viper, coming out of the heat, fastened on his hand.

Cum congregasset autem Paulus sarmentorum aliquantam multitudinem et inposuisset super ignem vipera a calore cum processisset invasit manum eius

**28:4.** And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this [man](#) is a [murderer](#), who, though he hath escaped the sea, yet vengeance doth not suffer him to live.

Ut vero viderunt barbari pendentem bestiam de manu eius ad invicem dicebant utique homicida est homo hic qui cum evaserit de mari Ultio non sinit vivere

**28:5.** And he indeed, shaking off the beast into the fire, suffered no harm.

Et ille quidem excutiens bestiam in ignem nihil mali passus est

**28:6.** But they supposed that he would begin to swell up and that he would suddenly fall down and die. But expecting long and seeing that there came no harm to him, changing their minds, they said that he was a god.

At illi existimabant eum in tumorem convertendum et subito casurum et mori diu autem illis sperantibus et videntibus nihil mali in eo fieri convertentes se dicebant eum esse deum

**28:7.** Now in these places were [possessions](#) of the chief [man](#) of the island, [named](#) Publius: who, receiving us for three days, entertained us courteously.

In locis autem illis erant praedia principis insulae nomine Publii qui nos suscipiens triduo benigne exhibuit

**28:8.** And it happened that the father of Publius lay sick of a fever and of a bloody flux. To whom [Paul](#) entered in. And when he had [prayed](#) and [laid his hands](#) on him, he healed him.

Contigit autem patrem Publii febribus et dysenteria vexatum iacere ad quem Paulus intravit et cum orasset et inposuisset ei manus salvavit eum

**28:9.** Which being done, all that had diseases in the island came and were healed.

Quo facto et omnes qui in insula habebant infirmitates accedebant et curabantur

**28:10.** Who also honoured us with many honours: and when we were to set sail, they laded us with such things as were necessary.

Qui etiam multis honoribus nos honoraverunt et navigantibus inposuerunt quae necessaria erant

**28:11.** And after three months, we sailed in a ship of [Alexandria](#), that had wintered in the island, whose sign was the Castors.

Post menses autem tres navigavimus in nave alexandrina quae in insula hiemaverat cui erat insigne Castorum

**28:12.** And when we were come to Syracuse, we tarried there three days.

Et cum venissemus Syracusam mansimus ibi triduo

**28:13.** From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli:

Inde circumlegentes devenimus Regium et post unum diem flante austro secunda die venimus Puteolos

**28:14.** Where, finding brethren, we were desired to tarry with them seven days. And so we went to Rome.

Ubi inventis fratribus rogati sumus manere apud eos dies septem et sic venimus Romam

**28:15.** And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum and the Three Taverns. Whom when Paul saw, he gave thanks to God and took courage.

Et inde cum audissent fratres occurrerunt nobis usque ad Appii Forum et Tribus Tabernis quos cum vidisset Paulus gratias agens Deo accepit fiduciam

**28:16.** And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

Cum venissemus autem Romam permissum est Paulo manere sibimet cum custodiente se milite

**28:17.** And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans.

Post tertium autem diem convocavit primos Iudaeorum cumque convenissent dicebat eis ego viri fratres nihil adversus plebem faciens aut morem paternum vinctus ab Hierosolymis traditus sum in manus Romanorum

**28:18.** Who, when they had examined me, would have released me, for that there was no cause of death in me.

Qui cum interrogationem de me habuissent voluerunt me dimittere eo quod nulla causa esset mortis in me

**28:19.** But the Jews contradicting it, I was constrained to appeal unto Caesar: not that I had anything to accuse my nation of.

Contradictentibus autem Iudaeis coactus sum appellare Caesarem non quasi gentem meam habens aliquid accusare

**28:20.** For this cause therefore I desired to see you and to speak to you. Because that for the hope of Israel, I am bound with this chain.

Propter hanc igitur causam rogavi vos videre et adloqui propter spem enim Israhel catena hac circumdatus sum

**28:21.** But they said to him: We neither received letters concerning thee from Judea: neither did any of the brethren that came hither relate or speak any evil of thee.

At illi dixerunt ad eum nos neque litteras accepimus de te a Iudaea neque adveniens aliquis fratrum nuntiavit aut locutus est quid de te malum

**28:22.** But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is every where contradicted.

Rogamus autem a te audire quae sentis nam de secta hac notum est nobis quia ubique ei contradicitur

**28:23.** And when they had appointed him a day, there came very many to him unto his lodgings. To whom he expounded, testifying the kingdom of God and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.

Cum constituissent autem illi diem venerunt ad eum in hospitium plures quibus exponebat testificans regnum Dei suadensque eos de Iesu ex lege Mosi et prophetis a mane usque ad vesperam

**28:24.** And some believed the things that were said: but some believed not.

Et quidam credebant his quae dicebantur quidam vero non credebant

**28:25.** And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaiah the prophet,

Cumque invicem non essent consentientes discedebant dicente Paulo unum verbum quia bene Spiritus Sanctus locutus est per Esaiam prophetam ad patres nostros

**28:26.** Saying: Go to this people and say to them: With the ear you shall hear and shall not understand: and seeing you shall see and shall not perceive.

Dicens vade ad populum istum et dic aure audietis et non intellegetis et videntes videbitis et non perspicietis

**28:27.** For the heart of this people is grown gross, and with their ears have they heard heavily and their eyes they have shut, lest perhaps they should see with their eyes and hear with their ears and understand with their heart and should be converted: and I should heal them.

Incrassatum est enim cor populi huius et auribus graviter audierunt et oculos suos compresserunt ne forte videant oculis et auribus audiant et corde intellegant et convertantur et sanem illos

**28:28.** Be it **known** therefore to you that this **salvation** of **God** is sent to the **Gentiles**: and they will hear it. Notum ergo sit vobis quoniam gentibus missum est hoc salutare Dei ipsi et audient

**28:29.** And when he had said these things, the **Jews** went out from him, having much reasoning among themselves.

[]

**28:30.** And he remained two whole years in his own hired lodging: and he received all that came in to him,

Mansit autem biennio toto in suo conducto et suscipiebat omnes qui ingrediebantur ad eum

**28:31.** Preaching the **kingdom of God** and teaching the things which concern the **Lord Jesus Christ**, with all confidence, without prohibition.

Praedicans regnum Dei et docens quae sunt de Domino Iesu Christo cum omni fiducia sine prohibitione

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## Amos

AMOS prophesied in [Israel](#) about the same time as Osee: and was called from following the cattle to denounce GOD'S judgments to the people of [Israel](#), and the neighbouring nations, for their repeated crimes, in which they continued without repentance. (*For more information, see the article [AMOS](#) in the Catholic Encyclopedia.*)

**Amos Chapter 1.** The prophet threatens Damascus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obstinacy in sin.

**Amos Chapter 2.** The judgments with which God threatens Moab, Juda, and Israel for their sins, and their ingratitude.

**Amos Chapter 3.** The evils that shall fall upon Israel for their sins.

**Amos Chapter 4.** The Israelites are reproved for their oppressing the poor, for their idolatry, and their incorrigibleness.

**Amos Chapter 5.** A lamentation for Israel: an exhortation to return to God.

**Amos Chapter 6.** The desolation of Israel for their pride and luxury.

**Amos Chapter 7.** The prophet sees, in three visions, evils coming upon Israel: he is accused of treason by the false priest of Bethel.

**Amos Chapter 8.** Under the figure of a hook, which bringeth down the fruit, the approaching desolation of Israel is foreshowed for their avarice and injustices.

**Amos Chapter 9.** The certainty of the desolation of Israel: the restoring of the tabernacle of David, and the conversion of the Gentiles to the church; which shall flourish for ever.

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## Amos Chapter 1

### The prophet threatens Damascus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obstinacy in sin.

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**1:1.** The words of Amos, who was among the herdsmen of Thecua: which he saw concerning [Israel](#) in the days of [Ozias](#) king of [Juda](#), and in the days of [Jeroboam](#) the son of Joas king of [Israel](#) two years before the earthquake.

Verba Amos qui fuit in pastoralibus de Thecuae quae vidit super Israhel in diebus Oziae regis Iuda et in diebus Hieroboam filii loas regis Israhel ante duos annos terraemotus

**The earthquake...** Many understand this of a great earthquake, which they say was felt at the time that [king Ozias](#) attempted to offer [incense](#) in the [temple](#). But the best chronologists [prove](#) that the earthquake here spoken of must have been before that time: because [Jeroboam](#) the second, under whom Amos [prophesied](#), was dead long before that attempt of [Ozias](#).

**1:2.** And he said: The [Lord](#) will roar from Sion, and utter his voice from [Jerusalem](#): and the beautiful places of the shepherds have mourned, and the top of [Carmel](#) is withered.

Et dixit Dominus de Sion rugiet et de Hierusalem dabit vocem suam et luxerunt speciosa pastorum et exsiccatus est vertex Carmeli

**1:3.** Thus saith the [Lord](#): For three crimes of [Damascus](#), and for four I will not convert it: because they have thrashed Galaad with iron wains.

Haec dicit Dominus super tribus sceleribus Damasci et super quattuor non convertam eum eo quod triturerint in plaustris ferreis Galaad

**For three crimes-and for four...** That is, for their many unrepented of crimes. -- Ibid. **I will not convert it...** That is, I will not spare them, nor turn away the punishments I design to inflict upon them.

**1:4.** And I will send a fire into the house of Azael, and it shall devour the houses of Benadad.

Et mittam ignem in domum Azahel et devorabit domos Benadad

**1:5.** And I will break the bar of [Damascus](#): and I will cut off the inhabitants from the plain of the [idol](#), and him that holdeth the sceptre from the house of pleasure: and the people of [Syria](#) shall be carried away to Cyrene, saith the [Lord](#).

Et conteram vectem Damasci et disperdam habitatorem de campo Idoli et tenentem sceptrum de domo Voluptatis et transferetur populus Syriae Cyrenen dicit Dominus

**1:6.** Thus saith the [Lord](#): For three crimes of [Gaza](#), and for four I will not convert it: because they have carried away a perfect captivity to shut them up in [Edom](#).

Haec dicit Dominus super tribus sceleribus Gazae et super quattuor non convertam eum eo quod transtulerit captivitatem perfectam ut concluderet eam in Idumea

**1:7.** And I will send a fire on the wall of [Gaza](#), and it shall devour the houses thereof.

Et mittam ignem in murum Gazae et devorabit aedes eius

**1:8.** And I will cut off the inhabitant from [Azotus](#), and him that holdeth the sceptre from [Ascalon](#): and I will turn my hand against [Accaron](#), and the rest of the [Philistines](#) shall perish, saith the [Lord God](#).

Et disperdam habitatorem de Azoto et tenentem sceptrum de Ascalone et convertam manum meam super Accaron et peribunt reliqui Philistinorum dicit Dominus Deus

**1:9.** Thus saith the [Lord](#): For three crimes of [Tyre](#), and for four I will not convert it: because they have shut up an entire captivity in [Edom](#), and have not remembered the covenant of brethren.

Haec dicit Dominus super tribus sceleribus Tyri et super quattuor non convertam eum eo quod concluderint captivitatem perfectam in Idumea et non sint recordati foederis fratrum

**1:10.** And I will send a fire upon the wall of [Tyre](#), and it shall devour the houses thereof.

Et emittam ignem in murum Tyri et devorabit aedes eius

**1:11.** Thus saith the [Lord](#): For three crimes of [Edom](#), and for four I will not convert him: because he hath pursued his brother with the sword, and hath carried on his fury, and hath kept his [wrath](#) to the end.  
Haec dicit Dominus super tribus sceleribus Edom et super quattuor non convertam eum eo quod persecutus sit in gladio fratrem suum et violaverit misericordiam eius et tenuerit ultra furorem suum et indignationem suam servaverit usque in finem

**1:12.** I will send a fire into Theman: and it shall devour the houses of Bosra.  
Mittam ignem in Theman et devorabit aedes Bosrae

**1:13.** Thus saith the [Lord](#): For three crimes of the [children of Ammon](#), and for four I will not convert him: because he hath ripped up the [women](#) with child of Galaad to enlarge his border.  
Haec dicit Dominus super tribus sceleribus filiorum Ammon et super quattuor non convertam eum eo quod disseuerit praegnantes Galaad ad dilatandum terminum suum

**1:14.** And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.  
Et succendam ignem in muro Rabbae et devorabit aedes eius in ululatu in die belli et in turbine in die commotionis

**1:15.** And Melchom shall go into captivity, both he, and his princes together, saith the [Lord](#).  
Et ibit Melchom in captivitatem ipse et principes eius simul dicit Dominus

**Melchom...** The god or [idol](#) of the [Ammonites](#), otherwise called [Moloch](#), and Melech: which in [Hebrew](#) signifies a king, and Melchom their king.

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## Amos Chapter 2

### The judgments with which God threatens Moab, Juda, and Israel for their sins, and their ingratitude.

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**2:1.** Thus saith the [Lord](#): For three crimes of [Moab](#), and for four I will not convert him: because he hath burnt the bones of the king of [Edom](#) even to ashes.

Haec dicit Dominus super tribus sceleribus Moab et super quattuor non convertam eum eo quod incenderit ossa regis Idumeae usque ad cinerem

**2:2.** And I will send a fire into [Moab](#), and it shall devour the houses of [Carioth](#): and [Moab](#) shall die with a noise, with the sound of the trumpet:

Et mittam ignem in Moab et devorabit aedes Carioth et morietur in sonitu Moab in clangore tubae

**2:3.** And I will cut off the judge from the midst thereof, and will slay all his princes with him, saith the [Lord](#).

Et disperdam iudicem de medio eius et omnes principes eius interficiam cum eo dicit Dominus

**2:4.** Thus saith the [Lord](#): For three crimes of [Juda](#), and for four I will not convert him: because he hath cast away the [law](#) of the [Lord](#), and hath not kept his commandments: for their [idols](#) have caused them to [err](#), after which their fathers have walked.

Haec dicit Dominus super tribus sceleribus Iuda et super quattuor non convertam eum eo quod abiecerint legem Domini et mandata eius non custodierint deceperunt enim eos idola sua post quae abierant patres eorum

**2:5.** And I will send a fire into [Juda](#), and it shall devour the houses of [Jerusalem](#).

Et mittam ignem in Iuda et devorabit aedes Hierusalem

**2:6.** Thus saith the [Lord](#): For three crimes of [Israel](#), and for four I will not convert him: because he hath sold the [just man](#) for silver, and the [poor man](#) for a pair of shoes.

Haec dicit Dominus super tribus sceleribus Israhel et super quattuor non convertam eum pro eo quod vendiderit argento iustum et pauperem pro calciamentis

**2:7.** They bruise the heads of the [poor](#) upon the dust of the earth, and turn aside the way of the [humble](#): and the son and his father have gone to the same young [woman](#), to profane my [holy name](#).

Qui conterunt super pulverem terrae capita pauperum et viam humilium declinant et filius ac pater eius ierunt ad puellam ut violarent nomen sanctum meum

**2:8.** And they sat down upon garments laid to pledge by every [altar](#): and drank the wine of the condemned in the house of their [God](#).

Et super vestimentis pigneratis accubuerunt iuxta omne altare et vinum damnatorum bibebant in domo Dei sui

**2:9.** Yet I cast out the [Amorrhite](#) before their face: whose height was like the height of [cedars](#), and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath.

Ego autem exterminavi Amorream a facie eorum cuius altitudo cedrorum altitudo eius et fortis ipse quasi quercus et contrivi fructum eius desuper et radices eius subter

**2:10.** It is I that brought you up out of the land of [Egypt](#), and I led you forty years through the [wilderness](#), that you might possess the land of the [Amorrhite](#).

Ego sum qui ascendere vos feci de terra Aegypti et eduخي vos in deserto quadraginta annis ut possideretis terram Amorrei

**2:11.** And I raised up of your sons for [prophets](#), and of your young men for [Nazarites](#). Is it not so, O ye [children of Israel](#), saith the [Lord](#)?

Et suscitavi de filiis vestris in prophetas et de iuvenibus vestris nazarenos numquid non ita est filii Israhel dicit Dominus

**2:12.** And you will present wine to the **Nazarites**: and command the **prophets**, saying: **Prophecy** not.  
Et propinabatis nazarenis vino et prophetis mandabatis dicentes ne prophetetis

**2:13.** Behold, I will scream under you as a wain squeaketh that is laden with hay.

Ecce ego stridebo super vos sicut stridet plaustrum onustum faeno

**I will scream...** Unable to bear any longer the enormous load of your **sins**, etc. The **spirit of God**, as **St. Jerome** takes notice, accommodates himself to the education of the **prophet** and inspires him with comparisons taken from country affairs.

**2:14.** And flight shall perish from the swift, and the **valiant** shall not possess his strength, neither shall the strong save his life.

Et peribit fuga a veloce et fortis non obtinebit virtutem suam et robustus non salvabit animam suam

**2:15.** And he that holdeth the bow shall not stand, and the swift of foot shall not escape, neither shall the rider of the horse save his life.

Et tenens arcum non stabit et velox pedibus suis non salvabitur et ascensor equi non salvabit animam suam

**2:16.** And the stout of heart among the **valiant** shall flee away naked in that day, saith the **Lord**.

Et robustus corde inter fortes nudus fugiet in die illa dicit Dominus

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## Amos Chapter 3

### The evils that shall fall upon Israel for their sins.

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**3:1.** Hear the word that the **Lord** hath spoken concerning you, O ye **children of Israel**: concerning the whole **family** that I brought up out of the land of **Egypt**, saying:

Audite verbum quod locutus est Dominus super vos filii Israhel super omni cognatione quam eduxi de terra Aegypti dicens

**3:2.** You only have I **known** of all the **families** of the earth: therefore will I visit upon you all your **iniquities**.

Tantummodo vos cognovi ex omnibus cognationibus terrae idcirco visitabo super vos omnes iniquitates vestras

**Visit upon...** That is, punish.

**3:3.** Shall two walk together except they be agreed?

Numquid ambulabunt duo pariter nisi convenerit eis

**3:4.** Will a lion roar in the forest, if he have no prey? will the lion's whelp cry out of his den, if he have taken nothing?

Numquid rugiet leo in saltu nisi habuerit praedam numquid dabit catulus leonis vocem de cubili suo nisi aliquid adprehenderit

**3:5.** Will the bird fall into the snare upon the earth, if there be no fowler? Shall the snare be taken up from the earth, before it hath taken somewhat?

Numquid cadet avis in laqueum terrae absque aucupe numquid auferetur laqueus de terra antequam quid ceperit

**3:6.** Shall the trumpet sound in a city, and the people not be afraid? Shall there be **evil** in a city, which the **Lord** hath not done?

Si clanget tuba in civitate et populus non expavescet si erit malum in civitate quod Dominus non fecit

**Evil in a city...** He speaks of the **evil** of punishments of **war**, famine, pestilence, desolation, etc., but not of the **evil** of **sin**, of which **God** is not the author.

**3:7.** For the **Lord God** doth nothing without revealing his secret to his servants the **prophets**.

Quia non faciet Dominus Deus verbum nisi revelaverit secretum suum ad servos suos prophetas

**3:8.** The lion shall roar, who will not fear? The **Lord God** hath spoken, who shall not **prophecy**?

Leo rugiet quis non timebit Dominus Deus locutus est quis non prophetabit

**3:9.** Publish it in the houses of **Azotus**, and in the houses of the land of **Egypt**, and say: Assemble yourselves upon the mountains of **Samaria**, and behold the many follies in the midst thereof, and them that suffer oppression in the inner rooms thereof.

Auditum facite in aedibus Azoti et in aedibus terrae Aegypti et dicite congregamini super montes Samariae et videte insanias multas in medio eius et calumniam patientes in penetrabilibus eius

**3:10.** And they have not **known** to do the right thing, saith the **Lord**, storing up **iniquity**, and robberies in their houses.

Et nescierunt facere rectum dicit Dominus thesaurizantes iniquitatem et rapinas in aedibus suis

**3:11.** Therefore thus saith the **Lord God**: The land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled.

Propterea haec dicit Dominus Deus tribulabitur et circumietur terra et detrahetur ex te fortitudo tua et diripientur aedes tuae

**3:12.** Thus saith the **Lord**: As if a shepherd should get out of the lion's mouth two legs, or the tip of the ear: so shall the **children of Israel** be taken out that dwell in **Samaria**, in a place of a bed, and in the couch

of [Damascus](#).

Haec dicit Dominus quomodo si eruat pastor de ore leonis duo crura aut extremum auriculae sic eruentur filii Israhel qui habitant in Samaria in plaga lectuli et in Damasco grabatti

**3:13.** Hear ye, and testify in the [house of Jacob](#), saith the [Lord](#) the [God](#) of [hosts](#):

Audite et contestamini in domo Iacob dicit Dominus Deus exercituum

**3:14.** That in the day when I shall begin to visit the transgressions of [Israel](#), I will visit upon him, and upon the [altars](#) of [Bethel](#): and the [horns of the altars](#) shall be cut off, and shall fall to the ground.

Quia in die cum visitare coepero praevaricationes Israhel super eum visitabo et super altaria Bethel et amputabuntur cornua altaris et cadent in terram

**3:15.** And I will strike the winter house with the summer house: and the houses of ivory shall perish, and many houses shall be destroyed, saith the [Lord](#).

Et percutiam domum hiemalem cum domo aestiva et peribunt domus eburneae et dissipabuntur aedes multae dicit Dominus

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## Amos Chapter 4

### The Israelites are reproved for their oppressing the poor, for their idolatry, and their incorrigibleness.

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**4:1.** Hear this word, ye fat kine that are in the mountains of [Samaria](#): you that oppress the [needy](#), and crush the [poor](#): that say to your masters: Bring, and we will drink.

Audite verbum hoc vaccae pingues quae estis in monte Samariae quae calumniam facitis egenis et confringitis pauperes quae dicitis dominis vestris adferte et bibemus

**Fat kine...** He means the great ones that lived in plenty and wealth.

**4:2.** The [Lord God](#) hath sworn by his [holiness](#), that lo, the days shall come upon you, when they shall lift you up on pikes, and what shall remain of you in boiling pots.

Iuravit Dominus Deus in sancto suo quia ecce dies venient super vos et levabunt vos in contis et reliquias vestras in ollis ferventibus

**4:3.** And you shall go out at the breaches one over against the other, and you shall be cast forth into Armon, saith the [Lord](#).

Et per aperturas exhibitis altera contra alteram et proiciemini in Armon dicit Dominus

**Armon...** A foreign country; some understand it of Armenia.

**4:4.** Come ye to [Bethel](#), and do [wickedly](#): to Galgal, and multiply transgressions: and bring in the morning your victims, your [tithes](#) in three days.

Venite ad Bethel et imple agite ad Galgalam et multiplicare praevaricationem et offerte mane victimas vestras tribus diebus decimas vestras

**4:5.** And offer a [sacrifice](#) of praise with leaven: and call free [offerings](#), and proclaim it: for so you would do, O [children of Israel](#), saith the [Lord God](#).

Et sacrificare de fermentato laudem et vocare voluntarias oblationes et adnuntiate sic enim voluistis filii Israhel dicit Dominus Deus

**4:6.** Whereupon I also have given you dullness of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, saith the [Lord](#).

Unde et ego dedi vobis stuporem dentium in cunctis urbibus vestris et indigentiam panum in omnibus locis vestris et non estis reversi ad me dicit Dominus

**4:7.** I also have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon on city, and caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

Ego quoque prohibui a vobis imbrem cum adhuc tres menses superessent usque ad messem et plui super civitatem unam et super civitatem alteram non plui pars una conpluta est et pars super quam non plui aruit

**4:8.** And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, saith the [Lord](#).

Et venerunt duae et tres civitates ad civitatem unam ut biberent aquam et non sunt satiatae et non redistis ad me dicit Dominus

**4:9.** I struck you with a burning wind, and with mildew, the palmerworm hath eaten up your many gardens, and your vineyards: your olive groves, and fig groves: yet you returned not to me, saith the [Lord](#).

Percussi vos in vento urente et in aurugine multitudinem hortorum vestrorum et vinearum vestrarum oliveta vestra et ficeta vestra comedit eruca et non redistis ad me dicit Dominus

**4:10.** I sent death upon you in the way of [Egypt](#), I slew your young men with the sword, even to the captivity of your horses: and I made the stench of your camp to come up into your nostrils: yet you returned not to me, saith the [Lord](#).

Misi in vos mortem in via Aegypti percussi in gladio iuvenes vestros usque ad captivitatem equorum vestrorum et ascendere feci putredinem castrorum vestrorum in nares vestras et non redistis ad me dicit Dominus

**4:11.** I destroyed some of you, as **God** destroyed **Sodom and Gomorrha**, and you were as a firebrand plucked out of the burning: yet you returned not to me, saith the **Lord**.

Subverti vos sicut subvertit Deus Sodomam et Gomorram et facti estis quasi torris raptus de incendio et non redistis ad me dicit Dominus

**4:12.** Therefore I will do these things to thee, O **Israel**: and after I shall have done these things to thee, be prepared to meet thy **God**, O **Israel**.

Quapropter haec faciam tibi Israhel postquam autem haec fecero tibi praeparare in occursum Dei tui Israhel

**4:13.** For behold he that formeth the mountains and createth the wind, and declareth his word to **man**, he that maketh the morning mist, and walketh upon the high places of the earth: the **Lord** the **God** of **hosts** is his **name**.

Quia ecce formans montes et creans ventum et adnuntians homini eloquium suum faciens matutinam nebulam et gradiens super excelsa terrae Dominus Deus exercituum nomen eius

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## Amos Chapter 5

### A lamentation for Israel: an exhortation to return to God.

**5:1.** Hear ye this word, which I take up concerning you for a lamentation. The [house of Israel](#) is fallen, and it shall rise no more.

Audite verbum istud quod ego levo super vos planctum domus Israhel cecidit non adiciet ut resurgat

**5:2.** The [virgin of Israel](#) is cast down upon her land, there is none to raise her up.

Virgo Israhel proiecta est in terram suam non est qui suscitet eam

**5:3.** For thus saith the [Lord God](#): The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the [house of Israel](#).

Quia haec dicit Dominus Deus urbs de qua egrediebantur mille relinquentur in ea centum et de qua egrediebantur centum relinquentur in ea decem in domo Israhel

**5:4.** For thus saith the [Lord](#) to the [house of Israel](#): Seek ye me, and you shall live.

Quia haec dicit Dominus domui Israhel quaerite me et vivetis

**5:5.** But seek not [Bethel](#), and go not into Galgal, neither shall you pass over to [Bersabee](#): for Galgal shall go into captivity, and [Bethel](#) shall be unprofitable.

Et nolite quaerere Bethel et in Galgala nolite intrare et in Bersabee non transibitis quia Galgala captiva ducetur et Bethel erit inutilis

**Bethel, -Galgal,-Bersabee...** The places where they worshipped their [idols](#).

**5:6.** Seek ye the [Lord](#), and live: lest the [house of Joseph](#) be burnt with fire, and it shall devour, and there shall be none to quench [Bethel](#).

Quaerite Dominum et vivite ne forte conburatur ut ignis domus Ioseph et devorabit et non erit qui extinguat Bethel

**5:7.** You that turn judgment into [wormwood](#), and forsake [justice](#) in the land,

Qui convertitis in absinthium iudicium et iustitiam in terra relinquitis

**5:8.** Seek him that maketh [Arcturus, and Orion](#), and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The [Lord](#) is his [name](#).

Facientem Arcturum et Orionem et convertentem in mane tenebras et diem nocte mutantem qui vocat aquas maris et effundit eas super faciem terrae Dominus nomen eius

**Arcturus and Orion...** Arcturus is a bright star in the north: Orion a beautiful constellation in the south.

**5:9.** He that with a smile bringeth destruction upon the strong, and waste upon the mighty.

Qui subridet vastitatem super robustum et depopulationem super potentem adfert

**With a smile...** That is, with all ease, and without making any effort.

**5:10.** They have [hated](#) him that rebuketh in the gate: and have abhorred him that speaketh perfectly.

Odio habuerunt in porta corripientem et loquentem perfecte abominati sunt

**5:11.** Therefore because you robbed the [poor](#), and took the choice prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them.

Idcirco pro eo quod diripiebatis pauperem et praedam electam tollebatis ab eo domos quadro lapide aedificabitis et non habitabitis in eis vineas amantissimas plantabitis et non bibetis vinum earum

**5:12.** Because I [know](#) your manifold crimes, and your grievous [sins](#): enemies of the [just](#), taking [bribes](#), and oppressing the [poor](#) in the gate.

Quia cognovi multa scelera vestra et fortia peccata vestra hostes iusti accipientes munus et pauperes in

porta deprimentes

**5:13.** Therefore the **prudent** shall keep silence at that time, for it is an **evil** time.

Ideo prudens in tempore illo tacebit quia tempus malum est

**5:14.** Seek ye **good**, and not **evil**, that you may live: and the **Lord** the **God** of **hosts** will be with you, as you have said.

Quaerite bonum et non malum ut vivatis et erit Dominus Deus exercituum vobiscum sicut dixistis

**5:15.** Hate **evil**, and **love good**, and establish judgment in the gate: it may be the **Lord** the **God** of **hosts** may have mercy on the remnant of **Joseph**.

Odite malum et diligite bonum et constituite in porta iudicium si forte misereatur Dominus Deus exercituum reliquiis Ioseph

**5:16.** Therefore thus saith the **Lord** the **God** of **hosts** the sovereign **Lord**: In every street there shall be wailing: and in all places that are without, they shall say: Alas, alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to lament.

Propterea haec dicit Dominus Deus exercituum Dominator in omnibus plateis planctus et in cunctis quae foris sunt dicetur vae vae et vocabunt agricolam ad luctum et ad planctum eos qui sciunt plangere

**5:17.** And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the **Lord**.

Et in omnibus vineis erit planctus quia pertransibo in medio tui dicit Dominus

**5:18.** Woe to them that desire the day of the **Lord**: to what end is it for you? the day of the **Lord** is darkness, and not light.

Vae desiderantibus diem Domini ad quid eam vobis dies Domini ista tenebrae et non lux

**5:19.** As if a **man** should flee from the face of a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.

Quomodo si fugiat vir a facie leonis et occurrat ei ursus et ingrediatur domum et innitatur manu sua super parietem et mordeat eum coluber

**5:20.** Shall not the day of the **Lord** be darkness, and not light: and obscurity, and no brightness in it?

Numquid non tenebrae dies Domini et non lux et caligo et non splendor in ea

**5:21.** I **hate**, and have rejected your festivities: and I will not receive the odour of your assemblies.

Odi et proieci festivitates vestras et non capiam odorem coetuum vestrorum

**5:22.** And if you offer me **holocausts**, and your gifts, I will not receive them: neither will I regard the **vows** of your fat beasts.

Quod si adtuleritis mihi holocaustomata et munera vestra non suscipiam et vota pinguium vestrorum non respiciam

**5:23.** Take away from me the tumult of thy songs: and I will not hear the canticles of thy harp.

Aufer a me tumultum carminum tuorum et cantica lyrae tuae non audiam

**5:24.** But judgment shall be revealed as water, and **justice** as a mighty torrent.

Et revelabitur quasi aqua iudicium et iustitia quasi torrens fortis

**5:25.** Did you offer victims and **sacrifices** to me in the **desert** for forty years, O **house of Israel**?

Numquid hostias et sacrificium obtulistis mihi in deserto quadraginta annis domus Israhel

**Did you offer, etc...** Except the **sacrifices** that were offered at the first, in the **dedication** of the tabernacle, the **Israelites** offered no **sacrifices** in the **desert**.

**5:26.** But you carried a tabernacle for your **Moloch**, and the image of your **idols**, the **star** of your god, which you made to yourselves.

Et portastis tabernaculum Moloch vestro et imaginem idolorum vestrorum sidus dei vestri quae fecistis vobis

**A tabernacle, etc...** All this alludes to the **idolatry** which they committed, when they were drawn away by the daughters of **Moab** to the worship of their gods. Num. 25.

**5:27.** And I will cause you to go into captivity beyond **Damascus**, saith the **Lord**, the **God** of **hosts** is his **name**.

Et migrare vos faciam trans Damascum dixit Dominus Deus exercituum nomen eius

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## Amos Chapter 6

### The desolation of Israel for their pride and luxury.

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**6:1.** Woe to you that are wealthy in Sion, and to you that have confidence in the mountain of [Samaria](#): ye great [men](#), heads of the people, that go in with state into the [house of Israel](#).

Vae qui opulenti estis in Sion et confiditis in monte Samariae optimates capita populorum ingredientes pompaticae domum Israel

**6:2.** Pass ye over to Chalane, and see, and go from thence into Emath the great: and go down into Geth of the [Philistines](#), and to all the best kingdoms of these: if their border be larger than your border.

Transite in Chalanne et videte et ite inde in Emath magnam et descendite in Geth Palestinorum et ad optima quaeque regna horum si latior terminus eorum termino vestro est

**6:3.** You that are separated unto the [evil](#) day: and that approach to the throne of [iniquity](#);

Qui separati estis in diem malum et adpropinquatis solio iniquitatis

**6:4.** You that sleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midst of the herd;

Qui dormitis in lectis eburneis et lascivitis in stratis vestris qui comeditis agnum de grege et vitulos de medio armenti

**6:5.** You that sing to the sound of the psaltery: they have thought themselves to have instruments of music like [David](#);

Qui canitis ad vocem psalterii sicut David putaverunt se habere vasa cantici

**6:6.** That drink wine in bowls, and anoint themselves with the best [ointments](#): and they are not concerned for the affliction of [Joseph](#).

Bibentes in fialis vinum et optimo unguento delibuti et nihil patiebantur super contritione Ioseph

**6:7.** Wherefore now they shall go captive at the head of them that go into captivity: and the faction of the luxurious ones shall be taken away.

Quapropter nunc migrabunt in capite transmigrantium et auferetur factio lascivientium

**6:8.** The [Lord God](#) hath sworn by his own [soul](#), saith the [Lord](#) the [God](#) of [hosts](#): I detest the [pride](#) of [Jacob](#), and I [hate](#) his houses, and I will deliver up the city with the inhabitants thereof.

Iuravit Dominus Deus in anima sua dicit Dominus Deus exercituum detestor ego superbiam Iacob et domos eius odi et tradam civitatem cum habitatoribus suis

**6:9.** And if there remain ten [men](#) in one house, they also shall die.

Quod si reliqui fuerint decem viri in domo una et ipsi morientur

**6:10.** And a [man's](#) kinsman shall take him up, and shall burn him, that he may carry the bones out of the house; and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?

Et tollet eum propinquus suus et conburet eum ut efferat ossa de domo et dicet ei qui in penetrabilibus domus est numquid adhuc est apud te

**6:11.** And he shall answer: There is an end. And he shall say to him: Hold thy peace, and mention not the [name](#) of the [Lord](#).

Et respondebit finis est et dicet ei tace et non recorderis nominis Domini

**6:12.** For behold the [Lord](#) hath commanded, and he will strike the greater house with breaches, and the lesser house with clefts.

Quia ecce Dominus mandabit et percutiet domum maiorem ruinis et domum minorem scissionibus

**6:13.** Can horses run upon the rocks, or can any one plough with buffles? for you have turned judgment

into bitterness, and the fruit of [justice](#) into [wormwood](#).

Numquid currere queunt in petris equi aut arari potest in bubalis quoniam convertistis in amaritudinem iudicium et fructum iustitiae in absinthium

**6:14.** You that rejoice in a thing of nought: you that say: Have we not taken unto us horns by our own strength?

Qui laetamini in nihili qui dicitis numquid non in fortitudine nostra adsumpsimus nobis cornua

**6:15.** But behold, I will raise up a nation against you, O [house of Israel](#), saith the [Lord](#) the [God](#) of [hosts](#); and they shall destroy you from the entrance of Emath, even to the torrent of the [desert](#).

Ecce enim suscitabo super vos domus Israhel dicit Dominus Deus exercituum gentem et conterent vos ab introitu Emath usque ad torrentem Deserti

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## Amos Chapter 7

### The prophet sees, in three visions, evils coming upon Israel: he is accused of treason by the false priest of Bethel.

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**7:1.** These things the [Lord God](#) showed to me: and behold the locust was formed in the beginning of the shooting up of the latter rain, and lo, it was the latter rain after the king's mowing.

Haec ostendit mihi Dominus Deus et ecce flector lucustae in principio germinantium serotini imbris et ecce serotinus post tonsorem regis

**The locust, etc...** These judgments by locusts and fire, which, by the [prophet's](#) intercession, were moderated, signify the former invasions of the [Assyrians](#) under Phul and Theglathphalasar, before the utter desolation of [Israel](#) by Salmanasar.

**7:2.** And it came to pass, that when they had made an end of eating the grass of the land, I said: O [Lord God](#), be merciful, I beseech thee: who shall raise up [Jacob](#), for he is very little?

Et factum est cum consummasset comedere herbam terrae et dixi Domine Deus propitius esto obsecro quis suscitabit Iacob quia parvulus est

**7:3.** The [Lord](#) had pity upon this: It shall not be, said the [Lord](#).

Misertus est Dominus super hoc non erit dixit Dominus

**7:4.** These things the [Lord God](#) showed to me: and behold the [Lord](#) called for judgment unto fire, and it devoured the [great deep](#), and ate up a part at the same time.

Haec ostendit mihi Dominus Deus et ecce vocabat iudicium ad ignem Dominus Deus et devoravit abyssum multam et comedit simul partem

**7:5.** And I said: O [Lord God](#), cease, I beseech thee, who shall raise up [Jacob](#), for he is a little one?

Et dixi Domine Deus quiesce obsecro quis suscitabit Iacob quia parvulus est

**7:6.** The [Lord](#) had pity upon this. Yea this also shall not be, said the [Lord God](#).

Misertus est Dominus super hoc sed et istud non erit dixit Dominus Deus

**7:7.** These things the [Lord](#) showed to me: and behold the [Lord](#) was standing upon a plastered wall, and in his hand a mason's trowel.

Haec ostendit mihi et ecce Dominus stans super murum litum et in manu eius trulla cementarii

**7:8.** And the [Lord](#) said to me: What seest thou, Amos? And I said: A mason's trowel. And the [Lord](#) said: Behold, I will lay down the trowel in the midst of my people [Israel](#). I will plaster them over no more.

Et dixit Dominus ad me quid tu vides Amos et dixi trullam cementarii et dixit Dominus ecce ego ponam trullam in medio populi mei Israhel non adiciam ultra superinducere eum

**7:9.** And the high places of the [idol](#) shall be thrown down, and the sanctuaries of [Israel](#) shall be laid waste: and I will rise up against the house of [Jeroboam](#) with the sword.

Et demolientur excelsa idoli et sanctificationes Israhel desolabuntur et consurgam super domum Hieroboam in gladio

**7:10.** And Amasias the [priest](#) of [Bethel](#) sent to [Jeroboam](#) king of [Israel](#), saying: Amos hath rebelled against thee in the midst of the [house of Israel](#): the land is not able to bear all his words.

Et misit Amasias sacerdos Bethel ad Hieroboam regem Israhel dicens rebellavit contra te Amos in medio domus Israhel non poterit terra sustinere universos sermones eius

**7:11.** For thus saith Amos: [Jeroboam](#) shall die by the sword, and [Israel](#) shall be carried away captive out of their own land.

Haec enim dicit Amos in gladio morietur Hieroboam et Israhel captivus migrabit de terra sua

**Jeroboam shall die by the sword...** The [prophet](#) did not say this; but that the [Lord](#) would rise up against the house of [Jeroboam](#) with the sword: which was verified, when Zacharias, the son and successor of [Jeroboam](#), was slain by the sword. 2 Kings 15.10.

**7:12.** And Amasias said to Amos: Thou seer, go, flee away into the land of **Juda**: and eat bread there, and **prophecy** there.

Et dixit Amasias ad Amos qui vides gradere fuge in terram Iuda et comede ibi panem et ibi prophetabis

**7:13.** But **prophecy** not again any more in **Bethel**: because it is the king's sanctuary, and it is the house of the kingdom.

Et in Bethel non adicies ultra ut prophetes quia sanctificatio regis est et domus regni est

**7:14.** And Amos answered and said to Amasias: I am not a **prophet**, nor am I the son of a **prophet**: but I am a herdsman plucking wild figs.

Et respondit Amos et dixit ad Amasiam non sum propheta et non sum filius prophetae sed armentarius ego sum vellicans sycomoros

**I am not a prophet...** That is, I am not a **prophet** by education: nor is **propheying** my calling or profession: but I am a herdsman, whom **God** was pleased to send hither to **prophecy** to **Israel**.

**7:15.** And the **Lord** took me when I followed the flock, and the **Lord** said to me: Go, **prophecy** to my people **Israel**.

Et tulit me Dominus cum sequerer gregem et dixit ad me Dominus vade propheta ad populum meum Israhel

**7:16.** And now hear thou the **word of the Lord**: Thou sayest, thou shalt not **prophecy** against **Israel**, and thou shalt not drop thy word upon the house of the **idol**.

Et nunc audi verbum Domini tu dicis non prophetabis super Israhel et non stillabis super domum idoli

**The house of the idol...** Viz., of the **calf** worshipped in **Bethel**.

**7:17.** Therefore thus saith the **Lord**: Thy wife shall play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and **Israel** shall go into captivity out of their land.

Propter hoc haec dicit Dominus uxor tua in civitate fornicabitur et filii tui et filiae tuae in gladio cadent et humus tua funiculo metietur et tu in terra polluta morieris et Israhel captivus migrabit de terra sua

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## Amos Chapter 8

**Under the figure of a hook, which bringeth down the fruit, the approaching desolation of Israel is foreshowed for their avarice and injustices.**

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**8:1.** These things the [Lord](#) showed to me: and behold a hook to draw down the fruit.

Haec ostendit mihi Dominus Deus et ecce uncinus pomorum

**8:2.** And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the [Lord](#) said to me: The end is come upon my people [Israel](#): I will not again pass by them any more.

Et dixit quid tu vides Amos et dixi uncinum pomorum et dixit Dominus ad me venit finis super populum meum Israhel non adiciam ultra ut pertranseam eum

**8:3.** And the hinges of the [temple](#) shall scream in that day, saith the [Lord God](#): many shall die: silence shall be cast in every place.

Et stridebunt cardines templi in die illa dicit Dominus Deus multi morientur in omni loco proicietur silentium

**8:4.** Hear this, you that crush the [poor](#), and make the [needy](#) of the land to fail,

Audite hoc qui conteritis pauperem et deficere facitis egenos terrae

**8:5.** Saying: When will the month be over, and we shall sell our wares: and the [sabbath](#), and we shall open the corn: that we may lessen the measure, and increase the sicle, and may convey in deceitful balances, Dicentes quando transibit mensis et venundabimus merces et sabbatum et aperiemus frumentum ut inminuamus mensuram et augeamus siclum et subponamus stateras dolosas

**8:6.** That we may possess the [needy](#) for money, and the [poor](#) for a pair of shoes, and may sell the refuse of the corn?

Ut possideamus in argento egenos et pauperes pro calciamentis et quisquillas frumenti vendamus

**8:7.** The [Lord](#) hath sworn against the [pride](#) of [Jacob](#): surely I will never forget all their works.

Iuravit Dominus in superbia Iacob si oblitus fuero usque ad finem omnia opera eorum

**8:8.** Shall not the land tremble for this, and every one mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of [Egypt](#)?

Numquid super isto non commovebitur terra et lugebit omnis habitator eius et ascendet quasi fluvius universus et eicietur et defluet quasi rivus Aegypti

**8:9.** And it shall come to pass in that day, saith the [Lord God](#), that the sun shall go down at midday, and I will make the earth dark in the day of light:

Et erit in die illa dicit Dominus occidet sol meridie et tenebrescere faciam terram in die luminis

**8:10.** And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.

Et convertam festivitates vestras in luctum et omnia cantica vestra in planctum et inducam super omne dorsum vestrum saccum et super omne caput calvitium et ponam eam quasi luctum unigeniti et novissima eius quasi diem amarum

**8:11.** Behold the days come, saith the [Lord](#), and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the [word of the Lord](#).

Ecce dies veniunt dicit Dominus et mittam famem in terram non famem panis neque sitim aquae sed audiendi verbum Domini

**8:12.** And they shall move from sea to sea, and from the north to the east: they shall go about seeking the [word of the Lord](#), and shall not find it.

Et commovebuntur a mari usque ad mare et ab aquilone usque ad orientem circumibunt quaerentes  
verbum Domini et non invenient

**8:13.** In that day the fair [virgins](#), and the young men shall faint for thirst.

In die illa deficient virgines pulchrae et adulescentes in siti

**8:14.** They that [swear](#) by the [sin](#) of [Samaria](#), and say: Thy [God](#), O [Dan](#), liveth: and the way of [Bersabee](#) liveth: and they shall fall, and shall rise no more.

Qui iurant in delicto Samariae et dicunt vivit deus tuus Dan et vivit via Bersabee et cadent et non resurgent  
ultra

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## Amos Chapter 9

### The certainty of the desolation of Israel: the restoring of the tabernacle of David, and the conversion of the Gentiles to the church; which shall flourish for ever.

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**9:1.** I saw the [Lord](#) standing upon the [altar](#), and he said: Strike the hinges, and let the lintels be shook: for there is [covetousness](#) in the head of them all, and I will slay the last of them with the sword: there shall be no flight for them: they shall flee, and he that shall flee of them shall not be delivered.

Vidi Dominum stantem super altare et dixit percute cardinem et commoveantur superliminaria avaritia enim in capite omnium et novissimum eorum in gladio interficiam non erit fuga eis fugiet et non salvabitur ex eis qui fugerit

**9:2.** Though they go down even to hell, thence shall my hand bring them out: and though they climb up to [heaven](#), thence will I bring them down.

Si descenderint usque ad infernum inde manus mea educet eos et si ascenderint usque ad caelum inde detraham eos

**9:3.** And though they be hid in the top of [Carmel](#), I will search and take them away from thence: and though they hide themselves from my eyes in the depth of the sea, there will I command the serpent and he shall bite them.

Et si absconditi fuerint in vertice Carmeli inde scrutans auferam eos et si celaverint se ab oculis meis in fundo maris ibi mandabo serpenti et mordebit eos

**9:4.** And if they go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set my eyes upon them for [evil](#), and not for [good](#).

Et si abierint in captivitatem coram inimicis suis ibi mandabo gladio et occidet eos et ponam oculos meos super eos in malum et non in bonum

**9:5.** And the [Lord](#) the [God](#) of [hosts](#) is he who toucheth the earth, and it shall melt: and all that dwell therein shall mourn: and it shall rise up as a river, and shall run down as the river of [Egypt](#).

Et Dominus Deus exercituum qui tangit terram et tabescet et lugebunt omnes habitantes in ea et ascendet sicut rivus omnis et defluet sicut fluvius Aegypti

**9:6.** He that buildeth his ascension in [heaven](#), and hath founded his bundle upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth, the [Lord](#) is his [name](#).

Qui aedificat in caelo ascensionem suam et fasciculum suum super terram fundavit qui vocat aquas maris et effundit eas super faciem terrae Dominus nomen eius

**His ascension...** That is, his high throne. -- Ibid. **His bundle...** That is, his church bound up together by the bands of one [faith](#) and [communion](#).

**9:7.** Are not you as the children of the [Ethiopians](#) unto me, O [children of Israel](#), saith the [Lord](#)? did not I bring up [Israel](#), out of the land of [Egypt](#): and the [Philistines](#) out of Cappadocia, and the [Syrians](#) out of Cyrene?

Numquid non ut filii Aethiopum vos estis mihi filii Israhel ait Dominus numquid non Israhel ascendere feci de terra Aegypti et Palestinos de Cappadocia et Syros de Cyrene

**As the children of the Ethiopians...** That is, as black as they, by your [iniquities](#).

**9:8.** Behold the eyes of the [Lord God](#) are upon the [sinful](#) kingdom, and I will destroy it from the face of the earth: but yet I will not utterly destroy the [house of Jacob](#), saith the [Lord](#).

Ecce oculi Domini Dei super regnum peccans et conteram illud a facie terrae verumtamen conterens non conteram domum Iacob dicit Dominus

**9:9.** For behold I will command, and I will sift the [house of Israel](#) among all nations, as corn is sifted in a

sieve: and there shall not a little stone fall to the ground.

Ecce enim ego mandabo et concutiam in omnibus gentibus domum Israhel sicut concutitur in cribro et non cadet lapillus super terram

**9:10.** All the sinners of my people shall fall by the sword: who say: The evils shall not approach, and shall not come upon us.

In gladio morientur omnes peccatores populi mei qui dicunt non adpropinquabit et non veniet super nos malum

**9:11.** In that day I will raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

In die illo suscitabo tabernaculum David quod cecidit et reaedificabo aperturas murorum eius et ea quae corruerant instaurabo et reaedificabo eum sicut diebus antiquis

**9:12.** That they may possess the remnant of Edom, and all nations, because my name is invoked upon them: saith the Lord that doth these things.

Ut possideant reliquias Idumeae et omnes nationes eo quod invocatum sit nomen meum super eos dicit Dominus faciens haec

**9:13.** Behold the days come, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled.

Ecce dies veniunt dicit Dominus et comprehendet arator messorem et calcator uvae mittentem semen et stillabunt montes dulcedinem et omnes colles culti erunt

**Shall overtake, etc...** By this is meant the great abundance of spiritual blessings; which, as it were, by a constant succession, shall enrich the church of Christ.

**9:14.** And I will bring back the captivity of my people Israel: and they shall build the abandoned cities, and inhabit them: and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land which I have given them, saith the Lord thy God.

Et convertam captivitatem populi mei Israhel et aedificabunt civitates desertas et habitabunt et plantabunt vineas et bibent vinum earum et facient hortos et comedent fructus eorum et plantabo eos super humum suam et non evellam eos ultra de terra sua quam dedi eis dicit Dominus Deus tuus

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## Baruch

BARUCH was a [man](#) of noble extraction, and learned in the law, secretary and [disciple](#) to the [prophet](#) JEREMIAS, and a sharer in his labours and persecutions: which is the reason why the ancient fathers have considered this book as a part of the [prophecy](#) of JEREMIAS, and have usually quoted it under his [name](#). (*For more information, see the article [BARUCH](#) in the Catholic Encyclopedia.*)

**Baruch Chapter 1.** The Jews of Babylon send the book of Baruch with money to Jerusalem, requesting their brethren there to offer sacrifice, and to pray for the king and for them, acknowledging their manifold sins.

**Baruch Chapter 2.** A further confession of the sins of the people, and of the justice of God.

**Baruch Chapter 3.** They pray for mercy, acknowledging that they are justly punished for forsaking true wisdom. A prophecy of Christ.

**Baruch Chapter 4.** The prophet exhorts to the keeping of the law of wisdom, and encourages the people to be patient, and to hope for their deliverance.

**Baruch Chapter 5.** Jerusalem is invited to rejoice and behold the return of her children out of their captivity.

**Baruch Chapter 6.** The epistle of Jeremias to the captives, as a preservative against idolatry.

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## Baruch Chapter 1

**The Jews of Babylon send the book of Baruch with money to Jerusalem, requesting their brethren there to offer sacrifice, and to pray for the king and for them, acknowledging their manifold sins.**

---

**1:1.** And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son Helcias, wrote in [Babylonia](#).

Et haec verba libri quae scripsit Baruch filius Neeri filius Maasei filii Sedechiae filii Sedei filii Helchiae in Babylonia

**1:2.** In the fifth year, in the seventh day of the month, at the time that the Chaldeans took [Jerusalem](#), and burnt it with fire.

In anno quinto in septima die mensis in tempore quo ceperunt Chaldei Hierusalem et succenderunt eam igni

**1:3.** And Baruch read the words of this book in the hearing of Jechonias the son of Joakim king of [Juda](#), and in the hearing of all the people that came to hear the book.

Et legit Baruch verba libri huius ad aures Iechoniae filii Ioachim regis Iuda et ad aures universi populi venientis ad librum

**1:4.** And in the hearing of the nobles, the sons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them that dwelt in [Babylonia](#), by the river Sedi.

Et ad aures potentium filiorum regum et ad aures presbyterorum et ad aures populi a minimo usque ad magnum eorum omnium habitantium in Babylonia ad flumen Sudi

**1:5.** And when they heard it they wept, and [fasted](#), and [prayed](#) before the [Lord](#).

Qui audientes plorabant et ieiunabant et orabant in conspectu Domini

**1:6.** And they made a collection of money according to every [man's](#) power.

Et collegerunt pecuniam secundum quod potuit uniuscuiusque manus

**1:7.** And they sent it to [Jerusalem](#) to Joakim the [priest](#), the son of Helcias, the son of Salom, and to the [priests](#), and to all the people, that were found with him in [Jerusalem](#):

Et miserunt in Hierusalem ad Ioachim filium Helchiae filii Salom sacerdotem et ad sacerdotes et ad omnem populum qui inventi sunt cum eo in Hierusalem

**1:8.** At the time when he received the vessels of the [temple of the Lord](#), which had been taken away out of the [temple](#), to return them into the land of [Juda](#) the tenth day of the month Sivan, the silver vessels, which Sedecias the son of Josias king of [Juda](#) had made,

Cum acciperet vasa templi Domini quae ablata fuerant de templo revocare in terram Iuda decima die illius sivan vasa argentea quae fecit Sedechias filius Iosiae rex Iuda

**1:9.** After that [Nabuchodonosor the king of Babylon](#) had carried away Jechonias, and the princes, and all the powerful [men](#), and the people of the land from [Jerusalem](#), and brought them bound to [Babylon](#).

Posteaquam cepisset Nabuchodonosor rex Babylonum Iechoniam et principes et vinctos et potentes et populum terrae ab Hierusalem et duxit eos in Babyloniam

**1:10.** And they said: Behold we have sent you money, buy with it [holocausts](#), and frankincense, and make meat [offerings](#), and [offerings](#) for [sin](#) at the [altar](#) of the [Lord our God](#):

Et dixerunt ecce misimus ad vos pecunias de quibus emite holocaustomata et tus et facite manna et offerte pro peccato ad aram Domini Dei nostri

**1:11.** And **pray** ye for the life of **Nabuchodonosor the king of Babylon**, and for the life of Balthasar his son, that their days may be upon earth as the days of **heaven**:

Et orate pro vita Nabuchodonosor regis Babyloniae et pro vita Balthasar filii eius ut sint dies ipsorum sicut dies caeli super terram

**1:12.** And that the **Lord** may give us strength, and enlighten our eyes, that we may live under the shadow of **Nabuchodonosor the king of Babylon**, and under the shadow of Balthasar his son, and may serve them many days, and may find favour in their sight.

Et det Dominus virtutem nobis et inluminet oculos nostros ut vivamus sub umbra Nabuchodonosor regis Babyloniae et sub umbra Balthasar filii eius et serviamus eis multis diebus et inveniamus gratiam in conspectu eorum

**1:13.** And **pray** ye for us to the **Lord our God**: for we have **sinned** against the **Lord our God**, and his **wrath** is not turned away from us even to this day.

Et pro nobis ipsis orate ad Dominum Deum nostrum quia peccavimus Domino Deo nostro et non est aversus furor eius a nobis usque in hunc diem

**1:14.** And read ye this book, which we have sent to you to be read in the **temple of the Lord**, on feasts, and proper days.

Et legite librum istum quem misimus ad vos recitari in templo Domini in die sollemni et in die oportuno

**1:15.** And you shall say: To the **Lord our God** belongeth **justice**, but to us confusion of our face: as it is come to pass at this day to all **Juda**, and to the inhabitants of **Jerusalem**,

Et dicetis Domino Deo nostro iustitia nobis autem confusio faciei nostrae sicut dies haec omni Iuda et habitantibus in Hierusalem

**1:16.** To our kings, and to our princes, and to our **priests**, and to our **prophets**, and to our fathers.

Regibus nostris et principibus nostris sacerdotibus nostris et prophetis nostris et patribus nostris

**1:17.** We have **sinned** before the **Lord our God**, and have not **believed** him, nor put our trust in him:

Peccavimus ante Dominum nostrum et non credidimus diffidentes in eum

**1:18.** And we were not **obedient** to him, and we have not hearkened to the voice of the **Lord our God**, to walk in his commandments which he hath given us.

Et non fuimus subiectibiles illi et non obaudivimus vocem Domini Dei nostri ut ambularem in mandatis eius quibus dedit nobis

**1:19.** From the day that he brought our fathers out of the land of **Egypt**, even to this day, we were disobedient to the **Lord our God**: and going astray we turned away from hearing his voice.

A die qua eduxit patres nostros de terra Aegypti usque in hunc diem eramus incredibiles ad Dominum Deum nostrum et dissipati recessimus ne audiremus vocem ipsius

**1:20.** And many **evils** have cleaved to us, and the **curses** which the **Lord** foretold by **Moses** his servant: who brought our fathers out of the land of **Egypt**, to give us a land flowing with milk and honey, as at this day.

Et adhererunt nobis mala multa et maledictiones quae constituit Dominus Moysi servo suo qui eduxit patres nostros de terra Aegypti dare nobis terram fluentem lac et mel sicut hodierna die

**1:21.** And we have not hearkened to the voice of the **Lord our God** according to all the words of the **prophets** whom he sent to us:

Et non audivimus vocem Domini Dei nostri secundum omnia verba prophetarum quos misit ad nos

**1:22.** And we have gone away every **man** after the inclinations of his own **wicked** heart, to serve strange gods, and to do **evil** in the sight of the **Lord our God**.

Et abivimus unusquisque in sensum cordis nostri maligni operari diis alienis facientes mala ante oculos Domini Dei nostri

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## Baruch Chapter 2

### A further confession of the sins of the people, and of the justice of God.

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**2:1.** Wherefore the [Lord our God](#) hath made [good](#) his word, that he spoke to us, and to our judges that have judged [Israel](#), and to our kings, and to our princes, and to all [Israel](#) and [Juda](#):

Propter quod statuit Dominus Deus noster verbum suum quod locutus est ad nos et ad iudices nostros qui iudicaverunt in Israhel et ad reges nostros et ad principes nostros et ad omnem Israhel et Iuda

**2:2.** That the [Lord](#) would bring upon us great [evils](#), such as never happened under [heaven](#), as they have come to pass in [Jerusalem](#), according to the things that are written in the [law of Moses](#):

Ut adduceret Dominus super nos mala magna quae non sunt facta sub caelo quemadmodum facta sunt Hierusalem secundum quae scripta sunt in lege Moysi

**2:3.** That a [man](#) should eat the flesh of his own son, and the flesh of his own daughter.

Ut manducaret homo carnes filii sui et carnes filiae suae

**2:4.** And he hath delivered them up to be under the hand of all the kings that are round about us, to be a reproach, and desolation among all the people, among whom the [Lord](#) hath [scattered](#) us.

Et dedit illos sub manus regum omnium qui sunt in circuitu nostro in inproperium et in desolationem et in omnibus populis quo nos dispersit Dominus

**2:5.** And we are brought under, and are not uppermost: because we have [sinned](#) against the [Lord our God](#), by not [obeying](#) his voice.

Et facti sumus subtus et non supra quia peccavimus Domino Deo nostro non obaudiendo vocem ipsius

**2:6.** To the [Lord our God](#) belongeth [justice](#): but to us, and to our fathers confusion of face, as at this day.

Domino Deo nostro iustitia nobis autem et patribus nostris confusio faciei sicut dies haec

**2:7.** For the [Lord](#) hath pronounced against us all these [evils](#) that are come upon us:

Quae locutus est Dominus super nos omnia mala haec quae evenerunt super nos

**2:8.** And we have not entreated the face of the [Lord our God](#), that we might return every one of us from our most [wicked](#) ways.

Et non sumus deprecati faciem Domini Dei nostri ut reverteremur unusquisque nostrum a viis nostris pessimis

**2:9.** And the [Lord](#) hath watched over us for [evil](#), and hath brought it upon us: for the [Lord](#) is [just](#) in all his works which he hath commanded us:

Et vigilavit Dominus in malis et adduxit ea super nos quia iustus est Dominus in omnibus operibus suis quae mandavit nobis

**2:10.** And we have not hearkened to his voice to walk in the commandments of the [Lord](#) which he hath set before us.

Et non audivimus vocem ipsius ut iremus in praeceptis Domini quae dedit ante faciem nostram

**2:11.** And now, O [Lord God](#) of [Israel](#), who hast brought thy people out of the land of [Egypt](#) with a strong hand, and with signs, and with wonders, and with thy great power, and with a mighty arm, and hast made thee a [name](#) as at this day,

Et nunc Domine Deus Israhel qui eduxisti plebem tuam de terra Aegypti in manu valida et in signis et in prodigiis et in virtute tua magna et in brachio excelso et fecisti tibi nomen sicut dies iste

**2:12.** We have [sinned](#), we have done [wickedly](#), we have acted [unjustly](#), O [Lord our God](#), against all thy justices.

Peccavimus impie egimus inique gessimus Domine Deus noster in omnibus iustitiis tuis

**2:13.** Let thy **wrath** be turned away from us: for we are left a few among the nations where thou hast **scattered** us.

Avertatur ira tua a nobis quia derelicti sumus pauci inter gentes ubi dispersisti nos

**2:14.** Hear, O **Lord**, our **prayers**, and our petitions, and deliver us for thy own sake: and grant that we may find favour in the sight of them that have led us away:

Exaudi Domine preces nostras et orationes nostras et educ nos propter te et da nobis invenire gratiam ante faciem eorum qui nos abduxerunt

**2:15.** That all the earth may **know** that thou art the **Lord our God**, and that thy **name** is called upon **Israel**, and upon his posterity.

Ut sciat omnis terra quia tu es Dominus Deus noster et quia nomen tuum invocatum est super Israhel et super genus ipsius

**2:16.** Look down upon us, O **Lord**, from thy **holy** house, and incline thy ear, and hear us.

Respice Domine de domo sancta tua in nos et inclina aurem tuam et audi

**2:17.** Open thy eyes, and behold: for the dead that are in hell, whose spirit is taken away from their bowels, shall not give **glory** and **justice** to the **Lord**:

Aperi oculos tuos et vide quia non mortui qui sunt in inferno quorum spiritus acceptus est a visceribus suis dabunt honorem et iustificationem Domino

**Justice, etc...** They that are in hell shall not give **justice** to **God**; that is, they shall not acknowledge and **glorify** his **justice** as penitent sinners do upon earth.

**2:18.** But the **soul** that is sorrowful for the greatness of **evil** she hath done, and goeth bowed down, and feeble, and the eyes that fail, and the hungry **soul** giveth **glory** and **justice** to thee the **Lord**.

Sed anima quae tristis est super magnitudine et incedit curva et infirmis et oculi deficientes et anima esuriens dat tibi gloriam et iustitiam Domino

**2:19.** For it is not for the justices of our fathers that we pour out our **prayers**, and beg mercy in thy sight, O **Lord our God**:

Quia non secundum iustitias patrum nostrorum nos fundimus misericordiam ante conspectum tuum Domine Deus noster

**2:20.** But because thou hast sent out thy **wrath**, and thy indignation upon us, as thou hast spoken by the hand of thy servants the **prophets**, saying:

Sed quia misisti iram tuam et furorem tuum super nos sicut locutus es in manus puerorum tuorum prophetarum dicens

**2:21.** Thus saith the **Lord**: Bow down your shoulder, and your neck, and serve the **king of Babylon**: and you shall remain in the land which I have given to your fathers.

Sic dicit Dominus inclinate umerum vestrum et cervicem vestram et opera facite regi Babylonis et sedebitis in terra quam dedi patribus vestris

**2:22.** But if you will not hearken to the voice of the **Lord your God**, to serve the **king of Babylon**: I will cause you to depart out of the cities of **Juda**, and from without **Jerusalem**.

Quod si autem non audieritis vocem Domini Dei vestri operari regi Babyloniae defectionem faciam de civitatibus Iuda et a foris Hierusalem

**2:23.** And I will take away from you the voice of mirth, and the voice of **joy**, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants.

Et auferam a vobis vocem iucunditatis et vocem gaudimonii et vocem sponsi et vocem sponsae et erit omnis terra sine vestigio ab inhabitantibus eam

**2:24.** And they hearkened not to thy voice, to serve the **king of Babylon**: and thou hast made **good** thy words, which thou spakest by the hands of thy servants the **prophets**, that the bones of our kings, and the bones of our fathers should be removed out of their place:

Et non audierunt vocem tuam ut operarentur regi Babyloniae et statuisti verba tua quae locutus es in manibus puerorum tuorum prophetarum ut proferrentur ossa regum nostrorum et ossa patrum nostrorum de loco suo

**2:25.** And behold they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.

Et ecce sunt proiecta in calore solis et in gelu noctis et mortui sunt in doloribus pessimis in fame et in gladio et in emissione

**2:26.** And thou hast made the **temple**, in which thy **name** was called upon, as it is at this day, for the **iniquity** of the **house of Israel**, and the house of **Juda**.

Et posuisti templum in quo invocatum est nomen tuum in ipso sicut haec dies propter iniquitatem domus Israhel et domus Iuda

**2:27.** And thou hast dealt with us, O **Lord our God**, according to all thy goodness, and according to all that great mercy of thine:

Et fecisti in nobis Domine Deus noster secundum omnem benignitatem tuam et secundum omnem miserationem tuam illam magnam

**2:28.** As thou spakest by the hand of thy servant **Moses**, in the day when thou didst command him to write thy law before the **children of Israel**,

Sicut locutus es in manu pueri tui Moysi in die qua praecepisti ei scribere legem tuam coram filiis Israhel

**2:29.** Saying: If you will not hear my voice, this great multitude shall be turned into a very small number among the nations, where I will **scatter** them:

Dicens si non obaudieritis vocem meam ambitio haec magna et multa convertetur in minimo inter gentes quo ego dispergam illos

**2:30.** For I **know** that the people will not hear me, for they are a people of a stiff neck: but they shall turn to their heart in the land of their captivity:

Quia scio quod me non audiet populus populus est enim dura cervice et convertetur ad cor suum in terra captivitatis suae

**2:31.** And they shall **know** that I am the **Lord** their **God**: and I will give them a heart, and they shall understand: and ears, and they shall hear.

Et scient quoniam ego sum Dominus Deus eorum et dabo eis cor et audient aures

**2:32.** And they shall praise me in the land of their captivity, and shall be mindful of my **name**.

Et laudabunt me in terra captivitatis suae et memores erunt nominis mei

**2:33.** And they shall turn away themselves from their stiff neck, and from their **wicked** deeds: for they shall remember the way of their fathers, that **sinned** against me.

Et avertent se a dorso suo duro et a malignitatibus suis quia reminiscuntur viam patrum suorum qui peccaverunt in me

**2:34.** And I will bring them back again into the land which I **promised** with an **oath** to their fathers, **Abraham**, **Isaac**, and **Jacob**, and they shall be masters thereof: and I will multiply them, and they shall not be diminished.

Et revocabo illos in terram quam iuravi patribus illorum Abraham et Isaac et Iacob et dominabuntur eius et multiplicabo eos et non minorabuntur

**2:35.** And I will make with them another covenant that shall be everlasting, to be their **God**, and they shall be my people: and I will no more remove my people, the **children of Israel**, out of the land that I have given them.

Et statuam illis testamentum alterum sempiternum ut sim illis in Deum et ipsi erunt mihi in populum et non movebo amplius populum meum filios Israhel a terra quam dedi illis

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## Baruch Chapter 3

### They pray for mercy, acknowledging that they are justly punished for forsaking true wisdom. A prophecy of Christ.

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**3:1.** And now, O [Lord Almighty](#), the [God](#) of [Israel](#), the [soul](#) in anguish, and the troubled spirit crieth to thee:

Et nunc Domine omnipotens Deus Israhel anima in angustiis et spiritus anxius clamat ad te

**3:2.** Hear, O [Lord](#), and have mercy, for thou art a merciful [God](#), and have pity on us: for we have [sinned](#) before thee.

Audi Domine et miserere quia Deus es misericors et miserere nostri quia peccavimus ante te

**3:3.** For thou remainest for ever, and shall we perish everlastingly?

Quia tu sedes in sempiternum et nos peribimus in aevum

**3:4.** O [Lord Almighty](#), the [God](#) of [Israel](#), hear now the [prayer](#) of the dead of [Israel](#), and of their children, that have [sinned](#) before thee, and have not hearkened to the voice of the [Lord](#) their [God](#), wherefore [evils](#) have cleaved fast to us.

Domine omnipotens Deus Israhel audi nunc orationem mortuorum Israhel et filiorum ipsorum qui peccaverunt ante te et non audierunt vocem Domini Dei sui et adglutinata sunt nobis mala

**3:5.** Remember not the [iniquities](#) of our fathers, but think upon thy hand, and upon thy [name](#) at this time:

Noli meminisse iniquitates patrum nostrorum sed memento manus tuae et nominis tui in tempore isto

**3:6.** For thou art the [Lord our God](#), and we will praise thee, O [Lord](#):

Quia tu es Dominus Deus noster et laudabimus te Domine

**3:7.** Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy [name](#), and praise thee in our captivity, for we are converted from the [iniquity](#) of our fathers, who [sinned](#) before thee.

Quia propter hoc dedisti timorem tuum in cordibus nostris et ut invocemus nomen tuum et laudemus te in captivitate nostra quia convertemur iniquitatem patrum nostrorum qui peccaverunt ante te

**3:8.** And behold we are at this day in our captivity, whereby thou hast [scattered](#) us to be a reproach, and a [curse](#), and an offence, according to all the [iniquities](#) of our fathers, who departed from thee, O [Lord our God](#).

Et ecce nos hodie in captivitate nostra sumus quo nos dispersisti in inproperium et in maledictum et in peccatum secundum omnes iniquitates patrum nostrorum qui discesserunt a te Domine Deus noster

**3:9.** Hear, O [Israel](#), the commandments of life: give ear, that thou mayst learn wisdom.

Audi Israhel mandata vitae auribus percipite ut scias prudentiam

**3:10.** How happeneth it, O [Israel](#), that thou art in thy enemies' land?

Quid est Israhel quid est quod in terra es inimicorum

**3:11.** Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell.

Inveterasti in terra aliena coinquinatus es cum mortuis deputatus es cum descendentibus in infernum

**3:12.** Thou hast forsaken the fountain of wisdom:

Dereliquisti fontem sapientiae

**3:13.** For if thou hadst walked in the way of [God](#), thou hadst surely dwelt in peace for ever.

Si in via Dei ambulasses habitasses in pace sempiterna

**3:14.** Learn where is wisdom, where is strength, where is understanding: that thou mayst **know** also where is length of days and life, where is the light of the eyes, and peace.

Disce ubi sit prudentia ubi sit virtus ubi sit intellectus ut scias simul ubi sit longiturnitas vitae et victus ubi sit lumen oculorum et pax

**3:15.** Who hath found out her place? and who hath gone in to her treasures?

Quis invenit locum eius et quis intravit in thesauros eius

**3:16.** Where are the princes of the nations, and they that rule over the beasts that are upon the earth?

Ubi sunt principes gentium et qui dominantur super bestias quae sunt super terram

**3:17.** That take their diversion with the birds of the air.

Qui in avibus caeli inludunt

**3:18.** That hoard up silver and gold, wherein **men** trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable.

Qui argentum thesaurizant et aurum in quo confidebant homines et non est finis acquisitionis eorum qui argentum fabricant et solliciti sunt nec est inventio operum illorum

**3:19.** They are cut off, and are gone down to hell, and others are risen up in their place.

Exterminati sunt et ad inferos descenderunt et alii loco eorum exsurrexerunt

**3:20.** Young **men** have seen the light, and dwelt upon the earth: but the way of **knowledge** they have not **known**,

Iuvenes viderunt lumen et habitaverunt super terram viam autem disciplinae ignoraverunt

**3:21.** Nor have they understood the paths thereof, neither have their children received it, it is far from their face.

Neque intellexerunt semitas eius neque filii eorum susceperunt eam a facie ipsorum longe facta est

**3:22.** It hath not been heard of in the land of **Chanaan**, neither hath it been seen in Theman.

Non est audita in terra Chanaan neque visa est in Theman

**Theman...** The capital city of **Edom**.

**3:23.** The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of **prudence** and understanding: but the way of wisdom they have not **known**, neither have they remembered her paths.

Filii quoque Agar qui exquirunt prudentiam quae de terra est negotiatores Merrae et Theman et fabulatores et exquisitores intellegentiae viam autem sapientiae nescierunt neque commemorati sunt semitas eius

**Agar...** The mother of the **Ismaelites**.

**3:24.** O **Israel**, how great is the **house of God**, and how vast is the place of his possession!

O Israhel quam magna est domus Dei et ingens locus possessionis eius

**3:25.** It is great, and hath no end: it is high and immense.

Magnus et non habet finem excelsus et inmensus

**3:26.** There were the giants, those renowned **men** that were from the beginning, of great stature, expert in **war**.

Ibi fuerunt gigantes nominati illi qui ab initio fuerunt statura magna scientes bellum

**3:27.** The **Lord** chose not them, neither did they find the way of **knowledge**: therefore did they perish.

Non hos elegit Deus neque viam disciplinae dedit illis et perierunt

**3:28.** And because they had not wisdom, they perished through their folly.

Eo quod non haberent sapientiam et perierunt propter insipientiam suam

**3:29.** Who hath gone up into **heaven**, and taken her, and brought her down from the clouds?

Quis ascendit in caelum et accepit eam et deduxit eam de nubibus

**3:30.** Who hath passed over the sea, and found her, and brought her preferably to chosen gold?

Quis transfretavit mare et invenit illam et adtulit illam super aurum electum

**3:31.** There is none that is able to **know** her ways, nor that can search out her paths:

Non est qui possit scire viam eius neque qui exquirat semitas eius

**3:32.** But he that **knoweth** all things, **knoweth** her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and fourfooted beasts:

Sed qui scit universa novit eam et invenit eam prudentia sua qui praeparavit terram in aeterno tempore et replevit eam pecudibus et quadrupedibus

**3:33.** He that sendeth forth the light, and it goeth: and hath called it, and it **obeyeth** him with trembling.

Qui emittit lumen et vadit et vocavit illud et obaudit illi in tremore

**3:34.** And the stars have given light in their watches, and rejoiced:

Stellae autem lumen dederunt in custodiis suis et laetatae sunt

**3:35.** They were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them.

Vocatae sunt et dixerunt adsumus et luxerunt ei cum iucunditate qui fecit illas

**3:36.** This is our **God**, and there shall no other be accounted of in comparison of him.

Hic Deus noster non aestimabitur alius adversus eum

**3:37.** He found out all the way of **knowledge**, and gave it to **Jacob** his servant, and to **Israel** his beloved.

Hic adinvenit omnem viam disciplinae et tradidit illam Iacob puero suo et Israhel dilecto suo

**3:38.** Afterwards he was seen upon earth, and conversed with **men**.

Post haec in terris visus est et cum hominibus conversatus est

**Was seen upon earth, etc...** viz., by the **mystery of the incarnation**, by means of which the **son of God** came visibly amongst us, and conversed with **men**. The **prophets** often speak of things to come as if they were past, to express the certainty of the event of the things foretold.

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## Baruch Chapter 4

**The prophet exhorts to the keeping of the law of wisdom, and encourages the people to be patient, and to hope for their deliverance.**

---

**4:1.** This is the book of the commandments of [God](#), and the law, that is for ever: all they that keep it, shall come to life: but they that have forsaken it, to death.

Hic liber mandatorum Dei et lex quae est in aeternum omnes qui tenent eam ad vitam qui autem dereliquerint eam in mortem

**4:2.** Return, O [Jacob](#), and take hold of it, walk in the way by its brightness, in the presence of the light thereof.

Convertere Iacob et adprehende eam ambula per viam ad splendorem eius contra lumen eius

**4:3.** Give not thy [honour](#) to another, nor thy dignity to a strange nation.

Ne tradas altero gloriam tuam et dignitatem tuam genti alienae

**4:4.** We are [happy](#), O [Israel](#): because the things that are pleasing to [God](#), are made [known](#) to us.

Beati sumus Israhel quoniam quae Deo placent nobis manifesta sunt

**4:5.** Be of good comfort, O people of [God](#), the memorial of [Israel](#):

Animaequior esto populus Dei memorabilis Israhel

**4:6.** You have been sold to the [Gentiles](#), not for your destruction: but because you provoked [God](#) to [wrath](#), you are delivered to your adversaries.

Venundati estis gentibus non in perditionem sed propter quod in ira ad iracundiam provocastis Deum traditi estis adversariis

**4:7.** For you have provoked him who made you, the [eternal God](#), [offering sacrifice](#) to [devils](#), and not to [God](#).

Exacerbastis enim eum qui fecit vos Deum aeternum immolantes daemoniis et non Deo

**4:8.** For you have forgotten [God](#), who brought you up, and you have grieved [Jerusalem](#) that nursed you.

Obliti autem estis eum qui nutrit vos et contristastis nutricem vestram Hierusalem

**4:9.** For she saw the [wrath](#) of [God](#) coming upon you, and she said: Give ear, all you that dwell near Sion, for [God](#) hath brought upon me great mourning:

Vidit enim iracundiam a Deo venientem vobis et dixit audite confines Sion adduxit enim mihi Deus luctum magnum

**4:10.** For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal hath brought upon them.

Vidi enim captivitatem populi mei filiorum meorum et filiarum quam superduxit illis Aeternus

**4:11.** For I nourished them with [joy](#): but I sent them away with weeping and mourning.

Nutrivi enim illos cum iucunditate dimisi autem illos cum fletu et luctu

**4:12.** Let no [man](#) rejoice over me, a widow, and desolate: I am forsaken of many for the [sins](#) of my children, because they departed from the [law](#) of [God](#).

Nemo gaudeat super me viduam et desolatam a multis derelicta sum propter peccata filiorum meorum quia declinaverunt a lege Dei

**4:13.** And they have not [known](#) his justices, nor walked by the ways of [God's commandments](#), neither have they entered by the paths of his [truth](#) and [justice](#).

Iustitias autem ipsius nescierunt nec ambulaverunt per vias mandatorum Dei neque per semitas veritatis eius cum iustitia ingressi sunt

**4:14.** Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

Veniant confines Sion et memorentur captivitatem filiorum et filiarum mearum quam superduxit illis Aeternus

**4:15.** For he hath brought a nation upon them from afar, a **wicked** nation, and of a strange tongue:

Adduxit enim super illos gentem de longinquo gentem improbam et alterius linguae

**4:16.** Who have neither revered the ancient, nor pitied children, and have carried away the beloved of the widow, and have left me all alone without children.

Qui non sunt reveriti senem neque puerorum miserti sunt et abduxerunt dilectos viduae et a filiis unicam desolaverunt

**4:17.** But as for me, what help can I give you?

Ego autem quid possum adiuvere vos

**4:18.** But he that hath brought the **evils** upon you, he will deliver you out of the hands of your enemies.

Qui enim adduxit super vos mala ipse vos eripiet de manibus inimicorum vestrorum

**4:19.** Go your way, my children, go your way: for I am left alone.

Ambulate filii ambulate ego enim derelicta sum sola

**4:20.** I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the **most High** in my days.

Exui me stola pacis indui autem me sacco obsecrationis et clamabo ad Altissimum in diebus meis

**4:21.** Be of good comfort, my children, cry to the **Lord**, and he will deliver you out of the hand of the princes your enemies.

Animaequiores estote filii clamate ad Dominum et eripiet vos de manu principum inimicorum

**4:22.** For my **hope** is in the Eternal that he will save you: and **joy** is come upon me from the Holy One, because of the mercy which shall come to you from our everlasting Saviour.

Ego enim speravi in Aeternum salutem vestram et venit mihi gaudium a Sancto super misericordia quae veniet vobis ab Aeterno salutari nostro

**4:23.** For I sent you forth with mourning and weeping: but the **Lord** will bring you back to me with **joy and gladness** for ever.

Emisi enim vos cum luctu et ploratu reducet autem vos mihi Deus cum gaudio et iucunditate in sempiternum

**4:24.** For as the neighbours of Sion have now seen your captivity from **God**: so shall they also shortly see your **salvation** from **God**, which shall come upon you with great **honour**, and everlasting **glory**.

Sicut enim viderunt vicinae Sion captivitatem vestram sic videbunt et in celeritate salutem vestram a Deo quae superveniet vobis cum honore magno et splendore aeterno

**4:25.** My children, suffer patiently the **wrath** that is come upon you: for thy enemy hath **persecuted** thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck.

Filii patienter sustinete iram quae supervenit vobis persecutus est enim te inimicus tuus sed cito videbis perditionem ipsius et super cervices ipsius ascendes

**4:26.** My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.

Delicati mei ambulaverunt vias asperas ducti sunt enim ut grex direptus ab inimicis

**4:27.** Be of good comfort, my children, and cry to the **Lord**: for you shall be remembered by him that hath led you away.

Animaequiores estote filii et proclamate ad Deum erit enim memoria vestra ab eo qui ducit vos

**4:28.** For as it was your mind to go astray from **God**; so when you return again you shall seek him ten times as much.

Sicut enim fuit sensus vester ut erraretis a Deo decies tantum iterum convertentes requiretis eum

**4:29.** For he that hath brought **evils** upon you, shall bring you everlasting **joy** again with your **salvation**.  
Qui enim induxit vobis mala ipse rursum adducet vobis sempiternam iucunditatem cum salute vestra

**4:30.** Be of good heart, O **Jerusalem**: for he exhorteth thee, that **named** thee.  
Animaequior esto Hierusalem exhortatur enim te qui te nominavit

**4:31.** The **wicked** that have afflicted thee, shall perish: and they that have rejoiced at thy ruin, shall be punished.  
Nocentes parebunt qui te vexaverunt et qui gratulati sunt in tua ruina punientur

**4:32.** The cities which thy children have served, shall be punished: and she that received thy sons.  
Civitates quibus servierunt filii tui punietur quae accepit filios tuos  
**She that received, etc... viz., Babylon.**

**4:33.** For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.  
Sicut enim gavisa est in tua ruina et laetata est in tuo casu sic contristabitur in sua desolatione

**4:34.** And the **joy** of her multitude shall be cut off: and her gladness shall be turned to mourning.  
Et amputabitur exultatio multitudinis eius et gaudimonium eius erit in luctum

**4:35.** For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by **devils** for a great time.  
Ignis enim superveniet ei ab Aeterno in longiturnis diebus et habitabitur a daemoniis in multitudinem temporis

**4:36.** Look about thee, O **Jerusalem**, towards the east, and behold the **joy** that cometh to thee from **God**.  
Circumspice Hierusalem ad orientem et vide iucunditatem a Deo tibi venientem

**4:37.** For behold thy children come, whom thou sentest away **scattered**, they come gathered together from the east even to the west, at the word of the Holy One rejoicing for the **honour** of **God**.  
Ecce enim veniunt filii tui quos dimisisti dispersos veniunt collecti ab oriente usque ad occidentem in verbo Sancti gaudentes in honorem Dei

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## Baruch Chapter 5

### Jerusalem is invited to rejoice and behold the return of her children out of their captivity.

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**5:1.** Put off, O [Jerusalem](#), the garment of thy mourning, and affliction: and put on the beauty, and [honour](#) of that everlasting [glory](#) which thou hast from [God](#).

Exue te Hierusalem stola luctus et vexationis tuae et indue te decore et honore eius quae a Deo tibi est in sempiterna gloriae

**5:2.** [God](#) will clothe thee with the double garment of [justice](#), and will set a crown on thy head of everlasting [honour](#).

Circumdato te deplouide a Deo iustitiae et inpone mitram capiti tuo honoris Aeterni

**5:3.** For [God](#) will show his brightness in thee, to every one under [heaven](#).

Deus enim ostendet splendorem suum in te omni quod sub caelo est

**5:4.** For thy [name](#) shall be [named](#) to thee by [God](#) for ever: the peace of [justice](#), and [honour](#) of piety.

Nominabitur enim tibi nomen tuum a Deo in sempiternum Pax iustitiae et Honor pietatis

**5:5.** Arise, O [Jerusalem](#), and stand on high: and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One rejoicing in the remembrance of [God](#).

Exsurge Hierusalem et sta in excelso et circumspice ad orientem et vide collectos filios tuos ab oriente sole usque ad occidentem in verbo Sancti gaudentes Dei memoria

**5:6.** For they went out from thee on foot, led by the enemies: but the [Lord](#) will bring them to thee exalted with [honour](#) as children of the kingdom.

Exierunt enim abs te pedibus ducti ab inimicis adducet autem illos Dominus ad te portatos in honorem sicut filios regni

**5:7.** For [God](#) hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys to make them even with the ground: that [Israel](#) may walk diligently to the [honour](#) of [God](#).

Constituit enim Deus humiliare omnem montem excelsum et rupes perennes et conualles replere in aequalitatem terrae ut ambulet Israhel diligenter in honorem Dei

**5:8.** Moreover the woods, and every sweetsmelling tree have overshadowed [Israel](#) by the commandment of [God](#).

Obumbraverunt autem et silvae et omne lignum suavitatis Israhel mandato Dei

**5:9.** For [God](#) will bring [Israel](#) with [joy](#) in the light of his majesty, with mercy, and [justice](#), that cometh from him.

Adducet enim Deus Israhel cum iucunditate in lumine maiestatis suae cum misericordia et iustitia quae est ab ipso

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## Baruch Chapter 6

### The epistle of Jeremias to the captives, as a preservative against idolatry.

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A copy of the *epistle* that Jeremias sent to them that were to be led away captives into *Babylon*, by the king of *Babylon*, to declare to them according to what was commanded him by *God*.

**6:1.** For the *sins* that you have committed before *God*, you shall be carried away captives into *Babylon* by *Nabuchodonosor the king of Babylon*.

Exemplum epistulae quam misit Hieremias ad abductos captivos in Babyloniam a rege Babyloniorum ut nuntiaret illis secundum quod praeceptum est illi a Deo propter peccata quae peccastis ante Deum abducemini in Babyloniam captivi a Nabuchodonosor rege Babylonum

**6:2.** And when you are come into *Babylon*, you shall be there many years, and for a long time, even to seven *generations*: and after that I will bring you away from thence with peace.

Ingressi itaque in Babyloniam eritis illic annis plurimis et tempus longum usque ad generationes septem post hoc autem educam vos inde cum pace

**Seven generations...** That is, seventy years.

**6:3.** But now, you shall see in *Babylon* gods of gold, and of silver, and of stone, and of wood borne upon shoulders, causing fear to the *Gentiles*.

Nunc autem videbitis in Babylonia deos aureos et argenteos et lapideos et ligneos in umeros portari ostentantes metum gentibus

**6:4.** Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

Videte ergo ne et vos similes efficiamini factis alienis et metuatis et metus vos capiat in ipsis

**6:5.** But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be *adored*, O *Lord*.

Visa itaque turba de retro et ab ante adorantes dicite in cordibus vestris tibi oportet adorari Domine

**6:6.** For my *angel* is with you: And I myself will demand an account of your *souls*.

Angelus autem meus vobiscum est ipse autem exquiram animas vestras

**6:7.** For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are *false* things, and they cannot speak.

Nam lingua ipsorum polita a fabro ipsa etiam inaurata et inargentata falsa sunt et non possunt loqui

**6:8.** And as if it were for a maiden that *loveth* to go gay: so do they take gold and make them up.

Et sicut virgini amanti ornamenta ita accepto auro fabricati sunt

**6:9.** Their gods have golden crowns upon their heads: whereof the *priests* secretly convey away from them gold, and silver, and bestow it on themselves.

Coronas certe habent aureas super capita sua dii illorum unde subtrahent sacerdotes ab eis aurum et argentum et erogant illud in semet ipsis

**6:10.** Yea and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

Dant autem et ex ipso prostitutis et meretrices ornant et iterum cum receperint illud a meretricibus ornant deos suos

**6:11.** And these gods cannot defend themselves from the rust, and the moth.

Hii autem non liberantur ab erugine et tineis

**6:12.** But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.

Opertis autem illis veste purpurea extergent faciem ipsorum propter pulverem domus qui est plurimus inter eos

**6:13.** This holdeth a sceptre as a **man**, as a judge of the country, but cannot put to death one that offendeth him.

Sceptrum autem habet ut homo sicut iudex regionis qui in se peccantem non interficit

**6:14.** And this hath in his hand a sword, or an axe, but cannot save himself from **war**, or from robbers, whereby be it **known** to you, that they are not gods.

Habet etiam gladium in manu et securem se autem de bello et a latronibus non liberat unde vobis notum sit quia non sunt dii

**6:15.** Therefore fear them not. For as a vessel that a **man** uses when it is broken becometh useless, even so are their gods:

Ne ergo timueritis eos sicut enim vas hominis confractum inutile efficitur tales sunt et dii illorum

**6:16.** When they are placed in the house, their eyes are full of dust by the feet of them that go in.

Constitutis illis in domo oculi eorum pleni sunt pulvere a pedibus introeuntium

**6:17.** And as the gates are made sure on every side upon one that hath offended the king, or like a dead **man** carried to the grave, so do the **priests** secure the doors with bars and locks, lest they be stripped by **thieves**.

Et sicut alicui qui regem offendit circumseptae sunt ianuae aut sicut ad sepulchrum adductum mortuum ita tutant sacerdotes ostia clusuris et seris ne a latronibus expolientur

**6:18.** They light candles to them, and in great number, of which they cannot see one: but they are like beams in the house.

Lucernas accendunt illis et quidem multas ex quibus nullam videre possunt sunt autem sicut trabes in domo

**6:19.** And they say that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

Corda vero eorum dicunt elingere serpentes qui de terra sunt dum comedent eos et vestimentum ipsorum et non sentiunt

**6:20.** Their faces are black with the smoke that is made in the house.

Nigrae fiunt facies eorum a fumo qui in domo fit

**6:21.** Owls, and swallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.

Supra corpus eorum et supra caput volant noctuae et hirundines et aves etiam similiter et catta

**6:22.** Whereby you may **know** that they are no gods. Therefore fear them not.

Unde scietis quia non sunt dii ne ergo timueritis eos

**6:23.** The gold also which they have, is for show, but except a **man** wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

Aurum etiam quod habent ad speciem est nisi aliquis exterserit eruginem non fulgebunt neque enim dum conflarentur sentiebant

**6:24.** Men buy them at a high price, whereas there is no breath in them.

Ex omni pretio empta sunt in quibus spiritus non est in ipsis

**6:25.** And having not the use of feet they are carried upon shoulders, declaring to **men** how vile they are. Be they confounded also that worship them.

Sine pedibus in umeris portantur ostentantes ignobilitatem suam hominibus confundantur etiam qui colunt ea

**6:26.** Therefore if they fall to the ground, they rise not up again of themselves, nor if a **man** set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

Propterea si ceciderint in terram a semet ipsis non surgent neque si quis eum statuerit rectum per semet ipsum stabit sed sicut mortuis munera eorum illis adponentur

**6:27.** The things that are **sacrificed** to them, their **priests** sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the **poor**.

Hostias illorum sacerdotes ipsorum vendunt et abutuntur similiter et mulieres eorum decerpentes neque infirmo neque mendicanti aliquid impertiunt

**6:28.** The childbearing and menstruous **women** touch their **sacrifices**: **knowing**, therefore, by these things that they are not gods, fear them not.

De sacrificiis eorum fetae et menstruatae contingunt scientes itaque ex his quia non sunt dii ne timeatis eos

**6:29.** For how can they be called gods? because **women** set **offerings** before the gods of silver, and of gold, and of wood:

Unde enim vocantur dii quia mulieres adponunt diis argenteis et aureis et ligneis

**6:30.** And **priests** sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

Et in domibus eorum sacerdotes sedent habentes tunicas scissas et capita et barbas rasa quorum capita nuda sunt

**6:31.** And they roar and cry before their gods, as **men** do at the feast when one is dead.

Rugiant autem clamantes contra deos suos sicut in cena mortui

**6:32.** The **priests** take away their garments, and clothe their wives and their children.

A vestimento eorum auferent sacerdotes et vestiunt uxores suas et filios suos

**6:33.** And whether it be **evil** that one doth unto them, or **good**, they are not able to recompense it: neither can they set up a king, nor put him down:

Neque si quid mali patiantur ab aliquo neque si quid bonum poterunt retribuere neque regem constituere possunt neque auferre

**6:34.** In like manner they can neither give riches, nor requite **evil**. If a **man** make a **vow** to them, and perform it not: they cannot require it.

Similiter neque divitias dare possunt neque malum retribuere si quis illis votum voverit et non reddiderit nec hoc requirent

**6:35.** They cannot deliver a **man** from death, nor save the weak from the mighty.

Hominem a morte non liberant neque infimum a potentiore eripient

**6:36.** They cannot restore the blind **man** to his sight: nor deliver a **man** from distress.

Hominem caecum ad visum non restituent de necessitate hominem non liberabunt

**6:37.** They shall not pity the widow, nor do **good** to the fatherless.

Viduae non miserebuntur neque orfanis beneficient

**6:38.** Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

Lapidibus de monte similes sunt dii illorum lignei et lapidei aurei et argentei qui autem colunt illa confundentur

**6:39.** How then is it to be supposed, or to be said, that they are gods?

Quomodo ergo aestimandum est aut dicendum illos esse deos

**6:40.** Even the Chaldeans themselves dishonor them: who when they here of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

Adhuc enim ipsis Chaldeis non honorantibus ea qui cum audierint mutum non posse loqui offerent illum ad Bel postulantes ab eo loqui

**6:41.** As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

Quasi possint sentire qui non habent motum et ipsi cum intellexerint relinquent ea sensum enim non habent ipsi dii illorum

**6:42.** The **women** also, with cords about them, sit in the ways, burning olive-stones.

Mulieres autem circumdatis funibus in viis sedent succedentes ossa olivarum

**6:43.** And when any one of them, drawn away by some passenger, lieth with him, she upbraideth her neighbor, that she was not thought as worthy as herself, nor her cord broken.

Cum autem aliqua ex ipsis adtracta ab aliquo transeunte dormierit proximae suae exprobrat quod ea non sit digna habita sicut ipsa neque funis eius disruptus sit

**6:44.** But all things that are done about them, are **false**: how is it then to be thought, or to be said, that they are gods?

Omnia autem quae illis fiunt falsa sunt quomodo ergo aestimandum aut dicendum est esse illos deos

**6:45.** And they are made by workmen, and by goldsmiths. They shall be nothing else but what the **priests** will have them to be.

A fabris autem et ab aurificibus facta sunt nihil aliud erint nisi id quod volunt esse sacerdotes

**6:46.** For the artificers themselves that make them, are of no long continuance. Can those things then that are made by them, be gods?

Aurifices ipsi etiam qui ea faciunt non sunt multi temporis numquid ergo possunt quae ab ipsis fabricata sunt esse dii

**6:47.** But they have left **false** things and reproach to them that come after.

Reliquerunt autem falsa et obprobrium postea futuris

**6:48.** For when **war** cometh upon them, or **evils**: the **priests** consult with themselves, where they may hide themselves with them.

Nam cum supervenerit illis proelium et mala cogitant post se sacerdotes ubi se abscondant cum illis

**6:49.** How then can they be thought to be gods, that can neither deliver themselves from **war**, nor save themselves from **evils**?

Quomodo ergo sentiri debeant quoniam dii sunt qui nec de bello se liberant neque de malis se eripiunt

**6:50.** For seeing they are but of wood, and laid over with gold, and with silver, it shall be **known** hereafter that they are **false** things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of **men's** hands, and that there is no work of **God** in them.

Nam cum sint lignea et inaurata et inargentata scietur postea quia falsa sunt gentibus universis et regibus quae manifestata sunt quia non sunt dii sed opera manuum hominum et nullum opus Dei in illis

**6:51.** Whence, therefore, is it **known** that they are not gods, but the work of **men's** hands, and no work of **God** is in them?

Unde ergo notum est quia non sunt dii sed opera manuum hominum et nullum Dei opus in ipsis est

**6:52.** They cannot set up a king over the land, nor give rain to **men**.

Regem regioni non suscitant neque pluviam hominibus dabunt

**6:53.** They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between **heaven** and earth.

Iudicium quoque non discernent neque regionem liberabunt ab iniuria quia nihil possunt sicut corniculae inter medium caeli et terrae

**6:54.** For when fire shall fall upon the house of these gods of wood, and of silver, and of gold, their **priests** indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.

Etenim cum inciderit ignis in domum deorum ligneorum aureorum et argenteorum sacerdotes quidem ipsorum fugient et liberabuntur ipsi vero sicut trabes in medio conburentur

**6:55.** And they cannot withstand a king and **war**. How then can it be supposed, or admitted, that they are gods?

Regi autem et bello non resistent quomodo ergo aestimandum est aut recipiendum quia dii sunt

**6:56.** Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from **thieves** or robbers: they that are stronger than them,

Non a furibus neque a latronibus se liberabunt dii lignei et lapidei et inaurati et argentati quibus hii qui fortiores sunt

**They that are stronger than them...** That is, robbers and **thieves** are stronger than these **idols**, being things without life or motion.

**6:57.** Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go

their way, neither shall they help themselves.

Aurum et argentum et vestimentum quod operti sunt auferent illis et abibunt nec sibi auxilium ferunt

**6:58.** Therefore it is better to be a king that showeth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such **false** gods.

Itaque melius est esse regem ostentantem virtutem suam aut vas in domo utile in quo gloriabitur qui possidet illud quam falsi dii vel ostium in domo quod custodit quae in ipsa sunt quam falsi dii

**6:59.** The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are **obedient**.  
Sol quidem et luna sidera cum sint splendida et emissa ad utilitates obaudiunt

**6:60.** In like manner the lightning, when it breaketh forth, is easy to be seen: and after the same manner the wind bloweth in every country.

Similiter et fulgur cum apparuerit perspicuum est id ipsum autem et spiritus in omni regione spirat

**6:61.** And the clouds, when **God** commandeth them to go over the whole world, do that which is commanded them.

Et nubes quibus cum imperatum fuerit a Deo perambulare universum orbem perficiunt quod imperatum est eis

**6:62.** The fire also being sent from above to consume mountains, and woods, doth as it is commanded. But these neither in show, nor in power, are alike to any one of them.

Ignis etiam missus desuper ut consumat montes et silvas facit quod praeceptum est ei haec autem neque speciebus neque virtutibus uni eorum similia sunt

**6:63.** Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any **good** to **men**.

Unde neque aestimandum est neque dicendum esse illos deos quando non possint neque iudicium iudicare neque benefacere hominibus

**6:64.** Knowing, therefore, that they are not gods, fear them not.

Scientes itaque quia non sunt dii ne ergo timueritis eos

**6:65.** For neither can they **curse** kings, nor **bless** them.

Neque enim regibus maledicent neque benedicent

**6:66.** Neither do they show signs in the **heaven** to the nations, nor shine as the sun, nor give light as the moon.

Signa etiam in caelo gentibus non ostendunt neque ut sol lucebunt neque inluminabunt ut luna

**6:67.** Beasts are better than they, which can fly under a covert, and help themselves.

Bestiae meliores sunt illis quae possunt fugere sub tectum ac prodesse sibi

**6:68.** Therefore there is no manner of appearance that they are gods: so fear them not.

Nulla itaque modo nobis est manifestum quia sunt dii propter quod ne timeatis eos

**6:69.** For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of silver, and laid over with gold.

Nam sicut in cucumeraria formido nihil custodit ita sunt dii illorum lignei et argentei et inaurati

**6:70.** They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

Eodem modo et in horto spina alba supra quam omnis avis sedet similiter et mortuo proiecto in tenebris similes sunt dii illorum lignei et inaurati et inargentati

**6:71.** By the purple also and the scarlet which are motheaten upon them, you shall **know** that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.

A purpura quoque et marmore quae supra illos tineant scietis itaque quia non sunt dii ipsi etiam postremo comeduntur et erit obprobrium in regione

**6:72.** Better, therefore, is the **just man** that hath no **idols**: for he shall be far from reproach.

Melior est homo iustus qui non habet simulacra nam erit longe ab obprobriis

*The Holy Bible* New Testament First Published 1582 by the English College at Rheims  
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## Colossians

### The Epistle of St. Paul to the Colossians

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**Colossa** was a city of Phrygia, near **Laodicea**. It does not appear that **St. Paul** had preached there himself, but that the Colossians were converted by Epaphras, a **disciple** of the **Apostles**. However, as **St. Paul** was the great **Apostle** of the **Gentiles**, he wrote this Epistle to the Colossians when he was in prison, and about the same time that he wrote to the **Ephesians** and **Philippians**. The exhortations and doctrine it contains are similar to that which is set forth in his Epistle to the Ephesians. (*For more information, see the article [EPISTLE TO THE COLOSSIANS](#) in the *Catholic Encyclopedia*.)*

**Colossians Chapter 1.** He gives thanks for the grace bestowed upon the Colossians and prays for them. Christ is the head of the church and the peacemaker through his blood. Paul is his minister.

**Colossians Chapter 2.** He warns them against the impostures of the philosophers and the Jewish teachers, that would withdraw them from Christ.

**Colossians Chapter 3.** He exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

**Colossians Chapter 4.** He recommends constant prayer and wisdom. Various salutations.

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## Colossians Chapter 1

**He gives thanks for the grace bestowed upon the Colossians and prays for them. Christ is the head of the church and the peacemaker through his blood. Paul is his minister.**

---

**1:1.** Paul, an [apostle](#) of [Jesus Christ](#), by the [will](#) of [God](#), and Timothy, a brother:  
Paulus apostolus Christi Iesu per voluntatem Dei et Timotheus frater

**1:2.** To the [saints](#) and faithful brethren in [Christ Jesus](#) who are at [Colossa](#).  
His qui sunt Colossis sanctis et fidelibus fratribus in Christo Iesu gratia vobis et pax a Deo Patre nostro

**1:3.** [Grace](#) be to you and peace, from [God our Father](#) and from the [Lord Jesus Christ](#). We give thanks to [God and the Father](#) of our [Lord Jesus Christ](#), [praying](#) always for you.  
Gratias agimus Deo et Patri Domini nostri Iesu Christi semper pro vobis orantes

**1:4.** Hearing your [faith](#) in [Christ Jesus](#) and the [love](#) which you have towards all the [saints](#).  
Audientes fidem vestram in Christo Iesu et dilectionem quam habetis in sanctos omnes

**1:5.** For the [hope](#) that is laid up for you in [heaven](#), which you have heard in the word of the [truth](#) of the [gospel](#),  
Propter spem quae reposita est vobis in caelis quam audistis in verbo veritatis evangelii

**1:6.** Which is come unto you, as also it is in the whole world and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and [knew](#) the [grace](#) of [God](#) in [truth](#).  
Quod pervenit ad vos sicut et in universo mundo est et fructificat et crescit sicut in vobis ex ea die qua audistis et cognovistis gratiam Dei in veritate

**1:7.** As you learned of Epaphras, our most beloved fellow servant, who is for you a faithful minister of [Christ Jesus](#);  
Sicut didicistis ab Epaphra carissimo conservo nostro qui est fidelis pro vobis minister Christi Iesu

**1:8.** Who also hath manifested your [love](#) in the spirit.  
Qui etiam manifestavit nobis dilectionem vestram in Spiritu

**1:9.** Therefore we also, from the day that we heard it, cease not to [pray](#) for you and to beg that you may be filled with the [knowledge](#) of his will, in all wisdom and spiritual understanding:  
Ideo et nos ex qua die audivimus non cessamus pro vobis orantes et postulantes ut impleamini agnitione voluntatis eius in omni sapientia et intellectu spiritali

**1:10.** That you may walk worthy of [God](#), in all things pleasing; being fruitful in every good work and increasing in the [knowledge](#) of [God](#):  
Ut ambuletis digne Deo per omnia placentes in omni opere bono fructificantes et crescentes in scientia Dei

**1:11.** Strengthened with all might according to the power of his [glory](#), in all patience and longsuffering with [joy](#),  
In omni virtute confortati secundum potentiam claritatis eius in omni patientia et longanimitate cum gaudio

**1:12.** Giving thanks to [God the Father](#), who hath made us worthy to be partakers of the lot of the [saints](#) in light:  
Gratias agentes Patri qui dignos nos fecit in partem sortis sanctorum in lumine

**1:13.** Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of his [love](#),  
Qui eripuit nos de potestate tenebrarum et transtulit in regnum Filii dilectionis suae

**1:14.** In whom we have **redemption** through his blood, the remission of **sins**:  
In quo habemus redemptionem remissionem peccatorum

**1:15.** Who is the image of the invisible **God**, the **firstborn** of every creature:  
Qui est imago Dei invisibilis primogenitus omnis creaturae

**The firstborn...** That is, first begotten; as the **Evangelist** declares, the only begotten of his **Father**: hence, **St. Chrysostom** explains **firstborn**, not first created, as he was not created at all, but born of his **Father** before all ages; that is, coeval with the **Father** and with the **Holy Ghost**.

**1:16.** For in him were all things created in **heaven** and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers. All things were created by him and in him.  
Quia in ipso condita sunt universa in caelis et in terra visibilia et invisibilia sive throni sive dominationes sive principatus sive potestates omnia per ipsum et in ipso creata sunt

**1:17.** And he is before all: and by him all things consist.  
Et ipse est ante omnes et omnia in ipso constant

**1:18.** And he is the head of the body, the church: who is the beginning, the **firstborn** from the dead, that in all things he may hold the primacy:  
Et ipse est caput corporis ecclesiae qui est principium primogenitus ex mortuis ut sit in omnibus ipse primatum tenens

**1:19.** Because in him, it hath well pleased the **Father** that all fulness should dwell:  
Quia in ipso conplacuit omnem plenitudinem habitare

**1:20.** And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth and the things that are in **heaven**.  
Et per eum reconciliare omnia in ipsum pacificans per sanguinem crucis eius sive quae in terris sive quae in caelis sunt

**1:21.** And you, whereas you were some time alienated and enemies in mind in **evil works**:  
Et vos cum essetis aliquando alienati et inimici sensu in operibus malis

**1:22.** Yet now he hath reconciled in the body of his flesh through death, to present you **holy** and unspotted and blameless before him:  
Nunc autem reconciliavit in corpore carnis eius per mortem exhibere vos sanctos et immaculatos et inreprehensibiles coram ipso

**1:23.** If so ye continue in the **faith**, grounded and settled, and immoveable from the **hope** of the **gospel** which you have heard, which is preached in all the creation that is under **heaven**: whereof I **Paul** am made a minister.  
Si tamen permanetis in fide fundati et stabiles et immobiles ab spe evangelii quod audistis quod praedicatum est in universa creatura quae sub caelo est cuius factus sum ego Paulus minister

**1:24.** Who now rejoice in my sufferings for you and **fill up those things that are wanting of the sufferings of Christ**, in my flesh, for his **body**, which is the **church**:  
Qui nunc gaudeo in passionibus pro vobis et adimpleo ea quae desunt passionum Christi in carne mea pro corpore eius quod est ecclesia  
**Wanting...** There is no want in the **sufferings of Christ** in himself as head: but many sufferings are still wanting, or are still to come, in his **body** the **church**, and his members the **faithful**.

**1:25.** Whereof I am made a minister according to the dispensation of **God**, which is given me towards you, that I may fulfil the word of **God**:  
Cuius factus sum ego minister secundum dispensationem Dei quae data est mihi in vos ut impleam verbum Dei

**1:26.** The **mystery** which hath been hidden from ages and **generations**, but now is manifested to his **saints**,  
Mysterium quod absconditum fuit a saeculis et generationibus nunc autem manifestatum est sanctis eius

**1:27.** To whom **God** would make **known** the riches of the **glory** of this **mystery** among the **Gentiles**, which is **Christ**, in you the **hope** of **glory**.  
Quibus voluit Deus notas facere divitias gloriae sacramenti huius in gentibus quod est Christus in vobis spes

gloriae

**1:28.** Whom we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

Quem nos adnuntiamus corripientes omnem hominem et docentes omnem hominem in omni sapientia ut exhibeamus omnem hominem perfectum in Christo Iesu

**1:29.** Wherein also I labour, striving according to his working which he worketh in me in power.

In quo et laboro certando secundum operationem eius quam operatur in me in virtute

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## Colossians Chapter 2

### **He warns them against the impostures of the philosophers and the Jewish teachers, that would withdraw them from Christ.**

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**2:1.** For I would have you [know](#) what manner of care I have for you and for them that are at [Laodicea](#) and whosoever have not seen my face in the flesh:

Volo enim vos scire qualem sollicitudinem habeam pro vobis et pro his qui sunt Laodiciae et quicumque non viderunt faciem meam in carne

**2:2.** That their hearts may be comforted, being instructed in [charity](#) and unto all riches of fulness of understanding, unto the [knowledge](#) of the [mystery](#) of [God the Father](#) and of [Christ Jesus](#):

Ut consolentur corda ipsorum instructi in caritate et in omnes divitias plenitudinis intellectus in agnitionem mysterii Dei Patris Christi Iesu

**2:3.** In whom are hid all the treasures of wisdom and [knowledge](#).

In quo sunt omnes thesauri sapientiae et scientiae absconditi

**2:4.** Now this I say, that no [man](#) may deceive you by loftiness of words.

Hoc autem dico ut nemo vos decipiat in subtilitate sermonum

**2:5.** For though I be absent in body, yet in spirit I am with you, rejoicing, and beholding your order and the steadfastness of your [faith](#) which is in [Christ](#).

Nam et si corpore absens sum sed spiritu vobiscum sum gaudens et videns ordinem vestrum et firmamentum eius quae in Christo est fidei vestrae

**2:6.** As therefore you have received [Jesus Christ the Lord](#), walk ye in him:

Sicut ergo accepistis Christum Iesum Dominum in ipso ambulate

**2:7.** Rooted and built up in him and confirmed in the [faith](#), as also you have learned: abounding in him in thanksgiving.

Radicati et supraedificati in ipso et confirmati fide sicut et didicistis abundantes in gratiarum actione

**2:8.** Beware lest any [man](#) cheat you by philosophy and vain deceit: according to the tradition of [men](#) according to the elements of the world and not according to [Christ](#).

Videte ne quis vos decipiat per philosophiam et inanem fallaciam secundum traditionem hominum secundum elementa mundi et non secundum Christum

**2:9.** For in him dwelleth all the fulness of the [Godhead](#) corporeally.

Quia in ipso inhabitat omnis plenitudo divinitatis corporaliter

**2:10.** And you are filled in him, who is the head of all principality and power.

Et estis in illo repleti qui est caput omnis principatus et potestatis

**2:11.** In whom also you are [circumcised](#) with [circumcision](#) not made by hand in despoiling of the body of the flesh: but in the [circumcision](#) of [Christ](#).

In quo et circumcisi estis circumcissione non manufacta in expolatione corporis carnis in circumcissione Christi

**2:12.** Buried with him in [baptism](#): in whom also you are [risen again](#) by the [faith](#) of the operation of [God](#) who hath [raised him up from the dead](#).

Consepulti ei in baptismo in quo et resurrexistis per fidem operationis Dei qui suscitavit illum a mortuis

**2:13.** And you, when you were dead in your [sins](#) and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences:

Et vos cum mortui essetis in delictis et praepetio carnis vestrae convivificavit cum illo donans vobis omnia delicta

**2:14.** Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the [cross](#).

Delens quod adversum nos erat chirografum decretis quod erat contrarium nobis et ipsum tulit de medio adfigens illud cruci

**2:15.** And despoiling the [principalities and powers](#), he hath exposed them confidently in open show, triumphing over them in himself.

Expolians principatus et potestates traduxit palam triumphans illos in semet ipso

**2:16.** Let no [man](#) therefore judge you in meat or in drink or in respect of a festival day or of the new moon or of the [sabbaths](#),

Nemo ergo vos iudicet in cibo aut in potu aut in parte diei festi aut neomeniae aut sabbatorum

**In meat, etc...** He means with regard to the Jewish observations of the distinction of [clean and unclean](#) meats; and of their festivals, new moons, and [sabbaths](#), as being no longer obligatory.

**2:17.** Which are a shadow of things to come: but the body is of [Christ](#).

Quae sunt umbra futurorum corpus autem Christi

**2:18.** Let no [man](#) seduce you, willing in [humility](#) and religion of [angels](#), walking in the things which he hath not seen, in vain [puffed up](#) by the sense of his flesh:

Nemo vos seducat volens in humilitate et religione angelorum quae non vidit ambulans frustra inflatus sensu carnis suae

**Willing, etc...** That is, by a self willed, self invented, superstitious worship, falsely pretending [humility](#), but really proceeding from [pride](#). Such was the worship, that many of the philosophers (against whom [St. Paul](#) speaks, ver. 8) paid to [angels](#) or demons, by sacrificing to them, as carriers of intelligence betwixt [God](#) and [men](#); pretending [humility](#) in so doing, as if [God](#) was too great to be addressed by [men](#); and setting aside the mediatorship of [Jesus Christ](#), who is the head both of [angels](#) and [men](#). Such also was the worship paid by the ancient [heretics](#), [disciples](#) of Simon and Menander, to the [angels](#), whom they [believed](#) to be makers and lords of this lower world. This is certain, that they whom the [apostle](#) here condemns, did not hold the head, (ver. 19), that is, [Jesus Christ](#), and his mediatorship; and therefore what he writes here no way touches the Catholic doctrine and practice, of desiring our [good angels](#) to [pray](#) to [God](#) for us, through [Jesus Christ](#). [St. Jerome](#) [Epist. ad Algas.] understands by the religion or service of [angels](#), the Jewish teachers, who sought to subject the new [Christians](#) to the observance of the [Mosaic law](#).

**2:19.** And not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth into the increase of [God](#).

Et non tenens caput ex quo totum corpus per nexus et coniunctiones subministratum et constructum crescit in augmentum Dei

**2:20.** If then you be dead with [Christ](#) from the elements of this world, why do you yet decree as though living in the world?

Si mortui estis cum Christo ab elementis mundi quid adhuc tamquam viventes in mundo decernitis

**2:21.** Touch not: taste not: handle not.

Ne tetigeris neque gustaveris neque contrectaveris

**Touch not, etc...** The meaning is, that [Christians](#) should not subject themselves, either to the ordinances of the old law, forbidding touching or tasting things [unclean](#); or to the superstitious invention of [heretics](#), imposing such restraints, under pretence of wisdom, [humility](#), or mortification.

**2:22.** Which all are unto destruction by the very use, according to the precepts and doctrines of [men](#).

Quae sunt omnia in interitu ipso usu secundum praecepta et doctrinas hominum

**2:23.** Which things have indeed a show of wisdom in superstition and [humility](#), and not sparing the body; not in any [honour](#) to the filling of the flesh.

Quae sunt rationem quidem habentia sapientiae in superstitione et humilitate et ad non parcendum corpori non in honore aliquo ad saturitatem carnis

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## Colossians Chapter 3

### He exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

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**3:1.** Therefore if you be risen with [Christ](#), seek the things that are above, where [Christ](#) is sitting at the right hand of [God](#).

Igitur si conresurrexistis Christo quae sursum sunt quaerite ubi Christus est in dextera Dei sedens

**3:2.** Mind the things that are above, not the things that are upon the earth.

Quae sursum sunt sapite non quae supra terram

**3:3.** For you are dead: and your life is hid with [Christ](#) in [God](#).

Mortui enim estis et vita vestra abscondita est cum Christo in Deo

**3:4.** When [Christ](#) shall appear, who is your life, then you also shall appear with him in [glory](#).

Cum Christus apparuerit vita vestra tunc et vos apparebitis cum ipso in gloria

**3:5.** Mortify therefore your members which are upon the earth: fornication, [uncleanness](#), [lust](#), [evil concupiscence](#) and [covetousness](#), which is the service of [idols](#).

Mortificate ergo membra vestra quae sunt super terram fornicationem inmunditiam libidinem concupiscentiam malam et avaritiam quae est simulacrorum servitus

**3:6.** For which things the [wrath](#) of [God](#) cometh upon the children of unbelief.

Propter quae venit ira Dei super filios incredulitatis

**3:7.** In which you also walked some time, when you lived in them.

In quibus et vos ambulastis aliquando cum viveretis in illis

**3:8.** But now put you also all away: [anger](#), indignation, [malice](#), [blasphemy](#), filthy speech out of your mouth.

Nunc autem deponite et vos omnia iram indignationem malitiam blasphemiam turpem sermonem de ore vestro

**3:9.** Lie not one to another: stripping yourselves of the old [man](#) with his deeds,

Nolite mentiri invicem expoliantes vos veterem hominem cum actibus eius

**3:10.** And putting on the new, him who is renewed unto [knowledge](#), according to the image of him that created him.

Et induentes novum eum qui renovatur in agnitionem secundum imaginem eius qui creavit eum

**3:11.** Where there is neither [Gentile](#) nor [Jew](#), [circumcision](#) nor uncircumcision, Barbarian nor Scythian, bond nor free. But [Christ](#) is all and in all.

Ubi non est gentilis et Iudaeus circumcisio et praeputium barbarus et Scythia servus et liber sed omnia et in omnibus Christus

**3:12.** Put ye on therefore, as the [elect](#) of [God](#), [holy](#) and beloved, the bowels of mercy, benignity, [humility](#), modesty, patience:

Induite vos ergo sicut electi Dei sancti et dilecti viscera misericordiae benignitatem humilitatem modestiam patientiam

**3:13.** Bearing with one another and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also.

Subportantes invicem et donantes vobis ipsis si quis adversus aliquem habet querellam sicut et Dominus donavit vobis ita et vos

**3:14.** But above all these things have **charity**, which is the bond of perfection.

Super omnia autem haec caritatem quod est vinculum perfectionis

**3:15.** And let the peace of **Christ** rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

Et pax Christi exultet in cordibus vestris in qua et vocati estis in uno corpore et grati estote

**3:16.** Let the word of **Christ** dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in **grace** in your hearts to **God**.

Verbum Christi habitet in vobis abundanter in omni sapientia docentes et commonentes vosmet ipsos psalmis hymnis canticis spiritualibus in gratia cantantes in cordibus vestris Deo

**3:17.** All whatsoever you do in word or in work, do all in the **name** of the **Lord Jesus Christ**, giving thanks to **God and the Father** by him.

Omne quodcumque facitis in verbo aut in opere omnia in nomine Domini Iesu gratias agentes Deo et Patri per ipsum

**3:18.** Wives, be subject to your husbands, as it behoveth in the Lord.

Mulieres subditae estote viris sicut oportet in Domino

**3:19.** Husbands, **love** your wives and be not bitter towards them.

Viri diligite uxores et nolite amari esse ad illas

**3:20.** Children, **obey** your parents in all things: for this is well pleasing to the Lord.

Filii oboedite parentibus per omnia hoc enim placitum est in Domino

**3:21.** **Fathers**, provoke not your children to indignation, lest they be discouraged.

Patres nolite ad indignationem provocare filios vestros ut non pusillo animo fiant

**3:22.** Servants, **obey** in all things your masters according to the flesh: not serving to the eye, as pleasing **men**: but in simplicity of heart, fearing **God**.

Servi oboedite per omnia dominis carnalibus non ad oculum servientes quasi hominibus placentes sed in simplicitate cordis timentes Dominum

**3:23.** Whatsoever you do, do it from the heart, as to the Lord, and not to **men**:

Quodcumque facitis ex animo operamini sicut Domino et non hominibus

**3:24.** **Knowing** that you shall receive of the Lord the reward of inheritance. Serve ye the **Lord Christ**.

Scientes quod a Domino accipietis retributionem hereditatis Domino Christo servite

**3:25.** For he that doth wrong shall receive for that which he hath done wrongfully. And there is no respect of persons with **God**.

Qui enim iniuriam facit recipiet id quod inique gessit et non est personarum acceptio

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## Colossians Chapter 4

### He recommends constant prayer and wisdom. Various salutations.

**4:1.** Masters, do to your servants that which is **just** and equal: **knowing** that you also have a master in **heaven**.

Domini quod iustum est et aequum servis praestate scientes quoniam et vos Dominum habetis in caelo

**4:2.** Be instant in **prayer**: watching in it with thanksgiving.

Orationi instate vigilantes in ea in gratiarum actione

**4:3.** **Praying** withal for us also, that **God** may open unto us a door of speech to speak the **mystery** of **Christ** (for which also I am bound):

Orantes simul et pro nobis ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi propter quod etiam vinctus sum

**4:4.** That I may make it manifest as I ought to speak.

Ut manifestem illud ita ut oportet me loqui

**4:5.** Walk with wisdom towards them that are without, **redeeming** the time.

In sapientia ambulate ad eos qui foris sunt tempus redimentes

**4:6.** Let your speech be always in **grace** seasoned with **salt**: that you may **know** how you ought to answer every **man**.

Sermo vester semper in gratia sale sit conditus ut sciatis quomodo oporteat vos unicuique respondere

**4:7.** All the things that concern me, Tychicus, our dearest brother and faithful minister and fellow servant in the Lord, will make **known** to you.

Quae circa me sunt omnia vobis nota faciet Tychicus carissimus frater et fidelis minister et conservus in Domino

**4:8.** What I have sent to you for this same purpose, that he may **know** the things that concern you and comfort your hearts:

Quem misi ad vos ad hoc ipsum ut cognoscat quae circa vos sunt et consoletur corda vestra

**4:9.** With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make **known** to you.

Cum Onesimo carissimo et fideli fratre qui est ex vobis omnia quae hic aguntur nota facient vobis

**4:10.** Aristarchus, my fellow prisoner, saluteth you: and **Mark**, the cousin german of **Barnabas**, touching whom you have received commandments. If he come unto you, receive him.

Salutat vos Aristarchus concaptivus meus et Marcus consobrinus Barnabae de quo accepistis mandata si venerit ad vos excipite illum

**4:11.** And Jesus that is called Justus: who are of the **circumcision**. These only are my helpers, in the **kingdom of God**: who have been a comfort to me.

Et Iesus qui dicitur Iustus qui sunt ex circumcissione hii soli sunt adiutores in regno Dei qui mihi fuerunt solacio

**4:12.** Epaphras saluteth you, who is one of you, a servant of **Christ Jesus**, who is always solicitous for you in **prayers**, that you may stand perfect and full in all the **will** of **God**.

Salutat vos Epaphras qui ex vobis est servus Christi Iesu semper sollicitus pro vobis in orationibus ut stetis perfecti et pleni in omni voluntate Dei

**4:13.** For I bear him testimony that he hath much labour for you and for them that are at **Laodicea** and them at Hierapolis.

Testimonium enim illi perhibeo quod habet multum laborem pro vobis et pro his qui sunt Laodiciae et qui Hierapoli

**4:14.** Luke, the most dear physician, saluteth you: and Demas.  
Salutat vos Lucas medicus carissimus et Demas

**4:15.** Salute the brethren who are at **Laodicea**: and Nymphas and the church that is in his house.  
Salutate fratres qui sunt Laodiciae et Nympham et quae in domo eius est ecclesiam

**4:16.** And when this **epistle** shall have been read with you, cause that it be read also in the church of the **Laodiceans**: and that you read that which is of the **Laodiceans**.  
Et cum lecta fuerit apud vos epistula facite ut et in Laodicensium ecclesia legatur et eam quae Laodicensium est vos legatis

**And that you read that which is of the Laodiceans...** What this **epistle** was is uncertain, and annotators have given different opinions concerning it. Some expound these words of an **epistle** which **St. Paul** wrote to the **Laodiceans**, and is since lost, for that now extant is no more than a collection of sentences out of the other **epistles** of **St. Paul**; therefore it cannot be considered even as a part of that **epistle**. Others explain that the text means a **letter** sent to **St. Paul** by the **Laodiceans**, which he sends to the Colossians to be read by them. However, this opinion does not seem well founded. Hence it is more probable that **St. Paul** wrote an **epistle** from Rome to the **Laodiceans**, about the same time that he wrote to the Colossians, as he had them both equally at heart, and that he ordered that **epistle** to be read by the Colossians for their instructions; and being neighbouring cities, they might communicate to each other what they had received from him; as one **epistle** might contain some matters not related in the other, and would be equally useful for their concern; and more particularly as they were equally disturbed by intruders and **false** teachers, against which the **apostle** was anxious to warn them, lest they should be infected by their pernicious doctrine.

**4:17.** And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.  
Et dicite Archippo vide ministerium quod accepisti in Domino ut illud impleas

**4:18.** The salutation of **Paul** with my own hand. Be mindful of my bands. **Grace** be with you. **Amen**.  
Salutatio mea manu Pauli memores estote vinculorum meorum gratia vobiscum amen

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## Daniel

**DANIEL**, whose name signifies THE JUDGMENT OF GOD, was of the royal blood of the kings of **Juda**: and one of those that were first of all carried away into captivity. He was so renowned for wisdom and **knowledge**, that it became a proverb among the **Babylonians**, AS WISE AS DANIEL (Ezech. 28.3). And his **holiness** was so great from his very childhood, that at the time when he was as yet but a young man, he is joined by the SPIRIT of GOD with NOE and JOB, as three persons most eminent for **virtue** and **sanctity**, **Ezekiel 14**. He is not commonly numbered by the **Hebrews** among THE PROPHETS: because he lived at **court**, and in high station in the world: but if we consider his many clear predictions of things to come, we shall find that no one better deserves the **name** and title of A PROPHET: which also has been given him by the SON of GOD himself, Matt. 24, Mark 13., Luke 21. (*For more information, see the article DANIEL in the Catholic Encyclopedia.*)

**Daniel Chapter 1.** Daniel and his companions are taken into the palace of the king of Babylon: they abstain from his meat and wine, and succeed better with pulse and water. Their excellence and wisdom.

**Daniel Chapter 2.** Daniel, by divine revelation, declares the dream of Nabuchodonosor, and the interpretation of it. He is highly honoured by the king.

**Daniel Chapter 3.** Nabuchodonosor set up a golden statue; which he commands all to adore: the three children for refusing to do it are cast into the fiery furnace; but are not hurt by the flames. Their prayer and canticle of praise.

**Daniel Chapter 4.** Nabuchodonosor's dream, by which the judgments of God are denounced against him for his pride, is interpreted by Daniel, and verified by the event.

**Daniel Chapter 5.** Baltasar's profane banquet: his sentence is denounced by a handwriting on the wall, which Daniel reads and interprets.

**Daniel Chapter 6.** Daniel is promoted by Darius: his enemies procure a law forbidding prayer; for the transgression of this law Daniel is cast into the lions' den: but miraculously delivered.

**Daniel Chapter 7.** Daniel's vision of the four beasts, signifying four kingdoms: of God sitting on his throne: and of the opposite kingdoms of Christ and Antichrist.

**Daniel Chapter 8.** Daniel's vision of the ram and the he goat interpreted by the angel Gabriel.

**Daniel Chapter 9.** Daniel's confession and prayer: Gabriel informs him concerning the seventy weeks to the coming of Christ.

**Daniel Chapter 10.** Daniel having humbled himself by fasting and penance seeth a vision, with which he is much terrified; but he is comforted by an angel.

**Daniel Chapter 11.** The angel declares to Daniel many things to come, with regard to the Persian and Grecian kings: more especially with regard to Antiochus as a figure of Antichrist.

**Daniel Chapter 12.** Michael shall stand up for the people of God: with other things relating to Antichrist, and the end of the world.

**Daniel Chapter 13.** The history of Susanna and the two elders.

**Daniel Chapter 14.** The history of Bel, and of the great serpent worshipped by the Babylonians.

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## Daniel Chapter 1

### Daniel and his companions are taken into the palace of the king of Babylon: they abstain from his meat and wine, and succeed better with pulse and water. Their excellence and wisdom.

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**1:1.** In the third year of the reign of Joakim, king of [Juda](#), [Nabuchodonosor, king of Babylon](#), came to [Jerusalem](#), and besieged it.

Anno tertio regni Ioachim regis Iuda venit Nabuchodonosor rex Babylonis Hierusalem et obsedit eam

**1:2.** And the [Lord](#) delivered into his hands Joakim, the king of [Juda](#), and part of the vessels of the [house of God](#): and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure house of his god.

Et tradidit Dominus in manu eius Ioachim regem Iudae et partem vasorum domus Dei et asportavit ea in terram Sennaar in domum dei sui et vasa intulit in domum thesauri dei sui

**His god...** Bel or Belus, the principal [idol](#) of the Chaldeans.

**1:3.** And the king spoke to Asphenez, the master of the eunuchs, that he should bring in some of the [children of Israel](#), and of the king's seed, and of the princes,

Et ait rex Asfanaz praeposito eunuchorum suorum ut introduceret de filiis Israhel et de semine regio et tyrannorum

**1:4.** Children in whom there was no blemish, well favoured, and skilful in all wisdom, acute in [knowledge](#), and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and tongue of the Chaldeans.

Pueros in quibus nulla esset macula decoros forma et eruditos omni sapientia cautos scientia et doctos disciplina et qui possent stare in palatio regis ut doceret eos litteras et linguam Chaldeorum

**1:5.** And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

Et constituit eis rex annonam per singulos dies de cibus suis et de vino unde bibebat ipse ut enutriti tribus annis postea starent in conspectu regis

**1:6.** Now there was among them of the [children of Juda](#), [Daniel](#), Ananias, Misael, and Azarias.

Fuerunt ergo inter eos de filiis Iuda Danihel Ananias Misahel et Azarias

**1:7.** And the master of the eunuchs gave them [names](#): to [Daniel](#), Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago.

Et inposuit eis praepositus eunuchorum nomina Daniheli Balthasar et Ananiae Sedrac Misaheli Misac et Azariae Abdenago

**1:8.** But [Daniel](#) purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

Proposuit autem Danihel in corde suo ne pollueretur de mensa regis neque de vino potus eius et rogavit eunuchorum praepositum ne contaminaretur

**Be defiled, etc...** Viz., either by eating meat forbidden by the law, or which had before been offered to [idols](#).

**1:9.** And [God](#) gave to [Daniel](#) [grace](#) and mercy in the sight of the prince of the eunuchs.

Dedit autem Deus Daniheli gratiam et misericordiam in conspectu principis eunuchorum

**1:10.** And the prince of the eunuchs said to [Daniel](#): I fear my lord, the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths, your equals, you shall endanger my head to the king.

Et ait princeps eunuchorum ad Danihel timeo ego dominum meum regem qui constituit vobis cibum et

potum qui si viderit vultus vestros macilentiores prae ceteris adolescentibus coevis vestris condemnabit caput meum regi

**1:11.** And [Daniel](#) said to Malasar, whom the prince of the eunuchs had appointed over [Daniel](#), Ananias, Misael, and Azarias:

Et dixit Danihel ad Malassar quem constituerat princeps eunuchorum super Danihel Ananiam Misahel et Azariam

**1:12.** Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink: Tempta nos obsecro servos tuos diebus decem et dentur nobis legumina ad vescendum et aqua ad bibendum

**Pulse...** That is, pease, beans, and such like.

**1:13.** And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants.

Et contemplare vultus nostros et vultus puerorum qui vescuntur cibo regio et sicut videris facies cum servis tuis

**1:14.** And when he had heard these words, he tried them for ten days.

Qui audito sermone huiusmodi temptavit eos diebus decem

**1:15.** And after ten days, their faces appeared fairer and fatter than all the children that ate of the king's meat.

Post dies autem decem apparuerunt vultus eorum meliores et corpulentiores prae omnibus pueris qui vescebantur cibo regio

**1:16.** So Malasar took their portions, and the wine that they should drink: and he gave them pulse.

Porro Malassar tollebat cibaria et vinum potus eorum dabatque eis legumina

**1:17.** And to these children [God](#) gave [knowledge](#), and understanding in every book, and wisdom: but to [Daniel](#) the understanding also of all visions and dreams.

Pueris autem his dedit Deus scientiam et disciplinam in omni libro et sapientia Daniheli autem intellegentiam omnium visionum et somniorum

**1:18.** And when the days were ended, after which the king had ordered they should be brought in: the prince of the eunuchs brought them in before [Nabuchodonosor](#).

Completis itaque diebus post quos dixerat rex ut introducerentur introduxit eos praepositus eunuchorum in conspectu Nabuchodonosor

**1:19.** And when the king had spoken to them, there were not found among them all such as [Daniel](#), Ananias, Misael, and Azarias: and they stood in the king's presence.

Cumque locutus eis fuisset rex non sunt inventi de universis tales ut Danihel Ananias Misahel et Azarias et steterunt in conspectu regis

**1:20.** And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.

Et omne verbum sapientiae et intellectus quod sciscitatus est ab eis rex invenit in eis decuplum super cunctos ariolos et magos qui erant in universo regno eius

**1:21.** And [Daniel](#) continued even to the first year of king Cyrus.

Fuit autem Danihel usque ad annum primum Cyri regis

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## Daniel Chapter 2

### Daniel, by divine revelation, declares the dream of Nabuchodonosor, and the interpretation of it. He is highly honoured by the king.

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**2:1.** In the second year of the reign of [Nabuchodonosor](#), [Nabuchodonosor](#) had a dream, and his spirit was [terrified](#), and his dream went out of his mind.

In anno secundo regni Nabuchodonosor vidit Nabuchodonosor somnium et conterritus est spiritus eius et somnium eius fugit ab eo

**The second year...** Viz., from the death of his father Nabopolassar; for he had reigned before as partner with his father in the empire.

**2:2.** Then the king commanded to call together the diviners and the [wise men](#), and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.

Praecepit ergo rex ut convocarentur arioli et magi et malefici et Chaldei et indicarent regi somnia sua qui cum venissent steterunt coram rege

**The Chaldeans...** That is, the astrologers, that pretended to divine by stars.

**2:3.** And the king said to them: I saw a dream: and being troubled in mind I [know](#) not what I saw.

Et dixit ad eos rex vidi somnium et mente confusus ignoro quid viderim

**2:4.** And the Chaldeans answered the king in [Syriac](#): O king, live for ever: tell to thy servants thy dream, and we will declare the [interpretation](#) thereof.

Responderuntque Chaldei regi syriace rex in sempiternum vive dic somnium servis tuis et interpretationem eius indicabimus

**2:5.** And the king, answering, said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the [meaning](#) thereof, you shall be put to death, and your houses shall be confiscated.

Et respondens rex ait Chaldeis sermo recessit a me nisi indicaveritis mihi somnium et coniecturam eius peribitis vos et domus vestrae publicabuntur

**2:6.** But if you tell the dream, and the [meaning](#) of it, you shall receive of me rewards, and gifts, and great [honour](#): therefore, tell me the dream, and the [interpretation](#) thereof.

Si autem somnium et coniecturam eius narraveritis praemia et dona et honorem multum accipietis a me somnium igitur et interpretationem eius indicate mihi

**2:7.** They answered again and said: Let the king tell his servants the dream, and we will declare the [interpretation](#) of it.

Responderunt secundo atque dixerunt rex somnium dicat servis suis et interpretationem illius indicabimus

**2:8.** The king answered and said: I [know](#) for certain, that you seek to gain time, since you [know](#) that the thing is gone from me.

Respondit rex et ait certo novi quia tempus redimitis scientes quod recesserit a me sermo

**2:9.** If, therefore, you tell me not the dream, there is one sentence concerning you, that you have also framed a lying [interpretation](#), and full of deceit, to speak before me till the time pass away. Tell me, therefore, the dream, that I may [know](#) that you also give a [true interpretation](#) thereof.

Si ergo somnium non indicaveritis mihi una est de vobis sententia quod interpretationem quoque fallacem et deceptione plenam composueritis ut loquamini mihi donec tempus pertranseat somnium itaque dicite mihi ut sciam quod interpretationem quoque eius veram loquamini

**2:10.** Then the Chaldeans answered before the king, and said: There is no [man](#) upon earth, that can accomplish thy word, O king; neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.

Respondentes ergo Chaldei coram rege dixerunt non est homo super terram qui sermonem tuum rex possit implere sed neque regum quisquam magnus et potens verbum huiuscemodi sciscitatur ab omni ariolo et mago et Chaldeo

**2:11.** For the thing that thou asketh, O king, is difficult: nor can any one be found that can show it before the king, except the gods, whose conversation is not with **men**.

Sermo enim quem tu rex quaeris gravis est nec reperietur quisquam qui indicet illum in conspectu regis exceptis diis quorum non est cum hominibus conversatio

**2:12.** Upon hearing this, the king in fury, and in great **wrath**, commanded that all the wise **men** of **Babylon** should be put to death.

Quo audito rex in furore et in ira magna praecepit ut perirent omnes sapientes Babylonis

**2:13.** And the decree being gone forth, the wise **men** were slain: and **Daniel** and his companions were sought for, to be put to death.

Et egressa sententia sapientes interficiebantur quaerebaturque Danihel et socii eius ut perirent

**2:14.** Then **Daniel** inquired concerning the law and the sentence, of Arioch, the general of the king's army, who was gone forth to kill the wise **men** of **Babylon**.

Tunc Danihel requisivit de lege atque sententia ab Arioch principe militiae regis qui egressus fuerat ad interficiendos sapientes Babylonis

**2:15.** And he asked him that had received the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioch had told the matter to **Daniel**,

Et interrogavit eum qui a rege acceperat potestatem quam ob causam tam crudelis sententia a facie esset regis egressa cum ergo rem indicasset Arioch Daniheli

**2:16.** **Daniel** went in, and desired of the king, that he would give him time to resolve the question, and declare it to the king.

Danihel ingressus rogavit regem ut tempus daret sibi ad solutionem indicandam regi

**2:17.** And he went into his house, and told the matter to Ananias, and Misael, and Azarias, his companions:

Et ingressus est domum suam Ananiaeque Misaheli et Azariae sociis suis indicavit negotium

**2:18.** To the end that they should ask mercy at the face of the **God** of **heaven**, concerning this secret, and that **Daniel** and his companions might not perish with the rest of the wise **men** of **Babylon**.

Ut quaerent misericordiam a facie Dei caeli super sacramento isto et non perirent Danihel et socii eius cum ceteris sapientibus Babylonis

**2:19.** Then was the **mystery** revealed to **Daniel** by a vision in the night: and **Daniel** **blessed** the **God** of **heaven**,

Tunc Daniheli per visionem nocte mysterium revelatum est et Danihel benedixit Deo caeli

**2:20.** And speaking, he said: **Blessed** be the **name** of the **Lord** from eternity and for evermore: for wisdom and **fortitude** are his.

Et locutus ait sit nomen Domini benedictum a saeculo et usque in saeculum quia sapientia et fortitudo eius sunt

**2:21.** And he changeth times and ages: taketh away kingdoms, and establisheth them: giveth wisdom to the wise, and **knowledge** to them that have understanding:

Et ipse mutat tempora et aetates transfert regna atque constituit dat sapientiam sapientibus et scientiam intellegentibus disciplinam

**2:22.** He revealeth deep and hidden things, and **knoweth** what is in darkness: and light is with him.

Ipse revelat profunda et abscondita et novit in tenebris constituta et lux cum eo est

**2:23.** To thee, O **God** of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength: and now thou hast shown me what we desired of thee, for thou hast made **known** to us the king's discourse.

Tibi Deus patrum meorum confiteor teque laudo quia sapientiam et fortitudinem dedisti mihi et nunc ostendisti mihi quae rogavimus te quia sermonem regis aperuisti nobis

**2:24.** After this **Daniel** went in to Arioch, to whom the king had given orders to destroy the wise **men** of **Babylon**, and he spoke thus to him: Destroy not the wise **men** of **Babylon**: bring me in before the king, and I will tell the solution to the king.

Post haec Danihel ingressus ad Arioch quem constituerat rex ut perderet sapientes Babylonis sic ei locutus est sapientes Babylonis ne perdas introduc me in conspectu regis et solutionem regi enarrabo

**2:25.** Then Arioch in haste brought in **Daniel** to the king, and said to him: I have found a **man** of the children of the captivity of **Juda**, that will resolve the question to the king.

Tunc Arioch festinus introduxit Danihelem ad regem et dixit ei inveni hominem de filiis transmirationis Iudae qui solutionem regi adnuntiet

**2:26.** The king answered, and said to **Daniel**, whose **name** was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

Respondit rex et dixit Daniheli cuius nomen erat Balthasar putasne vere potes indicare mihi somnium quod vidi et interpretationem eius

**2:27.** And **Daniel** made answer before the king, and said: The secret that the king desireth to **know**, none of the **wise men**, or the philosophers, or the diviners, or the soothsayers, can declare to the king.

Et respondens Danihel coram rege ait mysterium quod rex interrogat sapientes magi et arioli et aruspices non queunt indicare regi

**2:28.** But there is a **God** in **heaven** that revealeth **mysteries**, who hath shown to thee, O **king Nabuchodonosor**, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

Sed est Deus in caelo revelans mysteria qui indicavit tibi rex Nabuchodonosor quae ventura sunt novissimis temporibus somnium tuum et visiones capitis tui in cubili tuo huiusmodi sunt

**2:29.** Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth **mysteries** showed thee what shall come to pass.

Tu rex cogitare coepisti in stratu tuo quid esset futurum post haec et qui revelat mysteria ostendit tibi quae ventura sunt

**2:30.** To me also this secret is revealed, not by any wisdom that I have more than all **men** alive: but that the interpretation might be made manifest to the king, and thou mightest **know** the thought of thy mind.

Mihi quoque non in sapientia quae est in me plus quam in cunctis viventibus sacramentum hoc revelatum est sed ut interpretatio regi manifesta fieret et cogitationes mentis tuae scires

**2:31.** Thou, O king, sawest, and behold there was as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

Tu rex videbas et ecce quasi statua una grandis statua illa magna et statura sublimis stabat contra te et intuitus eius erat terribilis

**2:32.** The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass.

Huius statuae caput ex auro optimo erat pectus autem et brachia de argento porro venter et femora ex aere

**2:33.** And the legs of iron, the feet part of iron and part of clay.

Tibiae autem ferreae pedum quaedam pars erat ferrea quaedam fictilis

**2:34.** Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and clay, and broke them in pieces.

Videbas ita donec abscisus est lapis sine manibus et percussit statuam in pedibus eius ferreis et fictilibus et comminuit eos

**2:35.** Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

Tunc contrita sunt pariter ferrum testa aes argentum et aurum et redacta quasi in favillam aestivae areae rapta sunt vento nullusque locus inventus est eis lapis autem qui percusserat statuam factus est mons magnus et implevit universam terram

**2:36.** This is the dream: we will also tell the interpretation thereof before thee, O king.

Hoc est somnium interpretationem quoque eius dicemus coram te rex

**2:37.** Thou art a king of kings: and the **God** of **heaven** hath given thee a kingdom, and strength, and power, and **glory**:

Tu rex regum es et Deus caeli regnum fortitudinem et imperium et gloriam dedit tibi

**2:38.** And all places wherein the children of **men**, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou, therefore, art the head of gold.

Et omnia in quibus habitant filii hominum et bestiae agri volucresque caeli dedit in manu tua et sub dicione tua universa constituit tu es ergo caput aureum

**2:39.** And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

Et post te consurget regnum aliud minus te et regnum tertium aliud aereum quod imperabit universae terrae

**Another kingdom...** Viz., that of the **Medes** and Persians. Ibid. **Third kingdom...** Viz., that of Alexander the Great.

**2:40.** And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break, and destroy all these.

Et regnum quartum erit velut ferrum quomodo ferrum comminuit et domat omnia sic comminuet omnia haec et conteret

**The fourth kingdom, etc...** Some understand this of the successors of Alexander, the kings of **Syria** and **Egypt**, others of the Roman empire, and its civil wars.

**2:41.** And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

Porro quia vidisti pedum et digitorum partem testae figuli et partem ferream regnum divisum erit quod tamen de plantario ferri orietur secundum quod vidisti ferrum mixtum testae ex luto

**2:42.** And as the toes of the feet were part of iron, and part of clay: the kingdom shall be partly strong, and partly broken.

Et digitos pedum ex parte ferreos et ex parte fictiles ex parte regnum erit solidum et ex parte contritum

**2:43.** And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of **man**, but they shall not stick fast one to another, as iron cannot be mixed with clay.

Quia autem vidisti ferrum mixtum testae ex luto commiscebuntur quidem humano semine sed non adhaerebunt sibi sicuti ferrum misceri non potest testae

**2:44.** But in the days of those kingdoms, the **God** of **heaven** will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand for ever.

In diebus autem regnorum illorum suscitabit Deus caeli regnum quod in aeternum non dissipabitur et regnum eius populo alteri non tradetur comminuet et consumet universa regna haec et ipsum stabit in aeternum

**A kingdom...** Viz., the **kingdom of Christ** in the **Catholic Church** which cannot be destroyed.

**2:45.** According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great **God** hath shown the king what shall come to pass hereafter, and the dream is **true**, and the interpretation thereof is faithful.

Secundum quod vidisti quod de monte abscisus est lapis sine manibus et comminuit testam et ferrum et aes et argentum et aurum Deus magnus ostendit regi quae futura sunt postea et verum est somnium et fidelis interpretatio eius

**2:46.** Then **king Nabuchodonosor** fell on his face, and worshipped **Daniel**, and commanded that they should offer in **sacrifice** to him victims and **incense**.

Tunc rex Nabuchodonosor cecidit in faciem suam et Danihelum adoravit et hostias et incensum praecepit ut sacrificarent ei

**2:47.** And the king spoke to **Daniel**, and said: Verily, your **God** is the **God** of gods, and **Lord** of kings, and a revealer of hidden things: seeing thou couldst discover this secret.

Loquens ergo rex ait Daniheli vere Deus vester Deus deorum est et Dominus regum et revelans mysteria quoniam potuisti aperire sacramentum hoc

**2:48.** Then the king advanced **Daniel** to a high station, and gave him many and great gifts: and he made him governor over all the provinces of **Babylon**: and chief of the magistrates over all the wise **men** of **Babylon**.

Tunc rex Danihelum in sublime extulit et munera multa et magna dedit ei et constituit eum principem super omnes provincias Babylonis et praefectum magistratum super cunctos sapientes Babylonis

**2:49.** And **Daniel** requested of the king, and he appointed Sidrach, Misach, and Abdenago, over the works of the province of **Babylon**: but **Daniel** himself was in the king's palace.

Danihel autem postulavit a rege et constituit super opera provinciae Babylonis Sedrac Misac et Abdenago ipse autem Danihel erat in foribus regis

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## Daniel Chapter 3

**Nabuchodonosor set up a golden statue; which he commands all to adore: the three children for refusing to do it are cast into the fiery furnace; but are not hurt by the flames. Their prayer and canticle of praise.**

---

**3:1.** King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon.

Nabuchodonosor rex fecit statuam auream altitudine cubitorum sexaginta latitudine cubitorum sex et statuit eam in campo Duram provinciae Babylonis

**3:2.** Then Nabuchodonosor, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

Itaque Nabuchodonosor rex misit ad congregandos satrapas magistratus et iudices duces et tyrannos et praefectos omnesque principes regionum ut convenirent ad dedicationem statuam quam erexerat Nabuchodonosor rex

**3:3.** Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

Tunc congregati sunt satrapae magistratus et iudices duces et tyranni et optimates qui erant in potestatibus constituti et universi principes regionum ut convenirent ad dedicationem statuam quam erexerat Nabuchodonosor rex stabant autem in conspectu statuam quam posuerat Nabuchodonosor

**3:4.** Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages: Et praeco clamabat valenter vobis dicitur populis tribubus et linguis

**3:5.** That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

In hora qua audieritis sonitum tubae et fistulae et citharae sambucaae et psalterii et symphoniae et universi generis musicorum cadentes adorete statuam auream quam constituit Nabuchodonosor rex

**3:6.** But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

Si quis autem non prostratus adoraverit eadem hora mittetur in fornacem ignis ardentis

**3:7.** Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

Post haec igitur statim ut audierunt omnes populi sonitum tubae fistulae et citharae sambucaae et psalterii et symphoniae et omnis generis musicorum cadentes omnes populi et tribus et linguae adoraverunt statuam auream quam constituerat Nabuchodonosor rex

**3:8.** And presently at that very time some Chaldeans came and accused the Jews, Statimque et in ipso tempore accedentes viri chaldei accusaverunt Iudaeos

**3:9.** And said to king Nabuchodonosor: O king, live for ever: Dixeruntque Nabuchodonosor regi rex in aeternum vive

**3:10.** Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the

flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and **adore** the golden statue:

Tu rex posuisti decretum ut omnis homo qui audierit sonitum tubae fistulae et citharae sambucaae et psalterii et symphoniae et universi generis musicorum prosternat se et adoret statuam auream

**3:11.** And that if any **man** shall not fall down and **adore**, he should be cast into a furnace of burning fire.  
Si quis autem non procidens adoraverit mittatur in fornacem ignis ardentem

**3:12.** Now there are certain **Jews**, whom thou hast set over the works of the province of **Babylon**, Sidrach, Misach, and Abdenago: these **men**, O king, have slighted thy decree: they worship not thy gods, nor do they **adore** the golden statue which thou hast set up.

Sunt ergo viri iudaei quos constituisti super opera regionis Babyloniae Sedrac Misac et Abdenago viri isti contempserunt rex decretum tuum deos tuos non colunt et statuam auream quam erexisti non adorant

**3:13.** Then **Nabuchodonosor** in fury, and in **wrath**, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

Tunc Nabuchodonosor in furore et in ira praecepit ut adducerentur Sedrac Misac et Abdenago qui confestim adducti sunt in conspectu regis

**3:14.** And **Nabuchodonosor, the king**, spoke to them, and said: Is it **true**, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor **adore** the golden statue that I have set up?

Pronuntiansque Nabuchodonosor rex ait eis verene Sedrac Misac et Abdenago deos meos non colitis et statuam auream quam constitui non adoratis

**3:15.** Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and **adore** the statue which I have made: but if you do not **adore**, you shall be cast the same hour into the furnace of burning fire: and who is the **God** that shall deliver you out of my hand?

Nunc ergo si estis parati quacumque hora audieritis sonitum tubae fistulae et citharae sambucaae psalterii et symphoniae omnisque generis musicorum prosternite vos et adorare statuam quam feci quod si non adoraveritis eadem hora mittemini in fornacem ignis ardentem et quis est Deus qui eripiat vos de manu mea

**3:16.** Sidrach, Misach, and Abdenago, answered, and said to **king Nabuchodonosor**: We have no occasion to answer thee concerning this matter.

Respondentes Sedrac Misac et Abdenago dixerunt regi Nabuchodonosor non oportet nos de hac re respondere tibi

**3:17.** For behold our **God**, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

Ecce enim Deus noster quem colimus potest eripere nos de camino ignis ardentis et de manibus tuis rex liberare

**3:18.** But if he will not, be it **known** to thee, O king, that we will not worship thy gods, nor **adore** the golden statue which thou hast set up.

Quod si noluerit notum tibi sit rex quia deos tuos non colimus et statuam auream quam erexisti non adoramus

**3:19.** Then was **Nabuchodonosor** filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

Tunc Nabuchodonosor repletus est furore et aspectus faciei illius inmutatus est super Sedrac Misac et Abdenago et praecepit ut succenderetur fornax septuplum quam succendi consuevit

**3:20.** And he commanded the strongest **men** that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

Et viris fortissimis de exercitu suo iussit ut ligatis pedibus Sedrac Misac et Abdenago mitterent eos in fornacem ignis ardentem

**3:21.** And immediately these **men** were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

Et confestim viri illi vincti cum bracis suis et tiaris et calciamentis et vestibus missi sunt in medium fornacis

ignis ardentis

**3:22.** For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those **men** that had cast in Sidrach, Misach, and Abdenago.

Nam iussio regis urgebat fornax autem succensa erat nimis porro viros illos qui miserant Sedrac Misac et Abdenago interfecit flamma ignis

**3:23.** But these three **men**, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

virii autem hii id est tres Sedrac Misac et Abdenago ceciderunt in medio camini ignis ardentis conligati

**3:24.** And they walked in the midst of the flame, praising **God**, and **blessing** the **Lord**.

**And they walked, etc...** Here **St. Jerome** takes notice, that from this verse, to ver. 91, was not in the **Hebrew** in his time. But as it was in all the Greek Bibles, (which were originally translated from the **Hebrew**), it is more than probable that it had been formerly in the **Hebrew** or rather in the Chaldaic, in which the book of Daniel was written. But this is certain: that it is, and has been of old, received by the church, and read as **canonical scripture** in her liturgy, and divine offices.

**3:25.** Then Azarias standing up, **prayed** in this manner, and opening his mouth in the midst of the fire, he said:

**3:26.** **Blessed** art thou, O **Lord**, the **God** of our fathers, and thy **name** is worthy of praise, and **glorious** for ever:

**3:27.** For thou art **just** in all that thou hast done to us, and all thy works are **true**, and thy ways right, and all thy judgments **true**.

**3:28.** For thou hast executed **true** judgments in all the things that thou hast brought upon us, and upon **Jerusalem**, the **holy** city of our fathers: for according to **truth** and judgment, thou hast brought all these things upon us for our **sins**.

**3:29.** For we have **sinned**, and committed **iniquity**, departing from thee: and we have trespassed in all things:

**3:30.** And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

**3:31.** Wherefore, all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in **true** judgment:

**3:32.** And thou hast delivered us into the hands of our enemies that are **unjust**, and most **wicked**, and prevaricators, and to a king **unjust**, and most **wicked** beyond all that are upon the earth.

**3:33.** And now we cannot open our mouths: we are become a shame, and a reproach to thy servants, and to them that worship thee.

**3:34.** Deliver us not up for ever, we beseech thee, for thy **name's** sake, and abolish not thy covenant.

**3:35.** And take not away thy mercy from us, for the sake of **Abraham**, thy beloved, and **Isaac**, thy servant, and **Israel**, thy **holy** one:

**3:36.** To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of **heaven**, and as the sand that is on the sea shore.

**3:37.** For we, O **Lord**, are diminished more than any nation, and are brought low in all the earth this day for our **sins**.

**3:38.** Neither is there at this time prince, or leader, or **prophet**, or **holocaust**, or **sacrifice**, or **oblation**, or **incense**, or place of first fruits before thee,

**3:39.** That we may find thy mercy: nevertheless, in a contrite heart and **humble** spirit let us be accepted.

**3:40.** As in **holocausts** of rams, and bullocks, and as in thousands of fat lambs: so let our **sacrifice** be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

**3:41.** And now we follow thee with all our heart, and we fear thee, and seek thy face.

**3:42.** Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies.

**3:43.** And deliver us, according to thy wonderful works, and give **glory** to thy **name**, O **Lord**:

**3:44.** And let all them be confounded that show **evils** to thy servants, let them be confounded in all thy might, and let their strength be broken:

**3:45.** And let them **know** that thou art the **Lord**, the only **God**, and **glorious** over all the world.

**3:46.** Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow, and pitch, and dry sticks,

**3:47.** And the flame mounted up above the furnace nine and forth cubits:

**3:48.** And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

**3:49.** But the **angel of the Lord** went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

**3:50.** And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

**3:51.** Then these three, as with one mouth, praised and **glorified** and **blessed God**, in the furnace, saying:

**3:52.** **Blessed** art thou, O **Lord**, the **God** of our fathers; and worthy to be praised, and **glorified**, and exalted above all for ever: and **blessed** is the **holy name** of thy **glory**: and worthy to be praised and exalted above all, in all ages.

**3:53.** **Blessed** art thou in the **holy temple** of thy **glory**: and exceedingly to be praised, and exceeding glorious for ever.

**3:54.** **Blessed** art thou on the throne of thy kingdom, and exceedingly to be praised, and exalted above all for ever.

**3:55.** **Blessed** art thou, that beholdest the depths, and sittest upon the **cherubims**: and worthy to be praised and exalted above all for ever.

**3:56.** **Blessed** art thou in the **firmament of heaven**: and worthy of praise, and **glorious** for ever.

**3:57.** All ye works of the **Lord**, **bless** the **Lord**: praise and exalt him above all for ever.

**3:58.** O ye **angels** of the **Lord**, **bless** the **Lord**: praise and exalt him above all for ever.

**3:59.** O ye **heavens**, **bless** the **Lord**: praise and exalt him above all for ever.

**3:60.** O all ye waters that are above the **heavens**, **bless** the **Lord**: praise and exalt him above all for ever.

**3:61.** O all ye powers of the **Lord**, **bless** the **Lord**: praise and exalt him above all for ever.

**3:62.** O ye sun and moon, **bless** the **Lord**: praise and exalt him above all for ever.

**3:63.** O ye stars of **heaven**, **bless** the **Lord**: praise and exalt him above all for ever.

**3:64.** O every shower and dew, **bless** ye the **Lord**: praise and exalt him above all for ever.

**3:65.** O all ye spirits of **God**, **bless** the **Lord**: praise and exalt him above all for ever.

**3:66.** O ye fire and heat, **bless** the **Lord**: praise and exalt him above all for ever.

**3:67.** O ye cold and heat, **bless** the **Lord**, praise and exalt him above all for ever.

**3:68.** O ye dews and hoar frost, **bless** the **Lord**: praise and exalt him above all for ever.

**3:69.** O ye frost and cold, **bless** the **Lord**: praise and exalt him above all for ever.

- 3:70.** O ye ice and snow, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:71.** O ye nights and days, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:72.** O ye light and darkness, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:73.** O ye lightnings and clouds, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:74.** O let the earth **bless** the **Lord**: let it praise and exalt him above all for ever.
- 3:75.** O ye mountains and hills, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:76.** O all ye things that spring up in the earth, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:77.** O ye fountains, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:78.** O ye seas and rivers, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:79.** O ye whales, and all that move in the waters, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:80.** O all ye fowls of the air, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:81.** O all ye beasts and cattle, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:82.** O ye sons of **men**, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:83.** O let **Israel** **bless** the **Lord**: let them praise and exalt him above all for ever.
- 3:84.** O ye **priests** of the **Lord**, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:85.** O ye servants of the **Lord**, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:86.** O ye spirits and **souls** of the **just**, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:87.** O ye **holy** and **humble** of heart, **bless** the **Lord**: praise and exalt him above all for ever.
- 3:88.** O Ananias, Azarias, Misael, **bless** ye the **Lord**: praise and exalt him above all for ever. For he hath delivered us from hell, ad saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.
- 3:89.** O give thanks to the **Lord**, because he is **good**: because his mercy endureth for ever and ever.
- 3:90.** O all ye religious, **bless** the **Lord**, the **God** of gods: praise him, and give him thanks, because his mercy endureth for ever and ever.
- 3:91.** Then **Nabuchodonosor, the king**, was astonished, and rose up in haste, and said to his nobles: Did we not cast three **men** bound into the midst of the fire? They answered the king, and said: **True**, O king.  
*tunc Nabuchodonosor rex obstipuit et surrexit propere et ait optimatibus suis nonne tres viros misimus in medio ignis conpeditos qui respondententes dixerunt regi vere rex*
- 3:92.** He answered, and said: Behold, I see four **men** loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of **God**.  
*respondit et ait ecce ego video viros quattuor solutos et ambulantes in medio ignis et nihil corruptionis in eis est et species quarti similis filio Dei*
- 3:93.** Then **Nabuchodonosor** came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high **God**, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago, went out from the midst of the fire.  
*tunc accessit Nabuchodonosor ad ostium fornacis ignis ardentis et ait Sedrac Misac et Abdenago servi Dei excelsi egredimini et venite statimque egressi sunt Sedrac Misac et Abdenago de medio ignis*
- 3:94.** And the nobles, and the magistrates, and the judges, and the great **men** of the king, being gathered together, considered these **men**, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

et congregati satrapae magistratus et iudices et potentes regis contemplabantur viros illos quoniam nihil potestatis habuisset ignis in corporibus eorum et capillus capitis eorum non esset adustus et sarabara eorum non fuissent inmutata et odor ignis non transisset per eos

**3:95.** Then **Nabuchodonosor** breaking forth, said: **Blessed** be the **God** of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his **angel**, and delivered his servants that **believed** in him: and they changed the king's word, and delivered up their bodies, that they might not serve nor **adore** any god except their own **God**.

et erumpens Nabuchodonosor ait benedictus Deus eorum Sedrac videlicet Misac et Abdenago qui misit angelum suum et eruit servos suos quia crediderunt in eo et verbum regis inmutaverunt et tradiderunt corpora sua ne servirent et ne adorarent omnem deum excepto Deo suo

**3:96.** By me, therefore, this decree is made: That every people, tribe, and tongue, which shall speak **blasphemy** against the **God** of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other **God** that can save in this manner.

a me ergo positum est hoc decretum ut omnis populus et tribus et lingua quaecumque locuta fuerit blasphemiam contra Deum Sedrac Misac et Abdenago dispereat et domus eius vastetur neque enim est Deus alius qui possit ita salvare

**3:97.** Then the king promoted Sidrach, Misach, and Abdenago, in the province of **Babylon**.  
tunc rex promovit Sedrac Misac et Abdenago in provincia Babylonis

**3:98.** **Nabuchodonosor, the king**, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

Nabuchodonosor rex omnibus populis gentibus et linguis quae habitant in universa terra pax vobis multiplicetur

**Nabuchodonosor, etc...** These last three verses are a kind of preface to the following chapter, which is written in the style of an **epistle** from the king.

**3:99.** The most high **God** hath wrought **signs and wonders** towards me. It hath seemed **good** to me, therefore, to publish

signa et mirabilia fecit apud me Deus excelsus placuit ergo mihi praedicare

**3:100.** His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, and his power to all **generations**.

signa eius quia magna sunt et mirabilia eius quia fortia et regnum eius regnum sempiternum et potestas eius in generationem et generationem

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## Daniel Chapter 4

### Nabuchodonosor's dream, by which the judgments of God are denounced against him for his pride, is interpreted by Daniel, and verified by the event.

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**4:1.** I, [Nabuchodonosor](#), was at rest in my house, and flourishing in my palace:  
ego Nabuchodonosor quietus eram in domo mea et florens in palatio meo

**4:2.** I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head, troubled me.  
somnia vidi quod perterruit me et cogitationes meae in stratu meo et visiones capitis mei conturbaverunt me

**4:3.** Then I set forth a decree, that all the wise [men](#) of [Babylon](#) should be brought in before me, and that they should show me the interpretation of the dream.  
et per me propositum est decretum ut introducerentur in conspectu meo cuncti sapientes Babylonis et ut solutionem somnii indicarent mihi

**4:4.** Then came in the diviners, the [wise men](#), the Chaldeans, and the soothsayers, and I told the dream before them: but they did not show me the interpretation thereof.  
tunc ingrediebantur arioli magi Chaldei et aruspices et somnium narravi in conspectu eorum et solutionem eius non indicaverunt mihi

**4:5.** Till their colleague, [Daniel](#), came in before me, whose [name](#) is Baltassar, according to the [name](#) of my god, who hath in him the spirit of the [holy](#) gods: and I told the dream before him.  
donec collega ingressus est in conspectu meo Danihel cuius nomen Balthasar secundum nomen dei mei qui habet spiritum deorum sanctorum in semet ipso et somnium coram eo locutus sum

**Baltassar, according to the name of my god...** He says this, because the [name](#) of Baltassar, or Belteshazzar, is derived from the [name](#) of Bel, the chief god of the [Babylonians](#).

**4:6.** Baltassar, prince of the diviners, because I [know](#) that thou hast in thee the spirit of the [holy](#) gods, and that no secret is impossible to thee, tell me the visions of my dreams that I have seen, and the interpretation of them?

Balthasar princeps ariolorum quem ego scio quod spiritum deorum sanctorum habeas in te et omne sacramentum non est impossibile tibi visiones somniorum meorum quas vidi et solutionem eorum narra

**4:7.** This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.  
visio capitis mei in cubili meo videbam et ecce arbor in medio terrae et altitudo eius nimia

**4:8.** The tree was great and strong, and the height thereof reached unto [heaven](#): the sight thereof was even to the ends of all the earth.  
magna arbor et fortis et proceritas eius contingens caelum aspectus illius erat usque ad terminos universae terrae

**4:9.** Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.  
folia eius pulcherrima et fructus eius nimius et esca universorum in ea subter eam habitabant animalia et bestiae et in ramis eius conversabantur volucres caeli et ex ea vescebatur omnis caro

**4:10.** I saw in the vision of my head upon my bed, and behold a watcher, and a [holy](#) one came down from [heaven](#).

videbam in visione capitis mei super stratum meum et ecce vigil et sanctus de caelo descendit

**A watcher...** A vigilant [angel](#), perhaps the guardian of [Israel](#).

**4:11.** He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.  
clamavit fortiter et sic ait succidite arborem et praecidite ramos eius excutite folia eius et dispergite fructum eius fugiant bestiae quae subter eam sunt et volucres de ramis eius

**4:12.** Nevertheless, leave the stump of its roots in the earth, and let it be tied with a band of iron and of brass, among the grass, that is without, and let it be wet with the dew of [heaven](#), and let its portion be with the wild beasts in the grass of the earth.

verumtamen germen radicum eius in terra sinite et alligetur vinculo ferreo et aereo in herbis quae foris sunt et rore caeli tingatur et cum feris pars eius in herba terrae

**4:13.** Let his heart be changed from [man's](#), and let a beast's heart be given him: and let seven times pass over him.

cor eius ab humano commutetur et cor ferae detur ei et septem tempora mutantur super eum

**Let his heart be changed, etc...** It does not appear by [scripture](#) that [Nabuchodonosor](#) was changed from [human](#) shape; much less that he was changed into an ox; but only that he lost his reason, and became mad; and in this condition remained abroad in the company of [beasts](#), eating grass like an ox, till his hair grew in such manner as to resemble the feathers of eagles, and his nails to be like birds' claws.

**4:14.** This is the decree by the sentence of the watchers, and the word and demand of the [holy](#) ones: till the living [know](#), that the [most High](#) ruleth in the kingdom of [men](#): and he will give it to whomsoever it shall please him, and he will appoint the basest [man](#) over it.

in sententia vigillum decretum est et sermo sanctorum et petitio donec cognoscant viventes quoniam dominatur Excelsus in regno hominum et cuicumque voluerit dabit illud et humillimum hominem constituet super eo

**4:15.** I, [king Nabuchodonosor](#), saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise [men](#) of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the [holy](#) gods is in thee.

hoc somnium vidi ego rex Nabuchodonosor tu ergo Balthasar interpretationem narra festinus quia omnes sapientes regni mei non queunt solutionem edicere mihi tu autem potes quia spiritus deorum sanctorum in te est

**4:16.** Then [Daniel](#), whose [name](#) was Baltassar, began silently to think within himself for about one hour: and his thought troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that [hate](#) thee, and the interpretation thereof to thy enemies.

tunc Danihel cuius nomen Balthasar coepit intra semet ipsum tacitus cogitare quasi hora una et cogitationes eius conturbabant eum respondens autem rex ait Balthasar somnium et interpretatio eius non conturbent te respondit Balthasar et dixit domine mi somnium his qui te oderunt et interpretatio eius hostibus tuis sit

**4:17.** The tree which thou sawest, which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

arborem quam vidisti sublimem atque robustam cuius altitudo pertingit ad caelum et aspectus illius in omnem terram

**4:18.** And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

et rami eius pulcherrimi et fructus eius nimius et esca omnium in ea subter eam habitantes bestiae agri et in ramis eius commorantes aves caeli

**4:19.** It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to [heaven](#), and thy power unto the ends of the earth.

tu es rex qui magnificatus es et invaluisti et magnitudo tua crevit et pervenit usque ad caelum et potestas tua in terminos universae terrae

**4:20.** And whereas the king saw a watcher, and a [holy](#) one come down from [heaven](#), and say: Cut down the tree, and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass, among the grass without, and let it be sprinkled with the dew of [heaven](#), and let his feeding be with the wild beasts, till seven times pass over him.

quod autem vidit rex vigilem et sanctum descendere de caelo et dicere succidite arborem et dissipate illam

attamen germen radicum eius in terra dimittite et vinciatu ferro et aere in herbis foris et rore caeli conspergatur et cum feris sit pabulum eius donec septem tempora commutentur super eum

**4:21.** This is the interpretation of the sentence of the **most High**, which is come upon my lord, the king. haec est interpretatio sententiae Altissimi quae pervenit super dominum meum regem

**4:22.** They shall cast thee out from among **men**, and thy dwelling shall be with cattle, and with wild beasts, and thou shalt eat grass, as an ox, and shalt be wet with the dew of **heaven**: and seven times shall pass over thee, till thou **know** that the **most High** ruleth over the kingdom of **men**, and giveth it to whomsoever he will.

eicient te ab hominibus et cum bestiis feris erit habitatio tua et faenum ut bos comedes et rore caeli infunderis septem quoque tempora mutabuntur super te donec scias quod dominetur Excelsus super regnum hominum et cuicumque voluerit det illud

**4:23.** But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee, after thou shalt have **known** that power is from **heaven**.

quod autem praecepit ut relinqueretur germen radicum eius id est arboris regnum tuum tibi manebit postquam cognoveris potestatem esse caelestem

**4:24.** Wherefore, O king, let my counsel be acceptable to thee, and **redeem** thou thy **sins** with **alms**, and thy **iniquities** with works of mercy to the **poor**: perhaps he will forgive thy offences.

quam ob rem rex consilium meum placeat tibi et peccata tua elemosynis redime et iniquitates tuas misericordiis pauperum forsitan ignoscat delictis tuis

**4:25.** All these things came upon **king Nabuchodonosor**.

omnia venerunt super Nabuchodonosor regem

**4:26.** At the end of twelve months he was walking in the palace of **Babylon**.

post finem mensuum duodecim in aula Babylonis deambulabat

**4:27.** And the king answered, and said: Is not this the great **Babylon**, which I have built, to be the seat of the kingdom, by the strength of my power, and in the **glory** of my excellence?

responditque rex et ait nonne haec est Babylon magna quam ego aedificavi in domum regni in robore fortitudinis meae et in gloria decoris mei

**4:28.** And while the word was yet in the king's mouth, a voice came down from **heaven**: To thee, O **king Nabuchodonosor**, it is said: Thy kingdom shall pass from thee.

cum adhuc sermo esset in ore regis vox de caelo ruit tibi dicitur Nabuchodonosor rex regnum transiit a te

**4:29.** And they shall cast thee out from among **men**, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou **know** that the **most High** ruleth in the kingdom of **men**, and giveth it to whomsoever he will.

et ab hominibus te eicient et cum bestiis feris erit habitatio tua faenum quasi bos comedes et septem tempora mutabuntur super te donec scias quod dominetur Excelsus in regno hominum et cuicumque voluerit det illud

**4:30.** The same hour the word was fulfilled upon **Nabuchodonosor**, and he was driven away from among **men**, and did eat grass, like an ox, and his body was wet with the dew of **heaven**: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

eadem hora sermo completus est super Nabuchodonosor ex hominibus abiectus est et faenum ut bos comedit et rore caeli corpus eius infectum est donec capilli eius in similitudinem aquilarum crescerent et ungues eius quasi avium

**4:31.** Now at the end of the days, I, **Nabuchodonosor**, lifted up my eyes to **heaven**, and my sense was restored to me: and I **blessed** the **most High**, and I praised and **glorified** him that liveth for ever: for his power is an everlasting power, and his kingdom is to all **generations**.

igitur post finem dierum ego Nabuchodonosor oculos meos ad caelum levavi et sensus meus redditus est mihi et Altissimo benedixi et viventem in sempiternum laudavi et glorificavi quia potestas eius potestas sempiterna et regnum eius in generationem et generationem

**4:32.** And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, as well with the powers of **heaven**, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it?

et omnes habitatores terrae apud eum in nihilum reputati sunt iuxta voluntatem enim suam facit tam in virtutibus caeli quam in habitatoribus terrae et non est qui resistat manui eius et dicat ei quare fecisti

**4:33.** At the same time my sense returned to me, and I came to the **honour** and **glory** of my kingdom: and my shape returned to me: and my nobles, and my magistrates, sought for me, and I was restored to my kingdom: and greater majesty was added to me.

in ipso tempore sensus meus reversus est ad me et ad honorem regni mei decoremque perveni et figura mea reversa est ad me et optimates mei et magistratus mei requisierunt me et in regno meo constitutus sum et magnificentia amplior addita est mihi

**4:34.** Therefore I, **Nabuchodonosor**, do now praise, and magnify, and **glorify** the King of **heaven**: because all his works are **true**, and his ways judgments, and them that walk in **pride** he is able to abase.

nunc igitur ego Nabuchodonosor laudo et magnifico et glorifico Regem caeli quia omnia opera eius vera et viae eius iudicia et gradientes in superbia potest humiliare

**I, Nabuchodonosor, do now, etc...** From this place some commentators infer that this king became a **true** convert, and dying not long after, was probably saved.

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## Daniel Chapter 5

### **Baltasar's profane banquet: his sentence is denounced by a handwriting on the wall, which Daniel reads and interprets.**

---

**5:1.** [Baltasar](#), the king, made a great feast for a thousand of his nobles: and every one drank according to his age.

Balthasar rex fecit grande convivium optimatibus suis mille et unusquisque secundum suam bibebat aetatem

**Baltasar...** He is [believed](#) to be the same as Nabonydus, the last of the Chaldean kings, grandson to [Nabuchodonosor](#). He is called his son, ver. 2, 11, etc., according to the style of the [scriptures](#), because he was a descendant from him.

**5:2.** And being now drunk, he commanded that they should bring the vessels of gold and silver, which [Nabuchodonosor](#), his father, had brought away out of the [temple](#), that was in [Jerusalem](#), that the king and his nobles, and his wives, and his [concubines](#), might drink in them.

praecepit ergo iam temulentus ut adferrentur vasa aurea et argentea quae asportaverat Nabuchodonosor pater eius de templo quod fuit in Hierusalem ut biberent in eis rex et optimates eius uxoresque eius et concubinae

**5:3.** Then were the golden and silver vessels brought, which he had brought away out of the [temple](#) that was in Jerusalem: and the king and his nobles, his wives, and his [concubines](#), drank in them.

tunc adlata sunt vasa aurea quae asportaverat de templo quod fuerat in Hierusalem et biberunt in eis rex et optimates eius uxores et concubinae illius

**5:4.** They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

bibebant vinum et laudabant deos suos aureos et argenteos et aereos ferreos ligneosque et lapideos

**5:5.** In the same hour there appeared fingers, as it were of the hand of a [man](#), writing over against the candlestick, upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

in eadem hora apparuerunt digiti quasi manus hominis scribentis contra candelabrum in superficie parietis aulae regiae et rex aspiciebat articulos manus scribentis

**5:6.** Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

tunc regis facies commutata est et cogitationes eius conturbabant eum et conpages renum eius solvebantur et genua eius ad se invicem conlidebantur

**5:7.** And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise [men](#) of [Babylon](#): Whosoever shall read this writing, and shall make [known](#) to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third [man](#) in my kingdom.

exclamavit itaque rex fortiter ut introducerent magos Chaldeos et aruspices et proloquens rex ait sapientibus Babylonis quicumque legerit scripturam hanc et interpretationem eius manifestam mihi fecerit purpura vestietur et torquem auream habebit in collo et tertius in regno meo erit

**5:8.** Then came in all the king's wise [men](#), but they could neither read the writing, nor declare the interpretation to the king.

tunc ingressi omnes sapientes regis non potuerunt nec scripturam legere nec interpretationem indicare regi

**5:9.** Wherewith [king Baltasar](#) was much troubled, and his countenance was changed: and his nobles also were troubled.

unde rex Balthasar satis conturbatus est et vultus illius inmutatus est sed et optimates eius turbabantur

**5:10.** Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet-house: and she spoke, and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

regina autem pro re quae acciderat regi et optimatibus eius domum convivii ingressa est et proloquens ait rex in aeternum vive non te conturbent cogitationes tuae neque facies tua inmutetur

**The queen...** Not the wife, but the mother of the king.

**5:11.** There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for King Nabuchodonosor, thy father, appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, thy father, I say, O king:

est vir in regno tuo qui spiritum deorum sanctorum habet in se et in diebus patris tui scientia et sapientia inventae sunt in eo nam et rex Nabuchodonosor pater tuus principem magorum incantatorum Chaldeorum et aruspicum constituit eum pater inquam tuus o rex

**5:12.** Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and showing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltassar. Now, therefore, let Daniel be called for, and he will tell the interpretation.

quia spiritus amplior et prudentia intellegentiaque interpretatio somniorum et ostensio secretorum ac solutio ligatorum inventae sunt in eo hoc est in Danihelo cui rex posuit nomen Balthasar nunc itaque Danihel vocetur et interpretationem narrabit

**5:13.** Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel, of the children of the captivity of Juda, whom my father, the king, brought out of Judea?

igitur introductus est Danihel coram rege ad quem praefatus rex ait tu es Danihel de filiis captivitatis Iudae quam adduxit rex pater meus de Iudaea

**5:14.** I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

audivi de te quoniam spiritum deorum habeas et scientia intellegentiaque ac sapientia ampliores inventae sint in te

**5:15.** And now the wise men, the magicians, have come in before me, to read this writing, and show me the interpretation thereof; and they could not declare to me the meaning of this writing.

et nunc introgressi sunt in conspectu meo sapientes magi ut scripturam hanc legerent et interpretationem eius indicarent mihi et nequiverunt sensum sermonis huius edicere

**5:16.** But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to show me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

porro ego audivi de te quod possis obscura interpretari et ligata dissolvere si ergo vales scripturam legere et interpretationem indicare mihi purpura vestieris et torquem auream circa collum tuum habebis et tertius in regno meo princeps eris

**5:17.** To which Daniel made answer, and said before the king: thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and show thee the interpretation thereof.

ad quae respondens Danihel ait coram rege munera tua sint tibi et dona domus tuae alteri da scripturam autem legam tibi rex et interpretationem eius ostendam tibi

**5:18.** O king, the most high God gave to Nabuchodonosor, thy father, a kingdom, and greatness, and glory, and honour.

o rex Deus altissimus regnum et magnificentiam gloriam et honorem dedit Nabuchodonosor patri tuo

**5:19.** And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

et propter magnificentiam quam dederat ei universi populi tribus et linguae tremebant et metuebant eum quos volebat interficiebat et quos volebat percutiebat quos volebat exaltabat et quos volebat humiliabat

**5:20.** But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

quando autem elevatum est cor eius et spiritus illius obfirmatus est ad superbiam depositus est de solio

regni sui et gloria eius ablata est

**5:21.** And he was driven out from the sons of **men**, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of **heaven**: till he **knew** that the **most High** ruled in the kingdom of **men**, and that he will set over it whomsoever it shall please him.

et a filiis hominum eiectus est sed et cor eius cum bestiis positum est et cum onagris erat habitatio eius faenum quoque ut bos comedebat et rore caeli corpus eius infectum est donec cognosceret quod potestatem habeat Altissimus in regno hominum et quemcumque voluerit suscitabit super illud

**5:22.** Thou also, his son, O **Baltasar**, hast not **humbled** thy heart, whereas thou knewest all these things: tu quoque filius eius Balthasar non humiliasti cor tuum cum scires haec omnia

**5:23.** But hast lifted thyself up against the **Lord** of **heaven**: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy **concubines**, have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the **God** who hath thy breath in his hand, and all thy ways, thou hast not **glorified**.

sed adversum Dominatorem caeli elevatus es et vasa domus eius adlata sunt coram te et tu et optimates tui et uxores tuae et concubinae vinum bibistis in eis deos quoque argenteos et aureos et aereos ferreos ligneosque et lapideos qui non vident neque audiunt neque sentiunt laudasti porro Deum qui habet flatum tuum in manu sua et omnes vias tuas non glorificasti

**5:24.** Wherefore, he hath sent the part of the hand which hath written this that is set down.

idcirco ab eo missus est articulus manus quae scripsit hoc quod exaratum est

**5:25.** And this is the writing that is written: MANE, THECEL, PHARES.

haec est autem scriptura quae digesta est mane thecel fares

**5:26.** And this is the interpretation of the word. MANE: **God** hath numbered thy kingdom, and hath finished it.

et haec interpretatio sermonis mane numeravit Deus regnum tuum et conplevit illud

**5:27.** THECEL: thou art weighed in the balance, and art found wanting.

thecel adpensum est in statera et inventus es minus habens

**5:28.** PHARES: thy kingdom is divided, and is given to the **Medes** and Persians.

fares divisum est regnum tuum et datum est Medis et Persis

**5:29.** Then by the king's command, **Daniel** was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third **man** in the kingdom.

tunc iubente rege indutus est Danihel purpura et circumdata est torques aurea collo eius et praedicatum est de eo quod haberet potestatem tertius in regno

**5:30.** The same night **Baltasar**, the Chaldean king, was slain.

eadem nocte interfectus est Balthasar rex Chaldeus

**5:31.** And Darius, the **Mede**, succeeded to the kingdom, being threescore and two years old.

et Darius Medus successit in regnum annos natus sexaginta duo

**Darius...** He is called **Cyaxares** by the historians; and was the son of **Astyages**, and uncle to **Cyrus**.

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## Daniel Chapter 6

### **Daniel is promoted by Darius: his enemies procure a law forbidding prayer; for the transgression of this law Daniel is cast into the lions' den: but miraculously delivered.**

---

**6:1.** It seemed [good](#) to Darius, and he appointed over the kingdom a hundred and twenty governors, to be over his whole kingdom.

placuit Dario et constituit supra regnum satrapas centum viginti ut essent in toto regno suo

**6:2.** And three princes over them of whom [Daniel](#) was one: that the governors might give an account to them, and the king might have no trouble.

et super eos principes tres ex quibus Danihel unus erat ut satrapae illis redderent rationem et rex non sustineret molestiam

**6:3.** And [Daniel](#) excelled all the princes, and governors: because a greater [spirit of God](#) was in him.

igitur Danihel superabat omnes principes et satrapas quia spiritus Dei amplior erat in eo

**6:4.** And the king thought to set him over all the kingdom; whereupon the princes, and the governors, sought to find occasion against [Daniel](#), with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

porro rex cogitabat constituere eum super omne regnum unde principes et satrapae quaerebant occasionem ut invenirent Daniheli ex latere regni nullamque causam et suspicionem repperire potuerunt eo quod fidelis esset et omnis culpa et suspicio non inveniretur in eo

**6:5.** Then these [men](#) said: We shall not find any occasion against this [Daniel](#), unless perhaps concerning the law of his [God](#).

dixerunt ergo viri illi non inveniemus Daniheli huic aliquam occasionem nisi forte in lege Dei sui

**6:6.** Then the princes, and the governors, craftily suggested to the king, and spoke thus unto him: King Darius, live for ever:

tunc principes et satrapae subriperunt regi et sic locuti sunt ei Darie rex in aeternum vive

**6:7.** All the princes of the kingdom, the magistrates, and governors, the senators, and judges, have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or [man](#), for thirty days, but of thee, O king, shall be cast into the den of the lions.

consilium inierunt cuncti principes regni magistratus et satrapae senatores et iudices ut decretum imperatorium exeat et edictum ut omnis qui petierit aliquam petitionem a quocumque deo et homine usque ad dies triginta nisi a te rex mittatur in lacum leonum

**6:8.** Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the [Medes](#) and Persians may not be altered, nor any [man](#) be allowed to transgress it.

nunc itaque rex confirma sententiam et scribe decretum ut non inmutetur quod statutum est a Medis atque Persis nec praevaricari cuiquam liceat

**6:9.** So king Darius set forth the decree, and established it.

porro rex Darius proposuit edictum et statuit

**6:10.** Now, when [Daniel](#) [knew](#) this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards [Jerusalem](#), he knelt down three times a day, and [adored](#) and gave thanks before his [God](#), as he had been accustomed to do before.

quod cum Danihel conperisset id est constitutam legem ingressus est domum suam et fenestris apertis in cenaculo suo contra Hierusalem tribus temporibus in die flectebat genua sua et adorabat confitebaturque coram Deo suo sicut et ante facere consueverat

**6:11.** Wherefore those **men** carefully watching him, found **Daniel praying** and making supplication to his **God**.

viri igitur illi curiosius inquirentes invenerunt Danihel orantem et obsecrantem Deum suum

**6:12.** And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every **man** that should make a request to any of the gods, or **men**, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is **true**, according to the decree of the **Medes** and Persians, which it is not lawful to violate.

et accedentes locuti sunt regi super edicto rex numquid non constituisti ut omnis homo qui rogaret quemquam de diis et hominibus usque ad dies triginta nisi a te rex mitteretur in lacum leonum ad quod respondens rex ait verus sermo iuxta decretum Medorum atque Persarum quod praevaricari non licet

**6:13.** Then they answered, and said before the king: **Daniel**, who is of the children of the captivity of **Juda**, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his **prayer**.

tunc respondentes dixerunt coram rege Danihel de filiis captivitatis Iudae non curavit de lege tua et de edicto quod constituisti sed tribus temporibus per diem orat obsecratione sua

**6:14.** Now when the king had heard these words, he was very much grieved, and in behalf of **Daniel** he set his heart to deliver him, and even till sunset he laboured to save him.

quod verbum cum audisset rex satis contristatus est et pro Danihel posuit cor ut liberaret eum et usque ad occasum solis laborabat ut erueret illum

**6:15.** But those **men** perceiving the king's design, said to him: Know thou, O king, that the law of the **Medes** and Persians is, that no decree which the king hath made, may be altered.

viri autem illi intellegentes regem dixerunt ei scito rex quia lex Medorum est atque Persarum ut omne decretum quod constituit rex non liceat inmutari

**6:16.** Then the king commanded, and they brought **Daniel**, and cast him into the den of the lions. And the king said to **Daniel**: Thy **God**, whom thou always servest, he will deliver thee.

tunc rex praecepit et adduxerunt Danihelem et miserunt eum in lacum leonum dixitque rex Daniheli Deus tuus quem colis semper ipse liberabit te

**6:17.** And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against **Daniel**.

adlatusque est lapis unus et positus est super os laci quem obsignavit rex anulo suo et anulo optimatum suorum ne quid fieret contra Danihel

**6:18.** And the king went away to his house, and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

et abiit rex in domum suam et dormivit incenatus cibique non sunt inlati coram eo insuper et somnus recessit ab eo

**6:19.** Then the king rising very early in the morning, went in haste to the lions' den:

tunc rex primo diluculo consurgens festinus ad lacum leonum perrexit

**6:20.** And coming near to the den, cried with a lamentable voice to **Daniel**, and said to him: **Daniel**, servant of the **living God**, hath thy **God**, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

adpropinquansque lacui Danihelem voce lacrimabili inclamavit et affatus est eum Danihel serve Dei viventis Deus tuus cui tu servis semper putasne valuit liberare te a leonibus

**6:21.** And **Daniel** answering the king, said: O king, live for ever:

et Danihel regi respondens ait rex in aeternum vive

**6:22.** My **God** hath sent his **angel**, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him **justice** hath been found in me: yea, and before thee, O king, I have done no offence.

Deus meus misit angelum suum et conclusit ora leonum et non nocuerunt mihi quia coram eo iustitia inventa est in me sed et coram te rex delictum non feci

**6:23.** Then was the king exceeding glad for him, and he commanded that **Daniel** should be taken out of the

den: and **Daniel** was taken out of the den, and no hurt was found in him, because he **believed** in his **God**.  
tunc rex vehementer gavisus est super eo et Danihelem praecepit educi de lacu eductusque est Danihel de lacu et nulla laesio inventa est in eo quia credidit Deo suo

**6:24.** And by the king's commandment, those **men** were brought that had accused **Daniel**: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

iubente autem rege adducti sunt viri illi qui accusaverant Danihelem et in lacum leonum missi sunt ipsi et filii et uxores eorum et non pervenerunt usque ad pavimentum laci donec arriperent eos leones et omnia ossa eorum comminuerunt

**6:25.** Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

tunc Darius rex scripsit universis populis tribubus et linguis habitantibus in universa terra pax vobis multiplicetur

**6:26.** It is decreed by me, that in all my empire and my kingdom, all **men** dread and fear the **God** of **Daniel**. For he is the living and **eternal God** for ever: and his kingdom shall not be destroyed, and his power shall be for ever.

a me constitutum est decretum ut in universo imperio et regno meo tremescant et paveant Deum Danihelis ipse est enim Deus vivens et aeternus in saecula et regnum eius non dissipabitur et potestas eius usque in aeternum

**6:27.** He is the deliverer, and saviour, doing **signs and wonders** in **heaven**, and in earth: who hath delivered **Daniel** out of the lions' den.

ipse liberator atque salvator faciens signa et mirabilia in caelo et in terra qui liberavit Danihelem de manu leonum

**6:28.** Now **Daniel** continued unto the reign of Darius, and the reign of Cyrus, the Persian.

porro Danihel perseveravit usque ad regnum Darii regnumque Cyri Persae

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## Daniel Chapter 7

### Daniel's vision of the four beasts, signifying four kingdoms: of God sitting on his throne: and of the opposite kingdoms of Christ and Antichrist.

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**7:1.** In the first year of [Balthasar](#), king of Babylon, [Daniel](#) saw a dream: and the vision of his head was upon his bed: and writing the dream, he comprehended it in a few words: and relating the sum of it in short, he said:

anno primo Balthasar regis Babylonis Danihel somnium vidit visio autem capitis eius in cubili suo et somnium scribens brevi sermone comprehendit summatimque perstringens ait

**7:2.** I saw in my vision by night, and behold the four winds of the [heavens](#) strove upon the great sea. videbam in visione mea nocte et ecce quattuor venti caeli pugnabant in mari magno

**7:3.** And four great beasts, different one from another, came up out of the sea. et quattuor bestiae grandes ascendebant de mari diversae inter se

**Four great beasts...** Viz., the Chaldean, Persian, Grecian, and Roman empires. But some rather choose to understand the fourth beast of the successors of Alexander the Great, more especially of them that reigned in Asia and [Syria](#).

**7:4.** The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a [man](#), and the heart of a [man](#) was given to her.

prima quasi leaena et alas habebat aquilae aspiciebam donec evulsae sunt alae eius et sublata est de terra et super pedes quasi homo stetit et cor eius datum est ei

**7:5.** And behold another beast, like a bear, stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

et ecce bestia alia similis urso in parte stetit et tres ordines erant in ore eius et in dentibus eius et sic dicebant ei surge comede carnes plurimas

**7:6.** After this I beheld, and lo, another like a leopard, and it had upon it four wings, as of a fowl, and the beast had four heads, and power was given to it.

post hoc aspiciebam et ecce alia quasi pardus et alas habebat avis quattuor super se et quattuor capita erant in bestia et potestas data est ei

**7:7.** After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with his feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

post hoc aspiciebam in visione noctis et ecce bestia quarta terribilis atque mirabilis et fortis nimis dentes ferreos habebat magnos comedens atque comminuens et reliqua pedibus suis conculcans dissimilis autem erat ceteris bestiis quas videram ante eam et habebat cornua decem

**Ten horns...** That is, ten kingdoms, (as Apoc. 17.12), among which the empire of the fourth beast shall be parcelled. Or ten kings of the number of the successors of Alexander; as [figures](#) of such as shall be about the time of [Antichrist](#).

**7:8.** I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a [man](#) were in this horn, and a mouth speaking great things.

considerabam cornua et ecce cornu aliud parvulum ortum est de medio eorum et tria de cornibus primis evulsa sunt a facie eius et ecce oculi quasi oculi hominis erant in cornu isto et os loquens ingentia

**Another little horn...** This is commonly understood of [Antichrist](#). It may also be applied to that great persecutor Antiochus Epiphanes, as a [figure](#) of [Antichrist](#).

**7:9.** I beheld till thrones were placed, and the [ancient of days](#) sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

aspiciebam donec throni positi sunt et antiquus dierum sedit vestimentum eius quasi nix candidum et capilli capitis eius quasi lana munda thronus eius flammae ignis rotae eius ignis accensus

**7:10.** A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat, and the books were opened. fluvius igneus rapidusque egrediebatur a facie eius milia milium ministrabant ei et decies milies centena milia adsistebant ei iudicium sedit et libri aperti sunt

**7:11.** I beheld, because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt: aspiciebam propter vocem sermonum grandium quos cornu illud loquebatur et vidi quoniam interfecta esset bestia et perisset corpus eius et traditum esset ad conburendum igni

**7:12.** And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time. aliarum quoque bestiarum ablata esset potestas et tempora vitae constituta essent eis usque ad tempus et tempus

**7:13.** I beheld, therefore, in the vision of the night, and lo, one like the [Son of man](#) came with the clouds of [heaven](#), and he came even to the [ancient of days](#): and they presented him before him. aspiciebam ergo in visione noctis et ecce cum nubibus caeli quasi filius hominis veniebat et usque ad antiquum dierum pervenit et in conspectu eius obtulerunt eum

**7:14.** And he gave him power, and [glory](#), and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed. et dedit ei potestatem et honorem et regnum et omnes populi tribus ac linguae ipsi servient potestas eius potestas aeterna quae non auferetur et regnum eius quod non corrumpetur

**7:15.** My spirit trembled; I, [Daniel](#), was affrighted at these things, and the visions of my head troubled me. horruit spiritus meus ego Danihel territus sum in his et visiones capitis mei conturbaverunt me

**7:16.** I went near to one of them that stood by, and asked the [truth](#) of him concerning all these things, and he told me the interpretation of the words, and instructed me: accessi ad unum de adsistentibus et veritatem quaerebam ab eo de omnibus his qui dixit mihi interpretationem sermonum et edocuit me

**7:17.** These four great beasts, are four kingdoms, which shall arise out of the earth. hae bestiae magnae quattuor quattuor regna consurgent de terra

**7:18.** But the [saints](#) of the most high [God](#) shall take the kingdom: and they shall possess the kingdom for ever and ever. suscipient autem regnum sancti Dei altissimi et obtinebunt regnum usque in saeculum et saeculum saeculorum

**7:19.** After this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet: post hoc volui diligenter discere de bestia quarta quia erat dissimilis valde ab omnibus et terribilis nimis dentes et ungues eius ferrei comedebat et comminuebat et reliquias pedibus suis conculcabat

**7:20.** And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest. et de cornibus decem quae habebat in capite et de alio quod ortum fuerat ante quod ceciderant tria cornua de cornu illo quod habebat oculos et os loquens grandia et maius erat ceteris

**7:21.** I beheld, and lo, that horn made [war](#) against the [saints](#), and prevailed over them, aspiciebam et ecce cornu illud faciebat bellum adversus sanctos et praevalebat eis

**7:22.** Till the [ancient of days](#) came and gave judgment to the [saints](#) of the [most High](#), and the time came, and the [saints](#) obtained the kingdom.

donec venit antiquus dierum et iudicium dedit sanctis Excelsi et tempus advenit et regnum obtinuerunt sancti

**7:23.** And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. et sic ait bestia quarta regnum quartum erit in terra quod maius erit omnibus regnis et devorabit universam terram et conculcabit et comminuet eam

**7:24.** And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings. porro cornua decem ipsius regni decem reges erunt et alius consurget post eos et ipse potentior erit prioribus et tres reges humiliabit

**7:25.** And he shall speak words against the High One, and shall crush the **saints** of the **most High**: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

et sermones contra Excelsum loquetur et sanctos Altissimi conteret et putabit quod possit mutare tempora et leges et tradentur in manu eius usque ad tempus et tempora et dimidium temporis

**A time, and times, and half a time...** That is, three years and a half; which is supposed to be the length of the duration of the persecution of **Antichrist**.

**7:26.** And a judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

et iudicium sedebit ut auferatur potentia et conteratur et dispereat usque in finem

**7:27.** And that the kingdom, and power, and the greatness of the kingdom, under the whole **heaven**, may be given to the people of the **saints** of the **most High**: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall **obey** him.

regnum autem et potestas et magnitudo regni quae est subter omne caelum detur populo sanctorum Altissimi cuius regnum regnum sempiternum est et omnes reges servient ei et oboedient

**7:28.** Hitherto is the end of the word. I, **Daniel**, was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

hucusque finis verbi ego Danihel multum cogitationibus meis conturbabar et facies mea mutata est in me verbum autem in corde meo conservavi

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## Daniel Chapter 8

### Daniel's vision of the ram and the he goat interpreted by the angel Gabriel.

---

**8:1.** In the third year of the reign of [king Baltasar](#), a vision appeared to me. I, [Daniel](#), after what I had seen in the beginning,

anno tertio regni Balthasar regis visio apparuit mihi ego Danihel post id quod videram in principio

**8:2.** Saw in my vision when I was in the castle of [Susa](#), which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

vidi in visione mea cum essem in Susis castro quod est in Aelam civitate vidi autem in visione esse me super portam Ulai

**8:3.** And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. Afterward

et levavi oculos meos et vidi et ecce aries unus stabat ante paludem habens cornua excelsa et unum excelsius altero atque succrescens postea

**A ram...** The empire of the [Medes](#) and [Persians](#).

**8:4.** I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

vidi arietem cornibus ventilantem contra occidentem et contra aquilonem et contra meridiem et omnes bestiae non poterant resistere ei neque liberari de manu eius fecitque secundum voluntatem suam et magnificatus est

**8:5.** And I understood: and behold a he goat came from the west on the face of the whole earth, and he touched not the ground, and the he goat had a notable horn between his eyes.

et ego intellegebam ecce autem hircus caprarum veniebat ab occidente super faciem totius terrae et non tangebatur terram porro hircus habebat cornu insigne inter oculos suos

**A he goat...** The empire of the [Greeks](#), or [Macedonians](#). Ibid. **He touched not the ground...** He conquered all before him, with so much rapidity, that he seemed rather to fly, than to walk upon the earth. -- Ibid. **A notable horn...** [Alexander the Great](#).

**8:6.** And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

et venit usque ad arietem illum cornutum quem videram stantem ante portam et cucurrit ad eum in impetu fortitudinis suae

**8:7.** And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

cumque adpropinquasset prope arietem efferatus est in eum et percussit arietem et comminuit duo cornua eius et non poterat aries resistere ei cumque eum misisset in terram conculcavit et nemo quibat liberare arietem de manu eius

**8:8.** And the he goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of [heaven](#).

hircus autem caprarum magnus factus est nimis cumque crevisset fractum est cornu magnum et orta sunt cornua quattuor subter illud per quattuor ventos caeli

**Four horns...** [Seleucus](#), [Antigonus](#), [Philip](#), and [Ptolemeus](#), the successors of [Alexander](#), who divided his empire among them.

**8:9.** And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

de uno autem ex eis egressum est cornu unum modicum et factum est grande contra meridiem et contra

orientem et contra fortitudinem

**A little horn...** Antiochus Epiphanes, a descendant of Seleucus. He grew against the south, and the east, by his victories over the kings of Egypt and Armenia: and against the strength, that is, against Jerusalem and the people of God.

**8:10.** And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

et magnificatum est usque ad fortitudinem caeli et deiecit de fortitudine et de stellis et conculcavit eas

**Unto the strength of heaven...** or, against the strength of heaven. So are here called the army of the Jews, the people of God.

**8:11.** And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

et usque ad principem fortitudinis magnificatus est et ab eo tulit iuge sacrificium et deiecit locum sanctificationis eius

**8:12.** And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

robur autem datum est contra iuge sacrificium propter peccata et prosternetur veritas in terra et faciet et prosperabitur

**8:13.** And I heard one of the saints speaking, and one saint said to another I know not to whom, that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

et audivi unum de sanctis loquentem et dixit unus sanctus alteri nescio cui loquenti usquequo visio et iuge sacrificium et peccatum desolationis quae facta est et sanctuarium et fortitudo conculcabitur

**8:14.** And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

et dixit ei usque ad vesperam et mane duo milia trecenti et mundabitur sanctuarium

**Unto evening and morning two thousand three hundred days...** That is, six years and almost four months: which was the whole time from the beginning of the persecution of Antiochus till his death.

**8:15.** And it came to pass when I, Daniel, saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

factum est autem cum viderem ego Danihel visionem et quaererem intellegentiam ecce stetit in conspectu meo quasi species viri

**8:16.** And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

et audivi vocem viri inter Ulai et clamavit et ait Gabrihel fac intellegere istum visionem

**8:17.** And he came, and stood near where I stood: and when he was come, I fell on my face, trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

et venit et stetit iuxta ubi ego stabam cumque venisset pavens corruí in faciem meam et ait ad me intellege fili hominis quoniam in tempore finis complebitur visio

**8:18.** And when he spoke to me, I fell flat on the ground: and he touched me, and set me upright.

cumque loqueretur ad me conlapsus sum pronus in terram et tetigit me et statuit me in gradu meo

**8:19.** And he said to me: I will show thee what things are to come to pass in the end of the malediction: for the time hath its end.

dixitque mihi ego ostendam tibi quae futura sint in novissimo maledictionis quoniam habet tempus finem suum

**8:20.** The ram, which thou sawest with horns, is the king of the Medes and Persians.

aries quem vidisti habere cornua rex Medorum est atque Persarum

**8:21.** And the he goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

porro hircus caprarum rex Graecorum est et cornu grande quod erat inter oculos eius ipse est rex primus

**8:22.** But whereas when that was broken, there arose up four for it, four kings shall rise up of his nation, but not with his strength.

quod autem fracto illo surrexerunt quattuor pro eo quattuor reges de gente eius consurgent sed non in fortitudine eius

**8:23.** And after their reign, when **iniquities** shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

et post regnum eorum cum creverint iniquitates consurget rex inpudens facie et intellegens propositiones

**8:24.** And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be **believed**. And he shall destroy the mighty, and the people of the **saints**,

et roborabitur fortitudo eius sed non in viribus suis et supra quam credi potest universa vastabit et prosperabitur et faciet et interficiet robustos et populum sanctorum

**8:25.** According to his will, and craft shall be successful in his hand: and his heart shall be **puffed up**, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

secundum voluntatem suam et dirigetur dolus in manu eius et cor suum magnificabit et in copia rerum omnium occidet plurimos et contra principem principum consurget et sine manu conteretur

**8:26.** And the vision of the evening and the morning, which was told, is **true**: thou, therefore, seal up the vision, because it shall come to pass after many days.

et visio vespere et mane quae dicta est vera est tu ergo signa visionem quia post dies multos erit

**8:27.** And I, **Daniel**, languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

et ego Danihel languui et aegrotavi per dies cumque surrexissem faciebam opera regis et stupebam ad visionem et non erat qui interpretaretur

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## Daniel Chapter 9

### Daniel's confession and prayer: Gabriel informs him concerning the seventy weeks to the coming of Christ.

---

**9:1.** In the first year of Darius, the son of [Assuerus](#), of the seed of the [Medes](#), who reigned over the kingdom of the Chaldeans:

in anno primo Darii filii Asueri de semine Medorum qui imperavit super regnum Chaldehyum

**9:2.** The first year of his reign I, [Daniel](#), understood by books the number of the years, concerning which the [word of the Lord](#) came to [Jeremias, the prophet](#), that seventy years should be accomplished of the desolation of [Jerusalem](#).

anno uno regni eius ego Danihel intellexi in libris numerum annorum de quo factus est sermo Domini ad Hieremiam prophetam ut conplerentur desolationes Hierusalem septuaginta anni

**9:3.** And I set my face to the [Lord](#), my [God](#), to [pray](#) and make supplication with [fasting](#), and sackcloth, and ashes.

et posui faciem meam ad Dominum Deum rogare et deprecari in ieiuniis sacco et cinere

**9:4.** And I [prayed](#) to the [Lord](#), my [God](#), and I made my confession, and said: I beseech thee, O [Lord God](#), great and terrible, who keepest the covenant, and mercy to them that [love](#) thee, and keep thy commandments.

et oravi Dominum Deum meum et confessus sum et dixi obsecro Domine Deus magne et terribilis custodiens pactum et misericordiam diligentibus te et custodientibus mandata tua

**9:5.** We have [sinned](#), we have committed [iniquity](#), we have done [wickedly](#), and have revolted: and we have gone aside from thy commandments, and thy judgments.

peccavimus inique fecimus impie egimus et recessimus et declinavimus a mandatis tuis ac iudiciis

**9:6.** We have not hearkened to thy servants, the [prophets](#), that have spoken in thy [name](#) to our kings, to our princes, to our fathers, and to all the people of the land.

non oboedivimus servis tuis prophetis qui locuti sunt in nomine tuo regibus nostris principibus nostris patribus nostris omnique populo terrae

**9:7.** To thee, O [Lord](#), [justice](#): but to us confusion of face, as at this day to the [men of Juda](#), and to the inhabitants of [Jerusalem](#), and to all [Israel](#), to them that are near, and to them that are far off, in all the countries whither thou hast driven them, for their [iniquities](#), by which they have [sinned](#) against thee.

tibi Domine iustitia nobis autem confusio faciei sicut est hodie viro Iuda et habitatoribus Hierusalem et omni Israhel his qui prope sunt et his qui procul in universis terris ad quas eiecisti eos propter iniquitates eorum in quibus peccaverunt in te

**9:8.** O [Lord](#), to us belongeth confusion of face, to our princes, and to our fathers, that have [sinned](#).

Domine nobis confusio faciei regibus nostris principibus nostris et patribus nostris qui peccaverunt

**9:9.** But to thee, the [Lord our God](#), mercy and forgiveness, for we have departed from thee:

tibi autem Domino Deo nostro misericordia et propitiatio quia recessimus a te

**9:10.** And we have not hearkened to the voice of the [Lord](#), our [God](#), to walk in his law, which he set before us by his servants, the [prophets](#).

et non audivimus vocem Domini Dei nostri ut ambularem in lege eius quam posuit nobis per servos suos prophetas

**9:11.** And all [Israel](#) have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the [curse](#), which is written in the [book of Moses](#), the servant of [God](#), is fallen upon us, because we have [sinned](#) against him.

et omnis Israhel praevaricati sunt legem tuam et declinaverunt ne audirent vocem tuam et stillavit super nos maledictio et detestatio quae scripta est in libro Mosi servi Dei quia peccavimus ei

**9:12.** And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great **evil**, such as never was under all the **heaven**, according to that which hath been done in **Jerusalem**.

et statuit sermones suos quos locutus est super nos et super principes nostros qui iudicaverunt nos ut superducerent in nos malum magnum quale numquam fuit sub omni caelo secundum quod factum est in Hierusalem

**9:13.** As it is written in the **law of Moses**, all this **evil** is come upon us: and we entreated not thy face, O **Lord our God**, that we might turn from our **iniquities**, and think on thy **truth**.

sicut scriptum est in lege Mosi omne malum hoc venit super nos et non rogavimus faciem tuam Domine Deus noster ut reverteremur ab iniquitatibus nostris et cogitaremus veritatem tuam

**9:14.** And the **Lord** hath watched upon the **evil**, and hath brought it upon us: the **Lord**, our **God**, is **just** in all his works which he hath done: for we have not hearkened to his voice.

et vigilavit Dominus et adduxit eam super nos iustus Dominus Deus noster in omnibus operibus suis quae fecit non enim audivimus vocem eius

**9:15.** And now, O **Lord**, our **God**, who hast brought forth thy people out of the land of **Egypt**, with a strong hand, and hast made thee a **name** as at this day: we have **sinned**, we have committed **iniquity**,

et nunc Domine Deus noster qui eduxisti populum tuum de terra Aegypti in manu forti et fecisti tibi nomen secundum diem hanc peccavimus iniquitatem fecimus

**9:16.** O **Lord**, against all thy **justice**: let thy **wrath** and thy indignation be turned away, I beseech thee, from thy city, **Jerusalem**, and from thy **holy** mountain. For by reason of our **sins**, and the **iniquities** of our fathers, **Jerusalem**, and thy people, are a reproach to all that are round about us.

Domine in omnem iustitiam tuam avertatur obsecro ira tua et furor tuus a civitate tua Hierusalem et monte sancto tuo propter peccata enim nostra et iniquitates patrum nostrorum Hierusalem et populus tuus in obprobrium sunt omnibus per circuitum nostrum

**9:17.** Now, therefore, O our **God**, hear the supplication of thy servant, and his **prayers**: and show thy face upon thy sanctuary, which is desolate, for thy own sake.

nunc ergo exaudi Deus noster orationem servi tui et preces eius et ostende faciem tuam super sanctuarium tuum quod desertum est propter temet ipsum

**9:18.** Incline, O my **God**, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy **name** is called: for it is not for our justifications that we present our **prayers** before thy face, but for the multitude of thy tender mercies.

inclina Deus meus aurem tuam et audi aperi oculos tuos et vide desolationem nostram et civitatem super quam invocatum est nomen tuum neque enim in iustificationibus nostris prosternimus preces ante faciem tuam sed in miserationibus tuis multis

**9:19.** O **Lord**, hear: O **Lord**, be appeased: hearken, and do: delay not, for thy own sake, O my **God**: because thy **name** is invoked upon thy city, and upon thy people.

exaudi Domine placare Domine adtende et fac ne moreris propter temet ipsum Deus meus quia nomen tuum invocatum est super civitatem et super populum tuum

**9:20.** Now while I was yet speaking, and **praying**, and confessing my **sins**, and the **sins** of my people of **Israel**, and presenting my supplications in the sight of my **God**, for the **holy** mountain of my **God**:

cumque adhuc loquerer et orarem et confiterer peccata mea et peccata populi mei Israhel ut prosternerem preces meas in conspectu Dei mei pro monte sancto Dei mei

**9:21.** As I was yet speaking in **prayer**, behold the **man**, **Gabriel**, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening **sacrifice**.

adhuc me loquente in oratione ecce vir Gabrihel quem videram in visione principio cito volans tetigit me in tempore sacrificii vespertini

**The man Gabriel...** The **angel Gabriel** in the shape of a **man**.

**9:22.** And he instructed me, and spoke to me, and said: O **Daniel**, I am now come forth to teach thee, and that thou mightest understand.

et docuit me et locutus est mihi dixitque Danihel nunc egressus sum ut docerem te et intellegeres

**9:23.** From the beginning of thy **prayers** the word came forth: and I am come to show it to thee, because thou art a **man** of desires: therefore, do thou mark the word, and understand the vision.

ab exordio precum tuarum egressus est sermo ego autem veni ut indicarem tibi quia vir desideriorum es tu ergo animadvertite sermonem et intellege visionem

**Man of desires...** that is, ardently **praying** for the **Jews** then in captivity.

**9:24.** Seventy weeks are shortened upon thy people, and upon thy **holy city**, that transgression may be finished, and **sin** may have an end, and **iniquity** may be abolished; and everlasting **justice** may be brought; and vision and **prophecy** may be fulfilled; and the Saint of **saints** may be anointed.

septuaginta ebdomades abbreviatae sunt super populum tuum et super urbem sanctam tuam ut consummetur praevaricatio et finem accipiat peccatum et deleatur iniquitas et adducatur iustitia sempiterna et impleatur visio et prophetes et unguatur sanctus sanctorum

**Seventy weeks...** Viz., of years, (or seventy times seven, that is, 490 years), are shortened; that is, fixed and determined, so that the time shall be no longer.

**9:25.** Know thou, therefore, and take notice: that from the going forth of the word, to build up **Jerusalem** again, unto **Christ**, the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls, in straitness of times.

scito ergo et animadvertite ab exitu sermonis ut iterum aedificetur Hierusalem usque ad christum ducem ebdomades septem et ebdomades sexaginta duae erunt et rursum aedificabitur platea et muri in angustia temporum

**From the going forth of the word, etc...** That is, from the twentieth year of king Artaxerxes, when by his commandment **Nehemias** rebuilt the walls of **Jerusalem**, **Nehemiah 2**. From which time, according to the best chronology, there were **just** sixty-nine weeks of years, that is, 483 years to the **baptism** of **Christ**, when he first began to preach and execute the office of **Messias**. -- Ibid. **In straitness of times...** angustia temporum: which may allude both to the difficulties and opposition they met with in building: and to the shortness of the time in which they finished the wall, viz., fifty-two days.

**9:26.** And after sixty-two weeks **Christ** shall be slain: and the people that shall deny him shall not be his. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary: and the end thereof shall be waste, and after the end of the **war** the appointed desolation.

et post ebdomades sexaginta duas occidetur christus et non erit eius et civitatem et sanctuarium dissipabit populus cum duce venturo et finis eius vastitas et post finem belli statuta desolatio

**A people with their leader...** The Romans under Titus.

**9:27.** And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the **sacrifice** shall fail: and there shall be in the **temple** the **abomination of desolation**: and the desolation shall continue even to the consummation, and to the end.

confirmabit autem pactum multis ebdomas una et in dimidio ebdomadis deficiet hostia et sacrificium et in templo erit abominatio desolationis et usque ad consummationem et finem perseverabit desolatio

**In the half of the week...** or, in the middle of the week, etc. Because **Christ** preached three years and a half: and then by his **sacrifice** upon the cross abolished all the **sacrifices** of the law. -- Ibid. **The abomination of desolation...** Some understand this of the profanation of the **temple** by the crimes of the **Jews**, and by the bloody faction of the zealots. Others of the bringing in thither the ensigns and standard of the pagan Romans. Others, in fine, distinguish three different times of desolation: viz., that under Antiochus; that when the **temple** was destroyed by the Romans; and the last near the **end of the world** under **Antichrist**. To all which, as they suppose, this **prophecy** may have a relation.

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## Daniel Chapter 10

**Daniel having humbled himself by fasting and penance seeth a vision, with which he is much terrified; but he is comforted by an angel.**

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**10:1.** In the third year of Cyrus, king of the Persians, a word was revealed to [Daniel](#), surnamed Baltassar, and a [true](#) word, and great strength: and he understood the word: for there is need of understanding in a vision.

anno tertio Cyri regis Persarum verbum revelatum est Daniheli cognomento Balthasar et verum verbum et fortitudo magna intellexitque sermonem intellegentia est enim opus in visione

**10:2.** In those days I, [Daniel](#), mourned the days of three weeks.

in diebus illis ego Danihel lugebam trium ebdomadarum diebus

**10:3.** I ate no desirable bread, and neither flesh, nor wine, entered into my mouth, neither was I anointed with [ointment](#): till the days of three weeks were accomplished.

panem desiderabilem non comedi et caro et vinum non introierunt in os meum sed neque unguento unctus sum donec conplerentur trium ebdomadarum dies

**10:4.** And in the four and twentieth day of the first month, I was by the great river, which is the Tigris.

die autem vicesima et quarta mensis primi eram iuxta fluvium magnum qui est Tigris

**10:5.** And I lifted up my eyes, and I saw: and behold a [man](#) clothed in linen, and his loins were girded with the finest gold:

et levavi oculos meos et vidi et ecce vir unus vestitus lineis et renes eius accincti auro obrizo

**10:6.** And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

et corpus eius quasi chrysolitus et facies eius velut species fulgoris et oculi eius ut lampas ardens et brachia eius et quae deorsum usque ad pedes quasi species aeris candentis et vox sermonum eius ut vox multitudinis

**10:7.** And I, [Daniel](#) alone, saw the vision: for the [men](#) that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

vidi autem ego Danihel solus visionem porro viri qui erant mecum non viderunt sed terror nimius inruit super eos et fugerunt in absconditum

**10:8.** And I, being left alone, saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

ego autem relictus solus vidi visionem grandem hanc et non remansit in me fortitudo sed et species mea inmutata est in me et emarcui nec habui quicquam virium

**10:9.** And I heard the voice of his words: and when I heard I lay in a consternation upon my face, and my face was close to the ground.

et audivi vocem sermonum eius et audiens iacebam consternatus super faciem meam vultusque meus herebat terrae

**10:10.** And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

et ecce manus tetigit me et erexit me super genua mea et super articulos manuum mearum

**10:11.** And he said to me: [Daniel](#), thou [man](#) of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

et dixit ad me Danihel vir desideriorum intellege verba quae ego loquor ad te et sta in gradu tuo nunc enim sum missus ad te cumque dixisset mihi sermonem istum steti tremens

**10:12.** And he said to me: Fear not, **Daniel**: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy **God**, thy words have been heard: and I am come for thy words.

et ait ad me noli metuere Danihel quia ex die primo quo posuisti cor tuum ad intellegendum ut te adfligeres in conspectu Dei tui exaudita sunt verba tua et ego veni propter sermones tuos

**10:13.** But the prince of the kingdom of the Persians resisted me one and twenty days: and behold **Michael**, one of the chief princes, came to help me, and I remained there by the king of the Persians. princeps autem regni Persarum restitit mihi viginti et uno diebus et ecce Michahel unus de principibus primis venit in adiutorium meum et ego remansi ibi iuxta regem Persarum

**The prince, etc...** That is, the **angel** guardian of Persia: who according to his office, seeking the spiritual **good** of the Persians was desirous that many of the **Jews** should remain among them.

**10:14.** But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

veni autem ut docerem te quae ventura sunt populo tuo in novissimis diebus quoniam adhuc visio in dies

**10:15.** And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

cumque loqueretur mihi huiusmodi verbis deieci vultum meum ad terram et tacui

**10:16.** And behold as it were the likeness of a **son of man** touched my lips: then I opened my mouth and spoke, and said to him that stood before me: O my lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

et ecce quasi similitudo filii hominis tetigit labia mea et aperiens os meum locutus sum et dixi ad eum qui stabat contra me domine mi in visione tua dissolutae sunt conpages meae et nihil in me remansit virium

**10:17.** And how can the servant of my lord speak with my lord? for no strength remaineth in me; moreover, my breath is stopped.

et quomodo poterit servus domini mei loqui cum domino meo nihil enim in me remansit virium sed et halitus meus intercluditur

**10:18.** Therefore, he that looked like a **man**, touched me again, and strengthened me.

rursum ergo tetigit me quasi visio hominis et confortavit me

**10:19.** And he said: Fear not, O **man** of desires, peace be to thee: take **courage**, and be strong. And when he spoke to me, I grew strong, and I said: Speak, O my lord, for thou hast strengthened me.

et dixit noli timere vir desideriorum pax tibi confortare et esto robustus cumque loqueretur mecum convalui et dixi loquere domine mi quia confortasti me

**10:20.** And he said: Dost thou **know** wherefore I am come to thee? And now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

et ait numquid scis quare venerim ad te et nunc revertar ut proeliet adversum principem Persarum cum enim egrederer apparuit princeps Graecorum veniens

**10:21.** But I will tell thee what is set down in the **scripture** of **truth**: and none is my helper in all these things, but **Michael your prince**.

verumtamen adnuntiabo tibi quod expressum est in scriptura veritatis et nemo est adiutor meus in omnibus his nisi Michahel princeps vester

**Michael your prince...** The guardian general of the **church of God**.

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## Daniel Chapter 11

### The angel declares to Daniel many things to come, with regard to the Persian and Grecian kings: more especially with regard to Antiochus as a figure of Antichrist.

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**11:1.** And from the first year of Darius, the [Mede](#), I stood up, that he might be strengthened, and confirmed.

ego autem ab anno primo Darii Medi stabam ut confortaretur et roboraretur

**11:2.** And now I will show thee the [truth](#). Behold, there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly above them all: and when he shall be grown mighty by his riches, he shall stir up all against the kingdom of Greece.

et nunc veritatem adnuntiabo tibi ecce adhuc tres reges stabunt in Perside et quartus ditabitur opibus nimiis super omnes et cum invaluerit divitiis suis concitabit omnes adversum regnum Graeciae

**Three kings...** Viz., Cambyses, Smerdes Magus, and Darius, the son of Hystaspes. -- Ibid. **The fourth...** Xerxes.

**11:3.** But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

surget vero rex fortis et dominabitur potestate multa et faciet quod placuerit ei

**A strong king...** Alexander.

**11:4.** And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the [heaven](#): but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in pieces, even for strangers, besides these.

et cum steterit conteretur regnum eius et dividetur in quattuor ventos caeli sed non in posteros eius neque secundum potentiam illius qua dominatus est lacerabitur enim regnum eius etiam in externos exceptis his

**11:5.** And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominions shall be great.

et confortabitur rex austri et de principibus eius praevalebit super eum et dominabitur dicione multa enim dominatio eius

**The king of the south...** Ptolemeus the son of Lagus, king of [Egypt](#), which lies south of [Jerusalem](#). -- Ibid. **One of his princes...** that is, one of Alexander's princes, shall prevail over him: that is, shall be stronger than the king of [Egypt](#). He speaks of Seleucus Nicator, king of Asia and [Syria](#), whose successors are here called the kings of the north, because their dominions lay to the north in respect to [Jerusalem](#).

**11:6.** And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in these times.

et post finem annorum foederabuntur filiaque regis austri veniet ad regem aquilonis facere amicitiam et non obtinebit fortitudinem brachii nec stabit semen eius et tradetur ipsa et qui adduxerunt eam adulescentes eius et qui confortabant eam in temporibus

**The daughter of the king of the south...** Viz., Berenice, daughter of Ptolemeus Philadelphus, given in marriage to Antiochus Theos, grandson of Seleucus.

**11:7.** And a plant of the bud of her roots shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

et stabit de germine radicum eius plantatio et veniet cum exercitu et ingrediatur provinciam regis aquilonis et abutetur eis et obtinebit

**A plant, etc...** Ptolemeus Evergetes, the son of Philadelphus.

**11:8.** And he shall also carry away captive into [Egypt](#) their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

insuper et deos eorum et sculptilia vasa quoque pretiosa argenti et auri captiva ducet in Aegyptum ipse

praevalebit adversum regem aquilonis

**The king of the north...** Seleucus Callinicus.

**11:9.** And the king of the south shall enter into the kingdom, and shall return to his own land.  
et intrabit in regnum rex austri et revertetur ad terram suam

**11:10.** And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return, and be stirred up, and he shall join battle with his force.  
filii autem eius provocabuntur et congregabunt multitudinem exercituum plurimorum et veniet properans et inundans et revertetur et concitabitur et congregietur cum robore eius

**His sons...** Seleucus Ceraunius, and Antiochus the Great, the sons of Callinicus. -- Ibid. **He shall come...** Viz., Antiochus the Great.

**11:11.** And the king of the south being provoked, shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hands.  
et provocatus rex austri egredietur et pugnabit adversum regem aquilonis et praeparabit multitudinem nimiam et dabitur multitudo in manu eius

**The king of the south...** Ptolemeus Philopator, son of Evergetes.

**11:12.** And he shall take a multitude, and his heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.  
et capiet multitudinem et exaltabitur cor eius et deiciet multa milia sed non praevalebit

**11:13.** For the king of the north shall return, and shall prepare a multitude much greater than before: and in the end of times, and years, he shall come in haste with a great army, and much riches.  
convertetur enim rex aquilonis et praeparabit multitudinem multo maiorem quam prius et in fine temporum annorumque veniet properans cum exercitu magno et opibus nimis

**11:14.** And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift up themselves to fulfil the vision, and they shall fall.  
et in temporibus illis multi consurgent adversum regem austri filii quoque praevaricatorum populi tui extollentur ut impleant visionem et corruent

**11:15.** And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.  
et veniet rex aquilonis et conportabit aggerem et capiet urbes munitissimas et brachia austri non sustinebunt et consurgent electi eius ad resistendum et non erit fortitudo

**11:16.** And he shall come upon him, and do according to his pleasure, and there shall be none to stand against his face: and he shall stand in the **glorious** land, and it shall be consumed by his hand.  
et faciet veniens super eum iuxta placitum suum et non erit qui stet contra faciem eius et stabit in terra inclita et consumetur in manu eius

**He shall come upon him...** Viz., Antiochus shall come upon the king of the south. -- Ibid. **The glorious land...** Judea.

**11:17.** And he shall set his face to come to possess all his kingdom, and he shall make upright conditions with him: and he shall give him a daughter of **women**, to overthrow it: and she shall not stand, neither shall she be for him.  
et ponet faciem suam ut veniat ad tenendum universum regnum eius et recta faciet cum eo et filiam feminarum dabit ei ut evertat illud et non stabit nec illius erit

**All his kingdom...** Viz., all the kingdom of Ptolemeus Epiphanes, son of Philopator. -- Ibid. **A daughter of women...** That is, a most beautiful **woman**, viz., his daughter Cleopatra. -- Ibid. **To overthrow it...** Viz., the kingdom of Epiphanes: but his policy shall not succeed; for Cleopatra shall take more to heart the interest of her husband, than that of her father.

**11:18.** And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.  
et convertet faciem suam ad insulas et capiet multas et cessare faciet principem obprobrii sui et obprobrium eius convertetur in eum

**The prince of his reproach...** Scipio the Roman general, called the prince of his reproach, because he overthrew Antiochus, and obliged him to submit to very dishonourable terms, before he would cease from the **war**.

**11:19.** And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.  
et convertet faciem suam ad imperium terrae suae et inpinget et corruet et non inveniatur

**11:20.** And there shall stand up in his place one most vile, and unworthy of kingly honour: and in a few days he shall be destroyed, not in rage nor in battle.

et stabit in loco eius vilissimus et indignus decore regio et in paucis diebus conteretur non in furore nec in proelio

**One most vile...** Seleucus Philopator, who sent Heliodorus to plunder the temple: and was shortly after slain by the same Heliodorus.

**11:21.** And there shall stand up in his place one despised, and the kingly honour shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.

et stabit in loco eius despectus et non tribuetur ei honor regius et veniet clam et obtinebit regnum in fraudulentia

**One despised...** Viz., Antiochus Epiphanes, who at first was despised and not received for king. What is here said of this prince, is accommodated by St. Jerome and others to Antichrist; of whom this Antiochus was a figure.

**11:22.** And the arms of the fighter shall be overcome before his face, and shall be broken: yea, also the prince of the covenant.

et brachia pugnantis expugnabuntur a facie eius et conterentur insuper et dux foederis

**Of the fighter...** That is, of them that shall oppose him, and shall fight against him. -- Ibid. **The prince of the covenant...** or, of the league. The chief of them that conspired against him: or the king of Egypt his most powerful adversary.

**11:23.** And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

et post amicitias cum eo faciet dolum et ascendet et superabit in modico populo

**11:24.** And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best fenced places: and this until a time.

abundantes et uberes urbes ingredietur et faciet quae non fecerunt patres eius et patres patrum eius rapinas et praedam et divitias eorum dissipabit et contra firmissimas cogitationes iniet et hoc usque ad tempus

**11:25.** And his strength, and his heart, shall be stirred up against the king of the south, with a great army: and the king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

et concitabitur fortitudo eius et cor eius adversum regem austri in exercitu magno et rex austri provocabitur ad bellum multis auxiliis et fortibus nimis et non stabunt quia inibunt adversum eum consilia

**The king...** Ptolemeus Philometor.

**11:26.** And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

et comedentes panem cum eo conterent illum exercitusque eius opprimetur et cadent interfecti plurimi

**11:27.** And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end is unto another time.

duorum quoque regum cor erit ut malefaciant et ad mensam unam mendacium loquentur et non proficient quia adhuc finis in aliud tempus

**11:28.** And he shall return into his land with much riches: and his heart shall be against the holy covenant, and he shall succeed, and shall return into his own land.

et revertetur in terram suam cum opibus multis et cor eius adversus testamentum sanctum et faciet et revertetur in terram suam

**11:29.** At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

statuto tempore revertetur et veniet ad austrum et non erit priori simile novissimum

**11:30.** And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return, and shall devise against them that have forsaken the covenant of the sanctuary.

et venient super eum trieres et Romani et percutietur et revertetur et indignabitur contra testamentum sanctuarii et faciet reverteturque et cogitabit adversum eos qui dereliquerunt testamentum sanctuarii

**The galleys and the Romans...** Popilius, and the other Roman ambassadors, who came in galleys, and obliged him to depart from Egypt.

**11:31.** And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place there the abomination unto desolation.

et brachia ex eo stabunt et pollutent sanctuarium fortitudinis et auferent iuge sacrificium et dabunt abominationem in desolationem

**They shall place there the abomination, etc...** The idol of Jupiter Olympius, which Antiochus ordered to be set up in the sanctuary of the temple: which is here called the sanctuary of strength, from the Almighty that was worshipped there.

**11:32.** And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

et impii in testamentum simulabunt fraudulentem populus autem sciens Deum suum obtinebit et faciet

**11:33.** And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days.

et docti in populo docebunt plurimos et ruent in gladio et in flamma in captivitate et rapina dierum

**11:34.** And when they shall have fallen, they shall be relieved with a small help: and many shall be joined to them deceitfully.

cumque corruerint sublevabuntur auxilio parvulo et adplicabuntur eis plurimi fraudulentem

**11:35.** And some of the learned shall fall, that they may be tried, and may be chosen, and made white, even to the appointed time: because yet there shall be another time.

et de eruditibus ruent ut conflentur et eligantur et dealbentur usque ad tempus praefinitum quia adhuc aliud tempus erit

**11:36.** And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

et faciet iuxta voluntatem suam rex et elevabitur et magnificabitur adversum omnem deum et adversum Deum deorum loquetur magna et diriget donec compleatur iracundia perpetrata est quippe definitio

**11:37.** And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

et Deum patrum suorum non reputabit et erit in concupiscentiis feminarum nec quemquam deorum curabit quia adversum universa consurget

**11:38.** But he shall worship the god Maozim, in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

deum autem Maozim in loco suo venerabitur et deum quem ignoraverunt patres eius colet auro et argento et lapide pretioso rebusque pretiosis

**The god Maozim...** That is, the god of forces or strong holds.

**11:39.** And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory, and shall give them power over many, and shall divide the land gratis.

et faciet ut muniat Maozim cum deo alieno quem cognovit et multiplicabit gloriam et dabit eis potestatem in multis et terram dividet gratuito

**And he shall increase glory, etc...** He shall bestow honours, riches and lands, upon them that shall worship his god.

**11:40.** And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

et in tempore praefinito proeliabitur adversum eum rex austri et quasi tempestas veniet contra illum rex aquilonis in curribus et in equitibus et in classe magna et ingredietur terras et conteret et pertransiet

**11:41.** And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

et introibit in terram gloriosam et multae corruent hae autem solae salvabuntur de manu eius Edom et Moab et principium filiorum Ammon

**11:42.** And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

et mittet manum suam in terras et terra Aegypti non effugiet

**11:43.** And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Libya, and Ethiopia.

et dominabitur thesaurorum auri et argenti et in omnibus pretiosis Aegypti per Lybias quoque et Aethiopias transibit

**11:44.** And tidings out of the east, and out of the north, shall trouble him: and he shall come with a great multitude to destroy and slay many.

et fama turbabit eum ab oriente et ab aquilone et veniet in multitudine magna ut conterat et interficiat plurimos

**11:45.** And he shall fix his tabernacle, Apadno, between the seas, upon a **glorious** and **holy** mountain: and he shall come even to the top thereof, and none shall help him.

et figet tabernaculum suum Apedno inter maria super montem inclitum et sanctum et veniet usque ad summitatem eius et nemo auxiliabitur ei

**Apadno...** Some take it for the proper **name** of a place: others, from the **Hebrew**, translate it his palace.

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## Daniel Chapter 12

### Michael shall stand up for the people of God: with other things relating to Antichrist, and the end of the world.

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**12:1.** But at that time shall **Michael** rise up, the great prince, who standeth for the children of thy people: and a time shall come, such as never was from the time that nations began, even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

in tempore autem illo consurget Michahel princeps magnus qui stat pro filiis populi tui et veniet tempus quale non fuit ab eo quo gentes esse coeperunt usque ad tempus illud et in tempore illo salvabitur populus tuus omnis qui inventus fuerit scriptus in libro

**12:2.** And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it always.

et multi de his qui dormiunt in terrae pulvere evigilabunt alii in vitam aeternam et alii in obprobrium ut videant semper

**12:3.** But they that are learned, shall shine as the brightness of the **firmament**: and they that instruct many to **justice**, as stars for all eternity.

qui autem docti fuerint fulgebunt quasi splendor firmamenti et qui ad iustitiam erudiunt multos quasi stellae in perpetuas aeternitates

**Learned...** Viz., in the **law of God** and **true wisdom**, which consists in **knowing** and **loving God**.

**12:4.** But thou, O **Daniel**, shut up the words, and seal the book, even to the time appointed: many shall pass over, and **knowledge** shall be manifold.

tu autem Danihel clude sermones et signa librum usque ad tempus statutum pertransibunt plurimi et multiplex erit scientia

**12:5.** And I, **Daniel**, looked, and behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

et vidi ego Danihel et ecce quasi duo alii stabant unus hinc super ripam fluminis et alius inde ex altera ripa fluminis

**12:6.** And I said to the **man** that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

et dixi viro qui indutus erat lineis qui stabat super aquas fluminis usquequo finis horum mirabilium

**12:7.** And I heard the **man** that was clothed in linen, that stood upon the waters of the river, when he had lifted up his right hand, and his left hand to **heaven**, and had sworn by him that liveth for ever, that it should be unto a time, and times, and half a time. And when the **scattering of the band of the holy people** shall be accomplished, all these things shall be finished.

et audivi virum qui indutus erat lineis qui stabat super aquas fluminis cum levasset dexteram et sinistram suam in caelum et iurasset per viventem in aeternum quia in tempus temporum et dimidium temporis et cum completa fuerit dispersio manus populi sancti conplebuntur universa haec

**12:8.** And I heard, and understood not. And I said: O my lord, what shall be after these things?

et ego audivi et non intellexi et dixi domine mi quid erit post haec

**12:9.** And he said: Go, **Daniel**, because the words are shut up, and sealed until the appointed time.

et ait vade Danihel quia clausi sunt signatique sermones usque ad tempus praefinitum

**12:10.** Many shall be chosen, and made white, and shall be tried as fire: and the **wicked** shall deal **wickedly**, and none of the **wicked** shall understand, but the learned shall understand.

eligentur et dealbabuntur et quasi ignis probabuntur multi et impie agent impii neque intellegent omnes impii porro docti intellegent

**12:11.** And from the time when the continual [sacrifice](#) shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.

et a tempore cum ablatum fuerit iuge sacrificium et posita fuerit abominatio in desolatione dies mille ducenti nonaginta

**12:12.** [Blessed](#) is he that waitedth, and cometh unto a thousand three hundred thirty-five days.

beatus qui expectat et pervenit ad dies mille trecentos triginta quinque

**12:13.** But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

tu autem vade ad praefinitum et requiesce et stabis in sorte tua in fine dierum

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## Daniel Chapter 13

### The history of Susanna and the two elders.

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*This history of Susanna, in all the ancient Greek and Latin Bibles, was placed in the beginning of the book of Daniel: till [St. Jerome](#), in his translation, detached it from thence; because he did not find it in the [Hebrew](#): which is also the case of the history of Bel and the Dragon. But both the one and the other are received by the Catholic Church: and were from the very beginning a part of the [Christian Bible](#).*

**13:1.** Now there was a [man](#) that dwelt in [Babylon](#), and his [name](#) was Joakim:

**13:2.** And he took a wife, whose [name](#) was Susanna, the daughter of Helcias, a very beautiful [woman](#), and one that feared [God](#).

**13:3.** For her parents being [just](#), had instructed their daughter according to the [law of Moses](#).

**13:4.** Now Joakim was very rich, and had an orchard near his house: and the [Jews](#) resorted to him, because he was the most [honourable](#) of them all.

**13:5.** And there were two of the ancients of the people appointed judges that year, of whom the [Lord](#) said: That [iniquity](#) came out from [Babylon](#), from the ancient judges, that seemed to govern the people.

**13:6.** These [men](#) frequented the house of Joakim, and all that hand any maters of judgment came to them.

**13:7.** And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

**13:8.** And the old [men](#) saw her going in every day, and walking: and they were inflamed with [lust](#) towards her:

**13:9.** And they perverted their own mind, and turned away their eyes, that they might not look unto [heaven](#), nor remember [just](#) judgments.

**13:10.** So they were both wounded with the [love](#) of her, yet they did not make [known](#) their grief one to the other.

**13:11.** For they were ashamed to declare to one another their [lust](#), being desirous to have to do with her:

**13:12.** And they watched carefully every day to see her. And one said to the other:

**13:13.** Let us now go home, for it is dinner time. So going out, they departed one from another.

**13:14.** And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their [lust](#): and then they agreed together upon a time, when they might find her alone.

**13:15.** And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather.

**13:16.** And there was nobody there, but the two old [men](#) that had hid themselves, and were beholding her.

**13:17.** So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.

**13:18.** And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they [knew](#) not that the elders were hid within.

**13:19.** Now when the maids were gone forth, the two elders arose, and ran to her, and said:

**13:20.** Behold the doors of the orchard are shut, and nobody seeth us, and we are in [love](#) with thee:

wherefore consent to us, and lie with us.

**13:21.** But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.

**13:22.** Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands.

**13:23.** But it is better for me to fall into your hands without doing it, than to [sin](#) in the sight of the [Lord](#).

**13:24.** With that Susanna cried out with a loud voice: and the elders also cried out against her.

**13:25.** And one of them ran to the door of the orchard, and opened it.

**13:26.** So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter.

**13:27.** But after the old [men](#) had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day,

**13:28.** When the people were come to Joakim, her husband, the two elders also came full of [wicked](#) device against Susanna, to put her to death.

**13:29.** And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent.

**13:30.** And she came with her parents, and children and all her kindred.

**13:31.** Now Susanna was exceeding delicate, and beautiful to behold.

**13:32.** But those [wicked men](#) commanded that her face should be uncovered, (for she was covered) that so at least they might be satisfied with her beauty.

**13:33.** Therefore her friends, and all her acquaintance wept.

**13:34.** But the two elders rising up in the midst of the people, laid their hands upon her head.

**13:35.** And she weeping, looked up to [heaven](#), for her heart had confidence in the [Lord](#).

**13:36.** And the elders said: As we walked in the orchard alone, this [woman](#) came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

**13:37.** Then a young man that was there hid came to her, and lay with her.

**13:38.** But we that were in a corner of the orchard, seeing this [wickedness](#), ran up to them, and we saw them lie together.

**13:39.** And him indeed we could not take, because he was stronger than us, and opening the doors, he leaped out:

**13:40.** But having taken this [woman](#), we asked who the young man was, but she would not tell us: of this thing we are [witnesses](#).

**13:41.** The multitude [believed](#) them, as being the elders, and the judges of the people, and they condemned her to death.

**13:42.** Then Susanna cried out with a loud voice, and said: O [eternal God](#), who [knowest](#) hidden things, who [knowest](#) all things before they come to pass,

**13:43.** Thou [knowest](#) that they have borne [false](#) witness against me: and behold I must die, whereas I have done none of these things, which these [men](#) have maliciously forged against me.

**13:44.** And the [Lord](#) heard her voice.

**13:45.** And when she was led to be put to death, the [Lord](#) raised up the [holy](#) spirit of a young boy, whose

name was Daniel:

**13:46.** And he cried out with a loud voice: I am clear from the blood of this woman.

**13:47.** Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken?

**13:48.** But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?

**13:49.** Return to judgment, for they have borne false witness against her.

**13:50.** So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and show it us: seeing God hath given thee the honour of old age.

**13:51.** And Daniel said to the people: Separate these two far from one another, and I will examine them.

**13:52.** So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before:

**13:53.** In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill.

**13:54.** Now then if thou sawest her, tell me under what tree thou sawest them conversing together: He said: Under a mastic tree.

**13:55.** And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of him, shall cut thee in two.

**13:56.** And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:

**13:57.** Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

**13:58.** Now, therefore, tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree.

**13:59.** And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

**13:60.** With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him.

**13:61.** And they rose up against the two elders, (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbour,

**13:62.** To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

**13:63.** But Helcias, and his wife, praised God, for their daughter, Susanna, with Joakim, her husband, and all her kindred, because there was no dishonesty found in her.

**13:64.** And Daniel became great in the sight of the people from that day, and thence forward.

**13:65.** And king Astyages was gathered to his fathers; and Cyrus, the Persian, received his kingdom.

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## Daniel Chapter 14

### The history of Bel, and of the great serpent worshipped by the Babylonians.

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**14:1.** And [Daniel](#) was the king's guest, and was honoured above all his friends.

**The king's guest...** It seems most probable, that the king here spoken of was Evilmerodach, the son and successor of [Nabuchodonosor](#), and a great favourer of the [Jews](#).

**14:2.** Now the [Babylonians](#) had an [idol](#) called Bel: and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

**14:3.** The king also worshipped him, and went every day to [adore](#) him: but [Daniel](#) [adored](#) his [God](#). And the king said to him: Why dost thou not [adore](#) Bel?

**14:4.** And he answered, and said to him: Because I do not worship [idols](#) made with hands, but the [living God](#), that created [heaven](#) and earth, and hath power over all flesh.

**14:5.** And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?

**14:6.** Then [Daniel](#) smiled, and said: O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time.

**14:7.** And the king being [angry](#), called for his [priests](#), and said to them: If you tell me not who it is that eateth up these expenses, you shall die.

**14:8.** But if you can show that Bel eateth these things, [Daniel](#) shall die, because he hath [blasphemed](#) against Bel. And [Daniel](#) said to the king: Be it done according to thy word.

**14:9.** Now the [priests](#) of Bel were seventy, beside their wives, and little ones, and children. And the king went with [Daniel](#) into the [temple](#) of Bel.

**14:10.** And the [priests](#) of Bel said: Behold, we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

**14:11.** And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else [Daniel](#), that hath lied against us.

**14:12.** And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

**14:13.** So it came to pass after they were gone out, the king set the meats before Bel: and [Daniel](#) commanded his servants, and they brought ashes, and he sifted them all over the [temple](#) before the king: and going forth, they shut the door, and having sealed it with the king's ring, they departed.

**14:14.** But the [priests](#) went in by night, according to their custom, with their wives, and their children: and they eat and drank up all.

**14:15.** And the king arose early in the morning, and [Daniel](#) with him.

**14:16.** And the king said: Are the seals whole, [Daniel](#)? And he answered: They are whole, O king.

**14:17.** And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

**14:18.** And **Daniel** laughed: and he held the king, that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

**14:19.** And the king said: I see the footsteps of **men**, and **women**, and children. And the king was **angry**.

**14:20.** Then he took the **priests**, and their wives, and their children: and they showed him the private doors by which they came in, and consumed the things that were on the table.

**14:21.** The king, therefore, put them to death, and delivered Bel into the power of **Daniel**: who destroyed him and his **temple**.

**14:22.** And there was a great dragon in that place, and the **Babylonians** worshipped him.

**14:23.** And the king said to **Daniel**: Behold, thou canst not say now, that this is not a living god: **adore** him, therefore.

**14:24.** And **Daniel** said: I **adore** the **Lord**, my **God**: for he is the **living God**: but that is no living god.

**14:25.** But give me leave, O king, and I will kill this dragon without sword or club. And the king said, I give thee leave.

**14:26.** Then **Daniel** took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worship.

**14:27.** And when the **Babylonians** had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a **Jew**. He hath destroyed Bel, he hath killed the dragon, and he hath put the **priests** to death.

**14:28.** And they came to the king, and said: Deliver us **Daniel**, or else we will destroy thee and thy house.

**14:29.** And the king saw that they pressed upon him **violently**: and being constrained by necessity: he delivered **Daniel** to them.

**14:30.** And they cast him into the den of lions, and he was there six days.

**The den of lions...** **Daniel** was twice cast into the den of lions; one under Darius the **Mede**, because he had transgressed the king's edict, by **praying** three times a day: and another time under Evilmerodach by a sedition of the people. This time he remained six days in the lions' den: the other time only one night.

**14:31.** And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour **Daniel**.

**14:32.** Now there was in **Judea** a **prophet** called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

**Habacuc...** The same, as some think whose **prophecy** is found among the lesser **prophets** but others **believe** him to be different.

**14:33.** And the **angel of the Lord** said to Habacuc: Carry the dinner which thou hast into **Babylon**, to **Daniel**, who is in the lions' den.

**14:34.** And Habacuc said: **Lord**, I never saw **Babylon**, nor do I **know** the den.

**14:35.** And the **angel of the Lord** took him by the top of his head, and carried him by the hair of his head, and set him in **Babylon**, over the den, in the force of his spirit.

**14:36.** And Habacuc cried, saying: O **Daniel**, thou servant of **God**, take the dinner that **God** hath sent thee.

**14:37.** And **Daniel** said, Thou hast remembered me, O **God**, and thou hast not forsaken them that **love** thee.

**14:38.** And **Daniel** arose, and eat. And the **angel of the Lord** presently set Habacuc again in his own place.

**14:39.** And upon the seventh day the king came to bewail **Daniel**: and he came to the den, and looked in, and behold **Daniel** was sitting in the midst of the lions.

**14:40.** And the king cried out with a loud voice, saying: Great art thou, O **Lord**, the **God** of Daniel. And he drew him out of the lions' den.

**14:41.** But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

**14:42.** Then the king said: Let all the inhabitants of the whole earth fear the **God of Daniel**: for he is the Saviour, working signs, and wonders in the earth: who hath delivered **Daniel** out of the lions' den.

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## Deuteronomy

This Book is called DEUTERONOMY, which signifies a SECOND LAW, because it repeats and inculcates the ordinances formerly given on mount Sinai, with other precepts not expressed before. The Hebrews, from the first words in the book, call it ELLE HADDEBARIM. (*For more information, see the article PENTATEUCH in the Catholic Encyclopedia.*)

- Deuteronomy Chapter 1.** A repetition of what passed at Sinai and Cadesbarne: and of the people's murmuring and their punishment.
- Deuteronomy Chapter 2.** They are forbid to fight against the Edomites, Moabites, and Ammonites. Their victory over Sehon king of Hesebon.
- Deuteronomy Chapter 3.** The victory over Og king of Basan. Ruben, Gad, and half the tribe of Manasses receive their possession on the other side of Jordan.
- Deuteronomy Chapter 4.** Moses exhorteth the people to keep God's commandments: particularly to fly idolatry. Appointeth three cities of refuge, on that side of the Jordan.
- Deuteronomy Chapter 5.** The ten commandments are repeated and explained.
- Deuteronomy Chapter 6.** An exhortation to the love of God, and obedience to his law.
- Deuteronomy Chapter 7.** No league nor fellowship to be made with the Chanaanites: God promiseth his people his blessing and assistance, if they keep his commandments.
- Deuteronomy Chapter 8.** The people is put in mind of God's dealings with them, to the end that they may love him and serve him.
- Deuteronomy Chapter 9.** Lest they should impute their victories to their own merits, they are put in mind of their manifold rebellions and other sins, for which they should have been destroyed, but God spared them for his promise made to Abraham, Isaac, and Jacob.
- Deuteronomy Chapter 10.** God giveth the second tables of the law: a further exhortation to fear and serve the Lord.
- Deuteronomy Chapter 11.** The love and service of God are still inculcated, with a blessing to them that serve him, and threats of punishment if they forsake his law.
- Deuteronomy Chapter 12.** All idolatry must be extirpated: sacrifices, tithes, and firstfruits must be offered in one only place: all eating of blood is prohibited.
- Deuteronomy Chapter 13.** False prophets must be slain, and idolatrous cities destroyed.
- Deuteronomy Chapter 14.** In mourning for the dead they are not to follow the ways of the Gentiles: the distinction of clean and unclean meats: ordinances concerning tithes, and firstfruits.
- Deuteronomy Chapter 15.** The law of the seventh year of remission. The firstlings of cattle are to be sanctified to the Lord.
- Deuteronomy Chapter 16.** The three principal solemnities to be observed: just judges to be appointed in every city: all occasions of idolatry to be avoided.
- Deuteronomy Chapter 17.** Victims must be without blemish. Idolaters are to be slain. Controversies are to be decided by the high priest and council, whose sentence must be obeyed under pain of death. The duty of a king, who is to receive the law of God at the priest's hands.
- Deuteronomy Chapter 18.** The Lord is the inheritance of the priests and Levites. Heathenish abominations are to be avoided. The great PROPHET CHRIST is promised. False prophets must be slain.
- Deuteronomy Chapter 19.** The cities of refuge. Wilful murder, and false witnesses must be punished.
- Deuteronomy Chapter 20.** Laws relating to war.
- Deuteronomy Chapter 21.** The expiation of a secret murder. The marrying a captive. The eldest son must not be deprived of his birthright for hatred of his mother. A stubborn son is to be stoned to death. When one is hanged on a gibbet, he must be taken down the same day and buried.
- Deuteronomy Chapter 22.** Humanity towards neighbours. Neither sex may use the apparel of the other. Cruelty to be avoided even to birds. Battlements about the roof of a house. Things of divers kinds not to be mixed. The punishment of him that slandereth his wife, as also of adultery and rape.
- Deuteronomy Chapter 23.** Who may and who may not enter into the church: uncleanness to be avoided: other precepts concerning fugitives, fornication, usury, vows, and eating other men's grapes and corn.
- Deuteronomy Chapter 24.** Divorce permitted to avoid greater evil: the newly married must not go to war: of men stealers, of leprosy, of pledges, of labourers' hire, of justice, and of charity to the poor.
- Deuteronomy Chapter 25.** Stripes must not exceed forty. The ox is not to be muzzled. Of raising seed to

the brother. Of the immodest woman. Of unjust weight. Of destroying the Amalecites.

**Deuteronomy Chapter 26.** The form of words with which the firstfruits and tithes are to be offered. God's covenant.

**Deuteronomy Chapter 27.** The commandments must be written on stones: and an altar erected, and sacrifices offered. The observers of the commandments are to be blessed, and the transgressors cursed.

**Deuteronomy Chapter 28.** Many blessings are promised to observers of God's commandments: and curses threatened to transgressors.

**Deuteronomy Chapter 29.** The covenant is solemnly confirmed between God and his people. Threats against those that shall break it.

**Deuteronomy Chapter 30.** Great mercies are promised to the penitent: God's commandment is feasible. Life and death are set before them.

**Deuteronomy Chapter 31.** Moses encourageth the people, and Josue, who is appointed to succeed him. He delivereth the law to the priests. God foretelleth that the people will often forsake him, and that he will punish them. He commandeth Moses to write a canticle, as a constant remembrancer of the law.

**Deuteronomy Chapter 32.** A canticle for the remembrance of the law. Moses is commanded to go up into a mountain, from whence he shall see the promised land but not enter into it.

**Deuteronomy Chapter 33.** Moses before his death blesseth the tribes of Israel.

**Deuteronomy Chapter 34.** Moses seeth the promised land, but is not suffered to go into it. He dieth at the age of 120 years. God burieth his body secretly, and all Israel mourn for him thirty days. **Josue**, replenished (by imposition of Moses' hands) with the spirit of God, succeedeth. But Moses, for his special familiarity with God, and for most wonderful miracles, is commended above all other prophets.

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## Deuteronomy Chapter 1

### A repetition of what passed at Sinai and Cadesbarne: and of the people's murmuring and their punishment.

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**1:1.** These are the words, which [Moses](#) spoke to all [Israel](#) beyond the [Jordan](#), in the plain [wilderness](#), over against the [Red Sea](#), between Pharan and Thophel and Laban and Haseroth, where there is very much gold.

Haec sunt verba quae locutus est Moses ad omnem Israhel trans Iordanem in solitudine campestri contra mare Rubrum inter Pharan et Thophel et Laban et Aseroth ubi auri est plurimum

**1:2.** Eleven days' journey from [Horeb](#) by the way of mount Seir to [Cadesbarne](#).

Undecim diebus de Horeb per viam montis Seir usque Cadesbarne

**1:3.** In the fortieth year, the eleventh month, the first day of the month, [Moses](#) spoke to the [children of Israel](#) all that the [Lord](#) had commanded him to say to them:

Quadragesimo anno undecimo mense prima die mensis locutus est Moses ad filios Israhel omnia quae praeceperat illi Dominus ut diceret eis

**1:4.** After that he had slain [Sehon](#) king of the [Amorrhites](#), who dwelt in [Hesebon](#): and [Og](#) king of [Basan](#) who abode in [Astaroth](#), and in [Edrai](#),

Postquam percussit Seon regem Amorreorum qui habitavit in Esebon et Og regem Basan qui mansit in Aseroth et in Edrai

**1:5.** Beyond the [Jordan](#) in the land of [Moab](#). And [Moses](#) began to expound the [law](#), and to say:

Trans Iordanem in terra Moab coepitque Moses explanare legem et dicere

**1:6.** The [Lord our God](#) spoke to us in [Horeb](#), saying: You have stayed long enough in this mountain:

Dominus Deus noster locutus est ad nos in Horeb dicens sufficit vobis quod in hoc monte mansistis

**1:7.** Turn you, and come to the mountain of the [Amorrhites](#), and to the other places that are next to it, the plains and the hills and the vales towards the south, and by the sea shore, the land of the [Chanaanites](#), and of [Libanus](#), as far as the great river [Euphrates](#).

Revertimini et venite ad montem Amorreorum et ad cetera quae ei proxima sunt campestria atque montana et humiliora loca contra meridiem et iuxta litus maris terram Chananeorum et Libani usque ad flumen magnum Eufraten

**1:8.** Behold, said he, I have delivered it to you: go in and possess it, concerning which the [Lord swore](#) to your fathers [Abraham](#), [Isaac](#), and [Jacob](#), that he would give it to them, and to their seed after them.

En inquit tradidi vobis ingredimini et possidete eam super qua iuravit Dominus patribus vestris Abraham et Isaac et Iacob ut daret illam eis et semini eorum post eos

**1:9.** And I said to you at that time:

Dixique vobis illo in tempore

**1:10.** I alone am not able to bear you: for the [Lord your God](#) hath multiplied you, and you are this day as the stars of [heaven](#), for multitude.

Non possum solus sustinere vos quia Dominus Deus vester multiplicavit vos et estis hodie sicut stellae caeli plurimae

**1:11.** (The [Lord God](#) of your fathers add to this number many thousands, and [bless](#) you as he hath spoken.)

Dominus Deus patrum vestrorum addat ad hunc numerum multa milia et benedicat vobis sicut locutus est

**1:12.** I alone am not able to bear your business, and the charge of you and your differences.

Non valeo solus vestra negotia sustinere et pondus ac iurgia

**1:13.** Let me have from among you wise and understanding **men**, and such whose conversation is approved among your **tribes**, that I may appoint them your rulers.

Date e vobis viros sapientes et gnaros et quorum conversatio sit probata in tribubus vestris ut ponam eos vobis principes

**1:14.** Then you answered me: The thing is **good** which thou meanest to do.

Tunc respondistis mihi bona res est quam vis facere

**1:15.** And I took out of your **tribes men** wise and **honourable**, and appointed them rulers, tribunes, and **centurions**, and officers over fifties, and over tens, who might teach you all things.

Tulique de tribubus vestris viros sapientes et nobiles et constitui eos principes tribunos et centuriones et quinquagenarios ac decanos qui docerent vos singula

**1:16.** And I commanded them, saying: Hear them, and judge that which is **just**: whether he be one of your country, or a stranger.

Praecipique eis dicens audite illos et quod iustum est iudicate sive civis sit ille sive peregrinus

**1:17.** There shall be no difference of persons, you shall hear the little as well as the great: neither shall you respect any **man's** person, because it is the judgment of **God**. And if any thing seem hard to you, refer it to me, and I will hear it.

Nulla erit distantia personarum ita parvum audietis ut magnum nec accipietis cuiusquam personam quia Dei iudicium est quod si difficile vobis aliquid visum fuerit referte ad me et ego audiam

**1:18.** And I commanded you all things that you were to do.

Praecipique omnia quae facere deberetis

**1:19.** And departing from **Horeb**, we passed through the terrible and vast **wilderness**, which you saw, by the way of the mountain of the **Amorrhite**, as the **Lord our God** had commanded us. And when we were come into **Cadesbarne**,

Profecti autem de Horeb transivimus per heremum terribilem et maximam quam vidistis per viam montis Amorrei sicut praeceperat Dominus Deus noster nobis cumque venissemus in Cadesbarne

**1:20.** I said to you: You are come to the mountain of the **Amorrhite**, which the **Lord our God** will give to us.

Dixi vobis venistis ad montem Amorrei quem Dominus Deus noster daturus est nobis

**1:21.** See the land which the **Lord thy God** giveth thee: go up and possess it, as the **Lord our God** hath spoken to thy fathers: fear not, nor be any way discouraged.

Vide terram quam Dominus Deus tuus dat tibi ascende et posside eam sicut locutus est Dominus Deus patribus tuis noli metuere nec quicquam paveas

**1:22.** And you came all to me, and said: Let us send **men** who may view the land, and bring us word what way we shall go up, and to what cities we shall go.

Et accessistis ad me omnes atque dixistis mittamus viros qui considerent terram et renuntient per quod iter debeamus ascendere et ad quas pergere civitates

**1:23.** And because the saying pleased me, I sent of you twelve **men**, one of every **tribe**:

Cumque mihi sermo placuisset misi e vobis duodecim viros singulos de tribubus suis

**1:24.** Who, when they had set forward and had gone up to the mountains, came as far as the valley of the cluster: and having viewed the land,

Qui cum perrexissent et ascendissent in montana venerunt usque ad vallem Botri et considerata terra

**1:25.** Taking of the fruits thereof, to show its fertility, they brought them to us, and said: The land is **good**, which the **Lord our God** will give us.

Sumentes de fructibus eius ut ostenderent ubertatem adtulerunt ad nos atque dixerunt bona est terra quam Dominus Deus noster daturus est nobis

**1:26.** And you would not go up, but being incredulous to the **word of the Lord our God**,

Et nolulistis ascendere sed increduli ad sermonem Domini Dei nostri

**1:27.** You murmured in your tents, and said: The **Lord hateth** us, and therefore he hath brought us out of the land of **Egypt**, that he might deliver us into the hand of the **Amorrhite**, and destroy us.  
Murmurati estis in tabernaculis vestris atque dixistis odit nos Dominus et idcirco eduxit nos de terra Aegypti ut traderet in manu Amorrei atque deleret

**1:28.** Whither shall we go up? the messengers have terrified our hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up to the sky, we have seen the sons of the Enacims there.

Quo ascendemus nuntii terruerunt cor nostrum dicentes maxima multitudo est et nobis in statura procerior urbes magnae et ad caelum usque munitae filios Enacim vidimus ibi

**Walled up to the sky...** A figurative expression, signifying the walls to be very high.

**1:29.** And I said to you: Fear not, neither be ye afraid of them:  
Et dixi vobis nolite metuere nec timeatis eos

**1:30.** The **Lord God**, who is your leader, himself will fight for you, as he did in **Egypt** in the sight of all.  
Dominus Deus qui ductor est vester pro vobis ipse pugnabit sicut fecit in Aegypto videntibus cunctis

**1:31.** And in the **wilderness** (as thou hast seen) the **Lord thy God** hath carried thee, as a **man** is wont to carry his little son, all the way that you have come, until you came to this place.

Et in solitudine ipse vidisti portavit te Dominus Deus tuus ut solet homo gestare parvulum filium suum in omni via per quam ambulasti donec veniretis ad locum istum

**1:32.** And yet for all this you did not **believe** the **Lord your God**,  
Et nec sic quidem credidistis Domino Deo vestro

**1:33.** Who went before you in the way, and marked out the place, wherein you should pitch your tents, in the night showing you the way by fire, and in the day by the **pillar of a cloud**.

Qui praecessit vos in via et metatus est locum in quo tentoria figere deberetis nocte ostendens vobis iter per ignem et die per columnam nubis

**1:34.** And when the **Lord** had heard the voice of your words, he was **angry** and **swore**, and said:  
Cumque audisset Dominus vocem sermonum vestrorum iratus iuravit et ait

**1:35.** Not one of the **men** of this **wicked generation** shall see the **good** land, which I **promised** with an **oath** to your fathers:

Non videbit quispiam de hominibus generationis huius pessimae terram bonam quam sub iuramento pollicitus sum patribus vestris

**1:36.** Except **Caleb the son of Jephone**: for he shall see it, and to him I will give the land that he hath trodden upon, and to his children, because he hath followed the **Lord**.

Praeter Chaleb filium Iepphonae ipse enim videbit eam et ipsi dabo terram quam calcavit et filiis eius quia secutus est Dominum

**1:37.** Neither is his indignation against the people to be wondered at, since the **Lord** was **angry** with me also on your account, and said: Neither shalt thou go in thither.

Nec miranda indignatio in populum cum mihi quoque iratus Dominus propter vos dixerit nec tu ingredieris illuc

**1:38.** But **Josue the son of Nun**, thy minister, he shall go in for thee: exhort and encourage him, and he shall divide the land by lot to **Israel**.

Sed Iosue filius Nun minister tuus ipse intrabit pro te hunc exhortare et robora et ipse terram sorte dividat Israheli

**1:39.** Your children, of whom you said that they should be led away captives, and your sons who know not this day the difference of **good** and **evil**, they shall go in: and to them I will give the land, and they shall possess it.

Parvuli vestri de quibus dixistis quod captivi ducerentur et filii qui hodie boni ac mali ignorant distantiam ipsi ingredientur et ipsis dabo terram et possidebunt eam

**1:40.** But return you and go into the **wilderness** by the way of the **Red Sea**.

Vos autem revertimini et abite in solitudinem per viam maris Rubri

**1:41.** And you answered me: We have **sinned** against the **Lord**: we will go up and fight, as the **Lord our God** hath commanded. And when you went ready armed unto the mountain,

Et respondistis mihi peccavimus Domino ascendemus atque pugnabimus sicut praecepit Dominus Deus noster cumque instructi armis pergeretis in montem

**1:42.** The **Lord** said to me: Say to them: Go not up, and fight not, for I am not with you: lest you fall before your enemies.

Ait mihi Dominus dic ad eos nolite ascendere neque pugnetis non enim sum vobiscum ne cadatis coram inimicis vestris

**1:43.** I spoke, and you hearkened not: but resisting the commandment of the **Lord**, and swelling with **pride**, you went up into the mountain.

Locutus sum et non audistis sed adversantes imperio Domini et tumentes superbia ascendistis in montem

**1:44.** And the **Amorrhite** that dwelt in the mountains coming out, and meeting you, chased you, as bees do: and made slaughter of you from Seir as far as Horma.

Itaque egressus Amorreus qui habitabat in montibus et obviam veniens persecutus est vos sicut solent apes persequi et cecidit de Seir usque Horma

**1:45.** And when you returned and wept before the **Lord**, he heard you not, neither would he yield to your voice.

Cumque reversi ploraretis coram Domino non audivit vos nec voci vestrae voluit adquiescere

**1:46.** So you abode in **Cadesbarne** a long time.

Sedistis ergo in Cadesbarne multo tempore

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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## Deuteronomy Chapter 2

### They are forbid to fight against the Edomites, Moabites, and Ammonites. Their victory over Sehon king of Hesebon.

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**2:1.** And departing from thence we came into the [wilderness](#) that leadeth to the [Red Sea](#), as the [Lord](#) had spoken to me: and we compassed mount Seir a long time.

Profectique inde venimus in solitudinem quae ducit ad mare Rubrum sicut mihi dixerat Dominus et circumvivismus montem Seir longo tempore

**2:2.** And the [Lord](#) said to me:

Dixitque Dominus ad me

**2:3.** You have compassed this mountain long enough: go toward the north:

Sufficit vobis circumire montem istum ite contra aquilonem

**2:4.** And command thou the people, saying: You shall pass by the borders of your brethren the [children of Esau](#), who dwell in Seir, and they will be afraid of you.

Et populo praecipe dicens transibitis per terminos fratrum vestrorum filiorum Esau qui habitant in Seir et timebunt vos

**2:5.** Take ye then good heed that you stir not against them. For I will not give you of their land so much as the step of one foot can tread upon, because I have given mount Seir to [Esau](#), for a possession.

Videte ergo diligenter ne moveamini contra eos neque enim dabo vobis de terra eorum quantum potest unius pedis calcare vestigium quia in possessionem Esau dedi montem Seir

**2:6.** You shall buy meats of them for money and shall eat: you shall draw waters for money, and shall drink.

Cibos emetis ab eis pecunia et comedetis aquam emptam haurietis et bibetis

**2:7.** The [Lord thy God](#) hath [blessed](#) thee in every work of thy hands: the [Lord thy God](#) dwelling with thee, knoweth thy journey, how thou hast passed through this great [wilderness](#), for forty years, and thou hast wanted nothing.

Dominus Deus tuus benedixit tibi in omni opere manuum tuarum novit iter tuum quomodo transieris solitudinem hanc magnam per quadraginta annos habitans tecum Dominus Deus tuus et nihil tibi defuit

**2:8.** And when we had passed by our brethren the [children of Esau](#), that dwelt in Seir, by the way of the plain from Elath and from [Asiongaber](#), we came to the way that leadeth to the [desert of Moab](#).

Cumque transissemus fratres nostros filios Esau qui habitabant in Seir per viam campestrum de Helath et de Asiongaber venimus ad iter quod ducit in desertum Moab

**2:9.** And the [Lord](#) said to me: Fight not against the [Moabites](#), neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of [Lot](#) in possession.

Dixitque Dominus ad me non pugnes contra Moabitas nec ineas adversum eos proelium non enim dabo tibi quicquam de terra eorum quia filiis Loth tradidi Ar in possessionem

**2:10.** The Emims first were the inhabitants thereof, a people great, and strong, and so tall, that like the race of the Enacims,

Emimi primi fuerunt habitatores eius populus magnus et validus et tam excelsus ut de Enacim stirpe

**2:11.** They were esteemed as giants, and were like the sons of the Enacims. But the [Moabites](#) call them Emims.

Quasi gigantes crederentur et essent similes filiorum Enacim denique Moabitae appellant eos Emim

**2:12.** The Horrites also formerly dwelt in Seir: who being driven out and destroyed, the [children of Esau](#)

dwelt there, as [Israel](#) did in the land of his possession, which the [Lord](#) gave him.

In Seir autem prius habitaverunt Horim quibus expulsis atque deletis habitaverunt filii Esau sicut fecit Israhel in terra possessionis suae quam dedit ei Dominus

**2:13.** Then rising up to pass the torrent Zared, we came to it.

Surgentes ergo ut transiremus torrentem Zared venimus ad eum

**2:14.** And the time that we journeyed from [Cadesbarne](#) till we passed over the torrent Zared, was thirty-eight years: until all the [generation](#) of the [men](#) that were fit for [war](#) was consumed out of the camp, as the [Lord](#) had sworn:

Tempus autem quo ambulavimus de Cadesbarne usque ad transitum torrentis Zared triginta octo annorum fuit donec consumeretur omnis generatio hominum bellatorum de castris sicut iuraverat Dominus

**2:15.** For his hand was against them, that they should perish from the midst of the camp.

Cuius manus fuit adversum eos ut interirent de castrorum medio

**2:16.** And after all the fighting [men](#) were dead,

Postquam autem universi ceciderunt pugnatores

**2:17.** The [Lord](#) spoke to me, saying:

Locutus est Dominus ad me dicens

**2:18.** Thou shalt pass this day the borders of [Moab](#), the city [named](#) Ar:

Tu transibis hodie terminos Moab urbem nomine Ar

**2:19.** And when thou comest nigh the frontiers of the [children of Ammon](#), take heed thou fight not against them, nor once move to battle: for I will not give thee of the land of the [children of Ammon](#), because I have given it to the children of [Lot](#) for a possession.

Et accedens in vicina filiorum Ammon cave ne pugnes contra eos nec movearis ad proelium non enim dabo tibi de terra filiorum Ammon quia filiis Loth dedi eam in possessionem

**2:20.** It was accounted a land of giants: and giants formerly dwelt in it, whom the [Ammonites](#) call Zomzommims,

Terra gigantum reputata est et in ipsa olim habitaverunt gigantes quos Ammanitae vocant Zomzommim

**2:21.** A people great and many, and of tall stature, like the Enacims whom the [Lord](#) destroyed before their face: and he made them to dwell in their stead,

Populus magnus et multus et procerae longitudinis sicut Enacim quos delevit Dominus a facie eorum et fecit illos habitare pro eis

**2:22.** As he had done in favour of the [children of Esau](#), that dwell in Seir, destroying the Horrites, and delivering their land to them, which they possess to this day.

Sicut fecerat filiis Esau qui habitant in Seir delens Horreos et terram eorum illis tradens quam possident usque in praesens

**2:23.** The Hevites also, that dwelt in Haserim as far as [Gaza](#), were expelled by the Cappadocians: who came out of Cappadocia, and destroyed them and dwelt in their stead.

Eveos quoque qui habitabant in Aserim usque Gazam Cappadoces expulerunt qui egressi de Cappadocia deleverunt eos et habitaverunt pro illis

**2:24.** Arise ye, and pass the torrent Arnon: Behold I have delivered into thy hand Sehon king of [Hesebon](#) the [Amorrhite](#), and begin thou to possess his land and make [war](#) against him.

Surgite et transite torrentem Arnon ecce tradidi in manu tua Seon regem Esebon Amorreum et terram eius incipe possidere et committe adversum eum proelium

**2:25.** This day will I begin to send the dread and fear of thee upon the [nations](#) that dwell under the whole [heaven](#): that when they hear thy [name](#) they may fear and tremble, and be in pain like [women](#) in travail.

Hodie incipiam mittere terrorem atque formidinem tuam in populos qui habitant sub omni caelo ut audito nomine tuo paveant et in morem parturientium contremescant et dolore teneantur

**2:26.** So I sent messengers from the [wilderness](#) of Cademoth to Sehon the king of [Hesebon](#) with peaceable words, saying:

Misi ergo nuntios de solitudine Cademoth ad Seon regem Esebon verbis pacificis dicens

**2:27.** We will pass through thy land, we will go along by the highway: we will not turn aside neither to the right hand nor to the left.

Transibimus per terram tuam publica gradiemur via non declinabimus neque ad dextram neque ad sinistram

**2:28.** Sell us meat for money, that we may eat: give us water for money and so we will drink. We only ask that thou wilt let us pass through,

Alimenta pretio vende nobis ut vescamur aquam pecunia tribue et sic bibemus tantum est ut nobis concedas transitum

**2:29.** As the [children of Esau](#) have done, that dwell in Seir, and the [Moabites](#), that abide in Ar: until we come to the [Jordan](#), and pass to the land which the [Lord our God](#) will give us.

Sicut fecerunt filii Esau qui habitant in Seir et Moabitae qui morantur in Ar donec veniamus ad Iordanem et transeamus in terram quam Dominus Deus noster daturus est nobis

**2:30.** And Sehon the king of [Hesebon](#) would not let us pass: because the [Lord thy God](#) had hardened his spirit, and fixed his heart, that he might be delivered into thy hands, as now thou seest.

Noluitque Seon rex Esebon dare nobis transitum quia induraverat Dominus Deus tuus spiritum eius et obfirmaverat cor illius ut traderetur in manus tuas sicut nunc vides

**Hardened, etc...** That is, in punishment of his past [sins](#) he left him to his own stubborn and perverse disposition, which drew him to his ruin. See the note on [Exodus 7:3](#).

**2:31.** And the [Lord](#) said to me: Behold I have begun to deliver unto thee Sehon and his land, begin to possess it.

Dixitque Dominus ad me ecce coepi tradere tibi Seon et terram eius incipe possidere eam

**2:32.** And Sehon came out to meet us with all his people to fight at Jasa.

Egressusque est Seon obviam nobis cum omni populo suo ad proelium in Iesa

**2:33.** And the [Lord our God](#) delivered him to us: and we slew him with his sons and all his people.

Et tradidit eum Dominus Deus noster nobis percussimusque eum cum filiis et omni populo suo

**2:34.** And we took all his cities at that time, killing the inhabitants of them, men and [women](#) and children. We left nothing of them:

Cunctasque urbes in tempore illo cepimus interfectis habitatoribus earum viris ac mulieribus et parvulis non reliquimus in eis quicquam

**2:35.** Except the cattle which came to the share of them that took them: and the spoils of the cities, which we took:

Absque iumentis quae in partem venere praedantium et spoliis urbium quas cepimus

**2:36.** From Aroer, which is upon the bank of the torrent Arnon, a town that is situate in a valley, as far as Galaad. There was not a [village](#) or city, that escaped our hands: the [Lord our God](#) delivered all unto us:

Ab Aroer quae est super ripam torrentis Arnon oppido quod in valle situm est usque Galaad non fuit vicus et civitas quae nostras effugeret manus omnes tradidit Dominus Deus noster nobis

**2:37.** Except the land of the [children of Ammon](#), to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places which the [Lord our God](#) forbade us.

Absque terra filiorum Ammon ad quam non accessimus et cunctis quae adiacent torrenti Ieboc et urbibus montanis universisque locis a quibus nos prohibuit Dominus Deus noster

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## Deuteronomy Chapter 3

### The victory over Og king of Basan. Ruben, Gad, and half the tribe of Manasses receive their possession on the other side of Jordan.

**3:1.** Then we turned and went by the way of Basan: and Og the king of Basan came out to meet us with his people to fight in Edrai.

Itaque conversi ascendimus per iter Basan egressusque est Og rex Basan in occursum nobis cum populo suo ad bellandum in Edrai

**3:2.** And the Lord said to me: Fear him not: because he is delivered into thy hand, with all his people and his land: and thou shalt do to him as thou hast done to Sehon king of the Amorrhites, that dwelt in Hesebon.

Dixitque Dominus ad me ne timeas eum quia in manu tua traditus est cum omni populo ac terra sua faciesque ei sicut fecisti Seon regi Amorreorum qui habitavit in Esebon

**3:3.** So the Lord our God delivered into our hands, Og also, the king of Basan, and all his people: and we utterly destroyed them,

Tradidit ergo Dominus Deus noster in manibus nostris etiam Og regem Basan et universum populum eius percussimusque eos usque ad internicionem

**3:4.** Wasting all his cities at one time, there was not a town that escaped us: sixty cities, all the country of Argob the kingdom of Og in Basan.

Vastantes cunctas civitates illius uno tempore non fuit oppidum quod nos effugeret sexaginta urbes omnem regionem Argob regni Og in Basan

**3:5.** All the cities were fenced with very high walls, and with gates and bars, besides innumerable towns that had no walls.

Cunctae urbes erant munitae muris altissimis portisque et vectibus absque oppidis innumeris quae non habebant muros

**3:6.** And we utterly destroyed them, as we had done to Sehon the king of Hesebon, destroying every city, men and women and children:

Et delevimus eos sicut feceramus Seon regi Esebon disperdentes omnem civitatem virosque ac mulieres et parvulos

**3:7.** But the cattle and the spoils of the cities we took for our prey.

lumenta autem et spolia urbium diripuimus

**3:8.** And we took at that time the land out of the hand of the two kings of the Amorrhites, that were beyond the Jordan: from the torrent Arnon unto the mount Hermon,

Tulimusque illo in tempore terram de manu duorum regum Amorreorum qui erant trans Iordanem a torrente Arnon usque ad montem Hermon

**3:9.** Which the Sidonians call Sarion, and the Amorrhites Sanir:

Quem Sidonii Sarion vocant et Amorrei Sanir

**3:10.** All the cities that are situate in the plain, and all the land of Galaad and Basan as far as Selcha and Edrai, cities of the kingdom of Og in Basan.

Omnes civitates quae sitae sunt in planitie et universam terram Galaad et Basan usque Selcha et Edrai civitates regni Og in Basan

**3:11.** For only Og king of Basan remained of the race of the giants. His bed of iron is shown, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad after the measure of the cubit of a man's hand.

Solus quippe Og rex Basan restiterat de stirpe gigantum monstratur lectus eius ferreus qui est in Rabbath filiorum Ammon novem cubitos habens longitudinis et quattuor latitudinis ad mensuram cubiti virilis manus

**3:12.** And we possessed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of mount Galaad: and I gave the cities thereof to **Ruben** and **Gad**.

Terramque possedimus in tempore illo ab Aroer quae est super ripam torrentis Arnon usque ad mediam partem montis Galaad et civitates illius dedi Ruben et Gad

**3:13.** And I delivered the other part of Galaad, and all Basan the kingdom of Og to the half tribe of **Manasses**, all the country of Argob: and all Basan is called the *Land of giants*.

Reliquam autem partem Galaad et omnem Basan regni Og tradidi mediae tribui Manasse omnem regionem Argob cuncta Basan vocatur terra gigantum

**3:14.** Jair the son of **Manasses** possessed all the country of Argob unto the borders of Gessuri, and Machati. And he called Basan by his own **name**, Havoth Jair, that is to say, the towns of Jair, until this present day.

Jair filius Manasse possedit omnem regionem Argob usque ad terminos Gesuri et Machathi vocavitque ex nomine suo Basan Avothair id est villas Jair usque in praesentem diem

**3:15.** To Machir also I gave Galaad.

Machir quoque dedi Galaad

**3:16.** And to the **tribes** of **Ruben** and **Gad** I gave of the land of Galaad as far as the torrent Arnon, half the torrent, and the confines even unto the torrent Jeboc, which is the border of the **children of Ammon**:

Et tribubus Ruben et Gad dedi terram Galaad usque ad torrentem Arnon medium torrentis et finium usque ad torrentem Ieboc qui est terminus filiorum Ammon

**3:17.** And the plain of the **wilderness**, and the **Jordan**, and the borders of Cenereth unto the sea of the **desert**, which is the **most salt sea**, to the foot of **mount Phasga** eastward.

Et planitiem solitudinis atque Iordanem et terminos Chenereth usque ad mare Deserti quod est Salsissimum ad radices montis Phasga contra orientem

**3:18.** And I commanded you at that time, saying: The **Lord your God** giveth you this land for an inheritance, go ye well appointed before your brethren the **children of Israel**, all the strong **men** of you.

Praecipique vobis in tempore illo dicens Dominus Deus vester dat vobis terram hanc in hereditatem expediti praecedite fratres vestros filios Israhel omnes viri robusti

**3:19.** Leaving your wives and children and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you.

Absque uxoribus et parvulis ac iumentis novi enim quod plura habeatis pecora et in urbibus remanere debebunt quas tradidi vobis

**3:20.** Until the **Lord** give rest to your brethren, as he hath given to you: and they also possess the land, which he will give them beyond the **Jordan**: then shall every **man** return to his possession, which I have given you.

Donec requiem tribuat Dominus fratribus vestris sicut vobis tribuit et possideant etiam ipsi terram quam daturus est eis trans Iordanem tunc revertetur unusquisque in possessionem suam quam dedi vobis

**3:21.** I commanded **Josue** also at that time, saying: Thy eyes have seen what the **Lord your God** hath done to these two kings: so will he do to all the kingdoms to which thou shalt pass.

Iosue quoque in tempore illo praecepi dicens oculi tui viderunt quae fecit Dominus Deus vester duobus his regibus sic faciet omnibus regnis ad quae transiturus es

**3:22.** Fear them not: for the **Lord your God** will fight for you.

Ne timeas eos Dominus enim Deus vester pugnabit pro vobis

**3:23.** And I besought the **Lord** at that time, saying:

Precatusque sum Dominum in tempore illo dicens

**3:24.** **Lord God**, thou hast begun to show unto thy servant thy greatness, and most mighty hand, for there is no other **God** either in **heaven** or earth, that is able to do thy works, or to be compared to thy strength.

Domine Deus tu coepisti ostendere servo tuo magnitudinem tuam manumque fortissimam neque enim est alius Deus vel in caelo vel in terra qui possit facere opera tua et comparari fortitudini tuae

**3:25.** I will pass over therefore, and will see this excellent land beyond the [Jordan](#), and this goodly mountain, and Libanus.

Transibo igitur et videbo terram hanc optimam trans Iordanem et montem istum egregium et Libanum

**3:26.** And the [Lord](#) was [angry](#) with me on your account and heard me not, but said to me: It is enough: speak no more to me of this matter.

Iratusque est Dominus mihi propter vos nec exaudivit me sed dixit mihi sufficit tibi nequaquam ultra loquaris de hac re ad me

**3:27.** Go up to the top of [Phasga](#), and cast thy eyes round about to the west, and to the north, and to the south, and to the east, and behold it, for thou shalt not pass this [Jordan](#).

Ascende cacumen Phasgae et oculos tuos circumfer ad occidentem et aquilonem austrumque et orientem et aspice nec enim transibis Iordanem istum

**3:28.** Command [Josue](#), and encourage and strengthen him: for he shall go before this people, and shall divide unto them the land which thou shalt see.

Praecepte Josue et corrobora eum atque conforta quia ipse praecedet populum istum et dividet eis terram quam visurus es

**3:29.** And we abode in the valley over against the [temple](#) of Phogor.

Mansimusque in valle contra fanum Phogor

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

New Testament First Published 1582 by the English College at Rheims

Revised and Annotated 1749 by Bishop Richard Challoner

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## Deuteronomy Chapter 4

### Moses exhorteth the people to keep God's commandments: particularly to fly idolatry. Appointeth three cities of refuge, on that side of the Jordan.

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**4:1.** And now, O [Israel](#), hear the [commandments](#) and judgments which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land which the [Lord](#) the [God](#) of your fathers will give you.  
Et nunc Israhel audi praecepta et iudicia quae ego doceo te ut faciens ea vivas et ingrediens possideas terram quam Dominus Deus patrum vestrorum daturus est vobis

**4:2.** You shall not add to the word that I speak to you, neither shall you take away from it: keep the [commandments](#) of the [Lord your God](#) which I command you.  
Non addetis ad verbum quod vobis loquor neque auferetis ex eo custodite mandata Domini Dei vestri quae ego praecipio vobis

**4:3.** Your eyes have seen all that the [Lord](#) hath done against [Beelphegor](#), how he hath destroyed all his [worshippers](#) from among you.  
Oculi vestri viderunt omnia quae fecit Dominus contra Beelphegor quomodo contriverit omnes cultores eius de medio vestri

**4:4.** But you that adhere to the [Lord your God](#), are all alive until this present day.  
Vos autem qui adheretis Domino Deo vestro vivitis universi usque in praesentem diem

**4:5.** You know that I have taught you [statutes](#) and justices, as the [Lord my God](#) hath commanded me: so shall you do them in the land which you shall possess:  
Scitis quod docuerim vos praecepta atque iustitias sicut mandavit mihi Dominus Deus meus sic facietis ea in terra quam possessuri estis

**4:6.** And you shall observe, and fulfil them in practice. For this is your wisdom, and understanding in the sight of [nations](#), that hearing all these [precepts](#), they may say: Behold a wise and understanding people, a great nation.  
Et observabitis et implebitis opere haec est enim vestra sapientia et intellectus coram populis ut audientes universa praecepta haec dicant en populus sapiens et intellegens gens magna

**4:7.** Neither is there any other nation so great, that hath gods so nigh them, as our [God](#) is present to all our petitions.  
Nec est alia natio tam grandis quae habeat deos adpropinquantes sibi sicut Dominus Deus noster adest cunctis obsecrationibus nostris

**4:8.** For what other nation is there so renowned that hath [ceremonies](#), and [just](#) judgments, and all the [law](#), which I will set forth this day before our eyes?  
Quae est enim alia gens sic inclita ut habeat caerimonias iustaque iudicia et universam legem quam ego proponam hodie ante oculos vestros

**4:9.** Keep thyself therefore, and thy [soul](#) carefully. Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons,  
Custodi igitur temet ipsum et animam tuam sollicite ne obliviscaris verborum quae viderunt oculi tui et ne excedant de corde tuo cunctis diebus vitae tuae docebis ea filios ac nepotes tuos

**4:10.** From the day in which thou didst stand before the [Lord thy God](#) in [Horeb](#), when the [Lord](#) spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

Diem in quo stetisti coram Domino Deo tuo in Horeb quando Dominus locutus est mihi dicens congrega ad me populum ut audiat sermones meos et discat timere me omni tempore quo vivit in terra doceantque filios suos

**4:11.** And you came to the foot of the [mount](#), which burned even unto [heaven](#): and there was darkness, and a cloud and obscurity in it.

Et accessistis ad radices montis qui ardebat usque ad caelum erantque in eo tenebrae nubes et caligo

**4:12.** And the [Lord](#) spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all.

Locutusque est Dominus ad vos de medio ignis vocem verborum eius audistis et formam penitus non vidistis

**4:13.** And he showed you his covenant, which he commanded you to do, and the [ten words](#) that he wrote in two tables of stone.

Et ostendit vobis pactum suum quod praecepit ut faceretis et decem verba quae scripsit in duabus tabulis lapideis

**4:14.** And he commanded me at that time that I should teach you the [ceremonies](#) and judgments which you shall do in the land, that you shall possess.

Mihique mandavit in illo tempore ut docerem vos caerimonias et iudicia quae facere deberetis in terra quam possessuri estis

**4:15.** Keep therefore your [souls](#) carefully. You saw not any similitude in the day that the [Lord God](#) spoke to you in [Horeb](#) from the midst of the fire:

Custodite igitur sollicite animas vestras non vidistis aliquam similitudinem in die qua locutus est Dominus vobis in Horeb de medio ignis

**4:16.** Lest perhaps being [deceived](#) you might make you a [graven similitude](#), or image of male or female, Ne forte decepti faciatis vobis sculptam similitudinem aut imaginem masculi vel feminae

**4:17.** The similitude of any beasts, that are upon the earth, or of birds, that fly under [heaven](#), Similitudinem omnium iumentorum quae sunt super terram vel avium sub caelo volantium

**4:18.** Or of creeping things, that move on the earth, or of fishes, that abide in the waters under the earth: Atque reptilium quae moventur in terra sive piscium qui sub terra morantur in aquis

**4:19.** Lest perhaps lifting up thy eyes to [heaven](#), thou see the sun and the moon, and all the stars of [heaven](#), and being [deceived](#) by [error](#) thou [adore](#) and serve them, which the [Lord thy God created](#) for the service of all the nations, that are under [heaven](#).

Ne forte oculis elevatis ad caelum videas solem et lunam et omnia astra caeli et errore deceptus adores ea et colas quae creavit Dominus Deus tuus in ministerium cunctis gentibus quae sub caelo sunt

**4:20.** But the [Lord](#) hath taken you and brought you out of the iron furnaces of [Egypt](#), to make you his people of inheritance, as it is this present day.

Vos autem tulit Dominus et eduxit de fornace ferrea Aegypti ut haberet populum hereditarium sicut est in praesenti die

**4:21.** And the [Lord](#) was [angry](#) with me for your words, and he [swore](#) that I should not pass over the [Jordan](#), nor enter into the excellent land, which he will give you.

Iratusque est Dominus contra me propter sermones vestros et iuravit ut non transirem Iordanem nec ingrederer terram optimam quam daturus est vobis

**4:22.** Behold I die in this land, I shall not pass over the [Jordan](#): you shall pass, and possess the goodly land.

Ecce morior in hac humo non transibo Iordanem vos transibitis et possidebitis terram egregiam

**4:23.** Beware lest thou ever forget the covenant of the [Lord thy God](#), which he hath made with thee: and make to thyself a [graven likeness](#) of those things which the [Lord](#) hath forbid to be made:

Cave nequando obliviscaris pacti Domini Dei tui quod pepigit tecum et facias tibi sculptam similitudinem eorum quae fieri Dominus prohibuit

**4:24.** Because the [Lord thy God](#) is a consuming fire, a jealous [God](#).

Quia Dominus Deus tuus ignis consumens est Deus aemulator

**4:25.** If you shall beget sons and grandsons, and abide in the land, and being **deceived**, make to yourselves any **similitude**, committing **evil** before the **Lord your God**, to provoke him to **wrath**:

Si genueritis filios ac nepotes et morati fueritis in terra deceptique feceritis vobis aliquam similitudinem patrantes malum coram Domino Deo vestro ut eum ad iracundiam provocetis

**4:26.** I call this day **heaven** and earth to witness, that you shall quickly perish out of the land, which, when you have passed over the **Jordan**, you shall possess. You shall not dwell therein long, but the **Lord** will destroy you,

Testes invoco hodie caelum et terram cito perituros vos esse de terra quam transito Iordane possessuri estis non habitabitis in ea longo tempore sed delebit vos Dominus

**4:27.** And scatter you among all **nations**, and you shall remain a few among the **nations**, to which the **Lord** shall lead you.

Atque disperget in omnes gentes et remanebitis pauci in nationibus ad quas vos ducturus est Dominus

**4:28.** And there you shall serve **gods**, that were framed with **men's** hands: wood and stone, that neither see, nor hear, nor eat, nor smell.

Ibique servietis diis qui hominum manu fabricati sunt ligno et lapidi qui non vident non audiunt non comedunt non odorantur

**4:29.** And when thou shalt seek there the **Lord thy God**, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy **soul**.

Cumque quaesieris ibi Dominum Deum tuum invenies eum si tamen toto corde quaesieris et tota tribulatione animae tuae

**4:30.** After all the things aforesaid shall find thee, in the latter time thou shalt return to the **Lord thy God**, and shalt hear his voice.

Postquam te invenerint omnia quae praedicta sunt novissimo tempore reverteris ad Dominum Deum tuum et audies vocem eius

**4:31.** Because the **Lord thy God** is a merciful **God**: he will not leave thee, nor altogether destroy thee, nor forget the covenant, by which he **swore** to thy fathers.

Quia Deus misericors Dominus Deus tuus est non dimittet te nec omnino delebit neque obliviscetur pacti in quo iuravit patribus tuis

**4:32.** Ask of the days of old, that have been before thy time from the day that **God created man** upon the earth, from one end of **heaven** to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

Interroga de diebus antiquis qui fuerunt ante te ex die quo creavit Deus hominem super terram a summo caeli usque ad summum eius si facta est aliquando huiusmodi res aut umquam cognitum est

**4:33.** That a people should hear the voice of **God** speaking out of the midst of fire, as thou hast heard, and lived:

Ut audiret populus vocem Dei loquentis de medio ignis sicut tu audisti et vixisti

**4:34.** If **God** ever did so as to go, and take to himself a nation out of the midst of **nations** by temptations, **signs**, and **wonders**, by fight, and a strong hand, and stretched out arm, and horrible **visions** according to all the things that the **Lord your God** did for you in **Egypt**, before thy eyes.

Si fecit Deus ut ingrederetur et tolleretur sibi gentem de medio nationum per temptationes signa atque portenta per pugnam et robustam manum extentumque brachium et horribiles visiones iuxta omnia quae fecit pro vobis Dominus Deus vester in Aegypto videntibus oculis tuis

**4:35.** That thou mightest know that the **Lord** he is **God**, and there is no other besides him.

Ut scires quoniam Dominus ipse est Deus et non est alius praeter unum

**4:36.** From **heaven** he made thee to hear his voice, that he might teach thee. And upon earth he showed thee his exceeding great fire, and thou didst hear his words out of the midst of the fire,

De caelo te fecit audire vocem suam ut doceret te et in terra ostendit tibi ignem suum maximum et audisti verba illius de medio ignis

**4:37.** Because he **loved** thy fathers, and chose their seed after them. And he brought thee out of **Egypt**,

going before thee with his great power,

Quia dilexit patres tuos et elegit semen eorum post eos eduxitque te praecedens in virtute sua magna ex Aegypto

**4:38.** To destroy at thy coming very great **nations**, and stronger than thou art, and to bring thee in, and give thee their land for a possession, as thou seest at this present day.

Ut deleret nationes maximas et fortiores te in introitu tuo et introduceret te daretque tibi terram earum in possessionem sicut cernis in praesenti die

**4:39.** Know therefore this day, and think in thy heart that the **Lord** he is **God** in **heaven** above, and in the earth beneath, and there is no other.

Scito ergo hodie et cogitato in corde tuo quod Dominus ipse sit Deus in caelo sursum et in terra deorsum et non sit alius

**4:40.** Keep his **precepts** and **commandments**, which I command thee: that it may be well with thee, and thy children after thee, and thou mayst remain a long time upon the land, which the **Lord thy God** will give thee.

Custodi praecepta eius atque mandata quae ego praecipio tibi ut bene sit tibi et filiis tuis post te et permanes multo tempore super terram quam Dominus Deus tuus daturus est tibi

**4:41.** Then **Moses** set aside three **cities** beyond the **Jordan** at the east side,

Tunc separavit Moses tres civitates trans Iordanem ad orientalem plagam

**4:42.** That any one might flee to them who should **kill** his neighbour unwillingly, and was not his enemy a day or two before, and that he might escape to some one of these cities:

Ut confugiat ad eas qui occiderit nolens proximum suum nec fuerit inimicus ante unum et alterum diem et ad harum aliquam urbium possit evadere

**4:43.** Bosor in the **wilderness**, which is situate in the plains of the **tribe of Ruben**: and Ramoth in Galaad, which is in the **tribe of Gad**: and Golan in Basan, which is in the **tribe of Manasses**.

Bosor in solitudine quae sita est in terra campestri de tribu Ruben et Ramoth in Galaad quae est in tribu Gad et Golam in Basan quae est in tribu Manasse

**4:44.** This is the **law**, that **Moses** set before the **children of Israel**,

Ista est lex quam proposuit Moses coram filiis Israhel

**4:45.** And these are the testimonies and **ceremonies** and judgments, which he spoke to the **children of Israel**, when they came out of **Egypt**,

Et haec testimonia et caerimoniae atque iudicia quae locutus est ad filios Israhel quando egressi sunt de Aegypto

**4:46.** Beyond the **Jordan** in the valley over against the **temple** of Phogor, in the land of Sehon king of the **Amorrhites**, that dwelt in **Hesebon**, whom **Moses** slew. And the **children of Israel** coming out of **Egypt**,

Trans Iordanem in valle contra fanum Phogor in terra Seon regis Amorrei qui habitavit in Esebon quem percussit Moses filii quoque Israhel egressi ex Aegypto

**4:47.** Possessed his land, and the land of Og king of Basan, of the two kings of the **Amorrhites**, who were beyond the **Jordan** towards the rising of the sun:

Possederunt terram eius et terram Og regis Basan duorum regum Amorreorum qui erant trans Iordanem ad solis ortum

**4:48.** From Aroer, which is situate upon the bank of the torrent Arnon, unto mount Sion, which is also called **Hermon**,

Ab Aroer quae sita est super ripam torrentis Arnon usque ad montem Sion qui est et Hermon

**4:49.** All the plain beyond the **Jordan** at the east side, unto the sea of the wilderness, and unto the foot of **mount Phasga**.

Omnem planitiem trans Iordanem ad orientalem plagam usque ad mare Solitudinis et usque ad radices montis Phasga

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## Deuteronomy Chapter 5

### The ten commandments are repeated and explained.

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**5:1.** And [Moses](#) called all [Israel](#), and said to them: Hear, O [Israel](#), the [ceremonies](#) and judgments, which I speak in your ears this day: learn them, and fulfil them in work.

Vocavitque Moses omnem Israhalem et dixit ad eum audi Israhel caerimonias atque iudicia quae ego loquor in auribus vestris hodie discite ea et opere complete

**5:2.** The [Lord our God](#) made a covenant with us in [Horeb](#).

Dominus Deus noster pepigit nobiscum foedus in Horeb

**5:3.** He made not the covenant with our fathers, but with us, who are now present and living.

Non cum patribus nostris iniit pactum sed nobiscum qui inpraesentiarum sumus et vivimus

**5:4.** He spoke to us face to face in the [mount](#) out of the midst of fire.

Facie ad faciem locutus est nobis in monte de medio ignis

**5:5.** I was the mediator and stood between the [Lord](#) and you at that time, to show you his words, for you feared the fire, and went not up into the mountain, and he said:

Ego sequester et medius fui inter Dominum et vos in tempore illo ut adnuntiarem vobis verba eius timuistis enim ignem et non ascendistis in montem et ait

**5:6.** I am the [Lord thy God](#), who brought thee out of the land of [Egypt](#), out of the house of [bondage](#).

Ego Dominus Deus tuus qui eduxi te de terra Aegypti de domo servitutis

**5:7.** Thou shalt not have [strange gods](#) in my sight.

Non habebis deos alienos in conspectu meo

**5:8.** Thou shalt not make to thy self a [graven thing](#), nor the likeness of any things, that are in [heaven](#) above, or that are in the earth beneath, or that abide in the waters under the earth.

Non facies tibi sculptile nec similitudinem omnium quae in caelo sunt desuper et quae in terra deorsum et quae versantur in aquis sub terra

**5:9.** Thou shalt not [adore](#) them, and thou shalt not serve them. For I am the [Lord thy God](#), a jealous [God](#), visiting the [iniquity](#) of the fathers upon their children unto the third and fourth [generation](#), to them that [hate](#) me,

Non adorabis ea et non coles ego enim sum Dominus Deus tuus Deus aemulator reddens iniquitatem patrum super filios in tertiam et quartam generationem his qui oderunt me

**5:10.** And showing mercy unto many thousands, to them that [love](#) me, and keep my [commandments](#).

Et faciens misericordiam in multa milia diligentibus me et custodientibus praecepta mea

**5:11.** Thou shalt not [take the name of the Lord thy God in vain](#): for he shall not be unpunished that [taketh his name](#) upon a vain thing.

Non usurpabis nomen Domini Dei tui frustra quia non erit inpunitus qui super re vana nomen eius adsumpserit

**5:12.** Observe the day of the [sabbath](#), to sanctify it, as the [Lord thy God](#) hath commanded thee.

Observa diem sabbati ut sanctifices eum sicut praecepit tibi Dominus Deus tuus

**5:13.** Six days shalt thou labour, and shalt do all thy works.

Sex diebus operaberis et facies omnia opera tua

**5:14.** The seventh is the day of the [sabbath](#), that is, the rest of the [Lord thy God](#). Thou shalt not do any work therein, thou nor thy son nor thy daughter, nor thy manservant nor thy maidservant, nor thy ox, nor

thy ass, nor any of thy beasts, nor the stranger that is within thy gates: that thy manservant and thy maidservant may rest, even as thyself.

Septimus dies sabbati est id est requies Domini Dei tui non facies in eo quicquam operis tu et filius tuus et filia servus et ancilla et bos et asinus et omne iumentum tuum et peregrinus qui est intra portas tuas ut requiescat servus et ancilla tua sicut et tu

**5:15.** Remember that thou also didst serve in [Egypt](#), and the [Lord thy God](#) brought thee out from thence with a strong hand, and a stretched out arm. Therefore hath he commanded thee that thou shouldst observe the [sabbath day](#).

Memento quod et ipse servieris in Aegypto et eduxerit te inde Dominus Deus tuus in manu forti et brachio extento idcirco praecepit tibi ut observares diem sabbati

**5:16.** [Honour thy father and mother](#), as the [Lord thy God](#) hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land, which the [Lord thy God](#) will give thee.

Honora patrem tuum et matrem sicut praecepit tibi Dominus Deus tuus ut longo vivas tempore et bene sit tibi in terra quam Dominus Deus tuus daturus est tibi

**5:17.** Thou shalt not [kill](#).

Non occides

**5:18.** Neither shalt thou commit [adultery](#).

Neque moechaberis

**5:19.** And thou shalt not [steal](#).

Furtumque non facies

**5:20.** Neither shalt thou [bear false witness](#) against thy neighbour.

Nec loqueris contra proximum tuum falsum testimonium

**5:21.** Thou shalt not [covet](#) thy neighbour's wife: nor his house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any [thing](#) that is his.

Non concupisces uxorem proximi tui non domum non agrum non servum non ancillam non bovem non asinum et universa quae illius sunt

**5:22.** These [words](#) the [Lord](#) spoke to all the multitude of you in the [mountain](#), out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me.

Haec verba locutus est Dominus ad omnem multitudinem vestram in monte de medio ignis et nubis et caliginis voce magna nihil addens amplius et scripsit ea in duabus tabulis lapideis quas tradidit mihi

**5:23.** But you, after you heard the voice out of the midst of the darkness, and saw the [mountain](#) burn, came to me, all the princes of the [tribes](#) and the elders, and you said:

Vos autem postquam audistis vocem de medio tenebrarum et montem ardere vidistis accessistis ad me omnes principes tribuum et maiores natu atque dixistis

**5:24.** Behold the [Lord our God](#) hath shown us his majesty and his greatness, we have heard his voice out of the midst of the fire, and have proved this day that [God](#) speaking with [man](#), [man](#) hath lived.

Ecce ostendit nobis Dominus Deus noster maiestatem et magnitudinem suam vocem eius audivimus de medio ignis et probavimus hodie quod loquente Deo cum homine vixerit homo

**5:25.** Why shall we die therefore, and why shall this exceeding great fire consume us: for if we hear the voice of the [Lord our God](#) any more, we shall die.

Cur ergo morimur et devorabit nos ignis hic maximus si enim audierimus ultra vocem Domini Dei nostri moriemur

**5:26.** What is all flesh, that it should hear the voice of the [living God](#), who speaketh out of the midst of the fire, as we have heard, and be able to live?

Quid est omnis caro ut audiat vocem Dei viventis qui de medio ignis loquitur sicut nos audivimus et possit vivere

**5:27.** Approach thou rather: and hear all things that the [Lord our God](#) shall say to thee, and thou shalt speak to us, and we will hear and will do them.

Tu magis accede et audi cuncta quae dixerit Dominus Deus noster tibi loquerisque ad nos et nos audientes

faciemus ea

**5:28.** And when the **Lord** had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well.

Quod cum audisset Dominus ait ad me audivi vocem verborum populi huius quae locuti sunt tibi bene omnia sunt locuti

**5:29.** Who shall give them to have such a **mind**, to fear me, and to keep all my **commandments** at all times, that it may be well with them and with their children for ever?

Quis det talem eos habere mentem ut timeant me et custodiant universa mandata mea in omni tempore ut bene sit eis et filiis eorum in sempiternum

**5:30.** Go and say to them: Return into your tents.

Vade et dic eis revertimini in tentoria vestra

**5:31.** But stand thou here with me, and I will speak to thee all my **commandments**, and **ceremonies** and judgments: which thou shalt teach them, that they may do them in the land, which I will give them for a possession.

Tu vero hic sta mecum et loquar tibi omnia mandata et caerimonias atque iudicia quae docebis eos ut faciant ea in terra quam dabo illis in possessionem

**5:32.** Keep therefore and do the things which the **Lord God** hath **commanded** you: you shall not go aside neither to the right hand, nor to the left.

Custodite igitur et facite quae praecepit Dominus Deus vobis non declinabitis neque ad dextram neque ad sinistram

**5:33.** But you shall walk in the way that the **Lord your God** hath commanded, that you may live, and it may be well with you, and your days may be long in the land of your possession.

Sed per viam quam praecepit Dominus Deus vester ambulabitis ut vivatis et bene sit vobis et protelentur dies in terra possessionis vestrae

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## Deuteronomy Chapter 6

### An exhortation to the love of God, and obedience to his law.

**6:1.** These are the [precepts](#), and [ceremonies](#), and judgments, which the [Lord your God](#) commanded that I should teach you, and that you should do them in the land into which you pass over to possess it:

Haec sunt praecepta et caerimoniae atque iudicia quae mandavit Dominus Deus vester ut docerem vos et faciatis ea in terra ad quam transgredimini possidendam

**6:2.** That thou mayst fear the [Lord thy God](#), and keep all his [commandments](#) and [precepts](#), which I command thee, and thy sons, and thy grandsons, all the days of thy life, that thy days may be prolonged.

Ut timeas Dominum Deum tuum et custodias omnia mandata et praecepta eius quae ego praecipio tibi et filiis ac nepotibus tuis cunctis diebus vitae tuae ut prolongentur dies tui

**6:3.** Hear, O [Israel](#), and observe to do the things which the [Lord](#) hath commanded thee, that it may be well with thee, and thou mayst be greatly multiplied, as the [Lord](#) the [God](#) of thy fathers hath [promised](#) thee a land flowing with milk and honey.

Audi Israhel et observa ut facias et bene sit tibi et multipliceris amplius sicut pollicitus est Dominus Deus patrum tuorum tibi terram lacte et melle manantem

**6:4.** Hear, O [Israel](#), the [Lord our God](#) is one [Lord](#).

Audi Israhel Dominus Deus noster Dominus unus est

**6:5.** Thou shalt [love](#) the [Lord thy God](#) with thy whole heart, and with thy whole [soul](#), and with thy whole strength.

Diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex tota fortitudine tua

**6:6.** And these words which I command thee this day, shall be in thy heart:

Eruntque verba haec quae ego praecipio tibi hodie in corde tuo

**6:7.** And thou shalt tell them to thy children, and thou shalt [meditate](#) upon them sitting in thy house, and walking on thy journey, sleeping and rising.

Et narrabis ea filiis tuis et meditaberis sedens in domo tua et ambulans in itinere dormiens atque consurgens

**6:8.** And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes.

Et ligabis ea quasi signum in manu tua eruntque et movebuntur inter oculos tuos

**6:9.** And thou shalt write them in the entry, and on the doors of thy house.

Scribesque ea in limine et ostiis domus tuae

**6:10.** And when the [Lord thy God](#) shall have brought thee into the land, for which he [swore](#) to thy fathers [Abraham](#), [Isaac](#), and [Jacob](#): and shall have given thee great and goodly cities, which thou didst not build,

Cumque introduxerit te Dominus Deus tuus in terram pro qua iuravit patribus tuis Abraham Isaac et Iacob et dederit tibi civitates magnas et optimas quas non aedificasti

**6:11.** Houses full of riches, which thou didst not set up, [cisterns](#) which thou didst not dig, vineyards and oliveyards, which thou didst not plant,

Domos plenas cunctarum opum quas non extruxisti cisternas quas non fodisti vineta et oliveta quae non plantasti

**6:12.** And thou shalt have eaten and be full:

Et comederis et saturatus fueris

**6:13.** Take heed diligently lest thou forget the [Lord](#), who brought thee out of the land of [Egypt](#), out of the house of [bondage](#). Thou shalt fear the [Lord thy God](#), and shalt serve him only, and thou shalt [swear](#) by his

name.

Cave diligenter ne obliviscaris Domini qui eduxit te de terra Aegypti de domo servitutis Dominum Deum tuum timebis et ipsi servies ac per nomen illius iurabis

**6:14.** You shall not go after the [strange gods](#) of all the [nations](#), that are round about you:

Non ibitis post deos alienos cunctarum gentium quae in circuitu vestro sunt

**6:15.** Because the [Lord thy God](#) is a jealous [God](#) in the midst of thee: lest at any time the [wrath](#) of the [Lord thy God](#) be kindled against thee, and take thee away from the face of the earth.

Quoniam Deus aemulator Dominus Deus tuus in medio tui nequando irascatur furor Domini Dei tui contra te et auferat te de superficie terrae

**6:16.** Thou shalt not tempt the [Lord thy God](#), as thou temptedst him in the place of temptation.

Non temptabis Dominum Deum tuum sicut temptasti in loco temptationis

**6:17.** Keep the [precepts](#) of the [Lord thy God](#), and the testimonies and [ceremonies](#) which he hath commanded thee.

Custodi praecepta Domini Dei tui ac testimonia et caerimonias quas praecepit tibi

**6:18.** And do that which is pleasing and [good](#) in the sight of the [Lord](#), that it may be well with thee: and going in thou mayst possess the goodly land, concerning which the [Lord swore](#) to thy fathers,

Et fac quod placitum est et bonum in conspectu Domini ut bene sit tibi et ingressus possideas terram optimam de qua iuravit Dominus patribus tuis

**6:19.** That he would destroy all thy enemies before thee, as he hath spoken.

Ut deleret omnes inimicos tuos coram te sicut locutus est

**6:20.** And when thy son shall ask thee to morrow, saying: What mean these testimonies, and [ceremonies](#) and judgments, which the [Lord our God](#) hath commanded us?

Cum interrogaverit te filius tuus cras dicens quid sibi volunt testimonia haec et caerimoniae atque iudicia quae praecepit Dominus Deus noster nobis

**6:21.** Thou shalt say to him: We were bondmen of [Pharao](#) in [Egypt](#), and the [Lord](#) brought us out of [Egypt](#) with a strong hand.

Dices ei servi eramus Pharaonis in Aegypto et eduxit nos Dominus de Aegypto in manu forti

**6:22.** And he wrought [signs and wonders](#) great and very grievous in [Egypt](#) against [Pharao](#), and all his house, in our sight,

Fecitque signa atque prodigia magna et pessima in Aegypto contra Pharaonem et omnem domum illius in conspectu nostro

**6:23.** And he brought us out from thence, that he might bring us in and give us the land, concerning which he [swore](#) to our fathers.

Et eduxit nos inde ut introductis daret terram super qua iuravit patribus nostris

**6:24.** And the [Lord](#) commanded that we should do all these ordinances, and should fear the [Lord our God](#), that it might be well with us all the days of our life, as it is at this day.

Praecepitque nobis Dominus ut faciamus omnia legitima haec et timeamus Dominum Deum nostrum et bene sit nobis cunctis diebus vitae nostrae sicut est hodie

**6:25.** And he will be merciful to us, if we keep and do all his [precepts](#) before the [Lord our God](#), as he hath commanded us.

Eritque nostri misericors si custodierimus et fecerimus omnia praecepta eius coram Domino Deo nostro sicut mandavit nobis

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## Deuteronomy Chapter 7

**No league nor fellowship to be made with the Chanaanites: God promiseth his people his blessing and assistance, if they keep his commandments.**

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**7:1.** When the [Lord thy God](#) shall have brought thee into the land, which thou art going in to possess, and shall have destroyed many [nations](#) before thee, the [Hethite](#), and the Gergezite, and the [Amorrhite](#), and the [Chanaanite](#), and the Pherezite, and the Hevite, and the Jebusite, seven [nations](#) much more numerous than thou art, and stronger than thou:

Cum introduxerit te Dominus Deus tuus in terram quam possessurus ingredieris et deleverit gentes multas coram te Hethheum et Gergeseum et Amorream Chananeum et Ferezeum et Eveum et Iebuseum septem gentes multo maioris numeri quam tu es et robustiores te

**7:2.** And the [Lord thy God](#) shall have delivered them to thee, thou shalt utterly destroy them. Thou shalt make no league with them, nor show mercy to them:

Tradideritque eas Dominus Deus tuus tibi percuties eas usque ad internicionem non inibis cum eis foedus nec misereberis earum

**7:3.** Neither shalt thou make [marriages](#) with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son:

Neque sociabis cum eis coniugia filiam tuam non dabis filio eius nec filiam illius accipies filio tuo

**7:4.** For she will turn away thy son from following me, that he may rather serve [strange gods](#), and the [wrath](#) of the [Lord](#) will be kindled, and will quickly destroy thee.

Quia seducet filium tuum ne sequatur me et ut magis serviat diis alienis irasceturque furor Domini et delebit te cito

**7:5.** But thus rather shall you deal with them: Destroy their [altars](#), and break their [statues](#), and cut down their groves, and burn their [graven things](#).

Quin potius haec facietis eis aras eorum subvertite confringite statuas lucosque succidite et sculptilia conburite

**7:6.** Because thou art a [holy](#) people to the [Lord thy God](#). The [Lord thy God](#) hath chosen thee, to be his peculiar people of all peoples that are upon the earth.

Quia populus sanctus es Domino Deo tuo te elegit Dominus Deus tuus ut sis ei populus peculiaris de cunctis populis qui sunt super terram

**7:7.** Not because you surpass all [nations](#) in number, is the [Lord](#) joined unto you, and hath chosen you, for you are the fewest of any people:

Non quia cunctas gentes numero vincebatis vobis iunctus est Dominus et elegit vos cum omnibus sitis populis pauciores

**7:8.** But because the [Lord](#) hath [loved](#) you, and hath kept his [oath](#), which he [swore](#) to your fathers: and hath brought you out with a strong hand, and [redeemed](#) you from the house of [bondage](#), out of the hand of [Pharao](#) the king of [Egypt](#).

Sed quia dilexit vos Dominus et custodivit iuramentum quod iuravit patribus vestris eduxitque vos in manu forti et redemit de domo servitutis de manu Pharaonis regis Aegypti

**7:9.** And thou shalt know that the [Lord thy God](#), he is a strong and faithful [God](#), keeping his covenant and mercy to them that [love](#) him, and to them that keep his [commandments](#), unto a thousand [generations](#):

Et scies quia Dominus Deus tuus ipse est Deus fortis et fidelis custodiens pactum et misericordiam diligentibus se et his qui custodiunt praecepta eius in mille generationes

**7:10.** And repaying forthwith them that **hate** him, so as to destroy them, without further delay immediately rendering to them what they deserve.

Et reddens odientibus se statim ita ut disperdat eos et ultra non differat protinus eis restituens quod merentur

**7:11.** Keep therefore the **precepts** and **ceremonies** and judgments, which I command thee this day to do.

Custodi ergo praecepta et caerimonias atque iudicia quae ego mando tibi hodie ut facias

**7:12.** If after thou hast heard these judgments, thou keep and do them, the **Lord thy God** will also keep his covenant to thee, and the mercy which he **swore** to thy fathers:

Si postquam audieris haec iudicia custodieris ea et feceris custodiet et Dominus Deus tuus tibi pactum et misericordiam quam iuravit patribus tuis

**7:13.** And he will **love** thee and multiply thee, and will **bless** the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, and the flocks of thy sheep upon the land, for which he **swore** to thy fathers that he would give it thee.

Et diliget te ac multiplicabit benedicetque fructui ventris tui et fructui terrae tuae frumento tuo atque vindemiae oleo et armentis gregibus ovium tuarum super terram pro qua iuravit patribus tuis ut daret eam tibi

**7:14.** **Blessed** shalt thou be among all people. No one shall be barren among you of either sex, neither of **men** nor cattle.

Benedictus eris inter omnes populos non erit apud te sterilis utriusque sexus tam in hominibus quam in gregibus tuis

**7:15.** The **Lord** will take away from thee all sickness: and the **grievous infirmities** of **Egypt**, which thou **knowest**, he will not bring upon thee, but upon thy enemies.

Auferet Dominus a te omnem languorem et infirmitates Aegypti pessimas quas novisti non inferet tibi sed cunctis hostibus tuis

**7:16.** Thou shalt consume all the people, which the **Lord thy God** will deliver to thee. Thy eye shall not spare them, neither shalt thou serve their **gods**, lest they be thy ruin.

Devorabis omnes populos quos Dominus Deus tuus daturus est tibi non parces eis oculus tuus nec servies diis eorum ne sint in ruinam tui

**7:17.** If thou say in thy heart: These **nations** are more than I, how shall I be able to destroy them?

Si dixeris in corde tuo plures sunt gentes istae quam ego quomodo potero delere eas

**7:18.** Fear not, but remember what the **Lord thy God** did to **Pharao** and to all the **Egyptians**,

Noli metuere sed recordare quae fecerit Dominus Deus tuus Pharaoni et cunctis Aegyptiis

**7:19.** The exceeding great **plagues**, which thy eyes saw, and the **signs and wonders**, and the strong hand, and the stretched out arm, with which the **Lord thy God** brought thee out: so will he do to all the people, whom thou fearest.

Plagas maximas quas viderunt oculi tui et signa atque portenta manumque robustam et extentum brachium ut educeret te Dominus Deus tuus sic faciet cunctis populis quos metuis

**7:20.** Moreover the **Lord thy God** will send also hornets among them, until he destroy and consume all that have escaped thee, and could hide themselves.

Insuper et crabrones mittet Dominus Deus tuus in eos donec deleat omnes atque disperdat qui te fugerint et latere potuerint

**7:21.** Thou shalt not fear them, because the **Lord thy God** is in the midst of thee, a **God** mighty and terrible:

Non timebis eos quia Dominus Deus tuus in medio tui est Deus magnus et terribilis

**7:22.** He will consume these nations in thy sight by little and little and by degrees. Thou wilt not be able to destroy them altogether: lest perhaps the beasts of the earth should increase upon thee.

Ipse consumet nationes has in conspectu tuo paulatim atque per partes non poteris delere eas pariter ne forte multiplicentur contra te bestiae terrae

**7:23.** But the **Lord thy God** shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

Dabitque eos Dominus Deus tuus in conspectu tuo et interficiet illos donec penitus deleantur

**7:24.** And he shall deliver their kings into thy hands, and thou shalt destroy their **names** from under **Heaven**: no **man** shall be able to resist thee, until thou destroy them.

Tradet reges eorum in manus tuas et disperdes nomina eorum sub caelo nullus poterit resistere tibi donec conteras eos

**7:25.** Their **graven things** thou shalt burn with fire: thou shalt not **covet** the silver and gold of which they are made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is an abomination to the **Lord thy God**.

Sculptilia eorum igne conbures non concupisces argentum et aurum de quibus facta sunt neque adsumes ex eis tibi quicquam ne offendas propter ea quia abominatio est Domini Dei tui

**Graven things...** Idols, so called by contempt.

**7:26.** Neither shalt thou bring any thing of the **idol** into thy house, lest thou become an **anathema**, like it. Thou shalt detest it as dung, and shalt utterly abhor it as **uncleanness** and filth, because it is an **anathema**.

Nec inferes quippiam ex idolo in domum tuam ne fias anathema sicut et illud est quasi spurcitiam detestaberis et velut inquinamentum ac sordes abominationi habebis quia anathema est

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## Deuteronomy Chapter 8

**The people is put in mind of God's dealings with them, to the end that they may love him and serve him.**

---

**8:1.** All the [commandments](#), that I command thee this day, take great care to observe: that you may live, and be multiplied, and going in may possess the land, for which the [Lord swore](#) to your fathers.

Omne mandatum quod ego praecipio tibi hodie cave diligenter ut facias ut possitis vivere et multiplicemini ingressique possideatis terram pro qua iuravit Dominus patribus vestris

**8:2.** And thou shalt remember all the way through which the [Lord thy God](#) hath brought thee for forty years through the [desert](#), to afflict thee and to prove thee, and that the things that were known in thy heart might be made known, whether thou wouldst keep his [commandments](#) or no.

Et recordaberis cuncti itineris per quod adduxit te Dominus Deus tuus quadraginta annis per desertum ut adfligeret te atque temptaret et nota fierent quae in tuo animo versabantur utrum custodires mandata illius an non

**8:3.** He afflicted thee with [want](#), and gave thee [manna](#) for thy food, which neither thou nor thy fathers [knew](#): to show that not in bread alone doth [man](#) live, but in every word that proceedeth from the mouth of [God](#).

Adflixit te penuria et dedit tibi cibum manna quem ignorabas tu et patres tui ut ostenderet tibi quod non in solo pane vivat homo sed in omni verbo quod egreditur ex ore Domini

**Not in bread alone, etc...** That is, that [God](#) is able to make food of what he pleases for the support of [man](#).

**8:4.** Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year,

Vestimentum tuum quo operiebaris nequaquam vetustate defecit et pes tuus non est subtritus en quadagesimus annus est

**8:5.** That thou mayst consider in thy heart, that as a [man](#) traineth up his son, so the [Lord thy God](#) hath trained thee up.

Ut recogites in corde tuo quia sicut erudit homo filium suum sic Dominus Deus tuus erudit te

**8:6.** That thou shouldst keep the [commandments](#) of the [Lord thy God](#), and walk in his ways, and fear him.

Ut custodias mandata Domini Dei tui et ambules in viis eius et timeas eum

**8:7.** For the [Lord thy God](#) will bring thee into a [good](#) land, of brooks and of waters, and of fountains: in the plains of which and the hills deep rivers break out:

Dominus enim Deus tuus introducet te in terram bonam terram rivorum aquarumque et fontium in cuius campis et montibus erumpunt fluviorum abyssi

**8:8.** A land of wheat, and barley, and vineyards, wherein fig trees and pomegranates, and oliveyards grow: a land of oil and honey.

Terram frumenti hordei vinearum in qua ficus et mala granata et oliveta nascuntur terram olei ac mellis

**8:9.** Where without any [want](#) thou shalt eat thy bread, and enjoy abundance of all [things](#): where the stones are iron, and out of its hills are dug mines of brass:

Ubi absque ulla penuria comedes panem tuum et rerum omnium abundantia perfrueris cuius lapides ferrum sunt et de montibus eius aeris metalla fodiantur

**8:10.** That when thou hast eaten, and art full, thou mayst [bless](#) the [Lord thy God](#) for the excellent land which he hath given thee.

Ut cum comederis et satiatus fueris benedicas Domino Deo tuo pro terra optima quam dedit tibi

**8:11.** Take heed, and beware lest at any time thou forget the [Lord thy God](#), and neglect his

**commandments** and judgments and **ceremonies**, which I command thee this day:

Observa et cave nequando obliviscaris Domini Dei tui et neglegas mandata eius atque iudicia et caerimonias quas ego praecipio tibi hodie

**8:12.** Lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them,  
Ne postquam comederis et satiatus domos pulchras aedificaveris et habitaveris in eis

**8:13.** And shalt have herds of oxen and flocks of sheep, and plenty of gold and of silver, and of all **things**,  
Habuerisque armenta et ovium greges argenti et auri cunctarumque rerum copiam

**8:14.** Thy heart be lifted up, and thou remember not the **Lord thy God**, who brought thee out of the land of **Egypt**, out of the house of **bondage**:

Elevetur cor tuum et non reminiscaris Domini Dei tui qui eduxit te de terra Aegypti de domo servitutis

**8:15.** And was thy leader in the great and terrible **wilderness**, wherein there was the serpent burning with his breath, and the scorpion and the *dipsas*, and no waters at all: who brought forth streams out of the hardest rock,

Et ductor tuus fuit in solitudine magna atque terribili in qua erat serpens flatu adurens et scorpio ac dipsas et nullae omnino aquae qui eduxit rivos de petra durissima

**The Dipsas...** A serpent whose bite causeth a violent thirst; from whence it has its name, for in Greek *dipsa* signifies thirst.

**8:16.** And fed thee in the **wilderness** with **manna** which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy on thee,

Et cibavit te manna in solitudine quod nescierunt patres tui et postquam adflixit ac probavit ad extremum misertus est tui

**8:17.** Lest thou shouldst say in thy heart: My own might, and the strength of my own hand have achieved all these things for me.

Ne diceres in corde tuo fortitudo mea et robur manus meae haec mihi omnia praestiterunt

**8:18.** But remember the **Lord thy God**, that he hath given thee strength, that he might fulfil his covenant, concerning which he **swore** to thy fathers, as this present day showeth.

Sed recorderis Domini Dei tui quod ipse tibi vires praeberit ut impleret pactum suum super quo iuravit patribus tuis sicut praesens indicat dies

**8:19.** But if thou forget the **Lord thy God**, and follow **strange gods**, and serve and **adore** them: behold now I foretell thee that thou shalt utterly perish.

Sin autem oblitus Domini Dei tui secutus fueris alienos deos coluerisque illos et adoraveris ecce nunc praedico tibi quod omnino dispereas

**8:20.** As the **nations**, which the **Lord** destroyed at thy entrance, so shall you also perish, if you be disobedient to the voice of the **Lord your God**.

Sicut gentes quas delevit Dominus in introitu tuo ita et vos peribitis si inoboedientes fueritis voci Domini Dei vestri

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## Deuteronomy Chapter 9

**Lest they should impute their victories to their own merits, they are put in mind of their manifold rebellions and other sins, for which they should have been destroyed, but God spared them for his promise made to Abraham, Isaac, and Jacob.**

---

**9:1.** Hear, O **Israel**: Thou shalt go over the **Jordan** this day; to possess **nations** very great, and stronger than thyself, cities great, and walled up to the sky,

Audi Israhel tu transgredieris hodie Iordanem ut possideas nationes maximas et fortiores te civitates ingentes et ad caelum usque muratas

**9:2.** A people great and tall, the sons of the Enacims, whom thou hast seen, and heard of, against whom no **man** is able to stand.

Populum magnum atque sublimem filios Enacim quos ipse vidisti et audisti quibus nullus potest ex adverso resistere

**9:3.** Thou shalt know therefore this day that the **Lord thy God** himself will pass over before thee, a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly, as he hath spoken to thee.

Scies ergo hodie quod Dominus Deus tuus ipse transibit ante te ignis devorans atque consumens qui conterat eos et deleat atque disperdat ante faciem tuam velociter sicut locutus est tibi

**9:4.** Say not in thy heart, when the **Lord thy God** shall have destroyed them in thy sight: For my **justice** hath the **Lord** brought me in to possess this land, whereas these nations are destroyed for their **wickedness**.

Ne dicas in corde tuo cum deleverit eos Dominus Deus tuus in conspectu tuo propter iustitiam meam introduxit me Dominus ut terram hanc possiderem cum propter impietates suas istae deletae sint nationes

**9:5.** For it is not for thy justices, and the uprightness of thy heart that thou shalt go in to possess their lands: but because they have done **wickedly**, they are destroyed at thy coming in: and that the **Lord** might accomplish his word, which he **promised** by **oath** to thy fathers **Abraham, Isaac, and Jacob**.

Neque enim propter iustitias tuas et aequitatem cordis tui ingredieris ut possideas terras eorum sed quia illae egerunt impie te introeunte deletae sunt et ut conpleret verbum suum Dominus quod sub iuramento pollicitus est patribus tuis Abraham Isaac et Iacob

**9:6.** Know therefore that the **Lord thy God** giveth thee not this excellent land in possession for thy justices, for thou art a very stiffnecked people.

Scito igitur quod non propter iustitias tuas Dominus Deus tuus dederit tibi terram hanc optimam in possessionem cum durissimae cervicis sis populus

**9:7.** Remember, and forget not how thou provokedst the **Lord thy God** to **wrath** in the **wilderness**. From the day that thou camest out of **Egypt** unto this place, thou hast always strove against the **Lord**.

Memento et ne obliviscaris quomodo ad iracundiam provocaveris Dominum Deum tuum in solitudine ex eo die quo es egressus ex Aegypto usque ad locum istum semper adversum Dominum contendisti

**9:8.** For in **Horeb**, also thou didst provoke him, and he was **angry**, and would have destroyed thee,

Nam et in Horeb provocasti eum et iratus delere te voluit

**9:9.** When I went up into the **mount** to receive the **tables of stone**, the tables of the covenant which the **Lord** made with you: and I continued in the **mount** forty days and nights, neither eating bread, nor drinking water.

Quando ascendi in montem ut acciperem tabulas lapideas tabulas pacti quod pepigit vobiscum Dominus et

perseveravi in monte quadraginta diebus ac noctibus panem non comedens et aquam non bibens

**9:10.** And the **Lord** gave me two **tables of stone** written with the finger of **God**, and containing all the **words** that he spoke to you in the **mount** from the midst of the fire, when the people were assembled together.  
Deditque mihi Dominus duas tabulas lapideas scriptas digito Dei et continentes omnia verba quae vobis in monte locutus est de medio ignis quando contio populi congregata est

**9:11.** And when forty days were passed, and as many nights, the **Lord** gave me the two **tables of stone**, the tables of the covenant,  
Cumque transissent quadraginta dies et totidem noctes dedit mihi Dominus duas tabulas lapideas tabulas foederis

**9:12.** And said to me: Arise, and go down from hence quickly: for thy people, which thou hast brought out of **Egypt**, have quickly forsaken the way that thou hast shown them, and have made to themselves a **molten idol**.  
Dixitque mihi surge et descende hinc cito quia populus tuus quos eduxisti de Aegypto deseruerunt velociter viam quam demonstrasti eis feceruntque sibi conflatile

**9:13.** And again the **Lord** said to me: I see that this people is stiffnecked:  
Rursumque ait Dominus ad me cerno quod populus iste durae cervicis sit

**9:14.** Let me alone that I may destroy them, and abolish their **name** from under **heaven**, and set thee over a **nation**, that is greater and stronger than this.  
Dimitte me ut conteram eum et deleam nomen eius sub caelo et constituam te super gentem quae hac maior et fortior sit

**9:15.** And when I came down from the burning **mount**, and held the two **tables** of the covenant with both hands,  
Cumque de monte ardente descenderem et duas tabulas foederis utraque tenerem manu

**9:16.** And saw that you had **sinned** against the **Lord your God**, and had made to yourselves a **molten calf**, and had quickly forsaken his way, which he had shown you:  
Vidissemque vos peccasse Domino Deo vestro et fecisse vobis vitulum conflatilem ac deseruisse velociter viam eius quam vobis ostenderat

**9:17.** I cast the **tables** out of my hands, and broke them in your sight.  
Proieci tabulas de manibus meis confregique eas in conspectu vestro

**9:18.** And I fell down before the **Lord** as before, forty days and nights **neither eating bread**, nor drinking water, for all your **sins**, which you had committed against the **Lord**, and had provoked him to **wrath**:  
Et procidi ante Dominum sicut prius quadraginta diebus et noctibus panem non comedens et aquam non bibens propter omnia peccata vestra quae gessistis contra Dominum et eum ad iracundiam provocastis

**9:19.** For I feared his indignation and **anger**, wherewith being moved against you, he would have destroyed you. And the **Lord** heard me this time also.  
Timui enim indignationem et iram illius qua adversum vos concitatus delere vos voluit et exaudivit me Dominus etiam hac vice

**9:20.** And he was exceeding **angry** against **Aaron** also, and would have destroyed him, and I **prayed** in like manner for him.  
Adversum Aaron quoque vehementer iratus voluit eum conterere et pro illo similiter deprecatus sum

**9:21.** And your **sin** that you had committed, that is, the **calf**, I took, and burned it with fire, and breaking it into pieces, until it was as small as dust, I threw it into the torrent, which cometh down from the mountain.

Peccatum autem vestrum quod feceratis id est vitulum arripiens igne combusti et in frusta comminuens omninoque in pulverem redigens proieci in torrentem qui de monte descendit

**9:22.** At the *burning* also, and at the *place of temptation*, and at the *graves of lust* you provoked the **Lord**:  
In Incendio quoque et in Temptatione et in sepulchris Concupiscentiae provocastis Dominum

**9:23.** And when he sent you from **Cadesbarne**, saying: Go up, and possess the land that I have given you, and you slighted the commandment of the **Lord your God**, and did not **believe** him, neither would you

hearken to his voice:

Et quando misit vos de Cadesbarne dicens ascendite et possidete terram quam dedi vobis et contempsistis imperium Domini Dei vestri et non credidistis ei neque vocem eius audire voluistis

**9:24.** But were always rebellious from the day that I began to **know** you.

Sed semper fuistis rebelles a die qua nosse vos coepi

**9:25.** And I lay prostrate before the **Lord** forty days and nights, in which I humbly besought him, that he would not destroy you as he had threatened:

Et iacui coram Domino quadraginta diebus ac noctibus quibus eum suppliciter deprecabar ne deleret vos ut fuerat comminatus

**9:26.** And **praying**, I said: O **Lord God**, destroy not thy people, and thy inheritance, which thou hast **redeemed** in thy greatness, whom thou hast brought out of **Egypt** with a strong hand.

Et orans dixi Domine Deus ne disperdas populum tuum et hereditatem tuam quam redemisti in magnitudine tua quos eduxisti de Aegypto in manu forti

**9:27.** Remember thy servants **Abraham**, **Isaac**, and **Jacob**: look not on the stubbornness of this people, nor on their **wickedness** and **sin**:

Recordare servorum tuorum Abraham Isaac et Iacob ne aspicias duritiam populi huius et impietatem atque peccatum

**9:28.** Lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The **Lord** could not bring them into the land that he **promised** them, and he **hated** them: therefore he brought them out, that he might **kill** them in the **wilderness**,

Ne forte dicant habitatores terrae de qua eduxisti nos non poterat Dominus introducere eos in terram quam pollicitus est eis et oderat illos idcirco eduxit ut interficeret eos in solitudine

**9:29.** Who are thy people and thy inheritance, whom thou hast brought out by thy great strength, and in thy stretched out arm.

Qui sunt populus tuus et hereditas tua quos eduxisti in fortitudine tua magna et in brachio tuo extento

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## Deuteronomy Chapter 10

### God giveth the second tables of the law: a further exhortation to fear and serve the Lord.

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**10:1.** At that time the [Lord](#) said to me: Hew thee two [tables of stone](#) like the former, and come up to me into the [mount](#): and thou shalt make an [ark](#) of wood,

In tempore illo dixit Dominus ad me dola tibi duas tabulas lapideas sicut priores fuerunt et ascende ad me in montem faciesque arcam ligneam

**10:2.** And I will write on the tables the [words](#) that were in them, which thou brokest before, and thou shalt put them in the [ark](#).

Et scribam in tabulis verba quae fuerunt in his quas ante confregisti ponesque eas in arca

**10:3.** And I made an [ark](#) of [setim wood](#). And when I had hewn two [tables of stone](#) like the former, I went up into the [mount](#), having them in my hands.

Feci igitur arcam de lignis setthim cumque dolassem duas tabulas lapideas instar priorum ascendi in montem habens eas in manibus

**10:4.** And he wrote in the tables, according as he had written before, the [ten words](#), which the [Lord](#) spoke to you in the [mount](#) from the midst of the fire, when the people were assembled: and he gave them to me.

Scripsitque in tabulis iuxta id quod prius scripserat verba decem quae locutus est Dominus ad vos in monte de medio ignis quando populus congregatus est et dedit eas mihi

**10:5.** And returning from the [mount](#), I came down, and put the [tables](#) into the [ark](#), that I had made, and they are there till this present, as the [Lord](#) commanded me.

Reversusque de monte descendi et posui tabulas in arcam quam feceram quae hucusque ibi sunt sicut mihi praecepit Dominus

**10:6.** And the [children of Israel](#) removed their camp from [Beroth](#), of the children of Jacan into Mosera, where [Aaron](#) died and was buried, and [Eleazar](#) his son succeeded him in the [priestly office](#).

Filii autem Israhel castra moverunt ex Beroth filiorum Iacan in Musera ubi Aaron mortuus ac sepultus est pro quo sacerdotio functus est filius eius Eleazar

**Mosera...** By mount Hor, for there [Aaron](#) died ([Numbers 20](#)). This and the following verses seem to be inserted by way of parenthesis.

**10:7.** From thence they came to Gadgad, from which place they departed, and camped in Jetebatha, in a land of waters and torrents.

Inde venerunt in Gadgad de quo loco profecti castrametati sunt in Ietabatha in terra aquarum atque torrentium

**10:8.** At that time he separated the [tribe of Levi](#), to carry the [ark of the covenant of the Lord](#), and to stand before him in the ministry, and to [bless](#) in his [name](#) until this present day.

Eo tempore separavit tribum Levi ut portaret arcam foederis Domini et staret coram eo in ministerio ac benediceret in nomine illius usque in praesentem diem

**10:9.** Wherefore [Levi](#) hath no part nor [possession](#) with his brethren: because the [Lord](#) himself is his possession, as the [Lord thy God promised](#) him.

Quam ob rem non habuit Levi partem neque possessionem cum fratribus suis quia ipse Dominus possessio eius est sicut promisit ei Dominus Deus tuus

**10:10.** And I stood in the [mount](#), as before, forty days and nights: and the [Lord](#) heard me this time also, and would not destroy thee.

Ego autem steti in monte sicut prius quadraginta diebus ac noctibus exaudivitque me Dominus etiam hac vice et te perdere noluit

**10:11.** And he said to me: Go, and walk before the people, that they may enter, and possess the land, which I **swore** to their fathers that I would give them.

Dixitque mihi vade et praecedere populum ut ingrediatur et possideat terram quam iuravi patribus eorum ut traderem eis

**10:12.** And now, **Israel**, what doth the **Lord thy God** require of thee, but that thou fear the **Lord thy God**, and walk in his ways, and **love** him, and serve the **Lord thy God**, with all thy heart, and with all thy **soul**:

Et nunc Israhel quid Dominus Deus tuus petit a te nisi ut timeas Dominum Deum tuum et ambules in viis eius et diligas eum ac servias Domino Deo tuo in toto corde tuo et in tota anima tua

**10:13.** And keep the **commandments** of the **Lord**, and his **ceremonies**, which I command thee this day, that it may be well with thee?

Custodiasque mandata Domini et caerimonias eius quas ego hodie praecipio ut bene sit tibi

**10:14.** Behold **heaven** is the **Lord's thy God**, and the **heaven of heaven**, the earth and all things that are therein.

En Domini Dei tui caelum est et caelum caeli terra et omnia quae in ea sunt

**10:15.** And yet the **Lord** hath been closely joined to thy fathers, and **loved** them and chose their seed after them, that is to say, you, out of all **nations**, as this day it is proved.

Et tamen patribus tuis conglutinatus est Dominus et amavit eos elegitque semen eorum post eos id est vos de cunctis gentibus sicut hodie conprobatur

**10:16.** Circumcise therefore the foreskin of your heart, and stiffen your neck no more.

Circumcidite igitur praeputium cordis vestri et cervicem vestram ne induretis amplius

**10:17.** Because the **Lord your God** he is the **God** of gods, and the **Lord** of lords, a great **God** and mighty and terrible, who accepteth no person nor taketh **bribes**.

Quia Dominus Deus vester ipse est Deus deorum et Dominus dominantium Deus magnus et potens et terribilis qui personam non accipit nec munera

**10:18.** He doth judgment to the fatherless and the widow, **loveth** the stranger, and giveth him food and raiment.

Facit iudicium pupillo et viduae amat peregrinum et dat ei victum atque vestitum

**10:19.** And do you therefore **love** strangers, because you also were strangers in the land of **Egypt**.

Et vos ergo amate peregrinos quia et ipsi fuistis advenae in terra Aegypti

**10:20.** Thou shalt fear the **Lord thy God**, and serve him only: to him thou shalt adhere, and shalt **swear** by his **name**.

Dominum Deum tuum timebis et ei servies ipsi adherebis iurabisque in nomine illius

**10:21.** He is thy praise, and thy **God**, that hath done for thee these great and terrible things, which thy eyes have seen.

Ipse est laus tua et Deus tuus qui fecit tibi haec magnalia et terribilia quae viderunt oculi tui

**10:22.** In seventy **souls** thy fathers went down into **Egypt**: and behold now the **Lord thy God** hath multiplied thee as the stars of **heaven**.

In septuaginta animabus descenderunt patres tui in Aegyptum et ecce nunc multiplicavit te Dominus Deus tuus sicut astra caeli

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## Deuteronomy Chapter 11

**The love and service of God are still inculcated, with a blessing to them that serve him, and threats of punishment if they forsake his law.**

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**11:1.** Therefore [love](#) the [Lord thy God](#) and observe his [precepts](#) and [ceremonies](#), his judgments and commandments at all times.

Ama itaque Dominum Deum tuum et observa praecepta eius et caerimonias iudicia atque mandata omni tempore

**11:2.** Know this day the things that your children know not, who saw not the [chastisements](#) of the [Lord your God](#), his great doings and strong hand, and stretched out arm,

Cognoscite hodie quae ignorant filii vestri qui non viderunt disciplinam Domini Dei vestri magnalia eius et robustam manum extentumque brachium

**11:3.** The [signs and works](#) which he did in the midst of [Egypt](#) to [king Pharao](#), and to all his land,

Signa et opera quae fecit in medio Aegypti Pharaoni regi et universae terrae eius

**11:4.** And to all the host of the [Egyptians](#), and to their horses and chariots: how the waters of the [Red Sea](#) covered them, when they pursued you, and how the [Lord](#) destroyed them until this present day:

Omnique exercitui Aegyptiorum et equis ac curribus quomodo operuerint eos aquae Rubri maris cum vos persequerentur et deleverit eos Dominus usque in praesentem diem

**11:5.** And what he hath done to you in the [wilderness](#), till you came to this place:

Vobisque quae fecerit in solitudine donec veniretis ad hunc locum

**11:6.** And to [Dathan and Abiron](#) the sons of Eliab, who was the son of [Ruben](#): whom the earth, opening her mouth swallowed up with their households and tents, and all their [substance](#), which they had in the midst of [Israel](#).

Et Dathan atque Abiram filiis Heliab qui fuit filius Ruben quos aperto ore suo terra absorbit cum domibus et tabernaculis et universa substantia eorum quam habebant in medio Israhelis

**11:7.** Your eyes have seen all the great works of the [Lord](#), that he hath done,

Oculi vestri viderunt omnia opera Domini magna quae fecit

**11:8.** That you may keep all his [commandments](#), which I command you this day, and may go in, and possess the land, to which you are entering,

Ut custodiatis universa mandata illius quae ego hodie praecipio vobis et possitis introire et possidere terram ad quam ingredimini

**11:9.** And may live in it a long time: which the [Lord promised](#) by [oath](#) to your fathers, and to their seed, a land which floweth with milk and honey.

Multoque in ea vivatis tempore quam sub iuramento pollicitus est Dominus patribus vestris et semini eorum lacte et melle manantem

**11:10.** For the land, which thou goest to possess, is not like the land of [Egypt](#), from whence thou camest out, where, when the seed is sown, waters are brought in to water it after the manner of gardens.

Terra enim ad quam ingredieris possidendam non est sicut terra Aegypti de qua existi ubi iacto semine in hortorum morem aquae ducuntur irriguae

**11:11.** But it is a land of hills and plains, expecting rain from [heaven](#).

Sed montuosa est et campestris de caelo expectans pluvias

**11:12.** And the [Lord thy God](#) doth always visit it, and his eyes are on it from the beginning of the year unto the end thereof.

Quam Dominus Deus tuus semper invisit et oculi illius in ea sunt a principio anni usque ad finem eius

**11:13.** If then you [obey](#) my [commandments](#), which I command you this day, that you [love](#) the [Lord your God](#), and serve him with all your heart, and with all your [soul](#):

Si ergo oboedieritis mandatis meis quae hodie praecipio vobis ut diligatis Dominum Deum vestrum et serviatis ei in toto corde vestro et in tota anima vestra

**11:14.** He will give to your land the early rain and the latter rain, that you may gather in your corn, and your wine, and your oil,

Dabo pluviam terrae vestrae temporivam et serotinam ut colligatis frumentum et vinum et oleum

**11:15.** And your hay out of the fields to feed your cattle, and that you may eat and be filled.

Faenum ex agris ad pascenda iumenta et ut ipsi comedatis ac saturemini

**11:16.** Beware lest perhaps your heart be [deceived](#), and you depart from the [Lord](#), and serve [strange gods](#), and [adore](#) them:

Cavete ne forte decipiatur cor vestrum et recedatis a Domino serviatisque diis alienis et adoretis eos

**11:17.** And the [Lord](#) being [angry](#) shut up [heaven](#), that the rain come not down, nor the earth yield her fruit, and you perish quickly from the excellent land, which the [Lord](#) will give you.

Iratusque Dominus claudat caelum et pluviae non descendant nec terra det germen suum pereatisque velociter de terra optima quam Dominus daturus est vobis

**11:18.** Lay up these words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes.

Ponite haec verba mea in cordibus et in animis vestris et suspendite ea pro signo in manibus et inter vestros oculos conlocate

**11:19.** Teach your children that they [meditate](#) on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up.

Docete filios vestros ut illa meditentur quando sederis in domo tua et ambulaveris in via et accubueris atque surrexeris

**11:20.** Thou shalt write them upon the posts and the doors of thy house:

Scribes ea super postes et ianuas domus tuae

**11:21.** That thy days may be multiplied, and the days of thy children in the land which the [Lord swore](#) to thy fathers, that he would give them as long as the [heaven](#) hangeth over the earth.

Ut multiplicentur dies tui et filiorum tuorum in terra quam iuravit Dominus patribus tuis ut daret eis quamdiu caelum inminet terrae

**11:22.** For if you keep the [commandments](#) which I command you, and do them, to [love](#) the [Lord your God](#), and walk in all his ways, cleaving unto him,

Si enim custodieritis mandata quae ego praecipio vobis et feceritis ea ut diligatis Dominum Deum vestrum et ambuletis in omnibus viis eius adherentes ei

**11:23.** The [Lord](#) will destroy all these [nations](#) before your face, and you shall possess them, which are greater and stronger than you.

Disperdet Dominus omnes gentes istas ante faciem vestram et possidebitis eas quae maiores et fortiores vobis sunt

**11:24.** Every place, that your foot shall tread upon, shall be yours. From the [desert](#), and from Libanus, from the great river Euphrates unto the western sea shall be your borders.

Omnis locus quem calcaverit pes vester vester erit a deserto et Libano a flumine magno Eufraten usque ad mare occidentale erunt termini vestri

**11:25.** None shall stand against you: the [Lord your God](#) shall lay the dread and fear of you upon all the land that you shall tread upon, as he hath spoken to you.

Nullus stabit contra vos terrorem vestrum et formidinem dabit Dominus Deus vester super omnem terram quam calcaturi estis sicut locutus est vobis

**11:26.** Behold I set forth in your sight this day a  **blessing**  and a  **curse** :  
En propono in conspectu vestro hodie benedictionem et maledictionem

**11:27.** A  **blessing** , if you  **obey**  the  **commandments**  of the  **Lord your God** , which I command you this day:  
Benedictionem si oboedieritis mandatis Domini Dei vestri quae ego praecipio vobis

**11:28.** A  **curse** , if you  **obey**  not the  **commandments**  of the  **Lord your God** , but revolt from the way which now I show you, and walk after  **strange gods**  which you  **know**  not.  
Maledictionem si non audieritis mandata Domini Dei vestri sed recesseritis de via quam ego nunc ostendo vobis et ambulaveritis post deos alienos quos ignoratis

**11:29.** And when the  **Lord thy God**  shall have brought thee into the land, whither thou goest to dwell, thou shalt put the  **blessing**  upon mount Garizim, the  **curse**  upon mount Hebal:  
Cum introduxerit te Dominus Deus tuus in terram ad quam pergis habitandam pones benedictionem super montem Garizim maledictionem super montem Hebal  
**Put the blessing, et...** See **Deuteronomy 27:12**, etc. and **Joshua 8:33**, etc.

**11:30.** Which are beyond the  **Jordan** , behind the way that goeth to the setting of the sun, in the land of the  **Chanaanite**  who dwelleth in the plain country over against Galgala, which is near the valley that reacheth and entereth far.  
Qui sunt trans Iordanem post viam quae vergit ad solis occubitum in terra Chananei qui habitat in campestribus contra Galgalam quae est iuxta vallem tendentem et intrantem procul

**11:31.** For you shall pass over the  **Jordan** , to possess the land, which the  **Lord your God**  will give you, that you may have it and possess it.  
Vos enim transibitis Iordanem ut possideatis terram quam Dominus Deus vester daturus est vobis et habeatis ac possideatis illam

**11:32.** See therefore that you fulfil the  **ceremonies**  and judgments, which I shall set this day before you.  
Videte ergo ut impleatis caerimonias atque iudicia quae ego hodie ponam in conspectu vestro

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## Deuteronomy Chapter 12

### **All idolatry must be extirpated: sacrifices, tithes, and firstfruits must be offered in one only place: all eating of blood is prohibited.**

**12:1.** These are the [precepts](#) and judgments, that you must do in the land, which the [Lord](#) the [God](#) of thy fathers will give thee, to possess it all the days that thou shalt walk upon the earth.

Haec sunt praecepta atque iudicia quae facere debetis in terra quam Dominus Deus patrum tuorum daturus est tibi ut possideas eam cunctis diebus quibus super humum gradieris

**12:2.** Destroy all the places in which the [nations](#), that you shall possess, [worshipped](#) their [gods](#) upon high mountains, and hills, and under every shady tree:

Subvertite omnia loca in quibus coluerunt gentes quas possessuri estis deos suos super montes excelsos et colles et subter omne lignum frondosum

**12:3.** Overthrow their [altars](#), and break down their [statues](#), burn their groves with fire, and break their [idols](#) in pieces: destroy their [names](#) out of those places.

Dissipate aras earum et confringite statuas lucos igne conburite et idola comminuite disperdite nomina eorum de locis illis

**12:4.** You shall not do so to the [Lord your God](#):

Non facietis ita Domino Deo vestro

**12:5.** But you shall come to the place, which the [Lord your God](#) shall choose out of all your [tribes](#), to put his [name](#) there, and to dwell in it:

Sed ad locum quem elegerit Dominus Deus vester de cunctis tribubus vestris ut ponat nomen suum ibi et habitet in eo venietis

**12:6.** And you shall offer in that place your [holocausts](#) and victims, the [tithes](#) and [firstfruits](#) of your hands and your [vows](#) and gifts, the [firstborn](#) of your herds and your sheep.

Et offeretis in illo loco holocausta et victimas vestras decimas et primitias manuum vestrarum et vota atque donaria primogenita boum et ovium

**12:7.** And you shall eat there in the sight of the [Lord your God](#): and you shall rejoice in all things, whereunto you shall put your hand, you and your houses wherein the [Lord your God](#) hath [blessed](#) you.

Et comedetis ibi in conspectu Domini Dei vestri ac laetabimini in cunctis ad quae miseritis manum vos et domus vestrae in quibus benedixerit vobis Dominus Deus vester

**12:8.** You shall not do there the things we do here this day, every [man](#) that which seemeth [good](#) to himself.

Non facietis ibi quae nos hic facimus hodie singuli quod sibi rectum videtur

**12:9.** For until this present time you are not come to rest, and to the possession, which the [Lord your God](#) will give you.

Neque enim usque in praesens tempus venistis ad requiem et possessionem quam Dominus Deus daturus est vobis

**12:10.** You shall pass over the [Jordan](#), and shall dwell in the land which the [Lord your God](#) will give you, that you may have rest from all enemies round about: and may dwell without any fear,

Transibitis Iordanem et habitabitis in terram quam Dominus Deus vester daturus est vobis ut requiescatis a cunctis hostibus per circuitum et absque ullo timore habitetis

**12:11.** In the place, which the [Lord your God](#) shall choose, that his [name](#) may be therein. Thither shall you bring all the things that I command you, [holocausts](#), and victims, and [tithes](#), and the [firstfruits](#) of your hands: and whatsoever is the choicest in the gifts which you shall [vow](#) to the [Lord](#).

In loco quem elegerit Dominus Deus vester ut sit nomen eius in eo illuc omnia quae praecipio conferetis holocausta et hostias ac decimas et primitias manuum vestrarum et quicquid praecipuum est in muneribus quae vovistis Domino

**12:12.** There shall you feast before the [Lord your God](#), you and your sons and your daughters, your menservants and maidservants, and the [Levite](#) that dwelleth in your cities. For he hath no other part and [possession](#) among you.

Ibi epulabimini coram Domino Deo vestro vos filii ac filiae vestrae famuli et famulae atque Levites qui in vestris urbibus commorantur neque enim habet aliam partem et possessionem inter vos

**12:13.** Beware lest thou offer thy [holocausts](#) in every place that thou shalt see:

Cave ne offeras holocausta tua in omni loco quem videris

**12:14.** But in the place which the [Lord](#) shall choose in one of thy [tribes](#) shalt thou offer [sacrifices](#), and shalt do all that I command thee.

Sed in eo quem elegerit Dominus in una tribuum tuarum offeres hostias et facies quaecumque praecipio tibi

**12:15.** But if thou desirest to eat, and the eating of flesh delight thee, kill, and eat according to the [blessing](#) of the [Lord thy God](#), which he hath given thee, in thy cities: whether it be [unclean](#), that is to say, having blemish or defect: or [clean](#), that is to say, sound and without blemish, such as may be offered, as the roe, and the hart, shalt thou eat it:

Sin autem comedere volueris et te esus carniū delectarit occide et comede iuxta benedictionem Domini Dei tui quam dedit tibi in urbibus tuis sive inmundum fuerit hoc est maculatum et debile sive mundum hoc est integrum et sine macula quod offerri licet sicut capream et cervum comedes

**12:16.** Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

Absque esu dumtaxat sanguinis quod super terram quasi aquam effundes

**12:17.** Thou mayst not eat in thy towns the [tithes](#) of thy corn, and thy wine, and thy oil, the [firstborn](#) of thy herds and thy cattle, nor any thing that thou [vowest](#), and that thou wilt offer voluntarily, and the [firstfruits](#) of thy hands:

Non poteris comedere in oppidis tuis decimam frumenti et vini et olei tui primogenita armentorum et pecorum et omnia quae voveris et sponte offerre volueris et primitias manuum tuarum

**12:18.** But thou shalt eat them before the [Lord thy God](#) in the place which the [Lord thy God](#) shall choose, thou and thy son and thy daughter, and thy manservant, and maidservant, and the [Levite](#) that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the [Lord thy God](#) in all things, whereunto thou shalt put thy hand.

Sed coram Domino Deo tuo comedes ea in loco quem elegerit Dominus Deus tuus tu et filius tuus ac filia servus et famula atque Levites qui manet in urbibus tuis et laetaberis et reficieris coram Domino Deo tuo in cunctis ad quae extenderis manum tuam

**12:19.** Take heed thou forsake not the [Levite](#) all the time that thou livest in the land.

Cave ne derelinquas Levitem omni tempore quo versaris in terra

**12:20.** When the [Lord thy God](#) shall have enlarged thy borders, as he hath spoken to thee, and thou wilt eat the flesh that thy [soul](#) desireth:

Quando dilataverit Dominus Deus tuus terminos tuos sicut locutus est tibi et volueris vesci carnibus quas desiderat anima tua

**12:21.** And if the place which the [Lord thy God](#) shall choose, that his [name](#) should be there, be far off, thou shalt kill of thy herds and of thy flocks, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

Locus autem quem elegerit Dominus Deus tuus ut sit nomen eius ibi si procul fuerit occides de armentis et pecoribus quae habueris sicut praecepi tibi et comedes in oppidis tuis ut tibi placet

**12:22.** Even as the roe and the hart is eaten, so shalt thou eat them: both the [clean and unclean](#) shall eat of them alike.

Sicut comeditur caprea et cervus ita vesceris eis et mundus et inmundus in commune vescentur

**12:23.** Only beware of this, that thou eat not the blood, for the blood is for the [soul](#): and therefore thou must not eat the [soul](#) with the flesh:

Hoc solum cave ne sanguinem comedas sanguis enim eorum pro anima est et idcirco non debes animam

comedere cum carnibus

**12:24.** But thou shalt pour it upon the earth as water,  
Sed super terram fundes quasi aquam

**12:25.** That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the **Lord**.

Ut sit tibi bene et filiis tuis post te cum feceris quod placet in conspectu Domini

**12:26.** But the things which thou hast **sanctified** and **vowed** to the **Lord**, thou shalt take, and shalt come to the place which the **Lord** shall choose:

Quae autem sanctificaveris et voveris Domino tolles et venies ad locum quem elegerit Dominus

**12:27.** And shalt offer thy **oblations**, the flesh and the blood upon the **altar** of the **Lord thy God**: the blood of thy victims thou shalt pour on the **altar**: and the flesh thou thyself shalt eat.

Et offeres oblationes tuas carnem et sanguinem super altare Domini Dei tui sanguinem hostiarum fundes in altari carnibus autem ipse vesceris

**12:28.** Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do what is **good** and pleasing in the sight of the **Lord thy God**.

Observa et audi omnia quae ego praecipio tibi ut bene sit tibi et filiis tuis post te in sempiternum cum feceris quod bonum est et placitum in conspectu Domini Dei tui

**12:29.** When the **Lord thy God** shall have destroyed before thy face the **nations**, which thou shalt go in to possess, and when thou shalt possess them, and dwell in their land:

Quando disperderit Dominus Deus tuus ante faciem tuam gentes ad quas ingredieris possidendas et possederis eas atque habitaveris in terra earum

**12:30.** Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their **ceremonies**, saying: As these **nations** have **worshipped** their **gods**, so will I also **worship**.

Cave ne imiteris eas postquam te fuerint introeunte subversae et requiras caerimonias earum dicens sicut coluerunt gentes istae deos suos ita et ego colam

**12:31.** Thou shalt not do in like manner to the **Lord thy God**. For they have done to their **gods** all the abominations which the **Lord** abhorreth, **offering** their sons and daughters, and burning them with fire.

Non facies similiter Domino Deo tuo omnes enim abominationes quas aversatur Dominus fecerunt diis suis offerentes filios et filias et conburentes igne

**12:32.** What I command thee, that only do thou to the **Lord**: neither add any thing, nor diminish.

Quod praecipio tibi hoc tantum facito Domino nec addas quicquam nec minuas

**That only do thou, etc...** They are forbid here to follow the **ceremonies** of the **heathens**; or to make any alterations in the **divine ordinances**.

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## Deuteronomy Chapter 13

### False prophets must be slain, and idolatrous cities destroyed.

**13:1.** If there rise in the midst of thee a [prophet](#) or one that saith he hath dreamed a [dream](#), and he [foretell](#) a [sign and a wonder](#),  
Si surrexerit in medio tui prophetae aut qui somnium vidisse se dicat et praedixerit signum atque portentum

**13:2.** And that come to pass which he spoke, and he say to thee: Let us go and follow [strange gods](#), which thou knowest not, and let us serve them:  
Et evenerit quod locutus est et dixerit tibi eamus et sequamur deos alienos quos ignoras et serviamus eis

**13:3.** Thou shalt not hear the words of that [prophet](#) or dreamer: for the [Lord your God](#) trieth you, that it may appear whether you [love](#) him with all your heart, and with all your [soul](#), or not.  
Non audies verba prophetae illius aut somniatoris quia temptat vos Dominus Deus vester ut palam fiat utrum diligatis eum an non in toto corde et in tota anima vestra

**13:4.** Follow the [Lord your God](#), and fear him, and keep his [commandments](#), and hear his voice: him you shall serve, and to him you shall cleave.  
Dominum Deum vestrum sequimini et ipsum timete mandata illius custodite et audite vocem eius ipsi servietis et ipsi adhaerebitis

**13:5.** And that [prophet](#) or forger of [dreams](#) shall be slain: because he spoke to draw you away from the [Lord your God](#), who brought you out of the land of [Egypt](#), and [redeemed](#) you from the house of [bondage](#): to make thee go out of the way, which the [Lord thy God](#) commanded thee: and thou shalt take away the [evil](#) out of the midst of thee.  
Propheta autem ille aut fictor somniorum interficietur quia locutus est ut vos averteret a Domino Deo vestro qui eduxit vos de terra Aegypti et redemit de domo servitutis ut errare te faceret de via quam tibi praecepit Dominus Deus tuus et auferes malum de medio tui

**13:6.** If thy brother the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou [lovest](#) as thy own [soul](#), would persuade thee secretly, saying: Let us go, and serve [strange gods](#), which thou knowest not, nor thy fathers,  
Si tibi voluerit persuadere frater tuus filius matris tuae aut filius tuus vel filia sive uxor quae est in sinu tuo aut amicus quem diligis ut animam tuam clam dicens eamus et serviamus diis alienis quos ignoras tu et patres tui

**13:7.** Of all the [nations](#) round about, that are near or afar off, from one end of the earth to the other, Cunctarum in circuitu gentium quae iuxta vel procul sunt ab initio usque ad finem terrae

**13:8.** [Consent](#) not to him, hear him not, neither let thy eye spare him to pity and conceal him,  
Non adquiescas ei nec audias neque parcat ei oculus tuus ut miserearis et occultes eum

**13:9.** But thou shalt presently [put him to death](#). Let thy hand be first upon him, and afterwards the hands of all the people.  
Sed statim interficies sit primum manus tua super eum et post te omnis populus mittat manum  
**Presently put him to death...** Not by killing him by private authority, but by informing the magistrate, and proceeding by order of justice.

**13:10.** With stones shall he be [stoned to death](#): because he would have withdrawn thee from the [Lord thy God](#), who brought thee out of the land of [Egypt](#), from the house of [bondage](#):  
Lapidibus obrutus necabitur quia voluit te abstrahere a Domino Deo tuo qui eduxit te de terra Aegypti de domo servitutis

**13:11.** That all [Israel](#) hearing may fear, and may do no more any thing like this.  
Ut omnis Israhel audiens timeat et nequaquam ultra faciat quippiam huius rei simile

**13:12.** If in one of thy cities, which the [Lord thy God](#) shall give thee to dwell in, thou hear some say:  
Si audieris in una urbium tuarum quas Dominus Deus tuus dabit tibi ad habitandum dicentes aliquos

**13:13.** Children of [Belial](#) are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and serve [strange gods](#) which you know not:  
Egressi sunt filii Belial de medio tui et averterunt habitatores urbis tuae atque dixerunt eamus et serviamus diis alienis quos ignoratis

**Belial...** That is, without yoke. Hence the wicked, who refuse to be subject to the [divine law](#), are called in [scripture](#) the children of [Belial](#).

**13:14.** Inquire carefully and diligently, the [truth](#) of the thing by looking well into it, and if thou find that which is said to be certain, and that this abomination hath been really committed,  
Quaere sollicitè et diligenter rei veritate perspecta si inveneris certum esse quod dicitur et abominationem hanc opere perpetrata

**13:15.** Thou shalt forthwith kill the inhabitants of that city with the edge of the sword, and shalt destroy it and all things that are in it, even the cattle.  
Statim percutes habitatores urbis illius in ore gladii et delebis eam omniaque quae in illa sunt usque ad pecora

**13:16.** And all the household goods that are there, thou shalt gather together in the midst of the streets thereof, and shall burn them with the city itself, so as to consume all for the [Lord thy God](#), and that it be a heap for ever: it shall be built no more.  
Quicquid etiam suppellectilis fuerit congregabis in medium platearum eius et cum ipsa civitate succendes ita ut universa consumas Domino Deo tuo et sit tumulus sempiternus non aedificabitur amplius

**13:17.** And there shall nothing of that [anathema](#) stick to thy hand: that the [Lord](#) may turn from the [wrath](#) of his fury, and may have mercy on thee, and multiply thee as he [swore](#) to thy fathers,  
Et non adhaerebit de illo anathemate quicquam in manu tua ut avertatur Dominus ab ira furoris sui et misereatur tui multiplicetque te sicut iuravit patribus tuis

**13:18.** When thou shalt hear the voice of the [Lord thy God](#), keeping all his [precepts](#), which I command thee this day, that thou mayst do what is pleasing in the sight of the [Lord thy God](#).  
Quando audieris vocem Domini Dei tui custodiens omnia praecepta eius quae ego praecipio tibi hodie ut facias quod placitum est in conspectu Domini Dei tui

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## Deuteronomy Chapter 14

### In mourning for the dead they are not to follow the ways of the Gentiles: the distinction of clean and unclean meats: ordinances concerning tithes, and firstfruits.

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**14:1.** Be ye children of the [Lord your God](#): you shall not cut yourselves, nor make any baldness for the dead;

Filii estote Domini Dei vestri non vos incidetis nec facietis calvitium super mortuo

**14:2.** Because thou art a [holy](#) people to the [Lord thy God](#): and he chose thee to be his peculiar people of all [nations](#) that are upon the earth.

Quoniam populus sanctus es Domino Deo tuo et te elegit ut sis ei in populum peculiarem de cunctis gentibus quae sunt super terram

**14:3.** Eat not the things that are [unclean](#).

Ne comedatis quae immunda sunt

**Unclean...** See the annotations on [Leviticus 11](#).

**14:4.** These are the beasts that you shall eat, the ox, and the sheep, and the goat,

Hoc est animal quod comedere debetis bovem et ovem et capram

**14:5.** The hart and the roe, the buffle, the chamois, the pygarg, the wild goat, the camelopardalus.

Cervum capream bubalum tragelaphum pygargon orygem camelopardalum

**14:6.** Every beast that divideth the hoof in two parts, and cheweth the cud, you shall eat.

Omne animal quod in duas partes ungulam findit et ruminat comedetis

**14:7.** But of them that chew the cud, but divide not the hoof, you shall not eat, such as the camel, the hare, and the chero-gril: because they chew the cud, but divide not the hoof, they shall be [unclean](#) to you.

De his autem quae ruminant et ungulam non findunt haec comedere non debetis camelum leporem choerogyllium quia ruminant et non dividunt ungulam immunda erunt vobis

**14:8.** The swine also, because it divideth the hoof, but cheweth not the cud, shall be [unclean](#), their flesh you shall not eat, and their carcasses you shall not touch.

Sus quoque quoniam dividit ungulam et non ruminat immunda erit carnibus eorum non vescemini et cadavera non tangetis

**14:9.** These shall you eat of all that abide in the waters: All that have fins and scales, you shall eat.

Haec comedetis ex omnibus quae morantur in aquis quae habent pinnulas et squamas comedite

**14:10.** Such as are without fins and scales, you shall not eat, because they are [unclean](#).

Quae absque pinnulis et squamis sunt ne comedatis quia immunda sunt

**14:11.** All birds that are [clean](#) you shall eat.

Omnes aves mundas comedite

**14:12.** The [unclean](#) eat not: to wit, the eagle, and the grype, and the osprey,

Immundas ne comedatis aquilam scilicet et grypem et alietum

**14:13.** The ringtail, and the vulture, and the kite according to their kind:

Ixon et vulturem ac milvum iuxta genus suum

**14:14.** And all of the raven's kind:

Et omne corvini generis

**14:15.** And the ostrich, and the owl, and the larus, and the hawk according to its kind:

Strutionem ac noctuam et larum atque accipitrem iuxta genus suum

**14:16.** The heron, and the swan, and the stork,

Herodium et cycnum et ibin

**14:17.** And the cormorant, the porphirion, and the night crow,

Ac mergulum porphirionem et nycticoracem

**14:18.** The bittern, and the charadrion, every one in their kind: the houp also and the bat.

Onocrotalum et charadrion singula in genere suo upupam quoque et vespertilionem

**14:19.** Every thing that creepeth, and hath little wings, shall be **unclean**, and shall not be eaten.

Et omne quod reptat et pinnulas habet inmundum erit nec comedetur

**14:20.** All that is **clean**, you shall eat.

Omne quod mundum est comedite

**14:21.** But whatsoever is dead of itself, eat not thereof. Give it to the stranger, that is within thy gates, to eat, or sell it to him: because thou art the **holy** people of the **Lord thy God**. Thou shalt not boil a kid in the milk of his dam.

Quicquid morticinum est ne vescamini ex eo peregrino qui intra portas tuas est da ut comedat aut vende ei quia tu populus sanctus Domini Dei tui es non coques hedum in lacte matris suae

**14:22.** Every year thou shalt set aside the **tithes** of all thy fruits that the earth bringeth forth,

Decimam partem separabis de cunctis frugibus tuis quae nascuntur in terra per annos singulos

**14:23.** And thou shalt eat before the **Lord thy God** in the place which he shall choose, that his **name** may be called upon therein, the **tithe** of thy corn, and thy wine, and thy oil, and the **firstborn** of thy herds and thy sheep: that thou mayst learn to fear the **Lord thy God** at all times.

Et comedes in conspectu Domini Dei tui in loco quem elegerit ut in eo nomen illius invocetur decimam frumenti tui et vini et olei et primogenita de armentis et ovibus tuis ut discas timere Dominum Deum tuum omni tempore

**14:24.** But when the way and the place which the **Lord thy God** shall choose, are far off, and he hath **blessed** thee, and thou canst not carry all these things thither,

Cum autem longior fuerit via et locus quem elegerit Dominus Deus tuus tibi que benedixerit nec potueris ad eum haec cuncta portare

**14:25.** Thou shalt sell them all, and turn them into money, and shalt carry it in thy hand, and shalt go to the place which the **Lord** shall choose:

Vendes omnia et in pretium rediges portabisque manu tua et proficisceris ad locum quem elegerit Dominus Deus tuus

**14:26.** And thou shalt buy with the same money whatsoever pleaseth thee, either of the herds or of sheep, wine also and strong drink, and all that thy **soul** desireth: and thou shalt eat before the **Lord thy God**, and shalt feast, thou and thy house:

Et emes ex eadem pecunia quicquid tibi placuerit sive ex armentis sive ex ovibus vinum quoque et siceram et omne quod desiderat anima tua et comedes coram Domino Deo tuo et epulaberis tu et domus tua

**14:27.** And the **Levite** that is within thy gates, beware thou forsake him not, because he hath no other part in thy **possession**.

Et Levita qui intra portas tuas est cave ne derelinquas eum quia non habet aliam partem in possessione tua

**14:28.** The third year thou shalt separate another **tithe** of all things that grow to thee at that time, and shalt lay it up within thy gates.

Anno tertio separabis aliam decimam ex omnibus quae nascuntur tibi eo tempore et repones intra ianuas tuas

**14:29.** And the **Levite** that hath no other part nor **possession** with thee, and the stranger and the **fatherless** and the **widow**, that are within thy gates, shall come and shall eat and be filled: that the **Lord thy God** may **bless** thee in all the works of thy hands that thou shalt do.

Venietque Levites qui aliam non habet partem nec possessionem tecum et peregrinus et pupillus ac vidua

qui intra portas tuas sunt et comedent et saturabuntur ut benedicat tibi Dominus Deus tuus in cunctis operibus manuum tuarum quae feceris

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## Deuteronomy Chapter 15

### The law of the seventh year of remission. The firstlings of cattle are to be sanctified to the Lord.

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**15:1.** In the [seventh year](#) thou shalt make a remission,  
Septimo anno facies remissionem

**15:2.** Which shall be celebrated in this order. He to whom any thing is [owing](#) from his friend or neighbour or brother, cannot demand it again, because it is the [year of remission](#) of the [Lord](#).

Quae hoc ordine celebrabitur cui debetur aliquid ab amico vel proximo ac fratre suo repetere non poterit quia annus remissionis est Domini

**15:3.** Of the foreigner or stranger thou mayst exact it: of thy countryman and neighbour thou shalt not have power to demand it again.

A peregrino et advena exiges civem et propinquum repetendi non habes potestatem

**15:4.** And there shall be no [poor](#) nor beggar among you: that the [Lord thy God](#) may [bless](#) thee in the land which he will give thee in possession.

Et omnino indigens et mendicus non erit inter vos ut benedicat tibi Dominus in terra quam traditurus est tibi in possessionem

**There shall be no poor, etc...** It is not to be understood as a [promise](#), that there should be no [poor](#) in [Israel](#), as appears from verse 11, where we learn that [God's](#) people would never be at a loss to find objects for their [charity](#): but it is an ordinance that all should do their best endeavours to prevent any of their brethren from suffering the hardships of [poverty and want](#).

**15:5.** Yet so if thou hear the voice of the [Lord thy God](#), and keep all things that he hath ordained, and which I command thee this day, he will [bless](#) thee, as he hath [promised](#).

Si tamen audieris vocem Domini Dei tui et custodieris universa quae iussit et quae ego hodie praecipio tibi benedicet tibi ut pollicitus est

**15:6.** Thou shalt lend to many [nations](#), and thou shalt borrow of no [man](#). Thou shalt have dominion over very many [nations](#), and no one shall have dominion over thee.

Fenerabis gentibus multis et ipse a nullo accipies mutuuum dominaberis nationibus plurimis et tui nemo dominabitur

**15:7.** If one of thy brethren that dwelleth within thy gates of thy city in the land which the [Lord thy God](#) will give thee, come to [poverty](#): thou shalt not harden thy heart, nor close thy hand,

Si unus de fratribus tuis qui morantur intra portas civitatis tuae in terra quam Dominus Deus tuus daturus est tibi ad paupertatem venerit non obdurabis cor tuum nec contrahes manum

**15:8.** But shalt open it to the [poor man](#), thou shalt lend him, that which thou perceivest he hath need of.

Sed aperies eam pauperi et dabis mutuuum quod eum indigere perspexeris

**15:9.** Beware lest perhaps a [wicked](#) thought steal in upon thee, and thou say in thy heart: The [seventh year of remission](#) draweth nigh; and thou turn away thy eyes from thy [poor](#) brother, denying to lend him that which he asketh: lest he cry against thee to the [Lord](#), and it become a [sin](#) unto thee.

Cave ne forte subripiat tibi impia cogitatio et dicas in corde tuo adpropinquat septimus annus remissionis et avertas oculos a paupere fratre tuo nolens ei quod postulat mutuuum commodare ne clamet contra te ad Dominum et fiat tibi in peccatum

**15:10.** But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that the [Lord thy God](#) may [bless](#) thee at all times, and in all things to which thou shalt put thy hand.

Sed dabis ei nec ages quippiam callide in eius necessitatibus sublevandis ut benedicat tibi Dominus Deus tuus in omni tempore et in cunctis ad quae manum miseris

**15:11.** There will not be wanting **poor** in the land of thy habitation: therefore I command thee to open thy hand to thy **needy and poor** brother, that liveth in the land.

Non deerunt pauperes in terra habitationis tuae idcirco ego praecipio tibi ut aperias manum fratri tuo egeno et pauperi qui tecum versatur in terra

**15:12.** When thy brother a **Hebrew** man, or **Hebrew woman** is **sold** to thee, and hath served thee six years, in the **seventh year** thou shalt let him go free:

Cum tibi venditus fuerit frater tuus hebraeus aut hebraea et sex annis servierit tibi in septimo anno dimittes eum liberum

**15:13.** And when thou sendest him out free, thou shalt not let him go away empty:

Et quem libertate donaveris nequaquam vacuum abire patieris

**15:14.** But shall give him for his way out of thy flocks, and out of thy barnfloor, and thy winepress, wherewith the **Lord thy God** shall **bless** thee.

Sed dabis viaticum de gregibus et de area et torculari tuo quibus Dominus Deus tuus benedixerit tibi

**15:15.** Remember that thou also wast a bondservant in the land of **Egypt**, and the **Lord thy God** made thee free, and therefore I now command thee this.

Memento quod et ipse servieris in terra Aegypti et liberaverit te Dominus Deus tuus et idcirco ego nunc praecipiam tibi

**15:16.** But if he say: I will not depart: because he **loveth** thee, and thy house, and findeth that he is well with thee:

Sin autem dixerit nolo egredi eo quod diligit te et domum tuam et bene sibi apud te esse sentiat

**15:17.** Thou shalt take an awl, and bore through his ear in the door of thy house, and he shall serve thee for ever: thou shalt do in like manner to thy womanservant also.

Adsumes subulam et perforabis aurem eius in ianua domus tuae et serviet tibi usque in aeternum ancillae quoque similiter facies

**15:18.** Turn not away thy eyes from them when thou makest them free: because he hath served thee six years according to the wages of a hireling: that the **Lord thy God** may **bless** thee in all the works that thou dost.

Non avertes ab eis oculos tuos quando dimiseris eos liberos quoniam iuxta mercedem mercennarii per sex annos servivit tibi ut benedicat tibi Dominus Deus tuus in cunctis operibus quae agis

**15:19.** Of the **firstlings**, that come of thy herds and thy sheep, thou shalt sanctify to the **Lord thy God** whatsoever is of the male sex. Thou shalt not work with the **firstling** of a bullock, and thou shalt not shear the **firstlings** of thy sheep.

De primogenitis quae nascuntur in armentis et ovibus tuis quicquid sexus est masculini sanctificabis Domino Deo tuo non operaberis in primogenito bovis et non tondebis primogenita ovium

**15:20.** In the sight of the **Lord thy God** shalt thou eat them every year, in the place that the **Lord** shall choose, thou and thy house.

In conspectu Domini Dei tui comedes ea per annos singulos in loco quem elegerit Dominus tu et domus tua

**15:21.** But if it have a blemish, or be lame, or blind, or in any part disfigured or feeble, it shall not be **sacrificed** to the **Lord thy God**.

Sin autem habuerit maculam et vel claudum fuerit vel caecum aut in aliqua parte deforme vel debile non immolabitur Domino Deo tuo

**15:22.** But thou shalt eat it within the gates of thy city: the **clean** and the **unclean** shall eat them alike, as the roe and as the hart.

Sed intra portas urbis tuae comedes illud tam mundus quam immundus similiter vescentur eis quasi caprea et cervo

**15:23.** Only thou shalt take heed not to eat their blood, but pour it out on the earth as water.

Hoc solum observabis ut sanguinem eorum non comedas sed effundas in terram quasi aquam

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## Deuteronomy Chapter 16

### **The three principal solemnities to be observed: just judges to be appointed in every city: all occasions of idolatry to be avoided.**

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**16:1.** Observe the month of new corn, which is the first of the spring, that thou mayst celebrate the [phase](#) to the [Lord thy God](#): because in this month the [Lord thy God](#) brought thee out of [Egypt](#) by night.

Observa mensem novarum frugum et verni primum temporis ut facias phase Domino Deo tuo quoniam in isto mense eduxit te Dominus Deus tuus de Aegypto nocte

**16:2.** And thou shalt [sacrifice](#) the [phase](#) to the [Lord thy God](#), of sheep, and of oxen, in the place which the [Lord thy God](#) shall choose, that his [name](#) may dwell there.

Immolabisque phase Domino Deo tuo de ovibus et de bubus in loco quem elegerit Dominus Deus tuus ut habitet nomen eius ibi

**16:3.** Thou shalt not eat with it leavened bread: seven days shalt thou eat [without leaven](#), the bread of affliction, because thou camest out of [Egypt](#) in fear: that thou mayst remember the day of thy coming out of [Egypt](#), all the days of thy life.

Non comedes in eo panem fermentatum septem diebus comedes absque fermento ad afflictionis panem quoniam in pavore egressus es de Aegypto ut memineris diei egressionis tuae de Aegypto omnibus diebus vitae tuae

**16:4.** No leaven shall be seen in all thy coasts for seven days, neither shall any of the flesh of that which was [sacrificed](#) the first day in the evening remain until morning.

Non apparebit fermentum in omnibus terminis tuis septem diebus et non manebit de carnibus eius quod immolatum est vesperi in die primo mane

**16:5.** Thou mayst not [immolate](#) the [phase](#) in any one of thy cities, which the [Lord thy God](#) will give thee:

Non poteris immolare phase in qualibet urbium tuarum quas Dominus Deus tuus daturus est tibi

**16:6.** But in the place which the [Lord thy God](#) shall choose, that his [name](#) may dwell there: thou shalt [immolate](#) the [phase](#) in the evening, at the going down of the sun, at which time thou camest out of [Egypt](#).

Sed in loco quem elegerit Dominus Deus tuus ut habitet nomen eius ibi immolabis phase vesperi ad solis occasum quando egressus es de Aegypto

**16:7.** And thou shalt dress, and eat it in the place which the [Lord thy God](#) shall choose, and in the morning rising up thou shalt go into thy dwellings.

Et coques et comedes in loco quem elegerit Dominus Deus tuus maneque consurgens vades in tabernacula tua

**16:8.** Six days shalt thou eat [unleavened bread](#): and on the [seventh day](#), because it is the assembly of the [Lord thy God](#), thou shalt do no work.

Sex diebus comedes azyma et in die septimo quia collecta est Domini Dei tui non facies opus

**16:9.** Thou shalt number unto thee seven weeks from that day, wherein thou didst put the sickle to the corn.

Septem ebdomadas numerabis tibi ab ea die qua falcem in segetem miseris

**16:10.** And thou shalt celebrate the [festival of weeks](#) to the [Lord thy God](#), a voluntary [oblation](#) of thy hand, which thou shalt offer according to the [blessing](#) of the [Lord thy God](#).

Et celebrabis diem festum ebdomadarum Domino Deo tuo oblationem spontaneam manus tuae quam offeres iuxta benedictionem Domini Dei tui

**16:11.** And thou shalt feast before the [Lord thy God](#), thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the [Levite](#) that is within thy gates, and the stranger and the

**fatherless**, and the **widow**, who abide with you: in the place which the **Lord thy God** shall choose, that his **name** may dwell there:

Et epulaberis coram Domino Deo tuo tu et filius tuus et filia tua et servus tuus et ancilla et Levites qui est intra portas tuas et advena ac pupillus et vidua qui morantur vobiscum in loco quem elegerit Dominus Deus tuus ut habitet nomen eius ibi

**16:12.** And thou shalt remember that thou wast a servant in **Egypt**: and thou shalt keep and do the things that are commanded.

Et recordaberis quoniam servus fueris in Aegypto custodiesque ac facies quae praecepta sunt

**16:13.** Thou shalt celebrate the **solemnity** also of **tabernacles** seven days, when thou hast gathered in thy fruit of the barnfloor and of the winepress.

Sollemnitatem quoque tabernaculorum celebrabis per septem dies quando collegeris de area et torculari fruges tuas

**16:14.** And thou shalt make merry in thy festival time, thou, thy son, and thy daughter, thy manservant, and thy maidservant, the **Levite** also and the stranger, and the **fatherless** and the **widow** that are within thy gates.

Et epulaberis in festivitate tua tu et filius tuus et filia et servus tuus et ancilla Levites quoque et advena et pupillus ac vidua qui intra portas tuas sunt

**16:15.** Seven days shalt thou celebrate feasts to the **Lord thy God** in the place which the **Lord** shall choose: and the **Lord thy God** will **bless** thee in all thy fruits, and in every work of thy hands, and thou shalt be in **joy**.

Septem diebus Domino Deo tuo festa celebrabis in loco quem elegerit Dominus benedicetque tibi Dominus Deus tuus in cunctis frugibus tuis et in omni opere manuum tuarum erisque in laetitia

**16:16.** Three times in a year shall all thy males appear before the **Lord thy God** in the place which he shall choose: in the **feast of unleavened bread**, in the **feast of weeks**, and in the **feast of tabernacles**. No one shall appear with his hands empty before the **Lord**:

Tribus vicibus per annum apparebit omne masculinum tuum in conspectu Domini Dei tui in loco quem elegerit in sollemnitate azymorum et in sollemnitate ebdomadaram et in sollemnitate tabernaculorum non apparebit ante Dominum vacuus

**16:17.** But every one shall offer according to what he hath, according to the **blessing** of the **Lord** his **God**, which he shall give him.

Sed offeret unusquisque secundum quod habuerit iuxta benedictionem Domini Dei sui quam dederit ei

**16:18.** Thou shalt appoint judges and magistrates in all thy gates, which the **Lord thy God** shall give thee, in all thy **tribes**: that they may judge the people with **just** judgment,

Iudices et magistratos constitues in omnibus portis tuis quas Dominus Deus tuus dederit tibi per singulas tribus tuas ut iudicent populum iusto iudicio

**16:19.** And not go aside to either part. Thou shalt not accept person nor gifts: for gifts blind the eyes of the wise, and change the words of the **just**.

Nec in alteram partem declinent non accipies personam nec munera quia munera excaecant oculos sapientium et mutant verba iustorum

**16:20.** Thou shalt follow **justly** after that which is **just**: that thou mayst live and possess the land, which the **Lord thy God** shall give thee.

Iuste quod iustum est persequeris ut vivas et possideas terram quam Dominus Deus tuus dederit tibi

**16:21.** Thou shalt plant no grove, nor any tree near the **altar** of the **Lord thy God**:

Non plantabis lucum et omnem arborem iuxta altare Domini Dei tui

**16:22.** Neither shalt thou make nor set up to thyself a **statue**: which things the **Lord thy God** hateth.

Nec facies tibi atque constitues statuam quae odit Dominus Deus tuus

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## Deuteronomy Chapter 17

**Victims must be without blemish. Idolaters are to be slain. Controversies are to be decided by the high priest and council, whose sentence must be obeyed under pain of death. The duty of a king, who is to receive the law of God at the priest's hands.**

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**17:1.** Thou shalt not [sacrifice](#) to the [Lord thy God](#) a sheep, or an ox, wherein there is blemish, or any fault: for that is an abomination to the [Lord thy God](#).

Non immolabis Domino Deo tuo bovem et ovem in quo est macula aut quippiam vitii quia abominatio est Domini Dei tui

**17:2.** When there shall be found among you within any of thy gates, which the [Lord thy God](#) shall give thee, [man](#) or [woman](#) that do [evil](#) in the sight of the [Lord thy God](#), and transgress his covenant, Cum repperti fuerint apud te intra unam portarum tuarum quas Dominus Deus tuus dabit tibi vir aut mulier qui faciant malum in conspectu Domini Dei tui et transgrediantur pactum illius

**17:3.** So as to go and serve [strange gods](#), and [adore](#) them, the sun and the moon, and all the [host](#) of [heaven](#), which I have not commanded:

Ut vadant et serviant diis alienis et adorent eos solem et lunam et omnem militiam caeli quae non praecepti

**The host of heaven...** That is, the stars.

**17:4.** And this is told thee, and hearing it thou hast inquired diligently, and found it to be [true](#), and that the abomination is committed in [Israel](#):

Et hoc tibi fuerit nuntiatum audiensque inquisieris diligenter et verum esse reppereris et abominatio facta est in Israhel

**17:5.** Thou shalt bring forth the man or the [woman](#), who have committed that most [wicked](#) thing, to the gates of thy city, and they shall be [stoned](#).

Educes virum ac mulierem qui rem sceleratissimam perpetrarunt ad portas civitatis tuae et lapidibus obruentur

**17:6.** By the mouth of two or three witnesses shall he die that is to be slain. Let no [man](#) be [put to death](#), when only one beareth witness against him.

In ore duorum aut trium testium peribit qui interficietur nemo occidatur uno contra se dicente testimonium

**17:7.** The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayst take away the [evil](#) out of the midst of thee.

Manus testium prima interficiet eum et manus reliqui populi extrema mittetur ut auferas malum de medio tui

**17:8.** If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, [leprosy](#) and [leprosy](#): and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the [Lord thy God](#) shall choose.

Si difficile et ambiguum apud te iudicium esse perspexeris inter sanguinem et sanguinem causam et causam lepram et non lepram et iudicium intra portas tuas videris verba variari surge et ascende ad locum quem elegerit Dominus Deus tuus

**If thou perceive, etc...** Here we see what authority [God](#) was pleased to give to the [church](#) guides of the [Old Testament](#), in deciding, without appeal, all controversies relating to the [law](#); promising that they should not [err](#) therein; and surely he has not done less for the [church](#) guides of the [New Testament](#).

**17:9.** And thou shalt come to the [priests](#) of the [Levitical race](#), and to the judge, that shall be at that time: and thou shalt ask of them, and they shall show thee the [truth](#) of the judgment.

Veniesque ad sacerdotes levitici generis et ad iudicem qui fuerit illo tempore quaeresque ab eis qui

indicabunt tibi iudicii veritatem

**17:10.** And thou shalt do whatsoever they shall say, that preside in the place, which the **Lord** shall choose, and what they shall teach thee,

Et facies quodcumque dixerint qui praesunt loco quem elegerit Dominus et docuerint te

**17:11.** According to his **law**; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand.

Iuxta legem eius sequeris sententiam eorum nec declinabis ad dextram vel ad sinistram

**17:12.** But he that will be **proud**, and refuse to **obey** the commandment of the **priest**, who ministereth at that time to the **Lord thy God**, and the decree of the judge, that **man** shall **die**, and thou shalt take away the **evil** from **Israel**:

Qui autem superbierit nolens oboedire sacerdotis imperio qui eo tempore ministrat Domino Deo tuo et decreto iudicis morietur homo ille et auferes malum de Israhel

**17:13.** And all the people hearing it shall fear, that no one afterwards swell with **pride**.

Cunctusque populus audiens timebit ut nullus deinceps intumescat superbia

**17:14.** When thou art come into the land, which the **Lord thy God** will give thee, and possessest it, and shalt say: I will set a king over me, as all **nations** have that are round about:

Cum ingressus fueris terram quam Dominus Deus tuus dabit tibi et possederis eam habitaverisque in illa et dixeris constituam super me regem sicut habent omnes per circuitum nationes

**17:15.** Thou shalt set him whom the **Lord thy God** shall choose out of the number of thy brethren. Thou mayst not make a **man** of another **nation** king, that is not thy brother.

Eum constitues quem Dominus Deus tuus elegerit de numero fratrum tuorum non poteris alterius gentis hominem regem facere qui non sit frater tuus

**17:16.** And when he is made king, he shall not multiply horses to himself, nor lead back the people into **Egypt**, being lifted up with the number of his horsemen, especially since the **Lord** hath commanded you to return no more the same way.

Cumque fuerit constitutus non multiplicabit sibi equos nec reducet populum in Aegyptum equitatus numero sublevatus praesertim cum Dominus praeceperit vobis ut nequaquam amplius per eandem viam revertamini

**17:17.** He shall not have many wives, that may allure his **mind**, nor immense sums of silver and gold.

Non habebit uxores plurimas quae illiciant animum eius neque argenti et auri inmensa pondera

**17:18.** But after he is raised to the throne of his kingdom, he shall copy out to himself the **Deuteronomy** of this **law** in a volume, taking the copy of the **priests** of the **Levitical tribe**,

Postquam autem sederit in solio regni sui describet sibi deuteronomium legis huius in volumine accipiens exemplar a sacerdotibus leviticae tribus

**17:19.** And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the **Lord** his **God**, and keep his words and **ceremonies**, that are commanded in the **law**;

Et habebit secum legetque illud omnibus diebus vitae suae ut discat timere Dominum Deum suum et custodire verba et caerimonias eius quae lege praecepta sunt

**17:20.** And that his heart be not lifted up with **pride** over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over **Israel**.

Nec elevetur cor eius in superbiam super fratres suos neque declinet in partem dextram vel sinistram ut longo tempore regnet ipse et filii eius super Israhel

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## Deuteronomy Chapter 18

**The Lord is the inheritance of the priests and Levites. Heathenish abominations are to be avoided. The great PROPHET CHRIST is promised. False prophets must be slain.**

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**18:1.** The [priests](#) and [Levites](#), and all that are of the same [tribe](#), shall have no part nor inheritance with the rest of [Israel](#), because they shall eat the [sacrifices](#) of the [Lord](#), and his [oblations](#),

Non habebunt sacerdotes et Levitae et omnes qui de eadem tribu sunt partem et hereditatem cum reliquo Israhel quia sacrificia Domini et oblationes eius comedent

**18:2.** And they shall receive nothing else of the [possession](#) of their brethren: for the [Lord](#) himself is their inheritance, as he hath said to them.

Et nihil aliud accipient de possessione fratrum suorum Dominus enim ipse est hereditas eorum sicut locutus est illis

**18:3.** This shall be the [priest's](#) due from the people, and from them that offer victims: whether they [sacrifice](#) an ox, or a sheep, they shall give to the [priest](#) the shoulder and the breast:

Hoc erit iudicium sacerdotum a populo et ab his qui offerunt victimas sive bovem sive ovem immolaverint dabunt sacerdoti armum ac ventriculum

**18:4.** The [firstfruits](#) also of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep.

Primitias frumenti vini et olei et lanarum partem ex ovium tonsione

**18:5.** For the [Lord thy God](#) hath chosen him of all thy [tribes](#), to stand and to minister to the [name](#) of the [Lord](#), him and his sons for ever.

Ipsium enim elegit Dominus Deus tuus de cunctis tribubus tuis ut stet et ministret nomini Domini ipse et filii eius in sempiternum

**18:6.** If a [Levite](#) go out of any one of the cities throughout all [Israel](#), in which he dwelleth, and have a longing [mind](#) to come to the place which the [Lord](#) shall choose,

Si exierit Levites de una urbium tuarum ex omni Israhel in qua habitat et voluerit venire desiderans locum quem elegerit Dominus

**18:7.** He shall minister in the [name](#) of the [Lord](#) his [God](#), as all his brethren the [Levites](#) do, that shall stand at that time before the [Lord](#).

Ministrabit in nomine Dei sui sicut omnes fratres eius Levitae qui stabunt eo tempore coram Domino

**18:8.** He shall receive the same portion of food that the rest do: besides that which is due to him in his own city, by succession from his fathers.

Partem ciborum eandem accipiet quam et ceteri excepto eo quod in urbe sua ex paterna ei successione debetur

**18:9.** When thou art come into the land which the [Lord thy God](#) shall give thee, beware lest thou have a [mind](#) to imitate the abominations of those [nations](#).

Quando ingressus fueris terram quam Dominus Deus tuus dabit tibi cave ne imitari velis abominationes illarum gentium

**18:10.** Neither let there be found among you any one that shall [expiate](#) his son or daughter, making them to pass through the fire: or that consulteth [soothsayers](#), or observeth [dreams](#) and omens, neither let there be any [wizard](#),

Nec inveniatur in te qui lustret filium suum aut filiam ducens per ignem aut qui ariolos sciscitetur et observet somnia atque auguria ne sit maleficus

**18:11.** Nor charmer, nor any one that consulteth pythonic [spirits](#), or fortune tellers, or that [seeketh the truth from the dead](#).

Ne incantator ne pythones consulat ne divinos et quaerat a mortuis veritatem

**18:12.** For the [Lord](#) abhorreth all these things, and for these abominations he will destroy them at thy coming.

Omnia enim haec abominatur Dominus et propter istiusmodi scelera delebit eos in introitu tuo

**18:13.** Thou shalt be [perfect](#), and without spot before the [Lord thy God](#).

Perfectus eris et absque macula cum Domino Deo tuo

**18:14.** These [nations](#), whose land thou shalt possess, hearken to soothsayers and [diviners](#): but thou art otherwise instructed by the [Lord thy God](#).

Gentes istae quarum possidebis terram augures et divinos audiunt tu autem a Domino Deo tuo aliter institutus es

**18:15.** The [Lord thy God](#) will raise up to thee a [prophet](#) of thy nation and of thy brethren like unto me: him thou shalt hear:

Prophetam de gente tua et de fratribus tuis sicut me suscitabit tibi Dominus Deus tuus ipsum audies

**18:16.** As thou desiredst of the [Lord thy God](#) in [Horeb](#), when the assembly was gathered together, and saidst: Let me not hear any more the voice of the [Lord my God](#), neither let me see any more this exceeding great fire, lest I die.

Ut petisti a Domino Deo tuo in Horeb quando contio congregata est atque dixisti ultra non audiam vocem Domini Dei mei et ignem hunc maximum amplius non videbo ne moriar

**18:17.** And the [Lord](#) said to me: They have spoken all things well.

Et ait Dominus mihi bene omnia sunt locuti

**18:18.** I will raise them up a [prophet](#) out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak to them all that I shall command him.

Prophetam suscitabo eis de medio fratrum suorum similem tui et ponam verba mea in ore eius loqueturque ad eos omnia quae praecepero illi

**18:19.** And he that will not hear his words, which he shall speak in my [name](#), I will be the revenger.

Qui autem verba eius quae loquetur in nomine meo audire noluerit ego ultor existam

**18:20.** But the [prophet](#), who being corrupted with [pride](#), shall speak in my [name](#) things that I did not command him to say, or in the [name](#) of [strange gods](#), shall be slain.

Propheta autem qui arrogantia depravatus voluerit loqui in nomine meo quae ego non praecepi illi ut diceret aut ex nomine alienorum deorum interficietur

**18:21.** And if in silent thought thou answer: How shall I know the word that the [Lord](#) hath not spoken?

Quod si tacita cogitatione responderis quomodo possum intellegere verbum quod non est locutus Dominus

**18:22.** Thou shalt have this sign: Whatsoever that same [prophet](#) foretelleth in the [name](#) of the [Lord](#), and it cometh not to pass: that thing the [Lord](#) hath not spoken, but the [prophet](#) hath forged it by the [pride](#) of his mind: and therefore thou shalt not fear him.

Hoc habebis signum quod in nomine Domini propheta ille praedixerit et non evenerit hoc Dominus non locutus est sed per tumorem animi sui propheta confinxit et idcirco non timebis eum

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## Deuteronomy Chapter 19

### The cities of refuge. Wilful murder, and false witnesses must be punished.

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**19:1.** When the [Lord thy God](#) hath destroyed the [nations](#), whose land he will deliver to thee, and thou shalt possess it, and shalt dwell in the cities and houses thereof:

Cum disperderit Dominus Deus tuus gentes quarum tibi traditurus est terram et possederis eam habitaverisque in urbibus eius et in aedibus

**19:2.** Thou shalt separate to thee [three cities](#) in the midst of the land, which the [Lord](#) will give thee in possession,

Tres civitates separabis tibi in medio terrae quam Dominus Deus tuus dabit tibi in possessionem

**19:3.** Paving diligently the way: and thou shalt divide the whole province of thy land equally into three parts: that he who is forced to flee for manslaughter, may have near at hand whither to escape.

Sternens diligenter viam et in tres aequaliter partes totam terrae tuae provinciam divides ut habeat e vicino qui propter homicidium profugus est quo possit evadere

**19:4.** This shall be the [law](#) of the slayer that fleeth, whose life is to be saved: He that [killeth](#) his neighbor [ignorantly](#), and who is proved to have had no [hatred](#) against him yesterday and the day before:

Haec erit lex homicidae fugientis cuius vita servanda est qui percusserit proximum suum nesciens et qui heri et nudius tertius nullum contra eum habuisse odium conprobatur

**19:5.** But to have gone with him to the wood to hew wood, and in cutting down the tree the axe slipped out of his hand, and the iron slipping from the handle struck his friend, and [killed](#) him: he shall flee to one of the [cities](#) aforesaid, and live:

Sed abisse simpliciter cum eo in silvam ad ligna caedenda et in succisione lignorum securis fugerit manu ferrumque lapsum de manubrio amicum eius percusserit et occiderit hic ad unam supradictarum urbium confugiet et vivet

**19:6.** Lest perhaps the next [kinsman](#) of him whose blood was shed, pushed on by his grief should pursue, and apprehend him, if the way be too long, and [take away the life](#) of him who is not guilty of death, because he is proved to have had no [hatred](#) before against him that was [slain](#).

Ne forsitan proximus eius cuius effusus est sanguis dolore stimulatus persequatur et adprehendat eum si longior via fuerit et percutiat animam eius qui non est reus mortis quia nullum contra eum qui occisus est odium prius habuisse monstratur

**19:7.** Therefore I command thee, that thou separate [three cities](#) at equal distance one from another.

Idcirco praecipio tibi ut tres civitates aequalis inter se spatii divides

**19:8.** And when the [Lord thy God](#) shall have enlarged thy borders, as he [swore](#) to the fathers, and shall give thee all the land that he [promised](#) them,

Cum autem dilataverit Dominus Deus tuus terminos tuos sicut iuravit patribus tuis et dederit tibi cunctam terram quam eis pollicitus est

**19:9.** (Yet so, if thou keep his [commandments](#), and do the things which I command thee this day, that thou [love](#) the [Lord thy God](#), and walk in his ways at all times) thou shalt add to thee other [three cities](#), and shalt double the number of the [three cities](#) aforesaid:

Si tamen custodieris mandata eius et feceris quae hodie praecipio tibi ut diligas Dominum Deum tuum et ambules in viis eius omni tempore addes tibi tres alias civitates et supradictarum trium urbium numerum duplicabis

**19:10.** That innocent blood may not be shed in the midst of the land which the [Lord thy God](#) will give thee to possess, lest thou be guilty of blood.

Ut non effundatur sanguis innoxius in medio terrae quam Dominus Deus tuus dabit tibi possidendam nec sis sanguinis reus

**19:11.** But if any **man hating** his neighbour, lie in wait for his life, and rise and **strike** him, and he die, and he flee to one of the **cities** aforesaid,

Si quis autem odio habens proximum suum insidiatus fuerit vitae eius surgensque percusserit illum et mortuus fuerit fugeritque ad unam de supradictis urbibus

**19:12.** The ancients of his city shall send, and take him out of the **place of refuge**, and shall deliver him into the hand of the **kinsman** of him whose blood was shed, and he shall **die**.

Mittent seniores civitatis illius et arripiant eum de loco effugii tradentque in manu proximi cuius sanguis effusus est et morietur

**19:13.** Thou shalt not pity him, and thou shalt take away the guilt of innocent blood out of **Israel**, that it may be well with thee.

Nec misereberis eius et auferes innoxium sanguinem de Israhel ut bene sit tibi

**19:14.** Thou shalt not take nor remove thy neighbour's landmark, which thy predecessors have set in thy possession, which the **Lord thy God** will give thee in the land that thou shalt receive to possess.

Non adsumes et transferes terminos proximi tui quos fixerunt priores in possessione tua quam Dominus Deus tuus dabit tibi in terra quam acceperis possidendam

**19:15.** One witness shall not rise up against any **man**, whatsoever the **sin** or **wickedness** be: but in the mouth of two or three witnesses every word shall stand.

Non stabit testis unus contra aliquem quicquid illud peccati et facinoris fuerit sed in ore duorum aut trium testium stabit omne verbum

**19:16.** If a **lying** witness stand against a **man**, accusing him of transgression,

Si steterit testis mendax contra hominem accusans eum praevaricationis

**19:17.** Both of them, between whom the controversy is, shall stand before the **Lord** in the sight of the **priests** and the judges that shall be in those days.

Stabunt ambo quorum causa est ante Dominum in conspectu sacerdotum et iudicum qui fuerint in diebus illis

**19:18.** And when after most diligent inquisition, they shall find that the false witness hath told a **lie** against his brother:

Cumque diligentissime perscrutantes invenerint falsum testem dixisse contra fratrem suum mendacium

**19:19.** They shall render to him as he meant to do to his brother, and thou shalt take away the **evil** out of the midst of thee:

Reddent ei sicut fratri suo facere cogitavit et auferes malum de medio tui

**19:20.** That others hearing may fear, and may not dare to do such things.

Ut audientes ceteri timorem habeant et nequaquam talia audeant facere

**19:21.** Thou shalt not pity him, but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Non misereberis eius sed animam pro anima oculum pro oculo dentem pro dente manum pro manu pedem pro pede exiges

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## Deuteronomy Chapter 20

### Laws relating to war.

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**20:1.** If thou go out to [war](#) against thy enemies, and see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them: because the [Lord thy God](#) is with thee, who brought thee out of the land of [Egypt](#).

Si exieris ad bellum contra hostes tuos et videris equitatum et currus et maiorem quam tu habes adversarii exercitus multitudinem non timebis eos quia Dominus Deus tuus tecum est qui eduxit te de terra Aegypti

**20:2.** And when the battle is now at hand, the [priest](#) shall stand before the army, and shall speak to the people in this manner:

Adpropinquante autem iam proelio stabit sacerdos ante aciem et sic loquetur ad populum

**20:3.** Hear, O [Israel](#), you join battle this day against your enemies, let not your heart be dismayed, be not afraid, do not give back, fear ye them not:

Audi Israhel vos hodie contra inimicos vestros pugnam committitis non pertimescat cor vestrum nolite metuere nolite cedere nec formidetis eos

**20:4.** Because the [Lord your God](#) is in the midst of you, and will fight for you against your enemies, to deliver you from danger.

Quia Dominus Deus vester in medio vestri est et pro vobis contra adversarios dimicabit ut eruat vos de periculo

**20:5.** And the [captains](#) shall proclaim through every band in the hearing of the army: What [man](#) is there, that hath built a new house, and hath not [dedicated](#) it? let him go and return to his house, lest he die in the battle, and another [man](#) [dedicate](#) it.

Duces quoque per singulas turmas audiente exercitu proclamabunt quis est homo qui aedificavit domum novam et non dedicavit eam vadat et revertatur in domum suam ne forte moriatur in bello et alius dedicet illam

**20:6.** What [man](#) is there, that hath planted a vineyard, and hath not as yet made it to be common, whereof all [men](#) may eat? let him go, and return to his house, lest he die in the battle, and another [man](#) execute his office.

Quis est homo qui plantavit vineam et necdum eam fecit esse communem et de qua vesci omnibus liceat vadat et revertatur in domum suam ne forte moriatur in bello et alius homo eius fungatur officio

**20:7.** What [man](#) is there, that hath [espoused](#) a wife, and not taken her? let him go, and return to his house, lest he die in the [war](#), and another [man](#) take her.

Quis est homo qui despondit uxorem et non accepit eam vadat et revertatur in domum suam ne forte moriatur in bello et alius homo accipiat eam

**20:8.** After these things are declared they shall add the rest, and shall speak to the people: What [man](#) is there that is fearful, and faint hearted? let him go, and return to his house, lest he make the hearts of his brethren to fear, as he himself is possessed with fear.

His dictis addent reliqua et loquentur ad populum quis est homo formidolosus et corde pavido vadat et revertatur in domum suam ne pavere faciat corda fratrum suorum sicut ipse timore perterritus est

**20:9.** And when the [captains](#) of the army shall hold their peace, and have made an end of speaking, every [man](#) shall prepare their bands to fight.

Cumque siluerint exercitus duces et finem loquendi fecerint unusquisque suos ad bellandum cuneos praeparabit

**20:10.** If at any time thou come to fight against a city, thou shalt first offer it peace.

Si quando accesseris ad expugnandam civitatem offeres ei primum pacem

**20:11.** If they receive it, and open the gates to thee, all the people that are therein, shall be saved, and shall serve thee paying tribute.

Si receperit et aperuerit tibi portas cunctus populus qui in ea est salvabitur et serviet tibi sub tributo

**20:12.** But if they will not make peace, and shall begin **war** against thee, thou shalt besiege it.

Sin autem foedus inire noluerint et receperint contra te bellum obpugnabis eam

**20:13.** And when the **Lord thy God** shall deliver it into thy hands, thou shalt slay all that are therein of the male sex, with the edge of the sword,

Cumque tradiderit Dominus Deus tuus illam in manu tua percuties omne quod in ea generis masculini est in ore gladii

**20:14.** Excepting **women** and children, cattle and other things, that are in the city. And thou shalt divide all the prey to the army, and thou shalt eat the spoils of thy enemies, which the **Lord thy God** shall give thee.

Absque mulieribus et infantibus iumentis et ceteris quae in civitate sunt omnem praedam exercitui divides et comedes de spoliis hostium tuorum quae Dominus Deus tuus dederit tibi

**20:15.** So shalt thou do to all cities that are at a great distance from thee, and are not of these cities which thou shalt receive in possession.

Sic facies cunctis civitatibus quae a te procul valde sunt et non sunt de his urbibus quas in possessionem accepturus es

**20:16.** But of those cities that shall be given thee, thou shalt suffer none at all to live:

De his autem civitatibus quae dabuntur tibi nullum omnino permittes vivere

**20:17.** But shalt **kill** them with the edge of the sword, to wit, the **Hethite**, and the **Amorrhite**, and the **Chanaanite**, the Pherezite, and the Hevite, and the Jebusite, as the **Lord thy God** hath commanded thee:

Sed interficies in ore gladii Heththeum videlicet et Amorream et Chananeum Ferezeum et Eveum et Iebuseum sicut praecepit tibi Dominus Deus tuus

**20:18.** Lest they teach you to do all the abominations which they have done to their **gods**: and you should **sin** against the **Lord your God**.

Ne forte doceant vos facere cunctas abominationes quas ipsi operati sunt diis suis et peccetis in Dominum Deum vestrum

**20:19.** When thou hast besieged a city a long time, and hath compassed it with bulwarks, to take it, thou shalt not cut down the trees that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a **man**, neither can it increase the number of them that fight against thee.

Quando obsederis civitatem multo tempore et munitionibus circumdederis ut expugnes eam non succides arbores de quibus vesci potest nec securibus per circuitum debes vastare regionem quoniam lignum est et non homo nec potest bellantium contra te augere numerum

**20:20.** But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee.

Si qua autem ligna non sunt pomifera sed agrestia et in ceteros apta usus succide et extrue machinas donec capias civitatem quae contra te dimicat

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## Deuteronomy Chapter 21

**The expiation of a secret murder. The marrying a captive. The eldest son must not be deprived of his birthright for hatred of his mother. A stubborn son is to be stoned to death. When one is hanged on a gibbet, he must be taken down the same day and buried.**

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**21:1.** When there shall be found in the land, which the [Lord thy God](#) will give thee, the corpse of a [man](#) slain, and it is not known who is guilty of the [murder](#),

Quando inventum fuerit in terra quam Dominus Deus tuus daturus est tibi hominis cadaver occisi et ignoratur caedis reus

**21:2.** Thy ancients and judges shall go out, and shall measure from the place where the body lieth the distance of every city round about:

Egredientur maiores natu et iudices tui et metientur a loco cadaveris singularum per circuitum spatia civitatum

**21:3.** And the ancients of that city which they shall perceive to be nearer than the rest, shall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground,

Et quam viciniorem ceteris esse perspexerint seniores civitatis eius tollent vitulam de armento quae non traxit iugum nec terram scidit vomere

**21:4.** And they shall bring her into a rough and stony valley, that never was ploughed, nor sown: and there they shall strike off the head of the heifer:

Et ducent eam ad vallem asperam atque saxosam quae numquam arata est nec sementem recepit et caedent in ea cervices vitulae

**21:5.** And the [priests](#) the [sons of Levi](#) shall come, whom the [Lord thy God](#) hath chosen to minister to him, and to [bless](#) in his [name](#), and that by their word every matter should be decided, and whatsoever is [clean](#) or [unclean](#) should be judged.

Accedentque sacerdotes filii Levi quos elegerit Dominus Deus tuus ut ministrent ei et benedicant in nomine eius et ad verbum eorum omne negotium et quicquid mundum vel immundum est iudicetur

**21:6.** And the ancients of that city shall come to the person [slain](#), and shall [wash their hands](#) over the heifer that was killed in the valley,

Et maiores natu civitatis illius ad interfectum lavabuntque manus suas super vitulam quae in valle percussa est

**21:7.** And shall say: Our hands did not shed this blood, nor did our eyes see it.

Et dicent manus nostrae non effuderunt hunc sanguinem nec oculi viderunt

**21:8.** Be merciful to thy people [Israel](#), whom thou hast [redeemed](#), O [Lord](#), and lay not innocent blood to their charge, in the midst of thy people [Israel](#). And the guilt of blood shall be taken from them:

Propitius esto populo tuo Israhel quem redemisti Domine et non reputes sanguinem innocentem in medio populi tui Israhel et auferetur ab eis reatus sanguinis

**21:9.** And thou shalt be free from the innocent's blood, that was shed, when thou shalt have done what the [Lord](#) hath commanded thee.

Tu autem alienus eris ab innocentis cruore qui fusus est cum feceris quod praecepit Dominus

**21:10.** If thou go out to fight against thy enemies, and the [Lord thy God](#) deliver them into thy hand, and thou lead them away captives,

Si egressus fueris ad pugnam contra inimicos tuos et tradiderit eos Dominus Deus tuus in manu tua captivosque duxeris

**21:11.** And seest in the number of the captives a beautiful **woman**, and **lovest** her, and wilt **have her to wife**,

Et videris in numero captivorum mulierem pulchram et adamaveris eam voluerisque habere uxorem

**21:12.** Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,

Introduces in domum tuam quae radet caesariem et circumcidet ungues

**21:13.** And shall put off the raiment, wherein she was taken: and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and shalt sleep with her, and she shall be thy wife.

Et deponet vestem in qua capta est sedensque in domo tua flebit patrem et matrem suam uno mense et postea intrabis ad eam dormiesque cum illa et erit uxor tua

**21:14.** But if afterwards she please thee not, thou shalt let her go free, but thou mayst not **sell her** for money nor oppress her by might because thou hast **humbled** her.

Sin autem postea non sederit animo tuo dimittes eam liberam nec vendere poteris pecunia nec opprimere per potentiam quia humiliasti eam

**21:15.** If a **man** have two wives, one **beloved**, and the other **hated**, and they have had children by him, and the son of the **hated** be the **firstborn**,

Si habuerit homo uxores duas unam dilectam et alteram odiosam genuerintque ex eo liberos et fuerit filius odiosae primogenitus

**21:16.** And he meaneth to divide his **substance** among his sons: he may not make the son of the beloved the **firstborn**, and prefer him before the son of the **hated**.

Volueritque substantiam inter filios suos dividere non poterit filium dilectae facere primogenitum et praeferre filio odiosae

**21:17.** But he shall acknowledge the son of the **hated** for the **firstborn**, and shall give him a double portion of all he hath: for this is the first of his children, and to him are due the first birthrights.

Sed filium odiosae agnoscet primogenitum dabitque ei de his quae habuerit cuncta duplicia iste est enim principium liberorum eius et huic debentur primogenita

**21:18.** If a **man** have a stubborn and unruly son, who will not hear the commandments of his **father or mother**, and being corrected, slighteth **obedience**:

Si genuerit homo filium contumacem et protervum qui non audiat patris aut matris imperium et coercitus oboedire contempserit

**21:19.** They shall take him and bring him to the ancients of the city, and to the gate of judgment,

Adprehendent eum et ducent ad seniores civitatis illius et ad portam iudicii

**21:20.** And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings:

Dicentque ad eos filius noster iste protervus et contumax est monita nostra audire contemnit comesationibus vacat et luxuriae atque conviviis

**21:21.** The people of the city shall **stone** him: and he shall die, that you may take away the **evil** out of the midst of you, and all **Israel** hearing it may be afraid.

Lapidibus eum obruet populus civitatis et morietur ut auferatis malum de medio vestri et universus Israhel audiens pertimescat

**21:22.** When a **man** hath committed a crime for which he is to be punished with **death**, and being condemned to die is hanged on a gibbet:

Quando peccaverit homo quod morte plectendum est et adiudicatus morti adpensus fuerit in patibulo

**21:23.** His body shall not remain upon the tree, but shall be buried the same day: for he is **accursed** of **God** that hangeth on a tree: and thou shalt not defile thy land, which the **Lord thy God** shall give thee in possession.

Non permanebit cadaver eius in ligno sed in eadem die sepelietur quia maledictus a Deo est qui pendet in ligno et nequaquam contaminabis terram tuam quam Dominus Deus tuus dederit tibi in possessionem

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## Deuteronomy Chapter 22

**Humanity towards neighbours. Neither sex may use the apparel of the other. Cruelty to be avoided even to birds. Battlements about the roof of a house. Things of divers kinds not to be mixed. The punishment of him that slandereth his wife, as also of adultery and rape.**

---

**22:1.** Thou shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother.

Non videbis bovem fratris tui aut ovem errantem et praeteribis sed reduces fratri tuo

**22:2.** And if thy brother be not nigh, or thou know him not: thou shalt bring them to thy house, and they shall be with thee until thy brother seek them, and receive them.

Etiam si non est propinquus tuus frater nec nosti eum duces in domum tuam et erunt apud te quamdiu quaerat ea frater tuus et recipiat

**22:3.** Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as pertaining to another.

Similiter facies de asino et de vestimento et de omni re fratris tui quae perierit si inveneris eam ne neglegas quasi alienam

**22:4.** If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him.

Si videris asinum fratris tui aut bovem cecidisse in via non despicias sed sublevabis cum eo

**22:5.** A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doth these things is abominable before God.

Non induetur mulier veste virili nec vir utetur veste feminea abominabilis enim apud Deum est qui facit haec

**22:6.** If thou find as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young or upon the eggs: thou shalt not take her with her young:

Si ambulans per viam in arbore vel in terra nidum avis inveneris et matrem pullis vel ovis desuper incubantem non tenebis eam cum filiis

**Thou shalt not take, etc...** This was to show them to exercise a certain mercy even to irrational creatures; and by that means to train them up to a horror of cruelty; and to the exercise of humanity and mutual charity one to another.

**22:7.** But shalt let her go, keeping the young which thou hast caught: that it may be well with thee, and thou mayst live a long time.

Sed abire patieris captos tenens filios ut bene sit tibi et longo vivas tempore

**22:8.** When thou buildest a new house, thou shalt make a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, if any one slip, and fall down headlong.

Cum aedificaveris domum novam facies murum tecti per circuitum ne effundatur sanguis in domo tua et sis reus labente alio et in praeceptis ruente

**Battlement...** This precaution was necessary, because all their houses had flat tops, and it was usual to walk and to converse together upon them.

**22:9.** Thou shalt not sow thy vineyard with divers seeds: lest both the seed which thou hast sown, and the fruit of the vineyard, be sanctified together.

Non seres vineam tuam altero semine ne et sementis quam sevisti et quae nascuntur ex vinea pariter sanctificentur

**22:10.** Thou shalt not plough with an ox and an ass together.  
Non arabis in bove simul et asino

**22:11.** Thou shalt not wear a garment that is woven of woollen and linen together.  
Non indueris vestimento quod ex lana linoque contextum est

**22:12.** Thou shalt make **strings** in the hem at the four corners of thy cloak, wherewith thou shalt be covered.  
Funiculos in fimbriis facies per quattuor angulos pallii tui quo operieris

**22:13.** If a **man marry** a wife, and afterwards **hate** her,  
Si duxerit vir uxorem et postea eam odio habuerit

**22:14.** And seek occasions to **put her away**, laying to her charge a very ill **name**, and say: I took this **woman** to wife, and going in to her, I found her not a **virgin**:  
Quaesieritque occasiones quibus dimittat eam obiciens ei nomen pessimum et dixerit uxorem hanc accipi et ingressus ad eam non inveni virginem

**22:15.** Her **father and mother** shall take her, and shall bring with them the tokens of her **virginity** to the ancients of the city that are in the gate:  
Tollent eam pater et mater eius et ferent secum signa virginitatis eius ad seniores urbis qui in porta sunt

**22:16.** And the **father** shall say: I gave my daughter unto this **man** to wife: and because he **hateth** her,  
Et dicet pater filiam meam dedi huic uxorem quam quia odit

**22:17.** He layeth to her charge a very ill **name**, so as to say: I found not thy daughter a **virgin**: and behold these are the tokens of my daughter's **virginity**. And they shall spread the cloth before the ancients of the city:  
Inponet ei nomen pessimum ut dicat non inveni filiam tuam virginem et ecce haec sunt signa virginitatis filiae meae expandent vestimentum coram senibus civitatis

**22:18.** And the ancients of that city shall take that **man**, and beat him,  
Adprehendentque senes urbis illius virum et verberabunt illum

**22:19.** Condemning him besides in a hundred sicles of silver, which he shall give to the damsel's father, because he hath defamed by a very ill **name** a **virgin** of **Israel**: and he shall **have her to wife**, and may not **put her away** all the days of his life.  
Condemnantes insuper centum siclis argenti quos dabit patri puellae quoniam diffamavit nomen pessimum super virginem Israhel habebitque eam uxorem et non poterit dimittere omni tempore vitae suae

**22:20.** But if what he charged her with be **true**, and **virginity** be not found in the damsel:  
Quod si verum est quod obicit et non est in puella inventa virginitas

**22:21.** They shall cast her out of the doors of her **father's** house, and the **men** of the city shall **stone her to death**, and she shall die: because she hath done a **wicked thing** in **Israel**, to play the whore in her **father's** house: and thou shalt take away the **evil** out of the midst of thee.  
Eicient eam extra fores domus patris sui et lapidibus obruent viri civitatis eius et morietur quoniam fecit nefas in Israhel ut fornicaretur in domo patris sui et auferes malum de medio tui

**22:22.** If a man **lie with another man's wife**, they shall both die, that is to say, the adulterer and the adulteress: and thou shalt take away the **evil** out of **Israel**.  
Si dormierit vir cum uxore alterius uterque morientur id est adulter et adultera et auferes malum de Israhel

**22:23.** If a man have espoused a damsel that is a **virgin**, and some one find her in the city, and lie with her,  
Si puellam virginem desponderit vir et invenerit eam aliquis in civitate et concubuerit cum illa

**22:24.** Thou shalt bring them both out to the gate of that city, and they shall be **stoned**: the damsel, because she cried not out, being in the city: the man, because he hath **humbled his neighbour's wife**. And thou shalt take away the **evil** from the midst of thee.  
Educes utrumque ad portam civitatis illius et lapidibus obruentur puella quia non clamavit cum esset in civitate vir quia humiliavit uxorem proximi sui et auferes malum de medio tui

**22:25.** But if a **man** find a damsel that is  **betrothed**, in the field, and taking hold of her, lie with her, he alone shall die:

Sin autem in agro reppererit vir puellam quae desponsata est et adprehendens concubuerit cum illa ipse morietur solus

**22:26.** The damsel shall suffer nothing, neither is she guilty of death: for as a robber riseth against his brother, and  **taketh away his life**, so also did the damsel suffer:

Puella nihil patietur nec est rea mortis quoniam sicut latro consurgit contra fratrem suum et occidit animam eius ita et puella perpressa est

**22:27.** She was alone in the field: she cried, and there was no man to help her.

Sola erat in agro clamavit et nullus adfuit qui liberaret eam

**22:28.** If a man find a damsel that is a  **virgin**, who is not  **espoused**, and taking her, lie with her, and the matter come to judgment:

Si invenerit vir puellam virginem quae non habet sponsum et adprehendens concubuerit cum ea et res ad iudicium venerit

**22:29.** He that lay with her shall give to the  **father** of the maid fifty sicles of silver, and shall  **have her to wife**, because he hath  **humbled** her: he may not  **put her away** all the days of his life.

Dabit qui dormivit cum ea patri puellae quinquaginta siclos argenti et habebit eam uxorem quia humiliavit illam non poterit dimittere cunctis diebus vitae suae

**22:30.** No man shall take his  **father's** wife, nor remove his covering.

Non accipiet homo uxorem patris sui nec revelabit operimentum eius

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## Deuteronomy Chapter 23

### Who may and who may not enter into the church: uncleanness to be avoided: other precepts concerning fugitives, fornication, usury, vows, and eating other men's grapes and corn.

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**23:1.** An eunuch, whose testicles are broken or cut away, or yard cut off, shall not enter into the church of the Lord.

Non intrabit eunuchus adtritis vel amputatis testiculis et absciso veretro ecclesiam Domini

**Eunuch...** By these are meant, in the spiritual sense, such as are barren in good works. Ibid. **Into the church...** That is, into the assembly or congregation of Israel, so as to have the privilege of an Israelite, or to be capable of any place or office among the people of God.

**23:2.** A mamzer, that is to say, one born of a prostitute, shall not enter into the church of the Lord, until the tenth generation.

Non ingredietur mamzer hoc est de scorto natus in ecclesiam Domini usque ad decimam generationem

**23:3.** The Ammonite and the Moabite, even after the tenth generation shall not enter into the church of the Lord for ever:

Ammanites et Moabites etiam post decimam generationem non intrabunt ecclesiam Domini in aeternum

**23:4.** Because they would not meet you with bread and water in the way, when you came out of Egypt: and because they hired against thee Balaam, the son of Beor, from Mesopotamia in Syria, to curse thee.

Quia noluerunt vobis occurrere cum pane et aqua in via quando egressi estis de Aegypto et quia conduxerunt contra te Balaam filium Beor de Mesopotamiam Syriae ut malediceret tibi

**23:5.** And the Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, because he loved thee.

Et noluit Dominus Deus tuus audire Balaam vertitque maledictionem eius in benedictionem tuam eo quod diligeret te

**23:6.** Thou shalt not make peace with them, neither shalt thou seek their prosperity all the days of thy life for ever.

Non facies cum eis pacem nec quaeres eis bona cunctis diebus vitae tuae in sempiternum

**23:7.** Thou shalt not abhor the Edomite, because he is thy brother: nor the Egyptian, because thou wast a stranger in his land.

Non abominaberis Idumeum quia frater tuus est nec Aegyptium quia advena fuisti in terra eius

**23:8.** They that are born of them, in the third generation shall enter into the church of the Lord.

Qui nati fuerint ex eis tertia generatione intrabunt ecclesiam Domini

**23:9.** When thou goest out to war against thy enemies, thou shalt keep thyself from every evil thing.

Quando egressus fueris adversus hostes tuos in pugnam custodies te ab omni re mala

**23:10.** If there be among you any man, that is defiled in a dream by night, he shall go forth out of the camp,

Si fuerit inter vos homo qui nocturno pollutus sit somnio egredietur extra castra

**23:11.** And shall not return, before he be washed with water in the evening: and after sunset he shall return into the camp.

Et non revertetur priusquam ad vesperam lavetur aqua et post solis occasum regredietur in castra

**23:12.** Thou shalt have a place without the camp, to which thou mayst go for the necessities of nature,

Habebis locum extra castra ad quem egrediaris ad requisita naturae

**23:13.** Carrying a paddle at thy girdle. And when thou sittest down, thou shalt dig round about, and with the earth that is dug up thou shalt cover

Gerens paxillum in balteo cumque sederis fodies per circuitum et egesta humo operies

**23:14.** That which thou art eased of: (for the [Lord thy God](#) walketh in the midst of thy camp, to deliver thee, and to give up thy enemies to thee:) and let thy camp be [holy](#), and let no [uncleanness](#) appear therein, lest he go away from thee.

Quo relevatus es Dominus enim Deus tuus ambulat in medio castrorum ut eruat te et tradat tibi inimicos tuos ut sint castra tua sancta et nihil in eis appareat foeditatis nec derelinquat te

**No uncleanness...** This caution against suffering any filth in the camp, was to teach them to fly the filth of [sin](#), which driveth [God](#) away from the [soul](#).

**23:15.** Thou shalt not deliver to his master the [servant](#) that is fled to thee.

Non trades servum domino suo qui ad te confugerit

**23:16.** He shall dwell with thee in the place that shall please him, and shall rest in one of thy cities: give him no trouble.

Habitabit tecum in loco qui ei placuerit et in una urbium tuarum requiescet nec contristes eum

**23:17.** There shall be no whore among the daughters of [Israel](#), nor whoremonger among the [sons of Israel](#).

Non erit meretrix de filiabus Israhel neque scortator de filiis Israhel

**23:18.** Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the [house of the Lord thy God](#), whatsoever it be that thou hast [vowed](#): because both these are an abomination to the [Lord thy God](#).

Non offeres mercedem prostibuli nec pretium canis in domum Domini Dei tui quicquid illud est quod voverint quia abominatio est utrumque apud Dominum Deum tuum

**23:19.** Thou shalt not lend to thy brother money to [usury](#), nor corn, nor any other thing:

Non fenerabis fratri tuo ad usuram pecuniam nec fruges nec quamlibet aliam rem

**23:20.** But to the stranger. To thy brother thou shalt lend that which he wanteth, without [usury](#): that the [Lord thy God](#) may [bless](#) thee in all thy works in the land, which thou shalt go in to possess.

Sed alieno fratri autem tuo absque usura id quod indiget commodabis ut benedicat tibi Dominus Deus tuus in omni opere tuo in terra ad quam ingredieris possidendam

**To the stranger...** This was a [dispensation](#) granted by [God](#) to his people, who being the [Lord](#) of all things, can give a [right](#) and title to one upon the [goods](#) of another. Otherwise the [scripture](#) everywhere condemns [usury](#), as contrary to the [law](#) of [God](#), and a crying [sin](#). See [Exodus 22:25](#); [Leviticus 25:36-37](#); [Nehemiah 5:7](#); [Psalm 14:5](#); [Ezekiel 18:8](#), [Ezekiel 18:13](#), etc.

**23:21.** When thou hast made a [vow](#) to the [Lord thy God](#), thou shalt not delay to pay it: because the [Lord thy God](#) will require it. And if thou delay, it shall be imputed to thee for a [sin](#).

Cum voveris votum Domino Deo tuo non tardabis reddere quia requiret illud Dominus Deus tuus et si moratus fueris reputabit tibi in peccatum

**23:22.** If thou wilt not promise, that shalt be without [sin](#).

Si nolueris polliceri absque peccato eris

**23:23.** But that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the [Lord thy God](#), and hast spoken with thy own will and with thy own mouth.

Quod autem semel egressum est de labiis tuis observabis et facies sicut promisisti Domino Deo tuo et propria voluntate et ore tuo locutus es

**23:24.** Going into thy neighbour's vineyard, thou mayst eat as many grapes as thou pleasest: but must carry none out with thee:

Ingressus vineam proximi tui comede uvas quantum tibi placuerit foras autem ne efferas tecum

**23:25.** If thou go into thy friend's corn, thou mayst break the ears, and rub them in thy hand: but not reap them with a sickle.

Si intraveris in segetem amici tui franges spicas et manu conteres falce autem non metes

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## Deuteronomy Chapter 24

### Divorce permitted to avoid greater evil: the newly married must not go to war: of men stealers, of leprosy, of pledges, of labourers' hire, of justice, and of charity to the poor.

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**24:1.** If a man [take a wife](#), and have her, and she find not favour in his eyes, for some [uncleanness](#): he shall write a bill of [divorce](#), and shall give it in her hand, and send her out of his house.

Si acceperit homo uxorem et habuerit eam et non invenerit gratiam ante oculos eius propter aliquam foeditatem scribet libellum repudii et dabit in manu illius et dimittet eam de domo sua

**24:2.** And when she is departed, and [marrieth](#) another husband,

Cumque egressa alterum maritum duxerit

**24:3.** And he also [hateth](#) her, and hath given her a bill of [divorce](#), and hath sent her out of his house or is dead:

Et ille quoque oderit eam dederitque ei libellum repudii et dimiserit de domo sua vel certe mortuus fuerit

**24:4.** The former husband cannot [take her again to wife](#): because she is defiled, and is become abominable before the [Lord](#): lest thou cause thy land to [sin](#), which the [Lord thy God](#) shall give thee to possess.

Non poterit prior maritus recipere eam in uxorem quia polluta est et abominabilis facta est coram Domino ne peccare facias terram tuam quam Dominus Deus tuus tibi tradiderit possidendam

**24:5.** When a [man](#) hath lately [taken a wife](#), he shall not go out to [war](#), neither shall any public business be enjoined him, but he shall be free at home without fault, that for one year he may rejoice with his wife.

Cum acceperit homo nuper uxorem non procedet ad bellum nec ei quippiam necessitatis iniungetur publicae sed vacabit absque culpa domui suae ut uno anno laetetur cum uxore sua

**24:6.** Thou shalt not take the nether, nor the upper millstone to pledge: for he hath pledged his life to thee.

Non accipies loco pignoris inferiorem et superiorem molam quia animam suam adposuit tibi

**24:7.** If any [man](#) be found soliciting his brother of the [children of Israel](#), and [selling him](#) shall take a price, he shall be [put to death](#), and thou shalt take away the [evil](#) from the midst of thee.

Si deprehensus fuerit homo sollicitans fratrem suum de filiis Israhel et vendito eo accipiens pretium interficietur et auferes malum de medio tui

**24:8.** Observe diligently that thou incur not the stroke of the [leprosy](#), but thou shalt do whatsoever the [priests](#) of the [Levitical race](#) shall teach thee, according to what I have commanded them, and fulfil thou it carefully.

Observa diligenter ne incurras in plagam leprae sed facies quaecumque docuerint te sacerdotes levitici generis iuxta id quod praecepi eis et imple sollicite

**24:9.** Remember what the [Lord your God](#) did to Mary, in the way when you came out of [Egypt](#).

Mementote quae fecerit Dominus Deus vester Mariae in via cum egredere mini de Aegypto

**24:10.** When thou shalt demand of thy neighbour any thing that he [oweth](#) thee, thou shalt not go into his house to take away a pledge:

Cum repetes a proximo tuo rem aliquam quam debet tibi non ingredieris domum eius ut pignus auferas

**24:11.** But thou shalt stand without, and he shall bring out to thee what he hath.

Sed stabis foris et ille tibi proferet quod habuerit

**24:12.** But if he be [poor](#), the pledge shall not lodge with thee that night,

Sin autem pauper est non pernoctabit apud te pignus

**24:13.** But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment and **ble**ss thee, and thou mayst have **ju**stice before the **Lord thy God**.

Sed statim reddes ei ante solis occasum ut dormiens in vestimento suo benedicat tibi et habeas iustitiam coram Domino Deo tuo

**24:14.** Thou shalt not refuse the hire of the **needy**, and the **poor**, whether he be thy brother, or a stranger that dwelleth with thee in the land, and is within thy gates:

Non negabis mercedem indigentis et pauperis fratris tui sive advenae qui tecum moratur in terra et intra portas tuas est

**24:15.** But thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is **poor**, and with it maintaineth his life: lest he cry against thee to the **Lord**, and it be reputed to thee for a **sin**.

Sed eadem die reddes ei pretium laboris sui ante solis occasum quia pauper est et ex eo sustentat animam suam ne clamet contra te ad Dominum et reputetur tibi in peccatum

**24:16.** The **fathers** shall not be **put to death** for the children, nor the children for the **fathers**, but every one shall **die** for his own **sin**,

Non occidentur patres pro filiis nec filii pro patribus sed unusquisque pro suo peccato morietur

**24:17.** Thou shalt not pervert the judgment of the stranger nor of the **fatherless**, neither shalt thou take away the **widow's** raiment for a pledge.

Non pervertes iudicium advenae et pupilli nec auferes pignoris loco viduae vestimentum

**24:18.** Remember that thou wast a **slave** in **Egypt**, and the **Lord thy God** delivered thee from thence.

Therefore I command thee to do this thing.

Memento quod servieris in Aegypto et eruerit te Dominus Deus tuus inde idcirco praecipio tibi ut facias hanc rem

**24:19.** When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the **fatherless** and the **widow** to take it away: that the **Lord thy God** may **ble**ss thee in all the works of thy hands.

Quando messueris segetem in agro tuo et oblitus manipulum reliqueris non reverteris ut tollas eum sed advenam et pupillum et viduam auferre patieris ut benedicat tibi Dominus Deus tuus in omni opere manuum tuarum

**24:20.** If thou have gathered the fruit of thy olive trees, thou shalt not return to gather whatsoever remaineth on the trees: but shalt leave it for the stranger, for the **fatherless**, and the **widow**.

Si fruges colliges olivarum quicquid remanserit in arboribus non reverteris ut colligas sed relinques advenae pupillo ac viduae

**24:21.** If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall be for the stranger, the **fatherless**, and the **widow**.

Si vindemiaveris vineam tuam non colliges remanentes racemos sed cedent in usus advenae pupilli ac viduae

**24:22.** Remember that thou also wast a **bondman** in **Egypt**, and therefore I command thee to do this thing.

Memento quod et tu servieris in Aegypto et idcirco praecipiam tibi ut facias hanc rem

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## Deuteronomy Chapter 25

**Stripes must not exceed forty. The ox is not to be muzzled. Of raising seed to the brother. Of the immodest woman. Of unjust weight. Of destroying the Amalecites.**

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**25:1.** If there be a controversy between [men](#), and they call upon the judges: they shall give the prize of [justice](#) to him whom they perceive to be [just](#): and him whom they find to be [wicked](#), they shall condemn of [wickedness](#).

Si fuerit causa inter aliquos et interpellaverint iudices quem iustum esse perspexerint illi iustitiae palmam dabunt quem impium condemnabunt impietatis

**25:2.** And if they see that the offender be worthy of stripes: they shall lay him down, and shall cause him to be beaten before them. According to the measure of the [sin](#) shall the measure also of the stripes be:

Sin autem eum qui peccavit dignum viderint plagis prosternent et coram se facient verberari pro mensura peccati erit et plagarum modus

**25:3.** Yet so, that they exceed not the number of forty: lest thy brother depart shamefully torn before thy eyes.

Ita dumtaxat ut quadragenarium numerum non excedant ne foede laceratus ante oculos tuos abeat frater tuus

**25:4.** Thou shalt not muzzle the ox that treadeth out thy corn on the floor.

Non ligabis os bovis terentis in area fruges tuas

**Not muzzle, etc...** [St. Paul](#) understands this of the spiritual labourer in the [church](#) of [God](#), who is not to be denied his maintenance. [1 Corinthians 9:8-10](#).

**25:5.** When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not [marry](#) to another: but his brother shall take her, and raise up seed for his brother:

Quando habitaverint fratres simul et unus ex eis absque liberis mortuus fuerit uxor defuncti non nubet alteri sed accipiet eam frater eius et suscitabit semen fratris sui

**25:6.** And the first son he shall have of her he shall call by his [name](#), that his [name](#) be not abolished out of [Israel](#).

Et primogenitum ex ea filium nomine illius appellabit ut non deleatur nomen eius ex Israhel

**25:7.** But if he will not take his brother's wife, who by [law](#) belongeth to him, the [woman](#) shall go to the gate of the city, and call upon the ancients, and say: My husband's brother refuseth to raise up his brother's [name](#) in [Israel](#): and will not [take me to wife](#).

Sin autem noluerit accipere uxorem fratris sui quae ei lege debetur perget mulier ad portam civitatis et interpellabit maiores natu dicetque non vult frater viri mei suscitare nomen fratris sui in Israhel nec me in coniugium sumere

**25:8.** And they shall cause him to be sent for forthwith, and shall ask him. If he answer: I will not [take her to wife](#):

Statimque accersiri eum facient et interrogabunt si responderit nolo eam uxorem accipere

**25:9.** The [woman](#) shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the [man](#) that will not build up his brother's house:

Accedet mulier ad eum coram senioribus et tollet calciamentum de pede eius spuetque in faciem illius et dicet sic fit homini qui non aedificat domum fratris sui

**25:10.** And his [name](#) shall be called in [Israel](#), *the house of the unshod*.

Et vocabitur nomen illius in Israhel domus Disculciati

**25:11.** If two **men** have words together, and one begin to fight against the other, and the other's wife willing to deliver her husband out of the hand of the stronger, shall put forth her hand, and take him by the secrets,

Si habuerint inter se iurgium viri et unus contra alterum rixari coeperit volensque uxor alterius eruere virum suum de manu fortioris miserit manum et adprehenderit verenda eius

**25:12.** Thou shalt cut off her hand, neither shalt thou be moved with any pity in her regard.

Abscides manum illius nec flecteris super eam ulla misericordia

**25:13.** Thou shalt not have divers weights in thy bag, a greater and a less:

Non habebis in sacco diversa pondera maius et minus

**25:14.** Neither shall there be in thy house a greater bushel and a less.

Nec erit in domo tua modius maior et minor

**25:15.** Thou shalt have a **just** and a **true** weight, and thy bushel shall be equal and **true**: that thou mayest live a long time upon the land which the **Lord thy God** shall give thee.

Pondus habebis iustum et verum et modius aequalis et verus erit tibi ut multo vivas tempore super terram quam Dominus Deus tuus dederit tibi

**25:16.** For the **Lord thy God abhorreth** him that doth these things, and he **hateth** all **injustice**.

Abominatur enim Dominus eum qui facit haec et aversatur omnem iniustitiam

**25:17.** Remember what **Amalec** did to thee in the way when thou camest out of **Egypt**:

Memento quae fecerit tibi Amalech in via quando egrediebaris ex Aegypto

**Amalec...** This order for destroying the **Amalecites**, in the mystical sense, showeth how hateful they are to **God**, and what punishments they are to look for from his **justice**, who attack and discourage his servants when they are but just come out, as it were, of the **Egypt** of this **wicked** world and being yet weak and fainthearted, are but beginning their journey to the **land of promise**.

**25:18.** How he met thee: and slew the hindmost of the army, who sat down, being weary, when thou wast spent with hunger and labour, and he feared not **God**.

Quomodo occurrerit tibi et extremos agminis tui qui lassii residebant ceciderit quando tu eras fame et labore confectus et non timuerit Deum

**25:19.** Therefore when the **Lord thy God** shall give thee rest, and shall have subdued all the **nations** round about in the land which he hath **promised** thee: thou shalt blot out his **name** from under **heaven**. See thou forget it not.

Cum ergo Dominus Deus tuus dederit tibi requiem et subiecerit cunctas per circuitum nationes in terra quam tibi pollicitus est delebis nomen eius sub caelo cave ne obliviscaris

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## Deuteronomy Chapter 26

### The form of words with which the firstfruits and tithes are to be offered. God's covenant.

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**26:1.** And when thou art come into the land which the [Lord thy God](#) will give thee to possess, and hast conquered it, and dwellest in it:

Cumque intraveris terram quam Dominus Deus tuus tibi daturus est possidendam et obtinueris eam atque habitaveris in illa

**26:2.** Thou shalt take the [first of all thy fruits](#), and put them in a basket, and shalt go to the place which the [Lord thy God](#) shall choose, that his [name](#) may be invocated there:

Tolles de cunctis frugibus primitias et pones in cartallo pergesque ad locum quem Dominus Deus tuus elegerit ut ibi invocetur nomen eius

**26:3.** And thou shalt go to the [priest](#) that shall be in those days, and say to him: I profess this day before the [Lord thy God](#), that I am come into the land, for which he [swore](#) to our fathers, that he would give it us. Accedesque ad sacerdotem qui fuerit in diebus illis et dices ad eum profiteor hodie coram Domino Deo tuo quod ingressus sim terram pro qua iuravit patribus nostris ut daret eam nobis

**26:4.** And the [priest](#) taking the basket at thy hand, shall set it before the [altar](#) of the [Lord thy God](#):

Suscipiensque sacerdos cartallum de manu eius ponet ante altare Domini Dei tui

**26:5.** And thou shalt speak thus in the sight of the [Lord thy God](#): The [Syrian](#) pursued my father, who went down into [Egypt](#), and sojourned there in a very small number, and grew into a nation great and strong and of an infinite multitude.

Et loqueris in conspectu Domini Dei tui Syrus persequebatur patrem meum qui descendit in Aegyptum et ibi peregrinatus est in paucissimo numero crevitque in gentem magnam et robustam et infinitae multitudinis

**The Syrian... Laban. See Genesis 27.**

**26:6.** And the [Egyptians](#) afflicted us, and persecuted us, laying on us most grievous burdens:

Adflixeruntque nos Aegyptii et persecuti sunt inponentes onera gravissima

**26:7.** And we cried to the [Lord God](#) of our fathers: who heard us, and looked down upon our affliction, and labour, and distress:

Et clamavimus ad Dominum Deum patrum nostrorum qui exaudivit nos et respexit humilitatem nostram et laborem atque angustias

**26:8.** And brought us out of [Egypt](#) with a strong hand, and a stretched out arm, with great terror, with [signs and wonders](#):

Et eduxit nos de Aegypto in manu forti et brachio extento in ingenti pavore in signis atque portentis

**26:9.** And brought us into this place, and gave us this land flowing with milk and honey.

Et introduxit ad locum istum et tradidit nobis terram lacte et melle manantem

**26:10.** And therefore now I offer the [firstfruits](#) of the land which the [Lord](#) hath given me. And thou shalt leave them in the sight of the [Lord thy God](#), [adoring](#) the [Lord thy God](#).

Et idcirco nunc offero primitias frugum terrae quam dedit Dominus mihi et dimittes eas in conspectu Domini Dei tui adorato Domino Deo tuo

**26:11.** And thou shalt feast in all the [good](#) things which the [Lord thy God](#) hath given thee, and thy house, thou and the [Levite](#), and the stranger that is with thee.

Et epulaberis in omnibus bonis quae Dominus Deus tuus dederit tibi et domui tuae tu et Levites et advena qui tecum est

**26:12.** When thou hast made an end of **tithing** all thy **fruits**, in the third year of **tithes** thou shalt give it to the **Levite**, and to the stranger, and to the **fatherless**, and to the **widow**, that they may eat within thy gates, and be filled:

Quando conpleveris decimam cunctarum frugum tuarum anno decimarum tertio dabis Levitae et advenae et pupillo et viduae ut comedant intra portas tuas et saturentur

**26:13.** And thou shalt speak thus in the sight of the **Lord thy God**: I have taken that which was **sanctified** out of my house, and I have given it to the **Levite**, and to the stranger, and to the **fatherless**, and to the **widow**, as thou hast commanded me: I have not transgressed thy **commandments** nor forgotten thy **precepts**.

Loquerisque in conspectu Domini Dei tui abstuli quod sanctificatum est de domo mea et dedi illud Levitae et advenae pupillo et viduae sicut iussisti mihi non praeterivi mandata tua nec sum oblitus imperii

**26:14.** I have not eaten of them in my mourning, nor separated them for any **uncleanness**, nor spent any thing of them in funerals. I have **obeyed** the voice of the **Lord my God**, and have done all things as thou hast commanded me.

Non comedi ex eis in luctu meo nec separavi ea in qualibet immunditia nec expendi ex his quicquam in re funebri oboedivi voci Domini Dei mei et feci omnia sicut praecepisti mihi

**26:15.** Look from thy sanctuary, and thy high habitation of **heaven**, and **bless** thy people **Israel**, and the land which thou hast given us, as thou didst **swear** to our fathers, a land flowing with milk and honey.

Respice de sanctuario tuo de excelso caelorum habitaculo et benedic populo tuo Israhel et terrae quam dedisti nobis sicut iurasti patribus nostris terrae lacte et melle mananti

**26:16.** This day the **Lord thy God** hath commanded thee to do these **commandments** and judgments: and to keep and fulfil them with all thy heart, and with all thy **soul**.

Hodie Dominus Deus tuus praecepit tibi ut facias mandata haec atque iudicia et custodias et impleas ex toto corde tuo et ex tota anima tua

**26:17.** Thou hast chosen the **Lord** this day to be thy **God**, and to walk in his ways and keep his **ceremonies**, and **precepts**, and judgments, and **obey** his command.

Dominum elegisti hodie ut sit tibi Deus et ambules in viis eius et custodias caerimonias illius et mandata atque iudicia et oboedias eius imperio

**26:18.** And the **Lord** hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his **commandments**:

Et Dominus elegit te hodie ut sis ei populus peculiaris sicut locutus est tibi et custodias omnia praecepta eius

**26:19.** And to make thee higher than all **nations** which he hath created, to his own praise, and **name**, and **glory**: that thou mayst be a **holy** people of the **Lord thy God**, as he hath spoken.

Et faciat te excelsiorem cunctis gentibus quas creavit in laudem et nomen et gloriam suam ut sis populus sanctus Domini Dei tui sicut locutus est

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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Revised and Annotated 1749 by Bishop Richard Challoner

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## Deuteronomy Chapter 27

**The commandments must be written on stones: and an altar erected, and sacrifices offered. The observers of the commandments are to be blessed, and the transgressors cursed.**

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**27:1.** And [Moses](#) with the ancients of [Israel](#) commanded the people, saying: Keep every [commandment](#) that I command you this day.

Praecipit autem Moses et seniores Israhel populo dicentes custodite omne mandatum quod praecipio vobis hodie

**27:2.** And when you are passed over the [Jordan](#) into the land which the [Lord thy God](#) will give thee, thou shalt set up great stones, and shalt plaster them over with plaster,

Cumque transieritis Iordanem in terram quam Dominus Deus tuus dabit tibi eriges ingentes lapides et calce levigabis eos

**27:3.** That thou mayst write on them all the words of this [law](#), when thou art passed over the [Jordan](#): that thou mayst enter into the land which the [Lord thy God](#) will give thee, a land flowing with milk and honey, as he [swore](#) to thy fathers.

Ut possis in eis scribere omnia verba legis huius Iordane transmisso ut introeas terram quam Dominus Deus tuus dabit tibi terram lacte et melle manantem sicut iuravit patribus tuis

**27:4.** Therefore when you are passed over the [Jordan](#), set up the stones which I command you this day, in mount Hebal, and thou shalt plaster them with plaster:

Quando ergo transieritis Iordanem erige lapides quos ego hodie praecipio vobis in monte Hebal et levigabis calce

**27:5.** And thou shalt build there an [altar](#) to the [Lord thy God](#), of stones which iron hath not touched,

Et aedificabis ibi altare Domino Deo tuo de lapidibus quos ferrum non tetigit

**27:6.** And of stones not fashioned nor polished: and thou shalt offer upon it [holocausts](#) to the [Lord thy God](#):

Et de saxis informibus et inpolitibus et offeres super eo holocausta Domino Deo tuo

**27:7.** And shalt immolate peace victims, and eat there, and feast before the [Lord thy God](#).

Et immolabis hostias pacificas comedesque ibi et epulaberis coram Domino Deo tuo

**27:8.** And thou shalt write upon the stones all the words of this [law](#) plainly and clearly.

Et scribes super lapides omnia verba legis huius plane et lucide

**27:9.** And [Moses](#) and the [priests](#) of the [race of Levi](#) said to all [Israel](#): Attend, and hear, O [Israel](#): This day thou art made the people of the [Lord thy God](#):

Dixeruntque Moses et sacerdotes levitici generis ad omnem Israhalem adtende et audi Israhel hodie factus es populus Domini Dei tui

**27:10.** Thou shalt hear his voice, and do the [commandments](#) and justices which I command thee.

Audies vocem eius et facies mandata atque iustitias quas ego praecipio tibi

**27:11.** And [Moses](#) commanded the people in that day, saying:

Praecipitque Moses populo in die illo dicens

**27:12.** These shall stand upon mount Garizim to [bless](#) the people, when you are passed the [Jordan](#): [Simeon](#), [Levi](#), [Juda](#), [Issachar](#), [Joseph](#), and [Benjamin](#).

Hii stabunt ad benedicendum Domino super montem Garizim Iordane transmisso Symeon Levi Iudas

Isachar Ioseph et Beniamin

**27:13.** And over against them shall stand on mount Hebal to **curse**: **Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali.**

Et e regione isti stabunt ad maledicendum in monte Hebal Ruben Gad et Aser Zabulon Dan et Nephtalim

**27:14.** And the **Levites** shall pronounce, and say to all the **men** of **Israel** with a loud voice:

Et pronuntiabunt Levitae dicentque ad omnes viros Israhel excelsa voce

**27:15.** **Cursed** be the **man** that maketh a **graven and molten thing**, the abomination of the **Lord**, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer and say: **Amen.**

Maledictus homo qui facit sculptile et conflatile abominationem Domini opus manuum artificum ponetque illud in abscondito et respondebit omnis populus et dicet amen

**27:16.** **Cursed** be he that **honoureth** not his **father and mother**: and all the people shall say: **Amen.**

Maledictus qui non honorat patrem suum et matrem et dicet omnis populus amen

**27:17.** **Cursed** be he that removeth his neighbour's landmarks: and all the people shall say: **Amen.**

Maledictus qui transfert terminos proximi sui et dicet omnis populus amen

**27:18.** **Cursed** be he that maketh the blind to wander out of his way: and all the people shall say: **Amen.**

Maledictus qui errare facit caecum in itinere et dicet omnis populus amen

**27:19.** **Cursed** be he that perverteth the judgment of the stranger, of the **fatherless** and the **widow**: and all the people shall say: **Amen.**

Maledictus qui pervertit iudicium advenae pupilli et viduae et dicet omnis populus amen

**27:20.** **Cursed** be he that **lieth with his father's wife**, and uncovereth his bed: and all the people shall say: **Amen.**

Maledictus qui dormit cum uxore patris sui et revelat operimentum lectuli eius et dicet omnis populus amen

**27:21.** **Cursed** be he that lieth with any beast: and all the people shall say: **Amen.**

Maledictus qui dormit cum omni iumento et dicet omnis populus amen

**27:22.** **Cursed** be he that **lieth with his sister**, the daughter of his father, or of his mother: and all the people shall say: **Amen.**

Maledictus qui dormit cum sorore sua filia patris sui sive matris suae et dicet omnis populus amen

**27:23.** **Cursed** be he that **lieth with his mother-in-law**: and all the people shall say: **Amen.**

Maledictus qui dormit cum socru sua et dicet omnis populus amen

**27:24.** **Cursed** be he that secretly **killeth** his neighbour: and all the people shall say: **Amen.**

Maledictus qui clam percusserit proximum suum et dicet omnis populus amen

**27:25.** **Cursed** be he that taketh gifts, to **slay** an innocent person: and all the people shall say: **Amen.**

Maledictus qui accipit munera ut percutiat animam sanguinis innocentis et dicet omnis populus amen

**27:26.** **Cursed** be he that abideth not in the words of this **law**, and fulfilleth them not in work: and all the people shall say: **Amen.**

Maledictus qui non permanet in sermonibus legis huius nec eos opere perficit et dicet omnis populus amen

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## Deuteronomy Chapter 28

### Many blessings are promised to observers of God's commandments: and curses threatened to transgressors.

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**28:1.** Now if thou wilt hear the voice of all his [commandments](#), which I command thee this day, the [Lord thy God](#) will make thee higher than all the [nations](#) that are on the earth.

Sin autem audieris vocem Domini Dei tui ut facias atque custodias omnia mandata eius quae ego praecipio tibi hodie faciet te Dominus Deus tuus excelsiorem cunctis gentibus quae versantur in terra

**28:2.** And all these [blessings](#) shall come upon thee and overtake thee: yet so if thou hear his [precepts](#).

Venientque super te universae benedictiones istae et adprehendent te si tamen praecepta eius audieris **All these blessings, etc...** In the [Old Testament](#), [God promised](#) temporal [blessings](#) to the keepers of his [law](#), [heaven](#) not being opened as yet; and that gross and sensual people being more moved with present and sensible things. But in the [New Testament](#) the goods that are [promised](#) us are [spiritual](#) and [eternal](#); and temporal [evils](#) are turned into [blessings](#).

**28:3.** [Blessed](#) shalt thou be in the city, and [blessed](#) in the field.

Benedictus tu in civitate et benedictus in agro

**28:4.** [Blessed](#) shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

Benedictus fructus ventris tui et fructus terrae tuae fructusque iumentorum tuorum greges armentorum et caulae ovium tuarum

**28:5.** [Blessed](#) shall be thy barns and [blessed](#) thy stores.

Benedicta horrea tua et benedictae reliquiae tuae

**28:6.** [Blessed](#) shalt thou be coming in and going out.

Benedictus eris et ingrediens et egrediens

**28:7.** The [Lord](#) shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

Dabit Dominus inimicos tuos qui consurgunt adversum te corruentes in conspectu tuo per unam viam venient contra te et per septem fugient a facie tua

**28:8.** The [Lord](#) will send forth a [blessing](#) upon thy storehouses, and upon all the works of thy hands: and will [bless](#) thee in the land that thou shalt receive.

Emittet Dominus benedictionem super cellaria tua et super omnia opera manuum tuarum benedicetque tibi in terra quam acceperis

**28:9.** The [Lord](#) will raise thee up to be a [holy](#) people to himself, as he [swore](#) to thee: if thou keep the [commandments](#) of the [Lord thy God](#), and walk in his ways.

Suscitabit te Dominus sibi in populum sanctum sicut iuravit tibi si custodieris mandata Domini Dei tui et ambulaveris in viis eius

**28:10.** And all the people of the earth shall see that the [name](#) of the [Lord](#) is invoked upon thee, and they shall fear thee.

Videbuntque omnes terrarum populi quod nomen Domini invocatum sit super te et timebunt te

**28:11.** The [Lord](#) will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the [Lord swore](#) to thy fathers that he would give thee.

Abundare te faciet Dominus omnibus bonis fructu uteri tui et fructu iumentorum tuorum fructu terrae tuae quam iuravit Dominus patribus tuis ut daret tibi

**28:12.** The [Lord](#) will open his excellent treasure, the [heaven](#), that it may give rain in due season: and he will [bless](#) all the works of thy hands. And thou shalt lend to many [nations](#), and shalt not [borrow](#) of any one.

Aperiet Dominus thesaurum suum optimum caelum ut tribuat pluviam terrae tuae in tempore suo benedicet cunctis operibus manuum tuarum et fenerabis gentibus multis et ipse a nullo fenus accipies

**28:13.** And the **Lord** shall make thee the head and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the **commandments** of the **Lord thy God** which I command thee this day, and keep and do them,

Constituet te Dominus in caput et non in caudam et eris semper supra et non subter si audieris mandata Domini Dei tui quae ego praecipio tibi hodie et custodieris et feceris

**28:14.** And turn not away from them neither to the right hand, nor to the left, nor follow **strange gods**, nor **worship** them.

Ac non declinaveris ab eis nec ad dextram nec ad sinistram nec secutus fueris deos alienos neque colueris eos

**28:15.** But if thou wilt not hear the voice of the **Lord thy God**, to keep and to do all his **commandments** and **ceremonies**, which I command thee this day, all these **curses** shall come upon thee, and overtake thee.

Quod si audire nolueris vocem Domini Dei tui ut custodias et facias omnia mandata eius et caerimonias quas ego praecipio tibi hodie venient super te omnes maledictiones istae et adprehendent te

**All these curses, etc...** Thus **God** dealt with the transgressors of his **law** in the **Old Testament**: but now he often suffers sinners to prosper in this world, rewarding them for some little **good** they have done, and reserving their punishment for the other world.

**28:16.** **Cursed** shalt thou be in the city, **cursed** in the field.

Maledictus eris in civitate maledictus in agro

**28:17.** **Cursed** shall be thy barn, and **cursed** thy stores.

Maledictum horreum tuum et maledictae reliquiae tuae

**28:18.** **Cursed** shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

Maledictus fructus ventris tui et fructus terrae tuae armenta bouum tuorum et greges ovium tuarum

**28:19.** **Cursed** shalt thou be coming in, and **cursed** going out.

Maledictus eris ingrediens et maledictus egrediens

**28:20.** The **Lord** shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most **wicked** inventions, by which thou hast forsaken me.

Mittet Dominus super te famem et esuriam et increpationem in omnia opera tua quae facies donec conterat te et perdat velociter propter adinventiones tuas pessimas in quibus reliquisti me

**28:21.** May the **Lord** set the pestilence upon thee, until he consume thee out of the land, which thou shalt go in to possess.

Adiungat Dominus tibi pestilentiam donec consumat te de terra ad quam ingredieris possidendam

**28:22.** May the **Lord** afflict thee with miserable **want**, with the fever and with cold, with burning and with heat, and with corrupted air and with blasting, and pursue thee till thou perish.

Percutiat te Dominus egestate febri et frigore ardore et aestu et aere corrupto ac robigine et persequatur donec pereas

**28:23.** Be the **heaven**, that is over thee, of brass: and the ground thou treadest on, of iron.

Sit caelum quod supra te est aeneum et terra quam calcas ferrea

**28:24.** The **Lord** give thee dust for rain upon thy land, and let ashes come down from **heaven** upon thee, till thou be consumed.

Det Dominus imbrem terrae tuae pulverem et de caelo descendat super te cinis donec conteraris

**28:25.** The **Lord** make thee to fall down before thy enemies, one way mayst thou go out against them, and flee seven ways, and be scattered throughout all the kingdoms of the earth.

Tradat te Dominus corruentem ante hostes tuos per unam viam egrediaris contra eos et per septem fugias et dispergaris per omnia regna terrae

**28:26.** And be thy carcass meat for all the fowls of the air, and the beasts of the earth, and be there none to drive them away.

Sitque cadaver tuum in escam cunctis volatilibus caeli et bestiis terrae et non sit qui abigat

**28:27.** The **Lord** strike thee with the ulcer of **Egypt**, and the part of thy body, by which the dung is cast out, with the scab and with the itch: so that thou canst not be healed.

Percutiat te Dominus ulcere Aegypti et parte corporis per quam stercora digeruntur scabie quoque et prurigine ita ut curari nequeas

**28:28.** The **Lord** strike thee with **madness** and blindness and fury of mind.

Percutiat te Dominus amentia et caecitate ac furore mentis

**28:29.** And mayst thou grope at midday as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer **wrong**, and be oppressed with **violence**, and mayst thou have no one to deliver thee.

Et palpes in meridie sicut palpare solet caecus in tenebris et non dirigas vias tuas omnique tempore calumniam sustineas et opprimaris violentia nec habeas qui liberet te

**28:30.** Mayst thou **take a wife**, and **another sleep with her**. Mayst thou build a house, and not dwell therein. Mayest thou plant a vineyard and not gather the vintage thereof.

Uxorem accipias et alius dormiat cum ea domum aedifices et non habites in ea plantes vineam et non vindemias eam

**28:31.** May thy ox be slain before thee, and thou not eat thereof. May thy ass be taken away in thy sight, and not restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee.

Bos tuus imoletur coram te et non comedas ex eo asinus tuus rapiatur in conspectu tuo et non reddatur tibi oves tuae dentur inimicis tuis et non sit qui te adiuvet

**28:32.** May thy sons and thy daughters be given to another people, thy eyes looking on, and languishing at the sight of them all the day, and may there be no strength in thy hand.

Filii tui et filiae tuae tradantur alteri populo videntibus oculis tuis et deficientibus ad conspectum eorum tota die et non sit fortitudo in manu tua

**28:33.** May a people which thou **knowest** not, eat the fruits of thy land, and all thy labours: and mayst thou always suffer oppression, and be crushed at all times.

Fructus terrae tuae et omnes labores tuos comedat populus quem ignoras et sis semper calumniam sustinens et oppressus cunctis diebus

**28:34.** And be astonished at the terror of those things which thy eyes shall see:

Et stupens ad terrorem eorum quae videbunt oculi tui

**28:35.** May the **Lord** strike thee with a very sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of the head.

Percutiat te Dominus ulcere pessimo in genibus et in suris sanarique non possis a planta pedis usque ad verticem tuum

**28:36.** The **Lord** shall bring thee, and thy king, whom thou shalt have appointed over thee, into a **nation** which thou and thy fathers know not: and there thou shalt serve **strange gods**, wood and stone.

Ducet Dominus te et regem tuum quem constitueris super te in gentem quam ignoras tu et patres tui et servies ibi diis alienis ligno et lapidi

**28:37.** And thou shalt be lost, as a proverb and a byword to all people, among whom the **Lord** shall bring thee in.

Et eris perditus in proverbium ac fabulam omnibus populis ad quos te introduxerit Dominus

**28:38.** Thou shalt cast much seed into the ground, and gather little: because the locusts shall consume all.

Sementem multam iacies in terram et modicum congregabis quia lucustae omnia devorabunt

**28:39.** Thou shalt plant a vineyard, and dig it, and shalt not drink the wine, nor gather any thing thereof: because it shall be wasted with worms.

Vineam plantabis et fodies et vinum non bibes nec colliges ex ea quippiam quoniam vastabitur vermibus

**28:40.** Thou shalt have olive trees in all thy borders, and shalt not be anointed with the oil: for the olives shall fall off and perish.

Olivas habebis in omnibus terminis tuis et non ungueris oleo quia defluent et peribunt

**28:41.** Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into [captivity](#).

Filios generabis et filias et non frueris eis quoniam ducentur in captivitatem

**28:42.** The blast shall consume all the trees and the fruits of thy ground.

Omnes arbores tuas et fruges terrae tuae robigo consumet

**28:43.** The stranger that liveth with thee in the land, shall rise up over thee, and shall be higher: and thou shalt go down, and be lower.

Advena qui tecum versatur in terra ascendet super te eritque sublimior tu autem descendes et eris inferior

**28:44.** He shall lend to thee, and thou shalt not lend to him. He shall be as the head, and thou shalt be the tail.

Ipse fenerabit tibi et tu non fenerabis ei ipse erit in caput et tu eris in caudam

**28:45.** And all these [curses](#) shall come upon thee, and shall pursue and overtake thee, till thou perish: because thou heardst not the voice of the [Lord thy God](#), and didst not keep his [commandments](#) and [ceremonies](#) which he commanded thee.

Et venient super te omnes maledictiones istae et persequentes adprehendent te donec intereas quia non audisti vocem Domini Dei tui nec servasti mandata eius et caerimonias quas praecepit tibi

**28:46.** And they shall be as [signs and wonders](#) on thee, and on thy seed for ever.

Et erunt in te signa atque prodigia et in semine tuo usque in sempiternum

**28:47.** Because thou didst not serve the [Lord thy God](#) with [joy and gladness of heart](#), for the abundance of all things:

Eo quod non servieris Domino Deo tuo in gaudio cordisque laetitia propter rerum omnium abundantiam

**28:48.** Thou shalt serve thy enemy, whom the [Lord](#) will send upon thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, till he consume thee.

Servies inimico tuo quem inmittet Dominus tibi in fame et siti et nuditate et omnium penuria et ponet iugum ferreum super cervicem tuam donec te conterat

**28:49.** The [Lord](#) will bring upon thee a [nation](#) from afar, and from the uttermost ends of the earth, like an eagle that flyeth swiftly, whose tongue thou canst not understand,

Adducet Dominus super te gentem de longinquo et de extremis finibus terrae in similitudinem aquilae volantis cum impetu cuius linguam intellegere non possis

**28:50.** A most insolent [nation](#), that will show no regard to the ancients, nor have pity on the infant,

Gentem procacissimam quae non deferat seni nec misereatur parvulo

**28:51.** And will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep: until he destroy thee.

Et devoret fructum iumentorum tuorum ac fruges terrae tuae donec intereas et non relinquat tibi triticum vinum et oleum armenta boum et greges ovium donec te disperdat

**28:52.** And consume thee in all thy cities, and thy strong and high wall be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates in all thy land which the [Lord thy God](#) will give thee:

Et conterat in cunctis urbibus tuis et destruantur muri tui firmi atque sublimes in quibus habebas fiduciam in omni terra tua obsideberis intra portas tuas in omni terra quam dabit tibi Dominus Deus tuus

**28:53.** And thou shalt eat the fruit of thy womb, and the flesh of thy sons and of thy daughters, which the [Lord thy God](#) shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee.

Et comedes fructum uteri tui et carnes filiorum et filiarum tuarum quas dedit tibi Dominus Deus tuus in angustia et vastitate qua opprimet te hostis tuus

**28:54.** The [man](#) that is nice among you, and very delicate, shall envy his own brother, and his wife, that lieth in his bosom,

Homo delicatus in te et luxuriosus valde invidet fratri suo et uxori quae cubat in sinu suo

**28:55.** So that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want, wherewith thy enemies shall distress thee within all thy gates.

Ne det eis de carnibus filiorum suorum quas comedet eo quod nihil habeat aliud in obsidione et penuria qua vastaverint te inimici tui intra omnes portas tuas

**28:56.** The tender and delicate [woman](#), that could not go upon the ground, nor set down her foot for over much niceness and tenderness, will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter,

Tenera mulier et delicata quae super terram ingredi non valebat nec pedis vestigium figere propter mollitiem et teneritudinem nimiam invidet viro suo qui cubat in sinu eius super filii et filiae carnis

**28:57.** And the filth of the afterbirths, that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly for the want of all things, in the siege and distress, wherewith thy enemy shall oppress thee within thy gates.

Et inlucie secundarum quae egrediuntur de medio feminum eius et super liberis qui eadem hora nati sunt comedent enim eos clam propter rerum omnium penuriam in obsidione et vastitate qua opprimet te inimicus tuus intra portas tuas

**28:58.** If thou wilt not keep, and fulfil all the words of this [law](#), that are written in this volume, and fear his [glorious](#) and terrible [name](#): that is, The [Lord thy God](#):

Nisi custodieris et feceris omnia verba legis huius quae scripta sunt in hoc volumine et timueris nomen eius gloriosum et terribile hoc est Dominum Deum tuum

**28:59.** The [Lord](#) shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

Augebit Dominus plagas tuas et plagas seminis tui plagas magnas et perseverantes infirmitates pessimas et perpetuas

**28:60.** And he shall bring back on thee all the [afflictions of Egypt](#), which thou wast afraid of, and they shall stick fast to thee.

Et convertet in te omnes afflictiones Aegypti quas timuisti et adherent tibi

**28:61.** Moreover the [Lord](#) will bring upon thee all the diseases, and plagues, that are not written in the volume of this [law](#) till he consume thee:

Insuper et universos languores et plagas quae non sunt scriptae in volumine legis huius inducet Dominus super te donec te conterat

**28:62.** And you shall remain few in number, who before were as the stars of [heaven](#) for multitude, because thou heardst not the voice of the [Lord thy God](#).

Et remanebitis pauci numero qui prius eratis sicut astra caeli prae multitudine quoniam non audisti vocem Domini Dei tui

**28:63.** And as the [Lord](#) rejoiced upon you before doing [good](#) to you, and multiplying you: so he shall rejoice destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

Et sicut ante laetatus est Dominus super vos bene vobis faciens vosque multiplicans sic laetabitur disperdens vos atque subvertens ut auferamini de terra ad quam ingredieris possidendam

**28:64.** The [Lord](#) shall scatter thee among all people, from the farthest parts of the earth to the ends thereof: and there thou shalt serve [strange gods](#), which both thou art [ignorant](#) of and thy fathers, wood and stone.

Disperget te Dominus in omnes populos a summitate terrae usque ad terminos eius et servies ibi diis alienis quos et tu ignoras et patres tui lignis et lapidibus

**28:65.** Neither shalt thou be quiet, even in those [nations](#), nor shall there be any rest for the sole of thy foot. For the [Lord](#) will give thee a fearful heart, and languishing eyes, and a [soul](#) consumed with pensiveness:

In gentibus quoque illis non quiesces neque erit requies vestigio pedis tui dabit enim tibi Dominus ibi cor pavidum et deficientes oculos et animam maerore consumptam

**28:66.** And thy life shall be as it were hanging before thee. Thou shalt fear night and day, neither shalt thou trust thy life.

Et erit vita tua quasi pendens ante te timebis nocte et die et non credes vitae tuae

**28:67.** In the morning thou shalt say: Who will grant me evening? and at evening: Who will grant me

morning? for the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things which thou shalt see with thy eyes.

Mane dices quis mihi det vesperum et vespere quis mihi det mane propter cordis tui formidinem qua terreberis et propter ea quae tuis videbis oculis

**28:68.** The Lord shall bring thee again with ships into Egypt, by the way whereof he said to thee that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bondmen and bondwomen, and no man shall buy you.

Reducet te Dominus classibus in Aegyptum per viam de qua dixi tibi ut eam amplius non videres ibi venderis inimicis tuis in servos et ancillas et non erit qui emat

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## Deuteronomy Chapter 29

**The covenant is solemnly confirmed between God and his people. Threats against those that shall break it.**

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**29:1.** These are the words of the covenant which the [Lord](#) commanded [Moses](#) to make with the [children of Israel](#) in the land of [Moab](#): beside that covenant which he made with them in [Horeb](#).

Haec sunt verba foederis quod praecepit Dominus Mosi ut feriret cum filiis Israhel in terra Moab praeter illud foedus quod cum eis pepigit in Horeb

**29:2.** And [Moses](#) called all [Israel](#), and said to them: You have seen all the things that the [Lord](#) did before you in the land of [Egypt](#) to [Pharao](#), and to all his servants, and to his whole land.

Vocavitque Moses omnem Israhellem et dixit ad eos vos vidistis universa quae fecit Dominus coram vobis in terra Aegypti Pharaoni et omnibus servis eius universaeque terrae illius

**29:3.** The great temptations, which thy eyes have seen, those mighty [signs and wonders](#),

Temptationes magnas quas viderunt oculi tui signa illa portentaque ingentia

**29:4.** And the [Lord](#) hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day.

Et non dedit Dominus vobis cor intellegens et oculos videntes et aures quae possint audire usque in praesentem diem

**Hath not given you, etc...** Through your own fault and because you resisted his [grace](#).

**29:5.** He hath brought you forty years through the [desert](#): your garments are not worn out, neither are the shoes of your feet consumed with age.

Adduxi vos quadraginta annis per desertum non sunt adtrita vestimenta vestra nec calciamenta pedum tuorum vetustate consumpta sunt

**29:6.** You have not eaten bread, nor have you drunk wine or strong drink: that you might [know](#) that I am the [Lord your God](#).

Panem non comedistis vinum et siceram non bibistis ut sciretis quia ego sum Dominus Deus vester

**29:7.** And you came to this place: and [Sehon](#) king of [Hesebon](#), and [Og](#) king of [Basan](#), came out against us to fight. And we slew them.

Et venistis ad locum hunc egressusque est Seon rex Esebon et Og rex Basan occurrens nobis ad pugnam et percussimus eos

**29:8.** And took their land, and delivered it for a possession to [Ruben](#) and [Gad](#), and the [half tribe of Manasses](#).

Et tulimus terram eorum ac tradidimus possidendam Ruben et Gad et dimidiae tribui Manasse

**29:9.** Keep therefore the words of this covenant, and fulfil them: that you may understand all that you do.

Custodite ergo verba pacti huius et implete ea ut intellegatis universa quae facitis

**29:10.** You all stand this day before the [Lord your God](#), your princes, and [tribes](#), and ancients, and doctors, all the people of [Israel](#),

Vos statis hodie cuncti coram Domino Deo vestro principes vestri ac tribus et maiores natu atque doctores omnis populus Israhel

**29:11.** Your children and your wives, and the stranger that abideth with thee in the camp, besides the hewers of wood, and them that bring water:

Liberi et uxores vestrae et advena qui tecum moratur in castris exceptis lignorum caesoribus et his qui comportant aquas

**29:12.** That thou mayst pass in the covenant of the **Lord thy God**, and in the **oath** which this day the **Lord thy God** maketh with thee.

Ut transeas in foedere Domini Dei tui et in iureiurando quod hodie Dominus Deus tuus percutit tecum

**29:13.** That he may raise thee up a people to himself, and he may be thy **God** as he hath spoken to thee, and as he **swore** to thy fathers **Abraham, Isaac, and Jacob**.

Ut suscitet te sibi in populum et ipse sit Deus tuus sicut locutus est tibi et sicut iuravit patribus tuis Abraham Isaac et Iacob

**29:14.** Neither with you only do I make this covenant, and confirm these **oaths**,

Nec vobis solis ego hoc foedus ferio et haec iuramenta confirmo

**29:15.** But with all that are present and that are absent.

Sed cunctis praesentibus et absentibus

**29:16.** For you know how we dwelt in the land of **Egypt**, and how we have passed through the midst of **nations**, and passing through them,

Vos enim nostis ut habitaverimus in terra Aegypti et quomodo transierimus per medium nationum quas transeuntes

**29:17.** You have seen their abominations and filth, that is to say, their **idols**, wood and stone, silver and gold, which they **worshipped**.

Vidistis abominationes et sordes id est idola eorum lignum et lapidem argentum et aurum quae colebant

**29:18.** Lest perhaps there should be among you a **man** or a **woman**, a **family** or a **tribe**, whose heart is turned away this day from the **Lord our God**, to go and serve the **gods** of those **nations**: and there should be among you a root bringing forth gall and bitterness.

Ne forte sit inter vos vir aut mulier familia aut tribus cuius cor aversum est hodie a Domino Deo vestro ut vadat et serviat diis illarum gentium et sit inter vos radix germinans fel et amaritudinem

**29:19.** And when he shall hear the words of this **oath**, he should **bless** himself in his heart saying: I shall have peace, and will walk on in the naughtiness of my heart: and the **drunken** may consume the thirsty, Cumque audierit verba iuramenti huius benedicat sibi in corde suo dicens pax erit mihi et ambulabo in pravitate cordis mei et adsumat ebria sitientem

**The drunken, etc., absumat ebria sitientem...** It is a proverbial expression, which may either be understood, as spoken by the sinner, **blessing**, that is, flattering himself in his **sins** with the imagination of peace, and so great an abundance as may satisfy, and as it were, consume all thirst and want: or it may be referred to the root of bitterness, spoken of before, which being drunken with **sin** may attract, and by that means consume, such as thirst after the like **evils**.

**29:20.** And the **Lord** should not forgive him: but his **wrath** and **jealousy** against that **man** should be exceedingly enkindled at that time, and all the **curses** that are written in this volume should light upon him: and the **Lord** should blot out his **name** from under **heaven**,

Et Dominus non ignoscat ei sed tunc quam maxime furor eius fumet et zelus contra hominem illum et sedeant super eo omnia maledicta quae scripta sunt in hoc volumine et deleat nomen eius sub caelo

**29:21.** And utterly destroy him out of all the **tribes of Israel**, according to the **curses** that are contained in the book of this **law** and covenant:

Et consumat eum in perditionem ex omnibus tribubus Israhel iuxta maledictiones quae in libro legis huius ac foederis continentur

**29:22.** And the following **generation** shall say, and the children that shall be born hereafter, and the strangers that shall come from afar, seeing the plagues of that land and the **evils** wherewith the **Lord** hath afflicted it,

Dicetque sequens generatio et filii qui nascentur deinceps et peregrini qui de longe venerint videntes plagas terrae illius et infirmitates quibus eam adflixerit Dominus

**29:23.** Burning it with brimstone, and the heat of **salt**, so that it cannot be sown any more, nor any green thing grow therein, after the example of the destruction of **Sodom and Gomorrha**, Adama and Seboim, which the **Lord** destroyed in his **wrath** and indignation:

Sulphure et salis ardore conburens ita ut ultra non seratur nec virens quippiam germinet in exemplum subversionis Sodomae et Gomorrae Adamae et Seboim quas subvertit Dominus in ira et furore suo

**29:24.** And all the **nations** shall say: Why hath the **Lord** done thus to this land? what meaneth this

exceeding great heat of his **wrath**?

Et dicent omnes gentes quare sic fecit Dominus terrae huic quae est haec ira furoris eius inmensa

**29:25.** And they shall answer: Because they forsook the covenant of the **Lord**, which he made with their fathers, when he brought them out of the land of **Egypt**:

Et respondebunt quia dereliquerunt pactum Domini quod pepigit cum patribus eorum quando eduxit eos de terra Aegypti

**29:26.** And they have served **strange gods**, and **adored** them, whom they knew not, and for whom they had not been assigned:

Et servierunt diis alienis et adoraverunt eos quos nesciebant et quibus non fuerant adtributi

**29:27.** Therefore the **wrath** of the **Lord** was kindled against this land, to bring upon it all the **curses** that are written in this volume:

Idcirco iratus est furor Domini contra terram istam ut induceret super eam omnia maledicta quae in hoc volumine scripta sunt

**29:28.** And he hath cast them out of their land, in **anger** and in **wrath**, and in very great indignation, and hath thrown them into a strange land, as it is seen this day.

Et eiecit eos de terra sua in ira et furore et indignatione maxima proiecitque in terram alienam sicut hodie conprobatur

**29:29.** Secret things to the **Lord our God**: things that are manifest, to us and to our children for ever, that we may do all the words of this **law**.

Abscondita Domino Deo nostro quae manifesta sunt nobis et filiis nostris usque in aeternum ut faciamus universa legis huius

**Secret things, etc...** As much as to say, secret things belong to, and are known to, **God** alone; our business must be to observe what he has **revealed** and manifested to us, and to direct our lives accordingly.

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## Deuteronomy Chapter 30

**Great mercies are promised to the penitent: God's commandment is feasible. Life and death are set before them.**

---

**30:1.** Now when all these things shall be come upon thee, the [blessing](#) or the [curse](#), which I have set forth before thee, and thou shalt be touched with [repentance](#) of thy heart among all the nations, into which the [Lord thy God](#) shall have scattered thee,

Cum ergo venerint super te omnes sermones isti benedictio sive maledictio quam proposui in conspectu tuo et ductus paenitudine cordis tui in universis gentibus in quas disperserit te Dominus Deus tuus

**30:2.** And shalt return to him, and [obey](#) his [commandments](#), as I command thee this day, thou and thy children, with all thy heart, and with all thy [soul](#):

Reversus fueris ad eum et oboedieris eius imperiis sicut ego hodie praecipio tibi cum filiis tuis in toto corde tuo et in tota anima tua

**30:3.** The [Lord thy God](#) will bring back again thy [captivity](#), and will have mercy on thee, and gather thee again out of all the [nations](#), into which he scattered thee before.

Reducet Dominus Deus tuus captivitatem tuam ac miserebitur tui et rursum congregabit te de cunctis populis in quos te ante dispersit

**30:4.** If thou be driven as far as the poles of [heaven](#), the [Lord thy God](#) will fetch thee back from hence,

Si ad cardines caeli fueris dissipatus inde te retrahet Dominus Deus tuus

**30:5.** And will take thee to himself, and bring thee into the land which thy fathers possessed, and thou shalt possess it: and [blessing](#) thee, he will make thee more numerous than were thy fathers.

Et adsumet atque introducet in terram quam possederunt patres tui et obtinebis eam et benedicens tibi maioris numeri esse te faciet quam fuerunt patres tui

**30:6.** The [Lord thy God](#) will [circumcise](#) thy heart, and the heart of thy seed: that thou mayst [love](#) the [Lord thy God](#) with all thy heart and with all thy [soul](#), that thou mayst live.

Circumcidet Dominus Deus tuus cor tuum et cor seminis tui ut diligas Dominum Deum tuum in toto corde tuo et in tota anima tua et possis vivere

**30:7.** And he will turn all these [curses](#) upon thy enemies, and upon them that [hate](#) and persecute thee.

Omnes autem maledictiones has convertet super inimicos tuos et eos qui oderunt te et persequuntur

**30:8.** But thou shalt return, and hear the voice of the [Lord thy God](#), and shalt do all the [commandments](#) which I command thee this day:

Tu autem reverteris et audies vocem Domini Dei tui faciesque universa mandata quae ego praecipio tibi hodie

**30:9.** And the [Lord thy God](#) will make thee abound in all the works of thy hands, in the fruit of thy womb, and in the fruit of thy cattle, in the fruitfulness of thy land, and in the plenty of all things. For the [Lord](#) will return to rejoice over thee in all [good](#) things, as he rejoiced in thy fathers:

Et abundare te faciet Dominus Deus tuus in cunctis operibus manuum tuarum in subole uteri tui et in fructu iumentorum tuorum in ubertate terrae tuae et in rerum omnium largitate revertetur enim Dominus ut gaudeat super te in omnibus bonis sicut gavisus est in patribus tuis

**30:10.** Yet so if thou hear the voice of the [Lord thy God](#), and keep his [precepts](#) and [ceremonies](#), which are written in this [law](#): and return to the [Lord thy God](#) with all thy heart, and with all thy [soul](#).

Si tamen audieris vocem Domini Dei tui et custodieris praecepta eius et caerimonias quae in hac lege conscriptae sunt et revertaris ad Dominum Deum tuum in toto corde tuo et in tota anima tua

**30:11.** This [commandment](#), that I command thee this day is not above thee, nor far off from thee:

Mandatum hoc quod ego praecipio tibi hodie non supra te est neque procul positum

**30:12.** Nor is it in [heaven](#), that thou shouldst say: Which of us can go up to [heaven](#) to bring it unto us, and we may hear and fulfil it in work?

Nec in caelo situm ut possis dicere quis nostrum ad caelum valet conscendere ut deferat illud ad nos et audiamus atque opere compleamus

**30:13.** Nor is it beyond the sea: that thou mayst excuse thyself, and say: Which of us can cross the sea, and bring it unto us: that we may hear, and do that which is commanded?

Neque trans mare positum ut causeris et dicas quis e nobis transfretare poterit mare et illud ad nos usque deferre ut possimus audire et facere quod praeceptum est

**30:14.** But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

Sed iuxta te est sermo valde in ore tuo et in corde tuo ut facias illum

**30:15.** Consider that I have set before thee this day life and [good](#), and on the other hand death and [evil](#):

Considera quod hodie proposuerim in conspectu tuo vitam et bonum et e contrario mortem et malum

**30:16.** That thou mayst [love](#) the [Lord thy God](#), and walk in his ways, and keep his [commandments](#) and [ceremonies](#) and judgments, and [bless](#) thee in the land, which thou shalt go in to possess.

Ut diligas Dominum Deum tuum et ambules in viis eius et custodias mandata illius et caerimonias atque iudicia et vivas ac multiplicet te benedicatque tibi in terra ad quam ingredieris possidendam

**30:17.** But if thy heart be turned away, so that thou wilt not hear, and being [deceived](#) with [error](#) thou [adore strange gods](#), and serve them:

Sin autem aversum fuerit cor tuum et audire nolueris atque errore deceptus adoraveris deos alienos et servieris eis

**30:18.** I foretell thee this day that thou shalt perish, and shalt remain but a short time in the land, to which thou shalt pass over the [Jordan](#), and shalt go in to possess it.

Praedico tibi hodie quod pereas et parvo tempore moreris in terra ad quam Iordane transmisso ingredieris possidendam

**30:19.** I call [heaven](#) and earth to witness this day, that I have set before you life and death, [blessing](#) and [cursing](#). Choose therefore life, that both thou and thy seed may live:

Testes invoco hodie caelum et terram quod proposuerim vobis vitam et mortem bonum et malum benedictionem et maledictionem elige ergo vitam ut et tu vivas et semen tuum

**30:20.** And that thou mayst [love](#) the [Lord thy God](#), and [obey](#) his voice, and adhere to him (for he is thy life, and the length of thy days), that thou mayst dwell in the land, for which the [Lord swore](#) to thy fathers [Abraham](#), [Isaac](#), and [Jacob](#) that he would give it them.

Et diligas Dominum Deum tuum atque oboedias voci eius et illi adhereas ipse est enim vita tua et longitudo dierum tuorum ut habites in terra pro qua iuravit Dominus patribus tuis Abraham Isaac et Iacob ut daret eam illis

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## Deuteronomy Chapter 31

**Moses encourageth the people, and Josue, who is appointed to succeed him. He delivereth the law to the priests. God foretelleth that the people will often forsake him, and that he will punish them. He commandeth Moses to write a canticle, as a constant remembrancer of the law.**

---

**31:1.** And [Moses](#) went, and spoke all these words to all [Israel](#),  
Abiit itaque Moses et locutus est omnia verba haec ad universum Israhel

**31:2.** And he said to them: I am this day a hundred and twenty years old, I can no longer go out and come in, especially as the [Lord](#) also hath said to me: Thou shalt not pass over this [Jordan](#).  
Et dixit ad eos centum viginti annorum sum hodie non possum ultra egredi et ingredi praesertim cum et Dominus dixerit mihi non transibis Iordanem istum

**31:3.** The [Lord thy God](#) then will pass over before thee: he will destroy all these [nations](#) in thy sight, and thou shalt possess them: and this [Josue](#) shall go over before thee, as the [Lord](#) hath spoken.  
Dominus ergo Deus tuus transibit ante te ipse delebit omnes gentes has in conspectu tuo et possidebis eas et Iosue iste transibit ante te sicut locutus est Dominus

**31:4.** And the [Lord](#) shall do to them as he did to [Sehon](#) and [Og](#) the kings of the [Amorrhites](#), and to their land, and shall destroy them.  
Facietque Dominus eis sicut fecit Seon et Og regibus Amorreorum et terrae eorum delebitque eos

**31:5.** Therefore when the [Lord](#) shall have delivered these also to you, you shall do in like manner to them as I have commanded you.  
Cum ergo et hos tradiderit vobis similiter facietis eis sicut praecepi vobis

**31:6.** Do manfully and be of [good](#) heart: fear not, nor be ye dismayed at their sight: for the [Lord thy God](#) he himself is thy leader, and will not leave thee nor forsake thee.  
Viriliter agite et confortamini nolite timere nec paveatis a conspectu eorum quia Dominus Deus tuus ipse est ductor tuus et non dimittet nec derelinquet te

**31:7.** And [Moses](#) called [Josue](#), and said to him before all [Israel](#): Take [courage](#), and be [valiant](#): for thou shalt bring this people into the land which the [Lord swore](#) he would give to their fathers, and thou shalt divide it by lot.  
Vocavitque Moses Iosue et dixit ei coram omni Israhel confortare et esto robustus tu enim introduces populum istum in terram quam daturum se patribus eorum iuravit Dominus et tu eam sorte divides

**31:8.** And the [Lord](#) who is your leader, he himself will be with thee: he will not leave thee, nor forsake thee: fear not, neither be dismayed.  
Et Dominus qui ductor vester est ipse erit tecum non dimittet nec derelinquet te noli timere nec paveas

**31:9.** And [Moses](#) wrote this [law](#), and delivered it to the [priests](#) the [sons of Levi](#), who carried the [ark of the covenant of the Lord](#), and to all the ancients of [Israel](#).  
Scripsit itaque Moses legem hanc et tradidit eam sacerdotibus filiis Levi qui portabant arcam foederis Domini et cunctis senioribus Israhelis

**31:10.** And he commanded them, saying: After seven years, in the year of remission, in the [feast of tabernacles](#),  
Praecipitque eis dicens post septem annos anno remissionis in sollemnitate tabernaculorum

**31:11.** When all **Israel** come together, to appear in the sight of the **Lord thy God** in the place which the **Lord** shall choose, thou shalt read the words of this **law** before all **Israel**, in their hearing.

Convenientibus cunctis ex Israhel ut appareant in conspectu Domini Dei tui in loco quem elegerit Dominus leges verba legis huius coram omni Israhel audientibus eis

**31:12.** And the people being all assembled together, both men and **women**, children and strangers, that are within thy gates: that hearing they may learn, and fear the **Lord your God**, and keep, and fulfil all the words of this **law**:

Et in unum omni populo congregato tam viris quam mulieribus parvulis et advenis qui sunt intra portas tuas ut audientes discant et timeant Dominum Deum vestrum et custodiant impleantque omnes sermones legis huius

**31:13.** That their children also, who now are **ignorant**, may hear, and fear the **Lord** their **God**, all the days that they live in the land whither you are going over the **Jordan** to possess it.

Filii quoque eorum qui nunc ignorant audire possint et timeant Dominum Deum suum cunctis diebus quibus versantur in terra ad quam vos Iordane transito pergitis obtinendam

**31:14.** And the **Lord** said to **Moses**: Behold the days of thy death are nigh: call **Josue**, and stand ye in the **tabernacle of the testimony**, that I may give him a charge. So **Moses** and **Josue** went and stood in the **tabernacle of the testimony**:

Et ait Dominus ad Mosen ecce prope sunt dies mortis tuae voca Iosue et state in tabernaculo testimonii ut praecipiam ei abierunt ergo Moses et Iosue et steterunt in tabernaculo testimonii

**31:15.** And the **Lord** appeared there in the **pillar of a cloud**, which stood in the entry of the **tabernacle**.

Apparuitque Dominus ibi in columna nubis quae stetit in introitu tabernaculi

**31:16.** And the **Lord** said to **Moses**: Behold thou shalt sleep with thy fathers, and this people rising up will go a **fornicating after strange gods** in the land, to which it goeth in to dwell: there will they forsake me, and will make void the covenant, which I have made with them,

Dixitque Dominus ad Mosen ecce tu dormies cum patribus tuis et populus iste consurgens fornicabitur post deos alienos in terra ad quam ingredietur et habitabit in ea ibi derelinquet me et irritum faciet foedus quod pepigi cum eo

**31:17.** And my **wrath** shall be kindled against them in that day: and I will forsake them, and will hide my face from them, and they shall be devoured: all **evils** and afflictions shall find them, so that they shall say in that day: In **truth** it is because **God** is not with me, that these **evils** have found me.

Et irascetur furor meus contra eum in die illo et derelinquam eum et abscondam faciem meam ab eo et erit in devorationem invenient eum omnia mala et adflictiones ita ut dicat in illo die vere quia non est Deus mecum invenerunt me haec mala

**31:18.** But I will hide, and cover my face in that day, for all the **evils** which they have done, because they have followed **strange gods**.

Ego autem abscondam et celabo faciem meam in die illo propter omnia mala quae fecit quia secutus est deos alienos

**31:19.** Now therefore write you this **canticle**, and teach the **children of Israel**: that they may know it by heart, and sing it by mouth, and this song may be unto me for a testimony among the **children of Israel**.

Nunc itaque scribite vobis canticum istud et docete filios Israhel ut memoriter teneant et ore decantent et sit mihi carmen istud pro testimonio inter filios Israhel

**31:20.** For I will bring them into the land, for which I **swore** to their fathers, that floweth with milk and honey. And when they have eaten, and are full and fat, they will turn away after **strange gods**, and will serve them: and will **despise** me, and make void my covenant.

Introducarn enim eum in terram pro qua iuravi patribus eius lacte et melle manantem cumque comederint et saturati crassique fuerint avertentur ad deos alienos et servient eis et detrahent mihi et irritum facient pactum meum

**31:21.** And after many **evils** and afflictions shall have come upon them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their thoughts, and what they are about to do this day, before that I bring them into the land which I have **promised** them.

Postquam invenerint eum mala multa et adflictiones respondebit ei canticum istud pro testimonio quod

nulla delebit oblivio ex ore seminis tui scio enim cogitationes eius quae facturus sit hodie antequam introducam eum in terram quam ei pollicitus sum

**31:22.** **Moses** therefore wrote the **canticle**, and taught it to the **children of Israel**.

Scripsit ergo Moses canticum et docuit filios Israhel

**31:23.** And the **Lord** commanded **Josue the son of Nun**, and said: Take **courage**, and be **valiant**: for thou shalt bring the **children of Israel** into the land which I have **promised**, and I will be with thee.

Praecipitque Josue filio Nun et ait confortare et esto robustus tu enim introduces filios Israhel in terram quam pollicitus sum et ego ero tecum

**31:24.** Therefore after **Moses** had wrote the words of this **law** in a volume, and finished it:

Postquam ergo scripsit Moses verba legis huius in volumine atque conplevit

**31:25.** He commanded the **Levites**, who carried the **ark of the covenant of the Lord**, saying:

Praecipit Levitis qui portabant arcam foederis Domini dicens

**31:26.** Take this book, and put it in the side of the **ark of the covenant of the Lord** your **God**: that it may be there for a testimony against thee.

Tollite librum istum et ponite eum in latere arcae foederis Domini Dei vestri ut sit ibi contra te in testimonio

**31:27.** For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the **Lord**: how much more when I shall be dead?

Ego enim scio contentionem tuam et cervicem tuam durissimam adhuc vivente me et ingrediente vobiscum semper contentiose egistis contra Dominum quanto magis cum mortuus fuero

**31:28.** Gather unto me all the ancients of your **tribes**, and your doctors, and I will speak these words in their hearing, and will call **heaven** and earth to witness against them.

Congregate ad me omnes maiores natu per tribus vestras atque doctores et loquar audientibus eis sermones istos et invocabo contra eos caelum et terram

**31:29.** For I know that, after my death, you will do **wickedly**, and will quickly turn aside from the way that I have commanded you: and **evils** shall come upon you in the latter times, when you shall do **evil** in the sight of the **Lord**, to provoke him by the works of your hands.

Novi enim quod post mortem meam inique agetis et declinabitis cito de via quam praecepi vobis et occurrent vobis mala in extremo tempore quando feceritis malum in conspectu Domini ut inritetis eum per opera manuum vestrarum

**31:30.** **Moses** therefore spoke, in the hearing of the whole assembly of **Israel**, the words of this **canticle**, and finished it even to the end.

Locutus est ergo Moses audiente universo coetu Israhel verba carminis huius et ad finem usque conplevit

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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## Deuteronomy Chapter 32

**A canticle for the remembrance of the law. Moses is commanded to go up into a mountain, from whence he shall see the promised land but not enter into it.**

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**32:1.** Hear, O ye [heavens](#), the things I speak, let the earth give ear to the words of my mouth.

Audite caeli quae loquor audiat terra verba oris mei

**32:2.** Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.

Concrescat in pluvia doctrina mea fluat ut ros eloquium meum quasi imber super herbam et quasi stillae super gramina

**32:3.** Because I will invoke the [name](#) of the [Lord](#): give ye magnificence to our [God](#).

Quia nomen Domini invocabo date magnificentiam Deo nostro

**32:4.** The works of [God](#) are perfect, and all his ways are judgments: [God](#) is faithful and without any [iniquity](#), he is [just](#) and right.

Dei perfecta sunt opera et omnes viae eius iudicia Deus fidelis et absque ulla iniquitate iustus et rectus

**32:5.** They have [sinned](#) against him, and are none of his children in their filth: they are a [wicked](#) and perverse [generation](#).

Peccaverunt ei non filii eius in sordibus generatio prava atque perversa

**32:6.** Is this the return thou makest to the [Lord](#), O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and [created](#) thee?

Haecine reddis Domino popule stulte et insipiens numquid non ipse est pater tuus qui possedit et fecit et creavit te

**32:7.** Remember the days of old, think upon every [generation](#): ask thy father, and he will declare to thee: thy elders and they will tell thee.

Memento dierum antiquorum cogita generationes singulas interroga patrem tuum et adnuntiabit tibi maiores tuos et dicent tibi

**32:8.** When the [Most High](#) divided the [nations](#): when he separated the sons of [Adam](#), he appointed the bounds of people according to the number of the [children of Israel](#).

Quando dividebat Altissimus gentes quando separabat filios Adam constituit terminos populorum iuxta numerum filiorum Israhel

**32:9.** But the [Lord's](#) portion is his people: [Jacob](#) the lot of his inheritance.

Pars autem Domini populus eius Iacob funiculus hereditatis eius

**32:10.** He found him in a [desert](#) land, in a place of horror, and of vast [wilderness](#): he led him about, and taught him: and he kept him as the apple of his eye.

Invenit eum in terra deserta in loco horroris et vastae solitudinis circumduxit eum et docuit et custodivit quasi pupillam oculi sui

**32:11.** As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him and carried him on his shoulders.

Sicut aquila provocans ad volandum pullos suos et super eos volitans expandit alas suas et adsumpsit eum atque portavit in umeris suis

**32:12.** The [Lord](#) alone was his leader: and there was no [strange god](#) with him.

Dominus solus dux eius fuit et non erat cum eo deus alienus

**32:13.** He set him upon high land: that he might eat the fruits of the fields, that he might suck honey out of the rock, and oil out of the hardest stone,  
Constituit eum super excelsam terram ut comederet fructus agrorum ut sugeret mel de petra oleumque de saxo durissimo

**32:14.** Butter of the herd, and milk of the sheep with the fat of lambs, and of the rams of the breed of Basan: and goats with the marrow of wheat, and might drink the purest blood of the grape.  
Butyrum de armento et lac de ovibus cum adipe agnorum et arietum filiorum Basan et hircos cum medulla tritici et sanguinem uvae biberet meracissimum

**32:15.** The beloved grew fat, and kicked: he grew fat, and thick and gross, he forsook **God** who made him, and departed from **God** his saviour.  
Incrassatus est dilectus et recalcitravit incrassatus inpinguatus dilatatus dereliquit Deum factorem suum et recessit a Deo salutari suo

**32:16.** They provoked him by **strange gods**, and stirred him up to **anger**, with their abominations.  
Provocaverunt eum in diis alienis et in abominationibus ad iracundiam concitaverunt

**32:17.** They **sacrificed** to **devils** and not to **God**: to **gods** whom they knew not: that were newly come up, whom their fathers **worshipped** not.  
Immolaverunt daemonibus et non Deo diis quos ignorabant novi recentesque venerunt quos non coluerunt patres eorum

**32:18.** Thou hast forsaken the **God** that begot thee, and hast forgotten the **Lord** that **created** thee.  
Deum qui te genuit dereliquisti et oblitus es Domini creatoris tui

**32:19.** The **Lord** saw, and was moved to **wrath**: because his own sons and daughters provoked him.  
Vidit Dominus et ad iracundiam concitatus est quia provocaverunt eum filii sui et filiae

**32:20.** And he said: I will hide my face from them, and will consider what their last end shall be: for it is a perverse **generation**, and unfaithful children.  
Et ait abscondam faciem meam ab eis et considerabo novissima eorum generatio enim perversa est et infideles filii

**32:21.** They have provoked me with **that which was no god**, and have **angered** me with their vanities: and I will provoke them with that which is no people, and will vex them with a foolish nation.  
Ipsi me provocaverunt in eo qui non erat Deus et inritaverunt in vanitatibus suis et ego provocabo eos in eo qui non est populus et in gente stulta inritabo illos

**32:22.** A fire is kindled in my **wrath**, and shall burn even to the lowest **hell**: and shall devour the earth with her increase, and shall burn the foundations of the mountains.  
Ignis succensus est in furore meo et ardebit usque ad inferni novissima devorabitque terram cum germine suo et montium fundamenta conburet

**32:23.** I will heap **evils** upon them, and will spend my arrows among them.  
Congregabo super eos mala et sagittas meas complebo in eis

**32:24.** They shall be consumed with famine, and birds shall devour them with a most bitter bite: I will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, and of serpents.  
Consumuntur fame et devorabunt eos aves morsu amarissimo dentes bestiarum inmittam in eos cum furore trahentium super terram atque serpentium

**32:25.** Without, the sword shall lay them waste, and terror within, both the young man and the **virgin**, the sucking child with the **man** in years.  
Foris vastabit eos gladius et intus pavor juvenem simul ac virginem lactantem cum homine sene

**32:26.** I said: Where are they? I will make the **memory** of them to cease from among **men**.  
Dixi ubinam sunt cessare faciam ex hominibus memoriam eorum

**32:27.** But for the **wrath** of the enemies I have deferred it: lest perhaps their enemies might be **proud**, and should say: Our mighty hand, and not the **Lord**, hath done all these things.

Sed propter iram inimicorum distuli ne forte superbirent hostes eorum et dicerent manus nostra excelsa et non Dominus fecit haec omnia

**32:28.** They are a nation without counsel, and without wisdom.

Gens absque consilio est et sine prudentia

**32:29.** O that they would be wise and would understand, and would provide for their last end.

Utinam saperent et intellegerent ac novissima providerent

**32:30.** How should one pursue after a thousand, and two chase ten thousand? Was it not, because their **God** had sold them, and the **Lord** had shut them up?

Quomodo persequatur unus mille et duo fugent decem milia nonne ideo quia Deus suus vendidit eos et Dominus conclusit illos

**32:31.** For our **God** is not as their **gods**: our enemies themselves are judges.

Non enim est Deus noster ut deus eorum et inimici nostri sunt iudices

**32:32.** Their vines are of the vineyard of **Sodom**, and of the suburbs of **Gomorrha**: their grapes are grapes of gall, and their clusters most bitter.

De vinea Sodomorum vinea eorum et de suburbanis Gomorrae uva eorum uva fellis et botri amarissimi

**32:33.** Their wine is the gall of dragons, and the venom of asps, which is incurable.

Fel draconum vinum eorum et venenum aspidum insanabile

**32:34.** Are not these things stored up with me, and sealed up in my treasures?

Nonne haec condita sunt apud me et signata in thesauris meis

**32:35.** Revenge is mine, and I will repay them in due time, that their foot may slide: the day of destruction is at hand, and the time makes haste to come.

Mea est ultio et ego retribuam in tempore ut labatur pes eorum iuxta est dies perditionis et adesse festinant tempora

**32:36.** The **Lord** will judge his people, and will have mercy on his servants: he shall see that their hand is weakened, and that they who were shut up have also failed, and they that remained are consumed.

Iudicabit Dominus populum suum et in servis suis miserebitur videbit quod infirmata sit manus et clausi quoque defecerint residuique consumpti sint

**32:37.** And he shall say: Where are their **gods**, in whom they trusted?

Et dicet ubi sunt dii eorum in quibus habebant fiduciam

**32:38.** Of whose victims they ate the fat, and drank the wine of their drink **offerings**: let them arise and help you, and protect you in your distress.

De quorum victimis comedebant adipem et bibebant vinum libaminum surgant et opitulentur vobis et in necessitate vos protegant

**32:39.** See ye that I alone am, and there is no other **God** besides me: I will kill and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.

Videte quod ego sim solus et non sit alius deus praeter me ego occidam et ego vivere faciam percutiam et ego sanabo et non est qui de manu mea possit eruere

**32:40.** I will lift up my hand to **heaven**, and I will say: I live for ever.

Levabo ad caelum manum meam et dicam vivo ego in aeternum

**32:41.** If I shall whet my sword as the lightning, and my hand take hold on judgment: I will render vengeance to my enemies, and repay them that **hate** me.

Si acuero ut fulgur gladium meum et arripuerit iudicium manus mea reddam ultionem hostibus meis et his qui oderunt me retribuam

**32:42.** I will make my arrows drunk with blood, and my sword shall devour flesh, of the blood of the slain and of the **captivity**, of the bare head of the enemies.

Inebriabo sagittas meas sanguine et gladius meus devorabit carnes de cruore occisorum et de captivitate nudati inimicorum capitibus

**32:43.** Praise his people, ye nations, for he will revenge the blood of his servants: and will render vengeance to their enemies, and he will be merciful to the land of his people.

Laudate gentes populum eius quia sanguinem servorum suorum ulciscetur et vindictam retribuet in hostes eorum et propitius erit terrae populi sui

**32:44.** So **Moses** came and spoke all the words of this canticle in the ears of the people, and **Josue the son of Nun**.

Venit ergo Moses et locutus est omnia verba cantici huius in auribus populi ipse et Iosue filius Nun

**32:45.** And he ended all these words, speaking to all **Israel**.

Conplevitque omnes sermones istos loquens ad universum Israhel

**32:46.** And he said to them: Set your hearts on all the words, which I testify to you this day: which you shall command your children to observe and to do, and to fulfil all that is written in this **law**:

Et dixit ad eos ponite corda vestra in omnia verba quae ego testificor vobis hodie ut mandetis ea filiis vestris custodire et facere et implere universa quae scripta sunt legis huius

**32:47.** For they are not commanded you in vain, but that every one should live in them, and that doing them you may continue a long time in the land whither you are going over the **Jordan** to possess it.

Quia non in cassum praecepta sunt vobis sed ut singuli in eis viverent quae facientes longo perseveretis tempore in terra ad quam Iordane transmisso ingredimini possidendam

**32:48.** And the **Lord** spoke to **Moses** the same day, saying:

Locutusque est Dominus ad Mosen in eadem die dicens

**32:49.** Go up into this mountain **Abarim**, (that is to say, of passages), unto **mount Nebo**, which is in the land of **Moab** over against **Jericho**: and see the land of **Chanaan**, which I will deliver to the **children of Israel** to possess, and die thou in the mountain.

Ascende in montem istum Abarim id est transituum in montem Nebo qui est in terra Moab contra Hiericho et vide terram Chanaan quam ego tradam filiis Israhel obtinendam et morere in monte

**32:50.** When thou art gone up into it thou shalt be gathered to thy people, as **Aaron** thy brother died in mount Hor, and was gathered to his **people**:

Quem conscendens iungeris populis tuis sicut mortuus est Aaron frater tuus in monte Hor et adpositus populis suis

**32:51.** Because you trespassed against me in the midst of the **children of Israel**, at the waters of contradiction, in **Cades** of the **desert** of Sin: and you did not **sanctify** me among the **children of Israel**.

Quia praevaricati estis contra me in medio filiorum Israhel ad aquas Contradictionis in Cades deserti Sin et non sanctificastis me inter filios Israhel

**32:52.** Thou shalt see the land before thee, which I will give to the **children of Israel**, but thou shalt not enter into it.

E contra videbis terram et non ingredieris in eam quam ego dabo filiis Israhel

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## Deuteronomy Chapter 33

### Moses before his death blesseth the tribes of Israel.

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**33:1.** This is the [blessing](#), wherewith the [man](#) of [God](#), [Moses](#), [blessed](#) the [children of Israel](#), before his death.

Haec est benedictio qua benedixit Moses homo Dei filiis Israhel ante mortem suam

**33:2.** And he said: The [Lord](#) came from [Sinai](#), and from Seir he rose up to us: he hath appeared from mount Pharan, and with him thousands of [saints](#). In his right hand a fiery [law](#).

Et ait Dominus de Sina venit et de Seir ortus est nobis apparuit de monte Pharan et cum eo sanctorum milia in dextera eius ignea lex

**33:3.** He hath [loved](#) the people, all the [saints](#) are in his hand: and they that approach to his feet, shall receive of his doctrine.

Dilexit populos omnes sancti in manu illius sunt et qui adpropinquant pedibus eius accipient de doctrina illius

**33:4.** [Moses](#) commanded us a [law](#), the inheritance of the multitude of [Jacob](#).

Legem praecepit nobis Moses hereditatem multitudinis Iacob

**33:5.** He shall be king with the most right, the princes of the people, being assembled with the [tribes of Israel](#).

Erit apud rectissimum rex congregatis principibus populi cum tribubus Israhel

**33:6.** Let [Ruben](#) live, and not die, and be he small in number.

Vivat Ruben et non moriatur et sit parvus in numero

**33:7.** This is the [blessing](#) of [Juda](#). Hear, O [Lord](#), the voice of [Juda](#), and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his enemies.

Haec est Iudae benedictio audi Domine vocem Iudae et ad populum suum introduc eum manus eius pugnabunt pro eo et adiutor illius contra adversarios eius erit

**33:8.** To [Levi](#) also he said: Thy [perfection](#), and thy doctrine be to thy [holy man](#), whom thou hast proved in the temptation, and judged at the waters of contradiction:

Levi quoque ait perfectio tua et doctrina tua viro sancto tuo quem probasti in Temptatione et iudicasti ad aquas Contradictionis

**Holy man...** [Aaron](#) and his successors in the [priesthood](#).

**33:9.** Who hath said to his father, and to his mother: I do not know you; and to his brethren: I know you not: and their own children they have not known. These have kept thy word, and observed thy covenant,

Qui dixit patri suo et matri suae nescio vos et fratribus suis ignoro illos et nescierunt filios suos hii custodierunt eloquium tuum et pactum tuum servaverunt

**Who hath said, etc...** It is the duty of the [priestly tribe](#) to prefer [God's honour](#) and service before all considerations of flesh and blood: in such manner as to behave as strangers to their nearest akin, when these would withdraw them from the business of their calling.

**33:10.** Thy judgments, O [Jacob](#), and thy [law](#), O [Israel](#): they shall put [incense](#) in thy [wrath](#) and [holocaust](#) upon thy [altar](#).

Iudicia tua o Iacob et legem tuam o Israhel ponent thymiana in furore tuo et holocaustum super altare tuum

**33:11.** [Bless](#), O [Lord](#), his strength, and receive the works of his hands. Strike the backs of his enemies, and let not them that [hate](#) him rise.

Benedic Domine fortitudini eius et opera manuum illius suscipe percute dorsa inimicorum eius et qui oderunt eum non consurgant

**33:12.** And to **Benjamin** he said: The best beloved of the **Lord** shall dwell confidently in him: as in a bride chamber shall he abide all the day long, and between his shoulders shall be rest.

Et Benjamin ait amantissimus Domini habitabit confidenter in eo quasi in thalamo tota die morabitur et inter umeros illius requiescet

**Shall dwell, etc...** This seems to allude to the **temple** being built in the confines of the **tribe of Benjamin**.

**33:13.** To **Joseph** also he said: Of the **blessing** of the **Lord** be his land, of the fruits of **heaven**, and of the dew, and of the **deep** that lieth beneath.

Ioseph quoque ait de benedictione Domini terra eius de pomis caeli et rore atque abyssio subiacente

**33:14.** Of the fruits brought forth by the sun and by the moon.

De pomis fructuum solis ac lunae

**33:15.** Of the tops of the ancient mountains, of the fruits of the everlasting hills:

De vertice antiquorum montium de pomis collium aeternorum

**33:16.** And of the fruits of the earth, and of the fulness thereof. The **blessing** of him that appeared in the bush, come upon the head of **Joseph**, and upon the crown of the **Nazarite** among his brethren.

Et de frugibus terrae et plenitudine eius benedictio illius qui apparuit in rubo veniat super caput Ioseph et super verticem nazarei inter fratres suos

**The Nazarite...** This word signifies one separated; and agrees to **Joseph**, as being separated from, and more eminent than, his brethren. As the ancient **Nazarites** were so called from their being set aside for **God**, and **vowed** to him.

**33:17.** His beauty as of the **firstling** of a bullock, his horns as the horns of a rhinoceros: with them shall he push the nations even to the ends of the earth. These are the multitudes of Ephraim and these the thousands of **Manasses**.

Quasi primogeniti tauri pulchritudo eius cornua rinocerotis cornua illius in ipsis ventilabit gentes usque ad terminos terrae hae sunt multitudines Ephraim et haec milia Manasse

**33:18.** And to **Zabulon** he said: Rejoice, O **Zabulon**, in thy going out; and **Issachar** in thy tabernacles.

Et Zabulon ait laetare Zabulon in exitu tuo et Isachar in tabernaculis tuis

**33:19.** They shall call the people to the mountain: there shall they **sacrifice** the victims of **justice**. Who shall suck as milk the abundance of the sea, and the hidden treasures of the sands.

Populos ad montem vocabunt ibi immolabunt victimas iustitiae qui inundationem maris quasi lac sugent et thesauros absconditos harenarum

**33:20.** And to **Gad** he said: **Blessed** be **Gad** in his breadth: he hath rested as a lion, and hath seized upon the arm and the top of the head.

Et Gad ait benedictus in latitudine Gad quasi leo requievit cepitque brachium et verticem

**33:21.** And he saw his pre-eminence, that in his portion the teacher was laid up: who was with the princes of the people, and did the justices of the **Lord**, and his judgment with **Israel**.

Et vidit principatum suum quod in parte sua doctor esset repositus qui fuit cum principibus populi et fecit iustitias Domini et iudicium suum cum Israhel

**He saw, etc...** The pre-eminence of the **tribe of Gad**, to which this alludeth, was their having the lawgiver **Moses** buried in their borders: though the particular place was not known.

**33:22.** To **Dan** also he said: **Dan** is a young lion, he shall flow plentifully from Basan.

Dan quoque ait Dan catulus leonis fluet largiter de Basan

**33:23.** And to **Nephtali** he said: **Nephtali** shall enjoy abundance, and shall be full of the **blessings** of the **Lord**: he shall possess the **sea** and the south.

Et Nephtalim dixit Nephtalim abundantia perfruetur et plenus erit benedictione Domini mare et meridiem possidebit

**The sea...** The **lake of Genesareth**.

**33:24.** To **Aser** also he said: Let **Aser** be **blessed** with children, let him be acceptable to his brethren, and let him dip his foot in oil.

Aser quoque ait benedictus in filiis Aser sit placens fratribus suis tinguat in oleo pedem suum

**33:25.** His shoe shall be iron and brass. As the days of thy youth, so also shall thy old age be.

Ferrum et aes calciamentum eius sicut dies iuventutis tuae ita et senectus tua

**33:26.** There is no other god like the **God** of the rightest: he that is mounted upon the **heaven** is thy helper. By his magnificence the clouds run hither and thither.

Non est alius ut Deus rectissimi ascensor caeli auxiliator tuus magnificentia eius discurrunt nubes

**33:27.** His dwelling is above, and underneath are the everlasting arms: he shall cast out the enemy from before thee, and shall say: Be thou brought to nought.

Habitaculum eius sursum et subter brachia sempiterna eiciet a facie tua inimicum dicetque conterere

**Underneath are the everlasting arms...** Though the dwelling of **God** be above in **heaven**, his arms are always stretched out to help us here below.

**33:28.** **Israel** shall dwell in safety, and alone. The eye of **Jacob** in a land of corn and wine, and the **heavens** shall be misty with dew.

Habitabit Israhel confidenter et solus oculus Iacob in terra frumenti et vini caelique caligabunt rore

**33:29.** **Blessed** art thou, **Israel**: who is like to thee, O people, that art saved by the **Lord**? the shield of thy help, and the sword of thy **glory**: thy enemies shall deny thee, and thou shalt tread upon their necks.

Beatus tu Israhel quis similis tui popule qui salvaris in Domino scutum auxilii tui et gladius gloriae tuae negabunt te inimici tui et tu eorum colla calcabis

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## Deuteronomy Chapter 34

**Moses seeth the promised land, but is not suffered to go into it. He dieth at the age of 120 years. God burieth his body secretly, and all Israel mourn for him thirty days. Josue, replenished (by imposition of Moses' hands) with the spirit of God, succeedeth. But Moses, for his special familiarity with God, and for most wonderful miracles, is commended above all other prophets.**

---

**34:1.** Then [Moses](#) went up from the plains of [Moab](#) upon [mount Nebo](#), to the top of [Phasga](#) over against [Jericho](#): and the [Lord](#) showed him all the land of Galaad as far as [Dan](#).

Ascendit ergo Moses de campestribus Moab super montem Nebo in verticem Phasga contra Hiericho ostenditque ei Dominus omnem terram Galaad usque Dan

**34:2.** And all [Nephtali](#), and the land of Ephraim and [Manasses](#), and all the land of [Juda](#) unto the furthest sea,

Et universum Nephtalim terramque Ephraim et Manasse et omnem terram usque ad mare Novissimum

**34:3.** And the south part, and the breadth of the plain of [Jericho](#) the city of palm trees as far as [Segor](#).

Et australem partem et latitudinem campi Hiericho civitatis Palmarum usque Segor

**34:4.** And the [Lord](#) said to him: This is the land, for which I [swore](#) to [Abraham](#), [Isaac](#), and [Jacob](#), saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it.

Dixitque Dominus ad eum haec est terra pro qua iuravi Abraham Isaac et Iacob dicens semini tuo dabo eam vidisti eam oculis tuis et non transibis ad illam

**34:5.** And [Moses](#) the servant of the [Lord](#) died there, in the land of [Moab](#), by the commandment of the [Lord](#):

Mortuusque est ibi Moses servus Domini in terra Moab iubente Domino

**Died there...** This last chapter of [Deuteronomy](#), in which the death of [Moses](#) is related, was written by [Josue](#), or by some of the [prophets](#).

**34:6.** And he buried him in the valley of the land of [Moab](#) over against Phogor: and no [man](#) hath known of his sepulchre until this present day.

Et sepelivit eum in valle terrae Moab contra Phogor et non cognovit homo sepulchrum eius usque in praesentem diem

**He buried him, viz...** by the ministry of [angels](#), and would have the place of his burial to be unknown, lest the [Israelites](#), who were so prone to [idolatry](#), might [worship](#) him with [divine honours](#).

**34:7.** [Moses](#) was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved.

Moses centum et viginti annorum erat quando mortuus est non caligavit oculus eius nec dentes illius moti sunt

**34:8.** And the [children of Israel](#) mourned for him in the plains of [Moab](#) thirty days: and the days of their mourning in which they mourned [Moses](#) were ended.

Fleveruntque eum filii Israhel in campestribus Moab triginta diebus et completi sunt dies planctus lugentium Mosen

**34:9.** And [Josue the son of Nun](#) was filled with the spirit of wisdom, because [Moses](#) had [laid his hands](#) upon him. And the [children of Israel](#) obeyed him, and did as the [Lord](#) commanded [Moses](#).

Iosue vero filius Nun repletus est spiritu sapientiae quia Moses posuit super eum manus suas et oboedierunt ei filii Israhel feceruntque sicut praeceptum Dominus Mosi

**34:10.** And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face,  
Et non surrexit propheta ultra in Israhel sicut Moses quem nosset Dominus facie ad faciem

**34:11.** In all the signs and wonders, which he sent by him, to do in the land of Egypt to Pharaoh, and to all his servants, and to his whole land,  
In omnibus signis atque portentis quae misit per eum ut faceret in terra Aegypti Pharaoni et omnibus servis eius universaeque terrae illius

**34:12.** And all the mighty hand, and great miracles, which Moses did before all Israel.  
Et cunctam manum robustam magnaue mirabilia quae fecit Moses coram universo Israhel

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## Ecclesiastes

This Book is called Ecclesiastes, or The Preacher, (in [Hebrew](#), Coheleth), because in it, [Solomon](#), as an excellent preacher, setteth forth the vanity of the things of this world: to withdraw the hearts and affections of [men](#) from such empty toys. (*For more information, see the article [ECCLESIASTES](#) in the Catholic Encyclopedia.*)

**Ecclesiastes Chapter 1.** The vanity of all temporal things.

**Ecclesiastes Chapter 2.** The vanity of pleasures, riches, and worldly labours.

**Ecclesiastes Chapter 3.** All human things are liable to perpetual changes. We are to rest on God's providence, and cast away fruitless cares.

**Ecclesiastes Chapter 4.** Other instances of human miseries.

**Ecclesiastes Chapter 5.** Caution in words. Vows are to be paid. Riches are often pernicious: the moderate use of them is the gift of God.

**Ecclesiastes Chapter 6.** The misery of the covetous man.

**Ecclesiastes Chapter 7.** Prescriptions against worldly vanities: mortification, patience, and seeking wisdom.

**Ecclesiastes Chapter 8.** True wisdom is to observe God's commandments. The ways of God are unsearchable.

**Ecclesiastes Chapter 9.** Man knows not certainty that he is in God's grace. After death no more work or merit.

**Ecclesiastes Chapter 10.** Observations on wisdom and folly, ambition and detraction.

**Ecclesiastes Chapter 11.** Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.

**Ecclesiastes Chapter 12.** The Creator is to be remembered in the days of our youth: all worldly things are vain: we should fear God and keep his commandments.

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## Ecclesiastes Chapter 1

### The vanity of all temporal things.

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**1:1.** The words of Ecclesiastes, the son of [David](#), king of [Jerusalem](#).

Verba Ecclesiastes filii David regis Hierusalem

**1:2.** Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity.

Vanitas vanitatum dixit Ecclesiastes vanitas vanitatum omnia vanitas

**1:3.** What hath a [man](#) more of all his labour, that he taketh under the sun?

Quid habet amplius homo de universo labore suo quod laborat sub sole

**1:4.** One [generation](#) passeth away, and another [generation](#) cometh: but the earth standeth for ever.

Generatio praeterit et generatio advenit terra vero in aeternum stat

**1:5.** The sun riseth, and goeth down, and returneth to his place: and there rising again,

Oritur sol et occidit et ad locum suum revertitur ibique renascens

**1:6.** Maketh his round by the south, and turneth again to the north: the spirit goeth forward surveying all places round about, and returneth to his circuits.

Gyrat per meridiem et flectitur ad aquilonem lustrans universa circuitu pergit spiritus et in circulos suos regreditur

**1:7.** All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.

Omnia flumina intrant mare et mare non redundat ad locum unde exeunt flumina revertuntur ut iterum fluant

**1:8.** All things are hard: [man](#) cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

Cunctae res difficiles non potest eas homo explicare sermone non saturatur oculus visu nec auris impletur auditu

**1:9.** What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done.

Quid est quod fuit ipsum quod futurum est quid est quod factum est ipsum quod fiendum est

**1:10.** Nothing under the sun is new, neither is any [man](#) able to say: Behold this is new: for it hath already gone before in the ages that were before us.

Nihil sub sole novum nec valet quisquam dicere ecce hoc recens est iam enim praecessit in saeculis quae fuerunt ante nos

**1:11.** There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

Non est priorum memoria sed nec eorum quidem quae postea futura sunt erit recordatio apud eos qui futuri sunt in novissimo

**1:12.** I Ecclesiastes was king over [Israel](#) in [Jerusalem](#),

Ego Ecclesiastes fui rex Israhel in Hierusalem

**1:13.** And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath [God](#) given to the children of [men](#), to be exercised therein.

Et proposui in animo meo quaerere et investigare sapienter de omnibus quae fiunt sub sole hanc occupationem pessimam dedit Deus filiis hominum ut occuparentur in ea

**1:14.** I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.  
Vidi quae fiunt cuncta sub sole et ecce universa vanitas et adflictio spiritus

**1:15.** The perverse are hard to be corrected, and the number of fools is infinite.  
Perversi difficile corriguntur et stultorum infinitus est numerus

**1:16.** I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in [Jerusalem](#): and my mind hath contemplated many things wisely, and I have learned.

Locutus sum in corde meo dicens ecce magnus effectus sum et praecessi sapientia omnes qui fuerunt ante me in Hierusalem et mens mea contemplata est multa sapienter et didicit

**1:17.** And I have given my heart to [know prudence](#), and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit,  
Dedique cor meum ut scirem prudentiam atque doctrinam erroresque et stultitiam et agnovi quod in his quoque esset labor et adflictio spiritus

**1:18.** Because in much wisdom there is much indignation: and he that addeth [knowledge](#), addeth also labour.

Eo quod in multa sapientia multa sit indignatio et qui addit scientiam addat et laborem

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## Ecclesiastes Chapter 2

### The vanity of pleasures, riches, and worldly labours.

**2:1.** I said in my heart: I will go, and abound with delights, and enjoy **good** things. And I saw that this also was vanity.

Dixi ego in corde meo vadam et affluam deliciis et fruar bonis et vidi quod hoc quoque esset vanitas

**2:2.** Laughter I counted **error**: and to mirth I said: Why art thou vainly deceived?

Risum reputavi errorem et gaudio dixi quid frustra deciperis

**2:3.** I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of **men**: and what they ought to do under the sun, all the days of their life.

Cogitavi in corde meo abstrahere a vino carnem meam ut animum meum transferrem ad sapientiam devitaremque stultitiam donec viderem quid esset utile filiis hominum quod facto opus est sub sole numero dierum vitae suae

**2:4.** I made me great works, I built me houses, and planted vineyards,

Magnificavi opera mea aedificavi mihi domos plantavi vineas

**2:5.** I made gardens, and orchards, and set them with trees of all kinds,

Feci hortos et pomeria et consevi ea cuncti generis arboribus

**2:6.** And I made me ponds of water, to water therewith the wood of the young trees,

Extruxi mihi piscinas aquarum ut inrigarem silvam lignorum germinantium

**2:7.** I got me menservants, and maidservants, and had a great **family**: and herds of oxen, and great flocks of sheep, above all that were before me in **Jerusalem**:

Possedi servos et ancillas multamque familiam habui armenta quoque et magnos ovium greges ultra omnes qui fuerunt ante me in Hierusalem

**2:8.** I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing **men**, and singing **women**, and the delights of the sons of **men**, cups and vessels to serve to pour out wine:

Coacervavi mihi argentum et aurum et substantias regum ac provinciarum feci mihi cantores et cantrices et delicias filiorum hominum scyphos et urceos in ministerio ad vina fundenda

**2:9.** And I surpassed in riches all that were before me in **Jerusalem**: my wisdom also remained with me.

Et supergressus sum opibus omnes qui fuerunt ante me in Hierusalem sapientia quoque perseveravit mecum

**2:10.** And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labour.

Et omnia quae desideraverunt oculi mei non negavi eis nec prohibui cor quin omni voluptate frueretur et oblectaret se in his quae paraveram et hanc ratus sum partem meam si uterer labore meo

**2:11.** And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

Cumque me convertissem ad universa opera quae fecerant manus meae et ad labores in quibus frustra sudaveram vidi in omnibus vanitatem et adflictionem animi et nihil permanere sub sole

**2:12.** I passed further to behold wisdom, and errors and folly, (What is **man**, said I that he can follow the

King his maker?)

Transivi ad contemplandam sapientiam erroresque et stultitiam quid est inquam homo ut sequi possit regem factorem suum

**2:13.** And I saw that wisdom excelled folly, as much as light differeth from darkness.

Et vidi quia tantum praecederet sapientia stultitiam quantum differt lux tenebris

**2:14.** The eyes of a wise **man** are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

Sapientis oculi in capite eius stultus in tenebris ambulat et didici quod unus utriusque esset interitus

**2:15.** And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

Et dixi in corde meo si unus et stulti et meus occasus erit quid mihi prodest quod maiorem sapientiae dedi operam locutusque cum mente mea animadverti quod hoc quoque esset vanitas

**2:16.** For there shall be no remembrance of the wise no more than of the fool forever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

Non enim erit memoria sapientis similiter ut stulti in perpetuum et futura tempora oblivione cuncta pariter obruent moritur doctus similiter et indoctus

**2:17.** And therefore I was weary of my life, when I saw that all things under the sun are **evil**, and all vanity and vexation of spirit.

Et idcirco taeduit me vitae meae videntem mala esse universa sub sole et cuncta vanitatem atque adflictionem spiritus

**2:18.** Again I **hated** all my application wherewith I had earnestly laboured under the sun, being like to have an heir after me,

Rursum detestatus sum omnem industriam meam quae sub sole studiosissime laboravi habiturus heredem post me

**2:19.** Whom I **know** not whether he will be a wise **man** or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there anything so vain?

Quem ignoro utrum sapiens an stultus futurus sit et dominabitur in laboribus meis quibus desudavi et sollicitus fui et est quicquam tam vanum

**2:20.** Wherefore I left off and my heart renounced labouring anymore under the sun.

Unde cessavi renuntiavitque cor meum ultra laborare sub sole

**2:21.** For when a **man** laboureth in wisdom, and **knowledge**, and carefulness, he leaveth what he hath gotten to an idle **man**: so this also is vanity, and a great **evil**.

Nam cum alius laboret in sapientia et doctrina et sollicitudine homini otioso quaesita dimittit et hoc ergo vanitas et magnum malum

**2:22.** For what profit shall a **man** have of all his labour, and vexation of spirit, with which he hath been tormented under the sun?

Quid enim proderit homini de universo labore suo et adflictione spiritus qua sub sole cruciatus est

**2:23.** All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

Cuncti dies eius doloribus et aerumnis pleni sunt nec per noctem mente requiescit et haec non vanitas est

**2:24.** Is it not better to eat and drink, and to show his **soul good** things of his labours? and this is from the hand of **God**.

Nonne melius est comedere et bibere et ostendere animae suae bona de laboribus suis et hoc de manu Dei est

**2:25.** Who shall so feast and abound with delights as I?

Quis ita vorabit et deliciis affluet ut ego

**2:26.** **God** hath given to a **man** that is **good** in his sight, wisdom, and **knowledge**, and **joy**: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that

hath pleased [God](#): but this also is vanity, and a fruitless solicitude of the mind.

Homini bono in conspectu suo dedit Deus sapientiam et scientiam et laetitiam peccatori autem dedit adflictionem et curam superfluum ut addat et congreget et tradat ei qui placuit Deo sed et hoc vanitas et cassa sollicitudo mentis

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## Ecclesiastes Chapter 3

**All human things are liable to perpetual changes. We are to rest on God's providence, and cast away fruitless cares.**

---

**3:1.** All things have their season, and in their times all things pass under [heaven](#).

Omnia tempus habent et suis spatiis transeunt universa sub caelo

**3:2.** A time to be born and a time to die. A time to plant, and a time to pluck up that which is planted.

Tempus nascendi et tempus moriendi tempus plantandi et tempus evellendi quod plantatum est

**3:3.** A time to kill, and a time to heal. A time to destroy, and a time to build.

Tempus occidendi et tempus sanandi tempus destruendi et tempus aedificandi

**3:4.** A time to weep, and a time to laugh. A time to mourn, and a time to [dance](#).

Tempus flendi et tempus ridendi tempus plangendi et tempus saltandi

**3:5.** A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

Tempus spargendi lapides et tempus colligendi tempus amplexandi et tempus longe fieri a complexibus

**3:6.** A time to get, and a time to lose. A time to keep, and a time to cast away.

Tempus adquirendi et tempus perdendi tempus custodiendi et tempus abiciendi

**3:7.** A time to rend, and a time to sew. A time to keep silence, and a time to speak.

Tempus scindendi et tempus consuendi tempus tacendi et tempus loquendi

**3:8.** A time of [love](#), and a time of [hatred](#). A time of [war](#), and a time of peace.

Tempus dilectionis et tempus odii tempus belli et tempus pacis

**3:9.** What hath [man](#) more of his labour?

Quid habet amplius homo de labore suo

**3:10.** I have seen the trouble, which [God](#) hath given the sons of [men](#) to be exercised in it.

Vidi afflictionem quam dedit Deus filiis hominum ut distendantur in ea

**3:11.** He hath made all things [good](#) in their time, and hath delivered the world to their consideration, so that [man](#) cannot find out the work which [God](#) hath made from the beginning to the end.

Cuncta fecit bona in tempore suo et mundum tradidit disputationi eorum ut non inveniat homo opus quod operatus est Deus ab initio usque ad finem

**3:12.** And I have [known](#) that there was no better thing than to rejoice, and to do well in this life.

Et cognovi quod non esset melius nisi laetari et facere bene in vita sua

**3:13.** For every [man](#) that eateth and drinketh, and seeth [good](#) of his labour, this is the gift of [God](#).

Omnis enim homo qui comedit et bibit et videt bonum de labore suo hoc donum Dei est

**3:14.** I have learned that all the works which [God](#) hath made, continue for ever: we cannot add any thing, nor take away from those things which [God](#) hath made that he may be feared.

Didici quod omnia opera quae fecit Deus perseverent in perpetuum non possumus eis quicquam addere nec auferre quae fecit Deus ut timeatur

**3:15.** That which hath been made, the same continueth: the things that shall be, have already been: and [God](#) restoreth that which is past.

Quod factum est ipsum permanet quae futura sunt iam fuerunt et Deus instaurat quod abiit

**3:16.** I saw under the sun in the place of judgment **wickedness**, and in the place of **justice iniquity**.  
Vidi sub sole in loco iudicii impietatem et in loco iustitiae iniquitatem

**3:17.** And I said in my heart: **God** shall judge both the **just** and the **wicked**, and then shall be the time of every thing.  
Et dixi in corde meo iustum et impium iudicabit Deus et tempus omni rei tunc erit

**3:18.** I said in my heart concerning the sons of **men**, that **God** would **prove** them, and show them to be like beasts.  
Dixi in corde meo de filiis hominum ut probaret eos Deus et ostenderet similes esse bestiis

**3:19.** Therefore the death of **man**, and of beasts is one, and the condition of them both is equal: as **man** dieth, so they also die: all things breathe alike, and **man** hath nothing more than beast: all things are subject to vanity.

Idcirco unus interitus est hominis et iumentorum et aequa utriusque condicio sicut moritur homo sic et illa moriuntur similiter spirant omnia et nihil habet homo iumento amplius cuncta subiacent vanitati

**Man hath nothing more, etc...** Viz., as to the life of the body.

**3:20.** And all things go to one place: of earth they were made, and into earth they return together.  
Et omnia pergunt ad unum locum de terra facta sunt et in terram pariter revertentur

**3:21.** Who **knoweth** if the spirit of the children of **Adam** ascend upward, and if the spirit of the beasts descend downward?

Quis novit si spiritus filiorum Adam ascendat sursum et si spiritus iumentorum descendat deorsum

**Who knoweth, etc...** Viz., experimentally: since no one in this life can see a spirit. But as to the spirit of the beasts, which is merely animal, and become extinct by the death of the beast, who can tell the manner it acts so as to give life and motion, and by death to descend downward, that is, to be no more?

**3:22.** And I have found that nothing is better than for a **man** to rejoice in his work, and that this is his portion. For who shall bring him to **know** the things that shall be after him?

Et deprehendi nihil esse melius quam laetari hominem in opere suo et hanc esse partem illius quis enim eum adducet ut post se futura cognoscat

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## Ecclesiastes Chapter 4

### Other instances of human miseries.

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**4:1.** I turned myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their **violence**, being destitute of help from any.

Verti me ad alia et vidi calumnias quae sub sole geruntur et lacrimas innocentum et consolatorem neminem nec posse resistere eorum violentiae cunctorum auxilio destitutos

**4:2.** And I praised the dead rather than the living:

Et laudavi magis mortuos quam viventes

**4:3.** And I judged him **happier** than them both, that is not yet born, nor hath seen the **evils** that are done under the sun.

Et feliciorum utroque iudicavi qui necdum natus est nec vidit mala quae sub sole fiunt

**4:4.** Again I considered all the labours of **men**, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.

Rursum contemplatus omnes labores hominum et industrias animadverti patere invidiae proximi et in hoc ergo vanitas et cura superflua est

**4:5.** The fool foldeth his hands together, and eateth his own flesh, saying:

Stultus complicat manus suas et comedit carnes suas dicens

**4:6.** Better is a handful with rest, than both hands full with labour, and vexation of mind.

Melior est pugillus cum requie quam plena utraque manus cum labore et adflictione animi

**4:7.** Considering I found also another vanity under the sun:

Considerans repperi et aliam vanitatem sub sole

**4:8.** There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and **defraud** my **soul** of **good** things? in this also is vanity, and a grievous vexation.

Unus est et secundum non habet non filium non fratrem et tamen laborare non cessat nec satiantur oculi eius divitiis nec cogitat dicens cui laboro et fraudo animam meam bonis in hoc quoque vanitas est et adflictio pessima

**4:9.** It is better therefore that two should be together, than one: for they have the advantage of their society:

Melius ergo est duos simul esse quam unum habent enim emolumentum societatis suae

**4:10.** If one fall he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

Si unus ceciderit ab altero fulcietur vae soli quia cum ruerit non habet sublevantem

**4:11.** And if two lie together, they shall warm one another: how shall one alone be warmed?

Et si dormierint duo fovebuntur mutuo unus quomodo calefiet

**4:12.** And if a **man** prevail against one, two shall withstand him: a threefold cord is not easily broken.

Et si quispiam praevaluerit contra unum duo resistent ei funiculus triplex difficile rumpitur

**4:13.** Better is a child that is **poor** and wise, than a king that is old and foolish, who **knoweth** not to foresee for hereafter.

Melior est puer pauper et sapiens rege sene et stulto qui nescit providere in posterum

**4:14.** Because out of prison and chains sometimes a **man** cometh forth to a kingdom: and another born king is consumed with **poverty**.

Quod et de carcere catenisque interdum quis egrediatur ad regnum et alius natus in regno inopia consumatur

**4:15.** I saw all **men** living, that walk under the sun with the second young man, who shall rise up in his place.

Vidi cunctos viventes qui ambulant sub sole cum adulescente secundo qui consurgit pro eo

**4:16.** The number of the people, of all that were before him is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

Infinitus numerus est populi omnium qui fuerunt ante eum et qui postea futuri sunt non laetabuntur in eo sed et hoc vanitas et adfliccio spiritus

**4:17.** Keep thy foot, when thou goest into the **house of God**, and draw nigh to hear. For much better is **obedience**, than the victims of fools, who **know** not what **evil** they do.

Custodi pedem tuum ingrediens domum Dei multo enim melior est oboedientia quam stultorum victimae qui nesciunt quid faciant mali

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## Ecclesiastes Chapter 5

### Caution in words. Vows are to be paid. Riches are often pernicious: the moderate use of them is the gift of God.

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**5:1.** Speak not any thing rashly, and let not thy heart be hasty to utter a word before [God](#). For [God](#) is in [heaven](#), and thou upon earth: therefore let thy words be few.

Ne temere quid loquaris neque cor tuum sit velox ad proferendum sermonem coram Deo Deus enim in caelo et tu super terram idcirco sint pauci sermones tui

**5:2.** Dreams follow many cares: and in many words shall be found folly.

Multas curas sequuntur somnia et in multis sermonibus invenitur stultitia

**5:3.** If thou hast [vowed](#) any thing to [God](#), defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast [vowed](#), pay it.

Si quid vovisti Deo ne moreris reddere displicet enim ei infidelis et stulta promissio sed quodcumque voveris redde

**5:4.** And it is much better not to [vow](#), than after a [vow](#) not to perform the things promised.

Multoque melius est non vovere quam post votum promissa non complere

**5:5.** Give not thy mouth to cause thy flesh to [sin](#): and say not before the [angel](#): There is no [providence](#): lest [God](#) be [angry](#) at thy words, and destroy all the works of thy hands.

Ne dederis os tuum ut peccare faciat carnem tuam neque dicas coram angelo non est providentia ne forte iratus Deus super sermone tuo dissipet cuncta opera manuum tuarum

**5:6.** Where there are many dreams, there are many vanities, and words without number: but do thou fear [God](#).

Ubi multa sunt somnia plurimae vanitates et sermones innumeri tu vero Deum time

**5:7.** If thou shalt see the oppressions of the [poor](#), and [violent](#) judgments, and [justice](#) perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these:

Si videris calumnias egenorum et violenta iudicia et subverti iustitiam in provincia non mireris super hoc negotio quia excelso alius excelsior est et super hos quoque eminentiores sunt alii

**5:8.** Moreover there is the king that reigneth over all the land subject to him.

Et insuper universae terrae rex imperat servienti

**5:9.** A [covetous man](#) shall not be satisfied with money: and he that [loveth](#) riches shall reap no fruit from them: so this also is vanity.

Avarus non implebitur pecunia et qui amat divitias fructus non capiet ex eis et hoc ergo vanitas

**5:10.** Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

Ubi multae sunt opes multi et qui comedant eas et quid prodest possessori nisi quod cernit divitias oculis suis

**5:11.** Sleep is sweet to a labouring [man](#), whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

Dulcis est somnus operanti sive parum sive multum comedat saturitas autem divitis non sinit dormire eum

**5:12.** There is also another grievous [evil](#), which I have seen under the sun: riches kept to the hurt of the owner.

Est et alia infirmitas pessima quam vidi sub sole divitiae conservatae in malum domini sui

**5:13.** For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

Pereunt enim in adflictione pessima generavit filium qui in summa egestate erit

**5:14.** As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

Sicut egressus est nudus de utero matris suae sic revertetur et nihil auferet secum de labore suo

**5:15.** A most deplorable **evil**: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

Miserabilis prorsus infirmitas quomodo venit sic revertetur quid ergo prodest ei quod laboravit in ventum

**5:16.** All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

Cunctis diebus vitae suae comedit in tenebris et in curis multis et in aerumna atque tristitia

**5:17.** This therefore hath seemed **good** to me, that a **man** should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which **God** hath given him: and this is his portion.

Hoc itaque mihi visum est bonum ut comedat quis et bibat et fruatur laetitia ex labore suo quod laboravit ipse sub sole numerum dierum vitae suae quos dedit ei Deus et haec est pars illius

**5:18.** And every **man** to whom **God** hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of **God**.

Et omni homini cui dedit Deus divitias atque substantiam potestatemque ei tribuit ut comedat ex eis et fruatur parte sua et laetetur de labore suo hoc est donum Dei

**5:19.** For he shall not much remember the days of his life, because **God** entertaineth his heart with delight.

Non enim satis recordabitur dierum vitae suae eo quod Deus occupet deliciis cor eius

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## Ecclesiastes Chapter 6

### The misery of the covetous man.

**6:1.** There is also another [evil](#), which I have seen under the sun, and that frequent among [men](#):

Est et aliud malum quod vidi sub sole et quidem frequens apud homines

**6:2.** A [man](#) to whom [God](#) hath given riches, and substance, and [honour](#), and his [soul](#) wanteth nothing of all that he desireth: yet [God](#) doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery.

Vir cui dedit Deus divitias et substantiam et honorem et nihil deest animae eius ex omnibus quae desiderat nec tribuit ei potestatem Deus ut comedat ex eo sed homo extraneus vorabit illud hoc vanitas et magna miseria est

**6:3.** If a [man](#) beget a hundred children, and live many years, and attain to a great age, and his [soul](#) make no use of the goods of his substance, and he be without burial: of this [man](#) I pronounce, that the untimely born is better than he.

Si genuerit quispiam centum et vixerit multos annos et plures dies aetatis habuerit et anima illius non utatur bonis substantiae suae sepulturaque careat de hoc ego pronuntio quod melior illo sit abortivus

**6:4.** For he came in vain, and goeth to darkness, and his [name](#) shall be wholly forgotten.

Frustra enim venit et pergit ad tenebras et oblivione delebitur nomen eius

**6:5.** He hath not seen the sun, nor [known](#) the distance of [good](#) and [evil](#):

Non vidit solem neque cognovit distantiam boni et mali

**6:6.** Although he lived two thousand years, and hath not enjoyed [good](#) things: do not all make haste to one place?

Etiam si duobus milibus annis vixerit et non fuerit perfruitus bonis nonne ad unum locum properant omnia

**6:7.** All the labour of [man](#) is for his mouth, but his [soul](#) shall not be filled.

Omnis labor hominis in ore eius sed anima illius non impletur

**6:8.** What hath the wise [man](#) more than the fool? and what the [poor man](#), but to go thither, where there is life?

Quid habet amplius sapiens ab stulto et quid pauper nisi ut pergat illuc ubi est vita

**6:9.** Better it is to see what thou mayst desire, than to desire that which thou canst not [know](#). But this also is vanity, and presumption of spirit.

Melius est videre quod cupias quam desiderare quod nescias sed et hoc vanitas est et praesumptio spiritus

**6:10.** He that shall be, his [name](#) is already called: and it is [known](#), that he is a [man](#), and cannot contend in judgment with him that is stronger than himself.

Qui futurus est iam vocatum est nomen eius et scitur quod homo sit et non possit contra fortiorem se in iudicio contendere

**6:11.** There are many words that have much vanity in disputing.

Verba sunt plurima multa in disputando habentia vanitatem

## Ecclesiastes Chapter 7

### Prescriptions against worldly vanities: mortification, patience, and seeking wisdom.

---

**7:1.** What needeth a [man](#) to seek things that are above him, whereas he [knoweth](#) not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

Quid necesse est homini maiora se quaerere cum ignoret quid conducat sibi in vita sua numero dierum peregrinationis suae et tempore quo velut umbra praeterit aut quis ei poterit indicare quid post eum futurum sub sole sit

**7:2.** A [good name](#) is better than precious [ointments](#): and the day of death than the day of one's birth. Melius est nomen bonum quam unguenta pretiosa et dies mortis die nativitatis

**7:3.** It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

Melius est ire ad domum luctus quam ad domum convivii in illa enim finis cunctorum admonetur hominum et vivens cogitat quid futurum sit

**7:4.** Anger is better than laughter: because by the sadness of the countenance the [mind](#) of the offender is corrected.

Melior est ira risu quia per tristitiam vultus corrigitur animus delinquentis

**Anger...** That is, correction, or [just wrath](#) and [zeal](#) against [evil](#).

**7:5.** The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

Cor sapientium ubi tristitia est et cor stultorum ubi laetitia

**7:6.** It is better to be rebuked by a wise [man](#), than to be deceived by the flattery of fools.

Melius est a sapiente corripri quam stultorum adulatione decipi

**7:7.** For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity.

Quia sicut sonitus spinarum ardentium sub olla sic risus stulti sed et hoc vanitas

**7:8.** Oppression troubleth the wise, and shall destroy the strength of his heart.

Calumnia conturbat sapientem et perdet robur cordis illius

**7:9.** Better is the end of a speech than the beginning. Better is the patient [man](#) than the presumptuous.

Melior est finis orationis quam principium melior est patiens arrogante

**7:10.** Be not quickly [angry](#): for [anger](#) resteth in the bosom of a fool.

Ne velox sis ad irascendum quia ira in sinu stulti requiescit

**7:11.** Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.

Ne dicas quid putas causae est quod priora tempora meliora fuere quam nunc sunt stulta est enim huiusmodi interrogatio

**7:12.** Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

Utilior est sapientia cum divitiis et magis prodest videntibus solem

**7:13.** For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

Sicut enim protegit sapientia sic protegit pecunia hoc autem plus habet eruditio et sapientia quod vitam tribuunt possessori suo

**7:14.** Consider the works of **God**, that no **man** can correct whom he hath **despised**.

Considera opera Dei quod nemo possit corrigere quem ille despexerit

**7:15.** In the **good** day enjoy **good** things, and beware beforehand of the **evil** day: for **God** hath made both the one and the other, that **man** may not find against him any **just** complaint.

In die bona fruire bonis et malam diem praecave sicut enim hanc sic et illam fecit Deus ut non inveniat homo contra eum iustas querimonias

**7:16.** These things also I saw in the days of my vanity: A **just man** perisheth in his **justice**, and a **wicked man** liveth a long time in his **wickedness**.

Haec quoque vidi in diebus vanitatis meae iustus perit in iustitia sua et impius multo vivit tempore in malitia sua

**7:17.** Be not over **just**: and be not more wise than is necessary, lest thou become stupid.

Noli esse iustus multum neque plus sapias quam necesse est ne obstupescas

**Over just... Viz.,** By an excessive rigour in censuring the ways of **God** in bearing with the **wicked**.

**7:18.** Be not overmuch **wicked**: and be not foolish, lest thou die before thy time.

Ne impie agas multum et noli esse stultus ne moriaris in tempore non tuo

**Be not overmuch wicked... That is,** lest by the greatness of your **sin** you leave no room for mercy.

**7:19.** It is **good** that thou shouldst hold up the **just**, yea and from him withdraw not thy hand: for he that feareth **God**, neglecteth nothing.

Bonum est te sustentare iustum sed et ab illo ne subtrahas manum tuam quia qui Deum timet nihil negligit

**7:20.** Wisdom hath strengthened the wise more than ten princes of the city.

Sapientia confortabit sapientem super decem principes civitatis

**7:21.** For there is no **just man** upon earth, that doth **good**, and **sinneth** not.

Non est enim homo iustus in terra qui faciat bonum et non peccet

**7:22.** But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee.

Sed et cunctis sermonibus qui dicuntur ne accommodes cor tuum ne forte audias servum tuum maledicentem tibi

**7:23.** For thy **conscience knoweth** that thou also hast often spoken **evil** of others.

Scit enim tua conscientia quia et tu crebro maledixisti aliis

**7:24.** I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,

Cuncta temptavi in sapientia dixi sapiens efficiar et ipsa longius recessit a me

**7:25.** Much more than it was: it is a great depth, who shall find it out?

Multo magis quam erat et alta profunditas quis inveniet eam

**7:26.** I have surveyed all things with my mind, to **know**, and consider, and seek out wisdom and reason: and to **know** the wickedness of the fool, and the **error** of the imprudent:

Lustravi universa animo meo ut scirem et considerarem et quaererem sapientiam et rationem et ut cognoscerem impietatem stulti et errorem imprudentium

**7:27.** And I have found a **woman** more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth **God** shall escape from her: but he that is a sinner, shall be caught by her.

Et inveni amariorum morte mulierem quae laqueus venatorum est et sagena cor eius vincula sunt manus illius qui placet Deo effugiet eam qui autem peccator est capietur ab illa

**7:28.** Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

Ecce hoc inveni dicit Ecclesiastes unum et alterum ut invenirem rationem

**7:29.** Which yet my **soul** seeketh, and I have not found it. One **man** among a thousand I have found, a **woman** among them all I have not found.

Quam adhuc quaerit anima mea et non inveni virum de mille unum repperi mulierem ex omnibus non inveni

**7:30.** Only this I have found, that **God** made **man** right, and he hath entangled himself with an infinity of questions. Who is as the wise **man**? and who hath **known** the resolution of the word?

Solummodo hoc inveni quod fecerit Deus hominem rectum et ipse se infinitis miscuerit quaestionibus quis talis ut sapiens est et quis cognovit solutionem verbi

**Of the word...** That is, of this obscure and difficult matter.

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## Ecclesiastes Chapter 8

### True wisdom is to observe God's commandments. The ways of God are unsearchable.

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**8:1.** The wisdom of a [man](#) shineth in his countenance, and the most mighty will change his face.  
Sapientia hominis lucet in vultu eius et potentissimus faciem illius commutavit

**8:2.** I observe the mouth of the king, and the commandments of the [oath](#) of [God](#).  
Ego os regis observo et praecepta iuramenti Dei

**8:3.** Be not hasty to depart from his face, and do not continue in an [evil work](#): for he will do all that pleaseth him:  
Ne festines recedere a facie eius neque permanear in opere malo quia omne quod voluerit faciet

**8:4.** And his word is full of power: neither can any [man](#) say to him: Why dost thou so?  
Et sermo illius potestate plenus est nec dicere ei quisquam potest quare ita facis

**8:5.** He that keepeth the commandment, shall find no [evil](#). The heart of a wiser [man](#) understandeth time and answer.  
Qui custodit praeceptum non experietur quicquam mali tempus et responsionem cor sapientis intellegit

**8:6.** There is a time and opportunity for every business, and great affliction for [man](#):  
Omni negotio tempus est et oportunitas et multa hominis adflictio

**8:7.** Because he is [ignorant](#) of things past, and things to come he cannot [know](#) by any messenger.  
Quia ignorat praeterita et ventura nullo scire potest nuntio

**8:8.** It is not in [man's](#) power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when [war](#) is at hand, neither shall [wickedness](#) save the [wicked](#).  
Non est in hominis dicione prohibere spiritum nec habet potestatem in die mortis nec sinitur quiescere ingruente bello neque salvabit impietas impium

**8:9.** All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one [man](#) ruleth over another to his own hurt.  
Omnia haec consideravi et dedi cor meum in cunctis operibus quae fiunt sub sole interdum dominatur homo homini in malum suum

**8:10.** I saw the [wicked](#) buried: who also when they were yet living were in the [holy](#) place, and were praised in the city as [men](#) of [just](#) works: but this also is vanity.  
Vidi impios sepultos qui etiam cum adviverent in loco sancto erant et laudabantur in civitate quasi iustorum operum sed et hoc vanitas est

**8:11.** For because sentence is not speedily pronounced against the [evil](#), the children of [men](#) commit [evils](#) without any fear.  
Etenim quia non profertur cito contra malos sententia absque ullo timore filii hominum perpetrant mala

**8:12.** But though a sinner do [evil](#) a hundred times, and by patience be borne withal, I [know](#) from thence that it shall be well with them that fear [God](#), who dread his face.  
Attamen ex eo quod peccator centies facit malum et per patientiam sustentatur ego cognovi quod erit bonum timentibus Deum qui verentur faciem eius

**8:13.** But let it not be well with the [wicked](#), neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the [Lord](#).  
Non sit bonum impio nec prolongentur dies eius sed quasi umbra transeant qui non timent faciem Dei

**8:14.** There is also another vanity, which is done upon the earth. There are **just men** to whom **evils** happen, as though they had done the works of the **wicked**: and there are **wicked men**, who are as secure as though they had the deeds of the **just**: but this also I judge most vain.

Est et alia vanitas quae fit super terram sunt iusti quibus multa proveniunt quasi opera egerint impiorum et sunt impii qui ita securi sunt quasi iustorum facta habeant sed et hoc vanissimum iudico

**8:15.** Therefore I commended mirth, because there was no **good** for a **man** under the sun, but to eat, and drink, and be merry, and that he should take nothing else with him of his labour in the days of his life, which **God** hath given him under the sun.

Laudavi igitur laetitiam quod non esset homini bonum sub sole nisi quod comederet et biberet atque gauderet et hoc solum secum auferret de labore suo in diebus vitae quos dedit ei Deus sub sole

**No good for a man, etc...** Some commentators think the wise **man** here speaks in the person of the libertine: representing the objections of these **men** against **divine providence**, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said, that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solitudes of worldlings, their attachment to vanity and curiosity, and presumptuously diving into the unsearchable ways of **divine providence**.

**8:16.** And I applied my heart to **know** wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

Et adposui cor meum ut scirem sapientiam et intellegerem distentionem quae versatur in terra est homo qui diebus ac noctibus somnum oculis non capit

**8:17.** And I understood that **man** can find no reason of all those works of **God** that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise **man** shall say, that he **knoweth** it, he shall not be able to find it.

Et intellexi quod omnium operum Dei nullam possit homo invenire rationem eorum quae fiunt sub sole et quanto plus laboraverit ad quaerendum tanto minus inveniat etiam si dixerit sapiens se nosse non poterit reperire

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## Ecclesiastes Chapter 9

### Man knows not certainty that he is in God's grace. After death no more work or merit.

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**9:1.** All these things have I considered in my heart, that I might carefully understand them: there are [just men](#) and wise [men](#), and their works are in the hand of [God](#): and yet [man knoweth](#) not whether he be worthy of [love](#), or [hatred](#):

*Omnia haec tractavi in corde meo ut curiose intellegerem sunt iusti atque sapientes et opera eorum in manu Dei et tamen nescit homo utrum amore an odio dignus sit*

**9:2.** But all things are kept uncertain for the time to come, because all things equally happen to the [just](#) and to the [wicked](#), to the [good](#) and to the [evil](#), to the clean and to the [unclean](#), to him that offereth victims, and to him that [despiseth sacrifices](#). As the [good](#) is, so also is the sinner: as the perjured, so he also that [swareth truth](#).

*Sed omnia in futuro servantur incerta eo quod universa aequae eveniant iusto et impio bono et malo mundo et inmundo immolanti victimas et sacrificia contemnenti sicut bonus sic et peccator ut periurus ita et ille qui verum deierat*

**9:3.** This is a very great [evil](#) among all things that are done under the sun, that the same things happen to all [men](#): whereby also the hearts of the children of [men](#) are filled with [evil](#), and with contempt while they live, and afterwards they shall be brought down to hell.

*Hoc est pessimum inter omnia quae sub sole fiunt quia eadem cunctis eveniunt unde et corda filiorum hominum implentur malitia et contemptu in vita sua et post haec ad inferos deducuntur*

**9:4.** There is no [man](#) that liveth always, or that [hopeth](#) for this: a living dog is better than a dead lion.

*Nemo est qui semper vivat et qui huius rei habeat fiduciam melior est canis vivens leone mortuo*

**9:5.** For the living [know](#) that they shall die, but the dead [know](#) nothing more, neither have they a reward any more: for the memory of them is forgotten.

*Viventes enim sciunt se esse morituros mortui vero nihil noverunt amplius nec habent ultra mercedem quia oblivioni tradita est memoria eorum*

**Know nothing more...** Viz., as to the transactions of this world, in which they have now no part, unless it be revealed to them; neither have they any [knowledge](#) or power now of doing any thing to secure their [eternal](#) state, (if they have not taken care of it in their lifetime:) nor can they now procure themselves any [good](#), as the living always may do, by the [grace](#) of [God](#).

**9:6.** Their [love](#) also, and their [hatred](#), and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.

*Amor quoque et odium et invidia simul perierunt nec habent partem in hoc saeculo et in opere quod sub sole geritur*

**9:7.** Go then, and eat thy bread with [joy](#), and drink thy wine with gladness: because thy works please [God](#).

*Vade ergo et comede in laetitia panem tuum et bibe cum gaudio vinum tuum quia Deo placent opera tua*

**9:8.** At all times let thy garments be white, and let not oil depart from thy head.

*Omni tempore sint vestimenta tua candida et oleum de capite tuo non deficiat*

**9:9.** Live joyfully with the wife whom thou [lovest](#), all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou labourest under the sun.

*Perfruere vita cum uxore quam diligis cunctis diebus vitae instabilitatis tuae qui dati sunt tibi sub sole omni tempore vanitatis tuae haec est enim pars in vita et in labore tuo quod laboras sub sole*

**9:10.** Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor

knowledge shall be in hell, whither thou art hastening.

Quodcumque potest manus tua facere instanter operare quia nec opus nec ratio nec scientia nec sapientia erunt apud inferos quo tu properas

**9:11.** I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

Verti me alio vidique sub sole nec velocium esse cursum nec fortium bellum nec sapientium panem nec doctorum divitias nec artificum gratiam sed tempus casumque in omnibus

**9:12.** Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

Nescit homo finem suum sed sicut pisces capiuntur hamo et sicut aves comprehenduntur laqueo sic capiuntur homines tempore malo cum eis extemplo supervenerit

**9:13.** This wisdom also I have seen under the sun, and it seemed to me to be very great:

Hanc quoque vidi sub sole sapientiam et probavi maximam

**9:14.** A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

Civitas parva et pauci in ea viri venit contra eam rex magnus et vallavit eam extruxitque munitiones per gyrum et perfecta est obsidio

**9:15.** Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

Inventusque in ea vir pauper et sapiens liberavit urbem per sapientiam suam et nullus deinceps recordatus est hominis illius pauperis

**9:16.** And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

Et dicebam ego meliorem esse sapientiam fortitudine quomodo ergo sapientia pauperis contempta est et verba eius non sunt audita

**9:17.** The words of the wise are heard in silence, more than the cry of a prince among fools.

Verba sapientium audiuntur in silentio plus quam clamor principis inter stultos

**9:18.** Better is wisdom, than weapons of war: and he that shall offend in one, shall lose many good things.

Melior est sapientia quam arma bellica et qui in uno peccaverit multa bona perdet

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## Ecclesiastes Chapter 10

### Observations on wisdom and folly, ambition and detraction.

**10:1.** Dying flies spoil the sweetness of the [ointment](#). Wisdom and [glory](#) is more precious than a small and shortlived folly.

Muscae morientes perdunt suavitatem unguenti pretiosior est sapientia et gloria parva ad tempus stultitia

**10:2.** The heart of a wise [man](#) is in his right hand, and the heart of a fool is in his left hand.

Cor sapientis in dextera eius et cor stulti in sinistra illius

**10:3.** Yea, and the fool when he walketh in the way, whereas he himself is a fool, esteemeth all [men](#) fools.

Sed et in via stultus ambulans cum ipse insipiens sit omnes stultos aestimat

**10:4.** If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest [sins](#) to cease.

Si spiritus potestatem habentis ascenderit super te locum tuum ne dimiseris quia curatio cessare faciet peccata maxima

**10:5.** There is an [evil](#) that I have seen under the sun, as it were by an [error](#) proceeding from the face of the prince:

Est malum quod vidi sub sole quasi per errorem egrediens a facie principis

**10:6.** A fool set in high dignity, and the rich sitting beneath.

Positum stultum in dignitate sublimi et divites sedere deorsum

**10:7.** I have seen servants upon horses: and princes walking on the ground as servants.

Vidi servos in equis et principes ambulantes quasi servos super terram

**10:8.** He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

Qui fodit foveam incidet in eam et qui dissipat sepem mordebit eum coluber

**10:9.** He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

Qui transfert lapides adfligetur in eis et qui scindit ligna vulnerabitur ab eis

**10:10.** If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom.

Si retunsum fuerit ferrum et hoc non ut prius sed hebetatum erit multo labore exacuatur et post industriam sequitur sapientia

**10:11.** If a serpent bite in silence, he is nothing better that backbiteth secretly.

Si mordeat serpens in silentio nihil eo minus habet qui occulte detrahit

**10:12.** The words of the mouth of a wise [man](#) are [grace](#): but the lips of a fool shall throw him down headlong.

Verba oris sapientis gratia et labia insipientis praecipitabunt eum

**10:13.** The beginning of his words is folly, and the end of his talk is a mischievous [error](#).

Initium verborum eius stultitia et novissimum oris illius error pessimus

**10:14.** A fool multiplieth words. A [man](#) cannot tell what hath been before him: and what shall be after him, who can tell him?

Stultus verba multiplicat ignorat homo quid ante se fuerit et quod post futurum est quis illi poterit indicare

**10:15.** The labour of fools shall afflict them that [know](#) not how to go to the city.

Labor stultorum adfliget eos qui nesciunt in urbem pergere

**10:16.** Woe to thee, O land, when thy king is a child, and when the princes eat in the morning.  
Vae tibi terra cuius rex est puer et cuius principes mane comedunt

**10:17.** **Blessed** is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.  
Beata terra cuius rex nobilis est et cuius principes vescuntur in tempore suo ad reficiendum et non ad luxuriam

**10:18.** By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.  
In pigritiis humiliabitur contignatio et in infirmitate manuum perstillabit domus

**10:19.** For laughter they make bread, and wine that the living may feast: and all things **obey** money.  
In risu faciunt panem ac vinum ut epulentur viventes et pecuniae oboedient omnia

**10:20.** Detract not the king, no not in thy thought; and speak not **evil** of the rich **man** in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.  
In cogitatione tua regi ne detrahas et in secreto cubiculi tui ne maledixeris diviti quia avis caeli portabit vocem tuam et qui habet pinnas adnuntiabit sententiam

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## Ecclesiastes Chapter 11

### Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.

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**11:1.** Cast thy bread upon the running waters: for after a long time thou shalt find it again.

Mitte panem tuum super transeuntes aquas quia post multa tempora invenies illum

**11:2.** Give a portion to seven, and also to eight: for thou **knowest** not what **evil** shall be upon the earth.

Da partem septem necnon et octo quia ignoras quid futurum sit mali super terram

**11:3.** If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

Si repletae fuerint nubes imbrem super terram effundent si ceciderit lignum ad austrum aut ad aquilonem in quocumque loco ceciderit ibi erit

**If the tree fall, etc...** The state of the **soul** is unchangeable when once she comes to **heaven** or hell: and a **soul** that departs this life in the state of **grace**, shall never fall from **grace**: as on the other side, a **soul** that dies out of the state of **grace**, shall never come to it. But this does not exclude a place of temporal punishments for such **souls** as die in the state of **grace**: yet not so as to be entirely pure: and therefore they shall be saved, indeed, yet so as by fire. 1 Cor. 3.13, 14, 15.

**11:4.** He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

Qui observat ventum non seminat et qui considerat nubes numquam metet

**11:5.** As thou **knowest** not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou **knowest** not the works of **God**, who is the maker of all.

Quomodo ignoras quae sit via spiritus et qua ratione conpingantur ossa in ventre praegnatis sic nescis opera Dei qui fabricator est omnium

**11:6.** In the morning sow thy seed, and in the evening let not thy hand cease: for thou **knowest** not which may rather spring up, this or that: and if both together, it shall be the better.

Mane semina sementem tuam et vespere ne cesset manus tua quia nescis quid magis oriatur hoc an illud et si utrumque simul melius erit

**11:7.** The light is sweet, and it is delightful for the eyes to see the sun.

Dulce lumen et delectabile est oculis videre solem

**11:8.** If a **man** live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

Si annis multis vixerit homo et in omnibus his laetatus fuerit meminisse debet tenebrosi temporis et dierum multorum qui cum venerint vanitatis arguentur praeterita

**11:9.** Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is **good** in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and **know** that for all these **God** will bring thee into judgment.

Laetare ergo iuvenis in adulescentia tua et in bono sit cor tuum in diebus iuventutis tuae et ambula in viis cordis tui et in intuitu oculorum tuorum et scito quod pro omnibus his adducet te Deus in iudicium

**11:10.** Remove **anger** from thy heart, and put away **evil** from thy flesh. For youth and pleasure are vain.

Aufer iram a corde tuo et amove malitiam a carne tua adulescentia enim et voluptas vana sunt



## Ecclesiastes Chapter 12

**The Creator is to be remembered in the days of our youth: all worldly things are vain: we should fear God and keep his commandments.**

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**12:1.** Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:

Memento creatoris tui in diebus iuventutis tuae antequam veniat tempus ad afflictionis et adpropinquent anni de quibus dicas non mihi placent

**12:2.** Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

Antequam tenebrescat sol et lumen et luna et stellae et revertantur nubes post pluviam

**Before the sun, etc...** That is, before old age: the effects of which upon all the senses and faculties are described in the following verses, under a variety of figures.

**12:3.** When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

Quando commovebuntur custodes domus et nutabuntur viri fortissimi et otiosae erunt molentes in minuto numero et tenebrescent videntes per foramina

**12:4.** And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

Et claudent ostia in platea in humilitate vocis molentis et consurgent ad vocem volucris et obsurdescent omnes filiae carminis

**12:5.** And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be made fat, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

Excelsa quoque timebunt et formidabunt in via florebit amigdalum inpinguabitur lucusta et dissipabitur capparis quoniam ibit homo in domum aeternitatis suae et circumibunt in platea plangentes

**12:6.** Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

Antequam rumpatur funis argenteus et recurrat vitta aurea et conteratur hydria super fontem et confringatur rota super cisternam

**12:7.** And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

Et revertatur pulvis in terram suam unde erat et spiritus redeat ad Deum qui dedit illum

**12:8.** Vanity of vanities, said Ecclesiastes, and all things are vanity.

Vanitas vanitatum dixit Ecclesiastes omnia vanitas

**12:9.** And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

Cumque esset sapientissimus Ecclesiastes docuit populum et enarravit quae fecerit et investigans composuit parabolas multas

**12:10.** He sought profitable words, and wrote words most right, and full of truth.

Quaesivit verba utilia et conscripsit sermones rectissimos ac veritate plenos

**12:11.** The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

Verba sapientium sicut stimuli et quasi clavi in altum defixi quae per magistrorum concilium data sunt a

pastore uno

**12:12.** More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

His amplius fili mi ne requiras faciendi plures libros nullus est finis frequensque meditatio carnis adflictio est

**12:13.** Let us all hear together the conclusion of the discourse. Fear **God**, and keep his commandments: for this is all **man**:

Finem loquendi omnes pariter audiamus Deum time et mandata eius observa hoc est enim omnis homo

**All man...** The whole business and duty of **man**.

**12:14.** And all things that are done, **God** will bring into judgment for every **error**, whether it be **good** or **evil**.

Et cuncta quae fiunt adducet Deus in iudicium pro omni errato sive bonum sive malum sit

**Error...** Or, hidden and secret thing.

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## Ephesians

### The Epistle of St. Paul to the Ephesians

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[Ephesus](#) was the capital of Lesser Asia, and celebrated for the [temple](#) of Diana, to which the most part of the people of the East went frequently to worship. But [St. Paul](#) having preached the [Gospel](#) there, for two years the first time and afterwards for about a year, converted many. He wrote this Epistle to them when he was a prisoner in Rome; and sent it by Tychicus. He admonishes them to hold firmly the [faith](#) which they had received and warns them, and also those of the neighbouring cities, against the sophistry of philosophers and doctrine of [false](#) teachers who were come among them. The matters of [faith](#) contained in this Epistle are exceedingly sublime, and consequently very difficult to be understood. It was written about twenty-nine years after [our Lord's Ascension](#). (*For more information, see the article [EPISTLE TO THE EPHESIANS](#) in the Catholic Encyclopedia.*)

**Ephesians Chapter 1.** The great blessings we have received through Christ. He is the head of all the church.

**Ephesians Chapter 2.** All our good comes through Christ. He is our peace.

**Ephesians Chapter 3.** The mystery hidden from former ages was discovered to the apostle, to be imparted to the Gentiles. He prays that they may be strengthened in God.

**Ephesians Chapter 4.** He exhorts them to unity, to put on the new man, and to fly sin.

**Ephesians Chapter 5.** Exhortations to a virtuous life. The mutual duties of man and wife, by the example of Christ and of the Church.

**Ephesians Chapter 6.** Duties of children and servants. The Christian's armour.

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## Ephesians Chapter 1

### The great blessings we have received through Christ. He is the head of all the church.

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**1:1.** Paul, an [apostle](#) of [Jesus Christ](#), by the [will](#) of [God](#), to all the [saints](#) who are at [Ephesus](#) and to the [faithful](#) in [Christ Jesus](#).

Paulus apostolus Christi Iesu per voluntatem Dei sanctis omnibus qui sunt Ephesi et fidelibus in Christo Iesu

**1:2.** [Grace](#) be to you and peace, from [God the Father](#) and from the [Lord Jesus Christ](#).

Gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**1:3.** [Blessed](#) be the [God and Father](#) of [our Lord Jesus Christ](#), who hath [blessed](#) us with spiritual [blessings](#) in [heavenly](#) places, in [Christ](#):

Benedictus Deus et Pater Domini nostri Iesu Christi qui benedixit nos in omni benedictione spiritali in caelestibus in Christo

**In heavenly places...** or, in [heavenly](#) things. In caelestibus.

**1:4.** As he chose us in him before the foundation of the world, that we should be [holy](#) and unspotted in his sight in [charity](#).

Sicut elegit nos in ipso ante mundi constitutionem ut essemus sancti et immaculati in conspectu eius in caritate

**1:5.** Who hath [predestinated](#) us unto the [adoption of children](#) through [Jesus Christ](#) unto himself: according to the purpose of his will:

Qui praedestinavit nos in adoptionem filiorum per Iesum Christum in ipsum secundum propositum voluntatis suae

**1:6.** Unto the praise of the [glory](#) of his [grace](#), in which he hath [graced](#) us, in his beloved son.

In laudem gloriae gratiae suae in qua gratificavit nos in dilecto

**1:7.** In whom we have [redemption](#) through his blood, the remission of [sins](#), according to the riches of his, [grace](#),

In quo habemus redemptionem per sanguinem eius remissionem peccatorum secundum divitias gratiae eius

**1:8.** Which hath superabounded in us, in all wisdom and [prudence](#),

Quae superabundavit in nobis in omni sapientia et prudentia

**1:9.** That he might make [known](#) unto us the [mystery](#) of his will, according to his [good](#) pleasure, which he hath purposed in him,

Ut notum faceret nobis sacramentum voluntatis suae secundum bonum placitum eius quod proposuit in eo

**1:10.** In the dispensation of the fulness of times, to re-establish all things in [Christ](#), that are in [heaven](#) and on earth, in him.

In dispensationem plenitudinis temporum instaurare omnia in Christo quae in caelis et quae in terra sunt in ipso

**1:11.** In whom we also are called by lot, being [predestinated](#) according to the purpose of him who worketh all things according to the counsel of his will.

In quo etiam sorte vocati sumus praedestinati secundum propositum eius qui omnia operatur secundum consilium voluntatis suae

**1:12.** That we may be unto the praise of his [glory](#): we who before hoped in [Christ](#):

Ut simus in laudem gloriae eius qui ante speravimus in Christo

**1:13.** In whom you also, after you had heard the word of **truth** (the **gospel** of your **salvation**), in whom also believing, you were signed with the **holy Spirit** of **promise**.

In quo et vos cum audissetis verbum veritatis evangelium salutis vestrae in quo et credentes signati estis Spiritu promissionis Sancto

**1:14.** Who is the pledge of our inheritance, unto the **redemption** of acquisition, unto the praise of his **glory**.

Qui est pignus hereditatis nostrae in redemptionem acquisitionis in laudem gloriae ipsius

**Acquisition...** that is, a purchased **possession**.

**1:15.** Wherefore, I also, hearing of your **faith** that is in the **Lord Jesus** and of your **love** towards all the **saints**,

Propterea et ego audiens fidem vestram quae est in Domino Iesu et dilectionem in omnes sanctos

**1:16.** Cease not to give thanks for you, making commemoration of you in my **prayers**,

Non cesso gratias agens pro vobis memoriam vestri faciens in orationibus meis

**1:17.** That the **God** of **our Lord Jesus Christ**, the **Father** of **glory**, may give unto you the spirit of wisdom and of revelation, in the **knowledge** of him:

Ut Deus Domini nostri Iesu Christi Pater gloriae det vobis spiritum sapientiae et revelationis in agnitione eius

**1:18.** The eyes of your heart enlightened that you may **know** what the **hope** is of his calling and what are the riches of the **glory** of his inheritance in the **saints**.

Inluminatos oculos cordis vestri ut sciatis quae sit spes vocationis eius quae divitiae gloriae hereditatis eius in sanctis

**1:19.** And what is the exceeding greatness of his power towards us, who **believe** according to the operation of the might of his power,

Et quae sit supereminens magnitudo virtutis eius in nos qui credimus secundum operationem potentiae virtutis eius

**1:20.** Which he wrought in **Christ**, raising him up from the dead and setting him on his right hand in the **heavenly** places.

Quam operatus est in Christo suscitans illum a mortuis et constituens ad dexteram suam in caelestibus

**1:21.** Above all principality and power and virtue and dominion and every **name** that is **named**, not only in this world, but also in that which is to come.

Supra omnem principatum et potestatem et virtutem et dominationem et omne nomen quod nominatur non solum in hoc saeculo sed et in futuro

**1:22.** And he hath subjected all things under his feet and hath made him head over all the church,

Et omnia subiecit sub pedibus eius et ipsum dedit caput supra omnia ecclesiae

**1:23.** Which is his body and the fulness of him who is filled all in all.

Quae est corpus ipsius plenitudo eius qui omnia in omnibus adimpletur

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## Ephesians Chapter 2

### All our good comes through Christ. He is our peace.

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**2:1.** And you, when you were dead in your offences and [sins](#),

Et vos cum essetis mortui delictis et peccatis vestris

**2:2.** Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief:

In quibus aliquando ambulastis secundum saeculum mundi huius secundum principem potestatis aeris huius spiritus qui nunc operatur in filios diffidentiae

**2:3.** In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of [wrath](#), even as the rest:

In quibus et nos omnes aliquando conversati sumus in desideriis carnis nostrae facientes voluntates carnis et cogitationum et eramus natura filii irae sicut et ceteri

**2:4.** But [God](#) (who is rich in mercy) for his exceeding [charity](#) wherewith he [loved](#) us

Deus autem qui dives est in misericordia propter nimiam caritatem suam qua dilexit nos

**2:5.** Even when we were dead in [sins](#), hath quickened us together in [Christ](#) (by whose [grace](#) you are saved)

Et cum essemus mortui peccatis convivicavit nos Christo gratia estis salvati

**2:6.** And hath raised us up together and hath made us sit together in the [heavenly](#) places, through [Christ Jesus](#).

Et conresuscitavit et consedere fecit in caelestibus in Christo Iesu

**2:7.** That he might show in the ages to come the abundant riches of his [grace](#), in his bounty towards us in [Christ Jesus](#).

Ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate super nos in Christo Iesu

**2:8.** For by [grace](#) you are saved through [faith](#): and that not of yourselves, for it is the gift of [God](#).

Gratia enim estis salvati per fidem et hoc non ex vobis Dei enim donum est

**2:9.** Not of works, that no [man](#) may [glory](#).

Non ex operibus ut ne quis gloriatur

**Not of works...** as of our own growth, or from ourselves; but as from the [grace](#) of [God](#).

**2:10.** For we are his workmanship, created in [Christ Jesus](#) in good works, which [God](#) hath prepared that we should walk in them.

Ipsius enim sumus factura creati in Christo Iesu in operibus bonis quae praeparavit Deus ut in illis ambulemus

**2:11.** For which cause be mindful that you, being heretofore gentiles is the flesh, who are called uncircumcision by that which is called [circumcision](#) in the flesh, made by hands:

Propter quod memores estote quod aliquando vos gentes in carne qui dicimini praepotium ab ea quae dicitur circumcisio in carne manufacta

**2:12.** That you were at that time without [Christ](#), being aliens from the conversation of [Israel](#) and strangers to the testament, having no [hope](#) of the [promise](#) and without [God](#) in this world.

Quia eratis illo in tempore sine Christo alienati a conversatione Israhel et hospites testamentorum promissionis spem non habentes et sine Deo in mundo

**2:13.** But now in [Christ Jesus](#), you, who some time were afar off, are made nigh by the blood of [Christ](#).

Nunc autem in Christo Iesu vos qui aliquando eratis longe facti estis prope in sanguine Christi

**2:14.** For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh:

Ipse est enim pax nostra qui fecit utraque unum et medium parietem maceriae solvens inimicitiam in carne sua

**2:15.** Making void the law of commandments contained in decrees: that he might make the two in himself into one new **man**, making peace,

Legem mandatorum decretis evacuans ut duos condat in semet ipsum in unum novum hominem faciens pacem

**2:16.** And might reconcile both to **God** in one body by the **cross**, killing the enmities in himself.

Et reconciliet ambos in uno corpore Deo per crucem interficiens inimicitiam in semet ipso

**2:17.** And coming, he preached peace to you that were afar off: and peace to them that were nigh.

Et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope

**2:18.** For by him we have access both in one Spirit to the **Father**.

Quoniam per ipsum habemus accessum ambo in uno Spiritu ad Patrem

**2:19.** Now therefore you are no more strangers and foreigners: but you are fellow citizens with the **saints** and the domestics of **God**,

Ergo iam non estis hospites et advenae sed estis cives sanctorum et domestici Dei

**2:20.** Built upon the foundation of the **apostles** and **prophets**, **Jesus Christ** himself being the chief **corner stone**:

Superaedificati super fundamentum apostolorum et prophetarum ipso summo angulari lapide Christo Iesu

**2:21.** In whom all the building, being framed together, groweth up into an **holy temple** in the Lord.

In quo omnis aedificatio constructa crescit in templum sanctum in Domino

**2:22.** In whom you also are built together into an habitation of **God** in the Spirit.

In quo et vos coaedificamini in habitaculum Dei in Spiritu

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## Ephesians Chapter 3

**The mystery hidden from former ages was discovered to the apostle, to be imparted to the Gentiles. He prays that they may be strengthened in God.**

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**3:1.** For this cause, I [Paul](#), the prisoner of [Jesus Christ](#), for you [Gentiles](#):

Huius rei gratia ego Paulus vincetus Christi Iesu pro vobis gentibus

**3:2.** If yet you have heard of the dispensation of the [grace](#) of [God](#) which is given me towards you:

Si tamen audistis dispensationem gratiae Dei quae data est mihi in vobis

**3:3.** How that, according to revelation, the [mystery](#) has been made [known](#) to me, as I have written above in a few words:

Quoniam secundum revelationem notum mihi factum est sacramentum sicut supra scripsi in brevi

**3:4.** As you reading, may understand my [knowledge](#) in the [mystery](#) of [Christ](#),

Prout potestis legentes intellegere prudentiam meam in mysterio Christi

**3:5.** Which in other [generations](#) was not [known](#) to the [sons of men](#), as it is now revealed to his [holy apostles](#) and [prophets](#) in the Spirit:

Quod aliis generationibus non est agnitum filiis hominum sicuti nunc revelatum est sanctis apostolis eius et prophetis in Spiritu

**3:6.** That the [Gentiles](#) should be fellow heirs and of the same body: and copartners of his [promise](#) in [Christ Jesus](#), by the [gospel](#)

Esse gentes coheredes et concorporales et conparticipes promissionis in Christo Iesu per evangelium

**3:7.** Of which I am made a minister, according to the gift of the [grace](#) of [God](#), which is given to me according to the operation of his power.

Cuius factus sum minister secundum donum gratiae Dei quae data est mihi secundum operationem virtutis eius

**3:8.** To me, the least of all the [saints](#), is given this [grace](#), to preach among the [Gentiles](#) the unsearchable riches of [Christ](#):

Mihi omnium sanctorum minimo data est gratia haec in gentibus evangelizare ininvestigabiles divitias Christi

**3:9.** And to enlighten all [men](#), that they may see what is the dispensation of the [mystery](#) which hath been hidden from eternity in [God](#) who created all things:

Et inluminare omnes quae sit dispensatio sacramenti absconditi a saeculis in Deo qui omnia creavit

**3:10.** That the manifold wisdom of [God](#) may be made [known](#) to the principalities and powers in [heavenly](#) places through the church,

Ut innotescat principibus et potestatibus in caelestibus per ecclesiam multiformis sapientia Dei

**3:11.** According to the [eternal](#) purpose which he made in [Christ Jesus our Lord](#):

Secundum praefinitionem saeculorum quam fecit in Christo Iesu Domino nostro

**3:12.** In whom we have boldness and access with confidence by the [faith](#) of him.

In quo habemus fiduciam et accessum in confidentia per fidem eius

**3:13.** Wherefore I [pray](#) you not to faint at my tribulations for you, which is your [glory](#).

Propter quod peto ne deficiatis in tribulationibus meis pro vobis quae est gloria vestra

**3:14.** For this cause I bow my knees to the **Father** of our Lord Jesus Christ,  
Huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi

**3:15.** Of whom all paternity in **heaven** and earth is **named**:  
Ex quo omnis paternitas in caelis et in terra nominatur

**All paternity...** Or, the whole **family**. **God** is the **Father**, both of **angels** and **men**; whosoever besides is **named** father, is so **named** with subordination to him.

**3:16.** That he would grant you, according to the riches of his **glory**, to be strengthened by his Spirit with might unto the inward **man**:

Ut det vobis secundum divitias gloriae suae virtute corroborari per Spiritum eius in interiore homine

**3:17.** That **Christ** may dwell by **faith** in your hearts: that, being rooted and founded in **charity**,

Habitare Christum per fidem in cordibus vestris in caritate radicati et fundati

**3:18.** You may be able to comprehend, with all the **saints**, what is the breadth and length and height and depth,

Ut possitis comprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum

**3:19.** To **know** also the **charity** of **Christ**, which surpasseth all **knowledge**: that you may be filled unto all the fulness of **God**.

Scire etiam supereminentem scientiae caritatem Christi ut impleamini in omnem plenitudinem Dei

**3:20.** Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us:

Ei autem qui potens est omnia facere superabundanter quam petimus aut intellegimus secundum virtutem quae operatur in nobis

**3:21.** To him be **glory** in the church and in **Christ Jesus**, unto all **generations**, world without end. **Amen**.

Ipsi gloria in ecclesia et in Christo Iesu in omnes generationes saeculi saeculorum amen

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## Ephesians Chapter 4

### He exhorts them to unity, to put on the new man, and to fly sin.

**4:1.** I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called:

Obsecro itaque vos ego vinctus in Domino ut digne ambuletis vocatione qua vocati estis

**4:2.** With all [humility](#) and mildness, with patience, supporting one another in [charity](#).

Cum omni humilitate et mansuetudine cum patientia subportantes invicem in caritate

**4:3.** Careful to keep the unity of the Spirit in the bond of peace.

Solliciti servare unitatem spiritus in vinculo pacis

**4:4.** One body and one Spirit: as you are called in one [hope](#) of your calling.

Unum corpus et unus spiritus sicut vocati estis in una spe vocationis vestrae

**4:5.** One Lord, one [faith](#), one [baptism](#).

Unus Dominus una fides unum baptisma

**4:6.** One [God and Father](#) of all, who is above all, and through all, and in us all.

Unus Deus et Pater omnium qui super omnes et per omnia et in omnibus nobis

**4:7.** But to every one of us is given [grace](#), according to the measure of the giving of [Christ](#).

Unicuique autem nostrum data est gratia secundum mensuram donationis Christi

**4:8.** Wherefore he saith: [Ascending](#) on high, he led captivity captive: he gave gifts to [men](#).

Propter quod dicit ascendens in altum captivam duxit captivitatem dedit dona hominibus

**4:9.** Now that he [ascended](#), what is it, but because he also descended first into the lower parts of the earth?

Quod autem ascendit quid est nisi quia et descendit primum in inferiores partes terrae

**4:10.** He that descended is the same also that [ascended](#) above all the [heavens](#): that he might fill all things.

Qui descendit ipse est et qui ascendit super omnes caelos ut impleret omnia

**4:11.** And he gave some [apostles](#), and some [prophets](#), and other some [evangelists](#), and other some pastors and [doctors](#):

Et ipse dedit quosdam quidem apostolos quosdam autem prophetas alios vero evangelistas alios autem pastores et doctores

**Gave some apostles--Until we all meet, etc...** Here it is plainly expressed, that [Christ](#) has left in his [church](#) a [perpetual succession](#) of [orthodox](#) pastors and teachers, to preserve the [faithful](#) in unity and [truth](#).

**4:12.** For the perfecting of the [saints](#), for the word of the ministry, for the edifying of the [body of Christ](#):

Ad consummationem sanctorum in opus ministerii in aedificationem corporis Christi

**4:13.** Until we all meet into the unity of [faith](#) and of the [knowledge](#) of the [Son of God](#), unto a perfect [man](#), unto the measure of the age of the fulness of [Christ](#):

Donec occurramus omnes in unitatem fidei et agnitionis Filii Dei in virum perfectum in mensuram aetatis plenitudinis Christi

**4:14.** That henceforth we be no more children tossed to and fro and carried about with every wind of doctrine, by the wickedness of [men](#), by cunning craftiness by which they lie in wait to deceive.

Ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum in astutia ad circumventionem erroris

**4:15.** But doing the **truth** in **charity**, we may in all things grow up in him who is the head, even **Christ**:  
Veritatem autem facientes in caritate crescimus in illo per omnia qui est caput Christus

**4:16.** From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in **charity**.

Ex quo totum corpus compactum et conexum per omnem iuncturam subministrationis secundum operationem in mensuram uniuscuiusque membri augmentum corporis facit in aedificationem sui in caritate

**4:17.** This then I say and testify in the Lord: That henceforward you walk not as also the **Gentiles** walk in the vanity of their mind:

Hoc igitur dico et testificor in Domino ut iam non ambuletis sicut gentes ambulant in vanitate sensus sui

**4:18.** Having their understanding darkened: being alienated from the life of **God** through the **ignorance** that is in them, because of the blindness of their hearts.

Tenebris obscuratum habentes intellectum alienati a vita Dei per ignorantiam quae est in illis propter caecitatem cordis ipsorum

**4:19.** Who despairing have given themselves up to lasciviousness, unto the working of all **uncleanness**, unto **covetousness**.

Qui desperantes semet ipsos tradiderunt inopudicitiae in operationem immunditiae omnis in avaritia

**4:20.** But you have not so learned **Christ**:

Vos autem non ita didicistis Christum

**4:21.** If so be that you have heard him and have been taught in him, as the **truth** is in **Jesus**:

Si tamen illum audistis et in ipso edocti estis sicut est veritas in Iesu

**4:22.** To put off, according to former conversation, the old **man**, who is corrupted according to the desire of **error**.

Deponere vos secundum pristinam conversationem veterem hominem qui corrumpitur secundum desideria erroris

**4:23.** And be renewed in spirit of your mind:

Renovamini autem spiritu mentis vestrae

**4:24.** And put on the new **man**, who according to **God** is created in **justice** and **holiness** of **truth**.

Et induite novum hominem qui secundum Deum creatus est in iustitia et sanctitate veritatis

**4:25.** Wherefore, putting away lying, speak ye the **truth**, every **man** with his neighbour. For we are members one of another.

Propter quod deponentes mendacium loquimini veritatem unusquisque cum proximo suo quoniam sumus invicem membra

**4:26.** Be **angry**: and **sin** not. Let not the sun go down upon your **anger**.

Irascimini et nolite peccare sol non occidat super iracundiam vestram

**4:27.** Give not place to the **devil**.

Nolite locum dare diabolo

**4:28.** He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is **good**, that he may have something to give to him that suffereth need.

Qui furabatur iam non furetur magis autem laboret operando manibus quod bonum est ut habeat unde tribuat necessitatem patienti

**4:29.** Let no **evil** speech proceed from your mouth: but that which is **good**, to the edification of **faith**: that it may administer **grace** to the hearers.

Omnis sermo malus ex ore vestro non procedat sed si quis bonus ad aedificationem oportunitatis ut det gratiam audientibus

**4:30.** And grieve not the **holy Spirit of God**: whereby you are sealed unto the day of **redemption**.

Et nolite contristare Spiritum Sanctum Dei in quo signati estis in die redemptionis

**4:31.** Let all bitterness and **anger** and indignation and clamour and **blasphemy** be put away from you, with all **malice**.

Omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a vobis cum omni malitia

**4:32.** And be ye kind one to another: merciful, forgiving one another, even as **God** hath forgiven you in **Christ**.

Estote autem invicem benigni misericordes donantes invicem sicut et Deus in Christo donavit nobis

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## Ephesians Chapter 5

### Exhortations to a virtuous life. The mutual duties of man and wife, by the example of Christ and of the Church.

---

**5:1.** Be ye therefore followers of [God](#), as most dear children:

Estote ergo imitatores Dei sicut filii carissimi

**5:2.** And walk in [love](#), as [Christ](#) also hath [loved](#) us and hath delivered himself for us, an [oblation](#) and a [sacrifice](#) to [God](#) for an odour of sweetness.

Et ambulate in dilectione sicut et Christus dilexit nos et tradidit se ipsum pro nobis oblationem et hostiam Deo in odorem suavitatis

**5:3.** But fornication and all [uncleanness](#) or [covetousness](#), let it not so much as be [named](#) among you, as becometh [saints](#):

Fornicatio autem et omnis immunditia aut avaritia nec nominetur in vobis sicut decet sanctos

**5:4.** Or obscenity or foolish talking or scurrility, which is to no purpose: but rather giving of thanks.

Aut turpitude aut stultiloquium aut scurrilitas quae ad rem non pertinent sed magis gratiarum actio

**5:5.** For [know](#) you this and understand: That no fornicator or [unclean](#) or [covetous](#) person (which is a serving of [idols](#)) hath inheritance in the [kingdom](#) of [Christ](#) and of [God](#).

Hoc enim scitote intellegentes quod omnis fornicator aut immundus aut avarus quod est idolorum servitus non habet hereditatem in regno Christi et Dei

**5:6.** Let no [man](#) deceive you with vain words. For because of these things cometh the [anger](#) of [God](#) upon the children of unbelief.

Nemo vos seducat inanibus verbis propter haec enim venit ira Dei in filios diffidentiae

**5:7.** Be ye not therefore partakers with them.

Nolite ergo effici participes eorum

**5:8.** For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.

Eratis enim aliquando tenebrae nunc autem lux in Domino ut filii lucis ambulate

**5:9.** For the fruit of the light is in all goodness and [justice](#) and [truth](#):

Fructus enim lucis est in omni bonitate et iustitia et veritate

**5:10.** Proving what is well pleasing to [God](#).

Probantes quid sit beneplacitum Deo

**5:11.** And have no fellowship with the unfruitful works of darkness: but rather reprove them.

Et nolite communicare operibus infructuosis tenebrarum magis autem et redarguite

**5:12.** For the things that are done by them in secret, it is a shame even to speak of.

Quae enim in occulto fiunt ab ipsis turpe est et dicere

**5:13.** But all things that are reprov'd are made manifest by the light: for all that is made manifest is light.

Omnia autem quae arguuntur a lumine manifestantur omne enim quod manifestatur lumen est

**5:14.** Wherefore he saith: Rise, thou that sleepest, and arise from the dead: and [Christ](#) shall enlighten thee.

Propter quod dicit surge qui dormis et exsurge a mortuis et inluminabit tibi Christus

**5:15.** See therefore, brethren, how you walk circumspectly: not as unwise,

Videte itaque fratres quomodo caute ambuletis non quasi insipientes sed ut sapientes

**5:16.** But as wise: **redeeming** the time, because the days are **evil**.

Redimentes tempus quoniam dies mali sunt

**5:17.** Wherefore, become not unwise: but understanding what is the **will** of **God**.

Propterea nolite fieri imprudentes sed intellegentes quae sit voluntas Domini

**5:18.** And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit,

Et nolite inebriari vino in quo est luxuria sed implemini Spiritu

**5:19.** Speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord:

Loquentes vobismet ipsis in psalmis et hymnis et canticis spiritalibus cantantes et psallentes in cordibus vestris Domino

**5:20.** Giving thanks always for all things, in the **name** of **our Lord Jesus Christ**, to **God and the Father**:

Gratias agentes semper pro omnibus in nomine Domini nostri Iesu Christi Deo et Patri

**5:21.** Being subject one to another, in the fear of **Christ**.

Subiecti invicem in timore Christi

**5:22.** Let **women** be subject to their husbands, as to the Lord:

Mulieres viris suis subditae sint sicut Domino

**5:23.** Because the husband is the head of the wife, as **Christ** is the head of the **church**. He is the saviour of his body.

Quoniam vir caput est mulieris sicut Christus caput est ecclesiae ipse salvator corporis

**5:24.** Therefore as the church is subject to **Christ**: so also let the wives be to their husbands in all things.

Sed ut ecclesia subiecta est Christo ita et mulieres viris suis in omnibus

**As the church is subject to Christ...** The church then, according to **St. Paul**, is ever **obedient** to **Christ**, and can never fall from him, but remain faithful to him, unspotted and unchanged to the **end of the world**.

**5:25.** Husbands, **love** your wives, as **Christ** also **loved** the church and delivered himself up for it:

Viri diligite uxores sicut et Christus dilexit ecclesiam et se ipsum tradidit pro ea

**5:26.** That he might sanctify it, cleansing it by the laver of water in the word of life:

Ut illam sanctificaret mundans lavacro aquae in verbo

**5:27.** That he might present it to himself, a **glorious** church, not having spot or wrinkle or any such thing; but that it should be **holy** and without blemish.

Ut exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam aut aliquid eiusmodi sed ut sit sancta et immaculata

**5:28.** So also ought **men** to **love** their wives as their own bodies. He that **loveth** his wife **loveth** himself.

Ita et viri debent diligere uxores suas ut corpora sua qui suam uxorem diligit se ipsum diligit

**5:29.** For no **man** ever **hated** his own flesh, but nourisheth and cherisheth it, as also **Christ** doth the church:

Nemo enim umquam carnem suam odio habuit sed nutrit et fovet eam sicut et Christus ecclesiam

**5:30.** Because we are members of him, **body**, of his flesh and of his bones.

Quia membra sumus corporis eius de carne eius et de ossibus eius

**5:31.** For this cause shall a **man** leave his father and mother: and shall cleave to his wife. And they shall be two in one flesh.

Propter hoc relinquet homo patrem et matrem suam et adherabit uxori suae et erunt duo in carne una

**5:32.** This is a great sacrament: but I speak in **Christ** and in the **church**.

Sacramentum hoc magnum est ego autem dico in Christo et in ecclesia

**5:33.** Nevertheless, let every one of you in particular **love** for his wife as himself: And let the wife fear her husband.

Verumtamen et vos singuli unusquisque suam uxorem sicut se ipsum diligat uxor autem ut timeat virum

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## Ephesians Chapter 6

### Duties of children and servants. The Christian's armour.

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**6:1.** Children, **obey** your parents in the Lord: for this is **just**.  
Filiis oboedite parentibus vestris in Domino hoc enim est iustum

**6:2.** Honour thy father and thy mother, which is the first commandment with a **promise**:  
Honora patrem tuum et matrem quod est mandatum primum in promissione

**6:3.** That it may be well with thee, and thou mayest be long lived upon earth.  
Ut bene sit tibi et sis longevus super terram

**6:4.** And you, fathers, provoke not your children to **anger**: but bring them up in the discipline and correction of the Lord.  
Et patres nolite ad iracundiam provocare filios vestros sed educate illos in disciplina et correptione Domini

**6:5.** Servants, be **obedient** to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to **Christ**.  
Servi oboedite dominis carnalibus cum timore et tremore in simplicitate cordis vestri sicut Christo

**6:6.** Not serving to the eye, as it were pleasing **men**: but, as the servants of **Christ**, doing the **will** of **God** from the heart.  
Non ad oculum servientes quasi hominibus placentes sed ut servi Christi facientes voluntatem Dei ex animo

**6:7.** With a **good** will serving, as to the Lord, and not to **men**.  
Cum bona voluntate servientes sicut Domino et non hominibus

**6:8.** **Knowing** that whatsoever **good** thing any **man** shall do, the same shall he receive from the Lord, whether he be bond or free.  
Scientes quoniam unusquisque quodcumque fecerit bonum hoc percipiet a Domino sive servus sive liber

**6:9.** And you, masters, do the same things to them, forbearing threatenings: **knowing** that the Lord both of them and you is in **heaven**. And there is no respect of persons with him.  
Et domini eadem facite illis remittentes minas scientes quia et illorum et vester Dominus est in caelis et personarum acceptio non est apud eum

**6:10.** Finally, brethren, be strengthened in the Lord and in the might of his power.  
De cetero fratres confortamini in Domino et in potentia virtutis eius

**6:11.** Put you on the armour of **God**, that you may be able to stand against the deceits of the **devil**.  
Induite vos arma Dei ut possitis stare adversus insidias diaboli

**6:12.** For our wrestling is not against **flesh and blood**; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of **wickedness** in the high places.  
Quia non est nobis conluctatio adversus carnem et sanguinem sed adversus principes et potestates adversus mundi rectores tenebrarum harum contra spiritalia nequitiae in caelestibus  
**High places, or heavenly places...** That is to say, in the air, the lowest of the celestial regions; in which **God** permits these **wicked spirits** or **fallen angels** to wander.

**6:13.** Therefore, take unto you the armour of **God**, that you may be able to resist in the **evil** day and to stand in all things perfect.  
Propterea accipite armaturam Dei ut possitis resistere in die malo et omnibus perfectis stare

**6:14.** Stand therefore, having your loins girt about with **truth** and having on the breastplate of **justice**:  
State ergo succincti lumbos vestros in veritate et induti lorica iustitiae

**6:15.** And your feet shod with the preparation of the [gospel](#) of peace.

Et calciati pedes in praeparatione evangelii pacis

**6:16.** In all things taking the shield of [faith](#), wherewith you may be able to extinguish all the fiery darts of the most [wicked one](#).

In omnibus sumentes scutum fidei in quo possitis omnia tela nequissimi ignea extinguere

**6:17.** And take unto you the helmet of [salvation](#) and the sword of the Spirit (which is the word of [God](#)).

Et galeam salutis adsumite et gladium Spiritus quod est verbum Dei

**6:18.** By all [prayer](#) and supplication [praying](#) at all times in the spirit: and in the same watching with all instance and supplication for all the [saints](#):

Per omnem orationem et obsecrationem orantes omni tempore in Spiritu et in ipso vigilantes in omni instantia et obsecratione pro omnibus sanctis

**6:19.** And for me, that speech may be given me, that I may open my mouth with confidence, to make [known](#) the [mystery](#) of the [gospel](#),

Et pro me ut detur mihi sermo in apertione oris mei cum fiducia notum facere mysterium evangelii

**6:20.** For which I am an ambassador in a chain: so that therein I may be bold to speak according as I ought.

Pro quo legatione fungor in catena ita ut in ipso audeam prout oportet me loqui

**6:21.** But that you also may [know](#) the things that concern me and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make [known](#) to you all things:

Ut autem et vos sciatis quae circa me sunt quid agam omnia nota vobis faciet Tychicus carissimus frater et fidelis minister in Domino

**6:22.** Whom I have sent to you for this same purpose: that you may [know](#) the things concerning us, and that he may comfort your hearts.

Quem misi ad vos in hoc ipsum ut cognoscatis quae circa nos sunt et consoletur corda vestra

**6:23.** Peace be to the brethren and [charity](#) with [faith](#), from [God the Father](#) and the [Lord Jesus Christ](#).

Pax fratribus et caritas cum fide a Deo Patre et Domino Iesu Christo

**6:24.** [Grace](#) be with all them that [love our Lord Jesus Christ](#) in incorruption. [Amen](#).

Gratia cum omnibus qui diligunt Dominum nostrum Iesum Christum in incorruptione

**In incorruption...** That is, with a pure and perfect [love](#).

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## Esther

This Book takes its name from queen Esther, whose history is here recorded. The general opinion of almost all commentators on the Holy Scriptures makes Mardochai the writer of it: which also may be collected below from chap. 9 ver. 20. (*For more information, see the article ESTHER in the Catholic Encyclopedia.*)

**Esther Chapter 1.** King Assuerus maketh a great feast. Queen Vasthi being sent for refuseth to come: for which disobedience she is deposed.

**Esther Chapter 2.** Esther is advanced to be queen. Mardochai detecteth a plot against the king.

**Esther Chapter 3.** Aman, advanced by the king, is offended at Mardochai, and therefore procureth the king's decree to destroy the whole nation of the Jews.

**Esther Chapter 4.** Mardochai desireth Esther to petition the king for the Jews. They join in fasting and prayer.

**Esther Chapter 5.** Esther is graciously received: she inviteth the king and Aman to dinner, Aman prepareth a gibbet for Mardochai.

**Esther Chapter 6.** The king hearing of the good service done him by Mardochai, commandeth Aman to honour him next to the king, which he performeth.

**Esther Chapter 7.** Esther's petition for herself and her people: Aman is hanged upon the gibbet he had prepared for Mardochai.

**Esther Chapter 8.** Mardochai is advanced: Aman's letters are reversed.

**Esther Chapter 9.** The Jews kill their enemies that would have killed them. The days of Phurim are appointed to be kept holy.

**Esther Chapter 10.** Assuerus's greatness. Mardochai's dignity.

**Esther Chapter 11.** The dream of Mardochai, which in the ancient Greek and Latin Bibles was into the beginning of the book, but was detached by St. Jerome, and put in this place.

**Esther Chapter 12.** Mardochai detects the conspiracy of the two eunuchs.

**Esther Chapter 13.** A copy of a letter sent by Aman to destroy the Jews. Mardochai's prayer for the people.

**Esther Chapter 14.** The prayer of Esther for herself and her people.

**Esther Chapter 15.** Esther comes into the king's presence: she is terrified, but God turns his heart.

**Esther Chapter 16.** A copy of the king's letter in favour of the Jews.

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## Esther Chapter 1

### **King Assuerus maketh a great feast. Queen Vasthi being sent for refuseth to come: for which disobedience she is deposed.**

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**1:1.** In the days of [Assuerus](#), who reigned from India to [Ethiopia](#) over a hundred and twenty seven provinces:

In diebus Asueri qui regnavit ab India usque Aethiopiam super centum viginti septem provincias

**1:2.** When he sat on the throne of his kingdom, the city [Susan](#) was the capital of his kingdom.

Quando sedit in solio regni sui Susa civitas regni eius exordium fuit

**1:3.** Now in the third year of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the [Medes](#), and the governors of the provinces in his sight, Tertio igitur anno imperii sui fecit grande convivium cunctis principibus et pueris suis fortissimis Persarum et Medorum inclitis et praefectis provinciarum coram se

**1:4.** That he might show the riches of the [glory](#) of his kingdom, and the greatness, and boasting of his power, for a long time, to wit, for a hundred and fourscore days.

Ut ostenderet divitias gloriae regni sui ac magnitudinem atque iactantiam potentiae suae multo tempore centum videlicet et octoginta diebus

**1:5.** And when the days of the feast were expired, he invited all the people that were found in [Susan](#), from the greatest to the least: and commanded a feast to be made seven days in the [court](#) of the garden, and of the wood, which was planted by the care and the hand of the king.

Cumque implerentur dies convivii invitavit omnem populum qui inventus est Susis a maximo usque ad minimum et septem diebus iussit convivium praeparari in vestibulo horti et nemoris quod regio cultu et manu consitum erat

**1:6.** And there were hung up on every side sky coloured, and green, and violet hangings, fastened with cords of silk, and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds also were of gold and silver, placed in order upon a floor paved with porphyry and white marble: which was embellished with painting of wonderful variety.

Et pendebant ex omni parte tentoria aerii coloris et carpasini et hyacinthini sustentata funibus byssinis atque purpureis qui eburneis circulis inserti erant et columnis marmoreis fulciebantur lectuli quoque aurei et argentei super pavimentum zmaragdino et pario stratum lapide dispositi erant quod mira varietate pictura decorabat

**1:7.** And they that were invited, drank in golden cups, and the meats were brought in divers vessels one after another. Wine also in abundance and of the best was presented, as was worthy of a king's magnificence.

Bibebant autem qui invitati erant aureis poculis et aliis atque aliis vasis cibi inferebantur vinum quoque ut magnificentia regia dignum erat abundans et praecipuum ponebatur

**1:8.** Neither was there any one to compel them to drink that were not willing, but as the king had appointed, who set over every table one of his nobles, that every [man](#) might take what he would.

Nec erat qui nolentes cogeret ad bibendum sed sic rex statuerat praeponens mensis singulos de principibus suis ut sumeret unusquisque quod vellet

**1:9.** Also Vasthi the queen made a feast for the [women](#) in the palace, where [king Assuerus](#) was used to dwell.

Vasthi quoque regina fecit convivium feminarum in palatio ubi rex Asuerus manere consueverat

**1:10.** Now on the seventh day, when the king was merry, and after very much drinking was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar,

and Charcas, the seven eunuchs that served in his presence,

Itaque die septimo cum rex esset hilarior et post nimiam potionem incaluisset mero praecepit Mauman et Bazatha et Arbona et Bagatha et Abgatha et Zarath et Charchas septem eunuchis qui in conspectu eius ministrabant

**1:11.** To bring in queen Vasthi before the king, with the crown set upon her head, to show her beauty to all the people and the princes: for she was exceeding beautiful.

Ut introducerent reginam Vasthi coram rege posito super caput eius diademate et ostenderet cunctis populis et principibus illius pulchritudinem erat enim pulchra valde

**1:12.** But she refused, and would not come at the king's commandment, which he had signified to her by the eunuchs. Whereupon the king, being **angry**, and inflamed with a very great fury,

Quae rennuit et ad regis imperium quod per eunuchos mandaverat venire contempsit unde iratus rex et nimio furore succensus

**1:13.** Asked the wise **men**, who according to the custom of the kings, were always near his person, and all he did was by their counsel, who knew the laws, and judgments of their forefathers:

Interrogavit sapientes qui ex more regio semper ei aderant et illorum faciebat cuncta consilio scientium leges ac iura maiorum

**1:14.** (Now the chief and nearest him were, Charsena, and Sethar, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan, seven princes of the Persians and of the **Medes**, who saw the face of the king, and were used to sit first after him:)

Erant autem primi et proximi Charsena et Sethar et Admatha et Tharsis et Mares et Marsana et Mamucha septem duces Persarum atque Medorum qui videbant faciem regis et primi post eum residere soliti erant

**1:15.** What sentence ought to pass upon Vasthi the queen, who had refused to **obey** the commandment of **king Assuerus**, which he had sent to her by the eunuchs?

Cui sententiae Vasthi regina subiaceret quae Asueri regis imperium quod per eunuchos mandaverat facere noluisset

**1:16.** And Mamuchan answered, in the hearing of the king and the princes: Queen Vasthi hath not only injured the king, but also all the people and princes that are in all the provinces of **king Assuerus**.

Responditque Mamuchan audiente rege atque principibus non solum regem laesit regina Vasthi sed omnes principes et populos qui sunt in cunctis provinciis regis Asueri

**1:17.** For this deed of the queen will go abroad to all **women**, so that they will **despise** their husbands, and will say: **King Assuerus** commanded that queen Vasthi should come in to him, and she would not.

Egredietur enim sermo reginae ad omnes mulieres ut contemnant viros suos et dicant rex Asuerus iussit ut regina Vasthi intraret ad eum et illa noluit

**1:18.** And by this example all the wives of the princes of the Persians and the **Medes** will slight the commandments of their husbands: wherefore the king's indignation is **just**.

Atque hoc exemplo omnes principum coniuges Persarum atque Medorum parvipendent imperia maritorum unde regis iusta est indignatio

**1:19.** If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and of the **Medes**, which must not be altered, that Vasthi come in no more to the king, but another, that is better than her, be made queen in her place.

Et si tibi placet egredietur edictum a facie tua et scribatur iuxta legem Persarum atque Medorum quam praeteriri inlicitum est ut nequaquam ultra Vasthi ingrediatur ad regem sed regnum illius altera quae melior illa est accipiat

**1:20.** And let this be published through all the provinces of thy empire, (which is very wide), and let all wives, as well of the greater as of the lesser, give honour to their husbands.

Et hoc in omne quod latissimum est provinciarum tuarum divulgatur imperium et cunctae uxores tam maiorum quam minorum deferant maritis suis

**1:21.** His counsel pleased the king, and the princes: and the king did according to the counsel of Mamuchan.

Placuit consilium eius regi et principibus fecitque rex iuxta consultum Mamuchan

**1:22.** And he sent **letters** to all the provinces of his kingdom, as every nation could hear and read, in divers

languages and characters, that the husbands should be rulers and masters in their houses: and that this should be published to every people.

Et misit epistulas ad universas provincias regni sui ut quaeque gens audire et legere poterat diversis linguis et litteris esse viros principes ac maiores in domibus suis et hoc per cunctos populos divulgari

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## Esther Chapter 2

### Esther is advanced to be queen. Mardochai detecteth a plot against the king.

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**2:1.** After this, when the [wrath](#) of [king Assuerus](#) was appeased, he remembered [Vasthi](#), and what she had done and what she had suffered:

His itaque gestis postquam regis Asueri deferbuerat indignatio recordatus est [Vasthi](#) et quae fecisset vel quae passa esset

**2:2.** And the king's servants and his officers said: Let young [women](#) be sought for the king, virgins and beautiful,

Dixeruntque pueri regis ac ministri eius quaerantur regi puellae virgines ac speciosae

**2:3.** And let some persons be sent through all the provinces to look for beautiful maidens and virgins: and let them bring them to the city of [Susan](#), and put them into the house of the [women](#) under the hand of [Egeus](#) the eunuch, who is the overseer and keeper of the king's [women](#): and let them receive [women's](#) ornaments, and other things necessary for their use.

Et mittantur qui considerent per uniuersas provincias puellas speciosas et virgines et adducant eas ad civitatem [Susan](#) et tradant in domum feminarum sub manu [Aegaei](#) eunuchi qui est praepositus et custos mulierum regiarum et accipiant mundum muliebrem et cetera ad usus necessaria

**2:4.** And whosoever among them all shall please the king's eyes, let her be queen instead of [Vasthi](#). The word pleased the king: and he commanded it should be done as they had suggested.

Et quaecumque inter omnes oculis regis placuerit ipsa regnet pro [Vasthi](#) placuit sermo regi et ita ut suggesserant iussit fieri

**2:5.** There was a [man](#) in the city of [Susan](#), a [Jew](#), named [Mardochai](#), the son of [Jair](#), the son of [Semei](#), the son of [Cis](#), of the race of [Jemini](#),

Erat vir iudaeus in [Susis](#) civitate vocabulo [Mardocheus](#) filius [Iair](#) filii [Semei](#) filii [Cis](#) de stirpe [Iemini](#)

**2:6.** Who had been carried away from [Jerusalem](#) at the time that [Nabuchodonosor king of Babylon](#) carried away [Jechonias king of Juda](#),

Qui translatus fuerat de [Hierusalem](#) eo tempore quo [Iechoniam regem Iuda](#) [Nabuchodonosor rex Babylonis](#) transtulerat

**2:7.** And he had brought up his brother's daughter [Edissa](#), who by another [name](#) was called [Esther](#): now she had lost both her parents: and was exceeding fair and beautiful. And her father and mother being dead, [Mardochai](#) adopted her for his daughter.

Qui fuit nutricius filiae fratris sui [Edessae](#) quae altero nomine [Hester](#) vocabatur et utrumque parentem amiserat pulchra nimis et decora facie mortuisque patre eius ac matre [Mardocheus](#) sibi eam adoptavit in filiam

**2:8.** And when the king's ordinance was noised abroad, and according to his commandment many beautiful virgins were brought to [Susan](#), and were delivered to [Egeus](#) the eunuch: [Esther](#) also among the rest of the maidens was delivered to him to be kept in the number of the [women](#).

Cumque percrebuisset regis imperium et iuxta mandata illius multae virgines pulchrae adducerentur [Susan](#) et [Aegaeo](#) traderentur eunucho [Hester](#) quoque inter ceteras puellas ei tradita est ut servaretur in numero feminarum

**2:9.** And she pleased him, and found favour in his sight. And he commanded the eunuch to hasten the [women's](#) ornaments, and to deliver to her part, and seven of the most beautiful maidens of the king's house, and to adorn and deck out both her and her waiting maids.

Quae placuit ei et invenit gratiam in conspectu illius ut adceleraret mundum muliebrem et traderet ei partes

suas et septem puellas speciosissimas de domo regis et tam ipsam quam pedisequas eius ornaret atque excoleret

**2:10.** And she would not tell him her people nor her country. For Mardochai had charged her to say nothing at all of that:

Quae noluit indicare ei populum et patriam suam Mardocheus enim praeceperat ut de hac re omnino reticeret

**2:11.** And he walked every day before the **court** of the house, in which the chosen virgins were kept, having a care for Esther's welfare, and desiring to know what would befall her.

Qui deambulabat cotidie ante vestibulum domus in qua electae virgines servabantur curam agens salutis Hester et scire volens quid ei accideret

**2:12.** Now when every virgin's turn came to go in to the king, after all had been done for setting them off to advantage, it was the twelfth month: so that for six months they were anointed with oil of myrrh, and for other six months they used certain perfumes and sweet spices.

Cum autem venisset tempus singularum per ordinem puellarum ut intrarent ad regem expletis omnibus quae ad cultum muliebrem pertinebant mensis duodecimus vertebatur ita dumtaxat ut sex menses oleo unguerentur myrtino et aliis sex quibusdam pigmentis et aromatibus uterentur

**2:13.** And when they were going in to the king, whatsoever they asked to adorn themselves they received: and being decked out, as it pleased them, they passed from the chamber of the **women** to the king's chamber.

Ingredientesque ad regem quicquid postulassent ad ornatum pertinens accipiebant et ut eis placuerat compositae de triclinio feminarum ad regis cubiculum transiebant

**2:14.** And she that went in at evening, came out in the morning, and from thence she was conducted to the second house, that was under the hand of Susagaz the eunuch, who had the charge over the king's **concubines**: neither could she return any more to the king, unless the king desired it, and had ordered her by **name** to come.

Et quae intraverat vespere egrediebatur mane atque inde in secundas aedes deducebatur quae sub manu Sasagazi eunuchi erant qui concubinis regis praesidebat nec habebat potestatem ad regem ultra redeundi nisi voluisset rex et eam venire iussisset ex nomine

**2:15.** And as the time came orderly about, the day was at hand, when Esther, the daughter of Abihail the brother of Mardochai, whom he had adopted for his daughter, was to go in to the king. But she sought not **women's** ornaments, but whatsoever Egeus the eunuch the keeper of the virgins had a mind, he gave her to adorn her. For she was exceeding fair, and her incredible beauty made her appear agreeable and amiable in the eyes of all.

Evoluto autem tempore per ordinem instabat dies quo Hester filia Abiahil fratris Mardochei quam sibi adoptaverat in filiam intrare deberet ad regem quae non quaesivit muliebrem cultum sed quaecumque voluit Aegaeus eunuchus custos virginum haec ei ad ornatum dedit erat enim formosa valde et incredibili pulchritudine omnium oculis gratiosa et amabilis videbatur

**2:16.** So she was brought to the chamber of **king Assuerus** the tenth month, which is called Tebeth, in the seventh year of his reign.

Ducta est itaque ad cubiculum regis Asueri mense decimo qui vocatur tebeth septimo anno regni eius

**2:17.** And the king **loved** her more than all the **women**, and she had favour and kindness before him above all the **women**, and he set the royal crown on her head, and made her queen instead of Vasthi.

Et amavit eam rex plus quam omnes mulieres habuitque gratiam et misericordiam coram eo super omnes mulieres et posuit diadema regni in capite eius fecitque eam regnare in loco Vasthi

**2:18.** And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther, And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

Et iussit convivium praeparari permagnificum cunctis principibus et servis suis pro coniunctione et nuptiis Hester et dedit quietem in universis provinciis ac dona largitus est iuxta magnificentiam principalem

**2:19.** And when the virgins were sought the second time, and gathered together, Mardochai stayed at the king's gate,

Cumque et secundo quaererentur virgines et congregarentur Mardocheus manebat ad regis ianuam

**2:20.** Neither had Esther as yet declared her country and people, according to his commandment. For whatsoever he commanded, Esther observed: and she did all things in the same manner as she was wont at that time when he brought her up a little one.

Necdumque prodiderat Hester patriam et populum suum iuxta mandatum eius quicquid enim ille praecipiebat observabat Hester et ita cuncta faciebat ut eo tempore solita erat quo eam parvulam nutriebat

**2:21.** At that time, therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were **angry**: and they designed to rise up against the king, and to kill him.

Eo igitur tempore quo Mardocheus ad regis ianuam morabatur irati sunt Bagathan et Thares duo eunuchi regis qui ianitores erant et in primo palatii limine praesidebant volueruntque insurgere in regem et occidere eum

**2:22.** And Mardochai had notice of it, and immediately he told it to queen Esther: and she to the king in Mardochai's **name**, who had reported the thing unto her.

Quod Mardocheum non latuit statimque nuntiavit reginae Hester et illa regi ex nomine Mardochei qui ad se rem detulerat

**2:23.** It was inquired into, and found out: and they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king.

Quaesitum est et inventum et adpensus uterque eorum in patibulo mandatumque historiis et annalibus traditum coram rege

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## Esther Chapter 3

### Aman, advanced by the king, is offended at Mardochai, and therefore procureth the king's decree to destroy the whole nation of the Jews.

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**3:1.** After these things, [king Assuerus](#) advanced Aman, the son of Amadathi, who was of the race of Agag: and he set his throne above all the princes that were with him.

Post haec rex Asuerus exaltavit Aman filium Amadathi qui erat de stirpe Agag et posuit solium eius super omnes principes quos habebat

**3:2.** And all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them, only Mardochai did not bend his knee, nor worship him.

Cunctique servi regis qui in foribus palatii versabantur flectebant genu et adorabant Aman sic enim eis praeceperat imperator solus Mardocheus non flectebat genu neque adorabat eum

**3:3.** And the king's servants that were chief at the doors of the palace, said to him: Why dost thou alone not observe the king's commandment?

Cui dixerunt regis pueri qui ad fores palatii praesidebant cur praeter ceteros non observas mandata regis

**3:4.** And when they were saying this often, and he would not hearken to them, they told Aman, desirous to know whether he would continue in his resolution: for he had told them that he was a [Jew](#).

Cumque hoc crebrius dicerent et ille nollet audire nuntiaverunt Aman scire cupientes utrum perseveraret in sententia dixerat enim eis se esse Iudaeum

**3:5.** Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceeding [angry](#).

Quod cum audisset Aman et experimento probasset quod Mardocheus non sibi flecteret genu nec se adoraret iratus est valde

**3:6.** And he counted it nothing to lay his hands upon Mardochai alone: for he had heard that he was of the nation of the [Jews](#), and he chose rather to destroy all the nation of the [Jews](#) that were in the kingdom of [Assuerus](#).

Et pro nihilo duxit in unum Mardocheum mittere manus suas audierat enim quod esset gentis iudaeae magisque voluit omnem Iudaeorum qui erant in regno Asueri perdere nationem

**3:7.** In the first month (which is called Nisan) in the twelfth year of the reign of [Assuerus](#), the lot was cast into an urn, which in [Hebrew](#) is called Phur, before Aman, on what day and what month the nation of the [Jews](#) should be destroyed: and there came out the twelfth month, which is called [Adar](#).

Mense primo cuius vocabulum est nisan anno duodecimo regni Asueri missa est sors in urnam quae hebraice dicitur phur coram Aman quo die et quo mense gens Iudaeorum deberet interfici et exivit mensis duodecimus qui vocatur adar

**3:8.** And Aman said to [king Assuerus](#): There is a people [scattered](#) through all the provinces of thy kingdom, and separated one from another, that use new laws and [ceremonies](#), and moreover [despise](#) the king's ordinances: and thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity.

Dixitque Aman regi Asuero est populus per omnes provincias regni tui dispersus et a se mutuo separatus novis utens legibus et caerimoniis insuper et regis scita contemnens et optime nosti quod non expediat regno tuo ut insolescat per licentiam

**3:9.** If it please thee, decree that they may be destroyed, and I will pay ten thousand talents to thy treasurers.

Si tibi placet decerne ut pereat et decem milia talentorum adpendam arcariis gazae tuae

**3:10.** And the king took the ring that he used, from his own hand, and gave it to Aman, the son of Amadathi of the race of Agag, the enemy of the **Jews**,

Tulit ergo rex anulum quo utebatur de manu sua et dedit eum Aman filio Amadathi de progenie Agag hosti Iudaeorum

**3:11.** And he said to him: As to the money which thou promisest, keep it for thyself: and as to the people, do with them as seemeth **good** to thee.

Dixitque ad eum argentum quod polliceris tuum sit de populo age quod tibi placet

**3:12.** And the king's scribes were called in the first month Nisan, on the thirteenth day of the same month: and they wrote, as Aman had commanded, to all the king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear according to their different languages, in the **name of king Assuerus**: and the **letters**, sealed with his ring,

Vocatique sunt scribae regis mense primo nisan tertiadecima die eius et scriptum est ut iusserat Aman ad omnes satrapas regis et iudices provinciarum diversarumque gentium ut quaeque gens legere poterat et audire pro varietate linguarum ex nomine regis Asueri et litterae ipsius signatae anulo

**3:13.** Were sent by the king's messengers to all provinces, to kill and destroy all the **Jews**, both young and old, little children, and **women**, in one day, that is, on the thirteenth of the twelfth month, which is called **Adar**, and to make a spoil of their goods.

Missae sunt per cursores regis ad universas provincias ut occiderent atque delerent omnes Iudaeos a puero usque ad senem parvulos et mulieres uno die hoc est tertiodecimo mensis duodecimi qui vocatur adar et bona eorum diriperent

**3:14.** And the contents of the **letters** were to this effect, that all provinces might know and be ready against that day.

Summa autem epistularum haec fuit ut omnes provinciae scirent et pararent se ad praedictam diem

**3:15.** The couriers that were sent made haste to fulfil the king's commandment. And immediately the edict was hung up in **Susan**, the king and Aman feasting together, and all the **Jews** that were in the city weeping.

Festinabant cursores qui missi erant explere regis imperium statimque in Susis pependit edictum rege et Aman celebrante convivium et cunctis qui in urbe erant flentibus

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## Esther Chapter 4

### Mardochai desireth Esther to petition the king for the Jews. They join in fasting and prayer.

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**4:1.** Now when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing ashes on his head and he cried with a loud voice in the street in the midst of the city, showing the anguish of his mind.

Quae cum audisset Mardocheus scidit vestimenta sua et indutus est sacco spargens cinerem capiti et in platea mediae civitatis voce magna clamabat ostendens amaritudinem animi sui

**4:2.** And he came lamenting in this manner even to the gate of the palace: for no one clothed with sackcloth might enter the king's court.

Et hoc heulatu usque ad fores palatii gradiens non enim erat licitum indutum sacco aulam regis intrare

**4:3.** And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed.

In omnibus quoque provinciis oppidis ac locis ad quae crudele regis dogma pervenerat planctus ingens erat apud Iudaeos ieiunium ululatus et fletus sacco et cinere multis pro strato utentibus

**4:4.** Then Esther's maids and her eunuchs went in, and told her. And when she heard it she was in a consternation and she sent a garment, to clothe him, and to take away the sackcloth: but he would not receive it.

Ingressae sunt autem puellae Hester et eunuchi nuntiaveruntque ei quod audiens consternata est et misit vestem ut ablato sacco induerent eum quam accipere noluit

**4:5.** And she called for Athach the eunuch, whom the king had appointed to attend upon her, and she commanded him to go to Mardochai, and learn of him why he did this.

Accitoque Athac eunucho quem rex ministrum ei dederat praecepit ut iret ad Mardocheum et disceret ab eo cur hoc faceret

**4:6.** And Athach going out went to Mardochai, who was standing in the street of the city, before the palace gate:

Egressusque Athac ivit ad Mardocheum stantem in platea civitatis ante ostium palatii

**4:7.** And Mardochai told him all that had happened, how Aman had promised to pay money into the king's treasures, to have the Jews destroyed.

Qui indicavit ei omnia quae acciderant quomodo Aman promississet ut in thesauros regis pro Iudaeorum nece inferret argentum

**4:8.** He gave him also a copy of the edict which was hanging up in Susan, that he should show it to the queen, and admonish her to go in to the king, and to entreat him for her people.

Exemplarque edicti quod pendebat in Susis dedit ei ut reginae ostenderet et moneret eam ut intraret ad regem et deprecaretur eum pro populo suo

**4:9.** And Athach went back and told Esther all that Mardochai had said.

Regressus Athac nuntiavit Hester omnia quae Mardocheus dixerat

**4:10.** She answered him, and bade him say to Mardochai:

Quae respondit ei et iussit ut diceret Mardocheo

**4:11.** All the king's servants, and all the provinces that are under his dominion, know, that whosoever, whether man or woman, cometh into the king's inner court, who is not called for, is immediately to be put to death without any delay: except the king shall hold out the golden sceptre to him, in token of clemency,

that so he may live. How then can I go in to the king, who for these thirty days now have not been called unto him?

Omnes servi regis et cunctae quae sub ditione eius sunt norunt provinciae quod sive vir sive mulier invocatus interius atrium regis intraverit absque ulla cunctatione statim interficiatur nisi forte rex auream virgam ad eum tetenderit pro signo clementiae atque ita possit vivere ego igitur quomodo ad regem intrare potero quae triginta iam diebus non sum vocata ad eum

**4:12.** And when Mardochai had heard this,  
Quod cum audisset Mardocheus

**4:13.** He sent word to Esther again, saying: Think not that thou mayst save thy life only, because thou art in the king's house, more than all the [Jews](#):  
Rursum mandavit Hester dicens ne putes quod animam tuam tantum liberes quia in domo regis es prae cunctis Iudaeis

**4:14.** For if thou wilt now hold thy peace, the [Jews](#) shall be delivered by some other occasion: and thou, and thy father's house shall perish. And who knoweth whether thou art not therefore come to the kingdom, that thou mightest be ready in such a time as this?  
Si enim nunc silueris per aliam occasionem liberabuntur Iudaei et tu et domus patris tui peribitis et quis novit utrum idcirco ad regnum veneris ut in tali tempore parareris

**4:15.** And again Esther sent to Mardochai in these words:  
Rursumque Hester haec Mardocheo verba mandavit

**4:16.** Go, and gather together all the [Jews](#) whom thou shalt find in [Susan](#), and [pray](#) ye for me. Neither eat nor drink for three days and three nights: and I with my handmaids will fast in like manner, and then I will go in to the king, against the law, not being called, and expose myself to death and to danger.  
Vade et congrega omnes Iudaeos quos in Susis reppereris et orate pro me non comedatis et non bibatis tribus diebus ac noctibus et ego cum ancillulis meis similiter ieiunabo et tunc ingrediar ad regem contra legem faciens invocata tradensque me morti et periculo

**4:17.** So Mardochai went, and did all that Esther had commanded him.  
Ivit itaque Mardocheus et fecit omnia quae ei Hester praeceperat

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## Esther Chapter 5

### Esther is graciously received: she inviteth the king and Aman to dinner, Aman prepareth a gibbet for Mardochai.

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**5:1.** And on the third day Esther put on her royal apparel, and stood in the inner [court](#) of the king's house, over against the king's hall: now he sat upon his throne in the hall of the palace, over against the door of the house.

Die autem tertio induta est Hester regalibus vestimentis et stetit in atrio domus regiae quod erat interius contra basilicam regis at ille sedebat super solium in consistorio palatii contra ostium domus

**5:2.** And when he saw Esther the queen standing, she pleased his eyes, and he held out toward her the golden sceptre, which he held in his hand and she drew near, and [kissed](#) the top of his sceptre.

Cumque vidisset Hester reginam stantem placuit oculis eius et extendit contra eam virgam auream quam tenebat manu quae accedens osculata est summitatem virgae eius

**5:3.** And the king said to her: What wilt thou, queen Esther? what is thy request? if thou shouldst even ask one half of the kingdom, it shall be given to thee.

Dixitque ad eam rex quid vis Hester regina quae est petitio tua etiam si dimidiam regni partem petieris dabitur tibi

**5:4.** But she answered: If it please the king, I beseech thee to come to me this day, and Aman with thee to the banquet which I have prepared.

At illa respondit si regi placet obsecro ut venias ad me hodie et Aman tecum ad convivium quod paravi

**5:5.** And the king said forthwith: Call ye Aman quickly, that he may [obey](#) Esther's will. So the king and Aman came to the banquet which the queen had prepared for them.

Statimque rex vocate inquit cito Aman ut Hester oboediat voluntati venerunt itaque rex et Aman ad convivium quod eis regina paraverat

**5:6.** And the king said to her, after he had drunk wine plentifully: What dost thou desire should be given thee? and for what thing askest thou? although thou shouldst ask the half of my kingdom, thou shalt have it.

Dixitque ei rex postquam vinum biberat abundanter quid petis ut detur tibi et pro qua re postulas etiam si dimidiam partem regni mei petieris inpetrabis

**5:7.** And Esther answered: My petition and request is this:

Cui respondit Hester petitio mea et preces istae sunt

**5:8.** If I have found favour in the king's sight, and if it please the king to give me what I ask, and to fulfil my petition: let the king and Aman come to the banquet which I have prepared them, and to morrow I will open my mind to the king.

Si inveni gratiam in conspectu regis et si regi placet ut det mihi quod postulo et meam impleat petitionem veniat rex et Aman ad convivium quod paravi eis et cras regi aperiam voluntatem meam

**5:9.** So Aman went out that day joyful and merry. And when he saw Mardochai sitting before the gate of the palace, and that he not only did not rise up to honour him, but did not so much as move from the place where he sat, he was exceedingly [angry](#):

Egressus est itaque illo die Aman laetus et alacer cumque vidisset Mardocheum sedentem ante fores palatii et non solum non adsurrexisse sibi sed nec motum quidem de loco sessionis suae indignatus est valde

**5:10.** But dissembling his [anger](#), and returning into his house, he called together to him his friends, and Zares his wife:

Et dissimulata ira reversus in domum suam convocavit ad se amicos et Zares uxorem suam

**5:11.** And he declared to them the greatness of his riches, and the multitude of his children, and with how great **glory** the king had advanced him above all his princes and servants.

Et exposuit illis magnitudinem divitiarum suarum filiorumque turbam et quanta eum gloria super omnes principes et servos suos rex elevasset

**5:12.** And after this he said: Queen Esther also hath invited no other to the banquet with the king, but me: and with her I am also to dine to morrow with the king:

Et post haec ait regina quoque Hester nullum alium vocavit cum rege ad convivium praeter me apud quam etiam cras cum rege pransurus sum

**5:13.** And whereas I have all these things, I think I have nothing, so long as I see Mardochai the **Jew** sitting before the king's gate.

Et cum haec omnia habeam nihil me habere puto quamdiu videro Mardocheum Iudaeum sedentem ante fores regias

**5:14.** Then Zares his wife, and the rest of his friends answered him: Order a great beam to be prepared, fifty cubits high, and in the morning speak to the king, that Mardochai may be hanged upon it, and so thou shalt go full of **joy** with the king to the banquet. The counsel pleased him, and he commanded a high gibbet to be prepared.

Responderuntque ei Zares uxor eius et ceteri amici iube parari excelsam trabem habentem altitudinem quinquaginta cubitos et dic mane regi ut adpendatur super eam Mardocheus et sic ibis cum rege laetus ad convivium placuit ei consilium et iussit excelsam parari crucem

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## Esther Chapter 6

### The king hearing of the good service done him by Mardochai, commandeth Aman to honour him next to the king, which he performeth.

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**6:1.** That night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him,  
Noctem illam rex duxit insomnem iussitque adferri sibi historias et annales priorum temporum qui cum illo praesente legerentur

**6:2.** They came to that place where it was written, how Mardochai had discovered the treason of Bagathan and Thares the eunuchs, who sought to kill [king Assuerus](#).  
Ventum est ad eum locum ubi scriptum erat quomodo nuntiasset Mardocheus insidias Bagathan et Thares eunuchorum regem Asuerum iugulare cupientium

**6:3.** And when the king heard this, he said: What honour and reward hath Mardochai received for this fidelity? His servants and ministers said to him: He hath received no reward at all.  
Quod cum rex audisset ait quid pro hac fide honoris ac praemii Mardocheus consecutus est dixeruntque ei servi illius ac ministri nihil omnino mercedis accepit

**No reward at all...** He received some presents from the king ([Esther 12:5](#)); but these were so inconsiderable in the opinion of the courtiers, that they esteemed them as nothing at all.

**6:4.** And the king said immediately: Who is in the [court](#)? for Aman was coming in to the inner [court](#) of the king's house, to speak to the king, that he might order Mardochai to be hanged upon the gibbet, which was prepared for him.  
Statimque rex quis est inquit in atrio Aman quippe interius atrium domus regiae intraverat ut suggereret regi et iuberet Mardocheum adfigi patibulo quod ei fuerat praeparatum

**6:5.** The servants answered: Aman standeth in the [court](#), and the king said: Let him come in.  
Responderunt pueri Aman stat in atrio dixitque rex ingrediatur

**6:6.** And when he was come in, he said to him: What ought to be done to the [man](#) whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other but himself,  
Cumque esset ingressus ait illi quid debet fieri viro quem rex honorare desiderat cogitans Aman in corde suo et reputans quod nullum alium rex nisi se vellet honorare

**6:7.** Answered: The [man](#) whom the king desireth to honour,  
Respondit homo quem rex honorare cupit

**6:8.** Ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth upon, and to have the royal crown upon his head,  
Debet indui vestibus regiis et inponi super equum qui de sella regis est et accipere regium diadema super caput suum

**6:9.** And let the first of the king's princes and nobles hold his horse, and going through the street of the city, proclaim before him and say: Thus shall he be honoured, whom the king hath a mind to honour.  
Et primus de regis principibus ac tyrannis teneat equum eius et per plateam civitatis incedens clamet ac dicat sic honorabitur quemcumque rex voluerit honorare

**6:10.** And the king said to him: Make haste and take the robe and the horse, and do as thou hast spoken to Mardochai the [Jew](#), who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken.

Dixitque ei rex festina et sumpta stola et equo fac ita ut locutus es Mardocheo Iudaeo qui sedet ante fores palatii cave ne quicquam de his quae locutus es praetermittas

**6:11.** So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: This honour is he worthy of, whom the king hath a mind to honour.

Tulit itaque Aman stolam et equum indutumque Mardocheum in platea civitatis et inpositum equo praecedebat atque clamabat hoc honore condignus est quemcumque rex voluerit honorare

**6:12.** But Mardochai returned to the palace gate: and Aman made haste to go to his house, mourning and having his head covered:

Reversus est Mardocheus ad ianuam palatii et Aman festinavit ire in domum suam lugens et operto capite

**6:13.** And he told Zares his wife, and his friends, all that had befallen him. And the wise **men** whom he had in counsel, and his wife answered him: If Mardochai be of the seed of the **Jews**, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight.

Narravitque Zares uxori suae et amicis omnia quae evenissent sibi cui responderunt sapientes quos habebat in consilio et uxor eius si de semine Iudaeorum est Mardocheus ante quem cadere coepisti non poteris ei resistere sed cades in conspectu eius

**6:14.** As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

Adhuc illis loquentibus venerunt eunuchi regis et cito eum ad convivium quod regina paraverat pergere conpulerunt

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## Esther Chapter 7

### Esther's petition for herself and her people: Aman is hanged upon the gibbet he had prepared for Mardochai.

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**7:1.** So the king and Aman went in, to drink with the queen.

Intravit itaque rex et Aman ut biberent cum regina

**7:2.** And the king said to her again the second day, after he was warm with wine: What is thy petition, Esther, that it may be granted thee? and what wilt thou have done: although thou ask the half of my kingdom, thou shalt have it.

Dixitque ei rex etiam in secundo die postquam vino incaluerat quae est petitio tua Hester ut detur tibi et quid vis fieri etiam si dimidiam regni mei partem petieris inpetrabis

**7:3.** Then she answered: If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request.

Ad quem illa respondit si inveni gratiam in oculis tuis o rex et si tibi placet dona mihi animam meam pro qua rogo et populum meum pro quo obsecro

**7:4.** For we are given up, I and my people, to be destroyed, to be slain, and to perish. And would God we were sold for bondmen and bondwomen: the evil might be borne with, and I would have mourned in silence: but now we have an enemy, whose cruelty redoundeth upon the king.

Traditi enim sumus ego et populus meus ut conteramur iugulemur et pereamus atque utinam in servos et famulas venderemur esset tolerabile malum et gemens tacerem nunc autem hostis noster est cuius crudelitas redundat in regem

**7:5.** And king Assuerus answered and said: Who is this, and of what power, that he should do these things?

Respondensque rex Asuerus ait quis est iste et cuius potentiae ut haec audeat facere

**7:6.** And Esther said: It is this Aman that is our adversary and most wicked enemy. Aman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen.

Dixit Hester hostis et inimicus noster pessimus iste est Aman quod ille audiens ilico obstipuit vultum regis ac reginae ferre non sustinens

**7:7.** But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up to entreat Esther the queen for his life, for he understood that evil was prepared for him by the king.

Rex autem surrexit iratus et de loco convivii intravit in hortum arboribus consitum Aman quoque surrexit ut rogaret Hester reginam pro anima sua intellexit enim a rege sibi paratum malum

**7:8.** And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay, and he said: He will force the queen also in my presence, in my own house. The word was not yet gone out of the king's mouth, and immediately they covered his face.

Qui cum reversus esset de horto nemoribus consito et intrasset convivii locum repperit Aman super lectulum corruisse in quo iacebat Hester et ait etiam reginam vult opprimere me praesente in domo mea necdum verbum de ore regis exierat et statim operuerunt faciem eius

**7:9.** And Harbona, one of the eunuchs that stood waiting on the king, said: Behold the gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high. And the king said to him: Hang him upon it.

Dixitque Arbona unus de eunuchis qui stabant in ministerio regis en lignum quod paraverat Mardocheo qui locutus est pro rege stat in domo Aman habens altitudinis quinquaginta cubitos cui dixit rex adpendite eum

in eo

**7:10.** So Aman was hanged on the gibbet, which he had prepared for Mardochai: and the king's [wrath](#) ceased.

Suspensus est itaque Aman in patibulo quod paraverat Mardocheo et regis ira quievit

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## Esther Chapter 8

### Mardochai is advanced: Aman's letters are reversed.

**8:1.** On that day [king Assuerus](#) gave the house of Aman, the [Jews'](#) enemy, to queen Esther, and Mardochai came in before the king. For Esther had confessed to him that he was her uncle.

Die illo dedit rex Asuerus Hester reginae domum Aman adversarii Iudaeorum et Mardocheus ingressus est ante faciem regis confessa est enim ei Hester quod esset patruus suus

**8:2.** And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Esther set Mardochai over her house.

Tulitque rex anulum quem ab Aman recipi iusserat et tradidit Mardocheo Hester autem constituit Mardocheum super domum suam

**8:3.** And not content with these things, she fell down at the king's feet and wept, and speaking to him besought him, that he would give orders that the malice of Aman the Agagite, and his most [wicked](#) devices which he had invented against the [Jews](#), should be of no effect.

Nec his contenta procidit ad pedes regis flevitque et locuta ad eum oravit ut malitiam Aman Agagitae et machinationes eius pessimas quas excogitaverat contra Iudaeos iuberet irritas fieri

**8:4.** But he, as the manner was, held out the golden sceptre with his hand, which was the sign of clemency: and she arose up and stood before him,

At ille ex more sceptrum aureum protendit manu quo signum clementiae monstrabatur illaque consurgens stetit ante eum

**8:5.** And said: If it please the king, and if I have found favour in his sight, and my request be not disagreeable to him, I beseech thee, that the former [letters](#) of Aman the traitor and enemy of the [Jews](#), by which he commanded that they should be destroyed in all the king's provinces, may be reversed by new [letters](#).

Et ait si placet regi et inveni gratiam coram oculis eius et deprecatio mea non ei videtur esse contraria obsecro ut novis epistulis veteres Aman litterae insidiatoris et hostis Iudaeorum quibus eos in cunctis regis provinciis perire praeceperat corrigantur

**8:6.** For how can I endure the murdering and slaughter of my people?

Quomodo enim potero sustinere necem et interfectionem populi mei

**8:7.** And [king Assuerus](#) answered Esther the queen, and Mardochai the [Jew](#): I have given Aman's house to Esther, and I have commanded him to be hanged on a gibbet, because he durst lay hands on the [Jews](#).

Responditque rex Asuerus Hester reginae et Mardocheo Iudaeo domum Aman concessi Hester et ipsum iussi adfigi cruci qui ausus est manum in Iudaeos mittere

**8:8.** Write ye therefore to the [Jews](#), as it pleaseth you in the king's [name](#), and seal the [letters](#) with my ring. For this was the custom, that no [man](#) durst gainsay the [letters](#) which were sent in the king's [name](#), and were sealed with his ring.

Scribite ergo Iudaeis sicut vobis placet ex regis nomine signantes litteras anulo meo haec enim consuetudo erat ut epistulis quae ex regis nomine mittebantur et illius anulo signatae erant nemo auderet contradicere

**8:9.** Then the king's scribes and secretaries were called for (now it was the time of the third month which is called Sibon) the three and twentieth day of the month, and [letters](#) were written, as Mardochai had a mind, to the [Jews](#), and to the governors, and to the deputies, and to the judges, who were rulers over the hundred and twenty-seven provinces, from India even to [Ethiopia](#): to province and province, to people and people, according to their languages and characters, and to the [Jews](#), according as they could read and hear.

Accitisque scribis et librariis regis erat autem tempus tertii mensis qui appellatur sibon vicesima et tertia illius die scriptae sunt epistulae ut Mardocheus voluerat ad Iudaeos et ad principes procuratoresque et

iudices qui centum viginti septem provinciis ab India usque Aethiopiam praesidebant provinciae atque provinciae populo et populo iuxta linguas et litteras suas et Iudaeis ut legere poterant et audire

**8:10.** And these [letters](#) which were sent in the king's [name](#), were sealed with his ring, and sent by posts: who were to run through all the provinces, to prevent the former [letters](#) with new messages.

Ipsaeque epistulae quae ex regis nomine mittebantur anulo illius obsignatae sunt et missae per veredarios qui per omnes provincias discurrentes veteres litteras novis nuntiis praevenirent

**8:11.** And the king gave orders to them, to speak to the [Jews](#) in every city, and to command them to gather themselves together, and to stand for their lives, and to kill and destroy all their enemies with their wives and children and all their houses, and to take their spoil.

Quibus imperavit rex ut convenirent Iudaeos per singulas civitates et in unum praeciperent congregari ut starent pro animabus suis et omnes inimicos suos cum coniugibus ac liberis et universis domibus interficerent atque delerent

**8:12.** And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month [Adar](#).

Et constituta est per omnes provincias una ultionis dies id est tertiadecima mensis duodecimi adar

**8:13.** And this was the content of the [letter](#), that it should be notified in all lands and peoples that were subject to the empire of [king Assuerus](#), that the [Jews](#) were ready to be revenged of their enemies.

Summaque epistulae fuit ut in omnibus terris ac populis qui regis Asueri imperio subiacebant notum fieret paratos esse Iudaeos ad capiendam vindictam de hostibus suis

**8:14.** So the swift posts went out carrying the messages, and the king's edict was hung up in [Susan](#).

Egressique sunt veredarii celeres nuntios perferentes et edictum regis pependit in Susis

**8:15.** And Mardochai going forth out of the palace, and from the king's presence, shone in royal apparel, to wit, of violet and sky colour, wearing a golden crown on his head, and clothed with a cloak of silk and purple. And all the city rejoiced, and was glad.

Mardocheus autem de palatio et de conspectu regis egrediens fulgebat vestibus regis hyacinthinis videlicet et aerinis coronam auream portans capite et amictus pallio serico atque purpureo omnisque civitas exultavit atque laetata est

**8:16.** But to the [Jews](#), a new light seemed to rise, [joy](#), honour, and [dancing](#).

Iudaeis autem nova lux oriri visa est gaudium honor et tripudium

**8:17.** And in all peoples, cities, and provinces, whithersoever the king's commandments came, there was wonderful rejoicing, feasts and banquets, and keeping [holy](#) day: Inasmuch that many of other nations and religion, joined themselves to their worship and [ceremonies](#). For a great dread of the [name](#) of the [Jews](#) had fallen upon all.

Apud omnes populos urbes atque provincias quocumque regis iussa veniebant mira exultatio epulae atque convivia et festus dies in tantum ut plures alterius gentis et sectae eorum religioni et caerimoniis iungerentur grandis enim cunctos iudaici nominis terror invaserat

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## Esther Chapter 9

### The Jews kill their enemies that would have killed them. The days of Phurim are appointed to be kept holy.

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**9:1.** So on the thirteenth day of the twelfth month, which as we have said above is called [Adar](#), when all the [Jews](#) were designed to be massacred, and their enemies were greedy after their blood, the case being altered, the [Jews](#) began to have the upper hand, and to revenge themselves of their adversaries.

Igitur duodecimi mensis quem adar vocari ante iam diximus tertiadecima die quando cunctis Iudaeis interfectio parabatur et hostes eorum inhiabant sanguini versa vice Iudaei superiores esse coeperunt et se de adversariis vindicare

**To revenge, etc...** The [Jews](#) on this occasion, by authority from the king, were made executioners of the public [justice](#), for punishing by [death](#) a crime worthy of [death](#), viz., a [malicious](#) conspiracy for extirpating their whole nation.

**9:2.** And they gathered themselves together in every city, and town, and place, to lay their hands on their enemies, and their persecutors. And no one durst withstand them, for the fear of their power had gone through every people.

Congregatique sunt per singulas civitates oppida et loca ut extenderent manum contra inimicos et persecutores suos nullusque ausus est resistere eo quod omnes populos magnitudinis eorum formido penetrarat

**9:3.** And the judges of the provinces, and the governors, and lieutenants, and every one in dignity, that presided over every place and work, extolled the [Jews](#) for fear of Mardochai:

Nam et provinciarum iudices duces et procuratores omnisque dignitas quae singulis locis et operibus praeerat extollebant Iudaeos timore Mardochei

**9:4.** For they knew him to be prince of the palace, and to have great power: and the fame of his [name](#) increased daily, and was spread abroad through all [men's](#) mouths.

Quem principem esse palatii et plurimum posse cognoverant fama quoque nominis eius crescebat cotidie et per cunctorum ora volitabat

**9:5.** So the [Jews](#) made a great slaughter of their enemies, and killed them, repaying according to what they had prepared to do to them:

Itaque percusserunt Iudaei inimicos suos plaga magna et occiderunt eos reddentes eis quod sibi paraverant facere

**9:6.** Insomuch that even in [Susan](#) they killed five hundred [men](#), besides the ten sons of Aman the Agagite, the enemy of the [Jews](#): whose [names](#) are these:

In tantum ut etiam in Sisis quingentos viros interficerent et decem extra filios Aman Agagitae hostis Iudaeorum quorum ista sunt nomina

**9:7.** Pharsandatha, and Delphon, and Esphatha

Pharsandatha et Delphon et Esphata

**9:8.** And Phoratha, and Adalia, and Aridatha,

Et Phorata et Adalia et Aridatha

**9:9.** And Phermesta, and Arisai, and Aridai, and Jezatha.

Et Phermesta et Arisai et Aridai et Vaizatha

**9:10.** And when they had slain them, they would not touch the spoils of their goods.

Quos cum occidissent praedas de substantiis eorum agere noluerunt

**9:11.** And presently the number of them that were killed in [Susan](#) was brought to the king.

Statimque numerus eorum qui occisi erant in Sisis ad regem relatus est

**9:12.** And he said to the queen: The **Jews** have killed five hundred **men** in the city of **Susan**, besides the ten sons of Aman: how many dost thou think they have slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done?

Qui dixit reginae in urbe Sisis interfecere Iudaei quingentos viros et alios decem filios Aman quantam putas eos exercere caedem in universis provinciis quid ultra postulas et quid vis ut fieri iubeam

**9:13.** And she answered: If it please the king, let it be granted to the **Jews**, to do to morrow in **Susan** as they have done to day, and that the ten sons of Aman may be hanged upon gibbets.

Cui illa respondit si regi placet detur potestas Iudaeis ut sicut hodie fecerunt in Sisis sic et cras faciant et decem filii Aman in patibulis suspendantur

**9:14.** And the king commanded that it should be so done. And forthwith the edict was hung up in **Susan**, and the ten sons of Aman were hanged.

Praecepitque rex ut ita fieret statimque in Sisis pependit edictum et decem Aman filii suspensi sunt

**9:15.** And on the fourteenth day of the month **Adar** the **Jews** gathered themselves together, and they killed in **Susan** three hundred **men**: but they took not their substance.

Congregatis Iudaeis quartadecima adar mensis die interfecti sunt in Sisis trecenti viri nec eorum ab illis direpta substantia est

**9:16.** Moreover through all the provinces which were subject to the king's dominion the **Jews** stood for their lives, and slew their enemies and persecutors: insomuch that the number of them that were killed amounted to seventy-five thousand, and no **man** took any of their goods.

Sed et per omnes provincias quae ditioni regis subiacebant pro animabus suis stetero Iudaei interfectis hostibus ac persecutoribus suis in tantum ut septuaginta quinque milia occisorum implerentur et nullus de substantiis eorum quicquam contingeret

**9:17.** Now the thirteenth day of the month **Adar** was the first day with them all of the slaughter, and on the fourteenth day they left off. Which they ordained to be kept **holy** day, so that all times hereafter they should celebrate it with feasting, **joy**, and banquets.

Dies autem tertiusdecimus mensis adar unus apud omnes interfectionis fuit et quartodecimo die caedere desierunt quem constituerunt esse sollemnem ut in eo omni deinceps tempore vacarent epulis gaudio atque conviviis

**9:18.** But they that were killing in the city of **Susan**, were employed in the slaughter on the thirteenth and fourteenth day of the same month: and on the fifteenth day they rested. And therefore they appointed that day to be a **holy** day of feasting and gladness.

At hii qui in urbe Sisis caedem exercuerant tertiodecimo et quartodecimo eiusdem mensis die in caede versati sunt quintodecimo autem die percutere desierunt et idcirco eandem diem constituere sollemnem epularum atque laetitiae

**9:19.** But those **Jews** that dwelt in towns not walled and in **villages**, appointed the fourteenth day of the month **Adar** for banquets and gladness, so as to rejoice on that day, and send one another portions of their banquets and meats.

Hii vero Iudaei qui in oppidis non muratis ac villis morabantur quartumdecimum diem mensis adar conviviorum et gaudii decreverunt ita ut exultent in eo et mittant sibi mutuo partes epularum et ciborum

**9:20.** And Mardochai wrote all these things, and sent them comprised in **letters** to the **Jews** that abode in all the king's provinces, both those that lay near and those afar off,

Scripsit itaque Mardocheus omnia haec et litteris comprehensa misit ad Iudaeos qui in omnibus regis provinciis morabantur tam in vicino positis quam procul

**9:21.** That they should receive the fourteenth and fifteenth day of the month **Adar** for **holy** days, and always at the return of the year should celebrate them with solemn honour:

Ut quartamdecimam et quintamdecimam diem mensis adar pro festis susciperent et revertente semper anno sollemni honore celebrarent

**9:22.** Because on those days the **Jews** revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and **joy**, and that these should be days of feasting and gladness, in which they should send one to another portions of meats, and should give gifts to the **poor**.

Quia in ipsis diebus se ulti sunt Iudaei de inimicis suis et luctus atque tristitia in hilaritatem gaudiumque conversa sint essentque istae dies epularum atque laetitiae et mitterent sibi invicem ciborum partes et

pauperibus munuscula largirentur

**9:23.** And the [Jews](#) undertook to observe with solemnity all they had begun to do at that time, which Mardochai by [letters](#) had commanded to be done.

Susceperuntque Iudaei in sollemnem ritum cuncta quae eo tempore facere coeperant et quae Mardocheus litteris facienda mandaverat

**9:24.** For Aman, the son of Amadathi of the race of Agag, the enemy and adversary of the [Jews](#), had devised [evil](#) against them, to kill them and destroy them; and had cast Phur, that is, the lot.

Aman enim filius Amadathi stirpis Agag hostis et adversarius Iudaeorum cogitavit contra eos malum ut occideret illos atque deleret et misit phur quod nostra lingua vertitur in sortem

**9:25.** And afterwards Esther went in to the king, beseeching him that his endeavours might be made void by the king's [letters](#): and the [evil](#) that he had intended against the [Jews](#), might return upon his own head. And so both he and his sons were hanged upon gibbets.

Et postea ingressa est Hester ad regem obsecrans ut conatus eius litteris regis irriti fierent et malum quod contra Iudaeos cogitaverat reverteretur in caput eius denique et ipsum et filios eius adfixerunt cruci

**9:26.** And since that time these days are called [Phurim](#), that is, of lots: because Phur, that is, the lot, was cast into the urn. And all things that were done, are contained in the volume of this [epistle](#), that is, of this book:

Atque ex illo tempore dies isti appellati sunt Phurim id est Sortium eo quod phur id est sors in urnam missa fuerit et cuncta quae gesta sunt epistulae id est libri huius volumine continentur

**9:27.** And the things that they suffered, and that were afterwards changed, the [Jews](#) took upon themselves and their seed, and upon all that had a mind to be joined to their religion, so that it should be lawful for none to pass these days without solemnity: which the writing testifieth, and certain times require, as the years continually succeed one another.

Quaeque sustinuerint et quae deinceps inmutata sint suscepere Iudaei super se et semen suum et super cunctos qui religioni eorum voluerint copulari ut nulli liceat duos hos dies absque sollemnitate transigere quam scriptura testatur et certa expetunt tempora annis sibi iugiter succedentibus

**9:28.** These are the days which shall never be forgot: and which all provinces in the whole world shall celebrate throughout all [generations](#): neither is there any city wherein the days of [Phurim](#), that is, of lots, must not be observed by the [Jews](#), and by their posterity, which is bound to these [ceremonies](#).

Isti sunt dies quos nulla umquam delebit oblivio et per singulas generationes cunctae in toto orbe provinciae celebrabunt nec est ulla civitas in qua dies Phurim id est Sortium non observentur a Iudaeis et ab eorum progenie quae his caerimoniis obligata est

**9:29.** And Esther the queen, the daughter of Abihail, and Mardochai the [Jew](#), wrote also a second [epistle](#), that with all diligence this day should be established a festival for the time to come.

Scripseruntque Hester regina filia Abiahil et Mardocheus Iudaeus etiam secundam epistulam ut omni studio dies ista sollemnis sanciretur in posterum

**9:30.** And they sent to all the [Jews](#) that were in the hundred and twenty-seven provinces of [king Assuerus](#), that they should have peace, and receive [truth](#),

Et miserunt ad omnes Iudaeos qui in centum viginti septem regis Asueri provinciis versabantur ut haberent pacem et susciperent veritatem

**9:31.** And observe the days of lots, and celebrate them with [joy](#) in their proper time: as Mardochai and Esther had appointed, and they undertook them to be observed by themselves and by their seed, [fasts](#), and cries, and the days of lots,

Observantes dies Sortium et suo tempore cum gaudio celebrarent sicut constituerat Mardocheus et Hester et illi observanda susceperant a se et a semine suo ieiunia atque clamores et Sortium dies

**9:32.** And all things which are contained in the history of this book, which is called Esther.

Et omnia quae libri huius qui vocatur Hester historia continentur

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## Esther Chapter 10

### Assuerus's greatness. Mardochai's dignity.

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**10:1.** And [king Assuerus](#) made all the land, and all the islands of the sea tributary.

Rex vero Asuerus omnem terram et cunctas maris insulas fecit tributarias

**10:2.** And his strength and his empire, and the dignity and greatness wherewith he exalted Mardochai, are written in the books of the [Medes](#), and of the Persians:

Cuius fortitudo et imperium et dignitas atque sublimitas qua exaltavit Mardocheum scripta sunt in libris Medorum atque Persarum

**10:3.** And how Mardochai of the race of the [Jews](#), was next after [king Assuerus](#): and great among the [Jews](#), and acceptable to the people of his brethren, seeking the [good](#) of his people, and speaking those things which were for the welfare of his seed.

Et quomodo Mardocheus iudaici generis secundus a rege Asuero fuerit et magnus inter Iudaeos et acceptabilis plebi fratrum suorum quaerens bona populo suo et loquens ea quae ad pacem sui seminis pertinerent

**10:4.** Then Mardochai said: [God](#) hath done these things.

**Then Mardochai, etc...** Here [St. Jerome](#) adviseth the reader, that what follows is not in the [Hebrew](#), but is found in the [Septuagint Greek edition](#), which the seventy-two interpreters translated out of the [Hebrew](#), or added by the inspiration of the [Holy Ghost](#).

**10:5.** I remember a dream that I saw, which signified these same things: and nothing thereof hath failed.

**A dream...** This dream was [prophetical](#) and extraordinary: otherwise the general rule is not to [observe dreams](#).

**10:6.** The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king [married](#), and made queen.

**10:7.** But the two dragons are I and Aman.

**10:8.** The nations that were assembled are they that endeavoured to destroy the [name](#) of the [Jews](#).

**10:9.** And my nation is [Israel](#), who cried to the [Lord](#), and the [Lord](#) saved his people: and he delivered us from all [evils](#), and hath wrought great [signs and wonders](#) among the nations:

**10:10.** And he commanded that there should be two lots, one of the people of [God](#), and the other of all the nations.

**10:11.** And both lots came to the day appointed already from that time before [God](#) to all nations:

**10:12.** And the [Lord](#) remembered his people, and had mercy on his inheritance.

**10:13.** And these days shall be observed in the month of [Adar](#) on the fourteenth, and fifteenth day of the same month, with all diligence, and [joy](#) of the people gathered into one assembly, throughout all the [generations](#) hereafter of the people of [Israel](#).

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## Esther Chapter 11

**The dream of Mardochai, which in the ancient Greek and Latin Bibles was into the beginning of the book, but was detached by St. Jerome, and put in this place.**

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**11:1.** In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a [priest](#), and of the [Levitical race](#), and Ptolemy his son brought this [epistle](#) of [Phurim](#), which they said Lysimachus the son of Ptolemy had interpreted in [Jerusalem](#).

**11:2.** In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochai the son of Jair, the son of Semei, the son of Cis, of the [tribe of Benjamin](#):

**11:3.** A [Jew](#) who dwelt in the city of [Susan](#), a great [man](#) and among the first of the king's [court](#), had a dream.

**11:4.** Now he was of the number of the captives, whom [Nabuchodonosor king of Babylon](#) had carried away from [Jerusalem](#) with Jechonias king of [Juda](#):

**11:5.** And this was his dream: Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth.

**11:6.** And behold two great dragons came forth ready to fight one against another.

**11:7.** And at their cry all nations were stirred up to fight against the nation of the [just](#).

**11:8.** And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.

**11:9.** And the nation of the [just](#) was troubled fearing their own [evils](#), and was prepared for death.

**11:10.** And they cried to [God](#): and as they were crying, a little fountain grew into a very great river, and abounded into many waters.

**11:11.** The light and the sun rose up, and the [humble](#) were exalted, and they devoured the [glorious](#).

**11:12.** And when Mardochai had seen this, and arose out of his bed, he was thinking what [God](#) would do: and he kept it fixed in his mind, desirous to know what the dream should signify.

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## Esther Chapter 12

### Mardochai detects the conspiracy of the two eunuchs.

**12:1.** And he abode at that time in the king's [court](#) with Bagatha and Thara the king's eunuchs, who were porters of the palace.

**12:2.** And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay [violent](#) hands on king Artaxerxes, and he told the king thereof.

**12:3.** Then the king had them both examined, and after they had confessed, commanded them to be put to death.

**12:4.** But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.

**12:5.** And the king commanded him, to abide in the [court](#) of the palace, and gave him presents for the information.

**12:6.** But Aman the son of Amadathi the Bugite was in great honour with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

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## Esther Chapter 13

### A copy of a letter sent by Aman to destroy the Jews. Mardochai's prayer for the people.

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**13:1.** And this was the copy of the [letter](#): Artaxerxes the great king who reigneth from India to [Ethiopia](#), to the princes and governors of the hundred and twenty-seven provinces, that are subject to his empire, greeting.

**13:2.** Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and that they might live quietly without any terror, and might enjoy peace, which is desired by all [men](#),

**13:3.** But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by [name](#),

**13:4.** Told me that there was a people [scattered](#) through the whole world, which used new laws, and acted against the customs of all nations, [despised](#) the commandments of kings, and violated by their opposition the concord of all nations.

**13:5.** Wherefore having learned this, and seeing one nation in opposition to all [mankind](#) using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,

**13:6.** We have commanded that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honour as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them, on the fourteenth day of the twelfth month [Adar](#) of this present year:

**13:7.** That these [wicked men](#) going down to hell in one day, may restore to our empire the peace which they had disturbed.

**13:8.** But Mardochai besought the [Lord](#), remembering all his works,

**13:9.** And said: O [Lord](#), [Lord](#), almighty king, for all things are in thy power, and there is none that can resist thy will, if thou determine to save [Israel](#).

**13:10.** Thou hast made [heaven](#) and earth and all things that are under the cope of [heaven](#).

**13:11.** Thou art [Lord](#) of all, and there is none that can resist thy majesty.

**13:12.** Thou knowest all things, and thou knowest that it was not out of [pride](#) and or any desire of [glory](#), that I refused to worship the [proud](#) Aman,

**13:13.** (For I would willingly and readily for the [salvation](#) of [Israel](#) have [kissed](#) even the steps of his feet),

**13:14.** But I feared lest I should transfer the honour of my [God](#) to a [man](#), and lest I should [adore](#) any one except my [God](#).

**13:15.** And now, O [Lord](#), O king, O [God](#) of [Abraham](#), have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance.

**13:16.** Despise not thy portion, which thou hast [redeemed](#) for thyself out of [Egypt](#).

**13:17.** Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into [joy](#), that we may live and praise thy [name](#), O [Lord](#), and shut not the mouths of them that sing to thee.

**13:18.** And all [Israel](#) with like mind and supplication cried to the [Lord](#), because they saw certain death hanging over their heads.

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## Esther Chapter 14

### The prayer of Esther for herself and her people.

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**14:1.** Queen Esther also, fearing the danger that was at hand, had recourse to the [Lord](#).

**14:2.** And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning: instead of divers precious [ointments](#), she covered her head with ashes and dung, and she [humbled](#) her body with [fasts](#): and all the places in which before she was accustomed to rejoice, she filled with her torn hair.

**14:3.** And she [prayed](#) to the [Lord](#) the [God](#) of [Israel](#), saying: O my [Lord](#), who alone art our king, help me a desolate [woman](#), and who have no other helper but thee.

**14:4.** My danger is in my hands.

**14:5.** I have heard of my father that thou, O [Lord](#), didst take [Israel](#) from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast [promised](#).

**14:6.** We have [sinned](#) in thy sight, and therefore thou hast delivered us into the hands of our enemies:

**14:7.** For we have worshipped their gods. Thou art [just](#), O [Lord](#).

**14:8.** And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols.

**14:9.** They design to change thy [promises](#), and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the [glory](#) of thy [temple](#) and [altar](#),

**14:10.** That they may open the mouths of [Gentiles](#), and praise the strength of idols, and magnify for ever a carnal king.

**14:11.** Give not, O [Lord](#), thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that hath begun to rage against us.

**14:12.** Remember, O [Lord](#), and show thyself to us in the time of our tribulation, and give me boldness, O [Lord](#), king of gods, and of all power:

**14:13.** Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the [hatred](#) of our enemy, that both he himself may perish, and the rest that consent to him.

**14:14.** But deliver us by thy hand, and help me, who have no other helper, but thee, O [Lord](#), who hast the knowledge of all things.

**14:15.** And thou knowest that I [hate](#) the [glory](#) of the wicked, and abhor the bed of the uncircumcised, and of every stranger.

**14:16.** Thou knowest my necessity, that I abominate the sign of my [pride](#) and [glory](#), which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence,

**14:17.** And that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink [offerings](#):

**14:18.** And that thy handmaid hath never rejoiced, since I was brought hither unto this day but in thee, O [Lord](#), the [God](#) of [Abraham](#).

**14:19.** O God, who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

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## Esther Chapter 15

### Esther comes into the king's presence: she is terrified, but God turns his heart.

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**15:1.** And he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country.

**15:2.** Remember, (said he), the days of thy low estate, how thou wast brought up by my hand, because Aman the second after the king hath spoken against us unto death.

**15:3.** And do thou call upon the [Lord](#), and speak to the king for us, and deliver us from death.

**15:4.** And on the third day she laid away the garments she wore, and put on her [glorious](#) apparel.

**15:5.** And glittering in royal robes, after she had called upon [God](#) the ruler and Saviour of all, she took two maids with her,

**15:6.** And upon one of them she leaned, as if for delicateness and overmuch tenderness she were not able to bear up her own body.

**15:7.** And the other maid followed her lady, bearing up her train flowing on the ground.

**15:8.** But she with a rosy colour in her face, and with gracious and bright eyes hid a mind full of anguish, and exceeding great fear.

**15:9.** So going in she passed through all doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and [precious stones](#), and he was terrible to behold.

**15:10.** And when he had lifted up his countenance, and with burning eyes had shown the [wrath](#) of his heart, the queen sunk down, and her colour turned pale, and she rested her weary head upon her handmaid.

**15:11.** And [God](#) changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words:

**15:12.** What is the matter, Esther? I am thy brother, fear not.

**15:13.** Thou shalt not die: for this law is not made for thee, but for all others.

**15:14.** Come near then, and touch the sceptre.

**15:15.** And as she held her peace, he took the golden sceptre, and laid it upon her neck, and [kissed](#) her, and said: Why dost thou not speak to me?

**15:16.** She answered: I saw thee, my lord, as an [angel of God](#), and my heart was troubled for fear of thy majesty.

**15:17.** For thou, my lord, art very admirable, and thy face is full of [graces](#).

**15:18.** And while she was speaking, she fell down again, and was almost in a swoon.

**15:19.** But the king was troubled, and all his servants comforted her.

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## Esther Chapter 16

### A copy of the king's letter in favour of the Jews.

**16:1.** The great king Artaxerxes, from India to [Ethiopia](#), to the governors and princes of a hundred and twenty-seven provinces, which [obey](#) our command, sendeth greeting.

**From India to Ethiopia...** That is, who reigneth from [India](#) to [Ethiopia](#).

**16:2.** Many have abused unto [pride](#) the goodness of princes, and the honour that hath been bestowed upon them:

**16:3.** And not only endeavour to oppress the king's subjects, but not bearing the [glory](#) that is given them, take in hand, to practise also against them that gave it.

**16:4.** Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the [justice](#) of [God](#) who seeth all things.

**16:5.** And they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all [men's](#) praise,

**16:6.** While with crafty [fraud](#) they deceive the ears of princes that are well meaning, and judge of others by their own nature.

**16:7.** Now this is proved both from ancient histories, and by the things which are done daily, how the [good](#) designs of kings are depraved by the [evil](#) suggestions of certain [men](#).

**16:8.** Wherefore we must provide for the peace of all provinces.

**16:9.** Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

**16:10.** Now that you may more plainly understand what we say, Aman the son of Amadathi, a Macedonian both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received being a stranger by us:

**16:11.** And found our humanity so great towards him, that he was called our father, and was worshipped by all as the next [man](#) after the king:

**16:12.** But he was so far puffed up with arrogancy, as to go about to deprive us of our kingdom and life.

**16:13.** For with certain new and unheard of devices he hath sought the destruction of Mardochai, by whose fidelity and [good](#) services our life was saved, and of Esther the partner of our kingdom with all their nation:

**16:14.** Thinking that after they were slain, he might work treason against us left alone without friends, and might transfer the kingdom of the Persians to the Macedonians.

**16:15.** But we have found that the [Jews](#), who were by that most [wicked man](#) appointed to be slain, are in no fault at all, but contrariwise, use [just](#) laws,

**16:16.** And are the children of the highest and the greatest, and the ever [living God](#), by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.

**16:17.** Wherefore know ye that those [letters](#) which he sent in our [name](#), are void and of no effect.

**16:18.** For which crime both he himself that devised it, and all his kindred hang on gibbets, before the

gates of this city **Susan**: not we, but **God** repaying him as he deserved.

**16:19.** But this edict, which we now send, shall be published in all cities, that the **Jews** may freely follow their own laws.

**16:20.** And you shall aid them that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called **Adar**.

**16:21.** For the almighty **God** hath turned this day of sadness and mourning into **joy** to them.

**16:22.** Wherefore you shall also count this day among other festival days, and celebrate it with all **joy**, that it may be known also in times to come,

**16:23.** That all they who faithfully **obey** the Persians, receive a worthy reward for their fidelity: but they that are traitors to their kingdom, are destroyed for their **wickedness**.

**16:24.** And let every province and city, that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable, both to **men** and beasts, for an example of contempt, and disobedience.

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## Exodus

The Second Book of [Moses](#) is called *Exodus*, from the Greek word *Exodos*, which signifies going out: because it contains the history of the going out of the [children of Israel](#) out of [Egypt](#). The [Hebrews](#), from the words with which it begins, call it *Veelle Semoth: These are the names*. It contains transactions for 145 years; that is, from the death of [Joseph](#) to the erecting of the [tabernacle](#). (*For more information, see the article [PENTATEUCH](#) in the Catholic Encyclopedia.*)

**Exodus Chapter 1.** The Israelites are multiplied in Egypt. They are oppressed by a new king, who commandeth all their male children to be killed.

**Exodus Chapter 2.** Moses is born and exposed on the bank of the river; where he is taken up by the daughter of Pharaoh, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.

**Exodus Chapter 3.** God appeareth to Moses in a bush, and sendeth him to deliver Israel.

**Exodus Chapter 4.** Moses is empowered to confirm his mission with miracles: his brother Aaron is appointed to assist him.

**Exodus Chapter 5.** Pharaoh refuseth to let the people go. They are more oppressed.

**Exodus Chapter 6.** God reneweth his promise. The genealogies of Ruben, Simon and Levi, down to Moses and Aaron.

**Exodus Chapter 7.** Moses and Aaron go into Pharaoh: they turn the rod into a serpent; and the waters of Egypt into blood, which was the first plague. The magicians do the like, and Pharaoh's heart is hardened.

**Exodus Chapter 8.** The second plague is of frogs: Pharaoh promiseth to let the Israelites go, but breaketh his promise. The third plague is of sciniphs. The fourth is of flies. Pharaoh again promiseth to dismiss the people, but doth it not.

**Exodus Chapter 9.** The fifth plague is a murrain among the cattle. The sixth, of boils in men and beasts. The seventh, of hail. Pharaoh promiseth again to let the people go, and breaketh his word.

**Exodus Chapter 10.** The eighth plague of the locusts. The ninth, of darkness: Pharaoh is still hardened.

**Exodus Chapter 11.** Pharaoh and his people are threatened with the death of their firstborn.

**Exodus Chapter 12.** The manner of preparing, and eating the paschal lamb: the firstborn of Egypt are all slain: the Israelites depart.

**Exodus Chapter 13.** The paschal solemnity is to be observed; and the firstborn are to be consecrated to God. The people are conducted through the desert by a pillar of fire in the night, and a cloud in the day.

**Exodus Chapter 14.** Pharaoh pursueth the children of Israel. They murmur against Moses, but are encouraged by him, and pass through the Red Sea. Pharaoh and his army following them are drowned.

**Exodus Chapter 15.** The canticle of Moses. The bitter waters of Mara are made sweet.

**Exodus Chapter 16.** The people murmur for want of meat: God giveth them quails and manna.

**Exodus Chapter 17.** The people murmur again for want of drink; the Lord giveth them water out of a rock. Moses lifting up his hand in prayer, Amalec is overcome.

**Exodus Chapter 18.** Jethro bringeth to Moses his wife and children. His counsel.

**Exodus Chapter 19.** They come to Sinai: the people are commanded to be sanctified. The Lord, coming in thunder and lightning, speaketh with Moses.

**Exodus Chapter 20.** The ten commandments.

**Exodus Chapter 21.** Laws relating to Justice.

**Exodus Chapter 22.** The punishment of theft, and other trespasses. The law of lending without usury, of taking pledges of reverences to superiors, and of paying tithes.

**Exodus Chapter 23.** Laws for judges; the rest of the seventh year, and day: three principal feasts to be solemnized every year; the promise of an angel, to conduct and protect them: idols are to be destroyed.

**Exodus Chapter 24.** Moses writeth his law; and after offering sacrifices, sprinkleth the blood of the testament upon the people: then goeth up the mountain which God covereth with a fiery cloud.

**Exodus Chapter 25.** Offerings prescribed for making the tabernacle, the ark, the candlestick, etc.

**Exodus Chapter 26.** The form of the tabernacle with its appurtenances.

**Exodus Chapter 27.** The altar; and the court of the tabernacle with its hangings and pillars. Provision of oil for lamps.

**Exodus Chapter 28.** The holy vestments for Aaron and his sons.

**Exodus Chapter 29.** The manner of consecrating Aaron and other priests; the institution of the daily

sacrifice of two lambs, one in the morning, the other at evening.

**Exodus Chapter 30.** The altar of incense: money to be gathered for the use of the tabernacle: the brazen laver: the holy oil of unction, and the composition of the perfume.

**Exodus Chapter 31.** Beseleel and Ooliab are appointed by the Lord to make the tabernacle, and the things belonging thereto. The observation of the sabbath day is again commanded. And the Lord delivereth to Moses two tables written with the finger of God.

**Exodus Chapter 32.** The people fall into idolatry. Moses prayeth for them. He breaketh the tables: destroyeth the idol: blameth Aaron, and causeth many of the idolaters to be slain.

**Exodus Chapter 33.** The people mourn for their sin. Moses pitcheth the tabernacle without the camp. He converseth familiarly with God. Desireth to see his glory.

**Exodus Chapter 34.** The tables are renewed: all society with the Chanaanites is forbid: some precepts concerning the firstborn, the sabbath, and other feasts: after forty days' fast, Moses returneth to the people with the commandments, and his face appearing horned with rays of light, he covereth it, whensoever he speaketh to the people.

**Exodus Chapter 35.** The sabbath. Offerings for making the tabernacle. Beseleel and Ooliab are called to the work.

**Exodus Chapter 36.** The offerings are delivered to the workmen, the curtains, coverings, boards, bars, veil, pillars, and hanging are made.

**Exodus Chapter 37.** Beseleel maketh the ark: the propitiatory, and cherubims, the table, the candlestick, the lamps, and the altar of incense, and compoundeth the incense.

**Exodus Chapter 38.** He maketh the altar of holocaust. The brazen laver. The court with its pillars and hangings. The sum of what the people offered.

**Exodus Chapter 39.** All the ornaments of Aaron and his sons are made. And the whole work of the tabernacle is finished.

**Exodus Chapter 40.** The tabernacle is commanded to be set up and anointed. God filleth it with his majesty.

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## Exodus Chapter 1

### **The Israelites are multiplied in Egypt. They are oppressed by a new king, who commandeth all their male children to be killed.**

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**1:1.** These are the [names](#) of the [children of Israel](#), that went into [Egypt](#) with [Jacob](#): they went in every [man](#) with his [household](#):

Haec sunt nomina filiorum Israhel qui ingressi sunt Aegyptum cum Iacob singuli cum domibus suis introierunt

**1:2.** [Ruben](#), [Simeon](#), [Levi](#), [Juda](#),

Ruben Symeon Levi Iuda

**1:3.** [Issachar](#), [Zabulon](#), and [Benjamin](#),

Isachar Zabulon et Benjamin

**1:4.** [Dan](#), and [Nephthali](#), [Gad](#) and [Aser](#).

Dan et Nephthalim Gad et Aser

**1:5.** And all the [souls](#) that came out of [Jacob's](#) thigh, were seventy: but [Joseph](#) was in [Egypt](#).

Erant igitur omnes animae eorum qui egressi sunt de femore Iacob septuaginta Ioseph autem in Aegypto erat

**1:6.** After he was dead, and all his brethren, and all that [generation](#),

Quo mortuo et universis fratribus eius omnique cognatione illa

**1:7.** The [children of Israel](#) increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.

Filii Israhel creverunt et quasi germinantes multiplicati sunt ac roborati nimis impleverunt terram

**1:8.** In the mean time there arose a new [king over Egypt](#), that [knew](#) not [Joseph](#):

Surrexit interea rex novus super Aegyptum qui ignorabat Ioseph

**1:9.** And he said to his people: Behold the people of the [children of Israel](#) are numerous and stronger than we.

Et ait ad populum suum ecce populus filiorum Israhel multus et fortior nobis

**1:10.** Come let us wisely oppress them, lest they multiply: and if any [war](#) shall rise against us, join with our enemies, and having overcome us, depart out of the land.

Venite sapienter opprimamus eum ne forte multiplicetur et si ingruerit contra nos bellum addatur inimicis nostris expugnatisque nobis egrediatur e terra

**1:11.** Therefore he set over them masters of the works, to afflict them with burdens: and they built for [Pharao](#) cities of tabernacles, Phithom, and Ramesses.

Praeposuit itaque eis magistros operum ut adfligerent eos oneribus aedificaveruntque urbes tabernaculorum Pharaoni Phiton et Ramesses

**Of tabernacles...** Or, of storehouses.

**1:12.** But the more they oppressed them, the more they were multiplied and increased.

Quantoque opprimebant eos tanto magis multiplicabantur et crescebant

**1:13.** And the [Egyptians](#) [hated](#) the [children of Israel](#), and afflicted them and mocked them:

Oderantque filios Israhel Aegyptii et adfligebant inludentes eis

**1:14.** And they made their life bitter with hard works in clay and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.

Atque ad amaritudinem perducebant vitam eorum operibus duris luti et lateris omnique famulatu quo in terrae operibus premebantur

**1:15.** And the [king of Egypt](#) spoke to the midwives of the [Hebrews](#): of whom one was called Sephora, the other Phua,

Dixit autem rex Aegypti obsetricibus Hebraeorum quarum una vocabatur Sephra altera Phua

**1:16.** Commanding them: When you shall do the office of midwives to the [Hebrew women](#), and the time of delivery is come: if it be a man child, [kill](#) it: if a [woman](#), keep it alive.

Praeciens eis quando obsetricabitur Hebraeas et partus tempus advenerit si masculus fuerit interficite illum si femina reservate

**1:17.** But the midwives feared [God](#), and did not do as the [king of Egypt](#) had commanded, but saved the men children.

Timuerunt autem obsetrices Deum et non fecerunt iuxta praeceptum regis Aegypti sed conservabant mares

**1:18.** And the [king](#) called for them and said: What is it that you meant to do, that you would save the men children?

Quibus ad se accersitis rex ait quidnam est hoc quod facere voluistis ut pueros servaretis

**1:19.** They answered: The [Hebrew women](#) are not as the [Egyptian women](#): for they themselves are skilful in the office of a midwife; and they are delivered before we come to them.

Quae responderunt non sunt hebraeae sicut aegyptiae mulieres ipsae enim obsetricandi habent scientiam et priusquam veniamus ad eas pariunt

**1:20.** Therefore [God](#) dealt well with the midwives: and the people multiplied and grew exceedingly strong. Bene ergo fecit Deus obsetricibus et crevit populus confortatusque est nimis

**1:21.** And because the midwives feared [God](#), he built them [houses](#).

Et quia timuerant obsetrices Deum aedificavit illis domos

**Because the midwives feared God, etc...** The midwives were rewarded, not for their [lie](#), which was a venial [sin](#); but for their fear of [God](#), and their humanity: but this reward was only temporal, in building them houses, that is, in establishing and enriching their [families](#).

**1:22.** [Pharao](#) therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

Praecipit autem Pharao omni populo suo dicens quicquid masculini sexus natum fuerit in flumen proicite quicquid feminei reservate

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## Exodus Chapter 2

**Moses is born and exposed on the bank of the river; where he is taken up by the daughter of Pharaoh, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.**

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**2:1.** After this there went a [man](#) of the [house of Levi](#); and took a wife of his own [kindred](#).

Egressus est post haec vir de domo Levi accepta uxore stirpis suae

**2:2.** And she conceived, and bore a [son](#): and seeing him a goodly child, hid him three months.

Quae concepit et peperit filium et videns eum elegantem abscondit tribus mensibus

**2:3.** And when she could hide him no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the [little babe](#) therein, and laid him in the sedges by the river's brink, Cumque iam celare non posset sumpsit fiscellam scirpeam et linivit eam bitumine ac pice posuitque intus infantulum et exposuit eum in carecto ripae fluminis

**2:4.** His sister standing afar off, and taking notice what would be done.

Stante procul sorore eius et considerante eventum rei

**2:5.** And behold the daughter of [Pharaoh](#) came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges she sent one of her maids for it: and when it was brought,

Ecce autem descendebat filia Pharaonis ut lavaretur in flumine et puellae eius gradiebantur per crepidinem alvei quae cum vidisset fiscellam in papyrione misit unam e famulis suis et adlatam

**2:6.** She opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babes of the [Hebrews](#).

Aperiens cernensque in ea parvulum vagientem miserta eius ait de infantibus Hebraeorum est

**2:7.** And the child's sister said to her: Shall I go, and call to thee a [Hebrew woman](#), to nurse the babe?

Cui soror pueri vis inquit ut vadam et vocem tibi hebraeam mulierem quae nutrire possit infantulum

**2:8.** She answered: Go. The maid went and called her mother.

Respondit vade perrexit puella et vocavit matrem eius

**2:9.** And [Pharaoh's](#) daughter said to her: Take this child, and nurse him for me: I will give thee thy wages.

The [woman](#) took and nursed the child: and when he was grown up, she delivered him to [Pharaoh's](#) daughter.

Ad quam locuta filia Pharaonis accipe ait puerum istum et nutri mihi ego tibi dabo mercedem tuam suscepit mulier et nutritivum puerum adultumque tradidit filiae Pharaonis

**2:10.** And she adopted him for a son, and [called](#) him [Moses](#), saying: Because I took him out of the water.

Quem illa adoptavit in locum filii vocavitque nomen eius Mosi dicens quia de aqua tuli eum

**Moses...** Or *Moyses*, in the [Egyptian](#) tongue, signifies one taken or saved out of the water.

**2:11.** In those days, after [Moses](#) was grown up, he went out to his brethren: and saw their affliction, and an [Egyptian](#) striking one of the [Hebrews](#), his brethren.

In diebus illis postquam creverat Moses egressus ad fratres suos vidit adflictionem eorum et virum aegyptium percutientem quendam de Hebraeis fratribus suis

**2:12.** And when he had looked about this way and that way, and saw no one there, he [slew](#) the [Egyptian](#) and hid him in the sand.

Cumque circumspexisset huc atque illuc et nullum adesse vidisset percussum Aegyptium abscondit sabulo  
**He slew the Egyptian...** This he did by a particular inspiration of **God**; as a prelude to his delivering the people from their **oppression and bondage**. He thought, says **St. Stephen, Acts 7:25**, that his brethren understood that **God** by his hand would save them. But such particular and extraordinary examples are not to be imitated.

**2:13.** And going out the next day, he saw two **Hebrews** quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?

Et egressus die altero conspexit duos Hebraeos rixantes dixitque ei qui faciebat iniuriam quare percutis proximum tuum

**2:14.** But he answered: Who hath appointed thee prince and judge over us? wilt thou **kill** me, as thou didst yesterday **kill** the **Egyptian**? **Moses feared**, and said: How is this come to be **known**?

Qui respondit quis constituit te principem et iudicem super nos num occidere me tu dicis sicut occidisti Aegyptium timuit Moses et ait quomodo palam factum est verbum istud

**2:15.** And **Pharao** heard of this word, and sought to **kill Moses**: but he fled from his sight, and abode in the land of **Madian**, and he sat down by a **well**.

Audivitque Pharao sermonem hunc et quaerebat occidere Mosen qui fugiens de conspectu eius moratus est in terra Madian et sedit iuxta puteum

**Madian...** A city and country of **Arabia**, which took its **name** from **Madian** the son of **Abraham**, by **Cetura**, and was peopled by his posterity.

**2:16.** And the **priest** of **Madian** had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks.

Erant sacerdoti Madian septem filiae quae venerunt ad hauriendas aquas et impletis canalibus adaquare cupiebant greges patris sui

**2:17.** And the shepherds came and drove them away: and **Moses** arose, and defending the maids, watered their sheep.

Supervenere pastores et eiecerunt eas surrexitque Moses et defensis puellis adaquavit oves earum

**2:18.** And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?

Quae cum revertissent ad Raguel patrem suum dixit ad eas cur velocius venistis solito

**Raguel...** He had two **names**, being also called **Jethro**, as appears from the first verse of the following chapter.

**2:19.** They answered: A **man** of **Egypt** delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.

Responderunt vir aegyptius liberavit nos de manu pastorum insuper et hausit aquam nobiscum potumque dedit ovibus

**2:20.** But he said: Where is he? why have you let the **man** go? call him that he may eat bread.

At ille ubi est inquit quare dimisistis hominem vocate eum ut comedat panem

**2:21.** And **Moses swore** that he would dwell with him. And he took **Sephora** his daughter to wife:

luravit ergo Moses quod habitaret cum eo accepitque Sefforam filiam eius

**2:22.** And she bore him a son, whom he called **Gersam**, saying: I have been a stranger in a foreign country. And she bore another, whom he called **Eliezer**, saying: For the **God** of my father, my helper, hath delivered me out of the hand of **Pharao**.

Quae peperit filium quem vocavit Gersam dicens advena fui in terra aliena

**Gersam...** Or **Gershom**. This **name** signifies a stranger there: as **Eliezer** signifies the help of **God**.

**2:23.** Now after a long time the **king of Egypt** died: and the **children of Israel** groaning, cried out because of the works: and their cry went up unto **God** from the works.

Post multum temporis mortuus est rex Aegypti et ingemescentes filii Israhel propter opera vociferati sunt ascenditque clamor eorum ad Deum ab operibus

**2:24.** And he heard their groaning, and remembered the covenant which he made with **Abraham**, **Isaac**, and **Jacob**.

Et audivit gemitum eorum ac recordatus foederis quod pepigerat cum Abraham et Isaac et Iacob

**2:25.** And the **Lord** looked upon the **children of Israel**, and he **knew** them.

Respexit filios Israhel et cognovit eos

**Knew them...** That is, he had respect to them, he cast a merciful eye upon them.

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## Exodus Chapter 3

### God appeareth to Moses in a bush, and sendeth him to deliver Israel.

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**3:1.** Now [Moses](#) fed the sheep of Jethro, his father in law, the [priest](#) of [Madian](#): and he drove the flock to the inner parts of the [desert](#), and came to the mountain of [God](#), [Horeb](#).

Moses autem pascebat oves Iethro cognati sui sacerdotis Madian cumque minasset gregem ad interiora deserti venit ad montem Dei Horeb

**3:2.** And the [Lord appeared](#) to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt.

Apparuitque ei Dominus in flamma ignis de medio rubi et videbat quod rubus arderet et non conbureretur **The Lord appeared...** That is, an [angel](#) representing [God](#), and speaking in his [name](#).

**3:3.** And [Moses](#) said: I will go, and see this great sight, why the bush is not burnt.

Dixit ergo Moses vadam et videbo visionem hanc magnam quare non conburatur rubus

**3:4.** And when the [Lord](#) saw that he went forward to see, he called to him out of the midst of the bush and said: [Moses](#), [Moses](#). And he answered: Here I am.

Cernens autem Dominus quod pergeret ad videndum vocavit eum de medio rubi et ait Moses Moses qui respondit adsum

**3:5.** And he said: Come not nigh hither, put off the shoes from thy feet; for the place, whereon thou standest, is [holy](#) ground.

At ille ne adpropies inquit huc solve calciamentum de pedibus tuis locus enim in quo stas terra sancta est

**3:6.** And he said: I am the [God](#) of thy father, the [God](#) of [Abraham](#), the [God](#) of [Isaac](#), and the [God](#) of [Jacob](#). [Moses](#) hid his face: for he durst not look at [God](#).

Et ait ego sum Deus patris tui Deus Abraham Deus Isaac Deus Iacob abscondit Moses faciem suam non enim audebat aspicere contra Deum

**3:7.** And the [Lord](#) said to him: I have seen the affliction of my people in [Egypt](#), and I have heard their cry because of the rigour of them that are over the works;

Cui ait Dominus vidi adflictionem populi mei in Aegypto et clamorem eius audivi propter duritiam eorum qui praesunt operibus

**3:8.** And knowing their sorrow, I am come down to deliver them out of the hands of the [Egyptians](#), and to bring them out of that land into a [good](#) and spacious land, into a land that floweth with milk and honey, to the places of the [Chanaanite](#), and [Hethite](#), and [Amorrhite](#), and Pherezite, and Hevite, and Jebusite.

Et sciens dolorem eius descendi ut liberarem eum de manibus Aegyptiorum et educerem de terra illa in terram bonam et spatiosam in terram quae fluit lacte et melle ad loca Chananei et Hetthei et Amorrei Ferezei et Evei et Iebusei

**3:9.** For the cry of the [children of Israel](#) is come unto me: and I have seen their affliction, wherewith they are oppressed by the [Egyptians](#).

Clamor ergo filiorum Israhel venit ad me vidique adflictionem eorum qua ab Aegyptiis opprimuntur

**3:10.** But come, and I will send thee to [Pharao](#), that thou mayst bring forth my people, the [children of Israel](#), out of [Egypt](#).

Sed veni mittam te ad Pharaonem ut educas populum meum filios Israhel de Aegypto

**3:11.** And [Moses](#) said to [God](#): Who am I that I should go to [Pharao](#), and should bring forth the [children of Israel](#) out of [Egypt](#)?

Dixit Moses ad Deum quis ego sum ut vadam ad Pharaonem et educam filios Israhel de Aegypto

**3:12.** And he said to him: I will be with thee; and this thou shalt have for a sign that I have sent thee: When thou shalt have brought my people out of **Egypt**, thou shalt offer **sacrifice** to **God** upon **this mountain**.

Qui dixit ei ero tecum et hoc habebis signum quod miserim te cum eduxeris populum de Aegypto immolabis Deo super montem istum

**3:13.** **Moses** said to **God**: Lo, I shall go to the **children of Israel**, and say to them: The **God** of your fathers hath sent me to you. If they shall say to me: What is his **name**? What shall I say to them?

Ait Moses ad Deum ecce ego vadam ad filios Israhel et dicam eis Deus patrum vestrorum misit me ad vos si dixerint mihi quod est nomen eius quid dicam eis

**3:14.** **God** said to **Moses**: **I AM WHO AM**. He said: Thus shalt thou say to the **children of Israel**: **HE WHO IS**, hath sent me to you.

Dixit Deus ad Mosen ego sum qui sum ait sic dices filiis Israhel qui est misit me ad vos

**I am who am...** That is, I am **being** itself, **eternal**, self-existent, independent, **infinite**; without **beginning**, end, or change; and the source of all other beings.

**3:15.** And **God** said again to **Moses**: Thus shalt thou say to the **children of Israel**: The **Lord God** of your fathers the **God** of **Abraham**, the **God** of **Isaac**, and the **God** of **Jacob** hath sent me to you; this is my **name for ever**, and this is my memorial unto all **generations**.

Dixitque iterum Deus ad Mosen haec dices filiis Israhel Dominus Deus patrum vestrorum Deus Abraham Deus Isaac et Deus Iacob misit me ad vos hoc nomen mihi est in aeternum et hoc memoriale meum in generationem et generatione

**3:16.** Go and gather together the ancients of **Israel**, and thou shalt say to them: The **Lord God** of your fathers, the **God** of **Abraham**, the **God** of **Isaac**, and the **God** of **Jacob**, hath **appeared** to me, saying: Visiting I have visited you; and I have seen all that hath befallen you in **Egypt**.

Vade congrega seniores Israhel et dices ad eos Dominus Deus patrum vestrorum apparuit mihi Deus Abraham et Deus Isaac et Deus Iacob dicens visitans visitavi vos et omnia quae acciderunt vobis in Aegypto

**3:17.** And I have said the word to bring you forth out of the affliction of **Egypt**, into the land of the **Chanaanite**, and **Hethite**, and **Amorrhite**, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

Et dixi ut educam vos de adflictione Aegypti in terram Chananei et Hetthei et Amorrei Ferezei et Evei et Iebusei ad terram fluentem lacte et melle

**3:18.** And they shall hear thy voice; and thou shalt go in, thou and the ancients of **Israel**, to the **king of Egypt**, and thou shalt say to him: The **Lord God** of the **Hebrews** hath called us; we will go three days' journey into the **wilderness**, to **sacrifice** unto the **Lord our God**.

Et audient vocem tuam ingredierisque tu et seniores Israhel ad regem Aegypti et dices ad eum Dominus Deus Hebraeorum vocavit nos ibimus viam trium dierum per solitudinem ut immolemus Domino Deo nostro

**3:19.** But I know that the **king of Egypt** will not let you go, but by a mighty hand.

Sed ego scio quod non dimittet vos rex Aegypti ut eat nisi per manum validam

**3:20.** For I will stretch forth my hand, and will strike **Egypt** with all my **wonders** which I will do in the midst of them: after these he will let you go.

Extendam enim manum meam et percutiam Aegyptum in cunctis mirabilibus meis quae facturus sum in medio eorum post haec dimittet vos

**3:21.** And I will give **favour** to this people, in the sight of the **Egyptians**: and when you go forth, you shall not depart empty:

Daboque gratiam populo huic coram Aegyptiis et cum egrediemini non exibitis vacui

**3:22.** But every **woman** shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and shall spoil **Egypt**.

Sed postulabit mulier a vicina sua et ab hospita vasa argentea et aurea ac vestes ponetisque eas super filios et filias vestras et spoliabitis Aegyptum

**Shall spoil, etc...** That is, you shall strip, and take away the **goods** of the **Egyptians**. This was not authorizing **theft** or **injustice**; but was a **just** disposal made by **Him**, who is the great lord and master of all things, in order to pay the **children of Israel** some part of what was due to them from the **Egyptians** for their labours.

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## Exodus Chapter 4

### Moses is empowered to confirm his mission with miracles: his brother Aaron is appointed to assist him.

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**4:1.** [Moses](#) answered, and said: They will not [believe](#) me, nor hear my voice, but they will say: The [Lord](#) hath not [appeared](#) to thee.

Respondens Moses ait non credent mihi neque audient vocem meam sed dicent non apparuit tibi Dominus

**4:2.** Then he said to him: What is that thou holdest in thy hand? He answered: A rod.

Dixit ergo ad eum quid est hoc quod tenes in manu tua respondit virga

**4:3.** And the [Lord](#) said: Cast it down upon the ground. He cast it down, and it was turned into a serpent, so that [Moses](#) fled from it.

Ait proice eam in terram proiecit et versa est in colubrum ita ut fugeret Moses

**4:4.** And the [Lord](#) said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

Dixitque Dominus extende manum tuam et adprehende caudam eius extendit et tenuit versaque est in virgam

**4:5.** That they may [believe](#), saith he, that the [Lord God](#) of their fathers, the [God](#) of [Abraham](#), the [God](#) of [Isaac](#), and the [God](#) of [Jacob](#), hath [appeared](#) to thee.

Ut credant inquit quod apparuerit tibi Dominus Deus patrum tuorum Deus Abraham Deus Isaac Deus Iacob

**4:6.** And the [Lord](#) said again: Put thy hand into thy bosom. And when he had put it into his bosom, he brought it forth [leprous](#) as snow.

Dixitque Dominus rursum mitte manum in sinum tuum quam cum misisset in sinum protulit leprosam instar nivis

**4:7.** And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.

Retrahe ait manum in sinum tuum retraxit et protulit iterum et erat similis carni reliquae

**4:8.** If they will not [believe](#) thee, saith he, nor hear the voice of the former [sign](#), they will [believe](#) the word of the latter [sign](#).

Si non crediderint inquit tibi neque audierint sermonem signi prioris credent verbo signi sequentis

**4:9.** But if they will not even [believe](#) these two [signs](#), nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river, shall be turned into blood.

Quod si nec duobus quidem his signis crediderint neque audierint vocem tuam sume aquam fluminis et effunde eam super aridam et quicquid hauseris de fluvio vertetur in sanguinem

**4:10.** [Moses](#) said: I beseech thee, [Lord](#), I am not eloquent from yesterday and the day before; and since thou hast spoken to thy servant, I have more impediment and slowness of tongue.

Ait Moses obsecro Domine non sum eloquens ab heri et nudius tertius et ex quo locutus es ad servum tuum impeditioris et tardioris linguae sum

**4:11.** The [Lord](#) said to him: Who [made man's](#) mouth? or who [made](#) the dumb and the deaf, the seeing and the blind? did not I?

Dixit Dominus ad eum quis fecit os hominis aut quis fabricatus est mutum et surdum videntem et caecum nonne ego

**4:12.** Go therefore, and I will be in thy mouth; and I will teach thee what thou shalt speak.

Perge igitur et ego ero in ore tuo doceboque te quid loquaris

**4:13.** But he said: I beseech thee, **Lord**, send whom thou wilt send.

At ille obsecro inquit Domine mitte quem missurus es

**4:14.** The **Lord** being **angry** at **Moses**, said: **Aaron** the **Levite** is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and seeing thee, shall be **glad at heart**.

Iratus Dominus in Mosen ait Aaron frater tuus Levites scio quod eloquens sit ecce ipse egreditur in occursum tuum vidensque te laetabitur corde

**4:15.** Speak to him, and put my **words** in his mouth: and I will be in thy mouth, and in his month, and will show you what you must do.

Loquere ad eum et pone verba mea in ore eius ego ero in ore tuo et in ore illius et ostendam vobis quid agere debeatis

**4:16.** He shall speak in thy stead to the **people**, and shall be thy mouth: but thou shalt be to him in those things that pertain to **God**.

Ipse loquetur pro te ad populum et erit os tuum tu autem eris ei in his quae ad Deum pertinent

**4:17.** And take this rod in thy hand wherewith thou shalt do the **signs**.

Virgam quoque hanc sume in manu tua in qua facturus es signa

**4:18.** **Moses** went his way, and returned to Jethro his father in law, and said to him; I will go and return to my brethren into **Egypt**, that I may see if they be yet alive. And Jethro said to him: Go in peace.

Abiit Moses et reversus est ad Iethro cognatum suum dixitque ei vadam et revertar ad fratres meos in Aegyptum ut videam si adhuc vivunt cui ait Iethro vade in pace

**4:19.** And the **Lord** said to **Moses**, in **Madian**: Go, and return into **Egypt**; for they are all dead that sought thy life.

Dixit ergo Dominus ad Mosen in Madian vade revertere in Aegyptum mortui sunt omnes qui quaerebant animam tuam

**4:20.** **Moses** therefore took his wife, and his sons, and set them upon an ass; and returned into **Egypt**, carrying the rod of **God** in his hand.

Tulit Moses uxorem et filios suos et inposuit eos super asinum reversusque est in Aegyptum portans virgam Dei in manu sua

**4:21.** And the **Lord** said to him as he was returning into **Egypt**: See that thou do all the **wonders** before **Pharao**, which I have put in thy hand: I shall harden his heart, and he will not let the **people** go.

Dixitque ei Dominus revertenti in Aegyptum vide ut omnia ostenta quae posui in manu tua facias coram Pharaone ego indurabo cor eius et non dimittet populum

**I shall harden, etc...** Not by being the **efficient cause** of his **sin**; but by withdrawing from him, for his **just** punishment, the dew of **grace** that might have softened his heart; and so suffering him to grow harder and harder.

**4:22.** And thou shalt say to him: Thus saith the **Lord**: **Israel** is my son, my **firstborn**.

Dicesque ad eum haec dicit Dominus filius meus primogenitus meus Israhel

**4:23.** I have said to thee: Let my son go, that he may serve me, and thou wouldst not let him go: behold I will kill thy son, thy **firstborn**.

Dixi tibi dimitte filium meum ut serviat mihi et noluisti dimittere eum ecce ego interficiam filium tuum primogenitum

**4:24.** And when he was in his journey, in the inn, the **Lord** met him, and would have killed him.

Cumque esset in itinere in diversorio occurrit ei Dominus et volebat occidere eum

**The Lord met him, and would have killed him...** This was an **angel** representing the **Lord**, who treated **Moses** in this manner, for having neglected the **circumcision** of his younger son; which his wife understanding, **circumcised** her child upon the spot, upon which the **angel** let **Moses** go.

**4:25.** Immediately Sephora took a very sharp stone, and **circumcised** the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me.

Tulit ilico Seffora acutissimam petram et circumcidit praeputium filii sui tetigitque pedes eius et ait sponsus sanguinum tu mihi es

**4:26.** And he let him go after she had said: A bloody spouse art thou to me, because of the **circumcision**.

Et dimisit eum postquam dixerat sponsus sanguinum ob circumcisionem

**4:27.** And the **Lord** said to **Aaron**: Go into the **desert** to meet **Moses**. And he went forth to meet him in the mountain of **God**, and **kissed** him.

Dixit autem Dominus ad Aaron vade in occursum Mosi in deserto qui perrexit ei obviam in montem Dei et osculatus est eum

**4:28.** And **Moses** told **Aaron** all the **words** of the **Lord**, by which he had sent him, and the **signs** that he had commanded.

Narravitque Moses Aaron omnia verba Domini quibus miserat eum et signa quae mandaverat

**4:29.** And they came together, and they assembled all the ancients of the **children of Israel**.

Veneruntque simul et congregaverunt cunctos seniores filiorum Israhel

**4:30.** And **Aaron** spoke all the **words** which the **Lord** had said to **Moses**: and he wrought the **signs** before the people.

Locutusque est Aaron omnia verba quae dixerat Dominus ad Mosen et fecit signa coram populo

**4:31.** And the people **believed**. And they heard that the **Lord** had visited the **children of Israel**, and that he had looked upon their affliction: and falling down they **adored**.

Et credidit populus audieruntque quod visitasset Dominus filios Israhel et quod respexisset ad afflictionem eorum et proni adoraverunt

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## Exodus Chapter 5

### Pharao refuseth to let the people go. They are more oppressed.

**5:1.** After these things, [Moses](#) and [Aaron](#) went in, and said to [Pharao](#): Thus saith the [Lord God](#) of [Israel](#): Let my people go, that they may [sacrifice](#) to me in the [desert](#).

Post haec ingressi sunt Moses et Aaron et dixerunt Pharaoni haec dicit Dominus Deus Israhel dimitte populum meum ut sacrificet mihi in deserto

**5:2.** But he answered: Who is the [Lord](#), that I should hear his voice, and let [Israel](#) go? I know not the [Lord](#), neither will I let [Israel](#) go.

At ille respondit quis est Dominus ut audiam vocem eius et dimittam Israhel nescio Dominum et Israhel non dimittam

**5:3.** And they said: The [God](#) of the [Hebrews](#) hath called us, to go three days' journey into the [wilderness](#), and to [sacrifice](#) to the [Lord our God](#); lest a pestilence or the sword fall upon us.

Dixerunt Deus Hebraeorum vocavit nos ut eamus viam trium dierum in solitudinem et sacrificemus Domino Deo nostro ne forte accidat nobis pestis aut gladius

**5:4.** The [king of Egypt](#) said to them: Why do you [Moses](#) and [Aaron](#) draw off the people from their works? Get you gone to your burdens.

Ait ad eos rex Aegypti quare Moses et Aaron sollicitatis populum ab operibus suis ite ad onera vestra

**5:5.** And [Pharao](#) said: The people of the land are numerous; you see that the multitude is increased; how much more if you give them rest from their works?

Dixitque Pharao multus est populus terrae videtis quod turba succreverit quanto magis si dederitis eis requiem ab operibus

**5:6.** Therefore he commanded the same day the overseers of the works, and the task-masters of the people, saying:

Praecepit ergo in die illo praefectis operum et exactoribus populi dicens

**5:7.** You shall give straw no more to the people to make brick, as before; but let them go and gather straw.

Nequaquam ultra dabit is paleas populo ad conficiendos lateres sicut prius sed ipsi vadant et colligant stipulam

**5:8.** And you shall lay upon them the task of bricks, which they did before; neither shall you diminish any thing thereof, for they are idle, and therefore they cry, saying: Let us go and [sacrifice](#) to our [God](#).

Et mensuram laterum quos prius faciebant inponetis super eos nec minuetis quicquam vacant enim et idcirco vociferantur dicentes eamus et sacrificemus Deo nostro

**5:9.** Let them be oppressed with works, and let them fulfil them; that they may not regard [lying](#) words.

Opprimantur operibus et expleant ea ut non adquiescant verbis mendacibus

**5:10.** And the overseers of the works, and the taskmasters, went out and said to the people: Thus saith [Pharao](#): I allow you no straw;

Igitur egressi praefecti operum et exactores ad populum dixerunt sic dicit Pharao non do vobis paleas

**5:11.** Go, and gather it where you can find it; neither shall any thing of your work be diminished.

Ite et colligite sicubi invenire potueritis nec minuetur quicquam de opere vestro

**5:12.** And the people was scattered through all the land of [Egypt](#) to gather straw.

Dispersusque est populus per omnem terram Aegypti ad colligendas paleas

**5:13.** And the overseers of the works pressed them, saying: Fulfil your work every day, as before ye were

wont to do, when straw was given you.

Praefecti quoque operum instabant dicentes complete opus vestrum cotidie ut prius facere solebatis quando dabantur vobis paleae

**5:14.** And they that were over the works of the [children of Israel](#), were scourged by [Pharao's](#) taskmasters, saying: Why have you not made up the task of bricks, both yesterday and to day, as before?

Flagellatique sunt qui praeerant operibus filiorum Israhel ab exactoribus Pharaonis dicentibus quare non impletis mensuram laterum sicut prius nec heri nec hodie

**5:15.** And the officers of the [children of Israel](#) came, and cried out to [Pharao](#), saying: Why dealest thou so with thy servants?

Veneruntque praepositi filiorum Israhel et vociferati sunt ad Pharaonem dicentes cur ita agis contra servos tuos

**5:16.** Straw is not given us, and bricks are required of us as before; behold we, thy servants, are beaten with whips, and thy people is [unjustly](#) dealt withal.

Paleae non dantur nobis et lateres similiter imperantur en famuli tui flagellis caedimur et iniuste agitur contra populum tuum

**5:17.** And he said: You are idle, and therefore you say: Let us go and [sacrifice](#) to the [Lord](#).

Qui ait vacatis otio et idcirco dicitis eamus et sacrificemus Domino

**5:18.** Go therefore and work: straw shall not be given you, and you shall deliver the accustomed number of bricks.

Ite ergo et operamini paleae non dabuntur vobis et reddetis consuetum numerum laterum

**5:19.** And the officers of the [children of Israel](#) saw that they were in [evil](#) case, because it was said to them: There shall not a whit be diminished of the bricks for every day.

Videbantque se praepositi filiorum Israhel in malo eo quod diceretur eis non minuetur quicquam de lateribus per singulos dies

**5:20.** And they met [Moses](#) and [Aaron](#), who stood over against them as they came out from [Pharao](#):

Occurreruntque Mosi et Aaron qui stabant ex adverso egredientes a Pharaone

**5:21.** And they said to them: The [Lord](#) see and judge, because you have, made our savour to stink before [Pharao](#) and his servants, and you have given him a sword, to [kill](#) us.

Et dixerunt ad eos videat Dominus et iudicet quoniam fetere fecistis odorem nostrum coram Pharao et servis eius et praebuistis ei gladium ut occideret nos

**5:22.** And [Moses](#) returned to the [Lord](#), and said: [Lord](#), why hast thou afflicted this people? wherefore hast thou sent me?

Reversusque Moses ad Dominum ait Domine cur adflixisti populum istum quare misisti me

**5:23.** For since the time that I went in to [Pharao](#) to speak in thy [name](#), he hath afflicted thy people: and thou hast not delivered them.

Ex eo enim quo ingressus sum ad Pharaonem ut loquerer nomine tuo adflixit populum tuum et non liberasti eos

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## Exodus Chapter 6

### God reneweth his promise. The genealogies of Ruben, Simon and Levi, down to Moses and Aaron.

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**6:1.** And the [Lord](#) said to [Moses](#): Now thou shalt see what I will do to [Pharao](#): for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.

Dixit Dominus ad Mosen nunc videbis quae facturus sum Pharaoni per manum enim fortem dimittet eos et in manu robusta eiciet illos de terra sua

**6:2.** And the [Lord](#) spoke to [Moses](#), saying: I am the [Lord](#)

Locutusque est Dominus ad Mosen dicens ego Dominus

**6:3.** That [appeared](#) to [Abraham](#), to [Isaac](#), and to [Jacob](#), by the [name](#) of [God Almighty](#): and my [name ADONAI](#) I did not show them.

Qui apparui Abraham Isaac et Iacob in Deo omnipotente et nomen meum Adonai non indicavi eis

**My name Adonai...** The [name](#), which is in the [Hebrew](#) text, is that most proper [name](#) of [God](#), which signifieth his [eternal](#), self-existent being, [Exodus 3:14](#), which the [Jews](#) out of reverence never pronounce; but, instead of it, whenever it occurs in the [Bible](#), they read [Adonai](#), which signifies the Lord; and, therefore, they put the points or vowels, which belong to the [name Adonai](#), to the four letters of that other ineffable [name Jod, He, Vau, He](#). Hence some moderns have framed the [name Jehovah](#), unknown to all the ancients, whether [Jews](#) or [Christians](#); for the [true](#) pronunciation of the [name](#), which is in the [Hebrew](#) text, by long disuse, is now quite lost.

**6:4.** And I made a covenant with them, to give them the land of [Chanaan](#), the land of their [pilgrimage](#) wherein they were strangers.

Pepigique cum eis foedus ut darem illis terram Chanaan terram peregrinationis eorum in qua fuerunt advenae

**6:5.** I have heard the groaning of the [children of Israel](#), wherewith the [Egyptians](#) have oppressed them: and I have remembered my covenant.

Ego audivi gemitum filiorum Israhel quo Aegyptii oppresserunt eos et recordatus sum pacti mei

**6:6.** Therefore say to the [children of Israel](#): I am the [Lord](#) who will bring you out from the work-prison of the [Egyptians](#), and will deliver you from [bondage](#): and [redeem](#) you with a high arm, and great [judgments](#).

Ideo dic filiis Israhel ego Dominus qui educam vos de ergastulo Aegyptiorum et eruam de servitute ac redimam in brachio excelso et iudiciis magnis

**6:7.** And I will take you to myself for my people, I will be your [God](#): and you shall know that I am the [Lord your God](#), who brought you out from the work-prison of the [Egyptians](#):

Et adsumam vos mihi in populum et ero vester Deus scietisque quod ego sim Dominus Deus vester qui eduxerim vos de ergastulo Aegyptiorum

**6:8.** And brought you into the land, concerning which I lifted up my hand to give it to [Abraham](#), [Isaac](#), and [Jacob](#): and I will give it you to possess: I am the [Lord](#).

Et induxerim in terram super quam levavi manum meam ut darem eam Abraham Isaac et Iacob daboque illam vobis possidendam ego Dominus

**6:9.** And [Moses](#) told all this to the [children of Israel](#): but they did not hearken to him, for anguish of spirit, and most painful work.

Narravit ergo Moses omnia filiis Israhel qui non adquieverunt ei propter angustiam spiritus et opus durissimum

**6:10.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**6:11.** Go in, and speak to [Pharao king of Egypt](#), that he let the [children of Israel](#) go out of his land.

Ingrede et loquere ad Pharao regem Aegypti ut dimittat filios Israhel de terra sua

**6:12.** [Moses](#) answered before the [Lord](#): Behold the [children of Israel](#) do not hearken to me: and how will [Pharao](#) hear me, especially as I am of uncircumcised lips?

Respondit Moses coram Domino ecce filii Israhel non me audiunt et quomodo audiet me Pharao praesertim cum sim incircumciscus labiis

**Uncircumcised lips...** So he calls the defect he had in his words, or utterance.

**6:13.** And the [Lord](#) spoke to [Moses](#) and [Aaron](#), and he gave them a charge unto the [children of Israel](#), and unto [Pharao the king of Egypt](#), that they should bring forth the [children of Israel](#) out of the land of [Egypt](#).

Locutus est Dominus ad Mosen et Aaron et dedit mandatum ad filios Israhel et ad Pharao regem Aegypti ut educerent filios Israhel de terra Aegypti

**6:14.** These are the heads of their houses by their [families](#). The sons of [Ruben](#) the [firstborn](#) of [Israel](#): Henoah and Phallu, Hesron and Charmi.

Isti sunt principes domorum per familias suas filii Ruben primogeniti Israhelis Enoch et Phallu Aesrom et Charmi

**6:15.** These are the kindreds of [Ruben](#). The sons of [Simeon](#), Jamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the son of a [Chanaanitess](#): these are the [families](#) of [Simeon](#).

Hae cognationes Ruben filii Symeon Iamuhel et Iamin et Aod Iachin et Soer et Saul filius Chananitidis hae progenies Symeon

**6:16.** And these are the [names](#) of the sons of [Levi](#) by their kindreds: Gerson, and Caath, and Merari. And the years of the life of [Levi](#) were a hundred and thirty-seven.

Et haec nomina filiorum Levi per cognationes suas Gerson et Caath et Merari anni autem vitae Levi fuerunt centum triginta septem

**6:17.** The sons of Gerson: Lobni and Semei, by their kindreds.

Filii Gerson Lobeni et Semei per cognationes suas

**6:18.** The sons of Caath: Amram, and Isaac, and [Hebron](#) and Oziel. And the years of Caath's life, were a hundred and thirty-three.

Filii Caath Amram et Isuar et Hebron et Ozihel annique vitae Caath centum triginta tres

**6:19.** The sons of Merari: Moholi and Musi. These are the kindreds of [Levi](#) by their [families](#).

Filii Merari Mooli et Musi hae cognationes Levi per familias suas

**6:20.** And Amram [took to wife](#) Jochabed his aunt by the father's side: and she bore him [Aaron](#) and [Moses](#). And the years of Amram's life, were a hundred and thirty-seven.

Acceptit autem Amram uxorem Iocabed patruelem suam quae peperit ei Aaron et Mosen fueruntque anni vitae Amram centum triginta septem

**6:21.** The sons also of Isaac: Core, and Nepheg, and Zechri.

Filii quoque Isuar Core et Napheg et Zechri

**6:22.** The sons also of Oziel: Mizael, and Elizaphan, and Sethri.

Filii quoque Ozihel Misahel et Elsaphan et Sethri

**6:23.** And [Aaron took to wife](#) Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and [Eleazar](#), and Ithamar.

Acceptit autem Aaron uxorem Elisabe filiam Aminadab sororem Naasson quae peperit ei Nadab et Abiu et Eleazar et Ithamar

**6:24.** The sons also of Core: [Aser](#), and Elcana, and Abiasaph. These are the kindreds of the Corites.

Filii quoque Core Asir et Helcana et Abiasab hae sunt cognationes Coritarum

**6:25.** But [Eleazar](#) the son of [Aaron](#) took a wife of the daughters of Phutiel: and she bore him Phinees. These are the heads of the [Levitical families](#) by their kindreds.

At vero Eleazar filius Aaron accepit uxorem de filiabus Phutihel quae peperit ei Finees hii sunt principes familiarum leviticarum per cognationes suas

**6:26.** These are [Aaron](#) and [Moses](#), whom the [Lord](#) commanded to bring forth the [children of Israel](#) out of the land of [Egypt](#) by their companies.

Iste est Aaron et Moses quibus praecepit Dominus ut educerent filios Israhel de terra Aegypti per turmas

suas

**6:27.** These are they that speak to [Pharao, king of Egypt](#), in order to bring out the [children of Israel](#) from [Egypt](#): these are that [Moses](#) and [Aaron](#),

Hii sunt qui loquuntur ad Pharao regem Aegypti ut educant filios Israhel de Aegypto iste Moses et Aaron

**6:28.** In the day when the [Lord](#) spoke to [Moses](#) in the land of [Egypt](#).

In die qua locutus est Dominus ad Mosen in terra Aegypti

**6:29.** And the [Lord](#) spoke to [Moses](#), saying: I am the [Lord](#); speak thou to [Pharao, king of Egypt](#), all that I say to thee.

Et locutus est Dominus ad Mosen dicens ego Dominus loquere ad Pharao regem Aegypti omnia quae ego loquor tibi

**6:30.** And [Moses](#) said before the [Lord](#): Lo I am of uncircumcised lips, how will [Pharao](#) hear me?

Et ait Moses coram Domino en incircumciscus labiis sum quomodo audiet me Pharao

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## Exodus Chapter 7

**Moses and Aaron go into Pharaoh: they turn the rod into a serpent; and the waters of Egypt into blood, which was the first plague. The magicians do the like, and Pharaoh's heart is hardened.**

---

**7:1.** And the [Lord](#) said to [Moses](#): Behold, I have appointed thee the god of [Pharaoh](#); and [Aaron](#), thy brother, shall be thy [prophet](#).

Dixitque Dominus ad Mosen ecce constitui te Deum Pharaonis Aaron frater tuus erit propheta tuus

**The god of Pharaoh...** Viz., to be his judge; and to exercise a divine power, as [God's](#) instrument, over him and his people.

**7:2.** Thou shalt speak to him all that I command thee; and he shall speak to [Pharaoh](#), that he let the [children of Israel](#) go out of his land.

Tu loqueris omnia quae mando tibi ille loquetur ad Pharaonem ut dimittat filios Israhel de terra sua

**7:3.** But I shall harden his heart, and shall multiply my [signs and wonders](#) in the land of [Egypt](#).

Sed ego indurabo cor eius et multiplicabo signa et ostenta mea in terra Aegypti

**I shall harden, etc...** not by being the [efficient cause](#) of his hardness of heart, but by permitting it; and by withdrawing [grace](#) from him, in punishment of his [malice](#); which alone was the proper [cause](#) of his being hardened.

**7:4.** And he will not hear you: and I will lay my hand upon [Egypt](#), and will bring forth my army and my people, the [children of Israel](#), out of the land of [Egypt](#), by very great [judgments](#).

Et non audiet vos inmittamque manum meam super Aegyptum et educam exercitum et populum meum filios Israhel de terra Aegypti per iudicia maxima

**7:5.** And the [Egyptians](#) shall know that I am the [Lord](#), who have stretched forth my hand upon [Egypt](#), and have brought forth the [children of Israel](#) out of the midst of them.

Et scient Aegyptii quod ego sim Dominus qui extenderim manum meam super Aegyptum et eduxerim filios Israhel de medio eorum

**7:6.** And [Moses](#) and [Aaron](#) did as the [Lord](#) had commanded; so did they.

Fecit itaque Moses et Aaron sicut praeceperat Dominus ita egerunt

**7:7.** And [Moses](#) was eighty years old, and [Aaron](#) eighty-three, when they spoke to [Pharaoh](#).

Erat autem Moses octoginta annorum et Aaron octoginta trium quando locuti sunt ad Pharaonem

**7:8.** And the [Lord](#) said to [Moses](#) and [Aaron](#):

Dixitque Dominus ad Mosen et Aaron

**7:9.** When [Pharaoh](#) shall say to you, Show [signs](#); thou shalt say to [Aaron](#): Take thy rod, and cast it down before [Pharaoh](#), and it shall be turned into a serpent.

Cum dixerit vobis Pharaos ostendite signa dices ad Aaron tolle virgam tuam et proice eam coram Pharaos ac vertatur in colubrum

**7:10.** So [Moses](#) and [Aaron](#) went in unto [Pharaoh](#), and did as the [Lord](#) had commanded. And [Aaron](#) took the rod before [Pharaoh](#) and his servants, and it was turned into a serpent.

Ingressi itaque Moses et Aaron ad Pharaonem fecerunt sicut praeceperat Dominus tulitque Aaron virgam coram Pharaos et servis eius quae versa est in colubrum

**7:11.** And [Pharaoh](#) called the wise [men](#) and the magicians; and they also by [Egyptian enchantments](#) and certain secrets, did in like manner.

Vocavit autem Pharaos sapientes et maleficos et fecerunt etiam ipsi per incantationes aegyptias et arcana quaedam similiter

**Magicians...** Jannes, and Mambres, or Jambres, [2 Timothy 3:8](#).

**7:12.** And they every one cast down their rods, and they were turned into serpents: but [Aaron's](#) rod devoured their rods.

Proieceruntque singuli virgas suas quae versae sunt in dracones sed devoravit virga Aaron virgas eorum

**7:13.** And [Pharao's](#) heart was hardened, and he did not hearken to them, as the [Lord](#) had commanded.

Induratumque est cor Pharaonis et non audivit eos sicut praeceperat Dominus

**7:14.** And the [Lord](#) said to [Moses](#): [Pharao's](#) heart is hardened, he will not let the people go.

Dixit autem Dominus ad Mosen ingravatum est cor Pharaonis non vult dimittere populum

**7:15.** Go to him in the morning, behold he will go out to the waters: and thou shalt stand to meet him on the bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.

Vade ad eum mane ecce egredietur ad aquas et stabis in occursum eius super ripam fluminis et virgam quae conversa est in draconem tolles in manu tua

**7:16.** And thou shalt say to him: The [Lord God](#) of the [Hebrews](#) sent me to thee, saying: Let my people go to [sacrifice](#) to me in the [desert](#): and hitherto thou wouldst not hear.

Dicesque ad eum Dominus Deus Hebraeorum misit me ad te dicens dimitte populum meum ut mihi sacrificet in deserto et usque ad praesens audire noluisti

**7:17.** Thus therefore saith the [Lord](#): In this thou shalt know that I am the [Lord](#): behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.

Haec igitur dicit Dominus in hoc scies quod Dominus sim ecce percutiam virga quae in manu mea est aquam fluminis et vertetur in sanguinem

**7:18.** And the fishes that are in the river, shall die, and the waters shall be corrupted, and the [Egyptians](#) shall be afflicted when they drink the water of the river.

Pisces quoque qui sunt in fluvio morientur et computrescent aquae et adfligentur Aegyptii bibentes aquam fluminis

**7:19.** The [Lord](#) also said to [Moses](#): Say to [Aaron](#), Take thy rod; and stretch forth thy hand upon the waters of [Egypt](#), and upon their rivers, and streams and [pools](#), and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of [Egypt](#), both in vessels of wood and of stone.

Dixit quoque Dominus ad Mosen dic ad Aaron tolle virgam tuam et extende manum tuam super aquas Aegypti et super fluvios eorum et rivos ac paludes et omnes lacus aquarum ut vertantur in sanguinem et sit cruor in omni terra Aegypti tam in ligneis vasis quam in saxeis

**7:20.** And [Moses](#) and [Aaron](#) did as the [Lord](#) had commanded: and lifting up the rod, he struck the water of the river before [Pharao](#) and his servants: and it was turned into blood.

Feceruntque ita Moses et Aaron sicut praeceperat Dominus et elevans virgam percussit aquam fluminis coram Pharao et servis eius quae versa est in sanguinem

**7:21.** And the fishes that were in the river died; and the river corrupted, and the [Egyptians](#) could not drink the water of the river, and there was blood in all the land of [Egypt](#).

Et pisces qui erant in flumine mortui sunt computruitque fluvius et non poterant Aegyptii bibere aquam fluminis et fuit sanguis in tota terra Aegypti

**7:22.** And the magicians of the [Egyptians](#) with their [enchantments](#) did in like manner; and [Pharao's](#) heart was hardened, neither did he hear them, as the [Lord](#) had commanded.

Feceruntque similiter malefici Aegyptiorum incantationibus suis et induratum est cor Pharaonis nec audivit eos sicut praeceperat Dominus

**7:23.** And he turned himself away, and went into his house, neither did he set his heart to it this time also.

Avertitque se et ingressus est domum suam nec adposuit cor etiam hac vice

**7:24.** And all the [Egyptians](#) dug round about the river for water to drink; for they could not drink of the water of the river.

Foderunt autem omnes Aegyptii per circuitum fluminis aquam ut biberent non enim poterant bibere de aqua fluminis

**7:25.** And seven days were fully ended, after that the [Lord](#) struck the river.

Impletique sunt septem dies postquam percussit Dominus fluvium

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## Exodus Chapter 8

**The second plague is of frogs: Pharaoh promiseth to let the Israelites go, but breaketh his promise. The third plague is of sciniphs. The fourth is of flies. Pharaoh again promiseth to dismiss the people, but doth it not.**

---

**8:1.** And the [Lord](#) said to [Moses](#): Go in to [Pharaoh](#), and thou shalt say to him: Thus saith the [Lord](#): Let my people go to [sacrifice](#) to me.

Dixitque Dominus ad Mosen ingredi ad Pharaonem et dices ad eum haec dicit Dominus dimitte populum meum ut sacrificet mihi

**8:2.** But if thou wilt not let them go, behold I will strike all thy coasts with frogs.

Sin autem nolueris dimittere ecce ego percutiam omnes terminos tuos ranis

**8:3.** And the river shall bring forth an abundance of frogs; which shall come up and enter into thy house, and thy bedchamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats:

Et ebulliet fluvius ranas quae ascendent et ingredientur domum tuam et cubiculum lectuli tui et super stratum tuum et in domos servorum tuorum et in populum tuum et in furnos tuos et in reliquias ciborum tuorum

**8:4.** And the frogs shall come in to thee, and to thy people, and to all thy servants.

Et ad te et ad populum tuum et ad omnes servos tuos intrabunt ranae

**8:5.** And the [Lord](#) said to [Moses](#): Say to [Aaron](#): Stretch forth thy hand upon the streams, and upon the rivers and the [pools](#), and bring forth frogs upon the land of [Egypt](#).

Dixitque Dominus ad Mosen dic Aaron extende manum tuam super fluvios et super rivos ac paludes et educ ranae super terram Aegypti

**8:6.** And [Aaron](#) stretched forth his hand upon the waters of [Egypt](#), and the frogs came up, and covered the land of [Egypt](#).

Extendit Aaron manum super aquas Aegypti et ascenderunt ranae operueruntque terram Aegypti

**8:7.** And the magicians also, by their [enchantments](#), did in like manner, and they brought forth frogs upon the land of [Egypt](#).

Fecerunt autem et malefici per incantationes suas similiter eduxeruntque ranae super terram Aegypti

**8:8.** But [Pharaoh](#) called [Moses](#) and [Aaron](#), and said to them: [Pray](#) ye to the [Lord](#) to take away the frogs from me and from my people; and I will let the people go to [sacrifice](#) to the [Lord](#).

Vocavit autem Pharaonem Mosen et Aaron et dixit orate Dominum ut auferat ranae a me et a populo meo et dimittam populum ut sacrificet Domino

**Pray ye to the Lord, etc...** By this it appears, that though the magicians, by the help of the [devil](#), could bring frogs, yet they could not take them away: [God](#) being pleased to abridge in this the power of [Satan](#). So we see they could not afterwards produce the lesser insects; and in this restraint of the power of the [devil](#), were forced to acknowledge the finger of [God](#).

**8:9.** And [Moses](#) said to [Pharaoh](#): Set me a time when I shall [pray](#) for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people; and may remain only in the river.

Dixitque Moses Pharaoni constitue mihi quando deprecer pro te et pro servis tuis et pro populo tuo ut abigantur ranae a te et a domo tua et tantum in flumine remaneant

**8:10.** And he answered: To morrow. But he said: I will do according to thy word; that thou mayest know that there is none like to the [Lord our God](#).

Qui respondit cras at ille iuxta verbum inquit tuum ut scias quoniam non est sicut Dominus Deus noster

**8:11.** And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and shall remain only in the river.

Et recedent ranae a te et a domo tua et a servis tuis et a populo tuo tantum in flumine remanebunt

**8:12.** And **Moses** and **Aaron** went forth from **Pharao**: and **Moses** cried to the **Lord** for the **promise**, which he had made to **Pharao** concerning the frogs.

Egressique sunt Moses et Aaron a Pharaone et clamavit Moses ad Dominum pro sponsione ranarum quam condixerat Pharaoni

**8:13.** And the **Lord** did according to the word of **Moses**: and the frogs died out of the houses, and out of the **villages**, and out of the fields:

Fecitque Dominus iuxta verbum Mosi et mortuae sunt ranae de domibus et de villis et de agris

**8:14.** And they gathered them together into immense heaps, and the land was corrupted.

Congregaveruntque eas in imensos aggeres et conputruit terra

**8:15.** And **Pharao** seeing that rest was given, hardened his own heart, and did not hear them, as the **Lord** had commanded.

Videns autem Pharao quod data esset requies ingravit cor suum et non audivit eos sicut praeceperat Dominus

**Pharao hardened his own heart...** By this we see that **Pharao** was himself the **efficient cause** of his heart being hardened, and not **God**. See the same repeated in **verse 32**. **Pharao** hardened his heart at this time also: likewise **Genesis 9: 7, 9:35, and 13:15**.

**8:16.** And the **Lord** said to **Moses**: Say to **Aaron**: Stretch forth thy rod, and strike the dust of the earth; and may there be sciniphs in all the land of **Egypt**.

Dixitque Dominus ad Mosen loquere ad Aaron extende virgam tuam et percute pulverem terrae et sint scinifes in universa terra Aegypti

**Sciniphs...** Or *Cinifs*, **Hebrew Chinnim**, small flying insects, very troublesome both to **men** and beast.

**8:17.** And they did so. And **Aaron** stretched forth his hand, holding the rod; and he struck the dust of the earth, and there came sciniphs on **men** and on beasts: all the dust of the earth was turned into sciniphs through all the land of **Egypt**.

Feceruntque ita et extendit Aaron manu virgam tenens percussitque pulverem terrae et facti sunt scinifes in hominibus et in iumentis omnis pulvis terrae versus est in scinifes per totam terram Aegypti

**8:18.** And the magicians with their **enchantments** practised in like manner, to bring forth sciniphs, and they could not: and there were sciniphs as well on **men** as on beasts.

Feceruntque similiter malefici incantationibus suis ut educerent scinifes et non potuerunt erantque scinifes tam in hominibus quam in iumentis

**8:19.** And the magicians said to **Pharao**: This is the finger of **God**. And **Pharao's** heart was hardened, and he hearkened not unto them, as the **Lord** had commanded.

Et dixerunt malefici ad Pharao digitus Dei est induratumque est cor Pharaonis et non audivit eos sicut praeceperat Dominus

**8:20.** The **Lord** also said to **Moses**: Arise early, and stand before **Pharao**; for he will go forth to the waters: and thou shalt say to him: Thus saith the **Lord**: Let my people go to **sacrifice** to me.

Dixit quoque Dominus ad Mosen consurge diluculo et sta coram Pharaone egreditur enim ad aquas et dices ad eum haec dicit Dominus dimitte populum meum ut sacrificet mihi

**8:21.** But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses, all kind of flies: and the houses of the **Egyptians** shall be filled with flies of divers kinds, and the whole land wherein they shall be.

Quod si non dimiseris eum ecce ego inmittam in te et in servos tuos et in populum tuum et in domos tuas omne genus muscarum et implebuntur domus Aegyptiorum muscis diversi generis et in universa terra in qua fuerint

**8:22.** And I will make the land of Gessen wonderful in that day, so that flies shall not be there: and thou shalt know that I am the **Lord** in the midst of the earth.

Faciamque mirabilem in die illa terram Gessen in qua populus meus est ut non sint ibi muscae et scias quoniam ego Dominus in medio terrae

**8:23.** And I will put a division between my people and thy people: to morrow shall this **sign** be.

Ponamque divisionem inter populum meum et populum tuum cras erit signum istud

**8:24.** And the **Lord** did so. And there came a very grievous swarm of flies into the houses of **Pharao** and of his servants, and into all the land of **Egypt**: and the land was corrupted by this kind of flies.

Fecitque Dominus ita et venit musca gravissima in domos Pharaonis et servorum eius et in omnem terram Aegypti corruptaque est terra ab huiuscemodi muscis

**8:25.** And **Pharao** called **Moses** and **Aaron**, and said to them: Go and **sacrifice** to your **God** in this land.

Vocavit Pharao Mosen et Aaron et ait eis ite sacrificate Deo vestro in terra

**8:26.** And **Moses** said: It cannot be so: for we shall **sacrifice** the abominations of the **Egyptians** to the **Lord our God**: now if we kill those things which the **Egyptians worship**, in their presence, they will **stone** us.

Et ait Moses non potest ita fieri abominationes enim Aegyptiorum immolabimus Domino Deo nostro quod si mactaverimus ea quae colunt Aegyptii coram eis lapidibus nos obruent

**The abominations, etc...** That is, the things they **worship** for Gods: oxen, rams, etc. It is the usual style of the **scriptures** to call all **idols and false gods, abominations**, to signify how much the **people of God** ought to detest and abhor them.

**8:27.** We will go three days' journey into the **wilderness**; and we will **sacrifice** to the **Lord our God**, as he hath commanded us.

Via trium dierum pergemus in solitudine et sacrificabimus Domino Deo nostro sicut praeceperit nobis

**8:28.** And **Pharao** said: I will let you go to **sacrifice** to the **Lord your God** in the **wilderness**, but go no farther: **pray** for me.

Dixitque Pharao ego dimittam vos ut sacrificetis Domino Deo vestro in deserto verumtamen longius ne abeatis rogate pro me

**8:29.** And **Moses** said: I will go out from thee, and will **pray** to the **Lord**: and the flies shall depart from **Pharao**, and from his servants, and from his people to morrow: but do not **deceive** any more, in not letting the people go to **sacrifice** to the **Lord**.

Et ait Moses egressus a te orabo Dominum et recedet musca a Pharaone et a servis et a populo eius cras verumtamen noli ultra fallere ut non dimittas populum sacrificare Domino

**8:30.** So **Moses** went out from **Pharao**, and **prayed** to the **Lord**.

Egressusque Moses a Pharao oravit Dominum

**8:31.** And he did according to his word: and he took away the flies from **Pharao**, and from his servants, and from his people: there was not left so much as one.

Qui fecit iuxta verbum illius et abstulit muscas a Pharao et a servis et a populo eius non superfuit ne una quidem

**8:32.** And **Pharao's** heart was hardened, so that neither this time would he let the people go.

Et ingravatum est cor Pharaonis ita ut ne hac quidem vice dimitteret populum

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## Exodus Chapter 9

**The fifth plague is a murrain among the cattle. The sixth, of boils in men and beasts. The seventh, of hail. Pharaoh promiseth again to let the people go, and breaketh his word.**

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**9:1.** And the [Lord](#) said to [Moses](#): Go in to [Pharao](#), and speak to him: Thus saith the [Lord God](#) of the [Hebrews](#): Let my people go to [sacrifice](#) to me.

Dixit autem Dominus ad Mosen ingredere ad Pharaonem et loquere ad eum haec dicit Dominus Deus Hebraeorum dimitte populum meum ut sacrificet mihi

**9:2.** But if thou refuse, and withhold them still:

Quod si adhuc rennui et retines eos

**9:3.** Behold my hand shall be upon thy fields; and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep.

Ecce manus mea erit super agros tuos et super equos et asinos et camelos et boves et oves pestis valde gravis

**9:4.** And the [Lord](#) will make a wonderful difference between the [possessions](#) of [Israel](#) and the [possessions](#) of the [Egyptians](#), that nothing at all shall die of those things that belong to the [children of Israel](#).

Et faciet Dominus mirabile inter possessiones Israhel et possessiones Aegyptiorum ut nihil omnino intreat ex his quae pertinent ad filios Israhel

**9:5.** And the [Lord](#) appointed a time, saying: To morrow will the [Lord](#) do this thing in the land.

Constituitque Dominus tempus dicens cras faciet Dominus verbum istud in terra

**9:6.** The [Lord](#) therefore did this thing the next day: and all the beasts of the [Egyptians](#) died, but of the beasts of the [children of Israel](#) there died not one.

Fecit ergo Dominus verbum hoc altero die mortuaeque sunt omnia animantia Aegyptiorum de animalibus vero filiorum Israhel nihil omnino periit

**All the beasts...** That is, many of all kinds.

**9:7.** And [Pharao](#) sent to see; and there was not any thing dead of that which [Israel](#) possessed. And [Pharao's](#) heart was hardened, and he did not let the people go.

Et misit Pharao ad videndum nec erat quicquam mortuum de his quae possidebat Israhel ingravatunque est cor Pharaonis et non dimisit populum

**9:8.** And the [Lord](#) said to [Moses](#) and [Aaron](#): Take to you handfuls of ashes out of the chimney, and let [Moses](#) sprinkle it in the air in the presence of [Pharao](#).

Et dixit Dominus ad Mosen et Aaron tollite plenas manus cineris de camino et spargat illud Moses in caelum coram Pharao

**9:9.** And be there dust upon all the land of [Egypt](#): for there shall be boils and swelling blains both in [men](#) and beasts, in the whole land of [Egypt](#).

Sitque pulvis super omnem terram Aegypti erunt enim in hominibus et in iumentis vulnera et vesicae turgentibus in universa terra Aegypti

**9:10.** And they took ashes out of the chimney, and stood before [Pharao](#), and [Moses](#) sprinkled it in the air; and there came boils with swelling blains in [men](#) and beasts.

Tuleruntque cinerem de camino et steterunt contra Pharao et sparsit illud Moses in caelum factaque sunt vulnera vesicarum turgentium in hominibus et in iumentis

**9:11.** Neither could the magicians stand before [Moses](#), for the boils that were upon them, and in all the

land of [Egypt](#).

Nec poterant malefici stare coram Mosen propter vulnera quae in illis erant et in omni terra Aegypti

**9:12.** And the [Lord](#) hardened [Pharao's](#) heart, and he hearkened not unto them, as the [Lord](#) had spoken to [Moses](#).

Induravitque Dominus cor Pharaonis et non audivit eos sicut locutus est Dominus ad Mosen

**Hardened, etc...** See the annotations above, [Genesis 4:21](#), [7:3](#), and [8:15](#).

**9:13.** And the [Lord](#) said to [Moses](#): Arise in the morning, and stand before [Pharao](#), and thou shalt say to him: Thus saith the [Lord](#), the [God](#) of the [Hebrews](#): Let my people go to [sacrifice](#) to me.

Dixit quoque Dominus ad Mosen mane consurge et sta coram Pharao et dices ad eum haec dicit Dominus Deus Hebraeorum dimitte populum meum ut sacrificet mihi

**9:14.** For I will at this time send all my [plagues](#) upon thy heart, and upon thy servants, and upon thy people; that thou mayst know that there is none like me in all the earth.

Quia in hac vice mittam omnes plagas meas super cor tuum super servos tuos et super populum tuum ut scias quod non sit similis mei in omni terra

**9:15.** For now I will stretch out my hand to strike thee, and thy people, with pestilence, and thou shalt perish from the earth.

Nunc enim extendens manum percutiam te et populum tuum peste peribisque de terra

**9:16.** And therefore have I raised thee, that I may show my power in thee, and my [name](#) may be spoken of throughout all the earth.

Idcirco autem posui te ut ostendam in te fortitudinem meam et narretur nomen meum in omni terra

**9:17.** Dost thou yet hold back my people; and wilt thou not let them go?

Adhuc retines populum meum et non vis eum dimittere

**9:18.** Behold I will cause it to rain to morrow at this same hour, an exceeding great hail; such as hath not been in [Egypt](#) from the day that it was founded, until this present time.

En pluam hac ipsa hora cras grandinem multam nimis qualis non fuit in Aegypto a die qua fundata est usque in praesens tempus

**9:19.** Send therefore now presently, and gather together thy cattle, and all that thou hast in the field; for [men](#) and beasts, and all things that shall be found abroad, and not gathered together out of the fields which the hail shall fall upon, shall die.

Mitte ergo iam nunc et congrega iumenta tua et omnia quae habes in agro homines enim et iumenta et universa quae inventa fuerint foris nec congregata de agris cecideritque super ea grandio morientur

**9:20.** He that feared the [word of the Lord](#) among [Pharao's](#) servants, made his servants and his cattle flee into houses:

Qui timuit verbum Domini de servis Pharao fecit confugere servos suos et iumenta in domos

**9:21.** But he that regarded not the [word of the Lord](#), left his servants, and his cattle in the fields.

Qui autem neglexit sermonem Domini dimisit servos suos et iumenta in agris

**9:22.** And the [Lord](#) said to [Moses](#): Stretch forth thy hand towards [heaven](#), that there may be hail in the whole land of [Egypt](#) upon [men](#), and upon beasts, and upon every herb of the field in the land of [Egypt](#).

Et dixit Dominus ad Mosen extende manum tuam in caelum ut fiat grandio in universa terra Aegypti super homines et super iumenta et super omnem herbam agri in terra Aegypti

**9:23.** And [Moses](#) stretched forth his rod towards [heaven](#), and the [Lord](#) sent thunder and hail, and lightnings running along the ground: and the [Lord](#) rained hail upon the land of [Egypt](#).

Extenditque Moses virgam in caelum et Dominus dedit tonitrua et grandinem ac discurrentia fulgura super terram pluitque Dominus grandinem super terram Aegypti

**9:24.** And the hail and fire mixt with it drove on together: and it was of so great bigness, as never before was seen in the whole land of [Egypt](#) since that nation was founded.

Et grandio et ignis inmixta pariter ferebantur tantaeque fuit magnitudinis quanta ante numquam apparuit in universa terra Aegypti ex quo gens illa condita est

**9:25.** And the hail destroyed through all the land of [Egypt](#) all things that were in the fields, both [man](#) and

beast: and the hail smote every herb of the field, and it broke every tree of the country.

Et percussit grando in omni terra Aegypti cuncta quae fuerunt in agris ab homine usque ad iumentum cunctam herbam agri percussit grando et omne lignum regionis confregit

**9:26.** Only in the land of Gessen, where the **children of Israel** were, the hail fell not.

Tantum in terra Gessen ubi erant filii Israhel grando non cecidit

**9:27.** And **Pharao** sent and called **Moses** and **Aaron**, saying to them: I have **sinned** this time also, the **Lord** is **just**: I and my people, are **wicked**.

Misitque Pharao et vocavit Mosen et Aaron dicens ad eos peccavi etiam nunc Dominus iustus ego et populus meus impii

**9:28.** **Pray** ye to the **Lord** that the thunderings of **God** and the hail may cease: that I may let you go, and that ye may stay here no longer.

Orate Dominum et desinant tonitrua Dei et grando ut dimittam vos et nequaquam hic ultra maneatis

**9:29.** **Moses** said: As soon as I am gone out of the city, I will stretch forth my hands to the **Lord**, and the thunders shall cease, and the hail shall be no more: that thou mayst know that the earth is the **Lord's**:

Ait Moses cum egressus fuero de urbe extendam palmas meas ad Dominum et cessabunt tonitrua et grando non erit ut scias quia Domini est terra

**9:30.** But I know that neither thou, nor thy servants do yet fear the **Lord God**.

Novi autem quod et tu et servi tui necdum timeatis Dominum Deum

**9:31.** The flax therefore, and the barley were hurt, because the barley was green, and the flax was now balled;

Linum ergo et hordeum laesum est eo quod hordeum esset virens et linum iam folliculos germinaret

**9:32.** But the wheat, and other winter corn were not hurt, because they were lateward.

Triticum autem et far non sunt laesa quia serotina erant

**9:33.** And when **Moses** was gone from **Pharao** out of the city, he stretched forth his hands to the **Lord**: and the thunders and the hail ceased, neither did there drop any more rain upon the earth.

Egressusque Moses a Pharaone et ex urbe tetendit manus ad Dominum et cessaverunt tonitrua et grando nec ultra stillavit pluvia super terram

**9:34.** And **Pharao** seeing that the rain, and the hail, and the thunders were ceased, increased his **sin**:

Videns autem Pharao quod cessasset pluvia et grando et tonitrua auxit peccatum

**9:35.** And his heart was hardened, and the heart of his servants, and it was made exceeding hard: neither did he let the **children of Israel** go, as the **Lord** had commanded by the hand of **Moses**.

Et ingravatum est cor eius et servorum illius et induratum nimis nec dimisit filios Israhel sicut praeceperat Dominus per manum Mosi

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## Exodus Chapter 10

### The eighth plague of the locusts. The ninth, of darkness: Pharaoh is still hardened.

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**10:1.** And the [Lord](#) said to [Moses](#): Go in to [Pharaoh](#); for I have hardened his heart, and the heart of his servants: that I may work these my [signs](#) in him,

Et dixit Dominus ad Mosen ingredi ad Pharaonem ego enim induravi cor eius et servorum illius ut faciam signa mea haec in eo

**10:2.** And thou mayst tell in the ears of thy sons, and of thy grandsons, how often I have [plagued](#) the [Egyptians](#), and wrought my [signs](#) amongst them: and you may know that I am the [Lord](#).

Et narres in auribus filii tui et nepotum tuorum quotiens contriverim Aegyptios et signa mea fecerim in eis et sciatis quia ego Dominus

**10:3.** Therefore [Moses](#) and [Aaron](#) went in to [Pharaoh](#), and said to him: Thus saith the [Lord God](#) of the [Hebrews](#): How long refusest thou to submit to me? let my people go, to [sacrifice](#) to me.

Introierunt ergo Moses et Aaron ad Pharaonem et dixerunt ad eum haec dicit Dominus Deus Hebraeorum usquequo non vis subici mihi dimitte populum meum ut sacrificet mihi

**10:4.** But if thou resist, and wilt not let them go, behold I will bring in to-morrow the locusts into thy coasts;

Sin autem resistis et non vis dimittere eum ecce ego inducam cras lucustam in fines tuos

**10:5.** To cover the face of the earth, that nothing thereof may appear, but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields.

Quae operiat superficiem terrae nec quicquam eius appareat sed comedatur quod residuum fuit grandini conrodet enim omnia ligna quae germinant in agris

**10:6.** And they shall fill thy houses, and the houses of thy servants, and of all the [Egyptians](#): such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from [Pharaoh](#).

Et implebunt domos tuas et servorum tuorum et omnium Aegyptiorum quantam non viderunt patres tui et avi ex quo orti sunt super terram usque in praesentem diem avertitque se et egressus est a Pharaone

**10:7.** And [Pharaoh's](#) servants said to him: How long shall we endure this [scandal](#)? Let the [men](#) go to [sacrifice](#) to the [Lord](#) their [God](#). Dost thou not see that [Egypt](#) is undone?

Dixerunt autem servi Pharaonis ad eum usquequo patiemur hoc scandalum dimitte homines ut sacrificent Domino Deo suo nonne vides quod perierit Aegyptus

**10:8.** And they called back [Moses](#), and [Aaron](#), to [Pharaoh](#); and he said to them: Go, [sacrifice](#) to the [Lord your God](#): who are they that shall go?

Revocaveruntque Mosen et Aaron ad Pharaonem qui dixit eis ite sacrificate Domino Deo vestro quinam sunt qui ituri sunt

**10:9.** [Moses](#) said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the [solemnity](#) of the [Lord our God](#).

Ait Moses cum parvulis nostris et senibus pergemus cum filiis et filiabus cum ovibus et armentis est enim sollemnitas Domini nostri

**10:10.** And [Pharaoh](#) answered: So be the [Lord](#) with you, as I shall let you and your children go: who can [doubt](#) but that you intend some great [evil](#)?

Et respondit sic Dominus sit vobiscum quomodo ego dimittam vos et parvulos vestros cui dubium est quod pessime cogitatis

**10:11.** It shall not be so, but go ye men only, and [sacrifice](#) to the [Lord](#): for this yourselves also desired. And immediately they were cast out from [Pharao's](#) presence.

Non fiet ita sed ite tantum viri et sacrificate Domino hoc enim et ipsi petistis statimque eieci sunt de conspectu Pharaonis

**10:12.** And the [Lord](#) said to [Moses](#): Stretch forth thy hand upon the land of [Egypt](#) unto the locust, that it come upon it, and devour every herb that is left after the hail.

Dixit autem Dominus ad Mosen extende manum tuam super terram Aegypti ad lucustam ut ascendat super eam et devoret omnem herbam quae residua fuit grandini

**10:13.** And [Moses](#) stretched forth his rod upon the land of [Egypt](#): and the [Lord](#) brought a burning wind all that day, and night; and when it was morning, the burning wind raised the locusts.

Extendit Moses virgam super terram Aegypti et Dominus induxit ventum urentem tota illa die ac nocte et mane facto ventus urens levavit lucustas

**10:14.** And they came up over the whole land of [Egypt](#); and rested in all the coasts of the [Egyptians](#), innumerable, the like as had not been before that time, nor shall be hereafter.

Quae ascenderunt super universam terram Aegypti et sederunt in cunctis finibus Aegyptiorum innumerabiles quales ante illud tempus non fuerant nec postea futurae sunt

**10:15.** And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left; and there remained not any thing that was green on the trees, or in the herbs of the earth, in all [Egypt](#).

Operueruntque universam superficiem terrae vastantes omnia devorata est igitur herba terrae et quicquid pomorum in arboribus fuit quae grando dimiserat nihilque omnino virens relictum est in lignis et in herbis terrae in cuncta Aegypto

**10:16.** Wherefore [Pharao](#) in haste called [Moses](#) and [Aaron](#), and said to them: I have [sinned](#) against the [Lord your God](#), and against you.

Quam ob rem festinus Pharao vocavit Mosen et Aaron et dixit eis peccavi in Dominum Deum vestrum et in vos

**10:17.** But now forgive me my [sin](#) this time also, and [pray](#) to the [Lord your God](#), that he take away from me this death.

Sed nunc dimittite peccatum mihi etiam hac vice et rogate Dominum Deum vestrum ut auferat a me mortem istam

**10:18.** And [Moses](#) going forth from the presence of [Pharao](#), [prayed](#) to the [Lord](#):

Egressusque est de conspectu Pharaonis et oravit Dominum

**10:19.** And he made a very strong wind to blow from the west, and it took the locusts and cast them into the [Red Sea](#): there remained not so much as one in all the coasts of [Egypt](#).

Qui flare fecit ventum ab occidente vehementissimum et arreptam lucustam proiecit in mare Rubrum non remansit ne una quidem in cunctis finibus Aegypti

**10:20.** And the [Lord](#) hardened [Pharao's](#) heart, neither did he let the [children of Israel](#) go.

Et induravit Dominus cor Pharaonis nec dimisit filios Israhel

**10:21.** And the [Lord](#) said to [Moses](#): Stretch out thy hand towards [heaven](#): and may there be darkness upon the land of [Egypt](#) so thick that it may be felt.

Dixit autem Dominus ad Mosen extende manum tuam in caelum et sint tenebrae super terram Aegypti tam densae ut palpari queant

**Darkness upon the land of Egypt, so thick that it may be felt...** By means of the gross exhalations, which were to cause and accompany the darkness.

**10:22.** And [Moses](#) stretched forth his hand towards [heaven](#): and there came horrible darkness in all the land of [Egypt](#) for three days.

Extendit Moses manum in caelum et factae sunt tenebrae horribiles in universa terra Aegypti tribus diebus

**10:23.** No [man](#) saw his brother, nor moved himself out of the place where he was: but wheresoever the [children of Israel](#) dwelt, there was light.

Nemo vidit fratrem suum nec movit se de loco in quo erat ubicumque autem habitabant filii Israhel lux erat

**10:24.** And **Pharao** called **Moses** and **Aaron**, and said to them: Go, **sacrifice** to the **Lord**: let your sheep only, and herds remain, let your children go with you.

Vocavitque Pharao Mosen et Aaron et dixit eis ite sacrificate Domino oves tantum vestrae et armenta remaneant parvuli vestri eant vobiscum

**10:25.** **Moses** said: Thou shalt give us also **sacrifices** and **burnt-offerings**, to the **Lord our God**.

Ait Moses hostias quoque et holocausta dabis nobis quae offeramus Domino Deo nostro

**10:26.** All the flocks shall go with us; there shall not a hoof remain of them: for they are necessary for the service of the **Lord our God**: especially as we know not what must be offered, till we come to the very place.

Cuncti greges pergunt nobiscum non remanebit ex eis ungula quae necessaria sunt in cultum Domini Dei nostri praesertim cum ignoremus quid debeat immolari donec ad ipsum locum perveniamus

**10:27.** And the **Lord** hardened **Pharao's** heart, and he would not let them go.

Induravit autem Dominus cor Pharaonis et noluit dimittere eos

**10:28.** And **Pharao** said to **Moses**: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

Dixitque Pharao ad eum recede a me cave ne ultra videas faciem meam quocumque die apparueris mihi morieris

**10:29.** **Moses** answered: So shall it be as thou hast spoken, I will not see thy face anymore.

Respondit Moses ita fiat ut locutus es non videbo ultra faciem tuam

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## Exodus Chapter 11

### Pharao and his people are threatened with the death of their firstborn.

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**11:1.** And the [Lord](#) said to [Moses](#): Yet one [plague](#) more will I bring upon [Pharao](#) and [Egypt](#), and after that he shall let you go, and thrust you out.

Et dixit Dominus ad Mosen adhuc una plaga tangam Pharaonem et Aegyptum et post haec dimittet vos et exire conpellet

**11:2.** Therefore thou shalt tell all the people, that every man ask of his friend, and every [woman](#) of her neighbour, vessels of silver and of gold.

Dices ergo omni plebi ut postulet vir ab amico suo et mulier a vicina sua vasa argentea et aurea

**11:3.** And the [Lord](#) will give favour to his people in the sight of the [Egyptians](#). And [Moses](#) was a very great [man](#) in the land of [Egypt](#), in the sight of [Pharao's](#) servants, and of all the people.

Dabit autem Dominus gratiam populo coram Aegyptiis fuitque Moses vir magnus valde in terra Aegypti coram servis Pharao et omni populo

**11:4.** And he said: Thus saith the [Lord](#): At midnight I will enter into [Egypt](#):

Et ait haec dicit Dominus media nocte egrediar in Aegyptum

**11:5.** And every [firstborn](#) in the land of the [Egyptians](#) shall die, from the [firstborn](#) of [Pharao](#) who sitteth on his throne, even to the [firstborn](#) of the handmaid that is at the mill, and all the [firstborn](#) of beasts.

Et morietur omne primogenitum in terra Aegyptiorum a primogenito Pharaonis qui sedet in solio eius usque ad primogenitum ancillae quae est ad molam et omnia primogenita iumentorum

**11:6.** And there shall be a great cry in all the land of [Egypt](#), such as neither hath been before, nor shall be hereafter.

Eritque clamor magnus in universa terra Aegypti qualis nec ante fuit nec postea futurus est

**11:7.** But with all the [children of Israel](#) there shall not a dog make the least noise, from [man](#) even to beast; that you may know how wonderful a difference the [Lord](#) maketh between the [Egyptians](#) and [Israel](#).

Apud omnes autem filios Israhel non muttiet canis ab homine usque ad pecus ut sciatis quanto miraculo dividat Dominus Aegyptios et Israhel

**11:8.** And all these thy servants shall come down to me, and shall [worship](#) me, saying: Go forth thou, and all the people that is under thee: after that we will go out.

Descendentque omnes servi tui isti ad me et adorabunt me dicentes egredere tu et omnis populus qui subiectus est tibi post haec egrediemur

**11:9.** And he went out from [Pharao](#) exceeding [angry](#). But the [Lord](#) said to [Moses](#): [Pharao](#) will not hear you, that many [signs](#) may be done in the land of [Egypt](#).

Et exivit a Pharaone iratus nimis dixit autem Dominus ad Mosen non audiet vos Pharao ut multa signa fiant in terra Aegypti

**11:10.** And [Moses](#) and [Aaron](#) did all the [wonders](#) that are written, before [Pharao](#). And the [Lord](#) hardened [Pharao's](#) heart, neither did he let the [children of Israel](#) go out of his land.

Moses autem et Aaron fecerunt omnia ostenta quae scripta sunt coram Pharaone et induravit Dominus cor Pharaonis nec dimisit filios Israhel de terra sua

**The Lord hardened, etc...** See the annotations above, [Genesis 4:21](#) and [7:3](#).

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## Exodus Chapter 12

### The manner of preparing, and eating the paschal lamb: the firstborn of Egypt are all slain: the Israelites depart.

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**12:1.** And the [Lord](#) said to [Moses](#) and [Aaron](#) in the land of [Egypt](#):

Dixit quoque Dominus ad Mosen et Aaron in terra Aegypti

**12:2.** This month shall be to you the beginning of months; it shall be the first in the months of the year.

Mensis iste vobis principium mensuum primus erit in mensibus anni

**12:3.** Speak ye to the whole assembly of the [children of Israel](#), and say to them: On the tenth day of this month let every [man](#) take a [lamb](#) by their [families](#) and houses.

Loquimini ad universum coetum filiorum Israhel et dicite eis decima die mensis huius tollat unusquisque agnum per familias et domos suas

**12:4.** But if the number be less than may suffice to eat the [lamb](#), he shall take unto him his neighbour that joineth to his house, according to the number of [souls](#) which may be enough to eat the [lamb](#).

Sin autem minor est numerus ut sufficere possit ad vescendum agnum adsumet vicinum suum qui iunctus est domui eius iuxta numerum animarum quae sufficere possunt ad esum agni

**12:5.** And it shall be a [lamb](#) without blemish, a male, of one year; according to which [rite](#) also you shall take a kid.

Erit autem agnus absque macula masculus anniculus iuxta quem ritum tolletis et hedum

**A kid...** The [phase](#) might be performed, either with a [lamb](#) or with a kid: and all the same [rites](#) and [ceremonies](#) were to be used with the one as with the other.

**12:6.** And you shall keep it until the fourteenth day of this month; and the whole multitude of the [children of Israel](#) shall [sacrifice](#) it in the evening.

Et servabitis eum usque ad quartamdecimam diem mensis huius immolabitque eum universa multitudo filiorum Israhel ad vesperam

**12:7.** And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it.

Et sument de sanguine ac ponent super utrumque postem et in superliminaribus domorum in quibus comedent illum

**12:8.** And they shall eat the [flesh](#) that night roasted at the fire, and [unleavened bread](#) with wild lettuce.

Et edent carnes nocte illa assas igni et azymos panes cum lactucis agrestibus

**12:9.** You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof.

Non comedetis ex eo crudum quid nec coctum aqua sed assum tantum igni caput cum pedibus eius et intestinis vorabitis

**12:10.** Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire.

Nec remanebit ex eo quicquam usque mane si quid residui fuerit igne conburetis

**12:11.** And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the [Phase](#) (that is the Passage) of the [Lord](#).

Sic autem comedetis illum renes vestros accingetis calciamenta habebitis in pedibus tenentes baculos in manibus et comedetis festinantes est enim phase id est transitus Domini

**12:12.** And I will pass through the land of [Egypt](#) that night, and will kill every [firstborn](#) in the land of [Egypt](#),

both **man** and beast: and against all the gods of **Egypt** I will execute **judgments**; I am the **Lord**.

Et transibo per terram Aegypti nocte illa percutiamque omne primogenitum in terra Aegypti ab homine usque ad pecus et in cunctis diis Aegypti faciam iudicia ego Dominus

**12:13.** And the blood shall be unto you for a sign in the houses where you shall be; and I shall see the blood, and shall pass over you; and the **plague** shall not be upon you to destroy you, when I shall strike the land of **Egypt**.

Erit autem sanguis vobis in signum in aedibus in quibus eritis et videbo sanguinem ac transibo vos nec erit in vobis plaga disperdens quando percussero terram Aegypti

**12:14.** And this day shall be for a memorial to you; and you shall keep it a **feast** to the **Lord** in your **generations**, with an everlasting observance.

Habebitis autem hanc diem in monumentum et celebrabitis eam sollemnem Domino in generationibus vestris cultu sempiterno

**12:15.** Seven days shall you eat **unleavened bread**: in the first day there shall be no leaven in your houses; whosoever shall eat any thing leavened, from the first day until the seventh day, that **soul** shall perish out of **Israel**.

Septem diebus azyma comedetis in die primo non erit fermentum in domibus vestris quicumque comederit fermentatum peribit anima illa de Israhel a primo die usque ad diem septimum

**12:16.** The first day shall be **holy** and **solemn**, and the seventh day shall be kept with the like **solemnity**: you shall do no work in them, except those things that belong to eating.

Dies prima erit sancta atque sollemnis et dies septima eadem festivitate venerabilis nihil operis facietis in eis exceptis his quae ad vescendum pertinent

**12:17.** And you shall observe the **feast of the unleavened bread**: for in this same day I will bring forth your army out of the land of **Egypt**, and you shall keep this day in your **generations** by a perpetual observance.

Et observabitis azyma in eadem enim ipsa die educam exercitum vestrum de terra Aegypti et custodietis diem istum in generationes vestras ritu perpetuo

**12:18.** The first month, the fourteenth day of the month, in the evening, you shall eat **unleavened bread**, until the one and twentieth day of the same month, in the evening.

Primo mense quartadecima die mensis ad vesperam comedetis azyma usque ad diem vicesimam primam eiusdem mensis ad vesperam

**Unleavened bread...** By this it appears, that **our Saviour** made use of **unleavened bread**, in the institution of the **blessed sacrament**, which was on the evening of the **paschal solemnity**, at which time there was no leavened bread to be found in **Israel**.

**12:19.** Seven days there shall not be found any leaven in your houses: he that shall eat leavened bread, his **soul** shall perish out of the assembly of **Israel**, whether he be a stranger or born in the land.

Septem diebus fermentum non inveniatur in domibus vestris qui comederit fermentatum peribit anima eius de coetu Israhel tam de advenis quam de indigenis terrae

**12:20.** You shall not eat any thing leavened: in all your habitations you shall eat **unleavened bread**.

Omne fermentatum non comedetis in cunctis habitaculis vestris edetis azyma

**12:21.** And **Moses** called all the ancients of the **children of Israel**, and said to them: Go take a **lamb** by your **families**, and **sacrifice** the **Phase**.

Vocavit autem Moses omnes seniores filiorum Israhel et dixit ad eos ite tollentes animal per familias vestras immolate phase

**12:22.** And dip a bunch of **hyssop** in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning.

Fasciculumque hysopi tinguite sanguine qui est in limine et aspergite ex eo superliminare et utrumque postem nullus vestrum egredietur ostium domus suae usque mane

**Sprinkle, etc...** This sprinkling the doors of the **Israelites** with the blood of the **paschal lamb**, in order to their being delivered from the sword of the **destroying angel**, was a lively **figure** of our **redemption** by the blood of **Christ**.

**12:23.** For the **Lord** will pass through striking the **Egyptians**: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the **destroyer** to come into your houses and to hurt you.

Transibit enim Dominus percutiens Aegyptios cumque viderit sanguinem in superliminari et in utroque poste transcendet ostium et non sinet percussorem ingredi domos vestras et laedere

**12:24.** Thou shalt keep this thing as a [law](#) for thee and thy children for ever.

Custodi verbum istud legitimum tibi et filiis tuis usque in aeternum

**12:25.** And when you have entered into the land which the [Lord](#) will give you, as he hath [promised](#), you shall observe these [ceremonies](#).

Cumque introieritis terram quam Dominus daturus est vobis ut pollicitus est observabitis caerimonias istas

**12:26.** And when your children shall say to you: What is the meaning of this service?

Et cum dixerint vobis filii vestri quae est ista religio

**12:27.** You shall say to them: It is the victim of the passage of the [Lord](#), when he passed over the houses of the [children of Israel](#) in [Egypt](#), striking the [Egyptians](#), and saving our houses. And the people bowing themselves, [adored](#).

Dicetis eis victima transitus Domini est quando transivit super domos filiorum Israhel in Aegypto percutiens Aegyptios et domos nostras liberans incurvatusque populus adoravit

**12:28.** And the [children of Israel](#) going forth, did as the [Lord](#) had commanded [Moses](#) and [Aaron](#).

Et egressi filii Israhel fecerunt sicut praeceperat Dominus Mosi et Aaron

**12:29.** And it came to pass at midnight, the [Lord](#) slew every [firstborn](#) in the land of [Egypt](#), from the [firstborn](#) of [Pharao](#), who sat on his throne, unto the [firstborn](#) of the captive [woman](#) that was in the [prison](#), and all the [firstborn](#) of cattle.

Factum est autem in noctis medio percussit Dominus omne primogenitum in terra Aegypti a primogenito Pharaonis qui sedebat in solio eius usque ad primogenitum captivae quae erat in carcere et omne primogenitum iumentorum

**12:30.** And [Pharao](#) arose in the night, and all his servants, and all [Egypt](#): and there arose a great cry in [Egypt](#); for there was not a house wherein there lay not one dead.

Surrexitque Pharao nocte et omnes servi eius cunctaque Aegyptus et ortus est clamor magnus in Aegypto neque enim erat domus in qua non iaceret mortuus

**12:31.** And [Pharao](#) calling [Moses](#) and [Aaron](#), in the night, said: Arise and go forth from among my people, you and the [children of Israel](#): go, [sacrifice](#) to the [Lord](#) as you say.

Vocatisque Mosen et Aaron nocte ait surgite egredimini a populo meo et vos et filii Israhel ite immolate Domino sicut dicitis

**12:32.** Your sheep and herds take along with you, as you demanded, and departing [bless](#) me.

Oves vestras et armenta adsumite ut petieratis et abeuntes benedicite mihi

**12:33.** And the [Egyptians](#) pressed the people to go forth out of the land speedily, saying: We shall all die.

Urguebantque Aegyptii populum de terra exire velociter dicentes omnes moriemur

**12:34.** The people therefore took [dough before it was leavened](#); and tying it in their cloaks, put it on their shoulders.

Tulit igitur populus conspersam farinam antequam fermentaretur et ligans in palliis posuit super umeros suos

**12:35.** And the [children of Israel](#) did as [Moses](#) had commanded: and they asked of the [Egyptians](#) vessels of silver and gold, and very much raiment.

Feceruntque filii Israhel sicut praeceperat Moses et petierunt ab Aegyptiis vasa argentea et aurea vestemque plurimam

**12:36.** And the [Lord](#) gave favour to the people in the sight of the [Egyptians](#), so that they lent unto them: and they stripped the [Egyptians](#).

Dedit autem Dominus gratiam populo coram Aegyptiis ut commodarent eis et spoliaverunt Aegyptios

**12:37.** And the [children of Israel](#) set forward from Ramesse to Socoth, being about six hundred thousand [men](#) on foot, beside children.

Profectique sunt filii Israhel de Ramesse in Socoth sescenta ferme milia peditum virorum absque parvulis

**12:38.** And a mixed multitude, without number, went up also with them, sheep and herds, and beasts of divers kinds, exceeding many.

Sed et vulgus promiscuum innumerabile ascendit cum eis oves et armenta et animantia diversi generis

multa nimis

**12:39.** And they baked the meal, which a little before they had brought out of **Egypt** in dough: and they made **hearth cakes unleavened**: for it could not be leavened, the **Egyptians** pressing them to depart, and not suffering them to make any stay; neither did they think of preparing any meat.

Coxeruntque farinam quam dudum conspersam de Aegypto tulerant et fecerunt subcinericios panes azymos neque enim poterant fermentari cogentibus exire Aegyptiis et nullam facere sinentibus moram nec pulmenti quicquam occurrerant praeparare

**12:40.** And the abode of the **children of Israel** that they made in **Egypt**, was four hundred and thirty years. Habitatio autem filiorum Israhel qua manserant in Aegypto fuit quadringentorum triginta annorum

**12:41.** Which being expired, the same day all the army of the **Lord** went forth out of the land of **Egypt**. Quibus expletis eadem die egressus est omnis exercitus Domini de terra Aegypti

**12:42.** This is the **observable night of the Lord**, when he brought them forth out of the land of **Egypt**: this night all the **children of Israel** must observe in their **generations**.

Nox est ista observabilis Domini quando eduxit eos de terra Aegypti hanc observare debent omnes filii Israhel in generationibus suis

**12:43.** And the **Lord** said to **Moses** and **Aaron**: This is the service of the **Phase**; no foreigner shall eat of it. Dixitque Dominus ad Mosen et Aaron haec est religio phase omnis alienigena non comedet ex eo

**12:44.** But every bought servant shall be **circumcised**, and so shall eat. Omnis autem servus empticius circumcidetur et sic comedet

**12:45.** The stranger and the hireling shall not eat thereof. Advena et mercennarius non edent ex eo

**12:46.** In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

In una domo comedetur nec efferetis de carnibus eius foras nec os illius confringetis

**12:47.** All the assembly of the **children of Israel** shall keep it. Omnis coetus filiorum Israhel faciet illud

**12:48.** And if any stranger be willing to dwell among you, and to keep the **Phase of the Lord**, all his males shall first be **circumcised**, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any **man** be uncircumcised, he shall not eat thereof.

Quod si quis peregrinorum in vestram voluerit transire coloniam et facere phase Domini circumcidetur prius omne masculinum eius et tunc rite celebrabit eritque sicut indigena terrae si quis autem circumcisis non fuerit non vescetur ex eo

**12:49.** The same **law** shall be to him that is born in the land, and to the **proselyte** that sojourneth with you.

Eadem lex erit indigenae et colono qui peregrinatur apud vos

**12:50.** And all the **children of Israel** did as the **Lord** had commanded **Moses** and **Aaron**.

Fecerunt omnes filii Israhel sicut praeceperat Dominus Mosi et Aaron

**12:51.** And the same day the **Lord** brought forth the **children of Israel** out of the land of **Egypt** by their companies.

Et in eadem die eduxit Dominus filios Israhel de terra Aegypti per turmas suas

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## Exodus Chapter 13

**The paschal solemnity is to be observed; and the firstborn are to be consecrated to God. The people are conducted through the desert by a pillar of fire in the night, and a cloud in the day.**

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**13:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**13:2.** [Sanctify](#) unto me every [firstborn](#) that openeth the womb among the [children of Israel](#), as well of [men](#) as of [beasts](#): for they are all mine.

Sanctifica mihi omne primogenitum quod aperit vulvam in filiis Israhel tam de hominibus quam de iumentis mea sunt enim omnia

**Sanctify unto me every firstborn...** Sanctification in this place means that the [firstborn](#) males of the [Hebrews](#) should be deputed to the ministry in the [divine worship](#); and the [firstborn](#) of [beasts](#) to be given for a [sacrifice](#).

**13:3.** And [Moses](#) said to the people: Remember this day in which you came forth out of [Egypt](#), and out of the house of [bondage](#), for with a strong hand hath the [Lord](#) brought you forth out of this place: that you eat no leavened bread.

Et ait Moses ad populum mementote diei huius in qua egressi estis de Aegypto et de domo servitutis quoniam in manu forti eduxit vos Dominus de loco isto ut non comedatis fermentatum panem

**13:4.** This day you go forth in the month of new corn.

Hodie egredimini mense novarum frugum

**13:5.** And when the [Lord](#) shall have brought thee into the land of the [Chanaanite](#), and the [Hethite](#), and the [Amorrhite](#), and the [Hevite](#), and the [Jebusite](#), which he [swore](#) to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of [sacred rites](#) in this month.

Cumque te introduxerit Dominus in terram Chananei et Hetthei et Amorrei et Evei et Iebusei quam iuravit patribus tuis ut daret tibi terram fluentem lacte et melle celebrabis hunc morem sacrorum mense isto

**13:6.** Seven days shalt thou eat [unleavened bread](#): and on the seventh day shall be the [solemnity of the Lord](#).

Septem diebus vesceris azymis et in die septimo erit sollemnitas Domini

**13:7.** [Unleavened bread](#) shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

Azymba comedetis septem diebus non apparebit apud te aliquid fermentatum nec in cunctis finibus tuis

**13:8.** And thou shalt tell thy son in that day, saying: This is what the [Lord](#) did to me when I came forth out of [Egypt](#).

Narrabisque filio tuo in die illo dicens hoc est quod fecit Dominus mihi quando egressus sum de Aegypto

**13:9.** And it shall be as a sign in thy hand, and as a memorial before thy eyes; and that the [law of the Lord](#) be always in thy mouth, for with a strong hand the [Lord](#) hath brought thee out of the land of [Egypt](#).

Et erit quasi signum in manu tua et quasi monumentum ante oculos tuos et ut lex Domini semper in ore tuo in manu enim forti eduxit te Dominus de Aegypto

**13:10.** Thou shalt keep this observance at the set time from days to days.

Custodies huiuscemodi cultum statuto tempore a diebus in dies

**13:11.** And when the [Lord](#) shall have brought thee into the land of the [Chanaanite](#), as he [swore](#) to thee and thy fathers, and shall give it thee:

Cumque introduxerit te in terram Chananei sicut iuravit tibi et patribus tuis et dederit eam tibi

**13:12.** Thou shalt set apart **all that openeth the womb** for the **Lord**, and all that is **first brought forth** of thy cattle: whatsoever thou shalt have of the male sex, thou shalt **consecrate** to the **Lord**.

Separabis omne quod aperit vulvam Domino et quod primitivum est in pecoribus tuis quicquid habueris masculini sexus consecrabis Domino

**13:13.** The **firstborn** of an ass thou shalt change for a sheep: and if thou do not **redeem** it, thou shalt kill it. And every **firstborn** of **men** thou shalt **redeem** with a price.

Primogenitum asini mutabis ove quod si non redemeris interficies omne autem primogenitum hominis de filiis tuis pretio redimes

**13:14.** And when thy son shall ask thee to morrow, saying: What is this? thou shalt answer him: With a strong hand did the **Lord** bring us forth out of the land of **Egypt**, out of the house of **bondage**.

Cumque interrogaverit te filius tuus cras dicens quid est hoc respondebis ei in manu forti eduxit nos Dominus de Aegypto de domo servitutis

**13:15.** For when **Pharao** was hardened, and would not let us go, the **Lord** slew every **firstborn** in the land of **Egypt**, from the **firstborn** of **man** to the **firstborn** of beasts: therefore I **sacrifice** to the **Lord** all that openeth the womb of the male sex, and all the **firstborn** of my sons I **redeem**.

Nam cum induratus esset Pharao et nollet nos dimittere occidit Dominus omne primogenitum in terra Aegypti a primogenito hominis usque ad primogenitum iumentorum idcirco immolo Domino omne quod aperit vulvam masculini sexus et omnia primogenita filiorum meorum redimo

**13:16.** And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remembrance: because the **Lord** hath brought us forth out of **Egypt** by a strong hand.

Erit igitur quasi signum in manu tua et quasi adpensum quid ob recordationem inter oculos tuos eo quod in manu forti eduxerit nos Dominus de Aegypto

**13:17.** And when **Pharao** had sent out the people, the **Lord** led them not by the way of the land of the **Philistines**, which is near; thinking lest perhaps they would repent, if they should see wars arise against them, and would return into **Egypt**.

Igitur cum emisisset Pharao populum non eos duxit Dominus per viam terrae Philisthim quae vicina est reputans ne forte paeniteret eum si vidisset adversum se bella consurgere et reverteretur in Aegyptum

**13:18.** But he led them about by the way of the **desert**, which is by the **Red Sea**: and the **children of Israel** went up armed out of the land of **Egypt**.

Sed circumduxit per viam deserti quae est iuxta mare Rubrum et armati ascenderunt filii Israhel de terra Aegypti

**13:19.** And **Moses** took **Joseph's bones** with him: because he had **adjured** the **children of Israel**, saying: **God** shall visit you, carry out my **bones** from hence with you.

Tulit quoque Moses ossa Ioseph secum eo quod adiurasset filios Israhel dicens visitabit vos Deus efferte ossa mea hinc vobiscum

**13:20.** And marching from Socoth, they encamped in Etham, in the utmost coasts of the **wilderness**.

Profectique de Socoth castrametati sunt in Etham in extremis finibus solitudinis

**13:21.** And the **Lord** went before them to show the way, by day in a **pillar of a cloud**, and by night in a **pillar of fire**; that he might be the guide of their journey at both times.

Dominus autem praecedebat eos ad ostendendam viam per diem in columna nubis et per noctem in columna ignis ut dux esset itineris utroque tempore

**13:22.** There never failed the **pillar of the cloud** by day, nor the **pillar of fire** by night, before the people. Numquam defuit columna nubis per diem nec columna ignis per noctem coram populo

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## Exodus Chapter 14

**Pharao pursueth the children of Israel. They murmur against Moses, but are encouraged by him, and pass through the Red Sea. Pharao and his army following them are drowned.**

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**14:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est autem Dominus ad Mosen dicens

**14:2.** Speak to the [children of Israel](#): Let them turn and encamp over against Pihahiroth, which is between Magdal and the [sea](#) over against Beelsephon: you shall encamp before it upon the [sea](#).

Loquere filiis Israhel reversi castrametentur e regione Phiahiroth quae est inter Magdolum et mare contra Beelsephon in conspectu eius castra ponetis super mare

**14:3.** And [Pharao](#) will say of the [children of Israel](#): They are straitened in the land, the [desert](#) hath shut them in.

Dicturusque est Pharao super filiis Israhel coartati sunt in terra conclusit eos desertum

**14:4.** And I shall harden his heart and he will pursue you: and I shall be [glorified](#) in [Pharao](#), and in all his army: and the [Egyptians](#) shall know that I am the [Lord](#). And they did so.

Et indurabo cor eius ac persequetur vos et glorificabor in Pharao et in omni exercitu eius scientque Aegyptii quia ego sum Dominus feceruntque ita

**14:5.** And it was told the [king of the Egyptians](#) that the people was fled: and the heart of [Pharao](#) and of his servants was changed with regard to the people, and they said: What meant we to do, that we let [Israel](#) go from serving us?

Et nuntiatum est regi Aegyptiorum quod fugisset populus inmutatumque est cor Pharaonis et servorum eius super populo et dixerunt quid volumus facere ut dimitteremus Israhel ne serviret nobis

**14:6.** So he made ready his chariot, and took all his people with him.

lunxit ergo currum et omnem populum suum adsumpsit secum

**14:7.** And he took six hundred chosen chariots, and all the chariots that were in [Egypt](#): and the [captains](#) of the whole army.

Tulitque sescentos currus electos quicquid in Aegypto curruum fuit et duces totius exercitus

**14:8.** And the [Lord](#) hardened the heart of [Pharao, king of Egypt](#), and he pursued the [children of Israel](#); but they were gone forth in a mighty hand.

Induravitque Dominus cor Pharaonis regis Aegypti et persecutus est filios Israhel at illi egressi erant in manu excelsa

**14:9.** And when the [Egyptians](#) followed the steps of them who were gone before, they found them encamped at the [sea](#) side: all [Pharao's](#) horse and chariots and the whole army were in Pihahiroth, before Beelsephon.

Cumque persequerentur Aegyptii vestigia praecedentium reppererunt eos in castris super mare omnis equitatus et currus Pharaonis et universus exercitus erant in Ahiroth contra Beelsephon

**14:10.** And when [Pharao](#) drew near, the [children of Israel](#) lifting up their eyes, saw the [Egyptians](#) behind them: and they [feared](#) exceedingly, and cried to the [Lord](#).

Cumque adpropinquasset Pharao levantes filii Israhel oculos viderunt Aegyptios post se et timuerunt valde clamaveruntque ad Dominum

**14:11.** And they said to [Moses](#): Perhaps there were no [graves](#) in [Egypt](#), therefore thou hast brought us to die in the [wilderness](#): why wouldst thou do this, to lead us out of [Egypt](#)?

Et dixerunt ad Mosen forsitan non erant sepulchra in Aegypto ideo tulisti nos ut moreremur in solitudine quid hoc facere voluisti ut educeres nos ex Aegypto

**14:12.** Is not this the word that we spoke to thee in [Egypt](#), saying: Depart from us, that we may serve the [Egyptians](#)? for it was much better to serve them, than to die in the [wilderness](#).

Nonne iste est sermo quem loquebamur ad te in Aegypto dicentes recede a nobis ut serviamus Aegyptiis multo enim melius est servire eis quam mori in solitudine

**14:13.** And [Moses](#) said to the people: [Fear](#) not: stand, and see the great [wonders](#) of the [Lord](#), which he will do this day; for the [Egyptians](#), whom you see now, you shall see no more for ever.

Et ait Moses ad populum nolite timere state et videte magnalia Domini quae facturus est hodie Aegyptios enim quos nunc videtis nequaquam ultra videbitis usque in sempiternum

**14:14.** The [Lord](#) will fight for you, and you shall hold your peace.

Dominus pugnabit pro vobis et vos tacebitis

**14:15.** And the [Lord](#) said to [Moses](#): Why criest thou to me? Speak to the [children of Israel](#) to go forward.

Dixitque Dominus ad Mosen quid clamas ad me loquere filiis Israhel ut proficiscantur

**14:16.** But lift thou up thy rod, and stretch forth thy hand over the [sea](#), and divide it: that the [children of Israel](#) may go through the midst of the [sea](#) on dry ground.

Tu autem eleva virgam tuam et extende manum super mare et divide illud ut gradientur filii Israhel in medio mari per siccum

**14:17.** And I will harden the heart of the [Egyptians](#) to pursue you: and I will be [glorified](#) in [Pharao](#), and in all his host, and in his chariots and in his horsemen.

Ego autem indurabo cor Aegyptiorum ut persequantur vos et glorificabor in Pharaone et in omni exercitu eius in curribus et in equitibus illius

**14:18.** And the [Egyptians](#) shall know that I am the [Lord](#), when I shall be [glorified](#) in [Pharao](#), and in his chariots, and in his horsemen.

Et scient Aegyptii quia ego sum Dominus cum glorificatus fuero in Pharaone et in curribus atque in equitibus eius

**14:19.** And the [angel of God](#), who went before the camp of [Israel](#), removing, went behind them: and together with him the [pillar of the cloud](#), leaving the forepart,

Tollensque se angelus Dei qui praecedebat castra Israhel abiit post eos et cum eo pariter columna nubis priora dimittens post tergum

**14:20.** Stood behind, between the [Egyptians'](#) camp and the camp of [Israel](#): and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night.

Stetit inter castra Aegyptiorum et castra Israhel et erat nubes tenebrosa et inluminans noctem ut ad se invicem toto noctis tempore accedere non valerent

**A dark cloud, and enlightening the night...** It was a dark cloud to the [Egyptians](#); but enlightened the night to the [Israelites](#) by giving them a great light.

**14:21.** And when [Moses](#) had stretched forth his hand over the [sea](#), the [Lord](#) took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

Cumque extendisset Moses manum super mare abstulit illud Dominus flante vento vehementi et urente tota nocte et vertit in siccum divisaque est aqua

**14:22.** And the [children of Israel](#) went in through the midst of the [sea](#) dried up; for the water was as a wall on their right hand and on their left.

Et ingressi sunt filii Israhel per medium maris sicci erat enim aqua quasi murus a dextra eorum et leva

**14:23.** And the [Egyptians](#) pursuing went in after them, and all [Pharao's](#) horses, his chariots and horsemen, through the midst of the [sea](#).

Persequentesque Aegyptii ingressi sunt post eos omnis equitatus Pharaonis currus eius et equites per medium maris

**14:24.** And now the morning watch was come, and behold the [Lord](#) looking upon the [Egyptian](#) army through the [pillar of fire and of the cloud](#), slew their host.

Iamque advenerat vigilia matutina et ecce respiciens Dominus super castra Aegyptiorum per columnam

ignis et nubes interfecit exercitum eorum

**14:25.** And overthrew the wheels of the chariots, and they were carried into the deep. And the **Egyptians** said: Let us flee from **Israel**; for the **Lord** fighteth for them against us.

Et subvertit rotas currum ferebanturque in profundum dixerunt ergo Aegyptii fugiamus Israhelem Dominus enim pugnat pro eis contra nos

**14:26.** And the **Lord** said to **Moses**: Stretch forth thy hand over the **sea**, that the waters may come again upon the **Egyptians**, upon their chariots and horsemen.

Et ait Dominus ad Mosen extende manum tuam super mare ut revertantur aquae ad Aegyptios super currus et equites eorum

**14:27.** And when **Moses** had stretched forth his hand towards the **sea**, it returned at the first break of day to the former place: and as the **Egyptians** were fleeing away, the waters came upon them, and the **Lord** shut them up in the middle of the waves.

Cumque extendisset Moses manum contra mare reversum est primo diluculo ad priorem locum fugientibusque Aegyptiis occurrerunt aquae et involvit eos Dominus in mediis fluctibus

**14:28.** And the waters returned, and covered the chariots and the horsemen of all the army of **Pharao**, who had come into the **sea** after them, neither did there so much as one of them remain.

Reversaerunt aquae et operuerunt currus et equites cuncti exercitus Pharaonis qui sequentes ingressi fuerant mare ne unus quidem superfuit ex eis

**14:29.** But the **children of Israel** marched through the midst of the **sea** upon dry land, and the waters were to them as a wall on the right hand and on the left:

Filii autem Israel perrexerunt per medium sicci maris et aquae eis erant quasi pro muro a dextris et a sinistris

**14:30.** And the **Lord** delivered **Israel** in that day out of the hands of the **Egyptians**.

Liberavitque Dominus in die illo Israel de manu Aegyptiorum

**14:31.** And they saw the **Egyptians** dead upon the **sea** shore, and the mighty hand that the **Lord** had used against them: and the people feared the **Lord**, and they **believed** the **Lord**, and **Moses** his servant.

Et viderunt Aegyptios mortuos super litus maris et manum magnam quam exercuerat Dominus contra eos timuitque populus Dominum et crediderunt Domino et Mosi servo eius

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## Exodus Chapter 15

### The canticle of Moses. The bitter waters of Mara are made sweet.

**15:1.** Then [Moses](#) and the [children of Israel](#) sung this [canticle](#) to the [Lord](#), and said: Let us sing to the [Lord](#): for he is [gloriously](#) magnified, the horse and the rider he hath thrown into the [sea](#).

Tunc cecinit Moses et filii Israhel carmen hoc Domino et dixerunt cantemus Domino gloriose enim magnificatus est equum et ascensorem deiecit in mare

**15:2.** The [Lord](#) is my strength and my praise, and he is become [salvation](#) to me: he is my [God](#), and I will [glorify](#) him: the [God](#) of my father, and I will exalt him.

Fortitudo mea et laus mea Dominus et factus est mihi in salutem iste Deus meus et glorificabo eum Deus patris mei et exaltabo eum

**15:3.** The [Lord](#) is as a [man of war](#), Almighty is his [name](#).

Dominus quasi vir pugnator Omnipotens nomen eius

**15:4.** [Pharao's](#) chariots and his army he hath cast into the [sea](#): his chosen [captains](#) are drowned in the [Red Sea](#).

Currus Pharaonis et exercitum eius proiecit in mare electi principes eius submersi sunt in mari Rubro

**15:5.** The depths have covered them, they are sunk to the bottom like a stone.

Abyssi operuerunt eos descenderunt in profundum quasi lapis

**15:6.** Thy right hand, O [Lord](#), is magnified in strength: thy right hand, O [Lord](#), hath slain the enemy.

Dextera tua Domine magnifice in fortitudine dextera tua Domine percussit inimicum

**15:7.** And in the multitude of thy [glory](#) thou hast put down thy adversaries: thou hast sent thy [wrath](#), which hath devoured them like stubble.

Et in multitudine gloriae tuae deposuisti adversarios meos misisti iram tuam quae devoravit eos ut stipulam

**15:8.** And with the blast of thy [anger](#) the waters were gathered together: the flowing water stood, the [depths](#) were gathered together in the midst of the [sea](#).

Et in spiritu furoris tui congregatae sunt aquae stetit unda fluens congregatae sunt abyssi in medio mari

**15:9.** The enemy said: I will pursue and overtake, I will divide the spoils, my [soul](#) shall have its fill: I will draw my sword, my hand shall slay them.

Dixit inimicus persequar et comprehendam dividam spolia implebitur anima mea evaginabo gladium meum interficiet eos manus mea

**15:10.** Thy wind blew and the [sea](#) covered them: they sunk as lead in the mighty waters.

Flavit spiritus tuus et operuit eos mare submersi sunt quasi plumbum in aquis vehementibus

**15:11.** Who is like to thee, among the strong, O [Lord](#)? who is like to thee, [glorious](#) in [holiness](#), terrible and praise-worthy, doing [wonders](#)?

Quis similis tui in fortibus Domine quis similis tui magnificus in sanctitate terribilis atque laudabilis et faciens mirabilia

**15:12.** Thou stretchedst forth thy hand, and the earth swallowed them.

Extendisti manum tuam et devoravit eos terra

**15:13.** In thy mercy thou hast been a leader to the people which thou hast [redeemed](#): and in thy strength thou hast carried them to thy [holy](#) habitation.

Dux fuisti in misericordia tua populo quem redemisti et portasti eum in fortitudine tua ad habitaculum sanctum tuum

**15:14.** Nations rose up, and were **angry**: sorrows took hold on the inhabitants of Philisthim.  
Adtenderunt populi et irati sunt dolores obtinuerunt habitatores Philisthim

**15:15.** Then were the princes of **Edom** troubled, trembling seized on the stout **men** of **Moab**: all the inhabitants of **Chanaan** became stiff.  
Tunc conturbati sunt principes Edom robustos Moab obtinuit tremor obriguerunt omnes habitatores Chanaan

**15:16.** Let **fear and dread** fall upon them, in the greatness of thy arm: let them become immoveable as a stone, until **thy people**, O **Lord**, pass by: until this **thy people** pass by, which thou hast possessed.  
Inruat super eos formido et pavor in magnitudine brachii tui fiant immobiles quasi lapis donec pertranseat populus tuus Domine donec pertranseat populus tuus iste quem possedisti

**15:17.** Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O **Lord**; thy sanctuary, O **Lord**, which thy hands have established.  
Introduces eos et plantabis in monte hereditatis tuae firmissimo habitaculo tuo quod operatus es Domine sanctuarium Domine quod firmaverunt manus tuae

**15:18.** The **Lord** shall reign for ever and ever.  
Dominus regnabit in aeternum et ultra

**15:19.** For **Pharao** went in on horseback with his chariots and horsemen into the **sea**: and the **Lord** brought back upon them the waters of the **sea**: but the **children of Israel** walked on dry ground in the midst thereof.

Ingressus est enim equus Pharao cum curribus et equitibus eius in mare et reduxit super eos Dominus aquas maris filii autem Israhel ambulaverunt per siccum in medio eius

**15:20.** So Mary the **prophetess**, the sister of **Aaron**, took a timbrel in her hand: and all the **women** went forth after her with timbrels and with **dances**.  
Sumpsit ergo Maria prophetis soror Aaron tympanum in manu egressaeque sunt omnes mulieres post eam cum tympanis et choris

**15:21.** And she began the song to them, saying: Let us sing to the **Lord**, for he is **gloriously** magnified, the horse and his rider he hath thrown into the **sea**.  
Quibus praecinebat dicens cantemus Domino gloriose enim magnificatus est equum et ascensorem eius deiecit in mare

**15:22.** And **Moses** brought **Israel** from the **Red Sea**, and they went forth into the **wilderness** of Sur: and they marched three days through the **wilderness**, and found no water.  
Tulit autem Moses Israhel de mari Rubro et egressi sunt in desertum Sur ambulaveruntque tribus diebus per solitudinem et non inveniebant aquam

**15:23.** And they came into Mara, and they could not drink the waters of Mara because they were bitter: whereupon he gave a **name** also agreeable to the place, calling it Mara, that is, bitterness.  
Et venerunt in Marath nec poterant bibere aquas de Mara eo quod essent amarae unde et congruum loco nomen inposuit vocans illud Mara id est amaritudinem

**15:24.** And the people murmured against **Moses**, saying: What shall we drink?  
Et murmuravit populus contra Mosen dicens quid bibemus

**15:25.** But he cried to the **Lord**, and he showed him a tree, which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him,  
At ille clamavit ad Dominum qui ostendit ei lignum quod cum misisset in aquas in dulcedinem versae sunt ibi constituit ei praecepta atque iudicia et ibi temptavit eum

**15:26.** Saying: If thou wilt hear the voice of the **Lord thy God**, and do what is right before him, and **obey** his commandments, and keep all his precepts, none of the **evils** that I laid upon **Egypt**, will I bring upon thee: for I am the **Lord** thy healer.  
Dicens si audieris vocem Domini Dei tui et quod rectum est coram eo feceris et oboedieris mandatis eius custodierisque omnia praecepta illius cunctum languorem quem posui in Aegypto non inducam super te ego enim Dominus sanator tuus

**15:27.** And the **children of Israel** came into Elim, where there were twelve fountains of water, and seventy

palm trees: and they encamped by the waters.

Venerunt autem in Helim ubi erant duodecim fontes aquarum et septuaginta palmae et castrametati sunt iuxta aquas

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## Exodus Chapter 16

### The people murmur for want of meat: God giveth them quails and manna.

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**16:1.** And they set forward from Elim, and all the multitude of the [children of Israel](#) came into the [desert](#) of Sin, which is between Elim and [Sinai](#): the fifteenth day of the second month, after they came out of the land of [Egypt](#).

Profectique sunt de Helim et venit omnis multitudo filiorum Israhel in desertum Sin quod est inter Helim et Sinai quintodecimo die mensis secundi postquam egressi sunt de terra Aegypti

**16:2.** And all the congregation of the [children of Israel](#) murmured against [Moses](#) and [Aaron](#) in the [wilderness](#).

Et murmuravit omnis congregatio filiorum Israhel contra Mosen et contra Aaron in solitudine

**16:3.** And the [children of Israel](#) said to them: Would to [God](#) we had died by the hand of the [Lord](#) in the land of [Egypt](#), when we sat over the fleshpots, and ate bread to the full: Why have you brought us into this [desert](#), that you might destroy all the multitude with famine?

Dixeruntque ad eos filii Israhel utinam mortui essemus per manum Domini in terra Aegypti quando sedebamus super ollas carnum et comedebamus panes in saturitate cur eduxistis nos in desertum istud ut occideretis omnem multitudinem fame

**16:4.** And the [Lord](#) said to [Moses](#): Behold I will rain [bread from heaven](#) for you; let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my [law](#), or not.

Dixit autem Dominus ad Mosen ecce ego pluam vobis panes de caelo egrediatur populus et colligat quae sufficiunt per singulos dies ut temptem eum utrum ambulet in lege mea an non

**16:5.** But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.

Die autem sexta parent quod inferant et sit duplum quam colligere solebant per singulos dies

**16:6.** And [Moses](#) and [Aaron](#) said to the [children of Israel](#) In the evening you shall know that the [Lord](#) hath brought you forth out of the land of [Egypt](#):

Dixeruntque Moses et Aaron ad omnes filios Israhel vespere scietis quod Dominus eduxerit vos de terra Aegypti

**16:7.** And in the morning you shall see the [glory](#) of the [Lord](#): for he hath heard your murmuring against the [Lord](#): but as for us, what are we, that you mutter against us?

Et mane videbitis gloriam Domini audivit enim murmur vestrum contra Dominum nos vero quid sumus quia mussitatis contra nos

**16:8.** And [Moses](#) said: In the evening the [Lord](#) will give you flesh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured against him, for what are we? your murmuring is not against us, but against the [Lord](#).

Et ait Moses dabit Dominus vobis vespere carnes edere et mane panes in saturitate eo quod audierit murmurationes vestras quibus murmurati estis contra eum nos enim quid sumus nec contra nos est murmur vestrum sed contra Dominum

**16:9.** [Moses](#) also said to [Aaron](#): Say to the whole congregation of the [children of Israel](#): Come before the [Lord](#); for he hath heard your murmuring.

Dixitque Moses ad Aaron dic universae congregationi filiorum Israhel accedite coram Domino audivit enim murmur vestrum

**16:10.** And when [Aaron](#) spoke to all the assembly of the [children of Israel](#), they looked towards the [wilderness](#); and behold the [glory](#) of the [Lord](#) appeared in a cloud.

Cumque loqueretur Aaron ad omnem coetum filiorum Israhel respexerunt ad solitudinem et ecce gloria Domini apparuit in nube

**16:11.** And the [Lord spoke](#) to [Moses](#), saying:  
Locutus est autem Dominus ad Mosen dicens

**16:12.** I have heard the murmuring of the [children of Israel](#), say to them: In the evening you shall eat flesh, and in the morning you shall have your fill of bread; and you shall know that I am the [Lord your God](#).

Audivi murmurationes filiorum Israhel loquere ad eos vespere comedetis carnes et mane saturabimini panibus scietisque quod sim Dominus Deus vester

**16:13.** So it came to pass in the evening, that quails coming up, covered the camp: and in the morning a dew lay round about the camp.

Factum est ergo vespere et ascendens coturnix operuit castra mane quoque ros iacuit per circuitum castrorum

**16:14.** And when it had covered the face of the earth, it appeared in the [wilderness](#) small, and as it were beaten with a pestle, like unto the hoar frost on the ground.

Cumque operuisset superficiem terrae apparuit in solitudine minutum et quasi pilo tunsum in similitudinem pruinae super terram

**16:15.** And when the [children of Israel](#) saw it, they said one to another: Manhu! which signifieth: What is this! for they knew not what it was. And [Moses](#) said to them: This is the [bread](#) which the [Lord](#) hath given you to eat.

Quod cum vidissent filii Israhel dixerunt ad invicem man hu quod significat quid est hoc ignorabant enim quid esset quibus ait Moses iste est panis quem dedit Dominus vobis ad vescendum

**16:16.** This is the [word](#) that the [Lord](#) hath commanded: Let every one gather of it as much as is enough to eat; a gomor for every [man](#), according to the number of your [souls](#) that dwell in a tent, so shall you take of it.

Hic est sermo quem praecepit Dominus colligat ex eo unusquisque quantum sufficiat ad vescendum gomor per singula capita iuxta numerum animarum vestrarum quae habitant in tabernaculo sic tolletis

**16:17.** And the [children of Israel](#) did so: and they gathered, one more, another less.

Feceruntque ita filii Israhel et collegerunt alius plus alius minus

**16:18.** And they measured by the measure of a gomor: neither had he more that had gathered more; nor did he find less that had provided less: but every one had gathered, according to what they were able to eat.

Et mensi sunt ad mensuram gomor nec qui plus collegerat habuit amplius nec qui minus paraverat repperit minus sed singuli iuxta id quod edere poterant congregarunt

**16:19.** And [Moses](#) said to them: Let no [man](#) leave thereof till the morning.

Dixitque Moses ad eos nullus relinquat ex eo in mane

**16:20.** And they hearkened not to him, but some of them left until the morning, and it began to be full of worms, and it putrefied, and [Moses](#) was [angry](#) with them.

Qui non audierunt eum sed dimiserunt quidam ex eis usque mane et scatere coepit vermibus atque conputruit et iratus est contra eos Moses

**16:21.** Now every one of them gathered in the morning, as much as might suffice to eat: and after the sun grew hot, it melted.

Colligebant autem mane singuli quantum sufficere poterat ad vescendum cumque incaluisset sol liquefiebat

**16:22.** But on the sixth day they gathered twice as much, that is, two gomors every [man](#): and all the rulers of the multitude came, and told [Moses](#).

In die vero sexta collegerunt cibos duplices id est duo gomor per singulos homines venerunt autem omnes principes multitudinis et narraverunt Mosi

**16:23.** And he said to them: This is what the [Lord](#) hath spoken: To morrow is the rest of the [sabbath sanctified](#) to the [Lord](#). Whatsoever work is to be done, do it; and the meats that are to be dressed, dress them; and whatsoever shall remain, lay it up until the morning.

Qui ait eis hoc est quod locutus est Dominus requies sabbati sanctificata erit Domino cras quodcumque operandum est facite et quae coquenda sunt coquite quicquid autem reliquum fuerit reponite usque in mane

**16:24.** And they did so as **Moses** had commanded, and it did not putrefy, neither was there worm found in it.

Feceruntque ita ut praeceperat Moses et non conputruit neque vermis inventus est in eo

**16:25.** And **Moses** said: Eat it to day, because it is the **sabbath** of the **Lord**: to day it shall not be found in the field.

Dixitque Moses comedite illud hodie quia sabbatum est Domino non inveniatur hodie in agro

**16:26.** Gather it six days; but on the seventh day is the **sabbath** of the **Lord**, therefore it shall not be found.

Sex diebus colligite in die autem septimo sabbatum est Domino idcirco non inveniatur

**16:27.** And the **seventh day** came; and some of the people going forth to gather, found none.

Venit septima dies et egressi de populo ut colligerent non invenerunt

**16:28.** And the **Lord** said to **Moses**: How long will you refuse to keep my **commandments**, and my **law**?

Dixit autem Dominus ad Mosen usquequo non vultis custodire mandata mea et legem meam

**16:29.** See that the **Lord** hath given you the **sabbath**, and for this reason on the sixth day he giveth you a double provision: let each **man** stay at home, and let none go forth out of his place the seventh day.

Videte quod Dominus dederit vobis sabbatum et propter hoc tribuerit vobis die sexto cibos duplices maneat unusquisque apud semet ipsum nullus egrediatur de loco suo die septimo

**16:30.** And the people kept the **sabbath** on the seventh day.

Et sabbatizavit populus die septimo

**16:31.** And the **house of Israel** called the **name** thereof **Manna**: and it was like coriander seed, white, and the taste thereof like to flour with honey.

Appellavitque domus Israhel nomen eius man quod erat quasi semen coriandri album gustusque eius quasi similiae cum melle

**16:32.** And **Moses** said: This is the **word** which the **Lord** hath commanded: Fill a gomor of it, and let it be kept unto **generations** to come hereafter; that they may know the bread, wherewith I fed you in the **wilderness** when you were brought forth out of the land of **Egypt**.

Dixit autem Moses iste est sermo quem praecepit Dominus imple gomor ex eo et custodiatur in futuras retro generationes ut noverint panem quo alui vos in solitudine quando educti estis de terra Aegypti

**16:33.** And **Moses** said to **Aaron**: Take a vessel, and put **manna** into it, as much as a gomor can hold; and lay it up before the **Lord**, to keep unto your **generations**,

Dixitque Moses ad Aaron sume vas unum et mitte ibi man quantum potest capere gomor et repone coram Domino ad servandum in generationes vestras

**16:34.** As the **Lord** commanded **Moses**. And **Aaron** put it in the **tabernacle** to be kept.

Sicut praecepit Dominus Mosi posuitque illud Aaron in tabernaculo reservandum

**16:35.** And the **children of Israel** ate **manna** forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of **Chanaan**.

Filii autem Israhel comederunt man quadraginta annis donec venirent in terram habitabilem hoc cibo aliti sunt usquequo tangerent fines terrae Chanaan

**16:36.** Now a gomor is the tenth part of an ephi.

Gomor autem decima pars est oephi

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## Exodus Chapter 17

**The people murmur again for want of drink; the Lord giveth them water out of a rock. Moses lifting up his hand in prayer, Amalec is overcome.**

---

**17:1.** Then all the multitude of the [children of Israel](#) setting forward from the [desert](#) of Sin, by their mansions, according to the [word of the Lord](#), encamped in Raphidim, where there was no water for the people to drink.

Igitur profecta omnis multitudo filiorum Israhel de deserto Sin per mansiones suas iuxta sermonem Domini castrametata est in Raphidim ubi non erat aqua ad bibendum populo

**17:2.** And they chode with [Moses](#), and said: Give us water, that we may drink. And [Moses](#) answered them: Why chide you with me? Wherefore do you tempt the [Lord](#)?

Qui iurgatus contra Mosen ait da nobis aquam ut bibamus quibus respondit Moses quid iurgamini contra me cur temptatis Dominum

**17:3.** So the people were thirsty there for want of water, and murmured against [Moses](#), saying: Why didst thou make us go forth out of [Egypt](#), to kill us and our children, and our beasts with thirst?

Sitivit ergo populus ibi pro aquae penuria et murmuravit contra Mosen dicens cur nos exire fecisti de Aegypto ut occideres et nos et liberos nostros ac iumenta siti

**17:4.** And [Moses](#) cried to the [Lord](#), saying: What shall I do to this people? Yet a little more and they will [stone](#) me.

Clamavit autem Moses ad Dominum dicens quid faciam populo huic adhuc pauxillum et lapidabunt me

**17:5.** And the [Lord](#) said to [Moses](#): Go before the people, and take with thee of the ancients of [Israel](#): and take in thy hand the rod wherewith thou didst strike the river, and go.

Ait Dominus ad Mosen antecede populum et sume tecum de senibus Israhel et virgam qua percussisti fluvium tolle in manu tua et vade

**17:6.** Behold I will stand there before thee, upon the rock [Horeb](#), and thou shalt strike the rock, and water shall come out of it that the people may drink. [Moses](#) did so before the ancients of [Israel](#):

En ego stabo coram te ibi super petram Horeb percutiesque petram et exhibit ex ea aqua ut bibat populus fecit Moses ita coram senibus Israhel

**17:7.** And he called the [name](#) of that place *Temptation*, because of the chiding of the [children of Israel](#), and for that they tempted the [Lord](#), saying: Is the [Lord](#) amongst us or not?

Et vocavit nomen loci illius Temptatio propter iurgium filiorum Israhel et quia temptaverunt Dominum dicentes estne Dominus in nobis an non

**17:8.** And [Amalec](#) came, and fought against [Israel](#) in Raphidim.

Venit autem Amalech et pugnabat contra Israhel in Raphidim

**17:9.** And [Moses](#) said to [Josue](#): Choose out [men](#); and go out and fight against [Amalec](#): tomorrow I will stand on the top of the hill, having the rod of [God](#) in my hand.

Dixitque Moses ad Iosue elige viros et egressus pugna contra Amalech cras ego stabo in vertice collis habens virgam Dei in manu mea

**17:10.** [Josue](#) did as [Moses](#) had spoken, and he fought against [Amalec](#); but [Moses](#), and [Aaron](#), and Hur, went up upon the top of the hill.

Fecit Iosue ut locutus ei erat Moses et pugnavit contra Amalech Moses autem et Aaron et Hur ascenderunt super verticem collis

**17:11.** And **Moses** lifted up his hands, **Israel** overcame; but if he let them down a little, **Amalec** overcame.

Cumque levaret Moses manus vincebat Israhel sin autem paululum remisisset superabat Amalech

**17:12.** And **Moses'** hands were heavy: so they took a stone, and put under him, and he sat on it: and **Aaron** and Hur stayed up his hands on both sides. And it came to pass, that his hands were not weary until sunset.

Manus autem Mosi erant graves sumentes igitur lapidem posuerunt subter eum in quo sedit Aaron autem et Hur sustentabant manus eius ex utraque parte et factum est ut manus ipsius non lassarentur usque ad occasum solis

**17:13.** And **Josue** put **Amalec** and his people to flight, by the edge of the sword.

Fugavitque Iosue Amalech et populum eius in ore gladii

**17:14.** And the **Lord** said to **Moses**: Write this for a memorial in a book, and deliver it to the ears of **Josue**; for I will destroy the memory of **Amalec** from under **heaven**.

Dixit autem Dominus ad Mosen scribe hoc ob monumentum in libro et trade auribus Iosue delebo enim memoriam Amalech sub caelo

**17:15.** And **Moses** built an **altar**; and called the **name** thereof, *The Lord, my exaltation*, saying:

Aedificavitque Moses altare et vocavit nomen eius Dominus exaltatio mea dicens

**17:16.** Because the hand of the throne of the **Lord**, and the **war** of the **Lord** shall be against **Amalec**, from **generation** to **generation**.

Quia manus solii Domini et bellum Dei erit contra Amalech a generatione in generationem

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## Exodus Chapter 18

### Jethro bringeth to Moses his wife and children. His counsel.

**18:1.** And when Jethro the [priest](#) of [Madian](#), the kinsman of [Moses](#), had heard all the things that [God](#) had done to [Moses](#), and to [Israel](#) his people, and that the [Lord](#) had brought forth [Israel](#) out of [Egypt](#):

Cumque audisset Iethro sacerdos Madian cognatus Mosi omnia quae fecerat Deus Mosi et Israhel populo suo eo quod eduxisset Dominus Israhel de Aegypto

**18:2.** He took Sephora, the wife of [Moses](#), whom he had sent back:

Tulit Sefforam uxorem Mosi quam remiserat

**18:3.** And her two sons, of whom one was called Gersam: his father saying, I have been a stranger in a foreign country.

Et duos filios eius quorum unus vocabatur Gersan dicente patre advena fui in terra aliena

**18:4.** And the other Eliezer: For the [God](#) of my father, said he, is my helper, and hath delivered me from the sword of [Pharao](#).

Alter vero Eliezer Deus enim ait patris mei adiutor meus et eruit me de gladio Pharaonis

**18:5.** And Jethro, the kinsman of [Moses](#), came with his sons, and his wife to [Moses](#) into the [desert](#), where he was camped by the mountain of [God](#).

Venit ergo Iethro cognatus Mosi et filii eius et uxor ad Mosen in desertum ubi erat castrametatus iuxta montem Dei

**18:6.** And he sent word to [Moses](#), saying: I Jethro, thy kinsman, come to thee, and thy wife, and thy two sons with her.

Et mandavit Mosi dicens ego cognatus tuus Iethro venio ad te et uxor tua et duo filii tui cum ea

**18:7.** And he went out to meet his kinsman, and [worshipped](#) and [kissed](#) him: and they saluted one another with words of peace. And when he was come into the tent,

Qui egressus in occursum cognati sui adoravit et osculatus est eum salutaveruntque se mutuo verbis pacificis cumque intrasset tabernaculum

**18:8.** [Moses](#) told his kinsman all that the [Lord](#) had done to [Pharao](#), and the [Egyptians](#) in favour of [Israel](#): and all the labour which had befallen them in the journey, and that the [Lord](#) had delivered them.

Narravit Moses cognato suo cuncta quae fecerat Deus Pharaoni et Aegyptiis propter Israhel universum laborem qui accidisset eis in itinere quo liberarat eos Dominus

**18:9.** And Jethro rejoiced for all the [good](#) things that the [Lord](#) had done to [Israel](#), because he had delivered them out of the hands of the [Egyptians](#).

Laetatusque est Iethro super omnibus bonis quae fecerat Dominus Israheli eo quod eruisset eum de manu Aegyptiorum

**18:10.** And he said: [Blessed](#) is the [Lord](#), who hath delivered his people out of the hand of [Egypt](#).

Et ait benedictus Dominus qui liberavit vos de manu Aegyptiorum et de manu Pharaonis qui eruit populum suum de manu Aegypti

**18:11.** Now I know, that the [Lord](#) is great above all gods; because they dealt [proudly](#) against them.

Nunc cognovi quia magnus Dominus super omnes deos eo quod superbe egerint contra illos

**18:12.** So Jethro, the kinsman of [Moses](#), offered [holocausts](#) and [sacrifices](#) to [God](#): and [Aaron](#) and all the ancients of [Israel](#) came, to eat bread with him before [God](#).

Obtulit ergo Iethro cognatus Mosi holocausta et hostias Deo veneruntque Aaron et omnes senes Israhel ut comederent panem cum eo coram Domino

**18:13.** And the next day **Moses** sat to judge the people, who stood by **Moses** from morning until night.  
Altero autem die sedit Moses ut iudicaret populum qui adsistebat Mosi de mane usque ad vesperam

**18:14.** And when his kinsman had seen all things that he did among the people, he said: What is it that thou dost among the people? Why sittest thou alone, and all the people wait from morning till night?  
Quod cum vidisset cognatus eius omnia scilicet quae agebat in populo ait quid est hoc quod facis in plebe cur solus sedes et omnis populus praestolatur de mane usque ad vesperam

**18:15.** And **Moses** answered him: The people come to me to seek the judgment of **God**?  
Cui respondit Moses venit ad me populus quaerens sententiam Dei

**18:16.** And when any controversy falleth out among them, they come to me to judge between them, and to show the **precepts of God**, and his laws.  
Cumque acciderit eis aliqua disceptatio veniunt ad me ut iudicem inter eos et ostendam praecepta Dei et leges eius

**18:17.** But he said: The thing thou dost is not **good**.  
At ille non bonam inquit rem facis

**18:18.** Thou art spent with foolish labour, both thou, and this people that is with thee; the business is above thy strength, thou alone canst not bear it.  
Stulto labore consumeris et tu et populus iste qui tecum est ultra vires tuas est negotium solus illud non poteris sustinere

**18:19.** But hear my words and counsels, and **God** shall be with thee. Be thou to the people in those things that pertain to **God**, to bring their words to him:  
Sed audi verba mea atque consilia et erit Deus tecum esto tu populo in his quae ad Deum pertinent ut referas quae dicuntur ad eum

**18:20.** And to show the people the **ceremonies**, and the manner of **worshipping**; and the way wherein they ought to walk, and the work that they ought to do.  
Ostendasque populo caerimonias et ritum colendi viamque per quam ingredi debeant et opus quod facere

**18:21.** And provide out of all the people able **men**, such as fear **God**, in whom there is **truth**, and that **hate avarice**, and appoint of them rulers of thousands, and of **hundreds**, and of fifties, and of tens,  
Provide autem de omni plebe viros potentes et timentes Deum in quibus sit veritas et qui oderint avaritiam et constitue ex eis tribunos et centuriones et quinquagenarios et decanos

**18:22.** Who may judge the people at all times: and when any great matter soever shall fall out, let them refer it to thee, and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out unto others.  
Qui iudicent populum omni tempore quicquid autem maius fuerit referant ad te et ipsi minora tantummodo iudicent leviusque tibi sit partito in alios onere

**18:23.** If thou dost this, thou shalt fulfil the commandment of **God**, and shalt be able to bear his **precepts**: and all this people shall return to their places with peace.  
Si hoc feceris implebis imperium Dei et praecepta eius poteris sustentare et omnis hic populus revertetur cum pace ad loca sua

**18:24.** And when **Moses** heard this, he did all things that he had suggested unto him.  
Quibus auditis Moses fecit omnia quae ille suggesserat

**18:25.** And choosing able **men** out of all **Israel**, he appointed them rulers of the people, rulers over thousands, and over **hundreds**, and over fifties, and over tens.  
Et electis viris strenuis de cuncto Israhel constituit eos principes populi tribunos et centuriones et quinquagenarios et decanos

**18:26.** And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.  
Qui iudicabant plebem omni tempore quicquid autem gravius erat referebant ad eum faciliora tantummodo iudicantes

**18:27.** And he let his kinsman depart: and he returned and went into his own country.

Dimisitque cognatum qui reversus abiit in terram suam

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## Exodus Chapter 19

### **They come to Sinai: the people are commanded to be sanctified. The Lord, coming in thunder and lightning, speaketh with Moses.**

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**19:1.** In the third month of the departure of [Israel](#) out of the land of [Egypt](#), on this day they came into the wilderness of [Sinai](#):

Mense tertio egressionis Israhel de terra Aegypti in die hac venerunt in solitudinem Sinai

**19:2.** For departing out of Raphidim, and coming to the [desert](#) of [Sinai](#), they camped in the same place, and there [Israel](#) pitched their tents over against the [mountain](#).

Nam profecti de Raphidim et pervenientes usque in desertum Sinai castrametati sunt in eodem loco ibique Israhel fixit tentoria e regione montis

**19:3.** And [Moses](#) went up to [God](#); and the [Lord](#) called unto him from the [mountain](#), and said: Thus shalt thou say to the [house of Jacob](#), and tell the [children of Israel](#):

Moses autem ascendit ad Deum vocavitque eum Dominus de monte et ait haec dices domui Iacob et adnuntiabis filiis Israhel

**And Moses went up to God...** *Moses went up to mount Sinai, where God spoke to him.*

**19:4.** You have seen what I have done to the [Egyptians](#), how I have carried you upon the wings of eagles, and have taken you to myself.

Vos ipsi vidistis quae fecerim Aegyptiis quomodo portaverim vos super alas aquilarum et adumpserim mihi

**19:5.** If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine.

Si ergo audieritis vocem meam et custodieritis pactum meum eritis mihi in peculium de cunctis populis mea est enim omnis terra

**19:6.** And you shall be to me a [priestly](#) kingdom, and a [holy](#) nation. These are the [words](#) thou shalt speak to the [children of Israel](#).

Et vos eritis mihi regnum sacerdotale et gens sancta haec sunt verba quae loqueris ad filios Israhel

**19:7.** [Moses](#) came; and calling together the elders of the people, he declared all the [words](#) which the [Lord](#) had commanded.

Venit Moses et convocatis maioribus natu populi exposuit omnes sermones quos mandaverat Dominus

**19:8.** And all the people answered together: All that the [Lord](#) hath [spoken](#), we will do. And when [Moses](#) had related the people's words to the [Lord](#),

Responditque universus populus simul cuncta quae locutus est Dominus faciemus cumque rettulisset Moses verba populi ad Dominum

**19:9.** The [Lord](#) said to him: Lo, now will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may [believe](#) thee for ever. And [Moses](#) told the words of the people to the [Lord](#).

Ait ei Dominus iam nunc veniam ad te in caligine nubis ut audiat me populus loquentem ad te et credat tibi in perpetuum nuntiavit ergo Moses verba populi ad Dominum

**19:10.** And he said to him: Go to the people, and [sanctify](#) them to day, and to morrow, and let them wash their garments.

Qui dixit ei vade ad populum et sanctifica illos hodie et cras laventque vestimenta sua

**19:11.** And let them be ready against the third day; for on the third day the [Lord](#) will come down [in the sight](#) of all the people, upon [Mount Sinai](#).

Et sint parati in diem tertium die enim tertio descendet Dominus coram omni plebe super montem Sinai

**19:12.** And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed ye go not up into the [mount](#), and that ye touch not the borders thereof: every one that toucheth the [mount](#), dying he shall die.

Constituesque terminos populo per circuitum et dices cavete ne ascendatis in montem nec tangatis fines illius omnis qui tetigerit montem morte morietur

**19:13.** No hands shall touch him, but he shall be [stoned to death](#), or he shall be shot through with arrows: whether it be beast, or [man](#), he shall not live. When the trumpet shall begin to sound, then let them go up into the [mount](#).

Manus non tanget eum sed lapidibus opprimetur aut confodietur iaculis sive iumentum fuerit sive homo non vivet cum coeperit clangere bucina tunc ascendant in montem

**19:14.** And [Moses](#) came down from the [mount](#) to the people, and [sanctified](#) them. And when they had washed their garments,

Descenditque Moses de monte ad populum et sanctificavit eum cumque lavissent vestimenta sua

**19:15.** He said to them: Be ready against the third day, and come not near your wives.

Ait ad eos estote parati in diem tertium ne adpropinquetis uxoribus vestris

**19:16.** And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the [mount](#), and the noise of the trumpet sounded exceeding loud; and the people that was in the camp, feared.

Iam advenerat tertius dies et mane inclaruerat et ecce coeperunt audiri tonitrua ac micare fulgura et nubes densissima operire montem clangorque bucinæ vehementius perstrepebat timuit populus qui erat in castris

**19:17.** And when [Moses](#) had brought them forth to meet [God](#), from the place of the camp, they stood at the bottom of the [mount](#).

Cumque eduxisset eos Moses in occursum Dei de loco castrorum steterunt ad radices montis

**19:18.** And all [Mount Sinai](#) was on a smoke: because the [Lord](#) was come down upon it in fire, and the smoke arose from it as out of a furnace: and all the [mount](#) was terrible.

Totus autem mons Sinai fumabat eo quod descendisset Dominus super eum in igne et ascenderet fumus ex eo quasi de fornace eratque mons omnis terribilis

**19:19.** And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: [Moses](#) spoke, and [God](#) answered him.

Et sonitus bucinæ paulatim crescebat in maius et prolixius tendebatur Moses loquebatur et Dominus respondebat ei

**19:20.** And the [Lord](#) came down upon [Mount Sinai](#), in the very top of the [mount](#), and he called [Moses](#) unto the top thereof. And when he was gone up thither,

Descenditque Dominus super montem Sinai in ipso montis vertice et vocavit Mosen in cacumen eius quo cum ascendisset

**19:21.** He said unto him: Go down, and charge the people; lest they should have a mind to pass the limits to see the [Lord](#), and a very great multitude of them should perish.

Dixit ad eum descende et contestare populum ne forte velint transcendere terminos ad videndum Dominum et pereat ex eis plurima multitudo

**19:22.** The [priests](#) also that come to the [Lord](#), let them be [sanctified](#), lest he strike them.

Sacerdotes quoque qui accedunt ad Dominum sanctificentur ne percutiat eos

**19:23.** And [Moses](#) said to the [Lord](#): The people cannot come up to [Mount Sinai](#): for thou didst charge, and command, saying: Set limits about the [mount](#), and [sanctify](#) it.

Dixitque Moses ad Dominum non poterit vulgus ascendere in montem Sinai tu enim testificatus es et iussisti dicens pone terminos circa montem et sanctifica illum

**19:24.** And the [Lord](#) said to him: Go, get thee down; and thou shalt come up, thou and [Aaron](#) with thee: but let not the [priests](#) and the people pass the limits, nor come up to the [Lord](#), lest he kill them.

Cui ait Dominus vade descende ascendesque tu et Aaron tecum sacerdotes autem et populus ne transeant terminos nec ascendant ad Dominum ne forte interficiat illos

**19:25.** And **Moses** went down to the people and told them all.

Descendit Moses ad populum et omnia narravit eis

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## Exodus Chapter 20

### The ten commandments.

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**20:1.** And the Lord spoke all these words:

Locutus quoque est Dominus cunctos sermones hos

**20:2.** I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Ego sum Dominus Deus tuus qui eduxi te de terra Aegypti de domo servitutis

**20:3.** Thou shalt not have strange gods before me.

Non habebis deos alienos coram me

**20:4.** Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

Non facies tibi sculptile neque omnem similitudinem quae est in caelo desuper et quae in terra deorsum nec eorum quae sunt in aquis sub terra

**A graven thing, nor the likeness of any thing, etc...** All such images, or likenesses, are forbidden by this commandment, as are made to be adored and served; according to that which immediately follows, thou shalt not adore them, nor serve them. That is, all such as are designed for idols or image-gods, or are worshipped with divine honour. But otherwise images, pictures, or representations, even in the house of God, and in the very sanctuary so far from being forbidden, are expressly authorized by the word of God. See Exodus 25:15, and etc.; Exodus 38:7; Numbers 21:8-9; 1 Chronicles 28:18-19; 2 Chronicles 3:10.

**20:5.** Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

Non adorabis ea neque coles ego sum Dominus Deus tuus fortis zelotes visitans iniquitatem patrum in filiis in tertiam et quartam generationem eorum qui oderunt me

**20:6.** And showing mercy unto thousands to them that love me, and keep my commandments.

Et faciens misericordiam in milia his qui diligunt me et custodiunt praecepta mea

**20:7.** Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

Non adsumes nomen Domini Dei tui in vanum nec enim habebit insontem Dominus eum qui adsumpserit nomen Domini Dei sui frustra

**20:8.** Remember that thou keep holy the sabbath day.

Memento ut diem sabbati sanctifices

**20:9.** Six days shalt thou labour, and shalt do all thy works.

Sex diebus operaberis et facies omnia opera tua

**20:10.** But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates.

Septimo autem die sabbati Domini Dei tui non facies omne opus tu et filius tuus et filia tua servus tuus et ancilla tua iumentum tuum et advena qui est intra portas tuas

**20:11.** For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

Sex enim diebus fecit Dominus caelum et terram et mare et omnia quae in eis sunt et requievit in die septimo idcirco benedixit Dominus diei sabbati et sanctificavit eum

**20:12.** Honour thy father and thy mother, that thou mayst be longlived upon the land which the Lord thy God will give thee.

Honora patrem tuum et matrem tuam ut sis longevus super terram quam Dominus Deus tuus dabit tibi

**20:13.** Thou shalt not **kill**.

Non occides

**20:14.** Thou shalt not commit **adultery**.

Non moechaberis

**20:15.** Thou shalt not **steal**.

Non furtum facies

**20:16.** Thou shalt not **bear false witness** against thy neighbour.

Non loqueris contra proximum tuum falsum testimonium

**20:17.** Thou shalt not **covet** thy neighbour's house; neither shalt thou **desire** his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any **thing** that is his.

Non concupisces domum proximi tui nec desiderabis uxorem eius non servum non ancillam non bovem non asinum nec omnia quae illius sunt

**20:18.** And all the people saw the voices and the flames, and the sound of the trumpet, and the **mount** smoking; and being **terrified and struck with fear**, they stood afar off,

Cunctus autem populus videbat voces et lampadas et sonitum bucinæ montemque fumantem et perterriti ac pavore concussi steterunt procul

**20:19.** Saying to **Moses**: Speak thou to us, and we will hear: let not the **Lord speak** to us, lest we die.

Dicentes Mosi loquere tu nobis et audiemus non loquatur nobis Dominus ne forte moriamur

**20:20.** And **Moses** said to the people: **Fear** not; for **God** is come to prove you, and that the dread of him might be in you, and you should not **sin**.

Et ait Moses ad populum nolite timere ut enim probaret vos venit Deus et ut terror illius esset in vobis et non peccaretis

**20:21.** And the people stood afar off. But **Moses** went to the dark cloud wherein **God** was.

Stetitque populus de longe Moses autem accessit ad caliginem in qua erat Deus

**20:22.** And the **Lord** said to **Moses**: Thus shalt thou say to the **children of Israel**: You have seen that I have **spoken** to you from **heaven**.

Dixit praeterea Dominus ad Mosen haec dices filiis Israhel vos vidistis quod de caelo locutus sum vobis

**20:23.** You shall not make gods of silver, nor shall you make to yourselves gods of gold.

Non facietis mecum deos argenteos nec deos aureos facietis vobis

**20:24.** You shall make an **altar** of earth unto me, and you shall **offer** upon it your **holocausts** and peace **offerings**, your sheep and oxen, in every place where the memory of my **name** shall be: I will come to thee, and will **bless** thee.

Altare de terra facietis mihi et offeretis super eo holocausta et pacifica vestra oves vestras et boves in omni loco in quo memoria fuerit nominis mei veniam ad te et benedicam tibi

**20:25.** And if thou make an **altar** of stone unto me, thou shalt not build it of hewn stones; for if thou lift up a tool upon it, it shall be defiled.

Quod si altare lapideum feceris mihi non aedificabis illud de sectis lapidibus si enim levaveris cultrum tuum super eo polluetur

**20:26.** Thou shalt not go up by steps unto my **altar**, lest thy nakedness be discovered.

Non ascendes per gradus ad altare meum ne reveletur turpitudine tua

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## Exodus Chapter 21

### Laws relating to Justice.

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**21:1.** These are the **judgments** which thou shalt set before them.

Haec sunt iudicia quae propones eis

**21:2.** If thou buy a **Hebrew servant**, six years shall he serve thee; in the seventh he shall go out free for nothing.

Si emeris servum hebraeum sex annis serviet tibi in septimo egredietur liber gratis

**21:3.** With what raiment he came in, with the like let him go out: if having a wife, his wife also shall go out with him.

Cum quali veste intraverit cum tali exeat si habens uxorem et uxor egredietur simul

**21:4.** But if his master gave him a wife, and she hath borne sons and daughters; the **woman** and her children shall be her master's: but he himself shall go out with his raiment.

Sin autem dominus dederit illi uxorem et peperit filios et filias mulier et liberi eius erunt domini sui ipse vero exhibit cum vestitu suo

**21:5.** And if the servant shall say: I **love** my master and my wife and children, I will not go out free:

Quod si dixerit servus diligo dominum meum et uxorem ac liberos non egrediar liber

**21:6.** His master shall bring him to the gods, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his **servant** for ever.

Offeret eum dominus diis et adplicabitur ad ostium et postes perforabitque aurem eius subula et erit ei servus in saeculum

**To the gods...** **Elohim.** That is, to the judges, or magistrates, authorized by **God.**

**21:7.** If any **man** sell his daughter to be a **servant**, she shall not go out as **bondwomen** are wont to go out.

Si quis vendiderit filiam suam in famulam non egredietur sicut ancillae exire consuerunt

**21:8.** If she displease the eyes of her master to whom she was delivered, he shall let her go: but he shall have no power to sell her to a **foreign nation**, if he **despise** her.

Si displicuerit oculis domini sui cui tradita fuerit dimittet eam populo autem alieno vendendi non habet potestatem si spreverit eam

**21:9.** But if he have **betrothed** her to his son, he shall deal with her after the manner of daughters.

Sin autem filio suo desponderit eam iuxta morem filiarum faciet illi

**21:10.** And if he take another wife for him, he shall provide her a **marriage**, and raiment, neither shall he refuse the price of her **chastity**.

Quod si alteram ei acceperit providebit puellae nuptias et vestimenta et pretium pudicitiae non negabit

**21:11.** If he do not these three things, she shall go out free without money.

Si tria ista non fecerit egredietur gratis absque pecunia

**21:12.** He that striketh a **man** with a **will** to **kill** him, shall be **put to death**.

Qui percusserit hominem volens occidere morte moriatur

**21:13.** But he that did not lie in wait for him, but **God** delivered him into his hands: I will appoint thee a **place** to which he must flee.

Qui autem non est insidiatus sed Deus illum tradidit in manu eius constituam tibi locum quo fugere debeat

**21:14.** If a **man** **kill** his neighbour on set purpose, and by lying in wait for him: thou shalt take him away from my **altar** that he may **die**.

Si quis de industria occiderit proximum suum et per insidias ab altari meo evelles eum ut moriatur

**21:15.** He that striketh his **father or mother**, shall be **put to death**.

Qui percusserit patrem suum et matrem morte moriatur

**21:16.** He that shall **steal** a **man**, and sell him, being convicted of the guilt, shall be **put to death**.

Qui furatus fuerit hominem et vendiderit eum convictus noxae morte moriatur

**21:17.** He that **curseth** his **father or mother**, shall **die the death**.

Qui maledixerit patri suo et matri morte moriatur

**21:18.** If **men** quarrel, and the one strike his neighbour with a stone, or with his fist, and he die not, but keepeth his bed:

Si rixati fuerint viri et percusserit alter proximum suum lapide vel pugno et ille mortuus non fuerit sed iacuerit in lectulo

**21:19.** If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make **restitution** for his work, and for his expenses upon the physicians.

Si surrexerit et ambulaverit foris super baculum suum innocens erit qui percussit ita tamen ut operas eius et inpensas in medicos restituat

**21:20.** He that striketh his **bondman**, or **bondwoman**, with a rod, and they die under his hands, shall be guilty of the crime.

Qui percusserit servum suum vel ancillam virga et mortui fuerint in manibus eius criminis reus erit

**21:21.** But if the party remain alive a day or two, he shall not be subject to the **punishment**, because it is his money.

Sin autem uno die supervixerit vel duobus non subiacebit poenae quia pecunia illius est

**21:22.** If **men** quarrel, and one strike a **woman** with child and she miscarry indeed, but live herself: he shall be answerable for so much damage as the **woman's** husband shall require, and as **arbiters** shall award.

Si rixati fuerint viri et percusserit quis mulierem praegnantem et abortivum quidem fecerit sed ipsa vixerit subiacebit damno quantum expetierit maritus mulieris et arbitri iudicant

**21:23.** But if her death ensue thereupon, he shall render **life for life**,

Sin autem mors eius fuerit subsecuta reddet animam pro anima

**21:24.** Eye for eye, tooth for tooth, hand for hand, foot for foot,

Oculum pro oculo dentem pro dente manum pro manu pedem pro pede

**21:25.** Burning for burning, wound for wound, stripe for stripe.

Adustionem pro adustione vulnus pro vulnere livorem pro livore

**21:26.** If any **man** strike the eye of his **manservant or maidservant**, and leave them but one eye, he shall let them go free for the eye which he put out.

Si percusserit quispiam oculum servi sui aut ancillae et luscus eos fecerit dimittet liberos pro oculo quem eruit

**21:27.** Also if he strike out a tooth of his **manservant or maidservant**, he shall in like manner make them free.

Dentem quoque si excusserit servo vel ancillae suae similiter dimittet eos liberos

**21:28.** If an ox gore a **man** or a **woman**, and they die, he shall be **stoned**: and his flesh shall not be eaten, but the owner of the ox shall be quit.

Si bos cornu petierit virum aut mulierem et mortui fuerint lapidibus obruetur et non comedentur carnes eius dominusque bovis innocens erit

**21:29.** But if the ox was wont to push with his horn yesterday, and the day before, and they warned his master, and he did not shut him up, and he shall kill a **man** or a **woman**: then the ox shall be **stoned**, and his owner also shall be **put to death**.

Quod si bos cornipeta fuerit ab heri et nudius tertius et contestati sunt dominum eius nec recluserit eum occideritque virum aut mulierem et bos lapidibus obruetur et dominum illius occident

**21:30.** And if they set a price upon him, he shall give for his life whatsoever is laid upon him.  
Quod si pretium ei fuerit inpositum dabit pro anima sua quicquid fuerit postulatus

**21:31.** If he have gored a son, or a daughter, he shall fall under the like sentence.  
Filium quoque et filiam si cornu percusserit simili sententiae subiacebit

**21:32.** If he assault a **bondman or bondwoman**, he shall give thirty sicles of silver to their master, and the ox shall be **stoned**.  
Si servum ancillamque invaserit triginta siclos argenti dabit domino bos vero lapidibus opprimetur

**21:33.** If a **man** open a pit, and dig one, and cover it not, and an ox or an ass fall into it,  
Si quis aperuerit cisternam et foderit et non operuerit eam cecideritque bos vel asinus in eam

**21:34.** The owner of the pit shall pay the price of the beasts: and that which is dead shall be his own.  
Dominus cisternae reddet pretium iumentorum quod autem mortuum est ipsius erit

**21:35.** If one **man's** ox gore another **man's** ox, and he die: they shall sell the live ox, and shall divide the price, and the carcass of that which died they shall part between them:  
Si bos alienus bovem alterius vulnerarit et ille mortuus fuerit vendent bovem vivum et dividunt pretium cadaver autem mortui inter se dispartient

**21:36.** But if he knew that his ox was wont to push yesterday, and the day before, and his master did not keep him in; he shall pay ox for ox, and shall take the whole carcass.  
Sin autem sciebat quod bos cornipeta esset ab heri et nudius tertius et non custodivit eum dominus suus reddet bovem pro bove et cadaver integrum accipiet

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## Exodus Chapter 22

### The punishment of theft, and other trespasses. The law of lending without usury, of taking pledges of reverences to superiors, and of paying tithes.

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**22:1.** If any **man steal** an ox or a sheep, and kill or sell it: he shall **restore** five oxen for one ox, and four sheep for one sheep.

Si quis furatus fuerit bovem aut ovem et occiderit vel vendiderit quinque boves pro uno bove restituet et quattuor oves pro una ove

**22:2.** If a thief be found breaking open a house or undermining it, and be wounded so as to die: he that slew him shall not be guilty of blood.

Si effringens fur domum sive suffodiens fuerit inventus et accepto vulnere mortuus fuerit percussor non erit reus sanguinis

**22:3.** But if he did this when the sun is risen, he hath committed **murder**, and he shall **die**. If he have not wherewith to make **restitution** for the **theft**, he shall be sold.

Quod si orto sole hoc fecerit homicidium perpetravit et ipse morietur si non habuerit quod pro furto reddat venundabitur

**22:4.** If that which he **stole** be found with him, alive, either ox, or ass, or sheep: he shall **restore** double.

Si inventum fuerit apud eum quod furatus est vivens sive bos sive asinus sive ovis duplum restituet

**22:5.** If any **man hurt** a field or a vineyard, and put in his beast to feed upon that which is other **men's**: he shall **restore** the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage.

Si laeserit quispiam agrum vel vineam et dimiserit iumentum suum ut depascatur aliena quicquid optimum habuerit in agro suo vel in vinea pro damni aestimatione restituet

**22:6.** If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss.

Si egressus ignis invenerit spinas et comprehenderit acervos frugum sive stantes segetes in agris reddet damnum qui ignem succenderit

**22:7.** If a **man deliver** money, or any vessel unto his friend to keep, and they be **stolen** away from him that received them: if the thief be found, he shall **restore** double:

Si quis commendaverit amico pecuniam aut vas in custodiam et ab eo qui susceperat furto ablata fuerint si invenitur fur duplum reddet

**22:8.** If the thief be not **known**, the master of the house shall be brought to the gods, and shall **swear** that he did not **lay his hand** upon his neighbour's **goods**,

Si latet dominus domus adplicabitur ad deos et iurabit quod non extenderit manum in rem proximi sui

**22:9.** To do any **fraud**, either in ox, or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall **restore** double to his neighbour.

Ad perpetranda fraudem tam in bove quam in asino et ove ac vestimento et quicquid damnum inferre potest ad deos utriusque causa perveniet et si illi iudicaverint duplum restituet proximo suo

**22:10.** If a **man deliver** ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be **taken** by enemies, and no **man** saw it:

Si quis commendaverit proximo suo asinum bovem ovem et omne iumentum ad custodiam et mortuum fuerit aut debilitatum vel captum ab hostibus nullusque hoc viderit

**22:11.** There shall be an **oath** between them, that he did not put forth his hand to his neighbour's **goods**: and the owner shall accept of the **oath**, and he shall not be compelled to make **restitution**.

*Lusiurandum erit in medio quod non extenderit manum ad rem proximi sui suscipietque dominus iuramentum et ille reddere non cogetur*

**22:12.** But if it were **taken away** by stealth, he shall **make the loss good** to the owner.

*Quod si furto ablatum fuerit restituet damnum domino*

**22:13.** If it were eaten by a beast, let him bring to him that which was slain, and he shall not make **restitution**.

*Si comestum a bestia deferet ad eum quod occisum est et non restituet*

**22:14.** If a **man** borrow of his neighbour any of these **things**, and it be hurt or die, the owner not being present, he shall be **obliged** to make **restitution**.

*Qui a proximo suo quicquam horum mutuo postularit et debilitatum aut mortuum fuerit domino non praesente reddere compelletur*

**22:15.** But if the owner be present, he shall not make **restitution**, especially if it were hired, and came for the hire of his work.

*Quod si inpraesentiarum fuit dominus non restituet maxime si conductum venerat pro mercede operis sui*

**22:16.** If a **man seduce** a **virgin** not yet **espoused**, and lie with her: he shall endow her, and have her to wife.

*Si seduxerit quis virginem necdum desponsatam et dormierit cum ea dotabit eam et habebit uxorem*

**22:17.** If the **maid's** father will not give her to him, he shall give money according to the dowry, which **virgins** are wont to receive.

*Si pater virginis dare noluerit reddet pecuniam iuxta modum dotis quam virgines accipere consuerunt*

**22:18.** **Wizards** thou shalt not suffer to live.

*Maleficos non patieris vivere*

**22:19.** Whosoever copulateth with a beast; shall be **put to death**.

*Qui coierit cum iumento morte moriatur*

**22:20.** He that **sacrificeth** to gods, shall be **put to death**, save only to the **Lord**.

*Qui immolat diis occidetur praeter Domino soli*

**22:21.** Thou shalt not molest a stranger, nor afflict him: for yourselves also were strangers in the land of **Egypt**.

*Advenam non contristabis neque adfliges eum advenae enim et ipsi fuistis in terra Aegypti*

**22:22.** You shall not hurt a **widow** or an **orphan**.

*Viduae et pupillo non nocebitis*

**22:23.** If you hurt them, they will cry out to me, and I will hear their cry:

*Si laeseritis eos vociferabuntur ad me et ego audiam clamorem eorum*

**22:24.** And my **rage** shall be enkindled, and I will strike you with the sword, and your wives shall be **widows**, and your children **fatherless**.

*Et indignabitur furor meus percutiamque vos gladio et erunt uxores vestrae viduae et filii vestri pupilli*

**22:25.** If thou lend money to any of my people that is **poor**, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with **usuries**.

*Si pecuniam mutuam dederis populo meo pauperi qui habitat tecum non urges eum quasi exactor nec usuris opprimes*

**22:26.** If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sunset.

*Si pignus a proximo tuo acceperis vestimentum ante solis occasum redde ei*

**22:27.** For that same is the only thing, wherewith he is covered, the clothing of his body, neither hath he any other to sleep in: if he cry to me, I will hear him, because I am compassionate.

*Ipsium enim est solum quo operitur indumentum carnis eius nec habet aliud in quo dormiat si clamaverit ad*

me exaudiam eum quia misericors sum

**22:28.** Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not **curse**.

Diis non detrahes et principi populi tui non maledices

**22:29.** Thou shalt not delay to pay thy **tithes** and thy **firstfruits**: thou shalt give the **firstborn** of thy sons to me.

Decimas tuas et primitias non tardabis offerre primogenitum filiorum tuorum dabis mihi

**22:30.** Thou shalt do the same with the **firstborn** of thy oxen also and sheep: seven days let it be with its dam: the eighth day thou shalt give it to me.

De bubus quoque et ovibus similiter facies septem diebus sit cum matre sua die octavo reddes illum mihi

**22:31.** You shall be **holy men** to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

Viri sancti eritis mihi carnem quae a bestiis fuerit praegustata non comedetis sed proicietis canibus

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## Exodus Chapter 23

### Laws for judges; the rest of the seventh year, and day: three principal feasts to be solemnized every year; the promise of an angel, to conduct and protect them: idols are to be destroyed.

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**23:1.** Thou shalt not receive the voice of a lie: neither shalt thou join thy hand to [bear false witness](#) for a [wicked](#) person.

Non suscipies vocem mendacii nec iunges manum tuam ut pro impio dicas falsum testimonium

**23:2.** Thou shalt not follow the multitude to do [evil](#): neither shalt thou yield in judgment, to the opinion of the most part, to stray from the [truth](#).

Non sequeris turbam ad faciendum malum nec in iudicio plurimorum adquiesces sententiae ut a vero devies

**23:3.** Neither shalt thou favour a [poor man](#) in judgment.

Pauperis quoque non misereberis in negotio

**23:4.** If thou meet thy enemy's ox or ass going astray, bring it back to him.

Si occurreris bovi inimici tui aut asino erranti reduc ad eum

**23:5.** If thou see the ass of him that [hateth](#) thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him.

Si videris asinum odientis te iacere sub onere non pertransibis sed sublevabis cum eo

**23:6.** Thou shalt not go aside in the [poor man's](#) judgment.

Non declinabis in iudicio pauperis

**23:7.** Thou shalt fly [lying](#). The innocent and [just person](#) thou shalt not [put to death](#): because I abhor the wicked.

Mendacium fugies insontem et iustum non occides quia aversor impium

**23:8.** Neither shalt thou take [bribes](#), which even blind the wise, and pervert the words of the [just](#).

Nec accipias munera quae excaecant etiam prudentes et subvertunt verba iustorum

**23:9.** Thou shalt not molest a stranger, for you know the hearts of strangers: for you also were strangers in the land of [Egypt](#).

Peregrino molestus non eris scitis enim advenarum animas quia et ipsi peregrini fuistis in terra Aegypti

**23:10.** Six years thou shalt sow thy ground, and shalt gather the corn thereof.

Sex annis seminabis terram tuam et congregabis fruges eius

**23:11.** But the [seventh year](#) thou shalt let it alone, and suffer it to rest, that the [poor](#) of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do with thy vineyard and thy oliveyard.

Anno autem septimo dimittes eam et requiescere facies ut comedant pauperes populi tui et quicquid reliqui fuerit edant bestiae agri ita facies in vinea et in oliveto tuo

**23:12.** Six days thou shalt work: the [seventh day](#) thou shalt cease, that thy ox and thy ass may rest: and the son of thy [handmaid](#) and the stranger may be refreshed.

Sex diebus operaberis septima die cessabis ut requiescat bos et asinus tuus et refrigeretur filius ancillae tuae et advena

**23:13.** Keep all things that I have said to you. And by the [name](#) of [strange gods](#) you shall not [swear](#), neither shall it be heard out of your mouth.

Omnia quae dixi vobis custodite et per nomen externorum deorum non iurabitis neque audietur ex ore

vestro

**23:14.** Three times every year you shall celebrate feasts to me.

Tribus vicibus per singulos annos mihi festa celebrabitis

**23:15.** Thou shalt keep the [feast of unleavened bread](#). Seven days shalt thou eat [unleavened bread](#), as I commanded thee, in the time of the month of new corn, when thou didst come forth out of [Egypt](#): thou shalt not appear empty before me.

Sollemnitatem azymorum custodies septem diebus comedes azyma sicut praecepi tibi tempore mensis novorum quando egressus es de Aegypto non apparebis in conspectu meo vacuus

**23:16.** And the [feast of the harvest](#) of the [firstfruits](#) of thy work, whatsoever thou hast sown in the field. The [feast also in the end of the year](#), when thou hast gathered in all thy corn out of the field.

Et sollemnitatem messis primitivorum operis tui quaecumque serueris in agro sollemnitatem quoque in exitu anni quando congregaveris omnes fruges tuas de agro

**23:17.** Thrice a year shall all thy males appear before the [Lord thy God](#).

Ter in anno apparebit omne masculinum tuum coram Domino Deo

**23:18.** Thou shalt not [sacrifice](#) the blood of my victim upon leaven, neither shall the fat of my [solemnity](#) remain until the morning.

Non immolabis super fermento sanguinem victimae meae nec remanebit adeps sollemnitatis meae usque mane

**23:19.** Thou shalt carry the [first-fruits](#) of the corn of thy ground to the [house of the Lord thy God](#). Thou shalt not boil a kid in the milk of his dam.

Primitias frugum terrae tuae deferes in domum Domini Dei tui nec coques hedum in lacte matris suae

**23:20.** Behold I will send my [angel](#), who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

Ecce ego mittam angelum meum qui praecedat te et custodiat in via et introducat ad locum quem paravi

**23:21.** Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast [sinned](#), and my [name](#) is in him.

Observa eum et audi vocem eius nec contemnendum putes quia non dimittet cum peccaveritis et est nomen meum in illo

**23:22.** But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee.

Quod si audieris vocem eius et feceris omnia quae loquor inimicus ero inimicis tuis et adfligam adfligentes te

**23:23.** And my [angel](#) shall go before thee, and shall bring thee in unto the [Amorrhite](#), and the [Hethite](#), and the Pherexite, and the [Chanaanite](#), and the Hevite, and the Jebuzite, whom I will destroy.

Praecedetque te angelus meus et introducet te ad Amorreum et Hettheum et Ferezeum Chananeumque et Eueum et Iebuseum quos ego contribo

**23:24.** Thou shalt not [adore their gods](#), nor serve them. Thou shalt not do their works, but shalt destroy them, and break their [statues](#).

Non adorabis deos eorum nec coles eos non facies opera eorum sed destrues eos et confringes statuas eorum

**23:25.** And you shall serve the [Lord your God](#), that I may [bless](#) your bread and your waters, and may take away sickness from the midst of thee.

Servietisque Domino Deo vestro ut benedicam panibus tuis et aquis et auferam infirmitatem de medio tui

**23:26.** There shall not be one fruitless nor barren in thy land: I will fill the number of thy days.

Non erit infecunda nec sterilis in terra tua numerum dierum tuorum implebo

**23:27.** I will send my fear before thee, and will destroy all the people to whom thou shalt come: and will turn the backs of all thy enemies before thee:

Terrorem meum mittam in praecursum tuum et occidam omnem populum ad quem ingredieris cunctorumque inimicorum tuorum coram te terga vertam

**23:28.** Sending out hornets before, that shall drive away the Hevite, and the [Chanaanite](#), and the [Hethite](#), before thou come in.

Emittens crabrones prius qui fugabunt Eveum et Chananeum et Heththeum antequam introeas

**23:29.** I will not cast them out from thy face in one year; lest the land be brought into a [wilderness](#), and the beasts multiply against thee.

Non eiciam eos a facie tua anno uno ne terra in solitudinem redigatur et crescant contra te bestiae

**23:30.** By little and little I will drive them out from before thee, till thou be increased, and dost possess the land.

Paulatim expellam eos de conspectu tuo donec augearis et possideas terram

**23:31.** And I will set thy bounds from the [Red Sea](#) to the sea of the [Palestines](#), and from the [desert](#) to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you.

Ponam autem terminos tuos a mari Rubro usque ad mare Palestinorum et a deserto usque ad Fluvium tradam manibus vestris habitatores terrae et eiciam eos de conspectu vestro

**23:32.** Thou shalt not enter into league with them, nor with their gods.

Non inibis cum eis foedus nec cum diis eorum

**23:33.** Let them not dwell in thy land, lest perhaps they make thee [sin](#) against me, if thou [serve their gods](#); which, undoubtedly, will be a [scandal](#) to thee.

Non habitent in terra tua ne forte peccare te faciant in me si servieris diis eorum quod tibi certo erit in scandalum

*The Holy Bible*

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## Exodus Chapter 24

**Moses writeth his law; and after offering sacrifices, sprinkleth the blood of the testament upon the people: then goeth up the mountain which God covereth with a fiery cloud.**

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**24:1.** And he said to [Moses](#): Come up to the [Lord](#), thou, and [Aaron](#), Nadab and Abiu, and seventy of the ancients of [Israel](#), and you shall [adore](#) afar off.

Mosi quoque dixit ascende ad Dominum tu et Aaron Nadab et Abiu et septuaginta senes ex Israhel et adorabitis procul

**24:2.** And [Moses](#) alone shall come up to the [Lord](#), but they shall not come nigh; neither shall the people come up with him.

Solusque Moses ascendet ad Dominum et illi non adpropinquabunt nec populus ascendet cum eo

**24:3.** So [Moses](#) came and told the people all the words of the [Lord](#), and all the judgments: and all the people answered with one voice: We will do all the words of the [Lord](#), which he hath spoken.

Venit ergo Moses et narravit plebi omnia verba Domini atque iudicia responditque cunctus populus una voce omnia verba Domini quae locutus est faciemus

**24:4.** And [Moses](#) wrote all the words of the [Lord](#): and rising in the morning, he built an [altar](#) at the foot of the [mount](#), and twelve titles according to the [twelve tribes of Israel](#).

Scripsit autem Moses universos sermones Domini et mane consurgens aedificavit altare ad radices montis et duodecim titulos per duodecim tribus Israhel

**Titles...** That is, pillars.

**24:5.** And he sent young men of the [children of Israel](#), and they offered [holocausts](#), and [sacrificed](#) pacific victims of calves to the [Lord](#).

Misitque iuvenes de filiis Israhel et obtulerunt holocausta immolaveruntque victimas pacificas Domino vitulos

**Holocausts...** Whole burnt [offerings](#), in which the whole [sacrifice](#) was consumed with fire upon the [altar](#).

**24:6.** Then [Moses](#) took half of the blood, and put it into bowls; and the rest he poured upon the [altar](#).

Tulit itaque Moses dimidiam partem sanguinis et misit in crateras partem autem residuam fudit super altare

**24:7.** And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the [Lord](#) hath spoken, we will do, we will be [obedient](#).

Adsumensque volumen foederis legit audiente populo qui dixerunt omnia quae locutus est Dominus faciemus et erimus oboedientes

**24:8.** And he took the blood and sprinkled it upon the people, and he said: This is the blood of the covenant, which the [Lord](#) hath made with you concerning all these words.

Ille vero sumptum sanguinem respersit in populum et ait hic est sanguis foederis quod pepigit Dominus vobiscum super cunctis sermonibus his

**24:9.** Then [Moses](#) and [Aaron](#), Nadab and Abiu, and seventy of the ancients of [Israel](#) went up:

Ascenderuntque Moses et Aaron Nadab et Abiu et septuaginta de senioribus Israhel

**24:10.** And they saw the [God](#) of [Israel](#): and under his feet as it were a work of sapphire stone, and as the [heaven](#), when clear.

Et viderunt Deum Israhel sub pedibus eius quasi opus lapidis sapphirini et quasi caelum cum serenum est

**24:11.** Neither did he lay his hand upon those of the [children of Israel](#), that retired afar off, and they saw [God](#), and they did eat and drink.

Nec super eos qui procul recesserant de filiis Israhel misit manum suam videruntque Deum et comederunt

ac biberunt

**24:12.** And the **Lord** said to **Moses**: Come up to me into the **mount**, and be there; and I will give thee tables of stone, and the **law**, and the **commandments** which I have written; that thou mayest teach them.  
Dixit autem Dominus ad Mosen ascende ad me in montem et esto ibi daboque tibi tabulas lapideas et legem ac mandata quae scripsi ut doceas eos

**24:13.** **Moses** rose up, and his minister **Josue**: and **Moses** going up into the **mount of God**,  
Surrexerunt Moses et Josue minister eius ascendensque Moses in montem Dei

**24:14.** Said to the ancients: Wait ye here till we return to you. You have **Aaron** and Hur with you: if any question shall arise, you shall refer it to them.  
Senioribus ait expectate hic donec revertamur ad vos habetis Aaron et Hur vobiscum si quid natum fuerit quaestionis referetis ad eos

**24:15.** And when **Moses** was gone up, a cloud covered the **mount**.  
Cumque ascendisset Moses operuit nubes montem

**24:16.** And the **glory** of the **Lord** dwelt upon **Sinai**, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud.  
Et habitavit gloria Domini super Sinai tegens illum nube sex diebus septimo autem die vocavit eum de medio caliginis

**24:17.** And the sight of the **glory** of the **Lord**, was like a burning fire upon the top of the **mount**, in the eyes of the **children of Israel**.  
Erat autem species gloriae Domini quasi ignis ardens super verticem montis in conspectu filiorum Israhel

**24:18.** And **Moses** entering into the midst of the cloud, went up into the **mountain**: And he was there forty days and forty nights.  
Ingressusque Moses medium nebulae ascendit in montem et fuit ibi quadraginta diebus et quadraginta noctibus

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## Exodus Chapter 25

### Offerings prescribed for making the tabernacle, the ark, the candlestick, etc.

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**25:1.** And the [Lord spoke](#) to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**25:2.** Speak to the [children of Israel](#), that they bring [firstfruits](#) to me: of every [man](#) that [offereth](#) of his own accord, you shall take them.

Loquere filiis Israhel ut tollant mihi primitias ab omni homine qui offert ultroneus accipietis eas

**Firstfruits...** Offerings of some of the best and choicest of their [goods](#).

**25:3.** And these are the things you must take: Gold, and silver, and brass,

Haec sunt autem quae accipere debetis aurum et argentum et aes

**25:4.** Violet and purple, and scarlet twice dyed, and fine linen, and goats' hair,

Hyacinthum et purpuram coccumque bis tinctum et byssum pilos caprarum

**25:5.** And rams' skins dyed red, and violet skins, and [setim wood](#):

Et pelles arietum rubricatas pelles ianthinas et ligna setthim

**Setim wood...** The wood of a tree that grows in the [wilderness](#), which is said to be incorruptible.

**25:6.** Oil to make lights: spices for [ointment](#), and for sweetsmelling [incense](#):

Oleum ad luminaria concinnanda aromata in unguentum et thymiana boni odoris

**25:7.** Onyx stones, and [precious stones](#) to adorn the [ephod](#) and the [rational](#).

Lapides onychinos et gemmas ad ornandum ephod ac rationale

**The ephod and the rational...** The [ephod](#) was the [high priest's](#) upper [vestment](#); and the [rational](#) his vestplate, in which were twelve [gems](#), etc.

**25:8.** And they shall make me a [sanctuary](#), and I will dwell in the midst of them:

Facientque mihi sanctuarium et habitabo in medio eorum

**25:9.** According to all the likeness of the [tabernacle](#) which I will show thee, and of all the vessels for the service thereof: and thus you shall make it:

Iuxta omnem similitudinem tabernaculi quod ostendam tibi et omnium vasorum in cultum eius sicque facietis illud

**25:10.** Frame an [ark](#) of [setim wood](#), the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise, a cubit and a half.

Arcam de lignis setthim conpingite cuius longitudo habeat duos semis cubitos latitudo cubitum et dimidium altitudo cubitum similiter ac semissem

**25:11.** And thou shalt overlay it with the purest gold, within and without; and over it thou shalt make a golden crown round about:

Et deaurabis eam auro mundissimo intus et foris faciesque supra coronam auream per circuitum

**25:12.** And four golden rings, which thou shalt put at the four corners of the [ark](#): let two rings be on the one side, and two on the other.

Et quattuor circulos aureos quos pones per quattuor arcae angulos duo circuli sint in latere uno et duo in altero

**25:13.** Thou shalt make bars also of [setim wood](#), and shalt overlay them with gold.

Facies quoque vectes de lignis setthim et operies eos auro

**25:14.** And thou shalt put them in through the rings that are in the sides of the [ark](#), that it may be carried on them:

Inducesque per circulos qui sunt in arcae lateribus ut portetur in eis

**25:15.** And they shall be always in the rings, neither shall they at any time be drawn out of them.

Qui semper erunt in circulis nec umquam extrahentur ab eis

**25:16.** And thou shalt put in the [ark](#) the [testimony](#) which I will give thee.

Ponesque in arcam testificationem quam dabo tibi

**25:17.** Thou shalt make also a propitiatory of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half.

Facies et propitiatorium de auro mundissimo duos cubitos et dimidium tenebit longitudo eius cubitum ac semissem latitudo

**A propitiatory...** a covering for the [ark](#): called a propitiatory, or mercy seat, because the [Lord](#), who was supposed to sit there upon the wings of the [cherubims](#), with the [ark](#) for his footstool, from thence showed mercy. It is also called the oracle, verses [18](#) and [20](#); because from thence [God](#) gave his orders and his answers.

**25:18.** Thou shalt make also two [cherubims](#) of beaten gold, on the two sides of the oracle.

Duos quoque cherubin aureos et productiles facies ex utraque parte oraculi

**25:19.** Let one [cherub](#) be on the one side, and the other on the other.

Cherub unus sit in latere uno et alter in altero

**25:20.** Let them cover both sides of the propitiatory, spreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the [ark](#) is to be covered.

Utrumque latus propitiatorii tegant expandentes alas et operientes oraculum respiciantque se mutuo versis vultibus in propitiatorium quo operienda est arca

**25:21.** In which thou shalt put the [testimony](#) that I will give thee.

In qua pones testimonium quod dabo tibi

**25:22.** Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two [cherubims](#), which shall be upon the [ark of the testimony](#), all things which I will command the [children of Israel](#) by thee.

Inde praecipiam et loquar ad te supra propitiatorio scilicet ac medio duorum cherubin qui erunt super arcam testimonii cuncta quae mandabo per te filiis Israhel

**25:23.** Thou shalt make a table also of [setim wood](#), of two cubits in length, and a cubit in breadth, and a cubit and a half in height.

Facies et mensam de lignis setthim habentem duos cubitos longitudinis et in latitudine cubitum et in altitudine cubitum ac semissem

**A table...** On which were to be placed the twelve [loaves of proposition](#): or, as they are called in the [Hebrew](#), the face bread, because they were always to stand before the face of the [Lord](#) in his [temple](#): as a [figure](#) of the [eucharistic sacrifice](#) and [sacrament](#), in the [church of Christ](#).

**25:24.** And thou shalt overlay it with the purest gold: and thou shalt make to it a golden ledge round about.

Et inaurabis eam auro purissimo faciesque illi labium aureum per circuitum

**25:25.** And to the ledge itself a polished crown, four inches high; and over the same another little golden crown.

Et ipsi labio coronam interrasilem altam quattuor digitis et super illam alteram coronam aureolam

**25:26.** Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table, over each foot.

Quattuor quoque circulos aureos praeparabis et pones eos in quattuor angulis eiusdem mensae per singulos pedes

**25:27.** Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried.

Subter coronam erunt circuli aurei ut mittantur vectes per eos et possit mensa portari

**25:28.** The bars also themselves thou shalt make of [setim wood](#), and shalt overlay them with gold, to bear up the table.

Ipsosque vectes facies de lignis setthim et circumdabis auro ad subvehendam mensam

**25:29.** Thou shalt prepare also dishes, and bowls, [censers](#), and cups, wherein the libations are to be [offered](#), of the purest gold.

Parabis et acetabula ac fialas turibula et cyatos in quibus offerenda sunt libamina ex auro purissimo

**Libations...** That is, drink [offerings](#).

**25:30.** And thou shalt set upon the table [loaves of proposition](#) in my sight always.

Et pones super mensam panes propositionis in conspectu meo semper

**25:31.** Thou shalt make also a [candlestick](#) of beaten work, of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it.

Facies et candelabrum ductile de auro mundissimo hastile eius et calamos scyphos et spherulas ac lilia ex ipso procedentia

**A candlestick...** This [candlestick](#), with its seven lamps, which was always to give light in the [house of God](#), was a [figure](#) of the light of the [Holy Ghost](#), and his sevenfold [grace](#), in the sanctuary of the [church of Christ](#).

**25:32.** Six branches shall come out of the sides, three out of one side, and three out of the other.

Sex calami egredientur de lateribus tres ex uno latere et tres ex altero

**25:33.** Three cups as it were nuts to every branch, and a bowl withal, and a lily: and three cups likewise of the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:

Tres scyphi quasi in nucis modum per calamos singulos spherulaeque simul et liliium et tres similiter scyphi instar nucis in calamo altero spherulaeque et liliium hoc erit opus sex calamorum qui producendi sunt de hastili

**25:34.** And in the [candlestick](#) itself shall be four cups in the manner of a nut, and at every one bowls and lilies.

In ipso autem candelabro erunt quattuor scyphi in nucis modum spherulaeque per singulos et lilia

**25:35.** Bowls under two branches in three places, which together make six, coming forth out of one shaft.

Spherula sub duobus calamis per tria loca qui simul sex fiunt procedentes de hastili uno

**25:36.** And both the bowls and the branches shall be of the same beaten work of the purest gold.

Et sphaerae igitur et calami ex ipso erunt universa ductilia de auro purissimo

**25:37.** Thou shalt make also seven lamps, and shalt set them upon the [candlestick](#), to give light over against.

Facies et lucernas septem et pones eas super candelabrum ut luceant ex adverso

**25:38.** The snuffers also, and where the snuffings shall be put out, shall be made of the purest gold.

Emunctoria quoque et ubi quae emuncta sunt extinguntur fient de auro purissimo

**25:39.** The whole weight of the [candlestick](#), with all the furniture thereof, shall be a talent of the purest gold.

Omne pondus candelabri cum universis vasis suis habebit talentum auri mundissimi

**25:40.** Look, and make it according to the pattern that was shown thee in the [mount](#).

Inspice et fac secundum exemplar quod tibi in monte monstratum est

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## Exodus Chapter 26

### The form of the tabernacle with its appurtenances.

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**26:1.** And thou shalt make the [tabernacle](#) in this manner: Thou shalt make ten curtains of fine twisted linen, and violet and purple, and scarlet twice dyed, diversified with [embroidery](#).

Tabernaculum vero ita fiet decem cortinas de bysso retorta et hyacintho ac purpura coccoque bis tincto variatas opere plumario facies

**26:2.** The length of one curtain shall be twenty-eight cubits; the breadth shall be four cubits. All the curtains shall be of one measure.

Longitudo cortinae unius habebit viginti octo cubitos latitudo quattuor cubitorum erit unius mensurae fient universa tentoria

**26:3.** Five curtains shall be joined one to another, and the other five shall be coupled together in like manner.

Quinque cortinae sibi iungentur mutuo et aliae quinque nexu simili coherebunt

**26:4.** Thou shalt make loops of violet in the sides and tops of the curtains, that they may be joined one to another.

Ansulas hyacinthinas in lateribus ac summitatibus facies cortinarum ut possint invicem copulari

**26:5.** Every curtain shall have fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other.

Quinquagenas ansulas cortina habebit in utraque parte ita insertas ut ansa contra ansam veniat et altera alteri possit aptari

**26:6.** Thou shalt make also fifty rings of gold, wherewith the veils of the curtains are to be joined, that it may be made one [tabernacle](#).

Facies et quinquaginta circulos aureos quibus cortinarum vela iungenda sunt ut unum tabernaculum fiat

**26:7.** Thou shalt make also eleven curtains of goats' hair, to cover the top of the [tabernacle](#).

Facies et saga cilicina undecim ad operiendum tectum tabernaculi

**26:8.** The length of one hair-curtain shall be thirty cubits; and the breadth, four: the measure of all the curtains shall be equal.

Longitudo sagi unius habebit triginta cubitos et latitudo quattuor aequa erit mensura sagorum omnium

**26:9.** Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.

E quibus quinque iunges seorsum et sex sibi mutuo copulabis ita ut sextum sagum in fronte tecti duplices

**26:10.** Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.

Facies et quinquaginta ansas in ora sagi unius ut coniungi cum altero queat et quinquaginta ansas in ora sagi alterius ut cum altero copuletur

**26:11.** Thou shalt make also fifty buckles of brass, wherewith the loops may be joined, that of all there may be made one covering.

Quinquaginta fibulas aeneas quibus iungantur ansae et unum ex omnibus operimentum fiat

**26:12.** And that which shall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou shalt cover the back parts of the [tabernacle](#).

Quod autem superfuerit in sagis quae parantur tecto id est unum sagum quod amplius est ex medietate eius operies posteriora tabernaculi

**26:13.** And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the [tabernacle](#).

Et cubitus ex una parte pendeat et alter ex altera qui plus est in sagorum longitudine utrumque latus tabernaculi protegens

**26:14.** Thou shalt make also another cover to the roof of rams' skins dyed red: and over that again another cover of violet coloured skins.

Facies et operimentum aliud tecto de pellibus arietum rubricatis et super hoc rursum aliud operimentum de ianthinis pellibus

**26:15.** Thou shalt make also the boards of the [tabernacle](#) standing upright of [setim wood](#).

Facies et tabulas stantes tabernaculi de lignis sethim

**26:16.** Let every one of them be ten cubits in length, and in breadth one cubit and a half.

Quae singulae decem cubitos in longitudine habeant et in latitudine singulos ac semissem

**26:17.** In the sides of the boards shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared.

In lateribus tabulae duae incastraturae fient quibus tabula alteri tabulae conectatur atque in hunc modum cunctae tabulae parabuntur

**26:18.** Of which twenty shall be in the south side southward.

Quarum viginti erunt in latere meridiano quod vergit ad austrum

**26:19.** For which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners.

Quibus quadraginta bases argenteas fundes ut binae bases singulis tabulis per duos angulos subiciantur

**26:20.** In the second side also of the [tabernacle](#) that looketh to the north, there shall be twenty boards,

In latere quoque secundo tabernaculi quod vergit ad aquilonem viginti tabulae erunt

**26:21.** Having forty sockets of silver, two sockets shall be put under each board.

Quadraginta habentes bases argenteas binae bases singulis tabulis subponentur

**26:22.** But on the west side of the [tabernacle](#) thou shalt make six boards.

Ad occidentalem vero plagam tabernaculi facies sex tabulas

**26:23.** And again other two which shall be erected in the corners at the back of the [tabernacle](#).

Et rursum alias duas quae in angulis erigantur post tergum tabernaculi

**26:24.** And they shall be joined together from beneath unto the top, and one joint shall hold them all. The like joining shall be observed for the two boards also that are to be put in the corners.

Eruntque coniunctae a deorsum usque sursum et una omnes conpago retinebit duabus quoque tabulis quae in angulis ponendae sunt similis iunctura servabitur

**26:25.** And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board.

Et erunt simul tabulae octo bases earum argenteae sedecim duabus basibus per unam tabulam supputatis

**26:26.** Thou shalt make also five bars of [setim wood](#), to hold together the boards on one side of the [tabernacle](#).

Facies et vectes de lignis sethim quinque ad continendas tabulas in uno latere tabernaculi

**26:27.** And five others on the other side, and as many at the west side:

Et quinque alios in altero et eiusdem numeri ad occidentalem plagam

**26:28.** And they shall be put along by the midst of the boards, from one end to the other.

Qui mittentur per medias tabulas a summo usque ad summum

**26:29.** The boards also themselves thou shalt overlay with gold, and shalt cast rings of gold to be set upon them, for places for the bars to hold together the boardwork: which bars thou shalt cover with plates of gold.

Ipsasque tabulas deaurabis et fundes eis anulos aureos per quos vectes tabulata contineant quos operies

lamminis aureis

**26:30.** And thou shalt rear up the **tabernacle** according to the pattern that was shown thee in the **mount**.  
Et eriges tabernaculum iuxta exemplum quod tibi in monte monstratum est

**26:31.** Thou shalt make also a veil of violet, and purple, and scarlet twice dyed, and fine twisted linen, wrought with **embroidered work** and goodly variety:  
Facies et velum de hyacintho et purpura coccoque bis tincto et bysso retorta opere plumario et pulchra varietate contextum

**26:32.** And thou shalt hang it up before four pillars of **setim wood**, which themselves also shall be overlaid with gold, and shall have heads of gold, but sockets of silver.  
Quod adpendes ante quattuor columnas de lignis setthim quae ipsae quidem deauratae erunt et habebunt capita aurea sed bases argenteas

**26:33.** And the veil shall be hanged on with rings, and within it thou shalt put the **ark of the testimony**, and the sanctuary and the holy of the holies shall be divided with it.  
Inseretur autem velum per circulos intra quod pones arcam testimonii et quo sanctuarium et sanctuarii sanctuaria dividuntur

**The sanctuary, etc...** That part of the **tabernacle**, which was without the veil, into which the **priests** daily entered, is here called the sanctuary, or **holy** place; that part which was within the veil, into which no one but the **high priest** ever went, and he but once a year, is called the holy of holies, (literally, the sanctuary of the sanctuaries), as being the most **holy** of all **holy** places.

**26:34.** And thou shalt set the propitiatory upon the **ark of the testimony**, in the holy of holies.  
Pones et propitiatorium super arcam testimonii in sancta sanctorum

**26:35.** And the table without the veil, and over against the table the **candlestick** in the south side of the **tabernacle**: for the table shall stand in the north side.  
Mensamque extra velum et contra mensam candelabrum in latere tabernaculi meridiano mensa enim stabit in parte aquilonis

**26:36.** Thou shalt make also a hanging in the entrance of the **tabernacle** of violet, and purple, and scarlet twice dyed, and fine twisted linen with **embroidered work**.  
Facies et tentorium in introitu tabernaculi de hyacintho et purpura coccoque bis tincto et bysso retorta opere plumarii

**26:37.** And thou shalt overlay with gold five pillars of **setim wood**, before which the hanging shall be drawn: their heads shall be of gold, and the sockets of brass.  
Et quinque columnas deaurabis lignorum setthim ante quas ducetur tentorium quarum erunt capita aurea et bases aeneae

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## Exodus Chapter 27

### The altar; and the court of the tabernacle with its hangings and pillars. Provision of oil for lamps.

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**27:1.** Thou shalt make also an [altar](#) of [setim wood](#), which shall be five cubits long, and as many broad, that is four square, and three cubits high.

Facies et altare de lignis setthim quod habebit quinque cubitos in longitudine et totidem in latitudine id est quadrum et tres cubitos in altitudine

**27:2.** And there shall be [horns](#) at the four corners of the same: and thou shalt cover it with brass.

Cornua autem per quattuor angulos ex ipso erunt et operies illud aere

**27:3.** And thou shalt make for the uses thereof pans to receive the ashes, and tongs and fleshhooks, and firepans: all its vessels thou shalt make of brass.

Faciesque in usus eius lebetas ad suscipiendos cineres et forcipes atque fuscinulas et ignium receptacula omnia vasa ex aere fabricabis

**27:4.** And a grate of brass in manner of a net; at the four corners of which, shall be four rings of brass,

Craticulamque in modum retis aeneam per cuius quattuor angulos erunt quattuor anuli aenei

**27:5.** Which thou shalt put under the hearth of the [altar](#): and the grate shall be even to the midst of the [altar](#).

Quos pones subter arulam altaris eritque craticula usque ad altaris medium

**27:6.** Thou shalt make also two bars for the [altar](#), of [setim wood](#), which thou shalt cover with plates of brass:

Facies et vectes altaris de lignis setthim duos quos operies lamminis aeneis

**27:7.** And thou shalt draw them through rings, and they shall be on both sides of the [altar](#) to carry it.

Et induces per circulos eruntque ex utroque latere altaris ad portandum

**27:8.** Thou shalt not make it solid, but empty and hollow in the inside, as it was shown thee in the [mount](#).

Non solidum sed inane et cavum intrinsecus facies illud sicut tibi in monte monstratum est

**27:9.** Thou shalt make also the [court](#) of the [tabernacle](#), in the south side whereof southward there shall be hangings of fine twisted linen of a hundred cubits long for one side.

Facies et atrium tabernaculi in cuius plaga australi contra meridiem erunt tentoria de bysso retorta centum cubitos unum latus tenebit in longitudine

**27:10.** And twenty pillars with as many sockets of brass, the heads of which, with their engraving, shall be of silver.

Et columnas viginti cum basibus totidem aeneis quae capita cum celaturis suis habebunt argentea

**27:11.** In like manner also on the north side there shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with their engraving of silver.

Similiter in latere aquilonis per longum erunt tentoria centum cubitorum columnae viginti et bases aeneae eiusdem numeri et capita earum cum celaturis suis argentea

**27:12.** But in the breadth of the [court](#), that looketh to the west, there shall be hangings of fifty cubits, and ten pillars, and as many sockets.

In latitudine vero atrii quod respicit ad occidentem erunt tentoria per quinquaginta cubitos et columnae decem basesque totidem

**27:13.** In that breadth also of the [court](#), which looketh to the east, there shall be fifty cubits.

In ea quoque atrii latitudine quae respicit ad orientem quinquaginta cubiti erunt

**27:14.** In which there shall be for one side, hangings of fifteen cubits, and three pillars, and as many sockets.

In quibus quindecim cubitorum tentoria lateri uno deputabuntur columnaeque tres et bases totidem

**27:15.** And in the other side, there shall be hangings of fifteen cubits, with three pillars, and as many sockets.

Et in latere altero erunt tentoria cubitos obtinentia quindecim columnas tres et bases totidem

**27:16.** And in the entrance of the [court](#) there shall be made a hanging of twenty cubits of violet and purple, and scarlet twice dyed, and fine twisted linen, with [embroidered work](#): it shall have four pillars, with as many sockets.

In introitu vero atrii fiet tentorium cubitorum viginti ex hyacintho et purpura coccoque bis tincto et bysso retorta opere plumarii columnas habebit quattuor cum basibus totidem

**27:17.** All the pillars of the [court](#) round about shall be garnished with plates of silver, silver heads, and sockets of brass.

Omnes columnae atrii per circuitum vestitae erunt argenti lamminis capitibus argenteis et basibus aeneis

**27:18.** In length the [court](#) shall take up a hundred cubits, in breadth fifty, the height shall be of five cubits, and it shall be made of fine twisted linen, and shall have sockets of brass.

In longitudine occupabit atrium cubitos centum in latitudine quinquaginta altitudo quinque cubitorum erit fietque de bysso retorta et habebit bases aeneas

**27:19.** All the vessels of the [tabernacle](#) for all uses and [ceremonies](#), and the pins both of it and of the [court](#), thou shalt make of brass.

Cuncta vasa tabernaculi in omnes usus et caerimonias tam paxillos eius quam atrii ex aere facies

**27:20.** Command the [children of Israel](#) that they bring thee the purest oil of the olives, and beaten with a pestle: that a lamp may burn always,

Praecepte filiis Israhel ut adferant tibi oleum de arboribus olivarum purissimum piloque contusum ut ardeat lucerna semper

**27:21.** In the [tabernacle of the testimony](#), without the veil that hangs before the testimony. And [Aaron](#) and his sons shall order it, that it may give light before the [Lord](#) until the morning. It shall be a perpetual observance throughout their successions among the [children of Israel](#).

In tabernaculo testimonii extra velum quod oppansum est testimonio et conlocabunt eam Aaron et filii eius ut usque mane luceat coram Domino perpetuus erit cultus per successiones eorum a filiis Israhel

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## Exodus Chapter 28

### The holy vestments for Aaron and his sons.

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**28:1.** Take unto thee also [Aaron](#) thy brother with his sons, from among the [children of Israel](#), that they may minister to me in the [priest's](#) office: [Aaron](#), Nadab, and Abiu, [Eleazar](#), and Ithamar.

Adplica quoque ad te Aaron fratrem tuum cum filiis suis de medio filiorum Israhel ut sacerdotio fungantur mihi Aaron Nadab et Abiu Eleazar et Ithamar

**28:2.** And thou shalt make a [holy vesture](#) for [Aaron](#), thy brother, for [glory](#) and for beauty.

Faciesque vestem sanctam fratri tuo in gloriam et decorem

**28:3.** And thou shalt speak to all the wise of heart, whom I have filled with the [spirit of wisdom](#), that they may make [Aaron's vestments](#), in which he being [consecrated](#), may [minister](#) to me.

Et loqueris cunctis sapientibus corde quos replevi spiritu prudentiae ut faciant vestes Aaron in quibus sanctificatus ministret mihi

**28:4.** And these shall be the [vestments](#) that they shall make: A [rational](#) and an [ephod](#), a [tunic](#) and a strait linen garment, a [mitre](#) and a girdle. They shall make the [holy vestments](#) for thy brother [Aaron](#) and his sons, that they may do the office of [priesthood](#) unto me.

Haec autem erunt vestimenta quae facient rationale et superumerale tunicam et lineam strictam cidarim et balteum facient vestimenta sancta Aaron fratri tuo et filiis eius ut sacerdotio fungantur mihi

**28:5.** And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen.

Accipientque aurum et hyacinthum et purpuram coccumque bis tinctum et byssum

**28:6.** And they shall make the [ephod](#) of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, [embroidered](#) with divers colours.

Facient autem superumerale de auro et hyacintho ac purpura coccoque bis tincto et bysso retorta opere polymito

**28:7.** It shall have the two edges joined in the top on both sides, that they may be closed together.

Duas oras iunctas habebit in utroque latere summitatum ut in unum redeant

**28:8.** The very workmanship also, and all the variety of the work, shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.

Ipsaque textura et cuncta operis varietas erit ex auro et hyacintho et purpura coccoque bis tincto et bysso retorta

**28:9.** And thou shalt take two onyx stones, and shalt grave on them the [names](#) of the [children of Israel](#):

Sumesque duos lapides onychinos et sculpes in eis nomina filiorum Israhel

**28:10.** Six [names](#) on one stone, and the other six on the other, according to the order of their birth.

Sex nomina in lapide uno et sex reliqua in altero iuxta ordinem nativitatis eorum

**28:11.** With the work of an engraver, and the graving of a jeweller, thou shalt engrave them with the [names](#) of the [children of Israel](#), set in gold and compassed about:

Opere sculptoris et celatura gemmarii sculpes eos nominibus filiorum Israhel inclusos auro atque circumdatos

**28:12.** And thou shalt put them in both sides of the [ephod](#), a memorial for the [children of Israel](#). And [Aaron](#) shall bear their [names](#) before the [Lord](#) upon both shoulders, for a remembrance.

Et pones in utroque latere superumeralis memoriale filiis Israhel portabitque Aaron nomina eorum coram Domino super utrumque umerum ob recordationem

**28:13.** Thou shalt make also hooks of gold.

Facies et uncinos ex auro

**28:14.** And two little chains of the purest gold, linked one to another, which thou shalt put into the hooks.  
Et duas catenulas auri purissimi sibi invicem coherentes quas inseres uncinis

**28:15.** And thou shalt make the **rational of judgment** with **embroidered work** of divers colours, according to the workmanship of the **ephod**, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.  
Rationale quoque iudicii facies opere polymito iuxta texturam superumeralis ex auro hyacintho et purpura coccoque bis tincto et bysso retorta

**The rational of judgment...** This part of the **priest's attire**, which he wore at his breast, was called the **rational of judgment**: partly because it admonished both **priest** and people of their duty to **God**, by carrying the **names** of all their **tribes** in his presence; and by the **Urim and the Thummim**, that is, *doctrine and truth*, which were written upon it: and partly because it gave divine answers and oracles, as if it were **rational** and endowed with judgment.

**28:16.** It shall be four square and doubled: it shall be the measure of a span both in length and in breadth.

Quadrangulum erit et duplex mensuram palmi habebit tam in longitudine quam in latitudine

**28:17.** And thou shalt set in it four rows of **stones**. In the first row shall be a sardius stone, and a topaz, and an emerald:

Ponesque in eo quattuor ordines lapidum in primo versu erit lapis sardius et topazius et zmaragdus

**28:18.** In the second a carbuncle, a sapphire, and a jasper:

In secundo carbunculus saphyrus et iaspis

**28:19.** In the third a ligurius, an agate, and an amethyst:

In tertio ligyrius achates et amethystus

**28:20.** In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.

In quarto chrysolitus onychinus et berillus inclusi auro erunt per ordines suos

**28:21.** And they shall have the **names** of the **children of Israel**: with twelve **names** shall they be engraved, each **stone** with the **name** of one according to the **twelve tribes**.

Habebuntque nomina filiorum Israhel duodecim nominibus celabuntur singuli lapides nominibus singulorum per duodecim tribus

**28:22.** And thou shalt make on the **rational** chains, linked one to another, of the purest gold:

Facies in rationali catenas sibi invicem coherentes ex auro purissimo

**28:23.** And two rings of gold, which thou shalt put in the two ends at the top of the **rational**.

Et duos anulos aureos quos pones in utraque rationalis summitate

**28:24.** And the golden chains thou shalt join to the rings, that are in the ends thereof.

Catenasque aureas iunges anulis qui sunt in marginibus eius

**28:25.** And the ends of the chains themselves, thou shalt join together with two hooks, on both sides of the **ephod**, which is towards the **rational**.

Et ipsarum catenarum extrema duobus copulabis uncinis in utroque latere superumeralis quod rationale respicit

**28:26.** Thou shalt make also two rings of gold, which thou shalt put in the top parts of the **rational**, in the borders that are over against the **ephod**, and look towards the back parts thereof.

Facies et duos anulos aureos quos pones in summitatibus rationalis et in oris quae e regione sunt superumeralis et posteriora eius aspiciunt

**28:27.** Moreover also other two rings of gold, which are to be set on each side of the **ephod** beneath, that looketh towards the nether joining, that the **rational** may be fitted with the **ephod**,

Nec non et alios duos anulos aureos qui ponendi sunt in utroque latere superumeralis deorsum quod respicit contra faciem iuncturae inferioris ut aptari possit cum superumerali

**28:28.** And may be fastened by the rings thereof unto the rings of the **ephod** with a violet fillet, that the joining artificially wrought may continue, and the **rational** and the **ephod** may not be loosed one from the other.

Et stringatur rationale anulis suis cum anulis superumeralis vitta hyacinthina ut maneat iunctura fabrefacta

et a se invicem rationale et superumerale nequeant separari

**28:29.** And **Aaron** shall bear the **names** of the **children of Israel** in the **rational of judgment** upon his breast, when he shall enter into the sanctuary, a memorial before the **Lord** for ever.

Portabitque Aaron nomina filiorum Israhel in rationali iudicii super pectus suum quando ingreditur sanctuarium memoriale coram Domino in aeternum

**28:30.** And thou shalt put in the **rational of judgment doctrine and truth**, which shall be on **Aaron's** breast, when he shall go in before the **Lord**: and he shall bear the judgment of the **children of Israel** on his breast, in the sight of the **Lord** always.

Pones autem in rationali iudicii doctrinam et veritatem quae erunt in pectore Aaron quando ingreditur coram Domino et gestabit iudicium filiorum Israhel in pectore suo in conspectu Domini semper

**Doctrine and Truth...** Hebrew, **Urim and Thummim**: *illuminations and perfections*. These words, written on the **rational**, seem to signify the light of doctrine and the integrity of life, with which the **priests of God** ought to approach him.

**28:31.** And thou shalt make the **tunic** of the **ephod** all of violet,

Facies et tunicam superumeralis totam hyacinthinam

**28:32.** In the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be broken.

In cuius medio supra erit capitium et ora per gyrum eius textilis sicut fieri solet in extremis vestium partibus ne facile rumpatur

**28:33.** And beneath at the feet of the same **tunic**, round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between:

Deorsum vero ad pedes eiusdem tunicae per circuitum quasi mala punica facies ex hyacintho et purpura et cocco bis tincto mixtis in medio tintinabulis

**28:34.** So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.

Ita ut tintinabulum sit aureum et malum rursumque tintinabulum aliud aureum et malum punicum

**28:35.** And **Aaron** shall be **vested** with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the sanctuary, in the sight of the **Lord**, and that he may not die.

Et vestietur ea Aaron in officio ministerii ut audiatur sonitus quando ingreditur et egreditur sanctuarium in conspectu Domini et non moriatur

**28:36.** Thou shalt make also a plate of the purest gold: wherein thou shalt grave with engraver's work, *Holy to the Lord*.

Facies et lamminam de auro purissimo in qua sculpes opere celatoris Sanctum Domino

**28:37.** And thou shalt tie it with a violet fillet, and it shall be upon the **mitre**,

Ligabisque eam vitta hyacinthina et erit super tiaram

**28:38.** Hanging over the forehead of the **high priest**. And **Aaron** shall bear the **iniquities** of those things, which the **children of Israel** have offered and **sanctified**, in all their gifts and **offerings**. And the plate shall be always on his forehead, that the **Lord** may be well pleased with them.

Inminens fronti pontificis portabitque Aaron iniquitates eorum quae obtulerint et sanctificaverint filii Israhel in cunctis muneribus et donariis suis erit autem lammina semper in fronte eius ut placatus eis sit Dominus

**28:39.** And thou shalt gird the **tunic** with fine linen, and thou shalt make a fine linen **mitre**, and a girdle of **embroidered work**.

Stringesque tunicam bysso et tiaram byssinam facies et balteum opere plumarii

**28:40.** Moreover, for the sons of **Aaron** thou shalt prepare linen **tunics**, and girdles and **mitres** for **glory** and beauty:

Porro filiis Aaron tunicas lineas parabis et balteos ac tiaras in gloriam et decorem

**28:41.** And with all these things thou shalt vest **Aaron** thy brother, and his sons with him. And thou shalt **consecrate** the hands of them all, and shalt **sanctify** them, that they may do the office of **priesthood** unto me.

Vestiesque his omnibus Aaron fratrem tuum et filios eius cum eo et cunctorum consecrabis manus sanctificabisque illos ut sacerdotio fungantur mihi

**28:42.** Thou shalt make also linen breeches, to cover the flesh of their nakedness, from the reins to the thighs:

Facies et feminalia linea ut operiant carnem turpitudinis suae a renibus usque ad femina

**28:43.** And **Aaron** and his sons shall use them when they shall go into the **tabernacle of the testimony**, or when they approach to the **altar** to minister in the sanctuary lest being guilty of **iniquity** they die. It shall be a **law** for ever to **Aaron**, and to his seed after him.

Et utentur eis Aaron et filii eius quando ingredientur tabernaculum testimonii vel quando adpropinquant ad altare ut ministrent in sanctuario ne iniquitatis rei moriantur legitimum sempiternum erit Aaron et semini eius post eum

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## Exodus Chapter 29

### The manner of consecrating Aaron and other priests; the institution of the daily sacrifice of two lambs, one in the morning, the other at evening.

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**29:1.** And thou shalt also do this, that they may be [consecrated](#) to me in [priesthood](#). Take a calf from the herd, and two rams without blemish,

Sed et hoc facies ut mihi in sacerdotio consecrentur tolle vitulum de armento et arietes duos immaculatos

**29:2.** And [unleavened bread](#), and a [cake without leaven](#), tempered with oil, wafers also [unleavened](#), anointed with oil: thou shalt make them all of wheaten flour.

Panesque azymos et crustula absque fermento quae conspersa sint oleo lagana quoque azyma oleo lita de simila triticea cuncta facies

**29:3.** And thou shalt put them in a basket, and [offer](#) them: and the calf and the two rams.

Et posita in canistro offeres vitulum autem et duos arietes

**29:4.** And thou shalt bring [Aaron](#) and his sons to the door of the [tabernacle of the testimony](#). And when thou hast washed the father and his sons with water,

Et Aaron ac filios eius adplicabis ad ostium tabernaculi testimonii cumque laveris patrem cum filiis aqua

**29:5.** Thou shalt clothe [Aaron](#) with his [vestments](#), that is, with the linen garment and the [tunic](#), and the [ephod](#) and the [rational](#), which thou shalt gird with the girdle.

Indues Aaron vestimentis suis id est linea et tunica et superumerali et rationali quod constringes balteo

**29:6.** And thou shalt put the [mitre](#) upon his head, and the [holy](#) plate upon the [mitre](#),

Et pones tiaram in capite eius et lamminam sanctam super tiaram

**29:7.** And thou shalt pour the oil of unction upon his head: and by this [rite](#) shall he be [consecrated](#).

Et oleum unctionis fundes super caput eius atque hoc ritu consecrabitur

**29:8.** Thou shalt bring his sons also, and shalt put on them the linen [tunics](#), and gird them with a girdle:

Filios quoque illius adplicabis et indues tunicis lineis cingesque balteo

**29:9.** To wit, [Aaron](#) and his children, and thou shalt put [mitres](#) upon them; and they shall be [priests](#) to me by a perpetual ordinance. After thou shalt have [consecrated](#) their hands,

Aaron scilicet et liberos eius et inpones eis mitras eruntque sacerdotes mei in religione perpetua postquam initiaveris manus eorum

**29:10.** Thou shalt present also the calf before the [tabernacle of the testimony](#). And [Aaron](#) and his sons shall [lay their hands](#) upon his head,

Adplicabis et vitulum coram tabernaculo testimonii inponentque Aaron et filii eius manus super caput illius

**29:11.** And thou shalt kill him in the sight of the [Lord](#), beside the door of the [tabernacle of the testimony](#).

Et mactabis eum in conspectu Domini iuxta ostium tabernaculi testimonii

**29:12.** And taking some of the blood of the calf, thou shalt put it upon the [horns of the altar](#) with thy finger, and the rest of the blood thou shalt pour at the bottom thereof.

Sumptumque de sanguine vituli pones super cornua altaris digito tuo reliquum autem sanguinem fundes iuxta basim eius

**29:13.** Thou shalt take also all the fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a [burnt offering](#) upon the [altar](#):

Sumes et adipem totum qui operit intestina et reticulum icoris ac duos renes et adipem qui super eos est

et offeres incensum super altare

**29:14.** But the flesh of the calf, and the hide and the dung, thou shalt burn abroad, without the camp, because it is for [sin](#).

Carnes vero vituli et corium et fimum conbures foris extra castra eo quod pro peccato sit

**29:15.** Thou shalt take also one ram, upon the head whereof [Aaron](#) and his sons shall [lay their hands](#).

Unum quoque arietem sumes super cuius caput ponent Aaron et filii eius manus

**29:16.** And when thou hast killed him, thou shalt take of the blood thereof, and pour round about the [altar](#).

Quem cum mactaveris tolles de sanguine eius et fundes circa altare

**29:17.** And thou shalt cut the ram in pieces, and having washed his entrails and feet, thou shalt put them upon the flesh that is cut in pieces, and upon his head.

Ipsium autem arietem secabis in frusta lotaque intestina eius ac pedes pones super concisas carnes et super caput illius

**29:18.** And thou shalt offer the whole ram for a [burnt offering](#) upon the [altar](#): it is an [oblation](#) to the [Lord](#), a most sweet savour of the victim of the [Lord](#).

Et offeres totum arietem in incensum super altare oblatio est Domini odor suavissimus victimae Dei

**29:19.** Thou shalt take also the other ram, upon whose head [Aaron](#) and his sons shall [lay their hands](#).

Tolles quoque arietem alterum super cuius caput Aaron et filii eius ponent manus

**29:20.** And when thou hast [sacrificed](#) him, thou shalt take of his blood, and put upon the tip of the right ear of [Aaron](#) and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt pour the blood upon the [altar](#) round about.

Quem cum immolaveris sumes de sanguine ipsius et pones super extremum dextrae auriculae Aaron et filiorum eius et super pollices manus eorum et pedis dextri fundesque sanguinem super altare per circuitum

**29:21.** And when thou hast taken of the blood that is upon the [altar](#), and of the oil of unction, thou shalt sprinkle [Aaron](#) and his [vesture](#), his sons and their [vestments](#). And after they and their [vestments](#) are [consecrated](#),

Cumque tuleris de sanguine qui est super altare et de oleo unctionis asperges Aaron et vestes eius filios et vestimenta eorum consecratisque et ipsis et vestibus

**29:22.** Thou shalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, because it is the ram of [consecration](#):

Tolles adipem de ariete et caudam et arvinam quae operit vitalia ac reticulum iecoris et duos renes atque adipem qui super eos est armumque dextrum eo quod sit aries consecrationum

**29:23.** And one roll of bread, a cake tempered with oil, a wafer out of the basket of [unleavened bread](#), which is [set in the sight of the Lord](#):

Tortam panis unius crustulum conspersum oleo laganum de canistro azymorum quod positum est in conspectu Domini

**29:24.** And thou shalt put all upon the hands of [Aaron](#) and of his sons, and shalt [sanctify](#) them elevating before the [Lord](#).

Ponesque omnia super manus Aaron et filiorum eius et sanctificabis eos elevans coram Domino

**29:25.** And thou shalt take all from their hands; and shalt burn them upon the [altar](#) for a [holocaust](#), a most sweet savour in the sight of the [Lord](#), because it is his [oblation](#).

Suscipiesque universa de manibus eorum et incendes super altare in holocaustum odorem suavissimum in conspectu Domini quia oblatio eius est

**29:26.** Thou shalt take also the breast of the ram, wherewith [Aaron](#) was [consecrated](#), and elevating it thou shalt [sanctify](#) it before the [Lord](#), and it shall fall to thy share.

Sumes quoque pectusculum de ariete quo initiatus est Aaron sanctificabisque illud elatum coram Domino et cedet in partem tuam

**29:27.** And thou shalt [sanctify](#) both the [consecrated](#) breast, and the shoulder that thou didst separate of

the ram,

Sanctificabis et pectusculum consecratum et armum quem de ariete separasti

**29:28.** Wherewith [Aaron](#) was [consecrated](#) and his sons, and they shall fall to [Aaron's](#) share, and his sons', by a perpetual right from the [children of Israel](#): because they are the choicest and the beginnings of their peace victims which they offer to the [Lord](#).

Quo initiatus est Aaron et filii eius cedentque in partem Aaron et filiorum eius iure perpetuo a filiis Israhel quia primitiva sunt et initia de victimis eorum pacificis quae offerunt Domino

**29:29.** And the [holy vesture](#), which [Aaron](#) shall use, his sons shall have after him, that they may be anointed, and their hands [consecrated](#) in it.

Vestem autem sanctam qua utitur Aaron habebunt filii eius post eum ut unguantur in ea et consecrentur manus eorum

**29:30.** He of his sons that shall be appointed [high priest](#) in his stead, and that shall enter into the [tabernacle of the testimony](#) to minister in the sanctuary, shall wear it seven days.

Septem diebus utetur illa qui pontifex pro eo fuerit constitutus de filiis eius et qui ingredietur tabernaculum testimonii ut ministret in sanctuario

**29:31.** And thou shalt take the ram of the [consecration](#), and shalt boil the flesh thereof in the [holy](#) place:

Arietem autem consecrationum tolles et coques carnes eius in loco sancto

**29:32.** And [Aaron](#) and his sons shall eat it. The [loaves](#) also, that are in the basket, they shall eat in the entry of the [tabernacle of the testimony](#),

Quibus vescetur Aaron et filii eius panes quoque qui sunt in canistro in vestibulo tabernaculi testimonii comedent

**29:33.** That it may be an [atoning sacrifice](#), and the hands of the [offerers](#) may be [sanctified](#). A stranger shall not eat of them, because they are [holy](#).

Ut sit placabile sacrificium et sanctificentur offerentium manus alienigena non vescetur ex eis quia sancti sunt

**29:34.** And if there remain of the [consecrated](#) flesh, or of the bread, till the morning, thou shalt burn the remainder with fire: they shall not be eaten, because they are [sanctified](#).

Quod si remanserit de carnibus consecratis sive de panibus usque mane combures reliquias igni non comedentur quia sanctificata sunt

**29:35.** All that I have commanded thee, thou shalt do unto [Aaron](#) and his sons. Seven days shalt thou [consecrate](#) their hands:

Omnia quae praecepi tibi facies super Aaron et filiis eius septem diebus consecrabis manus eorum

**29:36.** And thou shalt offer a calf for [sin](#) every day for expiation. And thou shalt cleanse the [altar](#) when thou hast [offered](#) the victim of expiation, and shalt anoint it to [sanctify](#) it.

Et vitulum pro peccato offeres per singulos dies ad expiandum mundabisque altare cum immolaris expiationis hostiam et ungues illud in sanctificationem

**29:37.** Seven days shalt thou expiate the [altar](#) and [sanctify](#) it, and it shall be most [holy](#). Every one, that shall touch it, shall be [holy](#).

Septem diebus expiabis altare et sanctificabis et erit sanctum sanctorum omnis qui tetigerit illud sanctificabitur

**29:38.** This is what thou shalt [sacrifice](#) upon the [altar](#): Two lambs of a year old every day continually,

Hoc est quod facies in altari agnos anniculos duos per singulos dies iugiter

**29:39.** One lamb in the morning, and another in the evening.

Unum agnum mane et alterum vespere

**29:40.** With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the same measure.

Decimam partem similiae conspersae oleo tunso quod habeat mensuram quartam partem hin et vinum ad libandum eiusdem mensurae in agno uno

**29:41.** And the other lamb thou shalt offer in the evening, according to the [rite](#) of the morning [oblation](#),

and according to what we have said, for a savour of sweetness:

Alterum vero agnum offeres ad vesperam iuxta ritum matutinae oblationis et iuxta ea quae diximus in odorem suavitatis

**29:42.** It is a **sacrifice** to the **Lord**, by perpetual **oblation** unto your **generations**, at the door of the **tabernacle of the testimony** before the **Lord**, where I will appoint to speak unto thee.

Sacrificium Domino oblatione perpetua in generationes vestras ad ostium tabernaculi testimonii coram Domino ubi constituam ut loquar ad te

**29:43.** And there will I command the **children of Israel**, and the **altar** shall be **sanctified** by my **glory**.

Ibique praecipiam filiis Israhel et sanctificabitur altare in gloria mea

**29:44.** I will sanctify also the **tabernacle of the testimony** with the **altar**, and **Aaron** with his sons, to do the office of **priesthood** unto me.

Sanctificabo et tabernaculum testimonii cum altari et Aaron cum filiis eius ut sacerdotio fungantur mihi

**29:45.** And I will dwell in the midst of the **children of Israel**, and will be their **God**:

Et habitabo in medio filiorum Israhel eroque eis Deus

**29:46.** And they shall know that I am the **Lord** their **God**, who have brought them out of the land of **Egypt**, that I might abide among them, I the **Lord** their **God**.

Et scient quia ego Dominus Deus eorum qui eduxi eos de terra Aegypti ut manerem inter illos ego Dominus Deus ipsorum

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## Exodus Chapter 30

### The altar of incense: money to be gathered for the use of the tabernacle: the brazen laver: the holy oil of unction, and the composition of the perfume.

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**30:1.** Thou shalt make also an [altar](#) to burn [incense](#), of [setim wood](#).

Facies quoque altare in adolendum thymiama de lignis setthim

**An altar to burn incense...** This burning of [incense](#) was an emblem of [prayer](#), ascending to [God](#) from an inflamed heart. See [Psalm 140:2](#); [Apocalypse 5:8](#), and [8:4](#).

**30:2.** It shall be a cubit in length, and another in breadth, that is, four square, and two in height. [Horns](#) shall go out of the same.

Habens cubitum longitudinis et alterum latitudinis id est quadrangulum et duos cubitos in altitudine cornua ex ipso procedent

**30:3.** And thou shalt overlay it with the purest gold, as well the grate thereof, as the walls round about, and the [horns](#). And thou shalt make to it a crown of gold round about,

Vestiesque illud auro purissimo tam craticulam eius quam parietes per circuitum et cornua faciesque ei coronam aureolam per gyrum

**30:4.** And two golden rings under the crown on either side, that the bars may be put into them, and the [altar](#) be carried.

Et duos anulos aureos sub corona per singula latera ut mittantur in eos vectes et altare portetur

**30:5.** And thou shalt make the bars also of [setim wood](#), and shalt overlay them with gold.

Ipsos quoque vectes facies de lignis setthim et inaurabis

**30:6.** And thou shalt set the [altar](#) over against the veil, that hangeth before the [ark of the testimony](#) before the propitiatory wherewith the [testimony](#) is covered, where I will speak to thee.

Ponesque altare contra velum quod ante arcam pendet testimonii coram propitiatorio quo tegitur testimonium ubi loquar tibi

**30:7.** And [Aaron](#) shall burn sweet smelling [incense](#) upon it in the morning. When he shall dress the lamps, he shall burn it:

Et adolebit incensum super eo Aaron suave fraglans mane quando conponet lucernas incendet illud

**30:8.** And when he shall place them in the evening, he shall burn an everlasting [incense](#) before the [Lord](#) throughout your [generations](#).

Et quando conlocat eas ad vesperum uret thymiama sempiternum coram Domino in generationes vestras

**30:9.** You shall not [offer](#) upon it [incense](#) of another composition, nor [oblation](#), and victim, neither shall you [offer](#) libations.

Non offeretis super eo thymiama compositionis alterius nec oblationem et victimam nec liba libabitis

**30:10.** And [Aaron](#) shall [pray](#) upon the [horns](#) thereof once a year, with the blood of that which was [offered](#) for [sin](#); and shall make [atonement](#) upon it in your [generations](#). It shall be most [holy](#) to the [Lord](#).

Et deprecabitur Aaron super cornua eius semel per annum in sanguine quod oblatum est pro peccato et placabit super eo in generationibus vestris sanctum sanctorum erit Domino

**30:11.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**30:12.** When thou shalt take the sum of the [children of Israel](#), according to their number, every one of them shall give a price for their [souls](#) to the [Lord](#), and there shall be no scourge among them, when they

shall be reckoned.

Quando tuleris summam filiorum Israhel iuxta numerum dabunt singuli pretium pro animabus suis Domino et non erit plaga in eis cum fuerint recensiti

**30:13.** And this shall every one give that passeth at the naming, half a sicle according to the standard of the [temple](#). A sicle hath twenty obols. Half a sicle shall be offered to the [Lord](#).

Hoc autem dabit omnis qui transit ad nomen dimidium sicli iuxta mensuram templi siclus viginti obolos habet media pars sicli offeretur Domino

**Half a sicle...** A sicle or shekel of silver, (which was also called a stater), according to the standard or weight of the sanctuary, which was the most [just](#) and exact, was half an ounce of silver, that is, about half a crown of [English](#) money. The obol, or gerah, was about three halfpence.

**30:14.** He that is counted in the number from twenty years and upwards, shall give the price.

Qui habetur in numero a viginti annis et supra dabit pretium

**30:15.** The [rich man](#) shall not add to half a sicle, and the [poor man](#) shall diminish nothing.

Dives non addet ad medium sicli et pauper nihil minuet

**30:16.** And the money received, which was contributed by the [children of Israel](#), thou shalt deliver unto the uses of the [tabernacle of the testimony](#), that it may be a memorial of them before the [Lord](#), and he may be merciful to their [souls](#).

Susceptamque pecuniam quae conlata est a filiis Israhel trades in usus tabernaculi testimonii ut sit monumentum eorum coram Domino et propitietur animabus illorum

**30:17.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**30:18.** Thou shalt make also a brazen laver with its foot to wash in: and thou shalt set it between the [tabernacle of the testimony](#) and the [altar](#). And water being put into it:

Facies et labium aeneum cum basi sua ad lavandum ponesque illud inter tabernaculum testimonii et altare et missa aqua

**30:19.** [Aaron](#) and his sons shall [wash their hands and feet](#) in it:

Lavabunt in eo Aaron et filii eius manus suas ac pedes

**30:20.** When they are going into the [tabernacle of the testimony](#), and when they are to come to the [altar](#), to offer on it [incense](#) to the [Lord](#),

Quando ingressuri sunt tabernaculum testimonii et quando accessuri ad altare ut offerant in eo thymiama Domino

**30:21.** Lest perhaps they die. It shall be an everlasting [law](#) to him, and to his seed by successions.

Ne forte moriantur legitimum sempiternum erit ipsi et semini eius per successiones

**30:22.** And the [Lord](#) spoke to [Moses](#),

Locutusque est Dominus ad Mosen

**30:23.** Saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much; that is, two hundred and fifty sicles, of calamus in like manner two hundred and fifty,

Dicens sume tibi aromata prima et zmyrnae electae quingentos siclos et cinnamomi medium id est ducentos quinquaginta calami similiter ducentos quinquaginta

**30:24.** And of cassia five hundred sicles by the weight of the sanctuary, of oil of olives the measure hin:

Cassiae autem quingentos siclos in pondere sanctuarii olei de olivetis mensuram hin

**30:25.** And thou shalt make the [holy oil](#) of unction, an [ointment](#) compounded after the art of the perfumer,

Faciesque unctionis oleum sanctum unguentum conpositum opere unguentarii

**30:26.** And therewith thou shalt anoint the [tabernacle of the testimony](#), and the [ark of the testament](#),

Et ungues ex eo tabernaculum testimonii et arcam testamenti

**30:27.** And the table with the vessels thereof, the [candlestick](#) and furniture thereof, the [altars](#) of [incense](#),

Mensamque cum vasis suis candelabrum et utensilia eius altaria thymiamatis

**30:28.** And of **holocaust**, and all the furniture that belongeth to the service of them.  
Et holocausti et universam supellectilem quae ad cultum eorum pertinent

**30:29.** And thou shalt **sanctify** all, and they shall be most **holy**: he that shall touch them shall be **sanctified**.

Sanctificabisque omnia et erunt sancta sanctorum qui tetigerit ea sanctificabitur

**30:30.** Thou shalt anoint **Aaron** and his sons, and shalt **sanctify** them, that they may do the office of **priesthood** unto me.

Aaron et filios eius ungues sanctificabisque eos ut sacerdotio fungantur mihi

**30:31.** And thou shalt say to the **children of Israel**: This oil of unction shall be **holy** unto me throughout your **generations**.

Filiis quoque Israhel dices hoc oleum unctionis sanctum erit mihi in generationes vestras

**30:32.** The flesh of **man** shall not be anointed therewith, and you shall make none other of the same composition, because it is **sanctified**, and shall be **holy** unto you.

Caro hominis non unguetur ex eo et iuxta compositionem eius non facietis aliud quia sanctificatum est et sanctum erit vobis

**30:33.** What **man** soever shall compound such, and shall give thereof to a stranger, he shall be cut off from his people.

Homo quicumque tale composuerit et dederit ex eo alieno exterminabitur de populo suo

**30:34.** And the **Lord** said to **Moses**: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight.

Dixitque Dominus ad Mosen sume tibi aromata stacten et onycha galbanen boni odoris et tus lucidissimum aequalis ponderis erunt omnia

**30:35.** And thou shalt make **incense** compounded by the work of the perfumer, well tempered together, and pure, and most worthy of **sanctification**.

Faciesque thymiama compositum opere unguentarii mixtum diligenter et purum et sanctificatione dignissimum

**30:36.** And when thou hast beaten all into very small powder, thou shalt set of it before the **tabernacle of the testimony**, in the place where I will appear to thee. Most **holy** shall this **incense** be unto you.

Cumque in tenuissimum pulverem universa contuderis pones ex eo coram testimonio tabernaculi in quo loco apparebo tibi sanctum sanctorum erit vobis thymiama

**30:37.** You shall not make such a composition for your own uses, because it is **holy** to the **Lord**.

Talem compositionem non facietis in usus vestros quia sanctum est Domino

**30:38.** What **man** soever shall make the like, to enjoy the smell thereof, he shall perish out of his people.

Homo quicumque fecerit simile ut odore illius perfruatur peribit de populis suis

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## Exodus Chapter 31

**Beseleel and Ooliab are appointed by the Lord to make the tabernacle, and the things belonging thereto. The observation of the sabbath day is again commanded. And the Lord delivereth to Moses two tables written with the finger of God.**

---

**31:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**31:2.** Behold, I have called by [name Beseleel](#) the son of Uri, the son of Hur, of the [tribe of Juda](#),

Ecce vocavi ex nomine Beselehel filium Uri filii Hur de tribu Iuda

**31:3.** And I have filled him with the [spirit of God](#), with wisdom and understanding, and [knowledge](#) in all manner of work,

Et implevi eum spiritu Dei sapientia intellegentia et scientia in omni opere

**31:4.** To devise whatsoever may be artificially made of gold, and silver, and brass,

Ad excogitandum fabre quicquid fieri potest ex auro et argento et aere

**31:5.** Of marble, and [precious stones](#), and variety of wood.

Marmore et gemmis et diversitate lignorum

**31:6.** And I have given him for his companion Ooliab, the son of Achisamech, of the [tribe of Dan](#). And I have put wisdom in the heart of every skilful [man](#), that they may make all things which I have commanded thee,

Dedique ei socium Hooliab filium Achisamech de tribu Dan et in corde omnis eruditi posui sapientiam ut faciant cuncta quae praecepi tibi

**31:7.** The [tabernacle of the covenant](#), and the [ark of the testimony](#), and the propitiatory, that is over it, and all the vessels of the [tabernacle](#),

Tabernaculum foederis et arcam testimonii et propitiatorium quod super eam est et cuncta vasa tabernaculi

**31:8.** And the table and the vessels thereof, the [most pure candlestick](#) with the vessels thereof, and the [altars of incense](#),

Mensamque et vasa eius candelabrum purissimum cum vasis suis et altaria thymiamatis

**31:9.** And of [holocaust](#), and all their vessels, the laver with its foot,

Et holocausti et omnia vasa eorum labium cum basi sua

**31:10.** The [holy vestments](#) in the ministry for [Aaron](#) the [priest](#), and for his sons, that they may execute their office, about the [sacred](#) things:

Vestes sanctas in ministerio Aaron sacerdoti et filiis eius ut fungantur officio suo in sacris

**31:11.** The oil of unction, and the [incense](#) of spices in the sanctuary, all things which I have commanded thee, shall they make.

Oleum unctionis et thymiamata aromatum in sanctuario omnia quae praecepi tibi facient

**31:12.** And the [Lord](#) spoke to [Moses](#), saying:

Et locutus est Dominus ad Mosen dicens

**31:13.** Speak to the [children of Israel](#), and thou shalt say to them: See that you keep my [sabbath](#); because it is a sign between me and you in your [generations](#) that you may know that I am the [Lord](#), who [sanctify](#) you.

Loquere filiis Israhel et dices ad eos videte ut sabbatum meum custodiatis quia signum est inter me et vos in generationibus vestris ut sciatis quia ego Dominus qui sanctifico vos

**31:14.** Keep you my **sabbath**: for it is **holy** unto you: he that shall **profane** it, shall be **put to death**: he that shall do any work in it, his **soul** shall perish out of the midst of his people.

Custodite sabbatum sanctum est enim vobis qui polluerit illud morte morietur qui fecerit in eo opus peribit anima illius de medio populi sui

**31:15.** Six days shall you do work: in the seventh day is the **sabbath**, the rest **holy** to the **Lord**. Every one that shall do any work on this day, shall **die**.

Sex diebus facietis opus in die septimo sabbatum est requies sancta Domino omnis qui fecerit opus in hac die morietur

**31:16.** Let the **children of Israel** keep the **sabbath**, and celebrate it in their **generations**. It is an everlasting covenant.

Custodiant filii Israhel sabbatum et celebrent illud in generationibus suis pactum est sempiternum

**31:17.** Between me and the **children of Israel**, and a perpetual sign. For in **six days** the **Lord made heaven** and earth, and in the **seventh** he ceased from work.

Inter me et filios Israhel signumque perpetuum sex enim diebus fecit Dominus caelum et terram et in septimo ab opere cessavit

**31:18.** And the **Lord**, when he had ended these **words** in **Mount Sinai**, gave to **Moses** two stone tables of testimony, written with the finger of **God**.

Dedit quoque Mosi completis huiuscemodi sermonibus in monte Sinai duas tabulas testimonii lapideas scriptas digito Dei

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## Exodus Chapter 32

**The people fall into idolatry. Moses prayeth for them. He breaketh the tables: destroyeth the idol: blameth Aaron, and causeth many of the idolaters to be slain.**

---

**32:1.** And the people seeing that [Moses](#) delayed to come down from the [mount](#), gathering together against [Aaron](#), said: Arise, make us [gods](#), that may go before us: For as to this [Moses](#), the [man](#) that brought us out of the land of [Egypt](#), we know not what has befallen him.

Videns autem populus quod moram faceret descendendi de monte Moses congregatus adversus Aaron ait surge fac nobis deos qui nos praecedant Mosi enim huic viro qui nos eduxit de terra Aegypti ignoramus quid acciderit

**32:2.** And [Aaron](#) said to them: Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me.

Dixitque ad eos Aaron tollite inaures aureas de uxorum filiorumque et filiarum vestrarum auribus et adferte ad me

**32:3.** And the people did what he had commanded, bringing the earrings to [Aaron](#).

Fecit populus quae iusserat deferens inaures ad Aaron

**32:4.** And when he had received them, he fashioned them by founders' work, and made of them a [molten calf](#). And they said: These are thy gods, O [Israel](#), that have brought thee out of the land of [Egypt](#).

Quas cum ille accepisset formavit opere fusorio et fecit ex eis vitulum conflatilem dixeruntque hii sunt dii tui Israhel qui te eduxerunt de terra Aegypti

**32:5.** And when [Aaron](#) saw this, he built an [altar](#) before it, and made proclamation by a crier's voice, saying To morrow is the solemnity of the [Lord](#).

Quod cum vidisset Aaron aedificavit altare coram eo et praeconis voce clamavit dicens cras sollemnitas Domini est

**32:6.** And rising in the morning, they offered [holocausts](#), and peace victims, and the people sat down to eat and drink, and they rose up to play.

Surgentesque mane obtulerunt holocausta et hostias pacificas et sedit populus comedere ac bibere et surrexerunt ludere

**32:7.** And the [Lord](#) spoke to [Moses](#), saying: Go, get thee down: thy people, which thou hast brought out of the land of [Egypt](#), hath [sinned](#).

Locutus est autem Dominus ad Mosen vade descende peccavit populus tuus quem eduxisti de terra Aegypti

**32:8.** They have quickly strayed from the way which thou didst show them: and they have made to themselves a [molten calf](#), and have [adored](#) it, and [sacrificing](#) victims to it, have said: These are thy [gods](#), O [Israel](#), that have brought thee out of the land of [Egypt](#).

Recesserunt cito de via quam ostendisti eis feceruntque sibi vitulum conflatilem et adoraverunt atque immolantes ei hostias dixerunt isti sunt dii tui Israhel qui te eduxerunt de terra Aegypti

**32:9.** And again the [Lord](#) said to [Moses](#): I see that this people is stiffnecked:

Rursumque ait Dominus ad Mosen cerno quod populus iste durae cervicis sit

**32:10.** Let me alone, that my [wrath](#) may be kindled against them, and that I may destroy them, and I will make of thee a great nation.

Dimitte me ut irascatur furor meus contra eos et deleam eos faciamque te in gentem magnam

**32:11.** But [Moses](#) besought the [Lord](#) his [God](#), saying: Why, O [Lord](#), is thy indignation enkindled against thy

people, whom thou hast brought out of the land of **Egypt**, with great power, and with a mighty hand?  
Moses autem orabat Dominum Deum suum dicens cur Domine irascitur furor tuus contra populum tuum quem eduxisti de terra Aegypti in fortitudine magna et in manu robusta

**32:12.** Let not the **Egyptians** say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy **anger** cease, and be appeased upon the **wickedness** of thy people.

Ne quaeso dicant Aegyptii callide eduxit eos ut interficeret in montibus et deleret e terra quiescat ira tua et esto placabilis super nequitia populi tui

**32:13.** Remember **Abraham**, **Isaac**, and **Israel**, thy servants, to whom thou **sworest** by thy own self, saying: I will multiply your seed as the stars of **heaven**: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever:

Recordare Abraham Isaac et Israhel servorum tuorum quibus iurasti per temet ipsum dicens multiplicabo semen vestrum sicut stellas caeli et universam terram hanc de qua locutus sum dabo semini vestro et possidebitis eam semper

**32:14.** And the **Lord** was appeased from doing the **evil** which he had spoken against **his people**.

Placatusque est Dominus ne faceret malum quod locutus fuerat adversus populum suum

**32:15.** And **Moses** returned from the **mount**, carrying the two tables of the testimony in his hand, written on both sides,

Et reversus est Moses de monte portans duas tabulas testimonii manu scriptas ex utraque parte

**32:16.** And made by the work of **God**; the writing also of **God** was graven in the tables.

Et factas opere Dei scriptura quoque Dei erat sculpta in tabulis

**32:17.** And **Josue** hearing the noise of the people shouting, said to **Moses**: The noise of battle is heard in the camp.

Audiens autem Iosue tumultum populi vociferantis dixit ad Mosen ululatus pugnae auditur in castris

**32:18.** But he answered: It is not the cry of **men** encouraging to fight, nor the shout of **men** compelling to flee: but I hear the voice of singers.

Qui respondit non est clamor adhortantium ad pugnam neque vociferatio compellentium ad fugam sed vocem cantantium ego audio

**32:19.** And when he came nigh to the camp, he saw the **calf**, and the **dances**: and being very **angry**, he threw the tables out of his hand, and broke them at the foot of the **mount**:

Cumque adpropinquasset ad castra vidit vitulum et choros iratusque valde proiecit de manu tabulas et confregit eas ad radices montis

**32:20.** And laying hold of the **calf** which they had made, he burnt it, and beat it to powder, which he strewed into water, and gave thereof to the **children of Israel** to drink.

Arripiensque vitulum quem fecerant combusit et contrivit usque ad pulverem quem sparsit in aqua et dedit ex eo potum filiis Israhel

**32:21.** And he said to **Aaron**: What has this people done to thee, that thou shouldst bring upon them a most heinous **sin**?

Dixitque ad Aaron quid tibi fecit hic populus ut induceres super eum peccatum maximum

**32:22.** And he answered him: Let not my lord be offended; for thou knowest this people, that they are prone to **evil**.

Cui ille respondit ne indignetur dominus meus tu enim nosti populum istum quod pronus sit ad malum

**32:23.** They said to me: make us **gods**, that may go before us; for as to this **Moses**, who brought us forth out of the land of **Egypt**, we know not what is befallen him.

Dixerunt mihi fac nobis deos qui praecedant nos huic enim Mosi qui nos eduxit de terra Aegypti nescimus quid acciderit

**32:24.** And I said to them: Which of you hath any gold? and they took and brought it to me; and I cast it into the fire, and this **calf** came out.

Quibus ego dixi quis vestrum habet aurum tulerunt et dederunt mihi et proieci illud in ignem egressusque est hic vitulus

**32:25.** And when **Moses** saw that the people were naked, (for **Aaron** had stripped them by occasion of the shame of the filth, and had set them naked among their enemies)

Videns ergo Moses populum quod esset nudatus spoliaverat enim eum Aaron propter ignominiam sordis et inter hostes nudum constituerat

**Naked...** Having lost not only their gold, and their **honour**, but what was worst of all, being stripped also of the **grace** of **God**, and having lost him. **The shame of the filth...** That is, of the **idol**, which they had taken for their god. It is the usual phrase of the **scripture** to call **idols** filth and abominations.

**32:26.** Then standing in the gate of the camp, he said: If any **man** be on the **Lord's** side, let him join with me. And all the **sons of Levi** gathered themselves together unto him:

Et stans in porta castrorum ait si quis est Domini iungatur mihi congregatique sunt ad eum omnes filii Levi

**32:27.** And he said to them: Thus saith the **Lord God** of **Israel**: Put every **man** his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every **man** kill his brother, and friend, and neighbour.

Quibus ait haec dicit Dominus Deus Israhel ponat vir gladium super femur suum ite et redite de porta usque ad portam per medium castrorum et occidat unusquisque fratrem et amicum et proximum suum

**32:28.** And the **sons of Levi** did according to the words of **Moses**, and there were **slain** that day about three and twenty thousand **men**.

Fecerunt filii Levi iuxta sermonem Mosi cecideruntque in die illo quasi tria milia hominum

**32:29.** And **Moses** said: You have **consecrated** your hands this day to the **Lord**, every **man** in his son and in his brother, that a **blessing** may be given to you.

Et ait Moses consecratis manus vestras hodie Domino unusquisque in filio et fratre suo ut detur vobis benedictio

**32:30.** And when the next day was come, **Moses** spoke to the people: You have **sinned** a very great **sin**: I will go up to the **Lord**, if by any means I may be able to entreat him for your crime.

Facto autem die altero locutus est Moses ad populum peccastis peccatum maximum ascendam ad Dominum si quo modo eum quivero deprecari pro scelere vestro

**32:31.** And returning to the **Lord**, he said: I beseech thee: this people hath **sinned** a heinous **sin**, and they have made to themselves gods of gold: either forgive them this trespass,

Reversusque ad Dominum ait obsecro peccavit populus iste peccatum magnum feceruntque sibi deos aureos aut dimitte eis hanc noxam

**32:32.** Or if thou do not, strike me out of the book that thou hast written.

Aut si non facis dele me de libro tuo quem scripsisti

**32:33.** And the **Lord** answered him: He that hath **sinned** against me, him will I strike out of my book:

Cui respondit Dominus qui peccaverit mihi delebo eum de libro meo

**32:34.** But go thou, and lead this people whither I have told thee: my **angel** shall go before thee. And I in the day of revenge will visit this **sin** also of theirs.

Tu autem vade et duc populum istum quo locutus sum tibi angelus meus praecedet te ego autem in die ultionis visitabo et hoc peccatum eorum

**32:35.** The **Lord** therefore struck the people for the guilt, on occasion of the **calf** which **Aaron** had made.

Percussit ergo Dominus populum pro reatu vituli quem fecit Aaron

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## Exodus Chapter 33

**The people mourn for their sin. Moses pitcheth the tabernacle without the camp. He converseth familiarly with God. Desireth to see his glory.**

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**33:1.** And the [Lord](#) spoke to [Moses](#), saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the land of [Egypt](#), into the land concerning which I [swore](#) to [Abraham](#), [Isaac](#), and [Jacob](#), saying: To thy seed I will give it:

Locutusque est Dominus ad Mosen vade ascende de loco isto tu et populus tuus quem eduxisti de terra Aegypti in terram quam iuravi Abraham Isaac et Iacob dicens semini tuo dabo eam

**33:2.** And I will send an [angel](#) before thee, that I may cast out the [Chanaanite](#), and the [Amorrhite](#), and the [Hethite](#), and the Pherezite, and the Hevite, and the Jebusite,

Et mittam praecursorem tui angelum ut eiciam Chananeum et Amorreum et Hethiteum et Ferezeum et Eveum et Iebuseum

**33:3.** That thou mayst enter into the land that floweth with milk and honey. For I will not go up with thee, because thou art a stiffnecked people; lest I destroy thee in the way.

Et intres in terram fluentem lacte et melle non enim ascendam tecum quia populus durae cervicis est ne forte disperdam te in via

**33:4.** And the people hearing these very bad tidings, mourned: and no [man](#) put on his ornaments according to custom.

Audiens populus sermonem hunc pessimum luxit et nullus ex more indutus est cultu suo

**33:5.** And the [Lord](#) said to [Moses](#): Say to the [children of Israel](#): Thou art a stiffnecked people, once I shall come up in the midst of thee, and shall destroy thee. Now presently lay aside thy ornaments, that I may know what to do to thee.

Dixitque Dominus ad Mosen loquere filiis Israhel populus durae cervicis es semel ascendam in medio tui et delebo te iam nunc depone ornatum tuum ut sciam quid faciam tibi

**33:6.** So the [children of Israel](#) laid aside their ornaments by [Mount Horeb](#).

Deposuerunt ergo filii Israhel ornatum suum a monte Horeb

**33:7.** [Moses](#) also taking the [tabernacle](#), pitched it without the camp afar off, and called the [name](#) thereof, The [tabernacle of the covenant](#). And all the people, that had any question, went forth to the [tabernacle of the covenant](#), without the camp.

Moses quoque tollens tabernaculum tetendit extra castra procul vocavitque nomen eius tabernaculum foederis et omnis populus qui habebat aliquam quaestionem egrediebatur ad tabernaculum foederis extra castra

**33:8.** And when [Moses](#) went forth to the [tabernacle](#), all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of [Moses](#), till he went into the [tabernacle](#).

Cumque egrederetur Moses ad tabernaculum surgebat universa plebs et stabat unusquisque in ostio papilionis sui aspiciebantque tergum Mosi donec ingrederetur tentorium

**33:9.** And when he was gone into the [tabernacle of the covenant](#), the [pillar of the cloud](#) came down, and stood at the door, and he spoke with [Moses](#).

Ingresso autem illo tabernaculum foederis descendebat columna nubis et stabat ad ostium loquebaturque cum Mosi

**33:10.** And all saw that the [pillar of the cloud](#) stood at the door of the [tabernacle](#). And they stood and [worshipped](#) at the doors of their tent.

Cernentibus universis quod columna nubis staret ad ostium tabernaculi stabantque ipsi et adorabant per fores tabernaculorum suorum

**33:11.** And the **Lord** spoke to **Moses** face to face, as a **man** is wont to speak to his friend. And when he returned into the camp, his servant **Josue, the son of Nun**, a young man, departed not from the **tabernacle**. Loquebatur autem Dominus ad Mosen facie ad faciem sicut loqui solet homo ad amicum suum cumque ille reverteretur in castra minister eius Iosue filius Nun puer non recedebat de tabernaculo

**Face to face...** That is, in a most familiar manner. Though as we learn from this very chapter, **Moses** could not see the face of the **Lord**.

**33:12.** And **Moses** said to the **Lord**: Thou commandest me to lead forth this people; and thou dost not let me know whom thou wilt send with me, especially whereas thou hast said: I know thee by **name**, and thou hast found favour in my sight.

Dixit autem Moses ad Dominum praecipis ut educam populum istum et non indicas mihi quem missurus es mecum praesertim cum dixeris novi te ex nomine et invenisti gratiam coram me

**I know thee by name...** In the language of the **scriptures**, **God** is said to know such as he approves and **loves**: and to know by **name**, those whom he favours in a most singular manner, as he did his servant **Moses**.

**33:13.** If therefore I have found favour in thy sight, show me thy face, that I may know thee, and may find **grace** before thy eyes: look upon **thy people this nation**.

Si ergo inveni gratiam in conspectu tuo ostende mihi viam tuam ut sciam te et inveniam gratiam ante oculos tuos respice populum tuum gentem hanc

**33:14.** And the **Lord** said: My face shall go before thee, and I will give thee rest.

Dixitque Dominus facies mea praecedet te et requiem dabo tibi

**33:15.** And **Moses** said: If thou thyself dost not go before, bring us not out of this place.

Et ait Moses si non tu ipse praecedes ne educas nos de loco isto

**33:16.** For how shall we be able to know, I and thy people, that we have found **grace** in thy sight, unless thou walk with us, that we may be **glorified** by all people that dwell upon the earth?

In quo enim scire poterimus ego et populus tuus invenisse nos gratiam in conspectu tuo nisi ambulaveris nobiscum ut glorificemur ab omnibus populis qui habitant super terram

**33:17.** And the **Lord** said to **Moses**: This word also, which thou hast spoken, will I do; for thou hast found **grace** before me, and thee I have known by **name**.

Dixit autem Dominus ad Mosen et verbum istud quod locutus es faciam invenisti enim gratiam coram me et te ipsum novi ex nomine

**33:18.** And he said: Show me thy **glory**.

Qui ait ostende mihi gloriam tuam

**33:19.** He answered: I will show thee all **good**, and I will proclaim in the **name** of the **Lord** before thee: and I will have mercy on whom I will, and I will be merciful to whom it shall please me.

Respondit ego ostendam omne bonum tibi et vocabo in nomine Domini coram te et miserebor cui voluero et clemens ero in quem mihi placuerit

**33:20.** And again he said: Thou canst not **see my face**: for **man** shall not **see me**, and live.

Rursumque ait non poteris videre faciem meam non enim videbit me homo et vivet

**33:21.** And again he said: Behold there is a place with me, and thou shalt stand upon the rock.

Et iterum ecce inquit est locus apud me stabis super petram

**33:22.** And when my **glory** shall pass, I will set thee in a hole of the rock, and protect thee with my righthand till I pass:

Cumque transibit gloria mea ponam te in foramine petrae et protegam dextera mea donec transeam

**33:23.** And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.

Tollamque manum meam et videbis posteriora mea faciem autem meam videre non poteris

**See my back parts...** The **Lord** by his **angel**, usually spoke to **Moses** in the **pillar of the cloud**; so that he could not see the **glory** of him that spoke familiarly with him. In the **vision** here mentioned he was allowed to see something of him, in an assumed corporeal form: not in the face, the rays of which were too bright for mortal eye to bear, but to view him as it were behind, when his face was turned from him.

Revised and Annotated 1749 by Bishop Richard Challoner  
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## Exodus Chapter 34

**The tables are renewed: all society with the Chanaanites is forbid: some precepts concerning the firstborn, the sabbath, and other feasts: after forty days' fast, Moses returneth to the people with the commandments, and his face appearing horned with rays of light, he covereth it, whensoever he speaketh to the people.**

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**34:1.** And after this he said: Hew thee two tables of stone like unto the former, and I will write upon them the words, which were in the tables, which thou brokest.

Ac deinceps praecide ait tibi duas tabulas lapideas instar priorum et scribam super eas verba quae habuerunt tabulae quas fregisti

**34:2.** Be ready in the morning, that thou mayst forthwith go up into [Mount Sinai](#), and thou shalt stand with me upon the top of the [mount](#).

Esto paratus mane ut ascendas statim in montem Sinai stabisque mecum super verticem montis

**34:3.** Let no [man](#) go up with thee, and let not any [man](#) be seen throughout all the [mount](#); neither let the oxen nor the sheep feed over against it.

Nullus ascendat tecum nec videatur quispiam per totum montem boves quoque et oves non pascantur e contra

**34:4.** Then he cut out two tables of stone, such as had been before; and rising very early he went up into the [Mount Sinai](#), as the [Lord](#) had commanded him, carrying with him the tables.

Excidit ergo duas tabulas lapideas quales ante fuerant et de nocte consurgens ascendit in montem Sinai sicut ei praeceperat Dominus portans secum tabulas

**34:5.** And when the [Lord](#) was come down in a cloud, [Moses](#) stood with him, calling upon the [name](#) of the [Lord](#).

Cumque descendisset Dominus per nubem stetit Moses cum eo invocans nomen Domini

**34:6.** And when he passed before him, he said: O the [Lord](#), the [Lord God](#), merciful and gracious, patient and of much compassion, and [true](#),

Quo transeunte coram eo ait Dominator Domine Deus misericors et clemens patiens et multae miserationis ac verus

**34:7.** Who keepest mercy unto thousands: who takest away [iniquity](#), and [wickedness](#), and [sin](#), and no [man](#) of himself is innocent before thee. Who renderest the [iniquity](#) of the fathers to the children, and to the grandchildren unto the third and fourth [generation](#).

Qui custodis misericordiam in milia qui aufers iniquitatem et scelera atque peccata nullusque apud te per se innocens est qui reddis iniquitatem patrum in filiis ac nepotibus in tertiam et quartam progeniem

**34:8.** And [Moses](#) making haste, bowed down prostrate unto the earth, and [adoring](#),

Festinusque Moses curvatus est pronus in terram et adorans

**34:9.** Said: If I have found [grace](#) in thy sight, O [Lord](#), I beseech thee that thou wilt go with us, (for it is a stiffnecked people) and take away our [iniquities](#) and [sin](#), and possess us.

Ait si inveni gratiam in conspectu tuo Domine obsecro ut gradiaris nobiscum populus enim durae cervicis est et auferas iniquitates nostras atque peccata nosque possideas

**34:10.** The [Lord](#) answered: I will make a covenant in the sight of all, I will do [signs](#) such as were never seen upon the earth, nor in any nations; that this people, in the midst of whom thou art, may see the terrible work of the [Lord](#) which I will do.

Respondit Dominus ego inibo pactum videntibus cunctis signa faciam quae numquam sunt visa super terram nec in ullis gentibus ut cernat populus in cuius es medio opus Domini terribile quod facturus sum

**34:11.** Observe all things which this day I **command** thee: I myself will drive out before thy face the **Amorrhite**, and the **Chanaanite**, and the **Hethite**, and the Pherezite, and the Hevite, and the Jebusite. Observa cuncta quae hodie mando tibi ego ipse eiciam ante faciem tuam Amorream et Chananeum et Hettheum Ferezeum quoque et Eveum et Iebuseum

**34:12.** Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin: Cave ne umquam cum habitatoribus terrae illius iungas amicitias quae tibi sint in ruinam

**34:13.** But destroy their **altars**, break their statues and cut down their groves: Sed aras eorum destrue confringe statuas lucosque succide

**34:14.** **Adore** not any **strange god**. The **Lord** his **name** is **jealous**, he is a **jealous God**. Noli adorare deum alienum Dominus Zelotes nomen eius Deus est aemulator

**34:15.** Make no covenant with the **men** of those countries; lest, when they have committed fornication with their gods, and have **adored** their **idols**, some one call thee to eat of the things **sacrificed**. Ne in eas pactum cum hominibus illarum regionum ne cum fornicati fuerint cum diis suis et adoraverint simulacra eorum vocet te quispiam ut comedas de immolatis

**34:16.** Neither shalt thou take of their daughters a wife for thy son, lest after they themselves have committed fornication, they make thy sons also to commit fornication with their gods. Nec uxorem de filiabus eorum accipies filiis tuis ne postquam ipsae fuerint fornicatae fornicari faciant et filios tuos in deos suos

**34:17.** Thou shalt not make to thyself any **molten gods**. Deos conflatiles non facies tibi

**34:18.** Thou shalt keep the **feast of the unleavened bread**. Seven days shalt thou eat **unleavened bread**, as I commanded thee in the time of the month of the new corn: for in the month of the spring time thou camest out from **Egypt**. Sollemnitatem azymorum custodies septem diebus vesceris azymis sicut praecepi tibi in tempore mensis novorum mense enim verni temporis egressus es de Aegypto

**34:19.** All of the **male kind that openeth the womb**, shall be mine. Of all beasts; both of oxen and of sheep, it shall be mine. Omne quod aperit vulvam generis masculini meum erit de cunctis animantibus tam de bubus quam de ovibus meum erit

**34:20.** The **firstling** of an ass thou shalt **redeem** with a sheep: but if thou wilt not give a price for it, it shall be slain. The **firstborn** of thy sons thou shalt **redeem**: neither shalt thou appear before me empty. Primogenitum asini redimes ove sin autem nec pretium pro eo dederis occidetur primogenitum filiorum tuorum redimes nec apparebis in conspectu meo vacuus

**34:21.** Six days shalt thou work, the **seventh day** thou shalt cease to plough and to reap. Sex diebus operaberis die septimo cessabis arare et metere

**34:22.** Thou shalt keep the **feast of weeks** with the **firstfruits** of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in. Sollemnitatem ebdomadarum facies tibi in primitiis frugum messis tuae triticeae et sollemnitatem quando redeunte anni tempore cuncta conduntur

**34:23.** Three times in the year all thy males shall appear in the sight of the **almighty Lord the God of Israel**. Tribus temporibus anni apparebit omne masculinum tuum in conspectu omnipotentis Domini Dei Israhel

**34:24.** For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no **man** shall lie in wait against thy land when thou shalt go up, and appear in the sight of the **Lord thy God** thrice in a year. Cum enim tulero gentes a facie tua et dilatavero terminos tuos nullus insidiabitur terrae tuae ascendente te et apparente in conspectu Domini Dei tui ter in anno

**34:25.** Thou shalt not offer the blood of my **sacrifice** upon leaven; neither shall there remain in the morning any thing of the **victim of the solemnity of the Phase**.

Non immolabis super fermento sanguinem hostiae meae neque residuebit mane de victima sollemnitatis phase

**34:26.** The **first of the fruits** of thy ground thou shalt offer in the **house of the Lord thy God**. Thou shalt not boil a kid in the milk of his dam.

Primitias frugum terrae tuae offeres in domum Domini Dei tui non coques hedum in lacte matris suae

**34:27.** And the **Lord** said to **Moses**: Write thee these words, by which I have made a covenant both with thee and with **Israel**.

Dixitque Dominus ad Mosen scribe tibi verba haec quibus et tecum et cum Israhel pepigi foedus

**34:28.** And he was there with the **Lord** forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables the **ten words** of the covenant.

Fecit ergo ibi cum Domino quadraginta dies et quadraginta noctes panem non comedit et aquam non bibit et scripsit in tabulis verba foederis decem

**34:29.** And when **Moses** came down from the **Mount Sinai**, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the **Lord**.

Cumque descenderet Moses de monte Sinai tenebat duas tabulas testimonii et ignorabat quod cornuta esset facies sua ex consortio sermonis Dei

**Horned...** That is, shining, and sending forth rays of light like horns.

**34:30.** And **Aaron** and the **children of Israel** seeing the face of **Moses** horned, were afraid to come near.

Videntes autem Aaron et filii Israhel cornutam Mosi faciem timuerunt prope accedere

**34:31.** And being called by him, they returned, both **Aaron** and the rulers of the congregation. And after that he spoke to them,

Vocatique ab eo reversi sunt tam Aaron quam principes synagogae et postquam locutus est

**34:32.** And all the **children of Israel** came to him: and he gave them in **commandment** all that he had heard of the **Lord** on **Mount Sinai**.

Venerunt ad eum etiam omnes filii Israhel quibus praecepit cuncta quae audierat a Domino in monte Sinai

**34:33.** And having done speaking, he put a veil upon his face.

Impletisque sermonibus posuit velamen super faciem suam

**34:34.** But when he went in to the **Lord**, and spoke with him, he took it away until he came forth, and then he spoke to the **children of Israel** all things that had been **commanded** him.

Quod ingressus ad Dominum et loquens cum eo auferebat donec exiret et tunc loquebatur ad filios Israhel omnia quae sibi fuerant imperata

**34:35.** And they saw that the face of **Moses** when he came out was horned, but he covered his face again, if at any time he spoke to them.

Qui videbant faciem egredientis Mosi esse cornutam sed operiebat rursus ille faciem suam si quando loquebatur ad eos

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## Exodus Chapter 35

### The sabbath. Offerings for making the tabernacle. Beseleel and Ooliab are called to the work.

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**35:1.** And all the multitude of the [children of Israel](#) being gathered together, he said to them: These are the things which the [Lord](#) hath [commanded](#) to be done:

Igitur congregata omni turba filiorum Israhel dixit ad eos haec sunt quae iussit Dominus fieri

**35:2.** Six days you shall do work; the [seventh](#) day shall be [holy](#) unto you, the [sabbath](#) and the rest of the [Lord](#): he that shall do any work on it, shall be [put to death](#).

Sex diebus facietis opus septimus dies erit vobis sanctus sabbatum et requies Domini qui fecerit opus in eo occidetur

**35:3.** You shall kindle no fire in any of your habitations on the [sabbath day](#).

Non succendetis ignem in omnibus habitaculis vestris per diem sabbati

**35:4.** And [Moses](#) said to all the assembly of the [children of Israel](#): This is the word the [Lord](#) hath [commanded](#), saying:

Et ait Moses ad omnem catervam filiorum Israhel iste est sermo quem praecepit Dominus dicens

**35:5.** Set aside with you [firstfruits](#) to the [Lord](#). Let every one that is willing and hath a ready heart, offer them to the [Lord](#): gold, and silver, and brass,

Separate apud vos primitias Domino omnis voluntarius et proni animi offerat eas Domino aurum et argentum et aes

**35:6.** Violet and purple, and scarlet twice dyed, and fine linen, goats' hair,

Hyacinthum purpuram coccumque bis tinctum et byssum pilos caprarum

**35:7.** And rams' skins dyed red, and violet coloured skins, [setim wood](#),

Et pelles arietum rubricatas et ianthinas

**35:8.** And oil to maintain lights, and to make [ointment](#), and most sweet [incense](#),

Ligna sethim

**35:9.** Onyx stones, and [precious stones](#), for the adorning of the [ephod](#) and the [rational](#).

Et oleum ad luminaria concinnanda et ut conficiatur unguentum et thymiama suavissimum

**35:10.** Whosoever of you is wise, let him come, and make that which the [Lord](#) hath commanded:

Lapides onychinos et gemmas ad ornatum superumeralis et rationalis

**35:11.** To wit, the [tabernacle](#), and the roof thereof, and the cover, the rings, and the board-work with the bars, the pillars and the sockets:

Quisquis vestrum est sapiens veniat et faciat quod Dominus imperavit

**35:12.** The [ark](#) and the staves, the propitiatory, and the veil that is drawn before it:

Tabernaculum scilicet et tectum eius atque operimentum anulos et tabulata cum vectibus paxillos et bases

**35:13.** The table with the bars and the vessels, and the [loaves of proposition](#):

Arcam et vectes propitiatorium et velum quod ante illud oppanditur

**35:14.** The [candlestick](#) to bear up the [lights](#), the vessels thereof and the lamps, and the oil for the nourishing of fires:

Mensam cum vectibus et vasis et propositionis panibus

**35:15.** The [altar of incense](#), and the bars, and the oil of unction, and the [incense](#) of spices: the hanging at

the door of the [tabernacle](#):

Candelabrum ad luminaria sustentanda vasa illius et lucernas et oleum ad nutrimenta ignium

**35:16.** The [altar of holocaust](#), and its grate of brass, with the bars and vessels thereof: the laver and its foot:

Altare thymiamatis et vectes oleum unctionis et thymiama ex aromatibus tentorium ad ostium tabernaculi

**35:17.** The curtains of the [court](#), with the pillars and the sockets, the hanging in the doors of the entry.

Altare holocausti et craticulam eius aeneam cum vectibus et vasis suis labrum et basim eius

**35:18.** The pins of the [tabernacle](#), and of the [court](#), with their little cords:

Cortinas atri cum columnis et basibus tentorium in foribus vestibuli

**35:19.** The [vestments](#) that are to be used in the ministry of the sanctuary, the [vesture](#) of [Aaron](#) the [high priest](#), and of his sons, to do the office of [priesthood](#) to me.

Paxillos tabernaculi et atri cum funiculis suis

**35:20.** And all the multitude of the [children of Israel](#) going out from the presence of [Moses](#),

Vestimenta quorum usus est in ministerio sanctuarii vestes Aaron pontificis ac filiorum eius ut sacerdotio fungantur mihi

**35:21.** Offered [firstfruits](#) to the [Lord](#) with a most ready and devout mind, to make the work of the [tabernacle of the testimony](#). Whatever was necessary to the service and to the [holy vestments](#),

Egressaque omnis multitudo filiorum Israhel de conspectu Mosi

**35:22.** Both men and [women](#) gave bracelets and earrings, rings and tablets: every vessel of gold was set aside to be offered to the [Lord](#).

Obtulit mente promptissima atque devota primitias Domino ad faciendum opus tabernaculi testimonii quicquid in cultum et ad vestes sanctas necessarium erat

**35:23.** If any [man](#) had violet, and purple, and scarlet twice dyed, fine linen and goats' hair, ramskins dyed red, and violet coloured skins,

Viri cum mulieribus praeberunt armillas et inares anulos et dextralia omne vas aureum in donaria Domini separatum est

**35:24.** Metal of silver and brass, they offered it to the [Lord](#), and [setim wood](#) for divers uses.

Si quis habuit hyacinthum purpuram coccumque bis tinctum byssum et pilos caprarum pelles arietum rubricatas et ianthinas

**35:25.** The skilful [women](#) also gave such things as they had spun, violet, purple, and scarlet, and fine linen,

Argenti et aeris metalla obtulerunt Domino lignaque sethim in varios usus

**35:26.** And goats' hair, giving all of their own accord.

Sed et mulieres doctae dederunt quae neverant hyacinthum purpuram et vermiculum ac byssum

**35:27.** But the princes offered onyx stones, and [precious stones](#), for the [ephod](#) and the [rational](#),

Et pilos caprarum sponte propria cuncta tribuentes

**35:28.** And spices and oil for the lights, and for the preparing of [ointment](#), and to make the [incense](#) of most sweet savour.

Principes vero obtulerunt lapides onychinos et gemmas ad superumerale et rationale

**35:29.** All, both men and [women](#), with devout [mind](#) offered gifts, that the works might be done which the [Lord](#) had commanded by the hand of [Moses](#). All the [children of Israel](#) [dedicated](#) voluntary [offerings](#) to the [Lord](#).

Aromataque et oleum ad luminaria concinnanda et ad praeparandum unguentum ac thymiama odoris suavissimi componendum

**35:30.** And [Moses](#) said to the [children of Israel](#): Behold, the [Lord](#) hath called by [name Beseleel](#), the son of Uri, the son of Hur, of the [tribe of Juda](#),

Omnes viri et mulieres mente devota obtulerunt donaria ut fierent opera quae iusserat Dominus per manum Mosi cuncti filii Israhel voluntaria Domino dedicaverunt

**35:31.** And hath filled him with the [spirit of God](#), with wisdom and understanding, and [knowledge](#), and all learning,

Dixitque Moses ad filios Israhel ecce vocavit Dominus ex nomine Beselehel filium Uri filii Hur de tribu Iuda

**35:32.** To devise and to work in gold and silver and brass,

Implevitque eum spiritu Dei sapientiae et intellegentiae et scientiae omni doctrina

**35:33.** And in engraving [stones](#), and in carpenters' work. Whatsoever can be devised artificially,

Ad excogitandum et faciendum opus in auro et argento et aere sculpendisque lapidibus et opere carpentario quicquid fabre adinveniri potest

**35:34.** He hath given in his heart: Ooliab also, the son of Achisamech, of the [tribe of Dan](#):

Dedit in corde eius Hooliab quoque filium Achisamech de tribu Dan

**35:35.** Both of them hath he instructed with wisdom, to do carpenters' work, and [tapestry](#), and [embroidery](#) in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.

Ambos erudit sapientia ut faciant opera abietarii polymitarii ac plumarii de hyacintho et purpura coccoque bis tincto et bysso et texant omnia ac nova quaeque repperiant

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## Exodus Chapter 36

### The offerings are delivered to the workmen, the curtains, coverings, boards, bars, veil, pillars, and hanging are made.

---

**36:1.** Beseleel therefore, and Ooliab, and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the sanctuary, and which the Lord commanded.

Fecit ergo Beselehel et Hooliab et omnis vir sapiens quibus dedit Dominus sapientiam et intellectum ut scirent fabre operari quae in usus sanctuarii necessaria sunt et quae praeceptum Dominus

**36:2.** And when Moses had called them, and every skilful man, to whom the Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work,

Cumque vocasset eos Moses et omnem eruditum virum cui dederat Deus sapientiam et qui sponte sua obtulerant se ad faciendum opus

**36:3.** He delivered all the offerings of the children of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows.

Tradidit eis universa donaria filiorum Israhel qui cum instarent operi cotidie mane vota populus offerebat

**36:4.** Whereupon the workmen being constrained to come,

Unde artifices venire compulsi

**36:5.** Said to Moses: The people offereth more than is necessary.

Dixerunt Mosi plus offert populus quam necessarium est

**36:6.** Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts,

Iussit ergo Moses praeconis voce cantari nec vir nec mulier quicquam ultra offerat in opere sanctuarii sicque cessatum est a muneribus offerendis

**36:7.** Because the things that were offered did suffice, and were too much.

Eo quod oblata sufficerent et superabundarent

**36:8.** And all the men that were wise of heart, to accomplish the work of the tabernacle, made ten curtains of twisted fine linen, and violet, and purple, and scarlet twice dyed, with varied work, and the art of embroidering:

Feceruntque omnes corde sapientes ad explendum opus tabernaculi cortinas decem de bysso retorta et hyacintho et purpura coccoque bis tincto opere vario et arte polymita

**36:9.** The length of one curtain was twenty-eight cubits, and the breadth four: all the curtains were of the same size.

Quarum una habebat in longitudine viginti octo cubitos et in latitudine quattuor una mensura erat omnium cortinarum

**36:10.** And he joined five curtains, one to another, and the other five he coupled one to another.

Coniunxitque cortinas quinque alteram alteri et alias quinque sibi invicem copulavit

**36:11.** He made also loops of violet in the edge of one curtain on both sides, and in the edge of the other curtain in like manner,

Fecit et ansas hyacinthinas in ora cortinae unius ex utroque latere et in ora cortinae alterius similiter

**36:12.** That the loops might meet one against another, and might be joined each with the other.

Ut contra se invicem venirent ansae et mutuo iungerentur

**36:13.** Whereupon also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one [tabernacle](#).

Unde et quinquaginta fudit circulos aureos qui morderent cortinarum ansas et fieret unum tabernaculum

**36:14.** He made also eleven curtains of goats' hair, to cover the roof of the [tabernacle](#):

Fecit et saga undecim de pilis caprarum ad operiendum tectum tabernaculi

**36:15.** One curtain was thirty cubits long, and four cubits broad: all the curtains were of one measure.

Unum sagum habebat in longitudine cubitos triginta et in latitudine cubitos quattuor unius mensurae erant omnia saga

**36:16.** Five of which he joined apart, and the other six apart.

Quorum quinque iunxit seorsum et sex alia separatim

**36:17.** And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

Fecitque ansas quinquaginta in ora sagi unius et quinquaginta in ora sagi alterius ut sibi invicem iungerentur

**36:18.** And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering.

Et fibulas aeneas quinquaginta quibus necteretur tectum et unum pallium ex omnibus sagis fieret

**36:19.** He made also a cover for the [tabernacle](#) of rams' skins dyed red; and another cover over that of violet skins.

Fecit et opertorium tabernaculi de pellibus arietum rubricatis aliudque desuper velamentum de pellibus ianthinis

**36:20.** He made also the boards of the [tabernacle](#) of [setim wood](#) standing.

Fecit et tabulas tabernaculi de lignis setthim stantes

**36:21.** The length of one board was ten cubits; and the breadth was one cubit and a half.

Decem cubitorum erat longitudo tabulae unius et unum ac semis cubitum latitudo retinebat

**36:22.** There were two mortises throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the [tabernacle](#).

Binae incastraturae erant per singulas tabulas ut altera alteri iungeretur sic fecit in omnibus tabulis tabernaculi

**36:23.** Of which twenty were at the south side southward,

E quibus viginti ad plagam meridianam erant contra austrum

**36:24.** With forty sockets of silver, two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

Cum quadraginta basibus argenteis duae bases sub una tabula ponebantur ex utraque angulorum parte ubi incastraturae laterum in angulis terminantur

**36:25.** At that side also of the [tabernacle](#), that looketh towards the north, he made twenty boards,

Ad plagam quoque tabernaculi quae respicit ad aquilonem fecit viginti tabulas

**36:26.** With forty sockets of silver, two sockets for every board.

Cum quadraginta argenteis basibus duas bases per singulas tabulas

**36:27.** But against the west, to wit, at that side of the [tabernacle](#), which looketh to the sea, he made six boards,

Contra occidentem vero id est ad eam partem tabernaculi quae mare respicit fecit sex tabulas

**36:28.** And two others at each corner of the [tabernacle](#) behind:

Et duas alias per singulos angulos tabernaculi retro

**36:29.** Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners:

Quae iunctae erant deorsum usque sursum et in unam conpagem pariter ferebantur ita fecit ex utraque

parte per angulos

**36:30.** So there were in all eight boards, and they had sixteen sockets of silver, to wit, two sockets under every board.

Ut octo essent simul tabulae et haberent bases argenteas sedecim binas scilicet bases sub singulis tabulis

**36:31.** He made also bars of [setim wood](#), five to hold together the boards of one side of the [tabernacle](#),

Fecit et vectes de lignis sethim quinque ad continendas tabulas unius lateris tabernaculi

**36:32.** And five others to join together the boards of the other side; and besides these, five other bars at the west side of the [tabernacle](#) towards the sea.

Et quinque alios ad alterius lateris tabulas coaptandas et extra hos quinque alios vectes ad occidentalem plagam tabernaculi contra mare

**36:33.** He made also another bar, that might come by the midst of the boards from corner to corner.

Fecit quoque vectem alium qui per medias tabulas ab angulo usque ad angulum perveniret

**36:34.** And the boards themselves he overlaid with gold casting for them sockets of silver. And their rings he made of gold, through which the bars might be drawn: and he covered the bars themselves with plates of gold.

Ipsa autem tabulata deauravit et circulos eorum fecit aureos per quos vectes induci possint quos et ipsos aureis lamminis operuit

**36:35.** He made also a veil of violet, and purple, scarlet and fine twisted linen, varied and distinguished with [embroidery](#):

Fecit et velum de hyacintho purpura vermiculo ac bysso retorta opere polymitario varium atque distinctum

**36:36.** And four pillars of [setim wood](#), which with their heads he overlaid with gold, casting for them sockets of silver.

Et quattuor columnas de lignis sethim quas cum capitibus deauravit fuis basibus earum argenteis

**36:37.** He made also a hanging in the entry of the [tabernacle](#) of violet, purple, scarlet, and fine twisted linen, with the work of an [embroiderer](#).

Fecit et tentorium in introitu tabernaculi ex hyacintho purpura vermiculo byssoque retorta opere plumarii

**36:38.** And five pillars with their heads, which he covered with gold, and their sockets he cast of brass.

Et columnas quinque cum capitibus suis quas operuit auro basesque earum fudit aeneas

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## Exodus Chapter 37

### Beseleel maketh the ark: the propitiatory, and cherubims, the table, the candlestick, the lamps, and the altar of incense, and compoundeth the incense.

---

**37:1.** And [Beseleel](#) made also, the [ark](#) of [setim wood](#): it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the purest gold within and without.

Fecit autem Beselehel et arcam de lignis setthim habentem duos semis cubitos in longitudinem et cubitum ac semissem in latitudinem altitudo quoque uno cubito fuit et dimidio vestivitque eam auro purissimo intus ac foris

**37:2.** And he made to it a crown of gold round about,  
Et fecit illi coronam auream per gyrum

**37:3.** Casting four rings of gold at the four corners thereof: two rings in one side, and two in the other.  
Conflans quattuor anulos aureos per quattuor angulos eius duos anulos in latere uno et duos in altero

**37:4.** And he made bars of [setim wood](#), which he overlaid with gold,  
Vectes quoque fecit de lignis setthim quos vestivit auro

**37:5.** And he put them into the rings that were at the sides of the [ark](#) to carry it.  
Et quos misit in anulos qui erant in lateribus arcae ad portandum eam

**37:6.** He made also the propitiatory, that is, the oracle, of the purest gold, two cubits and a half in length, and a cubit and a half in breadth.

Fecit et propitiatorium id est oraculum de auro mundissimo duorum cubitorum et dimidio in longitudine et cubito ac semisse in latitudine

**37:7.** Two [cherubims](#) also of beaten gold, which he set on the two sides of the propitiatory:  
Duos etiam cherubin ex auro ductili quos posuit ex utraque parte propitiatorii

**37:8.** One [cherub](#) in the top of one side, and the other [cherub](#) in the top of the other side: two [cherubims](#) at the two ends of the propitiatory,

Cherub unum in summitate huius partis et cherub alterum in summitate partis alterius duos cherubin in singulis summitatibus propitiatorii

**37:9.** Spreading their wings, and covering the propitiatory, and looking one towards the other, and towards it.

Extendentes alas et tegentes propitiatorium seque mutuo et illud respectantes

**37:10.** He made also the table of [setim wood](#), in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

Fecit et mensam de lignis setthim in longitudine duorum cubitorum et in latitudine unius cubiti quae habebat in altitudine cubitum ac semissem

**37:11.** And he overlaid it with the finest gold, and he made to it a golden ledge round about,  
Circumdeditque eam auro mundissimo et fecit illi labium aureum per gyrum

**37:12.** And to the ledge itself he made a polished crown of gold, of four fingers breadth, and upon the same another golden crown.

Ipsique labio coronam interrasilem quattuor digitorum et super eandem alteram coronam auream

**37:13.** And he cast four rings of gold, which he put in the four corners at each foot of the table,

Fudit et quattuor circulos aureos quos posuit in quattuor angulis per singulos pedes mensae

**37:14.** Over against the crown: and he put the bars into them, that the table might be carried.

Contra coronam misitque in eos vectes ut possit mensa portari

**37:15.** The bars also themselves he made of [setim wood](#), and overlaid them with gold.

Ipsos quoque vectes fecit de lignis setthim et circumdedit eos auro

**37:16.** And the vessels for the divers uses of the table, dishes, bowls, and cups, and [censers](#) of pure gold, wherein the libations are to be offered.

Et vasa ad diversos usus mensae acetabula fialas cyatos et turibula ex auro puro in quibus offerenda sunt liba

**37:17.** He made also the [candlestick](#) of beaten work of the finest gold, from the shaft whereof its branches, its cups, and bowls, and lilies came out:

Fecit et candelabrum ductile de auro mundissimo de cuius vecte calami scyphi spherulae ac lilia procedebant

**37:18.** Six on the two sides: three branches on one side, and three on the other.

Sex in utroque latere tres calami ex parte una et tres ex altera

**37:19.** Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches, that went out from the shaft of the [candlestick](#) was equal.

Tres scyphi in nucis modum per calamos singulos spherulaeque simul et lilia et tres scyphi instar nucis in calamo altero spherulaeque simul et lilia aequum erat opus sex calamorum qui procedebant de stipite candelabri

**37:20.** And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies:

In ipso autem vecte erant quattuor scyphi in nucis modum spherulaeque per singulos et lilia

**37:21.** And bowls under two branches in three places, which together made six branches going out from one shaft.

Et sphaerae sub duobus calamis per loca tria qui simul sex fiunt calami procedentes de vecte uno

**37:22.** So both the bowls, and the branches were of the same, all beaten work of the purest gold.

Et sphaerae igitur et calami ex ipso erant universa ductilia de auro purissimo

**37:23.** He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold.

Fecit et lucernas septem cum emunctoriis suis et vasa ubi quae emuncta sunt extinguntur de auro mundissimo

**37:24.** The [candlestick](#) with all the vessels thereof weighed a talent of gold.

Talentum auri adpendebat candelabrum cum omnibus vasis suis

**37:25.** He made also the [altar](#) of [incense](#) of [setim wood](#), being a cubit on every side foursquare, and in height two cubits: from the corners of which went out [horns](#).

Fecit et altare thymiamatis de lignis setthim habens per quadrum singulos cubitos et in altitudine duos e cuius angulis procedebant cornua

**37:26.** And he overlaid it with the purest gold, with its grate, and the sides, and the [horns](#).

Vestivitque illud auro purissimo cum craticula ac parietibus et cornibus

**37:27.** And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the [altar](#) be carried.

Fecitque ei coronam aureolam per gyrum et duos anulos aureos sub corona per singula latera ut mittantur in eos vectes et possit altare portari

**37:28.** And the bars themselves he made also of [setim wood](#), and overlaid them with plates of gold.

Ipsos autem vectes fecit de lignis setthim et operuit lamminis aureis

**37:29.** He compounded also the oil for the ointment of sanctification, and incense of the purest spices, according to the work of a perfumer.

Conposuit et oleum ad sanctificationis unguentum et thymiana de aromatibus mundissimis opere pigmentarii

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## Exodus Chapter 38

### He maketh the altar of holocaust. The brazen laver. The court with its pillars and hangings. The sum of what the people offered.

**38:1.** He made also the [altar of holocaust](#) of [setim wood](#), five cubits square, and three in height:  
Fecit et altare holocausti de lignis setthim quinque cubitorum per quadrum et trium in altitudine

**38:2.** The [horns](#) whereof went out from the corners, and he overlaid it with plates of brass.  
Cuius cornua de angulis procedebant operuitque illud aeneis lamminis

**38:3.** And for the uses thereof, he prepared divers vessels of brass, cauldrons, tongs, fleshhooks, pothooks and firepans.  
Et in usus eius paravit ex aere vasa diversa lebetas forcipes fuscinulas uncinos et ignium receptacula

**38:4.** And he made the grate thereof of brass, in manner of a net, and under it in the midst of the [altar](#) a hearth,  
Craticulamque eius in modum retis fecit aeneam et subter eam in altaris medio arulam

**38:5.** Casting four rings at the four ends of the net at the top, to put in bars to carry it:  
Fusis quattuor anulis per totidem retiaculi summitates ad inmittendos vectes ad portandum

**38:6.** And he made the bars of [setim wood](#), and overlaid them with plates of brass:  
Quos et ipsos fecit de lignis setthim et operuit lamminis aeneis

**38:7.** And he drew them through the rings that stood out in the sides of the [altar](#). And the [altar](#) itself was not solid, but hollow, of boards, and empty within.  
Induxitque in circulos qui in altaris lateribus eminebant ipsum autem altare non erat solidum sed cavum ex tabulis et intus vacuum

**38:8.** He made also the laver of brass, with the foot thereof, of the mirrors of the [women](#) that watched at the door of the [tabernacle](#).  
Fecit et labrum aeneum cum base sua de speculis mulierum quae excubabant in ostio tabernaculi

**38:9.** He made also the [court](#), in the south side whereof were hangings of fine twisted linen of a hundred cubits.  
Et atrium in cuius australi plaga erant tentoria de bysso retorta cubitorum centum

**38:10.** Twenty pillars of brass with their sockets, the beads of the pillars, and the whole graving of the work, of silver.  
Columnae aeneae viginti cum basibus suis capita columnarum et tota operis celatura argentea

**38:11.** In like manner at the north side the hangings, the pillars, and the sockets and heads of the pillars were of the same measure, and work and [metal](#).  
Aequae ad septentrionalis plagam tentoria columnae basesque et capita columnarum eiusdem et mensurae et operis ac metalli erant

**38:12.** But on that side that looketh to the west, there were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and all the graving of the work, of silver.  
In ea vero plaga quae occidentem respicit fuere tentoria cubitorum quinquaginta columnae decem cum basibus suis aeneae et capita columnarum celata argentea

**38:13.** Moreover, towards the east he prepared hangings of fifty cubits:  
Porro contra orientem quinquaginta cubitorum paravit tentoria

**38:14.** Fifteen cubits of which, were on one side with three pillars, and their sockets:

E quibus quindecim cubitos columnarum trium cum basibus suis unum tenebat latus

**38:15.** And on the other side (for between the two he made the entry of the [tabernacle](#)) there were hangings equally of fifteen cubits, and three pillars, and as many sockets.

Et in parte altera quia utraque introitum tabernaculi facit quindecim aequae cubitorum erant tentoria columnae tres et bases totidem

**38:16.** All the hangings of the [court](#) were woven with twisted linen.

Cuncta atrii tentoria byssus torta texuerat

**38:17.** The sockets of the pillars were of brass, and their heads with all their gravings of silver: and he overlaid the pillars of the [court](#) also with silver.

Bases columnarum fuere aeneae capita autem earum cum celaturis suis argentea sed et ipsas columnas atrii vestivit argento

**38:18.** And he made in the entry thereof an [embroidered](#) hanging of violet, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high, according to the measure of all the hangings of the [court](#).

Et in introitu eius opere plumario fecit tentorium ex hyacintho purpura vermiculo ac bysso retorta quod habebat viginti cubitos in longitudine altitudo vero quinque cubitorum erat iuxta mensuram quam cuncta atrii habebant tentoria

**38:19.** And the pillars in the entry were four, with sockets of brass, and their heads and gravings of silver.

Columnae autem ingressus fuere quattuor cum basibus aeneis capitaque earum et celaturae argenteae

**38:20.** The pins also of the [tabernacle](#) and of the [court](#) round about he made of brass.

Paxillos quoque tabernaculi et atrii per gyrum fecit aeneos

**38:21.** These are the instruments of the [tabernacle of the testimony](#), which were counted according to the commandment of [Moses](#), in the [ceremonies](#) of the [Levites](#), by the hand of Ithamar, son of [Aaron](#) the [priest](#):

Haec sunt instrumenta tabernaculi testimonii quae numerata sunt iuxta praeceptum Mosi in caerimonias Levitarum per manum Ithamar filii Aaron sacerdotis

**38:22.** Which [Beseleel](#), the son of Uri, the son of Hur of the [tribe of Juda](#), had made, as the [Lord](#) commanded by [Moses](#).

Quas Beselehel filius Uri filii Hur de tribu Iuda Domino per Mosen iubente compleverat

**38:23.** Having for his companion Ooliab, the son of Achisamech, of the [tribe of Dan](#): who also was an excellent artificer in wood, and worker in [tapestry](#) and [embroidery](#) in violet, purple, scarlet, and fine linen.

Iuncto sibi socio Hooliab filio Achisamech de tribu Dan qui et ipse artifex lignorum egregius fuit et polymitarius atque plumarius ex hyacintho purpura vermiculo et bysso

**38:24.** All the gold that was spent in the work of the sanctuary, and that was offered in gifts, was nine and twenty talents, and seven hundred and thirty sicles according to the standard of the sanctuary.

Omne aurum quod expensum est in opere sanctuarii et quod oblatum in donariis viginti novem talentorum fuit et septingentorum triginta siclorum ad mensuram sanctuarii

**38:25.** And it was offered by them that went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty [men](#) able to bear arms.

Oblatum est autem ab his qui transierant ad numerum a viginti annis et supra de sescentis tribus milibus et quingentis quinquaginta armatorum

**38:26.** There were moreover a hundred talents of silver, whereof were cast the sockets of the sanctuary, and of the entry where the veil hangeth.

Fuerunt praeterea centum talenta argenti e quibus conflatae sunt bases sanctuarii et introitus ubi velum pendet

**38:27.** A hundred sockets were made of a hundred talents, one talent being reckoned for every socket.

Centum bases factae sunt de talentis centum singulis talentis per bases singulas supputatis

**38:28.** And of the thousand seven hundred and seventy-five he made the heads of the pillars, which also he overlaid with silver.

De mille autem septingentis et septuaginta quinque fecit capita columnarum quas et ipsas vestivit argento

**38:29.** And there were offered of brass also seventy-two thousand talents, and four hundred sicles besides,

Aeris quoque oblata sunt talenta septuaginta duo milia et quadringenti supra sicli

**38:30.** Of which were cast the sockets in the entry of the [tabernacle of the testimony](#), and the [altar](#) of brass with the grate thereof, and also the vessels that belong to the use thereof.

Ex quibus fusae sunt bases in introitu tabernaculi testimonii et altare aeneum cum craticula sua omniaque vasa quae ad usum eius pertinent

**38:31.** And the sockets of the [court](#) as well round about as in the entry thereof, and the pins of the [tabernacle](#), and of the [court](#) round about.

Et bases atrii tam in circuitu quam in ingressu eius et paxilli tabernaculi atque atrii per gyrum

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## Exodus Chapter 39

### All the ornaments of Aaron and his sons are made. And the whole work of the tabernacle is finished.

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**39:1.** And he made, of violet and purple, scarlet and fine linen, the [vestments](#) for [Aaron](#) to wear when he ministered in the [holy](#) places, as the [Lord](#) commanded [Moses](#).

De hyacintho vero et purpura vermiculo ac bysso fecit vestes quibus indueretur Aaron quando ministrabat in sanctis sicut praecepit Dominus Mosi

**39:2.** So he made an [ephod](#) of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen, Fecit igitur superumerale de auro hyacintho et purpura coccoque bis tincto et bysso retorta

**39:3.** With [embroidered work](#), and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the foresaid colours,

Opere polymitario inciditque bratteas aureas et extenuavit in fila ut possint torqueri cum priorum colorum subtemine

**39:4.** And two borders coupled one to the other in the top on either side,

Duasque oras sibi invicem copulatas in utroque latere summitatum

**39:5.** And a girdle of the same colours, as the [Lord](#) had commanded [Moses](#).

Et balteum ex hisdem coloribus sicut praeceperat Dominus Mosi

**39:6.** He prepared also two onyx stones, fast set and closed in gold, and graven, by the art of a lapidary, with the [names](#) of the [children of Israel](#):

Paravit et duos lapides onychinos adstrictos et inclusos auro et sculptos arte gemmaria nominibus filiorum Israhel

**39:7.** And he set them in the sides of the [ephod](#), for a memorial of the [children of Israel](#), as the [Lord](#) had commanded [Moses](#).

Posuitque eos in lateribus superumeralis in monumentum filiorum Israhel sicut praeceperat Dominus Mosi

**39:8.** He made also a [rational](#) with [embroidered work](#), according to the work of the [ephod](#), of gold, violet, purple, and scarlet twice dyed, and fine twisted linen:

Fecit et rationale opere polymito iuxta opus superumeralis ex auro hyacintho purpura coccoque bis tincto et bysso retorta

**39:9.** Foursquare, double, of the measure of a span.

Quadrangulum duplex mensurae palmi

**39:10.** And he set four rows of [precious stones](#) in it. In the first row was a sardius, a topaz, an emerald.

Et posuit in eo gemmarum ordines quattuor in primo versu erat sardius topazius zmaragdus

**39:11.** In the second, a carbuncle, a sapphire, and a jasper.

In secundo carbunculus sapphyrus iaspis

**39:12.** In the third, a ligurius, an agate, and an amethyst.

In tertio ligyrius achates amethystus

**39:13.** In the fourth, a chrysolite, an onyx, and a beryl, set and enclosed in gold by their rows.

In quarto chrysolitus onychinus berillus circumdati et inclusi auro per ordines suos

**39:14.** And the twelve stones, were engraved with the [names](#) of the [twelve tribes of Israel](#), each one with its several [name](#).

Ipsique lapides duodecim sculpti erant nominibus duodecim tribuum Israhel singuli per nomina singulorum

**39:15.** They made also in the [rational](#) little chains, linked one to another, of the purest gold,  
Fecerunt in rationali et catenulas sibi invicem coherentes de auro purissimo

**39:16.** And two hooks, and as many rings of gold. And they set the rings on either side of the [rational](#),  
Et duos uncinos totidemque anulos aureos porro anulos posuerunt in utroque latere rationalis

**39:17.** On which rings the two golden chains should hang, which they put into the hooks that stood out in the corners of the [ephod](#).

E quibus penderent duae catenae aureae quas inseruerunt uncinis qui in superumeralis angulis eminebant

**39:18.** These both before and behind so answered one another, that the [ephod](#) and the [rational](#) were bound together,

Haec et ante et retro ita conveniebant sibi ut superumerale et rationale mutuo necterentur

**39:19.** Being fastened to the girdle, and strongly coupled with rings, which a violet fillet joined, lest they should flag loose, and be moved one from the other, as the [Lord](#) commanded [Moses](#).

Stricta ad balteum et anulis fortius copulata quos iungebat vitta hyacinthina ne laxe fluerent et a se invicem moverentur sicut praecepit Dominus Mosi

**39:20.** They made also the [tunic](#) of the [ephod](#) all of violet,

Fecerunt quoque tunicam superumeralis totam hyacinthinam

**39:21.** And a hole for the head in the upper part at the middle, and a woven border round about the hole:

Et capitium in superiori parte contra medium oramque per gyrum capitii textilem

**39:22.** And beneath at the feet pomegranates of violet, purple, scarlet, and fine twisted linen:

Deorsum autem ad pedes mala punica ex hyacintho purpura vermiculo ac bysso retorta

**39:23.** And little bells of the purest gold, which they put between the pomegranates at the bottom of the [tunic](#) round about:

Et tintinabula de auro mundissimo quae posuerunt inter mala granata in extrema parte tunicae per gyrum

**39:24.** To wit, a bell of gold, and a pomegranate, wherewith the [high priest](#) went adorned, when he discharged his ministry, as the [Lord](#) had commanded [Moses](#).

Tintinabulum aureum et malum punicum quibus ornatus incedebat pontifex quando ministerio fungebatur sicut praecepit Dominus Mosi

**39:25.** They made also fine linen [tunics](#) with woven work for [Aaron](#) and his sons:

Fecerunt et tunicas byssinas opere textili Aaron et filiis eius

**39:26.** And [mitres](#) with their little crowns of fine linen:

Et mitras cum coronulis suis ex bysso

**39:27.** And linen breeches of fine linen:

Feminalia quoque linea byssina

**39:28.** And a girdle of fine twisted linen, violet, purple, and scarlet twice dyed, of [embroidery work](#), as the [Lord](#) had commanded [Moses](#).

Cingulum vero de bysso retorta hyacintho purpura ac vermiculo distinctum arte plumaria sicut praecepit Dominus Mosi

**39:29.** They made also the plate of sacred veneration of the purest gold, and they wrote on it with the engraving of a lapidary: The Holy of the [Lord](#):

Fecerunt et lamminam sacrae venerationis de auro purissimo scripseruntque in ea opere gemmario Sanctum Domini

**39:30.** And they fastened it to the [mitre](#) with a violet fillet, as the [Lord](#) had commanded [Moses](#).

Et strinxerunt eam cum mitra vitta hyacinthina sicut praecepit Dominus Mosi

**39:31.** So all the work of the [tabernacle](#) and of the roof of the testimony was finished: and the [children of Israel](#) did all things which the [Lord](#) had commanded [Moses](#).

Perfectum est igitur omne opus tabernaculi et tecti testimonii feceruntque filii Israhel cuncta quae

praeceperat Dominus Mosi

**39:32.** And they offered the **tabernacle**, and the roof, and the whole furniture, the rings, the boards, the bars, the pillars and their sockets,  
Et obtulerunt tabernaculum et tectum et universam supellectilem anulos tabulas vectes columnas ac bases

**39:33.** The cover of rams' skins dyed red, and the other cover of violet skins,  
Opertorium de pellibus arietum rubricatis et aliud operimentum de ianthinis pellibus

**39:34.** The veil, the **ark**, the bars, the propitiatory,  
Velum arcam vectes propitiatorium

**39:35.** The table, with the vessels thereof, and the **loaves of proposition**:  
Mensam cum vasis et propositionis panibus

**39:36.** The **candlestick**, the lamps, and the furniture of them, with the oil:  
Candelabrum lucernas et utensilia eorum cum oleo

**39:37.** The **altar** of gold, and the **ointment**, and the **incense** of spices:  
Altare aureum et unguentum thymiama ex aromatibus

**39:38.** And the hanging in the entry of the **tabernacle**:  
Et tentorium in introitu tabernaculi

**39:39.** The **altar** of brass, the grate, the bars, and all the vessels thereof: the laver, with the foot thereof: the hangings of the **court**, and the pillars, with their sockets:  
Altare aeneum retiaculum vectes et vasa eius omnia labrum cum basi sua tentoria atrii et columnas cum basibus suis

**39:40.** The hanging in the entry of the **court**, and the little cords, and the pins thereof. Nothing was wanting of the vessels, that were commanded to be made for the ministry of the **tabernacle**, and for the roof of the covenant.  
Tentorium in introitu atrii funiculosque illius et paxillos nihil ex vasis defuit quae in ministerium tabernaculi et in tectum foederis iussa sunt fieri

**39:41.** The **vestments** also, which the **priests**, to wit, **Aaron** and his sons, use in the sanctuary,  
Vestes quoque quibus sacerdotes utuntur in sanctuario Aaron scilicet et filii eius

**39:42.** The **children of Israel** offered, as the **Lord** had commanded.  
Obtulerunt filii Israhel sicut praeceperat Dominus

**39:43.** And when **Moses** saw all things finished, he **blessed** them.  
Quae postquam Moses cuncta vidit expleta benedixit eis

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## Exodus Chapter 40

### The tabernacle is commanded to be set up and anointed. God filleth it with his majesty.

---

**40:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**40:2.** The first month, the first day of the month, thou shalt set up the [tabernacle of the testimony](#),

Mense primo die prima mensis eriges tabernaculum testimonii

**40:3.** And shalt put the [ark](#) in it, and shalt let down the veil before it:

Et pones in eo arcam dimittesque ante illam velum

**40:4.** And thou shalt bring in the table, and set upon it the things that are commanded according to the [rite](#). The [candlestick](#) shall stand with its lamps,

Et inlata mensa pones super eam quae rite praecepta sunt candelabrum stabit cum lucernis suis

**40:5.** And the [altar](#) of gold, whereon the [incense](#) is burnt before the [ark of the testimony](#). Thou shalt put the hanging in the entry of the [tabernacle](#),

Et altare aureum in quo adoletur incensum coram arca testimonii tentorium in introitu tabernaculi pones

**40:6.** And before it the [altar of holocaust](#).

Et ante illud altare holocausti

**40:7.** The laver between the [altar](#) and the [tabernacle](#), and thou shalt fill it with water.

Labrum inter altare et tabernaculum quod implebis aqua

**40:8.** And thou shalt encompass the [court](#) with hangings, and the entry thereof.

Circumdabisque atrium tentoriis et ingressum eius

**40:9.** And thou shalt take the oil of unction and anoint the [tabernacle](#) with its vessels, that they may be [sanctified](#):

Et adsumpto unctionis oleo ungues tabernaculum cum vasis suis ut sanctificentur

**40:10.** The [altar of holocaust](#) and all its vessels:

Altare holocausti et omnia vasa eius

**40:11.** The laver with its foot: thou shalt [consecrate](#) all with the oil of unction, that they may be most [holy](#).

Labrum cum basi sua omnia unctionis oleo consecrabis ut sint sancta sanctorum

**40:12.** And thou shalt bring [Aaron](#) and his sons to the door of the [tabernacle of the testimony](#), and having washed them with water,

Adplicabisque Aaron et filios eius ad fores tabernaculi testimonii et lotos aqua

**40:13.** Thou shalt put on them the [holy vestments](#), that they may minister to me, and that the unction of them may prosper to an everlasting [priesthood](#).

Indues sanctis vestibus ut ministrent mihi et unctio eorum in sacerdotium proficiat sempiternum

**40:14.** And [Moses](#) did all that the [Lord](#) had commanded.

Fecitque Moses omnia quae praeceperat Dominus

**40:15.** So in the first month of the second year, the first day of the month, the [tabernacle](#) was set up.

Igitur mense primo anni secundi in prima die mensis conlocatum est tabernaculum

**40:16.** And [Moses](#) reared it up, and placed the boards and the sockets and the bars, and set up the pillars,  
Erexitque illud Moses et posuit tabulas ac bases et vectes statuitque columnas

**40:17.** And spread the roof over the [tabernacle](#), putting over it a cover, as the [Lord](#) had commanded.  
Et expandit tectum super tabernaculum inposito desuper operimento sicut Dominus imperarat

**40:18.** And he put the [testimony](#) in the [ark](#), thrusting bars underneath, and the oracle above.  
Posuit et testimonium in arca subditis infra vectibus et oraculum desuper

**40:19.** And when he had brought the [ark](#) into the [tabernacle](#), he drew the veil before it to fulfil the commandment of the [Lord](#).  
Cumque intulisset arcam in tabernaculum adpendit ante eam velum ut expleret Domini iussionem

**40:20.** And he set the table in the [tabernacle of the testimony](#), at the north side, without the veil,  
Posuit et mensam in tabernaculo testimonii ad plagam septentrionalem extra velum

**40:21.** Setting there in order the [loaves of proposition](#), as the [Lord](#) had commanded [Moses](#).  
Ordinatis coram propositionis panibus sicut praeceperat Dominus Mosi

**40:22.** He set the [candlestick](#) also in the [tabernacle of the testimony](#), over against the table on the south side,  
Posuit et candelabrum in tabernaculum testimonii e regione mensae in parte australi

**40:23.** Placing the lamps in order, according to the precept of the [Lord](#).  
Locatis per ordinem lucernis iuxta praeceptum Domini

**40:24.** He set also the [altar](#) of gold under the roof of the [testimony](#), over against the veil,  
Posuit et altare aureum sub tecto testimonii contra velum

**40:25.** And burnt upon it the [incense](#) of spices, as the [Lord](#) had commanded [Moses](#).  
Et adolevit super eo incensum aromatum sicut iusserat Dominus

**40:26.** And he put also the hanging in the entry of the [tabernacle of the testimony](#),  
Posuit et tentorium in introitu tabernaculi

**40:27.** And the [altar of holocaust](#) in the entry of the [testimony](#), offering the [holocaust](#), and the [sacrifices](#) upon it, as the [Lord](#) had commanded.  
Et altare holocausti in vestibulo testimonii offerens in eo holocaustum et sacrificia ut Dominus imperarat

**40:28.** And he set the laver between the [tabernacle of the testimony](#) and the [altar](#), filling it with water.  
Labrum quoque statuit inter tabernaculum testimonii et altare implens illud aqua

**40:29.** And [Moses](#) and [Aaron](#), and his sons, [washed their hands and feet](#),  
Laveruntque Moses et Aaron ac filii eius manus suas et pedes

**40:30.** When they went into the [tabernacle of the covenant](#), and went to the [altar](#), as the [Lord](#) had commanded [Moses](#).  
Cum ingrederentur tectum foederis et accederent ad altare sicut praeceperat Dominus

**40:31.** He set up also the [court](#) round about the [tabernacle](#) and the [altar](#), drawing the hanging in the entry thereof. After all things were perfected,  
Erexit et atrium per gyrum tabernaculi et altaris ducto in introitu eius tentorio postquam cuncta perfecta sunt

**40:32.** The cloud covered the [tabernacle of the testimony](#), and the [glory](#) of the [Lord](#) filled it.  
Operuit nubes tabernaculum testimonii et gloria Domini implevit illud

**40:33.** Neither could [Moses](#) go into the [tabernacle of the covenant](#), the cloud covering all things, and the majesty of the [Lord](#) shining, for the cloud had covered all.  
Nec poterat Moses ingredi tectum foederis nube operiente omnia et maiestate Domini coruscante quia cuncta nubes operuerat

**40:34.** If at any time the cloud removed from the [tabernacle](#), the [children of Israel](#) went forward by their troops:

Si quando nubes tabernaculum deserebat proficiscebantur filii Israhel per turmas suas

**40:35.** If it hung over, they remained in the same place.

Si pendeat desuper manebant in eodem loco

**40:36.** For the cloud of the **Lord** hung over the **tabernacle** by day, and a fire by night, in the sight of all the **children of Israel** throughout all their mansions.

Nubes quippe Domini incubabat per diem tabernaculo et ignis in nocte videntibus populis Israhel per cunctas mansiones suas

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## Ezechiel

EZECHIEL, whose name signifies the STRENGTH OF GOD, was of the priestly race; and of the number of captives that were carried away to [Babylon](#) with king JOACHIN. He was contemporary with JEREMIAS, and prophesied to the same effect in [Babylon](#), as JEREMIAS did in [Jerusalem](#); and is said to have ended his days in like manner, by martyrdom. (*For more information, see the article [EZECHIEL in the Catholic Encyclopedia](#).*)

**Ezechiel Chapter 1.** The time of Ezechiel's prophecy: he sees a glorious vision.

**Ezechiel Chapter 2.** The prophet receives his commission.

**Ezechiel Chapter 3.** The prophet eats the book, and receives further instructions: the office of a watchman.

**Ezechiel Chapter 4.** A prophetic description of the siege of Jerusalem, and the famine that shall reign there.

**Ezechiel Chapter 5.** The judgments of God upon the Jews are foreshown under the type of the prophet's hair.

**Ezechiel Chapter 6.** The punishment of Israel for their idolatry: a remnant shall be saved.

**Ezechiel Chapter 7.** The final desolation of Israel: from which few shall escape.

**Ezechiel Chapter 8.** The prophet sees in a vision the abominations committed in Jerusalem; which determine the Lord to spare them no longer.

**Ezechiel Chapter 9.** All are ordered to be destroyed that are not marked in their foreheads. God will not be entreated for them.

**Ezechiel Chapter 10.** Fire is taken from the midst of the wheels under the cherubims, and scattered over the city. A description of the cherubims.

**Ezechiel Chapter 11.** A prophecy against the presumptuous assurance of the great ones. A remnant shall be saved, and receive a new spirit, and a new heart.

**Ezechiel Chapter 12.** The prophet foreshoweth, by signs, the captivity of Sedecias, and the desolation of the people: all which shall quickly come to pass.

**Ezechiel Chapter 13.** God declares against false prophets and prophetesses, that deceive the people with lies.

**Ezechiel Chapter 14.** God suffers the wicked to be deceived in punishment of their wickedness. The evils that shall come upon them for their sins: for which they shall not be delivered by the prayers of Noe, Daniel, and Job. But a remnant shall be preserved.

**Ezechiel Chapter 15.** As a vine cut down is fit for nothing but the fire; so it shall be with Jerusalem, for her sins.

**Ezechiel Chapter 16.** Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.

**Ezechiel Chapter 17.** The parable of the two eagles and the vine. A promise of the cedar of Christ and his church.

**Ezechiel Chapter 18.** One man shall not bear the sins of another, but every one his own; if a wicked man truly repent, he shall be saved; and if a just man leave his justice, he shall perish.

**Ezechiel Chapter 19.** The parable of the young lions, and of the vineyard that is wasted.

**Ezechiel Chapter 20.** God refuses to answer the ancients of Israel inquiring by the prophet: but by him setteth his benefits before their eyes, and their heinous sins: threatening yet greater punishments: but still mixed with mercy.

**Ezechiel Chapter 21.** The destruction of Jerusalem by the sword is further described: the ruin also of the Ammonites is foreshown. And finally Babylon, the destroyer of others, shall be destroyed.

**Ezechiel Chapter 22.** The general corruption of the inhabitants of Jerusalem: for which God will consume them as dross in his furnace.

**Ezechiel Chapter 23.** Under the names of the two harlots, Oolla and Ooliba, are described the manifold disloyalties of Samaria and Jerusalem, with the punishment of them both.

**Ezechiel Chapter 24.** Under the parable of a boiling pot is shown the utter destruction of Jerusalem: for which the Jews at Babylon shall not dare to mourn.

**Ezechiel Chapter 25.** A prophecy against the Ammonites, Moabites, Edomites, and Philistines, for their malice against the Israelites.

**Ezechiel Chapter 26.** A prophecy of the destruction of the famous city of Tyre by Nabuchodonosor.

**Ezechiel Chapter 27.** A description of the glory and riches of Tyre: and of her irrecoverable fall.

**Ezechiel Chapter 28.** The king of Tyre, who affected to be like to God, shall fall under the like sentence with Lucifer. The judgment of Sidon. The restoration of Israel.

**Ezechiel Chapter 29.** The king of Egypt shall be overthrown, and his kingdom wasted: it shall be given to Nabuchodonosor for his service against Tyre.

**Ezechiel Chapter 30.** The desolation of Egypt and her helpers: all her cities shall be wasted.

**Ezechiel Chapter 31.** The Assyrian empire fell for their pride: the Egyptian shall fall in like manner.

**Ezechiel Chapter 32.** The prophet's lamentation for the king of Egypt.

**Ezechiel Chapter 33.** The duty of the watchman appointed by God: the justice of God's ways: his judgments upon the Jews.

**Ezechiel Chapter 34.** Evil pastors are reproved. Christ the true pastor shall come, and gather together his flock from all parts of the earth, and preserve it for ever.

**Ezechiel Chapter 35.** The judgment of mount Seir, for their hatred of Israel.

**Ezechiel Chapter 36.** The restoration of Israel, not for their merits, but by God's special grace. Christ's baptism.

**Ezechiel Chapter 37.** A vision of the resurrection of dry bones, foreshowing the deliverance of the people from their captivity. Juda and Israel shall be all one kingdom under Christ. God's everlasting covenant with the church.

**Ezechiel Chapter 38.** Gog shall persecute the church in the latter days. He shall be overthrown.

**Ezechiel Chapter 39.** God's judgments upon Gog. God's people were punished for their sins: but shall be favoured with everlasting kindness.

**Ezechiel Chapter 40.** The prophet sees in a vision the rebuilding of the temple: the dimensions of several parts thereof.

**Ezechiel Chapter 41.** A description of the temple, and of all the parts of it.

**Ezechiel Chapter 42.** A description of the courts, chambers, and other places belonging to the temple.

**Ezechiel Chapter 43.** The glory of God returns to the new temple. The Israelites shall no more profane God's name by idolatry: the prophet is commanded to show them the dimensions, and form of the temple, and of the altar, with the sacrifices to be offered thereon.

**Ezechiel Chapter 44.** The east gate of the sanctuary shall be always shut. The uncircumcised shall not enter into the sanctuary: nor the Levites that have served idols: but the sons of Sadoc shall do the priestly functions, who stood firm in the worst of times.

**Ezechiel Chapter 45.** Portions of land for the sanctuary, for the city, and for the prince. Ordinances for the prince.

**Ezechiel Chapter 46.** Other ordinances for the prince and for the sacrifices.

**Ezechiel Chapter 47.** The vision of the holy waters issuing out from under the temple: the borders of the land to be divided among the twelve tribes.

**Ezechiel Chapter 48.** The portions of the twelve tribes, of the sanctuary, of the city, and of the prince. The dimensions and gates of the city.

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## Ezechiel Chapter 1

### The time of Ezechiel's prophecy: he sees a glorious vision.

**1:1.** Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God.

Et factum est in tricesimo anno in quarto mense in quinta mensis cum essem in medio captivorum iuxta fluvium Chobar aperti sunt caeli et vidi visiones Dei

**The thirtieth year...** Either of the age of Ezechiel; or, as others will have it, from the solemn covenant made in the eighteenth year of the reign of Josias. [2 Kings 23](#).

**1:2.** On the fifth day of the month, the same was the fifth year of the captivity of king Joachin, In quinta mensis ipse est annus quintus transmirationis regis Ioachin

**1:3.** The word of the Lord came to Ezechiel the priest the son of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

Factum est verbum Domini ad Hiezecihel filium Buzi sacerdotem in terra Chaldeorum secus flumen Chobar et facta est super eum ibi manus Domini

**1:4.** And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

Et vidi et ecce ventus turbinis veniebat ab aquilone et nubes magna et ignis involvens et splendor in circuitu eius et de medio eius quasi species electri id est de medio ignis

**1:5.** And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them.

Et ex medio eorum similitudo quattuor animalium et hic aspectus eorum similitudo hominis in eis

**Living creatures...** Cherubims (as appears from [Sirach 49:10](#)) represented to the prophet under these mysterious shapes, as supporting the throne of God, and as it were drawing his chariot. All this chapter appeared so obscure, and so full of mysteries to the ancient Hebrews, that, as we learn from [St. Jerome](#) (Ep. ad Paulin.), they suffered none to read it before they were thirty years old.

**1:6.** Every one had four faces, and every one four wings.

Et quattuor facies uni et quattuor pinnae uni

**1:7.** Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

Et pedes eorum pedes recti et planta pedis eorum quasi planta pedis vituli et scintillae quasi aspectus aeris candentis

**1:8.** And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides,

Et manus hominis sub pinnis eorum in quattuor partibus et facies et pinnae per quattuor partes habebant

**1:9.** And the wings of one were joined to the wings of another. They turned not when they went: but every one went straight forward.

Iunctaeque erant pinnae eorum alterius ad alterum non revertebantur cum incederent sed unumquodque ante faciem suam gradiebatur

**1:10.** And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

Similitudo autem vultus eorum facies hominis et facies leonis a dextris ipsorum quattuor facies autem bovis a sinistris ipsorum quattuor et facies aquilae ipsorum quattuor

**1:11.** And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies:

Et facies eorum et pinnae eorum extantae desuper duae pinnae singulorum iungebantur et duae tegebant corpora eorum

**1:12.** And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

Et unumquodque coram facie sua ambulabat ubi erat impetus spiritus illuc gradiebantur nec revertebantur cum ambularent

**1:13.** And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

Et similitudo animalium aspectus eorum quasi carbonum ignis ardentium et quasi aspectus lampadarum haec erat visio discurrens in medio animalium splendor ignis et de igne fulgor egrediens

**1:14.** And the living creatures ran and returned like flashes of lightning.

Et animalia ibant et revertebantur in similitudinem fulguris coruscantis

**1:15.** Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

Cumque aspicerem animalia apparuit rota una super terram iuxta animalia habens quattuor facies

**1:16.** And the appearance of the wheels, and the work of them was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

Et aspectus rotarum et opus earum quasi visio maris et una similitudo ipsarum quattuor et aspectus earum et opera quasi sit rota in medio rotarum

**1:17.** When they went, they went by their four parts: and they turned not when they went.

Per quattuor partes earum euntes ibant et non revertebantur cum ambularent

**When they went, they went by their four parts...** That is, indifferently to any of their sides either forward or backward: to the right or to the left.

**1:18.** The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

Statura quoque erat rotis et altitudo et horribilis aspectus et totum corpus plenum oculis in circuitu ipsarum quattuor

**1:19.** And, when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

Cumque ambularent animalia ambulabant pariter et rotarum iuxta ea et cum elevarentur animalia de terra elevabantur simul et rotarum

**1:20.** Whersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

Quocumque ibat spiritus illuc eunte spiritu et rotarum pariter levabantur sequentes eum spiritus enim vitae erat in rotis

**1:21.** When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels were lifted up together, and followed them: for the spirit of life was in the wheels.

Cum euntibus ibant et cum stantibus stabant et cum elevatis a terra pariter elevabantur et rotarum sequentes ea quia spiritus vitae erat in rotis

**1:22.** And over the heads of the living creatures was the likeness of the **firmament**, the appearance of crystal terrible to behold, and stretched out over their heads above.

Et similitudo super caput animalium firmamenti quasi aspectus cristalli horribilis et extenti super capita eorum desuper

**1:23.** And under the **firmament** were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

Sub firmamento autem pinnae eorum rectae alterius ad alterum unumquodque duabus alis velabat corpus suum et alterum similiter velabatur

**1:24.** And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high **God**: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

Et audiebam sonum alarum quasi sonum aquarum multarum quasi sonum sublimis Dei cum ambularent quasi sonus erat multitudinis ut sonus castrorum cumque starent dimittebantur pinnae eorum

**1:25.** For when a voice came from above the **firmament**, that was over their heads, they stood, and let down their wings.

Nam cum fieret vox supra firmamentum quod erat super caput eorum stabant et submittebant alas suas

**1:26.** And above the **firmament** that was over their heads, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was the likeness of the appearance of a **man** above upon it.

Et super firmamentum quod erat inminens capiti eorum quasi aspectus lapidis sapphyri similitudo throni et super similitudinem throni similitudo quasi aspectus hominis desuper

**1:27.** And I saw as it were the resemblance of amber as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

Et vidi quasi speciem electri velut aspectum ignis intrinsecus eius per circuitum a lumbis eius et desuper et a lumbis eius usque deorsum vidi quasi speciem ignis splendentis in circuitu

**1:28.** As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

Velut aspectum arcus cum fuerit in nube in die pluviae hic erat aspectus splendoris per gyrum

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## Ezechiel Chapter 2

### The prophet receives his commission.

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**2:1.** This was the vision of the likeness of the [glory](#) of the [Lord](#), and I saw, and I fell upon my face, and I heard the voice of one that spoke, and he said to me: [Son of man](#), stand upon thy feet, and I will speak to thee.

Haec visio similitudinis gloriae Domini et vidi et cecidi in faciem meam et audivi vocem loquentis et dixit ad me filii hominis sta supra pedes tuos et loquar tecum

**2:2.** And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

Et ingressus est in me spiritus postquam locutus est mihi et statuit me supra pedes meos et audivi loquentem ad me

**2:3.** And saying: [Son of man](#), I send thee to the [children of Israel](#), to a rebellious people, that hath revolted from me, they, and their fathers, have transgressed my covenant even unto this day.

Et dicentem filii hominis mitto ego te ad filios Israhel ad gentes apostatrices quae recesserunt a me patres eorum praevaricati sunt pactum meum usque ad diem hanc

**2:4.** And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the [Lord God](#):

Et filii dura facie et indomabili corde sunt ad quos ego mitto te et dices ad eos haec dicit Dominus Deus

**2:5.** If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall [know](#) that there hath been a [prophet](#) in the midst of them.

Si forte vel ipsi audiant et si forte quiescant quoniam domus exasperans est et scient quia propheta fuerit in medio eorum

**2:6.** And thou, O [son of man](#), fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

Tu ergo filii hominis ne timeas eos neque sermones eorum metuas quoniam increduli et subversores sunt tecum et cum scorpionibus habitas verba eorum ne timeas et vultus eorum ne formides quia domus exasperans est

**2:7.** And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to [anger](#).

Loqueris ergo verba mea ad eos si forte audiant et quiescant quoniam irritatores sunt

**2:8.** But thou, O [son of man](#), hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

Tu autem filii hominis audi quaecumque loquor ad te et noli esse exasperans sicut domus exasperatrix est aperi os tuum et comede quaecumque ego do tibi

**2:9.** And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.

Et vidi et ecce manus missa ad me in qua erat involutus liber et expandit illum coram me qui erat scriptus intus et foris et scriptae erant in eo lamentationes et carmen et vae



## Ezechiel Chapter 3

### The prophet eats the book, and receives further instructions: the office of a watchman.

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**3:1.** And he said to me: [Son of man](#), eat all that thou shalt find: eat this book, and go speak to the [children of Israel](#).

Et dixit ad me fili hominis quodcumque inveneris comede comede volumen istud et vadens loquere ad filios Israhel

**Eat this book, and go speak to the children of Israel...** By this eating of the book was signified the diligent attention and affection with which we are to receive, and embrace the word of [God](#); and to let it, as it were, sink into our interior by devout meditation.

**3:2.** And I opened my mouth, and he caused me to eat that book:

Et aperui os meum et cibavit me volumine illo

**3:3.** And he said to me: [Son of man](#), thy belly shall eat, and thy bowels shall be filled with this book, which I give thee, and I did eat it: and it was sweet as honey in my mouth.

Et dixit ad me fili hominis venter tuus comedet et viscera tua complebuntur volumine isto quod ego do tibi et comedi illud et factum est in ore meo sicut mel dulce

**3:4.** And he said to me: [Son of man](#), go to the [house of Israel](#), and thou shalt speak my words to them.

Et dixit ad me fili hominis vade ad domum Israhel et loqueris verba mea ad eos

**3:5.** For thou art not sent to a people of a profound speech, and of an unknown tongue, but to the [house of Israel](#):

Non enim ad populum profundi sermonis et ignotae linguae tu mitteris ad domum Israhel

**3:6.** Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

Neque ad populos multos profundi sermonis et ignotae linguae quorum non possis audire sermones et si ad illos mittereris ipsi audirent te

**3:7.** But the [house of Israel](#) will not hearken to thee: because they will not hearken to me: for all the [house of Israel](#) are of a hard forehead and an obstinate heart.

Domus autem Israhel nolent audire te quia nolunt audire me omnis quippe domus Israhel adtrita fronte est et duro corde

**3:8.** Behold I have made thy face stronger than their faces: and thy forehead harder than their foreheads.

Ecce dedi faciem tuam valentiorum faciebus eorum et frontem tuam duriorum frontibus eorum

**3:9.** I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

Ut adamantem et ut silicem dedi faciem tuam ne timeas eos neque metuas a facie eorum quia domus exasperans est

**3:10.** And he said to me: [Son of man](#), receive in thy heart, and hear with thy ears, all the words that I speak to thee:

Et dixit ad me fili hominis omnes sermones meos quos loquor ad te adsume in corde tuo et auribus tuis audi

**3:11.** And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the [Lord](#): If so be they will hear, and will forbear.

Et vade ingredere ad transmirationem ad filios populi tui et loqueris ad eos et dices eis haec dicit Dominus Deus si forte audiant et quiescant

**3:12.** And the spirit took me up, and I heard behind me the voice of a great commotion, saying: [Blessed](#) be

the [glory](#) of the [Lord](#), from his place.

Et adsumpsit me spiritus et audivi post me vocem commotionis magnae benedicta gloria Domini de loco suo

**3:13.** The noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

Et vocem alarum animalium percutientium alteram ad alteram et vocem rotarum sequentium animalia et vocem commotionis magnae

**3:14.** The spirit also lifted me, and took me up: and I went away in bitterness in the indignation of my spirit: for the hand of the [Lord](#) was with me, strengthening me.

Spiritus quoque levavit me et adsumpsit me et abii amarus in indignatione spiritus mei manus enim Domini erat mecum confortans me

**3:15.** And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

Et veni ad transmigracionem acervum novarum frugum ad eos qui habitabant iuxta flumen Chobar et sedi ubi illi sedebant et mansi ibi septem diebus maerens in medio eorum

**The heap of new corn...** It was the [name](#) of a place: in [Hebrew](#), tel abib.

**3:16.** And at the end of seven days the [word of the Lord](#) came to me, saying:

Cum autem pertransissent septem dies factum est verbum Domini ad me dicens

**3:17.** [Son of man](#), I have made thee a watchman to the [house of Israel](#): and thou shalt hear the word out of my mouth, and shalt tell it them from me.

Fili hominis speculatorem dedi te domui Israhel et audies de ore meo verbum et adnuntiabis eis ex me

**3:18.** If, when I say to the [wicked](#), Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his [wicked](#) way, and live: the same [wicked man](#) shall die in his [iniquity](#), but I will require his blood at thy hand.

Si dicente me ad impium morte morieris non adnuntiaveris ei neque locutus fueris ut avertatur a via sua impia et vivat ipse impius in iniquitate sua morietur sanguinem autem eius de manu tua requiram

**3:19.** But if thou give warning to the [wicked](#), and he be not converted from his [wickedness](#), and from his [evil](#) way: he indeed shall die in his [iniquity](#), but thou hast delivered thy [soul](#).

Si autem tu adnuntiaveris impio et ille non fuerit conversus ab impietate sua et via sua impia ipse quidem in iniquitate sua morietur tu autem animam tuam liberasti

**3:20.** Moreover if the [just man](#) shall turn away from his [justice](#), and shall commit [iniquity](#): I will lay a stumblingblock before him, he shall die, because thou hast not given him warning: he shall die in his [sin](#), and his justices which he hath done, shall not be remembered: but I will require his blood at thy hand.

Sed et si conversus iustus a iustitia sua fecerit iniquitatem ponam offendiculum coram eo ipse morietur quia non adnuntiasti ei in peccato suo morietur et non erunt in memoria iustitiae eius quas fecit sanguinem vero eius de manu tua requiram

**3:21.** But if thou warn the [just man](#), that the [just](#) may not [sin](#), and he doth not [sin](#): living he shall live, because thou hast warned him, and thou hast delivered thy [soul](#).

Si autem tu adnuntiaveris iusto ut non peccet iustus et ille non peccaverit vivens vivet quia adnuntiasti ei et tu animam tuam liberasti

**3:22.** And the hand of the [Lord](#) was upon me, and he said to me: Rise and go forth into the plain, and there I will speak to thee.

Et facta est super me manus Domini et dixit ad me surgens egredere in campum et ibi loquar tecum

**3:23.** And I rose up, and went forth into the plain: and behold the [glory](#) of the [Lord](#) stood there, like the [glory](#) which I saw by the river Chobar: and I fell upon my face.

Et surgens egressus sum in campum et ecce ibi gloria Domini stabat quasi gloria quam vidi iuxta fluvium Chobar et cecidi in faciem meam

**3:24.** And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in; and shut thyself up in the midst of thy house.

Et ingressus est in me spiritus et statuit me super pedes meos et locutus est mihi et dixit ad me ingredere et includere in medio domus tuae

**3:25.** And thou, O [son of man](#), behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

Et tu fili hominis ecce data sunt super te vincula et ligabunt te in eis et non egredieris in medio eorum

**3:26.** And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a [man](#) that reproveth: because they are a provoking house.

Et linguam tuam adherescere faciam palato tuo et eris mutus nec quasi vir obiurgans quia domus exasperans est

**3:27.** But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the [Lord God](#): He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking house.

Cum autem locutus fuero tibi aperiam os tuum et dices ad eos haec dicit Dominus Deus qui audit audiat et qui quiescit quiescat quia domus exasperans est

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## Ezechiel Chapter 4

### A prophetic description of the siege of Jerusalem, and the famine that shall reign there.

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**4:1.** And thou, O [son of man](#), take thee a tile, and lay it before thee: and draw upon it the plan of the city of [Jerusalem](#).

Et tu filii hominis sume tibi laterem et pones eum coram te et describes in eo civitatem Hierusalem

**4:2.** And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering rams round about it.

Et ordinabis adversus eam obsidionem et aedificabis munitiones et conportabis aggerem et dabis contra eam castra et pones arietes in gyro

**4:3.** And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is a sign to the [house of Israel](#).

Et tu sume tibi sartagine ferream et pones eam murum ferreum inter te et inter civitatem et obfirmabis faciem tuam ad eam et erit in obsidionem et circumdabis eam signum est domui Israhel

**4:4.** And thou shalt sleep upon thy left side, and shalt lay the [iniquities](#) of the [house of Israel](#) upon it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their [iniquity](#).

Et tu dormies super latus tuum sinistrum et pones iniquitates domus Israhel super eo numero dierum quibus dormies super illud et adsumes iniquitatem eorum

**4:5.** And I have laid upon thee the years of their [iniquity](#), according to the number of the days three hundred and ninety days: and thou shalt bear the [iniquity](#) of the [house of Israel](#).

Ego autem dedi tibi annos iniquitatis eorum numero dierum trecentos et nonaginta dies et portabis iniquitatem domus Israhel

**4:6.** And when thou hast accomplished this, thou shalt sleep again upon thy right side, and thou shalt take upon thee the [iniquity](#) of the house of [Juda](#) forty days: a day for a year, yea, a day for a year I have appointed to thee.

Et cum conpleveris haec dormies super latus tuum dextrum secundo et adsumes iniquitatem domus Iuda quadraginta diebus diem pro anno diem inquam pro anno dedi tibi

**4:7.** And thou shalt turn thy face to the siege of [Jerusalem](#) and thy arm shall be stretched out: and thou shalt [prophecy](#) against it.

Et ad obsidionem Hierusalem convertes faciem tuam et brachium tuum erit exertum et prophetabis adversus eam

**4:8.** Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

Ecce circumdedi te vinculis et non te convertes a latere tuo in latus aliud donec conpleas dies obsidionis tuae

**4:9.** And take to thee wheat and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.

Et tu sume tibi frumentum et hordeum et fabam et lentem et milium et viciam et mittes ea in vas unum et facies tibi panes numero dierum quibus dormies super latus tuum trecentis et nonaginta diebus comedes illud

**4:10.** And thy meat that thou shalt eat, shall be in weight twenty staters a day: from time to time thou

shalt eat it.

Cibus autem tuus quo vesceris erit in pondere viginti stateres in die a tempore usque ad tempus comedes illud

**4:11.** And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it, Et aquam in mensura bibes sextam partem hin a tempore usque ad tempus bibes illud

**Hin...** That is, a measure of liquids containing about ten pints.

**4:12.** And thou shalt eat it as barley bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

Et quasi subcineritium hordiacium comedes illud et stercore quod egredietur de homine operies illud in oculis eorum

**4:13.** And the Lord said: So shall the children of Israel eat their bread all filthy among the nations whither I will cast them out.

Et dixit Dominus sic comedent filii Israhel panem suum pollutum inter gentes ad quas eiciam eos

**4:14.** And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

Et dixi ha ha ha Domine Deus ecce anima mea non est polluta et morticinum et laceratum a bestiis non comedi ab infantia mea usque nunc et non est ingressa os meum omnis caro inunda

**4:15.** And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

Et dixit ad me ecce dedi tibi fimum boum pro stercorebus humanis et facies panem tuum in eo

**4:16.** And he said to me: Son of man: Behold, I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress.

Et dixit ad me fili hominis ecce ego conteram baculum panis in Hierusalem et comedent panem in pondere et in sollicitudine et aquam in mensura et in angustia bibent

**4:17.** So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

Ut deficientibus pane et aqua corruat unusquisque ad fratrem suum et contabescant in iniquitatibus suis

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## Ezechiel Chapter 5

### The judgments of God upon the Jews are foreshown under the type of the prophet's hair.

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**5:1.** And thou, [son of man](#), take thee a sharp knife that shaveth the hair: and cause it to pass over thy head, and over thy beard: and take thee a balance to weigh in, and divide the hair.

Et tu filii hominis sume tibi gladium acutum radentem pilos adsumes eum et duces per caput tuum et per barbam tuam et adsumes tibi stateram ponderis et divides eos

**5:2.** A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege: and thou shalt take a third part, and cut it in pieces with the knife all round about: and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

Tertiam partem igni conbures in medio civitatis iuxta completionem dierum obsidionis et adsumens tertiam partem concides gladio in circuitu eius tertiam vero aliam disperges in ventum et gladium nudabo post eos

**5:3.** And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak.

Et sumes inde parvum numerum et ligabis eos in summitate pallii tui

**5:4.** And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the [house of Israel](#).

Et ex eis rursum tolles et proicies in medio ignis et conbures eos igni ex eo egredietur ignis in omnem domum Israhel

**5:5.** Thus saith the [Lord God](#): This is [Jerusalem](#), I have set her in the midst of the nations, and the countries round about her.

Haec dicit Dominus Deus ista est Hierusalem in medio gentium posui eam et in circuitu eius terras

**5:6.** And she hath [despised](#) my judgments, so as to be more [wicked](#) than the [Gentiles](#); and my commandments, more than the countries that are round about her: for they have cast off my judgments, and have not walked in my commandments.

Et contempsit iudicia mea ut plus esset impia quam gentes et praecepta mea ultra quam terrae quae in circuitu eius sunt iudicia enim mea proiecerunt et in praeceptis meis non ambulaverunt

**5:7.** Therefore thus saith the [Lord God](#): Because you have surpassed the [Gentiles](#) that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

Idcirco haec dicit Dominus Deus quia superastis gentes quae in circuitu vestro sunt in praeceptis meis non ambulastis et iudicia mea non fecistis et iuxta iudicia gentium quae in circuitu vestro sunt non estis operati

**5:8.** Therefore thus saith the [Lord God](#): Behold I come against thee, and I myself will execute judgments in the midst of thee in the sight of the [Gentiles](#).

Ideo haec dicit Dominus Deus ecce ego ad te et ipse ego faciam in medio tui iudicia in oculis gentium

**5:9.** And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

Et faciam in te quae non feci et quibus similia ultra non faciam propter omnes abominationes tuas

**5:10.** Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

Ideo patres comedent filios in medio tui et filii comedent patres suos et faciam in te iudicia et ventilabo universas reliquias tuas in omnem ventum

**5:11.** Therefore as I live, saith the [Lord God](#): Because thou hast violated my sanctuary with all thy offences, and with all thy abominations: I will also break thee in pieces, and my eye shall not spare, and I

will not have any pity.

Idcirco vivo ego dicit Dominus Deus nisi pro eo quod sanctum meum violasti in omnibus offensionibus tuis et in omnibus abominationibus tuis ego quoque confringam et non parces oculus meus et non miserebor

**5:12.** A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

Tertia tui pars peste morietur et fame consumetur in medio tui et tertia tui pars gladio cadet in circuitu tuo tertiam vero partem tuam in omnem ventum dispergam et gladium evaginabo post eos

**5:13.** And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I shall have accomplished my indignation in them.

Et eris complaceam furorem meum et requiescere faciam indignationem meam in eis et consolabor et scient quia ego Dominus locutus sum in zelo meo cum implevero indignationem meam in eis

**5:14.** And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

Et dabo te in desertum et in obprobrium in gentibus quae in circuitu tuo sunt in conspectu omnis praetereuntis

**5:15.** And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

Et eris obprobrium et blasphemia exemplum et stupor in gentibus quae in circuitu tuo sunt cum fecero in te iudicia in furore et in indignatione et in increpationibus irae

**5:16.** I the Lord have spoken it: When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you: and I will break among you the staff of bread.

Ego Dominus locutus sum quando misero sagittas famis pessimas in eos quae erunt mortiferae et quas mittam ut disperdam vos et famem congregabo super vos et conteram vobis baculum panis

**5:17.** And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I the Lord have spoken it.

Et inmittam in vos famem et bestias pessimas usque ad internicionem et pestilentia et sanguis transibunt per te et gladium inducam super te ego Dominus locutus sum

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## Ezechiel Chapter 6

### The punishment of Israel for their idolatry: a remnant shall be saved.

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**6:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**6:2.** [Son of man](#) set thy face towards the mountains of [Israel](#), and [prophecy](#) against them.

Fili hominis pone faciem tuam ad montes Israhel et prophetabis ad eos

**6:3.** And say: Ye mountains of [Israel](#), hear the word of the [Lord God](#): Thus saith the [Lord God](#) to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places.

Et dices montes Israhel audite verbum Domini Dei haec dicit Dominus Deus montibus et collibus rupibus et vallibus ecce ego inducam super vos gladium et disperdam excelsa vestra

**6:4.** And I will throw down your [altars](#), and your [idols](#) shall be broken in pieces: and I will cast down your slain before your [idols](#).

Et demoliar aras vestras et confringentur simulacra vestra et deiciam interfectos vestros ante idola vestra

**6:5.** And I will lay the dead carcasses of the [children of Israel](#) before your [idols](#): and I will scatter your bones round about your [altars](#),

Et dabo cadavera filiorum Israhel ante faciem simulacrorum vestrorum et dispergam ossa vestra circum aras vestras

**6:6.** In all your dwelling places. The cities shall be laid waste, and the high places shall be thrown down, and destroyed, and your [altars](#) shall be abolished, and shall be broken in pieces: and your [idols](#) shall be no more, and your temples shall be destroyed, and your works shall be defaced.

In omnibus habitationibus vestris urbes desertae erunt et excelsa demolientur et dissipabuntur et interibunt arae vestrae et confringentur et cessabunt idola vestra et conterentur delubra vestra et delebuntur opera vestra

**6:7.** And the slain shall fall in the midst of you: and you shall [know](#) that I am the [Lord](#).

Et cadet interfectus in medio vestri et scietis quoniam ego Dominus

**6:8.** And I will leave in you some that shall escape the sword among the nations, when I shall have [scattered](#) you through the countries.

Et relinquam in vobis eos qui fugerint gladium in gentibus cum dispersero vos in terris

**6:9.** And they that are saved of you shall remember me amongst the nations, to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went a fornicating after their [idols](#): and they shall be displeased with themselves because of the [evils](#) which they have committed in all their abominations.

Et recordabuntur mei liberati vestri in gentibus ad quas captivi ducti sunt quia contrivi cor eorum fornicans et recedens a me et oculos eorum fornicantes post idola sua et displicebunt sibimet super malis quae fecerunt in universis abominationibus suis

**6:10.** And they shall [know](#) that I the [Lord](#) have not spoken in vain that I would do this [evil](#) to them.

Et scient quia ego Dominus non frustra locutus sum ut facerem eis malum hoc

**6:11.** Thus saith the [Lord God](#): Strike with thy hand and stamp with thy foot, and say: Alas, for all the abominations of the [evils](#) of the [house of Israel](#): for they shall fall by the sword, by the famine, and by the pestilence.

Haec dicit Dominus Deus percute manu tua et adlide pedem tuum et dic eheu ad omnes abominationes

malorum domus Israhel qui gladio fame peste ruituri sunt

**6:12.** He that is far off shall die of the pestilence: and he that is near, shall fall by the sword: and he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them.  
Qui longe est peste morietur qui autem prope gladio corruet et qui relictus fuerit et obsessus fame morietur et conpleam indignationem meam in eis

**6:13.** And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet smelling frankincense to all their idols.  
Et scietis quia ego Dominus cum fuerint interfecti vestri in medio idolorum vestrorum in circuitu ararum vestrarum in omni colle excelso in cunctis summitatibus montium et subtus omne lignum nemorosum et subtus universam quercum frondosam locum ubi accenderunt tura redolentia universis idolis suis

**6:14.** And I will stretch forth my hand upon them: and I will make the land desolate, and abandoned from the desert of Deblatha in all their dwelling places: and they shall know that I am the Lord.  
Et extendam manum meam super eos et faciam terram desolatam et destitutam a deserto Deblatha in omnibus habitationibus eorum et scient quia ego Dominus

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## Ezechiel Chapter 7

### The final desolation of Israel: from which few shall escape.

**7:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**7:2.** And thou [son of man](#), thus saith the [Lord God](#) to the land of [Israel](#): The end is come, the end is come upon the four quarters of the land.

Et tu fili hominis haec dicit Dominus Deus terrae Israhel finis venit finis super quattuor plagas terrae

**7:3.** Now is an end come upon thee, and I will send my [wrath](#) upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

Nunc finis super te et emittam furorem meum in te et iudicabo te iuxta vias tuas et ponam contra te omnes abominationes tuas

**7:4.** And my eye shall not spare thee, and I will show thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall [know](#) that I am the [Lord](#).

Et non parcet oculus meus super te et non miserebor sed vias tuas ponam super te et abominationes tuae in medio tui erunt et scietis quia ego Dominus

**7:5.** Thus saith the [Lord God](#): One affliction, behold an affliction is come.

Haec dicit Dominus Deus ad afflictio una ad afflictio ecce venit

**7:6.** An end is come, the end is come, it hath awaked against thee: behold it is come.

Finis venit venit finis evigilavit adversum te ecce venit

**7:7.** Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the [joy](#) of mountains.

Venit contractio super te qui habitas in terra venit tempus prope est dies occisionis et non gloriae montium

**7:8.** Now very shortly I will pour out my [wrath](#) upon thee, and I will accomplish my [anger](#) in thee: and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

Nunc de propinquo effundam iram meam super te et conpleam furorem meum in te et iudicabo te iuxta vias tuas et inponam tibi omnia scelera tua

**7:9.** And my eye shall not spare, neither will I show mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall [know](#) that I am the [Lord](#) that strike.

Et non parcet oculus meus neque miserebor sed vias tuas inponam tibi et abominationes tuae in medio tui erunt et scietis quia ego sum Dominus percutiens

**7:10.** Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, [pride](#) hath budded.

Ecce dies ecce venit egressa est contractio floruit virga germinavit superbia

**7:11.** Iniquity is risen up into a rod of impiety: nothing of them shall remain, nor of their people, nor of the noise of them: and there shall be no rest among them.

Iniquitas surrexit in virga impietatis non ex eis et non ex populo neque ex sonitu eorum et non erit requies in eis

**7:12.** The time is come, the day is at hand: let not the buyer rejoice: nor the seller mourn: for [wrath](#) is upon all the people thereof.

Venit tempus adpropinquavit dies qui emit non laetetur et qui vendit non lugeat quia ira super omnem populum eius

**7:13.** For the seller shall not return to that which he hath sold, although their life be yet among the living.

For the vision which regardeth all the multitude thereof, shall not go back: neither shall **man** be strengthened in the **iniquity** of his life.

Quia qui vendit ad id quod vendidit non revertetur et adhuc in viventibus vita eorum visio enim ad omnem multitudinem eius non regredietur et vir in iniquitate vitae suae non confortabitur

**7:14.** Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my **wrath** shall be upon all the people thereof.

Canite tuba praeparentur omnes et non est qui vadat ad proelium ira enim mea super universum populum eius

**7:15.** The sword without: and the pestilence, and the famine within: he that is in the field shall die by the sword: and they that are in the city, shall be devoured by the pestilence, and the famine.

Gladius foris pestis et fames intrinsecus qui in agro est gladio morietur et qui in civitate pestilentia et fame devorabuntur

**7:16.** And such of them as shall flee shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his **iniquity**.

Et salvabuntur qui fugerint ex eis et erunt in montibus quasi columbae convallium omnes trepidi unusquisque in iniquitate sua

**7:17.** All hands shall be made feeble, and all knees shall run with water.

Omnes manus dissolventur et omnia genua fluent aquis

**7:18.** And they shall gird themselves with haircloth, and fear shall cover them and shame shall be upon every face, and baldness upon all their heads.

Et accingent se ciliciis et operiet eos formido et in omni facie confusio et in universis capitibus eorum calvitium

**7:19.** Their silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the **wrath** of the **Lord**. They shall not satisfy their **soul**, and their bellies shall not be filled: because it hath been the stumblingblock of their **iniquity**.

Argentum eorum foris proicietur et aurum eorum in sterquilinum erit argentum eorum et aurum eorum non valebit liberare eos in die furoris Domini animam suam non saturabunt et ventres eorum non implebuntur quia scandalum iniquitatis eorum factum est

**7:20.** And they have turned the ornament of their **jewels** into **pride**, and have made of it the images of their abominations, and **idols**: therefore I have made it an **uncleanness** to them.

Et ornamentum monilium suorum in superbiam posuerunt et imagines abominationum suarum et simulacrorum fecerunt ex eo propter hoc dedi eis illud in inmunditiam

**7:21.** And I will give it into the hands of strangers for spoil, and to the **wicked** of the earth for a prey, and they shall defile it.

Et dabo illud in manus alienorum ad diripiendum et impiis terrae in praedam et contaminabunt illud

**7:22.** And I will turn away my face from them, and they shall violate my secret place: and robbers shall enter into it, and defile it.

Et avertam faciem meam ab eis et violabunt arcanum meum et introibunt in illud emissarii et contaminabunt illud

**Secret place, etc...** Viz., the inward sanctuary, the holy of holies.

**7:23.** Make a shutting up: for the land is full of the judgment of blood, and the city is full of **iniquity**.

Fac conclusionem quoniam terra plena est iudicio sanguinum et civitas plena iniquitate

**Make a shutting up...** In **Hebrew**, a chain, viz., for imprisonment and captivity.

**7:24.** And I will bring the worst of the nations, and they shall possess their houses: and I will make the **pride** of the mighty to cease, and they shall possess their sanctuary.

Et adducam pessimos de gentibus et possidebunt domos eorum et quiescere faciam superbiam potentium et possidebunt sanctuaria eorum

**7:25.** When distress cometh upon them, they will seek for peace and there shall be none.

Angustia superveniente requirent pacem et non erit

**7:26.** Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the

prophet, and the law shall perish from the priest, and counsel from the ancients.

Conturbatio super conturbationem veniet et auditus super auditum et quaerent visionem de propheta et lex peribit a sacerdote et consilium a senioribus

**7:27.** The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I am the Lord.

Rex lugebit et princeps induetur maerore et manus populi terrae conturbabuntur secundum viam eorum faciam eis et secundum iudicia eorum iudicabo eos et scient quia ego Dominus

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## Ezechiel Chapter 8

### The prophet sees in a vision the abominations committed in Jerusalem; which determine the Lord to spare them no longer.

**8:1.** And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of [Juda](#) sat before me, that the hand of the [Lord God](#) fell there upon me.

Et factum est in anno sexto in sexto mense in quinta mensis ego sedebam in domo mea et senes Iuda sedebant coram me et cecidit super me ibi manus Domini Dei

**8:2.** And I saw, and behold a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as the appearance of amber.

Et vidi et ecce similitudo quasi aspectus ignis ab aspectu lumborum eius et deorsum ignis et a lumbis eius et sursum quasi aspectus splendoris ut visio electri

**8:3.** And the likeness of a hand was put forth and took me by a lock of my head: and the spirit lifted me up between the earth and the [heaven](#), and brought me in the vision of [God](#) into [Jerusalem](#), near the inner gate, that looked toward the north, where was set the [idol](#) of [jealousy](#) to provoke to [jealousy](#).

Et emissa similitudo manus adprehendit me in cincinno capitis mei et elevavit me spiritus inter terram et caelum et adduxit in Hierusalem in visione Dei iuxta ostium interius quod respiciebat aquilonem ubi erat statutum idolum zeli ad provocandam aemulationem

**8:4.** And behold the [glory](#) of the [God](#) of [Israel](#) was there, according to the vision which I had seen in the plain.

Et ecce ibi gloria Dei Israhel secundum visionem quam videram in campo

**8:5.** And he said to me: [Son of man](#), lift up thy eyes towards the way of the north, and I lifted up my eyes towards the way of the north: and behold on the north side of the gate of the [altar](#) the [idol](#) of [jealousy](#) in the very entry.

Et dixit ad me fili hominis leva oculos tuos ad viam aquilonis et levavi oculos meos ad viam aquilonis et ecce ab aquilone portae altaris idolum zeli in ipso introitu

**8:6.** And he said to me: [Son of man](#), dost thou see, thinkest thou, what these are doing, the great abominations that the [house of Israel](#) committeth here, that I should depart far off from my sanctuary? and turn thee yet again and thou shalt see greater abominations.

Et dixit ad me fili hominis putasne vides tu quid isti faciant abominationes magnas quas domus Israhel facit hic ut procul recedam a sanctuario meo et adhuc conversus videbis abominationes maiores

**8:7.** And he brought me in to the door of the [court](#): and I saw, and behold a hole in the wall.

Et introduxit me ad ostium atrii et vidi et ecce foramen unum in pariete

**8:8.** And he said to me: [Son of man](#), dig in the wall, and when I had digged in the wall, behold a door.

Et dixit ad me fili hominis fode parietem et cum perfodissem parietem apparuit ostium unum

**8:9.** And he said to me: Go in, and see the [wicked](#) abominations which they commit here.

Et dixit ad me ingredere et vide abominationes pessimas quas isti faciunt hic

**8:10.** And I went in and saw, and behold every form of creeping things, and of living creatures, the abominations, and all the [idols](#) of the [house of Israel](#), were painted on the wall all round about.

Et ingressus vidi et ecce omnis similitudo reptilium et animalium abominatio et universa idola domus Israhel depicta erant in pariete in circuitu per totum

**8:11.** And seventy [men](#) of the ancients of the [house of Israel](#), and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures: and every one had a [censer](#) in his hand: and a cloud of

smoke went up from the **incense**.

Et septuaginta viri de senioribus domus Israhel et Hiezonias filius Saphan stabat in medio eorum stantium ante picturas et unusquisque habebat turibulum in manu sua et vapor nebulae de ture consurgebat

**8:12.** And he said to me: Surely thou seest, O **son of man**, what the ancients of the **house of Israel** do in the dark, every one in private in his chamber: for they say: The **Lord** seeth us not, the **Lord** hath forsaken the earth.

Et dixit ad me certe vides filii hominis quae seniores domus Israhel faciunt in tenebris unusquisque in abscondito cubiculi sui dicunt enim non videt Dominus nos dereliquit Dominus terram

**8:13.** And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

Et dixit ad me adhuc conversus videbis abominationes maiores quas isti faciunt

**8:14.** And he brought me in by the door of the gate of the **Lord's** house, which looked to the north: and behold **women** sat there mourning for Adonis.

Et introduxit me per ostium portae domus Domini quod respiciebat ad aquilonem et ecce ibi mulieres sedebant plangentes Adonidem

**Adonis...** The favourite of Venus, slain by a wild boar, as feigned by the heathen poets, and which being here represented by an **idol**, is lamented by the female worshippers of that goddess. In the **Hebrew**, the **name** is Tammuz.

**8:15.** And he said to me: Surely thou hast seen, O **son of man**: but turn thee again, thou shalt see greater abominations than these.

Et dixit ad me certe vidisti filii hominis adhuc conversus videbis abominationes maiores his

**8:16.** And he brought me into the inner **court** of the **house of the Lord**: and behold at the door of the **temple of the Lord**, between the porch and the **altar**, were about five and twenty **men** having their backs towards the **temple of the Lord**, in their faces to the east: and they **adored** towards the rising of the sun.

Et introduxit me in atrium domus Domini interius et ecce in ostio templi Domini inter vestibulum et altare quasi viginti quinque viri dorsa habentes contra templum Domini et facies ad orientem et adorabant ad ortum solis

**8:17.** And he said to me: Surely thou hast seen, O **son of man**: is this a light thing to the house of **Juda**, that they should commit these abominations which they have committed here: because they have filled the land with **iniquity**, and have turned to provoke me to **anger**? and behold they put a branch to their nose.

Et dixit ad me certe vidisti filii hominis numquid leve est hoc domui Iuda ut facerent abominationes istas quas fecerunt hic quia replentes terram iniquitate conversi sunt ad iritandum me et ecce adplicant ramum ad nares suas

**8:18.** Therefore I also will deal with them in my **wrath**: my eye shall not spare them, neither will I show mercy: and when they shall cry to my ears with a loud voice, I will not hear them.

Ergo et ego faciam in furore non parces oculus meus nec miserebor et cum clamaverint ad aures meas voce magna non exaudiam eos

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## Ezechiel Chapter 9

### All are ordered to be destroyed that are not marked in their foreheads. God will not be entreated for them.

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**9:1.** And he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

Et clamavit in auribus meis voce magna dicens adpropinquaverunt visitationes urbis et unusquisque vas interfectionis habet in manu sua

**9:2.** And behold six **men** came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one **man** in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen **altar**.

Et ecce sex viri veniebant de via portae superioris quae respicit ad aquilonem et uniuscuiusque vas interitus in manu eius vir quoque unus in medio eorum vestitus lineis et atramentarium scriptoris ad renes eius et ingressi sunt et steterunt iuxta altare aereum

**9:3.** And the **glory** of the **Lord** of **Israel** went up from the **cherub**, upon which he was, to the threshold of the house: and he called to the **man** that was clothed with linen, and had a writer's inkhorn at his loins.

Et gloria Domini Israhel adsumpta est de cherub quae erat super eum ad limen domus et vocavit virum qui indutus erat lineis et atramentarium scriptoris habebat in lumbis suis

**9:4.** And the **Lord** said to him: Go through the midst of the city, through the midst of **Jerusalem**: and mark Thau upon the foreheads of the **men** that sigh, and mourn for all the abominations that are committed in the midst thereof.

Et dixit Dominus ad eum transi per mediam civitatem in medio Hierusalem et signa thau super frontes virorum gementium et dolentium super cunctis abominationibus quae fiunt in medio eius

**Mark Thau...** Thau, or Tau, is the last letter in the **Hebrew** alphabet, and signifies a sign, or a mark; which is the reason why some translators render this place set a mark, or mark a mark without specifying what this mark was. But **St. Jerome**, and other interpreters, conclude it was the form of the letter Thau, which in the ancient **Hebrew** character, was the form of a cross.

**9:5.** And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eyes spare, nor be ye moved with pity.

Et illis dixit audiente me transite per civitatem sequentes eum et percutite non parcat oculus vester neque misereamini

**9:6.** Utterly destroy old and young, maidens, children and **women**: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient **men** who were before the house.

Senem adolescentulum et virginem parvulum et mulieres interficite usque ad internicionem omnem autem super quem videritis thau ne occidatis et a sanctuario meo incipite coeperunt ergo a viris senioribus qui erant ante faciem domus

**9:7.** And he said to them: Defile the house, and fill the **courts** with the slain: go ye forth. And they went forth, and slew them that were in the city.

Et dixit ad eos contaminate domum et implete atria interfectis egredimini et egressi sunt et percutiebant eos qui erant in civitate

**9:8.** And the slaughter being ended I was left; and I fell upon my face, and crying, I said: Alas, alas, alas, O **Lord God**, wilt thou then destroy all the remnant of **Israel**, by pouring out thy fury upon **Jerusalem**?

Et caede completa remansi ego ruique super faciem meam et clamans aio heu heu heu Domine Deus ergone disperdes omnes reliquias Israhel effundens furorem tuum super Hierusalem

**9:9.** And he said to me: The **iniquity** of the **house of Israel**, and of **Juda**, is exceeding great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The **Lord** hath forsaken the

earth, and the **Lord** seeth not.

Et dixit ad me iniquitas domus Israhel et Iuda magna est nimis valde et repleta est terra sanguinibus et civitas repleta est aversione dixerunt enim dereliquit Dominus terram et Dominus non videt

**9:10.** Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head. Igitur et meus non parcet oculus neque miserebor viam eorum super caput eorum reddam

**9:11.** And behold the **man** that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

Et ecce vir qui indutus erat lineis qui habebat atramentarium in dorso suo respondit verbum dicens feci sicut praecepisti mihi

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## Ezechiel Chapter 10

### **Fire is taken from the midst of the wheels under the cherubims, and scattered over the city. A description of the cherubims.**

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**10:1.** And I saw and behold in the [firmament](#) that was over the heads of the [cherubims](#), there appeared over them as it were the sapphire stone, as the appearance of the likeness of a throne.

Et vidi et ecce in firmamento quod erat super caput cherubin quasi lapis sapphyrus quasi species similitudinis solii apparuit super ea

**10:2.** And he spoke to the [man](#), that was clothed with linen, and said: Go in between the wheels that are under the [cherubims](#) and fill thy hand with the coals of fire that are between the [cherubims](#), and pour them out upon the city. And he went in, in my sight:

Et dixit ad virum qui indutus erat lineis et ait ingredi in medio rotarum quae sunt subtus cherub et imple manum tuam prunis ignis quae sunt inter cherubin et effunde super civitatem ingressusque est in conspectu meo

**10:3.** And the [cherubims](#) stood on the right side of the house, when the [man](#) went in, and a cloud filled the inner [court](#).

Cherubin autem stabant a dextris domus cum ingrederetur vir et nubes implevit atrium interius

**10:4.** And the [glory](#) of the [Lord](#) was lifted up from above the [cherub](#) to the threshold of the house: and the house was filled with the cloud, and the [court](#) was filled with the brightness of the [glory](#) of the [Lord](#).

Et elevata est gloria Domini desuper cherub ad limen domus et repleta est domus nube et atrium repletum est splendore gloriae Domini

**10:5.** And the sound of the wings of the [cherubims](#) was heard even to the outward [court](#) as the voice of [God Almighty](#) speaking.

Et sonitus alarum cherubin audiebatur usque ad atrium exterius quasi vox Dei omnipotentis loquentis

**10:6.** And when he had commanded the [man](#) that was clothed with linen, saying: Take fire from the midst of the wheels that are between the [cherubims](#): he went in and stood beside the wheel.

Cumque praecepisset viro qui indutus erat lineis dicens sume ignem de medio rotarum quae sunt inter cherubin ingressus ille stetit iuxta rotam

**10:7.** And one [cherub](#) stretched out his arm from the midst of the [cherubims](#) to the fire that was between the [cherubims](#): and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

Et extendit cherub manum de medio cherubin ad ignem qui erat inter cherubin et sumpsit et dedit in manus eius qui indutus erat lineis qui accipiens egressus est

**10:8.** And there appeared in the [cherubims](#) the likeness of a [man's](#) hand under their wings.

Et apparuit in cherubin similitudo manus hominis subtus pinnas eorum

**10:9.** And I saw, and behold there were four wheels by the [cherubims](#): one wheel by one [cherub](#), and another wheel by another [cherub](#): and the appearance of the wheels was to the sight like the chrysolite stone:

Et vidi et ecce quattuor rotae iuxta cherubin rota una iuxta cherub unum et rota alia iuxta cherub unum species autem erat rotarum quasi visio lapidis chrysoliti

**10:10.** And as to their appearance, all four were alike: as if a wheel were in the midst of a wheel.

Et aspectus earum similitudo una quattuor quasi sit rota in medio rotarum

**10:11.** And when they went, they went by four ways: and they turned not when they went: but to the place whither they first turned, the rest also followed, and did not turn back.

Cumque ambularent in quattuor partes gradiebantur non revertabantur ambulantes sed ad locum ad quem ire declinabat quae prima erat sequebantur et ceterae nec convertabantur

**By four ways...** That is, by any of the four ways, forward, backward, to the right or to the left.

**10:12.** And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

Et omne corpus earum et colla et manus et pinnae et circuli plena erant oculis in circuitu quattuor rotarum

**10:13.** And these wheels he called voluble, in my hearing.

Et rotas istas vocavit volubiles audiente me

**Voluble...** That is, rolling wheels, galgal.

**10:14.** And every one had four faces: one face was the face of a **cherub**, and the second face, the face of a **man**: and in the third was the face of a lion: and in the fourth the face of an eagle.

Quattuor autem facies habebat unum facies una facies cherub et facies secunda facies hominis et in tertio facies leonis et in quarto facies aquilae

**10:15.** And the **cherubims** were lifted up: this is the living creature that I had seen by the river Chobar.

Et elevata sunt cherubin ipsum est animal quod videram iuxta flumen Chobar

**10:16.** And when the **cherubims** went, the wheels also went by them: and when the **cherubims** lifted up their wings, to mount up from the earth, the wheels stayed not behind, but were by them.

Cumque ambularent cherubin ibant pariter et rotae iuxta ea et cum levarent cherubin alas suas ut exaltarentur de terra non residebant rotae sed et ipsae iuxta erant

**10:17.** When they stood, these stood: and when they were lifted up, these were lifted up: for the spirit of life was in them.

Stantibus illis stabant et cum elevatis elevabantur spiritus enim vitae erat in eis

**10:18.** And the **glory** of the **Lord** went forth from the threshold of the **temple**: and stood over the **cherubims**.

Et egressa est gloria Domini a limine templi et stetit super cherubin

**10:19.** And the **cherubims** lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the **house of the Lord**: and the **glory** of the **God of Israel** was over them.

Et elevantia cherubin alas suas exaltata sunt a terra coram me et illis egredientibus rotae quoque subsecutae sunt et stetit in introitu portae domus Domini orientalis et gloria Dei Israhel erat super ea

**10:20.** This is the living creature, which I saw under the **God of Israel** by the river Chobar: and I understood that they were **cherubims**.

Ipsum est animal quod vidi subter Deum Israhel iuxta fluvium Chobar et intellexi quia cherubin essent

**10:21.** Each one had four faces, and each one had four wings: and the likeness of a **man's** hand was under their wings.

Quattuor per quattuor vultus uni et quattuor alae uni et similitudo manus hominis sub alis eorum

**10:22.** And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

Et similitudo vultuum eorum ipsi vultus quos videram iuxta fluvium Chobar et intuitus eorum et impetus singulorum ante faciem suam ingredi

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## Ezechiel Chapter 11

**A prophecy against the presumptuous assurance of the great ones. A remnant shall be saved, and receive a new spirit, and a new heart.**

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**11:1.** And the spirit lifted me up, and brought me into the east gate of the [house of the Lord](#), which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty [men](#): and I saw in the midst of them Jezonias the son of Azur, and Pheltias the son of [Banaias](#), princes of the people.

Et elevavit me spiritus et introduxit me ad portam domus Domini orientalem quae respicit solis ortum et ecce in introitu portae viginti quinque viri et vidi in medio eorum Hiezoniam filium Azur et Pheltiam filium Banaiae principes populi

**11:2.** And he said to me: [Son of man](#), these are the [men](#) that study [iniquity](#), and frame a [wicked](#) counsel in this city,

Dixitque ad me filii hominis hii viri qui cogitant iniquitatem et tractant consilium pessimum in urbe ista

**11:3.** Saying: Were not houses lately built? This city is the caldron, and we the flesh.

Dicentes nonne dudum aedificatae sunt domus haec est lebes nos autem carnes

**Were not houses lately built, etc...** These [men despised](#) the predictions and threats of the [prophets](#); who declared to them from [God](#), that the city should be destroyed, and the inhabitants carried into captivity: and they made use of this kind of argument against the [prophets](#), that the city, so far from being like to be destroyed, had lately been augmented by the building of new houses; from whence they further inferred, by way of a proverb, using the similitude of a cauldron, out of which the flesh is not taken, till it is thoroughly boiled, and fit to be eaten, that they should not be carried away out of their city, but there end their days in peace.

**11:4.** Therefore [prophecy](#) against them, [prophecy](#), thou [son of man](#).

Idcirco vaticinare de eis vaticinare filii hominis

**11:5.** And the [spirit of the Lord](#) fell upon me, and said to me: Speak: Thus saith the [Lord](#): Thus have you spoken, O [house of Israel](#), for I [know](#) the thoughts of your heart.

Et inruit in me spiritus Domini et dixit ad me loquere haec dicit Dominus sic locuti estis domus Israhel et cogitationes cordis vestri ego novi

**11:6.** You have killed a great many in this city, and you have filled the streets thereof with the slain.

Plurimos occidistis in urbe hac et implestis vias eius interfectis

**11:7.** Therefore thus saith the [Lord God](#): Your slain, whom you have laid in the midst thereof, they are the flesh, all this is the caldron: and I will bring you forth out of the midst thereof.

Propterea haec dicit Dominus Deus interfecti vestri quos posuistis in medio eius hii sunt carnes et haec est lebes et educam vos de medio eius

**11:8.** You have feared the sword, and I will bring the sword upon you, saith the [Lord God](#).

Gladium metuistis et gladium inducam super vos ait Dominus Deus

**11:9.** And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

Et eiciam vos de medio eius daboque vos in manu hostium et faciam in vobis iudicia

**11:10.** You shall fall by the sword: I will judge you in the borders of [Israel](#), and you shall [know](#) that I am the [Lord](#).

Gladio cadetis in finibus Israhel iudicabo vos et scietis quia ego Dominus

**In the borders of Israel...** They pretended that they should die in peace in [Jerusalem](#); [God](#) tells them it should not be so; but that they should be judged and condemned, and fall by the sword in the borders of [Israel](#): viz., in Reblatha in the land of Emath, where all their chief [men](#) were put to death by [Nabuchodonosor](#). 2 Kings 25., and [Jeremias 52: 10, 52: 27](#).

**11:11.** This shall not be as a caldron to you, and you shall not be as flesh in the midst thereof: I will judge

you in the borders of [Israel](#).

Haec non erit vobis in lebetem et vos non eritis in medio eius in carnes in finibus Israhel iudicabo vos

**11:12.** And you shall [know](#) that I am the [Lord](#): because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.

Et scietis quia ego Dominus qui in praeceptis meis non ambulastis et iudicia mea non fecistis sed iuxta iudicia gentium quae in circuitu vestro sunt estis operati

**11:13.** And it came to pass, when I [prophesied](#), that Pheltias the son of [Banaias](#) died: and I fell down upon my face, and I cried with a loud voice: and said: Alas, alas, alas, O [Lord God](#): wilt thou make an end of all the remnant of [Israel](#)?

Et factum est cum prophetarem Pheltias filius Banaiae mortuus est et cecidi in faciem meam clamans voce magna et dixi heu heu heu Domine Deus consummationem tu facis reliquiarum Israhel

**11:14.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**11:15.** [Son of man](#), thy brethren, thy brethren, thy kinsmen, and all the [house of Israel](#), all they to whom the inhabitants of [Jerusalem](#) have said: Get ye far from the [Lord](#), the land is given in possession to us.

Fili hominis fratres tui fratres tui viri propinqui tui et omnis domus Israhel universi quibus dixerunt habitatores Hierusalem longe recedite a Domino nobis data est terra in possessionem

**Thy brethren, etc...** He speaks of them that had been carried away captives before; who were [despised](#) by them that remained in [Jerusalem](#): but as the [prophet](#) here declares to them from [God](#), should be in a more [happy](#) condition than they, and after some time return from their captivity.

**11:16.** Therefore thus saith the [Lord God](#): Because I have removed them far off among the [Gentiles](#), and because I have [scattered](#) them among the countries: I will be to them a little sanctuary in the countries whither they are come.

Propterea haec dicit Dominus Deus quia longe feci eos in gentibus et quia dispersi eos in terris ero eis in sanctificationem modicam in terris ad quas venerunt

**11:17.** Therefore speak to them: Thus saith the [Lord God](#): I will gather you from among the peoples, and assemble you out of the countries wherein you are [scattered](#), and I will give you the land of [Israel](#).

Propterea loquere haec dicit Dominus Deus congregabo vos de populis et adunabo de terris in quibus dispersi estis daboque vobis humum Israhel

**11:18.** And they shall go in thither, and shall take away all the [scandals](#), and all the abominations thereof from thence.

Et ingredientur illuc et auferent omnes offensiones cunctasque abominationes eius de illa

**11:19.** And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

Et dabo eis cor unum et spiritum novum tribuam in visceribus eorum et auferam cor lapideum de carne eorum et dabo eis cor carneum

**11:20.** That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their [God](#).

Ut in praeceptis meis ambulent et iudicia mea custodiant faciantque ea et sint mihi in populum et ego sim eis in Deum

**11:21.** But as for them whose heart walketh after their [scandals](#) and abominations, I will lay their way upon their head, saith the [Lord God](#).

Quorum cor post offendicula et abominationes suas ambulat horum viam in capite suo ponam dicit Dominus Deus

**11:22.** And the [cherubims](#) lifted up their wings, and the wheels with them: and the [glory](#) of the [God](#) of [Israel](#) was over them.

Et elevaverunt cherubin alas suas et rotae cum eis et gloria Dei Israhel erat super ea

**11:23.** And the [glory](#) of the [Lord](#) went up from the midst of the city, and stood over the mount that is on the east side of the city.

Et ascendit gloria Domini de medio civitatis stetitque super montem qui est ad orientem urbis

**11:24.** And the spirit lifted me up, and brought me into Chaldea, to them of the captivity, in vision, by the **spirit of God**: and the vision which I had seen was taken up from me.

Et spiritus levavit me adduxitque in Chaldeam ad transmirationem in visione in spiritu Dei et sublata est a me visio quam videram

**11:25.** And I spoke to them of the captivity all the words of the **Lord**, which he had shown me.

Et locutus sum ad transmirationem omnia verba Domini quae ostenderat mihi

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## Ezechiel Chapter 12

### The prophet foreshoweth, by signs, the captivity of Sedecias, and the desolation of the people: all which shall quickly come to pass.

**12:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**12:2.** [Son of man](#), thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

Fili hominis in medio domus exasperantis tu habitas qui oculos habent ad videndum et non vident et aures ad audiendum et non audiunt quia domus exasperans est

**12:3.** Thou, therefore, O [son of man](#), prepare thee all necessaries for removing, and remove by day into their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

Tu ergo fili hominis fac tibi vasa transmirationis et transmigrabis per diem coram eis transmigrabis autem de loco tuo ad locum alterum in conspectu eorum si forte aspiciant quia domus exasperans est

**12:4.** And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

Et efferes foras vasa tua quasi vasa transmigrantis per diem in conspectu eorum tu autem egredieris vespere coram eis sicut egreditur migrans

**12:5.** Dig thee a way through the wall before their eyes: and thou shalt go forth through it.

Ante oculos eorum perfodi tibi parietem et egredieris per eum

**12:6.** In their sight thou shalt be carried out upon [men's](#) shoulders, thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the [house of Israel](#).

In conspectu eorum in umeris portaberis in caligine effereris faciem tuam velabis et non videbis terram quia portentum dedi te domui Israhel

**12:7.** I did therefore as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand, and I went forth in the dark, and was carried on [men's](#) shoulders in their sight.

Feci ergo sicut praeceperat mihi vasa mea protuli quasi vasa transmigrantis per diem et vespere perfodi mihi parietem manu in caligine egressus sum et in umeris portatus in conspectu eorum

**12:8.** And the [word of the Lord](#) came to me in the morning, saying:

Et factus est sermo Domini ad me mane dicens

**12:9.** [Son of man](#), hath not the [house of Israel](#), the provoking house, said to thee: What art thou doing?

Fili hominis numquid non dixerunt ad te domus Israhel domus exasperans quid tu facis

**12:10.** Say to them: Thus saith the [Lord God](#): This burden concerneth my prince that is in [Jerusalem](#), and all the [house of Israel](#), that are among them.

Dic ad eos haec dicit Dominus Deus super ducem onus istud qui est in Hierusalem et super omnem domum Israhel quae est in medio eorum

**12:11.** Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity.

Dic ego portentum vestrum quomodo feci sic fiet illis in transmirationem et captivitatem ibunt

**12:12.** And the prince that is in the midst of them, shall be carried on shoulders, he shall go forth in the

dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

Et dux qui est in medio eorum in umeris portabitur in caligine egredietur parietem perfodient ut educant eum facies eius operietur ut non videat oculo terram

**12:13.** And I will spread my net over him, and he shall be taken in my net: and I will bring him into [Babylon](#), into the land of the Chaldeans, and he shall not see it, and there he shall die.

Et extendam rete meum super illum et capiatur in sagena mea et adducam eum in Babylonem in terram Chaldeorum et ipsam non videbit ibique morietur

**He shall not see it...** Because his eyes shall be put out by [Nabuchodonosor](#).

**12:14.** And all that are about him, his guards, and his troops I will scatter into every wind: and I will draw out the sword after them.

Et omnes qui circa eum sunt praesidium eius et agmina eius dispergam in omnem ventum et gladium evaginabo post eos

**12:15.** And they shall [know](#) that I am the [Lord](#), when I shall have dispersed them among the nations, and [scattered](#) them in the countries.

Et scient quia ego Dominus quando dispersero illos in gentibus et disseminavero eos in terris

**12:16.** And I will leave a few [men](#) of them from the sword, and from the famine, and from the pestilence: that they may declare all their [wicked](#) deeds among the nations whither they shall go: and they shall [know](#) that I am the [Lord](#).

Et relinquam ex eis viros paucos a gladio et fame et pestilentia ut narrent omnia scelera eorum in gentibus ad quas ingredientur et scient quia ego Dominus

**12:17.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**12:18.** [Son of man](#), eat thy bread in trouble and drink thy water in hurry and sorrow.

Fili hominis panem tuum in conturbatione comede sed et aquam tuam in festinatione et maerore bibe

**12:19.** And say to the people of the land: Thus saith the [Lord God](#) to them that dwell in [Jerusalem](#) in the land of [Israel](#): They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the [iniquity](#) of all that dwell therein.

Et dices ad populum terrae haec dicit Dominus Deus ad eos qui habitant in Hierusalem in terra Israhel panem suum in sollicitudine comedent et aquam suam in desolatione bibent ut desoletur terra a multitudine sua propter iniquitatem omnium qui habitant in ea

**12:20.** And the cities that are now inhabited shall be laid waste, and the land shall be desolate: and you shall [know](#) that I am the [Lord](#).

Et civitates quae nunc habitantur desolatae erunt terraque deserta et scietis quia ego Dominus

**12:21.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**12:22.** [Son of man](#), what is this proverb that you have in the land of [Israel](#)? saying: The days shall be prolonged, and every vision shall fail.

Fili hominis quod est proverbium istud vobis in terra Israhel dicentium in longum differentur dies et peribit omnis visio

**12:23.** Say to them therefore: Thus saith the [Lord God](#): I will make this proverb to cease, neither shall it be any more a common saying in [Israel](#): and tell them that the days are at hand, and the effect of every vision.

Ideo dic ad eos haec dicit Dominus Deus quiescere faciam proverbium istud neque vulgo dicetur ultra in Israhel et loquere ad eos quod adpropinquaverint dies et sermo omnis visionis

**12:24.** For there shall be no more any vain visions, nor doubtful divination in the midst of the [children of Israel](#).

Non enim erit ultra omnis visio cassa neque divinatio ambigua in medio filiorum Israhel

**12:25.** For I the [Lord](#) will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the

**Lord God.**

Quia ego Dominus loquar quodcumque locutus fuero verbum et fiet non prolongabitur amplius sed in diebus vestris domus exasperans loquar verbum et faciam illud dicit Dominus Deus

**12:26.** And the **word of the Lord** came to me, saying:

Et factus est sermo Domini ad me dicens

**12:27.** **Son of man**, behold the **house of Israel**, they that say: The visions that this **man** seeth, is for many days to come: and this **man prophesieth** of times afar off.

Fili hominis ecce domus Israhel dicentium visio quam hic videt in dies multos et in tempora longa iste prophetat

**12:28.** Therefore say to them: Thus saith the **Lord God**: not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the **Lord God**.

Propterea dic ad eos haec dicit Dominus Deus non prolongabitur ultra omnis sermo meus verbum quod locutus fuero complebitur dicit Dominus Deus

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## Ezechiel Chapter 13

### God declares against false prophets and prophetesses, that deceive the people with lies.

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**13:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**13:2.** [Son of man](#), [prophecy](#) thou against the [prophets](#) of [Israel](#) that [prophecy](#): and thou shalt say to them that [prophecy](#) out of their own heart: Hear ye the [word of the Lord](#):

Fili hominis vaticinare ad prophetas Israhel qui prophetant et dices prophetantibus de corde suo audite verbum Domini

**13:3.** Thus saith the [Lord God](#): Woe to the foolish [prophets](#) that follow their own spirit, and see nothing.

Haec dicit Dominus Deus vae prophetis insipientibus qui sequuntur spiritum suum et nihil vident

**13:4.** Thy [prophets](#), O [Israel](#), were like foxes in the deserts.

Quasi vulpes in desertis prophetae tui Israhel erant

**13:5.** You have not gone up to face the enemy, nor have you set up a wall for the [house of Israel](#), to stand in battle in the day of the [Lord](#).

Non ascendistis ex adverso neque opposuistis murum pro domo Israhel ut staretis in proelio in die Domini

**13:6.** They see vain things, and they foretell lies, saying: The [Lord](#) saith: whereas the [Lord](#) hath not sent them: and they have persisted to confirm what they have said.

Vident vana et divinant mendacium dicentes ait Dominus cum Dominus non miserit eos et perseveraverunt confirmare sermonem

**13:7.** Have you not seen a vain vision and spoken a lying divination: and you say: The [Lord](#) saith: whereas I have not spoken.

Numquid non visionem cassam vidistis et divinationem mendacem locuti estis et dicitis ait Dominus cum ego non sim locutus

**13:8.** Therefore thus saith the [Lord God](#): Because you have spoken vain things, and have seen lies: therefore behold I come against you, saith the [Lord God](#).

Propterea haec dicit Dominus Deus quia locuti estis vana et vidistis mendacium ideo ecce ego ad vos ait Dominus Deus

**13:9.** And my hand shall be upon the [prophets](#) that see vain things, and that divine lies: they shall not be in the council of my people, nor shall they be written in the writing of the [house of Israel](#), neither shall they enter into the land of [Israel](#), and you shall [know](#) that I am the [Lord God](#).

Et erit manus mea super prophetas qui vident vana et divinant mendacium in concilio populi mei non erunt et in scriptura domus Israhel non scribentur nec in terra Israhel ingredientur et scietis quia ego Dominus Deus

**13:10.** Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

Eo quod deceperint populum meum dicentes pax et non est pax et ipse aedificabat parietem illi autem liniebant eum luto absque paleis

**13:11.** Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall [violently](#) from above, and a stormy wind to throw it down.

Dic ad eos qui liniunt absque temperatura quod casurus sit erit enim imber inundans et dabo lapides praegrandes desuper inruentes et ventum procellae dissipantem

**13:12.** Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith you have daubed it?

Siquidem ecce cecidit paries numquid non dicetur vobis ubi est litura quam levistis

**13:13.** Therefore thus saith the **Lord God**: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my **anger**: and great hailstones in my **wrath** to consume.

Propterea haec dicit Dominus Deus et erumpere faciam spiritum tempestatum in indignatione mea et imber inundans in furore meo erit et lapides grandes in ira in consummationem

**13:14.** And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof: and you shall **know** that I am the **Lord**.

Et destruam parietem quem levistis absque temperamento et adaequabo eum terrae et revelabitur fundamentum eius et cadet et consumetur in medio eius et scietis quia ego sum Dominus

**13:15.** And I will accomplish my **wrath** upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.

Et conplebo indignationem meam in parietem et in his qui linunt eum absque temperamento dicamque vobis non est paries et non sunt qui linunt eum

**13:16.** Even the **prophets** of **Israel** that **prophecy** to **Jerusalem**, and that see visions of peace for her: and there is no peace, saith the **Lord God**.

Prophetae Israhel qui prophetant ad Hierusalem et vident ei visionem pacis et non est pax ait Dominus Deus

**13:17.** And thou, **son of man**, set thy face against the daughters of thy people that **prophecy** out of their own heart: and do thou **prophecy** against them,

Et tu fili hominis pone faciem tuam contra filias populi tui quae prophetant de corde suo et vaticinare super eas

**13:18.** And say: Thus saith the **Lord God**: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch **souls**: and when they caught the **souls** of my people, they gave life to their **souls**.

Et dic haec ait Dominus Deus vae quae consuunt pulvillos sub omni cubito manus et faciunt cervicalia sub capite universae aetatis ad capiendas animas cum caperent animas populi mei vivificabant animas eorum

**Sew cushions, etc...** Viz., by making people easy in their **sins**, and promising them impunity. -- Ibid. **They gave life to their souls...** That is, they flattered them with promises of life, peace, and security.

**13:19.** And they violated me among my people, for a handful of barley, and a piece of bread, to kill **souls** which should not die, and to save **souls** alive which should not live, telling lies to my people that **believe** lies.

Et violabant me ad populum meum propter pugillum hordei et fragmen panis ut interficerent animas quae non moriuntur et vivificarent animas quae non vivunt mentientes populo meo credenti mendaciis

**Violated me...** That is, dishonoured and discredited me. Ibid. **To kill souls, etc...** That is, to sentence **souls** to death, which are not to die; and to promise life to them who are not to live.

**13:20.** Therefore thus saith the **Lord God**: Behold I declare against your cushions, wherewith you catch flying **souls**: and I will tear them off from your arms: and I will let go the **soul** that you catch, the **souls** that should fly.

Propter hoc haec dicit Dominus Deus ecce ego ad pulvillos vestros quibus vos capitis animas volantes et dirumpam eos de brachiis vestris et dimittam animas quas vos capitis animas ad volandum

**13:21.** And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall **know** that I am the **Lord**.

Et dirumpam cervicalia vestra et liberabo populum meum de manu vestra neque erunt ultra in manibus vestris ad praedandum et scietis quia ego Dominus

**13:22.** Because with lies you have made the heart of the **just** to mourn, whom I have not made sorrowful: and have strengthened the hands of the **wicked**, that he should not return from his **evil** way, and live.

Pro eo quod maerere fecistis cor iusti mendaciter quem ego non contristavi et confortastis manus impii ut non reverteretur a via sua mala et viveret

**13:23.** Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my

people out of your hand: and you shall know that I am the Lord.

Propterea vana non videbitis et divinationes non divinabitis amplius et eruam populum meum de manu vestra et scietis quoniam ego Dominus

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## Ezechiel Chapter 14

**God suffers the wicked to be deceived in punishment of their wickedness. The evils that shall come upon them for their sins: for which they shall not be delivered by the prayers of Noe, Daniel, and Job. But a remnant shall be preserved.**

---

**14:1.** And some of the ancients of [Israel](#) came to me, and sat before me.

Et venerunt ad me viri seniorum Israhel et sederunt coram me

**14:2.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**14:3.** [Son of man](#), these [men](#) have placed their [uncleanesses](#) in their hearts, and have set up before their face the stumblingblock of their [iniquity](#): and shall I answer when they inquire of me?

Fili hominis viri isti posuerunt inmunditias suas in cordibus suis et scandalum iniquitatis suae statuerunt contra faciem suam numquid interrogatus respondebo eis

**Uncleaness...** That is, their filthy [idols](#), upon which they have set their hearts: and which are a stumblingblock to their [souls](#).

**14:4.** Therefore speak to them, and say to them: Thus saith the [Lord God](#): Man, [man](#) of the [house of Israel](#) that shall place his [uncleanesses](#) in his heart, and set up the stumblingblock of his [iniquity](#) before his face, and shall come to the [prophet](#) inquiring of me by him: I the [Lord](#) will answer him according to the multitude of his [uncleanesses](#):

Propter hoc loquere eis et dices ad eos haec dicit Dominus Deus homo homo de domo Israhel qui posuerit inmunditias suas in corde suo et scandalum iniquitatis suae statuerit contra faciem suam et venerit ad prophetam interrogans per eum me ego Dominus respondebo ei in multitudine inmunditiarum suarum

**Man, man...** That is, every [man](#), an [Hebrew](#) expression.

**14:5.** That the [house of Israel](#) may be caught in their own heart, with which they have departed from me through all their [idols](#).

Ut capiatur domus Israhel in corde suo quo recesserunt a me in cunctis idolis suis

**14:6.** Therefore say to the [house of Israel](#): Thus saith the [Lord God](#): Be converted, and depart from your [idols](#), and turn away your faces from all your abominations.

Propterea dic ad domum Israhel haec dicit Dominus Deus convertimini et recedite ab idolis vestris et ab universis contaminationibus vestris avertite facies vestras

**14:7.** For every [man](#) of the [house of Israel](#), and every stranger among the [proselytes](#) in [Israel](#), if he separate himself from me, and place his [idols](#) in his heart, and set the stumblingblock of his [iniquity](#) before his face, and come to the [prophet](#) to inquire of me by him: I the [Lord](#) will answer him by myself.

Quia homo homo de domo Israhel et de proselytis quicumque advena fuerit in Israhel si alienatus fuerit a me et posuerit idola sua in corde suo et scandalum iniquitatis suae statuerit contra faciem suam et venerit ad prophetam ut interroget per eum me ego Dominus respondebo ei per me

**14:8.** And I will set my face against that [man](#), and will make him an example, and a proverb, and will cut him off from the midst of my people: and you shall [know](#) that I am the [Lord](#).

Et ponam faciem meam super hominem illum et faciam eum in exemplum et in proverbium et disperdam eum de medio populi mei et scietis quia ego Dominus

**14:9.** And when the [prophet](#) shall [err](#), and speak a word: I the [Lord](#) have deceived that [prophet](#): and I will stretch forth my hand upon him, and will cut him off from the midst of my people [Israel](#).

Et propheta cum erraverit et locutus fuerit verbum ego Dominus decepi prophetam illum et extendam manum meam super eum et delebo eum de medio populi mei Israhel

**The prophet shall err, etc...** He speaks of [false prophets](#), answering out of their own heads and according to their own corrupt

inclinations. Ibid. **I have deceived that prophet...** God Almighty deceives false prophets, partly by withdrawing his light from them; and abandoning them to their own corrupt inclinations, which push them on to prophesy such things as are agreeable to those who consult them: and partly by disappointing them, and causing all thing to happen contrary to what they have said.

**14:10.** And they shall bear their iniquity: according to the iniquity of him that inquireth, so shall the iniquity of the prophet be.

Et portabunt iniquitatem suam iuxta iniquitatem interrogantis sic iniquitas prophetae erit

**14:11.** That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts.

Ut non erret ultra domus Israhel a me neque polluatur in universis praevaricationibus suis sed sit mihi in populum et ego sim eis in Deum ait Dominus exercituum

**14:12.** And the word of the Lord came to me, saying:

Et factus est sermo Domini ad me dicens

**14:13.** Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch forth my hand upon it, and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

Fili hominis terra cum peccaverit mihi ut praevaricaretur praevaricans extendam manum meam super eam et conteram virgam panis eius et inmittam in eam famem et interficiam de ea hominem et iumentum

**14:14.** And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

Et si fuerint tres viri isti in medio eius Noe Danihel et Iob ipsi iustitia sua liberabunt animas suas ait Dominus exercituum

**14:15.** And if I shall bring mischievous beasts also upon the land to waste it, and it be desolate, so that there is none that can pass because of the beasts:

Quod si et bestias pessimas induxero super terram ut vastem eam et fuerit in via eo quod non sit pertransiens propter bestias

**14:16.** If these three men shall be in it, as I live, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

Tres viri isti qui fuerint in ea vivo ego dicit Dominus Deus quia nec filios nec filias liberabunt sed ipsi soli liberabuntur terra autem desolabitur

**14:17.** Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

Vel si gladium induxero super terram illam et dixerero gladio transi per terram et interfecero de ea hominem et iumentum

**14:18.** And these three men be in the midst thereof: as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

Et tres viri isti fuerint in medio eius vivo ego dicit Dominus Deus non liberabunt filios neque filias sed ipsi soli liberabuntur

**14:19.** Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

Si autem et pestilentiam inmisero super terram illam et effudero indignationem meam super eam in sanguine ut auferam ex ea hominem et iumentum

**14:20.** And Noe, and Daniel, and Job be in the midst thereof: as I live, saith the Lord God, they shall deliver neither son nor daughter: but they shall only deliver their own souls by their justice.

Et Noe et Danihel et Iob fuerint in medio eius vivo ego dicit Dominus Deus quia filium et filiam non liberabunt sed ipsi iustitia sua liberabunt animas suas

**14:21.** For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword, and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast, Quoniam haec dicit Dominus Deus quod si et quattuor iudicia mea pessima gladium et famem et bestias malas et pestilentiam misero in Hierusalem ut interficiam de ea hominem et pecus

**14:22.** Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters:

behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the [evil](#) that I have brought upon [Jerusalem](#), in all things that I have brought upon it.

Tamen relinquetur in ea salvatio educentium filios et filias ecce ipsi egredientur ad vos et videbitis viam eorum et adinventiones eorum et consolabimini super malo quod induxi in Hierusalem in omnibus quae inportavi super eam

**14:23.** And they shall comfort you, when you shall see their ways, and their doings: and you shall [know](#) that I have not done without cause all that I have done in it, saith the [Lord God](#).

Et consolabuntur vos cum videritis viam eorum et adinventiones eorum et cognoscetis quod non frustra fecerim omnia quae feci in ea ait Dominus Deus

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## Ezechiel Chapter 15

### As a vine cut down is fit for nothing but the fire; so it shall be with Jerusalem, for her sins.

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**15:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**15:2.** [Son of man](#), what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

Fili hominis quid fiet ligno vitis ex omnibus lignis nemorum quae sunt inter ligna silvarum

**15:3.** Shall wood be taken of it, to do any work, or shall a pin be made of it for any vessel to hang thereon?

Numquid tolletur de ea lignum ut fiat opus aut fabricabitur de ea paxillus ut dependeat in eo quodcumque vas

**15:4.** Behold it is cast into the fire for fuel: the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

Ecce igni datum est in escam utramque partem eius consumpsit ignis et medietas eius redacta est in favillam numquid utile erit ad opus

**15:5.** Even when it was whole it was not fit for work: how much less, when the fire hath devoured and consumed it, shall any work be made of it?

Etiam cum esset integrum non erat aptum ad opus quanto magis cum ignis illud devoraverit et combuserit nihil ex eo fiet operis

**15:6.** Therefore thus saith the [Lord God](#): As the vine tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of [Jerusalem](#).

Propterea haec dicit Dominus Deus quomodo lignum vitis inter ligna silvarum quod dedi igni ad devorandum sic tradidi habitatores Hierusalem

**15:7.** And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall [know](#) that I am the [Lord](#), when I shall have set my face against them.

Et ponam faciem meam in eos de igne egredientur et ignis consumet eos et scietis quia ego Dominus cum posuero faciem meam in eos

**15:8.** And I shall have made their land a [wilderness](#), and desolate, because they have been transgressors, saith the [Lord God](#).

Et dederō terram inviam et desolatam eo quod praevaricatores extiterint dicit Dominus Deus

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## Ezechiel Chapter 16

### Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.

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**16:1.** And the [word of the Lord](#) came to me, saying:  
Et factus est sermo Domini ad me dicens

**16:2.** [Son of man](#), make [known](#) to [Jerusalem](#) her abominations.  
Fili hominis notas fac Hierusalem abominationes suas  
[Make known to Jerusalem...](#) That is, by [letters](#), for the [prophet](#) was then in [Babylon](#).

**16:3.** And thou shalt say: Thus saith the [Lord God](#) to [Jerusalem](#): Thy root, and thy nativity is of the land of [Chanaan](#), thy father was an [Amorrhite](#), and thy mother a Cethite.  
Et dices haec dicit Dominus Deus Hierusalem radix tua et generatio tua de terra chananea pater tuus Amorreus et mater tua Ceththea

**16:4.** And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with [salt](#), nor swaddled with clouts.  
Et quando nata es in die ortus tui non est praecisus umbilicus tuus et in aqua non es lota in salutem nec sale salita nec involuta pannis

**16:5.** No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy [soul](#), in the day that thou wast born.  
Non pepercit super te oculus ut facerem tibi unum de his miseratus tui sed proiecta es super faciem terrae in abiectioe animae tuae in die qua nata es

**16:6.** And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.  
Transiens autem per te vidi te conculcari in sanguine tuo et dixi tibi cum esses in sanguine tuo vive dixi inquam tibi in sanguine tuo vive

**16:7.** I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to [woman's](#) ornament: thy breasts were fashioned, and thy hair grew: and thou was naked, and full of confusion.  
Multiplicatam quasi germen agri dedi te et multiplicata es et grandis effecta et ingressa es et pervenisti ad mundum muliebrem ubera tua intumuerunt et pilus tuus germinavit et eras nuda et confusionis plena

**16:8.** And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy and I [swore](#) to thee, and I entered into a covenant with thee, saith the [Lord God](#): and thou becamest mine.  
Et transivi per te et vidi te et ecce tempus tuum tempus amantium et expandi amictum meum super te et operui ignominiam tuam et iuravi tibi et ingressus sum pactum tecum ait Dominus Deus et facta es mihi

**16:9.** And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.  
Et lavi te aqua et emundavi sanguinem tuum ex te et unxi te oleo

**16:10.** And I clothed thee with [embroidery](#), and shod thee with violet coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.  
Et vestivi te discoloribus et calciavi te ianthino et cinxi te bysso et indui te subtilibus

**16:11.** I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.  
Et ornavi te ornamento et dedi armillas in manibus tuis et torquem circa collum tuum  
[I decked thee also with ornaments, etc...](#) That is, with spiritual benefits, giving you a law with [sacrifices](#), [sacraments](#), and other [holy](#)

rites.

**16:12.** And I put a jewel upon thy forehead and earrings in thy ears, and a beautiful crown upon thy head.  
Et dedi in aurem super os tuum et circulos auribus tuis et coronam decoris in capite tuo

**16:13.** And thou wast adorned with gold, and silver, and wast clothed with fine linen, and **embroidered work**, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen.

Et ornata es auro et argento et vestita es bysso et polymito et multicoloribus similam et mel et oleum comedisti et decora facta es vehementer nimis et profecisti in regnum

**16:14.** And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the **Lord God**.

Et egressum est nomen tuum in gentes propter speciem tuam quia perfecta eras in decore meo quem posueram super te dicit Dominus Deus

**16:15.** But trusting in thy beauty, thou playedst the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

Et habens fiduciam in pulchritudine tua fornicata es in nomine tuo et exposuisti fornicationem tuam omni transeunti ut eius fieres

**16:16.** And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

Et sumens de vestimentis meis fecisti tibi excelsa hinc inde consuta et fornicata es super eis sicut non est factum neque futurum est

**16:17.** And thou tookest thy beautiful vessels, of my gold, and my silver, which I gave thee, and thou madest thee images of **men**, and hast committed fornication with them.

Et tulisti vasa decoris tui de auro meo et argento meo quae dedi tibi et fecisti tibi imagines masculinas et fornicata es in eis

**16:18.** And thou tookest thy garments of divers colours, and coveredst them: and settest my oil and my sweet **incense** before them.

Et sumpsisti vestimenta tua multicoloria et vestita es eis et oleum meum et thymiana meum posuisti coram eis

**16:19.** And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the **Lord God**.

Et panem meum quem dedi tibi similam et oleum et mel quibus enutivi te posuisti in conspectu eorum in odorem suavitatis et factum est ait Dominus Deus

**16:20.** And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast **sacrificed** the same to them to be devoured. Is thy fornication small?

Et tulisti filios tuos et filias tuas quas generasti mihi et immolasti eis ad devorandum numquid parva est fornicatio tua

**16:21.** Thou hast **sacrificed** and given my children to them, consecrating them by fire.

Immolantis filios meos et dedisti illos consecrans eis

**Thou hast sacrificed, etc...** As there is nothing more base and abominable than the crimes mentioned throughout this chapter; so the infidelities of the **Israelites** in forsaking **God**, and sacrificing even their children to **idols**, are strongly figured by these allegories.

**16:22.** And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

Et post omnes abominationes tuas et fornicationes non es recordata dierum adulescentiae tuae quando eras nuda et confusione plena conculcata in sanguine tuo

**16:23.** And it came to pass after all thy **wickedness** (woe, woe to thee, saith the **Lord God**)

Et accidit post omnem malitiam tuam vae vae tibi ait Dominus Deus

**16:24.** That thou didst also build thee a common stew, and madest thee a brothel house in every street.

Et aedificasti tibi lupanar et fecisti tibi prostibulum in cunctis plateis

**16:25.** At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy

fornications.

Ad omne caput viae aedificasti signum prostitutionis tuae et abominabilem fecisti decorem tuum et divisisti pedes tuos omni transeunti et multiplicasti fornicationes tuas

**16:26.** And thou hast committed fornication with the **Egyptians** thy neighbours, **men** of large bodies, and hast multiplied thy fornications to provoke me.

Et fornicata es cum filiis Aegypti vicinis tuis magnarum carnum et multiplicasti fornicationem tuam ad irritandum me

**16:27.** Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the **Philistines** that **hate** thee, that are ashamed of thy **wicked** way.

Ecce ego extendi manum meam super te et auferam ius tuum et dabo te in animam odientium te filiarum Palestinarum quae erubescunt in via tua scelerata

**16:28.** Thou hast also committed fornication with the **Assyrians**, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

Et fornicata es in filiis Assyriorum eo quod necdum fueris expleta et postquam fornicata es nec sic es satiata

**16:29.** Thou hast also multiplied thy fornications in the land of **Chanaan** with the Chaldeans: and neither so wast thou satisfied.

Et multiplicasti fornicationem tuam in terra Chanaan cum Chaldeis et nec sic satiata es

**16:30.** Wherein shall I cleanse thy heart, saith **Lord God**: seeing thou dost all these the works of a shameless prostitute?

In quo mundabo cor tuum ait Dominus Deus cum facias omnia haec opera mulieris meretricis et procacis

**16:31.** Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price,

Quia fabricasti lupanar tuum in capite omnis viae et excelsum tuum fecisti in omni platea nec facta es quasi meretrix fastidio augens pretium

**16:32.** But is an adulteress, that bringeth in strangers over her husband.

Sed quasi mulier adultera quae super virum suum inducit alienos

**16:33.** Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

Omnibus meretricibus dantur mercedes tu autem dedisti mercedes cunctis amatoribus tuis et donabas eis ut intrarent ad te undique ad fornicandum tecum

**16:34.** And it hath happened in thee contrary to the custom of **women** in thy fornications, and after thee there shall be no such fornication, for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

Factumque in te est contra consuetudinem mulierum in fornicationibus tuis et post te non erit fornicatio in eo enim quod dedisti mercedes et mercedes non accepisti factum est in te contrarium

**16:35.** Therefore, O harlot, hear the **word of the Lord**.

Propterea meretrix audi verbum Domini

**16:36.** Thus saith the **Lord God**: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the **idols** of thy abominations, by the blood of thy children whom thou gavest them:

Haec dicit Dominus Deus quia effusum est aes tuum et revelata est ignominia tua in fornicationibus tuis super amatores tuos et super idola abominationum tuarum in sanguine filiorum tuorum quos dedisti eis

**16:37.** Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast **loved**, with all whom thou hast **hated**: and I will gather them together against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

Ecce ego congregabo omnes amatores tuos quibus commixta es et omnes quos dilexisti cum universis quos oderas et congregabo eos super te undique et nudabo ignominiam tuam coram eis et videbunt omnem turpitudinem tuam

**16:38.** And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and **jealousy**.

Et iudicabo te iudiciis adulterarum et effundentium sanguinem et dabo te in sanguinem furoris et zeli

**16:39.** And I will deliver thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

Et dabo te in manus eorum et destruent lupanar tuum et demolientur prostibulum tuum et denudabunt te vestimentis tuis et auferent vasa decoris tui et derelinquent te nudam plenamque ignominia

**16:40.** And they shall bring upon thee a multitude, and they shall **stone** thee with stones, and shall slay thee with their swords.

Et adducent super te multitudinem et lapidabunt te lapidibus et trucidabunt te gladiis suis

**16:41.** And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many **women**: and thou shalt cease from fornication, and shalt give no hire any more.

Et conburent domos tuas igni et facient in te iudicia in oculis mulierum plurimarum et desines fornicari et mercedes ultra non dabis

**16:42.** And my indignation shall rest in thee: and my **jealousy** shall depart from thee, and I will cease and be **angry** no more.

Et requiescet indignatio mea in te et auferetur zelus meus a te et quiescam nec irascar amplius

**16:43.** Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned all thy ways upon thy head, saith the **Lord God**, and I have not done according to thy **wicked** deeds in all thy abominations.

Eo quod non fueris recordata dierum adolescentiae tuae et provocasti me in omnibus his quapropter et ego vias tuas in capite tuo dedi ait Dominus Deus et non feci iuxta scelera tua in omnibus abominationibus tuis

**16:44.** Behold every one that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter.

Ecce omnis qui dicit vulgo proverbium in te adsumet illud dicens sicut mater ita et filia eius

**16:45.** Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an **Amorrhite**.

Filia matris tuae es tu quae proiecit virum suum et filios suos et soror sororum tuarum tu quae proiecerunt viros suos et filios suos mater vestra Cethea et pater vester Amorreus

**16:46.** And thy elder sister is **Samaria**, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is **Sodom**, and her daughters.

Et soror tua maior Samaria ipsa et filiae eius quae habitat ad sinistram tuam soror autem tua minor te quae habitat a dextris tuis Sodoma et filiae eius

**16:47.** But neither hast thou walked in their ways, nor hast thou done a little less than they according to their **wickednesses**: thou hast done almost more **wicked** things than they in all thy ways.

Sed nec in viis earum ambulasti neque secundum scelera earum fecisti pauxillum minus paene sceleratiora fecisti illis in omnibus viis tuis

**16:48.** As I live, saith the **Lord God**, thy sister **Sodom** herself, and her daughters, have not done as thou hast done, and thy daughters.

Vivo ego dicit Dominus Deus quia non fecit Sodoma soror tua ipsa et filiae eius sicut fecisti tu et filiae tuae

**16:49.** Behold this was the **iniquity** of **Sodom** thy sister, **pride**, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the **needy**, and the **poor**.

Ecce haec fuit iniquitas Sodomae sororis tuae superbia saturitas panis et abundantia et otium ipsius et filiarum eius et manum egeno et pauperi non porrigebant

**This was the iniquity of Sodom, etc...** That is, these were the steps by which the **Sodomites** came to fall into those abominations for which they were destroyed. For **pride**, gluttony, and idleness are the highroad to all kinds of **lust**; especially when they are accompanied with a neglect of the works of mercy.

**16:50.** And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.

Et elevatae sunt et fecerunt abominationes coram me et abstuli eas sicut vidisti

**16:51.** And **Samaria** committed not half thy **sins**: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

Et Samaria dimidium peccatorum tuorum non peccavit sed vicisti eas sceleribus tuis et iustificasti sorores tuas in omnibus abominationibus tuis quas operata es

**16:52.** Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy **sins**, doing more **wickedly** than they: for they are justified above thee, therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

Ergo et tu porta confusionem tuam quae vicisti sorores tuas peccatis tuis sceleratius agens ab eis iustificatae sunt enim a te ergo et tu confundere et porta ignominiam tuam quae iustificasti sorores tuas

**16:53.** And I will bring back and restore them by bringing back **Sodom**, with her daughters, and by bringing back **Samaria**, and her daughters: and I will bring those that return of thee in the midst of them.

Et convertam restituens eas conversione Sodomorum cum filiabus suis et conversione Samariae et filiarum eius et convertam reversionem tuam in medio earum

**I will bring back, etc...** This relates to the conversion of the **Gentiles** out of all nations, and of many of the **Jews**, to the **church of Christ**.

**16:54.** That thou mayest bear thy shame, and mayest be confounded in all that thou hast done, comforting them.

Ut portes ignominiam tuam et confundaris in omnibus quae fecisti consolans eas

**16:55.** And thy sister **Sodom** and her daughters shall return to their ancient state: and **Samaria** and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

Et soror tua Sodoma et filiae eius revertentur ad antiquitatem suam et Samaria et filiae eius revertentur ad antiquitatem suam et tu et filiae tuae revertimini ad antiquitatem vestram

**Ancient state...** That is, to their former state of liberty, and their ancient **possessions**. In the spiritual sense, to the **true liberty**, and the **happy inheritance of the children of God**, through **faith in Christ**.

**16:56.** And **Sodom** thy sister was not heard of in thy mouth, in the day of thy **pride**,

Non fuit autem Sodoma soror tua audita in ore tuo in die superbiae tuae

**16:57.** Before thy **malice** was laid open: as it is at this time, making thee a reproach of the daughters of **Syria**, and of all the daughters of **Palestine** round about thee, that encompass thee on all sides.

Antequam revelaretur malitia tua sicut hoc tempore in obprobrium filiarum Syriae et cunctarum in circuitu tuo filiarum Palestinarum quae ambiunt te per gyrum

**16:58.** Thou hast borne thy **wickedness**, and thy disgrace, saith the **Lord God**.

Scelus tuum et ignominiam tuam tu portasti ait Dominus Deus

**16:59.** For thus saith the **Lord God**: I will deal with thee, as thou hast **despised** the **oath**, in breaking the covenant:

Quia haec dicit Dominus Deus et faciam tibi sicut dispexisti iuramentum ut irritum faceres pactum

**16:60.** And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

Et recordabor ego pacti mei tecum in diebus adulescentiae tuae et suscitabo tibi pactum sempiternum

**16:61.** And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

Et recordaberis viarum tuarum et confunderis cum receperis sorores tuas te maiores cum minoribus tuis et dabo eas tibi in filias sed non ex pacto tuo

**16:62.** And I will establish my covenant with thee: and thou shalt **know** that I am the **Lord**,

Et suscitabo ego pactum meum tecum et scies quia ego Dominus

**16:63.** That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified toward thee for all that thou hast done, saith the **Lord God**.

Ut recorderis et confundaris et non sit tibi ultra aperire os prae confusione tua cum placatus fuero tibi in omnibus quae fecisti ait Dominus Deus



## Ezechiel Chapter 17

### The parable of the two eagles and the vine. A promise of the cedar of Christ and his church.

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**17:1.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**17:2.** [Son of man](#), put forth a riddle, and speak a [parable](#) to the [house of Israel](#),

Fili hominis propone enigma et narra parabolam ad domum Israhel

**17:3.** And say: Thus saith the [Lord God](#); A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the [cedar](#).

Et dices haec dicit Dominus Deus aquila grandis magnarum alarum longo membrorum ductu plena plumis et varietate venit ad Libanum et tulit medullam cedri

**A large eagle...** [Nabuchodonosor, king of Babylon](#). -- Ibid. **Came to Libanus...** That is, to [Jerusalem](#). -- Ibid. **Took away the marrow of the cedar...** King Jechonias.

**17:4.** He cropped off the top of the twigs thereof: and carried it away into the land of [Chanaan](#), and he set it in a city of merchants.

Summitatem frondium eius avellit et transportavit eam in terram Chanaan in urbem negotiatorum posuit illam

**Chanaan...** This [name](#), which signifies traffic, is not taken here for Palestine, but for Chaldea: and the city of merchants here mentioned is [Babylon](#).

**17:5.** And he took of the seed of the land, and put it in the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.

Et tulit de semente terrae et posuit illud in terra pro semine ut firmaret radicem super aquas multas in superficie posuit illud

**Of the seed of the land, etc...** Viz., Sedecias, whom he made king.

**17:6.** And it sprung up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and shot forth sprigs.

Cumque germinasset crevit in vineam latiore humili statura respicientibus ramis eius ad eam et radices eius sub illa erunt facta est ergo vinea et fructificavit in palmites et emisit propagines

**Towards him...** [Nabuchodonosor](#), to whom Sedecias [swore](#) allegiance.

**17:7.** And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

Et facta est aquila altera grandis magnis alis multisque plumis et ecce vinea ista quasi mittens radices suas ad eam palmites suos extendit ad illam ut inrigaret eam de areolis germinis sui

**Another large eagle...** Viz., the king of [Egypt](#).

**17:8.** It was planted in a [good](#) ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

In terra bona super aquas multas plantata est ut faciat frondes et portet fructum et sit in vineam grandem

**17:9.** Say thou: Thus saith the [Lord God](#): Shall it prosper then? shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people to pluck it up by the root?

Dic haec dicit Dominus Deus ergone prosperabitur nonne radices eius evellet et fructum eius distringet et siccabit omnes palmites germinis eius et arescet et non in brachio grandi neque in populo multo ut evelleret eam radicitus

**17:10.** Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

Ecce plantata est ergone prosperabitur nonne cum tetigerit eam ventus urens siccabitur et in areis germinis sui arescet

**17:11.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**17:12.** Say to the provoking house: Know you not what these things mean? Tell them: Behold the [king of Babylon](#) cometh to [Jerusalem](#): and he shall take away the king and the princes thereof and carry them with him to [Babylon](#).

Dic ad domum exasperantem nescitis quid ista significant dic ecce venit rex Babylonis Hierusalem et adsumet regem et principes eius et adducet eos ad semet ipsum in Babylonem

**Shall take away...** Or, hath taken away, etc., for all this was now done.

**17:13.** And he shall take one of the king's seed, and make a covenant with him, and take an [oath](#) of him. Yea, and he shall take away the mighty [men](#) of the land,

Et tollet de semine regni ferietque cum eo foedus et accipiet ab eo iusiurandum sed et fortes terrae tollet

**17:14.** That it may be a low kingdom and not lift itself up, but keep his covenant and observe it.

Ut sit regnum humile et non elevetur sed custodiat pactum eius et servet illud

**17:15.** But he hath revolted from him and sent ambassadors to [Egypt](#), that it might give him horses, and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

Qui recedens ab eo misit nuntios ad Aegyptum ut daret sibi equos et populum multum numquid prosperabitur vel consequetur salutem qui fecit haec et qui dissolvit pactum numquid effugiet

**17:16.** As I live, saith the [Lord God](#): In the place where the king dwelleth that made him king, whose [oath](#) he hath made void, and whose covenant he broke, even in the midst of [Babylon](#) shall he die.

Vivo ego dicit Dominus Deus quoniam in loco regis qui constituit eum regem cuius fecit irritum iuramentum et solvit pactum quod habebat cum eo in medio Babylonis morietur

**17:17.** And not with a great army, nor with much people shall [Pharao](#) fight against him: when he shall cast up mounts, and build forts, to cut off many [souls](#).

Et non in exercitu grandi neque in populo multo faciet contra eum Pharao proelium in iactu aggeris et in extruptione vallorum ut interficiat animas multas

**17:18.** For he had [despised](#) the [oath](#), breaking his covenant, and behold he hath given his hand: and having done all these things, he shall not escape.

Spreverat enim iuramentum ut solveret foedus et ecce dedit manum suam et cum omnia haec fecerit non effugiet

**17:19.** Therefore thus saith the [Lord God](#): As I live, I will lay upon his head the [oath](#) he hath [despised](#), and the covenant he hath broken.

Propterea haec dicit Dominus Deus vivo ego quoniam iuramentum quod sprevit et foedus quod praevaricatus est ponam in caput eius

**17:20.** And I will spread my net over him, and he shall be taken in my net: and I will bring him into [Babylon](#), and will judge him there for the transgression by which he hath [despised](#) me.

Et expandam super eum rete meum et comprehendetur sagena mea et adducam eum in Babylonem et iudicabo illum ibi in praevaricatione qua despexit me

**17:21.** And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall [know](#) that I the [Lord](#) have spoken.

Et omnes profugi eius cum universo agmine gladio cadent residui autem in omnem ventum dispergentur et scietis quia ego Dominus locutus sum

**17:22.** Thus saith the [Lord God](#): I myself will take of the marrow of the high [cedar](#), and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

Haec dicit Dominus Deus et sumam ego de medulla cedri sublimis et ponam de vertice ramorum eius tenerum dstringam et plantabo super montem excelsum et eminentem

Of the marrow of the high cedar, etc... Of the royal stock of David. Ibid. A tender twig... Viz., Jesus Christ, whom God hath planted in mount Sion, that is, the high mountain of his church, to which all nations flow.

**17:23.** On the high mountains of Israel will I plant it, and it shall shoot forth into branches and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

In monte sublimi Israhel plantabo illud et erumpet in germen et faciet fructum et erit in cedrum magnam et habitabunt sub eo omnes volucres universum volatile sub umbra frondium eius nidificabit

**17:24.** And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and have done it.

Et scient omnia ligna regionis quia ego Dominus humiliavi lignum sublime et exaltavi lignum humile et siccavi lignum viride et frondere feci lignum aridum ego Dominus locutus sum et feci

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## Ezechiel Chapter 18

**One man shall not bear the sins of another, but every one his own; if a wicked man truly repent, he shall be saved; and if a just man leave his justice, he shall perish.**

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**18:1.** And the [word of the Lord](#) came to me, saying: What is the meaning?

Et factus est sermo Domini ad me dicens

**18:2.** That you use among you this [parable](#) as a proverb in the land of [Israel](#), saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge.

Quid est quod inter vos parabolam vertitis in proverbium istud in terra Israhel dicentes patres comederunt uvam acerbam et dentes filiorum obstupescunt

**18:3.** As I live, saith the [Lord God](#), this [parable](#) shall be no more to you a proverb in [Israel](#).

Vivo ego dicit Dominus Deus si erit vobis ultra parabola haec in proverbium in Israhel

**18:4.** Behold all [souls](#) are mine: as the [soul](#) of the father, so also the [soul](#) of the son is mine: the [soul](#) that [sinneth](#), the same shall die.

Ecce omnes animae meae sunt ut anima patris ita et anima filii mea est anima quae peccaverit ipsa morietur

**18:5.** And if a [man](#) be [just](#), and do judgment and [justice](#),

Et vir si fuerit iustus et fecerit iudicium et iustitiam

**18:6.** And hath not eaten upon the mountains, nor lifted up his eyes to the [idols](#) of the [house of Israel](#): and hath not defiled his neighbour's wife, nor come near to a [menstruous woman](#):

In montibus non comederit et oculos suos non levaverit ad idola domus Israhel et uxorem proximi sui non violaverit et ad mulierem menstruatam non accesserit

**Not eaten upon the mountains...** That is, of the [sacrifices](#) there offered to [idols](#).

**18:7.** And hath not wronged any [man](#): but hath restored the pledge to the debtor, hath taken nothing away by [violence](#): hath given his bread to the hungry, and hath covered the naked with a garment:

Et hominem non contristaverit pignus debitori reddiderit per vim nihil rapuerit panem suum esurienti dederit et nudum operuerit vestimento

**18:8.** Hath not lent upon [usury](#), nor taken any increase: hath withdrawn his hand from [iniquity](#), and hath executed [true](#) judgment between [man](#) and [man](#):

Ad usuram non commodaverit et amplius non acceperit ab iniquitate averterit manum suam iudicium verum fecerit inter virum et virum

**18:9.** Hath walked in my commandments, and kept my judgments, to do [truth](#): he is [just](#), he shall surely live, saith the [Lord God](#).

In praeceptis meis ambulaverit et iudicia mea custodierit ut faciat veritatem hic iustus est vita vivet ait Dominus Deus

**To do truth...** That is, to act according to [truth](#); for the [Hebrews](#) called everything that was [just](#), [truth](#).

**18:10.** And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

Quod si genuerit filium latronem effundentem sanguinem et fecerit unum de istis

**18:11.** Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour's wife:

Et haec quidem omnia non facientem sed in montibus comedentem et uxorem proximi sui pollutentem

**18:12.** That grieveth the **needy** and the **poor**, that taketh away by **violence**, that restoreth not the pledge, and that lifteth up his eyes to **idols**, that committeth abomination:

Egenum et pauperem contristantem rapientem rapinas pignus non reddentem et ad idola levantem oculos suos abominationem facientem

**18:13.** That giveth upon **usury**, and that taketh an increase: shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

Ad usuram dantem et amplius accipientem numquid vivet non vivet cum universa detestanda haec fecerit morte morietur sanguis eius in ipso erit

**18:14.** But if he beget a son, who, seeing all his father's **sins**, which he hath done, is afraid, and shall not do the like to them:

Quod si genuerit filium qui videns omnia peccata patris sui quae fecit timuerit et non fecerit simile eis

**18:15.** That hath not eaten upon the mountains, nor lifted up his eyes to the **idols** of the **house of Israel**, and hath not defiled his neighbour's wife:

Super montes non comederit et oculos suos non levaverit ad idola domus Israhel et uxorem proximi sui non violaverit

**18:16.** And hath not grieved any **man**, nor withholden the pledge, nor taken away with **violence**, but hath given his bread to the hungry, and covered the naked with a garment:

Et virum non contristaverit pignus non retinuerit et rapinam non rapuerit panem suum esurienti dedit et nudum operuerit vestimento

**18:17.** That hath turned away his hand from injuring the **poor**, hath not taken **usury** and increase, but hath executed my judgments, and hath walked in my commandments: this **man** shall not die for the **iniquity** of his father, but living he shall live.

A pauperis iniuria averterit manum suam usuram et superabundantiam non acceperit iudicia mea fecerit in praeceptis meis ambulaverit hic non morietur in iniquitate patris sui sed vita vivet

**18:18.** As for his father, because he oppressed and offered **violence** to his brother, and wrought **evil** in the midst of his people, behold he is dead in his own **iniquity**.

Pater eius quia calumniatus est et vim fecit fratri et malum operatus est in medio populi sui ecce mortuus est in iniquitate sua

**18:19.** And you say: Why hath not the son borne the **iniquity** of his father? Verily, because the son hath wrought judgment and **justice**, hath kept all my commandments, and done them, living, he shall live.

Et dicitis quare non portavit filius iniquitatem patris videlicet quia filius iudicium et iustitiam operatus est omnia praecepta mea custodivit et fecit illa vita vivet

**18:20.** The **soul** that **sinneth**, the same shall die: the son shall not bear the **iniquity** of the father, and the father shall not bear the **iniquity** of the son: the **justice** of the **just** shall be upon him, and the wickedness of the **wicked** shall be upon him.

Anima quae peccaverit ipsa morietur filius non portabit iniquitatem patris et pater non portabit iniquitatem filii iustitia iusti super eum erit et impietas impii erit super eum

**18:21.** But if the **wicked** do **penance** for all his **sins** which he hath committed, and keep all my commandments, and do judgment, and **justice**, living he shall live, and shall not die.

Si autem impius egerit paenitentiam ab omnibus peccatis suis quae operatus est et custodierit universa praecepta mea et fecerit iudicium et iustitiam vita vivet non morietur

**18:22.** I will not remember all his **iniquities** that he hath done: in his **justice** which he hath wrought, he shall live.

Omnium iniquitatum eius quas operatus est non recordabor in iustitia sua quam operatus est vivet

**18:23.** Is it my will that a sinner should die, saith the **Lord God**, and not that he should be converted from his ways, and live?

Numquid voluntatis meae est mors impii dicit Dominus Deus et non ut convertatur a viis suis et vivat

**18:24.** But if the **just man** turn himself away from his **justice**, and do **iniquity** according to all the abominations which the **wicked man** useth to work, shall he live? all his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his **sin**, which he hath committed, in them he shall die.

Si autem averterit se iustus a iustitia sua et fecerit iniquitatem secundum omnes abominaciones quas operari solet impius numquid vivet omnes iustitiae eius quas fecerat non recordabuntur in praevaricatione qua praevaricatus est et in peccato suo quod peccavit in ipsis morietur

**18:25.** And you have said: The way of the **Lord** is not right. Hear ye, therefore, O **house of Israel**: Is it my way that is not right, and are not rather your ways perverse?

Et dixistis non est aequa via Domini audite domus Israhel numquid via mea non est aequa et non magis viae vestrae pravae sunt

**18:26.** For when the **just** turneth himself away from his **justice**, and committeth **iniquity**, he shall die therein: in the **injustice** that he hath wrought he shall die.

Cum enim averterit se iustus a iustitia sua et fecerit iniquitatem morietur in eis in iniustitia quam operatus est morietur

**18:27.** And when the **wicked** turneth himself away from his **wickedness**, which he hath wrought, and doeth judgment, and **justice**: he shall save his **soul** alive.

Et cum averterit se impius ab impietate sua quam operatus est et fecerit iudicium et iustitiam ipse animam suam vivificabit

**18:28.** Because he considereth and turneth away himself from all his **iniquities** which he hath wrought, he shall surely live, and not die.

Considerans enim et avertens se ab omnibus iniquitatibus suis quas operatus est vita vivet et non morietur

**18:29.** And the **children of Israel** say: The way of the **Lord** is not right. Are not my ways right, O **house of Israel**, and are not rather your ways perverse?

Et dicunt filii Israhel non est aequa via Domini numquid viae meae non sunt aequae domus Israhel et non magis viae vestrae pravae

**18:30.** Therefore will I judge every **man** according to his ways, O **house of Israel**, saith the **Lord God**. Be converted, and do **penance** for all your **iniquities**: and **iniquity** shall not be your ruin.

Idcirco unumquemque iuxta vias suas iudicabo domus Israhel ait Dominus Deus convertimini et agite paenitentiam ab omnibus iniquitatibus vestris et non erit vobis in ruinam iniquitas

**18:31.** Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O **house of Israel**?

Proicite a vobis omnes praevaricationes vestras in quibus praevaricati estis et facite vobis cor novum et spiritum novum et quare moriemini domus Israhel

**18:32.** For I desire not the death of him that dieth, saith the **Lord God**, return ye and live.

Quia nolo mortem morientis dicit Dominus Deus revertimini et vivite

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## Ezechiel Chapter 19

### The parable of the young lions, and of the vineyard that is wasted.

**19:1.** Moreover take thou up a lamentation for the princes of [Israel](#),

Et tu adsume planctum super principes Israhel

**19:2.** And say: Why did thy mother the lioness lie down among the lions, and bring up her whelps in the midst of young lions?

Et dices quare mater tua leaena inter leones cubavit in medio leunculorum enutrivit catulos suos

**Thy mother the lioness...** [Jerusalem.](#)

**19:3.** And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour [men](#).

Et eduxit unum de leunculis suis leo factus est et didicit capere praedam hominemque comedere

**One of her whelps...** [Viz., Joachaz, alias Sellum.](#)

**19:4.** And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of [Egypt](#).

Et audierunt de eo gentes et non absque vulneribus suis ceperunt eum et adduxerunt eum in catenis in terram Aegypti

**19:5.** But she seeing herself weakened, and that her [hope](#) was lost, took one of her young lions, and set him up for a lion.

Quae cum vidisset quoniam infirmata est et periit expectatio eius tulit unum de leunculis suis leonem constituit eum

**One of her young lions...** [Joakim.](#)

**19:6.** And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour [men](#).

Qui incedebat inter leones et factus est leo didicit praedam capere et homines devorare

**19:7.** He learned to make [widows](#), and to lay waste their cities: and the land became desolate, and the fulness thereof by the noise of his roaring.

Didicit viduas facere et civitates eorum in desertum adducere et desolata est terra et plenitudo eius a voce rugitus illius

**19:8.** And the nations came together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.

Et convenerunt adversum eum gentes undique de provinciis et expanderunt super eum rete suum in vulneribus earum captus est

**19:9.** And they put him into a cage, they brought him in chains to the [king of Babylon](#): and they cast him into prison, that his voice should no more be heard upon the mountains of [Israel](#).

Et miserunt eum in caveam in catenis adduxerunt eum ad regem Babylonis miseruntque eum in carcerem ne audiretur vox eius ultra super montes Israhel

**19:10.** Thy mother is like a vine in thy blood planted by the water: her fruit and her branches have grown out of many waters.

Mater tua quasi vinea in sanguine tuo super aquam plantata fructus eius et frondes eius creverunt ex aquis multis

**19:11.** And she hath strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.

Et factae sunt ei virgae solidae in sceptra dominantium et exaltata est statura eius inter frondes et vidit altitudinem suam in multitudine palmitum suorum

**19:12.** But she was plucked up in **wrath**, and cast on the ground, and the burning wind dried up her fruit: her strong rods are withered, and dried up: the fire hath devoured her.

Et evulsa est in ira in terramque proiecta et ventus urens siccavit fructum eius marcerunt et arefactae sunt virgae roboris eius ignis comedit eam

**19:13.** And now she is transplanted into the **desert**, in a land not passable, and dry.

Et nunc transplantata est in desertum in terra invia et sitienti

**19:14.** And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a lamentation.

Et egressus est ignis de virga ramorum eius qui fructum eius comedit et non fuit in ea virga fortis sceptrum dominantium planctus est et erit in planctum

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## Ezechiel Chapter 20

**God refuses to answer the ancients of Israel inquiring by the prophet: but by him setteth his benefits before their eyes, and their heinous sins: threatening yet greater punishments: but still mixed with mercy.**

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**20:1.** And it came to pass in the seventh year, in the fifth month, the tenth day of the month: there came [men](#) of the ancients of [Israel](#) to inquire of the [Lord](#), and they sat before me.

Et factum est in anno septimo in quinto mense in decima mensis venerunt viri de senioribus Israhel ut interrogarent Dominum et sederunt coram me

**20:2.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**20:3.** [Son of man](#), speak to the ancients of [Israel](#) and say to them: Thus saith the [Lord God](#): Are you come to inquire of me? As I live, I will not answer you, saith the [Lord God](#).

Fili hominis loquere senioribus Israhel et dices ad eos haec dicit Dominus Deus num ad interrogandum me vos venistis vivo ego quia non respondebo vobis ait Dominus Deus

**20:4.** If thou judgest them, if thou judgest, O [son of man](#), declare to them the abominations of their fathers.

Si iudicas eos si iudicas fili hominis abominationes patrum eorum ostende eis

**If thou judgest them...** Or, if thou wilt enter into the cause and plead against them.

**20:5.** And say to them: Thus saith the [Lord God](#): In the day when I chose [Israel](#), and lifted up my hand for the race of the [house of Jacob](#): and appeared to them in the land of [Egypt](#), and lifted up my hand for them, saying: I am the [Lord your God](#):

Et dices ad eos haec dicit Dominus Deus in die qua elegi Israhel et levavi manum meam pro stirpe domus Iacob et apparui eis in terra Aegypti et levavi manum meam pro eis dicens ego Dominus Deus vester

**20:6.** In that day I lifted up my hand for them to bring them out of the land of [Egypt](#), into a land which I had provided for them, flowing with milk and honey, which excelled amongst all lands.

In die illa levavi manum meam pro eis ut educerem eos de terra Aegypti in terram quam provideram eis fluentem lacte et melle quae est egregia inter omnes terras

**20:7.** And I said to them: Let every [man](#) cast away the [scandals](#) of his eyes, and defile not yourselves with the [idols](#) of [Egypt](#): I am the [Lord your God](#).

Et dixi ad eos unusquisque offensiones oculorum suorum abiciat et in idolis Aegypti nolite pollui ego Dominus Deus vester

**Scandals, etc...** Offensiones. That is, the abominations or [idols](#), to the worship of which they were allured by their eyes.

**20:8.** But they provoked me, and would not hearken to me: they did not every [man](#) cast away the abominations of his eyes, neither did they forsake the [idols](#) of [Egypt](#): and I said I would pour out my indignation upon them, and accomplish my [wrath](#) against them in the midst of the land of [Egypt](#).

Et inritaverunt me nolueruntque audire unusquisque abominationes oculorum suorum non proiecit nec idola Aegypti reliquerunt et dixi ut effunderem indignationem meam super eos et implerem iram meam in eis in medio terrae Aegypti

**20:9.** But I did otherwise for my [name's](#) sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself [known](#) to them, to bring them out of the land of [Egypt](#).

Et feci propter nomen meum ut non violaretur coram gentibus in quarum medio erant et inter quas apparui eis ut educerem eos de terra Aegypti

**20:10.** Therefore I brought them out from the land of **Egypt**, and brought them into the **desert**.

Eieci ergo eos de terra Aegypti et eduxi in desertum

**20:11.** And I gave them my statutes, and I showed them my judgments, which if a **man** do, he shall live in them.

Et dedi eis praecepta mea et iudicia mea ostendi eis quae faciat homo et vivat in eis

**20:12.** Moreover I gave them also my **sabbaths**, to be a sign between me and them: and that they might **know** that I am the **Lord** that sanctify them.

Insuper et sabbata mea dedi eis ut esset signum inter me et eos et scirent quia ego Dominus sanctificans eos

**20:13.** But the **house of Israel** provoked me in the **desert**: they walked not in my statutes, and they cast away my judgments, which if a **man** do he shall live in them: and they grievously violated my **sabbaths**. I said therefore that I would pour out my indignation upon them in the **desert**, and would consume them.

Et inritaverunt me domus Israhel in deserto in praeceptis meis non ambulaverunt et iudicia mea proiecerunt quae faciens homo vivet in eis et sabbata mea violaverunt vehementer dixi ergo ut effunderem furorem meum super eos in deserto et consumerem eos

**20:14.** But I spared them for the sake of my **name**, lest it should be profaned before the nations, from which I brought them out, in their sight.

Et feci propter nomen meum ne violaretur coram gentibus de quibus eieci eos in conspectu earum

**20:15.** So I lifted up my hand over them in the **desert**, not to bring them into the land which I had given them flowing with milk and honey, the best of all lands.

Ego igitur levavi manum meam super eos in deserto ne inducerem eos in terram quam dedi eis fluentem lacte et melle praecipuam terrarum omnium

**20:16.** Because they cast off my judgments, and walked not in my statutes, and violated my **sabbaths**: for their heart went after **idols**.

Quia iudicia mea proiecerunt et in praeceptis meis non ambulaverunt et sabbata mea violaverunt post idola enim cor eorum gradiebatur

**20:17.** Yet my eye spared them, so that I destroyed them not: neither did I consume them in the **desert**.

Et pepercit oculus meus super eos ut non interficerem eos nec consumpsi eos in deserto

**20:18.** And I said to their children in the **wilderness**: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their **idols**:

Dixi autem ad filios eorum in solitudine in praeceptis patrum vestrorum nolite incedere nec iudicia eorum custodiatis nec in idolis eorum polluamini

**20:19.** I am the **Lord your God**: walk ye in my statutes, and observe my judgments, and do them.

Ego Dominus Deus vester in praeceptis meis ambulate et iudicia mea custodite et facite ea

**20:20.** And sanctify my **sabbaths**, that they may be a sign between me and you: and that you may **know** that I am the **Lord your God**.

Et sabbata mea sanctificate ut sit signum inter me et vos et sciatur quia ego Dominus Deus vester

**20:21.** But their children provoked me, they walked not in my commandments, nor observed my judgments to do them: which if a **man** do, he shall live in them: and they violated my **sabbaths**: and I threatened to pour out my indignation upon them, and to accomplish my **wrath** in them in the **desert**.

Et exacerbaverunt me filii in praeceptis meis non ambulaverunt et iudicia mea non custodierunt ut facerent ea quae cum fecerit homo vivet in eis et sabbata mea violaverunt et comminatus sum ut effunderem furorem meum super eos et implerem iram meam in eis in deserto

**20:22.** But I turned away my hand, and wrought for my **name's** sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

Averti autem manum meam et feci propter nomen meum ut non violaretur coram gentibus de quibus eieci eos in oculis earum

**20:23.** Again I lifted up my hand upon them in the **wilderness**, to disperse them among the nations, and **scatter** them through the countries:

Iterum levavi manum meam in eos in solitudine ut dispergerem illos in nationes et ventilarem in terras

**20:24.** Because they had not done my judgments, and had cast off my statutes, and had violated my **sabbaths**, and their eyes had been after the **idols** of their fathers.

Eo quod iudicia mea non fecissent et praecepta mea reprobassent et sabbata mea violassent et post idola patrum suorum fuissent oculi eorum

**20:25.** Therefore I also gave them statutes that were not **good**, and judgments, in which they shall not live.

Ergo et ego dedi eis praecepta non bona et iudicia in quibus non vivent

**Statutes that were not good, etc...** Viz., the laws and ordinances of their enemies; or those imposed upon them by that cruel tyrant the **devil**, to whose power they were delivered up for their **sins**.

**20:26.** And I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they shall **know** that I am the **Lord**.

Et pollui eos in muneribus suis cum offerrent omne quod aperit vulvam propter delicta sua et scient quia ego Dominus

**I polluted them, etc...** That is, I gave them up to such blindness in punishment of their offences, as to pollute themselves with the blood of all their **firstborn**, whom they offered up to their **idols** in compliance with their **wicked** devices.

**20:27.** Wherefore speak to the **house of Israel**, O **son of man**, and say to them: Thus saith the **Lord God**: Moreover in this also your fathers **blaspheme** me, when they had **despised** and contemned me;

Quam ob rem loquere ad domum Israhel filii hominis et dices ad eos haec dicit Dominus Deus adhuc et in hoc blasphemaverunt me patres vestri cum sprevisent me contemnentem

**20:28.** And I had brought them into the land, for which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they **sacrificed** their victims: and there they presented the provocation of their **offerings**, and there they set their sweet odours, and poured forth their libations.

Et induxissem eos in terram super quam levavi manum meam ut darem eis viderunt omnem collem excelsum et omne lignum nemorosum et immolaverunt ibi victimas suas et dederunt ibi iritationem oblationis suae et posuerunt ibi odorem suavitatis suae et libaverunt libationes suas

**20:29.** And I said to them: What meaneth the high place to which you go? and the **name** thereof was called High-place even to this day.

Et dixi ad eos quid est excelsum ad quod vos ingredimini et vocatum est nomen eius Excelsum usque ad hanc diem

**20:30.** Wherefore say to the **house of Israel**: Thus saith the **Lord God**: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

Propterea dic ad domum Israhel haec dicit Dominus Deus certe in via patrum vestrorum vos polluimini et post offendicula eorum vos fornicamini

**20:31.** And you defile yourselves with all your **idols** unto this day, in the **offering** of your gifts, when you make your children pass through the fire: and shall I answer you, O **house of Israel**? As I live, saith the **Lord God**, I will not answer you.

Et in oblatione donorum vestrorum cum transducitis filios vestros per ignem vos polluimini in omnibus idolis vestris usque hodie et ego respondebo vobis domus Israhel vivo ego dicit Dominus Deus quia non respondebo vobis

**20:32.** Neither shall the thought of your mind come to pass, by which you say: We will be as the **Gentiles**, and as the **families** of the earth, to worship stocks and stones.

Neque cogitatio mentis vestrae fiet dicentium erimus sicut gentes et sicut cognationes terrae ut colamus ligna et lapides

**20:33.** As I live, saith the **Lord God**, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

Vivo ego dicit Dominus Deus quoniam in manu forti et brachio extento et in furore effuso regnabo super vos

**20:34.** And I will bring you out from the people, and I will gather you out of the countries, in which you are **scattered**, I will reign over you with a strong hand and with a stretched out arm, and with fury poured out.

Et educam vos de populis et congregabo vos de terris in quibus dispersi estis in manu valida et brachio extento et in furore effuso regnabo super vos

**20:35.** And I will bring you into the **wilderness** of people, and there will I plead with you face to face.  
Et adducam vos in desertum populorum et iudicabor vobiscum ibi facie ad faciem

**The wilderness of people...** That is, a **desert** in which there are no people.

**20:36.** As I pleaded against your fathers in the **desert** of the land of **Egypt**; even so will I judge you, saith the **Lord God**.

Sicut iudicio contendi adversum patres vestros in deserto terrae Aegypti sic iudicabo vos dicit Dominus Deus

**20:37.** And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

Et subiciam vos sceptro meo et inducam vos in vinculis foederis

**20:38.** And I will pick out from among you the transgressors, and the **wicked**, and will bring them out of the land where they sojourn, and they shall not enter into the land of **Israel**: and you shall **know** that I am the **Lord**.

Et eligam de vobis transgressores et impios et de terra incolatus eorum educam eos et terram Israhel non ingredientur et scietis quia ego Dominus

**20:39.** And as for you, O **house of Israel**: thus saith the **Lord God**: Walk ye every one after your **idols**, and serve them. But if in this also you hear me not, but defile my **holy name** any more with your gifts, and with your **idols**;

Et vos domus Israhel haec dicit Dominus Deus singuli post idola vestra ambulate et servite eis quod si et in hoc non audieritis me et nomen meum sanctum pollueritis ultra in muneribus vestris et in idolis vestris

**Walk ye every one, etc...** It is not an allowance, much less a commandment to serve **idols**; but a figure of speech, by which **God** would have them to understand that if they would walk after their **idols**, they must not pretend to serve him at the same time: for that he would by no means suffer such a mixture of worship.

**20:40.** In my **holy** mountain, in the high mountain of **Israel**, saith the **Lord God**, there shall all the **house of Israel** serve me; all of them I say, in the land in which they shall please me, and there will I require your **firstfruits**, and the chief of your **tithes** with all your **sanctifications**.

In monte sancto meo in monte excelso Israhel ait Dominus Deus ibi serviet mihi omnis domus Israhel omnes inquam in terra in qua placebunt mihi et ibi quaeram primitias vestras et initium decimarum vestrarum in omnibus sanctificationibus vestris

**In my holy mountain, etc...** The foregoing verse, to make the sense complete, must be understood so as to condemn and reject that mixture of worship which the **Jews** then followed. In this verse, **God promises** to the **true Israelites**, especially to those of the **Christian church**, that they shall serve him in another manner, in his **holy** mountain, the spiritual **Sion**: and shall be accepted of by him.

**20:41.** I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are **scattered**, and I will be **sanctified** in you in the sight of the nations.

In odorem suavitatis suscipiam vos cum eduxero vos de populis et congregavero vos de terris in quas dispersi estis et sanctificabor in vobis in oculis nationum

**20:42.** And you shall **know** that I am the **Lord**, when I shall have brought you into the land of **Israel**, into the land for which I lifted up my hand to give it to your fathers.

Et scietis quia ego Dominus cum induxero vos ad terram Israhel in terram pro qua levavi manum meam ut darem eam patribus vestris

**20:43.** And there you shall remember your ways, and all your **wicked** doings with which you have been defiled; and you shall be displeased with yourselves in your own sight, for all your **wicked** deeds which you committed.

Et recordabimini ibi viarum vestrarum et omnium scelerum vestrorum quibus polluti estis in eis et displicebitis vobis in conspectu vestro in omnibus malitiis vestris quas fecistis

**20:44.** And you shall **know** that I am the **Lord**, when I shall have done well by you for my own **name's** sake, and not according to your **evil** ways, nor according to your **wicked** deeds, O **house of Israel**, saith the **Lord God**.

Et scietis quia ego Dominus cum benefecero vobis propter nomen meum non secundum vias vestras malas neque secundum scelera vestra pessima domus Israhel ait Dominus Deus

**20:45.** And the **word of the Lord** came to me, saying:

Et factus est sermo Domini ad me dicens

**20:46.** **Son of man**, set thy face against the way of the south, and drop towards the south, and **prophecy**

against the forest of the south field.

Fili hominis pone faciem tuam contra viam austri et stilla ad africanum et propheta ad saltum agri meridiani

**Of the south...** Jerusalem lay towards the south of Babylon, (where the prophet then was), and is here called the forest of the south field, and is threatened with utter desolation.

**20:47.** And say to the south forest: Hear the **word of the Lord**: Thus saith the **Lord God**: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

Et dices saltui meridiano audi verbum Domini haec dicit Dominus Deus ecce ego succendam in te ignem et conburam in te omne lignum viride et omne lignum aridum non extinguetur flamma succensionis et conburetur in ea omnis facies ab austro usque ad aquilonem

**20:48.** And all flesh shall see, that I the **Lord** have kindled it, and it shall not be quenched.

Et videbit universa caro quia ego Dominus succendi eam nec extinguetur

**20:49.** And I said: Ah, ah, ah, O **Lord God**: they say of me: Doth not this **man** speak by **parables**?

Et dixi ha ha ha Domine Deus ipsi dicunt de me numquid non per parabolas loquitur iste

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## Ezechiel Chapter 21

**The destruction of Jerusalem by the sword is further described: the ruin also of the Ammonites is foreshown. And finally Babylon, the destroyer of others, shall be destroyed.**

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**21:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**21:2.** [Son of man](#), set thy face toward [Jerusalem](#), and let thy speech flow towards the [holy](#) places, and [prophecy](#) against the land of [Israel](#):

Fili hominis pone faciem tuam ad Hierusalem et stilla ad sanctuaria et propheta contra humum Israhel

**21:3.** And say to the land of [Israel](#), Thus saith the [Lord God](#): Behold I come against thee, and I will draw forth my sword out of its sheath, and will cut off in thee the [just](#), and the [wicked](#).

Et dices terrae Israhel haec dicit Dominus Deus ecce ego ad te et eiciam gladium meum de vagina sua et occidam in te iustum et impium

**21:4.** And forasmuch as I have cut off in thee the [just](#) and the [wicked](#), therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

Pro eo autem quod occidi in te iustum et impium idcirco egredietur gladius meus de vagina sua ad omnem carnem ab austro ad aquilonem

**21:5.** That all flesh may [know](#) that I the [Lord](#) have drawn my sword out of its sheath not to be turned back.

Ut sciat omnis caro quia ego Dominus eduxi gladium meum de vagina sua inrevocabilem

**21:6.** And thou, [son of man](#), mourn with the breaking of thy loins, and with bitterness sigh before them.

Et tu fili hominis ingemesce in contritione lumborum et in amaritudinibus ingemesce coram eis

**21:7.** And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the [Lord God](#).

Cumque dixerint ad te quare tu gemis dices pro auditu quia venit et tabescet omne cor et dissolventur universae manus et infirmabitur omnis spiritus et per cuncta genua fluent aquae ecce venit et fiet ait Dominus Deus

**21:8.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**21:9.** [Son of man](#), [prophecy](#), and say: Thus saith the [Lord God](#): Say: The sword, the sword is sharpened, and furbished.

Fili hominis propheta et dices haec dicit Dominus Deus loquere gladius gladius exacutus est et limatus

**21:10.** It is sharpened to kill victims: it is furbished that it may glitter: thou removest the sceptre of my son, thou hast cut down every tree.

Ut caedat victimas exacutus est ut splendeat limatus est qui moves sceptrum filii mei succidisti omne lignum

**Thou removest the sceptre of my son...** He speaks (according to [St. Jerome](#)) to the sword of [Nabuchodonosor](#): which was about to remove the sceptre of [Israel](#), whom [God](#) here calls his son.

**21:11.** And I have given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

Et dedi eum ad levigandum ut teneatur manu iste exacutus est gladius et iste limatus ut sit in manu interficientis

**21:12.** Cry, and howl, O [son of man](#), for this sword is upon my people, it is upon all the princes of [Israel](#), that are fled: they are delivered up to the sword with my people, strike therefore upon thy thigh,  
Clama et ulula filii hominis quia hic factus est in populo meo hic in cunctis ducibus Israhel qui fugerant gladio traditi sunt cum populo meo idcirco plaude super femur

**21:13.** Because it is tried: and that when it shall overthrow the sceptre, and it shall not be, saith the [Lord God](#).

Quia probatus est et hoc cum sceptrum subverterit et non erit dicit Dominus Deus

**21:14.** Thou therefore, O [son of man](#), [prophecy](#), and strike thy hands together, and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,

Tu ergo filii hominis propheta et percute manu ad manum et duplicetur gladius ac triplicetur gladius interfectorum hic est gladius occisionis magnae qui obstupescere eos facit

**21:15.** And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furbished to glitter, that is made ready for slaughter.

Et corde tabescere et multiplicat ruinas in omnibus portis eorum dedi conturbationem gladii acuti et limati ad fulgendum amicti ad caedem

**21:16.** Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

Exacuere vade ad dextram sive ad sinistram quocumque faciei tuae est appetitus

**21:17.** And I will clap my hands together, and will satisfy my indignation: I the [Lord](#) have spoken.

Quin et ego plaudam manu ad manum et implebo indignationem meam ego Dominus locutus sum

**21:18.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**21:19.** And thou [son of man](#), set thee two ways, for the sword of the [king of Babylon](#) to come: both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at the head of the way of the city.

Et tu filii hominis pone tibi duas vias ut veniat gladius regis Babylonis de terra una egredientur ambo et manu capiet coniecturam in capite viae civitatis coniciet

**21:20.** Thou shalt make a way that the sword may come to Rabbath of the [children of Ammon](#), and to [Juda](#) unto [Jerusalem](#) the strong city.

Viam pones ut veniat gladius ad Rabbath filiorum Ammon et ad Iudam in Hierusalem munitissimam

**21:21.** For the [king of Babylon](#) stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he inquired of the [idols](#), and consulted entrails.

Stetit enim rex Babylonis in bivio in capite duarum viarum divinationem quaerens commiscens sagittas interrogavit idola exta consuluit

**21:22.** On his right hand was the divination for [Jerusalem](#), to set battering rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

Ad dextram eius facta est divinatio super Hierusalem ut ponat arietes ut aperiat os in caede ut elevet vocem in ululatu ut ponat arietes contra portas ut conportet aggerem ut aedificet munitiones

**21:23.** And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of [sabbaths](#): but he will call to remembrance the [iniquity](#) that they may be taken.

Eritque quasi consulens frustra oraculum in oculis eorum et sabbatorum otium imitans ipse autem recordabitur iniquitatis ad capiendum

**21:24.** Therefore thus saith the [Lord God](#): Because you have remembered your [iniquity](#), and have discovered your prevarications, and your [sins](#) have appeared in all your devices: because, I say, You have remembered, you shall be taken with the hand.

Idcirco haec dicit Dominus Deus pro eo quod recordati estis iniquitatis vestrae et revelastis praevaricationes vestras et apparuerunt peccata vestra in omnibus cogitationibus vestris pro eo inquam quod recordati estis manu capiimini

**21:25.** But thou profane **wicked** prince of **Israel**, whose day is come that hath been appointed in the time of **iniquity**:

Tu autem profane impie dux Israhel cuius venit dies in tempore iniquitatis praefinita

**Thou profane, etc...** He speaks to king Sedecias, who had broken his **oath**, and was otherwise a **wicked** prince.

**21:26.** Thus saith the **Lord God**: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

Haec dicit Dominus Deus aufer cidarim tolle coronam nonne haec est quae humilem sublevavit et sublimem humiliavit

**Is it not this that hath exalted the low one...** The royal crown of **Juda** had exalted Sedecias from a private state and condition to the sovereign power, as the loss of it had brought down Jechonias, etc.

**21:27.** I will show it to be **iniquity, iniquity, iniquity**: but this was not done till he came to whom judgment belongeth, and I will give it him.

Iniquitatem iniquitatem iniquitatem ponam eam et hoc nunc factum est donec veniret cuius est iudicium et tradam ei

**I will show it to be iniquity, etc...** Or, I will overturn it, viz., the crown of **Juda** for the manifold **iniquities** of the kings: but it shall not be utterly removed, till **Christ** come whose right it is: and who shall reign in the spiritual **house of Jacob**, that is, in his **church**, for evermore.

**21:28.** And thou **son of man, prophesy**, and say: Thus saith the **Lord God** concerning the **children of Ammon**, and concerning their reproach, and thou shalt say: O sword, O sword, come out of the scabbard to kill, be furnished to destroy, and to glitter,

Et tu fili hominis propheta et dic haec dicit Dominus Deus ad filios Ammon et ad obprobrium eorum et dices mucro mucro evaginate ad occidendum limate ut interficias et fulgeas

**Concerning their reproach...** By which they had reproached and insulted over the **Jews**, at the time of the destruction of **Jerusalem**.

**21:29.** Whilst they see vain things in thy regard, and they divine lies: to bring thee upon the necks of the **wicked** that are wounded, whose appointed day is come in the time of **iniquity**.

Cum tibi viderentur vana et divinarentur mendacia ut dareris super colla vulneratorum impiorum quorum venit dies in tempore iniquitatis praefinita

**21:30.** Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.

Revertere ad vaginam tuam in loco in quo creatus es in terra nativitatis tuae iudicabo te

**Return into thy sheath, etc...** The sword of **Babylon**, after raging against many nations, was shortly to be judged and destroyed at home by the **Medes** and Persians.

**21:31.** And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of **men** that are brutish and contrive thy destruction.

Et effundam super te indignationem meam in igne furoris mei sufflabo in te daboque te in manus hominum insipientium et fabricantium interitum

**21:32.** Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: for I the **Lord** have spoken it.

Igni eris cibus sanguis tuus erit in medio terrae oblivioni traderis quia ego Dominus locutus sum

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## Ezechiel Chapter 22

### The general corruption of the inhabitants of Jerusalem: for which God will consume them as dross in his furnace.

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**22:1.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**22:2.** And thou [son of man](#), dost thou not judge, dost thou not judge the city of blood?

Et tu fili hominis num iudicas num iudicas civitatem sanguinum

**22:3.** And thou shalt show her all her abominations, and shalt say: Thus saith the [Lord God](#): This is the city that sheddeth blood in the midst of her, that her time may come: and that hath made [idols](#) against herself, to defile herself.

Et ostendes ei omnes abominationes suas et dices haec dicit Dominus Deus civitas effundens sanguinem in medio sui ut veniat tempus eius et quae fecit idola contra semet ipsam ut pollueretur

**22:4.** Thou art become guilty in thy blood which thou hast shed: and thou art defiled in thy [idols](#) which thou hast made: and thou hast made thy days to draw near, and hast brought on the time of thy years: therefore have I made thee a reproach to the [Gentiles](#), and a mockery to all countries.

In sanguine tuo qui a te effusus est deliquisti et in idolis tuis quae fecisti polluta es et adpropinquare fecisti dies tuos et adduxisti tempus annorum tuorum propterea dedi te obprobrium gentibus et inrisionem universis terris

**22:5.** Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, infamous, great in destruction.

Quae iuxta sunt et quae procul a te triumphabunt de te sordida nobilis grandis interitu

**22:6.** Behold the princes of [Israel](#), every one hath employed his arm in thee to shed blood.

Ecce principes Israhel singuli in brachio suo fuerunt in te ad effundendum sanguinem

**22:7.** They have abused father and mother in thee, they have oppressed the stranger in the midst of thee, they have grieved the fatherless and widow in thee.

Patrem et matrem contumeliis adfecerunt in te advenam calumniati sunt in medio tui pupillum et viduam contristaverunt apud te

**22:8.** Thou hast [despised](#) my sanctuaries, and profaned my [sabbaths](#).

Sanctuarium meum spreverunt et sabbata mea polluistis

**22:9.** Slanderers have been in thee to shed blood, and they have eaten upon the mountains in thee, they have committed [wickedness](#) in the midst of thee.

Viri detractores fuerunt in te ad effundendum sanguinem et super montes comederunt in te scelus operati sunt in medio tui

**22:10.** They have discovered the nakedness of their father in thee, they have [humbled](#) the [uncleanness](#) of the menstruous [woman](#) in thee.

Verecundiora patris discoperuerunt in te inmunditiam menstruatae humiliaverunt in te

**22:11.** And every one hath committed abomination with his neighbour's wife, and the father in law hath [wickedly](#) defiled his daughter in law, the brother hath oppressed his sister the daughter of his father in thee.

Et unusquisque in uxorem proximi sui operatus est abominationem et socer nurum suam polluit nefarie frater sororem suam filiam patris sui oppressit in te

**22:12.** They have taken gifts in thee to shed blood: thou hast taken [usury](#) and increase, and hast

**covetously** oppressed thy neighbours: and thou hast forgotten me, saith the **Lord God**.

Munera acceperunt apud te ad effundendum sanguinem usuram et superabundantiam accepisti et avare proximos tuos calumniabaris meique oblita es ait Dominus Deus

**22:13.** Behold, I have clapped my hands at thy **covetousness**, which thou hast exercised: and at the blood that hath been shed in the midst of thee.

Ecce conposi manus meas super avaritiam tuam quam fecisti et super sanguinem qui effusus est in medio tui

**22:14.** Shall thy heart endure, or shall thy hands prevail in the days which I will bring upon thee: I the **Lord** have spoken, and will do it.

Numquid sustinebit cor tuum aut praevallebunt manus tuae in diebus quos ego faciam tibi ego Dominus locutus sum et faciam

**22:15.** And I will disperse thee in the nations, and will **scatter** thee among the countries, and I will put an end to thy **uncleanness** in thee.

Et dispergam te in nationes et ventilabo te in terras et deficere faciam inmunditiam tuam a te

**22:16.** And I will possess thee in the sight of the **Gentiles**, and thou shalt **know** that I am the **Lord**.

Et possidebo te in conspectu gentium et scies quia ego Dominus

**22:17.** And the **word of the Lord** came to me, saying:

Et factum est verbum Domini ad me dicens

**22:18.** **Son of man**, the **house of Israel** is become dross to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver.

Fili hominis versa est mihi domus Israhel in scoriam omnes isti aes et stagnum et ferrum et plumbum in medio fornacis scoria argenti facti sunt

**22:19.** Therefore thus saith the **Lord God**: Because you are all turned into dross, therefore behold I will gather you together in the midst of **Jerusalem**.

Propterea haec dicit Dominus Deus eo quod versi estis omnes in scoriam propterea ecce ego congregabo vos in medium Hierusalem

**22:20.** As they gather silver, and brass, and tin, and iron, and lead in the midst of the furnace: that I may kindle a fire in it to melt it: so will I gather you together in my fury and in my **wrath**, and will take my rest, and I will melt you down.

Congregatione argenti et aeris et ferri et stagni et plumbi in medium fornacis ut succendam in eam ignem ad conflandum sic congregabo in furore meo et in ira mea et requiescam et conflabo vos

**22:21.** And will gather you together, and will burn you in the fire of my **wrath**, and you shall be melted in the midst thereof.

Et congregabo vos et succendam vos in igne furoris mei et conflagimini in medio eius

**22:22.** As silver is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall **know** that I am the **Lord**, when I have poured out my indignation upon you.

Ut conflatur argentum in medio fornacis sic eritis in medio eius et scietis quia ego Dominus effuderim indignationem meam super vos

**22:23.** And the **word of the Lord** came to me, saying:

Et factum est verbum Domini ad me dicens

**22:24.** **Son of man**, say to her: Thou art a land that is **unclean**, and not rained upon in the day of **wrath**.

Fili hominis dic ei tu es terra immunda et non conpluta in die furoris

**22:25.** There is a conspiracy of **prophets** in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured **souls**, they have taken riches and hire, they have made many **widows** in the midst thereof.

Coniuratio prophetarum in medio eius sicut leo rugiens capiensque praedam animam devoraverunt opes et pretium acceperunt viduas eius multiplicaverunt in medio illius

**22:26.** Her **priests** have **despised** my law, and have defiled my sanctuaries: they have put no difference between **holy** and profane: nor have distinguished between the polluted and the clean: and they have

turned away their eyes from my **sabbaths**, and I was profaned in the midst of them.

Sacerdotes eius contempserunt legem meam et polluerunt sanctuaria mea inter sanctum et profanum non habuere distantiam et inter pollutum et mundum non intellexerunt et a sabbatis meis averterunt oculos suos et coinquinabar in medio eorum

**22:27.** Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy **souls**, and to run after gains through **covetousness**.

Principes eius in medio illius quasi lupi rapientes praedam ad effundendum sanguinem et perdendas animas et avare sectanda lucra

**22:28.** And her **prophets** have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: Thus saith the **Lord God**: when the **Lord** hath not spoken.

Prophetae autem eius liniebant eos absque temperamento videntes vana et divinantes eis mendacium dicentes haec dicit Dominus Deus cum Dominus non sit locutus

**22:29.** The people of the land have used oppression, and committed robbery: they afflicted the **needy and poor**, and they oppressed the stranger by calumny without judgment.

Populi terrae calumniabantur calumniam et rapiebant violenter egenum et pauperem adfligebant et advenam opprimebant calumnia absque iudicio

**22:30.** And I sought among them for a **man** that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.

Et quaesivi de eis virum qui interponeret sepem et staret oppositus contra me pro terra ne dissiparem eam et non inveni

**22:31.** And I poured out my indignation upon them, in the fire of my **wrath** I consumed them: I have rendered their way upon their own head, saith the **Lord God**.

Et effudi super eos indignationem meam in igne irae meae consumpsi eos viam eorum in caput eorum reddidi ait Dominus Deus

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## Ezechiel Chapter 23

**Under the names of the two harlots, Oolla and Ooliba, are described the manifold disloyalties of Samaria and Jerusalem, with the punishment of them both.**

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**23:1.** And the [word of the Lord](#) came to me, saying:  
Et factus est sermo Domini ad me dicens

**23:2.** [Son of man](#), there were two [women](#), daughters of one mother.  
Fili hominis duae mulieres filiae matris unius fuerunt

**23:3.** And they committed fornication in [Egypt](#), in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.  
Et fornicatae sunt in Aegypto in adulescentia sua fornicatae sunt ibi subacta sunt ubera earum et fractae sunt mammae pubertatis earum

**Committed fornication...** That is, [idolatry](#).

**23:4.** And their [names](#) were Oolla the elder, and Ooliba her younger sister: and I took them, and they bore sons and daughters. Now for their [names](#), [Samaria](#) is Oolla, and [Jerusalem](#) is Ooliba.  
Nomina autem earum Oolla maior et Ooliba soror eius et habui eas et pepererunt filios et filias porro earum nomina Samaria Oolla et Hierusalem Ooliba

**Oolla and Ooliba...** [God](#) calls the kingdom of [Israel](#) Oolla, which signifies their own habitation, because they separated themselves from his [temple](#): and the kingdom of [Juda](#), Ooliba, which signifies his habitation in her, because of his [temple](#) among them in [Jerusalem](#).

**23:5.** And Oolla committed fornication against me, and doted on her lovers, on the [Assyrians](#) that came to her,  
Fornicata est igitur Oolla super me et insanivit in amatores suos in Assyrios propinquantes

**On the Assyrians, etc...** That is, the [idols](#) of the [Assyrians](#): for all that is said in this chapter of the fornications of [Israel](#) and [Juda](#), is to be understood in a spiritual sense, of their disloyalty to the [Lord](#), by worshipping strange gods.

**23:6.** Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.  
Vestitos hyacintho principes et magistratus iuvenes cupidinis universos equites ascensores equorum

**23:7.** And she committed her fornications with those chosen [men](#), all sons of the [Assyrians](#): and she defiled herself with the [uncleanness](#) of all them on whom she doted.  
Et dedit fornicationes suas super eos electos filios Assyriorum universos et in omnibus in quos insanivit in inmunditiis eorum polluta est

**23:8.** Moreover also she did not forsake her fornications which she had committed in [Egypt](#): for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

Insuper et fornicationes suas quas habuerat in Aegypto non reliquit nam et illi dormierant cum ea in adulescentia eius et illi confregerant ubera pubertatis eius et effuderant fornicationem suam super eam

**23:9.** Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the [Assyrians](#), upon whose [lust](#) she doted.

Propterea tradidi eam in manu amatorum suorum in manus filiorum Assur super quorum insanivit libidinem

**23:10.** They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous [women](#), and they executed judgments in her.

Ipsi discoperuerunt ignominiam eius filios et filias illius tulerunt et ipsam occiderunt gladio et factae sunt famosae mulieres et iudicia perpetrarunt in ea

**23:11.** And when her sister Ooliba saw this, she was mad with **lust** more than she: and she carried her fornication beyond the fornication of her sister.

Quod cum vidisset soror eius Ooliba plus quam illa insanivit libidine et fornicationem suam super fornicationem sororis suae

**23:12.** Impudently prostituting herself to the children of the **Assyrians**, the princes, and rulers that came to her, clothed with divers colours, to the horsemen that rode upon horses, and to young men all of great beauty.

Ad filios Assyriorum praebuit impudenter ducibus et magistratibus ad se venientibus indutis veste varia equitibus qui vectabantur equis et adulescentibus forma cunctis egregia

**23:13.** And I saw that she was defiled, and that they both took one way.

Et vidi quod polluta esset via una ambarum

**23:14.** And she increased her fornications: and when she had seen **men** painted on the wall, the images of the Chaldeans set forth in colours,

Et auxit fornicationes suas cumque vidisset viros depictos in pariete imagines Chaldeorum expressas coloribus

**23:15.** And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the **captains**, the likeness of the sons of **Babylon**, and of the land of the Chaldeans wherein they were born,

Et accinctos balteis renes et tiaras tinctas in capitibus eorum formam ducum omnium similitudinem filiorum Babylonis terraeque Chaldeorum in qua orti sunt

**23:16.** She doted upon them with the **lust** of her eyes, and she sent messengers to them into Chaldea.

Et insanivit super eos concupiscentia oculorum suorum et misit nuntios ad eos in Chaldeam

**23:17.** And when the sons of **Babylon** were come to her to the bed of **love**, they defiled her with their fornications, and she was polluted by them, and her **soul** was gluttoned with them.

Cumque venissent ad eam filii Babylonis ad cubile mammarum polluerunt eam stupris suis et polluta est ab eis et saturata est anima eius ab illis

**23:18.** And she discovered her fornications, and discovered her disgrace: and my **soul** was alienated from her, as my **soul** was alienated from her sister.

Denudavit quoque fornicationes suas et discoperuit ignominiam suam et recessit anima mea ab ea sicut recesserat anima mea a sorore eius

**23:19.** For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of **Egypt**.

Multiplicavit enim fornicationes suas recordans dies adulescentiae suae quibus fornicata est in terra Aegypti

**23:20.** And she was mad with **lust** after lying with them whose flesh is as the flesh of asses: and whose issue as the issue of horses.

Et insanivit libidine super concubitu eorum quorum carnes sunt ut carnes asinorum et sicut fluxus equorum fluxus eorum

**23:21.** And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in **Egypt**, and the paps of thy virginity broken.

Et visitasti scelus adulescentiae tuae quando subacta sunt in Aegypto ubera tua et confractae mammae pubertatis tuae

**23:22.** Therefore, Ooliba, thus saith the **Lord God**: Behold I will raise up against thee all thy lovers with whom thy **soul** hath been gluttoned: and I will gather them together against thee round about.

Propterea Ooliba haec dicit Dominus Deus ecce ego suscitabo omnes amatores tuos contra te de quibus satiata est anima tua et congregabo eos adversum te in circuitu

**23:23.** The children of **Babylon**, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the **Assyrians**, beautiful young men, all the **captains**, and rulers, the princes of princes, and the renowned horsemen.

Filios Babylonis et universos Chaldeos nobiles tyrannosque et principes omnes filios Assyriorum iuvenes forma egregia duces et magistratus universos principes principum et nominatos ascensores equorum

**23:24.** And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

Et venient super te instructi curru et rota multitudo populorum lorica et clypeo et galea armabuntur contra te undique et dabo coram eis iudicium et iudicabunt te iudiciis suis

**23:25.** And I will set my **jealousy** against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

Et ponam zelum meum in te quem exercent tecum in furore nasum tuum et aures tuas praecedent et quae remanserint gladio concident ipsi filios tuos et filias tuas capient et novissimum tuum devorabitur igni

**23:26.** And they shall strip thee of thy garments, and take away the instruments of thy **glory**.

Et denudabunt te vestimentis tuis et tollent vasa gloriae tuae

**23:27.** And I will put an end to thy **wickedness** in thee, and thy fornication brought out of the land of **Egypt**: neither shalt thou lift up thy eyes to them, nor remember **Egypt** any more.

Et requiescere faciam scelus tuum de te et fornicationem tuam de terra Aegypti nec levabis oculos tuos ad eos et Aegypti non recordaberis amplius

**23:28.** For thus saith the **Lord God**: Behold, I will deliver thee into the hands of them whom thou **hatest**, into their hands with whom thy **soul** hath been glutted.

Quia haec dicit Dominus Deus ecce ego tradam te in manu eorum quos odisti in manu de quibus satiata est anima tua

**23:29.** And they shall deal with thee in **hatred**, and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornication shall be discovered, thy **wickedness**, and thy fornications.

Et agent tecum in odio et tollent omnes labores tuos et dimittent te nudam et ignominia plenam revelabitur ignominia fornicationum tuarum scelus tuum et fornicationes tuae

**23:30.** They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their **idols**.

Fecerunt haec tibi quia fornicata es post gentes inter quas polluta es in idolis eorum

**23:31.** Thou hast walked in the way of thy sister and I will give her cup into thy hand.

In via sororis tuae ambulasti et dabo calicem eius in manu tua

**23:32.** Thus saith the **Lord God**: Thou shalt drink thy sister's cup, deep and wide: thou shalt be had in derision and scorn, which containeth very much.

Haec dicit Dominus Deus calicem sororis tuae bibes profundum et latum eris in derisum et in subsannationem quae es capacissima

**23:33.** Thou shalt be filled with drunkenness, and sorrow: with the cup of grief and sadness, with the cup of thy sister **Samaria**.

Ebrietate et dolore repleberis calice maeroris et tristitiae calice sororis tuae Samariae

**23:34.** And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments thereof, thou shalt rend thy breasts: because I have spoken it, saith the **Lord God**.

Et bibes illum et epotabis usque ad feces et fragmenta eius devorabis et ubera tua lacerabis quia ego locutus sum ait Dominus Deus

**23:35.** Therefore thus saith the **Lord God**: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy **wickedness**, and thy fornications.

Propterea haec dicit Dominus Deus quia oblita es mei et projecisti me post corpus tuum tu quoque porta scelus tuum et fornicationes tuas

**23:36.** And the **Lord** spoke to me, saying: **Son of man**, dost thou judge Oolla, and Ooliba, and dost thou declare to them their **wicked** deeds?

Et ait Dominus ad me dicens fili hominis numquid iudicas Oollam et Oolibam et adnuntias eis scelera earum

**23:37.** Because they have committed **adultery**, and blood is in their hands, and they have committed fornication with their **idols**: moreover also their children, whom they bore to me, they have offered to them

to be devoured.

Quia adulterae sunt et sanguis in manibus earum et cum idolis suis fornicatae sunt insuper et filios suos quos genuerunt mihi obtulerunt eis ad devorandum

**23:38.** Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my **sabbaths**.

Sed et hoc fecerunt mihi polluerunt sanctuarium meum in die illa et sabbata mea profanaverunt

**23:39.** And when they **sacrificed** their children to their **idols**, and went into my sanctuary the same day to profane it: they did these things even in the midst of my house.

Cumque immolarent filios suos idolis suis et ingrederentur sanctuarium meum in die illa ut polluerent illud etiam haec fecerunt in medio domus meae

**23:40.** They sent for **men** coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with **women's** ornaments.

Miserunt ad viros venientes de longe ad quos nuntium miserant itaque ecce venerunt quibus te lavisti et circumlevisti stibio oculos tuos et ornata es mundo muliebri

**23:41.** Thou satest on a very fine bed, and a table was decked before thee: whereupon thou didst set my **incense**, and my **ointment**.

Sedisti in lecto pulcherrimo et mensa ordinata est ante te thymiama meum et unguentum meum posuisti super eam

**23:42.** And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of **men**, and that came from the **desert**, they put bracelets on their hands, and beautiful crowns on their heads.

Et vox multitudinis exultantis erat in ea et in viris qui de multitudine hominum adducebantur et veniebant de deserto posuerunt armillas in manibus eorum et coronas speciosas in capitibus eorum

**23:43.** And I said to her that was worn out in her adulteries: Now will this **woman** still continue in her fornication.

Et dixi ei quae adtrita est in adulteriis nunc fornicabitur in fornicatione sua etiam haec

**23:44.** And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, **wicked women**.

Et ingressi sunt ad eam quasi ad mulierem meretricem sic ingrediebantur ad Oollam et ad Oolibam mulieres nefarias

**23:45.** They therefore are **just men**: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

Viri ergo iusti sunt hii iudicabunt eas iudicio adulterarum et iudicio effudentium sanguinem quia adulterae sunt et sanguis in manibus earum

**23:46.** For thus saith the **Lord God**: Bring a multitude upon them, and deliver them over to tumult and rapine:

Haec enim dicit Dominus Deus adduc ad eas multitudinem et trade eas in tumultum et in rapinam

**23:47.** And let the people **stone them with stone**, and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

Et lapidentur lapidibus populorum et confodiantur gladiis eorum filios et filias earum interficient et domos earum igne succendent

**23:48.** And I will take away **wickedness** out of the land: and all **women** shall learn, not to do according to the wickedness of them.

Et auferam scelus de terra et discent omnes mulieres ne faciant secundum scelus earum

**23:49.** And they shall render your **wickedness** upon you, and you shall bear the **sins** of your **idols**: and you shall **know** that I am the **Lord God**.

Et dabunt scelus vestrum super vos et peccata idolorum vestrorum portabitis et scietis quia ego Dominus Deus



## Ezechiel Chapter 24

**Under the parable of a boiling pot is shown the utter destruction of Jerusalem: for which the Jews at Babylon shall not dare to mourn.**

---

**24:1.** And the [word of the Lord](#) came to me in the ninth year, in the tenth month, the tenth day of the month, saying:

*Et factum est verbum Domini ad me in anno nono in mense decimo decima mensis dicens*

**24:2.** [Son of man](#), write thee the [name](#) of this day, on which the [king of Babylon](#) hath set himself against [Jerusalem](#) to day.

*Fili hominis scribe tibi nomen diei huius in qua confirmatus est rex Babylonis adversum Hierusalem hodie*

**24:3.** And thou shalt speak by a figure a [parable](#) to the provoking house, and say to them: Thus saith the [Lord God](#): Set on a pot, set it on, I say, and put water in it.

*Et dices per proverbium ad domum inritatricem parabolam et loqueris ad eos haec dicit Dominus Deus pone ollam pone inquam et mitte in ea aquam*

**24:4.** Heap together into it the pieces thereof, every [good](#) piece, the thigh and the shoulder, choice pieces and full of bones.

*Congere frusta eius in ea omnem partem bonam femur et armum electa et ossibus plena*

**24:5.** Take the fattest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

*Pinguissimum pecus adsume conpone quoque struices ossuum sub ea efferbuit coctio eius et discocta sunt ossa illius in medio eius*

**24:6.** Therefore thus saith the [Lord God](#): Woe to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

*Propterea haec dicit Dominus Deus vae civitati sanguinum ollae cuius rubigo in ea est et rubigo eius non exivit de ea per partes et per partes suas eice eam non cecidit super eam sors*

**24:7.** For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

*Sanguis enim eius in medio eius est super limpidissimam petram effudit illum non effudit illum super terram ut possit operiri pulvere*

**24:8.** And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

*Ut superducerem indignationem meam et vindicta ulciscerer dedi sanguinem eius super petram limpidissimam ne operiretur*

**24:9.** Therefore thus saith the [Lord God](#): Woe to the bloody city, of which I will make a great bonfire.

*Propterea haec dicit Dominus Deus vae civitati sanguinum cuius ego grandem faciam pyram*

**24:10.** Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

*Congere ossa quae igne succendam consumentur carnes et concoquetur universa compositio et ossa tabescent*

**24:11.** Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted: and let the filth of it be melted in the midst thereof, and let the rust of it be consumed.

*Pone quoque eam super prunas vacuam ut incalescat et liquefiat aes eius et confletur in medio eius*

inquinamentum eius et consumatur rubigo eius

**24:12.** Great pains have been taken, and the great rust thereof is not gone out, not even by fire.  
Multo labore sudatum est et non exibat de ea nimia rubigo eius neque per ignem

**24:13.** Thy **uncleanness** is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.  
Immunditia tua execrabilis quia mundare te volui et non es mundata a sordibus tuis sed nec mundaberis prius donec quiescere faciam indignationem meam in te

**24:14.** I the **Lord** have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, saith the **Lord**.  
Ego Dominus locutus sum venit et faciam non transeam nec parcam nec placabor iuxta vias tuas et iuxta adinventiones tuas iudicavi te dicit Dominus

**24:15.** And the **word of the Lord** came to me, saying:  
Et factum est verbum Domini ad me dicens

**24:16.** **Son of man**, behold I take from thee the desire of thy eyes with a stroke, and thou shall not lament, nor weep; neither shall thy tears run down.  
Fili hominis ecce ego tollo a te desiderabile oculorum tuorum in plaga et non planges neque plorabis neque fluent lacrimae tuae

**24:17.** Sigh in silence, make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.  
Ingemesce tacens mortuorum luctum non facies corona tua circumligata sit tibi et calciamenta tua erunt in pedibus tuis nec amictu ora velabis nec cibos lugentium comedes

**24:18.** So I spoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.  
Locutus sum ergo ad populum mane et mortua est uxor mea vesperi fecique mane sicut praeceperat mihi

**24:19.** And the people said to me: Why dost thou not tell us what these things mean that thou doest?  
Et dixit ad me populus quare non indicas nobis quid ista significant quae tu facis

**24:20.** And I said to them: The **word of the Lord** came to me, saying:  
Et dixi ad eos sermo Domini factus est ad me dicens

**24:21.** Speak to the **house of Israel**: Thus saith the **Lord God**: Behold I will profane my sanctuary, the **glory** of your realm, and the thing that your eyes desire, and for which your **soul** feareth: your sons, and your daughters, whom you have left, shall fall by the sword.  
Loquere domui Israhel haec dicit Dominus Deus ecce ego polluam sanctuarium meum superbiam imperii vestri et desiderabile oculorum vestrorum et super quo pavet anima vestra et filii vestri et filiae quas reliquistis gladio cadent

**24:22.** And you shall do as I have done: you shall not cover your faces, nor shall you eat the meat of mourners.  
Et facietis sicut feci ora amictu non velabitis et cibos lugentium non comedetis

**24:23.** You shall have crowns on your heads, and shoes on your feet: you shall not lament nor weep, but you shall pine away for your **iniquities**, and every one shall sigh with his brother.  
Coronas habebitis in capitibus vestris et calciamenta in pedibus non plangetis neque flebitis sed tabescetis in iniquitatibus vestris et unusquisque gemet ad fratrem suum

**24:24.** And Ezechiel shall be unto you for a sign of things to come: according to all that he hath done, so shall you do, when this shall come to pass: and you shall **know** that I am the **Lord God**.  
Eritque Hiezecihel vobis in portentum iuxta omnia quae fecit facietis cum venerit istud et scietis quia ego Dominus Deus

**24:25.** And thou, O **son of man**, behold in the day wherein I will take away from them their strength, and the **joy** of their **glory**, and the desire of their eyes, upon which their **souls** rest, their sons and their daughters.  
Et tu fili hominis ecce in die quo tollam ab eis fortitudinem eorum et gaudium dignitatis et desiderium

oculorum eorum super quo requiescunt animae eorum filios et filias eorum

**24:26.** In that day when he that escapeth shall come to thee, to tell thee:

In die illa cum venerit fugiens ad te ut adnuntiet tibi

**24:27.** In that day, I say, shall thy mouth be opened to him that hath escaped, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign of things to come, and you shall **know** that I am the **Lord**.

In die inquam illa aperietur os tuum cum eo qui fugit et loqueris et non silebis ultra erisque eis in portentum et scietis quia ego Dominus

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## Ezechiel Chapter 25

### A prophecy against the Ammonites, Moabites, Edomites, and Philistines, for their malice against the Israelites.

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**25:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**25:2.** [Son of man](#), set thy face against the [children of Ammon](#), and thou shalt [prophecy](#) of them.

Fili hominis pone faciem tuam contra filios Ammon et prophetabis de eis

**25:3.** And thou shalt say to the [children of Ammon](#): Hear ye the word of the [Lord God](#): Thus saith the [Lord God](#): Because thou hast said: Ha, ha, upon my sanctuary, because it was profaned: and upon the land of [Israel](#), because it was laid waste: and upon the house of [Juda](#), because they are led into captivity:

Et dices filiis Ammon audite verbum Domini Dei haec dicit Dominus Deus pro eo quod dixisti euge euge super sanctuarium meum quia pollutum est et super terram Israhel quoniam desolata est et super domum Iuda quoniam ducti sunt in captivitatem

**25:4.** Therefore will I deliver thee to the [men](#) of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits: and they shall drink thy milk.

Idcirco ego tradam te filiis orientalibus in hereditatem et conlocabunt caulas suas in te et ponent in te tentoria sua ipsi comedent fruges tuas et ipsi bibent lac tuum

**25:5.** And I will make Rabbath a stable for camels, and the [children of Ammon](#) a couching place for flocks: and you shall [know](#) that I am the [Lord](#).

Daboque Rabbath in habitaculum camelorum et filios Ammon in cubile pecorum et scietis quia ego Dominus

**Rabbath...** The capital city of the [Ammonites](#): it was afterwards called Philadelphia.

**25:6.** For thus saith the [Lord God](#): Because thou hast clapped thy hands and stamped with thy foot, and hast rejoiced with all thy heart against the land of [Israel](#):

Quia haec dicit Dominus Deus pro eo quod plausisti manu et percussisti pede et gavisa es ex toto affectu super terram Israhel

**25:7.** Therefore behold I will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt [know](#) that I am the [Lord](#).

Idcirco ecce ego extendam manum meam super te et tradam te in direptionem gentium et interficiam te de populis et perdam de terris et conteram et scies quia ego Dominus

**25:8.** Thus saith the [Lord God](#): Because [Moab](#) and Seir have said: Behold the house of [Juda](#) is like all other nations:

Haec dicit Dominus Deus pro eo quod dixerunt Moab et Seir ecce sicut omnes gentes domus Iuda

**25:9.** Therefore behold I will open the shoulder of [Moab](#) from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethiesimoth, and Beelmeon, and Cariathaim,

Idcirco ecce ego aperiam umerum Moab de civitatibus de civitatibus inquam eius et de finibus eius inclitas terrae Bethiesimoth et Beelmeon et Cariathaim

**25:10.** To the people of the east with the [children of Ammon](#), and I will give it them for an inheritance: that there may be no more any remembrance of the [children of Ammon](#) among the nations.

Filiis orientis cum filiis Ammon et dabo eam in hereditatem ut non sit memoria ultra filiorum Ammon in gentibus

**25:11.** And I will execute judgments in **Moab**: and they shall **know** that I am the **Lord**.  
Et in Moab faciam iudicia et scient quia ego Dominus

**25:12.** Thus saith the **Lord God**: Because **Edom** hath taken vengeance to revenge herself of the **children of Juda**, and hath greatly offended, and hath sought revenge of them:  
Haec dicit Dominus Deus pro eo quod fecit Idumea ultionem ut se vindicaret de filiis Iuda peccavitque delinquens et vindictam expetivit de eis

**25:13.** Therefore thus saith the **Lord God**: I will stretch forth my hand upon **Edom**, and will take away out of it **man** and beast, and will make it desolate from the south: and they that are in Dedan shall fall by the sword.  
Idcirco haec dicit Dominus Deus extendam manum meam super Idumeam et auferam de ea hominem et iumentum et faciam eam desertum ab austro et qui sunt in Daedan gladio cadent

**25:14.** And I will lay my vengeance upon **Edom** by the hand of my people **Israel**: and they shall do in **Edom** according to my **wrath**, and my fury: and they shall **know** my vengeance, saith the **Lord God**.  
Et dabo ultionem meam super Idumeam per manum populi mei Israhel et facient in Edom iuxta iram meam et furorem meum et scient vindictam meam dicit Dominus Deus

**25:15.** Thus saith the **Lord God**: Because the **Philistines** have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:  
Haec dicit Dominus Deus pro eo quod fecerunt Palestini in vindictam etulti se sunt toto animo interficientes et implentes inimicitias veteres

**25:16.** Therefore thus saith the **Lord God**: Behold I will stretch forth my hand upon the **Philistines**, and will kill the killers, and will destroy the remnant of the sea coast.  
Propterea haec dicit Dominus Deus ecce ego extendam manum meam super Palestinos et interficiam interfectores et perdam reliquias maritimae regionis

**25:17.** And I will execute great vengeance upon them, rebuking them in fury: and they shall **know** that I am the **Lord**, when I shall lay my vengeance upon them.  
Faciамque in eis ultiones magnas arguens in furore et scient quia ego Dominus cum dederо vindictam meam super eos

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## Ezechiel Chapter 26

### A prophecy of the destruction of the famous city of Tyre by Nabuchodonosor.

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**26:1.** And it came to pass in the eleventh year, the first day of the month, that the [word of the Lord](#) came to me, saying:

Et factum est in undecimo anno prima mensis factus est sermo Domini ad me dicens

**26:2.** [Son of man](#), because [Tyre](#) hath said of [Jerusalem](#): Aha, the gates of the people are broken, she is turned to me: I shall be filled, now she is laid waste.

Fili hominis pro eo quod dixit Tyrus de Hierusalem euge confractae sunt portae populorum conversa est ad me implebor deserta est

**26:3.** Therefore thus saith the [Lord God](#): Behold I come against thee, O [Tyre](#), and I will cause many nations to come up to thee, as the waves of the sea rise up.

Propterea haec dicit Dominus Deus ecce ego super te Tyre et ascendere faciam ad te gentes multas sicut ascendit mare fluctuans

**26:4.** And they shall break down the walls of [Tyre](#), and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

Et dissipabunt muros Tyri et destruent turres eius et radam pulverem eius de ea et dabo eam in limpidissimam petram

**26:5.** She shall be a drying place for nets in the midst of the sea, because I have spoken it, saith the [Lord God](#): and she shall be a spoil to the nations.

Siccatio sagenarum erit in medio maris quia ego locutus sum ait Dominus Deus et erit in direptionem gentibus

**26:6.** Her daughters also that are in the field, shall be slain by the sword: and they shall [know](#) that I am the [Lord](#).

Filiae quoque eius quae sunt in agro gladio interficientur et scient quia ego Dominus

**26:7.** For thus saith the [Lord God](#): Behold I will bring against [Tyre Nabuchodonosor king of Babylon](#), the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

Quia haec dicit Dominus Deus ecce ego adducam ad Tyrum Nabuchodonosor regem Babylonis ab aquilone regem regum cum equis et curribus et equitibus et coetu populoque magno

**26:8.** Thy daughters that are in the field, he shall kill with the sword: and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the buckler against thee.

Filias tuas quae sunt in agro gladio interficiet et circumdabit te munitionibus et conportabit aggerem in gyro et levabit contra te clypeum

**26:9.** And he shall set engines of [war](#) and battering rams against thy walls, and shall destroy thy towers with his arms.

Et vineas et arietes temperabit in muros tuos et turres tuas destruet in armatura sua

**26:10.** By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

Inundatione equorum eius operiet te pulvis eorum a sonitu equitum et rotarum et curruum movebuntur muri tui dum ingressus fuerit portas tuas quasi per introitus urbis dissipatae

**26:11.** With the hoofs of his horses he shall tread down all thy streets, thy people he shall kill with the sword, and thy famous statues shall fall to the ground.

Ungulis equorum suorum conculcabit omnes plateas tuas populum tuum gladio caedet et statuae tuae nobiles in terram corruent

**26:12.** They shall waste thy riches, they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones and thy timber, and thy dust in the midst of the waters.

Vastabunt opes tuas diripient negotiationes tuas et destruent muros tuos et domos tuas praeclaras subvertent et lapides tuos et ligna tua et pulverem tuum in medio aquarum ponent

**26:13.** And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

Et quiescere faciam multitudinem canticorum tuorum et sonitus cithararum tuarum non audietur amplius

**26:14.** And I will make thee like a naked rock, thou shalt be a drying place for nets, neither shalt thou be built any more: for I have spoken it, saith the [Lord God](#).

Et dabo te in limpидissimam petram siccatio saganarum eris nec aedificaberis ultra quia ego locutus sum dicit Dominus Deus

**26:15.** Thus saith the [Lord God](#) to [Tyre](#): Shall not the islands shake at the sound of thy fall, and the groans of thy slain when they shall be killed in the midst of thee?

Haec dicit Dominus Deus Tyro numquid non a sonitu ruinae tuae et gemitu interfectorum tuorum cum occisi fuerint in medio tui commovebuntur insulae

**26:16.** Then all the princes of the sea shall come down from their thrones: and take off their robes, and cast away their brodered garments, and be clothed with astonishment: they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

Et descendent de sedibus suis omnes principes maris et auferent exuvias suas et vestimenta sua varia abicient et induentur stupore in terra sedebunt et adtoniti super repentino casu tuo admirabuntur

**26:17.** And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea, renowned city that wast strong in the sea, with thy inhabitants whom all did dread?

Et adsumentes super te lamentum dicent tibi quomodo peristi quae habitas in mari urbs inclita quae fuisti fortis in mari cum habitatoribus tuis quos formidabant universi

**26:18.** Now shall the ships be astonished in the day of thy terror: and the islands in the sea shall be troubled because no one cometh out of thee.

Nunc stupebunt naves in die pavoris tui et turbabuntur insulae in mari eo quod nullus egrediatur ex te

**26:19.** For thus saith the [Lord God](#): When I shall make thee a desolate city like the cities that are not inhabited: and shall bring the [deep](#) upon thee, and many waters shall cover thee:

Quia haec dicit Dominus Deus cum dedero te urbem desolatam sicut civitates quae non habitantur et adduxero super te abyssum et operuerint te aquae multae

**26:20.** And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall set thee in the lowest parts of the earth, as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give [glory](#) in the land of the living,

Et detraxero te cum his qui descendunt in lacum ad populum sempiternum et conlocavero te in terra novissima sicut solitudines veteres cum his qui deducuntur in lacum ut non habiteris porro dederam gloriam in terra viventium

**26:21.** I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever, saith the [Lord God](#).

In nihilum redigam te et non eris et requisita non invenieris ultra in sempiternum dicit Dominus Deus

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## Ezechiel Chapter 27

### A description of the glory and riches of Tyre: and of her irrecoverable fall.

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**27:1.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**27:2.** Thou therefore, O [son of man](#), take up a lamentation for [Tyre](#):

Tu ergo fili hominis adsume super Tyrum lamentum

**27:3.** And say to [Tyre](#) that dwelleth at the entry of the sea, being the mart of the people for many islands: Thus saith the [Lord God](#): O [Tyre](#), thou hast said: I am of perfect beauty,

Et dices Tyro quae habitat in introitu maris negotiationi populorum ad insulas multas haec dicit Dominus Deus o Tyre tu dixisti perfecti decoris ego sum

**27:4.** And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy beauty:

Et in corde maris sita finitimi tui qui te aedificaverunt impleverunt decorem tuum

**27:5.** With fir trees of Sanir they have built thee with all sea planks: they have taken [cedars](#) from Libanus to make thee masts.

Abietibus de Sanir extruxerunt te cum omnibus tabulatis maris cedrum de Libano tulerunt ut facerent tibi malum

**Sea planks...** That is, timber brought by sea to build the city.

**27:6.** They have cut thy oars out of the oaks of Basan: and they have made thee benches of Indian ivory and cabins with things brought from the islands of Italy.

Quercus de Basan dolaverunt in remos tuos transtra tua fecerunt tibi ex ebore indico et praetoriola de insulis Italiae

**27:7.** Fine broidered linen from [Egypt](#) was woven for thy sail, to be spread on thy mast: blue and purple from the islands of [Elisa](#), were made thy covering.

Byssus varia de Aegypto texta est tibi in velum ut poneretur in malo hyacinthus et purpura de insulis Elisa facta sunt operimentum tuum

**27:8.** The inhabitants of [Sidon](#), and the Arabians were thy rowers: thy wise [men](#), O [Tyre](#), were thy pilots.

Habitatores Sidonis et Aradii fuerunt remiges tui sapientes tui Tyre facti sunt gubernatores tui

**27:9.** The ancients of Gebal, and the wise [men](#) thereof furnished mariners for the service of thy various furniture: all the ships of the sea, and their mariners were thy factors.

Senes Bibli et prudentes eius habuerunt nautas ad ministerium variae supellectilis tuae omnes naves maris et nautae earum fuerunt in populo negotiationis tuae

**27:10.** The Persians, and Lydians, and the Libyans were thy soldiers in thy army: they hung up the buckler and the helmet in thee for thy ornament.

Persae et Lydi et Lybies erant in exercitu tuo viri bellatores tui clypeum et galeam suspenderunt in te pro ornatu tuo

**27:11.** The [men](#) of Arad were with thy army upon thy walls round about: the Pygmians also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

Filii Aradii cum exercitu tuo erant super muros tuos in circuitu sed et Pigmei qui erant in turribus tuis faretras suas suspenderunt in muris tuis per gyrum ipsi compleverunt pulchritudinem tuam

**Pygmians...** That is, strong and [valiant men](#). In [Hebrew](#), Gammadim.

**27:12.** The Carthaginians thy merchants supplied thy fairs with a multitude of all kinds of riches, with

silver, iron, tin, and lead,

Carthaginienses negotiatores tui a multitudine cunctorum divitiarum argento ferro stagno plumboque repleverunt nundinas tuas

**27:13.** Greece, Thubal, and Mosoch, they were thy merchants, they brought to thy people slaves and vessels of brass.

Graecia Thubal et Mosoch ipsi institores tui mancipia et vasa aerea adduxerunt populo tuo

**27:14.** From the house of Thogorma they brought horses, and horsemen, and mules to thy market.

De domo Thogorma equos et equites et mulos adduxerunt ad forum tuum

**27:15.** The [men](#) of [Dedan](#) were thy merchants: many islands were the traffic of thy hand, they exchanged for thy price teeth of ivory and ebony.

Filii Dadan negotiatores tui insulae multae negotiatio manus tuae dentes eburneos et hebeninos commutaverunt in pretio tuo

**27:16.** The [Syrian](#) was thy merchant: by reason of the multitude of thy works, they set forth precious stories, and purple, and brodered works, and fine linen, and silk, and chodchod in thy market.

Syrus negotiator tuus propter multitudinem operum tuorum gemmam purpuram et scutulata et byssum et sericum et chodchod proposuerunt in mercatu tuo

**Chodchod...** It is the [Hebrew name](#) for some [precious stone](#); but of what kind in particular interpreters are not agreed.

**27:17.** [Juda](#) and the land of [Israel](#), they were thy merchants with the best corn: they set forth balm, and honey, and oil and rosin in thy fairs.

Iuda et terra Israhel ipsi institores tui in frumento primo balsamum et mel et oleum et resinam proposuerunt in nundinis tuis

**27:18.** The [men](#) of [Damascus](#) were thy merchants in the multitude of thy works, the multitude of divers riches, in rich wine, in wool of the best colour.

Damascenus negotiator tuus in multitudine operum tuorum in multitudine diversarum opum in vino pingui in lanis coloris optimi

**27:19.** Dan, and Greece, and Mosel have set forth in thy marts wrought iron: stacte, and calamus were in thy market.

Dan et Graecia et Mozel in nundinis tuis proposuerunt ferrum fabrefactum stacte et calamus in negotiatione tua

**27:20.** The [men](#) of [Dedan](#) were thy merchants in [tapestry](#) for seats.

Dadan institores tui in tapetibus ad sedendum

**27:21.** Arabia, and all the princes of [Cedar](#), they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

Arabia et universi principes Cedar ipsi negotiatores manus tuae cum agnis et arietibus et hedis venerunt ad te negotiatores tui

**27:22.** The sellers of [Saba](#), and Reema, they were thy merchants: with all the best spices, and [precious stones](#), and gold, which they set forth in thy market.

Venditores Saba et Reema ipsi negotiatores tui cum universis primis aromatibus et lapide pretioso et auro quod proposuerunt in mercatu tuo

**27:23.** [Haran](#), and Chene, and Eden were thy merchants; [Saba](#), [Assur](#), and Chelmad sold to thee.

Aran et Chene et Eden negotiatores Saba Assur Chelmad venditores tui

**27:24.** They were thy merchants in divers manners, with bales of blue cloth, and of [embroidered work](#), and of precious riches, which were wrapped up and bound with cords: they had [cedars](#) also in thy merchandise.

Ipsi negotiatores tui multifariam involucris hyacinthi et polymitorum gazarumque pretiosarum quae obvolutae et adstrictae erant funibus cedros quoque habebant in negotiationibus tuis

**27:25.** The ships of the sea, were thy chief in thy merchandise: and thou wast replenished, and [glorified](#) exceedingly in the heart of the sea.

Naves maris principes tuae in negotiatione tua et repleta es et glorificata nimis in corde maris

**27:26.** Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of

the sea.

In aquis multis adduxerunt te remiges tui ventus auster contrivit te in corde maris

**27:27.** Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy **men** of **war** also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin.

Divitiae tuae et thesauri tui et multiplex instrumentum tuum nautae tui et gubernatores tui qui tenebant supellectilem tuam et populo tuo praeerant viri quoque bellatores tui qui erant in te cum universa multitudine tua quae est in medio tui cadent in corde maris in die ruinae tuae

**27:28.** Thy fleets shall be troubled at the sound of the cry of thy pilots.

A sonitu clamoris gubernatorum tuorum conturbabuntur classes

**27:29.** And all that handled the oar shall come down from their ships: the mariners, and all the pilots of the sea shall stand upon the land:

Et descendent de navibus suis omnes qui tenebant remum nautae et universi gubernatores maris in terra stabunt

**27:30.** And they shall mourn over thee with a loud voice and shall cry bitterly: and they shall cast up dust upon their heads and shall be sprinkled with ashes.

Et heulabunt super te voce magna et clamabunt amare et superiacient pulverem capitibus suis et cinere conspergentur

**27:31.** And they shall shave themselves bald for thee, and shall be girded with haircloth: and they shall weep for thee with bitterness of **soul**, with most bitter weeping.

Et radent super te calvitium et accingentur ciliciis et plorabunt te in amaritudine animae ploratu amarissimo

**27:32.** And they shall take up a mournful song for thee, and shall lament thee: What city is like **Tyre**, which is become silent in the midst of the sea?

Et adsument super te carmen lugubre et plangent te quae est ut Tyrus quae obmutuit in medio maris

**27:33.** Which by thy merchandise that went from thee by sea didst fill many people: which by the multitude of thy riches, and of thy people didst enrich the kings of the earth.

Quae in exitu negotiationum tuarum de mari implesti populos multos in multitudine divitiarum tuarum et populorum tuorum ditasti reges terrae

**27:34.** Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

Nunc contrita es a mari in profundis aquarum opes tuae et omnis multitudo tua quae erat in medio tui ceciderunt

**27:35.** All the inhabitants of the islands are astonished at thee: and all their kings being struck with the storm have changed their countenance.

Universi habitatores insularum obstipuerunt super te et reges earum omnes tempestate percussi mutaverunt vultus

**27:36.** The merchants of people have hissed at thee: thou art brought to nothing, and thou shalt never be any more.

Negotiatores populorum sibilaverunt super te ad nihilum deducta es et non eris usque in perpetuum

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## Ezechiel Chapter 28

### The king of Tyre, who affected to be like to God, shall fall under the like sentence with Lucifer. The judgment of Sidon. The restoration of Israel.

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**28:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**28:2.** [Son of man](#), say to the prince of [Tyre](#): Thus saith the [Lord God](#): Because thy heart is lifted up, and thou hast said: I am [God](#), and I sit in the chair of [God](#) in the heart of the sea: whereas thou art a [man](#), and not [God](#): and hast set thy heart as if it were the heart of [God](#).

Fili hominis dic principi Tyri haec dicit Dominus Deus eo quod elevatum est cor tuum et dixisti Deus ego sum et in cathedra Dei sedi in corde maris cum sis homo et non Deus et dedisti cor tuum quasi cor Dei

**28:3.** Behold thou art wiser than [Daniel](#): no secret is hid from thee.

Ecce sapientior es tu Danihele omne secretum non est absconditum a te

**Thou art wiser than Daniel...** Viz., in thy own conceit. The wisdom of [Daniel](#) was so much celebrated in his days, that it became a proverb amongst the Chaldeans, when any one would express an extraordinary wisdom, to say he was as wise as [Daniel](#).

**28:4.** In thy wisdom and thy understanding thou hast made thyself strong: and hast gotten gold an silver into thy treasures.

In sapientia et prudentia tua fecisti tibi fortitudinem et adquisisti aurum et argentum in thesauris tuis

**28:5.** By the greatness of thy wisdom, and by thy traffic thou hast increased thy strength: and thy heart is lifted up with thy strength.

In multitudine sapientiae tuae et in negotiatione tua multiplicasti tibi fortitudinem et elevatum est cor tuum in robore tuo

**28:6.** Therefore, thus saith the [Lord God](#): Because thy heart is lifted up as the heart of [God](#):

Propterea haec dicit Dominus Deus eo quod elevatum est cor tuum quasi cor Dei

**28:7.** Therefore behold, I will bring upon thee strangers: the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

Idcirco ecce ego adducam super te alienos robustissimos gentium et nudabunt gladios suos super pulchritudinem sapientiae tuae et polluent decorem tuum

**28:8.** They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

Interficiet et detrahent te et morieris interitu occisorum in corde maris

**28:9.** Wilt thou yet say before them that slay thee: I am [God](#); whereas thou art a [man](#), and not [God](#), in the hand of them that slay thee?

Numquid dicens loqueris Deus ego sum coram interficientibus te cum sis homo et non Deus in manu occidentium te

**28:10.** Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the [Lord God](#).

Morte incircumcisorum morieris in manu alienorum quia ego locutus sum ait Dominus Deus

**28:11.** And the [word of the Lord](#) came to me, saying: [Son of man](#), take up a lamentation upon the king of [Tyre](#):

Et factus est sermo Domini ad me dicens fili hominis leva planctum super regem Tyri

**28:12.** And say to him: Thus saith the [Lord God](#): Thou wast the seal of resemblance, full of wisdom, and

perfect in beauty.

Et dices ei haec dicit Dominus Deus tu signaculum similitudinis plenus sapientia et perfectus decore

**Thou wast the seal of resemblance...** The king of Tyre, by his dignity and his natural perfections, bore in himself a certain resemblance to God, by reason of which he might be called the seal of resemblance, etc. But what is here said to him is commonly understood of Lucifer, the king over all the children of pride.

**28:13.** Thou wast in the pleasures of the paradise of God: every precious stone was thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

In deliciis paradisi Dei fuisti omnis lapis pretiosus operimentum tuum sardius topazius et iaspis chrysolitus et onyx et berillus saphyrus et carbunculus et zmaragdus aurum opus decoris tui et foramina tua in die qua conditus es praeparata sunt

**28:14.** Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

Tu cherub extentus et protegens et posui te in monte sancto Dei in medio lapidum ignitorum ambulasti

**A cherub stretched out...** That is, thy wings extended. This alludes to the figure of the cherubims in the sanctuary, which with stretched out wings covered the ark. -- Ibid. **The stones of fire...** That is, bright and precious stones which sparkle like fire.

**28:15.** Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

Perfectus in viis tuis a die conditionis tuae donec inventa est iniquitas in te

**28:16.** By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

In multitudine negotiationis tuae repleta sunt interiora tua iniquitate et peccasti et eieci te de monte Dei et perdidisti te o cherub protegens de medio lapidum ignitorum

**28:17.** And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

Elevatum est cor tuum in decore tuo perdidisti sapientiam tuam in decore tuo in terram proieci te ante faciem regum dedi te ut cernerent te

**28:18.** Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

In multitudine iniquitatum tuarum et iniquitate negotiationis tuae polluisti sanctificationem tuam producam ergo ignem de medio tui qui comedat te et dabo te in cinerem super terram in conspectu omnium videntium te

**28:19.** All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

Omnes qui viderint te in gentibus obstupescunt super te nihili factus es et non eris in perpetuum

**28:20.** And the word of the Lord came to me, saying:

Et factus est sermo Domini ad me dicens

**28:21.** Son of man, set thy face against Sidon: and thou shalt prophesy of it,

Fili hominis pone faciem tuam contra Sidonem et prophetabis de ea

**28:22.** And shalt say: Thus saith the Lord God: Behold I come against thee, Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall execute judgments in her, and shall be sanctified in her.

Et dices haec dicit Dominus Deus ecce ego ad te Sidon et glorificabor in medio tui et scient quia ego Dominus cum fecero in ea iudicia et sanctificatus fuero in ea

**28:23.** And I will send into her pestilence, and blood in her streets: and they shall fall being slain by the sword on all sides in the midst thereof: and they shall know that I am the Lord.

Et inmittam ei pestilentiam et sanguinem in plateis eius et corruent interfecti in medio eius gladio per circuitum et scient quia ego Dominus

**28:24.** And the house of Israel shall have no more a stumblingblock of bitterness, nor a thorn causing pain on every side round about them, of them that are against them: and they shall know that I am the Lord

God.

Et non erit ultra domui Israhel offendiculum amaritudinis et spina dolorem inferens undique per circuitum eorum qui adversantur eis et scient quia ego Dominus Deus

**28:25.** Thus saith the **Lord God**: When I shall have gathered together the **house of Israel** out of the people among whom they are **scattered**: I will be **sanctified** in them before the **Gentiles**: and they shall dwell in their own land, which I gave to my servant **Jacob**.

Haec dicit Dominus Deus quando congregavero domum Israhel de populis in quibus dispersi sunt sanctificabor in eis coram gentibus et habitabunt in terra sua quam dedi servo meo Iacob

**28:26.** And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall **know** that I am the **Lord** their **God**.

Et habitabunt in ea securi et aedificabunt domos plantabuntque vineas et habitabunt confidenter cum fecero iudicia in omnibus qui adversantur eis per circuitum et scient quia ego Dominus Deus eorum

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## Ezechiel Chapter 29

### The king of Egypt shall be overthrown, and his kingdom wasted: it shall be given to Nabuchodonosor for his service against Tyre.

**29:1.** In the tenth year, the tenth month, the eleventh day of the month, the [word of the Lord](#) came to me, saying:

In anno decimo in decimo mense undecima mensis factum est verbum Domini ad me dicens

**29:2.** [Son of man](#), set thy face against [Pharao](#) king of [Egypt](#): and thou shalt [prophecy](#) of him, and of all [Egypt](#):

Fili hominis pone faciem tuam contra Pharaonem regem Aegypti et prophetabis de eo et de Aegypto universa

**29:3.** Speak, and say: Thus saith the [Lord God](#): Behold, I come against thee, [Pharao](#) king of [Egypt](#), thou great dragon that liest in the midst of thy rivers, and sayest: The river is mine, and I made myself.

Loquere et dices haec dicit Dominus Deus ecce ego ad te Pharao rex Aegypti draco magne qui cubas in medio fluminum tuorum et dicis meus est fluvius et ego feci memet ipsum

**29:4.** But I will put a bridle in thy jaws: and I will cause the fish of thy rivers to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

Et ponam frenum in maxillis tuis et adglutinabo pisces fluminum tuorum squamis tuis et extraham te de medio fluminum tuorum et universi pisces tui squamis tuis adherebunt

**29:5.** And I will cast thee forth into the [desert](#), and all the fish of thy river: thou shalt fall upon the face of the earth, thou shalt not be taken up, nor gathered together: I have given thee for meat to the beasts of the earth, and to the fowls of the air.

Et proiciam te in desertum et omnes pisces fluminis tui super faciem terrae cades non colligeris neque congregaberis bestiis terrae et volatilibus caeli dedi te ad devorandum

**29:6.** And all the inhabitants of [Egypt](#) shall [know](#) that I am the [Lord](#): because thou hast been a staff of a reed to the [house of Israel](#).

Et scient omnes habitatores Aegypti quia ego Dominus pro eo quod fuisti baculus harundineus domui Israhel

**29:7.** When they took hold of thee with the hand thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brokest, and weakenest all their loins.

Quando adprehenderunt te manu et confractus es et lacerasti omnem umerum eorum et innitentibus eis super te comminutus es et dissolvisti omnes renes eorum

**29:8.** Therefore thus saith the [Lord God](#): Behold, I will bring the sword upon thee: and cut off [man](#) and beast out of thee.

Propterea haec dicit Dominus Deus ecce ego adducam super te gladium et interficiam de te hominem et iumentum

**29:9.** And the land of [Egypt](#) shall become a [desert](#), and a [wilderness](#): and they shall [know](#) that I am the [Lord](#), because thou hast said: The river is mine, and I made it.

Et erit terra Aegypti in desertum et solitudinem et scient quia ego Dominus eo quod dixerit fluvius meus est et ego feci

**29:10.** Therefore, behold I come against thee, and thy rivers: and I will make the land of [Egypt](#) utterly desolate, and wasted by the sword, from the tower of Syene, even to the borders of [Ethiopia](#).

Idcirco ecce ego ad te et ad flumina tua daboque terram Aegypti in solitudines gladio dissipatam a turre Syenes usque ad terminos Aethiopiae

**29:11.** The foot of [man](#) shall not pass through it, neither shall the foot of beasts go through it: nor shall it be inhabited during forty years.

Non pertransibit eam pes hominis neque pes iumentum gradietur in ea et non habitabitur quadraginta annis

**29:12.** And I will make the land of [Egypt](#) desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed, and they shall be desolate for forty years: and I will scatter the [Egyptians](#) among the nations, and will disperse them through the countries.

Daboque terram Aegypti desertam in medio terrarum desertarum et civitates eius in medio urbium subversarum erunt desolatae quadraginta annis et dispergam Aegyptios in nationes et ventilabo eos in terras

**29:13.** For thus saith the [Lord God](#): At the end of forty years I will gather the [Egyptians](#) from the people among whom they had been scattered.

Quia haec dicit Dominus Deus post finem quadraginta annorum congregabo Aegyptum de populis in quibus dispersi fuerunt

**29:14.** And I will bring back the captivity of [Egypt](#), and will place them in the land of Phatures, in the land of their nativity, and they shall be there a low kingdom:

Et reducam captivitatem Aegypti et conlocabo eos in terra Phatures in terra nativitatis suae et erunt ibi in regnum humile

**29:15.** It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations, and I will diminish them that they shall rule no more over the nations.

Inter regna cetera erit humillima et non elevabitur ultra super nationes et inminuam eos ne imperent gentibus

**29:16.** And they shall be no more a confidence to the [house of Israel](#), teaching [iniquity](#), that they may flee, and follow them: and they shall [know](#) that I am the [Lord God](#).

Neque erunt ultra domui Israel in confidentia docentes iniquitatem ut fugiant et sequantur eos et scient quia ego Dominus Deus

**29:17.** And it came to pass in the seven and twentieth year in the first month, in the first of the month: that the [word of the Lord](#) came to me, saying:

Et factum est in vicesimo et septimo anno in primo in una mensis factum est verbum Domini ad me dicens

**29:18.** [Son of man](#), [Nabuchodonosor king of Babylon](#) hath made his army to undergo hard service against [Tyre](#): every head was made bald, and every shoulder was peeled and there hath been no reward given him, nor his army for [Tyre](#), for the service that he rendered me against it.

Fili hominis Nabuchodonosor rex Babylonis servire fecit exercitum suum servitute magna adversum Tyrum omne caput decalvatum et omnis umerus depilatus est et merces non est reddita ei neque exercitui eius de Tyro pro servitute qua servivit mihi adversum eam

**29:19.** Therefore thus saith the [Lord God](#): Behold, I will set [Nabuchodonosor the king of Babylon](#) in the land of [Egypt](#): and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army.

Propterea haec dicit Dominus Deus ecce ego dabo Nabuchodonosor regem Babylonis in terra Aegypti et accipiet multitudinem eius et depraedabitur manubias eius et diripiet spolia eius et erit merces exercitui illius

**29:20.** And for the service that he hath done me against it: I have given him the land of [Egypt](#), because he hath laboured for me, saith the [Lord God](#).

Et operi pro quo servivit adversum eam dedi ei terram Aegypti pro eo quod laboraverunt mihi ait Dominus Deus

**29:21.** In that day a horn shall bud forth to the [house of Israel](#), and I will give thee an open mouth in the midst of them: and they shall [know](#) that I am the [Lord](#).

In die illo pullulabit cornu domui Israel et tibi dabo apertum os in medio eorum et scient quoniam ego Dominus



## Ezechiel Chapter 30

### The desolation of Egypt and her helpers: all her cities shall be wasted.

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**30:1.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**30:2.** [Son of man prophesy](#), and say: Thus saith the [Lord God](#): Howl ye, Woe, woe to the day:

Fili hominis propheta et dic haec dicit Dominus Deus ululate vae vae diei

**30:3.** For the day is near, yea the day of the [Lord](#) is near: a cloudy day, it shall be the time of the nations.

Quia iuxta est dies et adpropinquavit dies Domini dies nubis tempus gentium erit

**30:4.** And the sword shall come upon [Egypt](#): and there shall be dread in [Ethiopia](#), when the wounded shall fall in [Egypt](#), and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

Et veniet gladius in Aegyptum et erit pavor in Aethiopia cum ceciderint vulnerati in Aegypto et ablata fuerit multitudo illius et destructa fundamenta eius

**30:5.** [Ethiopia](#), and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

Aethiopia et Lybia et Lydii et omne reliquum vulgus et Chub et filii terrae foederis cum eis gladio cadent

**30:6.** Thus saith the [Lord God](#): They also that uphold [Egypt](#) shall fall, and the [pride](#) of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the [Lord](#) the [God](#) of [hosts](#).

Haec dicit Dominus Deus et corruent fulcientes Aegyptum et destruetur superbia imperii eius a turre Syenes gladio cadent in ea ait Dominus exercituum

**30:7.** And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

Et dissipabuntur in medio terrarum desolatarum et urbes eius in medio civitatum desertarum erunt

**30:8.** And they shall [know](#) that I am the [Lord](#): when I shall have set a fire in [Egypt](#), and all the helpers thereof shall be destroyed.

Et scient quoniam ego Dominus cum dederō ignem in Aegyptum et adtriti fuerint omnes auxiliares eius

**30:9.** In that day shall messengers go forth from my face in ships to destroy the confidence of [Ethiopia](#), and there shall be dread among them in the day of [Egypt](#): because it shall certainly come.

In die illa egredientur nuntii a facie mea in trieribus ad conterendam Aethiopiae confidentiam et erit pavor in eis in die Aegypti quia absque dubio veniet

**30:10.** Thus saith the [Lord God](#): I will make the multitude of [Egypt](#) to cease by the hand of [Nabuchodonosor the king of Babylon](#).

Haec dicit Dominus Deus et cessare faciam multitudinem Aegypti in manu Nabuchodonosor regis Babylonis

**30:11.** He and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon [Egypt](#): and shall fill the land with the slain.

Ipse et populus eius cum eo fortissimi gentium adducentur ad disperdendam terram et evaginabunt gladios suos super Aegyptum et implebunt terram interfectis

**30:12.** And I will make the channels of the rivers dry, and will deliver the land into the hand of the [wicked](#): and will lay waste the land and all that is therein by the hands of strangers, I the [Lord](#) have spoken it.

Et faciam alveos fluminum aridos et tradam terram in manu pessimorum et dissipabo terram et plenitudinem eius in manu alienorum ego Dominus locutus sum

**30:13.** Thus saith the **Lord God**: I will also destroy the **idols**, and I will make an end of the **idols** of Memphis: and there shall: be no more a prince of the land of **Egypt** and I will cause a terror in the land of **Egypt**.

Haec dicit Dominus Deus et disperdam simulacra et cessare faciam idola de Memphis et dux de terra Aegypti non erit amplius et dabo terrorem in terra Aegypti

**30:14.** And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in **Alexandria**.

Et disperdam terram Fatures et dabo ignem in Tafnis et faciam iudicia in Alexandriam

**Alexandria...** In the **Hebrew, No**: which was the ancient **name** of that city, which was afterwards rebuilt by Alexander the Great, and from his **name** called Alexandria.

**30:15.** And I will pour out my indignation upon Pelusium the strength of **Egypt**, and will cut off the multitude of **Alexandria**.

Et effundam indignationem meam super Pelusium robur Aegypti et interficiam multitudinem Alexandriae

**30:16.** And I will make a fire in **Egypt**: Pelusium shall be in pain like a **woman** in labour, and **Alexandria** shall be laid waste, and in Memphis there shall be daily distresses.

Et dabo ignem in Aegypto quasi parturiens dolebit Pelusium et Alexandria erit dissipata et in Memphis angustiae cotidiana

**30:17.** The young men of Heliopolis, and of Bubastus shall fall by the sword, and they themselves shall go into captivity.

Iuvenes Eliupoleos et Bubasti gladio cadent et ipsae captivae ducentur

**30:18.** And in Taphnis the day shall be darkened, when I shall break there the sceptres of **Egypt**, and the **pride** of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

Et in Tafnis nigrescet dies cum contrivero ibi sceptrum Aegypti et defecerit in ea superbia potentiae eius ipsam nubes operiet filiae autem eius in captivitatem ducentur

**30:19.** And I will execute judgments in **Egypt**: and they shall **know** that I am the **Lord**.

Et faciam iudicia in Aegypto et scient quia ego Dominus

**30:20.** And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the **word of the Lord** came, me, saying:

Et factum est in undecimo anno in primo in septima mensis factum est verbum Domini ad me dicens

**30:21.** **Son of man**, I have broken the arm of **Pharao** king of **Egypt**: and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength, and hold the sword.

Fili hominis brachium Pharaonis regis Aegypti confregi et ecce non est obvolutum ut restitueretur ei sanitas ut ligaretur pannis et fasciaretur linteolis et recepto robore posset tenere gladium

**30:22.** Therefore, thus saith the **Lord God**: Behold, I come against **Pharao** king of **Egypt**, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

Propterea haec dicit Dominus Deus ecce ego ad Pharaonem regem Aegypti et comminuam brachium eius forte sed confractum et deiciam gladium de manu eius

**30:23.** And I will disperse **Egypt** among the nations, and scatter them through the countries.

Et dispergam Aegyptum in gentibus et ventilabo eos in terris

**30:24.** And I will strengthen the arms of the **king of Babylon**, and will put my sword in his hand: and I will break the arms of **Pharao**, and they shall groan bitterly being slain before his face.

Et confortabo brachia regis Babylonis daboque gladium meum in manu eius et confringam brachia Pharaonis et gement gemitibus interfecti coram facie eius

**30:25.** And I will strengthen the arms of the **king of Babylon**, and the arms of **Pharao** shall fall: and they shall **know** that I am the **Lord**, when I shall have given my sword into the hand of the **king of Babylon**, and he shall have stretched it forth upon the land of **Egypt**.

Et confortabo brachia regis Babylonis et brachia Pharaonis concident et scient quia ego Dominus cum dederam gladium meum in manu regis Babylonis et extenderit eum super terram Aegypti

**30:26.** And I will disperse **Egypt** among the nations, and will scatter them through the countries, and they

shall know that I am the Lord.

Et dispergam Aegyptum in nationes et ventilabo eos in terris et scient quia ego Dominus

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## Ezechiel Chapter 31

### The Assyrian empire fell for their pride: the Egyptian shall fall in like manner.

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**31:1.** And it came to pass, in the eleventh year, the third month the first day of the month, that the [word of the Lord](#) came to me, saying:

Et factum est in undecimo anno tertio una mensis factum est verbum Domini ad me dicens

**31:2.** [Son of man](#), speak to [Pharao](#) king of [Egypt](#), and to his people: To whom art thou like in thy greatness?

Fili hominis dic Pharaoni regi Aegypti et populo eius cui similis factus es in magnitudine tua

**31:3.** Behold, the [Assyrian](#) like a [cedar](#) in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

Ecce Assur quasi cedrus in Libano pulcher ramis et frondibus nemorosus excelsusque altitudine et inter condensas frondes elevatum est cacumen eius

**31:4.** The waters nourished him, the [deep](#) set him tip on high, the streams thereof ran round about his roots, and it sent, forth its rivulets to all the trees of the country.

Aquae nutrierunt illum abyssus exaltavit eum flumina eius manabant in circuitu radicum eius et rivos suos emisit ad universa ligna regionis

**31:5.** Therefore was his height exalted above all the trees of the country and his branches were multiplied, and his boughs were elevated because of many waters.

Propterea elevata est altitudo eius super omnia ligna regionis et multiplicata sunt arbusta eius et elevati sunt rami eius prae aquis multis

**31:6.** And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow.

Cumque extendisset umbram suam in ramis eius fecerunt nidos omnia volatilia caeli et sub frondibus eius genuerunt omnes bestiae saltuum et sub umbraculo illius habitabat coetus gentium plurimarum

**31:7.** And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

Eratque pulcherrimus in magnitudine sua et in dilatatione arbustorum suorum erat enim radix illius iuxta aquas multas

**31:8.** The [cedars](#) in the [paradise of God](#) were not higher than he, the fir trees did not equal his top, neither were the plane trees to be compared with him for branches: no tree in the [paradise of God](#) was like him in his beauty.

Cedri non fuerunt altiores illo in paradiso Dei abietes non adaequaverunt summitatem eius et platani non fuerunt aequae frondibus illius omne lignum paradisi Dei non est adsimilatum illi et pulchritudini eius

**31:9.** For I made him beautiful and thick set with many branches: and all the trees of pleasure, that were in the [paradise of God](#), envied him.

Quoniam speciosum feci eum et multis condensisque frondibus et aemulata sunt eum omnia ligna voluptatis quae erant in paradiso Dei

**31:10.** Therefore thus saith the [Lord God](#): Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

Propterea haec dicit Dominus Deus pro eo quod sublimatus est in altitudine et dedit summitatem suam virentem atque condensam et elevatum est cor eius in altitudine sua

**31:11.** I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his [wickedness](#).

Tradidi eum in manu fortissimi gentium faciens faciet ei iuxta impietatem eius eieci eum

**I have delivered...** Here the time past is put for the future, i.e., I shall deliver. -- Ibid. **The mighty one, etc...** Viz., [Nabuchodonosor](#), who conquered both the [Assyrians](#) and [Egyptians](#).

**31:12.** And strangers, and the most cruel of the nations shall cut him down, and cast him away upon the mountains, and his boughs shall fall in every valley, and his branches shall be broken on every rock of the country: and all the people of the earth shall depart from his shadow, and leave him.

Et succident illum alieni et crudelissimi nationum et proicient eum super montes et in cunctis convallibus corruent rami eius et confringentur arbusta eius in universis rupibus terrae et recedent de umbraculo eius omnes populi terrae et relinquent eum

**31:13.** All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches.

In ruina eius habitaverunt omnia volatilia caeli et in ramis eius fuerunt universae bestiae regionis

**31:14.** For which cause none of the trees by the waters shall exalt themselves for their height: nor shoot up their tops among the thick branches and leaves, neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest parts of the earth, in the midst of the children of [men](#), with them that go down into the pit.

Quam ob rem non elevabuntur in altitudine sua omnia ligna aquarum neque ponent sublimitatem suam inter nemorosa atque frondosa nec stabunt in sublimitate eorum omnia quae inrigantur aquis quia omnes traditi sunt in mortem ad terram ultimam in medio filiorum hominum ad eos qui descendunt in lacum

**31:15.** Thus saith the [Lord God](#): In the day when he went down to hell, I brought in mourning, I covered him with the [deep](#): and I withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

Haec dicit Dominus Deus in die quando descendit ad inferos indixi luctum operui eum abyssis et prohibui flumina eius et coercui aquas multas contristatus est super eum Libanus et omnia ligna agri concussa sunt

**31:16.** I shook the nations with the sound of his fall, when I brought him down to hell with them that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

A sonitu ruinae eius commovi gentes cum deducerem eum ad infernum cum his qui descendebant in lacum et consolata sunt in terra infima omnia ligna voluptatis egregia atque praeclara in Libano universa quae inrigabantur aquis

**31:17.** For they also shall go down with him to hell to them that are slain by the sword; and the arm of every one shall sit down under his shadow in the midst of the nations.

Nam et ipsi cum ea descendunt ad infernum ad interfectos gladio et brachium uniuscuiusque sedebit sub umbraculo eius in medio nationum

**31:18.** To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is [Pharao](#), and all his multitude, saith the [Lord God](#).

Cui adsimilatus es o inclite atque sublimis inter ligna voluptatis ecce deductus es cum lignis voluptatis ad terram ultimam in medio incircumcisorum dormies cum his qui interfecti sunt gladio ipse est Pharaon et omnis multitudo eius dicit Dominus Deus

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## Ezechiel Chapter 32

### The prophet's lamentation for the king of Egypt.

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**32:1.** And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the [word of the Lord](#) came to me, saying:

Et factum est duodecimo anno in mense duodecimo in una mensis factum est verbum Domini ad me dicens

**32:2.** [Son of man](#), take up a lamentation for [Pharao](#) the king of [Egypt](#), and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

Fili hominis adsume lamentum super Pharao regem Aegypti et dices ad eum leoni gentium adsimilatus es et draconi qui est in mari et ventilabas cornu in fluminibus tuis et conturbabas aquas pedibus tuis et conculcabas flumina eorum

**32:3.** Therefore, thus saith the [Lord God](#): I will spread out my net over thee with the multitude of many people, and I will draw thee up in my net.

Propterea haec dicit Dominus Deus expandam super te rete meum in multitudine populorum multorum et extrahent te in sagena mea

**32:4.** And I will throw thee out on the land, I will cast thee away into the open field and I will cause all the fowls of the air to dwell upon thee, and I will fill the beasts of all the earth with thee.

Et proiciam te in terram super faciem agri abiciam te et habitare faciam super te omnia volatilia caeli et saturabo de te bestias universae terrae

**32:5.** And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption,

Et dabo carnes tuas super montes et implebo colles tuos sanie tua

**32:6.** And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

Et inrigabo terram pedore sanguinis tui super montes et valles implebuntur ex te

**32:7.** And I will cover the [heavens](#), when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

Et operiam cum extinctus fueris caelos et nigrescere faciam stellas eius solem nube tegam et luna non dabit lumen suum

**32:8.** I will make all the lights of [heaven](#) to mourn over thee and I will cause darkness upon thy land, saith the [Lord God](#), when thy wounded shall fall in the midst of the land, saith the [Lord God](#).

Omnia luminaria caeli maerere faciam super te et dabo tenebras super terram tuam dicit Dominus Deus

**32:9.** And I shall provoke to [anger](#) the heart of many people, when I shall have brought in thy destruction among the nations upon the lands, which thou [knowest](#) not.

Et inritabo cor populorum multorum cum induxero contritionem tuam in gentibus super terras quas nescis

**32:10.** And I will make many people to be amazed at thee, and their kings shall be horribly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, every one for his own life, in the day of their ruin.

Et stupescere faciam super te populos multos et reges eorum horrore nimio formidabunt super te cum volare coeperit gladius meus super facies eorum et obstupescant repente singuli pro anima sua in die ruinae suae

**32:11.** For thus saith the [Lord God](#): The sword of the [king of Babylon](#) shall come upon thee,

Quia haec dicit Dominus Deus gladius regis Babylonis veniet tibi

**32:12.** By the swords of the mighty I will overthrow thy multitude: all these nations are invincible: and they shall waste the [pride](#) of [Egypt](#), and the multitude thereof shall be destroyed.

In gladiis fortium deiciam multitudinem tuam inexpugnabiles gentes omnes heae et vastabunt superbiam Aegypti et dissipabitur multitudo eius

**32:13.** I will destroy also all the beasts thereof that were beside the great waters: and the foot of [man](#) shall trouble them no more, neither shall the hoof of beasts trouble them.

Et perdam omnia iumenta eius quae erant super aquas plurimas et non conturbabit eas pes hominis ultra neque ungula iumentorum turbabit eas

**32:14.** Then will I make their waters clear, and cause their rivers to run like oil, saith the [Lord God](#):

Tunc purissimas reddam aquas eorum et flumina eorum quasi oleum adducam ait Dominus Deus

**32:15.** When I shall have made the land of [Egypt](#) desolate: and the land shall be destitute of her fulness, when I shall have struck all the inhabitants thereof and they shall [know](#) that I am the [Lord](#).

Cum dederam terram Aegypti desolatam deseretur autem terra a plenitudine sua quando percussero omnes habitatores eius et scient quia ego Dominus

**32:16.** This is the lamentation, and they shall lament therewith: the daughters of the nations shall lament therewith for [Egypt](#), and for the multitude thereof they shall lament therewith, saith the [Lord God](#).

Planctus est et plangent eum filiae gentium plangent eum super Aegypto et super multitudine eius plangent eum ait Dominus Deus

**32:17.** And it came to pass in the twelfth year, in the fifteenth day of the month, that the [word of the Lord](#) came to me saying:

Et factum est in duodecimo anno in quintadecima mensis factum est verbum Domini ad me dicens

**32:18.** [Son of man](#), sing a mournful song for the multitude of [Egypt](#): and cast her down, both her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

Fili hominis cane lugubre super multitudine Aegypti et detrahe eam ipsam et filias gentium robustarum ad terram ultimam cum his qui descendunt in lacum

**32:19.** Whom dost thou excel in beauty? go down and sleep with the uncircumcised.

Quo pulchrior es descende et dormi cum incircumcisis

**32:20.** They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

In medio interfectorum gladio cadent gladius datus est adtraxerunt eam et omnes populos eius

**32:21.** The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers and slept uncircumcised, slain by the sword.

Loquentur ei potentissimi robustorum de medio inferni qui cum auxiliatoribus eius descenderunt et dormierunt incircumcisi interfecti gladio

**32:22.** [Assur](#) is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

Ibi Assur et omnis multitudo eius in circuitu illius sepulchra eius omnes interfecti et qui ceciderunt gladio

**32:23.** Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

Quorum data sunt sepulchra in novissimis lacu et facta est multitudo eius per gyrum sepulchri eius universi interfecti cadentesque gladio qui dederant quondam formidinem in terra viventium

**32:24.** There is Elam and all his multitude round about his grave, all of them slain, and fallen by the sword; that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne their shame with them that go down into the pit.

Ibi Aelam et omnis multitudo eius per gyrum sepulchri sui omnes hii interfecti ruentesque gladio qui descenderunt incircumcisi ad terram ultimam qui posuerunt terrorem suum in terra viventium et portaverunt ignominiam suam cum his qui descendunt in lacum

**32:25.** In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these are uncircumcised, and slain by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the

slain.

In medio interfectorum posuerunt cubile eius in universis populis eius in circuitu eius sepulchrum illius omnes hii incircumcisi interfectique gladio dederant enim terrorem in terra viventium et portaverunt ignominiam suam cum his qui descendunt in lacum in medio interfectorum positi sunt

**32:26.** There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised and slain, and fallen by the sword: though they spread their terror in the land of the living.

Ibi Mosoch et Thubal et omnis multitudo eius in circuitu illius sepulchra eius omnes hii incircumcisi interfectique et cadentes gladio quia dederunt formidinem suam in terra viventium

**32:27.** And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones, because they were the terror of the mighty in the land of the living.

Et non dormient cum fortibus cadentibusque et incircumcisis qui descenderunt ad infernum cum armis suis et posuerunt gladios suos sub capitibus suis et fuerunt iniquitates eorum in ossibus eorum quia terror fortium facti sunt in terra viventium

**32:28.** So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

Et tu ergo in medio incircumcisorum contereris et dormies cum interfectis gladio

**32:29.** There is Edom, and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

Ibi Idumea et reges eius omnes duces eius qui dati sunt cum exercitu suo cum interfectis gladio et qui cum incircumcisis dormierunt et cum his qui descenderunt in lacum

**32:30.** There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing, and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

Ibi principes aquilonis omnes et universi venatores qui deducti sunt cum interfectis paventes et in sua fortitudine confusi qui dormierunt incircumcisi cum interfectis gladio et portaverunt confusionem suam cum his qui descendunt in lacum

**32:31.** Pharaoh saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharaoh, and all his army, saith the Lord God:

Vidit eos Pharaos et consolatus est super universa multitudo sua quae interfecta est gladio Pharaos et omnis exercitus eius ait Dominus Deus

**32:32.** Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised with them that are slain by the sword: Pharaoh and all his multitude, saith the Lord God.

Quia dedi terrorem meum in terra viventium et dormivit in medio incircumcisorum cum interfectis gladio Pharaos et omnis multitudo eius ait Dominus Deus

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## Ezechiel Chapter 33

### The duty of the watchman appointed by God: the justice of God's ways: his judgments upon the Jews.

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**33:1.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**33:2.** [Son of man](#), speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a [man](#), one of their meanest, and make him a watchman over them:

Fili hominis loquere ad filios populi tui et dices ad eos terra cum induxero super eam gladium et tulerit populus terrae virum unum de novissimis suis et constituerit eum super se speculatorem

**33:3.** And he sees the sword coming upon the land, and sound the trumpet, and tell the people:

Et ille viderit gladium venientem super terram et cecinerit bucina et adnuntiaverit populo

**33:4.** Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head.

Audiens autem quisquis ille est sonum bucinae non se observaverit veneritque gladius et tulerit eum sanguis ipsius super caput eius erit

**33:5.** He heard the sound of the trumpet, and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life.

Sonum bucinae audivit et non se observavit sanguis eius in ipso erit si autem custodierit animam suam salvavit

**33:6.** And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a [soul](#) from among them: he indeed is taken away in his [iniquity](#), but I will require his blood at the hand of the watchman.

Quod si speculator viderit gladium venientem et non insonuerit bucina et populus non se custodierit veneritque gladius et tulerit de eis animam ille quidem in iniquitate sua captus est sanguinem autem eius de manu speculatoris requiram

**33:7.** So thou, O [son of man](#), I have made thee a watchman to the [house of Israel](#): therefore thou shalt hear the word from my mouth, and shalt tell it them from me.

Et tu fili hominis speculatorem dedi te domui Israhel audiens ergo ex ore meo sermonem adnuntiabis eis ex me

**33:8.** When I say to the [wicked](#): O [wicked man](#), thou shalt surely die: if thou dost not speak to warn the [wicked man](#) from his way: that [wicked man](#) shall die in his [iniquity](#), but I will require his blood at thy hand.

Si me dicente ad impium impie morte morieris non fueris locutus ut se custodiat impius a via sua ipse impius in iniquitate sua morietur sanguinem autem eius de manu tua requiram

**33:9.** But if thou tell the [wicked man](#), that he may be converted from his ways, and he be not converted from his way he shall die in his [iniquity](#): but thou hast delivered thy [soul](#).

Si autem adnuntiante te ad impium ut a viis suis convertatur non fuerit conversus a via sua ipse in iniquitate sua morietur porro tu animam tuam liberasti

**33:10.** Thou therefore, O [son of man](#), say to the [house of Israel](#): Thus you have spoken, saying: Our [iniquities](#), and our [sins](#) are upon us, and we pine away in them: how then can we live?

Tu ergo fili hominis dic ad domum Israhel sic locuti estis dicentes iniquitates nostrae et peccata nostra super nos sunt et in ipsis nos tabescimus quomodo ergo vivere poterimus

**33:11.** Say to them: As I live, saith the [Lord God](#), I desire not the death of the [wicked](#), but that the [wicked](#) turn from his way, and live. Turn ye, turn ye from your [evil](#) ways: and why will you die, O [house of Israel](#)?

Dic ad eos vivo ego dicit Dominus Deus nolo mortem impii sed ut revertatur impius a via sua et vivat convertimini a viis vestris pessimis et quare moriemini domus Israhel

**33:12.** Thou therefore, O **son of man**, say to the children of thy people: The **justice** of the **just** shall not deliver him, in what day soever he shall **sin**: and the wickedness of the **wicked** shall not hurt him, in what day soever he shall turn from his **wickedness**: and the **just** shall not be able to live in his **justice**, in what day soever he shall **sin**.

Tu itaque fili hominis dic ad filios populi tui iustitia iusti non liberabit eum in quacumque die peccaverit et impietas impii non nocebit ei in quacumque die conversus fuerit ab impietate sua et iustus non poterit vivere in iustitia sua in quacumque die peccaverit

**33:13.** Yea, if I shall say to the **just** that he shall surely live, and he, trusting in his **justice**, commit **iniquity**: all his justices shall be forgotten, and his **iniquity**, which he hath committed, in the same shall he die.

Etiam si dixero iusto quod vita vivat et confisus in iustitia sua fecerit iniquitatem omnes iustitiae eius oblivioni tradentur et in iniquitate sua quam operatus est in ipsa morietur

**33:14.** And it I shall say to the **wicked**: Thou shalt surely die: and he do **penance** for his **sin**, and do judgment and **justice**,

Sin autem dixero impio morte morieris et egerit paenitentiam a peccato suo feceritque iudicium et iustitiam

**33:15.** And if that **wicked man** restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no **unjust** thing: he shall surely live, and shall not die.

Pignus restituerit ille impius rapinamque reddiderit in mandatis vitae ambulaverit nec fecerit quicquam iniustum vita vivet et non morietur

**33:16.** None of his **sins**, which he hath committed, shall be imputed to him: he hath done judgment and **justice**, he shall surely live.

Omnia peccata eius quae peccavit non inputabuntur ei iudicium et iustitiam fecit vita vivet

**33:17.** And the children of thy people have said: The way of the **Lord** is not equitable: whereas their own way is **unjust**.

Et dixerunt filii populi tui non est aequi ponderis via Domini et ipsorum via iniusta est

**33:18.** For when the **just** shall depart from his **justice**, and commit **iniquities**, he shall die in them.

Cum enim recesserit iustus a iustitia sua feceritque iniquitatem morietur in eis

**33:19.** And when the **wicked** shall depart from his **wickedness**, and shall do judgments, and **justice**, he shall live in them.

Et cum recesserit impius ab impietate sua feceritque iudicium et iustitiam vivet in eis

**33:20.** And you say: The way of the **Lord** is not right, I will judge every one of you according to his ways, O **house of Israel**.

Et dicitis non est recta via Domini unumquemque iuxta vias suas iudicabo de vobis domus Israhel

**33:21.** And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from **Jerusalem**, saying: The city is laid waste.

Et factum est in duodecimo anno in duodecimo mense in quinta mensis transmirationis nostrae venit ad me qui fugerat de Hierusalem dicens vastata est civitas

**33:22.** And the hand of the **Lord** had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning, and my mouth being opened, I was silent no more.

Manus autem Domini facta fuerat ad me vespere antequam veniret qui fugerat aperuitque os meum donec veniret ad me mane et aperto ore meo non silui amplius

**33:23.** And the **word of the Lord** came to me, saying:

Et factum est verbum Domini ad me dicens

**33:24.** **Son of man**, they that dwell in these ruinous places in the land of **Israel**, speak, saying: **Abraham** was one, and he inherited the land, but we are many, the land is given us in possession.

Fili hominis qui habitant in ruinosis his super humum Israhel loquentes aiunt unus erat Abraham et hereditate possedit terram nos autem multi nobis data est terra in possessionem

**33:25.** Therefore say to them: Thus saith the **Lord God**: You that eat with the blood and lift up your eyes to

your **uncleannesses**, and that shed blood: shall you possess the land by inheritance?

I dices ad eos haec dicit Dominus Deus qui in sanguine comeditis et oculos vestros levatis ad immunditias vestras et sanguinem funditis numquid terram hereditate possidebitis

**33:26.** You stood on your swords, you have committed abominations, and every one hath defiled his neighbours wife; and shall you possess the land by inheritance?

Stetistis in gladiis vestris fecistis abominationes et unusquisque uxorem proximi sui polluit et terram hereditate possidebitis

**33:27.** Say thou thus to them: Thus saith the **Lord God**: As I live, they that dwell in the ruinous places, shall fall by the sword: and he that is in the field, shall be given to the beasts to be devoured: and they that are in holds, and caves, shall die of the pestilence.

Haec dices ad eos sic dicit Dominus Deus vivo ego quia qui in ruinosis habitant gladio cadent et qui in agro est bestiis tradetur ad devorandum qui autem in praesidiis et in speluncis sunt peste morientur

**33:28.** And I will make the land a **wilderness**, and a **desert**, and the **proud** strength thereof shall fail, and the mountains of **Israel** shall be desolate, because there is none to pass by them,

Et dabo terram in solitudinem et desertum et deficiet superba fortitudo eius et desolabuntur montes Israhel eo quod nullus sit qui per eos transeat

**33:29.** And they shall **know** that I am the **Lord**, when I shall have made their land waste and desolate, for all their abominations which they have committed.

Et scient quia ego Dominus cum dederam terram desolatam et desertam propter universas abominationes suas quas operati sunt

**33:30.** And thou **son of man**: the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another each **man** to his neighbour, saying: Come, and let us hear what is the word that cometh forth from the **Lord**.

Et tu fili hominis filii populi tui qui loquuntur de te iuxta muros et in ostiis domorum et dicunt unus ad alterum vir ad proximum suum loquentes venite et audiamus qui sit sermo egrediens a Domino

**33:31.** And they come to thee, as if people were coming in, and my people sit before thee: and hear thy words, and do them not: for they turn them into a song of their mouth, and their heart goeth after their **covetousness**.

Et veniunt ad te quasi si ingrediatur populus et sedent coram te populus meus et audiunt sermones tuos et non faciunt eos quia in canticum oris sui vertunt illos et avaritiam suam sequitur cor eorum

**33:32.** And thou art to them as a musical song which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

Et es eis quasi carmen musicum quod suavi dulcique sono canitur et audient verba tua et non facient ea

**33:33.** And when that which was foretold shall come to pass, for behold it is coming, then shall they **know** that a **prophet** hath been among them.

Et cum venerit quod praedictum est ecce enim venit tunc scient quod propheta fuerit inter eos

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## Ezechiel Chapter 34

**Evil pastors are reproved. Christ the true pastor shall come, and gather together his flock from all parts of the earth, and preserve it for ever.**

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**34:1.** And the [word of the Lord](#) came to me, it saying:

Et factum est verbum Domini ad me dicens

**34:2.** [Son of man](#), [prophecy](#) concerning the shepherds of [Israel](#): [prophecy](#), and say to the shepherds: Thus saith the [Lord God](#): Woe to the shepherds of [Israel](#), that fed themselves: should not the flocks be fed by the shepherds?

Fili hominis propheta de pastoribus Israhel propheta et dices pastoribus haec dicit Dominus Deus vae pastoribus Israhel qui pascebant semet ipsos nonne greges pascuntur a pastoribus

**Shepherds...** That is, princes, magistrates, chief [priests](#), and [scribes](#).

**34:3.** You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

Lac comedebatis et lanis operiebamini et quod crassum erat occidebatis gregem autem meum non pascebatis

**34:4.** The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand.

Quod infirmum fuit non consolidastis et quod aegrotum non sanastis quod fractum est non alligastis et quod abiectum est non reduxistis quod perierat non quaesistis sed cum austeritate imperabatis eis et cum potentia

**34:5.** And my sheep were scattered, because there was no shepherd and they became the prey of all the beasts of the field, and were scattered.

Et dispersae sunt oves meae eo quod non esset pastor et factae sunt in devorationem omnium bestiarum agri et dispersae sunt

**34:6.** My sheep have wandered in every mountain, and in every high hill: and my flocks were scattered upon the face of the earth, and there was none that sought them, there was none, I say, that sought them.

Erraverunt greges mei in cunctis montibus et in universo colle excelso et super omnem faciem terrae dispersi sunt greges mei et non erat qui requireret non erat inquam qui requireret

**34:7.** Therefore, ye shepherds, hear the [word of the Lord](#):

Propterea pastores audite verbum Domini

**34:8.** As I live, saith the [Lord God](#), forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks:

Vivo ego dicit Dominus Deus quia pro eo quod facti sunt greges mei in rapinam et oves meae in devorationem omnium bestiarum agri eo quod non esset pastor neque enim quaesierunt pastores gregem meum sed pascebant pastores semet ipsos et greges meos non pascebant

**34:9.** Therefore, ye shepherds, hear the [word of the Lord](#):

Propterea pastores audite verbum Domini

**34:10.** Thus saith the [Lord God](#): Behold I myself come upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed

themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them. Haec dicit Dominus Deus ecce ego ipse super pastores requiram gregem meum de manu eorum et cessare eos faciam ut ultra non pascant gregem nec pascant amplius pastores semet ipsos et liberabo gregem meum de ore eorum et non erunt ultra eis in escam

**34:11.** For thus saith the [Lord God](#): Behold I myself will seek my sheep, and will visit them.

Quia haec dicit Dominus Deus ecce ego ipse requiram oves meas et visitabo eas

**34:12.** As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day.

Sicut visitat pastor gregem suum in die quando fuerit in medio ovium suarum dissipatarum sic visitabo oves meas et liberabo eas de omnibus locis quo dispersae fuerant in die nubis et caliginis

**34:13.** And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of [Israel](#), by the rivers, and in all the habitations of the land.

Et educam eas de populis et congregabo eas de terris et inducam eas in terram suam et pascam eas in montibus Israhel in rivis et in cunctis sedibus terrae

**34:14.** I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of [Israel](#): there shall they rest on the green grass, and be fed in fat pastures upon the mountains of [Israel](#).

In pascuis uberrimis pascam eas et in montibus excelsis Israhel erunt pascuae eorum ibi requiescent in herbis virentibus et in pascuis pinguibus pascentur super montes Israhel

**34:15.** I will feed my sheep: and I will cause them to lie down, saith the [Lord God](#).

Ego pascam oves meas et ego eas accubare faciam dicit Dominus Deus

**34:16.** I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve, and I will feed them in judgment.

Quod perierat requiram et quod abiectum erat reducam et quod confractum fuerat alligabo et quod infirmum erat consolidabo et quod pingue et forte custodiam et pascam illas in iudicio

**34:17.** And as for you, O my flocks, thus saith the [Lord God](#): Behold I judge between cattle and cattle, of rams and of he goats.

Vos autem greges mei haec dicit Dominus Deus ecce ego iudico inter pecus et pecus arietum et hircorum

**34:18.** Was it not enough for you to feed upon [good](#) pastures? but you must also tread down with your feet the residue of your pastures: and when you drank the clearest water, you troubled the rest with your feet.

Nonne satis vobis erat pascuam bonam depasci insuper et reliquias pascuarum vestrarum conculcastis pedibus vestris et cum purissimam aquam biberetis reliquam pedibus vestris turbabatis

**34:19.** And my sheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled.

Et oves meae his quae conculcata pedibus vestris fuerant pascebantur et quae pedes vestri turbaverant haec bibebant

**34:20.** Therefore thus saith the [Lord God](#) to you: Behold, I myself will judge between the fat cattle and the lean.

Propterea haec dicit Dominus Deus ad eos ecce ego ipse iudico inter pecus pingue et macilentum

**34:21.** Because you thrust with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

Pro eo quod lateribus et umeris inpingebatis et cornibus vestris ventilabatis omnia infirma pecora donec dispergerentur foras

**34:22.** I will save my flock, and it shall be no more a spoil, and I will judge between cattle and cattle.

Salvabo gregem meum et non erit ultra in rapinam et iudicabo inter pecus et pecus

**34:23.** And I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant [David](#): he shall feed them, and he shall be their shepherd.

Et suscitabo super ea pastorem unum qui pascat ea servum meum David ipse pascet ea et ipse erit eis in

pastorem

**David...** Christ, who is of the house of David.

**34:24.** And I the Lord will be their God: and my servant David the prince in the midst of them: I the Lord have spoken it.

Et ego autem Dominus ero eis in Deum et servus meus David princeps in medio eorum ego Dominus locutus sum

**34:25.** And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness shall sleep secure in the forests.

Et faciam cum eis pactum pacis et cessare faciam bestias pessimas de terra et qui habitant in deserto securi dormient in saltibus

**34:26.** And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing.

Et ponam eos in circuitu collis mei benedictionem et deducam imbrem in tempore suo pluviae benedictionis erunt

**34:27.** And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

Et dabit lignum agri fructum suum et terra dabit germen suum et erunt in terra sua absque timore et scient quia ego Dominus cum contrivero catenas iugi eorum et eruero eos de manu imperantium sibi

**34:28.** And they shall be no more for a spoil to the nations, neither shall the beasts of the earth devour them: but they shall dwell securely without, any terror.

Et non erunt ultra in rapinam gentibus neque bestiae terrae devorabunt eos sed habitabunt confidenter absque ullo terrore

**34:29.** And I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

Et suscitabo eis germen nominatum et non erunt ultra in minuti fame in terra neque portabunt amplius obprobria gentium

**A bud of renown...** Germen nominatum. He speaks of Christ our Lord, the illustrious bud of the house of David, renowned over all the earth. See [Jeremias 33: 15](#).

**34:30.** And they shall know that I the Lord their God am with them, and that they are my people the house of Israel: saith the Lord God.

Et scient quia ego Dominus Deus eorum cum eis et ipsi populus meus domus Israhel ait Dominus Deus

**34:31.** And you my flocks, the flocks of my pasture are men: and I am the Lord your God, saith the Lord God.

Vos autem greges mei greges pascuae meae homines estis et ego Dominus Deus vester dicit Dominus Deus

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## Ezechiel Chapter 35

### The judgment of mount Seir, for their hatred of Israel.

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**35:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**35:2.** [Son of man](#), set thy face against mount Seir, and [prophecy](#) concerning it, and say to it:

Fili hominis pone faciem tuam adversum montem Seir et prophetabis de eo et dices illi

**35:3.** Thus saith the [Lord God](#): Behold I come against thee, mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste.

Haec dicit Dominus Deus ecce ego ad te mons Seir et extendam manum meam super te et dabo te desolatum atque desertum

**35:4.** I will destroy thy cities, and thou shalt be desolate: and thou shalt [know](#) that I am the [Lord](#).

Urbes tuas demoliar et tu desertus eris et scies quia ego Dominus

**35:5.** Because thou hast been an everlasting enemy, and hast shut up the [children of Israel](#) in the hands of the sword in the time of their affliction, in the time of their last [iniquity](#).

Eo quod fueris inimicus sempiternus et concluseris filios Israhel in manus gladii in tempore adflictionis eorum in tempore iniquitatis extremae

**35:6.** Therefore as I live, saith the [Lord God](#), I will deliver thee up to blood, and blood shall pursue thee: and whereas thou hast [hated](#) blood, blood shall pursue thee.

Propterea vivo ego dicit Dominus Deus quoniam sanguini tradam te et sanguis te persequetur et cum sanguinem oderis sanguis persequetur te

**35:7.** And I will make mount Seir waste and desolate: and I will take away from it him that goeth and him that returneth.

Et dabo montem Seir desolatum et desertum et auferam de eo euntem et redeuntem

**35:8.** And I will fill his mountains with his [men](#) that are slain: in thy hills, and in thy valleys, and in thy torrents they shall fall that are slain with the sword.

Et implebo montes eius occisorum suorum in collibus tuis et in vallibus tuis atque in torrentibus interfecti gladio cadent

**35:9.** I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt [know](#) that I am the [Lord God](#).

In solitudines sempiternas tradam te et civitates tuae non habitabuntur et scietis quoniam ego Dominus

**35:10.** Because thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas the [Lord](#) was there.

Eo quod dixeris duae gentes et duae terrae meae erunt et hereditate possidebo eas cum Dominus esset ibi

**35:11.** Therefore as I live, saith the [Lord God](#), I will do according to thy [wrath](#), and according to thy envy, which thou hast exercised in [hatred](#) to them: and I will be made [known](#) by them, when I shall have judged thee.

Propterea vivo ego dicit Dominus Deus quia faciam iuxta iram tuam et secundum zelum tuum quem fecisti odio habens eos et notus efficiar per eos cum te iudicavero

**35:12.** And thou shalt [know](#) that I the [Lord](#) have heard all thy reproaches, that thou hast spoken against the mountains of [Israel](#), saying. They are desolate, they are given to us to consume.

Et scies quia ego Dominus audivi universa obprobria tua quae locutus es de montibus Israhel dicens deserti nobis dati sunt ad devorandum

**35:13.** And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

Et insurrexistis super me ore vestro et rogastis adversum me verba vestra ego audivi

**35:14.** Thus saith the **Lord God**: When the whole earth shall rejoice, I will make thee a **wilderness**.

Haec dicit Dominus Deus laetante universa terra in solitudinem te redigam

**35:15.** As thou hast rejoiced over the inheritance of the **house of Israel**, because it was laid waste, so will I do to thee: thou shalt be laid waste, O mount Seir, and all **Idumea**: and they shall **know** that I am the **Lord**.

Sicuti gavisus es super hereditatem domus Israhel eo quod fuerit dissipata sic faciam tibi dissipatus eris mons Seir et Idumea omnis et scient quia ego Dominus

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## Ezechiel Chapter 36

### The restoration of Israel, not for their merits, but by God's special grace. Christ's baptism.

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**36:1.** And thou [son of man](#), [prophecy](#) to the mountains of [Israel](#), and say: Ye mountains of [Israel](#), hear the [word of the Lord](#):

Tu autem filii hominis propheta super montes Israhel et dices montes Israhel audite verbum Domini

**36:2.** Thus saith the [Lord God](#): Because the enemy hath said to you: Aha, the everlasting heights are given to us for an inheritance.

Haec dicit Dominus Deus eo quod dixerit inimicus de vobis euge altitudines sempiternae in hereditatem datae sunt nobis

**36:3.** Therefore [prophecy](#), and say: Thus saith the [Lord God](#): Because you have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk, and the reproach of the people:

Propterea vaticinare et dic haec dicit Dominus Deus pro eo quod desolati estis et conculcati per circuitum et facti in hereditatem reliquis gentibus et ascendistis super labium linguae et obprobrium populi

**36:4.** Therefore, ye mountains of [Israel](#), hear the word of the [Lord God](#): Thus saith the [Lord God](#) to the mountains, and to the hills, to the brooks, and to the valleys, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

Propterea montes Israhel audite verbum Domini Dei haec dicit Dominus Deus montibus et collibus torrentibus vallibusque et desertis parietinis et urbibus derelictis quae depopolatae sunt et subsannatae a reliquis gentibus per circuitum

**36:5.** Therefore thus saith the [Lord God](#): In the fire of my [zeal](#) I have spoken of the rest of the nations, and of all [Edom](#), who have taken my land to themselves, for an inheritance with [joy](#), and with all the heart, and with the mind: and have cast it out to lay it waste.

Propterea haec dicit Dominus Deus quoniam in igne zeli mei locutus sum de reliquis gentibus et de Idumea universa qui dederunt terram meam sibi in hereditatem cum gaudio et toto corde ex animo et eiecerunt eam ut vastarent

**36:6.** [Prophecy](#) therefore concerning the land of [Israel](#), and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the [Lord God](#): Behold I have spoken in my [zeal](#), and in my indignation, because you have borne the shame of the [Gentiles](#).

Idcirco vaticinare super humum Israhel et dices montibus et collibus iugis et vallibus haec dicit Dominus Deus ecce ego in zelo meo et in furore meo locutus sum eo quod confusionem gentium sustinueritis

**36:7.** Therefore thus saith the [Lord God](#): I have lifted up my hand, that the [Gentiles](#) who are round about you, shall themselves bear their shame.

Idcirco haec dicit Dominus Deus ego levavi manum meam ut gentes quae in circuitu vestro sunt ipsae confusionem suam portent

**36:8.** But as for you, O mountains of [Israel](#), shoot ye forth your branches, and yield your fruit to my people of [Israel](#): for they are at hand to come.

Vos autem montes Israhel ramos vestros germinetis et fructum vestrum adferatis populo meo Israhel prope est enim ut veniat

**36:9.** For I, I am for you, and I will turn to you, and you shall be ploughed and sown.

Quia ecce ego ad vos et convertar ad vos et arabimini et accipietis sementem

**36:10.** And I will multiply [men](#) upon you, and all the [house of Israel](#): and the cities shall be inhabited, and the ruinous places shall be repaired.

Et multiplicabo in vobis homines omnemque domum Israhel et habitabuntur civitates et ruinosa instaurabuntur

**36:11.** And I will make you abound with **men** and with beasts: and they shall be multiplied, and increased: and I will settle you as from the beginning, and will give you greater gifts, than you had from the beginning: and you shall **know** that I am the **Lord**.

Et replebo vos hominibus et iumentis et multiplicabuntur et crescent et habitari vos faciam sicut a principio bonisque donabo maioribus quam habuistis ab initio et scietis quia ego Dominus

**36:12.** And I will bring **men** upon you, my people **Israel**, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

Et adducam super vos homines populum meum Israhel et hereditate possidebunt te et eris eis in hereditatem et non addes ultra ut absque eis sis

**36:13.** Thus saith the **Lord God**: Because thy say of you: Thou art a devourer of **men**, and one that suffocatest thy nation:

Haec dicit Dominus Deus pro eo quod dicunt de vobis devoratrix hominum es et suffocans gentem tuam

**36:14.** Therefore thou shalt devour **men** no more nor destroy thy nation any more, saith the **Lord God**.

Propterea homines non comedes amplius et gentem tuam non necabis ultra ait Dominus Deus

**36:15.** Neither will I cause **men** to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the **Lord God**.

Nec auditam faciam in te amplius confusionem gentium et obprobrium populorum nequaquam portabis et gentem tuam non amittes amplius ait Dominus Deus

**Nor lose thy nation any more...** This whole **promise** principally relates to the **church of Christ**, and **God's** perpetual protection of her: for as to the carnal **Jews**, they have been removed out of their land these sixteen hundred years.

**36:16.** And the **word of the Lord** came to me, saying:

Et factum est verbum Domini ad me dicens

**36:17.** **Son of man**, when the **house of Israel** dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the **uncleanness** of a menstruous **woman**.

Fili hominis domus Israhel habitaverunt in humo sua et polluerunt eam in viis suis et in studiis suis iuxta inmunditiam menstruatae facta est via eorum coram me

**36:18.** And I poured out my indignation upon them for the blood which they had shed upon the land, and with their **idols** they defiled it.

Et effudi indignationem meam super eos pro sanguine quem fuderunt super terram et in idolis suis polluerunt eam

**36:19.** And I **scattered** them among the nations, and they are **dispersed** through the countries: I have judged them according to their ways, and their devices.

Et dispersi eos in gentes et ventilati sunt in terris iuxta vias eorum et adinventiones iudicavi eos

**36:20.** And when they entered among the nations whither they went, they profaned my **holy name**, when it was said of them: This is the people of the **Lord**, and they are come forth out of his land.

Et ingressi sunt ad gentes ad quas introierunt et polluerunt nomen sanctum meum cum diceretur de eis populus Domini iste est et de terra eius egressi sunt

**36:21.** And I have regarded my own **holy name**, which the **house of Israel** hath profaned among the nations to which they went in.

Et peperi nomini meo sancto quod polluerat domus Israhel in gentibus ad quas ingressi sunt

**36:22.** Therefore thou shalt say to the **house of Israel**: Thus saith the **Lord God**: It is not for your sake that I will do this, O **house of Israel**, but for my **holy name's** sake, which you have profaned among the nations whither you went.

Idcirco dices domui Israhel haec dicit Dominus Deus non propter vos ego faciam domus Israhel sed propter nomen sanctum meum quod polluistis in gentibus ad quas intrastis

**36:23.** And I will sanctify my great **name**, which was profaned among the **Gentiles**, which you have profaned in the midst of them: that the **Gentiles** may **know** that I am the **Lord**, saith the **Lord of hosts**, when I shall be **sanctified** in you before their eyes.

Et sanctificabo nomen meum magnum quod pollutum est inter gentes quod polluistis in medio earum ut sciant gentes quia ego Dominus ait Dominus exercituum cum sanctificatus fuero in vobis coram eis

**36:24.** For I will take you from among the **Gentiles**, and will gather you together out of all the countries, and will bring you into your own land.

Tollam quippe vos de gentibus et congregabo de universis terris et adducam vos in terram vestram

**36:25.** And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your **idols**.

Et effundam super vos aquam mundam et mundabimini ab omnibus inquinamentis vestris et ab universis idolis vestris mundabo vos

**36:26.** And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

Et dabo vobis cor novum et spiritum novum ponam in medio vestri et auferam cor lapideum de carne vestra et dabo vobis cor carneum

**36:27.** And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.

Et spiritum meum ponam in medio vestri et faciam ut in praeceptis meis ambuletis et iudicia mea custodiatis et operemini

**36:28.** And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your **God**.

Et habitabitis in terra quam dedi patribus vestris et eritis mihi in populum et ego ero vobis in Deum

**36:29.** And I will save you from all your **uncleanesses**: and I will call for corn, and will multiply it, and will lay no famine upon you.

Et salvabo vos ex universis inquinamentis vestris et vocabo frumentum et multiplicabo illud et non inponam in vobis famem

**36:30.** And I will multiply the fruit of the tree, and the increase of the field, that you bear no more the reproach of famine among the nations.

Et multiplicabo fructum ligni et genimina agri ut non portetis ultra obprobrium famis in gentibus

**36:31.** And you shall remember your **wicked** ways, and your doings that were not **good**: and your **iniquities**, and your **wicked** deeds shall displease you.

Et recordabimini viarum vestrarum pessimarum studiorumque non bonorum et displicebunt vobis iniquitates vestrae et scelera vestra

**36:32.** It is not for your sakes that I will do this, saith the **Lord God**, be it **known** to you: be confounded, and ashamed at your own ways, O **house of Israel**.

Non propter vos ego faciam ait Dominus Deus notum sit vobis confundimini et erubescite super viis vestris domus Israhel

**36:33.** Thus saith the **Lord God**: In the day that I shall cleanse you from all your **iniquities**, and shall cause the cities to be inhabited, and shall repair the ruinous places,

Haec dicit Dominus Deus in die qua mundavero vos ex omnibus iniquitatibus vestris et habitari fecero urbes et instauravero ruinosas

**36:34.** And the desolate land shall be tilled, which before was waste in the sight of all that passed by, Et terra deserta fuerit excolta quae quondam erat desolata in oculis omnis viatoris

**36:35.** They shall say: This land that was untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

Dicent terra illa inculta facta est ut hortus voluptatis et civitates desertae et destitutae atque suffossae munitae sederunt

**36:36.** And the nations, that shall be left round about you, shall **know** that I the **Lord** have built up what was destroyed, and planted what was desolate, that I the **Lord** have spoken and done it.

Et scient gentes quaecumque derelictae fuerint in circuitu vestro quia ego Dominus aedificavi dissipata plantavique inculta ego Dominus locutus sum et fecerim

**36:37.** Thus saith the **Lord God**: Moreover in this shall the **house of Israel** find me, that I will do it for them: I will multiply them as a flock of **men**,

Haec dicit Dominus Deus adhuc in hoc invenient me domus Israhel ut faciam eis multiplicabo eos sicut gregem hominum

**36:38.** As a **holy** flock, as the flock of **Jerusalem** in her solemn feasts: so shall the waste cities be full of flocks of **men**: and they shall **know** that I am the **Lord**.

Ut gregem sanctum ut gregem Hierusalem in sollemnitatibus eius sic erunt civitates desertae plenaque gregibus hominum et scient quia ego Dominus

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## Ezechiel Chapter 37

**A vision of the resurrection of dry bones, foreshowing the deliverance of the people from their captivity. Juda and Israel shall be all one kingdom under Christ. God's everlasting covenant with the church.**

---

**37:1.** The hand of the [Lord](#) was upon me, and brought me forth in the [spirit of the Lord](#): and set me down in the midst of a plain that was full of bones.

Facta est super me manus Domini et eduxit me in spiritu Domini et dimisit me in medio campi qui erat plenus ossibus

**37:2.** And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry.

Et circumduxit me per ea in gyro erant autem multa valde super faciem campi siccaque vehementer

**37:3.** And he said to me: [Son of man](#), dost thou think these bones shall live and I answered: O [Lord God](#), thou [knowest](#).

Et dixit ad me filii hominis putasne vivent ossa ista et dixi Domine Deus tu nosti

**37:4.** And he said to me: [Prophecy](#) concerning these bones; and say to them: Ye dry bones, hear the [word of the Lord](#).

Et dixit ad me vaticinare de ossibus istis et dices eis ossa arida audite verbum Domini

**37:5.** Thus saith the [Lord God](#) to these bones: Behold, I will send spirit into you, and you shall live.

Haec dicit Dominus Deus ossibus his ecce ego intromittam in vos spiritum et vivetis

**Spirit...** That is, [soul](#), [life](#), and [breath](#).

**37:6.** And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall [know](#) that I am the [Lord](#).

Et dabo super vos nervos et succrescere faciam super vos carnes et superextendam in vobis cutem et dabo vobis spiritum et vivetis et scietis quia ego Dominus

**37:7.** And I [prophesied](#) as he had commanded me: and as I [prophesied](#) there was a noise, and behold a commotion: and the bones came together, each one, its joint.

Et prophetavi sicut praeceperat mihi factus est autem sonitus prophetante me et ecce commotio et accesserunt ossa ad ossa unumquodque ad iuncturam suam

**37:8.** And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them.

Et vidi et ecce super ea nervi et carnes ascenderunt et extenta est in eis cutis desuper et spiritum non habebant

**37:9.** And he said to me: [Prophecy](#) to the spirit, [prophecy](#), O [son of man](#), and say to the spirit: Thus saith the [Lord God](#): Come, spirit, from the four winds, and blow upon these slain, and let them live again.

Et dixit ad me vaticinare ad spiritum vaticinare filii hominis et dices ad spiritum haec dicit Dominus Deus a quattuor ventis veni spiritus et insufla super interfectos istos et revivescant

**37:10.** And I [prophesied](#) as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

Et prophetavi sicut praeceperat mihi et ingressus est in ea spiritus et vixerunt steteruntque super pedes suos exercitus grandis nimis valde

**37:11.** And he said to me: [Son of man](#): All these bones are the [house of Israel](#): they say: Our bones are

dried up, and our [hope](#) is lost, and we are cut off.

Et dixit ad me fili hominis ossa haec universa domus Israhel est ipsi dicunt aruerunt ossa nostra et periit spes nostra et abscisi sumus

**37:12.** Therefore [prophecy](#), and say to them: Thus saith the [Lord God](#): Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of [Israel](#).

Propterea vaticinare et dices ad eos haec dicit Dominus Deus ecce ego aperiam tumulos vestros et educam vos de sepulchris vestris populus meus et inducam vos in terram Israhel

**37:13.** And you shall [know](#) that I am the [Lord](#), when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people:

Et scietis quia ego Dominus cum aperuero sepulchra vestra et eduxero vos de tumulis vestris populus meus

**37:14.** And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall [know](#) that I the [Lord](#) have spoken, and done it, saith the [Lord God](#):

Et dederō spiritum meum in vobis et vixeritis et requiescere vos faciam super humum vestram et scietis quia ego Dominus locutus sum et feci ait Dominus Deus

**37:15.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**37:16.** And thou [son of man](#), take thee a stick: and write upon it: Of [Juda](#), and of the [children of Israel](#) his associates: and take another stick and write upon it: For [Joseph](#) the stick of Ephraim, and for all the [house of Israel](#), and of his associates.

Et tu fili hominis sume tibi lignum unum et scribe super illud Iudae et filiorum Israhel sociis eius et tolle lignum alterum et scribe super eum Ioseph lignum Ephraim et cunctae domui Israhel sociorumque eius

**37:17.** And join them one to the other into one stick, and they shall become one in thy hand.

Et adiunge illa unum ad alterum tibi in lignum unum et erunt in unionem in manu tua

**37:18.** And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

Cum autem dixerint ad te filii populi tui loquentes nonne indicas nobis quid in his tibi velis

**37:19.** Say to them: Thus saith the [Lord God](#): Behold, I will take the stick of [Joseph](#), which is in the hand of Ephraim, and the [tribes of Israel](#) that are associated with him, and I will put them together with the stick of [Juda](#), and will make them one stick: and they shall be one in his hand.

Loqueris ad eos haec dicit Dominus Deus ecce ego adsumam lignum Ioseph quod est in manu Ephraim et tribus Israhel quae iunctae sunt ei et dabo eas pariter cum ligno Iuda et faciam eas in lignum unum et erunt unum in manu eius

**37:20.** And the sticks whereon thou hast written, shall be in thy hand, before their eyes.

Erunt autem ligna super quae scripseris in manu tua in oculis eorum

**37:21.** And thou shalt say to them: Thus saith the [Lord God](#): Behold, I will take of the [children of Israel](#) from the midst of the nations whither they are gone: and I will gather them on every side, and will bring them to their own land.

Et dices ad eos haec dicit Dominus Deus ecce ego adsumam filios Israhel de medio nationum ad quas abierunt et congregabo eos undique et adducam eos ad humum suam

**37:22.** And I will make them one nation in the land on the mountains of [Israel](#), and one king shall be king over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

Et faciam eos gentem unam in terra in montibus Israhel et rex unus erit omnibus imperans et non erunt ultra duae gentes nec dividantur amplius in duo regna

**37:23.** Nor shall they be defiled any more with their [idols](#), nor with their abominations, nor with all their [iniquities](#): and I will save them out of all the places in which they have [sinned](#), and I will cleanse them: and they shall be my people, and I will be their [God](#).

Neque polluentur ultra in idolis suis et abominationibus suis et in cunctis iniquitatibus suis et salvos eos faciam de universis sedibus suis in quibus peccaverunt et mundabo eos et erunt mihi populus et ego ero eis Deus

**37:24.** And my servant **David** shall be king over them, and they shall have one shepherd: they shall walk in my judgments, and shall keep my commandments, and shall do them.

Et servus meus David rex super eos et pastor unus erit omnium eorum in iudiciis meis ambulabunt et mandata mea custodient et facient ea

**37:25.** And they shall dwell in the land which I gave to my servant **Jacob**, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children, for ever: and **David** my servant shall be their prince for ever.

Et habitabunt super terram quam dedi servo meo Iacob in qua habitaverunt patres vestri et habitabunt super eam ipsi et filii eorum et filii filiorum eorum usque in sempiternum et David servus meus princeps eorum in perpetuum

**37:26.** And I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

Et percutiam illis foedus pacis pactum sempiternum erit eis et fundabo eos et multiplicabo et dabo sanctificationem meam in medio eorum in perpetuum

**37:27.** And my **tabernacle** shall be with them: and I will be their **God**, and they shall be my people.

Et erit tabernaculum meum in eis et ero eis Deus et ipsi erunt mihi populus

**37:28.** And the nations shall **know** that I am the **Lord** the **sanctifier** of **Israel**, when my sanctuary shall be in the midst of them for ever.

Et scient gentes quia ego Dominus sanctificator Israhel cum fuerit sanctificatio mea in medio eorum in perpetuum

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## Ezechiel Chapter 38

### Gog shall persecute the church in the latter days. He shall be overthrown.

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**38:1.** And the [word of the Lord](#) came to me, saying:

Et factus est sermo Domini ad me dicens

**38:2.** [Son of man](#), set thy face against [Gog](#), the land of [Magog](#), the chief prince of Mosoch and Thubal: and [prophecy](#) of him,

Fili hominis pone faciem tuam contra Gog terram Magog principem capitis Mosoch et Thubal et vaticinare de eo

[Gog](#)... This [name](#), which signifies hidden or covered, is taken in this place, either for the persecutors of the church of [God](#) in general, or some arch-persecutor in particular: such as [Antichrist](#) shall be in the latter days. See Apoc. 20.8. And what is said of the punishment of [Gog](#), is verified by the unhappy ends of persecutors. -- Ibid. [Magog](#)... Scythia or Tartary, from whence the [Turks](#), and other enemies of the [church of Christ](#), originally sprung.

**38:3.** And say to him: Thus saith the [Lord God](#): Behold, I come against thee, O [Gog](#), the chief prince of Mosoch and Thubal.

Et dices ad eum haec dicit Dominus Deus ecce ego ad te Gog principem capitis Mosoch et Thubal

**38:4.** And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and all thy army, horses and horsemen all clothed with coats of mail, a great multitude, armed with spears and shields and swords.

Et circumagam te et ponam frenum in maxillis tuis et educam te et omnem exercitum tuum equos et equites vestitos loriceis universos multitudinem magnam hastam et clypeum arripientium et gladium

**38:5.** The Persians, [Ethiopians](#), and Libyans with them, all with shields and helmets.

Persae Aethiopes et Lybies cum eis omnes scutati et galeati

**38:6.** Gomer, and all his bands, the house of Thogorma, the northern parts and all his strength, and many peoples with thee.

Gomer et universa agmina eius domus Thogorma latera aquilonis et totum robur eius populique multi tecum

**38:7.** Prepare and make thyself ready, and all thy multitude that is assembled about thee, and be thou commander over them.

Praepara et instrue te et omnem multitudinem tuam quae coacervata est ad te et esto eis in praeceptum

**38:8.** After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of [Israel](#) which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

Post dies multos visitaberis in novissimo annorum venies ad terram quae reversa est a gladio congregata est de populis multis ad montes Israhel qui fuerunt deserti iugiter haec de populis educta est et habitaverunt in ea confidenter universi

**38:9.** And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands and many people with thee.

Ascendens autem quasi tempestas venies et quasi nubes ut operias terram tu et omnia agmina tua et populi multi tecum

**38:10.** Thus saith the [Lord God](#): In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

Haec dicit Dominus Deus in die illa ascendent sermones super cor tuum et cogitabis cogitationem pessimam

**38:11.** And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

Et dices ascendam ad terram absque muro veniam ad quiescentes habitantesque secure omnes habitant sine muro vectes et portae non sunt eis

**38:12.** To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in the midst of the earth.

Ut diripias spolia et invadas praedam ut inferas manum tuam super eos qui deserti fuerant et postea restituti et super populum qui est congregatus ex gentibus qui possidere coepit et esse habitator umbilici terrae

**38:13.** [Saba](#), and Dedan, and the merchants of Tharsis, and all the lions thereof shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

Seba et Dedan et negotiatores Tharsis et omnes leones eius dicent tibi numquid ad sumenda spolia tu venis ecce ad diripiendam praedam congregasti multitudinem tuam ut tollas argentum et aurum auferas supellectilem atque substantiam et diripias manubias infinitas

**38:14.** Therefore, thou [son of man](#), [prophesy](#) and say to [Gog](#): Thus saith the [Lord God](#): Shalt thou not [know](#), in that day, when my people of [Israel](#) shall dwell securely?

Propterea vaticinare fili hominis et dices ad Gog haec dicit Dominus Deus numquid non in die illo cum habitaverit populus meus Israhel confidenter scies

**38:15.** And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

Et venies de loco tuo a lateribus aquilonis tu et populi multi tecum ascensores equorum universi coetus magnus et exercitus vehemens

**38:16.** And thou shalt come upon my people of [Israel](#) like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land: that the nations may [know](#) me, when I shall be [sanctified](#) in thee, O [Gog](#), before their eyes.

Et ascendes super populum meum Israhel quasi nubes ut operias terram in novissimis diebus eris et adducam te super terram meam ut sciant gentes me cum sanctificatus fuero in te in oculis eorum o Gog

**38:17.** Thus saith the [Lord God](#): Thou then art he, of whom I have spoken in the days of old, by my servants the [prophets](#) of [Israel](#), who [prophesied](#) in the days of those times that I would bring thee upon them.

Haec dicit Dominus Deus tu ergo ille es de quo locutus sum in diebus antiquis in manu servorum meorum prophetarum Israhel qui prophetaverunt in diebus illorum temporum ut adducerem te super eos

**38:18.** And it shall come to pass in that day, in the day of the coming of [Gog](#) upon the land of [Israel](#), saith the [Lord God](#), that my indignation shall come up in my [wrath](#).

Et erit in die illa in die adventus Gog super terram Israhel ait Dominus Deus ascendet indignatio mea in furore meo

**38:19.** And I have spoken in my [zeal](#), and in the fire of my [anger](#), that in that day there shall be a great commotion upon the land of [Israel](#):

Et in zelo meo in igne irae meae locutus sum quia in die illa erit commotio magna super terram Israhel

**38:20.** So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all [men](#) that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

Et commovebuntur a facie mea pisces maris et volucres caeli et bestiae agri et omne reptile quod movetur super humum cunctique homines qui sunt super faciem terrae et subvertentur montes et cadent sepes et omnis murus in terra corruet

**38:21.** And I will call in the sword against him in all my mountains, saith the [Lord God](#): every [man's](#) sword shall be pointed against his brother.

Et convocabo adversum eum in cunctis montibus meis gladium ait Dominus Deus gladius uniuscuiusque in fratrem suum dirigetur

**38:22.** And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.  
Et iudicabo eum peste et sanguine et imbre vehementi et lapidibus inmensis ignem et sulphur pluam super eum et super exercitum eius et super populos multos qui sunt cum eo

**38:23.** And I will be magnified, and I will be **sanctified**: and I will be **known** in the eyes of many nations and they shall **know** that I am the **Lord**.  
Et magnificabor et sanctificabor et notus ero in oculis gentium multarum et scient quia ego Dominus

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## Ezechiel Chapter 39

### God's judgments upon Gog. God's people were punished for their sins: but shall be favoured with everlasting kindness.

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**39:1.** And thou, [son of man](#), [prophesy](#) against [Gog](#), and say: Thus saith the [Lord God](#): Behold, I come against thee, O [Gog](#), the chief prince of Mosoch and Thubal.

Tu autem filii hominis vaticinare adversum Gog et dices haec dicit Dominus Deus ecce ego super te Gog principem capitis Mosoch et Thubal

**39:2.** And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts: and will bring thee upon the mountains of [Israel](#).

Et circumagam te et seducam te et ascendere faciam de lateribus aquilonis et adducam te super montes Israhel

**39:3.** And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

Et percutiam arcum tuum in manu sinistra tua et sagittas tuas de manu dextera tua deiciam

**39:4.** Thou shalt fall upon the mountains of [Israel](#), thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

Super montes Israhel cades tu et omnia agmina tua et populi qui sunt tecum feris avibus omnique volatili et bestiis terrae dedi te devorandum

**39:5.** Thou shalt fall upon the face of the field: for I have spoken it, saith the [Lord God](#).

Super faciem agri cades quia ego locutus sum ait Dominus Deus

**39:6.** And I will send a fire on [Magog](#), and on them that dwell confidently in the islands: and they shall [know](#) that I am the [Lord](#).

Et emittam ignem in Magog et in his qui habitant in insulis confidenter et scient quia ego Dominus

**39:7.** And I will make my [holy name known](#) in the midst of my people [Israel](#), and my [holy name](#) shall be profaned no more: and the [Gentiles](#) shall [know](#) that I am the [Lord](#), the [Holy One](#) of [Israel](#).

Et nomen sanctum meum notum faciam in medio populi mei Israhel et non polluam nomen sanctum meum amplius et scient gentes quia ego Dominus Sanctus Israhel

**39:8.** Behold it cometh, and it is done, saith the [Lord God](#): this is the day whereof I have spoken.

Ecce venit et factum est ait Dominus Deus haec est dies de qua locutus sum

**39:9.** And the inhabitants shall go forth of the cities of [Israel](#), and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves and the pikes: and they shall burn them with fire seven years.

Et egredientur habitatores de civitatibus Israhel et succendent et comburent arma clypeum et hastas arcum et sagittas et baculos manus et contos et succendent ea igne septem annis

**39:10.** And they shall not bring wood out of the countries, nor cut down out of the forests: for they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the [Lord God](#).

Et non portabunt ligna de regionibus neque succident de saltibus quoniam arma succendent igne et depraedabuntur eos quibus praedae fuerant et diripient vastatores suos ait Dominus Deus

**39:11.** And it shall come to pass in that day, that I will give [Gog](#) a noted place for a sepulchre in [Israel](#): the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by: and there shall they bury [Gog](#), and all his multitude, and it shall be called the valley of the multitude of [Gog](#).

Et erit in die illa dabo Gog locum nominatum sepulchrum in Israhel vallem Viatorum ad orientem maris

quae obstupescere facit praetereuntes et sepelient ibi Gog et omnem multitudinem eius et vocabitur vallis  
Multitudinis Gog

**39:12.** And the [house of Israel](#) shall bury them for seven months to cleanse the land.

Et sepelient eos domus Israhel ut mundent terram septem mensibus

**39:13.** And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was [glorified](#), saith the [Lord God](#).

Sepeliet autem omnis populus terrae et erit eis nominata dies in qua glorificatus sum ait Dominus Deus

**39:14.** And they shall appoint [men](#) to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.

Et viros iugiter constituent lustrantes terram qui sepeliant et requirant eos qui remanserant super faciem terrae ut emundent eam post menses autem septem quaerere incipient

**39:15.** And they shall go about passing through the land: and when they shall see the bone of a [man](#), they shall set up sign by it, till the buriers bury it in the valley, of the multitude of [Gog](#).

Et circumibunt peragrantes terram cumque viderint os hominis statuent iuxta illud titulum donec sepeliant illud pollinctores in valle Multitudinis Gog

**39:16.** And the [name](#) of the city shall be Amona, and they shall cleanse the land.

Nomen autem civitatis Amona et mundabunt terram

**39:17.** And thou, O [son of man](#), saith the [Lord God](#), say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of [Israel](#): to eat flesh, and drink blood.

Tu ergo fili hominis haec dicit Dominus Deus dic omni volucris et universis avibus cunctisque bestiis agri convenite properate concurrite undique ad victimam meam quam ego immolo vobis victimam grandem super montes Israhel ut comedatis carnes et bibatis sanguinem

**39:18.** You shall eat the flesh of the mighty, and you shall drink the blood of the princes of the earth, of rams, and of lambs, and of he goats, and bullocks, and of all that are well fed and fat.

Carnes fortium comedetis et sanguinem principum terrae bibetis arietum agnorum et hircorum taurorumque altitium et pinguium omnium

**39:19.** And you shall eat the fat till you be full, and shall drink blood till you be drunk of the victim which I shall slay for you.

Et comedetis adipem in saturitate et bibetis sanguinem in ebrietate de victima quam ego immolabo vobis

**39:20.** And you shall be filled at my table with horses, and mighty horsemen, and all the [men](#) of [war](#), saith the [Lord God](#).

Et saturabimini super mensam meam de equo et de equite forti et de universis viris bellatoribus ait Dominus Deus

**39:21.** And I will set my [glory](#) among the nations: and all nations shall see my judgment that I have executed, and my hand that I have laid upon them.

Et ponam gloriam meam in gentibus et videbunt omnes gentes iudicium meum quod fecerim et manum meam quam posuerim super eos

**39:22.** And the [house of Israel](#) shall [know](#) that I am the [Lord](#) their [God](#) from that day and forward.

Et scient domus Israhel quia ego Dominus Deus eorum a die illa et deinceps

**39:23.** And the nations shall [know](#) that the [house of Israel](#) were made captives for their [iniquity](#), because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword.

Et scient gentes quoniam in iniquitate sua capta sit domus Israhel eo quod reliquerint me et absconderim faciem meam ab eis et tradiderim eos in manu hostium et ceciderint in gladio universi

**39:24.** I have dealt with them according to their [uncleanness](#), and [wickedness](#), and hid my face from them.

Iuxta inmunditiam eorum et scelus feci eis et abscondi faciem meam ab illis

**39:25.** Therefore, thus saith the **Lord God**: Now will I bring back the captivity of **Jacob**, and will have mercy on all the **house of Israel** and I will be jealous for my **holy name**.

Propterea haec dicit Dominus Deus nunc reducam captivitatem Iacob et miserebor omnis domus Israhel et adsumam zelum pro nomine sancto meo

**39:26.** And they shall bear their confusion, and all the transgressions wherewith they have transgressed against me, when they shall dwell in their land securely fearing no **man**:

Et portabunt confusionem suam et omnem praevaricationem quam praevaricati sunt in me cum habitaverint in terra sua confidenter neminem formidantes

**39:27.** And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be **sanctified** in them, in the sight of many nations.

Et reduxero eos de populis et congregavero de terris inimicorum suorum et sanctificatus fuero in eis in oculis gentium plurimarum

**39:28.** And they shall **know** that I am the **Lord** their **God**, because I caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

Et scient quia ego Dominus Deus eorum eo quod transtulerim eos in nationes et congregavero eos super terram suam et non dereliquerim quemquam ex eis ibi

**39:29.** And I will hide my face no more from them, for I have poured out my spirit upon all the **house of Israel**, saith the **Lord God**.

Et non abscondam ultra faciem meam ab eis eo quod effuderim spiritum meum super omnem domum Israhel ait Dominus Deus

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## Ezechiel Chapter 40

### The prophet sees in a vision the rebuilding of the temple: the dimensions of several parts thereof.

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**40:1.** In the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was destroyed: in the selfsame day the hand of the [Lord](#) was upon me, and he brought me thither.

In vicesimo et quinto anno transmirationis nostrae in exordio anni decima mensis quartodecimo anno postquam percussa est civitas in ipsa hac die facta est super me manus Domini et adduxit me illuc

**40:2.** In the visions of [God](#) he brought me into the land of [Israel](#), and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

In visionibus Dei adduxit me in terram Israhel et dimisit me super montem excelsum nimis super quem erat quasi aedificium civitatis vergentis ad austrum

**40:3.** And he brought me in thither, and behold a [man](#), whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand, and he stood in the gate.

Et introduxit me illuc et ecce vir cuius erat species quasi species aeris et funiculus lineus in manu eius et calamus mensurae in manu eius stabat autem in porta

**40:4.** And this [man](#) said to me: [Son of man](#), see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall show thee: for thou art brought hither that they may be shown to thee: declare all that thou seest, to the [house of Israel](#).

Et locutus est ad me idem vir filii hominis vide oculis tuis et auribus tuis audi et pone cor tuum in omnia quae ego ostendam tibi quia ut ostendantur tibi adductus es huc adnuntia omnia quae tu vides domui Israhel

**40:5.** And behold there was a wall on the outside of the house round about, and in the [man's](#) hand a measuring reed of six cubits and a handbreadth: and he measured the breadth of the building one reed, and the height one reed.

Et ecce murus forinsecus in circuitu domus undique et in manu viri calamus mensurae sex cubitorum et palmo et mensus est latitudinem aedificii calamo uno altitudinem quoque calamo uno

**40:6.** And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed, that is, one threshold was one reed broad;

Et venit ad portam quae respiciebat viam orientalem et ascendit per gradus eius et mensus est limen portae calamo uno latitudinem id est limen unum calamo uno in latitudine

**40:7.** And every little chamber was one reed long, and one reed broad: and between the little chambers were five cubits:

Et thalamum uno calamo in longum et uno calamo in latum et inter thalamos quinque cubitos

**40:8.** And the threshold of the gate by the porch of the gate within, was one reed.

Et limen portae iuxta vestibulum portae intrinsecus calamo uno

**40:9.** And he measured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

Et mensus est vestibulum portae octo cubitorum et frontem eius duobus cubitis vestibulum autem portae erat intrinsecus

**40:10.** And the little chambers of the gate that looked eastward were three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

Porro thalami portae ad viam orientalem tres hinc et tres inde mensura una trium et mensura una frontium ex utraque parte

**40:11.** And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

Et mensus est latitudinem liminis portae decem cubitorum et longitudinem portae tredecim cubitorum

**40:12.** And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

Et marginem ante thalamos cubiti unius et cubitus unus finis utrimque thalami autem sex cubitorum erant hinc et inde

**40:13.** And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

Et mensus est portam a tecto thalami usque ad tectum eius latitudinem viginti et quinque cubitorum ostium contra ostium

**40:14.** He made also fronts of sixty cubits: and to the front the **court** of the gate on every side round about.

Et fecit frontes per sexaginta cubitos et ad frontem atrium portae undique per circuitum

**40:15.** And before the face of the gate which reached even to the face of the porch of the inner gate, fifty cubits.

Et ante faciem portae quae pertingebat usque ad faciem vestibuli portae interioris quinquaginta cubitos

**40:16.** And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like manner there were also in the porches windows round about within, and before the fronts the representation of palm trees.

Et fenestras obliquas in thalamis et in frontibus eorum quae erant intra portam undique per circuitum similiter autem erant et in vestibulis fenestrae per gyrum intrinsecus et ante frontes pictura palmarum

**40:17.** And he brought me into the outward **court**, and behold there were chambers, and a pavement of stone in the **court** round about: thirty chambers encompassed the pavement.

Et eduxit me ad atrium exterius et ecce gazofilacia et pavimentum stratum lapide in atrio per circuitum triginta gazofilacia in circuitu pavimenti

**There were chambers...** Gazophylacia, so called, because the **priests** and **Levites** kept in them the stores and vessels that belonged to the **temple**.

**40:18.** And the pavement in the front of the gates according to the length of the gates was lower.

Et pavimentum in fronte portarum secundum longitudinem portarum erat inferius

**40:19.** And he measured the breadth from the face of the lower gate to the front of the inner **court** without, a hundred cubits to the east, and to the north.

Et mensus est latitudinem a facie portae inferioris usque ad frontem atrii interioris extrinsecus centum cubitos ad orientem et ad aquilonem

**40:20.** He measured also both the length and the breadth of the gate of the outward **court**, which looked northward.

Portam quoque quae respiciebat viam aquilonis atrii exterioris mensus est tam in longitudine quam in latitudine

**40:21.** And the little chambers thereof three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

Et thalamos eius tres hinc et tres inde et frontem eius et vestibulum eius secundum mensuram portae prioris quinquaginta cubitorum longitudinem eius et latitudinem viginti quinque cubitorum

**40:22.** And the windows thereof, and the porch, and the gravings according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

Fenestrae autem eius et vestibulum et scalpturae secundum mensuram portae quae respiciebat ad orientem et septem graduum erat ascensus eius et vestibulum ante eam

**40:23.** And the gate of the inner **court** was over against the gate of the north, and that of the east: and he measured from gate to gate a hundred cubits.

Et porta atrii interioris contra portam aquilonis et orientalem et mensus est a porta usque ad portam

centum cubitos

**40:24.** And he brought me out to the way of the south, and behold the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former measures.

Et duxit me ad viam australem et ecce porta quae respiciebat ad austrum et mensus est frontem eius et vestibulum eius iuxta mensuras superiores

**40:25.** And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

Et fenestras eius et vestibula in circuitu sicut fenestras ceteras quinquaginta cubitorum longitudine et latitudine viginti quinque cubitorum

**40:26.** And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

Et in gradibus septem ascendebatur ad eam et vestibulum ante fores eius et celatae palmae erant una hinc et altera inde in fronte eius

**40:27.** And there was a gate of the inner **court** towards the south: and he measured from gate to gate towards the south, a hundred cubits.

Et porta atrii interioris in via australi et mensus est a porta usque ad portam in via australi centum cubitos

**40:28.** And he brought me into the inner **court** at the south gate: and he measured the gate according to the former measures.

Et introduxit me in atrium interius ad portam australem et mensus est portam iuxta mensuras superiores

**40:29.** The little chamber thereof, and the front thereof, and the porch thereof with the same measures: and the windows thereof, and the porch thereof round about it was fifty cubits in length, and five and twenty cubits in breadth.

Thalamum eius et frontem eius et vestibulum eius hisdem mensuris et fenestras eius et vestibulorum eius in circuitu quinquaginta cubitos longitudinis et latitudinis viginti quinque cubitos

**40:30.** And the porch round about was five and twenty cubits long, and five cubits broad.

Et vestibulum per gyrum longitudine viginti quinque cubitorum et latitudine quinque cubitorum

**40:31.** And the porch thereof to the outward **court**, and the palm trees thereof in the front: and there were eight steps to go up to it.

Et vestibulum eius ad atrium exterius et palmas eius in fronte et octo gradus erant quibus ascendebatur per eam

**40:32.** And he brought me into the inner **court** by the way of the east: and he measured the gate according to the former measures.

Et introduxit me in atrium interius per viam orientalem et mensus est portam secundum mensuras superiores

**40:33.** The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about it was fifty cubits long, and five and twenty cubits broad.

Thalamum eius et frontem eius et vestibula eius sicut supra et fenestras eius et vestibuli eius in circuitu longitudine quinquaginta cubitorum et latitudine viginti quinque cubitorum

**40:34.** And the porch thereof, that is, of the outward **court**: and the graven palm trees in the front thereof on this side and on that side: and the going up thereof was by eight steps.

Et vestibulum eius id est atrii exterioris et palmae celatae in fronte eius hinc et inde et in octo gradibus ascensus eius

**40:35.** And he brought me into the gate that looked to the north: and he measured according to the former measures.

Et introduxit me ad portam quae respiciebat ad aquilonem et mensus est secundum mensuras superiores

**40:36.** The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about it was fifty cubits long, and five and twenty cubits broad.

Thalamum eius frontem eius vestibulum eius et fenestras eius per circuitum longitudine quinquaginta cubitorum et latitudine viginti quinque cubitorum

**40:37.** And the porch thereof looked to the outward [court](#): and the graving of palm trees in the front thereof was on this side and on that side: and the going up to it was by eight steps.

Vestibulum eius in atrium exterius et celatura palmarum in fronte illius hinc et inde et in octo gradibus ascensus eius

**40:38.** And at every chamber was a door in the forefronts of the gates: there they washed the [holocaust](#).  
Et per singula gazofilacia ostium in frontibus portarum ibi lavabunt holocaustum

**40:39.** And in the porch of the gate were two tables on this side, and two tables on that side: that the [holocaust](#), and the [sin offering](#), and the trespass [offering](#) might be slain thereon.

Et in vestibulo portae duae mensae hinc et duae mensae inde ut immoletur super eas holocaustum et pro peccato et pro delicto

**40:40.** And on the outward side, which goeth up to the entry of the gate that looketh toward the north, were two tables: and at the other side before the porch of the gate were two tables,

Et ad latus exterius quod ascendit ad ostium portae quae pergit ad aquilonem duae mensae et ad latus alterum ante vestibulum portae duae mensae

**40:41.** Four tables were on this side, and four tables on that side at the sides of the gate were eight tables, upon which they slew the victims.

Quattuor mensae hinc et quattuor mensae inde per latera portae octo mensae erunt super quas immolabunt

**40:42.** And the four tables for the [holocausts](#) were made of square stones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the vessels upon, in which the [holocaust](#) and the victim is slain.

Quattuor autem mensae ad holocaustum de lapidibus quadris extractae longitudine cubiti unius et dimidii et latitudine cubiti unius et dimidii et altitudine cubiti unius super quas ponant vasa in quibus immolatur holocaustum et victima

**40:43.** And the borders of them were of one handbreadth, turned inwards round about: and upon the tables was the flesh of the [offering](#).

Et labia earum palmi unius reflexa intrinsecus per circuitum super mensas autem carnes oblationis

**40:44.** And without the inner gate were the chambers of the singing [men](#) in the inner [court](#), which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looketh toward the north.

Et extra portam interiorem gazofilacia cantorum in atrio interiori quod erat in latere portae respicientis ad aquilonem et facies eorum contra viam australem una ex latere portae orientalis quae respiciebat ad viam aquilonis

**40:45.** And he said to me: This chamber, which looketh toward the south shall be for the [priests](#) that watch in the wards of the [temple](#).

Et dixit ad me hoc est gazofilacium quod respicit viam meridianam sacerdotum qui excubant in custodiis templi

**40:46.** But the chamber that looketh towards the north shall be for the [priests](#) that watch over the ministry of the [altar](#). These are the sons of Sadoc, who among the [sons of Levi](#), come near to the [Lord](#), to minister to him.

Porro gazofilacium quod respicit ad viam aquilonis sacerdotum erit qui excubant ad ministerium altaris isti sunt filii Sadoc qui accedunt de filiis Levi ad Dominum ut ministrent ei

**40:47.** And he measured the [court](#) a hundred cubits long, and a hundred cubits broad foursquare: and the [altar](#) that was before the face of the [temple](#).

Et mensus est atrium longitudine centum cubitorum et latitudine centum cubitorum per quadrum et altare ante faciem templi

**40:48.** And he brought me into the porch of the [temple](#): and he measured the porch five cubits on this side, and five cubits on that side: and the breadth of the gate three cubits on this side, and three cubits on that side.

Et introduxit me in vestibulum templi et mensus est vestibulum quinque cubitis hinc et quinque cubitis inde et latitudinem portae trium cubitorum hinc et trium cubitorum inde

**40:49.** And the length of the porch was twenty cubits, and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

Longitudinem autem vestibuli viginti cubitorum et latitudinem undecim cubitorum et octo gradibus ascendebatur ad eam et columnae erant in frontibus una hinc et altera inde

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## Ezechiel Chapter 41

### A description of the temple, and of all the parts of it.

**41:1.** And he brought me into the [temple](#), and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

Et introduxit me in templum et mensus est frontes sex cubitos latitudinis hinc et sex cubitos latitudinis inde latitudinem tabernaculi

**The temple...** This plan of a [temple](#), which was here shown to the [prophet](#) in a vision, partly had relation to the material [temple](#), which was to be rebuilt: and partly, in a mystical sense, to the spiritual [temple of God](#), the [church of Christ](#).

**41:2.** And the breadth of the gate was ten cubits: and the sides of the gate five cubits on this side, and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

Et latitudo portae decem cubitorum erat et latera portae quinque cubitis hinc et quinque cubitis inde et mensus est longitudinem eius quadraginta cubitorum et latitudinem viginti cubitorum

**41:3.** Then going inward he measured the front of the gate two cubits: and the gate six cubits, and the breadth of the gate seven cubits.

Et introgressus intrinsecus mensus est in fronte portae duos cubitos et portam sex cubitorum et latitudinem portae septem cubitorum

**41:4.** And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the [temple](#): and he said to me: This is the holy of holies.

Et mensus est longitudinem eius viginti cubitorum et latitudinem viginti cubitorum ante faciem templi et dixit ad me hoc est sanctum sanctorum

**41:5.** And he measured the wall of the house six cubits: and the breadth of every side chamber four cubits round about the house on every side.

Et mensus est parietem domus sex cubitorum et latitudinem lateris quattuor cubitorum undique per circuitum domus

**41:6.** And the side chambers one by another, were twice thirty-three: and they bore outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the [temple](#).

Latera autem latus ad latus bis triginta tria et erant eminentia quae ingrederentur per parietem domus in lateribus per circuitum ut continerent et non adtingerent parietem templi

**One by another...** Or one over another; literally, side to side, or side upon side.

**41:7.** And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the [temple](#) all round: therefore was the [temple](#) broader in the higher parts: and so from the lower parts they went to the higher by the midst.

Et platea erat in rotundum ascendens sursum per cocleam et in cenaculum templi deferebat per gyrum idcirco latius erat templum in superioribus et sic de inferioribus ascendebatur ad superiora in medium

**41:8.** And I saw in the house the height round about, the foundations of the side chambers which were the measure of a reed the space of six cubits:

Et vidi in domo altitudinem per circuitum fundata latera ad mensuram calami sex cubitorum spatio

**41:9.** And the thickness of the wall for the side chamber without, which was five cubits: and the inner house was within the side chambers of the house,

Et latitudinem per parietem lateris forinsecus quinque cubitorum et interior domus in lateribus domus

**And the inner house was within the side chambers of the house...** Because these side chambers were in the very walls of the [temple](#) all round. Or, it may also be rendered (more agreeably to the [Hebrew](#)) so as to signify that the thickness of the wall for the side chamber within, was the same as that of the wall without: that is, equally five cubits.

**41:10.** And between the chambers was the breadth of twenty cubits round about the house on every side.

Et inter gazofilacia latitudinem viginti cubitorum in circuitu domus undique

**41:11.** And the door of the side chambers was turned towards the place of **prayer**: one door was toward the north, and another door was toward the south: and the breadth of the place for **prayer**, was five cubits round about.

Et ostium lateris ad orationem ostium unum ad viam aquilonis et ostium unum ad viam australem et latitudinem loci ad orationem quinque cubitorum in circuitu

**41:12.** And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad and the wall of the building, five cubits thick round about: and ninety cubits long.

Et aedificium quod erat separatum versumque ad viam respicientem ad mare latitudinis septuaginta cubitorum paries autem aedificii quinque cubitorum latitudinis per circuitum et longitudo eius nonaginta cubitorum

**41:13.** And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.

Et mensus est domus longitudinem centum cubitorum et quod separatum erat aedificium et parietes eius longitudinis centum cubitorum

**41:14.** And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

Latitudo autem ante faciem domus et eius quod erat separatum contra orientem centum cubitorum

**41:15.** And he measured the length of the building over against it, which was separated at the back of it: and the galleries on both sides a hundred cubits: and the inner **temple**, and the porches of the **court**.

Et mensus est longitudinem aedificii contra faciem eius quod erat separatum ad dorsum ekthetas ex utraque parte centum cubitorum et templum interius et vestibula atrii

**41:16.** The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about: and the ground was up to the windows, and the windows were shut over the doors.

Limina et fenestras obliquas et ekthetas in circuitu per tres partes contra uniuscuiusque limen stratumque ligno per gyrum in circuitu terra autem usque ad fenestras et fenestrae clausae super ostia

**41:17.** And even to the inner house, and without all the wall round about within and without, by measure.

Et usque ad domum interiorem et forinsecus per omnem parietem in circuitu intrinsecus et forinsecus ad mensuram

**41:18.** And there were **cherubims** and palm trees wrought, so that a palm tree was between a **cherub** and a **cherub**, and every **cherub** had two faces.

Et fabrefacta cherubin et palmae et palma inter cherub et cherub duasque facies habebat cherub

**41:19.** The face of a **man** was toward the palm tree on one side, and the face of a lion was toward the palm tree on the other side: set forth through all the house round about.

Faciem hominis iuxta palmam ex hac parte et faciem leonis iuxta palmam ex alia parte expressam per omnem domum in circuitu

**41:20.** From the ground even to the upper parts of the gate, were **cherubims** and palm trees wrought in the wall of the **temple**.

De terra usque ad superiora portae cherubin et palmae celatae erant in pariete templi

**41:21.** The threshold was foursquare, and the face of the sanctuary sight to sight.

Limen quadrangulum et facies sanctuarii aspectus contra aspectum

**The threshold was foursquare...** That is, the gate of the **temple** was foursquare: and so placed as to answer the gate of the sanctuary within.

**41:22.** The **altar** of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he said to me: This is the table before the **Lord**.

Altaris lignei trium cubitorum altitudo et longitudo eius duo cubitorum et anguli eius et longitudo eius et parietes eius lignei et locutus est ad me haec est mensa coram Domino

**41:23.** And there were two doors in the **temple**, and in the sanctuary.

Et duo ostia erant in templo et in sanctuario

**41:24.** And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

Et in duobus ostiis ex utraque parte bina erant ostiola quae in se invicem plicabantur bina enim ostia erant ex utraque parte ostiorum

**41:25.** And there were **cherubims** also wrought in the doors of the **temple**, and the figures of palm trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

Et celata erant in ipsis ostiis templi cherubin et scalptura palmarum sicut in parietibus quoque expressa erat quam ob rem erant et grossiora ligna in vestibuli fronte forinsecus

**41:26.** Upon which were the oblique windows, and the representation of palm trees on this side, and on that side in the sides of the porch, according to the sides of the house, and the breadth of the walls.

Super quae fenestrae obliquae et similitudo palmarum hinc atque inde in umerulis vestibuli secundum latera domus latitudinemque parietum

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## Ezechiel Chapter 42

### A description of the courts, chambers, and other places belonging to the temple.

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**42:1.** And he brought me forth into the outward [court](#) by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

Et eduxit me in atrium exterius per viam ducentem ad aquilonem et eduxit me in gazofilacium quod erat contra separatum aedificium et contra aedem vergentem ad aquilonem

**42:2.** In the face of the north door was the length of hundred cubits, and the breadth of fifty cubits.

In facie longitudinis centum cubitos ostii aquilonis et latitudinis quinquaginta cubitos

**42:3.** Over against the twenty cubits of the inner [court](#), and over against the pavement of the outward [court](#) that was paved with stone, where there was a gallery joined to a triple gallery.

Contra viginti cubitos atrii interioris et contra pavementum stratum lapide atrii exterioris ubi erat porticus iuncta porticui triplici

**42:4.** And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north.

Et ante gazofilacia deambulatio decem cubitorum latitudinis ad interiora respiciens viae cubiti unius et ostia earum ad aquilonem

**42:5.** Where were the store chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

Ubi erant gazofilacia in superioribus humiliora quia subportabant porticus quae ex illis eminebant de inferioribus et de mediis aedificii

**42:6.** For they were of three stories, and had not pillars, as the pillars of the [courts](#): therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

Tristega enim erant et non habebant columnas sicut erant columnae atriorum propterea eminebant de inferioribus et de mediis a terra

**42:7.** And the outward wall that went about by the chambers, which were towards the outward [court](#) on the forepart of the chambers, was fifty cubits long.

Et peribolus exterior secundum gazofilacia quae erant in via atrii exterioris ante gazofilacia longitudo eius quinquaginta cubitorum

**42:8.** For the length of the chambers of the outward [court](#) was fifty cubits: and the length before the face of the [temple](#), a hundred cubits.

Quia longitudo erat gazofilaciorum atrii exterioris quinquaginta cubitorum et longitudo ante faciem templi centum cubitorum

**42:9.** And there was under these chambers, an entrance from the east, for them that went into them out of the outward [court](#).

Et erat subter gazofilacia haec introitus ab oriente ingredientium in ea de atrio exteriori

**42:10.** In the breadth of the outward wall of the [court](#) that was toward the east, over against the separate building, and there were chambers before the building.

In latitudine periboli atrii quod erat contra viam orientalem in facie aedificii separati et erant ante aedificium gazofilacia

**42:11.** And the way before them was like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going in to them, and their fashions, and their doors were alike.

Et via ante faciem eorum iuxta similitudinem gazofilaciorum quae erant in via aquilonis secundum longitudinem eorum sic et latitudo eorum et omnis introitus eorum et similitudines et ostia eorum

**42:12.** According to the doors of the chambers that were towards the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

Secundum ostia gazofilaciorum quae erant in via respiciente ad notum ostium in capite viae quae via erat ante vestibulum separatum per viam orientalem ingredientibus

**42:13.** And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building: they are **holy** chambers, in which the **priests** shall eat, that approach to the **Lord** into the holy of holies: there they shall lay the most **holy** things, and the **offering** for **sin**, and for trespass: for it is a **holy** place.

Et dixit ad me gazofilacia aquilonis et gazofilacia austri quae sunt ante aedificium separatum haec sunt gazofilacia sancta in quibus vescuntur sacerdotes qui adpropinquant ad Dominum in sancta sanctorum ibi ponent sancta sanctorum et oblationem pro peccato et pro delicto locus enim sanctus est

**42:14.** And when the **priests** shall have entered in, they shall not go out of the **holy** places into the outward **court**: but there they shall lay their **vestments**, wherein they minister, for they are **holy**: and they shall put on other garments, and so they shall go forth to the people.

Cum autem ingressi fuerint sacerdotes non egredientur de sanctis in atrium exterius et ibi reponent vestimenta sua in quibus ministrant quia sancta sunt vestienturque vestimentis aliis et sic procedent ad populum

**42:15.** Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

Cumque conplesset mensuras domus interioris eduxit me per viam portae quae respiciebat ad viam orientalem et mensus est eam undique per circuitum

**42:16.** And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

Mensus autem est contra ventum orientalem calamo mensurae quingentos calamos in calamo mensurae per circuitum

**42:17.** And he measured toward the north five hundred reeds with the measuring reed round about.

Et mensus est contra ventum aquilonem quingentos calamos in calamo mensurae per gyrum

**42:18.** And towards the south he measured five hundred reeds with the measuring reed round about.

Et ad ventum australem mensus est quingentos calamos in calamo mensurae per circuitum

**42:19.** And toward the west he measured five hundred reeds, with the measuring reed.

Et ad ventum occidentalem mensus est quingentos calamos in calamo mensurae

**42:20.** By the four winds he measured the wall thereof on every side round about, five hundred cubits and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

Per quattuor ventos mensus est illud murum eius undique per circuitum longitudine quingentorum cubitorum et latitudine quingentorum cubitorum dividentem inter sanctuarium et vulgi locum

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## Ezechiel Chapter 43

**The glory of God returns to the new temple. The Israelites shall no more profane God's name by idolatry: the prophet is commanded to show them the dimensions, and form of the temple, and of the altar, with the sacrifices to be offered thereon.**

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**43:1.** And he brought me to the gate that looked towards the east.

Et duxit me ad portam quae respiciebat ad viam orientalem

**43:2.** And behold the [glory](#) of the [God](#) of [Israel](#) came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

Et ecce gloria Dei Israhel ingrediebatur per viam orientalem et vox erat ei quasi vox aquarum multarum et terra splendebat a maiestate eius

**43:3.** And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which I had seen by the river Chobar: and I fell upon my face.

Et vidi visionem secundum speciem quam videram quando venit ut disperderet civitatem et species secundum aspectum quem videram iuxta fluvium Chobar et cecidi super faciem meam

**43:4.** And the majesty of the [Lord](#) went into the [temple](#) by the way of the gate that looked to the east.

Et maiestas Domini ingressa est templum per viam portae quae respiciebat ad orientem

**43:5.** And the spirit lifted me up and brought me into the inner [court](#): and behold the house was filled with the [glory](#) of the [Lord](#).

Et levavit me spiritus et introduxit me in atrium interius et ecce repleta erat gloria Domini domus

**43:6.** And I heard one speaking to me out of the house, and the [man](#) that stood by me,

Et audivi loquentem ad me de domo et vir qui stabat iuxta me

**43:7.** Said to me: [Son of man](#), the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the [children of Israel](#) for ever: and the [house of Israel](#) shall no more profane my [holy name](#), they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

Dixit ad me fili hominis locus solii mei et locus vestigiorum pedum meorum ubi habito in medio filiorum Israhel in aeternum et non pollutent ultra domus Israhel nomen nomen sanctum meum ipsi et reges eorum in fornicationibus suis et in ruinis regum suorum et in excelsis

**43:8.** They who have set their threshold by my threshold, and their posts by my posts: and there was but a wall between me, and them: and they profaned my [holy name](#) by the abominations which they committed: for which reason I consumed them in my [wrath](#).

Qui fabricati sunt limen suum iuxta limen meum et postes suos iuxta postes meos et murus erat inter me et eos et polluerunt nomen sanctum meum in abominationibus quas fecerunt propter quod consumpsi eos in ira mea

**43:9.** Now therefore let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

Nunc ergo repellant procul fornicationem suam et ruinas regum suorum a me et habitabo in medio eorum semper

**43:10.** But thou, [son of man](#), show to the [house of Israel](#) the [temple](#), and let them be ashamed of their [iniquities](#), and let them measure the building:

Tu autem fili hominis ostende domui Israhel templum et confundantur ab iniquitatibus suis et metiantur fabricam

**43:11.** And be ashamed of all that they have done. Show them the form of the house, and of the fashion thereof, the goings out and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

Et erubescant ex omnibus quae fecerunt figuram domus et fabricae eius exitus et introitus et omnem descriptionem eius et universa praecepta eius cunctumque ordinem eius et omnes leges eius ostende eis et scribes in oculis eorum et custodiant omnes descriptiones eius et praecepta illius et faciant ea

**43:12.** This is the law of the house upon the top of the mountain: All its border round about; most **holy**: this then is the law of the house.

Ista est lex domus in summitate montis omnes fines eius in circuitu sanctum sanctorum est haec ergo est lex domus

**43:13.** And these are the measures of the **altar** by the truest cubit, which is a cubit and a handbreadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one handbreadth: and this was the trench of the **altar**.

Istae autem mensurae altaris in cubito verissimo qui habebat cubitum et palmum in sinu eius erat cubitus et cubitus in latitudine et definitio usque ad labium eius in circuitu palmus unus haec quoque erat fossa altaris

**43:14.** And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

Et de sinu terrae usque ad crepidinem novissimam duo cubiti et latitudo cubiti unius et a crepidine maiori usque ad crepidinem minorem quattuor cubiti et latitudo unius cubiti

**43:15.** And the Ariel itself was four cubits: and from the Ariel upward were four **horns**.

Ipse autem ariel quattuor cubitorum et ab ariel usque sursum cornua quattuor

**The Ariel...** That is, the **altar** itself, or rather the highest part of it, upon which the burnt **offerings** were laid. In the **Hebrew** it is Harel, that is, the mountain of **God**: but in the following verse Haariel, that is, the lion of **God**; a **figure**, from its consuming, and as it were devouring the **sacrifices**, as a lion devours its prey.

**43:16.** And the Ariel was twelve cubits long, and twelve cubits broad, foursquare, with equal sides.

Et ariel duodecim cubitorum in longitudine per duodecim cubitos latitudinis quadrangulatum aequis lateribus

**43:17.** And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

Et crepido quattuordecim cubitorum longitudinis per quattuordecim latitudinis in quattuor angulis eius et corona in circuitu eius dimidii cubitus et sinus eius unius cubiti per circuitum gradus autem eius versi ad orientem

**43:18.** And he said to me: **Son of man**, thus saith the **Lord God**: These are the **ceremonies** of the **altar**, in what day soever it shall be made: that **holocausts** may be offered upon it, and blood poured out.

Et dixit ad me filii hominis haec dicit Dominus Deus hii sunt ritus altaris in quacumque die fuerit fabricatum ut offeratur super illud holocaustum et effundatur sanguis

**43:19.** And thou shalt give to the **priests**, and the **Levites**, that are of the race of Sadoc, who approach to me, saith the **Lord God**, to offer to me a calf of the herd for **sin**.

Et dabis sacerdotibus Levitis qui sunt de semine Sadoc qui accedunt ad me ait Dominus Deus ut offerant mihi vitulum de armento pro peccato

**43:20.** And thou shalt take of his blood, and shalt put it upon the four **horns** thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

Et adsumens de sanguine eius pones super quattuor cornua eius et super quattuor angulos crepidinis et super coronam in circuitu et mundabis illud et expiabis

**43:21.** And thou shalt take the calf, that is offered for **sin**: and thou shalt burn him in a separate place of the house without the sanctuary.

Et tolles vitulum qui oblatus fuerit pro peccato et conbures illum in separato loco domus extra sanctuarium

**43:22.** And in the second day thou shalt offer a he goat without blemish for **sin**: and they shall expiate the

**altar**, as they expiated it with the calf.

Et in die secunda offeres hircum caprarum immaculatum pro peccato et expiabunt altare sicut expiaverunt in vitulo

**43:23.** And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

Cumque compleveris expians illud offeres vitulum de armento immaculatum et arietem de grege immaculatum

**43:24.** And thou shalt offer them in the sight of the **Lord**, and the **priests** shall put **salt** upon them, and shall offer them a **holocaust** to the **Lord**.

Et offeres eos in conspectu Domini et mittent sacerdotes super eos sal et offerent eos holocaustum Domino

**43:25.** Seven days shalt thou offer a he goat for **sin** daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

Septem diebus facies hircum pro peccato cotidie et vitulum de armento et arietem de pecoribus immaculatos offerent

**43:26.** Seven days shall they expiate the **altar**, and shall cleanse it: and they shall **consecrate** it.

Septem diebus expiabunt altare et mundabunt illud et implebunt manum eius

**Consecrate it...** Literally, fill its hand, that is, **dedicate** and apply it to **holy** service.

**43:27.** And the days being expired, on the eighth day and thenceforward, the **priests** shall offer your **holocausts** upon the **altar**, and the peace **offerings**: and I will be pacified towards you, saith the **Lord God**.

Expletis autem diebus in die octava et ultra facient sacerdotes super altare holocausta vestra et quae pro pace offerunt et placatus ero vobis ait Dominus Deus

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## Ezechiel Chapter 44

**The east gate of the sanctuary shall be always shut. The uncircumcised shall not enter into the sanctuary: nor the Levites that have served idols: but the sons of Sadoc shall do the priestly functions, who stood firm in the worst of times.**

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**44:1.** And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

Et convertit me ad viam portae sanctuarii exterioris quae respiciebat ad orientem et erat clausa

**44:2.** And the [Lord](#) said to me: This gate shall be shut, it shall not be opened, and no [man](#) shall pass through it: because the [Lord](#) the [God](#) of [Israel](#) hath entered in by it, and it shall be shut

Et dixit Dominus ad me porta haec clausa erit non aperietur et vir non transiet per eam quoniam Dominus Deus Israhel ingressus est per eam eritque clausa

**44:3.** For the prince. The prince himself shall sit in it, to eat bread before the [Lord](#): he shall enter in by the way of the porch of the gate, and shall go out by the same way.

Principi princeps ipse sedebit in ea ut comedat panem coram Domino per viam vestibuli portae ingredietur et per viam eius egredietur

**44:4.** And he brought me by the way of the north gate, in the sight of the house: and I saw, and behold the [glory](#) of the [Lord](#) filled the [house of the Lord](#): and I fell on my face.

Et adduxit me per viam portae aquilonis in conspectu domus et vidi et ecce implevit gloria Domini domum Domini et cecidi in faciem meam

**44:5.** And the [Lord](#) said to me: [Son of man](#), attend with thy heart and behold with thy eyes, and hear with thy ears, all that I say to thee concerning all the [ceremonies](#) of the [house of the Lord](#), and concerning all the laws thereof: and mark well the ways of the [temple](#), with all the goings out of the sanctuary.

Et dixit ad me Dominus fili hominis pone cor tuum et vide oculis tuis et auribus tuis audi omnia quae ego loquor ad te de universis caerimoniis domus Domini et de cunctis legibus eius et pones cor tuum in viis templi per omnes exitus sanctuarii

**44:6.** And thou shalt say to the [house of Israel](#) that provoketh me: Thus saith the [Lord God](#): Let all your [wicked](#) doings suffice you, O [house of Israel](#):

Et dices ad exasperantem me domum Israhel haec dicit Dominus Deus sufficient vobis omnia scelera vestra domus Israhel

**44:7.** In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your [wicked](#) doings.

Eo quod inducitis filios alienos incircumcisos corde et incircumcisos carne ut sint in sanctuario meo et polluant domum meam et offertis panes meos adipem et sanguinem et dissolvitis pactum meum in omnibus sceleribus vestris

**44:8.** And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

Et non servastis praecepta sanctuarii mei et posuistis custodes observationum mearum in sanctuario meo vobismet ipsis

**44:9.** Thus saith the [Lord God](#): No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the [children of Israel](#).

Haec dicit Dominus Deus omnis alienigena incircumcisos corde et incircumcisos carne non ingredietur

sanctuarium meum omnis filius alienus qui est in medio filiorum Israhel

**44:10.** Moreover the [Levites](#) that went away far from me, when the [children of Israel](#) went astray, and have wandered from me after their [idols](#), and have borne their [iniquity](#):

Sed et Levitae qui longe recesserunt a me in errore filiorum Israhel et erraverunt a me post idola sua et portaverunt iniquitatem suam

**44:11.** They shall be officers in my sanctuary, and doorkeepers of the gates of the house, and ministers to the house: they shall slay the [holocausts](#), and the victims of the people: and they shall stand in their sight, to minister to them.

Erunt in sanctuario meo aeditui et ianitores portarum domus et ministri domus ipsi mactabunt holocaustosin et victimas populi et ipsi stabunt in conspectu eorum ut ministrent eis

**44:12.** Because they ministered to them before their [idols](#), and were a stumblingblock of [iniquity](#) to the [house of Israel](#): therefore have I lifted up my hand against them, saith the [Lord God](#), and they shall bear their [iniquity](#):

Pro eo quod ministraverunt illis in conspectu idolorum suorum et facti sunt domui Israhel in offendiculum iniquitatis idcirco levavi manum meam super eos dicit Dominus Deus et portaverunt iniquitatem suam

**44:13.** And they shall not come near to me, to do the office of [priest](#) to me, neither shall they come near to any of my [holy](#) things that are by the holy of holies: but they shall bear their shame, and their [wickednesses](#) which they have committed.

Et non adpropinquabunt ad me ut sacerdotio fungantur mihi neque accedent ad omne sanctuarium meum iuxta sancta sanctorum sed portabunt confusionem suam et scelera sua quae fecerunt

**44:14.** And I will make them doorkeepers of the house, for all the service thereof, and for all that shall be done therein.

Et dabo eos ianitores domus in omni ministerio eius et universis quae fiunt in ea

**44:15.** But the [priests](#), and [Levites](#), the sons of Sadoc, who kept the [ceremonies](#) of my sanctuary, when the [children of Israel](#) went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the [Lord God](#).

Sacerdotes autem Levitae filii Sadoc qui custodierunt caerimonias sanctuarii mei cum errarent filii Israhel a me ipsi accedent ad me ut ministrent mihi et stabunt in conspectu meo ut offerant mihi adipem et sanguinem ait Dominus Deus

**44:16.** They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my [ceremonies](#).

Ipsi ingredientur sanctuarium meum et ipsi accedent ad mensam meam ut ministrent mihi et custodiant caerimonias meas

**44:17.** And when they shall enter in at the gates of the inner [court](#), they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner [court](#) and within.

Cumque ingredientur portas atrii interioris vestibus lineis induentur nec ascendet super eos quicquam laneum quando ministrant in portis atrii interioris et intrinsecus

**44:18.** They shall have linen [mitres](#) on their heads, and linen breeches on their loins, and they shall not be girded with any thing that causeth sweat.

Vittae lineae erunt in capitibus eorum et feminalia linea erunt in lumbis eorum et non accingentur in sudore

**44:19.** And when they shall go forth to the outward [court](#) to the people, they shall put off their garments wherein they ministered, and lay them up in the store chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their [vestments](#).

Cumque egredientur atrium exterius ad populum exuent se vestimenta sua in quibus ministraverunt et reponent ea in gazofilacio sanctuarii et vestient se vestimentis aliis et non sanctificabunt populum in vestibus suis

**Shall not sanctify the people with their vestments...** By exposing them to the danger of touching the sacred [vestments](#), which none were to touch but they that were [sanctified](#).

**44:20.** Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

Caput autem suum non radent neque comam nutriunt sed tondentes adtondent capita sua

**44:21.** And no **priest** shall drink wine when he is to go into the inner **court**.

Et vinum non bibet omnis sacerdos quando ingressurus est atrium interius

**44:22.** Neither shall they take to wife a widow, nor one that is **divorced**, but they shall take **virgins** of the seed of the **house of Israel**: but they may take a widow also, that is, the widow of a **priest**.

Et viduam et repudiatam non accipient uxores sed virgines de semine domus Israhel sed et viduam quae fuerit vidua a sacerdote accipient

**44:23.** And they shall teach my people the difference between **holy** and profane, and show them how to discern between **clean and unclean**.

Et populum meum docebunt quid sit inter sanctum et pollutum et inter mundum et inmundum ostendent eis

**44:24.** And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my **sabbaths**.

Et cum fuerit controversia stabunt in iudiciis meis et iudicabunt leges meas et praecepta mea in omnibus sollemnitatibus meis custodient et sabbata mea sanctificabunt

**44:25.** And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become **unclean**.

Et ad mortuum hominem non ingredientur ne polluantur nisi ad patrem et matrem et filium et filiam et fratrem et sororem quae alterum virum non habuit in quibus contaminabuntur

**44:26.** And after one is cleansed, they shall reckon unto him seven days.

Et postquam fuerit emundatus septem dies numerabuntur ei

**44:27.** And in the day that he goeth into the sanctuary, to the inner **court**, to minister unto me in the sanctuary, he shall offer for his **sin**, saith the **Lord God**.

Et in die introitus sui in sanctuarium ad atrium interius ut ministret mihi in sanctuario offeret pro peccato suo ait Dominus Deus

**44:28.** And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in **Israel**, for I am their possession.

Erit autem eis hereditas ego hereditas eorum et possessionem non dabitur eis in Israhel ego enim possessio eorum

**44:29.** They shall eat the victim both for **sin** and for trespass: and every **vowed** thing in **Israel** shall be theirs.

Victimam et pro peccato et pro delicto ipsi comedent et omne votum in Israhel ipsorum erit

**44:30.** And the **firstfruits** of all the **firstborn**, and all the libations of all things that are offered, shall be the **priest's**: and you shall give the **firstfruits** of your meats to the **priest**, that he may return a **blessing** upon thy house.

Et primitiva omnium primogenitorum et omnia libamenta ex omnibus quae offeruntur sacerdotum erunt et primitiva ciborum vestrorum dabitur sacerdoti ut reponat benedictionem domui suae

**44:31.** The **priests** shall not eat of any thing that is dead of itself or caught by a beast, whether it be fowl or cattle.

Omne morticinum et captum a bestia de avibus et de pecoribus non comedent sacerdotes

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## Ezechiel Chapter 45

### Portions of land for the sanctuary, for the city, and for the prince. Ordinances for the prince.

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**45:1.** And when you shall begin to divide the land by lot, separate ye [firstfruits](#) to the [Lord](#), a portion of the land to be [holy](#), in length twenty-five thousand and in breadth ten thousand: it shall be [holy](#) in all the borders thereof round about.

Cumque coeperitis terram dividere sortito separate primitias Domino sanctificatum de terra longitudine viginti quinque milia et latitudine decem milia sanctificatum erit in omni termino eius per circuitum

**Twenty-five thousand...** Viz., reeds or cubits.

**45:2.** And there shall be for the sanctuary on every side five hundred by five hundred, foursquare round about: and fifty cubits for the suburbs thereof round about.

Et erit ex omni parte sanctificatum quingentos per quingentos quadrifariam per circuitum et quinquaginta cubitis in suburbana eius per gyrum

**45:3.** And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the [temple](#) and the holy of holies.

Et a mensura ista mensurabis longitudinem viginti quinque milium et latitudinem decem milium et in ipso erit templum sanctumque sanctorum

**45:4.** The [holy](#) portion of the land shall be for the [priests](#) the [ministers](#) of the sanctuary, who come near to the ministry of the [Lord](#): and it shall be a place for their houses, and for the [holy](#) place of the sanctuary.

Sanctificatum de terra erit sacerdotibus ministris sanctuarii qui accedunt ad ministerium Domini et erit eis locus in domos et in sanctuarium sanctitatis

**45:5.** And five and twenty thousand of length, and ten thousand of breadth shall be for the [Levites](#), that minister in the house: they shall possess twenty store chambers.

Viginti quinque autem milia longitudinis et decem milia latitudinis erunt Levitis qui ministrant domui ipsi possidebunt viginti gazofilacia

**45:6.** And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole [house of Israel](#).

Et possessionem civitatis dabitur quinque milia latitudinis et longitudinis viginti quinque milia secundum separationem sanctuarii omni domui Israhel

**45:7.** For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city: from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

Principi quoque hinc et inde in separationem sanctuarii et in possessionem civitatis contra faciem separationis sanctuarii et contra faciem possessionis urbis a latere maris usque ad mare et a latere orientis usque ad orientem longitudinem autem iuxta unamquamque partium a termino occidentali usque ad terminum orientalem

**45:8.** He shall have a portion of the land in [Israel](#): and the princes shall no more rob my people: but they shall give the land to the [house of Israel](#) according to their tribes:

De terra erit ei possessio in Israhel et non depopulabuntur ultra principes populum meum sed terram dabunt domui Israhel secundum tribus eorum

**45:9.** Thus saith the [Lord God](#): Let it suffice you, O princes of [Israel](#): cease from [iniquity](#) and robberies, and execute judgment and [justice](#), separate your confines from my people, saith the [Lord God](#).

Haec dicit Dominus Deus sufficiat vobis principes Israhel iniquitatem et rapinas intermittite et iudicium et iustitiam facite separate confinia vestra a populo meo ait Dominus Deus

**45:10.** You shall have **just** balances, and a **just** ephi, and a **just** bate.

Statera iusta et oepi iustum et batus iustus erit vobis

**45:11.** The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core.

Oepi et batus aequalia et unius mensurae erunt ut capiat decimam partem chori batus et decimam partem chori oepi iuxta mensuram chori erit aequa libratio eorum

**The ephi and the bate...** These measures were of equal capacity, but the bate served for liquids, and the ephi for dry things.

**45:12.** And the sicle hath twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles, make a mna,

Siclus autem viginti obolos habeat porro viginti sicli et viginti quinque sicli et quindecim sicli minam facient

**45:13.** And these are the **firstfruits**, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

Et haec sunt primitiae quas tolletis sextam partem oepi de choro frumenti et sextam partem oepi de choro hordei

**45:14.** The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

Mensura quoque olei batus olei decima pars chori est et decem bati chorum faciunt quia decem bati implent chorum

**45:15.** And one ram out of a flock of two hundred, of those that **Israel** feedeth for **sacrifice**, and for **holocausts**, and for peace **offerings**, to make **atonement** for them, saith the **Lord God**.

Et arietem unum de grege ducentorum de his quae nutriunt Israhel in sacrificium et in holocaustum et in pacifica ad expiandum pro eis ait Dominus Deus

**45:16.** All the people of the land shall be bound to these **firstfruits** for the prince in **Israel**.

Omnis populus terrae tenebitur primitiis his principi in Israhel

**45:17.** And the prince shall give the **holocaust**, and the **sacrifice**, and the libations on the feasts, and on the new moons, and on the **sabbaths**, and on all the solemnities of the **house of Israel**: he shall offer the **sacrifice** for **sin**, and the **holocaust**, and the peace **offerings** to make expiation for the **house of Israel**.

Et super principem erunt holocausta et sacrificium et libamina in sollemnitatibus et in kalendis et in sabbatis in universis sollemnitatibus domus Israhel ipse faciat pro peccato sacrificium et holocaustum et pacifica ad expiandum pro domo Israhel

**45:18.** Thus saith the **Lord God**: In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt expiate the sanctuary.

Haec dicit Dominus Deus in primo mense una mensis sumes vitulum de armento immaculatum et expiabis sanctuarium

**45:19.** And the **priest** shall take of the blood of the **sin offering**: and he shall put it on the posts of the house, and on the four corners of the brim of the **altar**, and oil the posts of the gate of the inner **court**.

Et tollet sacerdos de sanguine quod erit pro peccato et ponet in postibus domus et in quattuor angulis crepidinis altaris et in postibus portae atrii interioris

**45:20.** And so shalt thou do in the seventh day of the month, for every one that hath been **ignorant**, and hath been deceived by **error**, and thou shalt make expiation for the house.

Et sic facies in septima mensis pro unoquoque qui ignoravit et errore deceptus est et expiabitis pro domo

**45:21.** In the first month, the fourteenth day of the month, you shall observe the **solemnity of the pasch**: seven days **unleavened bread** shall be eaten.

In primo mense quartadecima die mensis erit vobis paschae sollemnitas septem diebus azyma comedentur

**45:22.** And the prince on that day shall offer for himself, and for all the people of the land, a calf for **sin**.

Et faciet princeps in die illa pro se et pro universo populo terrae vitulum pro peccato

**45:23.** And in the solemnity of the seven days he shall offer for a **holocaust** to the **Lord**, seven calves, and seven rams without blemish daily for seven days: and for **sin** a he goat daily.

Et in septem dierum sollemnitate faciet holocaustum Domino septem vitulos et septem arietes immaculatos cotidie septem diebus et pro peccato hircum caprarum cotidie

**45:24.** And he shall offer the [sacrifice](#) of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

Et sacrificium oepi per vitulum et oepi per arietem faciet et olei hin per singula oepi

**45:25.** In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the [sin offering](#), as to the [holocaust](#), and the [sacrifice](#), and the oil.

Septimo mense quintadecima die mensis in sollemnitate faciet sicut supra dicta sunt per septem dies tam pro peccato quam pro holocausto et in sacrificio et in oleo

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## Ezechiel Chapter 46

### Other ordinances for the prince and for the sacrifices.

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**46:1.** Thus saith the [Lord God](#): The gate of the inner [court](#) that looketh toward the east, shall be shut the six days, on which work is done; but on the [sabbath day](#) it shall be opened, yea and on the day of the new moon it shall be opened.

Haec dicit Dominus Deus porta atrii interioris quae respicit ad orientem erit clausa sex diebus in quibus opus fit die autem sabbati aperietur sed et in die kalendarum aperietur

**46:2.** And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the [priests](#) shall offer his [holocaust](#), and his peace [offerings](#): and he shall [adore](#) upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

Et intrabit princeps per viam vestibuli portae de foris et stabit in limine portae et facient sacerdotes holocaustum eius et pacifica eius et adorabit super limen portae et egredietur porta autem non claudetur usque ad vesperam

**46:3.** And the people of the land shall [adore](#) at the door of that gate before the [Lord](#) on the [sabbaths](#), and on the new moons.

Et adorabit populus terrae ad ostium portae illius in sabbatis et in kalendis coram Domino

**46:4.** And the [holocaust](#) that the prince shall offer to the [Lord](#) on the [sabbath day](#), shall be six lambs without blemish, and a ram without blemish.

Holocaustum autem hoc offeret princeps Domino in die sabbati sex agnos immaculatos et arietem immaculatum

**46:5.** And the [sacrifice](#) of all ephi for a ram: but for the lambs what [sacrifice](#) his hand shall allow: and a hin of oil for every ephi.

Et sacrificium oepi per arietem agnis autem sacrificium quod dederit manus eius et olei hin per singula oepi

**46:6.** And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

In die autem kalendarum vitulum de armento immaculatum et sex agni et arietes immaculati erunt

**46:7.** And he shall offer in [sacrifice](#) an ephi for calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

Et oepi per vitulum oepi quoque per arietem faciet sacrificium agnis autem sicut invenerit manus eius et olei hin per singula oepi

**46:8.** And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

Cumque ingressurus est princeps per viam vestibuli portae ingrediatur et per eandem viam exeat

**46:9.** But when the people of the land shall go in before the [Lord](#) in the solemn feasts, he that goeth in by the north gate to [adore](#), shall go out by the way of the south gate; and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

Et cum intrabit populus terrae in conspectu Domini in sollemnitatibus qui ingreditur per portam aquilonis ut adoret egredietur per viam portae meridianae porro qui ingreditur per viam portae meridianae egredietur per viam portae aquilonis non revertetur per viam portae per quam ingressus est sed e regione illius egredietur

**46:10.** And the prince in the midst of them, shall go in when they go in, and go out when they go out.

Princeps autem in medio eorum cum ingredientibus ingrediatur et cum egredientibus egredietur

**46:11.** And in the fairs, and in the solemnities there shall be the [sacrifice](#) of an ephi to a calf, and an ephi to a ram: and to the lambs, the [sacrifice](#) shall be as his hand shall find: and a hin of oil to every ephi. Et in nundinis et in sollemnitatibus erit sacrificium oepi per vitulum et oepi per arietem agnis autem erit sacrificium sicut invenerit manus eius et olei hin per singula oepi

**46:12.** But when the prince shall offer a voluntary [holocaust](#), or voluntary peace [offering](#) to the [Lord](#): the gate that looketh towards the east shall be opened to him, and he shall offer his [holocaust](#), and his peace [offerings](#), as it is wont to be done on the [sabbath day](#): and he shall go out, and the gate shall be shut after he is gone forth.

Cum autem fecerit princeps spontaneum holocaustum aut pacifica voluntaria Domino aperietur ei porta quae respicit ad orientem et faciet holocaustum suum et pacifica sua sicut fieri solet in die sabbati et egredietur claudeturque porta postquam exierit

**46:13.** And he shall offer every day for a [holocaust](#) to the [Lord](#), a lamb of the same year without blemish: he shall offer it always in the morning.

Et agnum eiusdem anni immaculatum faciet holocaustum cotidie Domino semper mane faciet illud

**46:14.** And he shall offer the [sacrifice](#) for it morning by morning, the sixth part of an ephi: and the third part of a hin of oil to be mingled with the fine flour: a [sacrifice](#) to the [Lord](#) by ordinance continual and everlasting.

Et sacrificium faciet super eo cata mane mane sextam partem oepi et de oleo tertiam partem hin ut misceatur similiae sacrificium Domino legitimum iuge atque perpetuum

**46:15.** He shall offer the lamb, and the [sacrifice](#), and the oil morning by morning: an everlasting [holocaust](#).

Faciet agnum et sacrificium et oleum cata mane mane holocaustum sempiternum

**46:16.** Thus saith the [Lord God](#): If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

Haec dicit Dominus Deus si dederit princeps donum alicui de filiis suis hereditas eius filiorum suorum erit possidebunt ea hereditarie

**46:17.** But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

Si autem dederit legatum de hereditate sua uni servorum suorum erit illius usque ad annum remissionis et revertetur ad principem hereditas autem eius filiis eius erit

**46:18.** And the prince shall not take of the people's inheritance by [violence](#), nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every [man](#) from his possession.

Et non accipiet princeps de hereditate populi per violentiam et de possessione eorum sed de possessione sua hereditatem dabit filiis suis ut non dispergatur populus meus unusquisque a possessione sua

**46:19.** And he brought me in by the entry that was at the side of the gate, into the chambers of the sanctuary that were for the [priests](#), which looked toward the north. And there was a place bending to the west.

Et introduxit me per ingressum qui erat ex latere portae in gazofilacia sanctuarii ad sacerdotes quae respiciebant ad aquilonem et erat ibi locus vergens ad occidentem

**46:20.** And he said to me: This is the place where the [priests](#) shall boil the [sin offering](#), and the trespass [offering](#): where they shall dress the [sacrifice](#), that they may not bring it out into the outward [court](#), and the people be [sanctified](#).

Et dixit ad me iste est locus ubi coquent sacerdotes pro delicto et pro peccato ubi coquent sacrificium ut non efferant in atrio exteriori et sanctificetur populus

**46:21.** And he brought me into the outward [court](#), and he led me about by the four corners of the [court](#): and behold there was a little [court](#) in the corner of the [court](#), to every corner of the [court](#) there was a little [court](#).

Et eduxit me in atrium exterius et circumduxit me per quattuor angulos atrii et ecce atriolum erat in angulo atrii atriola singula per angulos atrii

**46:22.** In the four corners of the [court](#) were little [courts](#) disposed, forty cubits long, and thirty broad, all

the four were of one measure.

In quattuor angulos atrii atriola disposita quadraginta cubitorum per longum et triginta per latum mensurae unius quattuor erant

**46:23.** And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

Et paries per circuitum ambiens quattuor atriola et culinae fabricatae erant subter porticus per gyrum

**46:24.** And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

Et dixit ad me haec est domus culinarum in qua coquent ministri domus Domini victimas populi

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## Ezechiel Chapter 47

### The vision of the holy waters issuing out from under the temple: the borders of the land to be divided among the twelve tribes.

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**47:1.** And he brought me again to the gate of the house, and behold waters issued out from under the threshold of the house toward the east: for the forefront of the house looked toward the east: but the waters came down to the right side of the **temple** to the south part of the **altar**.

Et convertit me ad portam domus et ecce aquae egrediebantur subter limen domus ad orientem facies enim domus respiciebat ad orientem aquae autem descendebat in latus templi dextrum ad meridiem altaris

**Waters...** These waters are not to be understood literally (for there were none such that flowed from the **temple**); but mystically, of the **baptism of Christ**, and of his doctrine and his **grace**: the trees that grow on the banks are **Christian virtues**: the fishes are **Christians**, that spiritually live in and by these **holy waters**, the fishermen are the **apostles**, and apostolic preachers: the fenny places, where there is no health, are such as by being out of the church are separated from these waters of life.

**47:2.** And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate to the way that looked toward the east: and behold there ran out waters on the right side.

Et eduxit me per viam portae aquilonis et convertit me ad viam foras portam exteriorem viam quae respiciebat ad orientem et ecce aquae redundantes a latere dextro

**47:3.** And when the **man** that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

Cum egrederetur vir ad orientem qui habebat funiculum in manu sua et mensus est mille cubitos et transduxit me per aquam usque ad talos

**47:4.** And again he measured a thousand, and he brought me through the water up to the knees.

Rursumque mensus est mille et transduxit me per aquam usque ad genua

**47:5.** And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, and it was a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

Et mensus est mille et transduxit me per aquam usque ad renes et mensus est mille torrentem quem non potui pertransire quoniam intumuerant aquae profundae torrentis qui non potest transvadari

**47:6.** And he said to me: Surely thou hast seen, O **son of man**. And he brought me out, and he caused me to turn to the bank of the torrent.

Et dixit ad me certe vidisti fili hominis et duxit me et convertit ad ripam torrentis

**47:7.** And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

Cumque me convertissem ecce in ripa torrentis ligna multa nimis ex utraque parte

**47:8.** And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the **desert**, shall go into the sea, and shall go out, and the waters shall be healed.

Et ait ad me aquae istae quae egrediuntur ad tumulos sabuli orientalis et descendunt ad plana deserti intrabunt mare et exhibunt et sanabuntur aquae

**47:9.** And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

Et omnis anima vivens quae serpit quocumque venerit torrens vivet et erunt pisces multi satis postquam venerint illuc aquae istae et sanabuntur et vivent omnia ad quae venerit torrens

**47:10.** And the fishers shall stand over these waters, from **Engaddi** even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great

multitude:

Vivent et stabunt super illa piscatores ab Engaddi usque ad Engallim siccatio sagenarum erunt plurimae species erunt piscium eius sicut pisces maris magni multitudinis nimiae

**47:11.** But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into saltpits.

In litoribus autem eius et in palustribus non sanabuntur quia in salinas dabuntur

**47:12.** And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth **firstfruits**, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

Et super torrentem orietur in ripis eius ex utraque parte omne lignum pomiferum non defluet folium ex eo et non deficiet fructus eius per singulos menses adferet primitiva quia aquae eius de sanctuario egredientur et erunt fructus eius in cibum et folia eius ad medicinam

**47:13.** Thus saith the **Lord God**: This is the border, by which you shall possess the land according to the **twelve tribes of Israel**: for **Joseph** hath a double portion.

Haec dicit Dominus Deus hic est terminus in quo possidebitis terram in duodecim tribubus Israhel quia Ioseph duplicem funiculum habet

**47:14.** And you shall possess it, every **man** in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

Possidebitis autem eam singuli aequae ut frater suus quam levavi manum meam ut darem patribus vestris et cadet terra haec vobis in possessionem

**47:15.** And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as **men** go to Sedada,

Hic est autem terminus terrae ad plagam septentrionalem a mari magno via Bethalon venientibus Sadada

**47:16.** Emath, Berotha, Sabarim, which is between the border of **Damascus** and the border of Emath the house of Tichon, which is by the border of Auran.

Emath Berotha Sabarim quae est inter terminum Damasci et confinium Emath domus Atticon quae est iuxta terminos Auran

**47:17.** And the border from the sea even to the **court** of Enan, shall be the border of **Damascus**, and from the north to the north: the border of Emath, this is the north side.

Et erit terminus a mari usque ad atrium Aenon terminus Damasci et ab aquilone ad aquilonem et terminus Emath plaga autem septentrionalis

**47:18.** And the east side is from the midst of Auran, and from the midst of **Damascus**, and from the midst of Galaad, and from the midst of the land of **Israel**, **Jordan** making the bound to the east sea, and thus you shall measure the east side.

Porro plaga orientalis de medio Auran et de medio Damasci et de medio Galaad et de medio terrae Israhel Iordanis disternans ad mare orientale metiemini etiam plagam orientalem

**47:19.** And the south side southward is, from Tamar even to the waters of contradiction of **Cades**: and, the torrent even to the great sea: and this is the south side southward.

Plaga autem australis meridiana a Tamar usque ad aquas Contradictionis Cades et torrens usque ad mare magnum et plaga ad meridiem australis

**47:20.** And the side toward the sea, is the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

Et plaga maris mare magnum a confinio per directum donec venias Emath haec est plaga maris

**47:21.** And you shall divide this land unto you by the **tribes of Israel**:

Et dividetis terram istam vobis per tribus Israhel

**47:22.** And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as **men** of the same country born among the **children of Israel**: they shall divide the possession with you in the midst of the **tribes of Israel**.

Et mittetis eam in hereditatem vobis et advenis qui accesserint ad vos qui genuerint filios in medio vestrum et erunt vobis sicut indigenae inter filios Israhel vobiscum dividet possessionem in medio tribuum Israhel

**47:23.** And in what tribe soever the stranger shall be, there shall you give him possession, saith the [Lord God](#).

In tribu autem quacumque fuerit advena ibi dabitis possessionem illi ait Dominus Deus

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## Ezechiel Chapter 48

### The portions of the twelve tribes, of the sanctuary, of the city, and of the prince. The dimensions and gates of the city.

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**48:1.** And these are the [names](#) of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the [court](#) of Enan the border of [Damascus](#) northward, by the way off Emath. And from the east side thereof to the sea shall be one portion for [Dan](#).

Et haec nomina tribuum a finibus aquilonis iuxta viam Aethlon pergentibus Emath atrium Aenon terminus Damasci ad aquilonem iuxta Emath et erit ei plaga orientalis mare Dan una

**48:2.** And by the border of [Dan](#), from the east side even to the side of the sea, one portion for [Aser](#):

Et ad terminum Dan a plaga orientali usque ad plagam maris Aser una

**48:3.** And by the border of [Aser](#), from the east side even to the side of the sea one portion for [Nephthali](#).

Et super terminum Aser a plaga orientali usque ad plagam maris Nephthalim una

**48:4.** And by the border of [Nephthali](#), from the east side even to the side of the one portion for [Manasses](#).

Et super terminum Nephthalim a plaga orientali usque ad plagam maris Manasse una

**48:5.** And by the border of [Manasses](#), from the east side even to the side of the sea, one portion for Ephraim.

Et super terminum Manasse a plaga orientali usque ad plagam maris Ephraim una

**48:6.** And by the border of Ephraim, from the east side even to the side of the sea, one portion for [Ruben](#).

Et super terminum Ephraim a plaga orientali usque ad plagam maris Ruben una

**48:7.** And by the border of [Ruben](#), from the east side even to the side of the sea, one portion for [Juda](#).

Et super terminum Ruben a plaga orientali usque ad plagam maris Iuda una

**48:8.** And by the border of [Juda](#), from the east side even to the side of the sea, shall be the [firstfruits](#) which you shall set apart, five and twenty thousand in breadth, and length, as every one of the portions from the east side to the side of the sea: and the sanctuary shall be in the midst thereof.

Et super terminum Iuda a plaga orientali usque ad plagam maris erunt primitiae quas separabitis viginti quinque milibus latitudinis et longitudinis sicuti singulae partes a plaga orientali usque ad plagam maris et erit sanctuarium in medio eius

**48:9.** The [firstfruits](#) which you shall set apart for the [Lord](#) will be the length of five and twenty thousand, and the breadth of ten thousand.

Primitiae quas separastis Domino longitudo viginti quinque milibus et latitudo decem milibus

**48:10.** And these shall be the [firstfruits](#) of the sanctuary for the [priests](#): toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the [Lord](#) shall be in the midst thereof.

Hae autem erunt primitiae sanctuarii sacerdotum ad aquilonem viginti quinque milia et ad mare latitudinis decem milia sed et ad orientem latitudinis decem milia et ad meridiem longitudinis viginti quinque milia et erit sanctuarium Domini in medio eius

**48:11.** The sanctuary shall be for the [priests](#) of the sons of Sadoc, who kept my [ceremonies](#), and went not astray when the [children of Israel](#) went astray, as the [Levites](#) also went astray.

Sacerdotibus sanctuarium erit de filiis Sadoc qui custodierunt caerimonias meas et non erraverunt cum errarent filii Israhel sicut erraverunt et Levitae

**48:12.** And for them shall be the [firstfruits](#) of the [firstfruits](#) of the land holy of holies, by the border of the

[Levites](#),

Et erunt eis primitiae de primitiis terrae sanctum sanctorum iuxta terminum Levitarum

**48:13.** And the [Levites](#) in like manner shall have by the borders of the [priests](#) five and twenty thousand in length, and ten thousand in breadth. All the length shall be five and twenty thousand, and the breadth ten thousand.

Sed et Levitis similiter iuxta fines sacerdotum viginti quinque milia longitudinis et latitudinis decem milia omnis longitudo viginti et quinque milium et latitudo decem milium

**48:14.** And they shall not sell thereof, nor exchange, neither shall the [firstfruits](#) of the land be alienated, because they are [sanctified](#) to the [Lord](#).

Et non venundabunt ex eo neque mutabunt nec transferentur primitiae terrae quia sanctificatae sunt Domino

**48:15.** But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs and the city shall be in the midst thereof.

Quinque milia autem quae supersunt in latitudine per viginti quinque milia profana erunt urbis in habitaculum et in suburbana et erit civitas in medio eius

**48:16.** And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

Et haec mensurae eius ad plagam septentrionalem quingenti et quattuor milia et ad plagam meridianam quingenti et quattuor milia et ad plagam orientalem quingenti et quattuor milia et ad plagam occidentalem quingenti et quattuor milia

**48:17.** And the suburbs of the city shall be to the north two hundred and fifty, and the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

Erunt autem suburbana civitatis ad aquilonem ducenti quinquaginta et in meridie ducenti quinquaginta et ad orientem ducenti quinquaginta et ad mare ducenti quinquaginta

**48:18.** And the residue in length by the [firstfruits](#) of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the [firstfruits](#) of the sanctuary: and the fruit thereof shall be for bread to them that serve the city.

Quod autem reliquum fuerit in longitudine secundum primitias sanctuarii decem milia in orientem et decem milia ad occidentem erunt sicut primitiae sanctuarii et erunt fruges eius in panes his qui serviunt civitati

**48:19.** And they that serve the city, shall serve it out of all the [tribes of Israel](#).

Servientes autem civitati operabuntur ex omnibus tribubus Israhel

**48:20.** All the [firstfruits](#), of five and twenty thousand, by five and twenty thousand foursquare, shall be set apart for the [firstfruits](#) of the sanctuary, and for the possession of the city.

Omnes primitiae viginti quinque milium per viginti quinque milia in quadrum separabuntur in primitias sanctuarii et possessionem civitatis

**48:21.** And the residue shall be for the prince on every side of the [firstfruits](#) of the sanctuary, and of the possession of the city over against the five and twenty thousand of the [firstfruits](#) unto the east border: toward the sea also over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the [firstfruits](#) of the sanctuary, and the sanctuary of the [temple](#) shall be in the midst thereof.

Quod autem reliquum fuerit principis erit ex omni parte primitiarum sanctuarii et possessionis civitatis e regione viginti quinque milium primitiarum usque ad terminum orientalem sed et ad mare e regione viginti quinque milium usque ad terminum maris similiter in partibus principis erit et erunt primitiae sanctuarii et sanctuarium templi in medio eius

**48:22.** And from the possession of the [Levites](#), and from the possession of the city which are in the midst of the prince's portions: what shall be to the border of [Juda](#), and to the border of [Benjamin](#), shall also belong to the prince.

De possessione autem Levitarum et de possessione civitatis in medio partium principis erit inter terminum Iuda et inter terminum Benjamin et ad principem pertinebit

**48:23.** And for the rest of the tribes: from the east side to the west side, one portion for [Benjamin](#).

Et reliquis tribubus a plaga orientali usque ad plagam occidentalem Benjamin una

**48:24.** And over against the border of [Benjamin](#), from the east side to the west side, one portion for [Simeon](#).

Et contra terminum Benjamin a plaga orientali usque ad plagam occidentalem Symeon una

**48:25.** And by the border of [Simeon](#), from the east side to the west side, one portion for [Issachar](#).

Et super terminum Symeonis a plaga orientali usque ad plagam occidentis Isachar una

**48:26.** And by the border of [Issachar](#), from the east side to the west side, one portion for [Zabulon](#).

Et super terminum Isachar a plaga orientali usque ad plagam occidentalem Zabulon una

**48:27.** And by the border of [Zabulon](#), from the east side to the side of the sea, one portion for [Gad](#).

Et super terminum Zabulon a plaga orientali usque ad plagam maris Gad una

**48:28.** And by the border of [Gad](#), the south side southward: and the border shall be from Thamar, even to the waters of contradiction of [Cades](#), the inheritance over against the great sea.

Et super terminum Gad ad plagam austri in meridiem et erit finis de Thamar usque ad aquas Contradictionis Cades hereditas contra mare magnum

**48:29.** This is the land which you shall divide by lot to the [tribes of Israel](#): and these are the portions of them, saith the [Lord God](#).

Haec est terra quam mittetis in sortem tribubus Israhel et hae partitiones earum ait Dominus Deus

**48:30.** And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

Et hii egressus civitatis a plaga septentrionali quingentos et quattuor milia mensurabis

**48:31.** And the gates of the city according to the [name](#), of the [tribes of Israel](#), three gates on the north side, the gate of [Ruben](#) one, the gate of [Juda](#) one, the gate of [Levi](#) one.

Et portae civitatis in nominibus tribuum Israhel portae tres a septentrione porta Ruben una porta Iudae una porta Levi una

**48:32.** And at the east side, four thousand and five hundred: and three gates, the gate of [Joseph](#) one, the gate of [Benjamin](#) one, the gate of [Dan](#) one.

Et ad plagam orientalem quingentos et quattuor milia et portae tres porta Ioseph una porta Benjamin una porta Dan una

**48:33.** And at the south side, thou shalt measure four thousand and five hundred and three gates, the gate of [Simeon](#) one, the gate of [Issachar](#) one, the gate of [Zabulon](#) one.

Et ad plagam meridianam quingentos et quattuor milia metieris portam Symeonis unam portam Isachar unam portam Zabulon unam

**48:34.** And at the west side, four thousand and five hundred, and their three gates, the gate of [Gad](#) one, the gate of [Aser](#) one, the gate of [Nephthali](#) one.

Et ad plagam occidentalem quingenti et quattuor milia portae eorum tres porta Gad una porta Aser una porta Nephthalim una

**48:35.** Its circumference was eighteen thousand: and the [name](#) of the city from that day, The [Lord](#) is there.

Per circuitum decem et octo milia et nomen civitatis ex illa die Dominus ibidem

**The Lord is there....** This [name](#) is here given to the city, that is, to the [church of Christ](#): because the [Lord](#) is always with her till the [end of the world](#). [Matthew 28:20](#).

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## Ezra

### The Book of Ezra, also called the First Book of Esdras

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This Book taketh its [name](#) from the writer: who was a [holy priest](#), and doctor of the law. He is called by the [Hebrews](#), Ezra. (*For more information, see the article [ESDRAS](#) in the Catholic Encyclopedia.*)

**Ezra Chapter 1.** Cyrus king of Persia releaseth God's people from their captivity, with license to return and build the temple in Jerusalem: and restoreth the holy vessels which Nabuchodonosor had taken from thence.

**Ezra Chapter 2.** The number of them that returned to Judea: their oblations.

**Ezra Chapter 3.** An altar is built for sacrifice, the feast of tabernacles is solemnly celebrated, and the foundations of the temple are laid.

**Ezra Chapter 4.** The Samaritans by their letter to the king hinder the building.

**Ezra Chapter 5.** By the exhortation of Aggeus, and Zacharias, the people proceed in building the temple. Which their enemies strive in vain to hinder.

**Ezra Chapter 6.** King Darius favoureth the building and contributeth to it.

**Ezra Chapter 7.** Esdras goeth up to Jerusalem to teach, and assist the people, with a gracious decree of Artaxerxes.

**Ezra Chapter 8.** The companions of Esdras. The fast which he appointed. They bring the holy vessels into the temple.

**Ezra Chapter 9.** Esdras mourneth for the transgression of the people: his confession and prayer.

**Ezra Chapter 10.** Order is given for discharging strange women: the names of the guilty.

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## Ezra Chapter 1

### Cyrus king of Persia releaseth God's people from their captivity, with license to return and build the temple in Jerusalem: and restoreth the holy vessels which Nabuchodonosor had taken from thence.

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**1:1.** In the first year of Cyrus king of the Persians, that the [word of the Lord](#) by the mouth of [Jeremias](#) might be fulfilled, the [Lord](#) stirred up the spirit of Cyrus king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying:

In anno primo Cyri regis Persarum ut conpleretur verbum Domini ex ore Hieremiae suscitavit Dominus spiritum Cyri regis Persarum et transduxit vocem in universo regno suo etiam per scripturam dicens

**1:2.** Thus saith Cyrus king of the Persians: The [Lord](#) the [God](#) of [heaven](#) hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in [Jerusalem](#), which is in [Judea](#).

Haec dicit Cyrus rex Persarum omnia regna terrae dedit mihi Dominus Deus caeli et ipse praecepit mihi ut aedificarem ei domum in Hierusalem quae est in Iudaea

**1:3.** Who is there among you of all his people? His [God](#) be with him. Let him go up to [Jerusalem](#), which is in [Judea](#), and build the [house of the Lord](#) the [God](#) of [Israel](#): he is the [God](#) that is in [Jerusalem](#).

Quis est in vobis de universo populo eius sit Deus illius cum ipso ascendat Hierusalem quae est in Iudaea et aedificet domum Domini Dei Israhel ipse est Deus qui est in Hierusalem

**1:4.** And let all the rest in all places wheresoever they dwell, help him every [man](#) from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the [temple of God](#), which is in [Jerusalem](#).

Et omnes reliqui in cunctis locis ubicumque habitant adiuvent eum viri de loco suo argento et auro et substantia et pecoribus excepto quod voluntarie offerunt templo Dei quod est in Hierusalem

**1:5.** Then rose up the chief of the fathers of [Juda](#) and [Benjamin](#), and the [priests](#), and [Levites](#), and every one whose spirit [God](#) had raised up, to go up to build the [temple of the Lord](#), which was in [Jerusalem](#).

Et surrexerunt principes patrum de Iuda et Benjamin et sacerdotes et Levitae omnis cuius suscitavit Deus spiritum ut ascenderent ad aedificandum templum Domini quod erat in Hierusalem

**1:6.** And all they that were round about, helped their hands with vessels of silver, and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord.

Universique qui erant in circuitu adiuverunt manus eorum in vasis argenteis et aureis in substantia in iumentis in supellectili exceptis his quae sponte obtulerunt

**1:7.** And king Cyrus brought forth vessels of the [temple of the Lord](#), which [Nabuchodonosor](#) had taken from [Jerusalem](#), and had put them in the [temple](#) of his god.

Rex quoque Cyrus protulit vasa templi Domini quae tulerat Nabuchodonosor de Hierusalem et posuerat ea in templo dei sui

**1:8.** Now Cyrus king of Persia brought them forth by the hand of Mithridates the son of Gazabar, and numbered them to Sassabasar the prince of [Juda](#).

Protulit autem ea Cyrus rex Persarum per manum Mitridatis filii Gazabar et adnumeravit ea Sasabassar principi Iudae

**1:9.** And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives, thirty cups of gold,

Et hic est numerus eorum fialae aureae triginta fialae argenteae mille cultri viginti novem scyphi aurei triginta

**1:10.** Silver cups of a second sort, four hundred and ten: other vessels a thousand.  
Scyphi argentei secundi quadringenti decem vasa alia mille

**1:11.** All the vessels of gold and silver, five thousand four hundred: all these Sassabasar brought with them that came up from the captivity of [Babylon](#) to [Jerusalem](#).  
Omnia vasa aurea et argentea quinque milia quadringenta universa tulit Sasabassar cum his qui ascendebant de transmigratione Babylonis in Hierusalem

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## Ezra Chapter 2

### The number of them that returned to Judea: their oblations.

**2:1.** Now these are the children of the province, that went out of the captivity, which [Nabuchodonosor king of Babylon](#) had carried away to [Babylon](#), and who returned to [Jerusalem](#) and [Juda](#), every man to his city.

Hii sunt autem filii provinciae qui ascenderunt de captivitate quam transtulerat Nabuchodonosor rex Babylonis in Babylonem et reversi sunt in Hierusalem et Iudam unusquisque in civitatem suam

**2:2.** Who came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana. The number of the [men](#) of the people of [Israel](#):

Qui venerunt cum Zorobabel Hiesua Neemia Saraia Rahelaia Mardochai Belsan Mesphar Beguai Reum Baana numerus virorum populi Israhel

**2:3.** The children of Pharos two thousand one hundred seventy-two.

Filii Pharos duo milia centum septuaginta duo

**2:4.** The children of Sephatia, three hundred seventy-two.

Filii Sephetia trecenti septuaginta duo

**2:5.** The children of Area, seven hundred seventy-five.

Filii Area septingenti septuaginta quinque

**2:6.** The children of Phahath [Moab](#), of the children of Josue: Joab, Two thousand eight hundred twelve.

Filii Phaethmoab filiorum Iosue Ioab duo milia octingenti duodecim

**2:7.** The children of Elam, a thousand two hundred fifty-four.

Filii Helam mille ducenti quinquaginta quattuor

**2:8.** The children of Zethua, nine hundred forty-five.

Filii Zeththua nongenti quadraginta quinque

**2:9.** The children of Zachai, seven hundred sixty.

Filii Zacchai septingenti sexaginta

**2:10.** The children of Bani, six hundred forty-two.

Filii Bani sescenti quadraginta duo

**2:11.** The children of Bebai, six hundred twenty-three.

Filii Bebai sescenti viginti tres

**2:12.** The children of Azgad, a thousand two hundred twenty-two.

Filii Azgad mille ducenti viginti duo

**2:13.** The children of Adonicam, six hundred sixty-six.

Filii Adonicam sescenti sexaginta sex

**2:14.** The children of Beguai, two thousand fifty-six.

Filii Beguai duo milia quinquaginta sex

**2:15.** The children of Adin, four hundred fifty-four.

Filii Adin quadringenti quinquaginta quattuor

**2:16.** The children of Ather, who were of [Ezechias](#), ninety-eight.

Filii Ater qui erant ex Hiezechia nonaginta octo

**2:17.** The children of Besai, three hundred and twenty-three.

Filii Besai trecenti viginti tres

**2:18.** The children of Jora, a hundred and twelve.

Filii Iora centum duodecim

**2:19.** The children of Hasum, two hundred twenty-three.

Filii Asom ducenti viginti tres

**2:20.** The children of Gebbar, ninety-five.

Filii Gebbar nonaginta quinque

**2:21.** The children of [Bethlehem](#), a hundred twenty-three.

Filii Bethleem centum viginti tres

**2:22.** The [men](#) of Netupha, fifty-six.

Viri Netupha quinquaginta sex

**2:23.** The [men](#) of [Anathoth](#), a hundred twenty-eight.

Viri Anathoth centum viginti octo

**2:24.** The children of Azmaveth, forty-two.

Filii Azmaveth quadraginta duo

**2:25.** The children of Cariathiarim, Cephira, and [Beroth](#), seven hundred forty-three.

Filii Cariathiarim Caephira et Beroth septingenti quadraginta tres

**2:26.** The children of Rama and Gabaa, six hundred twenty-one.

Filii Arama et Gaba sescenti viginti unus

**2:27.** The [men](#) of Machmas, a hundred twenty-two.

Viri Machmas centum viginti duo

**2:28.** The [men](#) of [Bethel](#) and Hai, two hundred twenty-three.

Viri Bethel et Gai ducenti viginti tres

**2:29.** The children of Nebo, fifty-two.

Filii Nebo quinquaginta duo

**2:30.** The children of Megbis, a hundred fifty-six.

Filii Megbis centum quinquaginta sex

**2:31.** The children of the other Elam, a thousand two hundred fifty-five.

Filii Helam alterius mille ducenti quinquaginta quattuor

**2:32.** The children of Harim, three hundred and twenty.

Filii Arim trecenti viginti

**2:33.** The children of Lod, Hadid and Ono, seven hundred twenty-five.

Filii Lod Adid et Ono septingenti viginti quinque

**2:34.** The children of [Jericho](#), three hundred forty-five.

Filii Hiericho trecenti quadraginta quinque

**2:35.** The children of Senaa, three thousand six hundred thirty.

Filii Sennaa tria milia sescenti triginta

**2:36.** The [priests](#): the children of Jadaia of the house of Josue, nine hundred seventy-three.

Sacerdotes filii Idaia in domo Hiesue nongenti septuaginta tres

**2:37.** The children of Emmer, a thousand fifty-two.

Filii Emmer mille quinquaginta duo

**2:38.** The children of Pheshur, a thousand two hundred forty-seven.

Filii Phessur mille ducenti quadraginta septem

**2:39.** The children of Harim, a thousand and seventeen.

Filii Arim mille decem et septem

**2:40.** The **Levites**: the children of Josue and of Cedmihel, the children of Odovia, seventy-four.

Levitae filii Hiesue et Cedmihel filiorum Odevia septuaginta quattuor

**2:41.** The singing **men**: the children of Asaph, a hundred twenty-eight.

Cantores filii Asaph centum viginti octo

**2:42.** The children of the porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: in all a hundred thirty-nine.

Filii ianitorum filii Sellum filii Ater filii Telmon filii Accub filii Atita filii Sobai universi centum triginta novem

**2:43.** The **Nathinites**: the children of Siha, the children of Hasupha, the children of Tabbaoth,

Nathinnei filii Sia filii Asupha filii Tebbaoth

**2:44.** The children of Ceros, the children of Sia, the children of Phadon,

Filii Ceros filii Saa filii Phadon

**2:45.** The children of Lebana, the children of Hegaba, the children of Accub,

Filii Levana filii Agaba filii Accub

**2:46.** The children of Hagab, the children of Semlai, the children of Hanan,

Filii Agab filii Selmai filii Anan

**2:47.** The children of Gaddel, the children of Gaher, the children of Raaia,

Filii Gaddel filii Gaer filii Rahaia

**2:48.** The children of Rasin, the children of Necoda, the children of Gazam,

Filii Rasin filii Nechoda filii Gazem

**2:49.** The children of Asa, the children of Phasea, the children of Besee,

Filii Aza filii Phasea filii Besee

**2:50.** The children of Asena, the children of Munim, the children of Nephusim,

Filii Asenaa filii Munim filii Nephusim

**2:51.** The children of Bacbuc, the children of Hacupha, the children of Harhur,

Filii Becbuc filii Acupha filii Arur

**2:52.** The children of Besluth, the children of Mahida, the children of Harsa,

Filii Besluth filii Maida filii Arsa

**2:53.** The children of Bercos, the children of Sisara, the children of Thema,

Filii Bercos filii Sisara filii Thema

**2:54.** The children of Nasia, the children of Hatipha,

Filii Nasia filii Atupha

**2:55.** The children of the servants of **Solomon**, the children of Sotai, the children of Sopheret, the children of Pharuda,

Filii servorum Salomonis filii Sotei filii Suphereth filii Pharuda

**2:56.** The children of Jala, the children of Dercon, the children of Geddel,

Filii Iala filii Dercon filii Gedel

**2:57.** The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami,

Filii Saphatia filii Athil filii Phocereth qui erant de Asebaim filii Ammi

**2:58.** All the **Nathinites**, and the children of the servants of **Solomon**, three hundred ninety-two.

Omnes Nathinnei et filii servorum Salomonis trecenti nonaginta duo

**2:59.** And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not show the house of their fathers and their seed, whether they were of [Israel](#).

Et hii qui ascenderunt de Thelmela Thelharsa Cherub et Don et Mer et non potuerunt indicare domum patrum suorum et semen suum utrum ex Israhel essent

**2:60.** The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty-two.

Filii Delaia filii Tobia filii Necoda sescenti quinquaginta duo

**2:61.** And of the children of the [priests](#): the children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and was called by their [name](#):

Et de filiis sacerdotum filii Obia filii Accos filii Berzellai qui accepit de filiabus Berzellai Galaditis uxorem et vocatus est nomine eorum

**2:62.** These sought the writing of their genealogy, and found it not, and they were cast out of the [priesthood](#).

Hii quaesierunt scripturam genealogiae suae et non invenerunt et eiecti sunt de sacerdotio

**2:63.** And Athersatha said to them, that they should not eat of the holy of holies, till there arose a [priest](#) learned and perfect.

Et dixit Athersatha eis ut non comederent de sancto sanctorum donec surgeret sacerdos doctus atque perfectus

**2:64.** All the multitudes as one [man](#), were forty-two thousand three hundred and sixty:

Omnis multitudo quasi unus quadraginta duo milia trecenti sexaginta

**Forty-two thousand, etc...** Those who are reckoned up above of the [tribes](#) of [Juda](#), [Benjamin](#), and [Levi](#), fall short of this number. The rest, who must be taken in to make up the whole sum, were of the other [tribes](#).

**2:65.** Besides their menservants, and womenservants, of whom there were seven thousand three hundred and thirty-seven: and among them singing [men](#), and singing [women](#) two hundred.

Exceptis servis eorum et ancillis qui erant septem milia trecenti triginta septem et in ipsis cantores atque cantrices ducentae

**2:66.** Their horses seven hundred thirty-six, their mules two hundred forty-five,

Equi eorum septingenti triginta sex muli eorum ducenti quadraginta quinque

**2:67.** Their camels four hundred thirty-five, their asses six thousand seven hundred and twenty.

Cameli eorum quadringenti triginta quinque asini eorum sex milia septingenti viginti

**2:68.** And some of the chief of the fathers, when they came to the [temple of the Lord](#), which is in [Jerusalem](#), offered freely to the [house of the Lord](#) to build it in its place.

Et de principibus patrum cum ingrederentur templum Domini quod est in Hierusalem sponte obtulerunt in domum Dei ad extruendam eam in loco suo

**2:69.** According to their ability, they gave towards the expenses of the work, sixty-one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the [priests](#).

Secundum vires suas dederunt in impensas operis auri solidos sexaginta milia et mille argenti minas quinque milia et vestes sacerdotales centum

**2:70.** So the [priests](#) and the [Levites](#), and some of the people, and the singing [men](#), and the porters, and the [Nathinites](#) dwelt in their cities, and all [Israel](#) in their cities.

Habitaverunt ergo sacerdotes et Levitae et de populo et cantores et ianitores et Nathinnei in urbibus suis universusque Israhel in civitatibus suis

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## Ezra Chapter 3

### **An altar is built for sacrifice, the feast of tabernacles is solemnly celebrated, and the foundations of the temple are laid.**

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**3:1.** And now the seventh month was come, and the [children of Israel](#) were in their cities: and the people gathered themselves together as one [man](#) to [Jerusalem](#).

Iamque venerat mensis septimus et erant filii Israhel in civitatibus suis congregatus est ergo populus quasi vir unus in Hierusalem

**3:2.** And Josue the son of Josedec rose up, and his brethren the [priests](#), and Zorobabel the son of Salathiel, and his brethren, and they built the [altar](#) of the [God](#) of [Israel](#) that they might offer [holocausts](#) upon it, as it is written in the [law of Moses](#) the [man](#) of [God](#).

Et surrexit Iosue filius Iosedech et fratres eius sacerdotes et Zorobabel filius Salathiel et fratres eius et aedificaverunt altare Dei Israhel ut offerrent in eo holocaustomata sicut scriptum est in lege Mosi viri Dei **Josue... or Jesus (Jeshua) the son of Josedec; he was the [high priest](#), at that time.**

**3:3.** And they set the [altar](#) of [God](#) upon its bases, while the people of the lands round about put them in fear, and they offered upon it a [holocaust](#) to the [Lord](#) morning and evening.

Conlocaverunt autem altare super bases suas deterrentibus eos per circuitum populis terrarum et obtulerunt super illud holocaustum Domino mane et vespere

**3:4.** And they kept the [feast of tabernacles](#), as it is written, and offered the [holocaust](#) every day orderly according to the commandment, the duty of the day in its day.

Feceruntque sollemnitatem tabernaculorum sicut scriptum est et holocaustum diebus singulis per ordinem secundum praeceptum opus diei in die suo

**3:5.** And afterwards the continual [holocaust](#), both on the new moons, and on all the solemnities of the [Lord](#), that were [consecrated](#), and on all in which a freewill [offering](#) was made to the [Lord](#).

Et post haec holocaustum iuge tam in kalendis quam in universis sollemnitatibus Domini quae erant consecratae et in omnibus in quibus ultro offerebatur munus Deo

**3:6.** From the first day of the seventh month they began to offer [holocausts](#) to the [Lord](#): but the [temple of God](#) was not yet founded.

A primo die mensis septimi coeperunt offerre holocaustum Domino porro templum Dei fundatum necdum erat

**3:7.** And they gave money to hewers of stones and to masons: and meat and drink, and oil to the [Sidonians](#) and Tyrians, to bring [cedar trees](#) from Libanus to the sea of [Joppe](#), according to the orders which Cyrus king of the Persians had given them.

Dederunt autem pecunias latomis et cementariis cibum quoque et potum et oleum Sidoniis Tyriisque ut deferrent ligna cedrina de Libano ad mare Ioppes iuxta quod praeceperat Cyrus rex Persarum eis

**3:8.** And in the second year of their coming to the [temple of God](#) in [Jerusalem](#), the second month, Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren the [priests](#), and the [Levites](#), and all that were come from the captivity to [Jerusalem](#) began, and they appointed [Levites](#) from twenty years old and upward, to hasten forward the work of the [Lord](#).

Anno autem secundo adventus eorum ad templum Dei in Hierusalem mense secundo coeperunt Zorobabel filius Salathiel et Iosue filius Iosedech et reliqui de fratribus eorum sacerdotes et Levitae et omnes qui venerant de captivitate in Hierusalem et constituerunt Levitas a viginti annis et supra ut urguerent opus Domini

**3:9.** Then Josue and his sons and his brethren, Cedmihel, and his sons, and the [children of Juda](#), as one [man](#), stood to hasten them that did the work in the [temple of God](#): the sons of Henadad, and their sons, and their brethren the [Levites](#).

Stetitque Iosue filii eius et fratres eius Cedmihel et filii eius et filii Iuda quasi unus ut instarent super eos qui faciebant opus in templo Dei filii Enadad filii eorum et fratres eorum Levitae

**3:10.** And when the masons laid the foundations of the [temple of the Lord](#), the [priests](#) stood in their ornaments with trumpets: and the [Levites](#) the sons of Asaph with cymbals, to praise [God](#) by the hands of [David](#) king of [Israel](#).

Fundato igitur a cementariis templo Domini steterunt sacerdotes in ornatu suo cum tubis et Levitae filii Asaph in cymbalis ut laudarent Deum per manus David regis Israhel

**3:11.** And they sung together hymns, and praise to the [Lord](#): because he is [good](#), for his mercy endureth for ever towards [Israel](#). And all the people shouted with a great shout, praising the [Lord](#), because the foundations of the [temple of the Lord](#) were laid.

Et concinebant in hymnis et confessione Domino quoniam bonus quoniam in aeternum misericordia eius super Israhel omnis quoque populus vociferabatur clamore magno in laudando Dominum eo quod fundatum esset templum Domini

**3:12.** But many of the [priests](#) and the [Levites](#), and the chief of the fathers and the ancients that had seen the former [temple](#); when they had the foundation of this [temple](#) before their eyes, wept with a loud voice: and many shouting for [joy](#), lifted up their voice.

Plurimi etiam de sacerdotibus et Levitis et principes patrum seniores qui viderant templum prius cum fundatum esset et hoc templum in oculis eorum flebant voce magna et multi vociferantes in laetitia elevabant vocem

**3:13.** So that one could not distinguish the voice of the shout of [joy](#), from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

Nec poterat quisquam agnoscere vocem clamoris laetantium et vocem fletus populi commixtim enim populus vociferabatur clamore magno et vox audiebatur procul

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## Ezra Chapter 4

### The Samaritans by their letter to the king hinder the building.

**4:1.** Now the enemies of [Juda](#) and [Benjamin](#) heard that the children of the captivity were building a [temple](#) to the [Lord](#) the [God](#) of [Israel](#).

Audierunt autem hostes Iudae et Benjamin quia filii captivitatis aedificarent templum Domino Deo Israhel

**4:2.** And they came to [Zorobabel](#), and the chief of the fathers, and said to them: Let us build with you, for we seek your [God](#) as ye do: behold we have [sacrificed](#) to him, since the days of [Asor Haddan](#) king of [Assyria](#), who brought us hither.

Et accedentes ad Zorobabel et ad principes patrum dixerunt eis aedificemus vobiscum quia ita ut vos quaerimus Deum vestrum ecce nos immolamus victimas ex diebus Asoraddan regis Assur qui adduxit nos huc

**4:3.** But [Zorobabel](#), and [Josue](#), and the rest of the chief of the fathers of [Israel](#) said to them: You have nothing to do with us to build a house to our [God](#), but we ourselves alone will build to the [Lord our God](#), as [Cyrus](#) king of the [Persians](#) hath commanded us.

Et dixit eis Zorobabel et Iosue et reliqui principes patrum Israhel non est vobis et nobis ut aedificemus domum Deo nostro sed nos ipsi soli aedificabimus Domino Deo nostro sicut praecepit nobis rex Cyrus rex Persarum

**4:4.** Then the people of the land hindered the hands of the people of [Juda](#), and troubled them in building.

Factum est igitur ut populus terrae inpediret manus populi Iudae et turbaret eos in aedificando

**4:5.** And they hired counsellors against them, to frustrate their design all the days of [Cyrus](#) king of [Persia](#), even until the reign of [Darius](#) king of the [Persians](#).

Conduxerunt quoque adversum eos consiliatores ut destruerent consilium eorum omnibus diebus Cyri regis Persarum et usque ad regnum Darii regis Persarum

**4:6.** And in the reign of [Assuerus](#), in the beginning of his reign, they wrote an accusation against the inhabitants of [Juda](#) and [Jerusalem](#).

In regno autem Asueri principio regni eius scripserunt accusationem adversum habitatores Iudae et Hierusalem

**Assuerus...** Otherwise called Cambyses the son and successor of [Cyrus](#). He is also in the following verse named [Artaxerxes](#), a name common to almost all the kings of [Persia](#).

**4:7.** And in the days of [Artaxerxes](#), [Beselam](#), [Mithridates](#), and [Thabeel](#), and the rest that were in the council wrote to [Artaxerxes](#) king of the [Persians](#): and the [letter](#) of accusation was written in [Syrian](#), and was read in the [Syrian](#) tongue.

Et in diebus Artaxersis scripsit Beselam Mitridatis et Tabel et reliqui qui erant in consilio eorum ad Artaxersen regem Persarum epistula autem accusationis scripta erat syriace et legebatur sermone syro

**4:8.** [Reum Beelteem](#), and [Samsai](#) the [scribe](#) wrote a [letter](#) from [Jerusalem](#) to king [Artaxerxes](#), in this manner:

Reum Beelteem et Samsai scriba scripserunt epistolam unam de Hierusalem Artaxersi regi huiuscemodi

**4:9.** [Reum Beelteem](#), and [Samsai](#) the [scribe](#) and the rest of their counsellors, the [Dinites](#), and the [Apharsathacites](#), the [Therphalites](#), the [Apharsites](#), the [Erchuites](#), the [Babylonians](#), the [Susanechites](#), the [Dievites](#), and the [Elamites](#),

Reum Beelteem et Samsai scriba et reliqui consiliatores eorum Dinei et Apharsathei Terphalei Apharsei Erchuei Babylonii Susannechei Deaei Aelamitae

**4:10.** And the rest of the nations, whom the great and [glorious](#) [Asenaphar](#) brought over: and made to dwell in the cities of [Samaria](#) and in the rest of the countries of this side of the river in peace.

Et ceteri de gentibus quas transtulit Asennaphar magnus et gloriosus et habitare eas fecit in civitatibus Samariae et in reliquis regionibus trans Flumen in pace

**4:11.** (This is the copy of the [letter](#), which they sent to him:) To Artaxerxes the king, thy servants, the [men](#) that are on this side of the river, send greeting.

Hoc est exemplar epistulae quam miserunt ad eum Artaxersi regi servi tui viri qui sunt trans Fluvium salutem dicunt

**4:12.** Be it known to the king, that the [Jews](#), who came up from thee to us, are come to [Jerusalem](#) a rebellious and [wicked](#) city, which they are building, setting up the ramparts thereof and repairing the walls.

Notum sit regi quia Iudaei qui ascenderunt a te ad nos venerunt in Hierusalem civitatem rebellem et pessimam quam aedificant extruentes muros eius et parietes componentes

**4:13.** And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, nor yearly revenues, and this loss will fall upon the kings.

Nunc igitur notum sit regi quia si civitas illa aedificata fuerit et muri eius instaurati tributum et vectigal et annuos redditus non dabunt et usque ad reges haec noxa perveniet

**4:14.** But we remembering the [salt](#) that we have eaten in the palace, and because we count it a crime to see the king wronged, have therefore sent and certified the king,

Nos ergo memores salis quod in palatio comedimus et quia laesiones regis videre nefas ducimus idcirco misimus et nuntiavimus regi

**4:15.** That search may be made in the books of the histories of thy fathers, and thou shalt find written in the records: and shalt know that this city is a rebellious city, and hurtful to the kings and provinces, and that wars were raised therein of old time: for which cause also the city was destroyed.

Ut recenseas in libris historiarum patrum tuorum et invenies scriptum in commentariis et scies quoniam urbs illa urbs rebellis est et nocens regibus et provinciis et bella concitant in ea ex diebus antiquis quam ob rem et civitas ipsa destructa est

**4:16.** We certify the king, that if this city be built, and the walls thereof repaired, thou shalt have no possession on this side of the river.

Nuntiamus nos regi quoniam si civitas illa aedificata fuerit et muri ipsius instaurati possessionem trans Fluvium non habebis

**4:17.** The king sent word to Reum Beelteem and Samsai the [scribe](#), and to the rest that were in their council, inhabitants of [Samaria](#), and to the rest beyond the river, sending greeting and peace.

Verbum misit rex ad Reum Beelteem et Samsai scribam et ad reliquos qui erant in consilio eorum habitatores Samariae et ceteris trans Fluvium salutem dicens et pacem

**4:18.** The accusation, which you have sent to us, hath been plainly read before me,

Accusationem quam misistis ad nos manifeste lecta est coram me

**4:19.** And I commanded: and search hath been made, and it is found, that this city of old time hath rebelled against kings, and seditions and wars have been raised therein.

Et a me praeceptum est et recensuerunt inveneruntque quoniam civitas illa a diebus antiquis adversum reges rebellat et seditiones et proelia concitantur in ea

**4:20.** For there have been powerful kings in [Jerusalem](#), who have had dominion over all the country that is beyond the river: and have received tribute, and toll and revenues.

Nam et reges fortissimi fuerunt in Hierusalem qui et dominati sunt omni regioni quae trans Fluvium est tributum quoque et vectigal et redditus accipiebant

**4:21.** Now therefore hear the sentence: Hinder those [men](#), that this city be not built, till further orders be given by me.

Nunc ergo audite sententiam ut prohibeatis viros illos et urbs illa non aedificetur donec si forte a me iussum fuerit

**4:22.** See that you be not negligent in executing this, lest by little and little the [evil](#) grow to the hurt of the kings.

Videte ne negligenter hoc impleatis et paulatim crescat malum contra reges

**4:23.** Now the copy of the edict of king Artaxerxes was read before Reum Beelteem, and Samsai the [scribe](#),

and their counsellors: and they went up in haste to [Jerusalem](#) to the [Jews](#), and hindered them with arm and power.

Itaque exemplum edicti Artaxersis regis lectum est coram Reum et Samsai scriba et consiliariis eorum et abierunt festini in Hierusalem ad Iudaeos et prohibuerunt eos in brachio et robore

**4:24.** Then the work of the [house of the Lord](#) in [Jerusalem](#) was interrupted, and ceased till the second year of the reign of Darius king of the Persians.

Tunc intermissum est opus domus Dei in Hierusalem et non fiebat usque ad annum secundum regni Darii regis Persarum

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## Ezra Chapter 5

**By the exhortation of Aggeus, and Zacharias, the people proceed in building the temple. Which their enemies strive in vain to hinder.**

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**5:1.** Now Aggeus the prophet, and Zacharias the son of Addo, prophesied to the Jews that were in Judea and Jerusalem, in the name of the God of Israel.

Prophetaverunt autem Aggeus propheta et Zaccharias filius Addo prophetantes ad Iudaeos qui erant in Iudaea et Hierusalem in nomine Dei Israhel

**5:2.** Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them.

Tunc surrexerunt Zorobabel filius Salathiel et Iosue filius Iosedech et coeperunt aedificare templum Dei in Hierusalem et cum eis prophetae Dei adiuvantes eos

**5:3.** And at the same time came to them Thathanai, who was governor beyond the river, and Stharbazanai, and their counsellors: and said thus to them: Who hath given you counsel to build this house, and to repair the walls thereof?

In ipso tempore venit ad eos Tatannai qui erat dux trans Flumen et Starbuzannai et consiliarii eorum sicque dixerunt eis quis dedit vobis consilium ut domum hanc aedificaretis et muros hos instauraretis

**5:4.** In answer to which we gave them the names of the men who were the promoters of that building.

Ad quod respondimus eis quae essent nomina hominum auctorum illius aedificationis

**5:5.** But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed that the matter should be referred to Darius, and then they should give satisfaction concerning that accusation.

Oculus autem Dei eorum factus est super senes Iudaeorum et non potuerunt inhibere eos placuitque ut res ad Darium referretur et tunc satisfacerent adversus accusationem illam

**5:6.** The copy of the letter that Thathanai governor of the country beyond the river, and Stharbazanai, and his counsellors the Arphasachites, who dwelt beyond the river, sent to Darius the king.

Exemplar epistulae quam misit Tatannai dux regionis trans Flumen et Starbuzannai et consiliatores eius Apharsacei qui erant trans Flumen ad Darium regem

**5:7.** The letter which they sent him, was written thus: To Darius the king all peace.

Sermo quem miserant ei sic scriptus erat Dario regi pax omnis

**5:8.** Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with unpolished stones, and timber is laid in the walls: and this work is carried on diligently and advanceth in their hands.

Notum sit regi isse nos ad Iudaeam provinciam ad domum Dei magni quae aedificatur lapide inpolito et ligna ponuntur in parietibus opusque illud diligenter extruitur et crescit in manibus eorum

**5:9.** And we asked those ancients, and said to them thus: Who hath given you authority to build this house, and to repair these walls?

Interrogavimus ergo senes illos et ita diximus eis quis dedit vobis potestatem ut domum hanc aedificaretis et muros instauraretis

**5:10.** We asked also of them their names, that we might give thee notice: and we have written the names of the men that are the chief among them.

Sed et nomina eorum quaesivimus ab eis ut nuntiaremus tibi quae scripsimus nomina virorum qui sunt principes in eis

**5:11.** And they answered us in these words, saying: We are the servants of the **God of heaven** and earth, and we are building a **temple** that was built these many years ago, and which a great king of **Israel** built and set up.

Huiuscemodi autem sermonem responderunt nobis dicentes nos sumus servi Dei caeli et terrae et aedificamus templum quod erat extructum ante hos annos multos quodque rex Israhel magnus aedificaverat et extruxerat

**5:12.** But after that our fathers had provoked the **God of heaven** to **wrath**, he delivered them into the hands of **Nabuchodonosor the king of Babylon the Chaldean**: and he destroyed this house, and carried away the people to **Babylon**.

Postquam autem ad iracundiam provocaverunt patres nostri Deum caeli et tradidit eos in manu Nabuchodonosor regis Babylonis Chaldei domum quoque hanc destruxit et populum eius transtulit in Babylonem

**5:13.** But in the first year of **Cyrus the king of Babylon**, king **Cyrus** set forth a decree, that this **house of God** should be built.

Anno autem primo Cyri regis Babylonis Cyrus rex proposuit edictum ut domus Dei aedificaretur

**5:14.** And the vessels also of gold and silver of the **temple of God**, which **Nabuchodonosor** had taken out of the **temple**, that was in **Jerusalem**, and had brought them to the **temple of Babylon**, king **Cyrus** brought out of the **temple of Babylon**, and they were delivered to one **Sassabasar**, whom also he appointed governor, Nam et vasa templi Dei aurea et argentea quae Nabuchodonosor tulerat de templo quod erat in Hierusalem et asportaverat ea in templum Babylonis protulit Cyrus rex de templo Babylonis et data sunt Sasabassar vocabulo quem et principem constituit

**5:15.** And said to him: Take these vessels, and go, and put them in the **temple** that is in **Jerusalem**, and let the **house of God** be built in its place.

Dixitque ei haec vasa tolle et vade et pone ea in templo quod est in Hierusalem et domus Dei aedificetur in loco suo

**5:16.** Then came this same **Sassabasar**, and laid the foundations of the **temple of God** in **Jerusalem**, and from that time until now it is in building, and is not yet finished.

Tunc itaque Sasabassar ille venit et posuit fundamenta templi Dei in Hierusalem et ex eo tempore usque nunc aedificatur et necdum completum est

**5:17.** Now therefore if it seem **good** to the king, let him search in the king's library, which is in **Babylon**, whether it hath been decreed by **Cyrus the king**, that the **house of God** in **Jerusalem** should be built, and let the king send his pleasure to us concerning this matter.

Nunc ergo si videtur regi bonum recenseat in bibliotheca regis quae est in Babylone utrumnam a Cyro rege iussum sit ut aedificaretur domus Dei in Hierusalem et voluntatem regis super hac re mittat ad nos

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## Ezra Chapter 6

### King Darius favoureth the building and contributeth to it.

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**6:1.** Then king Darius gave orders, and they searched in the library of the books that were laid up in [Babylon](#),

Tunc Darius rex praecepit et recensuerunt in bibliotheca librorum qui erant repositi in Babylone

**6:2.** And there was found in Ecbatana, which is a castle in the province of [Media](#), a book in which this record was written.

Et inventum est in Ecbathanis quod est castrum in Madena provincia volumen unum talisque scriptus erat in eo commentarius

**6:3.** In the first year of Cyrus the king: Cyrus the king decreed, that the [house of God](#) should be built, which is in [Jerusalem](#), in the place where they may offer [sacrifices](#), and that they lay the foundations that may support the height of threescore cubits, and the breadth of threescore cubits,

Anno primo Cyri regis Cyrus rex decrevit ut domus Dei quae est in Hierusalem aedificaretur in loco ubi immolent hostias et ut ponant fundamenta subportantia altitudinem cubitorum sexaginta et latitudinem cubitorum sexaginta

**6:4.** Three rows of unpolished stones, and so rows of new timber: and the charges shall be given out of the king's house.

Ordines de lapidibus inpolitis tres et sic ordines de lignis novis sumptus autem de domo regis dabuntur

**6:5.** And also let the golden and silver vessels of the [temple of God](#), which [Nabuchodonosor](#) took out of the [temple of Jerusalem](#), and brought to [Babylon](#), be restored, and carried back to the [temple of Jerusalem](#) to their place, which also were placed in the [temple of God](#).

Sed et vasa templi Dei aurea et argentea quae Nabuchodonosor tulerat de templo Hierusalem et adtulerat ea in Babylonem reddantur et referantur in templo Hierusalem in locum suum quae et posita sunt in templo Dei

**6:6.** Now therefore Thathanai, governor of the country beyond the river, Stharbuzanai, and your counsellors the Apharsachites, who are beyond the river, depart far from them,

Nunc ergo Tatannai dux regionis quae est trans Flumen Starbuzannai et consilarii vestri Apharsacei qui estis trans Flumen procul recedite ab illis

**6:7.** And let that [temple of God](#) be built by the governor of the [Jews](#), and by their ancients, that they may build that [house of God](#) in its place.

Et dimittite fieri templum Dei illud a duce Iudaeorum et a senioribus eorum domum Dei illam aedificent in loco suo

**6:8.** I also have commanded what must be done by those ancients of the [Jews](#), that the [house of God](#) may be built, to wit, that of the king's chest, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to those [men](#), lest the work be hindered.

Sed et a me praeceptum est quid oporteat fieri a presbyteris Iudaeorum illis ut aedificetur domus Dei scilicet ut de arca regis id est de tributis quae dantur de regione trans Flumen studiose sumptus dentur viris illis ne inpediatur opus

**6:9.** And if it shall be necessary, let calves also, and lambs, and kids, for [holocausts](#) to the [God of heaven](#), wheat, [salt](#), wine, and oil, according to the custom of the [priests](#) that are in [Jerusalem](#), be given them day by day, that there be no complaint in any thing.

Quod si necesse fuerit et vitulos et agnos et hedos in holocaustum Deo caeli frumentum sal vinum et oleum secundum ritum sacerdotum qui sunt in Hierusalem detur eis per dies singulos ne sit in aliquo querimonia

**6:10.** And let them offer [oblations](#) to the [God of heaven](#), and [pray](#) for the life of the king, and of his

children.

Et offerant oblationes Deo caeli orientque pro vita regis et filiorum eius

**6:11.** And I have made a decree: That if any whosoever, shall alter this commandment, a beam be taken from his house, and set up, and he be nailed upon it, and his house be confiscated.

A me ergo positum est decretum ut omnis homo qui hanc mutaverit iussionem tollatur lignum de domo ipsius et erigatur et configatur in eo domus autem eius publicetur

**6:12.** And may the **God**, that hath caused his **name** to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy the **house of God**, that is in **Jerusalem**. I Darius have made the decree, which I will have diligently complied with.

Deus autem qui habitare fecit nomen suum ibi dissipet omnia regna et populum qui extenderit manum suam ut repugnet et dissipet domum Dei illam quae est in Hierusalem ego Darius statui decretum quod studiose impleri volo

**6:13.** So then Thathanai, governor of the country beyond the river, and Stharbazanai, and his counsellors diligently executed what Darius the king had commanded.

Igitur Tatannai dux regionis trans Flumen et Starbuzannai et consiliarii eius secundum quod praeceperat Darius rex sic diligenter exsecuti sunt

**6:14.** And the ancients of the **Jews** built, and prospered according to the **prophecy** of Aggeus the **prophet**, and of Zacharias the son of Addo: and they built and finished, by the commandment of the **God of Israel**, and by the commandment of Cyrus, and Darius, and Artaxerxes kings of the Persians.

Seniores autem Iudaeorum aedificabant et prosperabantur iuxta prophetiam Aggei prophetae et Zacchariae filii Addo et aedificaverunt et construxerunt iubente Deo Israhel et iubente Cyro et Dario et Artarxerse regibus Persarum

**6:15.** And they were finishing this **house of God**, until the third day of the month of **Adar**, which was in the sixth year of the reign of king Darius.

Et compleverunt domum Dei istam usque ad diem tertium mensis adar qui est annus sextus regni Darii regis

**6:16.** And the **children of Israel**, the **priests** and the **Levites**, and the rest of the children of the captivity kept the **dedication** of the **house of God** with **joy**.

Fecerunt autem filii Israhel sacerdotes et Levitae et reliqui filiorum transmigrationis dedicationem domus Dei in gaudio

**6:17.** And they offered at the **dedication** of the **house of God**, a hundred calves, two hundred rams, four hundred lambs, and for a **sin offering** for all **Israel** twelve he goats, according to the number of the **tribes of Israel**.

Et obtulerunt in dedicationem domus Dei vitulos centum arietes ducentos agnos quadringentos hircos caprarum pro peccato totius Israhel duodecim iuxta numerum tribuum Israhel

**6:18.** And they set the **priests** in their divisions, and the **Levites** in their courses over the works of **God** in **Jerusalem**, as it is written in the **book of Moses**.

Et statuerunt sacerdotes in ordinibus suis et Levitas in vicibus suis super opera Dei in Hierusalem sicut scriptum est in libro Mosi

**6:19.** And the **children of Israel** of the captivity kept the **phase**, on the fourteenth day of the first month.

Fecerunt autem filii transmigrationis pascha quartadecima die mensis primi

**6:20.** For all the **priests** and the **Levites** were purified as one **man**: all were clean to kill the **phase** for all the children of the captivity, and for their brethren the **priests**, and themselves.

Purificati enim fuerant sacerdotes et Levitae quasi unus omnes mundi ad immolandum pascha universis filiis transmigrationis et fratribus suis sacerdotibus et sibi

**6:21.** And the **children of Israel** that were returned from captivity, and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the **Lord** the **God of Israel**, did eat.

Et comederunt filii Israhel qui reversi fuerant de transmigratione et omnis qui se separaverat a coinquatione gentium terrae ad eos ut quaererent Dominum Deum Israhel

**6:22.** And they kept the **feast of unleavened bread** seven days with **joy**, for the **Lord** had made them joyful, and had turned the heart of the king of **Assyria** to them, that he should help their hands in the work of the **house of the Lord** the **God of Israel**.

Et fecerunt sollemnitatem azymorum septem diebus in laetitia quoniam laetificaverat eos Dominus et converterat cor regis Assur ad eos ut adjuvaret manus eorum in opere domus Domini Dei Israhel

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## Ezra Chapter 7

### Esdras goeth up to Jerusalem to teach, and assist the people, with a gracious decree of Artaxerxes.

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**7:1.** Now after these things in the reign of Artaxerxes king of the Persians, [Esdras the son of Saraias](#), the son of Azarias, the son of Helcias,

Post haec autem verba in regno Artaxersis regis Persarum Ezras filius Saraiae filii Azariae filii Helciae

**7:2.** The son of Sellum, the son of Sadoc, the son of Achitob,

Filii Sellum filii Sadoc filii Achitob

**7:3.** The son of Amarias, the son of Azarias, the son of Maraioth,

Filii Amariae filii Azariae filii Maraioth

**7:4.** The son of Zarahias, the son of Ozi, the son of Bocci,

Filii Zarahiae filii Ozi filii Bocci

**7:5.** The son of Abisue, the son of Phinees, the son of [Eleazar](#), the son of [Aaron](#), the [priest](#) from the beginning.

Filii Abisue filii Finees filii Eleazar filii Aaron sacerdotis ab initio

**7:6.** This [Esdras](#) went up from [Babylon](#), and he was a ready [scribe](#) in the [law of Moses](#), which the [Lord God](#) had given to [Israel](#): and the king granted him all his request, according to the hand of the [Lord](#) his [God](#) upon him.

Ipse Ezras ascendit de Babylone et ipse scriba velox in lege Mosi quam dedit Dominus Deus Israhel et dedit ei rex secundum manum Domini Dei eius super eum omnem petitionem eius

**7:7.** And there went up some of the [children of Israel](#), and of the children of the [priests](#), and of the children of the [Levites](#), and of the singing [men](#), and of the porters, and of the [Nathinites](#) to [Jerusalem](#) in the seventh year of Artaxerxes the king.

Et ascenderunt de filiis Israhel et de filiis sacerdotum et de filiis Levitarum et de cantoribus et de ianitoribus et de Nathinneis in Hierusalem anno septimo Artaxersis regis

**7:8.** And they came to [Jerusalem](#) in the fifth month, in the seventh year of the king.

Et venerunt in Hierusalem mense quinto ipse est annus septimus regis

**7:9.** For upon the first day of the first month he began to go up from [Babylon](#), and on the first day of the fifth month he came to [Jerusalem](#) according to the [good](#) hand of his [God](#) upon him.

Quia in primo die mensis primi coepit ascendere de Babylone et in primo mensis quinti venit in Hierusalem iuxta manum Dei sui bonam super se

**7:10.** For [Esdras](#) had prepared his heart to seek the [law](#) of the [Lord](#), and to do and to teach in [Israel](#) the commandments and judgment.

Ezras enim paravit cor suum ut investigaret legem Domini et faceret et doceret in Israhel praeceptum et iudicium

**7:11.** And this is the copy of the [letter](#) of the edict, which king Artaxerxes gave to [Esdras](#) the [priest](#), the [scribe](#) instructed in the words and commandments of the [Lord](#), and his [ceremonies](#) in [Israel](#).

Hoc est autem exemplar epistulae edicti quod dedit rex Artaxersis Ezrae sacerdoti scribae erudito in sermonibus et praeceptis Domini et caerimoniis eius in Israhel

**7:12.** Artaxerxes king of kings to [Esdras](#) the [priest](#), the most learned [scribe](#) of the [law of the God of heaven](#), greeting.

Artaxersis rex regum Ezrae sacerdoti scribae legis Dei caeli doctissimo salutem

**7:13.** It is decreed by me, that all they of the people of **Israel**, and of the **priests** and of the **Levites** in my realm, that are minded to go into **Jerusalem**, should go with thee.

A me decretum est ut cuicumque placuerit in regno meo de populo Israhel et de sacerdotibus eius et de Levitis ire in Hierusalem tecum vadat

**7:14.** For thou art sent from before the king, and his seven counsellors, to visit **Judea** and **Jerusalem** according to the **law of thy God**, which is in thy hand.

A facie enim regis et septem consiliatorum eius missus es ut visites Iudaeam et Hierusalem in lege Dei tui quae est in manu tua

**7:15.** And to carry the silver and gold, which the king and his counsellors have freely offered to the **God of Israel**, whose **tabernacle** is in **Jerusalem**.

Et ut feras argentum et aurum quod rex et consiliatores eius sponte obtulerunt Deo Israhel cuius in Hierusalem tabernaculum est

**7:16.** And all the silver and gold that thou shalt find in all the province of **Babylon**, and that the people is willing to offer, and that the **priests** shall offer of their own accord to the house of their **God**, which is in **Jerusalem**,

Et omne argentum et aurum quodcumque inveneris in universa provincia Babylonis et populus offerre voluerit et de sacerdotibus qui sponte obtulerint domui Dei sui quae est in Hierusalem

**7:17.** Take freely, and buy diligently with this money, calves, rams, lambs, with the **sacrifices** and libations of them, and offer them upon the **altar** of the **temple of your God**, that is in **Jerusalem**.

Libere accipe et studiose eme de hac pecunia vitulos arietes agnos et sacrificia et libamina eorum et offer ea super altare templi Dei vestri quod est in Hierusalem

**7:18.** And if it seem **good** to thee, and to thy brethren to do any thing with the rest of the silver and gold, do it according to the will of your **God**.

Sed et si quid tibi et fratribus tuis placuerit de reliquo argento et auro ut faciatis iuxta voluntatem Dei vestri facite

**7:19.** The vessels also, that are given thee for the **sacrifice** of the house of thy **God**, deliver thou in the sight of **God** in **Jerusalem**.

Vasa quoque quae dantur tibi in ministerium domus Dei tui trade in conspectu Dei Hierusalem

**7:20.** And whatsoever more there shall be need of for the house of thy **God**, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me.

Sed et cetera quibus opus fuerit in domo Dei tui quantumcumque necesse est ut expendas dabis de thesauro et de fisco regis

**7:21.** I Artaxerxes the king have ordered and decreed to all the keepers of the public chest, that are beyond the river, that whatsoever **Esdras** the **priest**, the **scribe** of the **law of the God of heaven**, shall require of you, you give it without delay,

Et a me ego Artaxerxis rex statui atque decrevi omnibus custodibus arcae publicae qui sunt trans Flumen ut quodcumque petierit a vobis Ezras sacerdos scriba legis Dei caeli absque mora detis

**7:22.** Unto a hundred talents of silver, and unto a hundred chors of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and **salt** without measure.

Usque ad argenti talenta centum et usque ad frumenti choras centum et usque ad vini batos centum et usque ad batos olei centum sal vero absque mensura

**7:23.** All that belongeth to the rites of the **God of heaven**, let it be given diligently in the house of the **God of heaven**: lest his **wrath** should be enkindled against the realm of the king, and of his sons.

Omne quod ad ritum Dei caeli pertinet tribuatur diligenter in domo Dei caeli ne forte irascatur contra regnum regis et filiorum eius

**7:24.** We give you also to understand concerning all the **priests**, and the **Levites**, and the singers, and the porters, and the **Nathinites**, and ministers of the house of this **God**, that you have no authority to impose toll or tribute, or custom upon them.

Vobisque notum facimus de universis sacerdotibus et Levitis cantoribus ianitoribus Nathinneis et ministris domus Dei huius ut vectigal et tributum et annonas non habeatis potestatem inponendi super eos

**7:25.** And thou **Esdras** according to the wisdom of thy **God**, which is in thy hand, appoint judges and magistrates, that may judge all the people, that is beyond the river, that is, for them who know the law of thy **God**, yea and the **ignorant** teach ye freely.

Tu autem Ezras secundum sapientiam Dei tui quae est in manu tua constitue iudices et praesides ut iudicent omni populo qui est trans Flumen his videlicet qui noverunt legem Dei tui sed et inperitos docete libere

**7:26.** And whosoever will not do the law of thy **God**, and the law of the king diligently, judgment shall be executed upon him, either unto death, or unto banishment, or to the confiscation of goods, or at least to prison.

Et omnis qui non fecerit legem Dei tui et legem regis diligenter iudicium erit de eo sive in mortem sive in exilium sive in condemnationem substantiae eius vel certe in carcerem

**7:27.** **Blessed** be the **Lord** the **God** of our fathers, who hath put this in the king's heart, to **glorify** the **house of the Lord**, which is in **Jerusalem**,

Benedictus Dominus Deus patrum nostrorum qui dedit hoc in corde regis ut glorificaret domum Domini quae est in Hierusalem

**7:28.** And hath inclined his mercy toward me before the king and his counsellors, and all the mighty princes of the king: and I being strengthened by the hand of the **Lord** my **God**, which was upon me, gathered together out of **Israel** chief **men** to go up with me.

Et in me inclinavit misericordiam coram rege et consiliatoribus eius et universis principibus regis potentibus et ego confortatus manu Domini Dei mei quae erat in me congregavi de Israhel principes qui ascenderent mecum

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## Ezra Chapter 8

### The companions of Esdras. The fast which he appointed. They bring the holy vessels into the temple.

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**8:1.** Now these are the chief of [families](#), and the genealogy of them, who came up with me from [Babylon](#) in the reign of Artaxerxes the king.

Hii sunt ergo principes familiarum et genealogia eorum qui ascenderunt mecum in regno Artaxersis regis de Babylone

**8:2.** Of the sons of Phinees, Gersom. Of the sons of Ithamar, Daniel. Of the sons of [David](#), Hattus.

De filiis Finees Gersom de filiis Ithamar Danihel de filiis David Attus

**8:3.** Of the sons of Sechenias, the son of Pharos, Zacharias, and with him were numbered a hundred and fifty [men](#).

De filiis Secheniae et de filiis Pharos Zaccharias et cum eo numerati sunt viri centum quinquaginta

**8:4.** Of the sons of Phahath [Moab](#), Eleoenai the son of Zareha, and with him two hundred [men](#).

De filiis Phaethmoab Helioenai filius Zareae et cum eo ducenti viri

**8:5.** Of the sons of Sechenias, the son of Ezechiel, and with him three hundred [men](#).

De filiis Secheniae filius Hiezihel et cum eo trecenti viri

**8:6.** Of the sons of Adan, Abed the son of [Jonathan](#), and with him fifty [men](#).

De filiis Adden Abeth filius Ionathan et cum eo quinquaginta viri

**8:7.** Of the sons of Alam, Isaias the son of Athalias, and with him seventy [men](#).

De filiis Helam Isaias filius Athaliae et cum eo septuaginta viri

**8:8.** Of the sons of Saphatia: Zebodia the son of Michael, and with him eighty [men](#).

De filiis Saphatae Zebodia filius Michahel et cum eo octoginta viri

**8:9.** Of the sons of Joab, Obedia the son of Jahiel, and with him two hundred and eighteen [men](#).

De filiis Ioab Obedia filius Iehihel et cum eo ducenti decem et octo viri

**8:10.** Of the sons of Selomith, the son of Josphia, and with him a hundred and sixty [men](#).

De filiis Selomith filius Iosphiae et cum eo centum sexaginta viri

**8:11.** Of the sons of Bebai, Zacharias the son of Bebai: and with him eight and twenty [men](#).

De filiis Bebai Zaccharias filius Bebai et cum eo viginti octo viri

**8:12.** Of the sons of Azgad, Joanan the son of Ecctetan, and with him a hundred and ten [men](#).

De filiis Ezgad Iohanan filius Ecctetan et cum eo centum decem viri

**8:13.** Of the sons of Adonicam, who were the last: and these are their [names](#): Eliphelet, and Jehiel, and Samaias, and with them sixty [men](#).

De filiis Adonicam qui erant novissimi et haec nomina eorum Helifeleth et Heihel et Samaias et cum eis sexaginta viri

**8:14.** Of the sons of Begui, Uthai and Zachur, and with them seventy [men](#).

De filiis Beggui Uthai et Zacchur et cum eo septuaginta viri

**8:15.** And I gathered them together to the river, which runneth down to Ahava, and we stayed there three days: and I sought among the people and among the [priests](#) for the [sons of Levi](#), and found none there.

Congregavi autem eos ad fluvium qui decurrit ad Ahavva et mansimus ibi diebus tribus quaesivique in populo et in sacerdotibus de filiis Levi et non inveni ibi

**8:16.** So I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and another Elnathan, and **Nathan**, and Zacharias, and Mosollam, chief **men**: and Joiarib, and Elnathan, wise **men**.

Itaque misi Heliezer et Arihel et Semeam et Helnathan et Iarib et alterum Helnathan et Nathan et Zacchariam et Mesolam principes et Ioarib et Helnathan sapientes

**8:17.** And I sent them to Eddo, who is chief in the place of Chasphia, and I put in their mouth the words that they should speak to Eddo, and his brethren the **Nathinities** in the place of Chasphia, that they should bring us ministers of the **house of our God**.

Et misi eos ad Heddo qui est primus in Casphiae loco et posui in ore eorum verba quae loquerentur ad Addom et ad fratres eius Nathinneos in loco Casphiae ut adducerent nobis ministros domus Dei nostri

**8:18.** And by the **good** hand of our **God** upon us, they brought us a most learned **man** of the sons of Moholi the son of **Levi** the son of **Israel**, and Sarabias and his sons, and his brethren eighteen,

Et adduxerunt nobis per manum Dei nostri bonam super nos virum doctissimum de filiis Moolli filii Levi filii Israhel et Sarabiam et filios eius et fratres eius decem et octo

**8:19.** And Hasabias, and with him Isaias of the sons of Merari, and his brethren, and his sons twenty.

Et Asabiam et cum eo Isaiam de filiis Merari fratres eius et filios eius viginti

**8:20.** And of the **Nathinities**, whom **David**, and the princes gave for the service of the **Levites**, **Nathinities** two hundred and twenty: all these were called by their **names**.

Et de Nathinneis quos dederat David et principes ad ministeria Levitarum Nathinneos ducentos viginti omnes hii suis nominibus vocabantur

**8:21.** And I proclaimed there a **fast** by the river Ahava, that we might afflict ourselves before the **Lord our God**, and might ask of him a right way for us and for our children, and for all our substance.

Et praedicavi ibi ieiunium iuxta fluvium Ahavva ut adfligeremur coram Domino Deo nostro et peteremus ab eo viam rectam nobis et filiis nostris universaeque substantiae nostrae

**And I proclaimed a fast...** It is not enough to part from **Babylon**, that is, figuratively from **sin**, but we must also do works of **penance**; and therefore **Esdra**s here proclaimed an extraordinary **fast** to those that were come from captivity. This shows that **fasting** was commanded and practised from the earliest times.

**8:22.** For I was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our **God** is upon all them that seek him in goodness: and his power and strength, and **wrath** upon all them that forsake him.

Erubui enim petere regem auxilium et equites qui defenderent nos ab inimico in via quia dixeramus regi manus Dei nostri est super omnes qui quaerunt eum in bonitate et imperium eius et fortitudo eius et furor super omnes qui derelinquunt eum

**8:23.** And we **fasted**, and besought our **God** for this: and it fell out prosperously unto us.

Ieiunavimus autem et rogavimus Deum nostrum pro hoc et evenit nobis prospere

**8:24.** And I separated twelve of the chief of the **priests**, Sarabias, and Hasabias, and with them ten of their brethren,

Et separavi de principibus sacerdotum duodecim Sarabian Asabian et cum eis de fratribus eorum decem

**8:25.** And I weighed unto them the silver and gold, and the vessels **consecrated** for the **house of our God**, which the king and his counsellors, and his princes, and all **Israel**, that were found had offered.

Adpendique eis argentum et aurum et vasa consecrata domus Dei nostri quae obtulerat rex et consiliores eius et principes eius universusque Israhel eorum qui inventi fuerant

**8:26.** And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, and a hundred talents of gold,

Et adpendi in manibus eorum argenti talenta sescenta quinquaginta et vasa argentea centum auri centum talenta

**8:27.** And twenty cups of gold, of a thousand solids, and two vessels of the best shining brass, beautiful as gold.

Et crateras aureos viginti qui habebant solidos millenos et vasa aeris fulgentis optimi duo pulchra ut aurum

**8:28.** And I said to them: You are the **holy** ones of the **Lord**, and the vessels are **holy**, and the silver and gold, that is freely offered to the **Lord** the **God** of our fathers.

Et dixi eis vos sancti Domini et vasa sancta et argentum et aurum quod sponte oblatum est Domino Deo patrum vestrorum

**8:29.** Watch ye and keep them, till you deliver them by weight before the chief of the [priests](#), and of the [Levites](#), and the heads of the [families](#) of [Israel](#) in [Jerusalem](#), into the treasure of the [house of the Lord](#).  
Vigilate et custodite donec adpendatis coram principibus sacerdotum et Levitarum et ducibus familiarum Israhel in Hierusalem et thesaurum domus Domini

**8:30.** And the [priests](#) and the [Levites](#) received the weight of the silver and gold, and the vessels, to carry them to [Jerusalem](#) to the [house of our God](#).

Susceperunt autem sacerdotes et Levitae pondus argenti et auri et vasorum ut deferrent in Hierusalem in domum Dei nostri

**8:31.** Then we set forward from the river Ahava on the twelfth day of the first month to go to [Jerusalem](#): and the hand of our [God](#) was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

Promovimus ergo a flumine Ahavva duodecimo die mensis primi ut pergeremus Hierusalem et manus Dei nostri fuit super nos et liberavit nos de manu inimici et insidiatoris in via

**8:32.** And we came to [Jerusalem](#), and we stayed there three days.

Et venimus Hierusalem et mansimus ibi diebus tribus

**8:33.** And on the fourth day the silver and the gold, and the vessels were weighed in the [house of our God](#) by the hand of Meremoth the son of Urias the [priest](#), and with him was [Eleazar](#) the son of Phinees, and with them Jozabad the son of Josue, and Nodaia the son of Benoi, [Levites](#).

Die autem quarta adpensum est argentum et aurum et vasa in domo Dei nostri per manum Meremoth filii Uriae sacerdotis et cum eo Eleazar filius Finees cumque eis Iozaded filius Iosue et Nodaia filius Bennoi Levitae

**8:34.** According to the number and weight of everything: and all the weight was written at that time. Iuxta numerum et pondus omnium descriptumque est omne pondus in tempore illo

**8:35.** Moreover the children of them that had been carried away that were come out of the captivity, offered [holocausts](#) to the [God](#) of [Israel](#), twelve calves for all the people of [Israel](#), ninety-six rams, seventy-seven lambs, and twelve he goats for [sin](#): all for a [holocaust](#) to the [Lord](#).

Sed et qui venerant de captivitate filii transmigrationis obtulerunt holocaustomata Deo Israhel vitulos duodecim pro omni Israhel arietes nonaginta sex agnos septuaginta septem hircos pro peccato duodecim omnia in holocaustum Domino

**8:36.** And they gave the king's edicts to the lords that were from the king's [court](#), and the governors beyond the river, and they furthered the people and the [house of God](#).

Dederunt autem edicta regis satrapis qui erant de conspectu regis et ducibus trans Flumen et elevaverunt populum et domum Dei

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## Ezra Chapter 9

### Esdras mourneth for the transgression of the people: his confession and prayer.

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**9:1.** And after these things were accomplished, the princes came to me, saying: The people of [Israel](#), and the [priests](#) and [Levites](#) have not separated themselves from the people of the lands, and from their abominations, namely, of the [Chanaanites](#), and the [Hethites](#), and the Pherezites, and the Jebusites, and the [Ammonites](#), and the [Moabites](#), and the [Egyptians](#), and the [Amorrhites](#).

Postquam autem haec completa sunt accesserunt ad me principes dicentes non est separatus populus Israhel et sacerdotes et Levitae a populis terrarum et de abominationibus eorum Chananei videlicet et Hetthei et Ferezei et Iebusei et Ammanitarum et Moabitarum et Aegyptiorum et Amorreorum

This shows how [sinful](#) it is to [intermarry](#) with those that the [Church](#) forbids us, on account of the danger of perversion and falling off from the [true faith](#).

**9:2.** For they have taken of their daughters for themselves and for their sons, and they have mingled the [holy](#) seed with the people of the lands. And the hand of the princes and magistrates hath been first in this transgression.

Tulerunt enim de filiabus eorum sibi et filiis suis et commiscuerunt semen sanctum cum populis terrarum manus etiam principum et magistratum fuit in transgressione hac prima

**9:3.** And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard, and I sat down mourning.

Cumque audissem sermonem istum scidi pallium meum et tunicam et evelli capillos capitis mei et barbae et sedi maerens

**9:4.** And there were assembled to me all that feared the [God](#) of [Israel](#), because of the transgression of those that were come from the captivity, and I sat sorrowful, until the evening [sacrifice](#).

Convenerunt autem ad me omnes qui timebant verbum Dei Israhel pro transgressione eorum qui de captivitate venerant et ego sedebam tristis usque ad sacrificium vespertinum

**9:5.** And at the evening [sacrifice](#) I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the [Lord](#) my [God](#),

Et in sacrificio vespertino surrexi de adflictione mea et scisso pallio et tunica curvavi genua mea et expandi manus meas ad Dominum Deum meum

**9:6.** And said: My [God](#) I am confounded and ashamed to lift up my face to thee: for our [iniquities](#) are multiplied over our heads, and our [sins](#) are grown up even unto [heaven](#),

Et dixi Deus meus confundor et erubesco levare Deus meus faciem meam ad te quoniam iniquitates nostrae multiplicatae sunt super caput et delicta nostra creverunt usque in caelum

**9:7.** From the days of our fathers: and we ourselves also have [sinned](#) grievously unto this day, and for our [iniquities](#) we and our kings, and our [priests](#) have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day.

A diebus patrum nostrorum sed et nos ipsi peccavimus granditer usque ad diem hanc et in iniquitatibus nostris traditi sumus ipsi et reges nostri et sacerdotes nostri in manum regum terrarum in gladium in captivitatem in rapinam et in confusionem vultus sicut et die hac

**9:8.** And now as a little, and for a moment has our [prayer](#) been made before the [Lord our God](#), to leave us a remnant, and give us a pin in his [holy](#) place, and that our [God](#) would enlighten our eyes, and would give us a little life in our bondage.

Et nunc quasi parum et ad momentum facta est deprecatio nostra apud Dominum Deum nostrum ut dimitterentur nobis reliquiae et daretur paxillus in loco sancto eius et inluminaret oculos nostros Deus noster et daret nobis vitam modicam in servitute nostra

[A pin...](#) or nail, here signifies a small settlement or holding; which [Esdras](#) begs for, to preserve even a part of the people, who, by their

great iniquity had incurred the anger of God.

**9:9.** For we are bondmen, and in our bondage our God hath not forsaken us, but hath extended mercy upon us before the king of the Persians, to give us life, and to set up the house of our God, and to rebuild the desolations thereof, and to give us a fence in Juda and Jerusalem.

Quia servi sumus et in servitute nostra non dereliquit nos Deus noster et inclinavit super nos misericordiam coram rege Persarum ut daret nobis vitam et sublimaret domum Dei nostri et extrueret solitudines eius et daret nobis sepem in Iuda et in Hierusalem

**9:10.** And now, O our God, what shall we say after this? for we have forsaken thy commandments, Et nunc quid dicemus Deus noster post haec quia dereliquimus mandata tua

**9:11.** Which thou hast commanded by the hand of thy servants the prophets, saying: The land which you go to possess, is an unclean land, according to the uncleanness of the people, and of other lands, with their abominations, who have filled it from mouth to mouth with their filth.

Quae praecepisti in manu servorum tuorum prophetarum dicens terram ad quam vos ingredimini ut possideatis eam terra immunda est iuxta immunditiam populorum ceterarumque terrarum abominationibus eorum qui repleverunt eam ab ore usque ad os in coinquinatione sua

**9:12.** Now therefore give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity for ever: that you may be strengthened, and may eat the good things of the land, and may have your children your heirs for ever.

Nunc ergo filias vestras ne detis filiis eorum et filias eorum non accipiatis filiis vestris et non quaeratis pacem eorum et prosperitatem eorum usque in aeternum ut confortemini et comedatis quae bona sunt terrae et heredes habeatis filios vestros usque in saeculum

**9:13.** And after all that is come upon us, for our most wicked deeds, and our great sin, seeing that thou our God hast saved us from our iniquity, and hast given us a deliverance as at this day,

Et post omnia quae venerunt super nos in operibus nostris pessimis et in delicto nostro magno quia tu Deus noster liberasti nos de iniquitate nostra et dedisti nobis salutem sicut est hodie

**9:14.** That we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved?

Ut non converteremur et irrita faceremus mandata tua neque matrimonia iungeremus cum populis abominationum istarum numquid iratus es nobis usque ad consummationem ne dimitteres nobis reliquias et salutem

**9:15.** O Lord God of Israel, thou art just: for we remain yet to be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee in this matter.

Domine Deus Israhel iustus tu quoniam derelicti sumus qui salvaremur sicut die hac ecce coram te sumus in delicto nostro non enim stari potest coram te super hoc

*The Holy Bible*

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## Ezra Chapter 10

### Order is given for discharging strange women: the names of the guilty.

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**10:1.** Now when [Esdras](#) was thus [praying](#), and beseeching, and weeping, and lying before the [temple of God](#), there was gathered to him of [Israel](#) an exceeding great assembly of men and [women](#) and children, and the people wept with much lamentation.

Sic ergo orante Ezra et inplorante eo et flente et iacente ante templum Dei collectus est ad eum de Israhel coetus grandis nimis virorum et mulierum puerorumque et flevit populus multo fletu

**10:2.** And [Sechenias](#) the son of [Jehiel](#) of the sons of [Elam](#) answered, and said to [Esdras](#): We have [sinned](#) against our [God](#), and have taken strange wives of the people of the land: and now if there be repentance in [Israel](#) concerning this,

Et respondit Sechenia filius Iehihel de filiis Helam et dixit Ezrae nos praevaricati sumus in Deum nostrum et duximus uxores alienigenas de populis terrae et nunc si est paenitentia Israhel super hoc

**10:3.** Let us make a covenant with the [Lord our God](#), to put away all the wives, and such as are born of them, according to the will of the [Lord](#), and of them that fear the commandment of the [Lord our God](#): let it be done according to the law.

Percutiamus foedus cum Deo nostro ut proiciamus universas uxores et eos qui de his nati sunt iuxta voluntatem Domini et eorum qui timent praeceptum Dei nostri secundum legem fiat

**10:4.** Arise, it is thy part to give orders, and we will be with thee: take [courage](#), and do it.

Surge tuum est decernere nosque erimus tecum confortare et fac

**10:5.** So [Esdras](#) arose, and made the chiefs of the [priests](#) and of the [Levites](#), and all [Israel](#), to [swear](#) that they would do according to this word, and they [swore](#).

Surrexit ergo Ezras et adiuravit principes sacerdotum Levitarum et omnem Israhel ut facerent secundum verbum hoc et iuraverunt

**10:6.** And [Esdras](#) rose up from before the [house of God](#), and went to the chamber of [Johanan](#) the son of [Eliasib](#), and entered in thither: he ate no bread, and drank no water: for he mourned for the transgression of them that were come out of the captivity.

Et surrexit Ezras ante domum Dei et abiit ad cubiculum Iohanan filii Eliasib et ingressus est illuc panem non comedit et aquam non bibit lugebat enim in transgressione eorum qui de captivitate venerant

**10:7.** And proclamation was made in [Juda](#) and [Jerusalem](#) to all the children of the captivity, that they should assemble together into [Jerusalem](#).

Et missa est vox in Iuda et in Hierusalem omnibus filiis transmirationis ut congregarentur in Hierusalem

**10:8.** And that whosoever would not come within three days, according to the counsel of the princes and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from captivity.

Et omnis qui non venerit in tribus diebus iuxta consilium principum et seniorum auferetur universa substantia eius et ipse abicietur de coetu transmirationis

**10:9.** Then all the [men of Juda](#), and [Benjamin](#) gathered themselves together to [Jerusalem](#) within three days, in the ninth month, the twentieth day of the month: and all the people sat in the street of the [house of God](#), trembling because of the [sin](#), and the rain.

Convenerunt igitur omnes viri Iuda et Benjamin in Hierusalem tribus diebus ipse est mensis nonus vicesimo die mensis et sedit omnis populus in platea domus Dei trementes pro peccato et pluviis

**10:10.** And [Esdras](#) the [priest](#) stood up, and said to them: You have transgressed, and taken strange wives, to add to the [sins](#) of [Israel](#).

Et surrexit Ezras sacerdos et dixit ad eos vos transgressi estis et duxistis uxores alienigenas ut adderetis super delictum Israhel

**10:11.** And now make confession to the **Lord** the **God** of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from your strange wives.

Et nunc date confessionem Domino Deo patrum vestrorum et facite placitum eius et separamini a populis terrae et ab uxoribus alienigenis

**10:12.** And all the multitude answered and said with a loud voice: According to thy word unto us, so be it done.

Et respondit universa multitudo dixitque voce magna iuxta verbum tuum ad nos sic fiat

**10:13.** But as the people are many, and it is time of rain, and we are not able to stand without, and it is not a work of one day or two, (for we have exceedingly **sinned** in this matter),

Verumtamen quia populus multus est et tempus pluviae et non sustinemus stare foris et opus non est diei unius vel duorum vehementer quippe peccavimus in sermone isto

**10:14.** Let rulers be appointed in all the multitude: and in all our cities, let them that have taken strange wives come at the times appointed, and with them the ancients and the judges of every city, until the **wrath** of our **God** be turned away from us for this **sin**.

Constituantur principes in universa multitudine et omnes in civitatibus nostris qui duxerunt uxores alienigenas veniant in temporibus statutis et cum his seniores per civitatem et civitatem et iudices eius donec avertatur ira Dei nostri a nobis super peccato hoc

**10:15.** Then **Jonathan** the son of Azahel, and Jaasia the son of Thecua were appointed over this, and Mesollam and Sebethai, **Levites**, helped them:

Igitur Jonathan filius Asahel et Jaazia filius Thecuae steterunt super hoc et Mesollam et Sebethai Levites adiuverunt eos

**10:16.** And the children of the captivity did so. And **Esdras** the **priest**, and the **men** heads of the **families** in the houses of their fathers, and all by their **names**, went and sat down in the first day of the tenth month to examine the matter.

Feceruntque sic filii transmigrationis et abierunt Ezras sacerdos et viri principes familiarum in domum patrum suorum et omnes per nomina sua et sederunt in die primo mensis decimi ut quaererent rem

**10:17.** And they made an end with all the **men** that had taken strange wives by the first day of the first month.

Et consummati sunt omnes viri qui duxerant uxores alienigenas usque ad diem primam mensis primi

**10:18.** And there were found among the sons of the **priests** that had taken strange wives: Of the sons of Josue the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia.

Et inventi sunt de filiis sacerdotum qui duxerant uxores alienigenas de filiis Josue filii Josedech et fratres eius Maasia et Eliezer et Jarib et Godolia

**10:19.** And they gave their hands to put away their wives, and to offer for their offence a ram of the flock.

Et dederunt manus suas ut eicerent uxores suas et pro delicto suo arietem de ovibus offerrent

**10:20.** And of the sons of Emmer, Hanani, and Zebedia.

Et de filiis Emmer Anani et Zebedia

**10:21.** And of the sons of Harim, Maasia, and Elia, and Semeia, and Jehiel, and **Ozias**.

Et de filiis Erim Masia et Helia et Semeia et Hiehihel et Ozias

**10:22.** And of the sons of Pheshur, Elioenai, Maasia, Ismael, Nathanael, Jozabed, and Elasa.

Et de filiis Phessur Helioenai Maasia Ismahel Nathanahel Iozabeth et Elasa

**10:23.** And of the sons of the **Levites**, Jozabed, and Semei, and Celaia, the same is Calita, Phataia, **Juda**, and Eliezer.

Et de filiis Levitarum Iozabeth et Semei et Celaia ipse est Calita Phataia Iuda et Eliezer

**10:24.** And of the singing **men**, Elisiab: and of the porters, Sellum, and Telem, and Uri.

Et de cantoribus Eliasub et de ianitoribus Sellum et Telem et Uri

**10:25.** And of [Israel](#), of the sons of Pharos, Remeia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea.

Et ex Israhel de filiis Pharos Remia et Ezia et Melchia et Miamin et Eliezer et Melchia et Banea

**10:26.** And of the sons of Elam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia.

Et de filiis Helam Mathania Zaccharias et Hiehil et Abdi et Irimoth et Helia

**10:27.** And of the sons of Zethua, Elioenai, Eliasib, Mathania, Jerimuth, and Zabad, and Aziaza.

Et de filiis Zethua Helioenai Eliasib Mathania et Jerimuth et Zabeth et Aziza

**10:28.** And of the sons of Babai, Johanan, Hanania, Zabbai, Athalai:

Et de filiis Bebai Iohanan Anania Zabbai Athalai

**10:29.** And of the sons of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth.

Et de filiis Bani Mosollam et Melluch et Adaia Iasub et Saal et Ramoth

**10:30.** And of the sons of Phahath, [Moab](#), Edna, and Chalal, [Banaias](#), and Maasias, Mathanias, [Beseleel](#), Bennui, and Manasse.

Et de filiis Phaethmoab Edna et Chalal Banaias Maasias Mathanias Beselehel et Bennui et Manasse

**10:31.** And of the sons of Herem, Eliezer, Josue, Melchias, Semeias, Simeon,

Et de filiis Erem Eliezer Iesue Melchias Semeias Symeon

**10:32.** Benjamin, Maloch, Samarias.

Beniamin Maloch Samarias

**10:33.** And of the sons of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Jermai, Manasse, Semei.

De filiis Asom Matthanai Matthetha Zabad Elipheleth Iermai Manasse Semei

**10:34.** Of the sons of Bani, Maaddi, Amram, and Uel,

De filiis Bani Maaddi Amram et Huhel

**10:35.** Baneas, and Badaias, Cheliau,

Baneas et Badaias Cheilliau

**10:36.** Vania, Marimuth, and Eliasib,

Vannia Marimuth et Eliasib

**10:37.** Mathanias, Mathania, and Jasi,

Matthanias Mathanai et Iasi

**10:38.** And Bani, and Bennui, Semei,

Et Bani et Bennui Semei

**10:39.** And Salmias, and [Nathan](#), and Adaias,

Et Salmias et Nathan et Adaias

**10:40.** And Mechnedebai, Sisai, Sarai,

Mechnedabai Sisai Sarai

**10:41.** Ezrel, and Selemiau, Semeria,

Ezrel et Selemau Semeria

**10:42.** Sellum, Amaria, Joseph.

Sellum Amaria Ioseph

**10:43.** Of the sons of Nebo, Jehiel, [Mathathias](#), Zabad, Zabina, Jeddu, and Joel, and Banaia.

De filiis Nebu Iaihel Matthathias Zabad Zabina Ieddu et Iohel Banaia

**10:44.** All these had taken strange wives, and there were among them [women](#) that had borne children.

Omnes hii acceperunt uxores alienigenas et fuerunt ex eis mulieres quae pepererant filios

Revised and Annotated 1749 by Bishop Richard Challoner  
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## Galatians

### The Epistle of St. Paul to the Galatians

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The Galatians, soon after [St. Paul](#) had preached the [Gospel](#) to them, were seduced by some [false](#) teachers, who had been [Jews](#) and who were for obliging all [Christians](#), even those who had been [Gentiles](#), to observe [circumcision](#) and the other [ceremonies](#) of the [Mosaical law](#). In this Epistle, he refutes the pernicious doctrine of those teachers and also their calumny against his mission and [apostleship](#). The subject matter of this Epistle is much the same as that to the Romans. It was written at [Ephesus](#), about twenty-three years after [our Lord's Ascension](#). (*For more information, see the article [EPISTLE TO THE GALATIANS](#) in the [Catholic Encyclopedia](#).*)

**Galatians Chapter 1.** He blames the Galatians for suffering themselves to be imposed upon by new teachers. The apostle's calling.

**Galatians Chapter 2.** The apostle's preaching was approved of by the other apostles. The Gentiles were not to be constrained to the observance of the law.

**Galatians Chapter 3.** The Spirit, and the blessing promised to Abraham cometh not by the law, but by faith.

**Galatians Chapter 4.** Christ has freed us from the servitude of the law. We are the freeborn sons of Abraham.

**Galatians Chapter 5.** He exhorts them to stand to their Christian liberty. Of the fruits of the flesh and of the spirit.

**Galatians Chapter 6.** He exhorts to charity, humility and all virtue. He glories in nothing but in the cross of Christ.

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## Galatians Chapter 1

### He blames the Galatians for suffering themselves to be imposed upon by new teachers. The apostle's calling.

---

**1:1.** Paul, an [apostle](#), not of [men](#), neither by [man](#), but by [Jesus Christ](#) and [God the Father](#), who [raised him from the dead](#):

Paulus apostolus non ab hominibus neque per hominem sed per Iesum Christum et Deum Patrem qui suscitavit eum a mortuis

**1:2.** And all the brethren who are with me: to the churches of Galatia.

Et qui mecum sunt omnes fratres ecclesii Galatiae

**1:3.** [Grace](#) be to you, and peace from [God the Father](#) and from [our Lord Jesus Christ](#),

Gratia vobis et pax a Deo Patre et Domino nostro Iesu Christo

**1:4.** Who gave himself for our [sins](#), that he might deliver us from this present [wicked](#) world, according to the [will](#) of [God and our Father](#):

Qui dedit semet ipsum pro peccatis nostris ut eriperet nos de praesenti saeculo nequam secundum voluntatem Dei et Patris nostri

**1:5.** To whom is [glory](#) for ever and ever. [Amen](#).

Cui est gloria in saecula saeculorum amen

**1:6.** I wonder that you are so soon removed from him that called you into the [grace](#) of [Christ](#), unto another [gospel](#).

Miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiam Christi in aliud evangelium

**1:7.** Which is not another: only there are some that trouble you and would pervert the [gospel](#) of [Christ](#).

Quod non est aliud nisi sunt aliqui qui vos conturbant et volunt convertere evangelium Christi

**1:8.** But though we, or an [angel](#) from [heaven](#), preach a [gospel](#) to you besides that which we have preached to you, let him be [anathema](#).

Sed licet nos aut angelus de caelo evangelizet vobis praeterquam quod evangelizavimus vobis anathema sit

**1:9.** As we said before, so now I say again: If any one preach to you a [gospel](#), besides that which you have received, let him be [anathema](#).

Sicut praediximus et nunc iterum dico si quis vobis evangelizaverit praeter id quod accepistis anathema sit

**1:10.** For do I now persuade [men](#), or [God](#)? Or do I seek to please [men](#)? If I yet pleased [men](#), I should not be the servant of [Christ](#).

Modo enim hominibus suadeo aut Deo aut quaero hominibus placere si adhuc hominibus placerem Christi servus non essem

**1:11.** For I give you to understand, brethren, that the [gospel](#) which was preached by me is not according to [man](#).

Notum enim vobis facio fratres evangelium quod evangelizatum est a me quia non est secundum hominem

**1:12.** For neither did I receive it of [man](#): nor did I learn it but by the revelation of [Jesus Christ](#).

Neque enim ego ab homine accepi illud neque didici sed per revelationem Iesu Christi

**1:13.** For you have heard of my conversation in time past in the [Jews' religion](#): how that, beyond measure, I [persecuted](#) the church of [God](#) and wasted it.

Audistis enim conversationem meam aliquando in iudaismo quoniam supra modum persequebar ecclesiam Dei et expugnabam illam

**1:14.** And I made progress in the **Jew's** religion above many of my equals in my own nation, being more abundantly **zealous** for the traditions of my fathers.

Et proficiebam in iudaismo supra multos coetaneos in genere meo abundantius aemulator existens paternarum mearum traditionum

**1:15.** But when it pleased him who separated me from my mother's womb and called me by his **grace**,  
Cum autem placuit ei qui me segregavit de utero matris meae et vocavit per gratiam suam

**1:16.** To reveal his **Son** in me, that I might preach him among the **Gentiles**: immediately I condescended not to flesh and blood.

Ut revelaret Filium suum in me ut evangelizarem illum in gentibus continuo non adquevi carni et sanguini

**1:17.** Neither went I to **Jerusalem**, to the **apostles** who were before me: but I went into Arabia, and again I returned to **Damascus**.

Neque veni Hierosolyma ad antecessores meos apostolos sed abii in Arabiam et iterum reversus sum Damascus

**1:18.** Then, after three years, I went to **Jerusalem** to see **Peter**: and I tarried with him fifteen days.

Deinde post annos tres veni Hierosolyma videre Petrum et mansi apud eum diebus quindecim

**1:19.** But other of the **apostles** I saw none, saving James the **brother of the Lord**.

Alium autem apostolorum vidi neminem nisi Iacobum fratrem Domini

**1:20.** Now the things which I write to you, behold, before **God**, I lie not.

Quae autem scribo vobis ecce coram Deo quia non mentior

**1:21.** Afterwards, I came into the regions of **Syria** and Cilicia.

Deinde veni in partes Syriae et Ciliciae

**1:22.** And I was unknown by face to the churches of **Judea**, which were in **Christ**:

Eram autem ignotus facie ecclesiis Iudaeae quae erant in Christo

**1:23.** But they had heard only: He, who **persecuted** us in times past doth now preach the **faith** which once he impugned.

Tantum autem auditum habebant quoniam qui persequebatur nos aliquando nunc evangelizat fidem quam aliquando expugnabat

**1:24.** And they **glorified God** in me.

Et in me clarificabant Deum

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## Galatians Chapter 2

**The apostle's preaching was approved of by the other apostles. The Gentiles were not to be constrained to the observance of the law.**

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**2:1.** Then, after fourteen years, I went up again to [Jerusalem](#) with [Barnabas](#), taking Titus also with me.  
Deinde post annos quattuordecim iterum ascendi Hierosolyma cum Barnaba adsumpto et Tito

**2:2.** And I went up according to revelation and communicated to them the [gospel](#) which I preach among the [Gentiles](#): but apart to them who seemed to be some thing: lest perhaps I should run or had run in vain.

Ascendi autem secundum revelationem et contuli cum illis evangelium quod praedico in gentibus seorsum autem his qui videbantur ne forte in vacuum currerem aut cucurrissem

**2:3.** But neither Titus, who was with me, being a [Gentile](#), was compelled to be [circumcised](#).  
Sed neque Titus qui mecum erat cum esset gentilis compulsus est circumcidi

**2:4.** But because of [false](#) brethren unawares brought in, who came in privately to spy our liberty which we have in [Christ Jesus](#), that they might bring us into servitude.  
Sed propter subintroductos falsos fratres qui subintroierunt explorare libertatem nostram quam habemus in Christo Iesu ut nos in servitutem redigerent

**2:5.** To whom we yielded not by subjection: no, not for an hour: that the [truth](#) of the [gospel](#) might continue with you.  
Quibus neque ad horam cessimus subiectioni ut veritas evangelii permaneat apud vos

**2:6.** But of them who seemed to be some thing, (what they were some time it is nothing to me, [God](#) accepteth not the person of man): for to me they that seemed to be some thing added nothing.  
Ab his autem qui videbantur esse aliquid quales aliquando fuerint nihil mea interest Deus personam hominis non accipit mihi enim qui videbantur nihil contulerunt

**2:7.** But contrariwise, when they had seen that to me was committed the [gospel](#) of the uncircumcision, as to [Peter](#) was that of the [circumcision](#).

Sed e contra cum vidissent quod creditum est mihi evangelium praeputii sicut Petro circumcisionis

**The gospel of the uncircumcision...** The preaching of the [gospel](#) to the uncircumcised, that is, to the [Gentiles](#). [St. Paul](#) was called in an extraordinary manner to be the [apostle](#) of the [Gentiles](#); [St. Peter](#), besides his general commission over the whole flock, ([John 21. 15](#), etc.), had a peculiar charge of the people of the circumcision, that is, of the [Jews](#).

**2:8.** (For he who wrought in [Peter](#) to the [apostleship](#) of the [circumcision](#) wrought in me also among the [Gentiles](#).)

Qui enim operatus est Petro in apostolatam circumcisionis operatus est et mihi inter gentes

**2:9.** And when they had [known](#) the [grace](#) that was given to me, [James](#) and [Cephas](#) and [John](#), who seemed to be pillars, gave to me and [Barnabas](#) the right hands of fellowship: that we should go unto the [Gentiles](#), and they unto the [circumcision](#):

Et cum cognovissent gratiam quae data est mihi Iacobus et Cephas et Iohannes qui videbantur columnae esse dexteram dederunt mihi et Barnabae societatis ut nos in gentes ipsi autem in circumcisionem

**2:10.** Only that we should be mindful of the [poor](#): which same thing also I was careful to do.  
Tantum ut pauperum memores essemus quod etiam sollicitus fui hoc ipsum facere

**2:11.** But when [Cephas](#) was come to [Antioch](#), I withstood him to the face, because he was to be blamed.  
Cum autem venisset Cephas Antiochiam in faciem ei restiti quia reprehensibilis erat

**I withstood, etc...** The fault that is here noted in the conduct of [St. Peter](#), was only a certain imprudence, in withdrawing himself from the

table of the **Gentiles**, for fear of giving offence to the **Jewish** converts; but this, in such circumstances, when his so doing might be of ill consequence to the **Gentiles**, who might be induced thereby to think themselves obliged to conform to the **Jewish** way of living, to the prejudice of their Christian liberty. Neither was **St. Paul's** reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior.

**2:12.** For before that some came from James, he did eat with the **Gentiles**: but when they were come, he withdrew and separated himself, fearing them who were of the **circumcision**.

Prius enim quam venirent quidam ab Iacobo cum gentibus edebat cum autem venissent subtrahebat et segregabat se timens eos qui ex circumcissione erant

**2:13.** And to his dissimulation the rest of the **Jews** consented: so that **Barnabas** also was led by them into that dissimulation.

Et simulationi eius consenserunt ceteri Iudaei ita ut et Barnabas duceretur ab eis in illa simulatione

**2:14.** But when I saw that they walked not uprightly unto the **truth** of the **gospel**, I said to **Cephas** before them all: If thou, being a **Jew**, livest after the manner of the **Gentiles** and not as the **Jews** do, how dost thou compel the **Gentiles** to live as do the **Jews**?

Sed cum vidissem quod non recte ambularent ad veritatem evangelii dixi Cephae coram omnibus si tu cum Iudaeus sis gentiliter et non iudaice vivis quomodo gentes cogis iudaizare

**2:15.** We by nature are **Jews**: and not of the **Gentiles**, sinners.

Nos natura Iudaei et non ex gentibus peccatores

**2:16.** But **knowing** that **man** is not justified by the works of the law, but by the **faith** of **Jesus Christ**, we also **believe** in **Christ Jesus**, that we may be justified by the **faith** of **Christ** and not by the works of the law: because by the works of the law no flesh shall be justified.

Scientes autem quod non iustificatur homo ex operibus legis nisi per fidem Iesu Christi et nos in Christo Iesu credidimus ut iustificemur ex fide Christi et non ex operibus legis propter quod ex operibus legis non iustificabitur omnis caro

**2:17.** But if, while we seek to be justified in **Christ**, we ourselves also are found sinners, is **Christ** then the minister of **sin**? **God** forbid!

Quod si quaerentes iustificari in Christo inventi sumus et ipsi peccatores numquid Christus peccati minister est absit

**2:18.** For if I build up again the things which I have destroyed, I make myself a prevaricator.

Si enim quae destruxi haec iterum aedifico praevaricatorem me constituo

**2:19.** For I, through the law, am dead to the law, that I may live to **God**; with **Christ** I am nailed to the **cross**.

Ego enim per legem legi mortuus sum ut Deo vivam Christo confixus sum cruci

**2:20.** And I live, now not I: but **Christ** liveth in me. And that I live now in the flesh: I live in the **faith** of the **Son of God**, who **loved** me and delivered himself for me.

Vivo autem iam non ego vivit vero in me Christus quod autem nunc vivo in carne in fide vivo Filii Dei qui dilexit me et tradidit se ipsum pro me

**2:21.** I cast not away the **grace** of **God**. For if **justice** be by the law, then **Christ** died in vain.

Non abicio gratiam Dei si enim per legem iustitia ergo Christus gratis mortuus est

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## Galatians Chapter 3

### The Spirit, and the blessing promised to Abraham cometh not by the law, but by faith.

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**3:1.** O senseless Galatians, who hath bewitched you that you should not **obey** the **truth**: before whose eyes **Jesus Christ** hath been set forth, crucified among you?

O insensati Galatae quis vos fascinavit ante quorum oculos Iesus Christus proscriptus est crucifixus

**3:2.** This only would I learn of you: Did you receive the Spirit by the works of the law or by the hearing of **faith**?

Hoc solum volo a vobis discere ex operibus legis Spiritum accepistis an ex auditu fidei

**3:3.** Are you so foolish that, whereas you began in the **Spirit**, you would now be made perfect by the flesh?

Sic stulti estis cum Spiritu coeperitis nunc carne consummamini

**3:4.** Have you suffered so great things in vain? If it be yet in vain.

Tanta passi estis sine causa si tamen sine causa

**3:5.** He therefore who giveth to you the **Spirit** and worketh **miracles** among you: doth he do it by the works of the **law** or by the hearing of the **faith**?

Qui ergo tribuit vobis Spiritum et operatur virtutes in vobis ex operibus legis an ex auditu fidei

**3:6.** As it is written: **Abraham believed God**: and it was reputed to him unto **justice**.

Sicut Abraham credidit Deo et reputatum est ei ad iustitiam

**3:7.** **Know** ye, therefore, that they who are of **faith**, the same are the children of **Abraham**.

Cognoscitis ergo quia qui ex fide sunt hii sunt filii Abrahae

**3:8.** And the **scripture**, foreseeing that **God** justifieth the **Gentiles** by **faith**, told unto **Abraham** before: In thee shall all nations be **blessed**.

Providens autem scriptura quia ex fide iustificat gentes Deus praenuntiavit Abrahae quia benedicentur in te omnes gentes

**3:9.** Therefore, they that are of **faith** shall be **blessed** with faithful **Abraham**.

Igitur qui ex fide sunt benedicentur cum fideli Abraham

**3:10.** For as many as are of the works of the law are under a **curse**. For it is written: **Cursed** is every one that abideth, not in all things which are written in the **book of the law** to do them.

Quicumque enim ex operibus legis sunt sub maledicto sunt scriptum est enim maledictus omnis qui non permanserit in omnibus quae scripta sunt in libro legis ut faciat ea

**3:11.** But that in the law no **man** is justified with **God**, it is manifest: because the **just man** liveth by **faith**.

Quoniam autem in lege nemo iustificatur apud Deum manifestum est quia iustus ex fide vivit

**3:12.** But the law is not of **faith**: but he that doth those things shall live in them.

Lex autem non est ex fide sed qui fecerit ea vivet in illis

**3:13.** **Christ** hath **redeemed** us from the **curse** of the law, being made a **curse** for us (for it is written: **Cursed** is every one that hangeth on a tree).

Christus nos redemit de maledicto legis factus pro nobis maledictum quia scriptum est maledictus omnis qui pendet in ligno

**3:14.** That the **blessing** of **Abraham** might come on the **Gentiles** through **Christ Jesus**: that we may receive the **promise** of the **Spirit** by **faith**.

Ut in gentibus benedictio Abrahae fieret in Christo Iesu ut pollicitationem Spiritus accipiamus per fidem

**3:15.** Brethren (I speak after the manner of **man**), yet a **man's** testament, if it be confirmed, no **man despiseth** nor addeth to it.

Fratres secundum hominem dico tamen hominis confirmatum testamentum nemo spernit aut superordinat

**3:16.** To **Abraham** were the **promises** made and to his seed. He saith not: And to his seeds as of many. But as of one: And to thy seed, which is **Christ**.

Abrahae dictae sunt promissiones et semini eius non dicit et seminibus quasi in multis sed quasi in uno et semini tuo qui est Christus

**3:17.** Now this I say: that the testament which was confirmed by **God**, the law which was made after four hundred and thirty years doth not disannul, to make the **promise** of no effect.

Hoc autem dico testamentum confirmatum a Deo quae post quadringentos et triginta annos facta est lex non irritam facit ad evacuandam promissionem

**3:18.** For if the inheritance be of the law, it is no more of **promise**. But **God** gave it to **Abraham** by **promise**.

Nam si ex lege hereditas iam non ex repromissione Abrahae autem per promissionem donavit Deus

**3:19.** Why then was the law? It was set because of transgressions, until the seed should come to whom he made the **promise**, being ordained by **angels** in the hand of a mediator.

Quid igitur lex propter transgressionem posita est donec veniret semen cui promiserat ordinata per angelos in manu mediatoris

**Because of transgressions...** To restrain them from **sin**, by fear and threats. **Ordained by angels...** The law was delivered by **angels**, speaking in the **name** and person of **God** to **Moses**, who was the mediator, on this occasion, between **God** and the people.

**3:20.** Now a mediator is not of one: but **God** is one.

Mediator autem unius non est Deus autem unus est

**3:21.** Was the law then against the **promises of God**: **God** forbid! For if there had been a law given which could give life, verily **justice** should have been by the law.

Lex ergo adversus promissa Dei absit si enim data esset lex quae posset vivificare vere ex lege esset iustitia

**3:22.** But the **scripture** hath concluded all under **sin**, that the **promise**, by the **faith** of **Jesus Christ**, might be given to them that **believe**.

Sed conclusit scriptura omnia sub peccato ut promissio ex fide Iesu Christi daretur credentibus

**Hath concluded all under sin...** that is, hath declared all to be under **sin**, from which they could not be delivered but by **faith** in **Jesus Christ**, the **promised** seed.

**3:23.** But before the **faith** came, we were kept under the law shut up, unto that **faith** which was to be revealed.

Prius autem quam veniret fides sub lege custodiebamur conclusi in eam fidem quae revelanda erat

**3:24.** Wherefore the law was our pedagogue in **Christ**: that we might be justified by **faith**.

Itaque lex pedagogus noster fuit in Christo ut ex fide iustificemur

**Pedagogue...** That is, schoolmaster, conductor, or instructor.

**3:25.** But after the **faith** is come, we are no longer under a pedagogue.

At ubi venit fides iam non sumus sub pedagogo

**3:26.** For you are all the children of **God**, by **faith** in **Christ Jesus**.

Omnes enim filii Dei estis per fidem in Christo Iesu

**3:27.** For as many of you as have been **baptized** in **Christ** have put on **Christ**.

Quicumque enim in Christo baptizati estis Christum induistis

**3:28.** There is neither **Jew** nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in **Christ Jesus**.

Non est Iudaeus neque Graecus non est servus neque liber non est masculus neque femina omnes enim vos unum estis in Christo Iesu

**Neither Jew, etc...** That is, no distinction of **Jew**, etc.

**3:29.** And if you be **Christ's**, then are you the seed of **Abraham**, heirs according to the **promise**.  
Si autem vos Christi ergo Abrahae semen estis secundum promissionem heredes

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## Galatians Chapter 4

### Christ has freed us from the servitude of the law. We are the freeborn sons of Abraham.

---

**4:1.** As long as the heir is a child, he differeth nothing from a servant, though he be lord of all,  
Dico autem quanto tempore heres parvulus est nihil differt servo cum sit dominus omnium

**4:2.** But is under tutors and governors until the time appointed by the father.  
Sed sub tutoribus est et actoribus usque ad praefinitum tempus a patre

**4:3.** So we also, when we were children, were serving under the elements of the world.  
Ita et nos cum essemus parvuli sub elementis mundi eramus servientes

**Under the elements, etc...** That is, under the first rudiments of religion, in which the carnal **Jews** were trained up; or under those corporeal creatures, used in their manifold rites, **sacrifices**, and **sacraments**.

**4:4.** But when the fulness of the time was come, **God** sent his **Son**, made of a **woman**, made under the law:

At ubi venit plenitudo temporis misit Deus Filium suum factum ex muliere factum sub lege

**4:5.** That he might **redeem** them who were under the law: that we might receive the adoption of sons.  
Ut eos qui sub lege erant redimeret ut adoptionem filiorum reciperemus

**4:6.** And because you are sons, **God** hath sent the Spirit of his **Son** into your hearts, crying: **Abba, Father**.  
Quoniam autem estis filii misit Deus Spiritum Filii sui in corda nostra clamantem Abba Pater

**4:7.** Therefore, now he is not a servant, but a son. And if a son, an heir also through **God**.  
Itaque iam non es servus sed filius quod si filius et heres per Deum

**4:8.** But then indeed, not **knowing God**, you served them who, by nature, are not gods.  
Sed tunc quidem ignorantes Deum his qui natura non sunt dii serviebatis

**4:9.** But now, after that you have **known God**, or rather are **known** by **God**: how turn you again to the weak and **needy** elements which you desire to serve again?  
Nunc autem cum cognoveritis Deum immo cogniti sitis a Deo quomodo convertimini iterum ad infirma et egena elementa quibus denuo servire vultis

**4:10.** You observe days and months and times, and years.  
Dies observatis et menses et tempora et annos

**You observe days, etc...** He speaks not of the observation of the Lord's day, or other Christian festivals; but either of the superstitious observation of days lucky and unlucky; or else of the Jewish festivals, to the observance of which, certain Jewish teachers sought to induce the Galatians.

**4:11.** I am afraid of you, lest perhaps I have laboured in vain among you.  
Timeo vos ne forte sine causa laboraverim in vobis

**4:12.** Be ye as I, because I also am as you brethren, I beseech you. You have not injured me at all.  
Estote sicut et ego quia et ego sicut vos fratres obsecro vos nihil me laesistis

**4:13.** And you **know** how, through infirmity of the flesh, I preached the **gospel** to you heretofore: and your temptation in my flesh.  
Scitis autem quia per infirmitatem carnis evangelizavi vobis iam pridem

**4:14.** You **despised** not, nor rejected: but received me as an **angel of God**, even as **Christ Jesus**.  
Et temptationem vestram in carne mea non sprevisistis neque respuistis sed sicut angelum Dei excepistis me sicut Christum Iesum

- 4:15.** Where is then your [blessedness](#)? For I bear you witness that, if it could be done, you would have plucked out your own eyes and would have given them to me.  
Ubi est ergo beatitudo vestra testimonium enim perhibeo vobis quia si fieri posset oculos vestros eruissetis et dedissetis mihi
- 4:16.** Am I then become your enemy, because I tell you the [truth](#)?  
Ergo inimicus vobis factus sum verum dicens vobis
- 4:17.** They are [zealous](#) in your regard not well: but they would exclude you, that you might be [zealous](#) for them.  
Aemulantur vos non bene sed excludere vos volunt ut illos aemulemini
- 4:18.** But be [zealous](#) for that which is [good](#) in a [good](#) thing always: and not only when I am present with you.  
Bonum autem aemulamini in bono semper et non tantum cum praesens sum apud vos
- 4:19.** My little children, of whom I am in labour again, until [Christ](#) be formed in you.  
Filioli mei quos iterum parturio donec formetur Christus in vobis
- 4:20.** And I would willingly be present with you now and change my voice: because I am ashamed for you.  
Vellem autem esse apud vos modo et mutare vocem meam quoniam confundor in vobis
- 4:21.** Tell me, you that desire to be under the law, have you not read the law?  
Dicite mihi qui sub lege vultis esse legem non legistis
- 4:22.** For it is written that [Abraham](#) had two sons: the one by a bondwoman and the other by a free [woman](#).  
Scriptum est enim quoniam Abraham duos filios habuit unum de ancilla et unum de libera
- 4:23.** But he who was of the bondwoman was born according to the flesh: but he of the free [woman](#) was by promise.  
Sed qui de ancilla secundum carnem natus est qui autem de libera per repromissionem
- 4:24.** Which things are said by an allegory. For these are the two testaments. The one from [Mount Sina](#), engendering unto bondage, which is Agar.  
Quae sunt per allegoriam dicta haec enim sunt duo testamenta unum quidem a monte Sina in servitutem generans quae est Agar
- 4:25.** For [Sina](#) is a mountain in Arabia, which hath affinity to that [Jerusalem](#) which now is: and is in bondage with her children.  
Sina enim mons est in Arabia qui coniunctus est ei quae nunc est Hierusalem et servit cum filiis eius
- 4:26.** But that [Jerusalem](#) which is above is free: which is our mother.  
Illa autem quae sursum est Hierusalem libera est quae est mater nostra
- 4:27.** For it is written: Rejoice, thou barren, that bearest not: break forth and cry thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.  
Scriptum est enim laetare sterilis quae non parit erumpe et exclama quae non parturis quia multi filii desertae magis quam eius quae habet virum
- 4:28.** Now we, brethren, as [Isaac](#) was, are the children of [promise](#).  
Nos autem fratres secundum Isaac promissionis filii sumus
- 4:29.** But as then he that was born according to the flesh [persecuted](#) him that was after the spirit: so also it is now.  
Sed quomodo tunc qui secundum carnem natus fuerat persequabatur eum qui secundum spiritum ita et nunc
- 4:30.** But what saith the [scripture](#)? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free [woman](#).  
Sed quid dicit scriptura eice ancillam et filium eius non enim heres erit filius ancillae cum filio liberae
- 4:31.** So then, brethren, we are not the children of the bondwoman but of the free: by the freedom

wherewith [Christ](#) has made us free.

Itaque fratres non sumus ancillae filii sed liberae qua libertate nos Christus liberavit

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## Galatians Chapter 5

### He exhorts them to stand to their Christian liberty. Of the fruits of the flesh and of the spirit.

---

**5:1.** Stand fast and be not held again under the yoke of bondage.

State et nolite iterum iugo servitutis contineri

**5:2.** Behold, I [Paul](#) tell you, that if you be [circumcised](#), [Christ](#) shall profit you nothing.

Ecce ego Paulus dico vobis quoniam si circumcidamini Christus vobis nihil proderit

**5:3.** And I testify again to every [man](#) circumcising himself that he is a debtor to do the whole law.

Testificor autem rursum omni homini circumcidenti se quoniam debitor est universae legis faciendae

**5:4.** You are made void of [Christ](#), you who are justified in the law: you are fallen from [grace](#).

Evacuati estis a Christo qui in lege iustificamini a gratia excidistis

**5:5.** For we in spirit, by [faith](#), wait for the [hope](#) of [justice](#).

Nos enim spiritu ex fide spem iustitiae expectamus

**5:6.** For in [Christ Jesus](#) neither [circumcision](#) availeth any thing nor uncircumcision: but [faith](#) that worketh by Charity.

Nam in Christo Iesu neque circumcisio aliquid valet neque praepitium sed fides quae per caritatem operatur

**5:7.** You did run well. What hath hindered you, that you should not [obey](#) the [truth](#)?

Currebatis bene quis vos inpedivit veritati non oboedire

**5:8.** This persuasion is not from him that calleth you.

Persuasio non est ex eo qui vocat vos

**5:9.** A little leaven corrupteth the whole lump.

Modicum fermentum totam massam corrumpit

**5:10.** I have confidence in you in the Lord that you will not be of another mind: but he that troubleth you shall bear the judgment, whosoever he be.

Ego confido in vobis in Domino quod nihil aliud sapietis qui autem conturbat vos portabit iudicium quicumque est ille

**5:11.** And I, brethren, if I yet preach [circumcision](#), why do I yet suffer persecution? Then is the [scandal](#) of the cross made void.

Ego autem fratres si circumcisionem adhuc praedico quid adhuc persecutionem patior ergo evacuatum est scandalum crucis

**5:12.** I would they were even cut off, who trouble you.

Utinam et abscondantur qui vos conturbant

**5:13.** For you, brethren, have been called unto liberty. Only make not liberty an occasion to the flesh: but by [charity](#) of the spirit serve one another.

Vos enim in libertatem vocati estis fratres tantum ne libertatem in occasionem detis carnis sed per caritatem servite invicem

**5:14.** For all the law is fulfilled in one word: Thou shalt [love](#) thy neighbour as thyself.

Omnis enim lex in uno sermone impletur diliges proximum tuum sicut te ipsum

**5:15.** But if you bite and devour one another: take heed you be not consumed one of another.

Quod si invicem mordetis et comeditis videte ne ab invicem consumamini

**5:16.** I say then: Walk in the spirit: and you shall not fulfill the **lusts** of the flesh.

Dico autem spiritu ambulate et desiderium carnis non perficietis

**5:17.** For the flesh **lusteth** against the spirit: and the spirit against the flesh: For these are contrary one to another: so that you do not the things that you would.

Caro enim concupiscit adversus spiritum spiritus autem adversus carnem haec enim invicem adversantur ut non quaecumque vultis illa faciatis

**5:18.** But if you are led by the spirit, you are not under the law.

Quod si spiritu ducimini non estis sub lege

**5:19.** Now the works of the flesh are manifest: which are fornication, **uncleanness**, immodesty, luxury,

Manifesta autem sunt opera carnis quae sunt fornicatio immunditia luxuria

**5:20.** Idolatry, witchcrafts, enmities, contentions, emulations, **wraths**, quarrels, dissensions, sects,

Idolorum servitus veneficia inimicitiae contentiones aemulationes irae rixae dissensiones sectae

**5:21.** Envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the **kingdom of God**.

Invidiae homicidia ebrietates comesationes et his similia quae praedico vobis sicut praedixi quoniam qui talia agunt regnum Dei non consequentur

**5:22.** But the fruit of the Spirit is, **charity**, **joy**, peace, patience, benignity, goodness, longanimity,

Fructus autem Spiritus est caritas gaudium pax longanimitas bonitas benignitas

**5:23.** Mildness, **faith**, modesty, **continency**, chastity. Against such there is no law.

Fides modestia continentia adversus huiusmodi non est lex

**5:24.** And they that are **Christ's** have crucified their flesh, with the vices and **concupiscences**.

Qui autem sunt Christi carnem crucifixerunt cum vitiis et concupiscentiis

**5:25.** If we live in the **Spirit**, let us also walk in the Spirit.

Si vivimus spiritu spiritu et ambulemus

**5:26.** Let us not be made desirous of vain **glory**, provoking one another, **envying** one another.

Non efficiamur inanis gloriae cupidi invicem provocantes invicem invidentes

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## Galatians Chapter 6

### He exhorts to charity, humility and all virtue. He glories in nothing but in the cross of Christ.

---

**6:1.** Brethren, and if a [man](#) be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

Fratres et si praeoccupatus fuerit homo in aliquo delicto vos qui spiritales estis huiusmodi instruite in spiritu lenitatis considerans te ipsum ne et tu tempteris

**6:2.** Bear ye one another's burdens: and so you shall fulfil the law of [Christ](#).

Alter alterius onera portate et sic adimplebitis legem Christi

**6:3.** For if any [man](#) think himself to be some thing, whereas he is nothing, he deceiveth himself.

Nam si quis existimat se aliquid esse cum sit nihil ipse se seducit

**6:4.** But let every one [prove](#) his own work: and so he shall have [glory](#) in himself only and not in another.

Opus autem suum probet unusquisque et sic in semet ipso tantum gloriam habebit et non in altero

**6:5.** For every one shall bear his own burden.

Unusquisque enim onus suum portabit

**6:6.** And let him that is instructed in the word communicate to him that instructeth him, in all [good](#) things.

Communicet autem is qui catecizatur verbum ei qui se catecizat in omnibus bonis

**6:7.** Be not deceived: [God](#) is not mocked.

Nolite errare Deus non inridetur

**6:8.** For what things a [man](#) shall sow, those also shall he reap. For he that soweth in his flesh of the flesh also shall reap corruption. But he that soweth in the spirit of the spirit shall reap life everlasting.

Quae enim seminaverit homo haec et metet quoniam qui seminat in carne sua de carne et metet corruptionem qui autem seminat in spiritu de spiritu metet vitam aeternam

**6:9.** And in doing [good](#), let us not fail. For in due time we shall reap, not failing.

Bonum autem facientes non deficiamus tempore enim suo metemus non deficientes

**6:10.** Therefore, whilst we have time, let us work [good](#) to all [men](#), but especially to those who are of the household of the [faith](#).

Ergo dum tempus habemus operemur bonum ad omnes maxime autem ad domesticos fidei

**6:11.** See what a [letter](#) I have written to you with my own hand.

Videte qualibus litteris scripsi vobis mea manu

**6:12.** For as many as desire to please in the flesh, they constrain you to be [circumcised](#), only that they may not suffer the persecution of the cross of [Christ](#).

Quicumque volunt placere in carne hii cogunt vos circumcidi tantum ut crucis Christi persecutionem non patiantur

**6:13.** For neither they themselves who are [circumcised](#) keep the law: but they will have you to be [circumcised](#), that they may [glory](#) in your flesh.

Neque enim qui circumciduntur legem custodiunt sed volunt vos circumcidi ut in carne vestra gloriantur

**6:14.** But [God](#) forbid that I should [glory](#), save in the cross of [our Lord Jesus Christ](#): by whom the world is crucified to me, and I to the world.

Mihi autem absit gloriari nisi in cruce Domini nostri Iesu Christi per quem mihi mundus crucifixus est et ego

mun̄do

**6:15.** For in [Christ Jesus](#) neither [circumcision](#) availeth any thing, nor uncircumcision: but a new creature.  
In Christo enim Iesu neque circumcisio aliquid valet neque praeputium sed nova creatura

**6:16.** And whosoever shall follow this rule, peace on them and mercy: and upon the [Israel](#) of [God](#).  
Et quicumque hanc regulam secuti fuerint pax super illos et misericordia et super Israhel Dei

**6:17.** From henceforth let no [man](#) be troublesome to me: for I bear the marks of the [Lord Jesus](#) in my body.  
De cetero nemo mihi molestus sit ego enim stigmata Iesu in corpore meo porto

**6:18.** The [grace](#) of [our Lord Jesus Christ](#) be with your spirit, brethren. [Amen](#).  
Gratia Domini nostri Iesu Christi cum spiritu vestro fratres amen

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## Genesis

This book is so called from its treating of the *Generation*, that is, of the [creation](#) and the beginning of the world. The [Hebrews](#) call it *Beresith*, from the word with which it begins. It contains not only the history of the [Creation](#) of the [world](#); but also an account of its progress during the space of 2369 years, that is, until the death of [Joseph](#). (*For more information, see the article [PENTATEUCH](#) in the Catholic Encyclopedia.*)

**Genesis Chapter 1.** God createth Heaven and Earth, and all things therein, in six days.

**Genesis Chapter 2.** God resteth on the seventh day and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.

**Genesis Chapter 3.** The serpent's craft. The fall of our first parents. Their punishment. The promise of a Redeemer.

**Genesis Chapter 4.** The history of Cain and Abel.

**Genesis Chapter 5.** The genealogy, age, and death of the Patriarchs, from Adam to Noe. The translation of Henoch.

**Genesis Chapter 6.** Man's sin is the cause of the deluge. Noe is commanded to build the ark.

**Genesis Chapter 7.** Noe with his family go into the ark. The deluge overflows the earth.

**Genesis Chapter 8.** The deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice. God's covenant to him.

**Genesis Chapter 9.** God blesseth Noe: forbiddeth blood, and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.

**Genesis Chapter 10.** The genealogy of the children of Noe, by whom the world was peopled after the flood.

**Genesis Chapter 11.** The tower of Babel. The confusion of tongues. The genealogy of Sem down to Abram.

**Genesis Chapter 12.** The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then by occasion of a famine, goeth down to Egypt.

**Genesis Chapter 13.** Abram and Lot part from each other. God's promise to Abram.

**Genesis Chapter 14.** The expedition of the four kings; the victory of Abram; he is blessed by Melchisedech.

**Genesis Chapter 15.** God promiseth seed to Abram. His faith, sacrifice and vision.

**Genesis Chapter 16.** Abram marrieth Agar, who bringeth forth Ismael.

**Genesis Chapter 17.** The Covenant of circumcision.

**Genesis Chapter 18.** Angels are entertained by Abraham. They foretell the birth of Isaac. Abraham's prayer for the men of Sodom.

**Genesis Chapter 19.** Lot, entertaining Angels in his house, is delivered from Sodom, which is destroyed: his wife for looking back is turned into a statue of salt.

**Genesis Chapter 20.** Abraham sojourned in Gerara: Sara is taken into king Abimelech's house, but by God's commandment is restored untouched.

**Genesis Chapter 21.** Isaac is born. Agar and Ismael are cast forth.

**Genesis Chapter 22.** The faith and obedience of Abraham is proved in his readiness to sacrifice his son Isaac. He is stayed from the act by an angel. Former promises are renewed to him. His brother Nachor's issue.

**Genesis Chapter 23.** Sara's death and burial in the field bought of Ephron.

**Genesis Chapter 24.** Abraham's servant, sent by him into Mesopotamia, bringeth from thence Rebecca, who is married to Isaac.

**Genesis Chapter 25.** Abraham's children by Cetura; his death and that of Ismael. Isaac hath Esau and Jacob twins. Esau selleth his first birthright to Jacob.

**Genesis Chapter 26.** Isaac sojourneth in Gerara, where God reneweth to him the promise made to Abraham. King Abimelech maketh league with him.

**Genesis Chapter 27.** Jacob, by him mother's counsel, obtaineth his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.

**Genesis Chapter 28.** Jacob's journey to Mesopotamia: his vision and vow.

**Genesis Chapter 29.** Jacob serveth Laban seven years for Rachel: but is deceived with Lia: he afterwards marrieth Rachel. Lia bears him four sons.

**Genesis Chapter 30.** Rachel, being barren, delivereth her handmaid to Jacob; she beareth two sons. Lia ceasing to bear, giveth also her handmaid, and she beareth two more. Then Lia beareth other two sons and one daughter. Rachel beareth Joseph. Jacob, desirous to return home, is hired to stay for a certain part of the flock's increase, whereby he becometh exceeding rich.

**Genesis Chapter 31.** Jacob's departure: he is pursued and overtaken by Laban. They make a covenant.

**Genesis Chapter 32.** Jacob's vision of angels; his message and presents to Esau; his wrestling with an angel.

**Genesis Chapter 33.** Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.

**Genesis Chapter 34.** Dina is ravished, for which the Sichemites are destroyed.

**Genesis Chapter 35.** Jacob purgeth his family from idols: goeth by God's commandment to Bethel, and there buildeth an altar. God appearing again to Jacob blesseth him, and changeth his name into Israel. Rachel dieth in childbirth. Isaac also dieth.

**Genesis Chapter 36.** Esau with his wives and children parteth from Jacob. An account of his descendants, and of the first kings of Edom.

**Genesis Chapter 37.** Joseph's dreams: he is sold by his brethren, and carried into Egypt.

**Genesis Chapter 38.** The sons of Juda: the death of Her and Onan: the birth of Phares and Zara.

**Genesis Chapter 39.** Joseph hath charge of his master's house: rejecteth his mistress's solicitations: is falsely accused by her, and cast into prison, where he hath the charge of all the prisoners.

**Genesis Chapter 40.** Joseph interpreteth the dreams of two of Pharaoh's servants in prison: the event declareth the interpretations to be true, but Joseph is forgotten.

**Genesis Chapter 41.** Joseph interpreteth the two dreams of Pharaoh: he is made ruler over all Egypt.

**Genesis Chapter 42.** Jacob sendeth his ten sons to buy corn in Egypt. Their treatment by Joseph.

**Genesis Chapter 43.** The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.

**Genesis Chapter 44.** Joseph's contrivance to stop his brethren. The humble supplication of Juda.

**Genesis Chapter 45.** Joseph maketh himself known to his brethren: and sendeth for his father.

**Genesis Chapter 46.** Israel, warranted by a vision from God, goeth down into Egypt with all his family.

**Genesis Chapter 47.** Jacob and his sons are presented before Pharaoh: he giveth them the land of Gessen. The famine forceth the Egyptians to sell all their possessions to the king.

**Genesis Chapter 48.** Joseph visiteth his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.

**Genesis Chapter 49.** Jacob's prophetic blessings of his twelve sons: his death.

**Genesis Chapter 50.** The mourning for Jacob, and his interment. Joseph's kindness towards his brethren. His death.

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## Genesis Chapter 1

### God createth Heaven and Earth, and all things therein, in six days.

**1:1.** In the beginning [God created heaven](#), and earth.

In principio creavit Deus caelum et terram

**1:2.** And the earth was void and empty, and darkness was upon the face of the [deep](#); and the [spirit of God](#) moved over the waters.

Terra autem erat inanis et vacua et tenebrae super faciem abyssi et spiritus Dei ferebatur super aquas

**1:3.** And [God](#) said: Be light made. And light was made.

Dixitque Deus fiat lux et facta est lux

**1:4.** And [God](#) saw the light that it was [good](#); and he divided the light from the darkness.

Et vidit Deus lucem quod esset bona et divisit lucem ac tenebras

**1:5.** And he called the light Day, and the darkness Night; and there was evening and morning one [day](#).

Appellavitque lucem diem et tenebras noctem factumque est vespere et mane dies unus

**1:6.** And [God](#) said: Let there be a [firmament](#) made amidst the waters: and let it divide the waters from the waters.

Dixit quoque Deus fiat firmamentum in medio aquarum et dividat aquas ab aquis

**A firmament...** By this [name](#) is here understood the whole space between the earth, and the highest stars. The lower part of which divideth the waters that are upon the earth, from those that are above in the clouds.

**1:7.** And [God](#) made a [firmament](#), and divided the waters that were under the [firmament](#), from those that were above the [firmament](#), and it was so.

Et fecit Deus firmamentum divisitque aquas quae erant sub firmamento ab his quae erant super firmamentum et factum est ita

**1:8.** And [God](#) called the [firmament](#), Heaven; and the evening and morning were the second [day](#).

Vocavitque Deus firmamentum caelum et factum est vespere et mane dies secundus

**1:9.** [God](#) also said; Let the waters that are under the [heaven](#), be gathered together into one place: and let the dry land appear. And it was so done.

Dixit vero Deus congregentur aquae quae sub caelo sunt in locum unum et appareat arida factumque est ita

**1:10.** And [God](#) called the dry land, Earth; and the [gathering together](#) of the waters, he called Seas. And [God](#) saw that it was [good](#).

Et vocavit Deus aridam terram congregationesque aquarum appellavit maria et vidit Deus quod esset bonum

**1:11.** And he said: let the earth bring forth [green herb](#), and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

Et ait germinet terra herbam virentem et facientem semen et lignum pomiferum faciens fructum iuxta genus suum cuius semen in semet ipso sit super terram et factum est ita

**1:12.** And the earth brought forth the [green herb](#), and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And [God](#) saw that it was [good](#).

Et protulit terra herbam virentem et adferentem semen iuxta genus suum lignumque faciens fructum et habens unumquodque sementem secundum speciem suam et vidit Deus quod esset bonum

**1:13.** And the evening and the morning were the third [day](#).

Factumque est vespere et mane dies tertius

**1:14.** And **God** said: Let there be **lights** made in the **firmament of heaven**, to divide the day and the night, and let them be for signs, and for seasons, and for days and years:

Dixit autem Deus fiant luminaria in firmamento caeli ut dividant diem ac noctem et sint in signa et tempora et dies et annos

**1:15.** To shine in the **firmament of heaven**, and to give light upon the earth, and it was so done.

Ut luceant in firmamento caeli et inluminent terram et factum est ita

**1:16.** And **God** made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.

Fecitque Deus duo magna luminaria luminare maius ut praeesset diei et luminare minus ut praeesset nocti et stellas

**Two great lights...** **God created** on the first **day**, light, which being moved from east to west, by its rising and setting, made morning and evening. But on the fourth **day** he ordered and distributed this light, and made the sun, moon, and stars. The moon, though much less than the stars, is here called a great light, from its giving a far greater light to the earth than any of them.

**1:17.** And he set them in the **firmament of heaven** to shine upon the earth.

Et posuit eas in firmamento caeli ut lucerent super terram

**1:18.** And to rule the day and the night, and to divide the light and the darkness. And **God** saw that it was **good**.

Et praeessent diei ac nocti et dividerent lucem ac tenebras et vidit Deus quod esset bonum

**1:19.** And the evening and morning were the fourth **day**.

Et factum est vespere et mane dies quartus

**1:20.** **God** also said: let the waters bring forth the creeping creature having **life**, and the fowl that may fly over the earth under the **firmament of heaven**.

Dixit etiam Deus producant aquae reptile animae viventis et volatile super terram sub firmamento caeli

**1:21.** And **God created** the great whales, and every **living** and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And **God** saw that it was **good**.

Creavitque Deus cete grandia et omnem animam viventem atque motabilem quam produxerant aquae in species suas et omne volatile secundum genus suum et vidit Deus quod esset bonum

**1:22.** And he **blessed** them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

Benedixitque eis dicens crescite et multiplicamini et replete aquas maris avesque multiplicentur super terram

**1:23.** And the evening and morning were the fifth **day**.

Et factum est vespere et mane dies quintus

**1:24.** And **God** said: Let the earth bring forth the **living** creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.

Dixit quoque Deus producat terra animam viventem in genere suo iumenta et reptilia et bestias terrae secundum species suas factumque est ita

**1:25.** And **God** made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And **God** saw that it was **good**.

Et fecit Deus bestias terrae iuxta species suas et iumenta et omne reptile terrae in genere suo et vidit Deus quod esset bonum

**1:26.** And he said: Let us make **man** to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

Et ait faciamus hominem ad imaginem et similitudinem nostram et praesit piscibus maris et volatilibus caeli et bestiis universaeque terrae omnique reptili quod movetur in terra

**Let us make man to our image...** This image of **God** in **man**, is not in the body, but in the **soul**; which is a **spiritual substance**, endued with **understanding** and **free will**. **God** speaketh here in the plural number, to insinuate the **plurality of persons in the Deity**.

**1:27.** And **God created man** to his own image: to the image of **God** he **created** him: male and **female** he **created** them.

Et creavit Deus hominem ad imaginem suam ad imaginem Dei creavit illum masculum et feminam creavit

**1:28.** And **God blessed** them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all **living** creatures that move upon the earth.

Benedixitque illis Deus et ait crescite et multiplicamini et replete terram et subicite eam et dominamini piscibus maris et volatilibus caeli et universis animantibus quae moventur super terram

**Increase and multiply...** This is not a precept, as some **Protestant** controvertists would have it, but a **blessing**, rendering them fruitful; for **God** had said the same words to the fishes, and birds, (ver. 22) who were incapable of receiving a precept.

**1:29.** And **God** said: Behold I have given you every **herb** bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

Dixitque Deus ecce dedi vobis omnem herbam adferentem semen super terram et universa ligna quae habent in semet ipsis sementem generis sui ut sint vobis in escam

**1:30.** And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is **life**, that they may have to feed upon. And it was so done.

Et cunctis animantibus terrae omnique volucris caeli et universis quae moventur in terra et in quibus est anima vivens ut habeant ad vescendum et factum est ita

**1:31.** And **God** saw all the things that he had **made**, and they were very **good**. And the evening and morning were the sixth **day**.

Viditque Deus cuncta quae fecit et erant valde bona et factum est vespere et mane dies sextus

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## Genesis Chapter 2

**God resteth on the seventh day and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.**

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**2:1.** So the [heavens](#) and the earth were finished, and all the furniture of them.  
Igitur perfecti sunt caeli et terra et omnis ornatus eorum

**2:2.** And on the [seventh day](#) God ended his [work](#) which he had made: and he rested on the [seventh day](#) from all his [work](#) which he had done.

Conplevitque Deus die septimo opus suum quod fecerat et requievit die septimo ab universo opere quod patrarat

**He rested, etc...** That is, he ceased to make or [create](#) any new kinds of things. Though, as [our Lord](#) tells us, [John 5:17](#), "He still worketh", viz., by conserving and governing all things, and creating [souls](#).

**2:3.** And he [blessed](#) the [seventh day](#), and [sanctified](#) it: because in it he had rested from all his work which [God created](#) and made.

Et benedixit diei septimo et sanctificavit illum quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret

**2:4.** These are the [generations](#) of the [heaven](#) and the earth, when they were [created](#), in the day that the [Lord God](#) made the [heaven](#) and the earth:

Istae generationes caeli et terrae quando creatae sunt in die quo fecit Dominus Deus caelum et terram

**2:5.** And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the [Lord God](#) had not rained upon the earth; and there was not a [man](#) to till the earth.

Et omne virgultum agri antequam oreretur in terra omnemque herbam regionis priusquam germinaret non enim pluerat Dominus Deus super terram et homo non erat qui operaretur terram

**2:6.** But a spring rose out of the earth, watering all the surface of the earth.

Sed fons ascendebat e terra inrigans universam superficiem terrae

**2:7.** And the [Lord God](#) formed [man](#) of the slime of the earth: and breathed into his face the [breath of life](#), and [man](#) became a [living soul](#).

Formavit igitur Dominus Deus hominem de limo terrae et inspiravit in faciem eius spiraculum vitae et factus est homo in animam viventem

**2:8.** And the [Lord God](#) had planted a [paradise of pleasure](#) from the beginning: wherein he placed [man](#) whom he had formed.

Plantaverat autem Dominus Deus paradikum voluptatis a principio in quo posuit hominem quem formaverat

**2:9.** And the [Lord God](#) brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of [life](#) also in the midst of [paradise](#): and the tree of [knowledge](#) of [good](#) and [evil](#).

Produxitque Dominus Deus de humo omne lignum pulchrum visu et ad vescendum suave lignum etiam vitae in medio paradisi lignumque scientiae boni et mali

**The tree of life...** So called because it had that quality, that by eating of the fruit of it, [man](#) would have been preserved in a constant state of health, vigour, and strength, and would not have died at all. **The tree of knowledge...** To which the [deceitful serpent](#) falsely attributed the power of imparting a superior kind of [knowledge](#), beyond that which [God](#) was pleased to give.

**2:10.** And a river went out of the [place of pleasure](#) to water paradise, which from thence is divided into four heads.

Et fluvius egrediebatur de loco voluptatis ad inrigandum paradikum qui inde dividitur in quattuor capita

**2:11.** The [name](#) of the one is Phison: that is it which compasseth all the land of Hevilath, where gold

groweth.

Nomen uni Phison ipse est qui circuit omnem terram Evilat ubi nascitur aurum

**2:12.** And the gold of that land is very **good**: there is found bdellium, and the onyx stone.

Et aurum terrae illius optimum est ibique invenitur bdellium et lapis onychinus

**2:13.** And the **name** of the second river is Gehon: the same is it that compasseth all the land of **Ethiopia**.

Et nomen fluvio secundo Geon ipse est qui circuit omnem terram Aethiopiae

**2:14.** And the **name** of the third river is Tigris: the same passeth along by the **Assyrians**. And the fourth river is Euphrates.

Nomen vero fluminis tertii Tigris ipse vadit contra Assyrios fluvius autem quartus ipse est Eufrates

**2:15.** And the **Lord God** took **man**, and put him into the **paradise of pleasure**, to dress it, and to keep it.

Tulit ergo Dominus Deus hominem et posuit eum in paradiso voluptatis ut operaretur et custodiret illum

**2:16.** And he commanded him, saying: Of every tree of **paradise** thou shalt eat:

Praecepitque ei dicens ex omni ligno paradisi comede

**2:17.** But of the tree of **knowledge** of **good** and **evil**, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

De ligno autem scientiae boni et mali ne comedas in quocumque enim die comederis ex eo morte morieris

**2:18.** And the **Lord God** said: It is not **good** for **man** to be alone: let us make him a help like unto himself.

Dixit quoque Dominus Deus non est bonum esse hominem solum faciamus ei adiutorium similem sui

**2:19.** And the **Lord God** having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to **Adam** to see what he would call them: for whatsoever **Adam** called any **living** creature the same is its **name**.

Formatis igitur Dominus Deus de humo cunctis animantibus terrae et universis volatilibus caeli adduxit ea ad Adam ut videret quid vocaret ea omne enim quod vocavit Adam animae viventis ipsum est nomen eius

**2:20.** And **Adam** called all the beasts by their **names**, and all the fowls of the air, and all the cattle of the field: but for **Adam** there was not found a helper like himself.

Appellavitque Adam nominibus suis cuncta animantia et universa volatilia caeli et omnes bestias terrae Adam vero non inveniebatur adiutor similis eius

**2:21.** Then the **Lord God** cast a deep sleep upon **Adam**: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

Inmisit ergo Dominus Deus soporem in Adam cumque obdormisset tulit unam de costis eius et replevit carnem pro ea

**2:22.** And the **Lord God** built the rib which he took from **Adam** into a **woman**: and brought her to **Adam**.

Et aedificavit Dominus Deus costam quam tulerat de Adam in mulierem et adduxit eam ad Adam

**2:23.** And **Adam** said: This now is bone of my bones, and flesh of my flesh; she shall be called **woman**, because she was taken out of man.

Dixitque Adam hoc nunc os ex ossibus meis et caro de carne mea haec vocabitur virago quoniam de viro sumpta est

**2:24.** Wherefore a man shall leave **father and mother**, and shall cleave to his wife: and they shall be **two in one flesh**.

Quam ob rem relinquet homo patrem suum et matrem et adheret uxori suae et erunt duo in carne una

**2:25.** And they were both naked: to wit, **Adam** and his wife: and were not ashamed.

Erant autem uterque nudi Adam scilicet et uxor eius et non erubescabant

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## Genesis Chapter 3

### The serpent's craft. The fall of our first parents. Their punishment. The promise of a Redeemer.

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**3:1.** Now the [serpent](#) was more subtle than any of the beasts of the earth which the [Lord God](#) had made. And he said to the [woman](#): Why hath [God](#) commanded you, that you should not eat of every tree of [paradise](#)?

Sed et serpens erat callidior cunctis animantibus terrae quae fecerat Dominus Deus qui dixit ad mulierem cur praecepit vobis Deus ut non comederetis de omni ligno paradisi

**3:2.** And the [woman](#) answered him, saying: Of the fruit of the trees that are in [paradise](#) we do eat: Cui respondit mulier de fructu lignorum quae sunt in paradiso vescemur

**3:3.** But of the fruit of the tree which is in the midst of [paradise](#), [God](#) hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

De fructu vero ligni quod est in medio paradisi praecepit nobis Deus ne comederemus et ne tangeremus illud ne forte moriamur

**3:4.** And the [serpent](#) said to the [woman](#): No, you shall not die the death.

Dixit autem serpens ad mulierem nequaquam morte moriemini

**3:5.** For [God](#) doth [know](#) that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, [knowing good](#) and [evil](#).

Scit enim Deus quod in quocumque die comederitis ex eo aperientur oculi vestri et eritis sicut dii scientes bonum et malum

**3:6.** And the [woman](#) saw that the tree was [good](#) to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her [husband](#), who did eat.

Vidit igitur mulier quod bonum esset lignum ad vescendum et pulchrum oculis aspectuque delectabile et tulit de fructu illius et comedit deditque viro suo qui comedit

**3:7.** And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

Et aperti sunt oculi amborum cumque cognovissent esse se nudos consuerunt folia ficus et fecerunt sibi perizomata

**And the eyes, etc...** Not that they were blind before, (for the [woman](#) saw that the tree was fair to the eyes, [verse 6.](#)) nor yet that their eyes were opened to any more perfect [knowledge](#) of [good](#); but only to the unhappy experience of having lost the [good](#) of original [grace](#) and innocence, and incurred the dreadful [evil](#) of [sin](#). From whence followed a shame of their being naked; which they minded not before; because being now stript of original [grace](#), they quickly began to be subject to the [shameful rebellions of the flesh](#).

**3:8.** And when they heard the voice of the [Lord God](#) walking in [paradise](#) at the afternoon air, [Adam](#) and his [wife](#) hid themselves from the face of the [Lord God](#), amidst the trees of [paradise](#).

Et cum audissent vocem Domini Dei deambulantis in paradiso ad auram post meridiem abscondit se Adam et uxor eius a facie Domini Dei in medio ligni paradisi

**3:9.** And the [Lord God](#) called [Adam](#), and said to him: Where art thou?

Vocavitque Dominus Deus Adam et dixit ei ubi es

**3:10.** And he said: I heard thy voice in [paradise](#); and I was [afraid](#), because I was naked, and I hid myself.

Qui ait vocem tuam audivi in paradiso et timui eo quod nudus essem et abscondi me

**3:11.** And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

Cui dixit quis enim indicavit tibi quod nudus esses nisi quod ex ligno de quo tibi praeceperam ne comederes comedisti

**3:12.** And **Adam** said: The **woman**, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

Dixitque Adam mulier quam dedisti sociam mihi dedit mihi de ligno et comedi

**3:13.** And the **Lord God** said to the **woman**: Why hast thou done this? And she answered: The **serpent** **deceived** me, and I did eat.

Et dixit Dominus Deus ad mulierem quare hoc fecisti quae respondit serpens decepit me et comedi

**3:14.** And the **Lord God** said to the **serpent**: Because thou hast done this thing, thou art **cursed** among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life.

Et ait Dominus Deus ad serpentem quia fecisti hoc maledictus es inter omnia animantia et bestias terrae super pectus tuum gradieris et terram comedes cunctis diebus vitae tuae

**3:15.** I will put enmities between thee and the **woman**, and **thy seed** and **her seed**: she shall crush thy head, and thou shalt lie in wait for her heel.

Inimicitias ponam inter te et mulierem et semen tuum et semen illius ipsa conteret caput tuum et tu insidiaberis calcaneo eius

**She shall crush...** *Ipsa*, the **woman**: so divers of the **fathers** read this place, conformably to the **Latin**: others read it *ipsum*, viz., the seed. The sense is the same: for it is by her seed, **Jesus Christ**, that the **woman** crushes the **serpent's** head.

**3:16.** To the **woman** also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

Mulieri quoque dixit multiplicabo aerumnas tuas et conceptus tuos in dolore paries filios et sub viri potestate eris et ipse dominabitur tui

**3:17.** And to **Adam** he said: Because thou hast hearkened to the voice of thy **wife**, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, **cursed** is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life.

Ad Adam vero dixit quia audisti vocem uxoris tuae et comedisti de ligno ex quo praeceperam tibi ne comederes maledicta terra in opere tuo in laboribus comedes eam cunctis diebus vitae tuae

**3:18.** Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth.

Spinas et tribulos germinabit tibi et comedes herbas terrae

**3:19.** In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken: for dust thou art, and into dust thou shalt return.

In sudore vultus tui vesceris pane donec revertaris in terram de qua sumptus es quia pulvis es et in pulverem reverteris

**3:20.** And **Adam** called the **name** of his wife **Eve**: because she was the mother of all the living.

Et vocavit Adam nomen uxoris suae Hava eo quod mater esset cunctorum viventium

**3:21.** And the **Lord God** made for **Adam** and his **wife** garments of skins, and clothed them.

Fecit quoque Dominus Deus Adam et uxori eius tunicas pellicias et induit eos

**3:22.** And he said: Behold **Adam** is become as one of us, **knowing good** and **evil**: now therefore lest perhaps he put forth his hand and take also of the tree of **life**, and eat, and live **for ever**.

Et ait ecce Adam factus est quasi unus ex nobis sciens bonum et malum nunc ergo ne forte mittat manum suam etumat etiam de ligno vitae et comedat et vivat in aeternum

**Behold Adam, etc...** This was spoken by way of reproaching him with his **pride**, in affecting a **knowledge** that might make him like to **God**.

**3:23.** And the **Lord God** sent him out of the **paradise of pleasure**, to till the earth from which he was taken.

Emisit eum Dominus Deus de paradiso voluptatis ut operaretur terram de qua sumptus est

**3:24.** And he cast out **Adam**: and placed before the **paradise of pleasure** **Cherubims**, and a flaming sword, turning every way, to keep the way of the tree of **life**.

Eiecitque Adam et conlocavit ante paradisum voluptatis cherubin et flammeum gladium atque versatilem ad custodiendam viam ligni vitae

Revised and Annotated 1749 by Bishop Richard Challoner  
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## Genesis Chapter 4

### The history of Cain and Abel.

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**4:1.** And [Adam](#) knew [Eve](#) his wife; who conceived and brought forth [Cain](#), saying: I have gotten a [man](#) through [God](#).

Adam vero cognovit Havam uxorem suam quae concepit et peperit Cain dicens possedi hominem per Dominum

**4:2.** And again she brought forth his brother [Abel](#). And [Abel](#) was a shepherd, and [Cain](#) a husbandman.

Rursusque peperit fratrem eius Abel fuit autem Abel pastor ovium et Cain agricola

**4:3.** And it came to pass after many days, that [Cain offered](#), of the fruits of the earth, gifts to the [Lord](#).

Factum est autem post multos dies ut offerret Cain de fructibus terrae munera Domino

**4:4.** [Abel](#) also [offered](#) of the [firstlings](#) of his flock, and of their fat: and the [Lord](#) had respect to [Abel](#), and to his [offerings](#).

Abel quoque obtulit de primogenitis gregis sui et de adipibus eorum et respexit Dominus ad Abel et ad munera eius

**Had respect...** That is, showed his acceptance of his [sacrifice](#) (as coming from a heart full of [devotion](#)): and that, as we may suppose, by some visible token, such as sending fire from [heaven](#) upon his [offerings](#).

**4:5.** But to [Cain](#) and his [offerings](#) he had no respect: and [Cain](#) was exceeding [angry](#), and his countenance fell.

Ad Cain vero et ad munera illius non respexit iratusque est Cain vehementer et concidit vultus eius

**4:6.** And the [Lord](#) said to him: Why art thou [angry](#)? and why is thy countenance fallen?

Dixitque Dominus ad eum quare maestus es et cur concidit facies tua

**4:7.** If thou do well, shalt thou not receive? but if ill, shall not [sin](#) forthwith be present at the door? but the [lust](#) thereof shall be under thee, and thou shalt have dominion over it.

Nonne si bene egeris recipies sin autem male statim in foribus peccatum aderit sed sub te erit appetitus eius et tu dominaberis illius

**4:8.** And [Cain](#) said to [Abel](#) his brother: Let us go forth abroad. And when they were in the field, [Cain](#) rose up against his brother [Abel](#), and [slew](#) him.

Dixitque Cain ad Abel fratrem suum egrediamur foras cumque essent in agro consurrexit Cain adversus Abel fratrem suum et interfecit eum

**4:9.** And the [Lord](#) said to [Cain](#): Where is thy brother [Abel](#)? And he answered: I [know](#) not: am I my brother's keeper?

Et ait Dominus ad Cain ubi est Abel frater tuus qui respondit nescio num custos fratris mei sum

**4:10.** And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

Dixitque ad eum quid fecisti vox sanguinis fratris tui clamat ad me de terra

**4:11.** Now therefore [cursed](#) shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

Nunc igitur maledictus eris super terram quae aperuit os suum et suscepit sanguinem fratris tui de manu tua

**4:12.** When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

Cum operatus fueris eam non dabit tibi fructus suos vagus et profugus eris super terram

**4:13.** And **Cain** said to the **Lord**: My **iniquity** is greater than that I may deserve pardon.

Dixitque Cain ad Dominum maior est iniquitas mea quam ut veniam merear

**4:14.** Behold thou dost cast me out this day from the face of the earth, and from thy face I shall be hid, and I shall be a vagabond and a fugitive on the earth: every one therefore that findeth me, shall **kill** me.

Ecce eicis me hodie a facie terrae et a facie tua abscondar et ero vagus et profugus in terra omnis igitur qui invenerit me occidet me

**Every one that findeth me shall kill me...** His guilty **conscience** made him **fear** his own brothers and nephews; of whom, by this time, there might be a good number upon the earth; which had now endured near 130 years; as may be gathered from **Genesis 5:3**, compared with **Genesis 4:25**, though in the compendious account given in the **scriptures**, only **Cain** and **Abel** are mentioned.

**4:15.** And the **Lord** said to him: No, it shall not so be: but whosoever shall **kill Cain**, shall be punished sevenfold. And the **Lord** set a mark upon **Cain**, that whosoever found him should not **kill** him.

Dixitque ei Dominus nequaquam ita fiet sed omnis qui occiderit Cain septuplum punietur posuitque Dominus Cain signum ut non eum interficeret omnis qui invenisset eum

**Set a mark, etc...** The more common opinion of the **interpreters** of **holy writ** supposes this mark to have been a trembling of the body; or a horror and consternation in his countenance.

**4:16.** And **Cain** went out from the face of the **Lord**, and dwelt as a fugitive on the earth at the east side of **Eden**.

Egressusque Cain a facie Domini habitavit in terra profugus ad orientalem plagam Eden

**4:17.** And **Cain** knew his wife, and she conceived, and brought forth Henoah: and he built a city, and called the **name** thereof by the **name** of his son Henoah.

Cognovit autem Cain uxorem suam quae concepit et peperit Enoch et aedificavit civitatem vocavitque nomen eius ex nomine filii sui Enoch

**His wife...** She was a daughter of **Adam**, and **Cain's** own sister; **God** dispensing with such **marriages** in the beginning of the world, as **mankind** could not otherwise be propagated. **He built a city, viz...** In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions.

**4:18.** And Henoah begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech,

Porro Enoch genuit Irad et Irad genuit Maviahel et Maviahel genuit Matusahel et Matusahel genuit Lamech

**4:19.** Who took two wives: the **name** of the one was Ada, and the **name** of the other Sella.

Qui accepit uxores duas nomen uni Ada et nomen alteri Sella

**4:20.** And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen.

Genuitque Ada Iabel qui fuit pater habitantium in tentoriis atque pastorum

**4:21.** And his brother's **name** was Jubal: he was the father of them that play upon the harp and the organs.

Et nomen fratris eius Iubal ipse fuit pater canentium cithara et organo

**4:22.** Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema.

Sella quoque genuit Thubalcain qui fuit malleator et faber in cuncta opera aeris et ferri soror vero Thubalcain Noemma

**4:23.** And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have **slain** a **man** to the wounding of myself, and a stripling to my own bruising.

Dixitque Lamech uxoribus suis Adae et Sellae audite vocem meam uxores Lamech auscultate sermonem meum quoniam occidi virum in vulnus meum et adolescentulum in livorem meum

**I have slain a man, etc...** It is the tradition of the **Hebrews**, that Lamech in hunting slew **Cain**, mistaking him for a wild beast; and that having discovered what he had done, he beat so unmercifully the youth, by whom he was led into that mistake, that he died of the blows.

**4:24.** Sevenfold vengeance shall be taken for **Cain**: but for Lamech seventy times sevenfold.

Septuplum ultio dabitur de Cain de Lamech vero septuagies septies

**4:25.** **Adam** also knew his wife again: and she brought forth a son, and called his **name** Seth, saying: **God** hath given me another seed for **Abel**, whom **Cain** slew.

Cognovit quoque adhuc Adam uxorem suam et peperit filium vocavitque nomen eius Seth dicens posuit mihi Deus semen aliud pro Abel quem occidit Cain

**4:26.** But to Seth also was born a son, whom he called Enos: this **man** began to call upon the **name of the**

Lord.

Sed et Seth natus est filius quem vocavit Enos iste coepit invocare nomen Domini

**Began to call upon, etc...** Not that Adam and Seth had not called upon God, before the birth of Enos; but that Enos used more solemnity in the worship and invocation of God.

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## Genesis Chapter 5

### The genealogy, age, and death of the Patriarchs, from Adam to Noe. The translation of Henoeh.

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**5:1.** This is the [book of the generation](#) of [Adam](#). In the day that [God created man](#), he made him to the likeness of [God](#).

Hic est liber generationis Adam in die qua creavit Deus hominem ad similitudinem Dei fecit illum

**5:2.** He [created](#) them male and [female](#); and [blessed](#) them: and called their [name Adam](#), in the day when they were [created](#).

Masculum et feminam creavit eos et benedixit illis et vocavit nomen eorum Adam in die qua creati sunt

**5:3.** And [Adam](#) lived a hundred and thirty years, and begot a son to his own image and likeness, and called his [name](#) Seth.

Vixit autem Adam centum triginta annis et genuit ad similitudinem et imaginem suam vocavitque nomen eius Seth

**5:4.** And the days of [Adam](#), after he begot Seth, were eight hundred years: and he begot sons and daughters.

Et facti sunt dies Adam postquam genuit Seth octingenti anni genuitque filios et filias

**5:5.** And all the time that [Adam](#) lived, came to nine hundred and thirty years, and he died.

Et factum est omne tempus quod vixit Adam anni nongenti triginta et mortuus est

**5:6.** Seth also lived a hundred and five years, and begot Enos.

Vixit quoque Seth centum quinque annos et genuit Enos

**5:7.** And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

Vixitque Seth postquam genuit Enos octingentis septem annis genuitque filios et filias

**5:8.** And all the days of Seth were nine hundred and twelve years, and he died.

Et facti sunt omnes dies Seth nongentorum duodecim annorum et mortuus est

**5:9.** And Enos lived ninety years, and begot Cainan.

Vixit vero Enos nonaginta annis et genuit Cainan

**5:10.** After whose birth he lived eight hundred and fifteen years, and begot sons and daughters.

Post cuius ortum vixit octingentis quindecim annis et genuit filios et filias

**5:11.** And all the days of Enos were nine hundred and five years, and he died.

Factique sunt omnes dies Enos nongentorum quinque annorum et mortuus est

**5:12.** And Cainan lived seventy years, and begot Malaleel.

Vixit quoque Cainan septuaginta annis et genuit Malalehel

**5:13.** And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

Et vixit Cainan postquam genuit Malalehel octingentos quadraginta annos genuitque filios et filias

**5:14.** And all the days of Cainan were nine hundred and ten years, and he died.

Et facti sunt omnes dies Cainan nongenti decem anni et mortuus est

**5:15.** And Malaleel lived sixty-five years and begot Jared.

Vixit autem Malalehel sexaginta quinque annos et genuit Jared

**5:16.** And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

Et vixit Malalehel postquam genuit Jared octingentis triginta annis et genuit filios et filias

**5:17.** And all the days of Malaleel were eight hundred and ninety-five years, and he died.

Et facti sunt omnes dies Malalehel octingenti nonaginta quinque anni et mortuus est

**5:18.** And Jared lived a hundred and sixty-two years, and begot [Henoah](#).

Vixitque Jared centum sexaginta duobus annis et genuit Enoch

**5:19.** And Jared lived after he begot [Henoah](#), eight hundred years, and begot sons and daughters.

Et vixit Jared postquam genuit Enoch octingentos annos et genuit filios et filias

**5:20.** And all the days of Jared were nine hundred and sixty-two years, and he died.

Et facti sunt omnes dies Jared nongenti sexaginta duo anni et mortuus est

**5:21.** And [Henoah](#) lived sixty-five years, and begot [Mathusala](#).

Porro Enoch vixit sexaginta quinque annis et genuit Mathusalam

**5:22.** And [Henoah](#) walked with [God](#): and lived after he begot [Mathusala](#), three hundred years, and begot sons and daughters.

Et ambulavit Enoch cum Deo postquam genuit Mathusalam trecentis annis et genuit filios et filias

**5:23.** And all the days of [Henoah](#) were three hundred and sixty-five years.

Et facti sunt omnes dies Enoch trecenti sexaginta quinque anni

**5:24.** And he walked with [God](#), and was seen no more: because [God](#) took him.

Ambulavitque cum Deo et non apparuit quia tulit eum Deus

**5:25.** And [Mathusala](#) lived a hundred and eighty-seven years, and begot Lamech.

Vixit quoque Mathusalam centum octoginta septem annos et genuit Lamech

**5:26.** And [Mathusala](#) lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

Et vixit Mathusalam postquam genuit Lamech septingentos octoginta duos annos et genuit filios et filias

**5:27.** And all the days of [Mathusala](#) were nine hundred and sixty-nine years, and he died.

Et facti sunt omnes dies Mathusalae nongenti sexaginta novem anni et mortuus est

**5:28.** And Lamech lived a hundred and eighty-two years, and begot a son.

Vixit autem Lamech centum octoginta duobus annis et genuit filium

**5:29.** And he called his [name Noe](#), saying: This same shall comfort us from the works and labours of our hands on the earth, which the [Lord](#) hath [cursed](#).

Vocavitque nomen eius Noe dicens iste consolabitur nos ab operibus et laboribus manuum nostrarum in terra cui maledixit Dominus

**5:30.** And Lamech lived after he begot [Noe](#), five hundred and ninety-five years, and begot sons and daughters.

Vixitque Lamech postquam genuit Noe quingentos nonaginta quinque annos et genuit filios et filias

**5:31.** And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And [Noe](#), when he was five hundred years old, begot [Sem](#), [Cham](#), and Japheth.

Et facti sunt omnes dies Lamech septingenti septuaginta septem anni et mortuus est

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## Genesis Chapter 6

### Man's sin is the cause of the deluge. Noe is commanded to build the ark.

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**6:1.** And after that **men** began to be multiplied upon the earth, and daughters were born to them,  
Cumque coepissent homines multiplicari super terram et filias procreassent

**6:2.** The sons of **God** seeing the daughters of **men**, that they were fair, took to themselves wives of all which they chose.

Videntes filii Dei filias eorum quod essent pulchrae acceperunt uxores sibi ex omnibus quas elegerant

**The sons of God...** The descendants of Seth and Enos are here called *sons of God* from their **religion** and piety: whereas the ungodly **race of Cain**, who by their carnal affections lay grovelling upon the earth, are called the children of **men**. The unhappy consequence of the former **marrying** with the latter, ought to be a warning to **Christians** to be very circumspect in their **marriages**; and not to suffer themselves to be determined in their choice by their **carnal passion**, to the prejudice of **virtue** or **religion**.

**6:3.** And **God** said: My **spirit** shall not remain in **man for ever**, because he is flesh, and his days shall be a hundred and twenty years.

Dixitque Deus non permanebit spiritus meus in homine in aeternum quia caro est eruntque dies illius centum viginti annorum

**His days shall be, etc...** The meaning is, that **man's** days, which before the **flood** were usually 900 years, should now be reduced to 120 years. Or rather, that **God** would allow **men** this term of 120 years, for their **repentance** and **conversion**, before he would send the **deluge**.

**6:4.** Now giants were upon the earth in those days. For after the sons of **God** went in to the daughters of **men**, and they brought forth children, these are the mighty **men** of old, **men** of renown.

Gigantes autem erant super terram in diebus illis postquam enim ingressi sunt filii Dei ad filias hominum illaeque genuerunt isti sunt potentes a saeculo viri famosi

**Giants...** It is likely the generality of **men** before the **flood** were of a gigantic stature in comparison with what **men** now are. But these here spoken of are called giants, as being not only tall in stature, but **violent** and savage in their dispositions, and mere monsters of cruelty and **lust**.

**6:5.** And **God** seeing that the **wickedness** of **men** was great on the earth, and that all the thought of their heart was bent upon **evil** at all times,

Videns autem Deus quod multa malitia hominum esset in terra et cuncta cogitatio cordis intenta esset ad malum omni tempore

**6:6.** It repented him that he had made **man** on the earth. And being touched inwardly with sorrow of heart,

Paenituit eum quod hominem fecisset in terra et tactus dolore cordis intrinsecus

**It repented him, etc...** **God**, who is unchangeable, is not capable of repentance, grief, or any other **passion**. But these expressions are used to declare the enormity of the **sins** of **men**, which was so provoking as to determine their **Creator** to destroy these his creatures, whom before he had so much favoured.

**6:7.** He said: I will destroy **man**, whom I have **created**, from the face of the earth, from **man** even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

Delebo inquit hominem quem creavi a facie terrae ab homine usque ad animantia a reptili usque ad volucres caeli paenitet enim me fecisse eos

**6:8.** But **Noe** found **grace** before the **Lord**.

Noe vero invenit gratiam coram Domino

**6:9.** These are the **generations** of **Noe**: **Noe** was a **just** and **perfect man** in his **generations**, he walked with **God**.

Hae generationes Noe Noe vir iustus atque perfectus fuit in generationibus suis cum Deo ambulavit

**6:10.** And he begot three sons, **Sem**, **Cham**, and Japheth.

Et genuit tres filios Sem Ham et Iafeth

**6:11.** And the earth was corrupted before **God**, and was filled with **iniquity**.

Corrupta est autem terra coram Deo et repleta est iniquitate

**6:12.** And when **God** had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth),

Cumque vidisset Deus terram esse corruptam omnis quippe caro corruerat viam suam super terram

**6:13.** He said to **Noe**: The end of all flesh is come before me, the earth is filled with **iniquity** through them, and I will destroy them with the earth.

Dixit ad Noe finis universae carnis venit coram me repleta est terra iniquitate a facie eorum et ego disperdam eos cum terra

**6:14.** Make thee an **ark** of timber planks: thou shalt make little rooms in the **ark**, and thou shalt pitch it within and without.

Fac tibi arcam de lignis levigatis mansiunculas in arca facies et bitumine linies intrinsecus et extrinsecus

**6:15.** And thus shalt thou make it. The length of the **ark** shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

Et sic facies eam trecentorum cubitorum erit longitudo arcae quinquaginta cubitorum latitudo et triginta cubitorum altitudo illius

**Three hundred cubits, etc...** The **ark**, according to the dimensions here set down, contained four hundred and fifty thousand square cubits; which was more than enough to contain all the kinds of **living** creatures, with all necessary provisions: even supposing the cubits here spoken of to have been only a foot and a half each, which was the least king of cubits.

**6:16.** Thou shalt make a window in the **ark**, and in a cubit shalt thou finish the top of it: and the door of the **ark** thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

Fenestram in arca facies et in cubito consummabis summitatem ostium autem arcae pones ex latere deorsum cenacula et tristega facies in ea

**6:17.** Behold, I will bring the waters of a great **flood** upon the earth, to destroy all flesh, wherein is the **breath of life** under **heaven**. All things that are in the earth shall be consumed.

Ecce ego adducam diluvii aquas super terram ut interficiam omnem carnem in qua spiritus vitae est subter caelum universa quae in terra sunt consumentur

**6:18.** And I will establish my covenant with thee, and thou shalt enter into the **ark**, thou and thy sons, and thy wife, and the wives of thy sons with thee.

Ponamque foedus meum tecum et ingredieris arcam tu et filii tui uxor tua et uxores filiorum tuorum tecum

**6:19.** And of every **living** creature of all flesh, thou shalt bring two of a sort into the **ark**, that they may live with thee: of the male sex, and the female.

Et ex cunctis animantibus universae carnis bina induces in arcam ut vivant tecum masculini sexus et feminini

**6:20.** Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

De volucris iuxta genus suum et de iumentis in genere suo et ex omni reptili terrae secundum genus suum bina de omnibus ingredientur tecum ut possint vivere

**6:21.** Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

Tolles igitur tecum ex omnibus escis quae mandi possunt et conportabis apud te et erunt tam tibi quam illis in cibum

**6:22.** And **Noe** did all things which **God** commanded him.

Fecit ergo Noe omnia quae praeceperat illi Deus

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## Genesis Chapter 7

### Noe with his family go into the ark. The deluge overflows the earth.

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**7:1.** And the [Lord](#) said to him: Go in, thou and all thy [house](#), into the [ark](#): for thee I have seen [just](#) before me in this [generation](#).

Dixitque Dominus ad eum ingredere tu et omnis domus tua arcam te enim vidi iustum coram me in generatione hac

**7:2.** Of all [clean](#) beasts take seven and seven, the male and the female.

Ex omnibus animantibus mundis tolle septena septena masculum et feminam de animantibus vero non mundis duo masculum et feminam

**Of all clean...** The distinction of [clean and unclean](#) beasts appears to have been made before the [law of Moses](#), which was not promulgated till the year of the world 2514.

**7:3.** But of the beasts that are [unclean](#) two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

Sed et de volatilibus caeli septena septena masculum et feminam ut salvetur semen super faciem universae terrae

**7:4.** For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every [substance](#) that I have made, from the face of the earth.

Adhuc enim et post dies septem ego pluam super terram quadraginta diebus et quadraginta noctibus et delebo omnem substantiam quam feci de superficie terrae

**7:5.** And [Noe](#) did all things which the [Lord](#) had commanded him.

Fecit ergo Noe omnia quae mandaverat ei Dominus

**7:6.** And he was six hundred years old, when the waters of the [flood](#) overflowed the earth.

Eratque sescentorum annorum quando diluvii aquae inundaverunt super terram

**7:7.** And [Noe](#) went in and his sons, his wife and the wives of his sons with him into the [ark](#), because of the waters of the [flood](#).

Et ingressus est Noe et filii eius uxor eius et uxores filiorum eius cum eo in arcam propter aquas diluvii

**7:8.** And of beasts [clean and unclean](#), and of fowls, and of every thing that moveth upon the earth,

De animantibus quoque mundis et imundis et de volucris et ex omni quod movetur super terram

**7:9.** Two and two went in to [Noe](#) into the [ark](#), male and female, as the [Lord](#) had commanded [Noe](#).

Duo et duo ingressa sunt ad Noe in arcam masculus et femina sicut praeceperat Deus Noe

**7:10.** And after the seven days were passed, the waters of the [flood](#) overflowed the earth.

Cumque transissent septem dies aquae diluvii inundaverunt super terram

**7:11.** In the six hundredth year of the life of [Noe](#), in the second month, in the seventeenth day of the month, all the fountains of the [great deep](#) were broken up, and the floodgates of [heaven](#) were opened:

Anno sescentesimo vitae Noe mense secundo septimodecimo die mensis rupti sunt omnes fontes abyssi magnae et cataractae caeli apertae sunt

**7:12.** And the rain fell upon the earth forty days and forty nights.

Et facta est pluvia super terram quadraginta diebus et quadraginta noctibus

**7:13.** In the selfsame day [Noe](#), and [Sem](#), and [Cham](#), and Japheth, his sons: his wife, and the three wives of his sons with them, went into the [ark](#).

In articulo diei illius ingressus est Noe et Sem et Ham et Iafeth filii eius uxor illius et tres uxores filiorum

eius cum eis in arcam

**7:14.** They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth, according to its kind, and every fowl according to its kind, all birds, and all that fly, Ipsi et omne animal secundum genus suum universaque iumenta in genus suum et omne quod movetur super terram in genere suo cunctumque volatile secundum genus suum universae aves omnesque volucres

**7:15.** Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life. Ingressae sunt ad Noe in arcam bina et bina ex omni carne in qua erat spiritus vitae

**7:16.** And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside. Et quae ingressa sunt masculus et femina ex omni carne introierunt sicut praeceperat ei Deus et inclusit eum Dominus de foris

**7:17.** And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth. Factumque est diluvium quadraginta diebus super terram et multiplicatae sunt aquae et elevaverunt arcam in sublime a terra

**7:18.** For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters. Vehementer inundaverunt et omnia repleverunt in superficie terrae porro arca ferebatur super aquas

**7:19.** And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. Et aquae praevaluerunt nimis super terram opertique sunt omnes montes excelsi sub universo caelo

**7:20.** The water was fifteen cubits higher than the mountains which it covered. Quindecim cubitis altior fuit aqua super montes quos operuerat

**7:21.** And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men. Consumptaque est omnis caro quae movebatur super terram volucrum animantium bestiarum omniumque reptilium quae reptant super terram universi homines

**7:22.** And all things wherein there is the breath of life on the earth, died. Et cuncta in quibus spiraculum vitae est in terra mortua sunt

**7:23.** And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark. Et delevit omnem substantiam quae erat super terram ab homine usque ad pecus tam reptile quam volucres caeli et deleta sunt de terra remansit autem solus Noe et qui cum eo erant in arca

**7:24.** And the waters prevailed upon the earth a hundred and fifty days. Obtinueruntque aquae terras centum quinquaginta diebus

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## Genesis Chapter 8

### The deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice. God's covenant to him.

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**8:1.** And [God](#) remembered [Noe](#), and all the [living](#) creatures, and all the cattle which were with him in the [ark](#), and brought a wind upon the earth, and the waters were abated:

Recordatus autem Deus Noe cunctarumque animantium et omnium iumentorum quae erant cum eo in arca adduxit spiritum super terram et inminutae sunt aquae

**8:2.** The fountains also of the [deep](#), and the floodgates of [heaven](#), were shut up, and the rain from [heaven](#) was restrained.

Et clausi sunt fontes abyssi et cataractae caeli et prohibitae sunt pluviae de caelo

**8:3.** And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

Reversaerunt aquae de terra euntes et redeuntes et coeperunt minui post centum quinquaginta dies

**8:4.** And the [ark](#) rested in the seventh month, the seven and twentieth day of the month, upon the mountains of [Armenia](#).

Requievitque arca mense septimo vicesima septima die mensis super montes Armeniae

**8:5.** And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

At vero aquae ibant et decrescebant usque ad decimum mensem decimo enim mense prima die mensis apparuerunt cacumina montium

**8:6.** And after that forty days were passed, [Noe](#) opening the window of the [ark](#), which he had made, sent forth a raven:

Cumque transissent quadraginta dies aperiens Noe fenestram arcae quam fecerat dimisit corvum

**8:7.** Which went forth and did not return, till the waters were dried up upon the earth.

Qui egrediebatur et revertebatur donec siccarentur aquae super terram

**Did not return...** The raven did not return into the [ark](#); but (as it may be gathered from the [Hebrew](#)) went to and fro; sometimes going to the mountains, where it found carcasses to feed on: and other times returning, to rest upon the top of the [ark](#).

**8:8.** He sent forth also a [dove](#) after him, to see if the waters had now ceased upon the face of the earth.

Emisit quoque columbam post eum ut videret si iam cessassent aquae super faciem terrae

**8:9.** But she not finding where her foot might rest, returned to him into the [ark](#): for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the [ark](#).

Quae cum non invenisset ubi requiesceret pes eius reversa est ad eum in arcam aquae enim erant super universam terram extenditque manum et adprehensam intulit in arcam

**8:10.** And having waited yet seven other days, he again sent forth the [dove](#) out of the [ark](#).

Expectatis autem ultra septem diebus aliis rursum dimisit columbam ex arca

**8:11.** And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. [Noe](#) therefore understood that the waters were ceased upon the earth.

At illa venit ad eum ad vesperam portans ramum olivae virentibus foliis in ore suo intellexit ergo Noe quod cessassent aquae super terram

**8:12.** And he stayed yet other seven days: and he sent forth the [dove](#), which returned not any more unto him.

Expectavitque nihilominus septem alios dies et emisit columbam quae non est reversa ultra ad eum

**8:13.** Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and **Noe** opening the covering of the **ark**, looked, and saw that the face of the earth was dried.

Igitur sescentesimo primo anno primo mense prima die mensis in minutae sunt aquae super terram et aperiens Noe tectum arcae aspexit viditque quod exsiccata esset superficies terrae

**8:14.** In the second month, the seven and twentieth day of the month, the earth was dried.

Mense secundo septima et vicesima die mensis arefacta est terra

**8:15.** And **God** spoke to **Noe**, saying:

Locutus est autem Deus ad Noe dicens

**8:16.** Go out of the **ark**, thou and thy wife, thy sons and the wives of thy sons with thee.

Egrederere de arca tu et uxor tua filii tui et uxores filiorum tuorum tecum

**8:17.** All **living** things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it.

Cuncta animantia quae sunt apud te ex omni carne tam in volatilibus quam in bestiis et in universis reptilibus quae reptant super terram educ tecum et ingredimini super terram crescite et multiplicamini super eam

**8:18.** So **Noe** went out, he and his sons: his wife, and the wives of his sons with him.

Egressus est ergo Noe et filii eius uxor illius et uxores filiorum eius cum eo

**8:19.** And all **living** things, and cattle, and creeping things that creep upon the earth, according to their kinds went out of the **ark**.

Sed et omnia animantia iumenta et reptilia quae repunt super terram secundum genus suum arcam egressa sunt

**8:20.** And **Noe** built an **altar** unto the **Lord**: and taking of all cattle and fowls that were **clean**, offered **holocausts** upon the **altar**.

Aedificavit autem Noe altare Domino et tollens de cunctis pecoribus et volucribus mundis obtulit holocausta super altare

**Holocausts**,... or whole burnt **offerings**. In which the whole victim was consumed by fire upon **God's altar**, and no part was reserved for the use of **priest** or people.

**8:21.** And the **Lord** smelled a sweet savour, and said: I will no more **curse** the earth for the sake of **man**: for the **imagination** and **thought** of **man's** heart are prone to **evil** from his youth: therefore I will no more destroy every **living soul** as I have done.

Odoratusque est Dominus odorem suavitatis et ait ad eum nequaquam ultra maledicam terrae propter homines sensus enim et cogitatio humani cordis in malum prona sunt ab adulescentia sua non igitur ultra percutiam omnem animantem sicut feci

**Smelled, etc...** A figurative expression, denoting that **God** was well pleased with the **sacrifices** which his servant **offered**.

**8:22.** All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

Cunctis diebus terrae sementis et messis frigus et aestus aestas et hiemps nox et dies non requiescent

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## Genesis Chapter 9

### **God blesseth Noe: forbiddeth blood, and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.**

---

**9:1.** And [God blessed Noe](#) and his sons. And he said to them: Increase, and multiply, and fill the earth.  
Benedixitque Deus Noe et filiis eius et dixit ad eos crescite et multiplicamini et implete terram

**9:2.** And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

Et terror vester ac tremor sit super cuncta animalia terrae et super omnes volucres caeli cum universis quae moventur in terra omnes pisces maris manui vestrae traditi sunt

**9:3.** And every thing that moveth, and liveth shall be meat for you: even as the [green herbs](#) have I delivered them all to you:

Et omne quod movetur et vivit erit vobis in cibum quasi holera virentia tradidi vobis omnia

**9:4.** Saving that [flesh with blood you shall not eat](#).

Excepto quod carnem cum sanguine non comedetis

**9:5.** For I will require the blood of your [lives](#) at the hand of every beast, and at the hand of [man](#), at the hand of every [man](#), and of his brother, will I require the [life](#) of [man](#).

Sanguinem enim animarum vestrarum requiram de manu cunctarum bestiarum et de manu hominis de manu viri et fratris eius requiram animam hominis

**9:6.** Whosoever shall shed [man's](#) blood, his blood shall be shed: for [man](#) was made to the image of [God](#).

Quicumque effuderit humanum sanguinem fundetur sanguis illius ad imaginem quippe Dei factus est homo

**9:7.** But increase you and multiply, and go upon the earth and fill it.

Vos autem crescite et multiplicamini et ingredimini super terram et implete eam

**9:8.** Thus also said [God](#) to [Noe](#), and to his sons with him:

Haec quoque dixit Deus ad Noe et ad filios eius cum eo

**9:9.** Behold I will establish my covenant with you, and with your seed after you:

Ecce ego statuam pactum meum vobiscum et cum semine vestro post vos

**9:10.** And with every [living soul](#) that is with you, as well in all birds, as in cattle and beasts of the earth, that are come forth out of the [ark](#), and in all the beasts of the earth.

Et ad omnem animam viventem quae est vobiscum tam in volucris quam in iumentis et pecudibus terrae cunctis quae egressa sunt de arca et universis bestiis terrae

**9:11.** I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a [flood](#), neither shall there be from henceforth a [flood](#) to waste the earth.

Statuam pactum meum vobiscum et nequaquam ultra interficietur omnis caro aquis diluvii neque erit deinceps diluvium dissipans terram

**9:12.** And [God](#) said: This is the sign of the covenant which I give between me and you, and to every living [soul](#) that is with you, for perpetual [generations](#).

Dixitque Deus hoc signum foederis quod do inter me et vos et ad omnem animam viventem quae est vobiscum in generationes sempiternas

**9:13.** I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.

Arcum meum ponam in nubibus et erit signum foederis inter me et inter terram

**9:14.** And when I shall cover the sky with clouds, my bow shall appear in the clouds:

Cumque obduxero nubibus caelum apparebit arcus meus in nubibus

**9:15.** And I will remember my covenant with you, and with every **living soul** that beareth flesh: and there shall no more be waters of a **flood** to destroy all flesh.

Et recordabor foederis mei vobiscum et cum omni anima vivente quae carnem vegetat et non erunt ultra aquae diluvii ad delendam universam carnem

**9:16.** And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between **God** and every **living soul** of all flesh which is upon the earth.

Eritque arcus in nubibus et videbo illum et recordabor foederis sempiterni quod pactum est inter Deum et inter omnem animam viventem universae carnis quae est super terram

**9:17.** And **God** said to **Noe**: This shall be the sign of the covenant, which I have established, between me and all flesh upon the earth.

Dixitque Deus Noe hoc erit signum foederis quod constitui inter me et inter omnem carnem super terram

**9:18.** And the sons of **Noe**, who came out of the **ark**, were **Sem**, **Cham**, and Japheth: and **Cham** is the father of **Chanaan**.

Erant igitur filii Noe qui egressi sunt de arca Sem Ham et Iafeth porro Ham ipse est pater Chanaan

**9:19.** These three are the sons of **Noe**: and from these was all **mankind** spread over the whole earth.

Tres isti sunt filii Noe et ab his disseminatum est omne hominum genus super universam terram

**9:20.** And **Noe** a husbandman began to till the ground, and planted a vineyard.

Coepitque Noe vir agricola exercere terram et plantavit vineam

**9:21.** And drinking of the wine was made **drunk**, and was uncovered in his tent.

Bibensque vinum inebriatus est et nudatus in tabernaculo suo

**Drunk...** **Noe** by the judgment of the **fathers** was not guilty of **sin**, in being **overcome by wine**: because he **knew** not the strength of it.

**9:22.** Which when **Cham** the father of **Chanaan** had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.

Quod cum vidisset Ham pater Chanaan verenda scilicet patris sui esse nuda nuntiavit duobus fratribus suis foras

**9:23.** But **Sem** and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

At vero Sem et Iafeth pallium inposuerunt umeris suis et incedentes retrorsum operuerunt verecunda patris sui faciesque eorum aversae erant et patris virilia non viderunt

**Covered the nakedness...** Thus, as **St. Gregory** takes notice L. 35; Moral. c. 22, we ought to cover the nakedness, that is, the **sins**, of our spiritual **parents** and superiors.

**9:24.** And **Noe** awaking from the wine, when he had learned what his younger son had done to him,

Evigilans autem Noe ex vino cum didicisset quae fecerat ei filius suus minor

**9:25.** He said: **Cursed** be **Chanaan**, a servant of servants shall he be unto his brethren.

Ait maledictus Chanaan servus servorum erit fratribus suis

**Cursed be Chanaan...** The **curse**s, as well as the **blessings**, of the **patriarchs**, were **prophetical**: And this in particular is here recorded by **Moses**, for the **children of Israel**, who were to possess the land of **Chanaan**. But why should **Chanaan** be **cursed** for his father's faults? The **Hebrews** answer, that he being then a boy, was the first that saw his grandfather's nakedness, and told his father **Cham** of it; and joined with him in laughing at it: which drew upon him, rather than upon the rest of the children of **Cham**, this **prophetical curse**.

**9:26.** And he said: **Blessed** be the **Lord God** of **Sem**, be **Chanaan** his servant.

Dixitque benedictus Dominus Deus Sem sit Chanaan servus eius

**9:27.** May **God** enlarge Japheth, and may he dwell in the tents of **Sem**, and **Chanaan** be his servant.

Dilatet Deus Iafeth et habitet in tabernaculis Sem sitque Chanaan servus eius

**9:28.** And **Noe** lived after the **flood** three hundred and fifty years.

Vixit autem Noe post diluvium trecentis quinquaginta annis

**9:29.** And all his days were in the whole nine hundred and fifty years: and he died.

Et impleti sunt omnes dies eius nongentorum quinquaginta annorum et mortuus est

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## Genesis Chapter 10

### The genealogy of the children of Noe, by whom the world was peopled after the flood.

---

**10:1.** These are the [generations](#) of the sons of [Noe](#): [Sem](#), [Cham](#), and Japheth: and unto them sons were born after the [flood](#).

Hae generationes filiorum Noe Sem Ham Iafeth natique sunt eis filii post diluuium

**10:2.** The sons of Japheth: Gomer, and [Magog](#), and [Madai](#), and [Javan](#), and Thubal, and Mosoch, and Thiras.

Filii Iafeth Gomer Magog et Madai Iavan et Thubal et Mosoch et Thiras

**10:3.** And the sons of Gomer: Ascenez and Riphath and Thogorma.

Porro filii Gomer Aschenez et Rifath et Thogorma

**10:4.** And the sons of [Javan](#): [Elisa](#) and Tharsis, Cetthim and [Dodanim](#).

Filii autem Iavan Elisa et Tharsis Cetthim et Dodanim

**10:5.** By these were divided the islands of the [Gentiles](#) in their lands, every one according to his tongue and their [families](#) in their nations.

Ab his divisae sunt insulae gentium in regionibus suis unusquisque secundum linguam et familias in nationibus suis

**The islands...** So the Hebrews called all the remote countries, to which they went by ships from [Judea](#), to [Greece](#), [Italy](#), [Spain](#), etc.

**10:6.** And the Sons of [Cham](#): [Chus](#), and [Mesram](#), and Phuth, and [Chanaan](#).

Filii autem Ham Chus et Mesraim et Fut et Chanaan

**10:7.** And the sons of [Chus](#): Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: [Saba](#), and Dadan.

Filii Chus Saba et Hevila et Sabatha et Regma et Sabathaca filii Regma Saba et Dadan

**10:8.** Now [Chus](#) begot [Nemrod](#): he began to be mighty on the earth.

Porro Chus genuit Nemrod ipse coepit esse potens in terra

**10:9.** And he was a stout hunter before the [Lord](#). Hence came a proverb: Even as [Nemrod](#) the stout hunter before the [Lord](#).

Et erat robustus venator coram Domino ab hoc exivit proverbium quasi Nemrod robustus venator coram Domino

**A stout hunter...** Not of beasts but of [men](#): whom by [violence](#) and tyranny he brought under his dominion. And such he was, not only in the opinion of [men](#), but before the [Lord](#), that is, in his sight who cannot be deceived.

**10:10.** And the beginning of his kingdom was [Babylon](#), and Arach, and Achad, and Chalanne in the land of Sennaar.

Fuit autem principium regni eius Babylon et Arach et Archad et Chalanne in terra Sennaar

**10:11.** Out of that land came forth [Assur](#), and built Ninive, and the streets of the city, and Chale.

De terra illa egressus est Assur et aedificavit Nineven et plateas civitatis et Chale

**10:12.** Resen also between Ninive and Chale: this is the great city.

Resen quoque inter Nineven et Chale haec est civitas magna

**10:13.** And [Mesraim](#) begot Ludim, and Anamim and Laabim, Nephthum.

At vero Mesraim genuit Ludim et Anamim et Laabim Nephthum

**10:14.** And Phetrusim, and Chaslum; of whom came forth the [Philistines](#), and the Capthorim.

Et Phetrusim et Cesluim de quibus egressi sunt Philisthim et Capthurim

**10:15.** And **Chanaan** begot **Sidon** his **firstborn**, the **Hethite**,  
Chanaan autem genuit Sidonem primogenitum suum Ettheum

**10:16.** And the Jebusite, and the **Amorrhite**, and the Gergesite.  
Et Iebuseum et Amorream Gergeseum

**10:17.** The Hevite and Aracite: the Sinite,  
Eveum et Araceum Sineum

**10:18.** And the Aradian, the Samarite, and the **Hamathite**: and afterwards the **families** of the **Chanaanites**  
were spread abroad.  
Et Aradium Samariten et Amatheum et post haec disseminati sunt populi Chananeorum

**10:19.** And the limits of **Chanaan** were from **Sidon** as one comes to Gerara even to **Gaza**, until thou enter  
**Sodom and Gomorrha**, and Adama, and Seboim even to Lesa.  
Factique sunt termini Chanaan venientibus a Sidone Geraram usque Gazam donec ingrediaris Sodomam et  
Gomorram et Adama et Seboim usque Lesa

**10:20.** These are the children of **Cham** in their kindreds and tongues, and **generations**, and lands, and  
nations.  
Hii filii Ham in cognationibus et linguis et generationibus terrisque et gentibus suis

**10:21.** Of **Sem** also the father of all the children of Heber, the elder brother of Japheth, sons were born.  
De Sem quoque nati sunt patre omnium filiorum Eber fratre Iafeth maiore

**10:22.** The sons of **Sem**: Elam and **Assur**, and Arphaxad, and Lud, and Aram.  
Filia Sem Aelam et Assur et Arfaxad et Lud et Aram

**10:23.** The sons of Aram: Us, and Hull, and Gether; and Mes.  
Filia Aram Us et Hul et Gether et Mes

**10:24.** But Arphaxad begot Sale, of whom was born Heber.  
At vero Arfaxad genuit Sala de quo ortus est Eber

**10:25.** And to Heber were born two sons: the **name** of the one was Phaleg, because in his days was the  
earth divided: and his brother's **name** Jectan.  
Natique sunt Eber filii duo nomen uni Faleg eo quod in diebus eius divisa sit terra et nomen fratris eius  
lectan

**10:26.** Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,  
Qui lectan genuit Helmodad et Saleph et Asarmoth Iare

**10:27.** And Aduram, and Uzal, and Decla,  
Et Aduram et Uzal Decla

**10:28.** And Ebal, and Abimael, **Saba**,  
Et Ebal et Abimahel Saba

**10:29.** And **Ophir**, and Hevila, and Jobab. All these were the sons of Jectan.  
Et Ophir et Evila et Iobab omnes isti filii lectan

**10:30.** And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east.  
Et facta est habitatio eorum de Messa pergentibus usque Sephar montem orientalem

**10:31.** These are the children of **Sem** according to their kindreds and tongues, and countries in their  
nations.  
Isti filii Sem secundum cognationes et linguas et regiones in gentibus suis

**10:32.** These are the **families** of **Noe**, according to their people and nations. By these were the nations  
divided on the earth after the **flood**.  
Hae familiae Noe iuxta populos et nationes suas ab his divisae sunt gentes in terra post diluvium

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## Genesis Chapter 11

### The tower of Babel. The confusion of tongues. The genealogy of Sem down to Abram.

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**11:1.** And the earth was of one tongue, and of the same speech.

Erat autem terra labii unius et sermonum eorundem

**11:2.** And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.

Cumque proficiscerentur de oriente invenerunt campum in terra Sennaar et habitaverunt in eo

**11:3.** And each one said to his neighbour: Come let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar:

Dixitque alter ad proximum suum venite faciamus lateres et coquamus eos igni habueruntque lateres pro saxis et bitumen pro cemento

**11:4.** And they said: Come, let us make a [city](#) and a [tower](#), the top whereof may reach to [heaven](#); and let us make our [name](#) famous before we be scattered abroad into all lands.

Et dixerunt venite faciamus nobis civitatem et turrem cuius culmen pertingat ad caelum et celebremus nomen nostrum antequam dividamur in universas terras

**11:5.** And the [Lord](#) came down to see the [city](#) and the [tower](#), which the children of [Adam](#) were building.

Descendit autem Dominus ut videret civitatem et turrem quam aedificabant filii Adam

**11:6.** And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.

Et dixit ecce unus est populus et unum labium omnibus coeperuntque hoc facere nec desistent a cogitationibus suis donec eas opere compleant

**11:7.** Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

Venite igitur descendamus et confundamus ibi linguam eorum ut non audiat unusquisque vocem proximi sui

**11:8.** And so the [Lord](#) scattered them from that place into all lands, and they ceased to build the [city](#).

Atque ita divisit eos Dominus ex illo loco in universas terras et cessaverunt aedificare civitatem

**11:9.** And therefore the [name](#) thereof was called [Babel](#), because there the language of the whole earth was confounded: and from thence the [Lord](#) scattered them abroad upon the face of all countries.

Et idcirco vocatum est nomen eius Babel quia ibi confusum est labium universae terrae et inde dispersit eos Dominus super faciem cunctarum regionum

**Babel...** That is, confusion.

**11:10.** These are the [generations](#) of [Sem](#): [Sem](#) was a hundred years old when he begot Arphaxad, two years after the [flood](#).

Hae generationes Sem Sem centum erat annorum quando genuit Arfaxad biennio post diluvium

**11:11.** And [Sem](#) lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

Vixitque Sem postquam genuit Arfaxad quingentos annos et genuit filios et filias

**11:12.** And Arphaxad lived thirty-five years, and begot Sale.

Porro Arfaxad vixit triginta quinque annos et genuit Sale

**11:13.** And Arphaxad lived after he begot Sale, three hundred and three years, and begot sons and daughters.

Vixitque Arfaxad postquam genuit Sale trecentis tribus annis et genuit filios et filias

**11:14.** Sale also lived thirty years, and begot Heber.

Sale quoque vixit triginta annis et genuit Eber

**11:15.** And Sale lived after he begot Heber, four hundred and three years: and begot sons and daughters.

Vixitque Sale postquam genuit Eber quadringentis tribus annis et genuit filios et filias

**11:16.** And Heber lived thirty-four years, and begot Phaleg.

Vixit autem Eber triginta quattuor annis et genuit Faleg

**11:17.** And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.

Et vixit Eber postquam genuit Faleg quadringentis triginta annis et genuit filios et filias

**11:18.** Phaleg also lived thirty years, and begot Reu.

Vixit quoque Faleg triginta annis et genuit Reu

**11:19.** And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.

Vixitque Faleg postquam genuit Reu ducentis novem annis et genuit filios et filias

**11:20.** And Reu lived thirty-two years, and begot Sarug.

Vixit autem Reu triginta duobus annis et genuit Sarug

**11:21.** And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.

Vixitque Reu postquam genuit Sarug ducentis septem annis et genuit filios et filias

**11:22.** And Sarug lived thirty years, and begot Nachor.

Vixit vero Sarug triginta annis et genuit Nahor

**11:23.** And Sarug lived after he begot Nachor, two hundred years, and begot sons and daughters.

Vixitque Sarug postquam genuit Nahor ducentos annos et genuit filios et filias

**11:24.** And Nachor lived nine and twenty years, and begot Thare.

Vixit autem Nahor viginti novem annis et genuit Thare

**11:25.** And Nachor lived after he begot Thare, a hundred and nineteen years, and begot sons and daughters.

Vixitque Nahor postquam genuit Thare centum decem et novem annos et genuit filios et filias

**11:26.** And Thare lived seventy years, and begot [Abram](#), and Nachor, and Aran.

Vixitque Thare septuaginta annis et genuit Abram et Nahor et Aran

**11:27.** And these are the [generations](#) of Thare: Thare begot [Abram](#), Nachor, and Aran. And Aran begot [Lot](#).

Hae sunt autem generationes Thare Thare genuit Abram et Nahor et Aran porro Aran genuit Loth

**11:28.** And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

Mortuusque est Aran ante Thare patrem suum in terra nativitatis suae in Ur Chaldeorum

**11:29.** And [Abram](#) and Nachor [married](#) wives: the [name](#) of [Abram's](#) wife was [Sarai](#): and the [name](#) of Nachor's wife, Melcha, the daughter of Aran, father of Melcha and father of Jescha.

Duxerunt autem Abram et Nahor uxores nomen autem uxoris Abram Sarai et nomen uxoris Nahor Melcha filia Aran patris Melchae et patris Ieschae

**11:30.** And [Sarai](#) was barren, and had no children.

Erat autem Sarai sterilis nec habebat liberos

**11:31.** And Thare took [Abram](#) his son, and [Lot](#) the son of Aran, his son's son, and [Sarai](#) his daughter in law, the wife of [Abram](#) his son, and brought them out of Ur of the Chaldees, to go into the land of [Chanaan](#): and they came as far as [Haran](#), and dwelt there.

Tulit itaque Thare Abram filium suum et Loth filium Aran filium filii sui et Sarai nurum suam uxorem Abram filii sui et eduxit eos de Ur Chaldeorum ut irent in terram Chanaan veneruntque usque Haran et habitaverunt ibi

**11:32.** And the days of Thare were two hundred and five years, and he died in [Haran](#).

Et facti sunt dies Thare ducentorum quinque annorum et mortuus est in Haran

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## Genesis Chapter 12

### The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then by occasion of a famine, goeth down to Egypt.

**12:1.** And the [Lord](#) said to [Abram](#): Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee.

Dixit autem Dominus ad Abram egredere de terra tua et de cognatione tua et de domo patris tui in terram quam monstrabo tibi

**12:2.** And I will make of thee a great nation, and I will [bless](#) thee, and magnify thy [name](#), and thou shalt be [blessed](#).

Faciamque te in gentem magnam et benedicam tibi et magnificabo nomen tuum erisque benedictus

**12:3.** I will [bless](#) them that [bless](#) thee, and [curse](#) them that [curse](#) thee, and IN THEE shall all the kindreds of the earth be [blessed](#).

Benedicam benedicientibus tibi et maledicam maledicentibus tibi atque in te benedicentur universae cognationes terrae

**12:4.** So [Abram](#) went out as the [Lord](#) had commanded him, and [Lot](#) went with him: [Abram](#) was seventy-five years old when he went forth from [Haran](#).

Egressus est itaque Abram sicut praeceperat ei Dominus et ivit cum eo Loth septuaginta quinque annorum erat Abram cum egrederetur de Haran

**12:5.** And he took [Sarai](#) his wife, and [Lot](#) his brother's son, and all the [substance](#) which they had gathered, and the [souls](#) which they had gotten in [Haran](#): and they went out to go into the land of [Chanaan](#). And when they were come into it,

Tulitque Sarai uxorem suam et Loth filium fratris sui universamque substantiam quam possederant et animas quas fecerant in Haran et egressi sunt ut irent in terram Chanaan cumque venissent in eam

**12:6.** [Abram](#) passed through the country unto the place of [Sichem](#), as far as the noble vale: now the [Chanaanite](#) was at that time in the land.

Pertransivit Abram terram usque ad locum Sychem usque ad convallem Inlustrem Chananeus autem tunc erat in terra

**12:7.** And the [Lord](#) appeared to [Abram](#), and said to him: To thy seed will I give this land. And he built there an [altar](#) to the [Lord](#), who had appeared to him.

Apparuitque Dominus Abram et dixit ei semini tuo dabo terram hanc qui aedificavit ibi altare Domino qui apparuerat ei

**12:8.** And passing on from thence to a mountain, that was on the east side of [Bethel](#), he there pitched his tent, having [Bethel](#) on the west, and [Hai](#) on the east: he built there also an [altar](#) to the [Lord](#), and called upon his [name](#).

Et inde transgrediens ad montem qui erat contra orientem Bethel tetendit ibi tabernaculum suum ab occidente habens Bethel et ab oriente Ai aedificavit quoque ibi altare Domino et invocavit nomen eius

**12:9.** And [Abram](#) went forward, going and proceeding on to the south.

Perrexitque Abram vadens et ultra progrediens ad meridiem

**12:10.** And there came a famine in the country: and [Abram](#) went down into [Egypt](#), to sojourn there: for the famine was very grievous in the land.

Facta est autem fames in terra descenditque Abram in Aegyptum ut peregrinaretur ibi praevaluerat enim fames in terra

**12:11.** And when he was near to enter into [Egypt](#), he said to [Sarai](#) his wife: I [know](#) that thou art a beautiful

woman:

Cumque prope esset ut ingrederetur Aegyptum dixit Sarai uxori suae novi quod pulchra sis mulier

**12:12.** And that when the [Egyptians](#) shall see thee, they will say: She is his wife: and they will [kill](#) me, and [keep](#) thee.

Et quod cum viderint te Aegyptii dicturi sunt uxor ipsius est et interficient me et te reservabunt

**12:13.** Say, therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my [soul](#) may live for thy sake.

Dic ergo obsecro te quod soror mea sis ut bene sit mihi propter te et vivat anima mea ob gratiam tui

**My sister...** This was no [lie](#); because she was his niece, being daughter to his brother Aran, and therefore, in the style of the Hebrews, she might [truly](#) be called his sister, as [Lot](#) is called [Abram's](#) brother, [Genesis 14: 14](#). See [Genesis 20: 12](#).

**12:14.** And when [Abram](#) was come into [Egypt](#), the [Egyptians](#) saw the [woman](#) that she was very beautiful.

Cum itaque ingressus esset Abram Aegyptum viderunt Aegyptii mulierem quod esset pulchra nimis

**12:15.** And the princes told [Pharao](#), and praised her before him: and the [woman](#) was taken into the house of [Pharao](#).

Et nuntiaverunt principes Pharaoni et laudaverunt eam apud illum et sublata est mulier in domum Pharaonis

**12:16.** And they used [Abram](#) well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and camels.

Abram vero bene usi sunt propter illam fueruntque ei oves et boves et asini et servi et famulae et asinae et cameli

**12:17.** But the [Lord](#) scourged [Pharao](#) and his house with most grievous stripes for [Sarai](#), [Abram's](#) wife.

Flagellavit autem Dominus Pharaonem plagis maximis et domum eius propter Sarai uxorem Abram

**12:18.** And [Pharao](#) called [Abram](#), and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife?

Vocavitque Pharao Abram et dixit ei quidnam est quod fecisti mihi quare non indicasti quod uxor tua esset

**12:19.** For what cause didst thou say, she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy way.

Quam ob causam dixisti esse sororem tuam ut tollerem eam mihi in uxorem nunc igitur ecce coniux tua accipe eam et vade

**12:20.** And [Pharao](#) gave his [men](#) orders concerning [Abram](#): and they led him away and his wife, and all that he had.

Praecepitque Pharao super Abram viris et deduxerunt eum et uxorem illius et omnia quae habebat

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## Genesis Chapter 13

### Abram and Lot part from each other. God's promise to Abram.

**13:1.** And [Abram](#) went up out of [Egypt](#), he and his wife, and all that he had, and [Lot](#) with him into the south.

Ascendit ergo Abram de Aegypto ipse et uxor eius et omnia quae habebat et Loth cum eo ad australem plagam

**13:2.** And he was very [rich](#) in possession of gold and silver.

Erat autem dives valde in possessione argenti et auri

**13:3.** And he returned by the way, that he came, from the south to [Bethel](#), to the place where before he had pitched his tent between [Bethel](#) and Hai,

Reversusque est per iter quo venerat a meridie in Bethel usque ad locum ubi prius fixerat tabernaculum inter Bethel et Ai

**13:4.** In the place of the [altar](#) which he had made before, and there he called upon the [name](#) of the [Lord](#).

In loco altaris quod fecerat prius et invocavit ibi nomen Domini

**13:5.** But [Lot](#) also, who was with [Abram](#), had flocks of sheep, and herds of beasts, and tents.

Sed et Loth qui erat cum Abram fuerunt greges ovium et armenta et tabernacula

**13:6.** Neither was the land able to bear them, that they might dwell together: for their [substance](#) was great, and they could not dwell together.

Nec poterat eos capere terra ut habitarent simul erat quippe substantia eorum multa et non quibant habitare communiter

**13:7.** Whereupon also there arose a strife between the herdsmen of [Abram](#) and of [Lot](#). And at that time the [Chanaanite](#) and the Pherezite dwelled in that country.

Unde et facta est rixa inter pastores gregum Abram et Loth eo autem tempore Chananeus et Ferezeus habitabant in illa terra

**13:8.** [Abram](#) therefore said to [Lot](#): Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.

Dixit ergo Abram ad Loth ne quaeso sit iurgium inter me et te et inter pastores meos et pastores tuos fratres enim sumus

**13:9.** Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

Ecce universa terra coram te est recede a me obsecro si ad sinistram ieris ego ad dexteram tenebo si tu dexteram elegeris ego ad sinistram pergam

**13:10.** And [Lot](#) lifting up his eyes, saw all the [country about the Jordan](#), which was watered throughout, before the [Lord](#) destroyed [Sodom and Gomorrha](#), as the [paradise of the Lord](#), and like [Egypt](#) as one comes to [Segor](#).

Elevatis itaque Loth oculis vidit omnem circa regionem Iordanis quae universa inrigabatur antequam subverteret Dominus Sodomam et Gomorram sicut paradisus Domini et sicut Aegyptus venientibus in Segor

**13:11.** And [Lot](#) chose to himself the [country about the Jordan](#), and he departed from the east: and they were separated one brother from the other.

Elegitque sibi Loth regionem circa Iordanem et recessit ab oriente divisique sunt alterutrum a fratre suo

**13:12.** [Abram](#) dwelt in the land of [Chanaan](#): and [Lot](#) abode in the towns, that were about the [Jordan](#), and dwelt in [Sodom](#).

Abram habitavit in terra Chanaan Loth moratus est in oppidis quae erant circa Iordanem et habitavit in Sodomis

**13:13.** And the **men** of **Sodom** were very **wicked**, and sinners before the face of the **Lord** beyond measure.  
Homines autem Sodomitae pessimi erant et peccatores coram Domino nimis

**13:14.** And the **Lord** said to **Abram**, after **Lot** was separated from him: Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west.  
Dixitque Dominus ad Abram postquam divisus est Loth ab eo leva oculos tuos et vide a loco in quo nunc es ad aquilonem et ad meridiem ad orientem et ad occidentem

**13:15.** All the land which thou seest, I will give to thee, and to thy seed **for ever**.  
Omnem terram quam conspicias tibi dabo et semini tuo usque in sempiternum

**13:16.** And I will make thy seed as the dust of the earth: if any **man** be able to number the dust of the earth, he shall be able to number thy seed also.  
Faciamque semen tuum sicut pulverem terrae si quis potest hominum numerare pulverem semen quoque tuum numerare poterit

**13:17.** Arise and walk through the land in the length, and the breadth thereof: for I will give it to thee.  
Surge et perambula terram in longitudine et in latitudine sua quia tibi daturus sum eam

**13:18.** So **Abram** removing his tent, came, and dwelt by the vale of Mambre, which is in **Hebron**: and he built there an **altar** to the **Lord**.  
Movens igitur Abram tabernaculum suum venit et habitavit iuxta convallem Mambre quod est in Hebron aedificavitque ibi altare Domino

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## Genesis Chapter 14

### The expedition of the four kings; the victory of Abram; he is blessed by Melchisedech.

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**14:1.** And it came to pass at that time, that [Amraphel, king of Sennaar](#), and Arioch, king of [Pontus](#), and Chodorlahomor, king of the Elamites, and Thadal, king of nations,

Factum est autem in illo tempore ut Amrafel rex Sennaar et Arioch rex Ponti et Chodorlahomor rex Aelamitarum et Thadal rex Gentium

**14:2.** Made [war](#) against Bara, king of [Sodom](#), and against Bersa, king of [Gomorrha](#), and against Sennaab, king of Adama, and against Semeber, king of Seboim, and against the king of [Bala](#), which is [Segor](#).

Inirent bellum contra Bara regem Sodomorum et contra Bersa regem Gomorrae et contra Sennaab regem Adamae et contra Semeber regem Seboim contraque regem Balae ipsa est Segor

**14:3.** All these came together into the [woodland vale](#), which now is the [salt sea](#).

Omnes hii convenerunt in vallem Silvestrem quae nunc est mare Salis

**14:4.** For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

Duodecim enim annis servierant Chodorlahomor et tertio decimo anno recesserunt ab eo

**14:5.** And in the fourteenth year came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim.

Igitur anno quartodecimo venit Chodorlahomor et reges qui erant cum eo percusseruntque Rafaim in Astharothcarnaim et Zuzim cum eis et Emim in Savecariathaim

**14:6.** And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the [wilderness](#).

Et Chorreos in montibus Seir usque ad campestria Pharan quae est in solitudine

**14:7.** And they returned, and came to the fountain of Misphat, the same is [Cades](#): and they smote all the country of the [Amalecites](#), and the [Amorrhcan](#) that dwelt in [Asasonthamar](#).

Reversique sunt et venerunt ad fontem Mesfat ipsa est Cades et percusserunt omnem regionem Amalechitarum et Amorreum qui habitabat in Asasonthamar

**14:8.** And the king of [Sodom](#), and the king of [Gomorrha](#), and the king of Adama, and the king of Seboim, and the king of [Bala](#), which is [Segor](#), went out: and they set themselves against them in battle array, in the [woodland vale](#):

Et egressi sunt rex Sodomorum et rex Gomorrae rexque Adamae et rex Seboim necnon et rex Balae quae est Segor et direxerunt contra eos aciem in valle Silvestri

**14:9.** To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and [Amraphel king of Sennaar](#), and Arioch king of [Pontus](#): four kings against five.

Scilicet adversum Chodorlahomor regem Aelamitarum et Thadal regem Gentium et Amrafel regem Sennaar et Arioch regem Ponti quattuor reges adversus quinque

**14:10.** Now the [woodland vale](#) had many pits of slime. And the king of [Sodom](#), and the king of [Gomorrha](#) turned their backs, and were overthrown there: and they that remained, fled to the mountain.

Vallis autem Silvestris habebat puteos multos bituminis itaque rex Sodomorum et Gomorrae terga verterunt cecideruntque ibi et qui remanserant fugerunt ad montem

**Of slime. Bituminis...** This was a kind of pitch, which served for mortar in the building of [Babel](#), [Genesis 11:3](#), and was used by [Noe](#) in pitching the [ark](#).

**14:11.** And they took all the [substance](#) of the [Sodomites](#), and [Gomorrhites](#), and all their victuals, and went their way:

Tulerunt autem omnem substantiam Sodomorum et Gomorrae et universa quae ad cibum pertinent et

abierunt

**14:12.** And **Lot** also, the son of **Abram's** brother, who dwelt in **Sodom**, and his **substance**.

Necnon et Loth et substantiam eius filium fratris Abram qui habitabat in Sodomis

**14:13.** And behold one, that had escaped, told **Abram the Hebrew**, who dwelt in the vale of Mambre the **Amorrhite**, the brother of Escol, and the brother of Aner: for these had made a league with **Abram**.

Et ecce unus qui evaserat nuntiavit Abram Hebraeo qui habitabat in convalle Mambre Amorrei fratris Eschol et fratris Aner hii enim pepigerant foedus cum Abram

**14:14.** Which when **Abram** had heard, to wit, that his brother **Lot** was taken, he numbered of the servants born in his house, three hundred and eighteen, well appointed: and pursued them to **Dan**.

Quod cum audisset Abram captum videlicet Loth fratrem suum numeravit expeditos vernaculos suos trecentos decem et octo et persecutus est eos usque Dan

**14:15.** And dividing his company, he rushed upon them in the night, and defeated them: and pursued them as far as Hoba, which is on the left hand of **Damascus**.

Et divisio sociis inruit super eos nocte percussitque eos et persecutus est usque Hoba quae est ad levam Damasci

**14:16.** And he brought back all the **substance**, and **Lot** his brother, with his **substance**, the **women** also, and the people.

Reduxitque omnem substantiam et Loth fratrem suum cum substantia illius mulieres quoque et populum

**14:17.** And the king of **Sodom** went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

Egressus est autem rex Sodomorum in occursum eius postquam reversus est a caede Chodorlahomor et regum qui cum eo erant in valle Save quae est vallis Regis

**14:18.** But **Melchisedech**, the king of **Salem**, bringing forth bread and wine, for he was the **priest** of the **most high God**,

At vero Melchisedech rex Salem proferens panem et vinum erat enim sacerdos Dei altissimi

**14:19.** **Blessed** him, and said: **Blessed** be **Abram** by the **most high God**, who **created heaven** and earth.

Benedixit ei et ait benedictus Abram Deo excelso qui creavit caelum et terram

**14:20.** And **blessed** be the **most high God**, by whose protection, the enemies are in thy hands. And he gave him the **tithes** of all.

Et benedictus Deus excelsus quo protegente hostes in manibus tuis sunt et dedit ei decimas ex omnibus

**14:21.** And the king of **Sodom** said to **Abram**: Give me the **persons**, and the rest take to thyself.

Dixit autem rex Sodomorum ad Abram da mihi animas cetera tolle tibi

**14:22.** And he answered him: I lift up my hand to the **Lord God the most high**, the possessor of **heaven** and earth,

Qui respondit ei levo manum meam ad Dominum Deum excelsum possessorem caeli et terrae

**14:23.** That from the very woofthread unto the shoe latchet, I will not take of any **things** that are thine, lest thou say: I have enriched **Abram**.

Quod a filo subteminis usque ad corrigiam caligae non accipiam ex omnibus quae tua sunt ne dicas ego ditavi Abram

**14:24.** Except such **things** as the young men have eaten, and the shares of the **men** that came with me, Aner, Escol, and Mambre: these shall take their shares.

Exceptis his quae comederunt iuvenes et partibus virorum qui venerunt mecum Aner Eschol et Mambre isti accipient partes suas

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## Genesis Chapter 15

### God promiseth seed to Abram. His faith, sacrifice and vision.

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**15:1.** Now when these things were done, the [word of the Lord](#) came to [Abram](#) by a [vision](#), saying: Fear not, [Abram](#), I am thy protector, and thy reward exceeding great.

His itaque transactis factus est sermo Domini ad Abram per visionem dicens noli timere Abram ego protector tuus sum et merces tua magna nimis

**15:2.** And [Abram](#) said: [Lord God](#), what wilt thou give me? I shall go without children: and the son of the steward of my house is this [Damascus Eliezer](#).

Dixitque Abram Domine Deus quid dabis mihi ego vadam absque liberis et filius procuratoris domus meae iste [Damascus Eliezer](#)

**15:3.** And [Abram](#) added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir.

Addiditque Abram mihi autem non dedisti semen et ecce vernaculus meus heres meus erit

**15:4.** And immediately the [word of the Lord](#) came to him, saying: He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

Statimque sermo Domini factus est ad eum dicens non erit hic heres tuus sed qui egredietur de utero tuo ipsum habebis heredem

**15:5.** And he brought him forth abroad, and said to him: Look up to [heaven](#) and number the stars if thou canst. And he said to him: So shall thy seed be.

Eduxitque eum foras et ait illi suspice caelum et numera stellas si potes et dixit ei sic erit semen tuum

**15:6.** [Abram believed God](#), and it was reputed to him unto [justice](#).

Credidit Domino et reputatum est ei ad iustitiam

**15:7.** And he said to him: I am the [Lord](#) who brought thee out from [Ur](#) of the [Chaldees](#), to give thee this land, and that thou mightest possess it.

Dixitque ad eum ego Dominus qui eduxi te de [Ur Chaldeorum](#) ut darem tibi terram istam et possideres eam

**15:8.** But he said: [Lord God](#), whereby may I [know](#) that I shall possess it?

At ille ait Domine Deus unde scire possum quod possessurus sim eam

**15:9.** And the [Lord](#) answered, and said: Take me a cow of three years old, and a she goat of three years and a ram of three years, a turtle also, and a pigeon.

Respondens Dominus sume inquit mihi vaccam triennem et capram trimam et arietem annorum trium turturem quoque et columbam

**15:10.** And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not.

Qui tollens universa haec divisit per medium et utrasque partes contra se altrinsecus posuit aves autem non divisit

**15:11.** And the fowls came down upon the carcasses, and [Abram](#) drove them away.

Descenderuntque volucres super cadavera et abigebat eas Abram

**15:12.** And when the sun was setting, a deep sleep fell upon [Abram](#), and a great and darksome horror seized upon him.

Cumque sol occumberet sopor inruit super Abram et horror magnus et tenebrosus invasit eum

**15:13.** And it was said unto him: Know thou beforehand that thy seed shall be a stranger in a [land not their own](#), and they shall bring them under [bondage](#), and afflict them four hundred years.

Dictumque est ad eum scito praenoscens quod peregrinum futurum sit semen tuum in terra non sua et subicient eos servituti et adfligent quadringentis annis

**15:14.** But I will **judge** the **nation** which they shall serve, and after this they shall come out with great **substance**.

Verumtamen gentem cui servituri sunt ego iudicabo et post haec egredientur cum magna substantia

**15:15.** And thou shalt go to thy fathers in peace, and be buried in a good old age.

Tu autem ibis ad patres tuos in pace sepultus in senectute bona

**15:16.** But in the fourth **generation** they shall return hither: for as yet the **iniquities** of the **Amorrhites** are not at the full until this present time.

Generatione autem quarta revertentur huc necdum enim completae sunt iniquitates Amorrearum usque ad praesens tempus

**15:17.** And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions.

Cum ergo occubisset sol facta est caligo tenebrosa et apparuit clibanus fumans et lampas ignis transiens inter divisiones illas

**15:18.** That day **God** made a covenant with **Abram**, saying: To thy seed will I give this land, from the river of **Egypt** even to the great river Euphrates.

In die illo pepigit Dominus cum Abram foedus dicens semini tuo dabo terram hanc a fluvio Aegypti usque ad fluvium magnum flumen Eufraten

**15:19.** The **Cineans**, and Cenezites, the Cedmonites,

Cineos et Cenezeos et Cedmoneos

**15:20.** And the **Hethites**, and the Pherezites, the Raphaim also,

Et Hettheos et Ferezeos Rafaim quoque

**15:21.** And the **Amorrhites**, and the **Chanaanites**, and the Gergesites, and the Jebusites.

Et Amorreos et Chananeos et Gergeseos et Iebuseos

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## Genesis Chapter 16

### Abram marrieth Agar, who bringeth forth Ismael.

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**16:1.** Now [Sarai](#), the wife of [Abram](#), had brought forth no children: but having a handmaid, an [Egyptian](#), named Agar,

Igitur Sarai uxor Abram non genuerat liberos sed habens ancillam aegyptiam nomine Agar

**16:2.** She said to her husband: Behold, the [Lord](#) hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request, Dixit marito suo ecce conclusit me Dominus ne parerem ingredere ad ancillam meam si forte saltem ex illa suscipiam filios cumque ille adquiesceret deprecanti

**16:3.** She took Agar the [Egyptian](#) her handmaid, ten years after they first dwelt in the land of [Chanaan](#), and gave her to her husband to wife.

Tulit Agar Aegyptiam ancillam suam post annos decem quam habitare coeperant in terra Chanaan et dedit eam viro suo uxorem

**To wife...** Plurality of wives, though contrary to the primitive institution of [marriage](#), [Genesis 2:24](#), was by divine dispensation allowed to the [patriarchs](#): which allowance seems to have continued during the time of the [law of Moses](#). But [Christ our Lord](#) reduced [marriage](#) to its primitive institution ([Matthew 19](#)).

**16:4.** And he went in to her. But she perceiving that she was with child, [despised](#) her mistress.

Qui ingressus est ad eam at illa concepisse se videns despexit dominam suam

**16:5.** And [Sarai](#) said to [Abram](#): Thou dost [unjustly](#) with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, [despiset](#) me. The [Lord judge](#) between me and thee.

Dixitque Sarai ad Abram inique agis contra me ego dedi ancillam meam in sinum tuum quae videns quod conceperit despectui me habet iudicet Dominus inter me et te

**16:6.** And [Abram](#) made answer, and said to her: Behold thy handmaid is in thy own hand, use her as it pleaseth thee. And when [Sarai](#) afflicted her, she ran away.

Cui respondens Abram ecce ait ancilla tua in manu tua est utere ea ut libet adfligente igitur eam Sarai fugam iniit

**16:7.** And the [angel of the Lord](#) having found her, by a fountain of water in the [wilderness](#), which is in the way to Sur in the [desert](#),

Cumque invenisset illam angelus Domini iuxta fontem aquae in solitudine qui est in via Sur

**16:8.** He said to her: Agar, handmaid of [Sarai](#), whence comest thou? and whither goest thou? And she answered: I flee from the face of [Sarai](#), my mistress.

Dixit ad eam Agar ancilla Sarai unde venis et quo vadis quae respondit a facie Sarai dominae meae ego fugio

**16:9.** And the [angel of the Lord](#) said to her: Return to thy mistress, and [humble](#) thyself under her hand.

Dixitque ei angelus Domini revertere ad dominam tuam et humiliare sub manibus ipsius

**16:10.** And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

Et rursum multiplicans inquit multiplicabo semen tuum et non numerabitur prae multitudine

**16:11.** And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his [name Ismael](#), because the [Lord](#) hath heard thy affliction.

Ac deinceps ecce ait concepisti et paries filium vocabisque nomen eius Ismahel eo quod audierit Dominus adflictionem tuam

**16:12.** He shall be a wild [man](#): his hand will be against all [men](#), and all [men's](#) hands against him: and he shall pitch his tents over against all his brethren.

Hic erit ferus homo manus eius contra omnes et manus omnium contra eum et e regione universorum fratrum suorum figet tabernacula

**16:13.** And she called the **name** of the **Lord** that spoke unto her: Thou the **God** who hast seen me. For she said: Verily, here have I seen the hinder parts of him that seeth me.

Vocavit autem nomen Domini qui loquebatur ad eam Tu Deus qui vidisti me dixit enim profecto hic vidi posteriora videntis me

**16:14.** Therefore she called that **well**, the **well** of him that liveth and seeth me. The same is between **Cades** and Barad.

Propterea appellavit puteum illum puteum Viventis et videntis me ipse est inter Cades et Barad

**16:15.** And Agar brought forth a son to **Abram**: who called his **name Ismael**.

Peperitque Abrae filium qui vocavit nomen eius Ismahel

**16:16.** **Abram** was four score and six years old when Agar brought him forth **Ismael**.

Octoginta et sex annorum erat quando peperit ei Agar Ismahelem

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## Genesis Chapter 17

### The Covenant of circumcision.

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**17:1.** And after he began to be ninety and nine years old, the [Lord](#) appeared to him: and said unto him: I am the [Almighty God](#): walk before me, and be [perfect](#).

Postquam vero nonaginta et novem annorum esse coeperat apparuit ei Dominus dixitque ad eum ego Deus omnipotens ambula coram me et esto perfectus

**17:2.** And I will make my covenant between me and thee: and I will multiply thee exceedingly.

Ponamque foedus meum inter me et te et multiplicabo te vehementer nimis

**17:3.** [Abram](#) fell flat on his face.

Cecidit Abram pronus in faciem

**17:4.** And [God](#) said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations.

Dixitque ei Deus ego sum et pactum meum tecum erisque pater multarum gentium

**17:5.** Neither shall thy [name](#) be called any more *Abram*: but thou shalt be called *Abraham*: because I have made thee a father of many nations.

Nec ultra vocabitur nomen tuum Abram sed appellaberis Abraham quia patrem multarum gentium constitui te

**Abram...** in the [Hebrew](#), signifies a high father: but *Abraham*, the father of the multitude; *Sarai* signifies *my Lady*, but *Sara* absolutely *Lady*.

**17:6.** And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee.

Faciamque te crescere vehementissime et ponam in gentibus regesque ex te egredientur

**17:7.** And I will establish my covenant between me and thee, and between thy seed after thee in their [generations](#), by a perpetual covenant: to be a [God](#) to thee, and to thy seed after thee.

Et statuam pactum meum inter me et te et inter semen tuum post te in generationibus suis foedere sempiterno ut sim Deus tuus et seminis tui post te

**17:8.** And I will give to thee, and to thy seed, the land of thy sojournment, all the land of [Chanaan](#), for a perpetual [possession](#), and I will be their [God](#).

Daboque tibi et semini tuo terram peregrinationis tuae omnem terram Chanaan in possessionem aeternam eroque Deus eorum

**17:9.** Again [God](#) said to [Abraham](#): And thou therefore shalt keep my covenant, and thy seed after thee in their [generations](#).

Dixit iterum Deus ad Abraham et tu ergo custodies pactum meum et semen tuum post te in generationibus suis

**17:10.** This is my covenant which you shall observe between me and you, and thy seed after thee: All the male kind of you shall be [circumcised](#).

Hoc est pactum quod observabitis inter me et vos et semen tuum post te circumcidetur ex vobis omne masculinum

**17:11.** And you shall [circumcise](#) the flesh of your foreskin, that it may be for a sign of the covenant between me and you.

Et circumcidetis carnem praeputii vestri ut sit in signum foederis inter me et vos

**17:12.** An infant of eight days old shall be [circumcised](#) among you, every manchild in your [generations](#): he that is born in the house, as well as the bought servant, shall be [circumcised](#), and whosoever is not of your

stock:

Infans octo dierum circumcidetur in vobis omne masculinum in generationibus vestris tam vernaculus quam empticius circumcidetur et quicumque non fuerit de stirpe vestra

**17:13.** And my covenant shall be in your flesh for a perpetual covenant.

Eritque pactum meum in carne vestra in foedus aeternum

**17:14.** The male whose flesh of his foreskin shall not be **circumcised**, that **soul** shall be destroyed out of his people: because he hath broken my covenant.

Masculus cuius praeputii caro circumcisa non fuerit delebitur anima illa de populo suo quia pactum meum irritum fecit

**17:15.** **God** said also to **Abraham**: **Sarai** thy wife thou shalt not **call Sarai**, but **Sara**.

Dixit quoque Deus ad Abraham Sarai uxorem tuam non vocabis Sarai sed Sarram

**17:16.** And I will **bless** her, and of her I will give thee a son, whom I will **bless**, and he shall become nations, and kings of **people** shall spring from him.

Et benedicam ei et ex illa dabo tibi filium cui benedicturus sum eritque in nationes et reges populorum orientur ex eo

**17:17.** **Abraham** fell upon his face, and laughed, saying in his heart: Shall a son, thinkest thou, be born to him that is a hundred years old? and shall **Sara** that is ninety years old bring forth?

Cecidit Abraham in faciem et risit dicens in corde suo putasne centenario nascetur filius et Sarra nonagenaria pariet

**17:18.** And he said to **God**: O that **Ismael** may live before thee.

Dixitque ad Deum utinam Ismahel vivat coram te

**17:19.** And **God** said to **Abraham**: **Sara** thy wife shall bear thee a son, and thou shalt call his **name Isaac**, and I will establish my covenant with him for a perpetual covenant, and with his seed after him.

Et ait Deus ad Abraham Sarra uxor tua pariet tibi filium vocabisque nomen eius Isaac et constituam pactum meum illi in foedus sempiternum et semini eius post eum

**17:20.** And as for **Ismael** I have also heard thee. Behold, I will **bless** him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation.

Super Ismahel quoque exaudivi te ecce benedicam ei et augebo et multiplicabo eum valde duodecim duces generabit et faciam illum in gentem magnam

**17:21.** But my covenant I will establish with **Isaac**, whom **Sara** shall bring forth to thee at this time in the next year.

Pactum vero meum statuam ad Isaac quem pariet tibi Sarra tempore isto in anno altero

**17:22.** And when he had left off speaking with him, **God** went up from **Abraham**.

Cumque finitus esset sermo loquentis cum eo ascendit Deus ab Abraham

**17:23.** And **Abraham** took **Ismael** his son, and all that were born in his house: and all whom he had bought, every male among the **men** of his house: and he **circumcised** the flesh of their foreskin forthwith the very same day, as **God** had commanded him.

Tulit autem Abraham Ismahelem filium suum et omnes vernaculos domus suae universosque quos emerat cunctos mares ex omnibus viris domus suae et circumcidit carnem praeputii eorum statim in ipsa die sicut praeceperat ei Deus

**17:24.** **Abraham** was ninety and nine years old, when he **circumcised** the flesh of his foreskin.

Nonaginta novem erat annorum quando circumcidit carnem praeputii sui

**17:25.** And **Ismael** his son was full thirteen years old at the time of his **circumcision**.

Et Ismahel filius eius tredecim annos impleverat tempore circumcisionis suae

**17:26.** The selfsame day was **Abraham circumcised** and **Ismael** his son.

Eadem die circumcisisus est Abraham et Ismahel filius eius

**17:27.** And all the men of his house, as well they that were born in his house, as the bought servants and strangers, were **circumcised** with him.

Et omnes viri domus illius tam vernaculi quam empticii et alienigenae pariter circumcisi sunt

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## Genesis Chapter 18

### Angels are entertained by Abraham. They foretell the birth of Isaac. Abraham's prayer for the men of Sodom.

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**18:1.** And the [Lord appeared](#) to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day.

Apparuit autem ei Dominus in convalle Mambre sedenti in ostio tabernaculi sui in ipso fervore diei

**18:2.** And when he had lifted up his eyes, there appeared to him three [men](#) standing near to him: and as soon as he saw them, he ran to meet them from the door of his tent, and [adored](#) down to the ground.

Cumque elevasset oculos apparuerunt ei tres viri stantes propter eum quos cum vidisset cucurrit in occursum eorum de ostio tabernaculi et adoravit in terra

**18:3.** And he said: [Lord](#), if I have found favour in thy sight, pass not away from thy servant.

Et dixit Domine si inveni gratiam in oculis tuis ne transeas servum tuum

**18:4.** But I will fetch a little water, and [wash ye your feet](#), and rest ye under the tree.

Sed adferam pauxillum aquae et lavate pedes vestros et requiescite sub arbore

**18:5.** And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken.

Ponam buccellam panis et confortate cor vestrum postea transibitis idcirco enim declinastis ad servum vestrum qui dixerunt fac ut locutus es

**18:6.** [Abraham](#) made haste into the tent to [Sara](#), and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

Festinavit Abraham in tabernaculum ad Sarram dixitque ei adcelera tria sata similiae commisce et fac subcinericios panes

**18:7.** And he himself ran to the herd, and took from thence a calf, very tender and very [good](#), and gave it to a young man, who made haste and boiled it.

Ipse vero ad armentum cucurrit et tulit inde vitulum tenerrimum et optimum deditque puero qui festinavit et coxit illum

**18:8.** He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree.

Tulit quoque butyrum et lac et vitulum quem coxerat et posuit coram eis ipse vero stabat iuxta eos sub arbore

**18:9.** And when they had eaten, they said to him: Where is [Sara](#) thy wife? He answered: Lo she is in the tent.

Cumque comedissent dixerunt ad eum ubi est Sarra uxor tua ille respondit ecce in tabernaculo est

**18:10.** And he said to him: I will return and come to thee at this time, life accompanying, and [Sara](#), thy wife, shall have a son. Which when [Sara](#) heard, she laughed behind the door of the tent.

Cui dixit revertens veniam ad te tempore isto vita comite et habebit filium Sarra uxor tua quo audito Sarra risit post ostium tabernaculi

**18:11.** Now they were both old, and far advanced in years, and it had ceased to be with [Sara](#) after the manner of [women](#).

Erant autem ambo senes propectaeque aetatis et desierant Sarrae fieri muliebria

**18:12.** And she laughed secretly, saying: After I am grown old, and my lord is an old [man](#), shall I give myself to pleasure?

Quae risit occulte dicens postquam consenui et dominus meus vetulus est voluptati operam dabo

**18:13.** And the **Lord** said to **Abraham**: Why did **Sara** laugh, saying: Shall I, who am an old **woman**, bear a child indeed?

Dixit autem Dominus ad Abraham quare risit Sarra dicens num vere paritura sum anus

**18:14.** Is there any thing hard to **God**? According to appointment I will return to thee at this same time, life accompanying, and **Sara** shall have a son.

Numquid Deo est quicquam difficile iuxta conductum revertar ad te hoc eodem tempore vita comite et habebit Sarra filium

**18:15.** **Sara** denied, saying: I did not laugh: for she was **afraid**. But the **Lord** said: Nay; but thou didst laugh.

Negavit Sarra dicens non risi timore perterrita Dominus autem non est inquit ita sed risisti

**18:16.** And when the **men** rose up from thence, they turned their eyes towards **Sodom**: and **Abraham** walked with them, bringing them on the way.

Cum ergo surrexissent inde viri direxerunt oculos suos contra Sodomam et Abraham simul gradiebatur deducens eos

**18:17.** And the **Lord** said: Can I hide from **Abraham** what I am about to do:

Dixitque Dominus num celare potero Abraham quae gesturus sum

**18:18.** Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be **blessed**?

Cum futurus sit in gentem magnam ac robustissimam et benedicendae sint in illo omnes nationes terrae

**18:19.** For I **know** that he will command his children, and his household after him, to keep the way of the **Lord**, and do judgment and **justice**: that for **Abraham's** sake, the **Lord** may bring to effect all the things he hath spoken unto him.

Scio enim quod praecepturus sit filiis suis et domui suae post se ut custodiant viam Domini et faciant iustitiam et iudicium ut adducat Dominus propter Abraham omnia quae locutus est ad eum

**18:20.** And the **Lord** said: The cry of **Sodom and Gomorrha** is multiplied, and their **sin** is become exceedingly grievous.

Dixit itaque Dominus clamor Sodomorum et Gomorrae multiplicatus est et peccatum earum adgravatum est nimis

**18:21.** I will go down and see whether they have done according to the cry that is come to me; or whether it be not so, that I may **know**.

Descendam et videbo utrum clamorem qui venit ad me opere conpleverint an non est ita ut sciam

**I will go down, etc...** The **Lord** here accommodates his discourse to the way of speaking and acting amongst **men**; for he **knoweth** all things, and needeth not to go anywhere for information. Note here, that two of the three **angels** went away immediately for **Sodom**; whilst the third, who represented the **Lord**, remained with **Abraham**.

**18:22.** And they turned themselves from thence, and went their way to **Sodom**: but **Abraham** as yet stood before the **Lord**.

Converteruntque se inde et abierunt Sodomam Abraham vero adhuc stabat coram Domino

**18:23.** And drawing nigh, he said: Wilt thou destroy the **just** with the wicked?

Et adpropinquans ait numquid perdes iustum cum impio

**18:24.** If there be fifty **just men** in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty **just**, if they be therein?

Si fuerint quinquaginta iusti in civitate peribunt simul et non parces loco illi propter quinquaginta iustos si fuerint in eo

**18:25.** Far be it from thee to do this thing, and to slay the **just** with the wicked, and for the **just** to be in like case as the wicked; this is not beseeming thee: thou who **judgest** all the earth, wilt not make this **judgment**.

Absit a te ut rem hanc facias et occidas iustum cum impio fiatque iustus sicut impius non est hoc tuum qui iudicas omnem terram nequaquam facies iudicium

**18:26.** And the **Lord** said to him: If I find in **Sodom** fifty **just** within the city, I will spare the whole place for

their sake.

Dixitque Dominus ad eum si invenero Sodomis quinquaginta iustos in medio civitatis dimittam omni loco propter eos

**18:27.** And **Abraham** answered, and said: Seeing I have once begun, I will speak to my **Lord**, whereas I am dust and ashes.

Respondens Abraham ait quia semel coepi loquar ad Dominum meum cum sim pulvis et cinis

**18:28.** What if there be five less than fifty **just persons**? wilt thou for five and forty destroy the whole city: And he said: I will not destroy it, if I find five and forty.

Quid si minus quinquaginta iustis quinque fuerint delebis propter quinque universam urbem et ait non delebo si invenero ibi quadraginta quinque

**18:29.** And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty.

Rursumque locutus est ad eum sin autem quadraginta inventi fuerint quid facies ait non percutiam propter quadraginta

**18:30.** **Lord**, saith he, be not **angry**, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I find thirty there.

Ne quaeso inquit indigneris Domine si loquar quid si inventi fuerint ibi triginta respondit non faciam si invenero ibi triginta

**18:31.** Seeing, saith he, I have once begun, I will speak to my **Lord**: What if twenty be found there? He said: I will not destroy it for the sake of twenty.

Quia semel ait coepi loquar ad Dominum meum quid si inventi fuerint ibi viginti dixit non interficiam propter viginti

**18:32.** I beseech thee, saith he, be not **angry**, **Lord**, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for the sake of ten.

Obsecro inquit ne irascaris Domine si loquar adhuc semel quid si inventi fuerint ibi decem dixit non delebo propter decem

**18:33.** And the **Lord** departed, after he had left speaking to **Abraham**: and **Abraham** returned to his place.

Abit Dominus postquam cessavit loqui ad Abraham et ille reversus est in locum suum

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## Genesis Chapter 19

**Lot, entertaining Angels in his house, is delivered from Sodom, which is destroyed: his wife for looking back is turned into a statue of salt.**

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**19:1.** And the two [angels](#) came to [Sodom](#) in the evening, and [Lot](#) was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and [worshipped](#) prostrate to the ground.

Veneruntque duo angeli Sodomam vespere sedente Loth in foribus civitatis qui cum vidisset surrexit et ivit obviam eis adoravitque pronus in terra

**19:2.** And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: [wash your feet](#), and in the morning you shall go on your way. And they said: No, but we will abide in the street.

Et dixit obsecro domini declinate in domum pueri vestri et manete ibi lavate pedes vestros et mane proficiscimini in viam vestram qui dixerunt minime sed in platea manebimus

**19:3.** He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked [unleavened bread](#), and they ate:

Conpulit illos oppido ut deverterent ad eum ingressisque domum illius fecit convivium coxit azyma et comederunt

**19:4.** But before they went to bed, the [men](#) of the city beset the house, both young and old, all the [people](#) together.

Prius autem quam irent cubitum viri civitatis vallaverunt domum a puero usque ad senem omnis populus simul

**19:5.** And they called [Lot](#), and said to him: Where are the men that came in to thee at night? bring them out hither, that we may know them:

Vocaveruntque Loth et dixerunt ei ubi sunt viri qui introierunt ad te nocte educ illos huc ut cognoscamus eos

**19:6.** [Lot](#) went out to them, and shut the door after him, and said:

Egressus ad eos Loth post tergum adcludens ostium ait

**19:7.** Do not so, I beseech you, my brethren, do not commit this [evil](#).

Nolite quaeso fratres mei nolite malum hoc facere

**19:8.** I have two daughters who, as yet, [have not known man](#); I will bring them out to you, and abuse you them as it shall please you, so that you do no [evil](#) to these men, because they are come in under the shadow of my roof.

Habeo duas filias quae necdum cognoverunt virum educam eas ad vos et abutimini eis sicut placuerit vobis dummodo viris istis nihil faciatis mali quia ingressi sunt sub umbraculum tegminis mei

**19:9.** But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, was it to be a judge? therefore we will afflict thee more than them. And they pressed very [violently](#) upon [Lot](#): and they were even at the point of breaking open the doors.

At illi dixerunt recede illuc et rursus ingressus es inquit ut advena numquid ut iudices te ergo ipsum magis quam hos adfligemus vimque faciebant Loth vehementissime iam prope erat ut refringerent fores

**19:10.** And behold the men put out their hand, and drew in [Lot](#) unto them, and shut the door.

Et ecce miserunt manum viri et introduxerunt ad se Loth cluseruntque ostium

**19:11.** And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.

Et eos qui erant foris percusserunt caecitate a minimo usque ad maximum ita ut ostium invenire non possent

**19:12.** And they said to **Lot**: Hast thou here any of thine? son in law, or sons, or daughters, all that are thine bring them out of this city:

Dixerunt autem ad Loth habes hic tuorum quempiam generum aut filios aut filias omnes qui tui sunt educ de urbe hac

**19:13.** For we will destroy this place, because their cry is grown loud before the **Lord**, who hath sent us to destroy them.

Delebimus enim locum istum eo quod increverit clamor eorum coram Domino qui misit nos ut perdamus illos

**19:14.** So **Lot** went out, and spoke to his sons in law that were to have his daughters, and said: Arise: get you out of this place, because the **Lord** will destroy this city. And he seemed to them to speak as it were in jest.

Egressus itaque Loth locutus est ad generos suos qui accepturi erant filias eius et dixit surgite egredimini de loco isto quia delebit Dominus civitatem hanc et visus est eis quasi ludens loqui

**19:15.** And when it was morning, the **angels** pressed him, saying: Arise, take thy wife, and the two daughters that thou hast: lest thou also perish in the **wickedness** of the city.

Cumque esset mane cogeabant eum angeli dicentes surge et tolle uxorem tuam et duas filias quas habes ne et tu pariter pereas in scelere civitatis

**19:16.** And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the **Lord** spared him.

Dissimulante illo adprehenderunt manum eius et manum uxoris ac duarum filiarum eius eo quod parceret Dominus illi

**19:17.** And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thy self in the mountain, lest thou be also consumed.

Et eduxerunt eum posueruntque extra civitatem ibi locutus est ad eum salva animam tuam noli respicere post tergum nec stes in omni circa regione sed in monte salvum te fac ne et tu simul pereas

**19:18.** And **Lot** said to them: I beseech thee, my **Lord**,

Dixitque Loth ad eos quaeso Domine mi

**19:19.** Because thy servant hath found **grace** before thee, and thou hast magnified thy mercy, which thou hast shown to me, in saving my life, and I cannot escape to the mountain, lest some **evil** seize me, and I die.

Quia invenit servus tuus gratiam coram te et magnificasti misericordiam tuam quam fecisti mecum ut salvares animam meam nec possum in monte salvari ne forte adprehendat me malum et moriar

**19:20.** There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my **soul** shall live?

Est civitas haec iuxta ad quam possum fugere parva et salvabor in ea numquid non modica est et vivet anima mea

**19:21.** And he said to him: Behold also in this, I have heard thy **prayers**, not to destroy the city for which thou hast spoken.

Dixitque ad eum ecce etiam in hoc suscepi preces tuas ut non subvertam urbem pro qua locutus es

**19:22.** Make haste, and be saved there: because I cannot do any thing till thou go in thither. Therefore the **name** of that city was called **Segor**.

Festina et salvare ibi quia non potero facere quicquam donec ingrediaris illuc idcirco vocatum est nomen urbis illius Segor

**Segor... That is, a little one.**

**19:23.** The sun was risen upon the earth, and **Lot** entered into **Segor**.

Sol egressus est super terram et Loth ingressus est in Segor

**19:24.** And the **Lord** rained upon **Sodom and Gomorrha** brimstone and fire from the **Lord** out of **heaven**.

Igitur Dominus pluit super Sodomam et Gomorram sulphur et ignem a Domino de caelo

**19:25.** And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

Et subvertit civitates has et omnem circa regionem universos habitatores urbium et cuncta terrae virentia

**19:26.** And his wife looking behind her, was turned into a statue of salt.

Respiciensque uxor eius post se versa est in statuam salis

**And his wife...** As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements.

**19:27.** And Abraham got up early in the morning, and in the place where he had stood before with the Lord:

Abraham autem consurgens mane ubi steterat prius cum Domino

**19:28.** He looked towards Sodom and Gomorrah, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

Intuitus est Sodomam et Gomorram et universam terram regionis illius viditque ascendentem favillam de terra quasi fornacis fumum

**19:29.** Now when God destroyed the cities of that country, remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

Cum enim subverteret Deus civitates regionis illius recordatus est Abrahae et liberavit Loth de subversione urbium in quibus habitaverat

**19:30.** And Lot went up out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to stay in Segor) and he dwelt in a cave, he and his two daughters with him.

Ascenditque Loth de Segor et mansit in monte duae quoque filiae eius cum eo timuerat enim manere in Segor et mansit in spelunca ipse et duae filiae eius

**19:31.** And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

Dixitque maior ad minorem pater noster senex est et nullus virorum remansit in terra qui possit ingredi ad nos iuxta morem universae terrae

**19:32.** Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

Veni inebriemus eum vino dormiamusque cum eo ut servare possimus ex patre nostro semen

**19:33.** And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up.

Dederunt itaque patri suo bibere vinum nocte illa et ingressa est maior dormivitque cum patre at ille non sensit nec quando accubuit filia nec quando surrexit

**19:34.** And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father.

Altera quoque die dixit maior ad minorem ecce dormivi heri cum patre meo demus ei bibere vinum etiam hac nocte et dormies cum eo ut salvemus semen de patre nostro

**19:35.** They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

Dederunt et illa nocte patri vinum ingressaque minor filia dormivit cum eo et nec tunc quidem sensit quando concubuerit vel quando illa surrexerit

**19:36.** So the two daughters of Lot were with child by their father.

Conceperunt ergo duae filiae Loth de patre suo

**19:37.** And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

Peperitque maior filium et vocavit nomen eius Moab ipse est pater Moabitarum usque in praesentem diem

**19:38.** The younger also bore a son, and she called his name Ammon; that is, the son of my people: he is the father of the Ammonites unto this day.

Minor quoque peperit filium et vocavit nomen eius Ammon id est filius populi mei ipse est pater

Ammanitarum usque hodie

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## Genesis Chapter 20

### Abraham sojourned in Gerara: Sara is taken into king Abimelech's house, but by God's commandment is restored untouched.

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**20:1.** [Abraham](#) removed from thence to the south country, and dwelt between [Cades](#) and Sur, and sojourned in Gerara.

Profectus inde Abraham in terram australem habitavit inter Cades et Sur et peregrinatus est in Geraris

**20:2.** And he said of [Sara](#) his wife: She is my sister. So Abimelech the king of Gerara sent, and took her. Dixitque de Sarra uxore sua soror mea est misit ergo Abimelech rex Gerarae et tulit eam

**20:3.** And [God](#) came to Abimelech in a [dream](#) by night, and he said to him: Lo thou shalt die for the [woman](#) that thou hast taken: for she hath a husband.

Venit autem Deus ad Abimelech per somnium noctis et ait ei en morieris propter mulierem quam tulisti habet enim virum

**20:4.** Now Abimelech had not touched her, and he said: [Lord](#), wilt thou slay a nation that is [ignorant](#) and [just](#)?

Abimelech vero non tetigerat eam et ait Domine num gentem ignorantem et iustam interficies

**20:5.** Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

Nonne ipse dixit mihi soror mea est et ipsa ait frater meus est in simplicitate cordis mei et munditia manuum mearum feci hoc

**20:6.** And [God](#) said to him: And I [know](#) that thou didst it with a sincere heart: and therefore I withheld thee from [sinning](#) against me, and I suffered thee not to touch her.

Dixitque ad eum Deus et ego scio quod simplici corde feceris et ideo custodivi te ne peccares in me et non dimisi ut tangeres eam

**20:7.** Now therefore restore the [man](#) his wife, for he is a [prophet](#): and he shall [pray](#) for thee, and thou shalt live: but if thou wilt not restore her, [know](#) that thou shalt surely die, thou and all that are thine.

Nunc igitur redde uxorem viro suo quia propheta est et orabit pro te et vives si autem nolueris reddere scito quod morte morieris tu et omnia quae tua sunt

**20:8.** And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the [men](#) were exceedingly [afraid](#).

Statimque de nocte consurgens Abimelech vocavit omnes servos suos et locutus est universa verba haec in auribus eorum timueruntque omnes viri valde

**20:9.** And Abimelech called also for [Abraham](#), and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great [sin](#)? thou hast done to us what thou oughtest not to do.

Vocavit autem Abimelech etiam Abraham et dixit ei quid fecisti nobis quid peccavimus in te quia induxisti super me et super regnum meum peccatum grande quae non debuisti facere fecisti nobis

**20:10.** And again he expostulated with him, and said: What sawest thou, that thou hast done this?

Rursusque expostulans ait quid vidisti ut hoc faceres

**20:11.** [Abraham](#) answered: I thought with myself, saying: Perhaps there is not the fear of [God](#) in this place: and they will [kill](#) me for the sake of my wife:

Respondit Abraham cogitavi mecum dicens forsitan non est timor Dei in loco isto et interficient me propter uxorem meam

**20:12.** Howbeit, otherwise also she is **truly** my sister, the daughter of my father, and not the daughter of my mother, and I **took her to wife**.

Alias autem et vere soror mea est filia patris mei et non filia matris meae et duxi eam uxorem

**20:13.** And after **God** brought me out of my father's house, I said to her: Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

Postquam autem eduxit me Deus de domo patris mei dixi ad eam hanc misericordiam facies mecum in omni loco ad quem ingrediemur dices quod frater tuus sim

**20:14.** And Abimelech took sheep and oxen, and servants and handmaids, and gave to **Abraham**: and restored to him **Sara** his wife,

Tulit igitur Abimelech oves et boves et servos et ancillas et dedit Abraham reddiditque illi Sarram uxorem suam

**20:15.** And said: The land is before you, dwell wheresoever it shall please thee.

Et ait terra coram vobis est ubicumque tibi placuerit habita

**20:16.** And to **Sara** he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

Sarrae autem dixit ecce mille argenteos dedi fratri tuo hoc erit tibi in velamen oculorum ad omnes qui tecum sunt et quocumque perrexeris mementoque te deprehensam

**20:17.** And when **Abraham prayed**, **God** healed Abimelech and his wife, and his handmaids, and they bore children:

Orante autem Abraham sanavit Deus Abimelech et uxorem ancillasque eius et pepererunt

**20:18.** For the **Lord** had closed up every womb of the house of Abimelech, on account of **Sara**, **Abraham's** wife.

Concluserat enim Deus omnem vulvam domus Abimelech propter Sarram uxorem Abraham

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## Genesis Chapter 21

### Isaac is born. Agar and Ismael are cast forth.

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**21:1.** And the Lord visited Sara, as he had promised: and fulfilled what he had spoken.

Visitavit autem Dominus Sarram sicut promiserat et implevit quae locutus est

**21:2.** And she conceived and bore a son in her old age, at the time that God had foretold her.

Concepitque et peperit filium in senectute sua tempore quo praedixerat ei Deus

**21:3.** And Abraham called the name of his son, whom Sara bore him, Isaac.

Vocavitque Abraham nomen filii sui quem genuit ei Sarra Isaac

**Isaac...** This word signifies laughter.

**21:4.** And he circumcised him the eighth day, as God had commanded him,

Et circumcidit eum octavo die sicut praeceperat ei Deus

**21:5.** When he was a hundred years old: for at this age of his father, was Isaac born.

Cum centum esset annorum hac quippe aetate patris natus est Isaac

**21:6.** And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

Dixitque Sarra risum fecit mihi Deus quicumque audierit conridebit mihi

**21:7.** And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age?

Rursumque ait quis auditurum crederet Abraham quod Sarra lactaret filium quem peperit ei iam seni

**21:8.** And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning.

Crevit igitur puer et ablactatus est fecitque Abraham grande convivium in die ablactationis eius

**21:9.** And when Sara had seen the son of Agar, the Egyptian, playing with Isaac, her son, she said to Abraham:

Cumque vidisset Sarra filium Agar Aegyptiae ludentem dixit ad Abraham

**21:10.** Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son Isaac.

Eice ancillam hanc et filium eius non enim erit heres filius ancillae cum filio meo Isaac

**21:11.** Abraham took this grievously for his son.

Dure accepit hoc Abraham pro filio suo

**21:12.** And God said to him: Let it not seem grievous to thee for the boy, and for thy bondwoman: in all that Sara hath said to thee, hearken to her voice: for in Isaac shall thy seed be called.

Cui dixit Deus non tibi videatur asperum super puero et super ancilla tua omnia quae dixerit tibi Sarra audi vocem eius quia in Isaac vocabitur tibi semen

**21:13.** But I will make the son also of the bondwoman a great nation, because he is thy seed.

Sed et filium ancillae faciam in gentem magnam quia semen tuum est

**21:14.** So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away. And she departed, and wandered in the wilderness of Bersabee.

Surrexit itaque Abraham mane et tollens panem et utrem aquae inposuit scapulae eius tradiditque puerum et dimisit eam quae cum abisset errabat in solitudine Bersabee

**21:15.** And when the water in the bottle was spent, she cast the boy under one of the trees that were

there.

Cumque consumpta esset aqua in utre abiecit puerum subter unam arborum quae ibi erant

**21:16.** And she went her way, and sat overagainst him a great way off, as far as a bow can carry, for she said: I will not see the boy die: and sitting overagainst, she lifted up her voice and wept.

Et abiit seditque e regione procul quantum potest arcus iacere dixit enim non videbo morientem puerum et sedens contra levavit vocem suam et flevit

**21:17.** And **God** heard the voice of the boy: and an **angel of God** called to Agar from **heaven**, saying: What art thou doing, Agar? **fear** not; for **God** hath heard the voice of the boy, from the place wherein he is.

Exaudivit autem Deus vocem pueri vocavitque angelus Domini Agar de caelo dicens quid agis Agar noli timere exaudivit enim Deus vocem pueri de loco in quo est

**21:18.** Arise, take up the boy, and hold him by the hand, for I will make him a **great nation**.

Surge tolle puerum et tene manum illius quia in gentem magnam faciam eum

**21:19.** And **God** opened her eyes: and she saw a **well of water**, and went and filled the bottle, and gave the boy to drink.

Aperuitque oculos eius Deus quae videns puteum aquae abiit et implevit utrem deditque puero bibere

**21:20.** And **God** was with him: and he grew, and dwelt in the **wilderness**, and became a young man, an archer.

Et fuit cum eo qui crevit et moratus est in solitudine et factus est iuvenis sagittarius

**21:21.** And he dwelt in the **wilderness** of Pharan, and his mother took a wife for him out of the land of **Egypt**.

Habitavitque in deserto Pharan et accepit illi mater sua uxorem de terra Aegypti

**21:22.** At the same time Abimelech, and Phicol the general of his army, said to **Abraham**: **God** is with thee in all that thou dost.

Eodem tempore dixit Abimelech et Fichol princeps exercitus eius ad Abraham Deus tecum est in universis quae agis

**21:23.** **Swear** therefore by **God**, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

Iura ergo per Dominum ne noceas mihi et posteris meis stirpique meae sed iuxta misericordiam quam feci tibi facies mihi et terrae in qua versatus es advena

**21:24.** And **Abraham** said: I will **swear**.

Dixitque Abraham ego iurabo

**21:25.** And he reprov'd Abimelech for a **well of water**, which his servants had taken away by force.

Et increpavit Abimelech propter puteum aquae quem vi abstulerant servi illius

**21:26.** And Abimelech answered: I **knew** not who did this thing: and thou didst not tell me, and I heard not of it till today.

Respondit Abimelech nescivi quis fecerit hanc rem sed et tu non indicasti mihi et ego non audivi praeter hodie

**21:27.** Then **Abraham** took sheep and oxen, and gave them to Abimelech: and both of them made a league.

Tulit itaque Abraham oves et boves et dedit Abimelech percusseruntque ambo foedus

**21:28.** And **Abraham** set apart seven ewelambs of the flock.

Et statuit Abraham septem agnas gregis seorsum

**21:29.** And Abimelech said to him: What mean these seven ewelambs which thou hast set apart?

Cui dixit Abimelech quid sibi volunt septem agnae istae quas stare fecisti seorsum

**21:30.** But he said: Thou shalt take seven ewelambs at my hand: that they may be a testimony for me, that I dug this **well**.

At ille septem inquit agnas accipies de manu mea ut sint in testimonium mihi quoniam ego fodi puteum

istum

**21:31.** Therefore that place was called **Bersabee**; because there both of them did **swear**.

Idcirco vocatus est locus ille Bersabee quia ibi uterque iuraverunt

**Bersabee...** That is, the **well of oath**.

**21:32.** And they made a league for the **well of oath**.

Et inierunt foedus pro puteo Iuramenti

**21:33.** And Abimelech and Phicol, the general of his army, arose and returned to the land of the **Palestines**.

But **Abraham** planted a grove in **Bersabee**, and there called upon the **name** of the **Lord God eternal**.

Surrexit autem Abimelech et Fichol princeps militiae eius reversique sunt in terram Palestinorum Abraham vero plantavit nemus in Bersabee et invocavit ibi nomen Domini Dei aeterni

**21:34.** And he was a sojourner in the land of the **Palestines** many days.

Et fuit colonus terrae Philisthinorum diebus multis

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## Genesis Chapter 22

**The faith and obedience of Abraham is proved in his readiness to sacrifice his son Isaac. He is stayed from the act by an angel. Former promises are renewed to him. His brother Nachor's issue.**

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**22:1.** After these things, [God](#) tempted [Abraham](#), and said to him: [Abraham](#), [Abraham](#). And he answered: Here I am.

Quae postquam gesta sunt temptavit Deus Abraham et dixit ad eum Abraham ille respondit adsum

**God tempted, etc...** [God](#) tempteth no [man](#) to [evil](#), [James 1:13](#); but by trial and experiment maketh [known](#) to the world, and to ourselves, what we are, as here by this trial the singular [faith](#) and [obedience](#) of [Abraham](#) was made manifest.

**22:2.** He said to him: Take thy only begotten son [Isaac](#), whom thou [lovest](#), and go into the land of vision; and there thou shalt offer him for an [holocaust](#) upon one of the mountains which I will show thee.

Ait ei tolle filium tuum unigenitum quem diligis Isaac et vade in terram Visionis atque offer eum ibi holocaustum super unum montium quem monstravero tibi

**22:3.** So [Abraham](#) rising up in the night, saddled his ass, and took with him two young men, and [Isaac](#) his son: and when he had cut wood for the [holocaust](#), he went his way to the place which [God](#) had commanded him.

Igitur Abraham de nocte consurgens stravit asinum suum ducens secum duos iuvenes et Isaac filium suum cumque concidisset ligna in holocaustum abiit ad locum quem praeceperat ei Deus

**22:4.** And on the third day, lifting up his eyes, he saw the place afar off.

Die autem tertio elevatis oculis vidit locum procul

**22:5.** And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have [worshipped](#), will return to you.

Dixitque ad pueros suos expectate hic cum asino ego et puer illuc usque properantes postquam adoraverimus revertemur ad vos

**22:6.** And he took the wood for the [holocaust](#), and laid it upon [Isaac](#) his son; and he himself carried in his hands fire and a sword. And as they two went on together,

Tulit quoque ligna holocausti et inposuit super Isaac filium suum ipse vero portabat in manibus ignem et gladium cumque duo pergerent simul

**22:7.** [Isaac](#) said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the [holocaust](#)?

Dixit Isaac patri suo pater mi at ille respondit quid vis fili ecce inquit ignis et ligna ubi est victima holocausti

**22:8.** And [Abraham](#) said: [God](#) will provide himself a victim for an [holocaust](#), my son. So they went on together.

Dixit Abraham Deus providebit sibi victimam holocausti fili mi pergebant ergo pariter

**22:9.** And they came to the place which [God](#) had shown him, where he built an [altar](#), and laid the wood in order upon it; and when he had bound [Isaac](#) his son, he laid him on the [altar](#) upon the pile of wood.

Veneruntque ad locum quem ostenderat ei Deus in quo aedificavit altare et desuper ligna conposuit cumque conligasset Isaac filium suum posuit eum in altari super struem lignorum

**22:10.** And he put forth his hand, and took the sword, to [sacrifice](#) his son.

Extenditque manum et arripuit gladium ut immolaret filium

**22:11.** And behold, an [angel of the Lord](#) from [heaven](#) called to him, saying: [Abraham](#), [Abraham](#). And he answered: Here I am.

Et ecce angelus Domini de caelo clamavit dicens Abraham Abraham qui respondit adsum

**22:12.** And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

Dixitque ei non extendas manum tuam super puerum neque facias illi quicquam nunc cognovi quod timeas Dominum et non pepercis filio tuo unigenito propter me

**22:13.** Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

Levavit Abraham oculos viditque post tergum arietem inter vepres herentem cornibus quem adsumens obtulit holocaustum pro filio

**22:14.** And he called the name of that place, The Lord seeth. Whereupon, even to this day, it is said: In the mountain the Lord will see.

Appellavitque nomen loci illius Dominus videt unde usque hodie dicitur in monte Dominus videbit

**22:15.** And the angel of the Lord called to Abraham a second time from heaven, saying:

Vocavit autem angelus Domini Abraham secundo de caelo dicens

**22:16.** By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

Per memet ipsum iuravi dicit Dominus quia fecisti rem hanc et non pepercisti filio tuo unigenito

**22:17.** I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies.

Benedicam tibi et multiplicabo semen tuum sicut stellas caeli et velut harenam quae est in litore maris possidebit semen tuum portas inimicorum suorum

**22:18.** And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Et benedicentur in semine tuo omnes gentes terrae quia oboedisti voci meae

**22:19.** Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Reversus est Abraham ad pueros suos abieruntque Bersabee simul et habitavit ibi

**22:20.** After these things, it was told Abraham, that Melcha also had borne children to Nachor his brother.

His itaque gestis nuntiatum est Abraham quod Melcha quoque genuisset filios Nahor fratri suo

**22:21.** Hus, the firstborn, and Buz, his brother, and Camuel the father of the Syrians,

Hus primogenitum et Buz fratrem eius Camuhel patrem Syrorum

**22:22.** And Cased, and Azau, and Pheldas, and Jedlaph,

Et Chased et Azau Pheldas quoque et Jedlaph

**22:23.** And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham's brother.

Ac Bathuel de quo nata est Rebecca octo istos genuit Melcha Nahor fratri Abraham

**22:24.** And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.

Concubina vero illius nomine Roma peperit Tabee et Gaom et Thaas et Maacha

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## Genesis Chapter 23

### Sara's death and burial in the field bought of Ephron.

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**23:1.** And Sara lived a hundred and twenty-seven years.

Vixit autem Sarra centum viginti septem annis

**23:2.** And she died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

Et mortua est in civitate Arbee quae est Hebron in terra Chanaan venitque Abraham ut plangeret et fleret eam

**23:3.** And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

Cumque surrexisset ab officio funeris locutus est ad filios Heth dicens

**23:4.** I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead.

Advena sum et peregrinus apud vos date mihi ius sepulchri vobiscum ut sepeliam mortuum meum

**23:5.** The children of Heth answered, saying:

Responderuntque filii Heth

**23:6.** My lord, hear us, thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

Audi nos domine princeps Dei es apud nos in electis sepulchris nostris sepeli mortuum tuum nullusque prohibere te poterit quin in monumento eius sepelias mortuum tuum

**23:7.** Abraham rose up, and bowed down to the people of the land, to wit, the children of Heth:

Surrexit Abraham et adoravit populum terrae filios videlicet Heth

**Bowed down to the people...** *Adoravit*, literally *adored*. But this word here, as well as in many other places in the Latin scriptures, is used to signify only an inferior honour and reverence paid to men, expressed by a bowing down of the body.

**23:8.** And said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

Dixitque ad eos si placet animae vestrae ut sepeliam mortuum meum audite me et intercedite apud Ephron filium Seor

**23:9.** That he may give me the double cave, which he hath in the end of his field: For as much money as it is worth he shall give it me before you, for a possession of a burying place.

Ut det mihi speluncam duplicem quam habet in extrema parte agri sui pecunia digna tradat mihi eam coram vobis in possessionem sepulchri

**23:10.** Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying:

Habitabat autem Ephron in medio filiorum Heth responditque ad Abraham cunctis audientibus qui ingrediebantur portam civitatis illius dicens

**23:11.** Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein; in the presence of the children of my people, bury thy dead.

Nequaquam ita fiat domine mi sed magis ausculta quod loquor agrum trado tibi et speluncam quae in eo est praesentibus filiis populi mei sepeli mortuum tuum

**23:12.** Abraham bowed down before the people of the land.

Adoravit Abraham coram populo terrae

**23:13.** And he spoke to Ephron, in the presence of the people: I beseech thee to hear me: I will give

money for the field; take it, and so will I bury my dead in it.

Et locutus est ad Ephron circumstante plebe quaeso ut audias me dabo pecuniam pro agro suscipe eam et sic sepeliam mortuum meum in eo

**23:14.** And Ephron answered:

Respondit Ephron

**23:15.** My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but what is this? bury thy dead.

Domine mi audi terram quam postulas quadringentis argenti siclis valet istud est pretium inter me et te sed quantum est hoc sepeli mortuum tuum

**23:16.** And when Abraham had heard this, he weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver, of common current money.

Quod cum audisset Abraham adpendit pecuniam quam Ephron postulaverat audientibus filiis Heth quadringentos siclos argenti et probati monetae publicae

**23:17.** And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof, in all its limits round about,

Confirmatusque est ager quondam Ephronis in quo erat spelunca duplex respiciens Mambre tam ipse quam spelunca et omnes arbores eius in cunctis terminis per circuitum

**23:18.** Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

Abrahae in possessionem videntibus filiis Heth et cunctis qui intrabant portam civitatis illius

**23:19.** And so Abraham buried Sara, his wife, in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan.

Atque ita sepelivit Abraham Sarram uxorem suam in spelunca agri duplici qui respiciebat Mambre haec est Hebron in terra Chanaan

**23:20.** And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

Et confirmatus est ager et antrum quod erat in eo Abrahae in possessionem monumenti a filiis Heth

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## Genesis Chapter 24

### Abraham's servant, sent by him into Mesopotamia, bringeth from thence Rebecca, who is married to Isaac.

---

**24:1.** Now [Abraham](#) was old, and advanced in age; and the [Lord](#) had [blessed](#) him in all things.

Erat autem Abraham senex dierumque multorum et Dominus in cunctis benedixerat ei

**24:2.** And he said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh,

Dixitque ad servum seniore[m] domus suae qui praeerat omnibus quae habebat pone manum tuam subter femur meum

**24:3.** That I may make thee [swear](#) by the [Lord](#), the [God](#) of [heaven](#) and earth, that thou take not a wife for my son, of the daughters of the [Chanaanites](#), among whom I dwell:

Ut adiurem te per Dominum Deum caeli et terrae ut non accipias uxorem filio meo de filiabus Chananeorum inter quos habito

**24:4.** But that thou go to my own country and [kindred](#), and take a wife from thence for my son [Isaac](#).

Sed ad terram et ad cognationem meam proficiscaris et inde accipias uxorem filio meo Isaac

**24:5.** The servant answered: If the [woman](#) will not come with me into this land, must I bring thy son back again to the place from whence thou camest out?

Respondit servus si noluerit mulier venire mecum in terram hanc num reducere debeo filium tuum ad locum de quo egressus es

**24:6.** And [Abraham](#) said: Beware thou never bring my son back again thither.

Dixit Abraham cave nequando reducas illuc filium meum

**24:7.** The [Lord God](#) of [heaven](#), who took me out of my father's house, and out of my native country, who spoke to me, and [swore](#) to me, saying: To thy seed will I give this land: he will send his [angel](#) before thee, and thou shalt take from thence a wife for my son.

Dominus Deus caeli qui tulit me de domo patris mei et de terra nativitatis meae qui locutus est mihi et iuravit dicens semini tuo dabo terram hanc ipse mittet angelum suum coram te et accipies inde uxorem filio meo

**He will send his angel before thee...** This shows that the Hebrews [believed](#) that [God](#) gave them [guardian angels](#) for their protection.

**24:8.** But if the [woman](#) will not follow thee, thou shalt not be bound by the [oath](#): only bring not my son back thither again.

Sin autem noluerit mulier sequi te non teneberis iuramento filium tantum meum ne reducas illuc

**24:9.** The servant, therefore, put his hand under the thigh of [Abraham](#), his lord, and [swore](#) to him upon his word.

Posuit ergo servus manum sub femore Abraham domini sui et iuravit illi super sermone hoc

**24:10.** And he took ten camels of his master's herd, and departed, carrying something of all his [goods](#) with him, and he set forward and went on to Mesopotamia, to the city of Nachor.

Tulitque decem camelos de grege domini sui et abiit ex omnibus bonis eius portans secum profectusque perrexit Mesopotamiam ad urbem Nahor

**24:11.** And when he had made the camels lie down without the town, near a [well of water](#), in the evening, at the time when [women](#) are wont to come out to draw water, he said:

Cumque camelos fecisset accumbere extra oppidum iuxta puteum aquae vespere eo tempore quo solent mulieres egredi ad hauriendam aquam dixit

**24:12.** O Lord, the God of my master, Abraham, meet me today, I beseech thee, and show kindness to my master, Abraham.

Domine Deus domini mei Abraham occurre obsecro hodie mihi et fac misericordiam cum domino meo Abraham

**24:13.** Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water:

Ecce ego sto propter fontem aquae et filiae habitatorum huius civitatis egredientur ad hauriendam aquam

**24:14.** Now, therefore, the maid to whom I shall say: Let down thy pitcher that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom thou hast provided for thy servant Isaac: and by this, I shall understand that thou hast shown kindness to my master.

Igitur puella cui ego dixero inclina hydriam tuam ut bibam et illa responderit bibe quin et camelis tuis dabo potum ipsa est quam praeparasti servo tuo Isaac et per hoc intellegam quod feceris misericordiam cum domino meo

**24:15.** He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder:

Necdum intra se verba compleverat et ecce Rebecca egrediebatur filia Bathuel filii Melchae uxoris Nahor fratris Abraham habens hydriam in scapula

**24:16.** An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher, and was coming back.

Puella decora nimis virgoque pulcherrima et incognita viro descenderat autem ad fontem et impleverat hydriam ac revertebatur

**24:17.** And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

Occurritque ei servus et ait pauxillum mihi ad sorbendum praebe aquae de hydria tua

**24:18.** And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

Quae respondit bibe domine mi celeriterque deposuit hydriam super ulnam suam et dedit ei potum

**24:19.** And when he had drunk, she said: I will draw water for thy camels also, till they all drink.

Cumque ille bibisset adiecit quin et camelis tuis hauriam aquam donec cuncti bibant

**24:20.** And pouring out the pitcher into the troughs, she ran back to the well to draw water; and having drawn, she gave to all the camels.

Effundensque hydriam in canalibus recurrit ad puteum ut hauriret aquam et haustam omnibus camelis dedit

**24:21.** But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

Ille autem contemplantur eam tacitus scire volens utrum prosperum fecisset iter suum Dominus an non

**24:22.** And after that the camels had drunk, the man took out golden earrings, weighing two sicles; and as many bracelets, of ten sicles weight.

Postquam ergo biberunt cameli protulit vir in aures aureas adpendentes siclos duos et armillas totidem pondo siclorum decem

**24:23.** And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

Dixitque ad eam cuius es filia indica mihi est in domo patris tui locus ad manendum

**24:24.** And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

Quae respondit filia Bathuelis sum filii Melchae quem peperit Nahor

**24:25.** And she said, moreover, to him: We have good store of both straw and hay, and a large place to lodge in.

Et addidit dicens palarum quoque et faeni plurimum est apud nos et locus spatiosus ad manendum

**24:26.** The man bowed himself down, and adored the Lord,

Inclinavit se homo et adoravit Dominum

**24:27.** Saying: **Blessed** be the **Lord God** of my master **Abraham**, who hath not taken away his mercy and **truth** from my master, and hath brought me the straight way into the house of my master's brother.

Dicens benedictus Dominus Deus domini mei Abraham qui non abstulit misericordiam et veritatem suam a domino meo et recto me itinere perduxit in domum fratris domini mei

**24:28.** Then the maid ran, and told in her mother's house all that she had heard.

Cucurrit itaque puella et nuntiavit in domum matris suae omnia quae audierat

**24:29.** And Rebecca had a brother, **named Laban**, who went out in haste to the **man**, to the **well**.

Habebat autem Rebecca fratrem nomine Laban qui festinus egressus est ad hominem ubi erat fons

**24:30.** And when he had seen the earrings and bracelets in his sister's hands, and had heard all that she related, saying, Thus and thus the **man** spoke to me: he came to the **man** who stood by the camels, and near to the **spring of water**,

Cumque vidisset in aures et armillas in manibus sororis suae et audisset cuncta verba referentis haec locutus est mihi homo venit ad virum qui stabat iuxta camelos et propter fontem aquae

**24:31.** And said to him: Come in, thou **blessed** of the **Lord**; why standest thou without? I have prepared the house, and a place for the camels.

Dixitque ad eum ingredi benedictus Domini cur foris stas praeparavi domum et locum camelis

**24:32.** And he brought him into his lodging; and he unharnessed the camels, and gave straw and hay, and water to **wash his feet**, and the feet of the **men** that were come with him.

Et introduxit eum hospitium ac destravit camelos deditque paleas et faenum et aquam ad lavandos pedes camelorum et virorum qui venerant cum eo

**24:33.** And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

Et adpositus est in conspectu eius panis qui ait non comedam donec loquar sermones meos respondit ei loquere

**24:34.** And he said: I am the servant of **Abraham**:

At ille servus inquit Abraham sum

**24:35.** And the **Lord** hath **blessed** my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, men servants and **women** servants, camels and asses.

Et Dominus benedixit domino meo valde magnificatusque est et dedit ei oves et boves argentum et aurum servos et ancillas camelos et asinos

**24:36.** And **Sara**, my master's wife, hath borne my master a son in her old age, and he hath given him all that he had.

Et peperit Sarra uxor domini mei filium domino meo in senectute sua deditque illi omnia quae habuerat

**24:37.** And my master made me **swear**, saying: Thou shalt not take a wife for my son of the **Chanaanites**, in whose land I dwell:

Et adiuravit me dominus meus dicens non accipies uxorem filio meo de filiabus Chananeorum in quorum terra habito

**24:38.** But thou shalt go to my father's house, and shalt take a wife of my own **kindred** for my son:

Sed ad domum patris mei perges et de cognatione mea accipies uxorem filio meo

**24:39.** But I answered my master: What if the **woman** will not come with me?

Ego vero respondi domino meo quid si noluerit venire mecum mulier

**24:40.** The **Lord**, said he, in whose sight I walk, will send his **angel** with thee, and will direct thy way: and thou shalt take a wife for my son of my own **kindred**, and of my father's house.

Dominus ait in cuius conspectu ambulo mittet angelum suum tecum et diriget viam tuam accipiesque uxorem filio meo de cognatione mea et de domo patris mei

**24:41.** But thou shalt be clear from my **curse**, when thou shalt come to my **kindred**, if they will not give thee one.

Innocens eris a maledictione mea cum veneris ad propinquos meos et non dederint tibi

**24:42.** And I came today to the [well of water](#), and said: O [Lord God](#) of my master, [Abraham](#), if thou hast prospered my way, wherein I now walk,

Veni ergo hodie ad fontem et dixi Domine Deus domini mei Abraham si direxisti viam meam in qua nunc ambulo

**24:43.** Behold, I stand by the [well of water](#), and the [virgin](#), that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:

Ecce sto iuxta fontem aquae et virgo quae egredietur ad hauriendam aquam audierit a me da mihi pauxillum aquae ad bibendum ex hydria tua

**24:44.** And shall say to me: Both drink thou, and I will also draw for thy camels: let the same be the [woman](#), whom the [Lord](#) hath prepared for my master's son.

Et dixerit mihi et tu bibe et camelis tuis hauriam ipsa est mulier quam praeparavit Dominus filio domini mei

**24:45.** And whilst I pondered these things secretly with myself, Rebecca appeared, coming with a pitcher, which she carried on her shoulder: and she went down to the [well](#) and drew water. And I said to her: Give me a little to drink.

Dum haec mecum tacitus volverem apparuit Rebecca veniens cum hydria quam portabat in scapula descenditque ad fontem et hausit aquam et aio ad eam da mihi paululum bibere

**24:46.** And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

Quae festina deposuit hydriam de umero et dixit mihi et tu bibe et camelis tuis potum tribuam bibi et adaquavit camelos

**24:47.** And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands.

Interrogavique eam et dixi cuius es filia quae respondit filia Bathuelis sum filii Nahor quem peperit illi Melcha suspendi itaque inaures ad ornandam faciem eius et armillas posui in manibus

**24:48.** And falling down, I [adored](#) the [Lord](#), [blessing](#) the [Lord God](#) of my master, [Abraham](#), who hath brought me the straight way to take the daughter of my master's brother for his son.

Pronusque adoravi Dominum benedicens Domino Deo domini mei Abraham qui perduxisset me recto itinere ut sumerem filiam fratris domini mei filio eius

**24:49.** Wherefore, if you do according to mercy and [truth](#) with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

Quam ob rem si facitis misericordiam et veritatem cum domino meo indicate mihi sin autem aliud placet et hoc dicite ut vadam ad dextram sive ad sinistram

**24:50.** And [Laban](#) and Bathuel answered: The [word](#) hath proceeded from the [Lord](#): we cannot speak any other thing to thee but his pleasure.

Responderunt Laban et Bathuel a Domino egressus est sermo non possumus extra placitum eius quicquam aliud tecum loqui

**24:51.** Behold, Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the [Lord](#) hath spoken.

En Rebecca coram te est tolle eam et proficiscere et sit uxor filii domini tui sicut locutus est Dominus

**24:52.** Which when [Abraham's](#) servant heard, falling down to the ground, he [adored](#) the [Lord](#).

Quod cum audisset puer Abraham adoravit in terra Dominum

**24:53.** And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca, for a present. He offered gifts also to her brothers, and to her mother.

Prolatisque vasis argenteis et aureis ac vestibus dedit ea Rebeccae pro munere fratribus quoque eius et matri dona obtulit

**24:54.** And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

Initoque convivio vescentes pariter et bibentes manserunt ibi surgens autem mane locutus est puer dimittite me ut vadam ad dominum meum

**24:55.** And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart.

Responderunt fratres eius et mater maneat puella saltem decem dies apud nos et postea proficiscetur

**24:56.** Stay me not, said he, because the **Lord** hath prospered my way: send me away, that I may go to my master.

Nolite ait me retinere quia Dominus direxit viam meam dimittite me ut pergam ad dominum meum

**24:57.** And they said: Let us call the maid, and ask her will.

Dixerunt vocemus puellam et quaeramus ipsius voluntatem

**Let us call the maid, and ask her will...** Not as to her **marriage**, as she had already **consented**, but of her quitting her parents and going to her husband.

**24:58.** And they called her, and when she was come, they asked: Wilt thou go with this **man**? She said: I will go.

Cumque vocata venisset sciscitati sunt vis ire cum homine isto quae ait vadam

**24:59.** So they sent her away, and her nurse, and **Abraham's** servant, and his company.

Dimiserunt ergo eam et nutricem illius servumque Abraham et comites eius

**24:60.** Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou increase to thousands of thousands; and may thy seed possess the gates of their enemies.

Inprecantes prospera sorori suae atque dicentes soror nostra es crescas in mille milia et possideat semen tuum portas inimicorum suorum

**24:61.** So Rebecca and her maids, being set upon camels, followed the **man**: who with speed returned to his master.

Igitur Rebecca et puellae illius ascensis camelis secutae sunt virum qui festinus revertebatur ad dominum suum

**24:62.** At the same time, **Isaac** was walking along the way to the **well** which is **called** *Of the living and the seeing*: for he dwelt in the south country:

Eo tempore Isaac deambulabat per viam quae ducit ad puteum cuius nomen est Viventis et videntis habitabat enim in terra australi

**24:63.** And he was gone forth to **meditate** in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

Et egressus fuerat ad meditandum in agro inclinata iam die cumque levasset oculos vidit camelos venientes procul

**24:64.** Rebecca also, when she saw **Isaac**, lighted off the camel,

Rebecca quoque conspecto Isaac descendit de camelo

**24:65.** And said to the servant: Who is that **man** who cometh towards us along the field? And he said to her: That **man** is my master. But she quickly took her cloak, and covered herself.

Et ait ad puerum quis est ille homo qui venit per agrum in occursum nobis dixit ei ipse est dominus meus at illa tollens cito pallium operuit se

**24:66.** And the servant told **Isaac** all that he had done.

Servus autem cuncta quae gesserat narravit Isaac

**24:67.** Who brought her into the tent of **Sara** his mother, and **took her to wife**: and he **loved** her so much, that it moderated the sorrow which was occasioned by his mother's death.

Qui introduxit eam in tabernaculum Sarrae matris suae et accepit uxorem et in tantum dilexit ut dolorem qui ex morte matris acciderat temperaret

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## Genesis Chapter 25

**Abraham's children by Cetura; his death and that of Ismael. Isaac hath Esau and Jacob twins. Esau selleth his first birthright to Jacob.**

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**25:1.** And [Abraham](#) married another wife named Cetura:

Abraham vero aliam duxit uxorem nomine Cetthuram

**25:2.** Who bore him Zamram, and Jecsan, and Madan, and [Madian](#), and Jesboc, and Sue.

Quae peperit ei Zamram et Iexan et Madan et Madian et Iesboch et Sue

**25:3.** Jecsan also begot [Saba](#), and Dadan. The children of Dadan were Assurim, and Latusim, and Loomim.

Iexan quoque genuit Saba et Dadan filii Dadan fuerunt Assurim et Lathusim et Loommim

**25:4.** But of [Madian](#) was born Epha, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura.

At vero ex Madian ortus est Epha et Opher et Enoch et Abida et Eldaa omnes hii filii Cetthurae

**25:5.** And [Abraham](#) gave all his possessions to [Isaac](#):

Deditque Abraham cuncta quae possederat Isaac

**25:6.** And to the children of the [concubines](#) he gave gifts, and separated them from [Isaac](#) his son, while he yet lived, to the east country.

Filiis autem concubinarum largitus est munera et separavit eos ab Isaac filio suo dum adhuc ipse viveret ad plagam orientalem

**Concubines...** Agar and Cetura are here called [concubines](#), (though they were lawful wives, and in other places are so called), because they were of an inferior degree, and such in [scripture](#) are usually called [concubines](#).

**25:7.** And the days of [Abraham's](#) life were a hundred and seventy-five years.

Fuerunt autem dies vitae eius centum septuaginta quinque anni

**25:8.** And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his [people](#).

Et deficiens mortuus est in senectute bona propectaeque aetatis et plenus dierum congregatusque est ad populum suum

**25:9.** And [Isaac](#) and [Ismael](#) his sons buried him in the [double cave](#), which was situated in the field of Ephron the son of Seor the [Hethite](#), over against Mambre,

Et sepelierunt eum Isaac et Ismahel filii sui in spelunca duplici quae sita est in agro Ephron filii Soor Hetthei e regione Mambre

**25:10.** Which he had bought of the [children of Heth](#): there was he buried, and [Sara](#) his wife.

Quem emerat a filiis Heth ibi sepultus est ipse et Sarra uxor eius

**25:11.** And after his death, [God](#) blessed [Isaac](#) his son, who dwelt by the [well](#) named *Of the living and seeing*.

Et post obitum illius benedixit Deus Isaac filio eius qui habitabat iuxta puteum nomine Viventis et videntis

**25:12.** These are the [generations](#) of [Ismael](#) the son of [Abraham](#), whom Agar the [Egyptian](#), [Sara's](#) servant, bore unto him:

Hae sunt generationes Ismahel filii Abraham quem peperit ei Agar Aegyptia famula Sarrae

**25:13.** And these are the [names](#) of his children according to their calling and [generations](#). The [firstborn](#) of [Ismael](#) was Nabajoth, then [Cedar](#), and Adbeel, and Mabsam,

Et haec nomina filiorum eius in vocabulis et generationibus suis primogenitus Ismahelis Nabaioth dein Cedar et Abdeel et Mabsam

**25:14.** And Masma, and Duma, and Massa,  
Masma quoque et Duma et Massa

**25:15.** Hadar, and Thema, and Jethur, and Naphis, and Cedma.  
Adad et Thema Itur et Naphis et Cedma

**25:16.** These are the sons of **Ismael**: and these are their **names** by their **castles** and towns, twelve princes of their tribes.

Isti sunt filii Ismahel et haec nomina per castella et oppida eorum duodecim principes tribuum suarum

**25:17.** And the years of **Ismael's** life were a hundred and thirty-seven, and decaying he died, and was gathered unto his **people**.

Anni vitae Ismahel centum triginta septem deficiens mortuus est et adpositus ad populum suum

**25:18.** And he dwelt from Hevila as far as Sur, which looketh towards **Egypt**, to them that go towards the **Assyrians**. He died in the presence of all his **brethren**.

Habitavit autem ab Evila usque Sur quae respicit Aegyptum introeuntibus Assyrios coram cunctis fratribus suis obiit

**25:19.** These also are the **generations** of **Isaac** the son of **Abraham**: **Abraham** begot **Isaac**:

Hae quoque sunt generationes Isaac filii Abraham Abraham genuit Isaac

**25:20.** Who when he was forty years old, **took to wife** Rebecca the daughter of Bathuel the **Syrian** of Mesopotamia, sister to **Laban**.

Qui cum quadraginta esset annorum duxit uxorem Rebeccam filiam Bathuel Syri de Mesopotamiam sororem Laban

**25:21.** And **Isaac** besought the **Lord** for his wife, because she was barren: and he heard him, and made Rebecca to conceive.

Deprecatusque est Dominum pro uxore sua eo quod esset sterilis qui exaudivit eum et dedit conceptum Rebeccae

**25:22.** But the children struggled in her womb, and she said: If it were to be so with me, what need was there to conceive? And she went to consult the **Lord**.

Sed conlidebantur in utero eius parvuli quae ait si sic mihi futurum erat quid necesse fuit concipere perrexitque ut consuleret Dominum

**25:23.** And he answering, said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

Qui respondens ait duae gentes in utero tuo sunt et duo populi ex ventre tuo dividuntur populusque populum superabit et maior minori serviet

**25:24.** And when her time was come to be delivered, behold twins were found in her womb.

Iam tempus pariendi venerat et ecce gemini in utero repperti sunt

**25:25.** He that came forth first was red, and hairy like a skin: and his **name** was called **Esau**. Immediately the other coming forth, held his brother's foot in his hand: and therefore he was called **Jacob**.

Qui primus egressus est rufus erat et totus in morem pellis hispidus vocatumque est nomen eius Esau protinus alter egrediens plantam fratris tenebat manu et idcirco appellavit eum Iacob

**25:26.** **Isaac** was threescore years old when the children were born unto him.

Sexagenarius erat Isaac quando nati sunt parvuli

**25:27.** And when they were grown up, **Esau** became a skilful hunter, and a husbandman: but **Jacob**, a plain **man**, dwelt in tents.

Quibus adultis factus est Esau vir gnarus venandi et homo agricola Iacob autem vir simplex habitabat in tabernaculis

**25:28.** **Isaac** loved **Esau**, because he ate of his hunting: and Rebecca loved **Jacob**.

Isaac amabat Esau eo quod de venationibus illius vesceretur et Rebecca diligebat Iacob

**25:29.** And **Jacob** boiled pottage: to whom **Esau**, coming faint out of the field,  
Coxit autem Iacob pulmentum ad quem cum venisset Esau de agro lassus

**25:30.** Said: Give me of this red pottage, for I am exceeding faint. For which reason his **name** was called **Edom**.

Ait da mihi de coctione hac rufa quia oppido lassus sum quam ob causam vocatum est nomen eius Edom

**25:31.** And **Jacob** said to him: Sell me thy first birthright.

Cui dixit Iacob vende mihi primogenita tua

**25:32.** He answered: Lo I die, what will the first birthright avail me?

Ille respondit en morior quid mihi proderunt primogenita

**25:33.** **Jacob** said: **Swear** therefore to me. **Esau swore** to him, and sold his first birthright.

Ait Iacob iura ergo mihi iuravit Esau et vendidit primogenita

**25:34.** And so taking bread and the pottage of lentils, he ate, and drank, and went on his way; making little account of having sold his first birthright.

Et sic accepto pane et lentis edulio comedit et bibit et abiit parvipendens quod primogenita vendidisset

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## Genesis Chapter 26

**Isaac sojourneth in Gerara, where God reneweth to him the promise made to Abraham. King Abimelech maketh league with him.**

---

**26:1.** And when a famine came in the land, after that barrenness which had happened in the days of [Abraham](#), [Isaac](#) went to [Abimelech](#), king of the [Palestines](#), to Gerara.

Orta autem fame super terram post eam sterilitatem quae acciderat in diebus Abraham abiit Isaac ad Abimelech regem Palestinorum in Gerara

**26:2.** And the [Lord](#) appeared to him, and said: Go not down into [Egypt](#), but stay in the land that I shall tell thee.

Apparuitque ei Dominus et ait ne descendas in Aegyptum sed quiesce in terra quam dixero tibi

**26:3.** And sojourn in it, and I will be with thee, and will [bless](#) thee: for to thee and to thy seed I will give all these countries, to fulfil the [oath](#) which I [swore](#) to [Abraham](#) thy father.

Et peregrinare in ea eroque tecum et benedicam tibi tibi enim et semini tuo dabo universas regiones has complens iuramentum quod sponendi Abraham patri tuo

**26:4.** And I will multiply thy seed like the stars of [heaven](#): and I will give to thy posterity all these countries: and in thy seed shall all the [nations](#) of the earth be [blessed](#).

Et multiplicabo semen tuum sicut stellas caeli daboque posteris tuis universas regiones has et benedicentur in semine tuo omnes gentes terrae

**26:5.** Because [Abraham](#) obeyed my voice, and kept my [precepts](#) and [commandments](#), and observed my [ceremonies](#) and [laws](#).

Eo quod oboedierit Abraham voci meae et custodierit praecepta et mandata mea et caerimonias legesque servaverit

**26:6.** So [Isaac](#) abode in Gerara.

Mansit itaque Isaac in Geraris

**26:7.** And when he was asked by the [men](#) of that place, concerning his wife, he answered: She is my sister: for he was afraid to confess that she was his wife, thinking lest perhaps they would [kill](#) him because of her beauty.

Qui cum interrogaretur a viris loci illius super uxore sua respondit soror mea est timuerat enim confiteri quod sibi esset sociata coniugio reputans ne forte interficerent eum propter illius pulchritudinem

**26:8.** And when very many days were passed, and he abode there, [Abimelech](#), king of the [Palestines](#), looking out through a window, saw him playing with [Rebecca](#), his wife.

Cumque pertransissent dies plurimi et ibi demoraretur prospiciens Abimelech Palestinorum rex per fenestram vidit eum iocantem cum Rebecca uxore sua

**26:9.** And calling for him, he said: It is evident she is thy wife: why didst thou [feign](#) her to be thy sister? He answered: I [feared](#) lest I should die for her sake.

Et accersito ait perspicuum est quod uxor tua sit cur mentitus es sororem tuam esse respondit timui ne morerer propter eam

**26:10.** And [Abimelech](#) said: Why hast thou [deceived](#) us? Some man of the [people](#) might have lain with thy wife, and thou hadst brought upon us a great [sin](#). And he commanded all the [people](#), saying:

Dixitque Abimelech quare inposuisti nobis potuit coire quispiam de populo cum uxore tua et induxeras super nos grande peccatum praecepitque omni populo dicens

**26:11.** He that shall touch this **man's** wife, shall surely be **put to death**.

Qui tetigerit hominis huius uxorem morte morietur

**26:12.** And **Isaac** sowed in that land, and he found that same year a hundredfold: and the **Lord blessed** him.

Seruit autem Isaac in terra illa et invenit in ipso anno centuplum benedixitque ei Dominus

**26:13.** And the **man** was **enriched**, and he went on prospering and increasing, till he became exceeding great.

Et locupletatus est homo et ibat proficiens atque succrescens donec magnus vehementer effectus est

**26:14.** And he had **possessions** of sheep and of herds, and a very great **family**. Wherefore the **Palестines envying** him,

Habuit quoque possessionem ovium et armentorum et familiae plurimum ob haec invidentes ei Palestini

**26:15.** Stopped up at that time all the **wells**, that the servants of his father, **Abraham**, had digged, filling them up with earth:

Omnes puteos quos foderant servi patris illius Abraham illo tempore obstruxerunt implentes humo

**26:16.** Insomuch that Abimelech himself said to **Isaac**: Depart from us, for thou art become much mightier than we.

In tantum ut ipse Abimelech diceret ad Isaac recede a nobis quoniam potentior nostri factus es valde

**26:17.** So he departed, and came to the torrent of Gerara, to dwell there:

Et ille discedens veniret ad torrentem Gerarae habitaretque ibi

**26:18.** And he digged again other **wells**, which the servants of his father, **Abraham**, had digged, and which, after his death, the **Philistines** had of old stopped up: and he called them by the same **names**, by which his father before had called them.

Rursum fodit alios puteos quos foderant servi patris sui Abraham et quos illo mortuo olim obstruxerant Philisthim appellavitque eos hisdem nominibus quibus ante pater vocaverat

**26:19.** And they digged in the torrent, and found living water:

Foderunt in torrente et reppererunt aquam vivam

**Torrent...** That is, a channel where sometimes a torrent or violent stream had run.

**26:20.** But there also the herdsmen of Gerara strove against the herdsmen of **Isaac**, saying: It is our water. Wherefore he called the **name** of the **well**, on occasion of that which had happened, **Calumny**.

Sed et ibi iurgium fuit pastorum Gerarae adversum pastores Isaac dicentium nostra est aqua quam ob rem nomen putei ex eo quod acciderat vocavit Calumniam

**26:21.** And they digged also another; and for that they quarrelled likewise, and he called the **name** of it, **Enmity**.

Foderunt et alium et pro illo quoque rixati sunt appellavitque eum Inimicitias

**26:22.** Going forward from thence, he digged another **well**, for which they contended not; therefore he called the **name** thereof, **Latitude**, saying: Now hath the **Lord** given us room, and made us to increase upon the earth.

Profectus inde fodit alium puteum pro quo non contenderunt itaque vocavit nomen illius Latitudo dicens nunc dilatavit nos Dominus et fecit crescere super terram

**Latitude...** That is, wideness, or room.

**26:23.** And he went up from that place to **Bersabee**,

Ascendit autem ex illo loco in Bersabee

**26:24.** Where the **Lord** appeared to him that same night, saying: I am the **God** of **Abraham** thy father, do not **fear**, for I am with thee: I will **bless** thee, and multiply thy seed for my servant **Abraham's** sake.

Ubi apparuit ei Dominus in ipsa nocte dicens ego sum Deus Abraham patris tui metuere quia tecum sum benedicam tibi et multiplicabo semen tuum propter servum meum Abraham

**26:25.** And he built there an **altar**: and called upon the **name** of the **Lord**, and pitched his tent; and commanded his servants to dig a **well**.

Itaque aedificavit ibi altare et invocato nomine Domini extendit tabernaculum praecepitque servis suis ut

foderent puteum

**26:26.** To which place when Abimelech, and Ochozath his friend, and Phicol chief **captain** of his soldiers, came from Gerara,

Ad quem locum cum venissent de Geraris Abimelech et Ochozath amicus illius et Fichol dux militum

**26:27.** **Isaac** said to them: Why are ye come to me, a **man** whom you **hate**, and have thrust out from you?

Locutus est eis Isaac quid venistis ad me hominem quem odistis et expulistis a vobis

**26:28.** And they answered: We saw that the **Lord** is with thee, and therefore we said: Let there be an **oath** between us, and let us make a covenant,

Qui responderunt vidimus tecum esse Dominum et idcirco nunc diximus sit iuramentum inter nos et ineamus foedus

**26:29.** That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee; but with peace have sent thee away, increased with the **blessing** of the **Lord**.

Ut non facias nobis quicquam mali sicut et nos nihil tuorum adtigimus nec fecimus quod te laederet sed cum pace dimisimus auctum benedictione Domini

**26:30.** And he made them a feast, and after they had eaten and drunk:

Fecit ergo eis convivium et post cibum et potum

**26:31.** Arising in the morning, they **swore** one to another: and **Isaac** sent them away peaceably to their own home.

Surgentes mane iuraverunt sibi mutuo dimisitque eos Isaac pacifice in locum suum

**26:32.** And behold, the same day the servants of **Isaac** came, telling him of a **well** which they had digged, and saying: We have found water.

Ecce autem venerunt in ipso die servi Isaac adnuntiantes ei de puteo quem foderant atque dicentes invenimus aquam

**26:33.** Whereupon he called it Abundance: and the **name** of the city was called **Bersabee**, even to this day.

Unde appellavit eum Abundantiam et nomen urbi inpositum est Bersabee usque in praesentem diem

**26:34.** And **Esau** being forty years old, **married** wives, Judith, the daughter of Beeri, the **Hethite**, and Basemath, the daughter of Elon, of the same place.

Esau vero quadragenarius duxit uxores Iudith filiam Beeri Hethitae et Basemath filiam Helon eiusdem loci

**26:35.** And they both offended the mind of **Isaac** and Rebecca.

Quae ambae offenderant animum Isaac et Rebeckae

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## Genesis Chapter 27

### **Jacob, by him mother's counsel, obtaineth his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.**

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**27:1.** Now [Isaac](#) was old, and his eyes were dim, and he could not see: and he called [Esau](#), his elder son, and said to him: My son? And he answered: Here I am.

Senuit autem Isaac et caligaverunt oculi eius et videre non poterat vocavitque Esau filium suum maiorem et dixit ei fili mi qui respondit adsum

**27:2.** And his father said to him, Thou seest that I am old, and [know](#) not the day of my death.

Cui pater vides inquit quod senuerim et ignorem diem mortis meae

**27:3.** Take thy arms, thy quiver, and bow, and go abroad; and when thou hast taken something by hunting,

Sume arma tua faretram et arcum et egredere foras cumque venatu aliquid adprehenderis

**27:4.** Make me a savoury meat thereof, as thou [knowest](#) I like, and bring it that I may eat: and my [soul](#) may [bless](#) thee, before I die.

Fac mihi inde pulmentum sicut velle me nosti et adfer ut comedam et benedicat tibi anima mea antequam moriar

**27:5.** And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment,

Quod cum audisset Rebecca et ille abisset in agrum ut iussionem patris expleret

**27:6.** She said to her son [Jacob](#): I heard thy father talking with [Esau](#), thy brother, and saying to him:

Dixit filio suo Iacob audivi patrem tuum loquentem cum Esau fratre tuo et dicentem ei

**27:7.** Bring me of thy hunting, and make me meats that I may eat, and [bless](#) thee in the sight of the [Lord](#), before I die.

Adfer mihi venationem tuam et fac cibos ut comedam et benedicam tibi coram Domino antequam moriar

**27:8.** Now therefore, my son, follow my counsel:

Nunc ergo fili mi adquiesce consiliis meis

**27:9.** And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth.

Et pergens ad gregem adfer mihi duos hedos optimos ut faciam ex eis escas patri tuo quibus libenter vescitur

**27:10.** Which when thou hast brought in, and he hath eaten, he may [bless](#) thee before he die.

Quas cum intuleris et comederit benedicat tibi priusquam moriatur

**27:11.** And he answered her: Thou [knowest](#) that [Esau](#), my brother, is a hairy [man](#), and I am smooth:

Cui ille respondit nosti quod Esau frater meus homo pilosus sit et ego lenis

**27:12.** If my father should feel me, and perceive it, I [fear](#) lest he will think I would have mocked him, and I shall bring upon me a [curse](#) instead of a [blessing](#).

Si adtractaverit me pater meus et senserit timeo ne putet sibi voluisse inludere et inducat super me maledictionem pro benedictione

**27:13.** And his mother said to him: Upon me be this [curse](#), my son: only hear thou my voice, and go, fetch me the things which I have said.

Ad quem mater in me sit ait ista maledictio fili mi tantum audi vocem meam et perge adferque quae dixi

**27:14.** He went, and brought, and gave them to his mother. She dressed meats, such as she **knew** his father liked.

Abit et adtulit deditque matri paravit illa cibos sicut noverat velle patrem illius

**27:15.** And she put on him very **good** garments of **Esau**, which she had at home with her:

Et vestibus Esau valde bonis quas apud se habebat domi induit eum

**27:16.** And the little skins of the kids she put about his hands, and covered the bare of his neck.

Pelliculasque hedorum circumdedit manibus et colli nuda protexit

**27:17.** And she gave him the savoury meat, and delivered him bread that she had baked.

Dedit pulmentum et panes quos coxerat tradidit

**27:18.** Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son?

Quibus inlatis dixit pater mi et ille respondit audio quis tu es fili mi

**27:19.** And **Jacob** said: I am **Esau**, thy **firstborn**: I have done as thou didst command me: arise, sit and eat of my venison, that thy **soul** may **bless** me.

Dixitque Iacob ego sum Esau primogenitus tuus feci sicut praecepisti mihi surge sede et comede de venatione mea ut benedicat mihi anima tua

**I am Esau thy firstborn...** **St. Augustine** (L. Contra mendacium, c. 10), treating at large upon this place, excuseth **Jacob** from a **lie**, because this whole passage was **mysterious**, as relating to the preference which was afterwards to be given to the **Gentiles** before the carnal **Jews**, which **Jacob** by **prophetic** light might understand. So far is certain, that the first birthright, both by **divine election** and by **Esau's free** cession belonged to **Jacob**: so that if there were any **lie** in the case, it could be no more than an officious and venial one.

**27:20.** And **Isaac** said to his son: How couldst thou find it so quickly, my son? He answered: It was the **will** of **God**, that what I sought came quickly in my way:

Rursum Isaac ad filium suum quomodo inquit tam cito invenire potuisti fili mi qui respondit voluntatis Dei fuit ut cito mihi occurreret quod volebam

**27:21.** And **Isaac** said: Come hither, that I may feel thee, my son, and may prove whether thou be my son **Esau**, or no.

Dixitque Isaac accede huc ut tangam te fili mi et probem utrum tu sis filius meus Esau an non

**27:22.** He came near to his father, and when he had felt him, **Isaac** said: The voice indeed is the voice of **Jacob**; but the hands, are the hands of **Esau**.

Accessit ille ad patrem et palpato eo dixit Isaac vox quidem vox Iacob est sed manus manus sunt Esau

**27:23.** And he **knew** him not, because his hairy hands made him like to the elder. Then **blessing** him,

Et non cognovit eum quia pilosae manus similitudinem maioris expresserant benedicens ergo illi

**27:24.** He said: Art thou my son **Esau**? He answered: I am.

Ait tu es filius meus Esau respondit ego sum

**27:25.** Then he said: Bring me the meats of thy hunting, my son, that my **soul** may **bless** thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk,

At ille offer inquit mihi cibos de venatione tua fili mi ut benedicat tibi anima mea quos cum oblatos comedisset obtulit ei etiam vinum quo hausto

**27:26.** He said to him: Come near me, and give me a **kiss**, my son.

Dixit ad eum accede ad me et da mihi osculum fili mi

**27:27.** He came near, and **kissed** him. And immediately as he smelled the fragrant smell of his garments, **blessing** him, he said: Behold, the smell of my son is as the smell of a plentiful field, which the **Lord** hath **blessed**.

Accessit et osculatus est eum statimque ut sensit vestimentorum illius flagrantiam benedicens ait ecce odor filii mei sicut odor agri cui benedixit Dominus

**27:28.** **God** give thee of the dew of **heaven**, and of the fatness of the earth, abundance of corn and wine.

Det tibi Deus de rore caeli et de pinguedine terrae abundantiam frumenti et vini

**27:29.** And let peoples serve thee, and tribes **worship** thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. **Cursed** be he that **curseth** thee: and let him that **blesseth** thee be filled with  **blessings**.

Et serviant tibi populi et adorent te tribus esto dominus fratrum tuorum et incurventur ante te filii matris tuae qui maledixerit tibi sit maledictus et qui benedixerit benedictionibus repleatur

**27:30.** **Isaac** had scarce ended his words, when, **Jacob** being now gone out abroad, **Esau** came, Vix Isaac sermonem impleverat et egresso Iacob foras venit Esau

**27:31.** And brought in to his father meats, made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy **soul** may **bless** me.  
Coctosque de venatione cibos intulit patri dicens surge pater mi et comede de venatione filii tui ut benedicat mihi anima tua

**27:32.** And **Isaac** said to him: Why! who art thou? He answered: I am thy **firstborn son**, **Esau**.  
Dixitque illi Isaac quis enim es tu qui respondit ego sum primogenitus filius tuus Esau

**27:33.** **Isaac** was struck with **fear**, and astonished exceedingly; and wondering beyond what can be **believed**, said: Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have **blessed** him, and he shall be **blessed**.  
Expavit Isaac stupore vehementi et ultra quam credi potest admirans ait quis igitur ille est qui dudum captam venationem adtulit mihi et comedi ex omnibus priusquam tu venires benedixique ei et erit benedictus

**27:34.** **Esau** having heard his father's words, roared out with a great cry; and, being in a consternation, said: **Bless** me also, my father.  
Auditis Esau sermonibus patris inrugiit clamore magno et consternatus ait benedic etiam mihi pater mi

**27:35.** And he said: Thy brother came **deceitfully** and got thy **blessing**.  
Qui ait venit germanus tuus fraudulenter et accepit benedictionem tuam

**27:36.** But he said again: Rightly is his **name** called **Jacob**; for he hath supplanted me lo this second time: My birthright he took away before, and now this second time he hath stolen away my **blessing**. And again he said to his father: Hast thou not reserved me also a **blessing**?  
At ille subiunxit iuste vocatum est nomen eius Iacob subplantavit enim me en altera vice primogenita mea ante tulit et nunc secundo subripuit benedictionem meam rursumque ad patrem numquid non reservasti ait et mihi benedictionem  
**Jacob... That is, a supplanter.**

**27:37.** **Isaac** answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son?  
Respondit Isaac dominum tuum illum constitui et omnes fratres eius servituti illius subiugavi frumento et vino stabilivi eum tibi post haec filii mi ultra quid faciam

**27:38.** And **Esau** said to him: Hast thou only one **blessing**, father? I beseech thee **bless** me also. And when he wept with a loud cry,  
Cui Esau num unam inquit tantum benedictionem habes pater mihi quoque obsecro ut benedicas cumque heulatu magno fletet

**27:39.** **Isaac** being moved, said to him: In the fat of the earth, and in the dew of **heaven** from above,  
Motus Isaac dixit ad eum in pinguedine terrae et in rore caeli desuper

**27:40.** Shall thy **blessing** be. Thou shalt live by the sword, and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck.  
Erit benedictio tua vives gladio et fratri tuo servies tempusque veniet cum excutias et solvas iugum eius de cervicibus tuis

**27:41.** **Esau** therefore always **hated Jacob**, for the **blessing** wherewith his father had **blessed** him; and he said in his heart: The days will come of the mourning for my father, and I will **kill** my brother **Jacob**.  
Oderat ergo semper Esau Iacob pro benedictione qua benedixerat ei pater dixitque in corde suo veniant dies luctus patris mei ut occidam Iacob fratrem meum

**27:42.** These things were told to Rebecca: and she sent and called **Jacob**, her son, and said to him: Behold **Esau**, thy brother, threateneth to **kill** thee.  
Nuntiata sunt haec Rebeckae quae mittens et vocans Iacob filium suum dixit ad eum ecce Esau frater tuus minatur ut occidat te

**27:43.** Now therefore, my son, hear my voice, arise and flee to **Laban**, my brother, to **Haran**:  
Nunc ergo fili audi vocem meam et consurgens fuge ad Laban fratrem meum in Haran

**27:44.** And thou shalt dwell with him a few days, till the **wrath** of thy brother be assuaged,  
Habitabisque cum eo dies paucos donec requiescat furor fratris tui

**27:45.** And his **indignation** cease, and he forget the things thou hast done to him: afterwards I will send,  
and bring thee from thence hither. Why shall I be deprived of both my sons in one day?  
Et cesset indignatio eius obliviscaturque eorum quae fecisti in eum postea mittam et adducam te inde huc  
cur utroque orbabor filio in una die

**27:46.** And Rebecca said to **Isaac**: I am weary of my life, because of the daughters of **Heth**: if **Jacob** take a  
wife of the stock of this land, I choose not to live.  
Dixit quoque Rebecca ad Isaac taedet me vitae meae propter filias Heth si acceperit Iacob uxorem de stirpe  
huius terrae nolo vivere

*The Holy Bible*

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## Genesis Chapter 28

### Jacob's journey to Mesopotamia: his vision and vow.

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**28:1.** And [Isaac](#) called [Jacob](#), and [blessed](#) him, and charged him, saying: Take not a wife of the stock of [Chanaan](#):

Vocavit itaque Isaac Iacob et benedixit praecepitque ei dicens noli accipere coniugem de genere Chanaan

**28:2.** But go, and take a journey to Mesopotamia of [Syria](#), to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of [Laban](#), thy uncle.

Sed vade et proficiscere in Mesopotamiam Syriae ad domum Bathuel patrem matris tuae et accipe tibi inde uxorem de filiabus Laban avunculi tui

**28:3.** And [God almighty](#) [bless](#) thee, and make thee to increase and multiply thee: that thou mayst be a multitude of [people](#).

Deus autem omnipotens benedicat tibi et crescere te faciat atque multiplicet ut sis in turbas populorum

**28:4.** And give the [blessings](#) of [Abraham](#) to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which he [promised](#) to thy grandfather.

Et det tibi benedictiones Abraham et semini tuo post te ut possideas terram peregrinationis tuae quam pollicitus est avo tuo

**28:5.** And when [Isaac](#) had sent him away, he took his journey and went to Mesopotamia of [Syria](#), to [Laban](#), the son of Bathuel, the [Syrian](#), brother to Rebecca, his mother.

Cumque dimisisset eum Isaac profectus venit in Mesopotamiam Syriae ad Laban filium Bathuel Syri fratrem Rebeckae matris suae

**28:6.** And [Esau](#) seeing that his father had [blessed Jacob](#), and had sent him into Mesopotamia of [Syria](#), to [marry](#) a wife thence; and that after the [blessing](#) he had charged him, saying: Thou shalt not take a wife of the daughters of [Chanaan](#):

Videns autem Esau quod benedixisset pater suus Iacob et misisset eum in Mesopotamiam Syriae ut inde uxorem duceret et quod post benedictionem praecepisset ei dicens non accipies coniugem de filiabus Chanaan

**28:7.** And that [Jacob obeying](#) his parents, was gone into [Syria](#):

Quodque oboediens Iacob parentibus isset in Syriam

**28:8.** Experiencing also, that his father was not well pleased with the daughters of [Chanaan](#):

Probans quoque quod non libenter aspiceret filias Chanaan pater suus

**28:9.** He went to [Ismael](#), and [took to wife](#), besides them he had before, Maheleth, the daughter of [Ismael](#), [Abraham's](#) son, the sister of Nabajoth.

Ivit ad Ismahelem et duxit uxorem absque his quas prius habebat Maeleth filiam Ismahel filii Abraham sororem Nabaioth

**28:10.** But [Jacob](#) being departed from [Bersabee](#), went on to [Haran](#).

Igitur egressus Iacob de Bersabee pergebat Haran

**28:11.** And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place.

Cumque venisset ad quendam locum et vellet in eo requiescere post solis occubitum tulit de lapidibus qui iacebant et subponens capiti suo dormivit in eodem loco

**28:12.** And he [saw in his sleep](#) a ladder standing upon the earth, and the top thereof touching [heaven](#): the [angels](#) also of [God](#) ascending and descending by it.

Viditque in somnis scalam stantem super terram et cacumen illius tangens caelum angelos quoque Dei ascendentes et descendentes per eam

**28:13.** And the **Lord** leaning upon the ladder saying to him: I am the **Lord God** of **Abraham** thy father, and the **God** of **Isaac**: The land, wherein thou sleepest, I will give to thee and to thy seed.

Et Dominum innixum scalae dicentem sibi ego sum Dominus Deus Abraham patris tui et Deus Isaac terram in qua dormis tibi dabo et semini tuo

**28:14.** And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed, all the tribes of the earth shall be blessed.

Eritque germen tuum quasi pulvis terrae dilataberis ad occidentem et orientem septentrionem et meridiem et benedicentur in te et in semine tuo cunctae tribus terrae

**28:15.** And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

Et ero custos tuus quocumque perrexeris et reducam te in terram hanc nec dimittam nisi conplevero universa quae dixi

**28:16.** And when **Jacob** awaked out of sleep, he said: Indeed the **Lord** is in this place, and I **knew** it not.

Cumque evigilasset Iacob de somno ait vere Dominus est in loco isto et ego nesciebam

**28:17.** And trembling, he said: How terrible is this place? this is no other but the house of **God**, and the gate of **heaven**.

Pavensque quam terribilis inquit est locus iste non est hic aliud nisi domus Dei et porta caeli

**28:18.** And **Jacob** arising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it.

Surgens ergo mane tulit lapidem quem subposuerat capiti suo et erexit in titulum fundens oleum desuper

**28:19.** And he called the **name** of the city **Bethel**, which before was called Luza.

Appellavitque nomen urbis Bethel quae prius Luza vocabatur

**Bethel...** This **name** signifies the *house of God*.

**28:20.** And he made a **vow**, saying: If **God** shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on,

Vovit etiam votum dicens si fuerit Deus mecum et custodierit me in via per quam ambulo et dederit mihi panem ad vescendum et vestem ad induendum

**28:21.** And I shall return prosperously to my father's house: the **Lord** shall be my **God**:

Reversusque fuero prospere ad domum patris mei erit mihi Dominus in Deum

**28:22.** And this stone, which I have set up for a title, shall be called the *house of God*: and of all things that thou shalt give to me, I will offer **tithes** to thee.

Et lapis iste quem erexi in titulum vocabitur Domus Dei cunctorumque quae dederis mihi decimas offeram tibi

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## Genesis Chapter 29

### Jacob serveth Laban seven years for Rachel: but is deceived with Lia: he afterwards marrieth Rachel. Lia bears him four sons.

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**29:1.** Then [Jacob](#) went on in his journey, and came into the east country.

Profectus ergo Iacob venit ad terram orientalem

**29:2.** And he saw a [well](#) in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.

Et vidit puteum in agro tresque greges ovium accubantes iuxta eum nam ex illo adaquabantur pecora et os eius grandi lapide claudebatur

**29:3.** And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the [well](#) again.

Morisque erat ut cunctis ovibus congregatis devolverent lapidem et refectis gregibus rursum super os putei ponerent

**29:4.** And he said to the shepherds: Brethren, whence are you? They answered: Of [Haran](#).

Dixitque ad pastores fratres unde estis qui responderunt de Haran

**29:5.** And he asked them, saying: Know you [Laban](#), the son of Nachor? They said: We [know](#) him.

Quos interrogans numquid ait nostis Laban filium Nahor dixerunt novimus

**29:6.** He said: Is he in health? He is in health, say they: and behold, [Rachel](#), his daughter, cometh with his flock.

Sanusne est inquit valet inquiunt et ecce Rahel filia eius venit cum grege suo

**29:7.** And [Jacob](#) said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.

Dixitque Iacob adhuc multum diei superest nec est tempus ut reducantur ad caulas greges date ante potum ovibus et sic ad pastum eas reducite

**29:8.** They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the [well's](#) mouth, that we may water the flocks.

Qui responderunt non possumus donec omnia pecora congregentur et amoveamus lapidem de ore putei ut adaquemus greges

**29:9.** They were yet speaking, and behold [Rachel](#) came with her father's sheep; for she fed the flock.

Adhuc loquebantur et ecce Rahel veniebat cum ovibus patris sui nam gregem ipsa pascebat

**29:10.** And when [Jacob](#) saw her, and [knew](#) her to be his cousin german, and that they were the sheep of [Laban](#), his uncle: he removed the stone wherewith the [well](#) was closed.

Quam cum vidisset Iacob et sciret consobrinam suam ovesque Laban avunculi sui amovit lapidem quo puteus claudebatur

**29:11.** And having watered the flock, he [kissed](#) her: and lifting up his voice wept.

Et adaquato grege osculatus est eam elevataque voce flevit

**29:12.** And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

Et indicavit ei quod frater esset patris eius et filius Rebeccae at illa festinans nuntiavit patri suo

**29:13.** Who, when he heard that [Jacob](#) his sister's son was come, ran forth to meet him: and embracing him, and heartily [kissing](#) him, brought him into his house. And when he had heard the causes of his

journey,

Qui cum audisset venisse Iacob filium sororis suae cucurrit obviam complexusque eum et in oscula ruens duxit in domum suam auditis autem causis itineris

**29:14.** He answered: Thou art my bone and my flesh. And after the days of one month were expired, Respondit os meum es et caro mea et postquam expleti sunt dies mensis unius

**29:15.** He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

Dixit ei num quia frater meus es gratis servies mihi dic quid mercedis accipias

**29:16.** Now he had two daughters, the **name** of the elder was Lia; and the younger was called **Rachel**. Habebat vero filias duas nomen maioris Lia minor appellabatur Rahel

**29:17.** But Lia was bleary eyed: **Rachel** was well favoured, and of a beautiful countenance. Sed Lia lippis erat oculis Rahel decora facie et venusto aspectu

**29:18.** And **Jacob** being in **love** with her, said: I will serve thee seven years for **Rachel**, thy younger daughter.

Quam diligens Iacob ait serviam tibi pro Rahel filia tua minore septem annis

**29:19.** **Laban** answered: It is better that I give her to thee than to another **man**; stay with me. Respondit Laban melius est ut tibi eam dem quam viro alteri mane apud me

**29:20.** So **Jacob** served seven years for **Rachel**: and they seemed but a few days, because of the greatness of his **love**.

Servivit igitur Iacob pro Rahel septem annis et videbantur illi pauci dies prae amoris magnitudine

**29:21.** And he said to **Laban**: Give me my wife; for now the time is fulfilled, that I may go in unto her. Dixitque ad Laban da mihi uxorem meam quia iam tempus expletum est ut ingrediar ad eam

**29:22.** And he, having invited a great number of his friends to the feast, made the **marriage**. Qui vocatis multis amicorum turbis ad convivium fecit nuptias

**29:23.** And at night he brought in Lia, his daughter, to him, Et vespere filiam suam Liam introduxit ad eum

**29:24.** Giving his daughter a handmaid, **named** Zelpha. Now when **Jacob** had gone in to her according to custom, when morning was come he saw it was Lia.

Dans ancillam filiae Zelpham nomine ad quam cum ex more Iacob fuisset ingressus facto mane vidit Liam

**29:25.** And he said to his father in law: What is it that thou didst mean to do? did not I serve thee for **Rachel**? why hast thou **deceived** me?

Et dixit ad socerum quid est quod facere voluisti nonne pro Rahel servivi tibi quare inposuisti mihi

**29:26.** **Laban** answered: It is not the custom in this place, to give the younger in **marriage** first. Respondit Laban non est in loco nostro consuetudinis ut minores ante tradamus ad nuptias

**29:27.** Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

Imple ebdomadem dierum huius copulae et hanc quoque dabo tibi pro opere quo serviturus es mihi septem annis aliis

**29:28.** He yielded to his pleasure: and after the week was past, he **married Rachel**: Adquievit placito et ebdomade transacta Rahel duxit uxorem

**29:29.** To whom her father gave Bala, for her servant. Cui pater servam Balam dederat

**29:30.** And having at length obtained the **marriage** he wished for, he preferred the **love** of the latter before the former, and served with him other seven years.

Tandemque potitus optatis nuptiis amorem sequentis priori praetulit serviens apud eum septem annis aliis

**29:31.** And the **Lord** seeing that he **despised** Lia, opened her womb, but her sister remained barren.

Videns autem Dominus quod despiceret Liam aperuit vulvam eius sorore sterili permanente

**29:32.** And she conceived and bore a son, and called his name **Ruben**, saying: The **Lord** saw my affliction: now my husband will **love** me.

Quae conceptum genuit filium vocavitque nomen eius Ruben dicens vidit Dominus humilitatem meam nunc amabit me vir meus

**29:33.** And again she conceived and bore a son, and said: Because the **Lord** heard that I was **despised**, he hath given this also to me: and she called his name **Simeon**.

Rursumque concepit et peperit filium et ait quoniam audivit Dominus haberi me contemptui dedit etiam istum mihi vocavitque nomen illius Simeon

**29:34.** And she conceived the third time, and bore another son, and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name **Levi**.

Concepit tertio et genuit alium dixitque nunc quoque copulabitur mihi maritus meus eo quod pepererim illi tres filios et idcirco appellavit nomen eius Levi

**29:35.** The fourth time she conceived and bore a son, and said: Now will I praise the **Lord**: and for this she called him **Juda**. And she left bearing.

Quarto concepit et peperit filium et ait modo confitebor Domino et ob hoc vocavit eum Iudam cessavitque parere

*The Holy Bible*

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## Genesis Chapter 30

**Rachel, being barren, delivereth her handmaid to Jacob; she beareth two sons. Lia ceasing to bear, giveth also her handmaid, and she beareth two more. Then Lia beareth other two sons and one daughter. Rachel beareth Joseph. Jacob, desirous to return home, is hired to stay for a certain part of the flock's increase, whereby he becometh exceeding rich.**

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**30:1.** And [Rachel](#) seeing herself without children, [envied](#) her sister, and said to her husband: Give me children, otherwise I shall die.

Cernens autem Rahel quod infecunda esset invidit sorori et ait marito suo da mihi liberos alioquin moriar

**30:2.** And [Jacob](#) being [angry](#) with her, answered: Am I as [God](#), who hath deprived thee of the fruit of thy womb?

Cui iratus respondit Iacob num pro Deo ego sum qui privavit te fructu ventris tui

**30:3.** But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.

At illa habeo inquit famulam Balam ingredi ad eam ut pariat super genua mea et habeam ex ea filios

**30:4.** And she gave him Bala in [marriage](#): who,

Deditque illi Balam in coniugium quae

**30:5.** When her husband had gone in unto her, conceived and bore a son.

Ingresso ad se viro concepit et peperit filium

**30:6.** And [Rachel](#) said: The [Lord](#) hath [judged](#) for me, and hath heard my voice, giving me a son; and therefore she called his [name Dan](#).

Dixitque Rahel iudicavit mihi Dominus et exaudivit vocem meam dans mihi filium et idcirco appellavit nomen illius Dan

**30:7.** And again Bala conceived, and bore another,

Rursumque Bala concipiens peperit alterum

**30:8.** For whom [Rachel](#) said: [God](#) hath compared me with my sister, and I have prevailed: and she [called](#) him [Nephthali](#).

Pro quo ait Rahel comparavit me Deus cum sorore mea et invalui vocavitque eum Nephthalim

**30:9.** Lia perceiving that she had left of bearing, gave Zelpha, her handmaid, to her husband.

Sentiens Lia quod parere desisset Zelpham ancillam suam marito tradidit

**30:10.** And when she had conceived, and brought forth a son,

Qua post conceptum edente filium

**30:11.** She said: Happily. And therefore called his [name Gad](#).

Dixit feliciter et idcirco vocavit nomen eius Gad

**30:12.** Zelpha also bore another.

Peperit quoque Zelpha alterum

**30:13.** And Lia said: This is for my [happiness](#): for [women](#) will call me [blessed](#). Therefore she [called](#) him [Aser](#).

Dixitque Lia hoc pro beatitudine mea beatam quippe me dicent mulieres propterea appellavit eum Aser

**30:14.** And **Ruben** going out in the time of the wheat harvest into the field, found mandrakes: which he brought to his mother Lia. And **Rachel** said: Give me part of thy son's mandrakes.

Egressus autem Ruben tempore messis triticeae in agro reperit mandragoras quos matri Liae detulit dixitque Rahel da mihi partem de mandragoris filii tui

**30:15.** She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes? **Rachel** said: He shall sleep with thee this night, for thy son's mandrakes.

Illa respondit parumne tibi videtur quod praeripueris maritum mihi nisi etiam mandragoras filii mei tuleris ait Rahel dormiat tecum hac nocte pro mandragoris filii tui

**30:16.** And when **Jacob** returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night. Redeuntique ad vesperam de agro Iacob egressa est in occursum Lia et ad me inquit intrabis quia mercede conduxisti te pro mandragoris filii mei dormivit cum ea nocte illa

**30:17.** And **God** heard her **prayers**; and she conceived: and bore a fifth son:

Et exaudivit Deus preces eius concepitque et peperit filium quintum

**30:18.** And said: **God** hath given me a reward, because I gave my handmaid to my husband. And she called his **name Issachar**.

Et ait dedit Deus mercedem mihi quia dedi ancillam meam viro meo appellavitque nomen illius Isachar

**30:19.** And Lia conceived again, and bore the sixth son,

Rursum Lia concipiens peperit sextum filium

**30:20.** And said: **God** hath endowed me with a good dowry; this turn also my husband will be with me, because I have borne him six sons: and therefore she called his **name Zabulon**.

Et ait ditavit me Deus dote bona etiam hac vice mecum erit maritus meus eo quod genuerim ei sex filios et idcirco appellavit nomen eius Zabulon

**30:21.** After whom she bore a daughter, **named Dina**.

Post quem peperit filiam nomine Dinam

**30:22.** The **Lord** also remembering **Rachel**, heard her, and opened her womb.

Recordatus quoque Dominus Rahelis exaudivit eam et aperuit vulvam illius

**30:23.** And she conceived, and bore a son, saying: **God** hath taken away my reproach.

Quae concepit et peperit filium dicens abstulit Deus obprobrium meum

**30:24.** And she called his **name Joseph**: saying: The **Lord** give me also another son.

Et vocavit nomen illius Ioseph dicens addat mihi Dominus filium alterum

**30:25.** And when **Joseph** was born, **Jacob** said to his father in law: Send me away, that I may return into my country, and to my land.

Nato autem Ioseph dixit Iacob socero suo dimitte me ut revertar in patriam et ad terram meam

**30:26.** Give me my wives, and my children, for whom I have served thee, that I may depart: thou **knowest** the service that I have rendered thee.

Da mihi uxores et liberos meos pro quibus servivi tibi ut abeam tu nosti servitutem qua servivi tibi

**30:27.** **Laban** said to him: Let me find favour in thy sight: I have learned, by experience, that **God** hath **blessed** me for thy sake.

Ait ei Laban inveniam gratiam in conspectu tuo experimento didici quod benedixerit mihi Deus propter te

**30:28.** Appoint thy wages which I shall give thee.

Constitue mercedem tuam quam dem tibi

**30:29.** But he answered: Thou **knowest** how I have served thee, and how great thy **possession** hath been in my hands.

At ille respondit tu nosti quomodo servierim tibi et quanta in manibus meis fuerit possessio tua

**30:30.** Thou **hadst but little** before I came to thee, and now thou art become **rich**: and the **Lord** hath **blessed** thee at my coming. It is reasonable, therefore, that I should now provide also for my own house. Modicum habuisti antequam venirem et nunc dives effectus es benedixitque tibi Dominus ad introitum meum iustum est igitur ut aliquando provideam etiam domui meae

**30:31.** And **Laban** said: What shall I give thee? But he said: I require nothing; but if thou wilt do what I demand, I will feed and keep thy sheep again. Dixitque Laban quid dabo tibi at ille ait nihil volo sed si feceris quod postulo iterum pascam et custodiam pecora tua

**30:32.** Go round through all thy flocks, and separate all the sheep of divers colours, and speckled; and all that is brown and spotted, and of divers colours, as well among the sheep as among the goats, shall be my wages. Gyra omnes greges tuos et separa cunctas oves varias et sparso vellere et quodcumque furvum et maculosum variumque fuerit tam in ovibus quam in capris erit merces mea

**30:33.** And my **justice** shall answer for me tomorrow before thee, when the time of the bargain shall come; and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall **accuse** me of theft. Respondebitque mihi cras iustitia mea quando placiti tempus advenerit coram te et omnia quae non fuerint varia et maculosa et furva tam in ovibus quam in capris furti me arguent

**30:34.** And **Laban** said: I like well what thou demandest. Dixit Laban gratum habeo quod petis

**30:35.** And he separated the same day the she goats, and the sheep, and the he goats, and the rams of divers colours, and spotted; and all the flock of one colour, that is, of white and black fleece, he delivered into the hands of his sons. Et separavit in die illo capras et oves hircos et arietes varios atque maculosos cunctum autem gregem unicolore id est albi et nigri velleris tradidit in manu filiorum suorum

**30:36.** And he set the space of three days journey betwixt himself and his son in law, who fed the rest of his flock. Et posuit spatium itineris inter se et generum dierum trium qui pascebat reliquos greges eius

**30:37.** And **Jacob** took green rods of poplar, and of almond, and of plane trees, and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole, remained green: and by this means the colour was divers. Tollens ergo Iacob virgas populeas virides et amigdalinas et ex platanis ex parte decorticavit eas detractisque corticibus in his quae spoliata fuerant candor apparuit illa vero quae integra erant viridia permanserunt atque in hunc modum color effectus est varius

**30:38.** And he put them in the troughs, where the water was poured out; that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive. Posuitque eas in canalibus ubi effundebatur aqua ut cum venissent greges ad bibendum ante oculos haberent virgas et in aspectu earum conciperent

**30:39.** And it came to pass, that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled. Factumque est ut in ipso calore coitus oves intuerentur virgas et parerent maculosa et varia et diverso colore respersa

**30:40.** And **Jacob** separated the flock, and put the rods in the troughs before the eyes of the rams; and all the white and the black were **Laban's**, and the rest were **Jacob's**, when the flocks were separated one from the other. Divisitque gregem Iacob et posuit virgas ante oculos arietum erant autem alba quaeque et nigra Laban cetera vero Iacob separatis inter se gregibus

**30:41.** So when the ewes went first to ram, **Jacob** put the rods in the troughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them. Igitur quando primo tempore ascendebantur oves ponebat Iacob virgas in canalibus aquarum ante oculos arietum et ovium ut in earum contemplatione conciperent

**30:42.** But when the later coming was, and the last conceiving, he did not put them. And those that were lateward, became **Laban's**; and they of the first time, **Jacob's**.

Quando vero serotina admissura erat et conceptus extremus non ponebat eas factaque sunt ea quae erant serotina Laban et quae primi temporis Iacob

**30:43.** And the **man** was **enriched** exceedingly, and he had many flocks, maidservants and menservants, camels and asses.

Ditatusque est homo ultra modum et habuit greges multos ancillas et servos camelos et asinos

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## Genesis Chapter 31

### Jacob's departure: he is pursued and overtaken by Laban. They make a covenant.

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**31:1.** But after that he had heard the words of the sons of [Laban](#), saying: [Jacob](#) hath taken away all that was our father's, and being enriched by his [substance](#) is become great.

Postquam autem audivit verba filiorum Laban dicentium tulit Iacob omnia quae fuerunt patris nostri et de illius facultate ditatus factus est inclitus

**31:2.** And perceiving also, that [Laban's](#) countenance was not towards him as yesterday and the other day. Animadvertit quoque faciem Laban quod non esset erga se sicut heri et nudius tertius

**31:3.** Especially the [Lord](#) saying to him: Return into the land of thy fathers and to thy [kindred](#), and I will be with thee.

Maxime dicente sibi Domino revertere in terram patrum tuorum et ad generationem tuam eroque tecum

**31:4.** He sent, and called [Rachel](#) and [Lia](#) into the field, where he fed the flocks, Misit et vocavit Rahel et Liam in agrum ubi pascebat greges

**31:5.** And said to them: I see your father's countenance is not towards me as yesterday and the other day: but the [God](#) of my father hath been with me.

Dixitque eis video faciem patris vestri quod non sit erga me sicut heri et nudius tertius Deus autem patris mei fuit mecum

**31:6.** And you [know](#) that I have served your father to the uttermost of my power.

Et ipsae nostis quod totis viribus meis servierim patri vestro

**31:7.** Yea your father hath also overreached me, and hath changed my wages ten times: and yet [God](#) hath not suffered him to hurt me.

Sed pater vester circumvenit me et mutavit mercedem meam decem vicibus et tamen non dimisit eum Deus ut noceret mihi

**31:8.** If at any time, he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white one for thy wages: all the flocks brought forth white ones.

Si quando dixit variae erunt mercedes tuae pariebant omnes oves varios fetus quando vero e contrario ait alba quaeque accipies pro mercede omnes greges alba pepererunt

**31:9.** And [God](#) hath taken your father's [substance](#), and given it to me.

Tulitque Deus substantiam patris vestri et dedit mihi

**31:10.** For after the time came of the ewes conceiving, I lifted up my eyes, and [saw in my sleep](#), that the males which leaped upon the females were of divers colours, and spotted, and speckled.

Postquam enim conceptus ovium tempus advenerat levavi oculos meos et vidi in somnis ascendentes mares super feminas varios et maculosos et diversorum colorum

**31:11.** And the [angel of God](#) said to me [in my sleep](#): [Jacob](#). And I answered: Here I am.

Dixitque angelus Dei ad me in somnis Iacob et ego respondi adsum

**31:12.** And he said: Lift up thy eyes, and see that all the males leaping upon the females, are of divers colours, spotted and speckled. For I have seen all that [Laban](#) hath done to thee.

Qui ait leva oculos tuos et vide universos masculos ascendentes super feminas varios respersos atque maculosos vidi enim omnia quae fecit tibi Laban

**31:13.** I am the **God** of **Bethel**, where thou didst anoint the stone, and make a **vow** to me. Now therefore arise, and go out of this land, and return into thy native country.

Ego sum Deus Bethel ubi unxisti lapidem et votum vovisti mihi nunc ergo surge et egredere de terra hac revertens in terram nativitatis tuae

**31:14.** And **Rachel** and **Lia** answered: Have we any thing left among the **goods and inheritance** of our father's house?

Responderunt Rahel et Lia numquid habemus residui quicquam in facultatibus et hereditate domus patris nostri

**31:15.** Hath he not counted us as strangers, and sold us, and eaten up the price of us?

Nonne quasi alienas reputavit nos et vendidit comeditque pretium nostrum

**31:16.** But **God** hath taken our father's riches, and delivered them to us, and to our children: wherefore, do all that **God** hath commanded thee.

Sed Deus tulit opes patris nostri et nobis eas tradidit ac filiis nostris unde omnia quae praecepit fac

**31:17.** Then **Jacob** rose up, and having set his children and wives upon camels, went his way.

Surrexit itaque Iacob et inpositis liberis et coniugibus suis super camelos abiit

**31:18.** And he took all his **substance**, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to **Isaac**, his father, to the land of **Chanaan**.

Tulitque omnem substantiam et greges et quicquid in Mesopotamiam quaesierat pergens ad Isaac patrem suum in terram Chanaan

**31:19.** At that time **Laban** was gone to shear his sheep, and **Rachel** stole away her father's **idols**.

Eo tempore Laban ierat ad tondendas oves et Rahel furata est idola patris sui

**Her father's idols...** By this it appears that **Laban** was an **idolater**; and some of the **fathers** are of opinion that **Rachel** stole away these idols to withdraw him from **idolatry**, removing the occasion of his **sin**.

**31:20.** And **Jacob** would not confess to his father in law that he was flying away.

Noluitque Iacob confiteri socero quod fugeret

**31:21.** And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

Cumque abisset tam ipse quam omnia quae iuris eius erant et amne transmisso pergeret contra montem Galaad

**31:22.** It was told **Laban** on the third day, that **Jacob** fled.

Nuntiatum est Laban die tertio quod fugeret Iacob

**31:23.** And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad.

Qui adsumptis fratribus suis persecutus est eum diebus septem et comprehendit in monte Galaad

**31:24.** And he saw in a **dream God**, saying to him: Take heed thou speak not any thing harshly against **Jacob**.

Viditque in somnis dicentem sibi Dominum cave ne quicquam aspere loquaris contra Iacob

**31:25.** Now **Jacob** had pitched his tent in the mountain: and when he, with his brethren, had overtaken him, he pitched his tent in the same mount of Galaad.

Iamque Iacob extenderat in monte tabernaculum cum ille consecutus eum cum fratribus suis in eodem monte Galaad fixit tentorium

**31:26.** And he said to **Jacob**: Why hast thou done thus, to carry away, without my **knowledge**, my daughters as captives taken with the sword?

Et dixit ad Iacob quare ita egisti ut clam me abigeres filias meas quasi captivas gladio

**31:27.** Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with **joy**, and with songs, and with timbrels, and with harps?

Cur ignorante me fugere voluisti nec indicare mihi ut prosequerer te cum gaudio et canticis et tympanis et cithara

**31:28.** Thou hast not suffered me to **kiss** my sons and daughters; thou hast done foolishly; and now

indeed,

Non es passus ut oscularer filios meos ac filias stulte operatus es et nunc

**31:29.** It is in my power to return thee **evil**; but the **God** of your father said to me yesterday: Take heed thou speak not any thing harshly against **Jacob**.

Valet quidem manus mea reddere tibi malum sed Deus patris vestri heri dixit mihi cave ne loquaris cum Iacob quicquam durius

**31:30.** Suppose thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou **stolen away** my **gods**?

Esto ad tuos ire cupiebas et desiderio tibi erat domus patris tui cur furatus es deos meos

**31:31.** **Jacob** answered: That I departed unknown to thee, it was for **fear** lest thou wouldst **take away** thy daughters by **force**.

Respondit Iacob quod inscio te profectus sum timui ne violenter auferres filias tuas

**31:32.** But, whereas, thou chargest me with **theft**: with whomsoever thou shalt find thy **gods**, let him be **slain** before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he **knew** not that **Rachel** had **stolen** the **idols**.

Quod autem furti arguis apud quemcumque inveneris deos tuos necetur coram fratribus nostris scrutare quicquid tuorum apud me inveneris et aufer haec dicens ignorabat quod Rahel furata esset idola

**31:33.** So **Laban** went into the tent of **Jacob**, and of Lia, and of both the handmaids, and found them not. And when he was entered into **Rachel's** tent,

Ingressus itaque Laban tabernaculum Iacob et Liae et utriusque famulae non invenit cumque intrasset tentorium Rahelis

**31:34.** She, in haste, hid the **idols** under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

Illa festinans abscondit idola subter stramen cameli et sedit desuper scrutantique omne tentorium et nihil inveniendi

**31:35.** She said: Let not my lord be **angry** that I cannot rise up before thee, because it has now happened to me according to the custom of **women**. So his careful search was in vain.

Ait ne irascatur dominus meus quod coram te adsurgere nequeo quia iuxta consuetudinem feminarum nunc accidit mihi sic delusa sollicitudo quaerentis est

**31:36.** And **Jacob** being **angry**, said in a chiding manner: For what **fault** of mine, and for what **offence** on my part hast thou so hotly pursued me,

Tumensque Iacob cum iurgio ait quam ob culpam meam et ob quod peccatum sic exarsisti post me

**31:37.** And searched all my household **stuff**? What hast thou found of all the **substance** of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

Et scrutatus es omnem supellectilem meam quid invenisti de cuncta substantia domus tuae pone hic coram fratribus meis et fratribus tuis et iudicent inter me et te

**31:38.** Have I, therefore, been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

Idcirco viginti annis fui tecum oves tuae et caprae steriles non fuerunt arietes gregis tui non comedi

**31:39.** Neither did I show thee that which the beast had torn; I made good all the damage: whatsoever was lost by **theft**, thou didst exact it of me:

Nec captum a bestia ostendi tibi ego damnum omne reddebam quicquid furto perierat a me exigebas

**31:40.** Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

Die noctuque aestu urebar et gelu fugiebat somnus ab oculis meis

**31:41.** And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

Sic per viginti annos in domo tua servivi tibi quattuordecim pro filiabus et sex pro gregibus tuis inmutasti quoque mercedem meam decem vicibus

**31:42.** Unless the **God** of my father, **Abraham**, and the **fear** of **Isaac**, had stood by me, peradventure now

thou hadst sent me away naked: **God** beheld my affliction and the labour of my hands, and rebuked thee yesterday.

Nisi Deus patris mei Abraham et Timor Isaac adfuisset mihi forsitan modo nudum me dimisisses adflictionem meam et laborem manuum mearum respexit Deus et arguit te heri

**31:43.** **Laban** answered him: The daughters are mine, and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

Respondit ei Laban filiae et filii et greges tui et omnia quae cernis mea sunt quid possum facere filiis et nepotibus meis

**31:44.** Come, therefore, let us enter into a league; that it may be for a testimony between me and thee.

Veni ergo et ineamus foedus ut sit testimonium inter me et te

**31:45.** And **Jacob** took a stone, and set it up for a title.

Tulit itaque Iacob lapidem et erexit illum in titulum

**31:46.** And he said to his brethren: Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

Dixitque fratribus suis adferte lapides qui congregantes fecerunt tumulum comederuntque super eum

**31:47.** And **Laban** called it, *The witness heap*; and **Jacob**, *The hillock of testimony*: each of them according to the propriety of his language.

Quem vocavit Laban tumulus Testis et Iacob acervum Testimonii uterque iuxta proprietatem linguae suae

**31:48.** And **Laban** said: This heap shall be a witness between me and thee this day, and therefore the **name** thereof was called Galaad, that is, *The witness heap*.

Dixitque Laban tumulus iste testis erit inter me et te hodie et idcirco appellatum est nomen eius Galaad id est tumulus Testis

**31:49.** The **Lord** behold and **judge** between us, when we shall be gone one from the other.

Intueatur Dominus et iudicet inter nos quando recesserimus a nobis

**31:50.** If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but **God**, who is present and beholdeth.

Si adflixeris filias meas et si introduxeris uxores alias super eas nullus sermonis nostri testis est absque Deo qui praesens respicit

**31:51.** And he said again to **Jacob**: Behold this heap, and the stone which I have set up between me and thee,

Dixitque rursus ad Iacob en tumulus hic et lapis quem erexi inter me et te

**31:52.** Shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it thinking **harm** to me.

Testis erit tumulus inquam iste et lapis sint in testimonio si aut ego transiero illum pergens ad te aut tu praeterieris malum mihi cogitans

**31:53.** The **God** of **Abraham**, and the **God** of Nachor, the **God** of their father, **judge** between us. And **Jacob** **swore** by the **fear** of his father **Isaac**:

Deus Abraham et Deus Nahor iudicet inter nos Deus patris eorum iuravit Iacob per Timorem patris sui Isaac

**31:54.** And after he had offered **sacrifices** in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there:

Immolatisque victimis in monte vocavit fratres suos ut ederent panem qui cum comedissent manserunt ibi

**31:55.** But **Laban** arose in the night, and **kissed** his sons and daughters, and **blessed** them: and returned to his place.

Laban vero de nocte consurgens osculatus est filios et filias suas et benedixit illis reversus in locum suum

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## Genesis Chapter 32

### Jacob's vision of angels; his message and presents to Esau; his wrestling with an angel.

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**32:1.** [Jacob](#) also went on the journey he had begun: and the [angels](#) of [God](#) met him.

Iacob quoque abiit itinere quo coeperat fueruntque ei obviam angeli Dei

**32:2.** And when he saw them, he said: These are the camps of [God](#), and he called the [name](#) of that place Mahanaim, that is, *Camps*.

Quos cum vidisset ait castra Dei sunt haec et appellavit nomen loci illius Manaim id est Castra

**32:3.** And he sent messengers before him to [Esau](#), his brother, to the land of Seir, to the [country of Edom](#):

Misit autem et nuntios ante se ad Esau fratrem suum in terram Seir regionis Edom

**32:4.** And he commanded them, saying: Thus shall ye speak to my lord [Esau](#): Thus saith thy brother [Jacob](#): I have sojourned with [Laban](#), and have been with him until this day:

Praecipitque eis dicens sic loquimini domino meo Esau haec dicit frater tuus Iacob apud Laban peregrinatus sum et fui usque in praesentem diem

**32:5.** I have oxen, and asses, and sheep, and menservants, and womenservants: and now I send a message to my lord, that I may find favour in thy sight.

Habeo boves et asinos oves et servos atque ancillas mittoque nunc legationem ad dominum meum ut inveniam gratiam in conspectu tuo

**32:6.** And the messengers returned to [Jacob](#), saying: We came to [Esau](#), thy brother, and behold he cometh with speed to meet thee with four hundred [men](#).

Reversi sunt nuntii ad Iacob dicentes venimus ad Esau fratrem tuum et ecce properat in occursum tibi cum quadringentis viris

**32:7.** Then [Jacob](#) was greatly afraid; and in his fear divided the [people](#) that was with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

Timuit Iacob valde et perterritus divisit populum qui secum erat greges quoque et oves et boves et camelos in duas turmas

**32:8.** Saying: If [Esau](#) come to one company, and destroy it, the other company that is left, shall escape.

Dicens si venerit Esau ad unam turmam et percusserit eam alia turma quae reliqua est salvabitur

**32:9.** And [Jacob](#) said: O [God](#) of my father [Abraham](#), and [God](#) of my father [Isaac](#): O [Lord](#) who saidst to me, Return to thy land, and to the place of thy birth, and I will do well for thee.

Dixitque Iacob Deus patris mei Abraham et Deus patris mei Isaac Domine qui dixisti mihi revertere in terram tuam et in locum nativitatis tuae et benefaciam tibi

**32:10.** I am not worthy of the least of all thy mercies, and of thy [truth](#) which thou hast fulfilled to thy servant. With my staff I passed over this [Jordan](#); and now I return with two companies.

Minor sum cunctis miserationibus et veritate quam explesti servo tuo in baculo meo transivi Iordanem istum et nunc cum duabus turmis regredior

**32:11.** Deliver me from the hand of my brother [Esau](#), for I am greatly [afraid](#) of him; lest perhaps he come, and [kill](#) the mother with the children.

Erue me de manu fratris mei de manu Esau quia valde eum timeo ne forte veniens percutiat matrem cum filiis

**32:12.** Thou didst say, that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

Tu locutus es quod bene mihi faceres et dilatares semen meum sicut harenam maris quae prae multitudine numerari non potest

**32:13.** And when he had slept there that night, he set apart, of the things which he had, presents for his brother [Esau](#),

Cumque dormisset ibi nocte illa separavit de his quae habebat munera Esau fratri suo

**32:14.** Two hundred she goats, twenty he goats, two hundred ewes, and twenty rams,

Capras ducentas hircos viginti oves ducentas arietes viginti

**32:15.** Thirty milch camels with their colts, forty kine, and twenty bulls, twenty she asses, and ten of their foals.

Camelos fetas cum pullis suis triginta vaccas quadraginta et tauros viginti asinas viginti et pullos earum decem

**32:16.** And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

Et misit per manus servorum suorum singulos seorsum greges dixitque pueris suis antecedit me et sit spatium inter gregem et gregem

**32:17.** And he commanded the first, saying: If thou meet my brother [Esau](#), and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

Et praecepit priori dicens si obvium habueris Esau fratrem meum et interrogaverit te cuius es et quo vadis et cuius sunt ista quae sequeris

**32:18.** Thou shalt answer: Thy servant [Jacob's](#): he hath sent them as a present to my lord [Esau](#); and he cometh after us.

Respondebis servi tui Iacob munera misit domino meo Esau ipse quoque post nos venit

**32:19.** In like manner he commanded the second, and the third, and all that followed the droves, saying: Speak ye the same words to [Esau](#), when ye find him.

Similiter mandata dedit secundo ac tertio et cunctis qui sequebantur greges dicens hisdem verbis loquimini ad Esau cum inveneritis eum

**32:20.** And ye shall add: Thy servant [Jacob](#) himself also followeth after us; for he said: I will appease him with the presents that go before, and afterwards I will see him, perhaps he will be gracious to me.

Et addetis ipse quoque servus tuus Iacob iter nostrum insequitur dixit enim placabo illum muneribus quae praecedunt et postea videbo forsitan propitiabitur mihi

**32:21.** So the presents went before him, but himself lodged that night in the camp.

Praecesserunt itaque munera ante eum ipse vero mansit nocte illa in Castris

**32:22.** And rising early, he took his two wives and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.

Cumque mature surrexisset tulit duas uxores suas et totidem famulas cum undecim filiis et transivit vadum Iaboc

**32:23.** And when all things were brought over that belonged to him,

Transductisque omnibus quae ad se pertinebant

**32:24.** He remained alone; and behold, a [man](#) wrestled with him till morning.

Remansit solus et ecce vir luctabatur cum eo usque mane

**A man, etc...** This was an [angel](#) in [human](#) shape, as we learn from [Osee 12:4](#). He is called [God](#), verses [28](#) and [30](#), because he represented the person of the [Son of God](#). This wrestling, in which [Jacob](#), assisted by [God](#), was a match for an [angel](#), was so ordered ([verse 28](#)), that he might learn by this experiment of the [divine](#) assistance, that neither [Esau](#), nor any other [man](#), should have power to hurt him. -- It was also spiritual, as appeareth by his earnest [prayer](#), urging and at last obtaining the [angel's blessing](#).

**32:25.** And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

Qui cum videret quod eum superare non posset tetigit nervum femoris eius et statim emarcuit

**32:26.** And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou [bless](#) me.

Dixitque ad eum dimitte me iam enim ascendit aurora respondit non dimittam te nisi benedixeris mihi

**32:27.** And he said: What is thy **name**? He answered: **Jacob**.

Ait ergo quod nomen est tibi respondit Iacob

**32:28.** But he said: Thy **name** shall not be called Jacob, but Israel; for if thou hast been strong against **God**, how much more shalt thou prevail against **men**?

At ille nequaquam inquit Iacob appellabitur nomen tuum sed Israhel quoniam si contra Deum fortis fuisti quanto magis contra homines praeualebis

**32:29.** **Jacob** asked him: Tell me by what **name** art thou called? He answered: Why dost thou ask my **name**? And he **blessed** him in the same place.

Interrogavit eum Iacob dic mihi quo appellaris nomine respondit cur quaeris nomen meum et benedixit ei in eodem loco

**32:30.** And **Jacob** called the **name** of the place Phanuel, saying: I have seen **God** face to face, and my **soul** has been saved.

Vocavitque Iacob nomen loci illius Phanuhel dicens vidi Deum facie ad faciem et salva facta est anima mea **Phanuel...** This word signifies the face of **God**, or the sight, or seeing of **God**.

**32:31.** And immediately the sun rose upon him, after he was past Phanuel; but he halted on his foot.

Ortusque est ei statim sol postquam transgressus est Phanuhel ipse vero claudicabat pede

**32:32.** Therefore the **children of Israel**, unto this day, eat not the sinew, that shrank in **Jacob's** thigh: because he touched the sinew of his thigh and it shrank.

Quam ob causam non comedunt filii Israhel nervum qui emarcuit in femore Iacob usque in praesentem diem eo quod tetigerit nervum femoris eius et obstipuerit

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## Genesis Chapter 33

### Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.

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**33:1.** And [Jacob](#) lifting up his eyes, saw [Esau](#) coming, and with him four hundred [men](#): and he divided the children of Lia and of [Rachel](#), and of the two handmaids.

Levans autem Iacob oculos suos vidit venientem Esau et cum eo quadringentos viros divisitque filios Liae et Rahel ambarumque famularum

**33:2.** And he put both the handmaids and their children foremost: and Lia and her children in the second place: and [Rachel](#) and [Joseph](#) last.

Et posuit utramque ancillam et liberos earum in principio Liam vero et filios eius in secundo loco Rahel autem et Ioseph novissimos

**33:3.** And he went forward and bowed down with his face to the ground seven times, until his brother came near.

Et ipse praegrediens adoravit pronus in terram septies donec adpropinquaret frater eius

**33:4.** Then [Esau](#) ran to meet his brother, and embraced him: and clasping him fast about the neck, and [kissing](#) him, wept.

Currens itaque Esau obviam fratri suo amplexatus est eum stringensque collum et osculans flevit

**33:5.** And lifting up his eyes, he saw the [women](#) and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which [God](#) hath given to me, thy servant.

Levatisque oculis vidit mulieres et parvulos earum et ait quid sibi volunt isti et si ad te pertinent respondit parvuli sunt quos donavit mihi Deus servo tuo

**33:6.** Then the handmaids and their children came near and bowed themselves.

Et adpropinquantes ancillae et filii earum incurvati sunt

**33:7.** Lia also, with her children, came near and bowed down in like manner; and last of all, [Joseph](#) and [Rachel](#) bowed down.

Accessitque Lia cum liberis suis et cum similiter adorassent extremi Ioseph et Rahel adoraverunt

**33:8.** And [Esau](#) said: What are the droves that I met? He answered: That I might find favour before my lord.

Quaenam sunt inquit istae turmae quas obvias habui respondit ut invenirem gratiam coram domino meo

**33:9.** But he said: I have plenty, my brother, keep what is thine for thyself.

Et ille habeo ait plurima frater mi sint tua tibi

**33:10.** And [Jacob](#) said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of [God](#): be gracious to me,

Dixit Iacob noli ita obsecro sed si inveni gratiam in oculis tuis accipe munusculum de manibus meis sic enim vidi faciem tuam quasi viderim vultum Dei esto mihi propitius

**33:11.** And take the [blessing](#) which I have brought thee, and which [God](#) hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,

Et suscipe benedictionem quam adtuli tibi et quam donavit mihi Deus tribuens omnia vix fratre compellente suscipiens

**33:12.** And said: Let us go on together, and I will accompany thee in thy journey.

Ait gradiamur simul eroque socius itineris tui

**33:13.** And **Jacob** said: My lord, thou **knowest** that I have with me tender children, and sheep, and kine with young: which if I should **cause** to be overdriven, in one day all the flocks will die.

Dixit Iacob nosti domine mi quod parvulos habeam teneros et oves ac boves fetas mecum quas si plus in ambulando fecero laborare morientur una die cuncti greges

**33:14.** May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.

Praecedat dominus meus ante servum suum et ego sequar paulatim vestigia eius sicut videro posse parvulos meos donec veniam ad dominum meum in Seir

**33:15.** **Esau** answered: I beseech thee, that some of the people, at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favour, my lord, in thy sight.

Respondit Esau oro te ut de populo qui mecum est saltem socii remaneant viae tuae non est inquit necesse hoc uno indigeo ut inveniam gratiam in conspectu domini mei

**33:16.** So **Esau** returned that day, the way that he came, to Seir.

Reversus est itaque illo die Esau itinere quo venerat in Seir

**33:17.** And **Jacob** came to Socoth: where having built a house, and pitched tents, he called the **name** of the place Socoth, that is, *Tents*.

Et Iacob venit in Soccoth ubi aedificata domo et fixis tentoriis appellavit nomen loci illius Soccoth id est Tabernacula

**33:18.** And he passed over to **Salem**, a city of the **Sichemites**, which is in the land of **Chanaan**, after he returned from Mesopotamia of **Syria**: and he dwelt by the town.

Transivitque in Salem urbem Sycimorum quae est in terra Chanaan postquam regressus est de Mesopotamiam Syriae et habitavit iuxta oppidum

**33:19.** And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of **Sichem**, for a hundred lambs.

Emitque partem agri in qua fixerat tabernaculum a filiis Emor patris Sychem centum agnis

**33:20.** And raising an **altar** there, he invoked upon it the most mighty **God** of **Israel**.

Et erecto ibi altari invocavit super illud Fortissimum Deum Israhel

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## Genesis Chapter 34

### Dina is ravished, for which the Schemites are destroyed.

**34:1.** And Dina the daughter of Lia went out to see the [women](#) of that country.

Egressa est autem Dina filia Liae ut videret mulieres regionis illius

**34:2.** And when Schem the son of Hemor the Hevite, the prince of that land, saw her, he was in [love](#) with her: and [took her away](#), and lay with her, ravishing the [virgin](#).

Quam cum vidisset Sychem filius Emor Evei princeps terrae illius adamavit et rapuit et dormivit cum illa vi opprimens virginem

**34:3.** And his [soul](#) was fast knit unto her; and whereas she was sad, he comforted her with sweet words.

Et conglutinata est anima eius cum ea tristemque blanditiis delinivit

**34:4.** And going to Hemor his father, he said: Get me this damsel to wife.

Et pergens ad Emor patrem suum accipe mihi inquit puellam hanc coniugem

**34:5.** But when [Jacob](#) had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

Quod cum audisset Iacob absentibus filiis et in pastu occupatis pecorum siluit donec redirent

**34:6.** And when Hemor the father of Schem was come out to speak to [Jacob](#),

Egresso autem Emor patre Sychem ut loqueretur ad Iacob

**34:7.** Behold his sons came from the field: and hearing what had passed, they were exceeding [angry](#), because he had done a foul thing in [Israel](#), and committed an [unlawful act](#), in ravishing [Jacob's](#) daughter.

Ecce filii eius veniebant de agro auditoque quod acciderat irati sunt valde eo quod foedam rem esset operatus in Israhel et violata filia Iacob rem illicitam perpetrasset

**34:8.** And Hemor spoke to them: The [soul](#) of my son Schem has a longing for your daughter: give her him to wife:

Locutus est itaque Emor ad eos Sychem filii mei adhesit anima filiae vestrae date eam illi uxorem

**34:9.** And let us contract [marriages](#) one with another: give us your daughters, and take you our daughters.

Et iungamus vicissim conubia filias vestras tradite nobis et filias nostras accipite

**34:10.** And dwell with us: the land is at your command, till, trade, and possess it.

Et habitate nobiscum terra in potestate vestra est exercete negotiamini et possidete eam

**34:11.** Schem also said to her father and to her brethren: Let me find favour in your sight, and whatsoever you shall appoint I will give:

Sed et Sychem ad patrem et ad fratres eius ait inveniam gratiam coram vobis et quaecumque statueritis dabo

**34:12.** Raise the dowry, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife.

Augete dotem munera postulate libens tribuam quod petieritis tantum date mihi puellam hanc uxorem

**34:13.** The sons of [Jacob](#) answered Schem and his father deceitfully, being [enraged](#) at the deflowering of their sister:

Responderunt filii Iacob Sychem et patri eius in dolo saevientes ob stuprum sororis

**Deceitfully...** The sons of [Jacob](#), on this occasion, were guilty of a grievous [sin](#), as well by [falsely pretending religion](#), as by excess of revenge: though otherwise their [zeal](#) against so foul a [crime](#) was commendable.

**34:14.** We cannot do what you demand, nor give our sister to one that is uncircumcised; which with us is unlawful and abominable.

Non possumus facere quod petitis nec dare sororem nostram homini incircumciso quod illicitum et nefarium est apud nos

**34:15.** But in this we may be allied with you, if you will be like us, and all the male sex among you be **circumcised**:

Sed in hoc valebimus foederari si esse volueritis nostri similes et circumcidatur in vobis omne masculini sexus

**34:16.** Then will we mutually give and take your daughters, and ours; and we will dwell with you, and will be one people:

Tunc dabimus et accipiemus mutuo filias nostras ac vestras et habitabimus vobiscum erimusque unus populus

**34:17.** But if you will not be **circumcised**, we will take our daughter and depart.

Sin autem circumcidi nolueritis tollemus filiam nostram et recedemus

**34:18.** Their offer pleased Hemor, and Sichem, his son:

Placuit oblatio eorum Emor et Sychem filio eius

**34:19.** And the young man made no delay, but forthwith fulfilled what was required: for he **loved** the damsel exceedingly, and he was the greatest **man** in all his father's house.

Nec distulit adulescens quin statim quod petebatur expleret amabat enim puellam valde et ipse erat inclitus in omni domo patris sui

**34:20.** And going into the gate of the city, they spoke to the people:

Ingressique portam urbis locuti sunt populo

**34:21.** These **men** are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth **men** to till it: we shall take their daughters for wives, and we will give them ours.

Viri isti pacifici sunt et volunt habitare nobiscum negotientur in terra et exercent eam quae spatiosa et lata cultoribus indiget filias eorum accipiemus uxores et nostras illis dabimus

**34:22.** One thing there is for which so great a **good** is deferred: We must **circumcise** every male among us, following the manner of the nation.

Unum est quod differtur tantum bonum si circumcidamus masculos nostros ritum gentis imitantes

**34:23.** And their **substance**, and cattle, and all that they possess, shall be ours; only in this let us condescend, and by dwelling together, we shall make one people.

Et substantia eorum et pecora et cuncta quae possident nostra erunt tantum in hoc adquiescamus et habitantes simul unum efficiemus populum

**34:24.** And they all agreed, and **circumcised** all the males.

Adsensi sunt omnes circumcisis cunctis maribus

**34:25.** And behold the third day, when the pain of the wound was greatest: two of the sons of **Jacob**, **Simeon** and **Levi**, the brothers of Dina, taking their swords, entered boldly into the city and slew all the **men**.

Et ecce die tertio quando gravissimus vulnerum dolor est arreptis duo Iacob filii Symeon et Levi fratres Dinae gladiis ingressi sunt urbem confidenter interfectisque omnibus masculis

**34:26.** And they **killed** also Hemor and Sichem, and took away their sister Dina out of Sichem's house.

Emor et Sychem pariter necaverunt tollentes Dinam de domo Sychem sororem suam

**34:27.** And when they were gone out, the other sons of **Jacob** came upon the slain; and plundered the city in revenge of the rape.

Quibus egressis inruerunt super occisos ceteri filii Iacob et depopulati sunt urbem in ultionem stupri

**34:28.** And they took their sheep, and their herds, and their asses, wasting all they had in their houses and in their fields.

Oves eorum et armenta et asinos cunctaque vastantes quae in domibus et in agris erant

**34:29.** And their children and wives they took **captive**.

Parvulos quoque et uxores eorum duxere captivas

**34:30.** And when they had boldly perpetrated these things, **Jacob** said to **Simeon** and **Levi**: You have troubled me, and made me hateful to the **Chanaanites** and Pherezites, the inhabitants of this land. We are few: they will gather themselves together and **kill** me; and both I, and my house shall be destroyed.

Quibus patratis audacter Iacob dixit ad Symeon et Levi turbastis me et odiosum fecistis Chananeis et Ferezeis habitatoribus terrae huius nos pauci sumus illi congregati percutient me et delebor ego et domus mea

**34:31.** They answered: Should they abuse our sister as a strumpet?

Responderunt numquid ut scorto abuti debuere sorore nostra

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## Genesis Chapter 35

**Jacob purgeth his family from idols: goeth by God's commandment to Bethel, and there buildeth an altar. God appearing again to Jacob blesseth him, and changeth his name into Israel. Rachel dieth in childbirth. Isaac also dieth.**

---

**35:1.** In the mean time [God](#) said to [Jacob](#): Arise and go up to [Bethel](#), and dwell there, and make there an [altar](#) to [God](#), who appeared to thee when thou didst flee from [Esau](#), thy brother.

Interea locutus est Deus ad Iacob surge et ascende Bethel et habita ibi facque altare Deo qui apparuit tibi quando fugiebas Esau fratrem tuum

**35:2.** And [Jacob](#) having called together all his household, said: Cast away the [strange gods](#) that are among you, and be [cleansed](#), and change your garments.

Iacob vero convocata omni domo sua ait abicite deos alienos qui in medio vestri sunt et mundamini ac mutate vestimenta vestra

**35:3.** Arise, and let us go up to [Bethel](#), that we may make there an [altar](#) to [God](#); who heard me in the day of my affliction, and accompanied me in my journey.

Surgite et ascendamus in Bethel ut faciamus ibi altare Deo qui exaudivit me in die tribulationis meae et fuit socius itineris mei

**35:4.** So they gave him all the [strange gods](#) they had, and the earrings which were in their ears: and he buried them under the turpentine tree, that is behind the city of [Sichem](#).

Dederunt ergo ei omnes deos alienos quos habebant et inaures quae erant in auribus eorum at ille infodit ea subter terebinthum quae est post urbem Sychem

**35:5.** And when they were departed, the terror of [God](#) fell upon all the cities round about, and they durst not pursue after them as they went away.

Cumque profecti essent terror Dei invasit omnes per circuitum civitates et non sunt ausi persequi recedentes

**35:6.** And [Jacob](#) came to Luza, which is in the land of [Chanaan](#), surnamed [Bethel](#): he and all the people that were with him.

Venit igitur Iacob Luzam quae est in terra Chanaan cognomento Bethel ipse et omnis populus cum eo

**35:7.** And he built there an [altar](#), and called the [name](#) of that place, *The house of God*: for there [God](#) [appeared](#) to him when he fled from his brother.

Aedificavitque ibi altare et appellavit nomen loci Domus Dei ibi enim apparuit ei Deus cum fugeret fratrem suum

**35:8.** At the same time Debora, the nurse of Rebecca, died, and was buried at the foot of [Bethel](#), under an oak, and the [name](#) of that place was called, *The oak of weeping*.

Eodem tempore mortua est Debbora nutrix Rebeccae et sepulta ad radices Bethel subter quercum vocatumque est nomen loci quercus Fletus

**35:9.** And [God](#) appeared again to [Jacob](#), after he returned from Mesopotamia of [Syria](#), and he [blessed](#) him, Apparuit autem iterum Deus Iacob postquam reversus est de Mesopotamiam Syriae benedixitque ei

**35:10.** Saying: Thou shalt not be called any more Jacob, but Israel shall be thy [name](#). And he [called](#) him Israel.

Dicens non vocaberis ultra Iacob sed Israhel erit nomen tuum et appellavit eum Israhel

**Israel...** This [name](#) signifieth one that prevaiileth with [God](#).

**35:11.** And said to him: I am **God almighty**, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

Dixitque ei ego Deus omnipotens cresce et multiplicare gentes et populi nationum erunt ex te reges de lumbis tuis egredientur

**35:12.** And the land which I gave to **Abraham** and **Isaac**, I will give to thee, and to thy seed after thee.

Terramque quam dedi Abraham et Isaac dabo tibi et semini tuo post te

**35:13.** And he departed from him.

Et recessit ab eo

**35:14.** But he set up a monument of stone, in the place where **God** had spoken to him: pouring drink **offerings** upon it, and pouring oil thereon:

Ille vero erexit titulum lapideum in loco quo locutus ei fuerat Deus libans super eum libamina et effundens oleum

**35:15.** And calling the **name** of that place **Bethel**.

Vocansque nomen loci Bethel

**35:16.** And going forth from thence, he came in the spring time to the land which leadeth to **Ephrata**: wherein when **Rachel** was in travail,

Egressus inde venit verno tempore ad terram quae ducit Efratham in qua cum parturiret Rahel

**35:17.** By reason of her hard labour, she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

Ob difficultatem partus periclitari coepit dixitque ei obsetrix noli timere quia et hunc habebis filium

**35:18.** And when her **soul** was departing for pain, and death was now at hand, she called the **name** of her son Benoni, that is, the son of my pain: but his father **called** him **Benjamin**, that is, the son of the right hand.

Egrediente autem anima prae dolore et imminente iam morte vocavit nomen filii sui Benoni id est filius doloris mei pater vero appellavit eum Benjamin id est filius dexterarum

**35:19.** So **Rachel** died, and was buried in the highway that leadeth to **Ephrata**, this is **Bethlehem**.

Mortua est ergo Rahel et sepulta in via quae ducit Efratham haec est Bethleem

**35:20.** And **Jacob** erected a pillar over her sepulchre: this is the pillar of **Rachel's** monument, to this day.

Erexitque Iacob titulum super sepulchrum eius hic est titulus monumenti Rahel usque in praesentem diem

**35:21.** Departing thence, he pitched his tent beyond the Flock tower.

Egressus inde fixit tabernaculum trans turrem Gregis

**35:22.** And when he dwelt in that country, **Ruben** went, and slept with Bala the **concubine** of his father: which he was not **ignorant** of. Now the sons of **Jacob** were twelve.

Cumque habitaret in illa regione abiit Ruben et dormivit cum Bala concubina patris sui quod illum minime latuit erant autem filii Iacob duodecim

**The concubine...** She was his lawful wife; but, according to the style of the Hebrews, is called **concubine**, because of her servile extraction.

**35:23.** The sons of Lia: **Ruben** the **first born**, and **Simeon**, and **Levi**, and **Juda**, and **Issachar**, and **Zabulon**.

Filii Liae primogenitus Ruben et Symeon et Levi et Iudas et Isachar et Zabulon

**35:24.** The sons of **Rachel**: **Joseph** and **Benjamin**.

Filii Rahel Ioseph et Benjamin

**35:25.** The sons of Bala, **Rachel's** handmaid: **Dan** and **Nephthali**.

Filii Balae ancillae Rahelis Dan et Nephthalim

**35:26.** The sons of Zelpha, Lia's handmaid: **Gad** and **Aser**: these are the sons of **Jacob**, that were born to him in Mesopotamia of **Syria**.

Filii Zelphae ancillae Liae Gad et Aser hii filii Iacob qui nati sunt ei in Mesopotamiam Syriae

**35:27.** And he came to **Isaac** his father in Mambre, the city of Arbee, this is **Hebron**: wherein **Abraham** and **Isaac** sojourned.

Venit etiam ad Isaac patrem suum in Mambre civitatem Arbee haec est Hebron in qua peregrinatus est Abraham et Isaac

**35:28.** And the days of **Isaac** were a hundred and eighty years.

Et completi sunt dies Isaac centum octoginta annorum

**35:29.** And being spent with age he died, and was gathered to his **people**, being old and full of days: and his sons **Esau** and **Jacob** buried him.

Consumptusque aetate mortuus est et adpositus populo suo senex et plenus dierum et sepelierunt eum Esau et Iacob filii sui

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## Genesis Chapter 36

### Esau with his wives and children parteth from Jacob. An account of his descendants, and of the first kings of Edom.

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**36:1.** And these are the [generations](#) of [Esau](#), the same is Edom.

Hae sunt autem generationes Esau ipse est Edom

**36:2.** [Esau](#) took wives of the daughters of [Chanaan](#): Ada the daughter of Elon the [Hethite](#), and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite:

Esau accepit uxores de filiabus Chanaan Ada filiam Elom Hethhei et Oolibama filiam Ana filiae Sebeon Evei **Ada...** These wives of [Esau](#) are called by other [names](#), [Genesis 26](#). But it was very common amongst the ancients for the same persons to have two [names](#), as [Esau](#) himself was also called Edom.

**36:3.** And Basemath, the daughter of [Ismael](#), sister of Nabajoth.

Basemath quoque filiam Ismahel sororem Nabaioth

**36:4.** And Ada bore Eliphaz: Basemath bore Rahuel.

Peperit autem Ada Eliphaz Basemath genuit Rauhel

**36:5.** Oolibama bore Jehus, and Ihelon, and Core. These are the sons of [Esau](#), that were born to him in the land of [Chanaan](#).

Oolibama edidit Hieus et Hielom et Core hii filii Esau qui nati sunt ei in terra Chanaan

**36:6.** And [Esau](#) took his wives, and his sons and daughters, and every [soul](#) of his house, and his [substance](#), and cattle, and all that he was able to acquire in the land of [Chanaan](#): and went into another country, and departed from his brother [Jacob](#).

Tulit autem Esau uxores suas et filios et filias et omnem animam domus suae et substantiam et pecora et cuncta quae habere poterat in terra Chanaan et abiit in alteram regionem recessitque a fratre suo Iacob

**36:7.** For they were exceeding [rich](#), and could not dwell together: neither was the land in which they sojourned able to bear them, for the multitude of their flocks.

Divites enim erant valde et simul habitare non poterant nec sustinebat eos terra peregrinationis eorum prae multitudine gregum

**36:8.** And [Esau](#) dwelt in mount Seir: he is Edom.

Habitavitque Esau in monte Seir ipse est Edom

**36:9.** And these are the [generations](#) of [Esau](#), the father of [Edom](#), in mount Seir.

Hae sunt generationes Esau patris Edom in monte Seir

**36:10.** And these the [names](#) of his sons: Eliphaz the son of Ada, the wife of [Esau](#): and Rahuel, the son of Basemath, his wife.

Et haec nomina filiorum eius Eliphaz filius Ada uxoris Esau Rauhel quoque filius Basemath uxoris eius

**36:11.** And Eliphaz had sons: Theman, Omar, Sepho, and Gatham and Cenez.

Fueruntque filii Eliphaz Theman Omar Sephu et Gatham et Cenez

**36:12.** And Thamna was the [concubine](#) of Eliphaz, the son of [Esau](#): and she bore him Amalech. These are the sons of Ada, the wife of [Esau](#).

Erat autem Thamna concubina Eliphaz filii Esau quae peperit ei Amalech hii sunt filii Adae uxoris Esau

**36:13.** And the sons of Rahuel were Nahath and Zara, Samma and Meza. These were the sons of Basemath, the wife of [Esau](#).

Filii autem Rauhel Naath et Zara Semma et Meza hii filii Basemath uxoris Esau

**36:14.** And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of [Esau](#), whom she bore to him, Jehus, and Ihelon, and Core.

Isti quoque erant filii Oolibama filiae Ana filiae Sebeon uxoris Esau quos genuit ei Hieus et Hielom et Core

**36:15.** These were dukes of the sons of [Esau](#): the sons of Eliphaz, the [firstborn](#) of [Esau](#): duke Theman, duke Omar, duke Sepho, duke Cenez,

Hii duces filiorum Esau filii Eliphaz primogeniti Esau dux Theman dux Omar dux Sephu dux Cenez

**36:16.** Duke Core, duke Gatham, duke Amalech: these are the sons of Eliphaz, in the [land of Edom](#), and these the sons of Ada.

Dux Core dux Gatham dux Amalech hii filii Eliphaz in terra Edom et hii filii Adae

**36:17.** And these were the sons of Rahuel, the son of [Esau](#): duke Nahath, duke Zara, duke Samma, duke Meza. And these are the dukes of Rahuel, in the [land of Edom](#): these the sons of Basemath, the wife of [Esau](#).

Hii quoque filii Rauhel filii Esau dux Naath dux Zara dux Semma dux Meza hii duces Rauhel in terra Edom isti filii Basemath uxoris Esau

**36:18.** And these the sons of Oolibama, the wife of [Esau](#): duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of [Esau](#).

Hii autem filii Oolibama uxoris Esau dux Hieus dux Hielom dux Core hii duces Oolibama filiae Ana uxoris Esau

**36:19.** These are the sons of [Esau](#), and these the dukes of them: the same is Edom.

Isti filii Esau et hii duces eorum ipse est Edom

**36:20.** These are the sons of Seir, the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

Isti filii Seir Horrei habitatores terrae Lotham et Sobal et Sebeon et Anan

**36:21.** And Dison, and Eser, and Disan. These are dukes of the Horrites, the sons of Seir, in the [land of Edom](#).

Dison et Eser et Disan hii duces Horrei filii Seir in terra Edom

**36:22.** And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

Facti sunt autem filii Lotham Horrei et Heman erat autem soror Lotham Thamna

**36:23.** And these the sons of Sobal: Alvan, and Manahat, and Ebal, and Sepho, and Onam.

Et isti filii Sobal Alvam et Maneeth et Hebal Sephi et Onam

**36:24.** And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the [wilderness](#), when he fed the asses of Sebeon, his father:

Et hii filii Sebeon Ahaia et Anam iste est Ana qui invenit aquas calidas in solitudine cum pasceret asinos Sebeon patris sui

**36:25.** And he had a son Dison, and a daughter Oolibama.

Habitque filium Disan et filiam Oolibama

**36:26.** And these were the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

Et isti filii Disan Amdan et Esban et Iethran et Charan

**36:27.** These also were the sons of Eser: Balaan, and Zavan, and Acan.

Hii quoque filii Eser Balaan et Zevan et Acham

**36:28.** And Dison had sons: Hus and Aram.

Habit autem filios Disan Hus et Aran

**36:29.** These were dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

Isti duces Horreorum dux Lothan dux Sobal dux Sebeon dux Ana

**36:30.** Duke Dison, duke Eser, duke Disan: these were dukes of the Horrites that ruled in the land of Seir.

Dux Dison dux Eser dux Disan isti duces Horreorum qui imperaverunt in terra Seir

**36:31.** And the kings that ruled in the [land of Edom](#), before the [children of Israel](#) had a king, were these:

Reges autem qui regnaverunt in terra Edom antequam haberent regem filii Israhel fuerunt hii

**36:32.** Bela the son of Beor, and the [name](#) of his city Denaba.

Bale filius Beor nomenque urbis eius Denaba

**36:33.** And Bela died, and Jobab, the son of Zara, of Bosra, reigned in his stead.

Mortuus est autem Bale et regnavit pro eo Iobab filius Zare de Bosra

**36:34.** And when Jobab was dead, Husam, of the land of the Themanites, reigned in his stead.

Cumque mortuus esset Iobab regnavit pro eo Husan de terra Themanorum

**36:35.** And after his death, Adad, the son of Badad, reigned in his stead, who defeated the [Madianites](#) in the country of Boab; and the [name](#) of his city was Avith.

Hoc quoque mortuo regnavit pro eo Adad filius Badadi qui percussit Madian in regione Moab et nomen urbis eius Ahuith

**36:36.** And when Adad was dead, there reigned in his stead, Semla, of Masreca.

Cumque mortuus esset Adad regnavit pro eo Semla de Maserecha

**36:37.** And he being dead, [Saul](#), of the river Rohoboth, reigned in his stead.

Hoc quoque mortuo regnavit pro eo Saul de fluvio Rooboth

**36:38.** And when he also was dead, Balanan, the son of Achobor, succeeded to the kingdom.

Cumque et hic obisset successit in regnum Baalanam filius Achobor

**36:39.** This [man](#) also being dead, [Adar](#) reigned in his place; and the [name](#) of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

Isto quoque mortuo regnavit pro eo Adad nomenque urbis eius Phau et appellabatur uxor illius Meezabel filia Matred filiae Mizaab

**36:40.** And these are the [names](#) of the dukes of [Esau](#) in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth,

Haec ergo nomina Esau in cognationibus et locis et vocabulis suis dux Thamna dux Alva dux Ietheth

**36:41.** Duke Oolibama, duke Ela, duke Phinon,

Dux Oolibama dux Ela dux Phinon

**36:42.** Duke Cenez, duke Theman, duke Mabsar,

Dux Cenez dux Theman dux Mabsar

**36:43.** Duke Magdiel, duke Hiram: these are the dukes of [Edom](#) dwelling in the land of their government; the same is [Esau](#), the father of the [Edomites](#).

Dux Mabdiel dux Iram hii duces Edom habitantes in terra imperii sui ipse est Esau pater Idumeorum

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## Genesis Chapter 37

### Joseph's dreams: he is sold by his brethren, and carried into Egypt.

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**37:1.** And [Jacob](#) dwelt in the land of [Chanaan](#), wherein his father sojourned.

Habitavit autem Iacob in terra Chanaan in qua peregrinatus est pater suus

**37:2.** And these are his [generations](#): [Joseph](#), when he was sixteen years old, was feeding the flock with his brethren, being but a boy: and he was with the sons of Bala and of Zelpha his father's wives: and he accused his brethren to his father of a most [wicked crime](#).

Et hae sunt generationes eius Ioseph cum sedecim esset annorum pascebat gregem cum fratribus suis adhuc puer et erat cum filiis Bala et Zelphae uxorum patris sui accusavitque fratres suos apud patrem crimine pessimo

**37:3.** Now [Israel](#) [loved Joseph](#) above all his sons, because he had him in his old age: and he made him a coat of divers colours.

Israhel autem diligebat Ioseph super omnes filios suos eo quod in senectute genuisset eum fecitque ei tunicam polymitam

**37:4.** And his brethren seeing that he was [loved](#) by his father, more than all his sons, [hated](#) hem, and could not speak peaceably to him.

Videntes autem fratres eius quod a patre plus cunctis filiis amaretur oderant eum nec poterant ei quicquam pacificum loqui

**37:5.** Now it fell out also that he told his brethren a [dream](#), that he had dreamed: which occasioned them to [hate](#) him the more.

Accidit quoque ut visum somnium referret fratribus quae causa maioris odii seminarium fuit

**A dream...** These [dreams](#) of [Joseph](#) were [prophetical](#), and sent from [God](#); as were also those which he [interpreted](#), [Genesis 40](#) and [41](#); otherwise generally speaking, the [observing of dreams](#) is condemned in the [Scripture](#), as [superstitious](#) and [sinful](#). See [Deuteronomy 18: 10](#); [Ecclesiasticus 34: 2-3](#).

**37:6.** And he said to them: Hear my [dream](#) which I dreamed.

Dixitque ad eos audite somnium meum quod vidi

**37:7.** I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf.

Putabam ligare nos manipulos in agro et quasi consurgere manipulum meum et stare vestrosque manipulos circumstantes adorare manipulum meum

**37:8.** His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his [dreams](#) and words ministered nourishment to their [envy](#) and [hatred](#).

Responderunt fratres eius numquid rex noster eris aut subiciemur dicioni tuae haec ergo causa somniorum atque sermonum invidiae et odii fomitem ministravit

**37:9.** He dreamed also another [dream](#), which he told his brethren, saying: I saw in a [dream](#), as it were the sun, and the moon, and eleven stars [worshipping](#) me.

Aliud quoque vidit somnium quod narrans fratribus ait vidi per somnium quasi solem et lunam et stellas undecim adorare me

**37:10.** And when he had told this to his father, and brethren, his father rebuked him and said: What meaneth this [dream](#) that thou hast dreamed? shall I and thy mother, and thy brethren [worship](#) thee upon the earth?

Quod cum patri suo et fratribus rettulisset increpavit eum pater et dixit quid sibi vult hoc somnium quod vidisti num ego et mater tua et fratres adorabimus te super terram

**Worship...** This word is not used here to signify **divine worship**, but an **inferior veneration**, expressed by the bowing of the body, and that, according to the manner of the eastern nations, down to the ground.

**37:11.** His brethren therefore **envied** him: but his father considered the thing with himself.

Invidebant igitur ei fratres sui pater vero rem tacitus considerabat

**37:12.** And when his brethren abode in **Sechem**, feeding their father's flocks,

Cumque fratres illius in pascendis gregibus patris morarentur in Sychem

**37:13.** **Israel** said to him: Thy brethren feed the sheep in **Sichem**: come, I will send thee to them. And when he answered:

Dixit ad eum Israhel fratres tui pascunt oves in Sycimis veni mittam te ad eos quo respondente

**37:14.** I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of **Hebron**, he came to **Sichem**:

Praesto sum ait vade et vide si cuncta prospera sint erga fratres tuos et pecora et renuntia mihi quid agatur missus de valle Hebron venit in Sychem

**37:15.** And a **man** found him there wandering in the field, and asked what he sought.

Invenitque eum vir errantem in agro et interrogavit quid quaereret

**37:16.** But he answered: I seek my brethren, tell me where they feed the flocks.

At ille respondit fratres meos quaero indica mihi ubi pascant greges

**37:17.** And the **man** said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And **Joseph** went forward after his brethren, and found them in Dothain.

Dixitque ei vir recesserunt de loco isto audivi autem eos dicentes eamus in Dothain perrexit ergo Ioseph post fratres suos et invenit eos in Dothain

**37:18.** And when they saw him afar off, before he came nigh them, they thought to **kill** him:

Qui cum vidissent eum procul antequam accederet ad eos cogitaverunt illum occidere

**37:19.** And said one to another: Behold the dreamer cometh.

Et mutuo loquebantur ecce somniator venit

**37:20.** Come, let us **kill** him, and cast him into some old pit: and we will say: Some **evil** beast hath devoured him: and then it shall appear what his **dreams** avail him:

Venite occidamus eum et mittamus in cisternam veterem dicemusque fera pessima devoravit eum et tunc apparebit quid illi prosint somnia sua

**37:21.** And **Ruben** hearing this, endeavoured to deliver him out of their hands, and said:

Audiens hoc Ruben nitebatur liberare eum de manibus eorum et dicebat

**37:22.** Do not take away his **life**, nor shed his blood: but cast him into this pit, that is in the **wilderness**, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.

Non interficiamus animam eius nec effundatis sanguinem sed proicite eum in cisternam hanc quae est in solitudine manusque vestras servate innoxias hoc autem dicebat volens eripere eum de manibus eorum et reddere patri suo

**37:23.** And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours:

Confestim igitur ut pervenit ad fratres nudaverunt eum tunica talari et polymita

**37:24.** And cast him into an old pit where there was not water.

Miseruntque in cisternam quae non habebat aquam

**37:25.** And sitting down to eat bread, they saw some **Ismaelites** on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to **Egypt**.

Et sedentes ut comederent panem viderunt viatores Ismahelitas venire de Galaad et camelos eorum portare aromata et resinam et stacten in Aegyptum

**37:26.** And **Juda** said to his brethren: What will it profit us to **kill** our brother, and conceal his blood?

Dixit ergo Iudas fratribus suis quid nobis prodest si occiderimus fratrem nostrum et celaverimus sanguinem

ipsius

**37:27.** It is better that he be sold to the **Ismaelites**, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.

Melius est ut vendatur Ismahelitis et manus nostrae non pollutantur frater enim et caro nostra est adqueverunt fratres sermonibus eius

**37:28.** And when the **Madianite** merchants passed by, they drew him out of the pit, and sold him to the **Ismaelites**, for twenty pieces of silver: and they led him into **Egypt**.

Et praetereuntibus Madianitis negotiatoribus extrahentes eum de cisterna vendiderunt Ismahelitis viginti argenteis qui duxerunt eum in Aegyptum

**37:29.** And **Ruben** returning to the pit, found not the boy:

Reversusque Ruben ad cisternam non invenit puerum

**37:30.** And rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

Et scissis vestibus pergens ad fratres ait puer non conparet et ego quo ibo

**37:31.** And they took his coat, and dipped it in the blood of a kid, which they had killed:

Tulerunt autem tunicam eius et in sanguinem hedi quem occiderant tinxerunt

**37:32.** Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or not.

Mittentes qui ferrent ad patrem et dicerent hanc invenimus vide utrum tunica filii tui sit an non

**37:33.** And the father acknowledging it, said: It is my son's coat, an **evil** wild beast hath eaten him, a beast hath devoured **Joseph**.

Quam cum agnovisset pater ait tunica filii mei est fera pessima comedit eum bestia devoravit Ioseph

**37:34.** And tearing his garments, he put on **sackcloth**, mourning for his son a long time.

Scissisque vestibus indutus est cilicio lugens filium multo tempore

**37:35.** And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into **hell**, mourning. And whilst he continued weeping, Congregatis autem cunctis liberis eius ut lenirent dolorem patris noluit consolationem recipere et ait descendam ad filium meum lugens in infernum et illo perseverante in fletu

**Into hell...** That is, into **limbo**, the place where the **souls** of the **just** were received before the death of our **Redeemer**. For allowing that the word **hell** sometimes is taken for the grave, it cannot be so taken in this place: since **Jacob** did not **believe** his son to be in the grave, (whom he supposed to be devoured by a wild beast), and therefore could not mean to go down to him thither: but certainly meant the place of rest where he **believed** his **soul** to be.

**37:36.** The **Madianites** sold **Joseph** in **Egypt** to Putiphar, an eunuch of **Pharao**, **captain** of the soldiers.

Madianei vendiderunt Ioseph in Aegypto Putiphar eunucho Pharaonis magistro militiae

**An eunuch...** This word sometimes signifies a chamberlain, courtier, or officer of the king: and so it is taken in this place.

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## Genesis Chapter 38

### The sons of Juda: the death of Her and Onan: the birth of Phares and Zara.

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**38:1.** At that time [Juda](#) went down from his brethren, and turned in to a certain [Odollamite](#), named [Hiras](#).  
Eo tempore descendens Iudas a fratribus suis divertit ad virum odollamitem nomine Hiram

**38:2.** And he saw there the daughter of a [man](#) of [Chanaan](#), called [Sue](#): and [taking her to wife](#), he went in unto her.

Viditque ibi filiam hominis chananei vocabulo Suae et uxore accepta ingressus est ad eam

**38:3.** And she conceived, and bore a son, and called his [name](#) [Her](#).

Quae concepit et peperit filium vocavitque nomen eius Her

**38:4.** And conceiving again, she bore a son, and [called](#) him [Onan](#).

Rursum concepto fetu natum filium nominavit Onam

**38:5.** She bore also a third: whom she called [Sela](#). After whose birth, she ceased to bear any more.

Tertium quoque peperit quem appellavit Sela quo nato parere ultra cessavit

**38:6.** And [Juda](#) took a wife for [Her](#), his [first born](#), whose [name](#) was [Thamar](#).

Dedit autem Iudas uxorem primogenito suo Her nomine Thamar

**38:7.** And [Her](#), the [first born](#) of [Juda](#), was [wicked](#) in the sight of the [Lord](#): and was slain by him.

Fuitque Her primogenitus Iudae nequam in conspectu Domini et ab eo occisus est

**38:8.** [Juda](#), therefore, said to [Onan](#) his son: Go in to thy brother's wife and [marry](#) her, that thou mayst raise seed to thy brother.

Dixit ergo Iudas ad Onam filium suum ingredere ad uxorem fratris tui et sociare illi ut suscites semen fratri tuo

**38:9.** He [knowing](#) that the children should not be his, when he went in to his brother's wife, he spilled his seed upon the ground, lest children should be born in his brother's [name](#).

Ille sciens non sibi nasci filios introiens ad uxorem fratris sui semen fundebat in terram ne liberi fratris nomine nascerentur

**38:10.** And therefore the [Lord](#) slew him, because he did a detestable thing:

Et idcirco percussit eum Dominus quod rem detestabilem faceret

**38:11.** Wherefore [Juda](#) said to [Thamar](#) his daughter-in-law: Remain a [widow](#) in thy father's house, till [Sela](#) my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way, and dwelt in her father's house.

Quam ob rem dixit Iudas Thamar nurui suae esto vidua in domo patris tui donec crescat Sela filius meus timebat enim ne et ipse moreretur sicut fratres eius quae abiit et habitavit in domo patris sui

**38:12.** And after many days were past: the daughter of [Sue](#) the wife of [Juda](#) died: and when he had taken comfort after his mourning, he went up to [Thamnas](#), to the shearers of his sheep, he and [Hiras](#) the [Odollamite](#), the shepherd of his flock.

Evolutis autem multis diebus mortua est filia Suae uxor Iudae qui post luctum consolatione suscepta ascendebat ad tonsores ovium suarum ipse et Hiras opilio gregis Odollamita in Thamnas

**38:13.** And it was told [Thamar](#) that her father-in-law was come up to [Thamnas](#) to shear his sheep.

Nuntiatumque est Thamar quod socer illius ascenderet in Thamnas ad tondendas oves

**38:14.** And she put off the garments of her **widowhood**, and took a veil: and changing her dress, sat in the cross way, that leadeth to Thamnas: because Sela was grown up, and she had not been **married** to him.  
Quae depositis viduitatis vestibus adsumpsit theristrum et mutato habitu sedit in bivio itineris quod ducit Thamnam eo quod crevisset Sela et non eum accepisset maritum

**38:15.** When **Juda** saw her, he thought she was a harlot: for she had covered her face, lest she should be **known**.

Quam cum vidisset Iudas suspicatus est esse meretricem operuerat enim vultum suum ne cognosceretur

**38:16.** And going to her, he said: Suffer me to lie with thee: for he **knew** her not to be his daughter-in-law. And she answered: What wilt thou give me to enjoy my company?

Ingrediensque ad eam ait dimitte me ut coeam tecum nesciebat enim quod nurus sua esset qua respondente quid mihi dabis ut fruaris concubitu meo

**38:17.** He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give me a pledge, till thou send what thou promisest.

Dixit mittam tibi hedum de gregibus rursum illa dicente patiar quod vis si dederis mihi arrabonem donec mittas quod polliceris

**38:18.** **Juda** said: What wilt thou have for a pledge? She answered: Thy ring and bracelet, and the staff which thou holdest in thy hand. The **woman** therefore at one copulation conceived.

Ait Iudas quid vis tibi pro arrabone dari respondit anulum tuum et armillam et baculum quem manu tenes ad unum igitur coitum concepit mulier

**38:19.** And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her **widowhood**.

Et surgens abiit depositoque habitu quem adsumpserat induta est viduitatis vestibus

**38:20.** And **Juda** sent a kid by his shepherd, the **Odollamite**, that he might receive the pledge again, which he had given to the **woman**: but he, not finding her,

Misit autem Iudas hedum per pastorem suum Odollamitem ut reciperet pignus quod dederat mulieri qui cum non invenisset eam

**38:21.** Asked the **men** of that place: Where is the **woman** that sat in the cross way? And when they all made answer: There was no harlot in this place,

Interrogavit homines loci illius ubi est mulier quae sedebat in bivio respondentibus cunctis non fuit in loco isto meretrix

**38:22.** He returned to **Juda**, and said to him: I have not found her; moreover, the **men** of that place said to me, that there never sat a harlot there.

Reversus est ad Iudam et dixit ei non inveni eam sed et homines loci illius dixerunt mihi numquam ibi sedisse scortum

**38:23.** **Juda** said: Let her take it to herself, surely she cannot charge us with a **lie**, I sent the kid which I promised: and thou didst not find her.

Ait Iudas habeat sibi certe mendacii nos arguere non poterit ego misi hedum quem promiseram et tu non invenisti eam

**38:24.** And behold, after three months, they told **Juda**, saying: Tamar, thy daughter-in-law, hath played the harlot, and she appeareth to have a big belly. And **Juda** said: Bring her out that she may be burnt.

Ecce autem post tres menses nuntiaverunt Iudae dicentes fornicata est Tamar nurus tua et videtur uterus illius intumescere dixit Iudas producite eam ut conburatur

**38:25.** But when she was led to **execution**, she sent to her father in law, saying: By the **man**, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this is.

Quae cum educeretur ad poenam misit ad socerum suum dicens de viro cuius haec sunt concepi cognosce cuius sit anulus et armilla et baculus

**38:26.** But he acknowledging the gifts, said: She is **juster** than I: because I did not give her to Sela, my son. However he knew her no more.

Qui agnitis muneribus ait iustior me est quia non tradidi eam Sela filio meo attamen ultra non cognovit illam

**38:27.** And when she was ready to be brought to bed, there appeared twins in her womb: and in the very

delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:  
Instante autem partu apparuerunt gemini in utero atque in ipsa effusione infantum unus protulit manum in qua obsetrix ligavit coccinum dicens

**38:28.** This shall come forth the first.  
Iste egreditur prior

**38:29.** But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name Phares.

Illo vero retrahente manum egressus est alter dixitque mulier quare divisa est propter te maceria et ob hanc causam vocavit nomen eius Phares

**Phares...** That is, a breach or division.

**38:30.** Afterwards his brother came out, on whose hand was the scarlet thread: and she called his name Zara.

Postea egressus est frater in cuius manu erat coccinum quem appellavit Zara

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## Genesis Chapter 39

**Joseph hath charge of his master's house: rejecteth his mistress's solicitations: is falsely accused by her, and cast into prison, where he hath the charge of all the prisoners.**

---

**39:1.** And **Joseph** was brought into **Egypt**, and Putiphar, an eunuch of **Pharao**, chief **captain** of the army, an **Egyptian**, bought him of the **Ismaelites**, by whom he was brought.

Igitur Ioseph ductus est in Aegyptum emitque eum Putiphar eunuchus Pharaonis princeps exercitus vir aegyptius de manu Ismahelitarum a quibus perductus erat

**39:2.** And the **Lord** was with him, and he was a prosperous **man** in all things: and he dwelt in his master's house:

Fuitque Dominus cum eo et erat vir in cunctis prospere agens habitabatque in domo domini sui

**39:3.** Who **knew** very well that the **Lord** was with him, and made all that he did to prosper in his hand.

Qui optime noverat esse Dominum cum eo et omnia quae gereret ab eo dirigi in manu illius

**39:4.** And **Joseph** found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

Invenitque Ioseph gratiam coram domino suo et ministrabat ei a quo praepositus omnibus gubernabat creditam sibi domum et universa quae tradita fuerant

**39:5.** And the **Lord blessed** the house of the **Egyptian** for **Joseph's** sake, and multiplied all his **substance**, both at home and in the fields.

Benedixitque Dominus domui Aegyptii propter Ioseph et multiplicavit tam in aedibus quam in agris cunctam eius substantiam

**39:6.** Neither **knew** he any other thing, but the bread which he ate. And **Joseph** was of a beautiful countenance, and comely to behold.

Nec quicquam aliud noverat nisi panem quo vescebatur erat autem Ioseph pulchra facie et decorus aspectu

**39:7.** And after many days, his mistress cast her eyes on **Joseph**, and said: Lie with me.

Post multos itaque dies iecit domina oculos suos in Ioseph et ait dormi mecum

**39:8.** But he in no wise **consenting** to that **wicked act** said to her: Behold, my master hath delivered all things to me, and **knoweth** not what he hath in his own house:

Qui nequaquam adquiescens operi nefario dixit ad eam ecce dominus meus omnibus mihi traditis ignorat quid habeat in domo sua

**39:9.** Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife; how then can I do this **wicked thing**, and **sin** against my **God**?

Nec quicquam est quod non in mea sit potestate vel non tradiderit mihi praeter te quae uxor eius es quomodo ergo possum malum hoc facere et peccare in Deum meum

**39:10.** With such words as these day by day, both the **woman** was importunate with the young man, and he refused the **adultery**.

Huiusmodi verbis per singulos dies et mulier molesta erat adulescenti et ille recusabat stuprum

**39:11.** Now it happened on a certain day, that **Joseph** went into the house, and was doing some business, without any **man** with him:

Accidit autem ut quadam die intraret Ioseph domum et operis quippiam absque arbitris faceret

**39:12.** And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her

hand, fled, and went out.

Et illa adprehensa lacinia vestimenti eius diceret dormi mecum qui relicto in manu illius pallio fugit et egressus est foras

**39:13.** And when the **woman** saw the garment in her hands, and herself disregarded,  
Cumque vidisset mulier vestem in manibus suis et se esse contemptam

**39:14.** She called to her the **men** of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me; and when I cried out,  
Vocavit homines domus suae et ait ad eos en introduxit virum hebraeum ut inluderet nobis ingressus est ad me ut coiret mecum cumque ego succlamassem

**39:15.** And he heard my voice, he left the garment that I held, and got him out.  
Et audisset vocem meam reliquit pallium quod tenebam et fugit foras

**39:16.** For a proof therefore of her **fidelity**, she kept the garment, and showed it to her husband when he returned home:

In argumentum ergo fidei retentum pallium ostendit marito revertenti domum

**A proof of her fidelity...** or an argument to gain credit, *argumentum fidei.*

**39:17.** And said: The Hebrew servant, whom thou hast brought, came to me to abuse me.  
Et ait ingressus est ad me servus hebraeus quem adduxisti ut inluderet mihi

**39:18.** And when he heard me cry, he left the garment which I held, and fled out.  
Cumque vidisset me clamare reliquit pallium et fugit foras

**39:19.** His master hearing these things, and giving too much credit to his wife's words, was very **angry**,  
His auditis dominus et nimium credulus verbis coniugis iratus est valde

**39:20.** And cast **Joseph** into the **prison**, where the **king's** prisoners were kept, and he was there shut up.  
Tradiditque Ioseph in carcerem ubi vincti regis custodiebantur et erat ibi clausus

**39:21.** But the **Lord** was with **Joseph**, and having mercy upon him gave him favour in the sight of the chief keeper of the **prison**:

Fuit autem Dominus cum Ioseph et misertus illius dedit ei gratiam in conspectu principis carceris

**39:22.** Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done, was under him.

Qui tradidit in manu ipsius universos vinctos qui in custodia tenebantur et quicquid fiebat sub ipso erat

**39:23.** Neither did he himself **know** any thing, having committed all things to him: for the **Lord** was with him, and made all that he did to prosper.

Nec noverat aliquid cunctis ei creditis Dominus enim erat cum illo et omnia eius opera dirigebat

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## Genesis Chapter 40

### Joseph interpreteth the dreams of two of Pharaoh's servants in prison: the event declareth the interpretations to be true, but Joseph is forgotten.

---

**40:1.** After this, it came to pass, that two eunuchs, the butler and the baker of the [king of Egypt](#), offended their lord.

His ita gestis accidit ut peccarent duo eunuchi pincerna regis Aegypti et pistor domino suo

**40:2.** And [Pharao](#) being [angry](#) with them, (now the one was chief butler, the other chief baker), Iratusque Pharao contra eos nam alter pincernis praerat alter pistoribus

**40:3.** He sent them to the [prison](#) of the commander of the soldiers, in which [Joseph](#) also was prisoner. Misit eos in carcerem principis militum in quo erat vincus et Ioseph

**40:4.** But the keeper of the [prison](#) delivered them to [Joseph](#), and he served them. Some little [time](#) passed, and they were kept in custody.

At custos carceris tradidit eos Ioseph qui et ministrabat eis aliquantum temporis fluxerat et illi in custodia tenebantur

**40:5.** And they both dreamed a dream the same night, according to the [interpretation](#) agreeing to themselves:

Videruntque ambo somnium nocte una iuxta interpretationem congruam sibi

**40:6.** And when [Joseph](#) was come into them in the morning, and saw them sad, Ad quos cum introisset Ioseph mane et vidisset eos tristes

**40:7.** He asked them, saying: Why is your countenance sadder today than usual? Sciscitatus est dicens cur tristior est hodie solito facies vestra

**40:8.** They answered: We have dreamed a dream, and there is nobody to [interpret](#) it to us. And [Joseph](#) said to them: Doth not [interpretation](#) belong to [God](#)? Tell me what you have dreamed:

Qui responderunt somnium vidimus et non est qui interpretetur nobis dixitque ad eos Ioseph numquid non Dei est interpretatio referte mihi quid videritis

**Doth not interpretation belong to God?...** When dreams are from [God](#), as these were, the [interpretation](#) of them is a [gift of God](#). But the generality of dreams are not of this sort; but either proceed from the natural complexions and dispositions of [persons](#), or the roving of their [imagination](#)s in the day on such objects as they are much affected with, or from their [mind](#) being disturbed with cares and troubles, and oppressed with bodily infirmities: or they are suggested by [evil spirits](#), to flatter, or to terrify weak [minds](#), in order to gain [belief](#), and so draw them into [error](#) or [superstition](#); or at least to trouble them in their sleep, whom they cannot move when they are awake: so that the general rule, with regard to dreams, is not to observe them, nor to give any credit to them.

**40:9.** The chief butler first told his dream: I saw before me a vine, Narravit prior praepositus pincernarum somnium videbam coram me vitem

**40:10.** On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes:

In qua erant tres propagines crescere paulatim gemmas et post flores uvas maturescere

**40:11.** And the cup of [Pharao](#) was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to [Pharao](#).

Calicemque Pharaonis in manu mea tuli ergo uvas et expressi in calicem quem tenebam et tradidi poculum Pharaoni

**40:12.** [Joseph](#) answered: This is the [interpretation of the dream](#): The three branches, are yet three days: Respondit Ioseph haec est interpretatio somnii tres propagines tres adhuc dies sunt

**40:13.** After which [Pharao](#) will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou was wont to do.

Post quos recordabitur Pharao magisterii tui et restituet te in gradum pristinum dabisque ei calicem iuxta officium tuum sicut facere ante consueveras

**40:14.** Only remember me when it shall be well with thee, and do me this kindness: to put [Pharao](#) in mind to take me out of this [prison](#):

Tantum memento mei cum tibi bene fuerit et facies mecum misericordiam ut suggeras Pharaoni et educat me de isto carcere

**40:15.** For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the [dungeon](#).

Quia furto sublatus sum de terra Hebraeorum et hic innocens in lacum missus sum

**40:16.** The chief baker seeing that he had wisely [interpreted the dream](#), said: I also dreamed a dream, That I had three baskets of meal upon my head:

Videns pistorum magister quod prudenter somnium dissolvisset ait et ego vidi somnium quod haberem tria canistra farinae super caput meum

**40:17.** And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

Et in uno canistro quod erat excelsius portare me omnes cibos qui fiunt arte pistoria avesque comedere ex eo

**40:18.** [Joseph](#) answered: This is the [interpretation of the dream](#): The three baskets, are yet three days:

Respondit Ioseph haec est interpretatio somnii tria canistra tres adhuc dies sunt

**40:19.** After which [Pharao](#) will [take thy head](#) from thee, and hang thee on a [cross](#), and the birds shall tear thy flesh.

Post quos auferet Pharao caput tuum ac suspendet te in cruce et lacerabunt volucres carnes tuas

**40:20.** The third day after this was the birthday of [Pharao](#): and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker.

Exin dies tertius natalicius Pharaonis erat qui faciens grande convivium pueris suis recordatus est inter epulas magistri pincernarum et pistorum principis

**40:21.** And he restored the one to his place, to present him the cup:

Restituitque alterum in locum suum ut porrigeret regi poculum

**40:22.** The other he hanged on a gibbet, that the [truth](#) of the interpreter might be shown.

Alterum suspendit in patibulo ut coniectoris veritas probaretur

**40:23.** But the chief butler, when things prospered with him, forgot his interpreter.

Et tamen succedentibus prosperis praepositus pincernarum oblitus est interpretis sui

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## Genesis Chapter 41

### Joseph interpreteth the two dreams of Pharaoh: he is made ruler over all Egypt.

---

**41:1.** After two years [Pharao](#) had a dream. He thought he stood by the river,  
Post duos annos vidit Pharao somnium putabat se stare super fluvium

**41:2.** Out of which came up seven kine, very beautiful and fat: and they fed in marshy places.  
De quo ascendebant septem boves pulchrae et crassae nimis et pascebantur in locis palustribus

**41:3.** Other seven also came up out of the river, ill favoured, and lean fleshed: and they fed on the very bank of the river, in green places:  
Aliae quoque septem emergebant de flumine foedae confectaeque macie et pascebantur in ipsa amnis ripa in locis virentibus

**41:4.** And they devoured them, whose bodies were very beautiful and well conditioned. So [Pharao](#) awoke.  
Devoraveruntque eas quarum mira species et habitudo corporum erat expergefactus Pharao

**41:5.** He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair:  
Rursum dormivit et vidit alterum somnium septem spicae pullulabant in culmo uno plenae atque formonsae

**41:6.** Then seven other ears sprung up thin and blasted,  
Aliae quoque totidem spicae tenues et percussae uredine oriebantur

**41:7.** And devoured all the beauty of the former. [Pharao](#) awaked after his rest:  
Devorantes omnem priorum pulchritudinem evigilans post quietem

**41:8.** And when morning was come, being struck with fear, he sent to all the [interpreters](#) of [Egypt](#), and to all the wise [men](#): and they being called for, he told them his dream, and there was not any one that could [interpret](#) it.  
Et facto mane pavore perterritus misit ad coniectores Aegypti cunctosque sapientes et accersitis narravit somnium nec erat qui interpretaretur

**41:9.** Then at length the chief butler remembering, said: I confess my [sin](#):  
Tunc demum reminiscens pincernarum magister ait confiteor peccatum meum

**41:10.** The [king](#) being [angry](#) with his servants, commanded me and the chief baker to be cast into the [prison](#) of the [captain](#) of the soldiers.  
Iratu rex servis suis me et magistrum pistorum retrudi iussit in carcerem principis militum

**41:11.** Where in one night both of us dreamed a dream foreboding things to come.  
Ubi una nocte uterque vidimus somnium praesagum futurorum

**41:12.** There was there a young man a Hebrew, servant to the same [captain](#) of the soldiers: to whom we told our dreams,  
Erat ibi puer hebraeus eiusdem ducis militum famulus cui narrantes somnia

**41:13.** And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.  
Audivimus quicquid postea rei probavit eventus ego enim redditus sum officio meo et ille suspensus est in cruce

**41:14.** Forthwith at the [king's](#) command [Joseph](#) was brought out of the [prison](#), and they shaved him: and

changing his apparel brought him in to him.

Protinus ad regis imperium eductum de carcere Ioseph totonderunt ac veste mutata obtulerunt ei

**41:15.** And he said to him: I have dreamed dreams, and there is no one that can **expound** them: Now I have heard that thou art very wise at **interpreting** them:

Cui ille ait vidi somnia nec est qui edisserat quae audivi te prudentissime conicere

**41:16.** **Joseph** answered: Without me, **God** shall give **Pharao** a prosperous answer.

Respondit Ioseph absque me Deus respondebit prospera Pharaoni

**41:17.** So **Pharao** told what he had dreamed: Methought I stood upon the bank of the river,

Narravit ergo ille quod viderat putabam me stare super ripam fluminis

**41:18.** And seven kine came up out of the river, exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.

Et septem boves de amne conscendere pulchras nimis et obesis carnibus quae in pastu paludis virecta carpebant

**41:19.** And behold, there followed these, other seven kine, so very ill favoured and lean, that I never saw the like in the land of **Egypt**:

Et ecce has sequebantur aliae septem boves in tantum deformes et macilentae ut numquam tales in terra Aegypti viderim

**41:20.** And they devoured and consumed the former,

Quae devoratis et consumptis prioribus

**41:21.** And yet gave no mark of their being full: but were as lean and ill favoured as before. I awoke, and then fell asleep again,

Nullum saturitatis dedere vestigium sed simili macie et squalore torpebant evigilans rursum sopore depressus

**41:22.** And dreamed a dream: Seven ears of corn grew up upon one stalk, full and very fair.

Vidi somnium septem spicae pullulabant in culmo uno plenae atque pulcherrimae

**41:23.** Other seven also thin and blasted, sprung of the stalk:

Aliae quoque septem tenues et percussae uredine oriebantur stipula

**41:24.** And they devoured the beauty of the former: I told this dream to the conjecturers, and there is no **man** that can **expound** it.

Quae priorum pulchritudinem devorarunt narraui coniectoibus somnium et nemo est qui edisserat

**41:25.** **Joseph** answered: The **king's** dream is one: **God** hath shown to **Pharao** what he is about to do.

Respondit Ioseph somnium regis unum est quae facturus est Deus ostendit Pharaoni

**41:26.** The seven beautiful kine, and the seven full ears, are seven years of plenty: and both contain the same meaning of the dream.

Septem boves pulchrae et septem spicae plenae septem ubertatis anni sunt eandemque vim somnii comprehendunt

**41:27.** And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

Septem quoque boves tenues atque macilentae quae ascenderunt post eas et septem spicae tenues et vento urente percussae septem anni sunt venturae famis

**41:28.** Which shall be fulfilled in this order.

Qui hoc ordine complebuntur

**41:29.** Behold, there shall come seven years of great plenty in the whole land of **Egypt**:

Ecce septem anni venient fertilitatis magnae in universa terra Aegypti

**41:30.** After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

Quos sequentur septem anni alii tantae sterilitatis ut oblivioni tradatur cuncta retro abundantia

consumptura est enim fames omnem terram

**41:31.** And the greatness of the scarcity shall destroy the greatness of the plenty.

Et ubertatis magnitudinem perditura inopiae magnitudo

**41:32.** And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of **God** cometh to pass, and is fulfilled speedily.

Quod autem vidisti secundo ad eandem rem pertinens somnium firmitatis indicium est eo quod fiat sermo Dei et velocius impleatur

**41:33.** Now therefore let the **king** provide a wise and industrious **man**, and make him ruler over the land of **Egypt**:

Nunc ergo provideat rex virum sapientem et industrium et praeficiat eum terrae Aegypti

**41:34.** That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

Qui constituat praepositos per singulas regiones et quintam partem fructuum per septem annos fertilitatis

**41:35.** That shall now presently ensue: and let all the corn be laid up, under **Pharao's** hands, and be reserved in the cities.

Qui iam nunc futuri sunt congreget in horrea et omne frumentum sub Pharaonis potestate condatur serveturque in urbibus

**41:36.** And let it be in readiness, against the famine of seven years to come, which shall oppress **Egypt**, and the land shall not be consumed with scarcity.

Et paretur futurae septem annorum fami quae pressura est Aegyptum et non consumetur terra inopia

**41:37.** The counsel pleased **Pharao**, and all his servants.

Placuit Pharaoni consilium et cunctis ministris eius

**41:38.** And he said to them: Can we find such another **man**, that is full of the **spirit of God**?

Locutusque est ad eos num invenire poterimus talem virum qui spiritu Dei plenus sit

**41:39.** He said therefore to **Joseph**: Seeing **God** hath shown thee all that thou hast said, can I find one wiser and one like unto thee?

Dixit ergo ad Ioseph quia ostendit Deus tibi omnia quae locutus es numquid sapientiore et similem tui invenire potero

**41:40.** Thou shalt be over my house, and at the commandment of thy mouth all the people shall **obey**: only in the kingly throne will I be above thee.

Tu eris super domum meam et ad tui oris imperium cunctus populus oboediet uno tantum regni solio te praecedam

**41:41.** And again **Pharao** said to **Joseph**: Behold, I have appointed thee over the whole land of **Egypt**.

Dicens quoque rursum Pharao ad Ioseph ecce constitui te super universam terram Aegypti

**41:42.** And he took his **ring** from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

Tulit anulum de manu sua et dedit in manu eius vestivitque eum stola byssina et collo torquem auream circumposuit

**41:43.** And he made him go up into his second chariot, the crier proclaiming that all should **bow their knee** before him, and that they should **know** he was made governor over the whole land of **Egypt**.

Fecitque ascendere super currum suum secundum clamante praecone ut omnes coram eo genuflecterent et praepositum esse scirent universae terrae Aegypti

**41:44.** And the **king** said to **Joseph**: I am **Pharao**: without thy commandment no **man** shall move hand or foot in all the land of **Egypt**.

Dixit quoque rex ad Ioseph ego sum Pharao absque tuo imperio non movebit quisquam manum aut pedem in omni terra Aegypti

**41:45.** And he turned his **name**, and **called** him in the **Egyptian** tongue the saviour of the world. And he gave him to wife **Aseneth**, the daughter of Putiphare, **priest** of Heliopolis. Then **Joseph** went out to the land

of [Egypt](#).

Vertitque nomen illius et vocavit eum lingua aegyptiaca Salvatorem mundi dedit quoque illi uxorem Aseneth filiam Putiphare sacerdotis Heliopoleos egressus itaque Ioseph ad terram Aegypti

**The saviour of the world...** *Zaphnah paaneah.*

**41:46.** (Now he was thirty years old when he stood before [king Pharaoh](#)), and he went round all the countries of [Egypt](#).

Triginta autem erat annorum quando stetit in conspectu regis Pharaonis circumivit omnes regiones Aegypti

**41:47.** And the fruitfulness of the seven years came: and the corn being bound up into sheaves, was gathered together into the barns of [Egypt](#).

Venitque fertilitas septem annorum et in manipulos redactae segetes congregatae sunt in horrea Aegypti

**41:48.** And all the abundance of grain was laid up in every city.

Omnis etiam frugum abundantia in singulis urbibus condita est

**41:49.** And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

Tantaque fuit multitudo tritici ut harenae maris coaequaretur et copia mensuram excederet

**41:50.** And before the famine came, [Joseph](#) had two sons born: whom [Aseneth](#), the daughter of Putiphare, [priest](#) of Heliopolis, bore unto him.

Nati sunt autem Ioseph filii duo antequam veniret fames quos ei peperit Aseneth filia Putiphare sacerdotis Heliopoleos

**41:51.** And he called the [name](#) of the [firstborn Manasses](#), saying: [God](#) hath made me to forget all my labours, and my father's house.

Vocavitque nomen primogeniti Manasse dicens oblivisci me fecit Deus omnium laborum meorum et domum patris mei

**Manasses...** That is, oblivion, or forgetting.

**41:52.** And he [named](#) the second Ephraim, saying: [God](#) hath made me to grow in the land of my [poverty](#).

Nomen quoque secundi appellavit Ephraim dicens crescere me fecit Deus in terra paupertatis meae

**Ephraim...** That is, fruitful, or growing.

**41:53.** Now when the seven years of plenty that had been in [Egypt](#) were passed:

Igitur transactis septem annis ubertatis qui fuerant in Aegypto

**41:54.** The seven years of scarcity, which [Joseph](#) had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of [Egypt](#).

Coeperunt venire septem anni inopiae quos praedixerat Ioseph et in universo orbe fames praevaluit in cuncta autem terra Aegypti erat panis

**41:55.** And when there also they began to be famished, the people cried to [Pharaoh](#), for food. And he said to them: Go to [Joseph](#): and do all that he shall say to you.

Qua esuriens clamavit populus ad Pharaonem alimenta petens quibus ille respondit ite ad Ioseph et quicquid vobis dixerit facite

**41:56.** And the famine increased daily in all the land: and [Joseph](#) opened all the barns, and sold to the [Egyptians](#): for the famine had oppressed them also.

Crescebat autem cotidie fames in omni terra aperuitque Ioseph universa horrea et vendebat Aegyptiis nam et illos opprimerat fames

**41:57.** And all provinces came into [Egypt](#), to buy food, and to seek some relief of their want.

Omnesque provinciae veniebant in Aegyptum ut emerent escas et malum inopiae temperarent

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## Genesis Chapter 42

### Jacob sendeth his ten sons to buy corn in Egypt. Their treatment by Joseph.

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**42:1.** And [Jacob](#) hearing that food was sold in [Egypt](#), said to his sons: Why are ye careless?  
Audiens autem Iacob quod alimenta venderentur in Aegypto dixit filiis suis quare negligitis

**42:2.** I have heard that wheat is sold in [Egypt](#): Go ye down, and buy us necessaries, that we may live, and not be consumed with [want](#).  
Audiui quod triticum venundetur in Aegypto descendite et emite nobis necessaria ut possimus vivere et non consumamur inopia

**42:3.** So the ten brethren of [Joseph](#) went down, to buy corn in [Egypt](#):  
Descendentes igitur fratres Ioseph decem ut emerent frumenta in Aegypto

**42:4.** Whilst [Benjamin](#) was kept at home by [Jacob](#), who said to his brethren: Lest perhaps he take any harm in the journey.  
Beniamin domi retento ab Iacob qui dixerat fratribus eius ne forte in itinere quicquam patiatur mali

**42:5.** And they entered into the land of [Egypt](#) with others that went to buy. For the famine was in the land of [Chanaan](#).  
Ingressi sunt terram Aegypti cum aliis qui pergebant ad emendum erat autem fames in terra Chanaan

**42:6.** And [Joseph](#) was governor in the land of [Egypt](#), and corn was sold by his direction to the people. And when his brethren had bowed down to him,  
Et Ioseph princeps Aegypti atque ad illius nutum frumenta populis vendebantur cumque adorassent eum fratres sui

**42:7.** And he [knew](#) them, he spoke as it were to strangers, somewhat roughly, asking them: Whence came you? They answered: From the land of [Chanaan](#), to buy necessaries of life.  
Et agnovisset eos quasi ad alienos durius loquebatur interrogans eos unde venistis qui responderunt de terra Chanaan ut emamus victui necessaria

**42:8.** And though he [knew](#) his brethren, he was not [known](#) by them.  
Et tamen fratres ipse cognoscens non est agnitus ab eis

**42:9.** And remembering the [dreams](#), which formerly he had dreamed, he said to them: You are spies. You are come to view the weaker parts of the land.  
Recordatusque somniorum quae aliquando viderat ait exploratores estis ut videatis infirmiora terrae venistis

**You are spies...** This he said by way of examining them, to see what they would answer.

**42:10.** But they said: It is not so, my lord; but thy servants are come to buy food.  
Qui dixerunt non est ita domine sed servi tui venerunt ut emerent cibos

**42:11.** We are all the sons of one [man](#): we are come as peaceable [men](#), neither do thy servants go about any [evil](#).  
Omnes filii unius viri sumus pacifici venimus nec quicquam famuli tui machinantur mali

**42:12.** And he answered them: It is otherwise: you are come to consider the unfenced parts of this land.  
Quibus ille respondit aliter est inmunita terrae huius considerare venistis

**42:13.** But they said: We thy servants are twelve brethren, the sons of one [man](#) in the land of [Chanaan](#): the youngest is with our father, the other is not living.

Et illi duodecim inquit servi tui fratres sumus filii viri unius in terra Chanaan minimus cum patre nostro est alius non est super

**42:14.** He saith, This is it that I said: You are spies.  
Hoc est ait quod locutus sum exploratores estis

**42:15.** I shall now presently try what you are: by the health of **Pharao**, you shall not depart hence, until your youngest brother come.  
Iam nunc experimentum vestri capiam per salutem Pharaonis non egrediemini hinc donec veniat frater vester minimus

**42:16.** Send one of you to fetch him: and you shall be in **prison**, till what you have said be proved, whether it be **true** or **false**: or else by the health of **Pharao** you are spies.  
Mittite e vobis unum et adducat eum vos autem eritis in vinculis donec probentur quae dixistis utrum falsa an vera sint alioquin per salutem Pharaonis exploratores estis

**Or else by the health of Pharao you are spies...** That is, if these things you say be proved **false**, you are to be held for spies for your **lying**, and shall be treated as such. **Joseph** dealt in this manner with his brethren, to bring them by the means of affliction to a sense of their former **sin**, and a sincere repentance for it.

**42:17.** So he put them in **prison** three days.  
Tradidit ergo eos custodiae tribus diebus

**42:18.** And the third day he brought them out of **prison**, and said: Do as I have said, and you shall live: for I fear **God**.  
Die autem tertio eductis de carcere ait facite quod dixi et vivetis Deum enim timeo

**42:19.** If you be peaceable **men**, let one of your brethren be bound in **prison**: and go ye your ways, and carry the corn that you have bought, unto your houses.  
Si pacifici estis frater vester unus ligetur in carcere vos autem abite et ferte frumenta quae emistis in domos vestras

**42:20.** And bring your youngest brother to me, that I may find your words to be **true**, and you may not die. They did as he had said.  
Et fratrem vestrum minimum ad me adducite ut possim vestros probare sermones et non moriamini fecerunt ut dixerat

**42:21.** And they talked one to another: We deserve to suffer these things, because we have **sinned** against our brother, seeing the anguish of his **soul**, when he besought us, and we would not hear: therefore is this affliction come upon us.  
Et locuti sunt invicem merito haec patimur quia peccavimus in fratrem nostrum videntes angustiam animae illius cum deprecaretur nos et non audivimus idcirco venit super nos ista tribulatio

**42:22.** And **Ruben**, one of them, said: Did not I say to you: Do not **sin** against the boy; and you would not hear me? Behold his blood is required.  
E quibus unus Ruben ait numquid non dixi vobis nolite peccare in puerum et non audistis me en sanguis eius exquiritur

**42:23.** And they **knew** not that **Joseph** understood, because he spoke to them by an interpreter.  
Nesciebant autem quod intellegeret Ioseph eo quod per interpretem loquebatur ad eos

**42:24.** And he turned himself away a little while, and wept: and returning, he spoke to them.  
Avertitque se parumper et flevit et reversus locutus est ad eos

**42:25.** And taking **Simeon**, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every **man's** money again in their sacks, and to give them besides provisions for the way: and they did so.  
Tollens Symeon et ligans illis praesentibus iussitque ministris ut implerent saccos eorum tritico et reponerent pecunias singulorum in sacculis suis datis supra cibariis in via qui fecerunt ita

**42:26.** But they having loaded their asses with the corn went their way.  
At illi portantes frumenta in asinis profecti sunt

**42:27.** And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth,

Apertoque unus sacco ut daret iumento pabulum in diversorio contemplatus pecuniam in ore sacculi

**42:28.** And said to his brethren: My money is given me again; behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that **God** hath done unto us?

Dixit fratribus suis reddita est mihi pecunia en habetur in sacco et obstupefacti turbatique dixerunt mutuo quidnam est hoc quod fecit nobis Deus

**42:29.** And they came to **Jacob** their father in the land of **Chanaan**, and they told him all things that had befallen them, saying:

Veneruntque ad Iacob patrem suum in terra Chanaan et narraverunt ei omnia quae accidissent sibi dicentes

**42:30.** The lord of the land spoke roughly to us, and took us to be spies of the country.

Locutus est nobis dominus terrae dure et putavit nos exploratores provinciae

**42:31.** And we answered him: We are peaceable **men**, and we mean no plot.

Cui respondimus pacifici sumus nec ullas molimur insidias

**42:32.** We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of **Chanaan**.

Duodecim fratres uno patre geniti sumus unus non est super minimus cum patre versatur in terra Chanaan

**42:33.** And he said to us: Hereby shall I **know** that you are peaceable **men**: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways,

Qui ait nobis sic probabo quod pacifici sitis fratrem vestrum unum dimittite apud me et cibaria domibus vestris necessaria sumite et abite

**42:34.** And bring your youngest brother to me, that I may **know** you are not spies: and you may receive this **man** again, that is kept in **prison**: and afterwards may have leave to buy what you will.

Fratremque vestrum minimum adducite ad me ut sciam quod non sitis exploratores et istum qui tenetur in vinculis recipere possitis ac deinceps emendi quae vultis habeatis licentiam

**42:35.** When they had told this, they poured out their corn, and every **man** found his money tied in the mouth of his sack: and all being astonished together,

His dictis cum frumenta effunderent singuli reppererunt in ore saccorum ligatas pecunias exterritisque simul omnibus

**42:36.** Their father **Jacob** said: You have made me to be without children: **Joseph** is not living, **Simeon** is kept in bonds, and **Benjamin** you will take away: all these **evils** are fallen upon me.

Dixit pater Iacob absque liberis me esse fecistis Ioseph non est super Symeon tenetur in vinculis Benjamin auferetis in me haec mala omnia reciderunt

**42:37.** And **Ruben** answered him: **Kill** my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him to thee.

Cui respondit Ruben duos filios meos interfice si non reduxero illum tibi trade in manu mea et ego eum restituum

**42:38.** But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my grey hairs with sorrow to **hell**.

At ille non descendet inquit filius meus vobiscum frater eius mortuus est ipse solus remansit si quid ei adversi acciderit in terra ad quam pergitis deducetis canos meos cum dolore ad inferos

**To hell...** That is, to that place, where the **souls** then remained, as **Genesis 37:35**.

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## Genesis Chapter 43

### The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.

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**43:1.** In the mean time the famine was heavy upon all the land.

Interim fames omnem terram vehementer premebat

**43:2.** And when they had eaten up all the corn, which they had brought out of [Egypt](#), [Jacob](#) said to his sons: Go again, and buy us a little food.

Consumptisque cibus quos ex Aegypto detulerant dixit Iacob ad filios suos revertimini et emite pauxillum escarum

**43:3.** [Juda](#) answered: The [man](#) declared unto us with the attestation of an [oath](#), saying: You shall not see my face, unless you bring your youngest brother with you.

Respondit Iudas denuntiavit nobis vir ille sub testificatione iurandi dicens non videbitis faciem meam nisi fratrem vestrum minimum adduxeritis vobiscum

**43:4.** If therefore thou wilt send him with us, we will set out together, and will buy necessaries for thee.

Si ergo vis mittere eum nobiscum pergemus pariter et ememus tibi necessaria

**43:5.** But if thou wilt not, we will not go: for the [man](#), as we have often said, declared unto us, saying: You shall not see my face without your youngest brother.

Si autem non vis non ibimus vir enim ut saepe diximus denuntiavit nobis dicens non videbitis faciem meam absque fratre vestro minimo

**43:6.** [Israel](#) said to them: You have done this for my misery, in that you told him you had also another brother.

Dixit eis Israhel in meam hoc fecistis miseriam ut indicaretis ei et alium habere vos fratrem

**43:7.** But they answered: The [man](#) asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: could we know that he would say: Bring hither your brother with you?

At illi responderunt interrogavit nos homo per ordinem nostram progeniem si pater viveret si haberemus fratrem et nos respondimus ei consequenter iuxta id quod fuerat sciscitatus numquid scire poteramus quod dicturus esset adducite vobiscum fratrem vestrum

**43:8.** And [Juda](#) said to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish.

Iudas quoque dixit patri suo mitte puerum mecum ut proficiscamur et possimus vivere ne moriamur nos et parvuli nostri

**43:9.** I take the boy upon me, require him at my hand: unless I bring him again, and restore him to thee, I will be guilty of [sin](#) against thee [for ever](#).

Ego suscipio puerum de manu mea require illum nisi reduxero et tradidero eum tibi ero peccati in te reus omni tempore

**43:10.** If delay had not been made, we had been here again the second time.

Si non intercessisset dilatio iam vice altera venissemus

**43:11.** Then [Israel](#) said to them: If it must needs be so, do what you will: take of the best fruits of the land in your vessels, and carry down presents to the [man](#), a little balm, and honey, and storax, myrrh, turpentine, and almonds.

Igitur Israhel pater eorum dixit ad eos si sic necesse est facite quod vultis sumite de optimis terrae fructibus in vasis vestris et deferte viro munera modicum resinae et mellis et styracis et stactes et

terebinthi et amigdalarum

**Balm...** Literally rosin, *resinae*; but here by that name is meant balm.

**43:12.** And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake.

Pecuniamque duplicem ferte vobiscum et illam quam invenistis in sacculis reportate ne forte errore factum sit

**43:13.** And take also your brother, and go to the man.

Sed et fratrem vestrum tollite et ite ad virum

**43:14.** And may my almighty God make him favourable to you: and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

Deus autem meus omnipotens faciat vobis eum placabilem et remittat vobiscum fratrem vestrum quem tenet et hunc Benjamin ego autem quasi orbatu absque liberis ero

**43:15.** So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.

Tulerunt ergo viri munera et pecuniam duplicem et Benjamin descenderuntque in Aegyptum et steterunt coram Ioseph

**43:16.** And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

Quos cum ille vidisset et Benjamin simul praecepit dispensatori domus suae dicens introduc viros domum et occide victimas et instrue convivium quoniam mecum sunt comesuri meridie

**43:17.** He did as he was commanded, and brought the men into the house.

Fecit ille sicut fuerat imperatum et introduxit viros domum

**43:18.** And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.

Ibique exterriti dixerunt mutuo propter pecuniam quam rettulimus prius in saccis nostris introducti sumus ut devolvat in nos calumniam et violenter subiciat servituti et nos et asinos nostros

**43:19.** Wherefore, going up to the steward of the house, at the door,

Quam ob rem in ipsis foribus accedentes ad dispensatorem

**43:20.** They said: Sir, we desire thee to hear us. We came down once before to buy food:

Locuti sunt oramus domine ut audias iam ante descendimus ut emeremus escas

**43:21.** And when we had bought, and were come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

Quibus emptis cum venissemus ad diversorium aperuimus sacculos nostros et invenimus pecuniam in ore saccorum quam nunc eodem pondere reportamus

**43:22.** And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

Sed et aliud adtulimus argentum ut emamus quae necessaria sunt non est in nostra conscientia quis eam posuerit in marsuppiis nostris

**43:23.** But he answered: Peace be with you, fear not: your God, and the God of your father, hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

At ille respondit pax vobiscum nolite timere Deus vester et Deus patris vestri dedit vobis thesauros in sacculis vestris nam pecuniam quam dedistis mihi probatam ego habeo eduxitque ad eos Simeon

**43:24.** And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

Et introductis domum adtulit aquam et laverunt pedes suos deditque pabula asinis eorum

**43:25.** But they made ready the presents, against Joseph came at noon: for they had heard that they

should eat bread there.

Illi vero parabant munera donec ingrederetur Ioseph meridie audierant enim quod ibi comesuri essent panem

**43:26.** Then **Joseph** came in to his house, and they offered him the presents, holding them in their hands; and they bowed down with their face to the ground.

Igitur ingressus est Ioseph domum suam obtuleruntque ei munera tenentes in manibus et adoraverunt proni in terram

**43:27.** But he courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living?

At ille clementer resalutatis eis interrogavit dicens salvusne est pater vester senex de quo dixeratis mihi adhuc vivit

**43:28.** And they answered: Thy servant our father, is in health; he is yet living. And bowing themselves, they made obeisance to him.

Qui responderunt sospes est servus tuus pater noster adhuc vivit et incurvati adoraverunt eum

**43:29.** And **Joseph** lifting up his eyes, saw **Benjamin**, his brother by the same mother, and said: Is this your young brother, of whom you told me? And he said: **God** be gracious to thee, my son.

Adtollens autem oculos Ioseph vidit Benjamin fratrem suum uterinum et ait iste est frater vester parvulus de quo dixeratis mihi et rursus Deus inquit misereatur tui fili mi

**43:30.** And he made haste, because his heart was moved upon his brother, and tears gushed out: and going into his chamber, he wept.

Festnavitque quia commota fuerant viscera eius super fratre suo et erumpebant lacrimae et introiens cubiculum flevit

**43:31.** And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.

Rursusque lota facie egressus continuit se et ait ponite panes

**43:32.** And when it was set on, for **Joseph** apart, and for his brethren apart, for the **Egyptians** also that ate with him apart, (for it is unlawful for the **Egyptians** to eat with the Hebrews, and they think such a feast profane):

Quibus adpositis seorsum Ioseph et seorsum fratribus Aegyptiis quoque qui vescebantur simul seorsum illicitum est enim Aegyptiis comedere cum Hebraeis et profanum putant huiuscemodi convivium

**43:33.** They sat before him, the **firstborn** according to his birthright, and the youngest according to his age. And they wondered very much;

Sederunt coram eo primogenitus iuxta primogenita sua et minimus iuxta aetatem suam et mirabantur nimis

**43:34.** Taking the messes which they received of him: and the greater mess came to **Benjamin**, so that it exceeded by five parts. And they drank, and were merry with him.

Sumptis partibus quas ab eo acceperant maiorque pars venit Benjamin ita ut quinque partibus excederet biberuntque et inebriati sunt cum eo

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## Genesis Chapter 44

### Joseph's contrivance to stop his brethren. The humble supplication of Juda.

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**44:1.** And [Joseph](#) commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

Praecipit autem Ioseph dispensatori domus suae dicens imple saccos eorum frumento quantum possunt capere et pone pecuniam singulorum in summitate sacci

**44:2.** And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat. And it was so done.

Scyphum autem meum argenteum et pretium quod dedit tritici pone in ore sacci iunioris factumque est ita

**44:3.** And when the morning arose, they were sent away with their asses.

Et orto mane dimissi sunt cum asinis suis

**44:4.** And when they were now departed out of the city, and had gone forward a little way: [Joseph](#) sending for the steward of his house, said: Arise, and pursue after the [men](#): and when thou hast overtaken them, say to them: Why have you returned [evil](#) for [good](#)?

Iamque urbem exierant et processerant paululum tum Ioseph accessit dispensatore domus surge inquit persequere viros et adprehensis dicito quare reddidistis malum pro bono

**44:5.** The cup which you have [stolen](#), is that in which my lord drinketh, and in which he is wont to [divine](#): you have done a very [evil](#) thing.

Scyphum quem furati estis ipse est in quo bibit dominus meus et in quo augurari solet pessimam rem fecistis

**44:6.** He did as he had commanded him. And having overtaken them, he spoke to them the same words.

Fecit ille ut iusserat et adprehensis per ordinem locutus est

**44:7.** And they answered: Why doth our lord speak so, as though thy servants had committed so [heinous](#) a fact?

Qui responderunt quare sic loquitur dominus noster ut servi tui tantum flagitii commiserint

**44:8.** The money, that we found in the top of our sacks, we brought back to thee from the land of [Chanaan](#): how then should it be that we should [steal](#) out of thy lord's house, gold or silver?

Pecuniam quam invenimus in summitate saccorum reportavimus ad te de terra Chanaan et quomodo consequens est ut furati simus de domo domini tui aurum vel argentum

**44:9.** With whomsoever of thy servants shall be found that which thou seekest, let him [die](#), and we will be the [bondmen](#) of my lord.

Apud quemcumque fuerit inventum servorum tuorum quod quaeris moriatur et nos servi erimus domini nostri

**44:10.** And he said to them: Let it be according to your sentence: with whomsoever it shall be found, let him be my [servant](#), and you shall be blameless.

Qui dixit fiat iuxta vestram sententiam apud quem fuerit inventum ipse sit servus meus vos autem eritis innoxii

**44:11.** Then they speedily took down their sacks to the ground, and every [man](#) opened his sack.

Itaque festinato deponentes in terram saccos aperuerunt singuli

**44:12.** Which when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in [Benjamin's](#) sack.

Quos scrutatus incipiens a maiore usque ad minimum invenit scyphum in sacco Benjamin

**44:13.** Then they rent their garments, and loading their asses again, returned into the town.

At illi scissis vestibus oneratisque rursum asinis reversi sunt in oppidum

**44:14.** And **Juda** at the head of his brethren went in to **Joseph** (for he was not yet gone out of the place) and they all together fell down before him on the ground.

Primusque Iudas cum fratribus ingressus est ad Ioseph necdum enim de loco abierat omnesque ante eum in terra pariter corruerunt

**44:15.** And he said to them: Why would you do so? know you not that there is no one like me in the science of **divining**.

Quibus ille ait cur sic agere voluistis an ignoratis quod non sit similis mei in augurandi scientia

**The science of divining...** He speaks of himself according to what he was esteemed in that kingdom. And indeed, he being **truly** a prophet, **knew** more without comparison than any of the **Egyptian sorcerers**.

**44:16.** And **Juda** said to him: What shall we answer my lord? or what shall we say, or be able **justly** to allege? **God** hath found out the **iniquity** of thy servants: behold, we are all **bondmen** to my lord, both we, and he with whom the cup was found.

Cui Iudas quid respondebimus inquit domino meo vel quid loquemur aut iusti poterimus obtendere Deus invenit iniquitatem servorum tuorum en omnes servi sumus domini mei et nos et apud quem inventus est scyphus

**44:17.** **Joseph** answered: **God** forbid that I should do so: he that **stole** the cup, he shall be my **bondman**: and go you away free to your father.

Respondit Ioseph absit a me ut sic agam qui furatus est scyphum ipse sit servus meus vos autem abite liberi ad patrem vestrum

**44:18.** Then **Juda** coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not **angry** with thy servant: for after **Pharao** thou art.

Accedens propius Iudas confidenter ait oro domine mi loquatur servus tuus verbum in auribus tuis et ne irascaris famulo tuo tu es enim post Pharaonem

**44:19.** My lord. Thou didst ask thy servants the first time: Have you a father or a brother.

Dominus meus interrogasti prius servos tuos habetis patrem aut fratrem

**44:20.** And we answered thee, my lord: We have a father an old **man**, and a young boy, that was born in his old age; whose brother by the mother is dead; and he alone is left of his mother, and his father **loveth** him tenderly.

Et nos respondimus tibi domino meo est nobis pater senex et puer parvulus qui in senecta illius natus est cuius uterinus frater est mortuus et ipsum solum habet mater sua pater vero tenere diligit eum

**44:21.** And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

Dixistique servis tuis adducite eum ad me et ponam oculos meos super illum

**44:22.** We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die.

Suggessimus domino meo non potest puer relinquere patrem suum si enim illum dimiserit morietur

**44:23.** And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more.

Et dixisti servis tuis nisi venerit frater vester minimus vobiscum non videbitis amplius faciem meam

**44:24.** Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

Cum ergo ascendissemus ad famulum tuum patrem nostrum narravimus ei omnia quae locutus est dominus meus

**44:25.** And our father said: Go again, and buy us a little wheat.

Et dixit pater noster revertimini et emite nobis parum tritici

**44:26.** And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the **man's** face.

Cui diximus ire non possumus si frater noster minimus descendet nobiscum proficiscemur simul alioquin illo absente non audemus videre faciem viri

**44:27.** Whereunto he answered: You know that my wife bore me two.

Atque ille respondit vos scitis quod duos genuerit mihi uxor mea

**44:28.** One went out, and you said: A beast devoured him; and hitherto he appeareth not.

Egressus est unus et dixistis bestia devoravit eum et hucusque non conparet

**44:29.** If you take this also, and any thing befall him in the way, you will bring down my grey hairs with sorrow unto [hell](#).

Si tuleritis et istum et aliquid ei in via contigerit deducetis canos meos cum maerore ad inferos

**44:30.** Therefore, if I shall go to thy servant, our father, and the boy be wanting, (whereas his life dependeth upon the life of him),

Igitur si intravero ad servum tuum patrem nostrum et puer defuerit cum anima illius ex huius anima pendeat

**44:31.** And he shall see that he is not with us, he will die, and thy servants shall bring down his grey hairs with sorrow unto [hell](#).

Videritque eum non esse nobiscum morietur et deducet famuli tui canos eius cum dolore ad inferos

**His gray hairs...** That is, his person, now far advanced in years. **With sorrow unto hell...** The [Hebrew](#) word for [hell](#) is here *sheol*, the Greek *hades*: it is not taken for the [hell of the damned](#); but for that [place of souls](#) below where the servants of [God](#) were kept before the coming of [Christ](#). Which place, both in the [Scripture](#) and in the [creed](#), is named *hell*.

**44:32.** Let me be thy proper servant, who took him into my trust, and promised, saying: If I bring him not again, I will be guilty of [sin](#) against my father [for ever](#).

Ego proprie servus tuus qui in meam hunc recepi fidem et sponondi dicens nisi reduxero eum peccati reus ero in patrem meum omni tempore

**44:33.** Therefore I, thy servant, will stay instead of the boy in the service of my lord, and let the boy go up with his brethren.

Manebo itaque servus tuus pro puero in ministerium domini mei et puer ascendat cum fratribus suis

**44:34.** For I cannot return to my father without the boy, lest I be a witness of the calamity that will oppress my father.

Non enim possum redire ad patrem absente puero ne calamitatis quae oppressura est patrem meum testis adsistam

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## Genesis Chapter 45

### Joseph maketh himself known to his brethren: and sendeth for his father.

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**45:1.** [Joseph](#) could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.

Non se poterat ultra cohibere Ioseph multis coram adstantibus unde praecepit ut egrederentur cuncti foras et nullus interesset alienus agnitioni mutuae

**45:2.** And he lifted up his voice with weeping, which the [Egyptians](#), and all the house of [Pharao](#) heard.

Elevavitque vocem cum fletu quam audierunt Aegyptii omnisque domus Pharaonis

**45:3.** And he said to his brethren: I am [Joseph](#): Is my father yet living? His brethren could not answer him, being struck with exceeding great [fear](#).

Et dixit fratribus suis ego sum Ioseph adhuc pater meus vivit nec poterant respondere fratres nimio timore perterriti

**45:4.** And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am [Joseph](#), your brother, whom you sold into [Egypt](#).

Ad quos ille clementer accedite inquit ad me et cum accessissent prope ego sum ait Ioseph frater vester quem vendidistis in Aegypto

**45:5.** Be not [afraid](#), and let it not seem to you a hard case that you sold me into these countries: for [God](#) sent me before you into [Egypt](#) for your preservation.

Nolite pavere nec vobis durum esse videatur quod vendidistis me in his regionibus pro salute enim vestra misit me Deus ante vos in Aegyptum

**45:6.** For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

Biennium est quod fames esse coepit in terra et adhuc quinque anni restant quibus nec arari poterit nec meti

**45:7.** And [God](#) sent me before, that you may be preserved upon the earth, and may have food to live.

Praemisitque me Deus ut reservemini super terram et escas ad vivendum habere possitis

**45:8.** Not by your counsel was I sent hither, but by the [will](#) of [God](#): who hath made me as it were a father to [Pharao](#), and lord of his whole house, and governor in all the land of [Egypt](#).

Non vestro consilio sed Dei huc voluntate missus sum qui fecit me quasi patrem Pharaonis et dominum universae domus eius ac principem in omni terra Aegypti

**45:9.** Make haste, and go ye up to my father, and say to him: Thus saith thy son [Joseph](#): [God](#) hath made me lord of the whole land of [Egypt](#); come down to me, linger not.

Festinate et ascendite ad patrem meum et dicetis ei haec mandat filius tuus Ioseph Deus me fecit dominum universae terrae Aegypti descende ad me ne moreris

**45:10.** And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all [things](#) that thou hast.

Et habita in terra Gessen erisque iuxta me tu et filii tui et filii filiorum tuorum oves tuae et armenta tua et universa quae possides

**45:11.** And there I will feed thee, (for there are yet five years of famine remaining) lest both thou perish, and thy [house](#), and all [things](#) that thou hast.

Ibique te pascam adhuc enim quinque anni residui sunt famis ne et tu pereas et domus tua et omnia quae possides

**45:12.** Behold, your eyes, and the eyes of my brother [Benjamin](#), see that it is my mouth that speaketh to you.

En oculi vestri et oculi fratris mei Benjamin vident quod os meum loquatur ad vos

**45:13.** You shall tell my father of all my [glory](#), and all things that you have seen in [Egypt](#): make haste and bring him to me.

Nuntiate patri meo universam gloriam meam et cuncta quae vidistis in Aegypto festinate et adducite eum ad me

**45:14.** And falling upon the neck of his brother [Benjamin](#), he embraced him and wept: and [Benjamin](#) in like manner wept also on his neck.

Cumque amplexatus recidisset in collum Benjamin fratris sui flevit illo quoque flente similiter super collum eius

**45:15.** And [Joseph](#) [kissed](#) all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

Osculatusque est Ioseph omnes fratres suos et ploravit super singulos post quae ausi sunt loqui ad eum

**45:16.** And it was heard, and the fame was spread abroad in the [king's court](#): The brethren of [Joseph](#) are come; and [Pharao](#) with all his [family](#) was [glad](#).

Auditumque est et celebri sermone vulgatum in aula regis venerunt fratres Ioseph et gavisus est Pharaon atque omnis familia eius

**45:17.** And he spoke to [Joseph](#) that he should give orders to his brethren, saying: Load your beasts, and go into the land of [Chanaan](#),

Dixitque ad Ioseph ut imperaret fratribus suis dicens onerantes iumenta ite in terram Chanaan

**45:18.** And bring away from thence your father and [kindred](#), and come to me; and I will give you all the [good things](#) of [Egypt](#), that you may eat the marrow of the land.

Et tollite inde patrem vestrum et cognationem et venite ad me et ego dabo vobis omnia bona Aegypti ut comedatis medullam terrae

**45:19.** Give orders also that they take wagons out of the land of [Egypt](#), for the carriage of their children and their wives; and say: Take up your father, and make haste to come with all speed:

Praeceptum etiam ut tollant plaustra de terra Aegypti ad subvectionem parvulorum suorum et coniugum ac dicit tollite patrem vestrum et properate quantocius venientes

**45:20.** And leave nothing of your [household stuff](#); for all the [riches](#) of [Egypt](#) shall be yours.

Ne dimittatis quicquam de suppellectili vestra quia omnes opes Aegypti vestrae erunt

**45:21.** And the sons of [Israel](#) did as they were bid. And [Joseph](#) gave them wagons according to [Pharao's](#) commandment: and provisions for the way.

Fecerunt filii Israhel ut eis mandatum fuerat quibus dedit Ioseph plaustra secundum Pharaonis imperium et cibaria in itinere

**45:22.** He ordered also to be brought out for every one of them two robes: but to [Benjamin](#) he gave three hundred pieces of silver, with five robes of the best:

Singulisque proferri iussit binas stolas Benjamin vero dedit trecentos argenteos cum quinque stolis optimis

**45:23.** Sending to his father as much money and raiment; adding besides, ten he asses, to carry off all the riches of [Egypt](#), and as many she asses, carrying wheat and bread for the journey.

Tantundem pecuniae et vestium mittens patri suo addens eis asinos decem qui subveherent ex omnibus divitiis Aegypti et totidem asinas triticum in itinere panesque portantes

**45:24.** So he sent away his brethren, and at their departing said to them: Be not [angry](#) in the way.

Dimisit ergo fratres suos et proficiscentibus ait ne irascamini in via

**45:25.** And they went up out of [Egypt](#), and came into the land of [Chanaan](#), to their father [Jacob](#).

Qui ascendentes ex Aegypto venerunt in terram Chanaan ad patrem suum Iacob

**45:26.** And they told him, saying: [Joseph](#), thy son, is living; and he is ruler in all the land of [Egypt](#). Which when [Jacob](#) heard, he awaked as it were out of a deep sleep, yet did not [believe](#) them.

Et nuntiaverunt ei dicentes Ioseph vivit et ipse dominatur in omni terra Aegypti quo audito quasi de gravi somno evigilans tamen non credebat eis

**45:27.** They, on the other side, told the whole order of the thing. And when he saw the wagons, and all that he had sent, his spirit revived,

Illi contra referebant omnem ordinem rei cumque vidisset plaustra et universa quae miserat revixit spiritus eius

**45:28.** And he said: It is enough for me if [Joseph](#), my son, be yet living: I will go and see him before I die.

Et ait sufficit mihi si adhuc Ioseph filius meus vivit vadam et videbo illum antequam moriar

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## Genesis Chapter 46

### Israel, warranted by a vision from God, goeth down into Egypt with all his family.

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**46:1.** And [Israel](#) taking his journey, with all that he had, came to the [well of the oath](#), and [killing victims](#) there to the [God](#) of his father [Isaac](#),

Profectusque Israhel cum omnibus quae habebat venit ad puteum Iuramenti et mactatis ibi victimis Deo patris sui Isaac

**The well of the oath...** [Bersabee.](#)

**46:2.** He heard him, by a [vision](#) in the night, calling him, and saying to him: [Jacob](#), [Jacob](#). And he answered him: Lo, here I am.

Audivit eum per visionem nocte vocantem se et dicentem sibi Iacob Iacob cui respondit ecce adsum

**46:3.** [God](#) said to him: I am the [most mighty God](#) of thy [father](#); fear not, go down into [Egypt](#), for I will make a great nation of thee there.

Ait illi Deus ego sum Fortissimus Deus patris tui noli timere et descende in Aegyptum quia in gentem magnam faciam te ibi

**46:4.** I will go down with thee thither, and will bring thee back again from thence: [Joseph](#) also shall put his hands upon thy eyes.

Ego descendam tecum illuc et ego inde adducam te revertentem Ioseph quoque ponet manum suam super oculos tuos

**46:5.** And [Jacob](#) rose up from the [well of the oath](#): and his sons took him up, with their children and wives in the wagons, which [Pharao](#) had sent to carry the old [man](#),

Surrexit Iacob a puteo Iuramenti tuleruntque eum filii cum parvulis et uxoribus suis in plaustris quae miserat Pharao ad portandum senem

**46:6.** And all that he had in the land of [Chanaan](#): and he came into [Egypt](#) with all his seed;

Et omnia quae possederat in terra Chanaan venitque in Aegyptum cum omni semine suo

**46:7.** His sons, and grandsons, daughters, and all his offspring together.

Filii eius et nepotes filiae et cuncta simul progenies

**46:8.** And these are the [names](#) of the [children of Israel](#), that entered into [Egypt](#), he and his children. His [firstborn Ruben](#),

Haec sunt autem nomina filiorum Israhel qui ingressi sunt in Aegyptum ipse cum liberis suis primogenitus Ruben

**46:9.** The sons of [Ruben](#): [Hench](#) and [Phallu](#), and [Hesron](#) and [Charmi](#).

Filii Ruben Enoch et Phallu et Esrom et Charmi

**46:10.** The sons of [Simeon](#): [Jamuel](#) and [Jamin](#) and [Ahod](#), and [Jachin](#) and [Sohar](#), and [Saul](#), the son of a [woman](#) of [Chanaan](#).

Filii Symeon Iemuhel et Iamin et Ahod et Iachin et Saher et Saul filius Chananitidis

**46:11.** The sons of [Levi](#): [Gerson](#) and [Caath](#), and [Merari](#).

Filii Levi Gerson Caath et Merari

**46:12.** The sons of [Juda](#): [Her](#) and [Onan](#), and [Sela](#), and [Phares](#) and [Zara](#). And [Her](#) and [Onan](#) died in the land of [Chanaan](#). And sons were born to [Phares](#): [Hesron](#) and [Hamul](#).

Filii Iuda Her et Onan et Sela et Phares et Zara mortui sunt autem Her et Onan in terra Chanaan natique sunt filii Phares Esrom et Amul

**46:13.** The sons of [Issachar](#): Thola and Phua, and Job and Semron.

Filii Isachar Thola et Phua et Iob et Semron

**46:14.** The sons of [Zabulon](#): Sared, and Elon, and Jahelel.

Filii Zabulon Sared et Helon et Iahelel

**46:15.** These are the sons of Lia, whom she bore in Mesopotamia of [Syria](#), with Dina, his daughter. All the [souls](#) of her sons and daughters, thirty-three.

Hii filii Liae quos genuit in Mesopotamiam Syriae cum Dina filia sua omnes animae filiorum eius et filiarum triginta tres

**46:16.** The sons of [Gad](#): Sephion and Haggi, and Suni and Esebon, and Heri and Arodi, and Areli.

Filii Gad Sephion et Haggi Suni et Esebon Heri et Arodi et Areli

**46:17.** The sons of [Aser](#): Jamne and Jesua, and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel.

Filii Aser Iamne et Iesua et Iesui et Beria Sara quoque soror eorum filii Beria Heber et Melchiel

**46:18.** These are the sons of Zelpha, whom [Laban](#) gave to Lia, his daughter. And these she bore to [Jacob](#), sixteen [souls](#).

Hii filii Zelphae quam dedit Laban Liae filiae suae et hos genuit Iacob sedecim animas

**46:19.** The sons of [Rachel](#), [Jacob's](#) wife: [Joseph](#) and [Benjamin](#).

Filii Rahel uxoris Iacob Ioseph et Benjamin

**46:20.** And sons were born to [Joseph](#), in the land of [Egypt](#), whom [Aseneth](#), the daughter of Putiphare, [priest](#) of Heliopolis, bore him: [Manasses](#) and Ephraim.

Natique sunt Ioseph filii in terra Aegypti quos genuit ei Aseneth filia Putiphare sacerdotis Heliopoleos Manasses et Ephraim

**46:21.** The sons of [Benjamin](#): Bela and Bechor, and Asbel and Gera, and Naaman and Echi, and Ross and Mophim, and Ophim and Ared.

Filii Benjamin Bela et Bechor et Asbel Gera et Naaman et Ehi et Ros Mophim et Ophim et Ared

**46:22.** These are the sons of [Rachel](#), whom she bore to [Jacob](#): all the [souls](#), fourteen.

Hii filii Rahel quos genuit Iacob omnes animae quattuordecim

**46:23.** The sons of [Dan](#): Husim.

Filii Dan Usim

**46:24.** The sons of [Nephtali](#): Jaziel and Guni, and Jeser and Sallem.

Filii Nephtalim Iasihel et Guni et Hieser et Sallem

**46:25.** These are the sons of Bala, whom [Laban](#) gave to [Rachel](#), his daughter: and these she bore to [Jacob](#): all the [souls](#), seven.

Hii filii Balae quam dedit Laban Raheli filiae suae et hos genuit Iacob omnes animae septem

**46:26.** All the [souls](#) that went with [Jacob](#) into [Egypt](#), and that came out of his thigh, besides his sons' wives, sixty-six.

Cunctae animae quae ingressae sunt cum Iacob in Aegyptum et egressae de femore illius absque uxoribus filiorum sexaginta sex

**46:27.** And the sons of [Joseph](#), that were born to him in the land of [Egypt](#), two [souls](#). All the [souls](#) of the [house of Jacob](#), that entered into [Egypt](#), were seventy.

Filii autem Ioseph qui nati sunt ei in terra Aegypti animae duae omnis anima domus Iacob quae ingressa est Aegyptum fuere septuaginta

**46:28.** And he sent [Juda](#) before him to [Joseph](#), to tell him; and that he should meet him in Gessen.

Misit autem Iudam ante se ad Ioseph ut nuntiaret ei et ille occurreret in Gessen

**46:29.** And when he was come thither, [Joseph](#) made ready his chariot, and went up to meet his father in the same place: and seeing him, he fell upon his neck, and embracing him, wept.

Quo cum pervenisset iuncto Ioseph curru suo ascendit obviam patri ad eundem locum vidensque eum inruit

super collum eius et inter amplexus flevit

**46:30.** And the father said to **Joseph**: Now shall I die with **joy**, because I have seen thy face, and leave thee alive.

Dixitque pater ad Ioseph iam laetus moriar quia vidi faciem tuam et superstitem te relinquo

**46:31.** And **Joseph** said to his brethren, and to all his father's house: I will go up, and will tell **Pharao**, and will say to him: My brethren, and my father's house, that were in the land of **Chanaan**, are come to me:

Et ille locutus est ad fratres et ad omnem domum patris sui ascendam et nuntiabo Pharaoni dicamque ei fratres mei et domus patris mei qui erant in terra Chanaan venerunt ad me

**46:32.** And the **men** are shepherds, and their occupation is to feed cattle; their flocks, and herds, and all they have, they have brought with them.

Et sunt viri pastores ovium curamque habent alendorum gregum pecora sua et armenta et omnia quae habere potuerunt adduxerunt secum

**46:33.** And when he shall call you, and shall say: What is your occupation?

Cumque vocaverit vos et dixerit quod est opus vestrum

**46:34.** You shall answer: We, thy servants, are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the **Egyptians** have all shepherds in abomination.

Respondebitis viri pastores sumus servi tui ab infantia nostra usque in praesens et nos et patres nostri haec autem dicetis ut habitare possitis in terra Gessen quia detestantur Aegyptii omnes pastores ovium

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## Genesis Chapter 47

**Jacob and his sons are presented before Pharaoh: he giveth them the land of Gessen. The famine forceth the Egyptians to sell all their possessions to the king.**

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**47:1.** Then [Joseph](#) went in and told [Pharaoh](#), saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of [Chanaan](#): and behold they stay in the land of Gessen.

Ingressus ergo Ioseph nuntiavit Pharaoni dicens pater meus et fratres oves eorum et armenta et cuncta quae possident venerunt de terra Chanaan et ecce consistunt in terra Gessen

**47:2.** Five [men](#) also, the last of his brethren, he presented before the [king](#):

Extremos quoque fratrum suorum quinque viros statuit coram rege

**The last...** *Extremos.* Some interpret this word of the chiefest, and most rightly: but [Joseph](#) seems rather to have chosen out such as had the meanest appearance, that [Pharaoh](#) might not think of employing them at [court](#), with danger of their [morals](#) and [religion](#).

**47:3.** And he asked them: What is your occupation? They answered: We, thy servants, are shepherds, both we and our fathers.

Quos ille interrogavit quid habetis operis responderunt pastores ovium sumus servi tui et nos et patres nostri

**47:4.** We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of [Chanaan](#): and we pray thee to give orders that we thy servants may be in the land of Gessen.

Ad peregrinandum in terra tua venimus quoniam non est herba gregibus servorum tuorum ingravescente fame in regione Chanaan petimusque ut esse nos iubeas servos tuos in terra Gessen

**47:5.** The [king](#) therefore said to [Joseph](#): Thy father and thy brethren are come to thee.

Dixit itaque rex ad Ioseph pater tuus et fratres tui venerunt ad te

**47:6.** The land of [Egypt](#) is before thee: and make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious [men](#) among them, make them rulers over my cattle.

Terra Aegypti in conspectu tuo est in optimo loco fac habitare eos et trade eis terram Gessen quod si nosti esse in eis viros industrios constitue illos magistros pecorum meorum

**47:7.** After this [Joseph](#) brought in his father to the [king](#), and presented him before him: and he [blessed](#) him.

Post haec introduxit Ioseph patrem suum ad regem et statuit eum coram eo qui benedicens illi

**47:8.** And being asked by him: How many are the days of the years of thy life?

Et interrogatus ab eo quot sunt dies annorum vitae tuae

**47:9.** He answered: The days of my [pilgrimage](#) are a hundred and thirty years, few, and [evil](#), and they are not come up to the days of the [pilgrimage](#) of my [fathers](#).

Respondit dies peregrinationis vitae meae centum triginta annorum sunt parvi et mali et non pervenerunt usque ad dies patrum meorum quibus peregrinati sunt

**47:10.** And [blessing](#) the [king](#), he went out.

Et benedicto rege egressus est foras

**47:11.** But [Joseph](#) gave a possession to his father and his brethren in [Egypt](#), in the best place of the land, in [Ramesses](#), as [Pharaoh](#) had commanded.

Ioseph vero patri et fratribus suis dedit possessionem in Aegypto in optimo loco terrae solo [Ramesses](#) ut

praeceperat Pharao

**47:12.** And he nourished them, and all his father's house, allowing food to every one.

Et alebat eos omnemque domum patris sui praebens cibaria singulis

**47:13.** For in the whole world there was want of bread, and a famine had oppressed the land, more especially of [Egypt](#) and [Chanaan](#);

In toto enim orbe panis deerat et oppresserat fames terram maxime Aegypti et Chanaan

**47:14.** Out of which he gathered up all the money for the corn which they bought, and brought it in to the [king's](#) treasure.

E quibus omnem pecuniam congregavit pro venditione frumenti et intulit eam in aerarium regis

**47:15.** And when the buyers wanted money, all [Egypt](#) came to [Joseph](#), saying: Give us bread: why should we die in thy presence, having now no money?

Cumque defecisset emptoris pretium venit cuncta Aegyptus ad Ioseph dicens da nobis panes quare morimur coram te deficiente pecunia

**47:16.** And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

Quibus ille respondit adducite pecora vestra et dabo vobis pro eis cibos si pretium non habetis

**47:17.** And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

Quae cum adduxissent dedit eis alimenta pro equis et ovibus et bubus et asinis sustentavitque eos illo anno pro commutatione pecorum

**47:18.** And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou [ignorant](#) that we have nothing now left but our bodies and our lands.

Veneruntque anno secundo et dixerunt ei non celamus dominum nostrum quod deficiente pecunia pecora simul defecerint nec clam te est quod absque corporibus et terra nihil habeamus

**47:19.** Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the [king's](#) servants, and give us seed, lest for want of tillers the land be turned into a [wilderness](#).

Cur ergo morimur te vidente et nos et terra nostra tui erimus eme nos in servitatem regiam et praebe semina ne pereunte cultore redigatur terra in solitudinem

**47:20.** So [Joseph](#) bought all the land of [Egypt](#), every [man](#) selling his [possessions](#), because of the greatness of the famine. And he brought it into [Pharao's](#) hands:

Emit igitur Ioseph omnem terram Aegypti vendentibus singulis possessiones suas prae magnitudine famis subiecitque eam Pharaoni

**47:21.** And all its people from one end of the borders of [Egypt](#), even to the other end thereof,

Et cunctos populos eius a novissimis terminis Aegypti usque ad extremos fines eius

**47:22.** Except the land of the [priests](#), which had been given them by the [king](#): to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their [possessions](#).

Praeter terram sacerdotum quae a rege tradita fuerat eis quibus et statuta cibaria ex horreis publicis praebebantur et idcirco non sunt compulsi vendere possessiones suas

**47:23.** Then [Joseph](#) said to the people: Behold, as you see, both you and your lands belong to [Pharao](#); take seed and sow the fields,

Dixit ergo Ioseph ad populos en ut cernitis et vos et terram vestram Pharao possidet accipite semina et serite agros

**47:24.** That you may have corn. The fifth part you shall give to the [king](#); the other four you shall have for seed, and for food for your [families](#) and children.

Ut fruges habere possitis quintam partem regi dabitur quattuor reliquas permitto vobis in sementem et in cibos famulis et liberis vestris

**47:25.** And they answered: our [life](#) is in thy hand; only let my lord look favourably upon us, and we will

gladly serve the [king](#).

Qui responderunt salus nostra in manu tua est respiciat nos tantum dominus noster et laeti serviemus regi

**47:26.** From that time unto this day, in the whole land of [Egypt](#), the fifth part is paid to the [kings](#), and it is become as a [law](#), except the land of the [priests](#), which was free from this covenant.

Ex eo tempore usque in praesentem diem in universa terra Aegypti regibus quinta pars solvitur et factum est quasi in legem absque terra sacerdotali quae libera ab hac condicione fuit

**47:27.** So [Israel](#) dwelt in [Egypt](#), that is, in the land of Gessen, and possessed it; and grew, and was multiplied exceedingly.

Habitavit ergo Israhel in Aegypto id est in terra Gessen et possedit eam auctusque est et multiplicatus nimis

**47:28.** And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.

Et vixit in ea decem et septem annis factique sunt omnes dies vitae illius centum quadraginta septem annorum

**47:29.** And when he saw that the day of his death drew nigh, he called his son [Joseph](#), and said to him: If I have found favour in thy sight, put thy hand under my thigh; and thou shalt show me this kindness and [truth](#), not to bury me in [Egypt](#).

Cumque adpropinquare cerneret mortis diem vocavit filium suum Ioseph et dixit ad eum si inveni gratiam in conspectu tuo pone manum sub femore meo et facies mihi misericordiam et veritatem ut non sepelias me in Aegypto

**47:30.** But I will sleep with my [fathers](#), and thou shalt take me away out of this land, and bury me in the burying place of my ancestors. And [Joseph](#) answered him: I will do what thou hast commanded.

Sed dormiam cum patribus meis et auferas me de hac terra condasque in sepulchro maiorum cui respondit Ioseph ego faciam quod iussisti

**47:31.** And he said: [Swear](#) then to me. And as he was [swearing](#), [Israel adored God](#), turning to the bed's head.

Et ille iura ergo inquit mihi quo iurante adoravit Israhel Deum conversus ad lectuli caput

**To the bed's head...** [St. Paul](#), [Hebrews 11:21](#), following the Greek translation of the [Septuagint](#), reads [adored](#) the top of his rod. Where note, that the same word in the [Hebrew](#), according to the different pointing of it, signifies both a bed and a rod. And to verify both these sentences, we must understand that [Jacob](#) leaning on [Joseph's](#) rod [adored](#), turning towards the head of his bed: which [adoration](#), inasmuch as it was referred to [God](#), was an [absolute and sovereign worship](#): but inasmuch as it was referred to the rod of [Joseph](#), as a [figure](#) of the sceptre, that is, of the royal dignity of [Christ](#), was only an [inferior and relative honour](#).

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## Genesis Chapter 48

### Joseph visiteth his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.

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**48:1.** After these things, it was told [Joseph](#) that his father was sick; and he set out to go to him, taking his two sons [Manasses](#) and Ephraim.

His ita transactis nuntiatum est Ioseph quod aegrotaret pater eius qui adsumptis duobus filiis Manasse et Ephraim ire perrexit

**48:2.** And it was told the old [man](#): Behold thy son [Joseph](#) cometh to thee. And being strengthened, he sat on his bed.

Dictumque est seni ecce filius tuus Ioseph venit ad te qui confortatus sedit in lectulo

**48:3.** And when [Joseph](#) was come in to him, he said: [God almighty appeared](#) to me at [Luza](#), which is in the land of [Chanaan](#), and he [blessed](#) me,

Et ingresso ad se ait Deus omnipotens apparuit mihi in Luza quae est in terra Chanaan benedixitque mihi

**48:4.** And said: I will [cause](#) thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting [possession](#).

Et ait ego te augebo et multiplicabo et faciam in turbas populorum daboque tibi terram hanc et semini tuo post te in possessionem sempiternam

**48:5.** So thy two sons, who were born to thee in the land of [Egypt](#) before I came hither to thee, shall be mine: Ephraim and [Manasses](#) shall be reputed to me as [Ruben](#) and [Simeon](#).

Duo igitur filii tui qui nati sunt tibi in terra Aegypti antequam huc venirem ad te mei erunt Ephraim et Manasses sicut Ruben et Symeon reputabuntur mihi

**48:6.** But the rest whom thou shalt have after them, shall be thine, and shall be called by the [name](#) of their brethren in their possessions.

Reliquos autem quos genueris post eos tui erunt et nomine fratrum suorum vocabuntur in possessionibus suis

**48:7.** For, when I came out of Mesopotamia, [Rachel](#) died from me in the land of [Chanaan](#) in the very journey, and it was spring time: and I was going to [Ephrata](#), and I buried her near the way of [Ephrata](#), which by another [name](#) is called [Bethlehem](#).

Mihi enim quando veniebam de Mesopotamiam mortua est Rahel in terra Chanaan in ipso itinere eratque venum tempus et ingrediebar Ephratam et sepelivi eam iuxta viam Ephratae quae alio nomine appellatur Bethlehem

**48:8.** Then seeing his sons, he said to him: Who are these?

Videns autem filios eius dixit ad eum qui sunt isti

**48:9.** He answered: They are my sons, whom [God](#) hath given me in this place. And he said: Bring them to me, that I may [bless](#) them.

Respondit filii mei sunt quos dedit mihi Deus in hoc loco adduc inquit eos ad me ut benedicam illis

**48:10.** For [Israel's](#) eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he [kissed](#) and embraced them,

Oculi enim Israhel caligabant prae nimia senectute et clare videre non poterat adplicitosque ad se deosculatus et circumplexus

**48:11.** And said to his son: I am not deprived of seeing thee; moreover [God](#) hath shown me thy seed.

Dixit ad filium non sum fraudatus aspectu tuo insuper ostendit mihi Deus semen tuum

**48:12.** And when **Joseph** had taken them from his father's lap, he bowed down with his face to the ground.

Cumque tulisset eos Ioseph de gremio patris adoravit pronus in terram

**48:13.** And he set Ephraim on his right hand, that is, towards the left hand of **Israel**; but **Manasses** on his left hand, to wit, towards his father's right hand, and brought them near to him.

Et posuit Ephraim ad dexteram suam id est ad sinistram Israhel Manassen vero in sinistra sua ad dexteram scilicet patris adplicuitque ambos ad eum

**48:14.** But he, stretching forth his right hand, put it upon the head of Ephraim, the younger brother; and the left upon the head of **Manasses**, who was the elder, changing his hands.

Qui extendens manum dextram posuit super caput Ephraim iunioris fratris sinistram autem super caput Manasse qui maior natu erat commutans manus

**48:15.** And **Jacob blessed** the sons of **Joseph**, and said: **God**, in whose sight my fathers **Abraham** and **Isaac** walked, **God** that feedeth me from my youth until this day:

Benedixitque Ioseph filio suo et ait Deus in cuius conspectu ambulaverunt patres mei Abraham et Isaac Deus qui pascit me ab adulescentia mea usque in praesentem diem

**48:16.** The **angel** that delivereth me from all **evils**, **bless** these boys: and let my **name** be called upon them, and the **names** of my fathers **Abraham** and **Isaac**; and may they grow into a multitude upon the earth.

Angelus qui eruit me de cunctis malis benedicat pueris et invocetur super eos nomen meum nomina quoque patrum meorum Abraham et Isaac et crescant in multitudinem super terram

**48:17.** And **Joseph** seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father's hand, he tried to lift it from Ephraim's head, and to remove it to the head of **Manasses**.

Videns autem Ioseph quod posuisset pater suus dexteram manum super caput Ephraim graviter accepit et adprehensam patris manum levare conatus est de capite Ephraim et transferre super caput Manasse

**48:18.** And he said to his father: It should not be so, my father; for this is the **firstborn**, put thy right hand upon his head.

Dixitque ad patrem non ita convenit pater quia hic est primogenitus pone dexteram tuam super caput eius

**48:19.** But he refusing, said: I **know**, my son, I **know**: and this also shall become a people, and shall be multiplied; but his younger brother shall be greater than he; and his seed shall grow into nations.

Qui rennuens ait scio fili mi scio et iste quidem erit in populos et multiplicabitur sed frater eius iunior maior illo erit et semen illius crescet in gentes

**48:20.** And he **blessed** them at that time, saying: In thee shall **Israel** be **blessed**, and it shall be said: **God** do to thee as to Ephraim, and as to **Manasses**. And he set Ephraim before **Manasses**.

Benedixitque eis in ipso tempore dicens in te benedicetur Israhel atque dicetur faciat tibi Deus sicut Ephraim et sicut Manasse constituitque Ephraim ante Manassen

**48:21.** And he said to **Joseph**, his son: Behold I die, and **God** will be with you, and will bring you back into the land of your fathers.

Et ait ad Ioseph filium suum en ego morior et erit Deus vobiscum reducetque vos ad terram patrum vestrorum

**48:22.** I give thee a portion above thy brethren, which I took out of the hand of the **Amorrhite** with my sword and bow.

Do tibi partem unam extra fratres tuos quam tuli de manu Amorrei in gladio et arcu meo

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## Genesis Chapter 49

### Jacob's prophetic blessings of his twelve sons: his death.

**49:1.** And **Jacob** called his sons, and said to them: Gather yourselves together, that I may tell you the things that shall befall you in the last days.

Vocavit autem Iacob filios suos et ait eis congregamini ut adnuntiem quae ventura sunt vobis diebus novissimis

**49:2.** Gather yourselves together, and hear, O ye sons of **Jacob**, hearken to **Israel**, your father:

Congregamini et audite filii Iacob audite Israhel patrem vestrum

**49:3.** **Ruben**, my **firstborn**, thou art my strength, and the beginning of my sorrow; excelling in gifts, greater in command.

Ruben primogenitus meus tu fortitudo mea et principium doloris mei prior in donis maior imperio

**My strength, etc...** He calls him his strength, as being born whilst his father was in his full strength and vigour: he calls him the beginning of his sorrow, because cares and sorrows usually come on with the birth of children. Excelling in gifts, etc., because the **firstborn** had a title to a double portion, and to have the command over his brethren, which **Ruben** forfeited by his **sin**; being poured out as water, that is, spilt and lost.

**49:4.** Thou art poured out as water, grow thou not; because thou wentest up to thy father's bed, and didst defile his couch.

Effusus es sicut aqua non crescasc quia ascendisti cubile patris tui et maculasti stratum eius

**Grow thou not...** This was not meant by way of a **curse** or imprecation; but by way of a **prophecy** foretelling that the **tribe of Ruben** should not inherit the pre-eminences usually annexed to the **first birthright**, viz., the double portion, the being prince or lord over the other brethren, and the **priesthood**: of which the double portion was given to **Joseph**, the princely office to **Juda**, and the **priesthood** to **Levi**.

**49:5.** **Simeon** and **Levi** brethren: vessels of **iniquity** waging **war**.

Symeon et Levi fratres vasa iniquitatis bellantia

**49:6.** Let not my **soul** go into their counsel, nor my **glory** be in their assembly: because in their **fury** they **slew a man**, and in their selfwill they undermined a wall.

In consilio eorum ne veniat anima mea et in coetu illorum non sit gloria mea quia in furore suo occiderunt virum et in voluntate sua suffoderunt murum

**Slew a man...** viz., Sichem the son of Hemor, with all his people, **Genesis 34**; mystically and **prophetically** it alludes to **Christ**, whom their posterity, viz., the **priests** and the **scribes**, put to death.

**49:7.** **Cursed** be their **fury**, because it was stubborn: and their **wrath**, because it was cruel: I will divide them in **Jacob**, and will scatter them in **Israel**.

Maledictus furor eorum quia pertinax et indignatio illorum quia dura dividam eos in Iacob et dispergam illos in Israhel

**49:8.** **Juda**, thee shall thy brethren praise: thy hand shall be on the necks of thy enemies; the sons of thy father shall bow down to thee.

Iuda te laudabunt fratres tui manus tua in cervicibus inimicorum tuorum adorabunt te filii patris tui

**49:9.** **Juda** is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him?

Catulus leonis Iuda a praeda filii mi ascendisti requiescens accubuisti ut leo et quasi leaena quis suscitabit eum

**A lion's whelp, etc...** This **blessing** of **Juda** foretelleth the strength of his tribe, the fertility of his inheritance; and principally that the sceptre and legislative power should not be utterly taken away from his race till about the time of the coming of **Christ**: as in effect it never was: which is a demonstration against the modern **Jews**, that the **Messiah** is long since come; for the sceptre has long since been utterly taken away from **Juda**.

**49:10.** The sceptre shall not be taken away from **Juda**, nor a ruler from his thigh, till **he come that is to be sent**, and he shall be the expectation of nations.

Non auferetur sceptrum de Iuda et dux de femoribus eius donec veniat qui mittendus est et ipse erit

expectatio gentium

**49:11.** Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

Ligans ad vineam pullum suum et ad vitem o fili mi asinam suam lavabit vino stolam suam et sanguine uvae pallium suum

**49:12.** His eyes are more beautiful than wine, and his teeth whiter than milk.

Pulchriores oculi eius vino et dentes lacte candidiores

**49:13.** **Zabulon** shall dwell on the seashore, and in the road of ships, reaching as far as **Sidon**.

Zabulon in litore maris habitabit et in statione navium pertingens usque ad Sidonem

**49:14.** **Issachar** shall be a strong ass, lying down between the borders.

Isachar asinus fortis accubans inter terminos

**49:15.** He saw rest that it was **good**: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.

Vidit requiem quod esset bona et terram quod optima et subposuit umerum suum ad portandum factusque est tributis serviens

**49:16.** **Dan** shall judge his people like another **tribe** in **Israel**.

Dan iudicabit populum suum sicut et alia tribus Israhel

**Dan shall judge, etc...** This was verified in **Samson**, who was of the **tribe of Dan**, and began to deliver **Israel**. **Judges 13:5**. But as this deliverance was but temporal and very imperfect, the **holy patriarch** (**Genesis 49:18**) aspires after another kind of deliverer, saying: I will look for thy **salvation**, O **Lord**.

**49:17.** Let **Dan** be a snake in the way, a serpent in the path, that biteth the horse's heels, that his rider may fall backward.

Fiat Dan coluber in via cerastes in semita mordens unguas equi ut cadat ascensor eius retro

**49:18.** I will look for thy **salvation**, O **Lord**.

Salutare tuum expectabo Domine

**49:19.** **Gad**, being girded, shall fight before him: and he himself shall be girded backward.

Gad accinctus proeliabitur ante eum et ipse accingetur retrorsum

**Gad being girded, etc...** It seems to allude to the **tribe of Gad**: when after they had received for their lot the land of **Galaad**, they marched in arms before the rest of the **Israelites**, to the conquest of the land of **Chanaan**: from whence they afterwards returned loaded with spoils. See **Joshua 4** and **12**.

**49:20.** **Aser**, his bread shall be fat, and he shall yield dainties to kings.

Aser pinguis panis eius et praebebit delicias regibus

**49:21.** **Nephthali**, a hart let loose, and giving words of beauty.

Nepthalim cervus emissus et dans eloquia pulchritudinis

**49:22.** **Joseph** is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall;

Filius ad crescens Ioseph filius ad crescens et decorus aspectu filiae discurrerunt super murum

**Run to and fro, etc...** To behold his beauty: whilst his envious brethren turned their darts against him, etc.

**49:23.** But they that held darts, provoked him, and quarrelled with him, and **envied** him.

Sed exasperaverunt eum et iurgati sunt invideruntque illi habentes iacula

**49:24.** His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the **mighty one of Jacob**: thence he came forth a pastor, the stone of **Israel**.

Sedit in forti arcus eius et dissoluta sunt vincula brachiorum et manuum illius per manus potentis Iacob inde pastor egressus est lapis Israhel

**His bow rested upon the strong, etc...** That is, upon **God**, who was his strength: who also loosed his bands, and brought him out of **prison** to be the pastor, that is, the feeder and ruler of **Egypt**, and the stone, that is, the rock and support of **Israel**.

**49:25.** The **God of thy father** shall be thy helper, and the **Almighty** shall **bless** thee with the **blessings** of **heaven** above, with the **blessings** of the **deep** that lieth beneath, with the **blessings** of the breasts and of the womb.

Deus patris tui erit adiutor tuus et Omnipotens benedicet tibi benedictionibus caeli desuper benedictionibus

abyssi iacentis deorsum benedictionibus uberum et vulvae

**49:26.** The  **blessings**  of thy father are strengthened with the  **blessings**  of his fathers: until the  **desire of the everlasting hills**  should come: may they be upon the head of  **Joseph** , and upon the crown of the  **Nazarite**  among his brethren.

Benedictiones patris tui confortatae sunt benedictionibus patrum eius donec veniret desiderium collium aeternorum fiant in capite Ioseph et in vertice nazarei inter fratres suos

**The blessings of thy father, etc...** That is, thy father's  **blessings**  are made more prevalent and effectual in thy regard, by the additional strength they receive from his inheriting the  **blessings**  of his progenitors  **Abraham**  and  **Isaac** . **The desire of the everlasting hills, etc...** These  **blessings**  all looked forward towards  **Christ** , called the desire of the everlasting hills, as being longed for, as it were, by the whole  **creation** . Mystically, the  **patriarchs**  and  **prophets**  are called the everlasting hills, by reason of the eminence of their wisdom and  **holiness** . **The Nazarite...** This word signifies one separated; and agrees to  **Joseph** , as being separated from, and more eminent than, his brethren. As the ancient  **Nazarites**  were so called from their being set aside for  **God** , and  **vowed**  to him.

**49:27.**  **Benjamin**  a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

Beniamin lupus rapax mane comedet praedam et vespere dividet spolia

**49:28.** All these are the  **twelve tribes of Israel** : these things their father spoke to them, and he  **blessed**  every one with their proper  **blessings** .

Omnes hii in tribubus Israhel duodecim haec locutus est eis pater suus benedixitque singulis benedictionibus propriis

**49:29.** And he charged them, saying: I am now going to be gathered to my  **people** : bury me with my  **fathers**  in the  **double cave** , which is in the field of Ephron the  **Hethite** ,

Et praecepit eis dicens ego congregor ad populum meum sepeliteme cum patribus meis in spelunca duplici quae est in agro Ephron Hetthei

**To be gathered to my people...** That is, I am going to die, and so to follow my ancestors that are gone before me, and to join their company in  **another world** .

**49:30.** Over against Mambre, in the land of  **Chanaan** , which  **Abraham**  bought together with the field, of Ephron the  **Hethite** , for a possession to bury in.

Contra Mambre in terra Chanaan quam emit Abraham cum agro ab Ephron Hettheo in possessionem sepulchri

**49:31.** There they buried him, and  **Sara**  his wife: there was  **Isaac**  buried with Rebecca, his wife: there also Lia doth lie buried.

Ibi sepelierunt eum et Sarram uxorem eius ibi sepultus est Isaac cum Rebecca coniuge ibi et Lia condita iacet

**49:32.** And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his  **people** .

Finitisque mandatis quibus filios instruebat collegit pedes suos super lectulum et obiit adpositusque est ad populum suum

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## Genesis Chapter 50

### The mourning for Jacob, and his interment. Joseph's kindness towards his brethren. His death.

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**50:1.** And when [Joseph](#) saw this, he fell upon his father's face, weeping and [kissing](#) him.

Quod cernens Ioseph ruit super faciem patris flens et deosculans eum

**50:2.** And he commanded his servants, the physicians, to embalm his father.

Praecipitque servis suis medicis ut aromatibus condirent patrem

**50:3.** And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and [Egypt](#) mourned for him seventy days.

Quibus iussa explentibus transierunt quadraginta dies iste quippe mos erat cadaverum conditorum flevitque eum Aegyptus septuaginta diebus

**50:4.** And the time of the mourning being expired, [Joseph](#) spoke to the [family](#) of [Pharao](#): If I have found favour in your sight, speak in the ears of [Pharao](#):

Et expleto planctus tempore locutus est Ioseph ad familiam Pharaonis si inveni gratiam in conspectu vestro loquimini in auribus Pharaonis

**50:5.** For my father made me [swear](#) to him, saying: Behold I die; thou shalt bury me in my [sepulchre](#) which I have digged for myself in the land of [Chanaan](#). So I will go up and bury my father, and return.

Eo quod pater meus adiuraverit me dicens en morior in sepulchro meo quod fodi mihi in terra Chanaan sepelies me ascendam igitur et sepeliam patrem meum ac revertar

**50:6.** And [Pharao](#) said to him: Go up and bury thy father according as he made thee [swear](#).

Dixitque ei Pharao ascende et sepeli patrem tuum sicut adiuratus es

**50:7.** So he went up, and there went with him all the ancients of [Pharao's](#) house, and all the elders of the land of [Egypt](#).

Quo ascendente ierunt cum eo omnes senes domus Pharaonis cunctique maiores natu terrae Aegypti

**50:8.** And the [house of Joseph](#) with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

Domus Ioseph cum fratribus suis absque parvulis et gregibus atque armentis quae dereliquerant in terra Gessen

**50:9.** He had also in his train chariots and horsemen: and it was a great company.

Habuit quoque in comitatu currus et equites et facta est turba non modica

**50:10.** And they came to the [threshing floor of Atad](#), which is situated beyond the [Jordan](#): where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

Veneruntque ad aream Atad quae sita est trans Iordanem ubi celebrantes exequias planctu magno atque vehementi impleverunt septem dies

**50:11.** And when the inhabitants of [Chanaan](#) saw this, they said: This is a great mourning to the [Egyptians](#). And therefore the [name](#) of that place was called, *The mourning of Egypt*.

Quod cum vidissent habitatores terrae Chanaan dixerunt planctus magnus est iste Aegyptiis et idcirco appellaverunt nomen loci illius Planctus Aegypti

**50:12.** So the sons of [Jacob](#) did as he had commanded them.

Fecerunt ergo filii Iacob sicut praeceperat eis

**50:13.** And carrying him into the land of [Chanaan](#), they buried him in the [double cave](#), which [Abraham](#) had

bought together with the field for a possession of a burying place, of Ephron, the **Hethite**, over against Mambre.

Et portantes eum in terram Chanaan sepelierunt in spelunca duplici quam emerat Abraham cum agro in possessionem sepulchri ab Ephron Hettheo contra faciem Mambre

**50:14.** And **Joseph** returned into **Egypt** with his brethren, and all that were in his company, after he had buried his father.

Reversusque est Ioseph in Aegyptum cum fratribus suis et omni comitatu sepulto patre

**50:15.** Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the **evil** that we did to him.

Quo mortuo timentes fratres eius et mutuo conloquentes ne forte memor sit iniuriae quam passus est et reddat nobis malum omne quod fecimus

**50:16.** And they sent a message to him, saying: Thy father commanded us before he died,

Mandaverunt ei pater tuus praecepit nobis antequam moreretur

**50:17.** That we should say thus much to thee from him: I beseech thee to forget the **wickedness** of thy brethren, and the **sin** and **malice** they practised against thee: we also pray thee, to forgive the servants of the **God** of thy father this **wickedness**. And when **Joseph** heard this, he wept.

Ut haec tibi verbis illius diceremus obsecro ut obliviscaris sceleris fratrum tuorum et peccati atque malitiae quam exercuerunt in te nos quoque oramus ut servis Dei patris tui dimittas iniquitatem hanc quibus auditis flevit Ioseph

**50:18.** And his brethren came to him; and **worshipping** prostrate on the ground, they said: We are thy servants.

Veneruntque ad eum fratres sui et proni in terram dixerunt servi tui sumus

**50:19.** And he answered them: Fear not: can we resist the **will** of **God**?

Quibus ille respondit nolite timere num Dei possumus rennuere voluntatem

**50:20.** You thought **evil** against me: but **God** turned it into **good**, that he might exalt me, as at present you see, and might save many **people**.

Vos cogitastis de me malum et Deus vertit illud in bonum ut exaltaret me sicut inpraesentiarum cernitis et salvos faceret multos populos

**50:21.** **Fear** not: I will feed you and your children. And he comforted them, and spoke gently and mildly.

Nolite metuere ego pascam vos et parvulos vestros consolatusque est eos et blande ac leniter est locutus

**50:22.** And he dwelt in **Egypt** with all his father's house; and lived a hundred and ten years. And he saw the children of Ephraim to the third **generation**. The children also of Machir, the sons of **Manasses**, were born on **Joseph's** knees.

Et habitavit in Aegypto cum omni domo patris sui vixitque centum decem annis et vidit Ephraim filios usque ad tertiam generationem filii quoque Machir filii Manasse nati sunt in genibus Ioseph

**50:23.** After which he told his brethren: **God** will visit you after my death, and will make you go up out of this land, to the land which he **swore** to **Abraham**, **Isaac**, and **Jacob**.

Quibus transactis locutus est fratribus suis post mortem meam Deus visitabit vos et ascendere faciet de terra ista ad terram quam iuravit Abraham Isaac et Iacob

**50:24.** And he made them **swear** to him, saying: **God** will visit you, carry my **bones** with you out of this place:

Cumque adiurasset eos atque dixisset Deus visitabit vos asportate vobiscum ossa mea de loco isto

**50:25.** And he died, being a hundred and ten years old. And being embalmed, he was laid in a coffin in **Egypt**.

Mortuus est expletis centum decem vitae suae annis et conditus aromatibus repositus est in loculo in Aegypto

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## Habacuc

HABACUC was a native of Bezocher, and [prophesied](#) in JUDA, some time before the invasion of the CHALDEANS, which he foretold. He lived to see this [prophecy](#) fulfilled, and for many years after, according to the general opinion, which supposes him to be the same that was brought by the ANGEL to DANIEL in BABYLON [[Daniel 14](#)] (*For more information, see the article [HABACUC](#) in the Catholic Encyclopedia.*)

**Habacuc Chapter 1.** The prophet complains of the wickedness of the people: God reveals to him the vengeance he is going to take of them by the Chaldeans.

**Habacuc Chapter 2.** The prophet is admonished to wait with faith. The enemies of God's people shall assuredly be punished.

**Habacuc Chapter 3.** A prayer of Habacuc the Prophet for ignorances.

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## Habacuc Chapter 1

**The prophet complains of the wickedness of the people: God reveals to him the vengeance he is going to take of them by the Chaldeans.**

---

**1:1.** The burden that Habacuc the prophet saw.

Onus quod vidit Abacuc propheta

**Burden...** Such prophecies more especially are called burdens, as threaten grievous evils and punishments.

**1:2.** How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence, and thou wilt not save?

Usquequo Domine clamabo et non exaudies vociferabor ad te vim patiens et non salvabis

**1:3.** Why hast thou shown me iniquity and grievance, to see rapine and injustice before me? and there is a judgment, but opposition is more powerful.

Quare ostendisti mihi iniquitatem et laborem videre praeda et iniustitia contra me et factum est iudicium et contradictio potentior

**1:4.** Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaieth against the just, therefore wrong judgment goeth forth.

Propter hoc lacerata est lex et non pervenit usque ad finem iudicium quia impius praevalet adversus iustum propterea egreditur iudicium perversum

**1:5.** Behold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told.

Aspicite in gentibus et videte et admiramini et obstupescite quia opus factum est in diebus vestris quod nemo credet cum narrabitur

**1:6.** For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

Quia ecce ego suscitabo Chaldeos gentem amaram et velocem ambulantem super latitudinem terrae ut possideat tabernacula non sua

**1:7.** They are dreadful, and terrible: from themselves shall their judgment, and their burden proceed.

Horribilis et terribilis est ex semet ipsa iudicium et onus eius egreditur

**1:8.** Their horses are lighter than leopards, and swifter than evening wolves; and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat.

Leviores pardis equi eius et velociore lupis vespertinis et diffundentur equites eius equites namque eius de longe venient volabunt quasi aquila festinans ad comedendum

**1:9.** They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand.

Omnes ad praedam venient facies eorum ventus urens et congregabit quasi harenam captivitatem

**1:10.** And their prince shall triumph over kings, and princes shall be his laughingstock: and he shall laugh at every strong hold, and shall cast up a mound, and shall take it.

Et ipse de regibus triumphabit et tyranni ridiculi eius erunt ipse super omnem munitionem ridebit et conportabit aggerem et capiet eam

**1:11.** Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

Tunc mutabitur spiritus et pertransibit et corruet haec est fortitudo eius dei sui

**Then shall his spirit, etc...** Viz., the spirit of the king of Babylon. It alludes to the judgment of God upon Nabuchodonosor, recorded in

Daniel 4, and to the speedy fall of the Chaldean empire.

**1:12.** Wast thou not from the beginning, O Lord my God, my holy one, and we shall not die? Lord, thou hast appointed him for judgment: and made him strong for correction.  
Numquid non tu a principio Domine Deus meus Sancte meus et non moriemur Domine in iudicium posuisti eum et fortem ut corripes fundasti eum

**1:13.** Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?  
Mundi sunt oculi tui ne videas malum et respicere ad iniquitatem non poteris quare non respicis super inique agentes et taces devorante impio iustioem se

**1:14.** And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.  
Et facies homines quasi pisces maris et quasi reptile non habens principem

**1:15.** He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.  
Totum in hamo sublevavit traxit illud in sagena sua et congregavit in rete suo super hoc laetabitur et exultabit

**1:16.** Therefore will he offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.  
Propterea immolabit sagenae suae et sacrificabit reti suo quia in ipsis incrassata est pars eius et cibus eius electus

**1:17.** For this cause therefore he spreadeth his net, and will not spare continually to slay the nations.  
Propter hoc ergo expandit sagenam suam et semper interficere gentes non parcat

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## Habacuc Chapter 2

### The prophet is admonished to wait with faith. The enemies of God's people shall assuredly be punished.

---

**2:1.** I will stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me.

Super custodiam meam stabo et figam gradum super munitionem et contemplanor ut videam quid dicatur mihi et quid respondeam ad arguentem me

**Will stand, etc...** Waiting to see what the **Lord** will answer to my complaint, viz., that the Chaldeans, who are worse than the **Jews**, and who attribute all their success to their own strength, or to their **idols**, should nevertheless prevail over the people of the **Lord**. The **Lord's** answer is, that the **prophet** must wait with patience and **faith**: that all should be set right in due time; and the enemies of **God** and his people punished according to their deserts.

**2:2.** And the **Lord** answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

Et respondit mihi Dominus et dixit scribe visum et explana eum super tabulas ut percurrat qui legerit eum

**2:3.** For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack.

Quia adhuc visus procul et apparebit in finem et non mentietur si moram fecerit expecta illum quia veniens veniet et non tardabit

**2:4.** Behold, he that is unbelieving, his **soul** shall not be right in himself: but the **just** shall live in his **faith**.

Ecce qui incredulus est non erit recta anima eius in semet ipso iustus autem in fide sua vivet

**2:5.** And as wine deceiveth him that drinketh it: so shall the **proud man** be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.

Et quomodo vinum potantem decipit sic erit vir superbus et non decorabitur qui dilatavit quasi infernus animam suam et ipse quasi mors et non adimpletur et congregabit ad se omnes gentes et coacervabit ad se omnes populos

**As wine deceiveth, etc...** Viz., by affording only a short passing pleasure; followed by the **evils** and disgrace that are the usual consequences of drunkenness; so shall it be with the **proud** enemies of the people of **God**; whose success affordeth them only a momentary pleasure, followed by innumerable and everlasting **evils**.

**2:6.** Shall not all these take up a **parable** against him, and a dark speech concerning him: and it shall be said: Woe to him that heapeth together that which is not his own? how long also doth he load himself with thick clay?

Numquid non omnes isti super eum parabolam sument et loquellam enigmatum eius et dicetur vae ei qui multiplicat non sua usquequo et adgravat contra se densum lutum

**Thick clay...** Ill-gotten goods, that, like mire, both burden and defile the **soul**.

**2:7.** Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them?

Numquid non repente consurgent qui mordeant te et suscitabuntur lacerantes te et eris in rapinam eis

**2:8.** Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of **men's** blood, and for the **iniquity** of the land, of the city, and of all that dwell therein.

Quia tu spoliasti gentes multas spoliabunt te omnes qui reliqui fuerint de populis propter sanguinem hominis et iniquitatem terrae civitatis et omnium habitantium in ea

**2:9.** Woe to him that gathereth together an **evil covetousness** to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of **evil**.

Vae qui congregat avaritiam malam domui suae ut sit in excelso nidus eius et liberari se putat de manu mali

**2:10.** Thou hast devised confusion to thy house, thou hast cut off many people, and thy **soul** hath **sinned**.  
Cogitasti confusionem domui tuae concidisti populos multos et peccavit anima tua

**2:11.** For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer.

Quia lapis de pariete clamabit et lignum quod inter iuncturas aedificiorum est respondebit

**2:12.** Woe to him that buildeth a town with blood, and prepareth a city by **iniquity**.

Vae qui aedificat civitatem in sanguinibus et praeparat urbem in iniquitate

**2:13.** Are not these things from the **Lord** of **hosts**? for the people shall labour in a great fire: and the nations in vain, and they shall faint.

Numquid non haec a Domino sunt exercituum laborabunt enim populi in multo igni et gentes in vacuum et deficient

**Are not these things, etc...** That is, shall not these punishments that are here recorded, come from the **Lord** upon him that is guilty of such crimes. -- Ibid. **The people shall labour, etc...** Viz., the enemies of **God's** people.

**2:14.** For the earth shall be filled, that **men** may **know** the **glory** of the **Lord**, as waters covering the sea.

Quia replebitur terra ut cognoscat gloriam Domini quasi aquae operientes mare

**2:15.** Woe to him that giveth drink to his friend, and presenteth his gall, and maketh him drunk, that he may behold his nakedness.

Vae qui potum dat amico suo mittens fel suum et inebrians ut aspiciat nuditatem eius

**2:16.** Thou art filled with shame instead of **glory**: drink thou also, and fall fast asleep: the cup of the right hand of the **Lord** shall compass thee, and shameful vomiting shall be on thy **glory**.

Repletus est ignominia pro gloria bibe tu quoque et consopire circumdabit te calix dexterarum Domini et vomitus ignominiae super gloriam tuam

**2:17.** For the **iniquity** of Libanus shall cover thee, and the ravaging of beasts shall terrify them because of the blood of **men**, and the **iniquity** of the land, and of the city, and of all that dwell therein.

Quia iniquitas Libani operiet te et vastitas animalium deterrebit eos de sanguinibus hominis et iniquitate terrae et civitatis et omnium habitantium in ea

**The iniquity of Libanus...** That is, the **iniquity** committed by the Chaldeans against the **temple of God**, signified here by the **name** of Libanus.

**2:18.** What doth the graven thing avail, because the maker thereof hath graven it, a molten, and a **false** image? because the forger thereof hath trusted in a thing of his own forging, to make dumb **idols**.

Quid prodest sculptile quia sculpsit illud factor suus conflatile et imaginem falsam quia speravit in figmento factor eius ut faceret simulacra muta

**2:19.** Woe to him that saith to wood: Awake: to the dumb stone: Arise: can it teach? Behold, it is laid over with gold, and silver, and there is no spirit in the bowels thereof.

Vae qui dicit ligno expergiscere surge lapidi tacenti numquid ipse docere poterit ecce iste coopertus est auro et argento et omnis spiritus non est in visceribus eius

**2:20.** But the **Lord** is in his **holy temple**: let all the earth keep silence before him.

Dominus autem in templo sancto suo sileat a facie eius omnis terra

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## Habacuc Chapter 3

### A prayer of Habacuc the Prophet for ignorances.

3:1. A *prayer* of Habacuc the Prophet for *ignorances*.

Oratio Abacuc prophetae pro ignoracionibus

**For ignorances...** That is, for the *sins* of his people. In the *Hebrew*, it is Sigionoth: which some take to signify a musical instrument, or tune; with which this sublime *prayer* and canticle was to be sung.

3:2. O *Lord*, I have heard thy hearing, and was afraid. O *Lord*, thy work, in the midst of the years bring it to life: In the midst of the years thou shalt make it *known*: when thou art *angry*, thou wilt remember mercy.

Domine audivi auditionem tuam et timui Domine opus tuum in medio annorum vivifica illud in medio annorum notum facies cum iratus fueris misericordiae recordaberis

**Thy hearing, etc...** That is, thy oracles, the great and wonderful things thou hast revealed to me; and I was struck with a reverential fear and awe. -- Ibid. **Thy work...** The great work of the *redemption* of *man*, which thou wilt bring to life and light in the midst of the years, when our calamities and miseries shall be at their height.

3:3. *God* will come from the south, and the *holy* one from mount Pharan: His *glory* covered the *heavens*, and the earth is full of his praise.

Deus ab austro veniet et Sanctus de monte Pharan semper operuit caelos gloria eius et laudis eius plena est terra

**God will come from the south, etc...** *God* himself will come to give us his law, and to conduct us into the *true* land of promise: as heretofore he came from the South (in the *Hebrew* Theman) and from mount Pharan to give his law to his people in the *desert*. See Deut. 33.2.

3:4. His brightness shall be as the light: horns are in his hands: There is his strength hid:

Splendor eius ut lux erit cornua in manibus eius ibi abscondita est fortitudo eius

**Horns, etc...** That is, strength and power, which, by a *Hebrew* phrase, are called horns. Or beams of light, which come forth from his hands. Or it may allude to the *cross*, in the horns of which the hands of *Christ* were fastened, where his strength was hidden, by which he overcame the world, and drove out death and the *devil*.

3:5. Death shall go before his face. And the *devil* shall go forth before his feet.

Ante faciem eius ibit mors et egredietur diabolus ante pedes eius

**Death shall go before his face, etc...** Both death and the *devil* shall be the executioners of his *justice* against his enemies: as they were heretofore against the *Egyptians* and *Chanaanites*.

3:6. He stood and measured the earth. He beheld, and melted the nations: and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of his eternity.

Stetit et mensus est terram aspexit et dissolvit gentes et contriti sunt montes saeculi incurvati sunt colles mundi ab itineribus aeternitatis eius

**He beheld, etc...** One look of his eye is enough to melt all the nations, and to reduce them to nothing. For all *heaven* and earth disappear when they come before his light. Apoc. 20.11. Ibid. **The ancient mountains, etc...** By the mountains and hills are signified the great ones of the world, that persecute the church, whose power was quickly crushed by the Almighty.

3:7. I saw the tents of *Ethiopia* for their *iniquity*, the curtains of the land of *Madian* shall be troubled.

Pro iniquitate vidi tentoria Aethiopiae turbabuntur pelles terrae Madian

**Ethiopia...** the land of the Blacks, and *Madian*, are here taken for the enemies of *God* and his people: who shall perish for their *iniquity*.

3:8. Wast thou *angry*, O *Lord*, with the rivers? or was thy *wrath* upon the rivers? or thy indignation in the sea? Who will ride upon thy horses: and thy chariots are *salvation*.

Numquid in fluminibus iratus es Domine aut in fluminibus furor tuus vel in mari indignatio tua quia ascendes super equos tuos et quadrigae tuae salvatio

**With the rivers, etc...** He alludes to the wonders wrought heretofore by the *Lord* in favour of his people *Israel*, when the waters of the rivers, viz., of Arnon and *Jordan*, and of the *Red Sea*, retired before their face: when he came as it were with his horses and chariots to save them when he took up his bow for their defence, in consequence of the *oath* he had made to their tribes: when the mountains trembled, and the deep stood with its waves raised up in a heap, as with hands lifted up to *heaven*: when the sun and the moon stood still at his command, etc., to comply with his *anger*, not against the rivers and sea, but against the enemies of his people. How much more will he do in favour of his *Son*: and against the enemies of his church?

**3:9.** Thou wilt surely take up thy bow: according to the **oaths** which thou hast spoken to the tribes. Thou wilt divide the rivers of the earth.

Suscitans suscitabis arcum tuum iuramenta tribubus quae locutus es semper fluvios scindes terrae

**3:10.** The mountains saw thee, and were grieved: the great body of waters passed away. The **deep** put forth its voice: the **deep** lifted up its hands.

Viderunt te et doluerunt montes gurgis aquarum transiit dedit abyssus vocem suam altitudo manus suas levavit

**3:11.** The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

Sol et luna steterunt in habitaculo suo in luce sagittarum tuarum ibunt in splendore fulgurantis hastae tuae

**3:12.** In thy **anger** thou wilt tread the earth under foot: in thy **wrath** thou wilt astonish the nations.

In fremitu conculcabis terram in furore obstupefacies gentes

**3:13.** Thou wentest forth for the **salvation** of thy people: for **salvation** with thy **Christ**. Thou struckest the head of the house of the **wicked**: thou hast laid bare his foundation even to the neck.

Egressus es in salutem populi tui in salutem cum christo tuo percussisti caput de domo impii denudasti fundamentum usque ad collum semper

**The head of the house of the wicked...** Such was **Pharao** heretofore: such shall **Antichrist** be hereafter.

**3:14.** Thou hast **cursed** his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me. Their **joy** was like that of him that devoureth the **poor man** in secret.

Maledixisti sceptris eius capiti bellatorum eius venientibus ut turbo ad dispergendum me exultatio eorum sicut eius qui devorat pauperem in abscondito

**3:15.** Thou madest a way in the sea for thy horses, in the mud of many waters.

Viam fecisti in mari equis tuis in luto aquarum multarum

**Thou madest a way in the sea, etc...** To deliver thy people from the **Egyptian** bondage: and thou shalt work the like wonders in the spiritual way, to rescue the children of the church from their enemies.

**3:16.** I have heard and my bowels were troubled: my lips trembled at the voice. Let rottenness enter into my bones, and swarm under me. That I may rest in the day of tribulation: that I may go up to our people that are girded.

Audivi et conturbatus est venter meus ad vocem contremuerunt labia mea ingrediatur putredo in ossibus meis et subter me scateat ut requiescam in die tribulationis ut ascendam ad populum accinctum nostrum

**I have heard, etc...** Viz., the **evils** that are now coming upon the **Israelites** for their **sins**; and that shall come hereafter upon all impenitent sinners; and the foresight that I have of these miseries makes me willing to die, that I may be at rest, before this general tribulation comes, in which all **good** things shall be withdrawn from the **wicked**. Ibid. **That I may go up to our people, etc...** That I may join the **happy** company in the **bosom of Abraham**, that are girded, that is, prepared for their journey, by which they shall attend their **Lord**, when he shall ascend into **heaven**. To which high and **happy** place, my Jesus, that is, my Saviour, the great conqueror of death and hell, shall one day conduct me rejoicing and singing psalms of praise, ver. 18 and 19.

**3:17.** For the fig tree shall not blossom: and there shall be no spring in the vines. The labour of the olive tree shall fail: and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls.

Ficus enim non florebit et non erit germen in vineis mentietur opus olivae et arva non adferent cibum abscedetur de ovili pecus et non erit armentum in praesepibus

**3:18.** But I will rejoice in the **Lord**: and I will **joy** in **God** my Jesus.

Ego autem in Domino gaudebo exultabo in Deo Iesu meo

**3:19.** The **Lord God** is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms.

Dominus Deus fortitudo mea et ponet pedes meos quasi cervorum et super excelsa mea deducet me victori in psalmis canentem

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## Aggeus

### The Prophecy of Aggeus, also called Haggai

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AGGEUS was one of those that returned from the captivity of [Babylon](#), in the first year of the reign of king Cyrus. He was sent by the [Lord](#), in the second year of the reign of king Darius, the son of Hystaspes, to exhort Zorobabel the prince of [Juda](#), and Jesus the [high priest](#), to the building of the [temple](#); which they had begun, but left off again through the opposition of the [Samaritans](#). In consequence of this exhortation they proceeded in the building and finished the [temple](#). And the [prophet](#) was commissioned by the [Lord](#) to assure them that this second [temple](#) should be more [glorious](#) than the former, because the Messiah should [honour](#) it with his presence: signifying withal how much the [church](#) of the [New Testament](#) should excel that of the [Old Testament](#). (*For more information, see the article [AGGEUS](#) in the Catholic Encyclopedia.*)

**Aggeus Chapter 1.** The people are reprov'd for neglecting to build the temple. They are encouraged to set about the work.

**Aggeus Chapter 2.** Christ by his coming shall make the latter temple more glorious than the former. The blessing of God shall reward their labour in building. God's promise to Zorobabel.

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## Aggeus Chapter 1

### The people are reprov'd for neglecting to build the temple. They are encouraged to set about the work.

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**1:1.** In the second year of Darius the king, in the sixth month, in the first day of the month, the [word of the Lord](#) came by the hand of Aggeus the [prophet](#), to Zorobabel the son of Salathiel, governor of [Juda](#), and to Jesus the son of Josedec the [high priest](#), saying:

In anno secundo Darii regis in mense sexto in die una mensis factum est verbum Domini in manu Aggei prophetae ad Zorobabel filium Salathihel ducem Iuda et ad Iesum filium Iosedech sacerdotem magnum dicens

**1:2.** Thus saith the [Lord of hosts](#), saying: This people saith: The time is not yet come for building the [house of the Lord](#).

Haec ait Dominus exercituum dicens populus iste dicit nondum venit tempus domus Domini aedificandae

**1:3.** And the [word of the Lord](#) came by the hand of Aggeus the [prophet](#), saying:

Et factum est verbum Domini in manu Aggei prophetae dicens

**1:4.** Is it time for you to dwell in ceiled houses, and this house lie desolate?

Numquid tempus vobis est ut habitetis in domibus laqueatis et domus ista deserta

**1:5.** And now thus saith the [Lord of hosts](#): Set your hearts to consider your ways.

Et nunc haec dicit Dominus exercituum ponite corda vestra super vias vestras

**1:6.** You have sowed much, and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed: and he that hath earned wages, put them into a bag with holes.

Seminastis multum et intulistis parum comedistis et non estis satiati bibistis et non estis inebriati operuistis vos et non estis calefacti et qui mercedes congregavit misit eas in saccum pertusum

**1:7.** Thus saith the [Lord of hosts](#): Set your hearts upon your ways:

Haec dicit Dominus exercituum ponite corda vestra super vias vestras

**1:8.** Go up to the mountain, bring timber, and build the house: and it shall be acceptable to me, and I shall be [glorified](#), saith the [Lord](#).

Ascendite in montem portate lignum et aedificate domum et acceptabilis mihi erit et glorificabor dicit Dominus

**1:9.** You have looked for more, and behold it became less, and you brought it home, and I blowed it away: why, saith the [Lord of hosts](#)? because my house is desolate, and you make haste every [man](#) to his own house.

Respexistis ad amplius et ecce factum est minus et intulistis in domum et exsufflavi illud quam ob causam dicit Dominus exercituum quia domus mea deserta est et vos festinatis unusquisque in domum suam

**1:10.** Therefore the [heavens](#) over you were stayed from giving dew, and the earth was hindered from yielding her fruits:

Propter hoc super vos prohibiti sunt caeli ne darent rorem et terra prohibita est ne daret germen suum

**1:11.** And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon [men](#), and upon beasts, and upon all the labour of the hands.

Et vocavi siccitatem super terram et super montes et super triticum et super vinum et super oleum et quaecumque profert humus et super homines et super iumenta et super omnem laborem manuum

**1:12.** Then Zorobabel the son of Salathiel, and Jesus the son of Josedec the [high priest](#), and all the remnant of the people hearkened to the voice of the [Lord](#) their [God](#), and to the words of Aggeus the [prophet](#), as the [Lord](#) their [God](#) sent him to them: and the people feared before the [Lord](#).

Et audivit Zorobabel filius Salathihel et Iesus filius Iosedech sacerdos magnus et omnes reliquiae populi vocem Dei sui et verba Aggei prophetae sicut misit eum Dominus Deus eorum ad ipsos et timuit populus a facie Domini

**1:13.** And Aggeus the messenger of the [Lord](#), as one of the messengers of the [Lord](#), spoke, saying to the people: I am with you, saith the [Lord](#).

Et dixit Aggeus nuntius Domini de nuntiis Domini populo dicens ego vobiscum dicit Dominus

**1:14.** And the [Lord](#) stirred up the spirit of Zorobabel the son of Salathiel governor of [Juda](#), and the spirit of Jesus the son of Josedec the [high priest](#), and the spirit of all the rest of the people: and they went in, and did the work in the [house of the Lord](#) of Hosts their [God](#).

Et suscitavit Dominus spiritum Zorobabel filii Salathihel ducis Iuda et spiritum Iesu filii Iosedech sacerdotis magni et spiritum reliquorum de omni populo et ingressi sunt et faciebant opus in domo Domini exercituum Dei sui

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## Aggeus Chapter 2

**Christ by his coming shall make the latter temple more glorious than the former. The blessing of God shall reward their labour in building. God's promise to Zorobabel.**

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**2:1.** In the four and twentieth day of the month, in the sixth month, in the second year of Darius the king, they began.

In die vicesima et quarta mensis in sexto mense in anno secundo Darii regis

**2:2.** And in the seventh month, the [word of the Lord](#) came by the hand of Aggeus the [prophet](#), saying:

In septimo mense vicesima et prima mensis factum est verbum Domini in manu Aggei prophetae dicens

**2:3.** Speak to Zorobabel the son of Salathiel the governor of [Juda](#), and to Jesus the son of Josedec the [high priest](#), and to the rest of the people, saying:

Loquere ad Zorobabel filium Salathiel ducem Iuda et ad Iesum filium Iosedech sacerdotem magnum et ad reliquos populi dicens

**2:4.** Who is left among you, that saw this house in its first [glory](#)? and how do you see it now? is it not in comparison to that as nothing in your eyes?

Quis in vobis est derelictus qui vidit domum istam in gloria sua prima et quid vos videtis hanc nunc numquid non ita est quasi non sit in oculis vestris

**2:5.** Yet now take [courage](#), O Zorobabel, saith the [Lord](#), and take [courage](#), Jesus the son of Josedec the [high priest](#), and take [courage](#), all ye people of the land, saith the [Lord of hosts](#): and perform (for I am with you, saith the [Lord of hosts](#))

Et nunc confortare Zorobabel dicit Dominus et confortare Iesu filii Iosedech sacerdos magne et confortare omnis popule terrae dicit Dominus exercituum et facite quoniam ego vobiscum sum dicit Dominus exercituum

**2:6.** The word that I covenanted with you when you came out of the land of [Egypt](#): and my spirit shall be in the midst of you: fear not.

Verbum quod placui vobiscum cum egrederemini de terra Aegypti et spiritus meus erit in medio vestrum nolite timere

**2:7.** For thus saith the [Lord of hosts](#): Yet one little while, and I will move the [heaven](#) and the earth, and the sea, and the dry land.

Quia haec dicit Dominus exercituum adhuc unum modicum est et ego commovebo caelum et terram et mare et aridam

**2:8.** And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with [glory](#): saith the [Lord of hosts](#).

Et movebo omnes gentes et veniet desideratus cunctis gentibus et implebo domum istam gloria dicit Dominus exercituum

**2:9.** The silver is mine, and the gold is mine, saith the [Lord of hosts](#).

Meum est argentum et meum est aurum dicit Dominus exercituum

**2:10.** Great shall be the [glory](#) of this last house more than of the first, saith the [Lord of hosts](#): and in this place I will give peace, saith the [Lord of hosts](#).

Magna erit gloria domus istius novissimae plus quam primae dicit Dominus exercituum et in loco isto dabo pacem dicit Dominus exercituum

**2:11.** In the four and twentieth day of the ninth month, in the second year of Darius the king, the [word of](#)

the Lord came to Aggeus the prophet, saying:

In vicesima et quarta noni mensis in anno secundo Darii factum est verbum Domini ad Aggeum prophetam dicens

**2:12.** Thus saith the Lord of hosts: Ask the priests the law, saying:

Haec dicit Dominus exercituum interroga sacerdotes legem dicens

**2:13.** If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: No.

Si tulerit homo carnem sanctificatam in ora vestimenti sui et tetigerit de summitate eius panem aut pulmentum aut vinum aut oleum aut omnem cibum numquid sanctificabitur respondentes autem sacerdotes dixerunt non

**2:14.** And Aggeus said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled? And the priests answered, and said: It shall be defiled.

Et dixit Aggeus si tetigerit pollutus in anima ex omnibus his numquid contaminabitur et responderunt sacerdotes et dixerunt contaminabitur

**By occasion of a soul...** That is, by having touched the dead; in which case, according to the prescription of the law, Num. 19.13, 22, a person not only became unclean himself, but made every thing that he touched unclean. The prophet applies all this to the people, whose souls remained unclean by neglecting the temple of God; and therefore were not sanctified by the flesh they offered in sacrifice: but rather defiled their sacrifices by approaching to them in the state of uncleanness.

**2:15.** And Aggeus answered, and said: So is this people, and so is this nation before my face, saith the Lord, and so is all the work of their hands: and all that they have offered there, shall be defiled.

Et respondit Aggeus et dixit sic populus iste et sic gens ista ante faciem meam dicit Dominus et sic omne opus manuum eorum et omnia quae obtulerint ibi contaminata erunt

**2:16.** And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord.

Et nunc ponite corda vestra a die hac et supra antequam poneretur lapis super lapidem in templo Domini

**2:17.** When you went to a heap of twenty bushels, and they became ten: and you went into the press, to press out fifty vessels, and they became twenty.

Cum accederetis ad acervum viginti modiorum et fierent decem intraretis ad torcular ut exprimeretis quinquaginta lagoenas et fiebant viginti

**2:18.** I struck you with a blasting wind, and all the works of your hand with the mildew and with hail, yet there was none among you that returned to me, saith the Lord.

Percussi vos vento urente et aurugine et grandine omnia opera manuum vestrarum et non fuit in vobis qui reverteretur ad me dicit Dominus

**2:19.** Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, and lay it up in your hearts.

Ponite corda vestra ex die ista et in futurum a die vicesima et quarta noni mensis a die qua fundamenta iacta sunt templi Domini ponite super cor vestrum

**2:20.** Is the seed as yet sprung up? or hath the vine, and the fig tree, and the pomegranate, and the olive tree as yet flourished? from this day I will bless you.

Numquid iam semen in germine est et adhuc vinea et ficus et malogranatum et lignum olivae non floruit ex die ista benedicam

**2:21.** And the word of the Lord came a second time to Aggeus in the four and twentieth day of the month, saying:

Et factum est verbum Domini secundo ad Aggeum in vicesima et quarta mensis dicens

**2:22.** Speak to Zorobabel the governor of Juda, saying: I will move both heaven and earth.

Loquere ad Zorobabel ducem Iuda dicens ego movebo caelum pariter et terram

**2:23.** And I will overthrow the throne of kingdoms, and will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horses and their riders shall come down, every one by the sword of his brother.

Et subvertam solium regnorum et conteram fortitudinem regni gentium et subvertam quadrigam et ascensorem eius et descendent equi et ascensores eorum vir in gladio fratris sui

**2:24.** In that day, saith the Lord of hosts, I will take thee, O Zorobabel the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

In die illo dicit Dominus exercituum adsumam te Zorobabel fili Salathiel serve meus dicit Dominus et ponam te quasi signaculum quia te elegi dicit Dominus exercituum

**O Zorobabel...** This promise principally relates to Christ, who was of the race of Zorobabel.

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## Hebrews

### The Epistle of St. Paul to the Hebrews

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St. Paul wrote this Epistle to the [Christians](#) in Palestine, the most part of whom being [Jews](#) before their conversion, they were called *Hebrews*. He exhorts them to be thoroughly converted and confirmed in the [faith](#) of [Christ](#), clearly showing them the preeminence of [Christ's priesthood](#) above the [Levitical](#), and also the excellence of the new law above the old. He commends [faith](#) by the example of the ancient fathers: and exhorts them to patience and perseverance and to remain in fraternal [charity](#). It appears from chap. 13 that this Epistle was written in Italy, and probably at Rome, about twenty-nine years after [our Lord's Ascension](#). (For more information, see the article [EPISTLE TO THE HEBREWS](#) in the *Catholic Encyclopedia*.)

**Hebrews Chapter 1.** God spoke of old by the prophets, but now by his Son, who is incomparably greater than the angels.

**Hebrews Chapter 2.** The transgression of the precepts of the Son of God is far more condemnable than of those of the Old Testament given by angels.

**Hebrews Chapter 3.** Christ is more excellent than Moses. Wherefore we must adhere to him by faith and obedience.

**Hebrews Chapter 4.** The Christian's rest. We are to enter into it through Jesus Christ.

**Hebrews Chapter 5.** The office of a high priest. Christ is our high priest.

**Hebrews Chapter 6.** He warns them of the danger of falling by apostasy and exhorts them to patience and perseverance.

**Hebrews Chapter 7.** The priesthood of Christ according to the order of Melchisedech excels the Levitical priesthood and puts an end both to that and to the law.

**Hebrews Chapter 8.** More of the excellence of the priesthood of Christ and of the New Testament.

**Hebrews Chapter 9.** The sacrifices of the law were far inferior to that of Christ.

**Hebrews Chapter 10.** Because of the insufficiency of the sacrifices of the law, Christ our high priest shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.

**Hebrews Chapter 11.** What faith is. Its wonderful fruits and efficacy demonstrated in the fathers.

**Hebrews Chapter 12.** Exhortation to constancy under their crosses. The danger of abusing the graces of the New Testament.

**Hebrews Chapter 13.** Divers admonitions and exhortations.

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## Hebrews Chapter 1

### God spoke of old by the prophets, but now by his Son, who is incomparably greater than the angels.

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**1:1.** God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all,

Multifariam et multis modis olim Deus loquens patribus in prophetis

**1:2.** In these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

Novissime diebus istis locutus est nobis in Filio quem constituit heredem universorum per quem fecit et saecula

**1:3.** Who being the brightness of his glory and the figure of his substance and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high:

Qui cum sit splendor gloriae et figura substantiae eius portansque omnia verbo virtutis suae purgationem peccatorum faciens sedit ad dexteram Maiestatis in excelsis

**The figure...** that is, the express image, and most perfect resemblance. **Making purgation...** That is, having purged away our sins by his passion.

**1:4.** Being made so much better than the angels as he hath inherited a more excellent name than they.

Tanto melior angelis effectus quanto differentius prae illis nomen hereditavit

**1:5.** For to which of the angels hath he said at any time: Thou art my Son, to-day have I begotten thee? And again: I will be to him a Father, and he shall be to me a Son?

Cui enim dixit aliquando angelorum Filius meus es tu ego hodie genui te et rursum ego ero illi in Patrem et ipse erit mihi in Filium

**1:6.** And again, when he bringeth in the first begotten into the world, he saith: And let all the angels of God adore him.

Et cum iterum introducit primogenitum in orbem terrae dicit et adorent eum omnes angeli Dei

**1:7.** And to the angels indeed he saith: He that maketh his angels spirits and his ministers a flame of fire.

Et ad angelos quidem dicit qui facit angelos suos spiritus et ministros suos flammam ignis

**1:8.** But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.

Ad Filium autem thronus tuus Deus in saeculum saeculi et virga aequitatis virga regni tui

**1:9.** Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis

**1:10.** And: Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens.

Et tu in principio Domine terram fundasti et opera manuum tuarum sunt caeli

**1:11.** They shall perish: but thou shalt continue: and they shall all grow old as a garment.

Ipsi peribunt tu autem permanebis et omnes ut vestimentum veterescent

**1:12.** And as a vesture shalt thou change them, and they shalt be changed. But thou art the selfsame: and thy years shall not fail.

Et velut amictum involves eos et mutabuntur tu autem idem es et anni tui non deficient

**1:13.** But to which of the [angels](#) said he at any time: Sit on my right hand, until I make thy enemies thy footstool?

Ad quem autem angelorum dixit aliquando sede a dextris meis quoadusque ponam inimicos tuos scabillum pedum tuorum

**1:14.** Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of [salvation](#)?

Nonne omnes sunt administratorii spiritus in ministerium missi propter eos qui hereditatem capient salutis

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## Hebrews Chapter 2

### The transgression of the precepts of the Son of God is far more condemnable than of those of the Old Testament given by angels.

**2:1.** Therefore ought we more diligently to observe the things which we have heard lest perhaps we should let them slip.

Propterea abundantius oportet observare nos ea quae audivimus ne forte pereffluamus

**2:2.** For if the word spoken by [angels](#) became steadfast and every transgression and disobedience received a [just](#) recompense of reward:

Si enim qui per angelos dictus est sermo factus est firmus et omnis praevaricatio et inoboedientia accepit iustam mercedis retributionem

**2:3.** How shall we escape if we neglect so great [salvation](#)? Which, having begun to be declared by the Lord, was confirmed unto us by them that heard him.

Quomodo nos effugiemus si tantam neglexerimus salutem quae cum initium accepisset enarrari per Dominum ab eis qui audierunt in nos confirmata est

**2:4.** [God](#) also bearing them witness by [signs and wonders](#) and divers [miracles](#) and distributions of the [Holy Ghost](#), according to his own will.

Contestante Deo signis et portentis et variis virtutibus et Spiritus Sancti distributionibus secundum suam voluntatem

**2:5.** For [God](#) hath not subjected unto [angels](#) the world to come, whereof we speak.

Non enim angelis subiecit orbem terrae futurum de quo loquimur

**2:6.** But one in a certain place hath testified, saying: What is [man](#), that thou art mindful of him? Or the [son of man](#), that thou visitest him?

Testatus est autem in quodam loco quis dicens quid est homo quod memor es eius aut filius hominis quoniam visitas eum

**2:7.** Thou hast made him a little lower than the [angels](#): thou hast crowned him with [glory](#) and [honour](#) and hast set him over the works of thy hands.

Minuisti eum paulo minus ab angelis gloria et honore coronasti eum et constituisti eum super opera manuum tuarum

**2:8.** Thou hast subjected all things under his feet. For in that he hath subjected all things to him he left nothing not subject to him. But now we see not as yet all things subject to him.

Omnia subiecisti sub pedibus eius in eo enim quod ei omnia subiecit nihil dimisit non subiectum ei nunc autem necdum videmus omnia subiecta ei

**2:9.** But we see [Jesus](#), who was made a little lower than the [angels](#), for the suffering of death, crowned with [glory](#) and [honour](#): that, through the [grace](#) of [God](#) he might taste death for all.

Eum autem qui modico quam angeli minoratus est videmus Iesum propter passionem mortis gloria et honore coronatum ut gratia Dei pro omnibus gustaret mortem

**2:10.** For it became him for whom are all things and by whom are all things, who had brought many children into [glory](#), to perfect the author of their [salvation](#), by his passion.

Decebat enim eum propter quem omnia et per quem omnia qui multos filios in gloriam adduxerat auctorem salutis eorum per passiones consummare

**Perfect by his passion...** By suffering, [Christ](#) was to enter into his [glory](#) [Luke 24:26] which the [apostle](#) here calls being made perfect.

**2:11.** For both he that [sanctifieth](#) and they who are [sanctified](#) are all of one. For which cause he is not ashamed to call them brethren, saying:

Qui enim sanctificat et qui sanctificantur ex uno omnes propter quam causam non confunditur fratres eos vocare dicens

**2:12.** I will declare thy **name** to my brethren: in the midst of the church will I praise thee.  
Nuntiabo nomen tuum fratribus meis in medio ecclesiae laudabo te

**2:13.** And again: I will put my trust in him. And again: Behold I and my children, whom **God** hath given me.  
Et iterum ego ero fidens in eum et iterum ecce ego et pueri mei quos mihi dedit Deus

**2:14.** Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the **devil**:  
Quia ergo pueri communicaverunt sanguini et carni et ipse similiter participavit hisdem ut per mortem destrueret eum qui habebat mortis imperium id est diabolum

**2:15.** And might deliver them, who through the fear of death were all their lifetime subject to servitude.  
Et liberaret eos qui timore mortis per totam vitam obnoxii erant servituti

**2:16.** For nowhere doth he take hold of the **angels**: but of the seed of **Abraham** he taketh hold.  
Nusquam enim angelos adprehendit sed semen Abrahae adprehendit

**No where doth he, etc...** That is, he never took upon him the nature of **angels**, but that of the seed of **Abraham**.

**2:17.** Wherefore, it behoved him in all things to be made like unto his brethren, that he might become a merciful and **faithful high priest** before **God**, that he might be a propitiation for the **sins** of the people.  
Unde debuit per omnia fratribus simulari ut misericors fieret et fidelis pontifex ad Deum ut repropitiaret delicta populi

**2:18.** For in that wherein he himself hath suffered and been tempted he is able to succour them also that are tempted.  
In eo enim in quo passus est ipse temptatus potens est eis qui temptantur auxiliari

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## Hebrews Chapter 3

### Christ is more excellent than Moses. Wherefore we must adhere to him by faith and obedience.

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**3:1.** Wherefore, [holy](#) brethren, partakers of the [heavenly](#) vocation consider the apostle and [high priest](#) of our confession, [Jesus](#):

Unde fratres sancti vocationis caelestis participes considerate apostolum et pontificem confessionis nostrae Iesum

**3:2.** Who is [faithful](#) to him that made him, as was also [Moses](#) in all his house.

Qui fidelis est ei qui fecit illum sicut et Moses in omni domo illius

**3:3.** For this [man](#) was counted worthy of greater [glory](#) than [Moses](#), by so much as he that hath built the house hath greater [honour](#) than the house.

Amplioris enim gloriae iste prae Mose dignus habitus est quanto ampliorem honorem habet domus qui fabricavit illam

**3:4.** For every house is built by some [man](#): but he that created all things is [God](#).

Omnis namque domus fabricatur ab aliquo qui autem omnia creavit Deus

**3:5.** And [Moses](#) indeed was [faithful](#) in all his house as a servant, for a testimony of those things which were to be said:

Et Moses quidem fidelis erat in tota domo eius tamquam famulus in testimonium eorum quae dicenda erant

**3:6.** But [Christ](#), as the Son in his own house: which house are we, if we hold fast the confidence and [glory](#) of [hope](#) unto the end.

Christus vero tamquam filius in domo sua quae domus sumus nos si fiduciam et gloriam spei usque ad finem firmam retineamus

**3:7.** Wherefore, as the [Holy Ghost](#) saith: To-day if you shall hear his voice,

Quapropter sicut dicit Spiritus Sanctus hodie si vocem eius audieritis

**3:8.** Harden not your hearts, as in the provocation, in the day of temptation in the [desert](#),

Nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto

**3:9.** Where your fathers tempted me, proved and saw my works,

Ubi temptaverunt me patres vestri probaverunt et viderunt opera mea

**3:10.** Forty years: for which cause I was offended with this [generation](#), and I said: They always [err](#) in heart. And they have not [known](#) my ways.

Quadraginta annos propter quod infensus fui generationi huic et dixi semper errant corde ipsi autem non cognoverunt vias meas

**3:11.** As I have sworn in my [wrath](#): If they shall enter into my rest.

Sicut iuravi in ira mea si introibunt in requiem meam

**3:12.** Take heed, brethren, lest perhaps there be in any of you an [evil](#) heart of unbelief, to depart from the [living God](#).

Videte fratres ne forte sit in aliquo vestrum cor malum incredulitatis discedendi a Deo vivo

**3:13.** But exhort one another every day, whilst it is called to day, that none of you be hardened through the deceitfulness of [sin](#).

Sed adhortamini vosmet ipsos per singulos dies donec hodie cognominatur ut non obduretur quis ex vobis fallacia peccati

**3:14.** For we are made partakers of **Christ**: yet so, if we hold the beginning of his substance firm unto the end.

Participes enim Christi effecti sumus si tamen initium substantiae usque ad finem firmum retineamus

**3:15.** While it is said: To day, if you shall hear his voice, harden not your hearts, as in that provocation. Dum dicitur hodie si vocem eius audieritis nolite obdurare corda vestra quemadmodum in illa exacerbatione

**3:16.** For some who heard did provoke: but not all that came out of **Egypt** by **Moses**.

Quidam enim audientes exacerbaverunt sed non universi qui profecti sunt ab Aegypto per Mosen

**3:17.** And with whom was he offended forty years? Was it not with them that **sinned**, whose carcasses were overthrown in the **desert**?

Quibus autem infensus est quadraginta annos nonne illis qui peccaverunt quorum cadavera prostrata sunt in deserto

**3:18.** And to whom did he **swear**, that they should not enter into his rest: but to them that were incredulous?

Quibus autem iuravit non introire in requiem ipsius nisi illis qui increduli fuerunt

**3:19.** And we see that they could not enter in, because of unbelief.

Et videmus quia non potuerunt introire propter incredulitatem

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## Hebrews Chapter 4

### The Christian's rest. We are to enter into it through Jesus Christ.

**4:1.** Let us fear therefore lest, the promise being left of entering into his rest, any of you should be thought to be wanting.

Timeamus ergo ne forte relicta pollicitatione introeundi in requiem eius existimetur aliqui ex vobis deesse

**4:2.** For unto us also it hath been declared in like manner as unto them. But the word of hearing did not profit them, not being mixed with **faith** of those things they heard.

Etenim et nobis nuntiatum est quemadmodum et illis sed non profuit illis sermo auditus non admixtis fidei ex his quae audierunt

**4:3.** For we, who have **believed**, shall enter into rest; as he said: As I have sworn in my **wrath**: If they shall enter into my rest; and this indeed when the works from the foundation of the world were finished.

Ingrediemur enim in requiem qui credidimus quemadmodum dixit sicut iuravi in ira mea si introibunt in requiem meam et quidem operibus ab institutione mundi factis

**4:4.** For in a certain place he spoke of the seventh day thus: And **God** rested the seventh day from all his works.

Dixit enim quodam loco de die septima sic et requievit Deus die septima ab omnibus operibus suis

**4:5.** And in this place again: If they shall enter into my rest.

Et in isto rursum si introibunt in requiem meam

**4:6.** Seeing then it remaineth that some are to enter into it, and they to whom it was first preached did not enter because of unbelief:

Quoniam ergo superest quosdam introire in illam et hii quibus prioribus adnuntiatum est non introierunt propter incredulitatem

**4:7.** Again he limiteth a certain day, saying in **David**; To day, after so long a time as it is above said: To day if you shall hear his voice, harden not your hearts.

Iterum terminat diem quendam hodie in David dicendo post tantum temporis sicut supra dictum est hodie si vocem eius audieritis nolite obdurare corda vestra

**4:8.** For if **Jesus** had given them rest he would never have afterwards spoken of another day.

Nam si eis Iesus requiem praestitisset numquam de alio loqueretur posthac die

**Jesus... Josue**, who in Greek is called Jesus.

**4:9.** There remaineth therefore a day of rest for the people of **God**.

Itaque relinquitur sabbatismus populo Dei

**4:10.** For he that is entered into his rest, the same also hath rested from his works, as **God** did from his.

Qui enim ingressus est in requiem eius etiam ipse requievit ab operibus suis sicut a suis Deus

**4:11.** Let us hasten therefore to enter into that rest: lest any **man** fall into the same example of unbelief.

Festinemus ergo ingredi in illam requiem ut ne in id ipsum quis incidat incredulitatis exemplum

**4:12.** For the word of **God** is living and effectual and more piercing than any two edged sword; and reaching unto the division of the **soul** and the spirit, of the joints also and the marrow: and is a discerner of the thoughts and intents of the heart.

Vivus est enim Dei sermo et efficax et penetrabilior omni gladio ancipiti et pertingens usque ad divisionem animae ac spiritus conpagum quoque et medullarum et discretor cogitationum et intentionum cordis

**4:13.** Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.

Et non est ulla creatura invisibilis in conspectu eius omnia autem nuda et aperta sunt oculis eius ad quem nobis sermo

**4:14.** Having therefore a great **high priest** that hath passed into the **heavens**, **Jesus** the **Son of God**: let us hold fast our confession.

Habentes ergo pontificem magnum qui penetraverit caelos Iesum Filium Dei teneamus confessionem

**4:15.** For we have not a **high priest** who cannot have compassion on our infirmities: but one tempted in all things like as we are, without **sin**.

Non enim habemus pontificem qui non possit conpati infirmitatibus nostris temptatum autem per omnia pro similitudine absque peccato

**4:16.** Let us go therefore with confidence to the throne of **grace**: that we may obtain mercy and find **grace** in seasonable aid.

Adeamus ergo cum fiducia ad thronum gratiae ut misericordiam consequamur et gratiam inveniamus in auxilio oportuno

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## Hebrews Chapter 5

### The office of a high priest. Christ is our high priest.

**5:1.** For every [high priest](#) taken from among [men](#) is ordained for [men](#) in the things that appertain to [God](#), that he may offer up gifts and [sacrifices](#) for [sins](#):

Omnis namque pontifex ex hominibus adsumptus pro hominibus constituitur in his quae sunt ad Deum ut offerat dona et sacrificia pro peccatis

**5:2.** Who can have compassion on them that are [ignorant](#) and that [err](#): because he himself also is compassed with infirmity.

Qui condolere possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate

**5:3.** And therefore he ought, as for the people, so also for himself, to offer for [sins](#).

Et propter eam debet quemadmodum et pro populo ita etiam pro semet ipso offerre pro peccatis

**5:4.** Neither doth any [man](#) take the [honour](#) to himself, but he that is called by [God](#), as [Aaron](#) was.

Nec quisquam sumit sibi honorem sed qui vocatur a Deo tamquam Aaron

**5:5.** So [Christ](#) also did not [glorify](#) himself, that he might be made a [high priest](#): but he that said unto him: Thou art my Son: this day have I begotten thee.

Sic et Christus non semet ipsum clarificavit ut pontifex fieret sed qui locutus est ad eum Filius meus es tu ego hodie genui te

**5:6.** As he saith also in another place: Thou art a [priest](#) for ever, according to the order of [Melchisedech](#).

Quemadmodum et in alio dicit tu es sacerdos in aeternum secundum ordinem Melchisedech

**5:7.** Who in the days of his flesh, with a strong cry and tears, [offering](#) up [prayers](#) and supplications to him that was able to save him from death, was heard for his reverence.

Qui in diebus carnis suae preces supplicationesque ad eum qui possit salvum illum a morte facere cum clamore valido et lacrimis offerens et exauditus pro sua reverentia

**5:8.** And whereas indeed he was the [Son of God](#), he learned [obedience](#) by the things which he suffered.

Et quidem cum esset Filius didicit ex his quae passus est oboedientiam

**5:9.** And being consummated, he became, to all that [obey](#) him, the cause of [eternal salvation](#):

Et consummatus factus est omnibus obtemperantibus sibi causa salutis aeternae

**5:10.** Called by [God](#) a [high priest](#), according to the order of [Melchisedech](#).

Appellatus a Deo pontifex iuxta ordinem Melchisedech

**5:11.** Of whom we have much to say and hard to be intelligibly uttered: because you are become weak to hear.

De quo grandis nobis sermo et ininterpretabilis ad dicendum quoniam inbecilles facti estis ad audiendum

**5:12.** For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the [words of God](#): and you are become such as have need of milk and not of strong meat.

Etenim cum deberetis magistri esse propter tempus rursum indigetis ut vos doceamini quae sint elementa exordii sermonum Dei et facti estis quibus lacte opus sit non solido cibo

**5:13.** For every one that is a partaker of milk is unskilful in the word of [justice](#): for he is a little child.

Omnis enim qui lactis est particeps expers est sermonis iustitiae parvulus enim est

**5:14.** But strong meat is for the perfect: for them who by custom have their senses exercised to the discerning of [good](#) and [evil](#).

Perfactorum autem est solidus cibus eorum qui pro consuetudine exercitatos habent sensus ad discretionem

boni ac mali

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## Hebrews Chapter 6

### He warns them of the danger of falling by apostasy and exhorts them to patience and perseverance.

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**6:1.** Wherefore, leaving the word of the beginning of [Christ](#), let us go on to things more perfect: not laying again the foundation of [penance](#) from dead works and of [faith](#) towards [God](#),

Quapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur non rursum iacentes fundamentum paenitentiae ab operibus mortuis et fidei ad Deum

**The word of the beginning...** The first rudiments of the Christian doctrine.

**6:2.** Of the [doctrine](#) of [baptisms](#) and [imposition of hands](#), and of the [resurrection of the dead](#), and of [eternal judgment](#).

Baptismatum doctrinae inpositionis quoque manuum ac resurrectionis mortuorum et iudicii aeterni

**6:3.** And this will we do, if [God](#) permit.

Et hoc faciemus siquidem permiserit Deus

**6:4.** For it is impossible for those who were once illuminated, have tasted also the [heavenly](#) gift and were made partakers of the [Holy Ghost](#),

Inpossibile est enim eos qui semel sunt inluminati gustaverunt etiam donum caeleste et participes sunt facti Spiritus Sancti

**It is impossible, etc...** The meaning is, that it is impossible for such as have fallen after [baptism](#), to be again [baptized](#); and very hard for such as have apostatized from the [faith](#), after having received many [graces](#), to return again to the [happy](#) state from which they fell.

**6:5.** Have moreover tasted the [good](#) word of [God](#) and the powers of the world to come,

Gustaverunt nihilominus bonum Dei verbum virtutesque saeculi venturi

**6:6.** And are fallen away: to be renewed again to [penance](#), crucifying again to themselves the [Son of God](#) and making him a mockery.

Et prolapsi sunt renovari rursus ad paenitentiam rursum crucifigentes sibimet ipsis Filium Dei et ostentui habentes

**6:7.** For the earth, that drinketh in the rain which cometh often upon it and bringeth forth herbs meet for them by whom it is tilled, receiveth [blessing](#) from [God](#).

Terra enim saepe venientem super se bibens imbrem et generans herbam oportunam illis a quibus colitur accipit benedictionem a Deo

**6:8.** But that which bringeth forth thorns and briers is reprobate and very near unto a [curse](#): whose end is to be burnt.

Proferens autem spinas ac tribulos reprobata est et maledicto proxima cuius consummatio in combustionem

**6:9.** But, my dearly beloved, we trust better things of you, and nearer to [salvation](#); though we speak thus.

Confidimus autem de vobis dilectissimi meliora et viciniora saluti tametsi ita loquimur

**6:10.** For [God](#) is not [unjust](#), that he should forget your work and the [love](#) which you have shown in his [name](#), you who have ministered and do minister to the [saints](#).

Non enim iniustus Deus ut obliviscatur operis vestri et dilectionis quam ostendistis in nomine ipsius qui ministrastis sanctis et ministratis

**6:11.** And we desire that every one of you show forth the same carefulness to the accomplishing of [hope](#) unto the end:

Cupimus autem unumquemque vestrum eandem ostentare sollicitudinem ad expletionem spei usque in finem

**6:12.** That you become not slothful, but followers of them who through [faith](#) and patience shall inherit the

promises.

Ut non segnes efficiamini verum imitatores eorum qui fide et patientia hereditabunt promissiones

**6:13.** For **God** making **promises** to **Abraham**, because he had no one greater by whom he might **swear**, **swore** by himself,

Abrahae namque promittens Deus quoniam neminem habuit per quem iuraret maiorem iuravit per semet ipsum

**6:14.** Saying: Unless **blessing** I shall **bless** thee and multiplying I shall multiply thee.

Dicens nisi benedicens benedicam te et multiplicans multiplicabo te

**6:15.** And so patiently enduring he obtained the **promise**.

Et sic longanimiter ferens adeptus est repromissionem

**6:16.** For **men swear** by one greater than themselves: and an **oath** for confirmation is the end of all their controversy.

Homines enim per maiorem sui iurant et omnis controversiae eorum finis ad confirmationem est iuramentum

**6:17.** Wherein **God**, meaning more abundantly to show to the heirs of the **promise** the immutability of his counsel, interposed an **oath**:

In quo abundantius volens Deus ostendere pollicitationis heredibus inobilitatem consilii sui interposuit iusiurandum

**6:18.** That by two immutable things in which it is impossible for **God** to lie, we may have the strongest comfort, we who have fled for refuge to hold fast the **hope** set before us.

Ut per duas res immobiles quibus impossibile est mentiri Deum fortissimum solacium habeamus qui confugimus ad tenendam propositam spem

**6:19.** Which we have as an anchor of the **soul**, sure and firm, and which entereth in even within the veil:

Quam sicut anchoram habemus animae tutam ac firmam et incedentem usque in interiora velaminis

**6:20.** Where the forerunner **Jesus** is entered for us, made a **high priest** for ever according to the order of **Melchisedech**.

Ubi praecursor pro nobis introiit Iesus secundum ordinem Melchisedech pontifex factus in aeternum

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## Hebrews Chapter 7

### The priesthood of Christ according to the order of Melchisedech excels the Levitical priesthood and puts an end both to that and to the law.

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**7:1.** For this [Melchisedech](#) was king of [Salem](#), [priest](#) of the most high [God](#), who met [Abraham](#) returning from the slaughter of the kings and [blessed](#) him:

Hic enim Melchisedech rex Salem sacerdos Dei summi qui obviavit Abrahae regresso a caede regum et benedixit ei

**7:2.** To whom also [Abraham](#) divided the [tithes](#) of all: who first indeed by interpretation is king of [justice](#): and then also king of [Salem](#), that is, king of peace:

Cui decimas omnium divisit Abraham primum quidem qui interpretatur rex iustitiae deinde autem et rex Salem quod est rex pacis

**7:3.** Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the [Son of God](#), continueth a [priest](#) for ever.

Sine patre sine matre sine genealogia neque initium dierum neque finem vitae habens adsimilatus autem Filio Dei manet sacerdos in perpetuum

**Without father, etc...** Not that he had no father, etc., but that neither his father, nor his pedigree, nor his birth, nor his death, are set down in [scripture](#).

**7:4.** Now consider how great this [man](#) is, to whom also [Abraham](#) the [patriarch](#) gave [tithes](#) out of the principal things.

Intuemini autem quantus sit hic cui et decimam dedit de praecipuis Abraham patriarcha

**7:5.** And indeed they that are of the [sons of Levi](#), who receive the [priesthood](#), have a commandment to take [tithes](#) of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of [Abraham](#).

Et quidem de filiis Levi sacerdotium accipientes mandatum habent decimas sumere a populo secundum legem id est a fratribus suis quamquam et ipsi exierunt de lumbis Abrahae

**7:6.** But he, whose pedigree is not numbered among them, received [tithes](#) of [Abraham](#) and [blessed](#) him that had the [promises](#).

Cuius autem generatio non adnumeratur in eis decimas sumpsit Abraham et hunc qui habebat repromissiones benedixit

**7:7.** And without all contradiction, that which is less is [blessed](#) by the better.

Sine ulla autem contradictione quod minus est a meliore benedicitur

**7:8.** And here indeed, [men](#) that die receive [tithes](#): but there, he hath witness that he liveth.

Et hic quidem decimas morientes homines accipiunt ibi autem contestatus quia vivit

**7:9.** And (as it may be said) even [Levi](#) who received [tithes](#) paid [tithes](#) in [Abraham](#):

Et ut ita dictum sit per Abraham et Levi qui decimas accipit decimatus est

**7:10.** For he was yet in the loins of his father when [Melchisedech](#) met him.

Adhuc enim in lumbis patris erat quando obviavit ei Melchisedech

**7:11.** If then perfection was by the [Levitical priesthood](#) (for under it the people received the law), what further need was there that another [priest](#) should rise according to the order of [Melchisedech](#): and not be called according to the order of [Aaron](#)?

Si ergo consummatio per sacerdotium leviticum erat populus enim sub ipso legem accepit quid adhuc necessarium secundum ordinem Melchisedech alium surgere sacerdotem et non secundum ordinem Aaron

dici

**7:12.** For the **priesthood** being translated, it is necessary that a translation also be made of the law,  
Translatio enim sacerdotio necesse est ut et legis translatio fiat

**7:13.** For he of whom these things are spoken is of another tribe, of which no one attended on the **altar**.  
In quo enim haec dicuntur de alia tribu est de qua nullus altario praesto fuit

**7:14.** For it is evident that **our Lord** sprung out of **Juda**: in which tribe **Moses** spoke nothing concerning **priests**.  
Manifestum enim quod ex Iuda ortus sit Dominus noster in qua tribu nihil de sacerdotibus Moses locutus est

**7:15.** And it is yet far more evident: if according to the similitude of **Melchisedech** there ariseth another **priest**,  
Et amplius adhuc manifestum est si secundum similitudinem Melchisedech exurgit alius sacerdos

**7:16.** Who is made, not according to the law of a carnal commandment, but according to the power of an indissoluble life.  
Qui non secundum legem mandati carnalis factus est sed secundum virtutem vitae insolubilis

**7:17.** For he testifieth: Thou art a **priest** for ever according to the order of **Melchisedech**.  
Contestatur enim quoniam tu es sacerdos in aeternum secundum ordinem Melchisedech

**7:18.** There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof:  
Reprobatio quidem fit praecedentis mandati propter infirmitatem eius et inutilitatem

**7:19.** For the law brought nothing to perfection: but a bringing in of a better **hope**, by which we draw nigh to **God**.  
Nihil enim ad perfectum adduxit lex introductio vero melioris spei per quam proximamus ad Deum

**7:20.** And inasmuch as it is not without an **oath** (for the others indeed were made **priests** without an **oath**):  
Et quantum est non sine iureiurando alii quidem sine iureiurando sacerdotes facti sunt

**7:21.** But this with an **oath**, by him that said unto him: The Lord hath sworn and he will not repent: Thou art a **priest** for ever).  
Hic autem cum iureiurando per eum qui dixit ad illum iuravit Dominus et non paenitebit tu es sacerdos in aeternum

**7:22.** By so much is **Jesus** made a surety of a better testament.  
In tantum melioris testamenti sponsor factus est Iesus

**7:23.** And the others indeed were made many **priests**, because by reason of death they were not suffered to continue:

Et alii quidem plures facti sunt sacerdotes idcirco quod morte prohiberentur permanere  
**Many priests, etc...** The **apostle** notes this difference between the **high priests** of the **law**, and our **high priest Jesus Christ**; that they being removed by death, made way for their successors; whereas **our Lord Jesus** is a **priest** for ever, and hath no successor; but liveth and concurrereth for ever with his ministers, the **priests** of the new testament, in all their functions. Also, that no one **priest** of the law, nor **all of them** together, could offer that absolute **sacrifice** of everlasting **redemption**, which our one **high priest Jesus Christ** has offered once, and for ever.

**7:24.** But this, for that he continueth for ever, hath an everlasting **priesthood**:  
Hic autem eo quod maneat in aeternum sempiternum habet sacerdotium

**7:25.** Whereby he is able also to save for ever them that come to **God** by him; always living to make intercession for us.  
Unde et salvare in perpetuo potest accedentes per semet ipsum ad Deum semper vivens ad interpellandum pro eis  
**Make intercession...** **Christ**, as **man**, continually maketh intercession for us, by representing his **passion** to his **Father**.

**7:26.** For it was fitting that we should have such a **high priest**, **holy**, innocent, undefiled, separated from sinners, and made higher than the **heavens**:  
Talis enim decebat ut nobis esset pontifex sanctus innocens inpollutus segregatus a peccatoribus et excelsior caelis factus

**7:27.** Who needeth not daily (as the other **priests**) to offer **sacrifices**, first for his own **sins**, and then for the people's: for this he did once, in **offering** himself.

Qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre deinde pro populi hoc enim fecit semel se offerendo

**7:28.** For the law maketh **men priests**, who have infirmity: but the word of the **oath** (which was since the law) the Son who is perfected for evermore.

Lex enim homines constituit sacerdotes infirmitatem habentes sermo autem iurisiurandi qui post legem est Filium in aeternum perfectum

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## Hebrews Chapter 8

### More of the excellence of the priesthood of Christ and of the New Testament.

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**8:1.** Now of the things which we have spoken, this is the sum: We have such an [high priest](#) who is set on the right hand of the throne of majesty in the [heavens](#),

Capitulum autem super ea quae dicuntur talem habemus pontificem qui consedit in dextera sedis  
Magnitudinis in caelis

**8:2.** A minister of the holies and of the [true](#) tabernacle, which the Lord hath pitched, and not [man](#).

Sanctorum minister et tabernaculi veri quod fixit Dominus et non homo

**The holies...** That is, the sanctuary.

**8:3.** For every [high priest](#) is appointed to offer gifts and [sacrifices](#): wherefore it is necessary that he also should have some thing to offer.

Omnis enim pontifex ad offerenda munera et hostias constituitur unde necesse est et hunc habere aliquid quod offerat

**8:4.** If then he were on earth, he would not be a [priest](#): seeing that there would be others to offer gifts according to the law.

Si ergo esset super terram nec esset sacerdos cum essent qui offerrent secundum legem munera

**If then he were on earth, etc...** That is, if he were not of a higher condition than the [Levitical](#) order of earthly [priests](#), and had not another kind of [sacrifice](#) to offer, he should be excluded by them from the [priesthood](#), and its functions, which by the law were appropriated to their tribe.

**8:5.** Who serve unto the example and shadow of [heavenly](#) things. As it was answered to [Moses](#), when he was to finish the tabernacle: See (saith he) that thou make all things according to the pattern which was shown thee on the mount.

Qui exemplari et umbrae deserviunt caelestium sicut responsum est Mosi cum consummaret tabernaculum vide inquit omnia facito secundum exemplar quod tibi ostensum est in monte

**Who serve unto, etc...** The [priesthood](#) of the law and its functions were a kind of an example and shadow of what is done by [Christ](#) in his church militant and triumphant, of which the [tabernacle](#) was a pattern.

**8:6.** But now he hath obtained a better ministry, by how much also he is a mediator of a better testament which is established on better [promises](#).

Nunc autem melius sortitus est ministerium quanto et melioris testamenti mediator est quod in melioribus repromissionibus sanctum est

**8:7.** For if that former had been faultless, there should not indeed a place have been sought for a second.

Nam si illud prius culpa vacasset non utique secundi locus inquireretur

**8:8.** For, finding fault with them, he saith: Behold the days shall come, saith the Lord: and I will perfect, unto the [house of Israel](#) and unto the house of [Juda](#), a new testament:

Vituperans enim eos dicit ecce dies veniunt dicit Dominus et consummabo super domum Israhel et super domum Iuda testamentum novum

**8:9.** Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of [Egypt](#): because they continued not in my testament: and I regarded them not, saith the Lord.

Non secundum testamentum quod feci patribus eorum in die qua adprehendi manum illorum ut educerem illos de terra Aegypti quoniam ipsi non permanserunt in testamento meo et ego neglexi eos dicit Dominus

**8:10.** For this is the testament which I will make to the [house of Israel](#) after those days, saith the Lord: I will give my laws into their mind: and in their heart will I write them. And I will be their [God](#): and they shall be my people.

Quia hoc testamentum quod disponam domui Israhel post dies illos dicit Dominus dando leges meas in mentem eorum et in corde eorum superscribam eas et ero eis in Deum et ipsi erunt mihi in populum

**8:11.** And they shall not teach every **man** his neighbour and every **man** his brother, saying: **Know** the Lord. For all shall **know** me, from the least to the greatest of them.

Et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens cognosce Dominum quoniam omnes scient me a minore usque ad maiorem eorum

**They shall not teach, etc...** So great shall be light and **grace** of the new testament, that it shall not be necessary to inculcate to the **faithful** the **belief** and **knowledge** of the **true God**, for they shall all **know** him.

**8:12.** Because I will be merciful to their **iniquities**: and their **sins** I will remember no more.

Quia propitius ero iniquitatibus eorum et peccatorum illorum iam non memorabor

**8:13.** Now in saying a new, he hath made the former old. And that which decayeth and groweth old is near its end.

Dicendo autem novum veteravit prius quod autem antiquatur et senescit prope interitum est

**A new...** Supply 'covenant'.

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## Hebrews Chapter 9

### The sacrifices of the law were far inferior to that of Christ.

---

**9:1.** The former indeed had also justifications of divine service and a sanctuary.

Habit quidem et prius iustificationes culturae et sanctum saeculare

**9:2.** For there was a [tabernacle](#) made the first, wherein were the candlesticks and the table and the setting forth of [loaves](#), which is called the Holy.

Tabernaculum enim factum est primum in quo inerant candelabra et mensa et propositio panum quae dicitur sancta

**9:3.** And after the second veil, the [tabernacle](#) which is called the Holy of Holies:

Post velamentum autem secundum tabernaculum quod dicitur sancta sanctorum

**9:4.** Having a golden [censer](#) and the [ark of the testament](#) covered about on every part with gold, in which was a golden pot that had [manna](#) and the rod of [Aaron](#) that had blossomed and the tables of the [testament](#).

Aureum habens turibulum et arcam testamenti circumtectam ex omni parte auro in qua urna aurea habens manna et virga Aaron quae fronderat et tabulae testamenti

**9:5.** And over it were the [cherubims](#) of [glory](#) overshadowing the propitiatory: of which it is not needful to speak now particularly.

Superque eam cherubin gloriae obumbrantia propitiatorium de quibus non est modo dicendum per singula

**9:6.** Now these things being thus ordered, into the first tabernacle, the [priests](#) indeed always entered, accomplishing the offices of [sacrifices](#).

His vero ita compositis in priori quidem tabernaculo semper introibant sacerdotes sacrificiorum officia consummantes

**9:7.** But into the second, the [high priest](#) alone, once a year: not without blood, which he offereth for his own and the people's [ignorance](#):

In secundo autem semel in anno solus pontifex non sine sanguine quem offert pro sua et populi ignorantia

**9:8.** The [Holy Ghost](#) signifying this: That the way into the Holies was not yet made manifest, whilst the former [tabernacle](#) was yet standing.

Hoc significante Spiritu Sancto nondum pro palatam esse sanctorum viam adhuc priore tabernaculo habente statum

**9:9.** Which is a [parable](#) of the time present: according to which gifts and [sacrifices](#) are offered, which cannot, as to the [conscience](#), make him perfect that serveth, only in meats and in drinks,

Quae parabola est temporis instantis iuxta quam munera et hostiae offeruntur quae non possunt iuxta conscientiam perfectum facere servientem

**9:10.** And divers washings and justices of the flesh laid on them until the time of correction.

Solummodo in cibis et in potibus et variis baptismis et iustitiis carnis usque ad tempus correctionis inpositis **Of correction...** Viz., when [Christ](#) should correct and settle all things.

**9:11.** But [Christ](#), being come an [high Priest](#) of the [good](#) things to come, by a greater and more perfect [tabernacle](#), not made with hand, that is, not of this creation:

Christus autem adsistens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manufactum id est non huius creationis

**9:12.** Neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained [eternal redemption](#).

Neque per sanguinem hircorum et vitulorum sed per proprium sanguinem introivit semel in sancta aeterna

redemptione inventa

**Eternal redemption...** By that one **sacrifice** of his blood, once offered on the **cross**, **Christ our Lord** paid and exhibited, once for all, the general price and ransom of all **mankind**: which no other **priest** could do.

**9:13.** For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

Si enim sanguis hircorum et taurorum et cinis vitulae aspersus inquinatos sanctificat ad emundationem carnis

**9:14.** How much more shall the blood of **Christ**, who by the **Holy Ghost** offered himself unspotted unto **God**, cleanse our **conscience** from dead works, to serve the **living God**?

Quanto magis sanguis Christi qui per Spiritum Sanctum semet ipsum obtulit immaculatum Deo emundabit conscientiam vestram ab operibus mortuis ad serviendum Deo viventi

**9:15.** And therefore he is the mediator of the new testament: that by means of his death for the **redemption** of those transgressions which were under the former testament, they that are called may receive the **promise** of **eternal** inheritance.

Et ideo novi testamenti mediator est ut morte intercedente in redemptionem earum praevaricationum quae erant sub priore testamento repromissionem accipiant qui vocati sunt aeternae hereditatis

**9:16.** For where there is a testament the death of the testator must of necessity come in.

Ubi enim testamentum mors necesse est intercedat testatoris

**9:17.** For a testament is of force after **men** are dead: otherwise it is as yet of no strength, whilst the testator liveth.

Testamentum enim in mortuis confirmatum est alioquin nondum valet dum vivit qui testatus est

**9:18.** Whereupon neither was the first indeed **dedicated** without blood.

Unde ne primum quidem sine sanguine dedicatum est

**9:19.** For when every commandment of the law had been read by **Moses** to all the people, he took the blood of calves and goats, with water, and scarlet wool and **hyssop**, and sprinkled both the book itself and all the people.

Lecto enim omni mandato legis a Mose universo populo accipiens sanguinem vitulorum et hircorum cum aqua et lana coccinea et hysopo ipsum quoque librum et omnem populum aspersit

**9:20.** Saying: This is the blood of the testament which **God** hath enjoined unto you.

Dicens hic sanguis testamenti quod mandavit ad vos Deus

**9:21.** The **tabernacle** also and all the vessels of the ministry, in like manner, he sprinkled with blood.

Etiam tabernaculum et omnia vasa ministerii sanguine similiter aspersit

**9:22.** And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

Et omnia paene in sanguine mundantur secundum legem et sine sanguinis fusione non fit remissio

**9:23.** It is necessary therefore that the patterns of **heavenly** things should be cleansed with these: but the **heavenly** things themselves with better **sacrifices** than these.

Necesse est ergo exemplaria quidem caelestium his mundari ipsa autem caelestia melioribus hostiis quam istis

**9:24.** For **Jesus** is not entered into the Holies made with hands, the patterns of the **true**: but into Heaven itself, that he may appear now in the presence of **God** for us.

Non enim in manufactis sanctis Iesus introiit exemplaria verorum sed in ipsum caelum ut appareat nunc vultui Dei pro nobis

**9:25.** Nor yet that he should offer himself often, as the **high priest** entereth into the Holies every year with the blood of others:

Neque ut saepe offerat semet ipsum quemadmodum pontifex intrat in sancta per singulos annos in sanguine alieno

**Offer himself often...** **Christ** shall never more offer himself in **sacrifice**, in that **violent**, painful, and bloody manner, nor can there be any occasion for it: since by that one **sacrifice** upon the **cross**, he has furnished the full ransom, **redemption**, and remedy for all the **sins** of the world. But this hinders not that he may offer himself daily in the **sacred mysteries** in an unbloody manner, for the daily application of that one **sacrifice** of **redemption** to our **souls**.

**9:26.** For then he ought to have suffered often from the beginning of the world. But now once, at the end of ages, he hath appeared for the destruction of [sin](#) by the [sacrifice](#) of himself.

Alioquin oportebat eum frequenter pati ab origine mundi nunc autem semel in consummatione saeculorum ad destitutionem peccati per hostiam suam apparuit

**9:27.** And as it is appointed unto [men](#) once to die, and after this the judgment:

Et quemadmodum statutum est hominibus semel mori post hoc autem iudicium

**9:28.** So also [Christ](#) was offered once to exhaust the [sins](#) of many. The second time he shall appear without [sin](#) to them that expect him unto [salvation](#).

Sic et Christus semel oblatum ad multorum exhaurienda peccata secundo sine peccato apparebit expectantibus se in salutem

**To exhaust...** That is, to empty, or draw out to the very bottom, by a plentiful and perfect [redemption](#).

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## Hebrews Chapter 10

**Because of the insufficiency of the sacrifices of the law, Christ our high priest shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.**

---

**10:1.** For the law, having a shadow of the [good](#) things to come, not the very image of the things, by the selfsame [sacrifices](#) which they offer continually every year, can never make the comers thereunto perfect. Umbram enim habens lex bonorum futurorum non ipsam imaginem rerum per singulos annos hisdem ipsis hostiis quas offerunt indesinenter numquam potest accedentes perfectos facere

**10:2.** For then they would have ceased to be offered: because the worshippers once cleansed should have no [conscience](#) of [sin](#) any longer.

Alioquin non cessassent offerri ideo quod nullam haberent ultra conscientiam peccati cultores semel mundati

**They would have ceased...** If they had been of themselves perfect to all the intents of [redemption](#) and remission, as [Christ's](#) death is there would have been no occasion of so often repeating them: as there is no occasion for [Christ's](#) dying any more for our [sins](#).

**10:3.** But in them there is made a commemoration of [sins](#) every year:

Sed in ipsis commemoratio peccatorum per singulos annos fit

**10:4.** For it is impossible that with the blood of oxen and goats [sin](#) should be taken away.

Inpossibile enim est sanguine taurorum et hircorum auferri peccata

**10:5.** Wherefore, when he cometh into the world he saith: [Sacrifice](#) and [oblation](#) thou wouldest not: but a body thou hast fitted to me.

Ideo ingrediens mundum dicit hostiam et oblationem noluisti corpus autem aptasti mihi

**10:6.** [Holocausts](#) for [sin](#) did not please thee.

Holocaustomata et pro peccato non tibi placuit

**10:7.** Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O [God](#).

Tunc dixi ecce venio in capitulo libri scriptum est de me ut faciam Deus voluntatem tuam

**10:8.** In saying before, [Sacrifices](#), and [oblations](#), and [holocausts](#) for [sin](#) thou wouldest not, neither are they pleasing to thee, which are offered according to the law.

Superius dicens quia hostias et oblationes et holocaustomata et pro peccato noluisti nec placita sunt tibi quae secundum legem offeruntur

**10:9.** Then said I: Behold, I come to do thy will, O [God](#): He taketh away the first, that he may establish that which followeth.

Tunc dixit ecce venio ut faciam Deus voluntatem tuam aufert primum ut sequens statuat

**10:10.** In the which will, we are [sanctified](#) by the [oblation](#) of the body of [Jesus Christ](#) once.

In qua voluntate sanctificati sumus per oblationem corporis Christi Iesu in semel

**10:11.** And every [priest](#) indeed standeth daily ministering and often [offering](#) the same [sacrifices](#) which can never take away [sins](#).

Et omnis quidem sacerdos praesto est cotidie ministrans et easdem saepe offerens hostias quae numquam possunt auferre peccata

**10:12.** But this [man](#), [offering](#) one [sacrifice](#) for [sins](#), for ever sitteth on the right hand of [God](#),

Hic autem unam pro peccatis offerens hostiam in sempiternum sedit in dextera Dei

**10:13.** From henceforth expecting until his enemies be made his footstool.

De cetero expectans donec ponantur inimici eius scabillum pedum eius

**10:14.** For by one **oblation** he hath perfected for ever them that are **sanctified**.

Una enim oblatione consummavit in sempiternum sanctificatos

**10:15.** And the **Holy Ghost** also doth testify this to us. For after that he said:

Contestatur autem nos et Spiritus Sanctus postquam enim dixit

**10:16.** And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts and on their minds will I write them:

Hoc autem testamentum quod testabor ad illos post dies illos dicit Dominus dando leges meas in cordibus eorum et in mente eorum superscribam eas

**10:17.** And their **sins** and **iniquities** I will remember no more.

Et peccatorum et iniquitatum eorum iam non recordabor amplius

**10:18.** Now, where there is a remission of these, there is no more an **oblation** for **sin**.

Ubi autem horum remissio iam non oblatio pro peccato

**There is no more an oblation for sin...** Where there is a full remission of **sins**, as in **baptism**, there is no more occasion for a **sin offering** to be made for such **sins** already remitted; and as for **sins** committed afterwards, they can only be remitted in virtue of the one **oblation** of **Christ's** death.

**10:19.** Having therefore, brethren, a confidence in the entering into the holies by the blood of **Christ**:

Habentes itaque fratres fiduciam in introitu sanctorum in sanguine Christi

**10:20.** A new and living way which he hath **dedicated** for us through the veil, that is to say, his flesh:

Quam initiavit nobis viam novam et viventem per velamen id est carnem suam

**10:21.** And a **high priest** over the **house of God**:

Et sacerdotem magnum super domum Dei

**10:22.** Let us draw near with a **true** heart, in fulness of **faith**, having our hearts sprinkled from an **evil conscience** and our bodies washed with clean water.

Accedamus cum vero corde in plenitudine fidei aspersi corda a conscientia mala et abluti corpus aqua munda

**10:23.** Let us hold fast the confession of our **hope** without wavering (for he is faithful that hath **promised**):

Teneamus spei nostrae confessionem indeclinabilem fidelis enim est qui repromisit

**10:24.** And let us consider one another, to provoke unto **charity** and to good works:

Et consideremus invicem in provocationem caritatis et bonorum operum

**10:25.** Not forsaking our assembly, as some are accustomed: but comforting one another, and so much the more as you see the day approaching.

Non deserentes collectionem nostram sicut est consuetudinis quibusdam sed consolantes et tanto magis quanto videritis adpropinquantem diem

**10:26.** For if we **sin** wilfully after having the **knowledge** of the **truth**, there is now left no **sacrifice** for **sins**:

Voluntarie enim peccantibus nobis post acceptam notitiam veritatis iam non relinquitur pro peccatis hostia  
**If we sin wilfully...** He speaks of the **sin** of wilful **apostasy** from the **known truth**; after which, as we can not be **baptized** again, we can not expect to have that abundant remission of **sins**, which **Christ** purchased by his death, applied to our **souls** in that ample manner as it is in **baptism**: but we have rather all manner of reason to look for a dreadful judgment; the more because apostates from the **known truth**, seldom or never have the **grace** to return to it.

**10:27.** But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries.

Terribilis autem quaedam expectatio iudicii et ignis aemulatio quae consumptura est adversarios

**10:28.** A **man** making void the **law of Moses** dieth without any mercy under two or three **witnesses**:

Irritam quis faciens legem Mosi sine ulla miseratione duobus vel tribus testibus moritur

**10:29.** How much more, do you think he deserveth worse punishments, who hath trodden under foot the **Son of God** and hath esteemed the blood of the testament **unclean**, by which he was **sanctified**, and hath offered an affront to the **Spirit of grace**?

Quanto magis putatis deteriora mereri supplicia qui Filium Dei conculcaverit et sanguinem testamenti pollutum duxerit in quo sanctificatus est et Spiritui gratiae contumeliam fecerit

**10:30.** For we **know** him that hath said: Vengeance belongeth to me, and I will repay. And again: The Lord shall judge his people.

Scimus enim qui dixit mihi vindictam ego reddam et iterum quia iudicabit Dominus populum suum

**10:31.** It is a fearful thing to fall into the hands of the **living God**.

Horrendum est incidere in manus Dei viventis

**10:32.** But call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions.

Rememoramini autem pristinos dies in quibus inluminati magnum certamen sustinuistis passionum

**10:33.** And on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort.

Et in altero quidem obprobriis et tribulationibus spectaculum facti in altero autem socii taliter conversantium effecti

**10:34.** For you both had compassion on them that were in bands and took with **joy** the being stripped of your own goods, **knowing** that you have a better and a lasting substance.

Nam et vinctis compassi estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam

**10:35.** Do not therefore lose your confidence which hath a great reward.

Nolite itaque amittere confidentiam vestram quae magnam habet remunerationem

**10:36.** For patience is necessary for you: that, doing the **will** of **God**, you may receive the **promise**.

Patientia enim vobis necessaria est ut voluntatem Dei facientes reportetis promissionem

**10:37.** For yet a little and a very little while, and he that is to come will come and will not delay.

Adhuc enim modicum quantum qui venturus est veniet et non tardabit

**10:38.** But my **just man** liveth by **faith**: but if he withdraw himself, he shall not please my **soul**.

Iustus autem meus ex fide vivit quod si subtraxerit se non placebit animae meae

**10:39.** But we are not the children of withdrawing unto perdition, but of **faith** to the saving of the **soul**.

Nos autem non sumus subtractionis in perditionem sed fidei in adquisitionem animae

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## Hebrews Chapter 11

### What faith is. Its wonderful fruits and efficacy demonstrated in the fathers.

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**11:1.** Now, [faith](#) is the substance of things to be hoped for, the evidence of things that appear not.  
Est autem fides sperandorum substantia rerum argumentum non parentum

**11:2.** For by this the ancients obtained a testimony.  
In hac enim testimonium consecuti sunt senes

**11:3.** By [faith](#) we understand that the world was framed by the word of [God](#): that from invisible things visible things might be made.  
Fide intellegimus aptata esse saecula verbo Dei ut ex invisibilibus visibilia fierent

**11:4.** By [faith](#) [Abel](#) offered to [God](#) a [sacrifice](#) exceeding that of [Cain](#), by which he obtained a testimony that he was [just](#), [God](#) giving testimony to his gifts. And by it he being dead yet speaketh.  
Fide plurimam hostiam Abel quam Cain obtulit Deo per quam testimonium consecutus est esse iustus testimonium perhibente muneribus eius Deo et per illam defunctus adhuc loquitur

**11:5.** By [faith](#) [Enoch](#) was translated that he should not see death: and he was not found because [God](#) had translated him. For before his translation he had testimony that he pleased [God](#).  
Fide Enoch translatus est ne videret mortem et non inveniebatur quia transtulit illum Deus ante translationem enim testimonium habebat placuisse Deo

**11:6.** But without [faith](#) it is impossible to please [God](#). For he that cometh to [God](#) must [believe](#) that he is: and is a rewarder to them that seek him.  
Sine fide autem impossibile placere credere enim oportet accedentem ad Deum quia est et inquirentibus se remunerator fit

**11:7.** By [faith](#) [Noe](#), having received an answer concerning those things which as yet were not seen, moved with fear, framed the [ark](#) for the saving of his house: by the which he condemned the world and was instituted heir of the [justice](#) which is by [faith](#).  
Fide Noe responso accepto de his quae adhuc non videbantur metuens aptavit arcam in salutem domus suae per quam damnavit mundum et iustitiae quae per fidem est heres est institutus

**11:8.** By [faith](#) he that is called [Abraham](#) obeyed to go out into a place which he was to receive for an inheritance. And he went out, not [knowing](#) whither he went.  
Fide qui vocatur Abraham oboedivit in locum exire quem accepturus erat in hereditatem et exiit nesciens quo iret  
**He that is called Abraham... or, Abraham being called.**

**11:9.** By [faith](#) he abode in the land of promise, as in a strange country, dwelling in cottages, with [Isaac](#) and [Jacob](#), the co-heirs of the same [promise](#).  
Fide moratus est in terra repromissionis tamquam in aliena in casulis habitando cum Isaac et Iacob coheredibus repromissionis eiusdem

**11:10.** For he looked for a city that hath foundations: whose builder and maker is [God](#).  
Expectabat enim fundamenta habentem civitatem cuius artifex et conditor Deus

**11:11.** By [faith](#) also [Sara](#) herself, being barren, received strength to conceive seed, even past the time of age: because she [believed](#) that he was faithful who had [promised](#),  
Fide et ipsa Sarra sterilis virtutem in conceptionem seminis accepit etiam praeter tempus aetatis quoniam fidelem credidit esse qui promiserat

**11:12.** For which cause there sprung even from one (and him as good as dead) as the stars of **heaven** in multitude and as the sand which is by the sea shore innumerable.

Propter quod et ab uno orti sunt et haec emortuo tamquam sidera caeli in multitudinem et sicut harena quae est ad oram maris innumerabilis

**11:13.** All these died according to **faith**, not having received the **promises** but beholding them afar off and saluting them and confessing that they are pilgrims and strangers on the earth.

Iuxta fidem defuncti sunt omnes isti non acceptis repromissionibus sed a longe eas aspicientes et salutantes et confitentes quia peregrini et hospites sunt supra terram

**11:14.** For they that say these things do signify that they seek a country.

Qui enim haec dicunt significant se patriam inquirere

**11:15.** And **truly**, if they had been mindful of that from whence they came out, they had doubtless, time to return.

Et si quidem illius meminissent de qua exierunt habebant utique tempus revertendi

**11:16.** But now they desire a better, that is to say, a **heavenly** country. Therefore, **God** is not ashamed to be called their **God**: for he hath prepared for them a city.

Nunc autem meliorem appetunt id est caelestem ideo non confunditur Deus vocari Deus eorum paravit enim illis civitatem

**11:17.** By **faith Abraham**, when he was tried, offered **Isaac**: and he that had received the **promises** offered up his only begotten son,

Fide obtulit Abraham Isaac cum temptaretur et unigenitum offerebat qui susceperat repromissiones

**11:18.** (To whom it was said: In **Isaac** shalt thy seed be called:)

Ad quem dictum est quia in Isaac vocabitur tibi semen

**11:19.** Accounting that **God** is able to raise up even from the dead. Whereupon also he received him for a **parable**.

Arbitrans quia et a mortuis suscitare potens est Deus unde eum et in parabola accepit

**For a parable...** That is, as a **figure of Christ**, slain and coming to life again.

**11:20.** By **faith** also of things to come **Isaac blessed Jacob** and **Esau**.

Fide et de futuris benedixit Isaac Iacob et Esau

**11:21.** By **faith Jacob**, dying, **blessed** each of the **sons of Joseph** and **adored** the top of his rod.

Fide Iacob moriens singulis filiorum Ioseph benedixit et adoravit fastigium virgae eius

**Adored the top of his rod...** The **apostle** here follows the ancient Greek Bible of the seventy interpreters, (which translates in this manner, Gen. 47. 31.), and alleges this fact of **Jacob**, in paying a **relative honour and veneration** to the top of the rod or sceptre of **Joseph**, as to a **figure of Christ's** sceptre and kingdom, as an instance and argument of his **faith**. But some translators, who are no friends to this **relative honour**, have corrupted the text, by translating it, he worshipped, leaning upon the top of his staff; as if this circumstance of leaning upon his staff were any argument of **Jacob's faith**, or worthy the being thus particularly taken notice of by the **Holy Ghost**.

**11:22.** By **faith Joseph**, when he was dying, made mention of the going out of the **children of Israel** and gave commandment concerning his bones.

Fide Ioseph moriens de profectioe filiorum Israhel memoratus est et de ossibus suis mandavit

**11:23.** By **faith Moses**, when he was born, was hid three months by his parents: because they saw he was a comely babe, and they feared not the king's edict.

Fide Moses natus occultatus est mensibus tribus a parentibus suis eo quod vidissent elegantem infantem et non timuerunt regis edictum

**11:24.** By **faith Moses**, when he was grown up, denied himself to be the son of **Pharao's** daughter:

Fide Moses grandis factus negavit se esse filium filiae Pharaonis

**11:25.** Rather choosing to be afflicted with the people of **God** than to have the pleasure of **sin** for a time:

Magis eligens adfliigi cum populo Dei quam temporalis peccati habere iucunditatem

**11:26.** Esteeming the reproach of **Christ** greater riches than the treasure of the **Egyptians**. For he looked unto the reward.

Maiores divitias aestimans thesauro Aegyptiorum inproperium Christi aspiciebat enim in remunerationem

**11:27.** By **faith** he left **Egypt**, not fearing the fierceness of the king: for he endured, as seeing him that is invisible.

Fide reliquit Aegyptum non veritus animositatem regis invisibilem enim tamquam videns sustinuit

**11:28.** By **faith** he celebrated the **pasch** and the shedding of the blood: that he who destroyed the **firstborn** might not touch them.

Fide celebravit pascha et sanguinis effusionem ne qui vastabat primitiva tangeret eos

**11:29.** By **faith** they passed through the **Red Sea**, as by dry land: which the **Egyptians** attempting, were swallowed up.

Fide transierunt mare Rubrum tamquam per aridam terram quod experti Aegyptii devorati sunt

**11:30.** By **faith** the walls of **Jericho** fell down, by the going round them seven days.

Fide muri Hiericho ruerunt circuiti dierum septem

**11:31.** By **faith** Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

Fide Raab meretrix non periit cum incredulis excipiens exploratores cum pace

**11:32.** And what shall I yet say? For the time would fail me to tell of **Gedeon**, **Barac**, **Samson**, Jephthe, **David**, Samuel, and the **prophets**:

Et quid adhuc dicam deficiet enim me tempus enarrantem de Gedeon Barac Samson Iepthae David et Samuhel et prophetis

**11:33.** Who by **faith** conquered kingdoms, wrought **justice**, obtained promises, stopped the mouths of lions,

Qui per fidem devicerunt regna operati sunt iustitiam adepti sunt repromissiones obturaverunt ora leonum

**11:34.** Quenched the **violence** of fire, escaped the edge of the sword, recovered strength from weakness, became **valiant** in battle, put to flight the armies of foreigners.

Extinxerunt impetum ignis effugerunt aciem gladii convaluerunt de infirmitate fortes facti sunt in bello castra verterunt exterorum

**11:35.** **Women** received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.

Acceperunt mulieres de resurrectione mortuos suos alii autem distenti sunt non suscipientes redemptionem ut meliorem invenirent resurrectionem

**11:36.** And others had trial of mockeries and stripes: moreover also of bands and prisons.

Alii vero ludibria et verbera experti insuper et vincula et carceres

**11:37.** They were **stoned**, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted:

Lapidati sunt secti sunt temptati sunt in occisione gladii mortui sunt circumierunt in pelotibus in pelibus caprinis egentes angustiati adflcti

**11:38.** Of whom the world was not worthy: wandering in deserts, in mountains and in dens and in caves of the earth.

Quibus dignus non erat mundus in solitudinibus errantes et montibus et speluncis et in cavernis terrae

**11:39.** And all these, being approved by the testimony of **faith**, received not the **promise**:

Et hii omnes testimonio fidei probati non acceperunt repromissionem

**11:40.** **God** providing some better thing for us, that they should not be perfected without us.

Deo pro nobis melius aliquid providente ut ne sine nobis consummarentur

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## Hebrews Chapter 12

### Exhortation to constancy under their crosses. The danger of abusing the graces of the New Testament.

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**12:1.** And therefore we also having so great a cloud of [witnesses](#) over our head, laying aside every weight and [sin](#) which surrounds us, let us run by patience to the fight proposed to us:

Ideoque et nos tantam habentes inpositam nubem testium deponentes omne pondus et circumstans nos peccatum per patientiam curramus propositum nobis certamen

**12:2.** Looking on [Jesus](#), the author and finisher of [faith](#), who, having [joy](#) set before him, endured the [cross](#), despising the shame, and now sitteth on the right hand of the throne of [God](#).

Aspicientes in auctorem fidei et consummatorem Iesum qui pro proposito sibi gaudio sustinuit crucem confusione contempta atque in dextera sedis Dei sedit

**12:3.** For think diligently upon him that endured such opposition from sinners against himself that you be not wearied, fainting in your minds.

Recogitate enim eum qui talem sustinuit a peccatoribus adversum semet ipsos contradictionem ut ne fatigemini animis vestris deficientes

**12:4.** For you have not yet resisted unto blood, striving against [sin](#).

Nondum usque ad sanguinem restitistis adversus peccatum repugnantes

**12:5.** And you have forgotten the consolation which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him.

Et obliti estis consolationis quae vobis tamquam filiis loquitur dicens fili mi noli neglegere disciplinam Domini neque fatigeris dum ab eo argueris

**12:6.** For whom the Lord [loveth](#) he chastiseth: and he scourgeth every son whom he receiveth.

Quem enim diligit Dominus castigat flagellat autem omnem filium quem recipit

**12:7.** Persevere under discipline. [God](#) dealeth with you as with his sons. For what son is there whom the father doth not correct?

In disciplina perseverate tamquam filiis vobis offert Deus quis enim filius quem non corripit pater

**12:8.** But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons.

Quod si extra disciplinam estis cuius participes facti sunt omnes ergo adulteri et non filii estis

**12:9.** Moreover, we have had fathers of our flesh for instructors, and we revered them. Shall we not much more [obey](#) the [Father](#) of spirits and live?

Deinde patres quidem carnis nostrae habuimus eruditores et reverebamur non multo magis obtemperabimus Patri spirituum et vivemus

**12:10.** And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his [sanctification](#).

Et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos hic autem ad id quod utile est in recipiendo sanctificationem eius

**12:11.** Now all chastisement for the present indeed seemeth not to bring with it [joy](#), but sorrow: but afterwards it will yield to them that are exercised by it the most peaceable fruit of [justice](#).

Omnis autem disciplina in praesenti quidem videtur non esse gaudii sed maeroris postea autem fructum pacatissimum exercitatis per eam reddit iustitiae

**12:12.** Wherefore, lift up the hands which hang down and the feeble knees:

Propter quod remissas manus et soluta genua erigite

**12:13.** And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.

Et gressus rectos facite pedibus vestris ut non claudicans erret magis autem sanetur

**12:14.** Follow peace with all **men** and **holiness**: without which no **man** shall see **God**.

Pacem sequimini cum omnibus et sanctimoniam sine qua nemo videbit Dominum

**12:15.** Looking diligently, lest any **man** be wanting to the **grace** of **God**: lest any root of bitterness springing up do hinder and by it many be defiled:

Contemplantes ne quis desit gratiae Dei ne qua radix amaritudinis sursum germinans inpediat et per illam inquinentur multi

**12:16.** Lest there be any fornicator or profane person, as **Esau** who for one mess sold his first birthright.

Ne quis fornicator aut profanus ut Esau qui propter unam escam vendidit primitiva sua

**12:17.** For **know** ye that afterwards, when he desired to inherit the benediction, he was rejected. For he found no place of repentance, although with tears he had sought it.

Scitote enim quoniam et postea cupiens hereditare benedictionem reprobatus est non enim invenit paenitentiae locum quamquam cum lacrimis inquisisset eam

**He found, etc...** That is, he found no way to bring his father to repent, or change his mind, with relation to his having given the  **blessing**  to his younger brother **Jacob**.

**12:18.** For you are not come to a mountain that might be touched and a burning fire and a whirlwind and darkness and storm,

Non enim accessistis ad tractabilem et accensibilem ignem et turbinem et caliginem et procellam

**12:19.** And the sound of a trumpet and the voice of words, which they that had excused themselves, that the word might not be spoken to them.

Et tubae sonum et vocem verborum quam qui audierunt excusaverunt se ne eis fieret verbum

**12:20.** For they did not endure that which was said: and if so much as a beast shall touch the mount, it shall be **stoned**.

Non enim portabant quod dicebatur et si bestia tetigerit montem lapidabitur

**12:21.** And so terrible was that which was seen, **Moses** said: I am frightened, and tremble.

Et ita terribile erat quod videbatur Moses dixit exterritus sum et tremebundus

**12:22.** But you are come to mount Sion and to the city of the **living God**, the **heavenly Jerusalem**, and to the company of many thousands of **angels**,

Sed accessistis ad Sion montem et civitatem Dei viventis Hierusalem caelestem et multorum milium angelorum frequentiae

**12:23.** And to the church of the **firstborn** who are written in the **heavens**, and to **God** the judge of all, and to the spirits of the **just** made perfect,

Et ecclesiam primitivorum qui conscripti sunt in caelis et iudicem omnium Deum et spiritus iustorum perfectorum

**12:24.** And to **Jesus** the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of **Abel**.

Et testamenti novi mediatorem Iesum et sanguinis sparsionem melius loquentem quam Abel

**12:25.** See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon earth, much more shall not we that turn away from him that speaketh to us from **heaven**.

Videte ne recusetis loquentem si enim illi non effugerunt recusantes eum qui super terram loquebatur multo magis nos qui de caelis loquentem nobis avertimur

**12:26.** Whose voice then moved the earth; but now he **promiseth**, saying: Yet once more: and I will move, not only the earth, but **heaven** also.

Cuius vox movit terram tunc modo autem repromittit dicens adhuc semel ego movebo non solum terram sed et caelum

**12:27.** And in that he saith: Yet once more, he signifieth the translation of the moveable things as made,

that those things may remain which are immoveable.

Quod autem adhuc semel dicit declarat mobilia translationem tamquam factorum ut maneant ea quae sunt immobilia

**12:28.** Therefore, receiving an immoveable kingdom, we have **grace**: whereby let us serve, pleasing **God**, with fear and reverence.

Itaque regnum immobile suscipientes habemus gratiam per quam serviamus placentes Deo cum metu et reverentia

**12:29.** For our **God** is a consuming fire.

Etenim Deus noster ignis consumens est

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## Hebrews Chapter 13

### Divers admonitions and exhortations.

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**13:1.** Let the [charity](#) of the brotherhood abide in you.

Caritas fraternitatis maneat

**13:2.** And hospitality do not forget: for by this some, being not aware of it, have entertained [angels](#).

Hospitalitatem nolite oblivisci per hanc enim latuerunt quidam angelis hospitio receptis

**13:3.** Remember them that are in bands, as if you were bound with them: and them that labour, as being yourselves also in the body.

Mementote vincitorum tamquam simul vincti et laborantium tamquam et ipsi in corpore morantes

**13:4.** Marriage [honourable](#) in all, and the bed undefiled. For fornicators and [adulterers](#) God will judge.

Honorabile conubium in omnibus et torus immaculatus fornicatores enim et adulteros iudicabit Deus

**Or, Let marriage be honourable in all...** That is, in all things belonging to the [marriage](#) state. This is a warning to [married](#) people, not to abuse the [sanctity](#) of their state, by any liberties or irregularities contrary thereunto. Now it does not follow from this text that all persons are obliged to [marry](#), even if the word omnibus were rendered, in all persons, instead of in all things: for if it was a precept, [St. Paul](#) himself would have transgressed it, as he never [married](#). Moreover, those who have already made a [vow](#) to [God](#) to lead a single life, should they attempt to [marry](#), they would incur their own damnation. [1 Timothy 5:12](#).

**13:5.** Let your manners be without [covetousness](#), contented with such things as you have. For he hath said: I will not leave thee: neither will I forsake thee.

Sint mores sine avaritia contenti praesentibus ipse enim dixit non te deseram neque derelinquam

**13:6.** So that we may confidently say: The Lord is my helper: I will not fear what [man](#) shall do to me.

Ita ut confidenter dicamus Dominus mihi adiutor non timebo quid faciat mihi homo

**13:7.** Remember your prelates who have spoken the word of [God](#) to you: whose [faith](#) follow, considering the end of their conversation,

Mementote praepositorum vestrorum qui vobis locuti sunt verbum Dei quorum intuentes exitum conversationis imitamini fidem

**13:8.** [Jesus Christ](#), yesterday, and today: and the same for ever.

Iesus Christus heri et hodie ipse et in saecula

**13:9.** Be not led away with various and strange doctrines. For it is best that the heart be established with [grace](#), not with meats: which have not profited those that walk in them.

Doctrinis variis et peregrinis nolite abduci optimum enim est gratia stabiliri cor non escis quae non profuerunt ambulanti in eis

**13:10.** We have an [altar](#) whereof they have no power to eat who serve the [tabernacle](#).

Habemus altare de quo edere non habent potestatem qui tabernaculo deserviunt

**13:11.** For the bodies of those beasts whose blood is brought into the holies by the [high priest](#) for [sin](#) are burned without the camp.

Quorum enim animalium infertur sanguis pro peccato in sancta per pontificem horum corpora cremantur extra castra

**13:12.** Wherefore [Jesus](#) also, that he might sanctify the people by his own blood, suffered without the gate.

Propter quod et Iesus ut sanctificaret per suum sanguinem populum extra portam passus est

**13:13.** Let us go forth therefore to him without the camp, bearing his reproach.

Exeamus igitur ad eum extra castra inproperium eius portantes

**Let us go forth therefore to him without the camp, bearing his reproach...** That is, bearing his cross. It is an exhortation to them to

be willing to suffer with Christ, reproaches, persecutions, and even death, if they desire to partake of the benefit of his suffering for man's redemption.

**13:14.** For, we have not here a lasting city: but we seek one that is to come.

Non enim habemus hic manentem civitatem sed futuram inquirimus

**13:15.** By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.

Per ipsum ergo offeramus hostiam laudis semper Deo id est fructum laborum confitentium nomini eius

**13:16.** And do not forget to do good and to impart: for by such sacrifices God's favour is obtained.

Beneficientiae autem et communionis nolite oblivisci talibus enim hostiis promeretur Deus

**13:17.** Obey your prelates and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy and not with grief. For this is not expedient for you.

Oboedite praepositis vestris et subiacete eis ipsi enim pervigilant quasi rationem pro animabus vestris reddituri ut cum gaudio hoc faciant et non gementes hoc enim non expedit vobis

**13:18.** Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things.

Orate pro nobis confidimus enim quia bonam conscientiam habemus in omnibus bene volentes conversari

**13:19.** And I beseech you the more to do this, that I may be restored to you the sooner.

Amplius autem deprecor vos hoc facere ut quo celerius restituar vobis

**13:20.** And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament,

Deus autem pacis qui eduxit de mortuis pastorem magnum ovium in sanguine testamenti aeterni Dominum nostrum Iesum

**13:21.** Fit you in all goodness, that you may do his will; doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen.

Apetet vos in omni bono ut faciatis voluntatem eius faciens in vobis quod placeat coram se per Iesum Christum cui gloria in saecula saeculorum amen

**13:22.** And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words.

Rogo autem vos fratres sufferatis verbum solacii etenim perpaucis scripsi vobis

**13:23.** Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you.

Cognoscite fratrem nostrum Timotheum dimissum cum quo si celerius venerit videbo vos

**13:24.** Salute all your prelates and all the saints. The brethren from Italy salute you.

Salutate omnes praepositos vestros et omnes sanctos salutant vos de Italia

**13:25.** Grace be with you all. Amen.

Gratia cum omnibus vobis amen

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## Osee

### The Prophecy of Osee, also called Hosea

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OSEE, or Hosea, whose [name](#) signifies A saviour, was the first in the order of time among those who are commonly called lesser [prophets](#), because their [prophecies](#) are short. He [prophesied](#) in the kingdom of [Israel](#), that is, of the ten tribes, about the same time that [Isaias prophesied](#) in the kingdom of [Juda](#). (*For more information, see the article [OSEE in the Catholic Encyclopedia](#).*)

**Osee Chapter 1.** By marrying a harlot, and by the names of his children, the prophet sets forth the crimes of Israel and their punishment. He foretells their redemption by Christ.

**Osee Chapter 2.** Israel is justly punished for leaving God. The abundance of grace in the church of Christ.

**Osee Chapter 3.** The prophet is commanded again to love an adulteress; to signify God's love to the synagogue. The wretched state of the Jews for a long time, till at last they shall be converted.

**Osee Chapter 4.** God's judgment against the sins of Israel: Juda is warned not to follow their example.

**Osee Chapter 5.** God's threats against the priests, the people, and princes of Israel, for their idolatry.

**Osee Chapter 6.** Affliction shall be a means to bring many to Christ, a complaint of the untowardness of the Jews. God loves mercy more than sacrifice.

**Osee Chapter 7.** The manifold sins of Israel, and of their kings, hinder the Lord from healing them.

**Osee Chapter 8.** The Israelites are threatened with destruction for their impiety and idolatry.

**Osee Chapter 9.** The distress and captivity of Israel for their sins and idolatry.

**Osee Chapter 10.** After many benefits, great affliction shall fall upon the ten tribes, for their ingratitude to God.

**Osee Chapter 11.** God proceeds in threatening Israel for their ingratitude: yet he will not utterly destroy them.

**Osee Chapter 12.** Israel is reprov'd for sin. God's favours to them.

**Osee Chapter 13.** The judgments of God upon Israel for their sins. Christ shall one day redeem them.

**Osee Chapter 14.** Samaria shall be destroyed. An exhortation to repentance: God's favour through Christ to the penitent.

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## Osee Chapter 1

**By marrying a harlot, and by the names of his children, the prophet sets forth the crimes of Israel and their punishment. He foretells their redemption by Christ.**

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**1:1.** The [word of the Lord](#), that came to Osee, the son of Beerī, in the days of [Ozias](#), Joathan, [Achaz](#), and [Ezechias](#), kings of [Juda](#), and in the days of [Jeroboam](#), the son of Joas, king of [Israel](#).

Verbum Domini quod factum est ad Osee filium Beerī in diebus Oziae Ioatham Ahaz Ezechiae regum Iuda et in diebus Hieroboam filii Ioas regis Israhel

**1:2.** The beginning of the [Lord's](#) speaking by Osee: and the [Lord](#) said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall depart from the [Lord](#).

Principium loquendi Dominum in Osee et dixit Dominus ad Osee vade sume tibi uxorem fornicationum et filios fornicationum quia fornicans fornicabitur terra a Domino

**A wife of fornications...** That is, a wife that has been given to fornication. This was to represent the [Lord's](#) proceedings with his people [Israel](#), who, by spiritual fornication, were continually offending him. -- Ibid. **Children of fornications...** So called from the character of their mother, if not also from their own [wicked](#) dispositions.

**1:3.** So he went and took Gomer, the daughter of Debelaim: and she conceived, and bore him a son.

Et abiit et accepit Gomer filiam Debelaim et concepit et peperit filium

**1:4.** And the [Lord](#) said to him: Call his [name](#) Jezrahel: for yet a little while, and I will visit the blood of Jezrahel upon the house of [Jehu](#), and I will cause to cease the kingdom of the [house of Israel](#).

Et dixit Dominus ad eum voca nomen eius Hiezrahel quoniam adhuc modicum et visitabo sanguinem Hiezrahel super domum Hieu et quiescere faciam regnum domus Israhel

**1:5.** And in that day I will break in pieces the bow of [Israel](#) in the valley of Jezrahel.

Et in illa die conteram arcum Israhel in valle Hiezrahel

**1:6.** And she conceived again, and bore a daughter, and he said to him: Call her [name](#), Without mercy: for I will not add any more to have mercy on the [house of Israel](#), but I will utterly forget them.

Et concepit adhuc et peperit filiam et dixit ei voca nomen eius Absque misericordia quia non addam ultra misereri domui Israhel sed oblivione obliviscar eorum

**Without mercy...** Lo-Ruhamah.

**1:7.** And I will have mercy on the house of [Juda](#), and I will save them by the [Lord](#), their [God](#): and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

Et domui Iuda miserebor et salvabo eos in Domino Deo suo et non salvabo eos in arcu et gladio et in bello et in equis et in equitibus

**1:8.** And she weaned her that was called Without mercy. And she conceived, and bore a son.

Et ablactavit eam quae erat absque misericordia et concepit et peperit filium

**1:9.** And he said: Call his [name](#), Not my people: for you are not my people, and I will not be yours.

Et dixit voca nomen eius Non populus meus quia vos non populus meus et ego non ero vester

**Not my people...** Lo-ammi.

**1:10.** And the number of the [children of Israel](#) shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in the place where it shall be said to them: You are not my people: it shall be said to them: Ye are the sons of the [living God](#).

Et erit numerus filiorum Israhel quasi harena maris quae sine mensura est et non numerabitur et erit in loco ubi dicitur eis non populus meus vos dicitur eis filii Dei viventis

**The number, etc...** Viz., of the [true Israelites](#), the children of the [church of Christ](#).

**1:11.** And the **children of Juda**, and the **children of Israel**, shall be gathered together: and they shall appoint themselves **one head**, and shall come up out of the land: for great is the day of Jezrahel.  
Et congregabuntur filii Iuda et filii Israhel pariter et ponent sibimet caput unum et ascendent de terra quia magnus dies Hiezrahel

**One head... viz., Christ. -- Ibid. Great is the day of Jezrahel...** That is, of the seed of **God**; for Jezrahel signifies the seed of **God**.

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## Osee Chapter 2

### Israel is justly punished for leaving God. The abundance of grace in the church of Christ.

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**2:1.** Say ye to your brethren: You are my people: and to your sister: Thou hast obtained mercy.

Dicite fratribus vestris Populus meus et sorori vestrae Misericordiam consecuta

**Say to your brethren, etc...** or, Call your brethren, My people: and your sister, Her that hath obtained mercy. This is connected with the latter end of the foregoing chapter, and relates to the converts of [Israel](#).

**2:2.** Judge your mother, judge her: because she is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts.

Iudicate matrem vestram iudicate quoniam ipsa non uxor mea et ego non vir eius auferat fornicationes suas a facie sua et adulteria sua de medio uberum suorum

**Your mother...** The [synagogue](#).

**2:3.** Lest I strip her naked, and set her as in the day that she was born: and I will make her as a [wilderness](#), and will set her as a land that none can pass through and will kill her with drought.

Ne forte expoliam eam nudam et statuam eam secundum diem nativitatis suae et ponam eam quasi solitudinem et statuam eam velut terram inviam et interficiam eam siti

**2:4.** And I will not have mercy on her children for they are the children of fornications.

Et filiorum illius non miserebor quoniam filii fornicationum sunt

**2:5.** For their mother hath committed fornication, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

Quia fornicata est mater eorum confusa est quae concepit eos quia dixit vadam post amatores meos qui dant panes mihi et aquas meas lanam meam et linum meum oleum meum et potum meum

**2:6.** Wherefore, behold, I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

Propter hoc ecce ego sepiam viam tuam spinis et sepiam eam maceria et semitas suas non inveniet

**2:7.** And she shall follow after her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and return to my first husband: because it was better with me than than now.

Et sequetur amatores suos et non adprehendet eos et quaeret eos et non inveniet et dicet vadam et revertar ad virum meum priorem quia bene mihi erat tunc magis quam nunc

**2:8.** And she did not [know](#) that I gave her corn, and wine, and oil, and multiplied her silver, and gold, which they have used in the service of [Baal](#).

Et haec nescivit quia ego dedi ei frumentum et vinum et oleum et argentum multiplicavi ei et aurum quae fecerunt Baal

**2:9.** Therefore will I return, and take away my corn in its season, and my wine in its season, and I will set at liberty my wool, and my flax, which covered her disgrace.

Idcirco convertar et sumam frumentum meum in tempore suo et vinum meum in tempore suo et liberabo lanam meam et linum meum quae operiebant ignominiam eius

**2:10.** And now I will lay open her folly in the eyes of her lovers: and no [man](#) shall deliver her out of my hand:

Et nunc revelabo stultitiam eius in oculis amatorum eius et vir non eruet eam de manu mea

**2:11.** And I will cause all her mirth to cease, her solemnities, her new moons, her [sabbaths](#), and all her

festival times.

Et cessare faciam omne gaudium eius sollempnitatem eius neomeniam eius sabbatum eius et omnia festa tempora eius

**2:12.** And I will destroy her vines, and her fig trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest and the beasts of the field shall devour her.

Et corrumpam vineam eius et ficum eius de quibus dixit mercedes hae meae sunt quas dederunt mihi amatores mei et ponam eam in saltu et comedet illam bestia agri

**2:13.** And I will visit upon her the days of **Baalim**, to whom she burnt **incense**, and decked herself out with her earrings, and with her **jewels**, and went after her lovers, and forgot me, saith the **Lord**.

Et visitabo super eam dies Baalim quibus accendebat incensum et ornabatur in aure sua et monili suo et ibat post amatores suos et mei obliviscebatur dicit Dominus

**2:14.** Therefore, behold I will allure her, and will lead her into the **wilderness**: and I will speak to her heart.

Propter hoc ecce ego lactabo eam et ducam eam in solitudinem et loquar ad cor eius

**I will allure her, etc...** After all her disloyalties, I will still allure her by my **grace** etc., and send her vinedressers, viz., the **apostles**: originally her own children, who shall open to her the **gates of hope**; as heretofore at her coming into the land of promise, she had all good success after she had satisfied the divine **justice** by the execution of Achan in the **valley of Achor** (**Joshua 7**).

**2:15.** And I will give her vinedressers out of the same place, and the **valley of Achor** for an opening of **hope**: and she shall sing there according to the days of her youth, and according to the days of her coming up out of the land of **Egypt**.

Et dabo ei vinitores eius ex eodem loco et vallem Achor ad aperiendam spem et canet ibi iuxta dies iuventutis suae et iuxta dies ascensionis suae de terra Aegypti

**2:16.** And it shall be in that day, saith the **Lord**: That she shall call me: My husband, and she shall call me no more Banli.

Et erit in die illo ait Dominus vocabit me Vir meus et non vocabit me ultra Baali

**My husband...** In **Hebrew**, Ishi. Baali, my lord. The meaning of this verse is: that whereas Ishi and Baali were used indifferently in those days by wives speaking to their husbands; the **synagogue**, whom **God** was pleased to consider as his spouse, should call him only Ishi, and abstain from the **name** of Baali, because of its affinity with the **idol Baal**.

**2:17.** And I will take away the **names** of **Baalim** out of her mouth, and she shall no more remember their **name**.

Et auferam nomina Baalim de ore eius et non recordabitur ultra nominis eorum

**Baalim...** It is the plural number of **Baal**: for there were divers **idols** of **Baal**.

**2:18.** And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and **war** out of the land: and I will make them sleep secure.

Et percutiam eis foedus in die illa cum bestia agri et cum volucre caeli et cum reptili terrae et arcum et gladium et bellum conteram de terra et dormire eos faciam fiducialiter

**2:19.** And I will espouse thee to me for ever: and I will espouse thee to me in **justice**, and judgment, and in mercy, and in commiserations.

Et sponsabo te mihi in sempiternum et sponsabo te mihi in iustitia et iudicio et in misericordia et miserationibus

**I will espouse thee, etc...** This relates to the **happy** espousals of **Christ** with his **church**: which shall never be dissolved.

**2:20.** And I will espouse thee to me in **faith**: and thou shalt **know** that I am the **Lord**.

Et sponsabo te mihi in fide et scies quia ego Dominus

**2:21.** And it shall come to pass in that day: I will hear, saith the **Lord**, I will hear the **heavens**, and they shall hear the earth.

Et erit in illa die exaudiam dicit Dominus exaudiam caelos et illi exaudient terram

**Hear the heavens, etc...** All shall conspire in favour of the church, which in the following verse is called Jezrahel, that is, the seed of **God**.

**2:22.** And the earth shall hear the corn, and the wine, and the oil, and these shall hear Jezrahel.

Et terra exaudiet triticum et vinum et oleum et haec exaudient Hiezrahel

**2:23.** And I will sow her unto me in the earth, and I will have mercy on her that was without mercy.

Et seminabo eam mihi in terram et miserebor eius quae fuit absque misericordia

**2:24.** And I will say to that which is not my people: Thou art my people: and they shall say: Thou art my [God](#).

Et dicam non populo meo populus meus tu et ipse dicet Dominus meus es tu

**That which was not my people, etc...** This relates to the conversion of the [Gentiles](#).

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## Osee Chapter 3

**The prophet is commanded again to love an adulteress; to signify God's love to the synagogue. The wretched state of the Jews for a long time, till at last they shall be converted.**

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**3:1.** And the **Lord** said to me: Go yet again, and **love** a **woman** beloved of her friend, and an adulteress: as the **Lord loveth** the **children of Israel**, and they look to strange gods, and **love** the husks of the grapes.

Et dixit Dominus ad me adhuc vade dilige mulierem dilectam amico et adulteram sicut diligit Dominus filios Israhel et ipsi respectant ad deos alienos et diligunt vinacea uvarum

**3:2.** And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

Et fodi eam mihi quindecim argenteis et choro hordei et dimidio choro hordei

**3:3.** And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no **man's**, and I also will wait for thee.

Et dixi ad eam dies multos expectabis me non fornicaberis et non eris viro sed et ego expectabo te

**3:4.** For the **children of Israel** shall sit many days without king, and without prince, and without **sacrifice**, and without **altar**, and without **ephod**, and without theraphim.

Quia dies multos sedebunt filii Israhel sine rege et sine principe et sine sacrificio et sine altari et sine ephod et sine therafin

**Theraphim...** Images or representations.

**3:5.** And after this the **children of Israel** shall return and shall seek the **Lord**, their **God**, and **David, their king**: and they shall fear the **Lord**, and his goodness, in the last days.

Et post haec revertentur filii Israhel et quaerent Dominum Deum suum et David regem suum et pavebunt ad Dominum et ad bonum eius in novissimo dierum

**David their king...** That is, **Christ**, who is of the house of **David**.

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## Osee Chapter 4

### God's judgment against the sins of Israel: Juda is warned not to follow their example.

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**4:1.** Hear the [word of the Lord](#), ye [children of Israel](#), for the [Lord](#) shall enter into judgment with the inhabitants of the land: for there is no [truth](#), and there is no mercy, and there is no [knowledge](#) of [God](#) in the land.

Audite verbum Domini filii Israhel quia iudicium Domino cum habitatoribus terrae non est enim veritas et non est misericordia et non est scientia Dei in terra

**4:2.** Cursing, and lying, and killing, and theft, and [adultery](#), have overflowed, and blood hath touched blood.

Maledictum et mendacium et homicidium et furtum et adulterium inundaverunt et sanguis sanguinem tetigit

**4:3.** Therefore shall the land mourn, and every one that dwelleth in it shall languish with the heat of the field, and with the fowls of the air: yea, the fishes of the sea also shall be gathered together.

Propter hoc lugebit terra et infirmabitur omnis qui habitat in ea in bestia agri et in volucre caeli sed et pisces maris congregabuntur

**4:4.** But yet let not any [man](#) judge: and let not a [man](#) be rebuked: for thy people are as they that contradict the [priest](#).

Verumtamen unusquisque non iudicet et non arguatur vir populus enim tuus sicut hii qui contradicunt sacerdoti

**Let not any man judge, etc...** As if he would say: It is in vain to strive with them, or reprove them, they are so obstinate in [evil](#).

**4:5.** And thou shalt fall today, and the [prophet](#) also shall fall with thee: in the night I have made thy mother to be silent.

Et corrues hodie et corruet etiam propheta tecum nocte tacere feci matrem tuam

**4:6.** My people have been silent, because they had no [knowledge](#): because thou hast rejected [knowledge](#), I will reject thee, that thou shalt not do the office of [priesthood](#) to me: and thou hast forgotten the law of thy [God](#), I also will forget thy children.

Conticuit populus meus eo quod non habuerit scientiam quia tu scientiam reppulisti repellam te ne sacerdotio fungaris mihi et oblita es legis Dei tui obliviscar filiorum tuorum et ego

**4:7.** According to the multitude of them, so have they [sinned](#) against me: I will change their [glory](#) into shame.

Secundum multitudinem eorum sic peccaverunt mihi gloriam eorum in ignominiam commutabo

**4:8.** They shall eat the [sins](#) of my people, and shall lift up their [souls](#) to their [iniquity](#).

Peccata populi mei comedent et ad iniquitatem eorum sublevabunt animas eorum

**4:9.** And there shall be like people like [priest](#): and I will visit their ways upon them, and I will repay them their devices.

Et erit sicut populus sic sacerdos et visitabo super eum vias eius et cogitationes eius reddam ei

**4:10.** And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the [Lord](#) in not observing the law.

Et comedent et non saturabuntur fornicati sunt et non cessaverunt quoniam Dominum reliquerunt in non custodiendo

**4:11.** Fornication, and wine, and drunkenness, take away the understanding.

Fornicatio et vinum et ebrietas aufert cor

**4:12.** My people have consulted their stocks, and their staff hath declared unto them: for the spirit of fornication hath deceived them, and they have committed fornication against their **God**.

Populus meus in ligno suo interrogavit et baculus eius adnuntiavit ei spiritus enim fornicationum decepit eos et fornicati sunt a Deo suo

**4:13.** They offered **sacrifice** upon the tops of the mountains, and burnt **incense** upon the hills: under the oak, and the poplar, and the turpentine tree, because the shadow thereof was **good**: therefore shall your daughters commit fornication, and your spouses shall be adulteresses.

Super capita montium sacrificabant et super colles accendebant thymiana subtus quercum et populum et terebinthum quia bona erat umbra eius ideo fornicabuntur filiae vestrae et sponsae vestrae adulterae erunt

**4:14.** I will not visit upon your daughters, when they shall commit fornication, and upon your spouses when they shall commit **adultery**: because themselves conversed with harlots, and offered **sacrifice** with the effeminate, and the people that doth not understand shall be beaten.

Non visitabo super filias vestras cum fuerint fornicatae et super sponas vestras cum adulteraverint quoniam ipsi cum meretricibus versabantur et cum effeminatis sacrificabant et populus non intellegens vapulabit

**4:15.** If thou play the harlot, O **Israel**, at least let not **Juda** offend: and go ye not into Galgal, and come not up into Bethaven, and do not **swear**: The **Lord** liveth.

Si fornicaris tu Israhel non delinquat saltim Iuda et nolite ingredi in Galgala et ne ascenderitis in Bethaven neque iuraveritis vivit Dominus

**Galgal and Bethaven...** Places where **idols** were worshipped. **Bethel**, which signifies the **house of God**, is called by the **prophet**, Bethaven, that is, the house of vanity, from **Jeroboam's golden calf** that was worshipped there.

**4:16.** For **Israel** hath gone astray like a wanton heifer now will the **Lord** feed them, as a lamb in a spacious place.

Quoniam sicut vacca lasciviens declinavit Israhel nunc pascet eos Dominus quasi agnum in latitudine

**4:17.** Ephraim is a partaker with **idols**, let him alone.

Particeps idolorum Ephraim dimitte eum

**4:18.** Their banquet is separated, they have gone astray by fornication: they that should have protected them have **loved** to bring shame upon them.

Separatum est convivium eorum fornicatione fornicati sunt dilexerunt adferre ignominiam protectores eius

**4:19.** The wind hath bound them up in its wings, and they shall be confounded because of their **sacrifices**.

Ligavit spiritus eam in alis suis et confundentur a sacrificiis suis

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## Osee Chapter 5

### God's threats against the priests, the people, and princes of Israel, for their idolatry.

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**5:1.** Hear ye this, O [priests](#), and hearken, O ye [house of Israel](#), and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over and a net spread upon [Thabor](#).

Audite hoc sacerdotes et attendite domus Israhel et domus regis auscultate quia vobis iudicium est quoniam laqueus facti estis speculationi et rete expansum super Thabor

**O priests...** What is said of [priests](#) in this [prophecy](#) is chiefly understood of the [priests](#) of the kingdom of [Israel](#); who were not [true priests](#) of the race of [Aaron](#); but served the calves at [Bethel](#) and [Dan](#).

**5:2.** And you have turned aside victims into the depth and I am the teacher of them all.

Et victimas declinastis in profundum et ego eruditor omnium eorum

**5:3.** I [know](#) Ephraim, and [Israel](#) is not hid from me for now Ephraim hath committed fornication, [Israel](#) is defiled.

Ego scio Ephraim et Israhel non est absconditus a me quia nunc fornicatus est Ephraim contaminatus est Israhel

**5:4.** They will not set their thoughts to return to their [God](#): for the spirit of fornication is in the midst of them, and they have not [known](#) the [Lord](#).

Non dabunt cogitationes suas ut revertantur ad Dominum suum quia spiritus fornicationis in medio eorum et Dominum non cognoverunt

**5:5.** And the [pride](#) of [Israel](#) shall answer in his face: and [Israel](#), and Ephraim shall fall in their [iniquity](#), [Juda](#) also shall fall with them.

Et respondebit arrogantia Israhel in facie eius et Israhel et Ephraim ruent in iniquitate sua ruet etiam Iudas cum eis

**5:6.** With their flocks and with their herds, they shall go to seek the [Lord](#), and shall not find him: he is withdrawn from them.

In gregibus suis et in armentis suis vadent ad quaerendum Dominum et non invenient ablatus est ab eis

**5:7.** They have transgressed against the [Lord](#): for they have begotten children that are strangers: now shall a month devour them with their portions.

In Domino praevaricati sunt quia filios alienos genuerunt nunc devorabit eos mensis cum partibus suis

**Children that are strangers...** That is, aliens from [God](#): and therefore they are threatened with speedy destruction.

**5:8.** Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O [Benjamin](#).

Clangite bucina in Gabaa tuba in Rama ululate in Bethaven post tergum tuum Benjamin

**5:9.** Ephraim shall be in desolation in the day of rebuke: among the [tribes of Israel](#) I have shown that which shall surely be.

Ephraim in desolatione erit in die correptionis in tribubus Israhel ostendi fidem

**5:10.** The princes of [Juda](#) are become as they that take up the bound: I will pour out my [wrath](#) upon them like water.

Facti sunt principes Iuda quasi adsumentes terminum super eos effundam quasi aquam iram meam

**As they that take up the bound...** That is, they that remove the boundary, encroaching on the property of their neighbors: figuratively: going beyond the boundary of the laws of [God](#).

**5:11.** Ephraim is under oppression, and broken in judgment: because he began to go after filthiness.

Calumniam patiens Ephraim fractus iudicio quoniam coepit abire post sordem

**5:12.** And I will be like a moth to Ephraim: and like rottenness to the house of **Juda**.

Et ego quasi tineam Ephraim et quasi putredo domui Iuda

**5:13.** And Ephraim saw his sickness, and **Juda** his band: and Ephraim went to the **Assyrian**, and sent to the avenging king: and he shall not be able to heal you, neither shall he be able to take off the band from you.

Et vidit Ephraim languorem suum et Iudas vinculum suum et abiit Ephraim ad Assur et misit ad regem ultorem et ipse non poterit sanare vos nec solvere poterit a vobis vinculum

**5:14.** For I will be like a lioness to Ephraim, and like a lion's whelp to the house of **Juda**: I, I will catch, and go: I will take away, and there is none that can rescue.

Quoniam ego quasi leaena Ephraim et quasi catulus leonis domui Iuda ego ego capiam et vadam tollam et non est qui eruat

**5:15.** I will go and return to my place: until you are consumed, and seek my face.

Vadens revertar ad locum meum donec deficiatis et quaeratis faciem meam

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## Osee Chapter 6

**Affliction shall be a means to bring many to Christ, a complaint of the untowardness of the Jews. God loves mercy more than sacrifice.**

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**6:1.** In their affliction they will rise early to me: Come, and let us return to the [Lord](#).

In tribulatione sua mane consurgunt ad me venite et revertamur ad Dominum

**6:2.** For he hath taken us, and he will heal us: he will strike, and he will cure us.

Quia ipse cepit et sanabit nos percutiet et curabit nos

**6:3.** He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall [know](#), and we shall follow on, that we may [know](#) the [Lord](#). His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

Vivificabit nos post duos dies in die tertia suscitabit nos et vivemus in conspectu eius sciemus sequemurque ut cognoscamus Dominum quasi diluculum praeparatus est egressus eius et veniet quasi imber nobis temporaneus et serotinus terrae

**6:4.** What shall I do to thee, O Ephraim? what shall I do to thee, O [Juda](#)? your mercy is as a morning cloud, and as the dew that goeth away in the morning.

Quid faciam tibi Ephraim quid faciam tibi Iuda misericordia vestra quasi nubes matutina et quasi ros mane pertransiens

**6:5.** For this reason have I hewed them by the [prophets](#), I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

Propter hoc dolavi in prophetis occidi eos in verbis oris mei et iudicia tua quasi lux egredientur

**6:6.** For I desired mercy, and not [sacrifice](#): and the [knowledge](#) of [God](#) more than [holocausts](#).

Quia misericordiam volui et non sacrificium et scientiam Dei plus quam holocausta

**6:7.** But they, like [Adam](#), have transgressed the covenant, there have they dealt treacherously against me.

Ipsi autem sicut Adam transgressi sunt pactum ibi praevaricati sunt in me

**6:8.** Galaad is a city of workers of [idols](#), supplanted with blood.

Galaad civitas operantium idolum subplantata sanguine

**Supplanted with blood...** that is, undermined and brought to ruin, for shedding of blood: and, as it is signified in the following verse, for conspiring with the [priests](#) (of [Bethel](#)) like robbers, to murder in the way such as passed out of [Sichem](#) to go towards the [temple of Jerusalem](#). Or else... **supplanted with blood...** signifies flowing in such manner with blood, as to suffer none to walk there without imbruing the soles of their feet in blood.

**6:9.** And like the jaws of highway robbers, they conspire with the [priests](#) who murder in the way those that pass out of [Sichem](#): for they have wrought [wickedness](#).

Et quasi fauces virorum latronum particeps sacerdotum in via interficientium pergentes de Sychem quia scelus operati sunt

**6:10.** I have seen a horrible thing in the [house of Israel](#): the fornications of Ephraim there: [Israel](#) is defiled.

In domo Israhel vidi horrendum ibi fornicationes Ephraim contaminatus est Israhel

**6:11.** And thou also, O [Juda](#), set thee a harvest, when I shall bring back the captivity of my people.

Sed et Iuda pone messem tibi cum convertero captivitatem populi mei

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## Osee Chapter 7

### The manifold sins of Israel, and of their kings, hinder the Lord from healing them.

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**7:1.** When I would have healed [Israel](#), the [iniquity](#) of Ephraim was discovered, and the wickedness of [Samaria](#), for they have committed falsehood, and the thief is come in to steal, the robber is without.  
Cum sanare vellem Israhel revelata est iniquitas Ephraim et malitia Samariae quia operati sunt mendacium et fur ingressus est spolians latrunculus foris

**7:2.** And lest they may say in their hearts, that I remember all their [wickedness](#): their own devices now have beset them about, they have been done before my face.  
Et ne forte dicant in cordibus suis omnem malitiam eorum me recordatum nunc circumdederunt eos adinventiones suae coram facie mea factae sunt

**7:3.** They have made the king glad with their [wickedness](#): and the princes with their lies.  
In malitia sua laetificaverunt regem et in mendaciis suis principes

**Made the king glad, etc...** To please [Jeroboam](#), and their other kings they have given themselves up to the [wicked](#) worship of [idols](#), which are mere falsehood and lies.

**7:4.** They are all adulterers, like an oven heated by the baker: the city rested a little from the mingling of the leaven, till the whole was leavened.  
Omnes adulterantes quasi clibanus succensus a coquente quievit paululum civitas a commixtione fermenti donec fermentaretur totum

**7:5.** The day of our king, the princes began to be mad with wine: he stretched out his hand with scornors.  
Dies regis nostri coeperunt principes furere a vino extendit manum suam cum inlusoribus

**7:6.** Because they have applied their heart like an oven, when he laid snares for them: he slept all the night baking them, in the morning he himself was heated as a flaming fire.  
Quia adplicuerunt quasi clibanum cor suum cum insidiaretur eis tota nocte dormivit coquens eos mane ipse succensus quasi ignis flammae

**7:7.** They were all heated like an oven, and have devoured their judges: all their kings have fallen: there is none amongst them that calleth unto me.  
Omnes calefacti sunt quasi clibanus et devoraverunt iudices suos omnes reges eorum ceciderunt non est qui clamet in eis ad me

**7:8.** Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned.  
Ephraim in populis ipse commiscebatur Ephraim factus est subcinericius qui non reversatur

**7:9.** Strangers have devoured his strength, and he [knew](#) it not: yea, grey hairs also are spread about upon him, and he is [ignorant](#) of it.  
Comederunt alieni robur eius et ipse nescivit sed et cani effusi sunt in eo et ipse ignoravit

**7:10.** And the [pride](#) of [Israel](#) shall be [humbled](#) before his face: and they have not returned to the [Lord](#) their [God](#), nor have they sought him in all these.  
Et humiliabitur superbia Israhel in facie eius nec reversi sunt ad Dominum Deum suum et non quaesierunt eum in omnibus his

**7:11.** And Ephraim is become as a [dove](#) that is decoyed, not having a heart: they called upon [Egypt](#), they went to the [Assyrians](#).  
Et factus est Ephraim quasi columba seducta non habens cor Aegyptum invocabant ad Assyrios abierunt

**7:12.** And when they shall go, I will spread my net upon them: I will bring them down as the fowl of the air, I will strike them as their congregation hath heard.

Et cum profecti fuerint expandam super eos rete meum quasi volucrem caeli detraham eos caedam eos secundum auditionem coetus eorum

**7:13.** Woe to them, for they have departed from me: they shall be wasted because they have transgressed against me: and I **redeemed** them: and they have spoken lies against me.

Vae eis quoniam recesserunt a me vastabuntur quia praevaricati sunt in me et ego redemi eos et ipsi locuti sunt contra me mendacia

**7:14.** And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

Et non clamaverunt ad me in corde suo sed ululabant in cubilibus suis super triticum et vinum ruminabant recesserunt a me

**7:15.** And I have chastised them, and strengthened their arms: and they have imagined **evil** against me.

Et ego erudivi et confortavi brachia eorum et in me cogitaverunt malitiam

**7:16.** They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of **Egypt**.

Reversi sunt ut essent absque iugo facti sunt quasi arcus dolosus cadent in gladio principes eorum a furore linguae suae ista subsannatio eorum in terra Aegypti

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## Osee Chapter 8

### The Israelites are threatened with destruction for their impiety and idolatry.

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**8:1.** Let there be a trumpet in thy throat like an eagle upon the [house of the Lord](#): because they have transgressed my covenant, and have violated my law.

In gutture tuo sit tuba quasi aquila super domum Domini pro eo quod transgressi sunt foedus meum et legem meam praevaricati sunt

**8:2.** They shall call upon me: O my [God](#), we, [Israel](#), [know](#) thee.

Me invocabunt Deus meus cognovimus te Israhel

**8:3.** [Israel](#) hath cast off the thing that is [good](#), the enemy shall pursue him.

Proiecit Israhel bonum inimicus persequetur eum

**8:4.** They have reigned, but not by me: they have been princes, and I [knew](#) not: of their silver and their gold they have made [idols](#) to themselves, that they might perish.

Ipsi regnaverunt et non ex me principes extiterunt et non cognovi argentum suum et aurum suum fecerunt sibi idola ut interirent

**8:5.** Thy calf, O [Samaria](#), is cast off, my [wrath](#) is kindled against them. How long will they be incapable of being cleansed?

Proiectus est vitulus tuus Samaria iratus est furor meus in eis usquequo non poterunt emundari

**8:6.** For itself also is the invention of [Israel](#): a workman made it, and it is no god: for the calf of [Samaria](#) shall be turned to spiders' webs.

Quia ex Israhel et ipse est artifex fecit illum et non est Deus quoniam in aranearum telas erit vitulus Samariae

**8:7.** For they shall sow wind, and reap a whirlwind, there is no standing stalk in it, the bud shall yield no meal; and if it should yield, strangers shall eat it.

Quia ventum seminabunt et turbinem metent culmus stans non est in eis germen non faciet farinam quod si et fecerit alieni comedent eam

**8:8.** [Israel](#) is swallowed up: now is he become among the nations like an [unclean](#) vessel.

Devoratus est Israhel nunc factus est in nationibus quasi vas inmundum

**8:9.** For they are gone up to [Assyria](#), a wild ass alone by himself: Ephraim hath given gifts to his lovers.

Quia ipsi ascenderunt ad Assur onager solitarius sibi Ephraim munera dederunt amatoribus

**8:10.** But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.

Sed et cum mercede conduxerint nationes nunc congregabo eos et quiescent paulisper ab onere regis et principum

**8:11.** Because Ephraim hath made many [altars](#) to [sin](#): [altars](#) are become to him unto [sin](#).

Quia multiplicavit Ephraim altaria ad peccandum factae sunt ei arae in delictum

**8:12.** I shall write to him my manifold laws, which have been accounted as foreign.

Scribam ei multiplices leges meas quae velut alienae computatae sunt

**8:13.** They shall offer victims, they shall [sacrifice](#) flesh, and shall eat it, and the [Lord](#) will not receive them: now will he remember their [iniquity](#), and will visit their [sins](#): they shall return to [Egypt](#).

Hostias adfer adfer immolabunt carnes et comedent Dominus non suscipiet eas nunc recordabitur iniquitatis

eorum et visitabit peccata eorum ipsi in Aegyptum convertentur

**8:14.** And **Israel** hath forgotten his Maker, and hath built temples: and **Juda** hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

Et oblitus est Israhel factoris sui et aedificavit delubra et Iudas multiplicavit urbes munitas et mittam ignem in civitates eius et devorabit aedes illius

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## Osee Chapter 9

### The distress and captivity of Israel for their sins and idolatry.

**9:1.** Rejoice not, O **Israel**: rejoice not as the nations do: for thou hast committed fornication against thy **God**, thou hast **loved** a reward upon every cornfloor.

Noli laetari Israhel noli exultare sicut populi quia fornicatus es a Deo tuo dilexisti mercedem super omnes areas tritici

**9:2.** The floor and the winepress shall not feed them, and the wine shall deceive them.

Area et torcular non pascet eos et vinum mentietur eis

**9:3.** They shall not dwell in the **Lord's** land: Ephraim is returned to **Egypt**, and hath eaten **unclean** things among the **Assyrians**.

Non habitabunt in terra Domini reversus est Ephraim Aegyptum et in Assyriis pollutum comedit

**9:4.** They shall not offer wine to the **Lord**, neither shall they please him: their **sacrifices** shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their **soul**, it shall not enter into the **house of the Lord**.

Non libabunt Domino vinum et non placebunt ei sacrificia eorum quasi panis lugentium omnes qui comedunt eum contaminabuntur quia panis eorum animae ipsorum non intrabit in domum Domini

**9:5.** What will you do in the solemn day, in the day of the feast of the **Lord**?

Quid facietis in die sollemni in die festivitatis Domini

**9:6.** For behold they are gone because of destruction: **Egypt** shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

Ecce enim profecti sunt a vastitate Aegyptus congregavit eos Memphis sepeliet eos desiderabile argenti eorum urtica hereditabit lappa in tabernaculis eorum

**9:7.** The days of visitation are come, the days of repaying are come: **know** ye, O **Israel**, that the **prophet** was foolish, the spiritual **man** was mad, for the multitude of thy **iniquity**, and the multitude of thy **madness**.

Venerunt dies visitationis venerunt dies retributionis scitote Israhel stultum prophetam insanum virum spiritalem propter multitudinem iniquitatis tuae et multitudo amentiae

**9:8.** The watchman of Ephraim was with my **God**: the **prophet** is become a snare of ruin upon all his ways, **madness** is in the house of his **God**.

Speculator Ephraim cum Deo meo propheta laqueus ruinae super omnes vias eius insania in domo Dei eius

**9:9.** They have **sinned** deeply, as in the days of Gabaa: he will remember their **iniquity**, and will visit their **sin**.

Profunde peccaverunt sicut in diebus Gabaa recordabitur iniquitatis eorum et visitabit peccata eorum

**9:10.** I found **Israel** like grapes in the **desert**, I saw their fathers like the **firstfruits** of the fig tree in the top thereof: but they went in to **Beelphegor**, and alienated themselves to that confusion, and became abominable, as those things were, which they **loved**.

Quasi uvas in deserto inveni Israhel quasi prima poma ficulneae in cacumine eius vidi patres eorum ipsi autem intraverunt ad Beelphegor et abalienati sunt in confusione et facti sunt abominabiles sicut ea quae dilexerunt

**9:11.** As for Ephraim, their **glory** hath flown away like bird from the birth, and from the womb, and from the conception.

Ephraim quasi avis avolavit gloria eorum a partu et ab utero et a conceptu

**9:12.** And though they should bring up their children, I will make them without children among **men**: yea, and woe to them, when I shall depart from them.

Quod si et enutrierint filios suos absque liberis eos faciam in hominibus sed et vae eis cum recessero ab eis

**9:13.** Ephraim, as I saw, was a **Tyre**, founded in beauty: and Ephraim shall bring out his children to the **murderer**.

Ephraim ut vidi Tyrus erat fundata in pulchritudine et Ephraim educit ad interfectorem filios suos

**9:14.** Give them, O **Lord**. What wilt thou give them? Give them a womb without children, and dry breasts.

Da eis Domine quid dabis eis da eis vulvam sine liberis et ubera arentia

**9:15.** All their **wickedness** is in Galgal, for there I **hated** them: for the wickedness of their devices I will cast them forth out of my house: I will **love** them no more, all their princes are revolvers.

Omnes nequitiae eorum in Galgal quia ibi exosos habui eos propter malitiam adinventionum eorum de domo mea eiciam eos non addam ut diligam eos omnes principes eorum recedentes

**9:16.** Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

Percussus est Ephraim radix eorum exsiccata est fructum nequaquam facient quod si et genuerint interficiam amantissima uteri eorum

**9:17.** My **God** will cast them away, because they hearkened not to him: and they shall be wanderers among the nations.

Abiciet eos Deus meus quia non audierunt eum et erunt vagi in nationibus

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## Osee Chapter 10

### After many benefits, great affliction shall fall upon the ten tribes, for their ingratitude to God.

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**10:1.** **Israel** a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit, he hath multiplied **altars**, according to the plenty of his land he hath abounded with **idols**.

Vitis frondosa Israhel fructus adaequatus est ei secundum multitudinem fructus sui multiplicavit altaria iuxta ubertatem terrae suae exuberavit simulacris

**10:2.** Their heart is divided: now they shall perish: he shall break down their **idols**, he shall destroy their **altars**.

Divisum est cor eorum nunc interibunt ipse confringet simulacra eorum depopulabitur aras eorum

**10:3.** For now they shall say: We have no king: because we fear not the **Lord**: and what shall a king do to us?

Quia nunc dicent non est rex nobis non enim timemus Dominum et rex quid faciet nobis

**10:4.** You speak words of an unprofitable vision, and you shall make a covenant: and judgment shall spring up as bitterness in the furrows of the field.

Loquimini verba visionis inutilis et ferietis foedus et germinabit quasi amaritudo iudicium super sulcos agri

**10:5.** The inhabitants of **Samaria** have worshipped the kine of Bethaven: for the people thereof have mourned over it, and the wardens of its **temple** that rejoiced over it in its **glory** because it is departed from it.

Vaccas Bethaven coluerunt habitatores Samariae quia luxit super eum populus eius et aeditui eius super eum exultaverunt in gloria eius quia migravit ab eo

**The kine of Bethaven...** The golden calves of **Jeroboam**.

**10:6.** For itself also is carried into **Assyria**, a present to the avenging king: shame shall fall upon Ephraim, and **Israel** shall be confounded in his own will.

Siquidem et ipse in Assur delatus est munus regi ultori confusio Ephraim capiet et confundetur Israhel in voluntate sua

**Itself also is carried, etc...** One of the golden calves was given by **king Manahem**, to Phul, king of the **Assyrians**, to engage him to stand by him.

**10:7.** **Samaria** hath made her king to pass as froth upon the face of the water.

Transire fecit Samaria regem suum quasi spumam super faciem aquae

**10:8.** And the high places of the **idol**, the **sin** of **Israel** shall be destroyed: the bur and the thistle shall grow up over their **altars**: and they shall say to the mountains Cover us; and to the hills: Fall upon us.

Et disperdentur excelsa idoli peccatum Israhel lappa et tribulus ascendet super aras eorum et dicent montibus operite nos et collibus cadite super nos

**10:9.** From the days of Gabaa, **Israel** hath **sinned**, there they stood: the battle in Gabaa against the children of **iniquity** shall not overtake them.

Ex diebus Gabaa peccavit Israhel ibi steterunt non comprehendet eos in Gabaa proelium super filios iniquitatis

**10:10.** According to my desire, I will chastise them: and the nations shall be gathered together against them, when they shall be chastised for their two **iniquities**.

Iuxta desiderium meum corripiam eos congregabuntur super eos populi cum corripientur propter duas iniquitates suas

**Their two iniquities...** Their two calves.

**10:11.** Ephraim is a heifer taught to **love** to tread out corn, but I passed over upon the beauty of her neck:

I will ride upon Ephraim, **Juda** shall plough, **Jacob** shall break the furrows for himself.

Ephraim vitula docta diligere trituram et ego transivi super pulchritudinem colli eius ascendam super Ephraim arabit Iudas confringet sibi sulcos Iacob

**10:12.** Sow for yourselves in **justice**, and reap in the mouth of mercy, break up your fallow ground: but the time to seek the **Lord** is, when he shall come that shall teach you **justice**.

Seminate vobis in iustitia metite in ore misericordiae innovate vobis novale tempus autem requirendi Dominum cum venerit qui docebit vos iustitiam

**10:13.** You have ploughed **wickedness**, you have reaped **iniquity**, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones.

Arastis impietatem iniquitatem messuistis comedistis frugem mendacii quia confisus es in viis tuis in multitudine fortium tuorum

**10:14.** A tumult shall arise among thy people: and all thy fortresses shall be destroyed as Salmana was destroyed, by the house of him that judged **Baal** in the day of battle, the mother being dashed in pieces upon her children.

Consurget tumultus in populo tuo et omnes munitiones tuae vastabuntur sicut vastatus est Salman a domo eius qui iudicavit Baal in die proelii matre super filios adlisa

**As Salmana, king of the Midianites, was destroyed by the house...** that is, by the followers of him that judged **Baal**; that is, of Gideon, who threw down the **altar** of **Baal**; and was therefore called Jerubaal. See **Judges 6** and **8**.

**10:15.** So hath **Bethel** done to you, because of the **evil** of your **iniquities**.

Sic fecit vobis Bethel a facie malitiae nequitiarum vestrarum

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## Osee Chapter 11

### God proceeds in threatening Israel for their ingratitude: yet he will not utterly destroy them.

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**11:1.** As the morning passeth, so hath the king of [Israel](#) passed away. Because [Israel](#) was a child, and I [loved](#) him: and I called my son out of [Egypt](#).

Sicuti mane transit pertransiit rex Israhel quia puer Israhel et dilexi eum et ex Aegypto vocavi filium meum  
**I called my son...** Viz., [Israel](#). But as the calling of [Israel](#) out of [Egypt](#), was a [figure](#) of the calling of [Christ](#) from thence; therefore this text is also applicable to [Christ](#), as we learn from [Matthew 2.15](#).

**11:2.** As they called them, they went away from before their face: they offered victims to [Baalim](#), and [sacrificed](#) to [idols](#).

Vocaverunt eos sic abierunt a facie eorum Baalim immolabant et simulacris sacrificabant  
**They called...** Viz., [Moses](#) and [Aaron](#) called; but they went away after other gods and would not hear.

**11:3.** And I was like a foster father to Ephraim, I carried them in my arms: and they [knew](#) not that I healed them.

Et ego quasi nutricius Ephraim portabam eos in brachiis meis et nescierunt quod curarem eos

**11:4.** I will draw them with the cords of [Adam](#), with the bands of [love](#): and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him that he might eat.

In funiculis Adam traham eos in vinculis caritatis et ero eis quasi exaltans iugum super maxillas eorum et declinavi ad eum ut vesceretur

**11:5.** He shall not return into the land of [Egypt](#), but the [Assyrian](#) shall be his king: because they would not be converted.

Non revertetur in terram Aegypti et Assur ipse rex eius quoniam noluerunt converti

**11:6.** The sword hath begun in his cities, and it shall consume his chosen [men](#), and shall devour their heads.

Coepit gladius in civitatibus eius et consumet electos eius et comedet capita eorum

**11:7.** And my people shall long for my return: but a yoke shall be put upon them together, which shall not be taken off.

Et populus meus pendebit ad reditum meum iugum autem inponetur ei simul quod non auferetur

**11:8.** How shall I deal with thee, O Ephraim, shall I protect thee, O [Israel](#)? how shall I make thee as Adama, shall I set thee as Seboim? my heart is turned within me, my repentance is stirred up.

Quomodo dabo te Ephraim protegam te Israhel quomodo dabo te sicut Adama ponam te ut Seboim conversum est in me cor meum pariter conturbata est paenitudo mea

**Adama, etc...** Adama and Seboim were two cities in the neighborhood of [Sodom](#): and underwent the like destruction.

**11:9.** I will not execute the fierceness of my [wrath](#): I will not return to destroy Ephraim: because I am [God](#), and not [man](#): the [holy](#) one in the midst of thee, and I will not enter into the city.

Non faciam furorem irae meae non convertar ut disperdam Ephraim quoniam Deus ego et non homo in medio tui Sanctus et non ingrediar civitatem

**11:10.** They shall walk after the [Lord](#), he shall roar as a lion: because he shall roar, and the children of the sea shall fear.

Post Dominum ambulabunt quasi leo rugiet quia ipse rugiet et formidabunt filii maris

**11:11.** And they shall fly away like a bird out of [Egypt](#), and like a [dove](#) out of the land of the [Assyrians](#): and I will place them in their own houses, saith the [Lord](#).

Et avolabunt quasi avis ex Aegypto et quasi columba de terra Assyriorum et conlocabo eos in domibus suis dicit Dominus

**11:12.** Ephraim hath compassed me about with denials, and the [house of Israel](#) with deceit: but [Juda](#) went down as a witness with [God](#), and is faithful with the [saints](#).

Circumdedit me in negatione Ephraim et in dolo domus Israhel Iudas autem testis descendit cum Deo et cum sanctis fidelis

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## Osee Chapter 12

### Israel is reproved for sin. God's favours to them.

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**12:1.** Ephraim feedeth on the wind, and followeth the burning heat: all the day long he multiplied lies and desolation: and he hath made a covenant with the [Assyrians](#), and carried oil into [Egypt](#).

Ephraim pascit ventum et sequitur aestum tota die mendacium et vastitatem multiplicat et foedus cum Assyriis iniit et oleum in Aegyptum ferebat

**12:2.** Therefore there is a judgment of the [Lord](#) with [Juda](#), and a visitation for [Jacob](#): he will render to him according to his ways, and according to his devices.

Iudicium ergo Domini cum Iuda et visitatio super Iacob iuxta vias eius et iuxta adinventiones eius reddet ei

**12:3.** In the womb he supplanted his brother: and by his strength he had success with an [angel](#).

In utero subplantavit fratrem suum et in fortitudine sua directus est cum angelo

**12:4.** And he prevailed over the [angel](#), and was strengthened: he wept, and made supplication to him: he found him in [Bethel](#), and there he spoke with us.

Et invaluit ad angelum et confortatus est flevit et rogavit eum in Bethel invenit eum et ibi locutus est nobiscum

**12:5.** Even the [Lord God](#) of [hosts](#), the [Lord](#) is his memorial.

Et Dominus Deus exercituum Dominus memoriale eius

**12:6.** Therefore turn thou to thy [God](#): keep mercy and judgment, and [hope](#) in thy [God](#) always.

Et tu ad Deum tuum converteris misericordiam et iudicium custodi et spera in Deo tuo semper

**12:7.** He is like [Chanaan](#), there is a deceitful balance in his hand, he hath [loved](#) oppression.

Chanaan in manu eius statera dolosa calumniam dilexit

**12:8.** And Ephraim said: But yet I am become rich, I have found me an [idol](#): all my labours shall not find me the [iniquity](#) that I have committed.

Et dixit Ephraim verumtamen dives effectus sum inveni idolum mihi omnes labores mei non invenient mihi iniquitatem quam peccavi

**12:9.** And I that am the [Lord thy God](#) from the land of [Egypt](#), will yet cause thee to dwell in tabernacles, as in the days of the feast.

Et ego Dominus Deus tuus ex terra Aegypti adhuc sedere te faciam in tabernaculis sicut in diebus festivitatis

**12:10.** And I have spoken by the [prophets](#), and I have multiplied visions, and I have used similitudes by the ministry of the [prophets](#).

Et locutus sum super prophetas et ego visionem multiplicavi et in manu prophetarum adsimilatus sum

**12:11.** If [Galaad](#) be an [idol](#), then in vain were they in Galgal [offering sacrifices](#) with bullocks: for their [altars](#) also are as heaps in the furrows of the field.

Si Galaad idolum tamen frustra erant in Galgal bubus immolantes nam et altaria eorum quasi acervi super sulcos agri

**If Galaad be an idol, etc...** That is, if Galaad with all its [idols](#) and [sacrifices](#) be like a mere [idol](#) itself, being brought to nothing by Theglathphalasar: how vain is it to expect, that the [idols](#) worshipped in Galgal shall be of any service to the tribes that remain.

**12:12.** [Jacob](#) fled into the country of [Syria](#), and [Israel](#) served for a wife, and was a keeper for a wife.

Fugit Iacob in regionem Syriae et servivit Israhel in uxore et in uxore servavit

**12:13.** But the [Lord](#) by a [prophet](#) brought [Israel](#) out of [Egypt](#): and he was preserved by a [prophet](#).

In propheta autem eduxit Dominus Israhel de Aegypto et in propheta servatus est

**12:14.** Ephraim hath provoked me to **wrath** with his bitterness, and his blood shall come upon him, and his **Lord** will render his reproach unto him.

Ad iracundiam me provocavit Ephraim in amaritudinibus suis et sanguis eius super eum veniet et obprobrium eius restituet ei Dominus suus

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## Osee Chapter 13

### The judgments of God upon Israel for their sins. Christ shall one day redeem them.

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**13:1.** When Ephraim spoke, a horror seized **Israel**: and he **sinned** in **Baal**, and died.

Loquente Ephraim horror invasit Israhel et deliquit in Baal et mortuus est

**13:2.** And now they have **sinned** more and more: and they have made to themselves a molten thing of their silver as the likeness of **idols**: the whole is the work of craftsmen: to these that say: **Sacrifice men**, ye that **adore** calves.

Et nunc addiderunt ad peccandum feceruntque sibi conflatile de argento suo quasi similitudinem idolorum factura artificum totum est his ipsi dicunt immolate homines vitulos adorantes

**13:3.** Therefore they shall be as a morning cloud, and as the early dew that passeth away, as the dust that is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

Idcirco erunt quasi nubes matutina et sicut ros matutinus praeteriens sicut pulvis turbine raptus ex area et sicut fumus de fumario

**13:4.** But I am the **Lord thy God** from the land of **Egypt**: and thou shalt **know** no **God** but me, and there is no saviour beside me.

Ego autem Dominus Deus tuus ex terra Aegypti et Deum absque me nescies et salvator non est praeter me

**13:5.** I **knew** thee in the **desert**, in the land of the **wilderness**.

Ego cognovi te in deserto in terra solitudinis

**13:6.** According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

luxta pascua sua et adimpleti sunt et saturati elevaverunt cor suum et obliti sunt mei

**13:7.** And I will be to them as a lioness, as a leopard in the way of the **Assyrians**.

Et ero eis quasi leaena sicut pardus in via Assyriorum

**13:8.** I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.

Occurram eis quasi ursa raptis catulis et dirumpam interiora iecoris eorum et consumam eos ibi quasi leo bestia agri scindet eos

**13:9.** Destruction is thy own, O **Israel**: thy help is only in me.

Perditio tua Israhel tantummodo in me auxilium tuum

**13:10.** Where is thy king? now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: Give me kings and princes.

Ubi est rex tuus maxime nunc salvet te in omnibus urbibus tuis et iudices tui de quibus dixisti da mihi regem et principes

**13:11.** I will give thee a king in my **wrath**, and will take him away in my indignation.

Dabo tibi regem in furore meo et auferam in indignatione mea

**13:12.** The **iniquity** of Ephraim is bound up, his **sin** is hidden.

Conligata est iniquitas Ephraim absconditum peccatum eius

**13:13.** The sorrows of a **woman** in labour shall come upon him, he is an unwise son: for now he shall not stand in the breach of the children.

Dolores parturientis venient ei ipse filius non sapiens nunc enim non stabit in contritione filiorum

**13:14.** I will deliver them out of the hand of death. I will **redeem** them from death: O death, I will be thy death; O hell, I will be thy bite: comfort is hidden from my eyes.

De manu mortis liberabo eos de morte redimam eos ero mors tua o mors ero morsus tuus inferne consolatio abscondita est ab oculis meis

**13:15.** Because he shall make a separation between brothers: the **Lord** will bring a burning wind that shall rise from the **desert**, and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

Quia ipse inter fratres dividet adducet urentem ventum Dominus de deserto ascendentem et siccabit venas eius et desolabit fontem eius et ipse diripiet thesaurum omnis vasis desiderabilis

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## Osee Chapter 14

### Samaria shall be destroyed. An exhortation to repentance: God's favour through Christ to the penitent.

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**14:1.** Let [Samaria](#) perish, because she hath stirred up her [God](#) to bitterness: let them perish by the sword, let their little ones be dashed, and let the [women](#) with child be ripped up.

Pereat Samaria quoniam ad amaritudinem concitavit Dominum suum in gladio pereat parvuli eorum elidantur et fetae eius discindantur

**Perish, because she hath stirred up her God to bitterness...** It is not a [curse](#) or imprecation, but a [prophecy](#) of what should come to pass.

**14:2.** Return, O [Israel](#), to the [Lord thy God](#): for thou hast fallen down by thy [iniquity](#).

Convertere Israhel ad Dominum Deum tuum quoniam corruisti in iniquitate tua

**14:3.** Take with you words, and return to the [Lord](#), and say to him: Take away all [iniquity](#), and receive the [good](#): and we will render the calves of our lips.

Tollite vobiscum verba et convertimini ad Dominum dicite ei omnem aufer iniquitatem et accipe bonum et reddemus vitulos labiorum nostrorum

**14:4.** [Assyria](#) shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods: for thou wilt have mercy on the fatherless that is in thee.

Assur non salvabit nos super equum non ascendemus nec dicemus ultra dii nostri opera manuum nostrarum quia eius qui in te est misereberis pupilli

**14:5.** I will heal their breaches, I will [love](#) them freely: for my [wrath](#) is turned away from them.

Sanabo contritiones eorum diligam eos spontanee quia aversus est furor meus ab eo

**14:6.** I will be as the dew, [Israel](#) shall spring as the lily, and his root shall shoot forth as that of Libanus.

Ero quasi ros Israhel germinabit quasi liliium et erumpet radix eius ut Libani

**14:7.** His branches shall spread, and his [glory](#) shall be as the olive tree: and his smell as that of Libanus.

Ibunt rami eius et erit quasi oliva gloria eius et odor eius ut Libani

**14:8.** They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

Convertentur sedentes in umbra eius vivent tritico et germinabunt quasi vinea memoriale eius sicut vinum Libani

**14:9.** Ephraim shall say, What have I to do any more with [idols](#)? I will hear him, and I will make him flourish like a green fir tree: from me is thy fruit found.

Ephraim quid mihi ultra idola ego exaudiam et dirigam eum ego ut abietem virentem ex me fructus tuus inventus est

**14:10.** Who is wise, and he shall understand these things? [prudent](#), and he shall [know](#) these things? for the ways of the [Lord](#) are right, and the [just](#) shall walk in them: but the transgressors shall fall in them.

Quis sapiens et intelleget ista intellegens et sciet haec quia rectae viae Domini et iusti ambulabunt in eis praevaricatores vero corrudent in eis

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### Old Testament

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#### PENTATEUCH

**Genesis:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [40](#), [41](#), [42](#), [43](#), [44](#), [45](#), [46](#), [47](#), [48](#), [49](#), [50](#)

**Exodus:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [40](#)

**Leviticus:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#)

**Numbers:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#)

**Deuteronomy:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#)

#### HISTORICAL BOOKS

**Joshua:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#)

**Judges:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#)

**Ruth:** [1](#), [2](#), [3](#), [4](#)

**1 Samuel (1 Kings):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#)

**2 Samuel (2 Kings):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#)

**1 Kings (3 Kings):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#)

**2 Kings (4 Kings):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#)

**1 Chronicles (1 Paralipomenon):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#)

**2 Chronicles (2 Paralipomenon):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#)

**Ezra (1 Esdras):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#)

**Nehemiah (2 Esdras):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#)

**Tobit (Tobias):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#)

**Judith:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#)

**Esther:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#)

**1 Maccabees:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#)

**2 Maccabees:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#)

#### WISDOM BOOKS

**Job:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [40](#), [41](#), [42](#)

**Psalms:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#), [33](#), [34](#), [35](#), [36](#), [37](#), [38](#), [39](#), [40](#), [41](#), [42](#), [43](#), [44](#), [45](#), [46](#), [47](#), [48](#), [49](#), [50](#), [51](#), [52](#), [53](#), [54](#), [55](#), [56](#), [57](#), [58](#), [59](#), [60](#), [61](#), [62](#), [63](#), [64](#), [65](#), [66](#), [67](#), [68](#), [69](#), [70](#), [71](#), [72](#), [73](#), [74](#), [75](#), [76](#), [77](#), [78](#), [79](#), [80](#), [81](#), [82](#), [83](#), [84](#), [85](#), [86](#), [87](#), [88](#), [89](#), [90](#), [91](#), [92](#), [93](#), [94](#), [95](#), [96](#), [97](#), [98](#), [99](#), [100](#), [101](#), [102](#), [103](#), [104](#), [105](#), [106](#), [107](#), [108](#), [109](#), [110](#), [111](#), [112](#), [113](#), [114](#), [115](#), [116](#), [117](#), [118](#), [119](#), [120](#), [121](#), [122](#), [123](#), [124](#), [125](#), [126](#), [127](#), [128](#), [129](#), [130](#), [131](#), [132](#), [133](#), [134](#), [135](#), [136](#), [137](#), [138](#), [139](#), [140](#), [141](#), [142](#), [143](#), [144](#), [145](#), [146](#), [147](#), [148](#), [149](#), [150](#)

**Proverbs:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#)

**Ecclesiastes:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#)

**Song of Songs (Canticle of Canticles):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#)

**Wisdom:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#)

**Sirach (Ecclesiasticus):** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#),

24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51

## MAJOR PROPHETS

**Isaiah (Isaias):** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66

**Jeremiah (Jeremias):** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52

**Lamentations:** 1, 2, 3, 4, 5

**Baruch:** 1, 2, 3, 4, 5, 6

**Ezekiel:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48

**Daniel:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14

## MINOR PROPHETS

**Hosea (Osee):** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14

**Joel:** 1, 2, 3

**Amos:** 1, 2, 3, 4, 5, 6, 7, 8, 9

**Obadiah (Abdias):** All

**Jonah (Jonas):** 1, 2, 3, 4

**Micah (Micheas):** 1, 2, 3, 4, 5, 6, 7

**Nahum:** 1, 2, 3

**Habakkuk (Habacuc):** 1, 2, 3

**Zephaniah (Sophonias):** 1, 2, 3

**Haggai (Aggeus):** 1, 2

**Zechariah (Zacharias):** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14

**Malachi (Malachias):** 1, 2, 3, 4

## New Testament

---

### GOSPELS AND ACTS

**Matthew:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28

**Mark:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16

**Luke:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24

**John:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21

**Acts of the Apostles:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28

### PAULINE EPISTLES

**Romans:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16

**1 Corinthians:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16

**2 Corinthians:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13

**Galatians:** 1, 2, 3, 4, 5, 6

**Ephesians:** 1, 2, 3, 4, 5, 6

**Philippians:** 1, 2, 3, 4

**Colossians:** 1, 2, 3, 4

**1 Thessalonians:** 1, 2, 3, 4, 5

**2 Thessalonians:** 1, 2, 3

**1 Timothy:** 1, 2, 3, 4, 5, 6

**2 Timothy:** 1, 2, 3, 4

**Titus:** 1, 2, 3

**Philemon:** All

**Hebrews:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13

## CATHOLIC EPISTLES

**James:** [1](#), [2](#), [3](#), [4](#), [5](#)

**1 Peter:** [1](#), [2](#), [3](#), [4](#), [5](#)

**2 Peter:** [1](#), [2](#), [3](#)

**1 John:** [1](#), [2](#), [3](#), [4](#), [5](#)

**2 John:** [All](#)

**3 John:** [All](#)

**Jude:** [All](#)

## REVELATION

**Revelation:** [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#)

## Catholic Encyclopedia articles

---

[Authenticity of the Bible](#)

[Biblical Antiquities](#)

[Biblical Chronology](#)

[Biblical Geography](#)

[Canon of the Old Testament](#)

[Canon of the New Testament](#)

[Commentaries on the Bible](#)

[Douay Bible](#)

[Editions of the Bible](#)

[Exegesis](#)

[Hermeneutics](#)

[Inspiration of the Bible](#)

[Manuscripts of the Bible](#)

[Scriptural Glosses](#)

[Scripture](#)

[The Bible](#)

[Types in Scripture](#)

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## Isaias

This inspired writer is called by the Holy Ghost, the great prophet (Sirach 48:25), from the greatness of his prophetic spirit, by which he hath foretold so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious establishment, and perpetual flourishing of the church of Christ: insomuch that he may seem to have been rather an evangelist than a prophet. His very name is not without mystery; for Isaias in Hebrew signifies the salvation of the Lord, or Jesus is the Lord. He was, according to the tradition of the Hebrews, of the blood royal of the kings of Juda: and after a most holy life, ended his days by a glorious martyrdom; being sawed in two, at the command of his wicked son in law, King Manasses, for reproving his evil ways. (*For more information, see the article ISAIAS in the Catholic Encyclopedia.*)

**Isaias Chapter 1.** The prophet complains of the sins of Juda and Jerusalem, and exhorts them to a sincere conversion.

**Isaias Chapter 2.** All nations shall flow to the church of Christ. The Jews shall be rejected for their sins. Idolatry shall be destroyed.

**Isaias Chapter 3.** The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished.

**Isaias Chapter 4.** After an extremity of evils that shall fall upon the Jews, a remnant shall be comforted by Christ.

**Isaias Chapter 5.** The reprobation of the Jews is foreshown under the parable of a vineyard. A woe is pronounced against sinners: the army of God shall send against them.

**Isaias Chapter 6.** A glorious vision, in which the prophet's lips are cleansed: he foretelleth the obstinacy of the Jews.

**Isaias Chapter 7.** The prophet assures king Achaz that the two kings his enemies shall not take Jerusalem. A virgin shall conceive and bear a son.

**Isaias Chapter 8.** The name of a child that is to be born: many evils shall come upon the Jews for their sins.

**Isaias Chapter 9.** What joy shall come after afflictions by the birth and kingdom of Christ; which shall flourish for ever. Judgments upon Israel for their sins.

**Isaias Chapter 10.** Woe to the makers of wicked laws. The Assyrian shall be a rod for punishing Israel: but for their pride they shall be destroyed: and a remnant of Israel saved.

**Isaias Chapter 11.** Of the spiritual kingdom of Christ, to which all nations shall repair.

**Isaias Chapter 12.** A canticle of thanksgiving for the benefits of Christ.

**Isaias Chapter 13.** The desolation of Babylon.

**Isaias Chapter 14.** The restoration of Israel after their captivity. The parable or song insulting over the king of Babylon. A prophecy against the Philistines.

**Isaias Chapter 15.** A prophecy of the desolation of the Moabites.

**Isaias Chapter 16.** The prophet prayeth for Christ's coming. The affliction of the Moabites for their pride.

**Isaias Chapter 17.** Judgments upon Damascus and Samaria. The overthrow of the Assyrians.

**Isaias Chapter 18.** A woe to the Ethiopians, who fed Israel with vain hopes, their future conversion.

**Isaias Chapter 19.** The punishment of Egypt: their call to the church.

**Isaias Chapter 20.** The ignominious captivity of the Egyptians, and the Ethiopians.

**Isaias Chapter 21.** The destruction of Babylon by the Medes and Persians: a prophecy against the Edomites and the Arabians.

**Isaias Chapter 22.** The prophet laments the devastation of Juda. He foretells the deprivation of Sobna, and the substitution of Eliacim, a figure of Christ.

**Isaias Chapter 23.** The destruction of Tyre. It shall be repaired again after seventy years.

**Isaias Chapter 24.** The judgments of God upon all the sinners of the world. A remnant shall joyfully praise him.

**Isaias Chapter 25.** A canticle of thanksgiving for God's judgments and benefits.

**Isaias Chapter 26.** A canticle of thanks for the deliverance of God's people.

**Isaias Chapter 27.** The punishment of the oppressors of God's people. The Lord's favour to his church.

**Isaias Chapter 28.** The punishment of the Israelites, for their pride, intemperance, and contempt of religion. Christ the cornerstone.

**Isaias Chapter 29.** God's heavy judgments upon Jerusalem, for their obstinacy: with a prophecy of the conversion of the Gentiles.

**Isaias Chapter 30.** The people are blamed for their confidence in Egypt. God's mercies towards his church. The punishment of sinners.

**Isaias Chapter 31.** The folly of trusting to Egypt, and forgetting God. He will fight for his people against the Assyrians.

**Isaias Chapter 32.** The blessings of the reign of Christ. The desolation of the Jews, and prosperity of the church of Christ.

**Isaias Chapter 33.** God's revenge against the enemies of his church. The happiness of the heavenly Jerusalem.

**Isaias Chapter 34.** The general judgment of the wicked.

**Isaias Chapter 35.** The joyful flourishing of Christ's kingdom: in his church shall be a holy and secure way.

**Isaias Chapter 36.** Sennacherib invades Juda: his blasphemies.

**Isaias Chapter 37.** Ezechias, his mourning and prayer. God's promise of protection. The Assyrian army is destroyed. Sennacherib is slain.

**Isaias Chapter 38.** Ezechias being advertised that he shall die, obtains by prayer a prolongation of his life: in confirmation of which the sun goes back. The canticle of Ezechias.

**Isaias Chapter 39.** Ezechias shows all his treasures to the ambassadors of Babylon: upon which Isaias foretells the Babylonish captivity.

**Isaias Chapter 40.** The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.

**Isaias Chapter 41.** The reign of the just one: the vanity of idols.

**Isaias Chapter 42.** The office of Christ. The preaching of the gospel to the Gentiles. The blindness and reprobation of the Jews.

**Isaias Chapter 43.** God comforts his church, promising to protect her for ever: he expostulates with the Jews for their ingratitude.

**Isaias Chapter 44.** God's favour to his church. The folly of idolatry. The people shall be delivered from captivity.

**Isaias Chapter 45.** A prophecy of Cyrus, as a figure of Christ, the great deliverer of God's people.

**Isaias Chapter 46.** The idols of Babylon shall be destroyed. Salvation is promised through Christ.

**Isaias Chapter 47.** God's judgment upon Babylon.

**Isaias Chapter 48.** He reproaches the Jews for their obstinacy: he will deliver them out of their captivity, for his own name's sake.

**Isaias Chapter 49.** Christ shall bring the Gentiles to salvation. God's love to his church is perpetual.

**Isaias Chapter 50.** The synagogue shall be divorced for her iniquities. Christ for her sake will endure ignominious afflictions.

**Isaias Chapter 51.** An exhortation to trust in Christ. He shall protect the children of his church.

**Isaias Chapter 52.** Under the figure of the deliverance from the Babylonish captivity, the church is invited to rejoice for her redemption from sin. Christ's kingdom shall be exalted.

**Isaias Chapter 53.** A prophecy of the passion of Christ.

**Isaias Chapter 54.** The Gentiles, who were barren before, shall multiply in the church of Christ: from which God's mercy shall never depart.

**Isaias Chapter 55.** God promises abundance of spiritual graces to the faithful, that shall believe in Christ out of all nations, and sincerely serve him.

**Isaias Chapter 56.** God invites all to keep his commandments: the Gentiles that keep them shall be the people of God: the Jewish pastors are reproved.

**Isaias Chapter 57.** The infidelity of the Jews: their idolatry. Promises to humble penitents.

**Isaias Chapter 58.** God rejects the hypocritical fasts of the Jews: recommends works of mercy, and sincere godliness.

**Isaias Chapter 59.** The dreadful evil of sin is displayed, as the great obstacle to all good from God: yet he will send a Redeemer, and make an everlasting covenant with his church.

**Isaias Chapter 60.** The light of true faith shall shine forth in the church of Christ, and shall be spread through all nations, and continue for all ages.

**Isaias Chapter 61.** The office of Christ: the mission of the Apostles; the happiness of their converts.

**Isaias Chapter 62.** The prophet will not cease from preaching Christ: to whom all nations shall be converted: and whose church shall continue for ever.

**Isaias Chapter 63.** Christ's victory over his enemies: his mercies to his people: their complaint.

**Isaias Chapter 64.** The prophet prays for the release of his people; and for the remission of their sins.

**Isaias Chapter 65.** The Gentiles shall seek and find Christ, but the Jews will persecute him, and be

rejected, only a remnant shall be reserved. The church shall multiply, and abound with graces.  
**Isaias Chapter 66.** More of the reprobation of the Jews, and of the call of the Gentiles.

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## Isaias Chapter 1

### The prophet complains of the sins of Juda and Jerusalem, and exhorts them to a sincere conversion.

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**1:1.** The vision of [Isaias the Son of Amos](#), which he saw concerning [Juda](#) and [Jerusalem](#) in the days of [Ozias](#), [Joathan](#), [Achaz](#), and [Ezechias](#), kings of [Juda](#).

Visio Isaiae filii Amos quam vidit super Iudam et Hierusalem in diebus Oziae Ioatham Ahaz Ezechiae regum Iuda

**1:2.** Hear, O ye [heavens](#), and give ear, O earth, for the [Lord](#) hath spoken. I have brought up children, and exalted them: but they have [despised](#) me.

Audite caeli et auribus percipe terra quoniam Dominus locutus est filios enutrivi et exaltavi ipsi autem spreverunt me

**1:3.** The ox [knoweth](#) his owner, and the ass his master's crib: but [Israel](#) hath not [known](#) me, and my people hath not understood.

Cognovit bos possessorem suum et asinus praesepe domini sui Israhel non cognovit populus meus non intellexit

**1:4.** Woe to the [sinful](#) nation, a people laden with [iniquity](#), a [wicked](#) seed, ungracious children: they have forsaken the [Lord](#), they have [blasphemed](#) the [Holy One](#) of [Israel](#), they are gone away backwards.

Vae genti peccatrici populo gravi iniquitate semini nequam filiis sceleratis dereliquerunt Dominum blasphemaverunt Sanctum Israhel abalienati sunt retrorsum

**1:5.** For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad.

Super quo percutiam vos ultra addentes praevaricationem omne caput languidum et omne cor maerens

**1:6.** From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

A planta pedis usque ad verticem non est in eo sanitas vulnus et livor et plaga tumens non est circumligata nec curata medicamine neque fota oleo

**1:7.** Your land is desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

Terra vestra deserta civitates vestrae succensae igni regionem vestram coram vobis alieni devorant et desolabitur sicut in vastitate hostili

**1:8.** And the daughter of [Sion](#) shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

Et derelinquetur filia Sion ut umbraculum in vinea et sicut tugurium in cucumerario sicut civitas quae vastatur

**1:9.** Except the [Lord](#) of [hosts](#) had left us seed, we had been as [Sodom](#), and we should have been like to [Gomorrha](#).

Nisi Dominus exercituum reliquisset nobis semen quasi Sodoma fuisset et quasi Gomorra similes essemus

**1:10.** Hear the [word of the Lord](#), ye rulers of [Sodom](#), give ear to the law of our [God](#), ye people of [Gomorrha](#).

Audite verbum Domini principes Sodomorum percipite auribus legem Dei nostri populus Gomorrae

**1:11.** To what purpose do you offer me the multitude of your victims, saith the [Lord](#)? I am full, I desire not [holocausts](#) of rams, and fat of fatlings, and blood of calves, and lambs, and buck goats.

Quo mihi multitudinem victimarum vestrarum dicit Dominus plenus sum holocausta arietum et adipem pinguium et sanguinem vitulorum et agnorum et hircorum nolui

**1:12.** When you came to appear before me, who required these things at your hands, that you should walk in my courts?

Cum veneritis ante conspectum meum quis quaesivit haec de manibus vestris ut ambularetis in atriis meis

**1:13.** Offer sacrifice no more in vain: incense is an abomination to me. The new moons, and the sabbaths and other festivals I will not abide, your assemblies are wicked.

Ne adferatis ultra sacrificium frustra incensum abominatio est mihi neomeniam et sabbatum et festivitates alias non feram iniqui sunt coetus vestri

**1:14.** My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them.

Kalendas vestras et sollemnitates vestras odovit anima mea facta sunt mihi molesta laboravi sustinens

**1:15.** And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood.

Et cum extenderitis manus vestras avertam oculos meos a vobis et cum multiplicaveritis orationem non audiam manus vestrae sanguine plenae sunt

**1:16.** Wash yourselves, be clean, take away the evil of your devices from my eyes, cease to do perversely, Lavamini mundi estote auferte malum cogitationum vestrarum ab oculis meis quiescite agere perverse

**1:17.** Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

Discite benefacere quaerite iudicium subvenite oppresso iudicate pupillo defendite viduam

**1:18.** And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

Et venite et arguite me dicit Dominus si fuerint peccata vestra ut coccinum quasi nix dealbabuntur et si fuerint rubra quasi vermiculus velut lana erunt

**1:19.** If you be willing, and will hearken to me, you shall eat the good things of the land.

Si volueritis et audieritis bona terrae comedetis

**1:20.** But if you will not, and will provoke me to wrath: the sword shall devour you because the mouth of the Lord hath spoken it.

Quod si nolueritis et me provocaveritis ad iracundiam gladius devorabit vos quia os Domini locutum est

**1:21.** How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

Quomodo facta est meretrix civitas fidelis plena iudicii iustitia habitavit in ea nunc autem homicidae

**1:22.** Thy silver is turned into dross: thy wine is mingled with water.

Argentum tuum versum est in scoriam vinum tuum mixtum est aqua

**1:23.** Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them.

Principes tui infideles socii furum omnes diligunt munera sequuntur retributiones pupillo non iudicant et causa viduae non ingreditur ad eos

**1:24.** Therefore saith the Lord the God of hosts, the mighty one of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies.

Propter hoc ait Dominus exercituum Fortis Israhel heu consolabor super hostibus meis et vindicabor de inimicis meis

**1:25.** And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin.

Et convertam manum meam ad te et excoquam ad purum scoriam tuam et auferam omne stagnum tuum

**1:26.** And I will restore thy judges as they were before, and thy counsellors as of old. After this thou shalt be called the city of the just, a faithful city.

Et restituam iudices tuos ut fuerunt prius et consiliarios tuos sicut antiquitus post haec vocaberis civitas

iusti urbs fidelis

**1:27.** Sion shall be **redeemed** in judgment, and they shall bring her back in **justice**.

Sion in iudicio redimetur et reducent eam in iustitia

**1:28.** And he shall destroy the **wicked**, and the sinners together: and they that have forsaken the **Lord**, shall be consumed.

Et conteret scelestos et peccatores simul et qui dereliquerunt Dominum consumentur

**1:29.** For they shall be confounded for the **idols**, to which they have **sacrificed**: and you shall be ashamed of the gardens which you have chosen.

Confundentur enim ab idolis quibus sacrificaverunt et erubescetis super hortis quos elegeratis

**1:30.** When you shall be as an oak with the leaves falling off, and as a garden without water.

Cum fueritis velut quercus defluentibus foliis et velut hortus absque aqua

**1:31.** And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it.

Et erit fortitudo vestra ut favilla stuppae et opus vestrum quasi scintilla et succendetur utrumque simul et non erit qui extinguat

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## Isaias Chapter 2

### All nations shall flow to the church of Christ. The Jews shall be rejected for their sins. Idolatry shall be destroyed.

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**2:1.** The word that [Isaias the son of Amos](#) saw, concerning [Juda](#) and [Jerusalem](#).

Verbum quod vidit Isaias filius Amos super Iudam et Hierusalem

**2:2.** And in the last days the mountain of the [house of the Lord](#) shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it.

Et erit in novissimis diebus praeparatus mons domus Domini in vertice montium et elevabitur super colles et fluent ad eum omnes gentes

**The last days...** The whole time of the new law, from the [coming of Christ](#) till the [end of the world](#), is called in the [scripture](#) the last days: because no other age or time shall come after it, but only eternity. -- Ibid. **On the top of mountains, etc...** This shows the perpetual visibility of the [church of Christ](#): for a mountain upon the top of mountains cannot be hid.

**2:3.** And many people shall go, and say: Come and let us go up to the mountain of the [Lord](#), and to the house of the [God of Jacob](#), and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the [word of the Lord](#) from [Jerusalem](#).

Et ibunt populi multi et dicent venite et ascendamus ad montem Domini et ad domum Dei Iacob et docebit nos vias suas et ambulabimus in semitis eius quia de Sion exhibit lex et verbum Domini de Hierusalem

**2:4.** And he shall judge the [Gentiles](#), and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to [war](#).

Et iudicabit gentes et arguet populos multos et conflabunt gladios suos in vomeres et lanceas suas in falces non levabit gens contra gentem gladium nec exercebuntur ultra ad proelium

**2:5.** O [house of Jacob](#), come ye, and let us walk in the light of the [Lord](#).

Domus Iacob venite et ambulemus in lumine Domini

**2:6.** For thou hast cast off thy people, the [house of Jacob](#): because they are filled as in times past, and have had soothsayers as the [Philistines](#), and have adhered to strange children.

Proiecisti enim populum tuum domum Iacob quia repleti sunt ut olim et augures habuerunt ut Philisthim et pueris alienis adheserunt

**2:7.** Their land is filled with silver and gold: and there is no end of their treasures.

Repleta est terra argento et auro et non est finis thesaurorum eius

**2:8.** And their land is filled with horses: and their chariots are innumerable. Their land also is full of [idols](#): they have [adored](#) the work of their own hands, which their own fingers have made.

Et repleta est terra eius equis et innumerabiles quadrigae eius et repleta est terra eius idolis opus manuum suarum adoraverunt quod fecerunt digiti eorum

**2:9.** And [man](#) hath bowed himself down, and [man](#) hath been debased: therefore forgive them not.

Et incurvavit se homo et humiliatus est vir ne ergo dimittas eis

**2:10.** Enter thou into the rock, and hide thee in the pit from the face of the fear of the [Lord](#), and from the [glory](#) of his majesty.

Ingrederere in petram abscondere fossa humo a facie timoris Domini et a gloria maiestatis eius

**2:11.** The lofty eyes of [man](#) are [humbled](#), and the haughtiness of [men](#) shall be made to stoop: and the [Lord](#) alone shall be exalted in that day.

Oculi sublimis hominis humiliati sunt et incurvabitur altitudo virorum exaltabitur autem Dominus solus in die illa

**2:12.** Because the day of the **Lord** of **hosts** shall be upon every one that is **proud** and highminded, and upon every one that is arrogant, and he shall be **humbled**.

Quia dies Domini exercituum super omnem superbum et excelsum et super omnem arrogantem et humiliabitur

**2:13.** And upon all the tall and lofty **cedars** of Libanus, and upon all the oaks of Basan.

Et super omnes cedros Libani sublimes et erectas et super omnes quercus Basan

**2:14.** And upon all the high mountains and upon all the elevated hills.

Et super omnes montes excelsos et super omnes colles elevatos

**2:15.** And upon every high tower, and every fenced wall.

Et super omnem turrem excelsam et super omnem murum munitum

**2:16.** And upon all the ships of Tharsis, and upon all that is fair to behold.

Et super omnes naves Tharsis et super omne quod visu pulchrum est

**2:17.** And the loftiness of **men** shall be bowed down, and the haughtiness of **men** shall be **humbled**, and the **Lord** alone shall be exalted in that day.

Et incurvabitur sublimitas hominum et humiliabitur altitudo virorum et elevabitur Dominus solus in die illa

**2:18.** And **idols** shall be utterly destroyed.

Et idola penitus conterentur

**Idols shall be utterly destroyed...** or utterly pass away. This was verified by the establishment of **Christianity**. And by this and other texts of the like nature, the wild system of some modern sectaries is abundantly confuted, who charge the whole **Christian church** with worshipping **idols**, for many ages.

**2:19.** And they shall go into the holes of rocks, and into the caves of the earth from the face of the fear of the **Lord**, and from the **glory** of his majesty, when he shall rise up to strike the earth.

Et introibunt in speluncas petrarum et in voragines terrae a facie formidinis Domini et a gloria maiestatis eius cum surrexerit percutere terram

**2:20.** In that day a **man** shall cast away his **idols** of silver, and his **idols** of gold, which he had made for himself to **adore**, moles and bats.

In die illa proiciet homo idola argenti sui et simulacra auri sui quae fecerat sibi ut adoraret talpas et vespertiliones

**2:21.** And he shall go into the clefts of rocks, and into the holes of stones from the face of the fear of the **Lord**, and from the **glory** of his majesty, when he shall rise up to strike the earth.

Et ingredietur fissuras petrarum et cavernas saxorum a facie formidinis Domini et a gloria maiestatis eius cum surrexerit percutere terram

**2:22.** Cease ye therefore from the **man**, whose breath is in his nostrils, for he is reputed high.

Quiescite ergo ab homine cuius spiritus in naribus eius quia excelsus reputatus est ipse

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## Isaias Chapter 3

### The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished.

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**3:1.** For behold the sovereign [Lord](#) of [hosts](#) shall take away from [Jerusalem](#), and from [Juda](#) the [valiant](#) and the strong, the whole strength of bread, and the whole strength of water.

Ecce enim Dominator Deus exercituum auferet ab Hierusalem et ab Iuda validum et fortem omne robur panis et omne robur aquae

**3:2.** The strong [man](#), and the [man](#) of [war](#), the judge, and the [prophet](#) and the cunning [man](#), and the ancient.

Fortem et virum bellatorem iudicem et prophetam et ariolum et senem

**3:3.** The [captain](#) over fifty, and the [honourable](#) in countenance, and the counsellor, and the architect, and the skilful in eloquent speech.

Principem super quinquaginta et honorabilem vultu et consiliarium sapientem de architectis et prudentem eloquii mystici

**3:4.** And I will give children to be their princes, and the effeminate shall rule over them.

Et dabo pueros principes eorum et effeminati dominabuntur eis

**3:5.** And the people shall rush one upon another, and every [man](#) against his neighbour: the child shall make a tumult against the ancient, and the base against the [honourable](#).

Et inruet populus vir ad virum unusquisque ad proximum suum tumultuabitur puer contra senem et ignobilis contra nobilem

**3:6.** For a [man](#) shall take hold of his brother, one of the house of his father, saying: Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.

Adprehendet enim vir fratrem suum domesticum patris sui vestimentum tibi est princeps esto noster ruina autem haec sub manu tua

**3:7.** In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.

Respondebit in die illa dicens non sum medicus et in domo mea non est panis neque vestimentum nolite constituere me principem populi

**3:8.** For [Jerusalem](#) is ruined, and [Juda](#) is fallen: because their tongue, and their devices are against the [Lord](#), to provoke the eyes of his majesty.

Ruit enim Hierusalem et Iudas concidit quia lingua eorum et adinventiones eorum contra Dominum ut provocarent oculos maiestatis eius

**3:9.** The show of their countenance hath answered them: and they have proclaimed abroad their [sin](#) as [Sodom](#), and they have not hid it: woe to their [souls](#), for [evils](#) are rendered to them.

Agnitio vultus eorum respondit eis et peccatum suum quasi Sodomae praedicaverunt nec absconderunt vae animae eorum quoniam reddita sunt eis mala

**3:10.** Say to the [just man](#) that it is well, for he shall eat the fruit of his doings.

Dicite iusto quoniam bene quoniam fructum adinventionum suarum comedet

**3:11.** Woe to the [wicked](#) unto [evil](#): for the reward of his hands shall be given him.

Vae impio in malum retributio enim manuum eius fiet ei

**3:12.** As for my people, their oppressors have stripped them, and [women](#) have ruled over them. O my people, they that call thee [blessed](#), the same deceive thee, and destroy the way of thy steps.

Populum meum exactores sui spoliaverunt et mulieres dominatae sunt eius popule meus qui beatum te dicunt ipsi te decipiunt et viam gressuum tuorum dissipant

**3:13.** The **Lord** standeth up to judge, and he standeth to judge the people.  
Stat ad iudicandum Dominus et stat ad iudicandos populos

**3:14.** The **Lord** will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the **poor** is in your house.  
Dominus ad iudicium veniet cum senibus populi sui et principibus eius vos enim depasti estis vineam meam et rapina pauperis in domo vestra

**3:15.** Why do you consume my people, and grind the faces of the **poor**? saith the **Lord** the **God** of **hosts**.  
Quare adteritis populum meum et facies pauperum commolitis dicit Dominus Deus exercituum

**3:16.** And the **Lord** said: Because the daughters of Sion are haughty, and have walked with stretched out necks, and wanton glances of their eyes, and made a noise as they walked with their feet and moved in a set pace:  
Et dixit Dominus pro eo quod elevatae sunt filiae Sion et ambulaverunt extento collo et nutibus oculorum ibant et plaudebant ambulabant et in pedibus suis conposito gradu incedebant

**3:17.** The **Lord** will make bald the crown of the head of the daughters of Sion, and the **Lord** will discover their hair.  
Decalvabit Dominus verticem filiarum Sion et Dominus crinem earum nudabit

**3:18.** In that day the **Lord** will take away the ornaments of shoes, and little moons,  
In die illa auferet Dominus ornatum calciamentorum et lunulas

**3:19.** And chains and necklaces, and bracelets, and bonnets,  
Et torques et monilia et armillas et mitras

**3:20.** And bodkins, and ornaments of the legs, and tablets, and sweet balls, and earrings,  
Discriminalia et periscelidas et murenulas et olfactoriola et inaures

**3:21.** And rings, and **jewels** hanging on the forehead,  
Et anulos et gemmas in fronte pendentes

**3:22.** And changes of apparel, and short cloaks, and fine linen, and cringing pins,  
Et mutatoria et pallia et lintheamina et acus

**3:23.** And lookingglasses, and lawns, and headbands, and fine veils.  
Et specula et sindones et vittas et theristra

**3:24.** And instead of a sweet smell there shall be stench, and instead of a girdle, a cord, and instead of curled hair, baldness, and instead of a stomacher, haircloth.  
Et erit pro suavi odore fetor et pro zona funiculus et pro crispanti crine calvitium et pro fascia pectorali cilicium

**3:25.** Thy fairest **men** also shall fall by the sword, and thy **valiant** ones in battle.  
Pulcherrimi quoque viri tui gladio cadent et fortes tui in proelio

**3:26.** And her gates shall lament and mourn, and she shall sit desolate on the ground.  
Et maerebunt atque lugebunt portae eius et desolata in terra sedebit

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## Isaias Chapter 4

### After an extremity of evils that shall fall upon the Jews, a remnant shall be comforted by Christ.

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**4:1.** And in that day seven [women](#) shall take hold of one [man](#), saying: We will eat our own bread, and wear our own apparel: only let us be called by thy [name](#), take away our reproach.

Et adprehendent septem mulieres virum unum in die illa dicentes panem nostrum comedemus et vestimentis nostris operiemur tantummodo vocetur nomen tuum super nos aufer obprobrium nostrum

**4:2.** In that day the bud of the [Lord](#) shall be in magnificence and [glory](#), and the fruit of the earth shall be high, and a great [joy](#) to them that shall have escaped of [Israel](#).

In die illa erit germen Domini in magnificentia et in gloria et fructus terrae sublimis et exultatio his qui salvati fuerint de Israhel

**The bud of the Lord...** That is, [Christ](#).

**4:3.** And it shall come to pass, that every one that shall be left in Sion, and that shall remain in [Jerusalem](#), shall be called [holy](#), every one that is written in life in [Jerusalem](#).

Et erit omnis qui relictus fuerit in Sion et residuus in Hierusalem sanctus vocabitur omnis qui scriptus est in vita in Hierusalem

**4:4.** If the [Lord](#) shall wash away the filth of the daughters of Sion, and shall wash away the blood of [Jerusalem](#) out of the midst thereof, by the spirit of judgment, and by the spirit of burning.

Si abluerit Dominus sordem filiarum Sion et sanguinem Hierusalem laverit de medio eius spiritu iudicii et spiritu ardoris

**4:5.** And the [Lord](#) will [create](#) upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the [glory](#) shall be a protection.

Et creabit Dominus super omnem locum montis Sion et ubi invocatus est nubem per diem et fumum et splendorem ignis flammantis in nocte super omnem enim gloriam protectio

**4:6.** And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

Et tabernaculum erit in umbraculum diei ab aestu et in securitatem et absconsionem a turbine et a pluvia

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## Isaias Chapter 5

**The reprobation of the Jews is foreshown under the parable of a vineyard. A woe is pronounced against sinners: the army of God shall send against them.**

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**5:1.** I will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place.

Cantabo dilecto meo canticum patruelis mei vineae suae vinea facta est dilecto meo in cornu filio olei

**My cousin...** So the prophet calls **Christ**, as being of his **family** and kindred, by descending from the house of **David**. Ibid. **On a hill, etc...** Literally, in the horn, the son of oil.

**5:2.** And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

Et sepivit eam et lapides elegit ex illa et plantavit eam electam et aedificavit turrem in medio eius et torcular extruxit in ea et expectavit ut faceret uvas et fecit labruscas

**5:3.** And now, O ye inhabitants of **Jerusalem**, and ye **men of Juda**, judge between me and my vineyard. Nunc ergo habitator Hierusalem et vir Iuda iudicate inter me et inter vineam meam

**5:4.** What is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?

Quid est quod debui ultra facere vineae meae et non feci ei an quod expectavi ut faceret uvas et fecit labruscas

**5:5.** And now I will show you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down.

Et nunc ostendam vobis quid ego faciam vineae meae auferam sepem eius et erit in direptionem diruam maceriam eius et erit in conculcationem

**5:6.** And I will make it desolate: it shall not be pruned, and it shall not be digged: but briars and thorns shall come up: and I will command the clouds to rain no rain upon it.

Et ponam eam desertam non putabitur et non fodietur et ascendent vepres et spinae et nubibus mandabo ne pluant super eam imbrem

**5:7.** For the vineyard of the **Lord** of **hosts** is the **house of Israel**: and the **man** of **Juda**, his pleasant plant: and I looked that he should do judgment, and behold **iniquity**: and do **justice**, and behold a cry.

Vinea enim Domini exercituum domus Israhel et vir Iuda germen delectabile eius et expectavi ut faceret iudicium et ecce iniquitas et iustitiam et ecce clamor

**5:8.** Woe to you that join house to house and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?

Vae qui coniungitis domum ad domum et agrum agro copulatis usque ad terminum loci numquid habitabitis soli vos in medio terrae

**5:9.** These things are in my ears, saith the **Lord** of **hosts**: Unless many great and fair houses shall become desolate, without an inhabitant.

In auribus meis sunt haec Domini exercituum nisi domus multae desertae fuerint grandes et pulchrae absque habitatore

**5:10.** For ten acres of vineyard shall yield one little measure, and thirty bushels of seed shall yield three bushels.

Decem enim iuga vinearum facient lagunculam unam et triginta modii sementis facient modios tres

**5:11.** Woe to you that rise up early in the morning to follow drunkenness, and to drink in the evening, to be inflamed with wine.

Vae qui consurgitis mane ad ebrietatem sectandam et potandum usque ad vesperam ut vino aestuetis

**5:12.** The harp, and the lyre, and, the timbrel and the pipe, and wine are in your feasts: and the work of the **Lord** you regard not, nor do you consider the works of his hands.

Cithara et lyra et tympanum et tibia et vinum in conviviis vestris et opus Domini non respicitis nec opera manuum eius consideratis

**5:13.** Therefore is my people led away captive, because they had not **knowledge**, and their nobles have perished with famine, and their multitude were dried up with thirst.

Propterea captivus ductus est populus meus quia non habuit scientiam et nobiles eius interierunt fame et multitudo eius siti exaruit

**5:14.** Therefore hath hell enlarged her **soul**, and opened her mouth without any bounds, and their strong ones, and their people, and their high and **glorious** ones shall go down into it.

Propterea dilatavit infernus animam suam et aperuit os suum absque ullo termino et descendent fortes eius et populus eius et sublimes gloriosique eius ad eum

**5:15.** And **man** shall be brought down, and **man** shall be **humbled**, and the eyes of the lofty shall be brought low.

Et incurvabitur homo et humiliabitur vir et oculi sublimium deprimentur

**5:16.** And the **Lord** of **hosts** shall be exalted in judgment, and the **holy God** shall be **sanctified** in **justice**.

Et exaltabitur Dominus exercituum in iudicio et Deus sanctus sanctificabitur in iustitia

**5:17.** And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.

Et pascentur agni iuxta ordinem suum et deserta in ubertatem versa advenae comedent

**5:18.** Woe to you that draw **iniquity** with cords of vanity, and **sin** as the rope of a cart.

Vae qui trahitis iniquitatem in funiculis vanitatis et quasi vinculum plaustrum peccatum

**5:19.** That say: Let him make haste, and let his work come quickly, that we may see it: and let the counsel of the **Holy One** of **Israel** come, that we may **know** it.

Qui dicitis festinet et cito veniat opus eius ut videamus et adpropriet et veniat consilium Sancti Israel et sciemus illud

**5:20.** Woe to you that call **evil good**, and **good evil**: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.

Vae qui dicitis malum bonum et bonum malum ponentes tenebras lucem et lucem tenebras ponentes amarum in dulce et dulce in amarum

**5:21.** Woe to you that are wise in your own eyes, and **prudent** in your own conceits.

Vae qui sapientes estis in oculis vestris et coram vobismet ipsis prudentes

**5:22.** Woe to you that are mighty to drink wine, and stout **men** at drunkenness.

Vae qui potentes estis ad bibendum vinum et viri fortes ad miscendam ebrietatem

**5:23.** That justify the **wicked** for gifts, and take away the **justice** of the **just** from him.

Qui iustificatis impium pro muneribus et iustitiam iusti aufertis ab eo

**5:24.** Therefore as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it: so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the **law** of the **Lord** of **hosts**, and have **blasphemed** the word of the **Holy One** of **Israel**.

Propter hoc sicut devorat stipulam lingua ignis et calor flammae exurit sic radix eorum quasi favilla erit et germen eorum ut pulvis ascendet abiecerunt enim legem Domini exercituum et eloquium Sancti Israel blasphemaverunt

**5:25.** Therefore is the **wrath** of the **Lord** kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubles, and their carcasses became as dung in the midst of the streets. For after this his **anger** is not turned away, but his hand is stretched out still.

Ideo iratus est furor Domini in populo suo et extendit manum suam super eum et percussit eum et

conturbati sunt montes et facta sunt morticina eorum quasi stercus in medio platearum in omnibus his non est aversus furor eius sed adhuc manus eius extenta

**5:26.** And he will lift up a sign to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly.

Et levabit signum nationibus procul et sibilabit ad eum de finibus terrae et ecce festinus velociter veniet

**5:27.** There is none that shall faint, nor labour among them: they shall not slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

Non est deficiens neque laborans in eo non dormitabit neque dormiet neque solvetur cingulum renum eius nec rumpetur corrigia calciamenti eius

**5:28.** Their arrows are sharp, and all their bows are bent. The hoofs of their horses shall be like the flint, and their wheels like the **violence** of a tempest.

Sagittae eius acutae et omnes arcus eius extenti ungulae equorum eius ut silex et rotae eius quasi impetus tempestatis

**5:29.** Their roaring like that of a lion, they shall roar like young lions: yea they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it.

Rugitus eius ut leonis rugiet ut catuli leonum et frendet et tenebit praedam et amplexabitur et non erit qui eruat

**5:30.** And they shall make a noise against them that day, like the roaring of the sea; we shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof.

Et sonabit super eum in die illa sicut sonitus maris aspiciemus in terram et ecce tenebrae tribulationis et lux obtenebrata est in caligine eius

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## Isaias Chapter 6

### A glorious vision, in which the prophet's lips are cleansed: he foretelleth the obstinacy of the Jews.

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**6:1.** In the year that [king Ozias](#) died, I saw the [Lord](#) sitting upon a throne high and elevated: and his train filled the [temple](#).

In anno quo mortuus est rex Ozias vidi Dominum sedentem super solium excelsum et elevatum et ea quae sub eo erant implebant templum

**6:2.** Upon it stood the [seraphims](#): the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew.

Seraphin stabant super illud sex alae uni et sex alae alteri duabus velabant faciem eius et duabus velabant pedes eius et duabus volabant

**6:3.** And they cried one to another, and said: [Holy, holy, holy](#), the [Lord God](#) of [hosts](#), all the earth is full of his [glory](#),

Et clamabant alter ad alterum et dicebant sanctus sanctus sanctus Dominus exercituum plena est omnis terra gloria eius

**6:4.** And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

Et commota sunt superliminaria cardinum a voce clamantis et domus impleta est fumo

**6:5.** And I said: Woe is me, because I have held my peace; because I am a [man](#) of [unclean](#) lips, and I dwell in the midst of a people that hath [unclean](#) lips, and I have seen with my eyes the King the [Lord](#) of [hosts](#).

Et dixi vae mihi quia tacui quia vir pollutus labiis ego sum et in medio populi polluta labia habentis ego habito et Regem Dominum exercituum vidi oculis meis

**6:6.** And one of the [seraphims](#) flew to me, and in his hand was a live coal, which he had taken with the tongs off the [altar](#).

Et volavit ad me unus de seraphin et in manu eius calculus quem forcipe tulerat de altari

**6:7.** And he touched my mouth, and said: Behold this hath touched thy lips, and thy [iniquities](#) shall be taken away, and thy [sin](#) shall be cleansed.

Et tetigit os meum et dixit ecce tetigit hoc labia tua et auferetur iniquitas tua et peccatum tuum mundabitur

**6:8.** And I heard the voice of the [Lord](#), saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.

Et audivi vocem Domini dicentis quem mittam et quis ibit nobis et dixi ecce ego sum mitte me

**6:9.** And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and [know](#) it not.

Et dixit vade et dices populo huic audite audientes et nolite intellegere et videte visionem et nolite cognoscere

**6:10.** Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

Excaeca cor populi huius et aures eius adgrava et oculos eius claude ne forte videat oculis suis et auribus suis audiat et corde suo intellegat et convertatur et sanem eum

**6:11.** And I said: How long, O [Lord](#)? And he said: Until the cities be wasted without inhabitant, and the houses without [man](#), and the land shall be left desolate.

Et dixi usquequo Domine et dixit donec desolentur civitates absque habitatore et domus sine homine et

terra relinquetur deserta

**6:12.** And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

Et longe faciet Dominus homines et multiplicabitur quae derelicta fuerat in medio terrae

**6:13.** And there shall be still a tithing therein, and she shall turn, and shall be made a show as a turpentine tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

Et adhuc in ea decimatio et convertetur et erit in ostensionem sicut terebinthus et sicuti quercus quae expandit ramos suos semen sanctum erit id quod steterit in ea

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## Isaias Chapter 7

### **The prophet assures king Achaz that the two kings his enemies shall not take Jerusalem. A virgin shall conceive and bear a son.**

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**7:1.** And it came to pass in the days of [Achaz](#) the son of Joathan, the son of [Ozias](#), king of [Juda](#), that Rasin king of [Syria](#) and Phacee the son of Romelia king of [Israel](#), came up to [Jerusalem](#), to fight against it: but they could not prevail over it.

Et factum est in diebus Ahaz filii Ioatham filii Oziae regis Iuda ascendit Rasin rex Syriae et Phacee filius Romeliae rex Israhel in Hierusalem ad proeliandum contra eam et non potuerunt debellare eam

**7:2.** And they told the house of [David](#), saying: [Syria](#) hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

Et nuntiaverunt domui David dicentes requievit Syria super Ephraim et commotum est cor eius et cor populi eius sicut moventur ligna silvarum a facie venti

**7:3.** And the [Lord](#) said to [Isaias](#): Go forth to meet [Achaz](#), thou and Jasub thy son that is left, to the conduit of the upper [pool](#) in the way of the fuller's field.

Et dixit Dominus ad Isaiam egredere in occursum Ahaz tu et qui derelictus est Iasub filius tuus ad extremum aquaeductus piscinae superioris in via agri Fullonis

**7:4.** And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these firebrands, smoking with the [wrath](#) of the fury of Rasin king of [Syria](#), and of the son of Romelia.

Et dices ad eum vide ut sileas noli timere et cor tuum ne formidet a duobus caudis titionum fumigantium istorum in ira furoris Rasin et Syriae et filii Romeliae

**7:5.** Because [Syria](#) hath taken counsel against thee, unto the [evil](#) of Ephraim and the son of Romelia, saying:

Eo quod consilium inierit contra te Syria malum Ephraim et filius Romeliae dicentes

**7:6.** Let us go up to [Juda](#), and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

Ascendamus ad Iudam et suscitemus eum et avellamus eum ad nos et ponamus regem in medio eius filium Tabeel

**7:7.** Thus saith the [Lord God](#): It shall not stand, and this shall not be.

Haec dicit Dominus Deus non stabit et non erit istud

**7:8.** But the head of [Syria](#) is [Damascus](#), and the head of [Damascus](#) is Rasin: and within threescore and five years, Ephraim shall cease to be a people:

Sed caput Syriae Damascus et caput Damasci Rasin et adhuc sexaginta et quinque anni et desinet Ephraim esse populus

**7:9.** And the head of Ephraim is [Samaria](#), and the head of [Samaria](#) is the son of Romelia. If you will not [believe](#), you shall not continue.

Et caput Ephraim Samaria et caput Samariae filius Romeliae si non credideritis non permanebitis

**7:10.** And the [Lord](#) spoke again to [Achaz](#), saying:

Et adiecit Dominus loqui ad Ahaz dicens

**7:11.** Ask thee a sign of the [Lord thy God](#), either unto the depth of hell, or unto the height above.

Pete tibi signum a Domino Deo tuo in profundum inferni sive in excelsum supra

**7:12.** And [Achaz](#) said: I will not ask, and I will not [tempt](#) the [Lord](#).

Et dixit Ahaz non petam et non temptabo Dominum

**7:13.** And he said: Hear ye therefore, O house of **David**: Is it a small thing for you to be grievous to **men**, that you are grievous to my **God** also?

Et dixit audite ergo domus David numquid parum vobis est molestos esse hominibus quia molesti estis et Deo meo

**7:14.** Therefore the **Lord** himself shall give you a sign. Behold a **virgin** shall conceive, and bear a son and his **name** shall be called **Emmanuel**.

Propter hoc dabit Dominus ipse vobis signum ecce virgo concipiet et pariet filium et vocabitis nomen eius Emmanuel

**7:15.** He shall eat butter and honey, that he may **know** to refuse the **evil**, and to choose the **good**.

Butyrum et mel comedet ut sciat reprobare malum et eligere bonum

**7:16.** For before the child **know** to refuse the **evil** and to choose the **good**, the land which thou abhorrest shall be forsaken of the face of her two kings.

Quia antequam sciat puer reprobare malum et eligere bonum derelinquetur terra quam tu detestaris a facie duum regum suorum

**7:17.** The **Lord** shall bring upon thee, and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from **Juda** with the king of the **Assyrians**.

Adducet Dominus super te et super populum tuum et super domum patris tui dies qui non venerunt a diebus separationis Ephraim a Iuda cum rege Assyriorum

**7:18.** And it shall come to pass in that day, that the **Lord** shall hiss for the fly, that is in the uttermost parts of the rivers of **Egypt**, and for the bee that is in the land of **Assyria**.

Et erit in die illa sibilabit Dominus muscae quae est in extremo fluminum Aegypti et api quae est in terra Assur

**7:19.** And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places.

Et venient et requiescent omnes in torrentibus vallium et cavernis petrarum et in omnibus fructibus et in universis foraminibus

**7:20.** In that day the **Lord** shall shave with a razor that is hired by them that are beyond the river, by the king of the **Assyrians**, the head and the hairs of the feet, and the whole beard.

In die illa radet Dominus in novacula conducta in his qui trans Flumen sunt in rege Assyriorum caput et pilos pedum et barbam universam

**7:21.** And it shall come to pass in that day, that a **man** shall nourish a young cow, and two sheep.

Et erit in die illa nutriet homo vaccam boum et duas oves

**7:22.** And for the abundance of milk he shall eat butter: for butter and honey shall every one eat that shall be left in the midst of the land.

Et prae ubertate lactis comedet butyrum butyrum enim et mel manducabit omnis qui relictus fuerit in medio terrae

**7:23.** And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers.

Et erit in die illa omnis locus ubi fuerint mille vites mille argenteis et in spinas et in vepres erunt

**7:24.** With arrows and with bows they shall go in thither: for briers and thorns shall be in all the land.

Cum sagittis et arcu ingredientur illuc vepres enim et spinae erunt in universa terra

**7:25.** And as for the hills that shall be raked with a rake, the fear of thorns and briers shall not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon.

Et omnes montes qui in sarculo sarientur non veniet illuc terror spinarum et veprium et erit in pascua bovis et in conculcationem pecoris

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## Isaias Chapter 8

### The name of a child that is to be born: many evils shall come upon the Jews for their sins.

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**8:1.** And the [Lord](#) said to me: Take thee a great book, and write in it with a [man's](#) pen. Take away the spoils with speed, quickly take the prey.

Et dixit Dominus ad me sume tibi librum grandem et scribe in eo stilo hominis Velociter spolia detrahe Cito praedare

**8:2.** And I took unto me faithful [witnesses](#), Urias the [priest](#), and Zacharias the son of Barachias.

Et adhibui mihi testes fideles Uriam sacerdotem et Zacchariam filium Barachiae

**8:3.** And I went to the [prophetess](#), and she conceived, and bore a son. And the [Lord](#) said to me: Call his [name](#), Hasten to take away the spoils: Make hast to take away the prey.

Et accessi ad prophetissam et concepit et peperit filium et dixit Dominus ad me voca nomen eius Adcelera spolia detrahere Festina praedari

**8:4.** For before the child [know](#) to call his father and his mother, the strength of [Damascus](#), and the spoils of [Samaria](#) shall be taken away before the king of the [Assyrians](#).

Quia antequam sciat puer vocare patrem suum et matrem suam auferetur fortitudo Damasci et spolia Samariae coram rege Assyriorum

**8:5.** And the [Lord](#) spoke to me again, saying:

Et adiecit Dominus loqui ad me adhuc dicens

**8:6.** Forasmuch as this people hath cast away the [waters of Siloe](#), that go with silence, and hath rather taken Rasin, and the son of Romelia:

Pro eo quod abiecit populus iste aquas Siloae quae vadunt cum silentio et adsumpsit magis Rasin et filium Romeliae

**8:7.** Therefore behold the [Lord](#) will bring upon them the waters of the river strong and many, the king of the [Assyrians](#), and all his [glory](#): and he shall come up over all his channels, and shall overflow all his banks.

Propter hoc ecce Dominus adducet super eos aquas Fluminis fortes et multas regem Assyriorum et omnem gloriam eius et ascendet super omnes rivos eius et fluet super universas ripas eius

**8:8.** And shall pass through [Juda](#), overflowing, and going over shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy, land, O [Emmanuel](#).

Et ibit per Iudam inundans et transiens usque ad collum veniet et erit extensio alarum eius implens latitudinem terrae tuae o Emmanuel

**8:9.** Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off: strengthen yourselves, and be overcome, gird yourselves, and be overcome.

Congregamini populi et vincimini et audite universae procul terrae confortamini et vincimini accingite vos et vincimini

**8:10.** Take counsel together, and it shall be defeated: speak a word, and it shall not be done: because [God](#) is with us.

Inite consilium et dissipabitur loquimini verbum et non fiet quia nobiscum Deus

**8:11.** For thus saith the [Lord](#) to me: As he hath taught me, with a strong arm, that I should not walk in the way of this people, saying:

Haec enim ait Dominus ad me sicut in forti manu erudivit me ne irem in via populi huius dicens

**8:12.** Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid.

Non dicatis coniuratio omnia enim quae loquitur populus iste coniuratio est et timorem eius ne timeatis neque paveatis

**8:13.** Sanctify the **Lord of hosts** himself: and let him be your fear, and let him be your dread.

Dominum exercituum ipsum sanctificate ipse pavor vester et ipse terror vester

**8:14.** And he shall be a **sanctification** to you. But for a stone of stumbling, and for a rock of offence to the two houses of **Israel**, for a snare and a ruin to the inhabitants of **Jerusalem**.

Et erit vobis in sanctificationem in lapidem autem offensionis et in petram scandali duabus domibus Israel et in laqueum et in ruinam habitantibus Hierusalem

**8:15.** And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.

Et offendent ex eis plurimi et cadent et conterentur et inretientur et capientur

**8:16.** Bind up the testimony, seal the law among my **disciples**.

Liga testimonium signa legem in discipulis meis

**8:17.** And I will wait for the **Lord**, who hath hid his face from the **house of Jacob**, and I will look for him.

Et expectabo Dominum qui abscondit faciem suam a domo Iacob et praestolabor eum

**8:18.** Behold I and my children, whom the **Lord** hath given me for a sign, and for a wonder in **Israel** from the **Lord of hosts**, who dwelleth in mount **Sion**.

Ecce ego et pueri quos mihi dedit Dominus in signum et in portentum Israelis a Domino exercituum qui habitat in monte Sion

**8:19.** And when they shall say to you: Seek of pythons, and of diviners, who mutter in their enchantments: should not the people seek of their **God**, for the living of the dead?

Et cum dixerint ad vos quaerite a pythonibus et a divinis qui stridunt in incantationibus suis numquid non populus a Deo suo requirit pro vivis a mortuis

**Seek of pythons...** That is, people pretending to tell future things by a **prophesying** spirit. -- Ibid. **Should not the people seek of their God, for the living of the dead?**... Here is signified, that it is to **God** we should **pray** to be directed, and not to seek of the dead, (that is, of fortune-tellers dead in **sin**), for the health of the living.

**8:20.** To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.

Ad legem magis et ad testimonium quod si non dixerint iuxta verbum hoc non erit eis matutina lux

**8:21.** And they shall pass by it, they shall fall, and be hungry: and when they shall be hungry, they will be **angry**, and **curse** their king, and their **God**, and look upwards.

Et transibit per eam corruet et esuriet et cum esurierit irascetur et maledicet regi suo et Deo suo et suspiciet sursum

**8:22.** And they shall look to the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress.

Et ad terram intuebitur et ecce tribulatio et tenebrae dissolutio angustia et caligo persequens et non poterit avolare de angustia sua

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## Isaias Chapter 9

### What joy shall come after afflictions by the birth and kingdom of Christ; which shall flourish for ever. Judgments upon Israel for their sins.

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**9:1.** At the first time the land of [Zabulon](#), and the land of [Nephtali](#) was lightly touched: and at the last the way of the sea beyond the [Jordan](#) of the [Galilee](#) of the [Gentiles](#) was heavily loaded.

Primo tempore adleviata est terra Zabulon et terra Nephthalim et novissimo adgravata est via maris trans Iordanem Galileae gentium

**9:2.** The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen.

Populus qui ambulabat in tenebris vidit lucem magnam habitantibus in regione umbrae mortis lux orta est eis

**9:3.** Thou hast multiplied the nation, and hast not increased the [joy](#). They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.

Multiplicasti gentem non magnificasti laetitiam laetabuntur coram te sicut laetantur in messe sicut exultant quando dividunt spolia

**9:4.** For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou hast overcome, as in the day of [Madian](#).

Iugum enim oneris eius et virgam umeri eius et sceptrum exactoris eius superasti sicut in die Madian

**9:5.** For every [violent](#) taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire.

Quia omnis violenta praedatio cum tumultu et vestimentum mixtum sanguine erit in combustionem et cibus ignis

**9:6.** For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his [name](#) shall be called Wonderful, Counsellor, [God](#) the Mighty, the Father of the world to come, the Prince of Peace.

Parvulus enim natus est nobis filius datus est nobis et factus est principatus super umerum eius et vocabitur nomen eius Admirabilis consiliarius Deus fortis Pater futuri saeculi Princeps pacis

**9:7.** His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of [David](#), and upon his kingdom; to establish it and strengthen it with judgment and with [justice](#), from henceforth and for ever: the [zeal](#) of the [Lord](#) of [hosts](#) will perform this.

Multiplicabitur eius imperium et pacis non erit finis super solium David et super regnum eius ut confirmet illud et corroboret in iudicio et iustitia amodo et usque in sempiternum zelus Domini exercituum faciet hoc

**9:8.** The [Lord](#) sent a word into [Jacob](#), and it hath lighted upon [Israel](#).

Verbum misit Dominus in Iacob et cecidit in Israhel

**9:9.** And all the people of Ephraim shall [know](#), and the inhabitants of [Samaria](#) that say in the [pride](#) and haughtiness of their heart:

Et sciet populus omnis Ephraim et habitantes Samariam in superbia et magnitudine cordis dicentes

**9:10.** The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for [cedars](#).

Lateres ceciderunt sed quadris lapidibus aedificabimus sycomoros succiderunt sed cedros inmutabimus

**9:11.** And the [Lord](#) shall set up the enemies of Rasin over him, and shall bring on his enemies in a crowd:

Et elevabit Dominus hostes Rasin super eum et inimicos eius in tumultum vertet

**9:12.** The **Syrians** from the east, and, the **Philistines** from the west: and they shall devour **Israel** with open mouth. For all this his indignation is not turned away, but his hand is stretched out still.

Syriam ab oriente et Philisthim ab occidente et devorabunt Israhel toto ore in omnibus his non est aversus furor eius sed adhuc manus eius extenta

**9:13.** And the people are not returned to him who hath struck them, and have not sought after the **Lord** of **hosts**.

Et populus non est reversus ad percutientem se et Dominum exercituum non inquisierunt

**9:14.** And the **Lord** shall destroy out of **Israel** the head and the tail, him that bendeth down, and him that holdeth back, in one day.

Et disperdet Dominus ab Israhel caput et caudam incurvantem et refrenantem die una

**9:15.** The aged and **honourable**, he is the head: and the **prophet** that teacheth lies, he is the tail.

Longevus et honorabilis ipse est caput et propheta docens mendacium ipse cauda est

**9:16.** And they that call this people **blessed**, shall cause them to **err**: and they that are called **blessed**, shall be thrown down, headlong.

Et erunt qui beatificant populum istum seducentes et qui beatificantur praecipitati

**9:17.** Therefore the **Lord** shall have no **joy** in their young men: neither shall he have mercy on their fatherless, and **widows**: for every one is a **hypocrite** and **wicked**, and every mouth hath spoken folly. For all this his indignation is not turned away, but his hand is stretched out still.

Propter hoc super adolescentulis eius non laetabitur Dominus et pupillorum eius et viduarum non miserebitur quia omnis hypocrita est et nequam et universum os locutum est stultitiam in omnibus his non est aversus furor eius sed adhuc manus eius extenta

**9:18.** For **wickedness** is kindled as a fire, it shall devour the brier and the thorn: and shall kindle in the thicket of the forest, and it shall be wrapped up in smoke ascending on high.

Succensa est enim quasi ignis impietas veprem et spinam vorabit et succendetur in densitate saltus et convolvetur superbia fumi

**9:19.** By the **wrath** of the **Lord** of **hosts** the land is troubled, and the people shall be as fuel for the fire: no **man** shall spare his brother.

In ira Domini exercituum conturbata est terra et erit populus quasi esca ignis vir fratri suo non parceret

**9:20.** And he shall turn to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shall eat the flesh of his own arm: **Manasses** Ephraim, and Ephraim **Manasses**, and they together shall be against **Juda**.

Et declinabit ad dexteram et esuriet et comedet ad sinistram et non saturabitur unusquisque carnem brachii sui vorabit Manasses Ephraim et Ephraim Manassen simul ipsi contra Iudam

**9:21.** After all these things his indignation is not turned away, but his hand is stretched out still.

In omnibus his non est aversus furor eius sed adhuc manus eius extenta

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## Isaias Chapter 10

**Woe to the makers of wicked laws. The Assyrian shall be a rod for punishing Israel: but for their pride they shall be destroyed: and a remnant of Israel saved.**

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**10:1.** Woe to them that make [wicked](#) laws: and when they write, write [injustice](#):

Vae qui condunt leges iniquas et scribentes iniustitiam scripserunt

**10:2.** To oppress the [poor](#) in judgment, and do [violence](#) to the cause of the [humble](#) of my people: that [widows](#) might be their prey, and that they might rob the fatherless.

Ut opprimerent in iudicio pauperes et vim facerent causae humilium populi mei ut essent viduae praeda eorum et pupillos diriperent

**10:3.** What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your [glory](#)?

Quid facietis in die visitationis et calamitatis de longe venientis ad cuius fugietis auxilium et ubi derelinquetis gloriam vestram

**10:4.** That you be not bowed down under the bond, and fall with the slain? In all these things his [anger](#) is not turned away, but his hand is stretched out still.

Ne incurvemini sub vinculo et cum interfectis cadatis super omnibus his non est aversus furor eius sed adhuc manus eius extenta

**10:5.** Woe to the [Assyrian](#), he is the rod and the staff of my [anger](#), and my indignation is in their hands.

Vae Assur virga furoris mei et baculus ipse in manu eorum indignatio mea

**10:6.** I will send him to a deceitful nation, and I will give him a charge against the people of my [wrath](#), to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.

Ad gentem fallacem mittam eum et contra populum furoris mei mandabo illi ut auferat spolia et diripiat praedam et ponat illum in conculcationem quasi lutum platearum

**10:7.** But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.

Ipse autem non sic arbitrabitur et cor eius non ita aestimabit sed ad conterendum erit cor eius et ad internicionem gentium non paucarum

**10:8.** For he shall say:

Dicet enim

**10:9.** Are not my princes as so many kings? is not Calano as Charcamis: and Emath as Arphad? is not [Samaria](#) as [Damascus](#)?

Numquid non principes mei simul reges sunt numquid non ut Charchamis sic Chalanno et ut Arfad sic Emath numquid non ut Damascus sic Samaria

**10:10.** As my hand hath found the kingdoms of the [idol](#), so also their [idols](#) of [Jerusalem](#), and of [Samaria](#).

Quomodo invenit manus mea regna idoli sic et simulacra eorum de Hierusalem et de Samaria

**10:11.** Shall I not, as I have done to [Samaria](#) and her [idols](#), so do to [Jerusalem](#) and her [idols](#)?

Numquid non sicut feci Samariae et idolis eius sic faciam Hierusalem et simulacris eius

**10:12.** And it shall come to pass, that when the [Lord](#) shall have performed all his works in mount Sion, and in [Jerusalem](#), I will visit the fruit of the [proud](#) heart of the king of [Assyria](#), and the [glory](#) of the haughtiness of his eyes.

Et erit cum impleverit Dominus cuncta opera sua in monte Sion et in Hierusalem visitabo super fructum magnifici cordis regis Assur et super gloriam altitudinis oculorum eius

**10:13.** For he hath said: By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of the princes, and as a mighty **man** hath pulled down them that sat on high.

Dixit enim in fortitudine manus meae feci et in sapientia mea intellexi et abstuli terminos populorum et principes eorum depraedatus sum et detraxi quasi potens in sublime residentes

**10:14.** And my hand hath found the strength of the people as a nest; and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.

Et invenit quasi nidum manus mea fortitudinem populorum et sicut colliguntur ova quae derelicta sunt sic universam terram ego congregavi et non fuit qui moveret pinnam et aperiret os et ganniret

**10:15.** Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.

Numquid gloriabitur securis contra eum qui secat in ea aut exaltabitur serra contra eum a quo trahitur quomodo si elevetur virga contra levantem se et exaltetur baculus qui utique lignum est

**10:16.** Therefore the sovereign **Lord**, the **Lord** of **hosts**, shall send leanness among his fat ones: and under his **glory** shall be kindled a burning, as it were the burning of a fire.

Propter hoc mittet Dominator Deus exercituum in pinguibus eius tenuitatem et subtus gloriam eius succensa ardebit quasi combustio ignis

**10:17.** And the light of **Israel** shall be as a fire, and the Holy One thereof as a flame: and his thorns and his briers shall be set on fire, and shall be devoured in one day.

Et erit lumen Israhel in igne et Sanctus eius in flamma et succendetur et devorabitur spina eius et vepres in die una

**10:18.** And the **glory** of his forest, and of his beautiful hill, shall be consumed from the **soul** even to the flesh, and he shall run away through fear.

Et gloria saltus eius et Carmeli eius ab anima usque ad carnem consumetur et erit terrore profugus

**10:19.** And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.

Et reliquiae ligni saltus eius pro paucitate numerabuntur et puer scribet eos

**10:20.** And it shall come to pass in that day, that the remnant of **Israel**, and they that shall escape of the **house of Jacob**, shall lean no more upon him that striketh them: but they shall lean upon the **Lord** the **Holy One** of **Israel**, in **truth**.

Et erit in die illa non adiciet residuum Israhel et hii qui fugerint de domo Iacob inniti super eo qui percutit eos sed innitetur super Dominum Sanctum Israhel in veritate

**10:21.** The remnant shall be converted, the remnant, I say, of **Jacob**, to the mighty **God**.

Reliquiae convertentur reliquiae inquam Iacob ad Deum fortem

**10:22.** For if thy people, O **Israel**, shall be as the sand of the sea, a remnant of them shall be converted, the consumption abridged shall overflow with **justice**.

Si enim fuerit populus tuus Israhel quasi harena maris reliquiae convertentur ex eo consummatio abbreviata inundabit iustitiam

**A remnant of them shall be converted...** This was partly verified in the **children of Israel** who remained after the devastations of the **Assyrians**, in the time of **king Ezechias**: and partly in the conversion of a remnant of the **Jews** to the **faithful of Christ**. -- Ibid. **The consumption abridged, etc...** That is, the number of them cut short, and reduced to few, shall flourish in abundance of **justice**.

**10:23.** For the **Lord God** of **hosts** shall make a consumption, and an abridgment in the midst of all the land.

Consummationem enim et abbreviationem Dominus Deus exercituum faciet in medio omnis terrae

**10:24.** Therefore, thus saith the **Lord** the **God** of **hosts**: O my people that dwellest in Sion, be not afraid of the **Assyrian**: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of **Egypt**.

Propter hoc haec dicit Dominus Deus exercituum noli timere populus meus habitator Sion ab Assur in virga

percutiet te et baculum suum levabit super te in via Aegypti

**10:25.** For yet a little and a very little while, and my indignation shall cease, and my **wrath** shall be upon their **wickedness**.

Adhuc enim paululum modicumque et consummabitur indignatio et furor meus super scelus eorum

**10:26.** And the **Lord** of **hosts** shall raise up a scourge against him, according to the slaughter of **Madian** in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of **Egypt**.

Et suscitabit super eum Dominus exercituum flagellum iuxta plagam Madian in petra Oreb et virgam suam super mare et levabit eam in via Aegypti

**10:27.** And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrefy at the presence of the oil.

Et erit in die illa auferetur onus eius de umero tuo et iugum eius de collo tuo et computrescet iugum a facie olei

**At the presence of the oil...** That is, by the sweet unction of divine mercy.

**10:28.** He shall come into Aiath, he shall pass into Magron: at Machmas he shall lay up his carriages.

Veniet in Aiath transibit in Magron apud Machmas commendabit vasa sua

**Into Aiath, etc...** Here the **prophet** describes the march of the **Assyrians** under Sennacherib; and the terror they should carry with them; and how they should suddenly be destroyed.

**10:29.** They have passed in haste, Gaba is our lodging: Rama was astonished, Gabaath of **Saul** fled away.

Transierunt cursim Gabee sedes nostra obstipuit Rama Gabaath Saulis fugit

**10:30.** Lift up thy voice, O daughter of Gallim, attend, O Laisa, **poor Anathoth**.

Hinni voce tua filia Gallim adtende Laisa paupercula Anathoth

**10:31.** Medemena is removed: ye inhabitants of Gabim, take **courage**.

Migravit Medemena habitatores Gebim confortamini

**10:32.** It is yet day enough, to remain in Nobe: he shall shake his hand against the mountain of the daughter of Sion, the hill of **Jerusalem**.

Adhuc dies est ut in Nob stetur agitabit manum suam super montem filiae Sion collem Hierusalem

**10:33.** Behold the sovereign **Lord** of **hosts** shall break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be **humbled**.

Ecce Dominator Dominus exercituum confringet lagunculam in terrore et excelsi statura succidentur et sublimes humiliabuntur

**10:34.** And the thickets of the forest shall be cut down with iron, and Libanus with its high ones shall fall.

Et subvertentur condensa saltus ferro et Libanus cum excelsis cadet

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## Isaias Chapter 11

### Of the spiritual kingdom of Christ, to which all nations shall repair.

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**11:1.** And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.  
Et egredietur virga de radice Iesse et flos de radice eius ascendet

**11:2.** And the [spirit of the Lord](#) shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of [fortitude](#), the spirit of [knowledge](#), and of godliness.  
Et requiescet super eum spiritus Domini spiritus sapientiae et intellectus spiritus consilii et fortitudinis spiritus scientiae et pietatis

**11:3.** And he shall be filled with the spirit of the fear of the [Lord](#), He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears.  
Et replebit eum spiritus timoris Domini non secundum visionem oculorum iudicabit neque secundum auditum aurium arguet

**11:4.** But he shall judge the [poor](#) with [justice](#), and shall reprove with equity the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the [wicked](#).  
Sed iudicabit in iustitia pauperes et arguet in aequitate pro mansuetis terrae et percutiet terram virga oris sui et spiritu labiorum suorum interficiet impium

**11:5.** And [justice](#) shall be the girdle of his loins: and [faith](#) the girdle of his reins.  
Et erit iustitia cingulum lumborum eius et fides cinctorium renis eius

**11:6.** The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little child shall lead them.  
Habitabit lupus cum agno et pardus cum hodo accubabit vitulus et leo et ovis simul morabuntur et puer parvulus minabit eos

**11:7.** The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.  
Vitulus et ursus pascentur simul requiescent catuli eorum et leo quasi bos comedet paleas

**11:8.** And the sucking child shall play on other hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.  
Et delectabitur infans ab ubere super foramine aspidis et in caverna reguli qui ablactatus fuerit manum suam mittet

**11:9.** They shall not hurt, nor shall they kill in all my [holy](#) mountain, for the earth is filled with the [knowledge](#) of the [Lord](#), as the covering waters of the sea.  
Non nocebunt et non occident in universo monte sancto meo quia repleta est terra scientia Domini sicut aquae maris operientes

**11:10.** In that day the root of Jesse, who standeth for an ensign of the people, him the [Gentiles](#) shall beseech, and his sepulchre shall be [glorious](#).  
In die illa radix Iesse qui stat in signum populorum ipsum gentes deprecabuntur et erit sepulchrum eius gloriosum

**11:11.** And it shall come to pass in that day, that the [Lord](#) shall set his hand the second time to possess the remnant of his people, which shall be left from the [Assyrians](#), and from [Egypt](#), and from Phetros, and from [Ethiopia](#), and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.  
Et erit in die illa adiciet Dominus secundo manum suam ad possidendum residuum populi sui quod relinquetur ab Assyriis et ab Aegypto et a Fetros et ab Aethiopia et ab Aelam et a Sennaar et ab Emath et

ab insulis maris

**11:12.** And he shall set up a standard unto the nations, and shall assemble the fugitives of **Israel**, and shall gather together the dispersed of **Juda** from the four quarters of the earth.

Et levabit signum in nationes et congregabit profugos Israhel et dispersos Iuda colliget a quattuor plagis terrae

**11:13.** And the envy of Ephraim shall be taken away, and the enemies of **Juda** shall perish: Ephraim shall not envy **Juda**, and **Juda** shall not fight against Ephraim.

Et auferetur zelus Ephraim et hostes Iuda peribunt Ephraim non aemulabitur Iudam et Iudas non pugnabit contra Ephraim

**11:14.** But they shall fly upon the shoulders of the **Philistines** by the sea, they together shall spoil the children of the east: **Edom**, till **Moab** shall be under the rule of their hand, and the **children of Ammon** shall be **obedient**.

Et volabunt in umeros Philisthim per mare simul praedabuntur filios orientis Idumea et Moab praeceptum manus eorum et filii Ammon oboedientes erunt

**11:15.** And the **Lord** shall lay waste the tongue of the sea of **Egypt**, and shall lift up his hand over the river in the strength of his spirit: and he shall strike it in the seven streams, so that **men** may pass through it in their shoes.

Et desolabit Dominus linguam maris Aegypti et levabit manum suam super Flumen in fortitudine spiritus sui et percutiet eum in septem rivis ita ut transeant per eum calciati

**11:16.** And there shall be a highway for the remnant of my people, which shall be left from the **Assyrians**: as there was for **Israel** in the day that he came up out of the land of **Egypt**.

Et erit via residuo populo meo qui relinquetur ab Assyriis sicut fuit Israhel in die qua ascendit de terra Aegypti

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## Isaias Chapter 12

### A canticle of thanksgiving for the benefits of Christ.

**12:1.** And thou shalt say in that day: I will give thanks to thee, O [Lord](#), for thou wast [angry](#) with me: thy [wrath](#) is turned away, and thou hast comforted me.

Et dices in illa die confitebor tibi Domine quoniam iratus es mihi conversus est furor tuus et consolatus es me

**12:2.** Behold, [God](#) is my saviour, I will deal confidently, and will not fear: because the [Lord](#) is my strength, and my praise, and he is become my [salvation](#).

Ecce Deus salvator meus fiducialiter agam et non timebo quia fortitudo mea et laus mea Dominus Deus et factus est mihi in salutem

**12:3.** Thou shall draw waters with [joy](#) out of the saviour's fountains:

Haurietis aquas in gaudio de fontibus salvatoris

**12:4.** And you shall say in that day: Praise ye the [Lord](#), and call upon his [name](#): make his works [known](#) among the people: remember that his [name](#) is high.

Et dicetis in illa die confitemini Domino et invocate nomen eius notas facite in populis adinventiones eius mementote quoniam excelsum est nomen eius

**12:5.** Sing ye to the [Lord](#), for he hath done great things: show this forth in all the earth.

Cantate Domino quoniam magnifice fecit adnuntiate hoc in universa terra

**12:6.** Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the [Holy One](#) of [Israel](#).

Exulta et lauda habitatio Sion quia magnus in medio tui Sanctus Israhel

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## Isaias Chapter 13

### The desolation of Babylon.

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**13:1.** The burden of [Babylon](#) which [Isaias the son of Amos](#) saw.

Onus Babylonis quod vidit Isaias filius Amos

**The burden of Babylon...** That is, a [prophecy](#) against [Babylon](#).

**13:2.** Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.

Super montem caligosum levate signum exaltate vocem levate manum et ingrediantur portas duces

**13:3.** I have commanded my [sanctified](#) ones, and have called my strong ones in my [wrath](#), them that rejoice in my [glory](#).

Ego mandavi sanctificatis meis et vocavi fortes meos in ira mea exultantes in gloria mea

**13:4.** The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the [Lord](#) of [hosts](#) hath given charge to the troops of [war](#).

Vox multitudinis in montibus quasi populorum frequentium vox sonitus regum gentium congregatarum

Dominus exercituum praecepit militiae belli

**13:5.** To them that come from a country afar off, from the end of [heaven](#): the [Lord](#) and the instruments of his [wrath](#), to destroy the whole land.

Venientibus de terra procul a summitate caeli Dominus et vasa furoris eius ut disperdat omnem terram

**13:6.** Howl ye, for the day of the [Lord](#) is near: it shall come as a destruction from the [Lord](#).

Ululate quia prope est dies Domini quasi vastitas a Domino veniet

**13:7.** Therefore shall all hands be faint, and every heart of [man](#) shall melt,

Propter hoc omnes manus dissolventur et omne cor hominis tabescet

**13:8.** And shall be broken. Gripings and pains, shall take hold of them, they shall be in pain as a [woman](#) in labour. Every one shall be amazed at his neighbour, their countenances shall be as faces burnt.

Et conteretur tortiones et dolores tenebunt quasi parturiens dolebunt unusquisque ad proximum suum stupebit facies conbustae vultus eorum

**13:9.** Behold, the day of the [Lord](#) shall come, a cruel day, and full of indignation, and of [wrath](#), and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

Ecce dies Domini venit crudelis et indignationis plenus et irae furorisque ad ponendam terram in solitudine et peccatores eius conterendos de ea

**13:10.** For the stars of [heaven](#), and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.

Quoniam stellae caeli et splendor earum non expandent lumen suum obtenebratus est sol in ortu suo et luna non splendet in lumine suo

**13:11.** And I will visit the [evils](#) of the world, and against the [wicked](#) for their [iniquity](#): and I will make the [pride](#) of [infidels](#) to cease, and will bring down the arrogance of the mighty.

Et visitabo super orbis mala et contra impios iniquitatem eorum et quiescere faciam superbiam infidelium et arrogantiam fortium humiliabo

**13:12.** A [man](#) shall be more precious than gold, yea a [man](#) than the finest of gold.

Pretiosior erit vir auro et homo mundo obrizo

**13:13.** For this I will trouble the [heaven](#): and the earth shall be moved out of her place, for the indignation of the [Lord](#) of [hosts](#), and for the day of his fierce [wrath](#).

Super hoc caelum turbabo et movebitur terra de loco suo propter indignationem Domini exercituum et propter diem irae furoris eius

**13:14.** And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.

Et erit quasi dammula fugiens et quasi ovis et non erit qui congreget unusquisque ad populum suum convertetur et singuli ad terram suam fugient

**13:15.** Every one that shall be found, shall be slain: and every one that shall come to their aid, shall fall by the sword.

Omnis qui inventus fuerit occidetur et omnis qui supervenerit cadet in gladio

**13:16.** Their inhabitants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

Infantes eorum adident in oculis eorum diripientur domus eorum et uxores eorum violabuntur

**13:17.** Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold:

Ecce ego suscitabo super eos Medos qui argentum non quaerant nec aurum velint

**13:18.** But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

Sed sagittis parvulos interficiant et lactantibus uteri non misereantur et super filios non parcat oculus eorum

**13:19.** And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrha.

Et erit Babylon illa gloriosa in regnis inclita in superbia Chaldeorum sicut subvertit Deus Sodomam et Gomorram

**13:20.** It shall no more be inhabited for ever, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

Non habitabitur usque in finem et non fundabitur usque ad generationem et generationem nec ponet ibi tentoria Arabs nec pastores requiescent ibi

**13:21.** But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:

Sed requiescent ibi bestiae et replebuntur domus eorum draconibus et habitabunt ibi strutiones et pilosi saltabunt ibi

**13:22.** And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.

Et respondebunt ibi ululae in aedibus eius et sirenae in delubris voluptatis

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## Isaias Chapter 14

**The restoration of Israel after their captivity. The parable or song insulting over the king of Babylon. A prophecy against the Philistines.**

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**14:1.** Her time is near at hand, and her days shall not be prolonged. For the [Lord](#) will have mercy on [Jacob](#), and will yet choose out of [Israel](#), and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the [house of Jacob](#).

Prope est ut veniat tempus eius et dies eius non elongabuntur miserebitur enim Dominus Iacob et eliget adhuc de Israhel et requiescere eos faciet super humum suam adiungetur advena ad eos et adherebit domui Iacob

**14:2.** And the people shall take them, and bring them into their place: and the [house of Israel](#) shall possess them in the land of the [Lord](#) for servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors.

Et tenebunt eos populi et adducent eos in locum suum et possidebit eos domus Israhel super terram Domini in servos et ancillas et erunt capientes eos qui se ceperant et subicient exactores suos

**14:3.** And it shall come to pass in that day, that when [God](#) shall give thee rest from thy labour, and from thy vexation, and from the hard bondage, wherewith thou didst serve before,

Et erit in die illa cum requiem dederit tibi Deus a labore tuo et a concussionem tua et a servitute dura qua ante servisti

**14:4.** Thou shalt take up this [parable](#) against the [king of Babylon](#), and shalt say: How is the oppressor come to nothing, the tribute hath ceased?

Sumes parabolam istam contra regem Babylonis et dices quomodo cessavit exactor quievit tributum

**14:5.** The [Lord](#) hath broken the staff of the [wicked](#), the rod of the rulers,

Contrivit Dominus baculum impiorum virgam dominantium

**14:6.** That struck the people in [wrath](#) with an incurable wound, that brought nations under in fury, that [persecuted](#) in a cruel manner.

Caedentem populos in indignatione plaga insanabili subicientem in furore gentes persequentem crudeliter

**14:7.** The whole earth is quiet and still, it is glad and hath rejoiced.

Conquievit et siluit omnis terra gavisata est et exultavit

**14:8.** The fir trees also have rejoiced over thee, and the [cedars](#) of Libanus, saying: Since thou hast slept, there hath none come up to cut us down.

Abietes quoque laetatae sunt super te et cedri Libani ex quo dormisti non ascendit qui succidat nos

**14:9.** Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.

Infernus subter conturbatus est in occursum adventus tui suscitavit tibi gigantes omnes principes terrae surrexerunt de solis suis omnes principes nationum

**14:10.** All shall answer, and say to thee: Thou also art wounded as well as we, thou art become like unto us.

Universi respondebunt et dicent tibi et tu vulneratus es sicut nos nostri similis effectus es

**14:11.** Thy [pride](#) is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering.

Detracta est ad inferos superbia tua concidit cadaver tuum subter te sternetur tinea et operimentum tuum

erunt vermes

**14:12.** How art thou fallen from [heaven](#), O [Lucifer](#), who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations?

Quomodo cecidisti de caelo lucifer qui mane oriebaris corruisti in terram qui vulnerabas gentes

**O Lucifer...** O day star. All this, according to the [letter](#), is spoken of the [king of Babylon](#). It may also be applied, in a spiritual sense, to [Lucifer](#) the prince of [devils](#), who was [created](#) a bright [angel](#), but fell by [pride](#) and rebellion against [God](#).

**14:13.** And thou saidst in thy heart: I will ascend into [heaven](#), I will exalt my throne above the stars of [God](#), I will sit in the mountain of the covenant, in the sides of the north.

Qui dicebas in corde tuo in caelum conscendam super astra Dei exaltabo solium meum sedebo in monte testamenti in lateribus aquilonis

**14:14.** I will ascend above the height of the clouds, I will be like the [most High](#).

Ascendam super altitudinem nubium ero similis Altissimo

**14:15.** But yet thou shalt be brought down to hell, into the depth of the pit.

Verumtamen ad infernum detraheris in profundum lacu

**14:16.** They that shall see thee, shall turn toward thee, and behold thee. Is this the [man](#) that troubled the earth, that shook kingdoms,

Qui te viderint ad te inclinabuntur teque prospicient numquid iste est vir qui conturbavit terram qui concussit regna

**14:17.** That made the world a [wilderness](#), and destroyed the cities thereof, that opened not the prison to his prisoners?

Qui posuit orbem desertum et urbes eius destruxit vinculis eius non aperuit carcerem

**14:18.** All the kings of the nations have all of them slept in [glory](#), every one in his own house.

Omnes reges gentium universi dormierunt in gloria vir in domo sua

**14:19.** But thou art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were slain by the sword, and art gone down to the bottom of the pit, as a rotten carcass.

Tu autem proiectus es de sepulchro tuo quasi stirps inutilis pollutus et obvolutus qui interfecti sunt gladio et descenderunt ad fundamenta lacu quasi cadaver putridum

**14:20.** Thou shalt not keep company with them, even in burial: for thou hast destroyed thy land, thou hast slain thy people: the seed of the [wicked](#) shall not be [named](#) for ever.

Non habebis consortium neque cum eis in sepultura tu enim terram disperdisti tu populum occidisti non vocabitur in aeternum semen pessimorum

**14:21.** Prepare his children for slaughter for the [iniquity](#) of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.

Praeparate filios eius occisioni in iniquitate patrum eorum non consurgent nec hereditabunt terram neque implebunt faciem orbis civitatum

**14:22.** And I will rise up against them, saith the [Lord](#) of [hosts](#): and I will destroy the [name](#) of [Babylon](#), and the remains, and the bud, and the offspring, saith the [Lord](#).

Et consurgam super eos dicit Dominus exercituum et perdam Babylonis nomen et reliquias et germen et progeniem ait Dominus

**14:23.** And I will make it a possession for the ericium and [pools](#) of waters, and I will sweep it and wear it out with a besom, saith the [Lord](#) of [hosts](#).

Et ponam eam in possessionem ericii et in paludes aquarum et scopabo eam in scopa terens dicit Dominus exercituum

**14:24.** The [Lord](#) of [hosts](#) hath sworn, saying: Surely as I have thought, so shall it be: and as I have purposed,

Iuravit Dominus exercituum dicens si non ut putavi ita erit et quomodo mente tractavi

**14:25.** So shall it fall out: That I will destroy the [Assyrian](#) in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

Sic eveniet ut conteram Assyrium in terra mea et in montibus meis conculcem eum et auferetur ab eis

iugum eius et onus illius ab umero eorum tolletur

**14:26.** This is the counsel, that I have purposed upon all the earth, and this is the hand that is stretched out upon all nations.

Hoc consilium quod cogitavi super omnem terram et haec est manus extenta super universas gentes

**14:27.** For the **Lord** of **hosts** hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away?

Dominus enim exercituum decrevit et quis poterit infirmare et manus eius extenta et quis avertet eam

**14:28.** In the year that **king Achaz** died, was this burden:

In anno quo mortuus est rex Ahaz factum est onus istud

**14:29.** Rejoice not thou, whole **Philistia**, that the rod of him that struck thee is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

Ne laeteris Philisthea omnis tu quoniam comminuta est virga percussoris tui de radice enim colubri egredietur regulus et semen eius absorbens volucrem

**14:30.** And the **firstborn** of the **poor** shall be fed, and the **poor** shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant.

Et pascentur primogeniti pauperum et pauperes fiducialiter requiescent et interire faciam in fame radicem tuam et reliquias tuas interficiam

**14:31.** Howl, O gate; cry, O city: all **Philistia** is thrown down: for a smoke shall come from the north, and there is none that shall escape his troop.

Ulula porta clama civitas prostrata est Philisthea omnis ab aquilone enim fumus venit et non est qui effugiat agmen eius

**14:32.** And what shall be answered to the messengers of the nations? That the **Lord** hath founded Sion, and the **poor** of his people shall **hope** in him.

Et quid respondebitur nuntiis gentis quia Dominus fundavit Sion et in ipsa sperabunt pauperes populi eius

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## Isaias Chapter 15

### A prophecy of the desolation of the Moabites.

**15:1.** The burden of **Moab**. Because in the night Ar of **Moab** is laid waste, it is silent: because the wall of **Moab** is destroyed in the night, it is silent.

Onus Moab quia nocte vastata est Ar Moab conticuit quia nocte vastatus est murus Moab conticuit

**15:2.** The house is gone up, and **Dibon** to the high places to mourn over **Kabo**, and over Medaba, **Moab** hath howled: on all their heads shall be baldness, and every beard shall be shaven.

Ascendit domus et Dibon ad excelsa in planctum super Nabo et super Medaba Moab ululabit in cunctis capitibus eius calvitium omnis barba radetur

**15:3.** In their streets they are girded with sackcloth: on the tops of their houses, and in their streets all shall howl and come down weeping.

In triviis eius accincti sunt sacco super tecta eius et in plateis eius omnis ululat descendit in fletum

**15:4.** **Hesebon** shall cry, and Eleale, their voice is heard even to **Jasa**. For this shall the well appointed men of **Moab** howl, his soul shall howl to itself.

Clamavit Esebon et Eleale usque Iasa audita est vox eorum super hoc expediti Moab ululabunt anima eius ululabit sibi

**15:5.** My heart shall cry to **Moab**, the bars thereof shall flee unto **Segor** a heifer of three years old: for by the ascent of **Luith** they shall go up weeping: and in the way of **Oronaim** they shall lift up a cry of destruction.

Cor meum ad Moab clamabit vectes eius usque ad Segor vitulam conternantem per ascensum enim Luith flens ascendet et in via Oronaim clamorem contritionis levabunt

**15:6.** For the waters of **Nemrim** shall be desolate, for the grass is withered away, the spring is faded, all the greenness is perished.

Aquae enim Nemrim desertae erunt quia aruit herba defecit germen viror omnis interiit

**15:7.** According to the greatness of their work, is their visitation also: they shall lead them to the torrent of the willows.

Secundum magnitudinem operis et visitatio eorum ad torrentem salicum ducent eos

**Torrent of the willows...** That is, as some say, the waters of **Babylon**: others render it, a valley of the Arabians.

**15:8.** For the cry is gone round about the border of **Moab**: the howling thereof unto **Gallim**, and unto the well of **Elim** the cry thereof.

Quoniam circumiit clamor terminum Moab usque ad Gallim ululatus eius et usque ad puteum Helim clamor eius

**15:9.** For the waters of **Dibon** are filled with blood: for I will bring more upon **Dibon**: the lion upon them that shall flee of **Moab**, and upon the remnant of the land.

Quia aquae Dibon repletae sunt sanguine ponam enim super Dibon additamenta his qui fugerint de Moab leonem et reliquis terrae

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## Isaias Chapter 16

### The prophet prayeth for Christ's coming. The affliction of the Moabites for their pride.

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**16:1.** Send forth, O [Lord](#), the lamb, the ruler of the earth, from Petra of the [desert](#), to the mount of the daughter of Sion.

Emitte agnum dominatorem terrae de Petra deserti ad montem filiae Sion

**16:2.** And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of [Moab](#) be in the passage of Arnon.

Et erit sicut avis fugiens et pulli de nido avolantes sic erunt filiae Moab in transcensu Arnon

**16:3.** Take counsel, gather a council: make thy shadow as the night in the midday: hide them that flee, and betray not them that wander about.

Ini consilium coge concilium pone quasi noctem umbram tuam in meridie absconde fugientes et vagos ne prodas

**16:4.** My fugitives shall dwell with thee: O [Moab](#), be thou a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot.

Habitabunt apud te profugi mei Moab esto latibulum eorum a facie vastatoris finitus est enim pulvis consummatus est miser defecit qui conculcabat terram

**16:5.** And a throne shall be prepared in mercy, and one shall sit upon it in [truth](#) in the [tabernacle](#) of [David](#), judging and seeking judgment and quickly rendering that which is [just](#).

Et praeparabitur in misericordia solium et sedebit super eum in veritate in tabernaculo David iudicans et quaerens iudicium et velociter reddens quod iustum est

**16:6.** We have heard of the [pride](#) of [Moab](#), he is exceeding [proud](#): his [pride](#) and his arrogancy, and his indignation is more than his strength.

Audivimus superbiam Moab superbus est valde superbia eius et arrogantia eius et indignatio eius plus quam fortitudo eius

**16:7.** Therefore shall [Moab](#) howl to [Moab](#), every one shall howl: to them that rejoice upon the brick walls, tell ye their stripes.

Idcirco ululabit Moab ad Moab universus ululabit his qui laetantur super muro cocti lateris loquimini plagas suas

**16:8.** For the suburbs of [Hesebon](#) are desolate, and the lords of the nations have destroyed the vineyard of Sabama: the branches thereof have reached even to Jazer: they have wandered in the [wilderness](#), the branches thereof are left, they are gone over the sea.

Quoniam suburbana Esebon deserta sunt et vinea Sabama domini gentium exciderunt flagella eius usque ad lazer pervenerunt erraverunt in deserto propagines eius relictæ sunt transierunt mare

**16:9.** Therefore I will lament with the weeping of Jazer the vineyard of Sabama: I will water thee with my tears, O [Hesebon](#), and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

Super hoc plorabo in fletu lazer vineam Sabama inebriabo te lacrima mea Esebon et Eleale quoniam super vindemiam tuam et super messem tuam vox calcantium inruit

**16:10.** And [gladness and joy](#) shall be taken away from [Carmel](#), and there shall be no rejoicing nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

Et auferetur laetitia et exultatio de Carmelo et in vineis non exultabit neque iubilabit vinum in torculari non calcabit qui calcare consueverat vocem calcantium abstuli

**Carmel...** This name is often taken to signify a fair and fruitful hill or field, such as **mount Carmel** is.

**16:11.** Wherefore my bowels shall sound like a harp for **Moab**, and my inward parts for the brick wall.  
Super hoc venter meus ad Moab quasi cithara sonabit et viscera mea ad murum cocti lateris

**16:12.** And it shall come to pass, when it is seen that **Moab** is wearied on his high places, that he shall go in to his sanctuaries to **pray**, and shall not prevail.  
Et erit cum apparuerit quod laboravit Moab super excelsis suis ingredietur ad sancta sua ut obsecret et non valebit

**16:13.** This is the word, that the **Lord** spoke to **Moab** from that time:  
Hoc verbum quod locutus est Dominus ad Moab ex tunc

**16:14.** And now the **Lord** hath spoken, saying: In three years, as the years of a hireling, the **glory** of **Moab** shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.  
Et nunc locutus est Dominus dicens in tribus annis quasi anni mercennarii auferetur gloria Moab super omni populo multo et relinquetur parvus et modicus nequaquam multus

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## Isaias Chapter 17

### Judgments upon Damascus and Samaria. The overthrow of the Assyrians.

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**17:1.** The burden of [Damascus](#). Behold [Damascus](#) shall cease to be a city, and shall be as a ruinous heap of stones.

Onus Damasci ecce Damascus desinet esse civitas et erit sicut acervus lapidum in ruina

**17:2.** The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid.

Derelictae civitates Aroer gregibus erunt et requiescent ibi et non erit qui exterreat

**17:3.** And aid shall cease from Ephraim, and the kingdom from [Damascus](#): and the remnant of [Syria](#) shall be as the [glory](#) of the [children of Israel](#): saith the [Lord](#) of [hosts](#).

Et cessabit adiutorium ab Ephraim et regnum a Damasco et reliquiae Syriae sicut gloria filiorum Israhel erunt dicit Dominus exercituum

**17:4.** And it shall come to pass in that day, that the [glory](#) of [Jacob](#) shall be made thin, and the fatness of his flesh shall grow lean.

Et erit in die illa adtenuabitur gloria Iacob et pingue carnis eius marcescet

**17:5.** And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

Et erit sicut congregans in messe quod restiterit et brachium eius spicas leget et erit sicut quaerens spicas in valle Rafaim

**17:6.** And the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the [Lord](#) the [God](#) of [Israel](#).

Et relinquetur in eo sicut racemus et sicut excussio oleae duarum aut trium olivarum in summitate rami sive quattuor aut quinque in cacuminibus eius fructus eius dicit Dominus Deus Israhel

**17:7.** In that day [man](#) shall bow down himself to his Maker, and his eyes shall look to the [Holy One](#) of [Israel](#).

In die illa inclinabitur homo ad factorem suum et oculi eius ad Sanctum Israhel respicient

**17:8.** And he shall not look to the [altars](#) which his hands made; and he shall not have respect to the things that his fingers wrought, such as groves and temples.

Et non inclinabitur ad altaria quae fecerunt manus eius et quae operati sunt digiti eius non respiciet lucos et delubra

**17:9.** In that day his strong cities shall be forsaken, as the ploughs, and the corn that were left before the face of the [children of Israel](#), and thou shalt be desolate.

In die illa erunt civitates fortitudinis eius derelictae sicut aratra et segetes quae derelictae sunt a facie filiorum Israhel et erit deserta

**That were left...** Viz., by the [Chanaanites](#), when the [children of Israel](#) came into their land.

**17:10.** Because thou hast forgotten [God](#) thy saviour, and hast not remembered thy strong helper: therefore shalt thou plant [good](#) plants, and shalt sow strange seed.

Quia oblita es Dei salvatoris tui et Fortis adiutoris tui non es recordata propterea plantabis plantationem fidelem et germen alienum seminabis

**17:11.** In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

In die plantationis tuae labrusca et mane semen tuum florebit ablata est messis in die hereditatis et dolebit graviter

**17:12.** Woe to the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

Vae multitudo populorum multorum ut multitudo maris sonantis et tumultus turbarum sicut sonitus aquarum multarum

**The multitude, etc...** This and all that follows to the end of the chapter, relates to the [Assyrian](#) army under Sennacherib.

**17:13.** Nations shall make a noise like the noise of waters overflowing, but he shall rebuke him, and he shall flee far off: and he shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

Sonabunt populi sicut sonitus aquarum inundantium et increpabit eum et fugiet procul et rapietur sicut pulvis montium a facie venti et sicut turbo coram tempestate

**17:14.** In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the portion of them that have wasted us, and the lot of them that spoiled us.

In tempore vespere et ecce turbatio in matutino et non subsistet haec est pars eorum qui vastaverunt nos et sors diripientium nos

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## Isaias Chapter 18

### A woe to the Ethiopians, who fed Israel with vain hopes, their future conversion.

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**18:1.** Woe to the land, the winged cymbal, which is beyond the rivers of [Ethiopia](#),  
Vae terrae cymbalo alarum quae est trans flumina Aethiopiae

**18:2.** That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift [angels](#), to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden underfoot, whose land the rivers have spoiled.

Qui mittit in mari legatos et in vasis papyri super aquas ite angeli veloces ad gentem convulsam et dilaceratam ad populum terribilem post quem non est alius gentem expectantem expectantem et conculcatam cuius diripuerunt flumina terram eius

**Angels...** Or messengers.

**18:3.** All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet.

Omnes habitatores orbis qui moramini in terra cum elevatum fuerit signum in montibus videbitis et clangorem tubae audietis

**18:4.** For thus saith the [Lord](#) to me: I will take my rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

Quia haec dicit Dominus ad me quiescam et considerabo in loco meo sicut meridiana lux clara est et sicut nubes roris in die messis

**18:5.** For before the harvest it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning hooks: and what is left shall be cut away and shaken out.

Ante messem enim totus effloruit et inmatura perfectio germinabit et praecedentur ramusculi eius falcibus et quae derelicta fuerint abscedentur excutientur

**18:6.** And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

Et relinquentur simul avibus montium et bestiis terrae et aestate perpetua erunt super eum volucres et omnes bestiae terrae super illum hiemabunt

**18:7.** At that time shall a present be brought to the [Lord](#) of [hosts](#), from a people rent and torn in pieces: from a terrible people, after which there hath been no other: from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled, to the place of the [name](#) of the [Lord](#) of [hosts](#), to mount Sion.

In tempore illo deferetur munus Domino exercituum a populo divulso et dilacerato a populo terribili post quem non fuit alius a gente expectante expectante et conculcata cuius diripuerunt flumina terram eius ad locum nominis Domini exercituum montem Sion

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## Isaias Chapter 19

### The punishment of Egypt: their call to the church.

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**19:1.** The burden of [Egypt](#). Behold the [Lord](#) will ascend upon a swift cloud, and will enter into [Egypt](#), and the [idols](#) of [Egypt](#) shall be moved at his presence, and the heart of [Egypt](#) shall melt in the midst thereof.  
Onus Aegypti ecce Dominus ascendet super nubem levem et ingredietur Aegyptum et movebuntur simulacra Aegypti a facie eius et cor Aegypti tabescet in medio eius

**19:2.** And I will set the [Egyptians](#) to fight against the [Egyptians](#): and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.  
Et concurrere faciam Aegyptios adversum Aegyptios et pugnabit vir contra fratrem suum et vir contra amicum suum civitas adversus civitatem regnum adversus regnum

**19:3.** And the spirit of [Egypt](#) shall be broken in the bowels thereof, and I will cast down their counsel: and they shall consult their [idols](#), and their [diviners](#), and their [wizards](#), and [soothsayers](#).  
Et dirumpetur spiritus Aegypti in visceribus eius et consilium eius praecipitabo et interrogabunt simulacra sua et divinos suos et pythones et ariolos

**19:4.** And I will deliver [Egypt](#) into the hand of cruel masters, and a strong king shall rule over them, saith the [Lord](#) the [God](#) of [hosts](#).  
Et tradam Aegyptum in manu dominorum crudelium et rex fortis dominabitur eorum ait Dominus Deus exercituum

**19:5.** And the water of the sea shall be dried up, and the river shall be wasted and dry.  
Et arescet aqua de mari et fluvius desolabitur atque siccabitur

**19:6.** And the rivers shall fail: the streams of the banks shall be diminished, and be dried up. The reed and the bulrush shall wither away.  
Et deficient flumina adtenuabuntur et siccabuntur rivi aggerum calamus et iuncus marcescet

**19:7.** The channel of the river shall be laid bare from its fountain, and every thing sown by the water shall be dried up, it shall wither away, and shall be no more.  
Nudabitur alveus rivi a fonte suo et omnis sementis inrigua siccabitur arescet et non erit

**19:8.** The fishers also shall mourn, and all that cast a hook into the river shall lament, and they that spread nets upon the waters shall languish away.  
Et maerebunt piscatores et lugebunt omnes mittentes in flumen hamum et expandentes rete super faciem aquae marcescent

**19:9.** They shall be confounded that wrought in flax, combing and weaving fine linen.  
Confundentur qui operabantur linum pectentes et texentes subtilia

**19:10.** And its watery places shall be dry, all they shall mourn that made [pools](#) to take fishes.  
Et erunt inrigua eius flaccientia omnes qui faciebant lacunas ad capiendos pisces

**19:11.** The princes of [Tanis](#) are become fools, the wise counsellors of [Pharao](#) have given foolish counsel: how will you say to [Pharao](#): I am the son of the wise, the son of ancient kings?  
Stulti principes Taneos sapientes consiliarii Pharao dederunt consilium insipiens quomodo dicetis Pharaoni filius sapientium ego filius regum antiquorum

**19:12.** Where are now thy wise [men](#)? let them tell thee, and show what the [Lord](#) of [hosts](#) hath purposed upon [Egypt](#).  
Ubi sunt nunc sapientes tui adhuc tibi et indicent quid cogitaverit Dominus exercituum super Aegyptum

**19:13.** The princes of [Tanis](#) are become fools, the princes of Memphis are gone astray, they have deceived

**Egypt**, the stay of the people thereof.

Stulti facti sunt principes Taneos emarcuerunt principes Mempheos deceperunt Aegyptum angulum populorum eius

**19:14.** The **Lord** hath mingled in the midst thereof the spirit of giddiness: and they have caused **Egypt** to **err** in all its works, as a drunken **man** staggereth and vomiteth.

Dominus miscuit in medio eius spiritum vertiginis et errare fecerunt Aegyptum in omni opere suo sicut errat ebrius et vomens

**19:15.** And there shall be no work for **Egypt**, to make head or tail, him that bendeth down, or that holdeth back.

Et non erit Aegypto opus quod faciat caput et caudam incurvantem et refrenantem

**19:16.** In that day **Egypt** shall be like unto **women**, and they shall be amazed, and afraid, because of the moving of the hand of the **Lord** of **hosts**, which he shall move over it.

In die illa erit Aegyptus quasi mulieres et stupebunt et timebunt a facie commotionis manus Domini exercituum quam ipse movebit super eam

**19:17.** And the land of **Juda** shall be a terror to **Egypt**: everyone that shall remember it shall tremble because of the counsel of the **Lord** of **hosts**, which he hath determined concerning it.

Et erit terra Iuda Aegypto in festivitatem omnis qui illius fuerit recordatus pavebit a facie consilii Domini exercituum quod ipse cogitavit super eam

**19:18.** In that day there shall be five cities in the land of **Egypt**, speaking the language of **Chanaan**, and **swearing** by the **Lord** of **hosts**: one shall be called the city of the sun.

In die illa erunt quinque civitates in terra Aegypti loquentes lingua Chanaan et iurantes per Dominum exercituum civitas Solis vocabitur una

**19:19.** In that day there shall be an **altar** of the **Lord** in the midst of the land of **Egypt**, and a monument of the **Lord** at the borders thereof:

In die illa erit altare Domini in medio terrae Aegypti et titulus iuxta terminum eius Domini

**19:20.** It shall be for a sign, and for a testimony to the **Lord** of **hosts** in the land of **Egypt**. For they shall cry to the **Lord** because of the oppressor, and he shall send them a Saviour and a defender to deliver them.

Et erit in signum et in testimonium Domino exercituum in terra Aegypti clamabunt enim ad Dominum a facie tribulantis et mittet eis salvatorem et propugnatorem qui liberet eos

**19:21.** And the **Lord** shall be **known** by **Egypt**, and the **Egyptians** shall **know** the **Lord** in that day, and shall worship him with **sacrifices** and **offerings**: and they shall make **vows** to the **Lord**, and perform them.

Et cognosceatur Dominus ab Aegypto et cognoscent Aegyptii Dominum in die illa et colent eum in hostiis et muneribus et vota vovebunt Domino et solvent

**19:22.** And the **Lord** shall strike **Egypt** with a scourge, and shall heal it, and they shall return to the **Lord**, and he shall be pacified towards them, and heal them.

Et percutiet Dominus Aegyptum plaga et sanabit eam et revertentur ad Dominum et placabitur eis et sanabit eos

**19:23.** In that day there shall be a way from **Egypt** to the **Assyrians**, and the **Assyrian** shall enter into **Egypt**, and the **Egyptian** to the **Assyrians**, and the **Egyptians** shall serve the **Assyrian**.

In die illa erit via de Aegypto in Assyrios et intrabit Assyrius Aegyptum et Aegyptius in Assyrios et servient Aegyptii Assur

**19:24.** In that day shall **Israel** be the third to the **Egyptian** and the **Assyrian**: a **blessing** in the midst of the land,

In die illa erit Israhel tertius Aegyptio et Assyrio benedictio in medio terrae

**19:25.** Which the **Lord** of **hosts** hath **blessed**, saying: **Blessed** be my people of **Egypt**, and the work of my hands to the **Assyrian**: but **Israel** is my inheritance.

Cui benedixit Dominus exercituum dicens benedictus populus meus Aegypti et opus manuum mearum Assyrio hereditas autem mea Israhel

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## Isaias Chapter 20

### The ignominious captivity of the Egyptians, and the Ethiopians.

**20:1.** In the year that Tharthan entered into Azotus, when Sargon the king of the [Assyrians](#) had sent him, and he had fought against Azotus, and had taken it:

In anno quo ingressus est Tharthan in Azotum cum misisset eum Sargon rex Assyriorum et pugnasset contra Azotum et cepisset eam

**20:2.** At that same time the [Lord](#) spoke by the hand of [Isaias the son of Amos](#), saying Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot.

In tempore illo locutus est Dominus in manu Isaiae filii Amos dicens vade et solve saccum de lumbis tuis et calciamenta tua tolle de pedibus tuis et fecit sic vadens nudus et disulciatus

**20:3.** And the [Lord](#) said: As my servant [Isaias](#) hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon [Egypt](#), and upon [Ethiopia](#),

Et dixit Dominus sicut ambulavit servus meus Isaias nudus et disulciatus trium annorum signum et portentum erit super Aegyptum et super Aethiopiam

**20:4.** So shall the king of the [Assyrians](#) lead away the prisoners of [Egypt](#), and the captivity of [Ethiopia](#), young and old, naked and barefoot, with their buttocks uncovered to the shame of [Egypt](#).

Sic minabit rex Assyriorum captivitatem Aegypti et transmigrationem Aethiopiae iuvenum et senum nudam et disulciatam discopertis natibus ignominiam Aegypti

**20:5.** And they shall be afraid, and ashamed of [Ethiopia](#) their [hope](#), and of [Egypt](#) their [glory](#).

Et timebunt et confundentur ab Aethiopia spe sua et ab Aegypto gloria sua

**20:6.** And the inhabitants of this isle shall say in that day: Lo this was our [hope](#), to whom we fled for help, to deliver us from the face of the king of the [Assyrians](#): and how shall we be able to escape?

Et dicet habitator insulae huius in die illa ecce haec erat spes nostra ad quos confugimus in auxilium ut liberaret nos a facie regis Assyriorum et quomodo effugere poterimus nos

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## Isaias Chapter 21

### The destruction of Babylon by the Medes and Persians: a prophecy against the Edomites and the Arabians.

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**21:1.** The burden of the [desert](#) of the sea. As whirlwinds come from the south, it cometh from the [desert](#) from a terrible land.

Onus deserti maris sicut turbines ab africo veniunt de deserto venit de terra horribili

**The desert of the sea...** So [Babylon](#) is here called, because from a city as full of people as the sea is with water, it was become a [desert](#).

**21:2.** A grievous vision is told me: he that is unfaithful dealeth unfaithfully: and he that is a spoiler, spoileth. Go up, O [Elam](#), besiege, O [Mede](#): I have made all the mourning thereof to cease.

Visio dura nuntiata est mihi qui incredulus est infideliter agit et qui depopulator est vastat ascende Aelam obside Mede omnem gemitum eius cessare feci

**O Elam...** That is, O [Persia](#).

**21:3.** Therefore are my loins filled with pain, anguish hath taken hold of me, as the anguish of a [woman](#) in labour: I fell down at the hearing of it, I was troubled at the seeing of it.

Propterea repleti sunt lumbi mei dolore angustia possedit me sicut angustia parientis corruui cum audirem conturbatus sum cum viderem

**21:4.** My heart failed, darkness amazed me: [Babylon](#) my beloved is become a wonder to me.

Emarcuit cor meum tenebrae stupefecerunt me Babylon dilecta mea posita est mihi in miraculum

**21:5.** Prepare the table, behold in the watchtower them that eat and drink: arise, ye princes, take up the shield.

Pone mensam contemplare in specula comedentes bibentes surgite principes arripite clypeum

**21:6.** For thus hath the [Lord](#) said to me: Go, and set a watchman: and whatsoever he shall see, let him tell.

Haec enim dixit mihi Dominus vade et pone speculatorem et quodcumque viderit adnuntiet

**21:7.** And he saw a chariot with two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

Et vidit currum duorum equitum ascensorem asini et ascensorem cameli et contemplatus est diligenter multo intuitu

**A rider upon an ass, etc...** These two riders are the kings of the [Persians](#) and [Medes](#).

**21:8.** And a lion cried out: I am upon the watchtower of the [Lord](#), standing continually by day: and I am upon my ward, standing whole nights.

Et clamavit leo super specula Domini ego sum stans iugiter per diem et super custodiam meam ego sum stans totis noctibus

**And a lion cried out...** That is, I [Isaias](#) seeing the approaching ruin of [Babylon](#), have cried out as a lion roaring.

**21:9.** Behold this [man](#) cometh, the rider upon the chariot with two horsemen, and he answered, and said: [Babylon](#) is fallen, she is fallen, and all the graven gods thereof are broken unto the ground.

Ecce iste venit ascensor vir bigae equitum et respondit et dixit cecidit cecidit Babylon et omnia sculptilia deorum eius contrita sunt in terram

**21:10.** O my thrashing, and the children of my floor, that which I have heard of the [Lord](#) of [hosts](#), the [God](#) of [Israel](#), I have declared unto you.

Tritura mea et filii areae meae audivi a Domino exercituum Deo Israhel adnuntiavi vobis

**21:11.** The burden of [Duma](#) calleth to me out of [Seir](#): Watchman, what of the night? watchman, what of the night?

Onus Duma ad me clamat ex Seir custos quid de nocte custos quid de nocte

**Duma...** That is, **Idumea**, or **Edom**.

**21:12.** The watchman said: The morning cometh, also the night: if you seek, seek: return, come.  
Dixit custos venit mane et nox si quaeritis quaerite convertimini venite

**21:13.** The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.  
Onus in Arabia in saltu ad vesperam dormietis in semitis Dodanim

**21:14.** Meeting the thirsty bring him water, you that inhabit the land of the south, meet with bread him that fleeth.  
Occurrentes sitienti ferte aquam qui habitatis terram austri cum panibus occurrite fugienti

**21:15.** For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.  
A facie enim gladiorum fugerunt a facie gladii imminentis a facie arcus extenti a facie gravis proelii

**21:16.** For thus saith the **Lord** to me: Within a year, according to the years of a hireling, all the **glory** of **Cedar** shall be taken away.  
Quoniam haec dicit Dominus ad me adhuc in uno anno quasi in anno mercennarii et auferetur omnis gloria Cedar

**Cedar...** Arabia.

**21:17.** And the residue of the number of strong archers of the children of **Cedar** shall be diminished: for the **Lord** the **God** of **Israel** hath spoken it.  
Et reliquiae numeri sagittariorum fortium de filiis Cedar inminentur Dominus enim Deus Israhel locutus est

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## Isaias Chapter 22

**The prophet laments the devastation of Juda. He foretells the deprivation of Sobna, and the substitution of Eliacim, a figure of Christ.**

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**22:1.** The burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the housetops?

Onus vallis Visionis quidnam tibi quoque est quia ascendisti et tu omnis in tecta

**The valley of vision...** *Jerusalem.* The *temple of Jerusalem* was built upon mount Moria, or the mountain of vision. But the city is here called the valley of vision; either because it was lower than the *temple*, or because of the low condition to which it was to be reduced.

**22:2.** Full of clamour, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

Clamoris plena urbs frequens civitas exultans interfecti tui non interfecti gladio nec mortui in bello

**22:3.** All the princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

Cuncti principes tui fugerunt simul dureque ligati sunt omnes qui inventi sunt vincti sunt pariter procul fugerunt

**22:4.** Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people.

Propterea dixi recedite a me amare flebo nolite incumbere ut consolemini me super vastitate filiae populi mei

**22:5.** For it is a day of slaughter and of treading down, and of weeping to the Lord the God of hosts in the valley of vision, searching the wall, and magnificent upon the mountain.

Dies enim interfectionis et conculcationis et fletuum Domino Deo exercituum in valle Visionis scrutans murum et magnificus super montem

**22:6.** And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

Et Aelam sumpsit faretram currum hominis equitis et parietem nudavit clypeus

**22:7.** And thy choice valleys shall be full of chariots, and the horsemen shall place themselves in the gate.

Et erunt electae valles tuae plenae quadrigarum et equites ponent sedes suas in porta

**22:8.** And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest.

Et revelabitur operimentum Iudae et videbis in die illa armamentarium domus saltus

**22:9.** And you shall see the breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool,

Et scissuras civitatis David videbitis quia multiplicatae sunt et congregastis aquas piscinae inferioris

**22:10.** And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

Et domos Hierusalem numerastis et destruxistis domos ad muniendum murum

**22:11.** And you made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance, that wrought it long ago.

Et lacum fecistis inter duos muros et aquam piscinae veteris et non suspexistis ad eum qui fecerat eam et operatorem eius de longe non vidistis

**22:12.** And the Lord, the God of hosts, in that day shall call to weeping, and to mourning, to baldness, and

to girding with sackcloth:

Et vocavit Dominus Deus exercituum in die illa ad fletum et ad planctum ad calvitium et ad cingulum sacci

**22:13.** And behold [joy and gladness](#), killing calves, and slaying rams, eating flesh, and drinking wine: Let us eat and drink; for to morrow we shall die.

Et ecce gaudium et laetitia occidere vitulos et iugulare arietes comedere carnes et bibere vinum comedamus et bibamus cras enim moriemur

**22:14.** And the voice of the [Lord of hosts](#) was revealed in my ears: Surely this [iniquity](#) shall not be forgiven you till you die, saith the [Lord God of hosts](#).

Et revelata est in auribus meis Domini exercituum si dimittetur iniquitas haec vobis donec moriamini dicit Dominus Deus exercituum

**22:15.** Thus saith the [Lord God of hosts](#): Go, get thee in to him that dwelleth in the tabernacle, to Sobna who is over the [temple](#): and thou shalt say to him:

Haec dicit Dominus Deus exercituum vade ingredi ad eum qui habitat in tabernaculo ad Sobnam praepositum templi

**22:16.** What dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

Quid tu hic aut quasi hic quia excidisti tibi hic sepulchrum excidisti in excelso memoriam diligenter in petra tabernaculum tibi

**22:17.** Behold the [Lord](#) will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

Ecce Dominus asportari te faciet sicut asportatur gallus gallinacius et quasi amictum sic sublevabit te

**22:18.** He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy [glory](#) be, the shame of the house of thy [Lord](#).

Coronans coronabit te tribulatione quasi pilam mittet te in terram latam et spatiosam ibi morieris et ibi erit currus gloriae tuae ignominia domus Domini tui

**22:19.** And I will drive thee out from thy station, and depose thee from thy ministry.

Et expellam te de statione tua et de ministerio tuo deponam te

**22:20.** And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias,

Et erit in die illa vocabo servum meum Eliachim filium Helciae

**22:21.** And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of [Jerusalem](#), and to the house of [Juda](#).

Et induam illum tunicam tuam et cingulo tuo confortabo eum et potestatem tuam dabo in manu eius et erit quasi pater habitantibus Hierusalem et domui Iuda

**22:22.** And I will lay the key of the house of [David](#) upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open.

Et dabo clavem domus David super umerum eius et aperiet et non erit qui claudat et claudet et non erit qui aperiat

**22:23.** And I will fasten him as a peg in a sure place, and he shall be for a throne of [glory](#) to the house of his father.

Et figam illum paxillum in loco fideli et erit in solium gloriae domui patris sui

**22:24.** And they shall hang upon him all the [glory](#) of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups even to every instrument of music.

Et suspendent super eum omnem gloriam domus patris eius vasorum diversa genera omne vas parvulum a vasis craterarum usque ad omne vas musicorum

**22:25.** In that day, saith the [Lord of hosts](#), shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish, because the [Lord](#) hath spoken it.

In die illo dicit Dominus exercituum auferetur paxillus qui fixus fuerat in loco fideli et frangetur et cadet et peribit quod penderat in eo quia Dominus locutus est

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## Isaias Chapter 23

### The destruction of Tyre. It shall be repaired again after seventy years.

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**23:1.** The burden of [Tyre](#). Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

Onus Tyri ululate naves maris quia vastata est domus unde venire consueverant de terra Ceththim revelatum est eis

**23:2.** Be silent, you that dwell in the island: the merchants of [Sidon](#) passing over the sea, have filled thee. Tacete qui habitatis in insula negotiatio Sidonis transfretantes mare repleverunt te

**23:3.** The seed of the Nile in many waters, the harvest of the river is her revenue: and she is become the mart of the nations.

In aquis multis semen Nili messis fluminis fruges eius et facta est negotiatio gentium

**23:4.** Be thou ashamed, O [Sidon](#): for the sea speaketh, even the strength of the sea, saying: I have not been in labour, nor have I brought forth, nor have I nourished up young men, nor brought up [virgins](#).

Erubescere Sidon ait enim mare fortitudo maris dicens non parturivi et non peperivi et non enutrivivi juvenes nec ad incrementum perduxivi virgines

**23:5.** When it shall be heard in [Egypt](#), they will be sorry when they shall hear of [Tyre](#):

Cum auditum fuerit in Aegypto dolebunt cum audierint de Tyro

**23:6.** Pass over the seas, howl, ye inhabitants of the island.

Transite maria ululate qui habitatis in insula

**23:7.** Is not this your city, which [gloried](#) from of old in her antiquity? her feet shall carry her afar off to sojourn.

Numquid non haec vestra est quae gloriabatur a diebus pristinis in antiquitate sua ducent eam pedes sui longe ad peregrinandum

**23:8.** Who hath taken this counsel against [Tyre](#), that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

Quis cogitavit hoc super Tyrum quondam coronatam cuius negotiatores principes institores eius incliti terrae

**23:9.** The [Lord](#) of [hosts](#) hath designed it, to pull down the [pride](#) of all [glory](#), and bring to disgrace all the [glorious](#) ones of the earth.

Dominus exercituum cogitavit hoc ut detraheret superbiam omnis gloriae et ad ignominiam deduceret universos inclitos terrae

**23:10.** Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

Transi terram tuam quasi flumen filia maris non est cingulum ultra tibi

**23:11.** He stretched out his hand over the sea, he troubled kingdoms: the [Lord](#) hath given a charge against [Chanaan](#), to destroy the strong ones thereof.

Manum suam extendit super mare conturbavit regna Dominus mandavit adversum Chanaan ut contereret fortes eius

**23:12.** And he said: Thou shalt [glory](#) no more, O [virgin](#) daughter of [Sidon](#), who art oppressed: arise and sail over to Cethim, there also thou shalt have no rest.

Et dixit non adicies ultra ut glorieris calumniam sustinens virgo filia Sidonis in Ceththim consurgens transfreta ibi quoque non erit requies tibi

**23:13.** Behold the land of the Chaldeans, there was not such a people, the **Assyrians** founded it: they have led away the strong ones thereof into captivity, they have destroyed the houses thereof, they have, brought it to ruin.

Ecce terra Chaldeorum talis populus non fuit Assur fundavit eam in captivitatem transduxerunt robustos eius suffoderunt domos eius posuerunt eam in ruinam

**23:14.** Howl, O ye ships of the sea, for your strength is laid waste.

Ululate naves maris quia devastata est fortitudo vestra

**23:15.** And it shall come to pass in that day that thou, O **Tyre**, shalt be forgotten, seventy years, according to the days of one king: but after seventy years, there shall be unto **Tyre** as the song of a harlot.

Et erit in die illa in oblivione eris o Tyre septuaginta annis sicut dies regis unius post septuaginta autem annos erit Tyro quasi canticum meretricis

**23:16.** Take a harp, go about the city, harlot that hast been forgotten: sing well, sing many a song, that thou mayst be remembered.

Sume citharam circui civitatem meretrix oblivioni tradita bene cane frequenta canticum ut memoria tui sit

**23:17.** And it shall come to pass after seventy years, that the **Lord** will visit **Tyre**, and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth.

Et erit post septuaginta annos visitabit Dominus Tyrum et reducet eam ad mercedes suas et rursum fornicabitur cum universis regnis terrae super faciem terrae

**23:18.** And her merchandise and her hire shall be **sanctified** to the **Lord**: they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the **Lord**, that they may eat unto fulness, and be clothed for a continuance.

Et erunt negotiatio eius et mercedes eius sanctificatae Domino non condentur neque reponentur quia his qui habitaverint coram Domino erit negotiatio eius ut manducent in saturitatem et vestiantur usque ad vetustatem

**Sanctified to the Lord...** This alludes to the conversion of the **Gentiles**.

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## Isaias Chapter 24

### The judgments of God upon all the sinners of the world. A remnant shall joyfully praise him.

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**24:1.** Behold the [Lord](#) shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and [scatter abroad](#) the inhabitants thereof.

Ecce Dominus dissipabit terram et nudabit eam et adfliget faciem eius et disperget habitatores eius

**24:2.** And it shall be as with the people, so with the [priest](#): and as with the servant so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

Et erit sicut populus sic sacerdos et sicut servus sic dominus eius sicut ancilla sic domina eius sicut emens sic ille qui vendit sicut fenerator sic is qui mutuum accipit sicut qui repetit sic qui debet

**24:3.** With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the [Lord](#) hath spoken this word.

Dissipatione dissipabitur terra et direptione praedabitur Dominus enim locutus est verbum hoc

**24:4.** The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

Luxit et defluxit terra et infirmata est defluxit orbis infirmata est altitudo populi terrae

**24:5.** And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

Et terra interfecta est ab habitatoribus suis quia transgressi sunt leges mutaverunt ius dissipaverunt foedus sempiternum

**24:6.** Therefore shall a [curse](#) devour the earth, and the inhabitants thereof shall [sin](#): and therefore they that dwell therein shall be mad, and few [men](#) shall be left.

Propter hoc maledictio vorabit terram et peccabunt habitatores eius ideoque insanient cultores eius et relinquentur homines pauci

**24:7.** The vintage hath mourned, the vine hath languished away, all the merry have sighed.

Luxit vindemia infirmata est vitis ingemuerunt omnes qui laetabantur corde

**24:8.** The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent.

Cessavit gaudium tympanorum quievit sonitus laetantium conticuit dulcedo citharae

**24:9.** They shall not drink wine with a song: the drink shall be bitter to them that drink it.

Cum cantico non bibent vinum amara erit potio bibentibus illam

**24:10.** The city of vanity is broken down, every house is shut up, no [man](#) cometh in.

Adtrita est civitas vanitatis clausa est omnis domus nullo introeunte

**24:11.** There shall be a crying for wine in the streets: all mirth is forsaken: the [joy](#) of the earth is gone away.

Clamor erit super vino in plateis deserta est omnis laetitia translatum est gaudium terrae

**24:12.** Desolation is left in the city, and calamity shall oppress the gates.

Relicta est in urbe solitudo et calamitas opprimet portas

**24:13.** For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive tree: or grapes, when the vintage is ended.

Quia haec erunt in medio terrae in medio populorum quomodo si paucae olivae quae remanserunt excutiantur ex olea et racemi cum fuerit finita vindemia

**24:14.** These shall lift up their voice, and shall give praise: when the **Lord** shall be **glorified**, they shall make a joyful noise from the sea.

Hii levabunt vocem suam atque laudabunt cum glorificatus fuerit Dominus hinc de mari

**24:15.** Therefore **glorify** ye the **Lord** in instruction: the **name** of the **Lord God** of **Israel** in the islands of the sea.

Propter hoc in doctrinis glorificate Dominum in insulis maris nomen Domini Dei Israel

**24:16.** From the ends of the earth we have heard praises, the **glory** of the **just** one. And I said: My secret to myself, my secret to myself, woe is me: the prevaricators have prevaricated, and with the prevarication of transgressors they have prevaricated.

A finibus terrae laudes audivimus gloriam iusti et dixi secretum meum mihi secretum meum mihi vae mihi praevaricantes praevaricati sunt et praevaricatione transgressorum praevaricati sunt

**24:17.** Fear, and the pit, and the snare are upon thee, O thou inhabitant of the earth.

Formido et fovea et laqueus super te qui habitator es terrae

**24:18.** And it shall come to pass, that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened, and the foundations of the earth shall be shaken.

Et erit qui fugerit a voce formidinis cadet in foveam et qui se explicuerit de fovea tenebitur laqueo quia cataractae de excelsis apertae sunt et concutientur fundamenta terrae

**24:19.** With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved.

Confractioe confringetur terra contritione conteretur terra commotione commovebitur terra

**24:20.** With shaking shall the earth be shaken as a drunken **man**, and shall be removed as the tent of one night: and the **iniquity** thereof shall be heavy upon it, and it shall fall, and not rise again.

Agitatione agitabitur terra sicut ebrius et auferetur quasi tabernaculum unius noctis et gravabit eam iniquitas sua et corruet et non adiciet ut resurgat

**24:21.** And it shall come to pass, that in that day the **Lord** shall visit upon the host of **heaven** on high, and upon the kings of the earth, on the earth.

Et erit in die illa visitabit Dominus super militiam caeli in excelso et super reges terrae qui sunt super terram

**The host of heaven on high...** The stars, which in many places of the Scripture are so called. Some commentators explain that these words here signify the demons of the air.

**24:22.** And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there in prison: and after many days they shall be visited.

Et congregabuntur in congregationem unius fascis in lacum et cludentur ibi in carcerem et post multos dies visitabuntur

**24:23.** And the moon shall blush, and the sun shall be ashamed, when the **Lord** of **hosts** shall reign in mount Sion, and in **Jerusalem**, and shall be **glorified** in the sight of his ancients.

Et erubescet luna et confundetur sol cum regnaverit Dominus exercituum in monte Sion et in Hierusalem et in conspectu senum suorum fuerit glorificatus

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## Isaias Chapter 25

### A canticle of thanksgiving for God's judgments and benefits.

**25:1.** O [Lord](#), thou art my [God](#), I will exalt O thee, and give [glory](#) to thy [name](#): for thou hast done wonderful things, thy designs of old faithful, [amen](#).

Domine Deus meus es tu exaltabo te confitebor nomini tuo quoniam fecisti mirabilia cogitationes antiquas fideles amen

**25:2.** For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers, to be no city, and to be no more built up for ever.

Quia posuisti civitatem in tumulum urbem fortem in ruinam domum alienorum ut non sit civitas et in sempiternum non aedificetur

**25:3.** Therefore shall a strong people praise thee, the city of mighty nations shall fear thee.

Super hoc laudabit te populus fortis civitas gentium robustarum timebit te

**25:4.** Because thou hast been a strength to the [poor](#), a strength to the [needy](#) in his distress: a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

Quia factus es fortitudo pauperi fortitudo egeno in tribulatione sua spes a turbine umbraculum ab aestu spiritus enim robustorum quasi turbo inpellens parietem

**25:5.** Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.

Sicut aestum in siti tumultum alienorum humiliabis et quasi calore sub nube torrente propaginem fortium marcescere facies

**25:6.** And the [Lord](#) of [hosts](#) shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

Et faciet Dominus exercituum omnibus populis in monte hoc convivium pinguium convivium vindemiae pinguium medullatorum vindemiae defecatae

**25:7.** And he shall destroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations.

Et praecipitabit in monte isto faciem vinculi conligati super omnes populos et telam quam orditus est super universas nationes

**25:8.** He shall cast death down headlong for ever: and the [Lord God](#) shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth: for the [Lord](#) hath spoken it.

Praecipitabit mortem in sempiternum et auferet Dominus Deus lacrimam ab omni facie et obprobrium populi sui auferet de universa terra quia Dominus locutus est

**25:9.** And they shall say in that day: Lo, this is our [God](#), we have waited for him, and he will save us: this is the [Lord](#), we have patiently waited for him, we shall rejoice and be joyful in his [salvation](#).

Et dicet in die illa ecce Deus noster iste expectavimus eum et salvabit nos iste Dominus sustinimus eum exultabimus et laetabimur in salutari eius

**25:10.** For the hand of the [Lord](#) shall rest in this mountain: and [Moab](#) shall be trodden down under him, as straw is broken in pieces with the wain.

Quia requiescet manus Domini in monte isto et triturbabitur Moab sub eo sicuti teruntur paleae in plastro

**Moab...** That is, the reprobate, whose [eternal](#) punishment, from which they can no way escape, is described under these [figures](#).

**25:11.** And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his [glory](#) with the dashing of his hands.

Et extendet manus suas sub eo sicut extendit natans ad natandum et humiliabit gloriam eius cum adlisione manuum eius

**25:12.** And the bulwarks of thy high walls shall fall, and be brought low, and shall be pulled down to the ground, even to the dust.

Et munimenta sublimium murorum tuorum concident et humiliabuntur et detrahentur in terram usque ad pulverem

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## Isaias Chapter 26

### A canticle of thanks for the deliverance of God's people.

**26:1.** In that day shall this canticle be sung in the land of [Juda](#). Sion the city of our strength a saviour, a wall and a bulwark shall be set therein.

In die illa cantabitur canticum istud in terra Iuda urbs fortitudinis nostrae salvator ponetur in ea murus et antemurale

**26:2.** Open ye the gates, and let the [just](#) nation, that keepeth the [truth](#), enter in.

Aperite portas et ingrediatur gens iusta custodiens veritatem

**26:3.** The old [error](#) is passed away: thou wilt keep peace: peace, because we have hoped in thee.

Vetus error abiit servabis pacem pacem quia in te speravimus

**26:4.** You have hoped in the [Lord](#) for evermore, in the [Lord God](#) mighty for ever.

Sperastis in Domino in saeculis aeternis in Domino Deo forti in perpetuum

**26:5.** For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust.

Quia incurvabit habitantes in excelso civitatem sublimem humiliabit humiliabit eam usque ad terram detrahet eam usque ad pulverem

**26:6.** The foot shall tread it down, the feet of the [poor](#), the steps of the [needy](#).

Conculcabit eam pes pedes pauperis gressus egenorum

**26:7.** The way of the [just](#) is right, the path of the [just](#) is right to walk in.

Semita iusti recta est rectus callis iusti ad ambulandum

**26:8.** And in the way of thy judgments, O [Lord](#), we have patiently waited for thee: thy [name](#), and thy remembrance are the desire of the [soul](#).

Et in semita iudiciorum tuorum Domine sustinuimus te nomen tuum et memoriale tuum in desiderio animae

**26:9.** My [soul](#) hath desired thee in the night: yea, and with my spirit within me in the morning early I will watch to thee. When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn [justice](#).

Anima mea desideravit te in nocte sed et spiritu meo in praecordiis meis de mane vigilabo ad te cum feceris iudicia tua in terra iustitiam discent habitatores orbis

**26:10.** Let us have pity on the [wicked](#), but he will not learn [justice](#): in the land of the [saints](#) he hath done [wicked](#) things, and he shall not see the [glory](#) of the [Lord](#).

Misereamur impio et non discet iustitiam in terra sanctorum inique gessit et non videbit gloriam Domini

**26:11.** [Lord](#), let thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thy enemies.

Domine exaltetur manus tua et non videant videant et confundantur zelantes populi et ignis hostes tuos devoret

**26:12.** [Lord](#), thou wilt give us peace: for thou hast wrought all our works for us.

Domine dabis pacem nobis omnia enim opera nostra operatus es nobis

**26:13.** O [Lord our God](#), other lords besides thee have had dominion over us, only in thee let us remember thy [name](#).

Domine Deus noster possederunt nos domini absque te tantum in te recordemur nominis tui

**26:14.** Let not the dead live, let not the giants rise again: therefore hast visited and destroyed them, and

hast destroyed all their memory.

Morientes non vivant gigantes non resurgant propterea visitasti et contrivisti eos et perdidisti omnem memoriam eorum

**26:15.** Thou hast been favourable to the nation, O **Lord**, thou hast been favourable to the nation: art thou **glorified**? thou hast removed all the ends of the earth far off.

Indulsisti genti Domine indulsisti genti numquid glorificatus es elongasti omnes terminos terrae

**26:16.** **Lord**, they have sought after thee in distress, in the tribulation of murmuring thy instruction was with them.

Domine in angustia requisierunt te in tribulatione murmuris doctrina tua eis

**26:17.** As a **woman** with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs: so are we become in thy presence, O **Lord**.

Sicut quae concipit cum adpropinquaverit ad partum dolens clamat in doloribus suis sic facti sumus a facie tua Domine

**26:18.** We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought **salvation** on the earth, therefore the inhabitants of the earth have not fallen.

Concepimus et quasi parturivimus et peperimus spiritum salutes non fecimus in terra ideo non ceciderunt habitatores terrae

**26:19.** Thy dead **men** shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin.

Vivent mortui tui interfecti mei resurgent expergiscimini et laudate qui habitatis in pulvere quia ros lucis ros tuus et terram gigantum detrahes in ruinam

**26:20.** Go, my people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment, until the indignation pass away.

Vade populus meus intra in cubacula tua claude ostia tua super te abscondere modicum ad momentum donec pertranseat indignatio

**26:21.** For behold the **Lord** will come out of his place, to visit the **iniquity** of the inhabitant of the earth against him: and the earth shall disclose her blood, and shall cover her slain no more.

Ecce enim Dominus egreditur de loco suo ut visitet iniquitatem habitatoris terrae contra eum et revelabit terra sanguinem suum et non operiet ultra interfectos suos

**Shall cover her slain no more...** This is said with relation to the **martyrs**, and their **happy resurrection**.

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## Isaias Chapter 27

### The punishment of the oppressors of God's people. The Lord's favour to his church.

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**27:1.** In that day the Lord with his hard, and great, and strong sword shall visit leviathan the bar serpent, and leviathan the crooked serpent, and shall slay the whale that is in the sea.

In die illo visitabit Dominus in gladio suo duro et grandi et forti super Leviathan serpentem vectem et super Leviathan serpentem tortuosum et occidet cetum qui in mari est

**Leviathan...** That is, the devil, the great enemy of the people of God. He is called the bar serpent from his strength, and the crooked serpent from his wiles; and the whale of the sea, from the tyranny he exercises in the sea of this world. He was spiritually slain by the death of Christ, when his power was destroyed.

**27:2.** In that day there shall be singing to the vineyard of pure wine.

In die illa vinea meri cantabit ei

**The vineyard, etc...** The church of Christ.

**27:3.** I am the Lord that keep it, I will suddenly give it drink: lest any hurt come to it, I keep it night and day.

Ego Dominus qui servo eam repente propinabo ei ne forte visitetur contra eam nocte et die servo eam

**I will suddenly give it drink...** Or, as the Hebrew may also be rendered, I will continually water it.

**27:4.** There is no indignation in me: who shall make me a thorn and a brier in battle: shall I march against it, shall, I set it on fire together?

Indignatio non est mihi quis dabit me spinam et veprem in proelio gradiar super eam succendam eam pariter

**No indignation in me, etc...** Viz., against the church: nor shall I become as a thorn or brier in its regard; or march against it, or set it on fire: but it shall always take fast hold of me, and keep an everlasting peace with me.

**27:5.** Or rather shall it take hold of my strength, shall it make peace with me, shall it make peace with me?

An potius tenebit fortitudinem meam faciet pacem mihi pacem faciet mihi

**27:6.** When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.

Qui egrediuntur impetu ad Iacob florebit et germinabit Israhel et implebunt faciem orbis semine

**When they shall rush in, etc...** Some understand this of the enemies of the true Israel, that shall invade it in vain. Others of the spiritual invasion made by the apostles of Christ.

**27:7.** Hath he struck him according to the stroke of him that struck him? or is he slain, as he killed them that were slain by him?

Numquid iuxta plagam percutientis se percussit eum aut sicut occidit interfectos eius sic occisus est

**Hath he struck him, etc...** Hath God punished the carnal persecuting Jews, in proportion to their doings against Christ and his saints??

**27:8.** In measure against measure, when it shall be cast off, thou shalt judge it. He hath meditated with his severe spirit in the day of heat.

In mensura contra mensuram cum abiecta fuerit iudicabis eam meditata est in spiritu suo duro per diem aestus

**When it shall be cast off, etc...** When the synagogue shall be cast off, thou shalt judge it in measure, and in proportion to its crimes. -- Ibid. **He hath meditated, etc...** God hath designed severe punishments in the day of his wrath.

**27:9.** Therefore upon this shall the iniquity of the house of Jacob be forgiven: and this is all the fruit, that the sin thereof should be taken away, when he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.

Idcirco super hoc dimittetur iniquitas domui Iacob et iste omnis fructus ut auferatur peccatum eius cum posuerit omnes lapides altaris sicut lapides cineris adlisos non stabunt luci et delubra

**Of the house of Jacob...** Viz., of such of them as shall be converted.

**27:10.** For the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a **wilderness**: there the calf shall feed, and there shall he lie down, and shall consume its branches.  
Civitas enim munita desolata erit speciosa relinquetur et dimittetur quasi desertum ibi pascetur vitulus et ibi accubabit et consumet summitates eius

**The strong city... Jerusalem.**

**27:11.** Its harvest shall be destroyed with drought, **women** shall come and teach it: for it is not a wise people, therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it.  
In siccitate messis illius conterentur mulieres venientes et docentes eam non est enim populus sapiens propterea non miserebitur eius qui fecit eum et qui formavit eum non parcet ei

**27:12.** And it shall come to pass, that in that day the **Lord** will strike from the channel of the river even to the torrent of **Egypt**, and you shall be gathered together one by one, O ye **children of Israel**.  
Et erit in die illa percutiet Dominus ab alveo Fluminis usque ad torrentem Aegypti et vos congregabimini unus et unus filii Israhel

**27:13.** And it shall come to pass, that in that day a noise shall be made with a great trumpet, and they that were lost, shall come from the land of the **Assyrians**, and they that were outcasts in the land of **Egypt**, and they shall **adore** the **Lord** in the **holy** mount in **Jerusalem**.  
Et erit in die illa clangetur in tuba magna et venient qui perdit fuerant de terra Assyriorum et qui eieci erant in terra Aegypti et adorabunt Dominum in monte sancto in Hierusalem

**A great trumpet...** The preaching of the **gospel** for the conversion of the **Jews**.

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## Isaias Chapter 28

### The punishment of the Israelites, for their pride, intemperance, and contempt of religion. Christ the cornerstone.

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**28:1.** Woe to the crown of [pride](#), to the [drunkards](#) of Ephraim, and to the fading flower the [glory](#) his [joy](#), who were on the head of the fat valley, staggering with wine.

Vae coronae superbiae ebris Ephraim et flori decidenti gloriae exultationis eius qui erant in vertice vallis pinguiserrantes a vino

**Ephraim...** That is, the kingdom of the ten tribes. -- Ibid. **The head of the fat valley...** [Samaria](#), situate on a hill, having under it a most fertile valley.

**28:2.** Behold the [Lord](#) is mighty and strong, as a storm of hail: a destroying whirlwind, as the [violence](#) of many waters overflowing, and sent forth upon a spacious land.

Ecce validus et fortis Domini sicut impetus grandinis turbo confringens sicut impetus aquarum multarum inundantium et emissarum super terram spatiosam

**28:3.** The crown of [pride](#) of the [drunkards](#) of Ephraim shall be trodden under feet.

Pedibus conculcabitur corona superbiae ebriorum Ephraim

**28:4.** And the fading tower the [glory](#) of his [joy](#), who is on the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon he taketh it in his hand, he will eat it up.

Et erit flos decidens gloriae exultationis eius qui est super verticem vallis pinguium quasi temporaneum ante maturitatem autumnus quod cum aspexerit videns statim ut manu tenuerit devorabit illud

**28:5.** In that day the [Lord](#) of [hosts](#) shall be a crown of [glory](#), and a garland of [joy](#) to the residue of his people:

In die illa erit Dominus exercituum corona gloriae et sertum exultationis residuo populi sui

**28:6.** And a spirit of judgment to him that sitteth in judgment, and strength to them that return out of the battle to the gate.

Et spiritus iudicii sedenti super iudicium et fortitudo revertentibus de bello ad portam

**28:7.** But these also have been [ignorant](#) through wine, and through drunkenness have erred: the [priest](#) and the [prophet](#) have been [ignorant](#) through drunkenness, they are swallowed up with wine, they have gone astray in drunkenness, they have not [known](#) him that seeth, they have been [ignorant](#) of judgment.

Verum hii quoque prae vino nescierunt et prae ebrietate erraverunt sacerdos et propheta nescierunt prae ebrietate absorti sunt a vino erraverunt in ebrietate nescierunt videntem ignoraverunt iudicium

**These also...** The kingdom of [Juda](#).

**28:8.** For all the tables were full of vomit and filth, so that there was no more place.

Omnes enim mensae repletae sunt vomitu sordiumque ita ut non esset ultra locus

**28:9.** Whom shall he teach [knowledge](#)? and whom shall he make to understand the hearing? them that are weaned from the milk, that are drawn away from the breasts.

Quem docebit scientiam et quem intellegere faciet auditum ablactatos a lacte apulsos ab uberibus

**28:10.** For command, command again; command, command again; expect, expect again; a little there, a little there.

Quia manda remanda manda remanda expecta reexpecta expecta reexpecta modicum ibi modicum ibi

**Command, command again, etc...** This is said in the person of the [Jews](#), resisting the repeated commands of [God](#), and still putting him off.

**28:11.** For with the speech of lips, and with another tongue he will speak to this people.

In loquella enim labii et lingua altera loquetur ad populum istum

**28:12.** To whom he said: This is my rest, refresh the weary, and this is my refreshing: and they would not hear.

Cui dixit haec requies reficite lassum et hoc est meum refrigerium et noluerunt audire

**28:13.** And the [word of the Lord](#) shall be to them: Command, command again; command, command again; expect, expect again; a little there, a little there: that they may go, and fall backward, and be broken, and snared, and taken.

Et erit eis verbum Domini manda remanda manda remanda expecta reexpecta expecta reexpecta modicum ibi modicum ibi ut vadant et cadant retrorsum et conterantur et inlaqueentur et capiantur

**28:14.** Wherefore hear the [word of the Lord](#), ye scornful [men](#), who rule over my people that is in [Jerusalem](#).

Propter hoc audite verbum Domini viri inlusores qui dominamini super populum meum qui est in Hierusalem

**28:15.** For you have said: We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our [hope](#) in lies, and by falsehood we are protected.

Dixistis enim percussimus foedus cum morte et cum inferno fecimus pactum flagellum inundans cum transierit non veniet super nos quia posuimus mendacium spem nostram et mendacio protecti sumus

**28:16.** Therefore thus saith the [Lord God](#): Behold I will lay a stone in the foundations of Sion, a tried stone, a [corner stone](#), a [precious stone](#), founded in the foundation. He that [believeth](#), let him not hasten.

Idcirco haec dicit Dominus Deus ecce ego mittam in fundamentis Sion lapidem lapidem probatum angularem pretiosum in fundamento fundatum qui crediderit non festinet

**A stone in the foundations...** Viz., [Christ](#). -- Ibid. **Let him not hasten, etc...** Let him expect his coming with patience.

**28:17.** And I will set judgment in weight, and [justice](#) in measure: and hail shall overturn the [hope](#) of falsehood: and waters shall overflow its protection.

Et ponam iudicium in pondere et iustitiam in mensura et subvertet grando spem mendacii et protectionem aquae inundabunt

**28:18.** And your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.

Et delebitur foedus vestrum cum morte et pactum vestrum cum inferno non stabit flagellum inundans cum transierit eritis ei in conculcationem

**28:19.** Whensoever it shall pass through, it shall take you away: because in the morning early it shall pass through, in the day and in the night, and vexation alone shall make you understand what you hear.

Quandocumque pertransierit tollet vos quoniam mane diluculo pertransibit in die et in nocte et tantummodo sola vexatio intellectum dabit auditui

**28:20.** For the bed is straitened, so that one must fall out, and a short covering cannot cover both.

Coangustatum est enim stratum ita ut alter decidat et pallium breve utrumque operire non potest

**The bed is straitened, etc...** It is too narrow to hold two: [God](#) will have the bed of our heart all to himself.

**28:21.** For the [Lord](#) shall stand up as in the mountain of divisions: he shall be [angry](#) as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.

Sicut enim in monte Divisionum stabit Dominus sicut in valle quae est in Gabao irascetur ut faciat opus suum alienum opus eius ut operetur opus suum peregrinum est opus ab eo

**As in the mountain, etc...** As the [Lord](#) fought against the [Philistines](#) in [Baal](#) Pharasim ([2 Samuel 5](#)) and against the [Chanaanites](#), in the valley of Gabaon ([Joshua 10](#)).

**28:22.** And now do not mock, lest your bonds be tied strait. For I have heard of the [Lord](#) the [God](#) of [hosts](#) a consumption and a cutting short upon all the earth.

Et nunc nolite inludere ne forte constringantur vincula vestra consummationem enim et abbreviationem audivi a Domino Deo exercituum super universam terram

**28:23.** Give ear, and hear my voice, hearken, and hear my speech.

Auribus percipite et audite vocem meam attendite et audite eloquium meum

**28:24.** Shall the ploughman plough all the day to sow, shall he open and harrow his ground?

Numquid tota die arabit arans ut serat proscindet et sariet humum suam

**28:25.** Will he not, when he hath made plain the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds?

Nonne cum adaequaverit faciem eius seret gith et cyminum sparget et ponet triticum per ordinem et hordeum et milium et viciam in finibus suis

**28:26.** For he will instruct him in judgment: his **God** will teach him.

Et erudiet eum illud in iudicio Deus suus docebit eum illud

**28:27.** For gith shall not be thrashed with saws, neither shall the cart wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff.

Non enim in serris triturbabitur gith nec rota plaustrum super cyminum circumiet sed in virga excutietur gith et cyminum in baculo

**28:28.** But breadcorn shall be broken small: but the thrasher shall not thrash it for ever, neither shall the cart wheel hurt it, nor break it with its teeth.

Panis autem comminuetur verum non in perpetuum triturbans triturbabit illum neque vexabit eum rota plaustrum nec in unguibus suis comminuet eum

**28:29.** This also is come forth from the **Lord God** of **hosts**, to make his counsel wonderful, and magnify **justice**.

Et hoc a Domino Deo exercituum exivit ut mirabile faceret consilium et magnificaret iustitiam

**This also, etc...** Such also is the proceeding of the **Lord** with his land, and the divers seeds he throws therein.

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## Isaias Chapter 29

### God's heavy judgments upon Jerusalem, for their obstinacy: with a prophecy of the conversion of the Gentiles.

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**29:1.** Woe to Ariel, to Ariel the city which [David](#) took: year is added to year the solemnities are at an end. Vae Arihel Arihel civitas quam circumdedit David additus est annus ad annum sollempnitates evolutae sunt **Ariel...** This word signifies, the lion of [God](#), and here is taken for the strong city of [Jerusalem](#).

**29:2.** And I will make a trench about Ariel, and it shall be in sorrow and mourning, and it shall be to me as Ariel.

Et circumvallabo Arihel et erit tristis et maerens et erit mihi quasi Arihel

**29:3.** And I will make a circle round about thee, and I will cast up a rampart against thee, and raise up bulwarks to besiege thee.

Et circumdabo quasi spheram in circuitu tuo et iaciam contra te aggerem et munimenta ponam in obsidionem tuam

**29:4.** Thou shalt be brought down, thou shall speak out of the earth, and thy speech shall be heard out of the ground: and thy voice shall be from the earth like that of the python, and out of the earth thy speech shall mutter.

Humiliaberis de terra loqueris et de humo audietur eloquium tuum et erit quasi pythonis de terra vox tua et de humo eloquium tuum mussitabit

**29:5.** And the multitude of them that fan thee, shall be like small dust: and as ashes passing away, the multitude of them that have prevailed against thee.

Et erit sicut pulvis tenuis multitudo ventilantium te et sicut favilla pertransiens multitudo eorum qui contra te praevaluerunt

**29:6.** And it shall be at an instant suddenly. A visitation shall come from the [Lord](#) of [hosts](#) in thunder, and with earthquake, and with a great noise of whirlwind and tempest; and with the flame of devouring fire.

Eritque repente confestim a Domino exercituum visitabitur in tonitru et commotione terrae et voce magna turbinis et tempestatis et flammae ignis devorantis

**29:7.** And the multitude of all nations that have fought against Ariel, shall be as the dream of a vision by night, and all that have fought, and besieged and prevailed against it.

Et erit sicut somnium visionis nocturnae multitudo omnium gentium quae dimicaverunt contra Arihel et omnes qui militaverunt et obsederunt et praevaluerunt adversus eam

**29:8.** And as he that is hungry dreameth, and eateth, but when he is awake, his [soul](#) is empty: and as he that is thirsty dreameth, and drinketh and after he is awake, is yet faint with thirst, and his [soul](#) is empty: so shall be the multitude of all the [Gentiles](#), that have fought against mount [Sion](#).

Et sicuti somniat esuriens et comedit cum autem fuerit expertus vacua est anima eius et sicut somniat sitiens et bibit et postquam fuerit expergefactus lassus adhuc sitit et anima eius vacua est sic erit multitudo omnium gentium quae dimicaverunt contra montem [Sion](#)

**29:9.** Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness.

Obstupescite et admiramini fluctuate et vacillate inebriamini et non a vino movemini et non ebrietate

**29:10.** For the [Lord](#) hath mingled for you the spirit of a deep sleep, he will shut up your eyes, he will cover your [prophets](#) and princes, that see visions.

Quoniam miscuit vobis Dominus spiritum soporis claudet oculos vestros prophetas et principes vestros qui vident visiones operiet

**29:11.** And the vision of all shall be unto you as the words of a book that is sealed which when they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot, for it is sealed.  
Et erit vobis visio omnium sicut verba libri signati quem cum dederint scienti litteras dicent lege istum et respondebit non possum signatus est enim

**29:12.** And the book shall be given to one that **knoweth** no letters, and it shall be said to him: Read: and he shall answer: I **know** no letters.  
Et dabitur liber nescienti litteras diceturque ei lege et respondebit nescio litteras

**29:13.** And the **Lord** said: Forasmuch as this people draw near me with their mouth, and with their lips **glorify** me, but their heart is far from me, and they have feared me with the commandment and doctrines of **men**:  
Et dixit Dominus eo quod adpropinquat populus iste ore suo et labiis suis glorificat me cor autem eius longe est a me et timuerunt me mandato hominum et doctrinis

**29:14.** Therefore behold I will proceed to cause an admiration in this people, by a great and wonderful **miracle**: for wisdom shall perish from their wise **men**, and the understanding of their **prudent men** shall be hid.  
Ideo ecce ego addam ut admirationem faciam populo huic miraculo grandi et stupendo peribit enim sapientia a sapientibus eius et intellectus prudentium eius abscondetur

**29:15.** Woe to you that are deep of heart, to hide your counsel from the **Lord**: and their works are in the dark, and they say: Who seeth us, and who **knoweth** us?  
Vae qui profundi estis corde ut a Domino abscondatis consilium quorum sunt in tenebris opera et dicunt quis videt nos et quis novit nos

**29:16.** This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing framed should say to him that fashioned it: Thou understandest not.  
Perversa est haec vestra cogitatio quasi lutum contra figulum cogitet et dicat opus factori suo non fecisti me et figmentum dicat fitori suo non intellegis

**29:17.** Is it not yet a very little while, and Libanus shall be turned into chermel, and chermel shall be esteemed as a forest?  
Nonne adhuc in modico et in brevi convertetur Libanus in Chermel et Chermel in saltum reputabitur  
**Chermel...** This word signifies a fruitful field.

**29:18.** And in that day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see.  
Et audient in die illa surdi verba libri et de tenebris et caligine oculi caecorum videbunt

**29:19.** And the meek shall increase their **joy** in the **Lord**, and the **poor men** shall rejoice in the **Holy One of Israel**.  
Et addent mites in Domino laetitiam et pauperes homines in Sancto Israhel exultabunt

**29:20.** For he that did prevail hath failed, the scorner is consumed, and they are all cut off that watched for **iniquity**:  
Quoniam defecit qui praevalebat consummatus est inlusor et succisi sunt omnes qui vigilabant super iniquitatem

**29:21.** That made **men sin** by word, and supplanted him that reproved them in the gate, and declined in vain from the **just**.  
Qui peccare faciebant homines in verbo et arguentem in porta subplantabant et declinaverunt frustra a iusto

**29:22.** Therefore thus saith the **Lord** to the **house of Jacob**, he that **redeemed Abraham**: **Jacob** shall not now be confounded, neither shall his countenance now be ashamed:  
Propter hoc haec dicit Dominus ad domum Iacob qui redemit Abraham non modo confundetur Iacob nec modo vultus eius erubescet

**29:23.** But when he shall see his children, the work of my hands in the midst of him sanctifying my **name**, and they shall sanctify the **Holy One** of **Jacob**, and shall **glorify** the **God** of **Israel**:  
Sed cum viderit filios suos opera manuum mearum in medio sui sanctificantes nomen meum et

sanctificabunt Sanctum Iacob et Deum Israhel praedicabunt

**29:24.** And they that erred in spirit, shall know understanding, and they that murmured, shall learn the law.

Et scient errantes spiritu intellectum et mussitatores discent legem

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## Isaias Chapter 30

### The people are blamed for their confidence in Egypt. God's mercies towards his church. The punishment of sinners.

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**30:1.** Woe to you, apostate children, saith the [Lord](#), that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add [sin](#) upon [sin](#):

Vae filii desertores dicit Dominus ut faceretis consilium et non ex me et ordiremini telam et non per spiritum meum ut adderetur peccatum super peccatum

**30:2.** Who walk to go down into [Egypt](#), and have not asked at my mouth, hoping for help in the strength of [Pharao](#), and trusting in the shadow of [Egypt](#).

Qui ambulatis ut descendatis in Aegyptum et os meum non interrogastis sperantes auxilium in fortitudine Pharao et habentes fiduciam in umbra Aegypti

**30:3.** And the strength of [Pharao](#) shall be to your confusion, and the confidence of the shadow of [Egypt](#) to your shame.

Et erit vobis fortitudo Pharaonis in confusionem et fiducia umbrae Aegypti in ignominiam

**30:4.** For thy princes were in [Tanis](#), and thy messengers came even to Hanes.

Erant enim in Tanis principes tui et nuntii tui usque ad Anes pervenerunt

**30:5.** They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.

Omnes confusi sunt super populo qui eis prodesse non potuit non fuerunt in auxilium et in aliquam utilitatem sed in confusionem et obprobrium

**30:6.** The burden of the beasts of the south. In a land of trouble and distress, from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

Onus iumentorum austri in terra tribulationis et angustiae leaena et leo ex eis vipera et regulus volans portantes super umeros iumentorum divitias suas et super gibbum camelorum thesauros suos ad populum qui eis prodesse non poterit

**30:7.** For [Egypt](#) shall help in vain, and to no purpose: therefore have I cried concerning this: It is [pride](#) only, sit still.

Aegyptus enim frustra et vane auxiliabitur ideo clamavi super hoc superbia tantum est quiesce

**30:8.** Now therefore go in and write for them upon box, and note it diligently in a book, and it shall be in the latter days for a testimony for ever.

Nunc ingressus scribe eis super buxum et in libro diligenter exara illud et erit in die novissimo in testimonium usque ad aeternum

**30:9.** For it is a people that provoketh to [wrath](#), and lying children that will not hear the [law](#) of [God](#).

Populus enim ad iracundiam provocans est et filii mendaces filii nolentes audire legem Domini

**30:10.** Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things, see errors for us.

Qui dicunt videntibus nolite videre et aspicientibus nolite aspicere nobis ea quae recta sunt loquimini nobis placentia videte nobis errores

**30:11.** Take away from me the way, turn away the path from me, let the [Holy One](#) of [Israel](#) cease from before us.

Auferte a me viam declinate a me semitam cesset a facie nostra Sanctus Israhel

**30:12.** Therefore thus saith the **Holy One** of **Israel**: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it:

Propterea haec dicit Sanctus Israhel pro eo quod reprobastis verbum hoc et sperastis in calumniam et tumultum et innixi estis super eo

**30:13.** Therefore shall this **iniquity** be to you as a breach that falleth, and is found wanting in a high wall, for the destruction thereof shall come on a sudden, when it is not looked for.

Propterea erit vobis iniquitas haec sicut interruptio cadens et requisita in muro excelso quoniam subito dum non speratur veniet contritio eius

**30:14.** And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking, and there shall not a sherd be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.

Et comminuetur sicut conteritur lagoena figuli contritione pervalida et non inuenietur de fragmentis eius testa in qua portetur igniculus de incendio aut hauriatur parum aquae de fovea

**30:15.** For thus saith the **Lord God** the **Holy One** of **Israel**: If you return and be quiet, you shall be saved: in silence and in **hope** shall your strength be. And you would not:

Quia haec dicit Dominus Deus Sanctus Israhel si revertamini et quiescatis salvi eritis in silentio et in spe erit fortitudo vestra et nolulistis

**30:16.** But have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter that shall pursue after you.

Et dixistis nequaquam sed ad equos fugiemus ideo fugietis et super veloces ascendemus ideo veloces erunt qui persequentur vos

**30:17.** A thousand **men** shall flee for fear of one: and for fear of five shall you flee, till you be left as the mast of ship on the top of a mountain, and as an ensign upon a hill.

Mille homines a facie terroris unius et a facie terroris quinque fugietis donec relinquamini quasi malus navis in vertice montis et quasi signum super collem

**30:18.** Therefore the **Lord** waiteth that he may have mercy on you: and therefore shall he be exalted sparing you: because the **Lord** is the **God** of judgment: **blessed** are all they that wait for him.

Propterea expectat Dominus ut misereatur vestri et ideo exaltabitur parcens vobis quia Deus iudicii Dominus beati omnes qui expectant eum

**30:19.** For the people of **Sion** shall dwell in **Jerusalem**: weeping thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee.

Populus enim Sion habitabit in Hierusalem plorans nequaquam plorabis miserans miserebitur tui ad vocem clamoris tui statim ut audierit respondebit tibi

**30:20.** And the **Lord** will give you spare bread, and short water: and will not cause thy teacher to flee away from thee any more, and thy eyes shall see thy teacher.

Et dabit vobis Dominus panem artum et aquam brevem et non faciet avolare a te ultra doctorem tuum et erunt oculi tui videntes praeceptorem tuum

**30:21.** And thy ears shall hear the word of one admonishing thee behind thy back: This is the way, walk ye in it: and go not aside neither to the right hand, nor to the left.

Et aures tuae audient verbum post tergum monentis haec via ambulate in ea neque ad dexteram neque ad sinistram

**30:22.** And thou shalt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and shalt cast them away as the **uncleanness** of a menstruous **woman**. Thou shalt say to it: Get thee hence.

Et contaminabis lamminas sculptilium argenti tui et vestimentum conflatilis auri tui et disperges ea sicut inmunditiam menstruatae egredere dices ei

**30:23.** And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy possession:

Et dabitur pluvia semini tuo ubicumque seminaveris in terra et panis frugum terrae erit uberrimus et pinguis pascetur in possessione tua in die illo agnus spatiose

**30:24.** And thy oxen, and the ass colts that till the ground, shall eat mingled provender as it was winnowed

in the floor.

Et tauri tui et pulli asinorum qui operantur terram commixtum migra comedent sic in area ut ventilatum est

**30:25.** And there shall be upon every high mountain, and upon every elevated hill rivers of running waters in the day of the slaughter of many, when the tower shall fall.

Et erunt super omnem montem excelsum et super omnem collem elevatum rivi currentium aquarum in die interfectionis multorum cum ceciderint turres

**30:26.** And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days: in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

Et erit lux lunae sicut lux solis et lux solis erit septempliciter sicut lux septem dierum in die qua alligaverit Dominus vulnus populi sui et percussuram plagae eius sanaverit

**30:27.** Behold the name of the Lord cometh from afar, his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

Ecce nomen Domini venit de longinquo ardens furor eius et gravis ad portandum labia eius repleta sunt indignatione et lingua eius quasi ignis devorans

**30:28.** His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

Spiritus eius velut torrens inundans usque ad medium colli ad perdendas gentes in nihilum et frenum erroris quod erat in maxillis populorum

**30:29.** You shall have a song as in the night of the sanctified solemnity, and joy of heart, as where one goeth with a pipe, to come into the mountain of the Lord, to the Mighty One of Israel.

Canticum erit vobis sicut nox sanctificatae sollemnitatis et laetitia cordis sicut qui pergit cum tibia ut intret in montem Domini ad Fortem Israhel

**30:30.** And the Lord shall make the glory of his voice to be heard, and shall show the terror of his arm, in the threatening of wrath, and the flame of devouring fire: he shall crush to pieces with whirlwind, and hailstones.

Et auditam faciet Dominus gloriam vocis suae et terrorem brachii sui ostendet in comminatione furoris et flamma ignis devorantis adlidet in turbine et in lapide grandinis

**30:31.** For at the voice of the Lord the Assyrian shall fear being struck with the rod.

A voce enim Domini pavebit Assur virga percussus

**30:32.** And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him with timbrels and harps, and in great battles he shall overthrow them.

Et erit transitus virgae fundatus quam requiescere faciet Dominus super eum in tympanis et in citharis et in bellis praecipuis expugnabit eos

**30:33.** For Topheth is prepared from yesterday, prepared by the king, deep, and wide. The nourishment thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindling it.

Praeparata est enim ab heri Thofeth a rege praeparata profunda et dilatata nutrimenta eius ignis et ligna multa flatus Domini sicut torrens sulphuris succendens eam

**Topheth...** It is the same as Gehenna, and is taken for hell.

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## Isaias Chapter 31

### The folly of trusting to Egypt, and forgetting God. He will fight for his people against the Assyrians.

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**31:1.** Woe to them that go down to [Egypt](#) for help, trusting in horses, and putting their confidence in chariots, because they are many: and in horsemen, because they are very strong: and have not trusted in the [Holy One](#) of [Israel](#), and have not sought after the [Lord](#).

Vae qui descendunt in Aegyptum ad auxilium in equis sperantes et habentes fiduciam super quadrigis quia multae sunt et super equitibus quia praevalidi nimis et non sunt confisi super Sanctum Israhel et Dominum non requisierunt

**31:2.** But he that is the wise one hath brought [evil](#), and hath not removed his words: and he will rise up against the house of the [wicked](#), and against the aid of them that work [iniquity](#).

Ipse autem sapiens adduxit malum et verba sua non abstulit et consurget contra domum pessimorum et contra auxilium operantium iniquitatem

**31:3.** [Egypt](#) is [man](#), and not [God](#): and their horses, flesh, and not spirit: and the [Lord](#) shall put down his hand, and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

Aegyptus homo et non deus et equi eorum caro et non spiritus et Dominus inclinabit manum suam et corruet auxiliator et cadet cui praestatur auxilium simulque omnes consumentur

**31:4.** For thus saith the [Lord](#) to me: Like as the lion roareth, and the lions whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so shall the [Lord](#) of [hosts](#) come down to fight upon mount Sion, and upon the hill thereof.

Quia haec dicit Dominus ad me quomodo si rugiat leo et catulus leonis super praedam suam cum occurrerit ei multitudo pastorum a voce eorum non formidabit et a multitudine eorum non pavebit sic descendet Dominus exercituum ut proelietur super montem Sion et super collem eius

**31:5.** As birds flying, so will the [Lord](#) of [hosts](#) protect [Jerusalem](#), protecting and delivering, passing over and saving.

Sicut aves volantes sic proteget Dominus exercituum Hierusalem protegens et liberans transiens et salvans

**31:6.** Return as you had deeply revolted, O [children of Israel](#).

Convertimini sicut in profundum recesseratis filii Israhel

**31:7.** For in that day a [man](#) shall cast away his [idols](#) of silver, and his [idols](#) of gold, which your hands have made for you to [sin](#).

In die enim illa abiciet vir idola argenti sui et idola auri sui quae fecerunt vobis manus vestrae in peccatum

**31:8.** And the [Assyrian](#) shall fall by the sword not of a [man](#), and the sword not of a [man](#) shall devour him, and he shall flee not at the face of the sword, and his young men shall be tributaries.

Et cadet Assur in gladio non viri et gladius non hominis vorabit eum et fugiet non a facie gladii et iuvenes eius vectigales erunt

**31:9.** And his strength shall pass away with dread, and his princes fleeing shall be afraid: the [Lord](#) hath said it, whose fire is in Sion, and his furnace in [Jerusalem](#).

Et fortitudo eius a terrore transibit et pavebunt fugientes principes eius dixit Dominus cuius ignis est in Sion et caminus eius in Hierusalem

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## Isaias Chapter 32

### The blessings of the reign of Christ. The desolation of the Jews, and prosperity of the church of Christ.

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**32:1.** Behold a king shall reign in [justice](#), and princes shall rule in judgment.

Ecce in iustitia regnabit rex et principes in iudicio praeerunt

**32:2.** And a [man](#) shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a [desert](#) land.

Et erit vir sicut qui absconditur a vento et celat se a tempestate sicut rivi aquarum in siti et umbra petrae prominentis in terra deserta

**32:3.** The eyes of them that see shall not be dim, and the ears of them that hear shall hearken diligently.

Non caligabunt oculi videntium et aures audientium diligenter auscultabunt

**32:4.** And the heart of fools shall understand [knowledge](#), and the tongue of stammerers shall speak readily and plain.

Et cor stultorum intelletget scientiam et lingua balborum velociter loquetur et plane

**32:5.** The fool shall no more be called prince: neither shall the deceitful be called great:

Non vocabitur ultra is qui insipiens est princeps neque fraudulentus appellabitur maior

**32:6.** For the fool will speak foolish things, and his heart will work [iniquity](#), to practise [hypocrisy](#), and speak to the [Lord](#) deceitfully, and to make empty the [soul](#) of the hungry, and take away drink from the thirsty.

Stultus enim fatua loquetur et cor eius faciet iniquitatem ut perficiat simulationem et loquatur ad Dominum fraudulenter et vacuefaciat animam esurientis et potum sitiendi auferat

**32:7.** The vessels of the deceitful are most [wicked](#): for he hath framed devices to destroy the meek, with lying words, when the [poor man](#) speaketh judgment.

Fraudulenti vasa pessima sunt ipse enim cogitationes concinnavit ad perdendos mites in sermone mendacii cum loqueretur pauper iudicium

**32:8.** But the prince will devise such things as are worthy of a prince, and he shall stand above the rulers.

Princeps vero ea quae digna sunt principe cogitavit et ipse super duces stabit

**32:9.** Rise up, ye rich [women](#), and hear my voice: ye confident daughters, give ear to my speech.

Mulieres opulentae surgite et audite vocem meam filiae confidentes percipite auribus eloquium meum

**32:10.** For after days and a year, you that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.

Post dies et annum et vos conturbabimini confidentes consummata est enim vindemia collectio ultra non veniet

**32:11.** Be astonished, ye rich [women](#), be troubled, ye confident ones: strip you, and be confounded, gird your loins.

Obstupescite opulentae conturbamini confidentes exuite vos et confundimini accingite lumbos vestros

**32:12.** Mourn for your breasts, for the delightful country, for the fruitful vineyard.

Super ubera plangite super regione desiderabili super vinea fertili

**32:13.** Upon the land of my people shall thorns and briars come up: how much more upon all the houses of [joy](#), of the city that rejoiced?

Super humum populi mei spina et vepres ascendent quanto magis super omnes domos gaudii civitatis exultantis

**32:14.** For the house is forsaken, the multitude of the city is left, darkness and obscurity are come upon its dens for ever. A **joy** of wild asses, the pastures of flocks.

Domus enim dimissa est multitudo urbis relicta est tenebrae et palpatio factae sunt super speluncas usque in aeternum gaudium onagrorum pascua gregum

**32:15.** Until the spirit be poured upon us from on high: and the **desert** shall be as a charmel, and charmel shall be counted for a forest.

Donec effundatur super nos spiritus de excelso et erit desertum in Chermel et Chermel in saltum reputabitur

**32:16.** An judgment shall dwell in the **wilderness**, and **justice** shall sit in charmel.

Et habitabit in solitudine iudicium et iustitia in Chermel sedebit

**32:17.** And the work of **justice** shall be peace, and the service of **justice** quietness, and security for ever.

Et erit opus iustitiae pax et cultus iustitiae silentium et securitas usque in sempiternum

**32:18.** And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.

Et sedebit populus meus in pulchritudine pacis et in tabernaculis fiduciae et in requie opulenta

**32:19.** But hail shall be in the descent of the forest, and the city shall be made very low.

Grando autem in descensione saltus et humilitate humiliabitur civitas

**32:20.** **Blessed** are ye that sow upon all waters, sending thither the foot of the ox and the ass.

Beati qui seminatis super omnes aquas inmittentes pedem bovis et asini

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## Isaias Chapter 33

### God's revenge against the enemies of his church. The happiness of the heavenly Jerusalem.

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**33:1.** Woe to thee that spoilest, shalt not thou thyself also be spoiled? and thou that **despisest**, shalt not thyself also be **despised**? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied thou shalt cease to **despise**, thou shalt be **despised**.

Vae qui praedaris nonne et ipse praedaberis et qui spernis nonne et ipse sperneris cum consummaveris depraedationem depraedaberis cum fatigatus desiveris contemnere contemneris

**That spoilest, etc...** This is particularly directed to Sennacherib.

**33:2.** O **Lord**, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our **salvation** in the time of trouble.

Domine miserere nostri te expectavimus esto brachium eorum in mane et salus nostra in tempore tribulationis

**33:3.** At the voice of the **angel** the people fled, and at the lifting up thyself the nations are scattered.

A voce angeli fugerunt populi ab exaltatione tua dispersae sunt gentes

**33:4.** And your spoils shall be gathered together as the locusts are gathered, as when the ditches are full of them.

Et congregabuntur spolia vestra sicut colligitur brucus velut cum fossae plenae fuerint de eo

**33:5.** The **Lord** is magnified, for he hath dwelt on high: he hath filled Sion with judgment and **justice**.

Magnificatus est Dominus quoniam habitavit in excelsis implevit Sion iudicio et iustitia

**33:6.** And there shall be **faith** in thy times: riches of **salvation**, wisdom and **knowledge**: the fear of the **Lord** is his treasure.

Et erit fides in temporibus tuis divitiae salutis sapientia et scientia timor Domini ipse thesaurus eius

**33:7.** Behold they that see shall cry without, the **angels** of peace shall weep bitterly.

Ecce videntes clamabunt foris angeli pacis amare flebunt

**The angels of peace...** The messengers or deputies sent to negotiate a peace.

**33:8.** The ways are made desolate, no one passeth by the road, the covenant is made void, he hath rejected the cities, he hath not regarded the **men**.

Dissipatae sunt viae cessavit transiens per semitam irritum factum est pactum proiecit civitates non reputavit homines

**33:9.** The land hath mourned, and languished: Libanus is confounded, and become foul, and Saron is become as a **desert**: and Basan and **Carmel** are shaken.

Luxit et elanguit terra confusus est Libanus et obsorduit et factus est Saron sicut desertum et concussa est Basan et Carmelus

**33:10.** Now will I rise up, saith the **Lord**: now will I be exalted, now will I lift up myself.

Nunc consurgam dicit Dominus nunc exaltabor nunc sublevabor

**33:11.** You shall conceive heat, you shall bring forth stubble: your breath as fire shall devour you.

Concipietis ardorem parietis stipulam spiritus vester ut ignis vorabit vos

**33:12.** And the people shall be as ashes after a fire, as a bundle of thorns they shall be burnt with fire.

Et erunt populi quasi de incendio cinis spinae congregatae igni conburentur

**33:13.** Hear, you that are far off, what I have done, and you that are near **know** my strength.

Audite qui longe estis quae fecerim et cognoscite vicini fortitudinem meam

**33:14.** The sinners in Sion are afraid, trembling hath seized upon the [hypocrites](#). Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?

Conterriti sunt in Sion peccatores possedit tremor hypocritas quis poterit habitare de vobis cum igne devorante quis habitabit ex vobis cum ardoribus sempiternis

**33:15.** He that walketh in justices, and speaketh [truth](#), that casteth away avarice by oppression, and shaketh his hands from all [bribes](#), that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no [evil](#).

Qui ambulat in iustitiis et loquitur veritates qui proicit avaritiam ex calumnia et excutit manus suas ab omni munere qui obturat aures suas ne audiat sanguinem et claudit oculos suos ne videat malum

**33:16.** He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure.

Iste in excelsis habitabit munimenta saxorum sublimitas eius panis ei datus est aquae eius fideles sunt

**33:17.** His eyes shall see the king in his beauty, they shall see the land far off.

Regem in decore suo videbunt oculi eius cernent terram de longe

**33:18.** Thy heart shall meditate fear: where is the learned? where is he that pondered the words of the law? where is the teacher of little ones?

Cor tuum meditabitur timorem ubi est litteratus ubi legis verba ponderans ubi doctor parvulorum

**33:19.** The shameless people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.

Populum inpudentem non videbis populum alti sermonis ita ut non possis intellegere disertitudinem linguae eius in quo nulla est sapientia

**33:20.** Look upon Sion the city of our solemnity: thy eyes shall see [Jerusalem](#), a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for ever, neither shall any of the cords thereof be broken.

Respice Sion civitatem sollemnitatis nostrae oculi tui videbunt Hierusalem habitationem opulentam tabernaculum quod nequaquam transferri poterit nec auferentur clavi eius in sempiternum et omnes funiculi eius non rumpentur

**33:21.** Because only there our [Lord](#) is magnificent: a place of rivers, very broad and spacious streams: no ship with oars shall pass by it, neither shall the great galley pass through it.

Quia solummodo ibi magnificus Dominus noster locus fluviorum rivi latissimi et patentes non transibit per eum navis remigum neque trieris magna transgredietur eum

**Of rivers...** He speaks of the rivers of endless joys that flow from the throne of [God](#) to water the [heavenly Jerusalem](#), where no enemy's ship can come, etc.

**33:22.** For the [Lord](#) is our judge, the [Lord](#) is our lawgiver, the [Lord](#) is our king: he will save us.

Dominus enim iudex noster Dominus legifer noster Dominus rex noster ipse salvabit nos

**33:23.** Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.

Laxati sunt funiculi tui sed non praevalerunt sic erit malus tuus ut dilatare signum non queas tunc dividuntur spolia praedarum multarum claudi diripient rapinam

**Thy tacklings...** He speaks of the enemies of the church, under the allegory of a ship that is disabled.

**33:24.** Neither shall he that is near, say: I am feeble. The people that dwell therein, shall have their [iniquity](#) taken away from them.

Nec dicet vicinus elangui populus qui habitat in ea auferetur ab eo iniquitas

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## Isaias Chapter 34

### The general judgment of the wicked.

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**34:1.** Come near, ye [Gentiles](#), and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and every thing that cometh forth of it.

Accedite gentes et audite et populi adtendite audiat terra et plenitudo eius orbis et omne germen eius

**34:2.** For the indignation of the [Lord](#) is upon all nations, and his fury upon all their armies: he hath killed them, and delivered them to slaughter.

Quia indignatio Domini super omnes gentes et furor super universam militiam eorum interfecit eos et dedit eos in occisionem

**34:3.** Their slain shall be cast forth, and out of their carcasses shall rise a stink: the mountains shall be melted with their blood.

Interfecti eorum proicientur et de cadaveribus eorum ascendet fetor tabescent montes sanguine eorum

**34:4.** And all the host of the [heavens](#) shall pine away, and the [heavens](#) shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig tree.

Et tabescet omnis militia caelorum et conplicabuntur sicut liber caeli et omnis militia eorum defluet sicut defluit folium de vinea et de ficu

**And all the host of the heavens...** That is, the sun, moon, and stars.

**34:5.** For my sword is inebriated in [heaven](#): behold it shall come down upon [Idumea](#), and upon the people of my slaughter unto judgment.

Quoniam inebriatus est in caelo gladius meus ecce super Idumeam descendet et super populum interfectionis meae ad iudicium

**Idumea...** Under the [name](#) of [Idumea](#), or [Edom](#) a people that were enemies of the [Jews](#), are here understood the [wicked](#) in general, the enemies of [God](#) and his [church](#).

**34:6.** The sword of the [Lord](#) is filled with blood, it is made thick with the blood of lambs and buck goats, with the blood of rams full of marrow: for there is a victim of the [Lord](#) in Bosra and a great slaughter in the [land of Edom](#).

Gladius Domini repletus est sanguine incrassatus est adipe de sanguine agnorum et hircorum de sanguine medullatorum arietum victima enim Domini in Bosra et interfectio magna in terra Edom

**34:7.** And the unicorns shall go down with them, and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones.

Et descendent unicornes cum eis et tauri cum potentibus inebriabitur terra eorum sanguine et humus eorum adipe pinguium

**The unicorns...** That is, the great and mighty.

**34:8.** For it is the day of the vengeance of the [Lord](#), the year of recompenses of the judgment of Sion.

Quia dies ultionis Domini annus retributionum iudicii Sion

**The year of recompenses, etc...** When the persecutors of Sion, that is, of the church, shall receive their reward.

**34:9.** And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

Et convertentur torrentes eius in picem et humus eius in sulphur et erit terra eius in picem ardentem

**34:10.** Night and day it shall not be quenched, the smoke thereof shall go up for ever: from [generation](#) to [generation](#) it shall lie waste, none shall pass through it for ever and ever.

Nocte et die non extinguetur in sempiternum ascendet fumes eius a generatione in generationem desolabitur in saeculum saeculorum non erit transiens per eam

**34:11.** The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall

be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

Et possidebunt illam onocrotalus et ericius et ibis et corvus habitabunt in ea et extendetur super eam mensura ut redigatur ad nihilum et perpendiculum in desolationem

**34:12.** The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

Nobiles eius non erunt ibi regem potius invocabunt et omnes principes eius erunt in nihilum

**34:13.** And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

Et orientur in domibus eius spinae et urticae et paliurus in munitionibus eius et erit cubile draconum et pascua strutionum

**34:14.** And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself.

Et occurrent daemonia onocentauris et pilosus clamabit alter ad alterum ibi cubavit lamia et invenit sibi requiem

**34:15.** There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

Ibi habuit foveam ericius et enutrivit catulos et circumfodit et fovit in umbra eius illuc congregati sunt milvi alter ad alterum

**34:16.** Search ye diligently in the book of the [Lord](#), and read: not one of them was wanting, one hath not sought for the other: for that which proceedeth out of my mouth, he hath commanded, and his spirit it hath gathered them.

Requirite diligenter in libro Domini et legite unum ex eis non defuit alter ad alterum non quaesivit quia quod ex ore meo procedit ille mandavit et spiritus eius ipse congregavit ea

**34:17.** And he hath cast the lot for them, and his hand hath divided it to them by line: they shall possess it for ever, from [generation](#) to [generation](#) they shall dwell therein.

Et ipse misit eis sortem et manus eius divisit eam illis in mensuram usque in aeternum possidebunt eam in generatione et generatione habitabunt in ea

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## Isaias Chapter 35

### The joyful flourishing of Christ's kingdom: in his church shall be a holy and secure way.

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**35:1.** The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

Laetabitur deserta et inuia et exultabit solitudo et florebit quasi liliium

**35:2.** It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

Germinans germinabit et exultabit laetabunda et laudans gloria Libani data est ei decor Carmeli et Saron ipsi videbunt gloriam Domini et decorem Dei nostri

**35:3.** Strengthen ye the feeble hands, and confirm the weak knees.

Confortate manus dissolutas et genua debilia roborate

**35:4.** Say to the fainthearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you.

Dicite pusillanimis confortamini nolite timere ecce Deus vester ultionem adducet retributionis Deus ipse veniet et salvabit vos

**35:5.** Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

Tunc aperientur oculi caecorum et aures surdorum patebunt

**35:6.** Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.

Tunc saliet sicut cervus claudus et aperta erit lingua mutorum quia scissae sunt in deserto aquae et torrentes in solitudine

**35:7.** And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

Et quae erat arida in stagnum et sitiens in fontes aquarum in cubilibus in quibus prius dracones habitabant orietur viror calami et iunci

**35:8.** And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

Et erit ibi semita et via et via sancta vocabitur non transibit per eam pollutus et haec erit nobis directa via ita ut stulti non errent per eam

**35:9.** No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk there that shall be delivered.

Non erit ibi leo et mala bestia non ascendet per eam nec inveniatur ibi et ambulabunt qui liberati fuerint

**35:10.** And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

Et redempti a Domino convertentur et venient in Sion cum laude et laetitia sempiterna super caput eorum gaudium et laetitiam obtinebunt et fugiet dolor et gemitus

## Isaias Chapter 36

### Sennacherib invades Juda: his blasphemies.

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**36:1.** And it came to pass in the fourteenth year of [king Ezechias](#), that Sennacherib king of the [Assyrians](#) came up against all the fenced cities of [Juda](#), and took them.

Et factum est in quartodecimo anno regis Ezechiae ascendit Sennacherib rex Assyriorum super omnes civitates Iuda munitas et cepit eas

**36:2.** And the king of the [Assyrians](#) sent Rabsaces from Lachis to [Jerusalem](#), to [king Ezechias](#) with a great army, and he stood by the conduit of the upper [pool](#) in the way of the fuller's field.

Et misit rex Assyriorum Rabsacen de Lachis in Hierusalem ad regem Ezechiam in manu gravi et stetit in aquaeductu piscinae superioris in via agri Fullonis

**36:3.** And there went out to him Eliacim the son of Helcias, who was over the house, and Sobna the [scribe](#), and Joahe the son of Asaph the recorder.

Et egressus est ad eum Eliachim filius Helciae qui erat super domum et Sobna scriba et Ioae filius Asaph a commentariis

**36:4.** And Rabsaces said to them: Tell [Ezechias](#): Thus saith the great king, the king of the [Assyrians](#): What is this confidence wherein thou trustest?

Et dixit ad eos Rabsaces dicite Ezechiae haec dicit rex magnus rex Assyriorum quae est ista fiducia qua confidis

**36:5.** Or with what counsel or strength dost thou prepare for [war](#)? on whom dost thou trust, that thou art revolted from me?

Aut quo consilio vel fortitudine rebellare disponis super quem habes fiduciam quia recessisti a me

**36:6.** Lo thou trustest upon this broken staff of a reed, upon [Egypt](#): upon which if a [man](#) lean, it will go into his hand, and pierce it: so is [Pharao](#) king of [Egypt](#) to all that trust in him.

Ecce confidis super baculum harundineum confractum istum super Aegyptum cui si innisus fuerit homo intrabit in manu eius et perforabit eam sic Pharao rex Aegypti omnibus qui confidunt in eo

**36:7.** But if thou wilt answer me: We trust in the [Lord our God](#): is it not he whose high places and [altars](#) [Ezechias](#) hath taken away, and hath said to [Juda](#) and [Jerusalem](#): You shall worship before this [altar](#)?

Quod si responderis mihi in Domino Deo nostro confidimus nonne ipse est cuius abstulit Ezechias excelsa et altaria et dixit Iudae et Hierusalem coram altari isto adorabitis

**36:8.** And now deliver thyself up to my lord the king of the [Assyrians](#), and I will give thee two thousand horses, and thou wilt not be able on thy part to find riders for them.

Et nunc trade te domino meo regi Assyriorum et dabo tibi duo milia equorum nec poteris ex te praebere ascensores eorum

**36:9.** And how wilt thou stand against the face of the judge of one place, of the least of my master's servants? But if thou trust in [Egypt](#), in chariots and in horsemen:

Et quomodo sustinebis faciem iudicis unius loci ex servis domini mei minoribus quod si confidis in Aegypto in quadriga et in equitibus

**36:10.** And am I now come up without the [Lord](#) against this land to destroy it? The [Lord](#) said to me: Go up against this land, and destroy it.

Et nunc numquid sine Domino ascendi ad terram istam ut disperderem eam Dominus dixit ad me ascende super terram istam et disperde eam

**36:11.** And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the [Syrian](#) tongue: for we understand it: speak not to us in the [Jews' language](#) in the hearing of the people, that are upon the

wall.

Et dixit Eliachim et Sobna et Ioae ad Rabsacen loquere ad servos tuos syra lingua intellegimus enim ne loquaris ad nos iudaice in auribus populi qui est super murum

**36:12.** And Rabsaces said to them: Hath my master sent me to thy master and to thee, to speak all these words; and not rather to the [men](#) that sit on the wall; that they may eat their own dung, and drink their urine with you?

Et dixit ad eos Rabsaces numquid ad dominum tuum et ad te misit me dominus meus ut loquerer omnia verba ista et non potius ad viros qui sedent in muro ut comedant stercora sua et bibant urinam pedum suorum vobiscum

**36:13.** Then Rabsaces stood, and cried out with a loud voice in the [Jews' language](#), and said: Hear the words of the great king, the king of the [Assyrians](#).

Et stetit Rabsaces et clamavit voce magna iudaice et dixit audite verba regis magni regis Assyriorum

**36:14.** Thus saith the king: Let not [Ezechias](#) deceive you, for he shall not be able to deliver you.

Haec dicit rex non seducat vos Ezechias quia non poterit eruere vos

**36:15.** And let not [Ezechias](#) make you trust in the [Lord](#), saying: The [Lord](#) will surely deliver us, and this city shall not be given into the hands of the king of the [Assyrians](#).

Et non vobis tribuat fiduciam Ezechias super Domino dicens eruens liberabit nos Dominus non dabitur civitas ista in manu regis Assyriorum

**36:16.** Do not hearken to [Ezechias](#): for thus said the king of the [Assyrians](#): Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the water of his [cistern](#),

Nolite audire Ezechiam haec enim dicit rex Assyriorum facite mecum benedictionem et egredimini ad me et comedite unusquisque vineam suam et unusquisque ficum suam et bibite unusquisque aquam cisternae suae

**36:17.** Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

Donec veniam et tollam vos ad terram quae est ut terra vestra terram frumenti et vini terram panum et vinearum

**36:18.** Neither let [Ezechias](#) trouble you, saying: The [Lord](#) will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the [Assyrians](#)?

Ne conturbet vos Ezechias dicens Dominus liberabit nos numquid liberaverunt dii gentium unusquisque terram suam de manu regis Assyriorum

**36:19.** Where is the god of Emath and of Arphad? where is the god of Sepharvaim? have they delivered [Samaria](#) out of my hand?

Ubi est deus Emath et Arfad ubi est deus Seffarvaim numquid liberaverunt Samariam de manu mea

**36:20.** Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the [Lord](#) may deliver [Jerusalem](#) out of my hand?

Quis est ex omnibus diis terrarum istarum qui eruerit terram suam de manu mea ut eruat Dominus Hierusalem de manu mea

**36:21.** And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

Et siluerunt et non responderunt ei verbum mandaverat enim rex dicens ne respondeatis ei

**36:22.** And Eliachim the son of Helcias, that was over the house, and Sobna the [scribe](#), and Joahe the son of Asaph the recorder, went in to [Ezechias](#) with their garments rent, and told him the words of Rabsaces.

Et ingressus est Eliachim filius Helciae qui erat super domum et Sobna scriba et Ioae filius Asaph a commentariis ad Ezechiam scissis vestibus et nuntiaverunt ei verba Rabsacis

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## Isaias Chapter 37

### Ezechias, his mourning and prayer. God's promise of protection. The Assyrian army is destroyed. Sennacherib is slain.

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**37:1.** And it came to pass, when [king Ezechias](#) had heard it, that he rent his garments and covered himself with sackcloth, and went into the [house of the Lord](#).

Et factum est cum audisset rex Ezechias scidit vestimenta sua et obvolutus est sacco et intravit in domum Domini

**37:2.** And he sent Eliachim who was over the house, and Sobna the [scribe](#), and the ancients of the [priests](#) covered with sackcloth, to [Isaias the son of Amos the prophet](#).

Et misit Eliachim qui erat super domum et Sobnam scribam et seniores de sacerdotibus opertos saccis ad Isaiam filium Amos prophetam

**37:3.** And they said to him: Thus saith [Ezechias](#): This day is a day of tribulation, and of rebuke, and of [blasphemy](#): for the children are come to the birth, and there is not strength to bring forth.

Et dixerunt ad eum haec dicit Ezechias dies tribulationis et correptionis et blasphemiae dies haec quia venerunt filii usque ad partum et virtus non est parienti

**37:4.** It may be the [Lord thy God](#) will hear the words of Rabsaces, whom the king of the [Assyrians](#) his master hath sent to [blaspheme the living God](#), and to reproach with words which the [Lord thy God](#) hath heard: wherefore lift up by [prayer](#) for the remnant that is left.

Si quo modo audiat Dominus Deus tuus verba Rabsaces quem misit rex Assyriorum dominus suus ad blasphemandum Deum viventem et obprobrium sermonibus quos audivit Dominus Deus tuus leva ergo orationem pro reliquiis quae reppertae sunt

**37:5.** And the servants of [Ezechias](#) came to [Isaias](#).

Et venerunt servi regis Ezechiae ad Isaiam

**37:6.** And [Isaias](#) said to them: Thus shall you say to your master: Thus saith the [Lord](#): Be not afraid of the words that thou hast heard, with which the servants of the king of the [Assyrians](#) have [blasphemed](#) me.

Et dixit ad eos Isaias haec dicetis domino vestro haec dicit Dominus ne timeas a facie verborum quae audisti quibus blasphemaverunt pueri regis Assyriorum me

**37:7.** Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

Ecce ego dabo ei spiritum et audiet nuntium et revertetur ad terram suam et corruiere eum faciam gladio in terra sua

**37:8.** And Rabsaces returned, and found the king of the [Assyrians](#) besieging Lobna. For he had heard that he was departed from Lachis.

Reversus est autem Rabsaces et invenit regem Assyriorum proeliantem adversus Lobna audierat enim quia profectus esset de Lachis

**37:9.** And he heard say about Tharaca the king of [Ethiopia](#): He is come forth to fight against thee. And when he heard it, he sent messengers to [Ezechias](#), saying:

Et audivit de Tharaca rege Aethiopiae dicentes egressus est ut pugnet contra te quod cum audisset misit nuntios ad Ezechiam dicens

**37:10.** Thus shall you speak to [Ezechias](#) the king of [Juda](#), saying: Let not thy [God](#) deceive thee, in whom thou trustest, saying: [Jerusalem](#) shall not be given into the hands of the king of the [Assyrians](#).

Haec dicetis Ezechiae regi Iudae loquentes non te decipiat Deus tuus in quo tu confidis dicens non dabitur Hierusalem in manu regis Assyriorum

**37:11.** Behold thou hast heard all that the kings of the [Assyrians](#) have done to all countries which they have destroyed, and canst thou be delivered?

Ecce tu audisti omnia quae fecerunt reges Assyriorum omnibus terris quas subverterunt et tu poteris liberari

**37:12.** Have the gods of the nations delivered them whom my fathers have destroyed, Gozam, and [Haram](#), and Reseph, and the children of Eden, that were in Thalassar?

Numquid eruerunt eos dii gentium quos subverterunt patres mei Gozan et Aran et Reseph et filios Eden qui erant in Thalassar

**37:13.** Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava?

Ubi est rex Emath et rex Arfad et rex urbis Seffarvaim Anahe et Ava

**37:14.** And [Ezechias](#) took the [letter](#) from the hand of the messengers, and read it, and went up to the [house of the Lord](#), and [Ezechias](#) spread it before the [Lord](#).

Et tulit Ezechias libros de manu nuntiorum et legit eos et ascendit in domum Domini et expandit eos Ezechias coram Domino

**37:15.** And [Ezechias](#) [prayed](#) to the [Lord](#), saying:

Et oravit Ezechias ad Dominum dicens

**37:16.** [Lord](#) of [hosts](#), [God](#) of [Israel](#) who sitteth upon the [cherubims](#), thou alone art the [God](#) of all the kingdoms of the earth, thou hast made [heaven](#) and earth.

Domine exercituum Deus Israhel qui sedes super cherubin tu es Deus solus omnium regnorum terrae tu fecisti caelum et terram

**37:17.** Incline, O [Lord](#), thy ear, and hear: open, O [Lord](#), thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to [blaspheme](#) the [living God](#).

Inclina Domine aurem tuam et audi aperi Domine oculos tuos et vide et audi omnia verba Sennacherib quae misit ad blasphemandum Deum viventem

**37:18.** For of a [truth](#), O [Lord](#), the kings of the [Assyrians](#) have laid waste lands, and their countries.

Vere enim Domine desertas fecerunt reges Assyriorum terras et regiones earum

**37:19.** And they have cast their gods into the fire, for they were not gods, but the works of [men's](#) hands, of wood and stone: and they broke them in pieces.

Et dederunt deos earum igni non enim erant dii sed opera manuum hominum lignum et lapis et comminuerunt eos

**37:20.** And now, O [Lord our God](#), save us out of his hand: and let all the kingdoms of the earth [know](#), that thou only art the [Lord](#).

Et nunc Domine Deus noster salva nos de manu eius et cognoscant omnia regna terrae quia tu es Dominus solus

**37:21.** And [Isaias the son of Amos](#) sent to [Ezechias](#), saying: Thus saith the [Lord](#) the [God](#) of [Israel](#): For the [prayer](#) thou hast made to me concerning Sennacherib the king of the [Assyrians](#):

Et misit Isaias filius Amos ad Ezechiam dicens haec dicit Dominus Deus Israhel pro quibus rogasti me de Sennacherib rege Assyriorum

**37:22.** This is the word which the [Lord](#) hath spoken of him: The [virgin](#) the daughter of Sion hath [despised](#) thee, and laughed thee to scorn: the daughter of [Jerusalem](#) hath wagged the head after thee.

Hoc est verbum quod locutus est Dominus super eum despexit te subsannavit te virgo filia Sion post te caput movit filia Hierusalem

**37:23.** Whom hast thou reproached, and whom hast thou [blasphemed](#), and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the [Holy One](#) of [Israel](#).

Cui exprobrasti et quem blasphemasti et super quem exaltasti vocem et levasti altitudinem oculorum tuorum ad Sanctum Israhel

**37:24.** By the hand of thy servants thou hast reproached the [Lord](#): and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus: and I will cut down its tall [cedars](#), and its choice fir trees, and will enter to the top of its height, to the forest of its [Carmel](#).

In manu servorum tuorum exprobrasti Domino et dixisti in multitudine quadrigarum mearum ego ascendi altitudinem montium iuga Libani et succidam excelsa cedrorum eius electas abietes illius et introibo altitudinem summitatis eius saltum Carmeli eius

**Carmel...** See these figurative expressions explained in the annotations on [2 Kings 19](#).

**37:25.** I have digged, and drunk water, and have dried up with the sole of my foot, all the rivers shut up in banks.

Ego fodi et bibi aquam et exsiccavi vestigio pedis mei omnes rivos aggerum

**37:26.** Hast thou not heard what I have done to him of old? from the days of old I have formed it: and now I have brought it to effect: and it hath come to pass that hills fighting together, and fenced cities should be destroyed.

Numquid non audisti quae olim fecerim ei ex diebus antiquis ego plasmavi illud et nunc adduxi et factum est in eradicationem collium conpungantium et civitatum munitarum

**37:27.** The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the housetops, which withered before it was ripe.

Habitatores earum breviata manu contremuerunt et confusi sunt facti sunt sicut faenum agri et gramen pascuae et herba tectorum quae exaruit antequam maturesceret

**37:28.** I [know](#) thy dwelling, and thy going out, and thy coming in, and thy rage against me.

Habitationem tuam et egressum tuum et introitum tuum cognovi et insaniam tuam contra me

**37:29.** When thou wast mad against me, thy [pride](#) came up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

Cum fureres adversum me superbia tua ascendit in aures meas ponam ergo circulum in naribus tuis et frenum in labiis tuis et reducam te in viam per quam venisti

**37:30.** But to thee this shall be a sign: Eat this year the things that spring of themselves, and in the second year eat fruits: but in the third year sow and reap, and plant vineyards, and eat the fruit of them.

Tibi autem hoc erit signum comede hoc anno quae sponte nascuntur et in anno secundo pomis vescere in anno autem tertio seminate et metite et plantate vineas et comedite fructum earum

**37:31.** And that which shall be saved of the house of [Juda](#), and which is left, shall take root downward, and shall bear fruit upward:

Et mittet id quod salvatum fuerit de domo Iuda et quod reliquum est radicem deorsum et faciet fructum sursum

**37:32.** For out of [Jerusalem](#) shall go forth a remnant, and [salvation](#) from mount Sion: the [zeal](#) of the [Lord](#) of [hosts](#) shall do this.

Quia de Hierusalem exhibunt reliquiae et salvatio de monte Sion zelus Domini exercituum faciet istud

**37:33.** Wherefore thus saith the [Lord](#) concerning the king of the [Assyrians](#): He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

Propterea haec dicit Dominus de rege Assyriorum non introibit civitatem hanc et non iaciet ibi sagittam et non occupabit eam clypeus et non mittet in circuitu eius aggerem

**37:34.** By the way that he came, he shall return, and into this city he shall not come, saith the [Lord](#).

In via qua venit per eam revertetur et civitatem hanc non ingredietur dicit Dominus

**37:35.** And I will protect this city, and will save it for my own sake, and for the sake of [David](#) my servant.

Et protegam civitatem istam ut salvem eam propter me et propter David servum meum

**37:36.** And the [angel of the Lord](#) went out and slew in the camp of the [Assyrians](#) a hundred and eighty-five thousand. And they arose in the morning, and behold they were all dead corpses.

Egressus est autem angelus Domini et percussit in castris Assyriorum centum octoginta quinque milia et surrexerunt mane et ecce omnes cadavera mortuorum

**37:37.** And Sennacherib the king of the [Assyrians](#) went out and departed, and returned, and dwelt in Ninive.

Et egressus est et abiit et reversus est Sennacherib rex Assyriorum et habitavit in Nineve

**37:38.** And it came to pass, as he was worshipping in the temple of Nesroch his god, that Adramelech and Sarasar his sons slew him with the sword: and they fled into the land of Ararat, and Asarhaddon his son reigned in his stead.

Et factum est cum adoraret in templo Nesrach deum suum Adramelech et Sarasar filii eius percusserunt eum gladio fugeruntque in terram Ararat et regnavit Asoraddon filius eius pro eo

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## Isaias Chapter 38

### Ezechias being advertised that he shall die, obtains by prayer a prolongation of his life: in confirmation of which the sun goes back. The canticle of Ezechias.

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**38:1.** In those days [Ezechias](#) was sick even to death, and [Isaias the son of Amos the prophet](#) came unto him, and said to him: Thus saith the [Lord](#): Take order with thy house, for thou shalt die, and not live.  
In diebus illis aegrotavit Ezechias usque ad mortem et introivit ad eum Isaias filius Amos propheta et dixit ei haec dicit Dominus dispone domui tuae quia morieris tu et non vives

**38:2.** And [Ezechias](#) turned his face toward the wall, and [prayed](#) to the [Lord](#),  
Et convertit Ezechias faciem suam ad parietem et oravit ad Dominum

**38:3.** And said: I beseech thee, O [Lord](#), remember how I have walked before thee in [truth](#), and with a perfect heart, and have done that which is [good](#) in thy sight. And [Ezechias](#) wept with great weeping.  
Et dixit obsecro Domine memento quaeso quomodo ambulaverim coram te in veritate et in corde perfecto et quod bonum est in oculis tuis fecerim et flevit Ezechias fletu magno

**38:4.** And the [word of the Lord](#) came to [Isaias](#), saying:  
Et factum est verbum Domini ad Isaiam dicens

**38:5.** Go and say to [Ezechias](#): Thus saith the [Lord](#) the [God](#) of [David](#) thy father: I have heard thy [prayer](#), and I have seen thy tears: behold I will add to thy days fifteen years:  
Vade et dic Ezechiae haec dicit Dominus Deus David patris tui audivi orationem tuam vidi lacrimam tuam ecce ego adiciam super dies tuos quindecim annos

**38:6.** And I will deliver thee and this city out of the hand of the king of the [Assyrians](#), and I will protect it.  
Et de manu regis Assyriorum eruam te et civitatem istam et protegam eam

**38:7.** And this shall be a sign to thee from the [Lord](#), that the [Lord](#) will do this word which he hath spoken:  
Hoc autem tibi erit signum a Domino quia faciet Dominus verbum hoc quod locutus est

**38:8.** Behold I will bring again the shadow of the lines, by which it is now gone down in the sun dial of [Achaz](#) with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.  
Ecce ego reverti faciam umbram linearum per quas descenderat in horologio Ahaz in sole retrorsum decem lineis et reversus est sol decem lineis per gradus quos descenderat

**38:9.** The writing of [Ezechias](#) king of [Juda](#), when he had been sick, and was recovered of his sickness.  
Scriptura Ezechiae regis Iuda cum aegrotasset et convaluisset de infirmitate sua

**38:10.** I said: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.  
Ego dixi in dimidio dierum meorum vadam ad portas inferi quaesivi residuum annorum meorum  
**Hell...** Sheol, or Hades, the region of the dead.

**38:11.** I said: I shall not see the [Lord God](#) in the land of the living. I shall behold [man](#) no more, nor the inhabitant of rest.  
Dixi non videbo Dominum Dominum in terra viventium non aspiciam hominem ultra et habitatorem quievit

**38:12.** My [generation](#) is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.  
Generatio mea ablata est et convoluta est a me quasi tabernaculum pastorum praecisa est velut a texente vita mea dum adhuc ordiner succidit me de mane usque ad vesperam finies me

**38:13.** I hoped till morning, as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

Sperabam usque ad mane quasi leo sic contrivit omnia ossa mea de mane usque ad vesperam finies me

**38:14.** I will cry like a young swallow, I will meditate like a [dove](#): my eyes are weakened looking upward: [Lord](#), I suffer [violence](#), answer thou for me.

Sicut pullus hirundinis sic clamabo meditabor ut columba adtenuati sunt oculi mei suspicientes in excelsum Domine vim patior sponde pro me

**38:15.** What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my [soul](#).

Quid dicam aut quid respondebit mihi cum ipse fecerit recogitabo omnes annos meos in amaritudine animae meae

**38:16.** O [Lord](#), if [man's](#) life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

Domine sic vivitur et in talibus vita spiritus mei corripies me et vivificabis me

**38:17.** Behold in peace is my bitterness most bitter: but thou hast delivered my [soul](#) that it should not perish, thou hast cast all my [sins](#) behind thy back.

Ecce in pace amaritudo mea amarissima tu autem eruisti animam meam ut non periret proiecisti post tergum tuum omnia peccata mea

**38:18.** For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy [truth](#).

Quia non infernus confitebitur tibi neque mors laudabit te non expectabunt qui descendunt in lacum veritatem tuam

**38:19.** The living, the living, he shall give praise to thee, as I do this day: the father shall make the [truth known](#) to the children.

Vivens vivens ipse confitebitur tibi sicut et ego hodie pater filiis notam faciet veritatem tuam

**38:20.** O [Lord](#), save me, and we will sing our psalms all the days of our life in the [house of the Lord](#).

Domine salvum me fac et psalmos nostros cantabimus cunctis diebus vitae nostrae in domo Domini

**38:21.** Now [Isaias](#) had ordered that they should take a lump of figs, and lay it as a plaster upon the wound, and that he should be healed.

Et iussit Isaias ut tollerent massam de ficis et cataplasment super vulnus et sanaretur

**38:22.** And [Ezechias](#) had said: What shall be the sign that I shall go up to the [house of the Lord](#)?

Et dixit Ezechias quod erit signum quia ascendam in domo Domini

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## Isaias Chapter 39

### Ezechias shows all his treasures to the ambassadors of Babylon: upon which Isaias foretells the Babylonish captivity.

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**39:1.** At that time Merodach Baladan, the son of Baladan [king of Babylon](#), sent [letters](#) and presents to [Ezechias](#): for he had heard that he had been sick and was recovered.

In tempore illo misit Marodach Baladan filius Baladan rex Babylonis libros et munera ad Ezechiam audierat enim quod aegrotasset et convaluisset

**39:2.** And [Ezechias](#) rejoiced at their coming, and he showed them the storehouses of his aromatical spices, and of the silver, and of the gold, and of the sweet odours, and of the precious [ointment](#), and all the storehouses of his furniture, and all things that were found in his treasures. There was nothing in his house, nor in all his dominion that [Ezechias](#) showed them not.

Laetatus est autem super eis Ezechias et ostendit eis cellam aromatum et argenti et auri et odoramentorum et unguenti optimi et omnes apothecas supellectilis suae et universa quae inventa sunt in thesauris eius non fuit verbum quod non ostenderet eis Ezechias in domo sua et in omni potestate sua

**39:3.** Then [Isaias the prophet](#) came to [king Ezechias](#), and said to him: What said these [men](#), and from whence came they to thee? And [Ezechias](#) said: From a far country they came to me, from [Babylon](#).

Introiit autem Isaias propheta ad regem Ezechiam et dixit ei quid dixerunt viri isti et unde venerunt ad te et dixit Ezechias de terra longinqua venerunt ad me de Babylone

**39:4.** And he said: What saw they in thy house? And [Ezechias](#) said: All things that are in my house have they seen, there was not any thing which I have not shown them in my treasures.

Et dixit quid viderunt in domo tua et dixit Ezechias omnia quae in domo mea sunt viderunt non fuit res quam non ostenderim eis in thesauris meis

**39:5.** And [Isaias](#) said to [Ezechias](#): Hear the [word](#) of the [Lord](#) of [hosts](#).

Et dixit Isaias ad Ezechiam audi verbum Domini exercituum

**39:6.** Behold the days shall come that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into [Babylon](#): there shall not any thing be left, saith the [Lord](#).

Ecce dies venient et auferentur omnia quae in domo tua sunt et quae thesaurizaverunt patres tui usque ad diem hanc in Babylonem non relinquetur quicquam dicit Dominus

**39:7.** And of thy children, that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the [king of Babylon](#).

Et de filiis tuis qui exibunt de te quos genueris tollent et erunt eunuchi in palatio regis Babylonis

**39:8.** And [Ezechias](#) said to [Isaias](#): The [word of the Lord](#), which he hath spoken, is [good](#). And he said: Only let peace and [truth](#) be in my days.

Et dixit Ezechias ad Isaiam bonum verbum Domini quod locutus est et dixit fiat tantum pax et veritas in diebus meis

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## Isaias Chapter 40

### The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.

**40:1.** Be comforted, be comforted, my people, saith your [God](#).

Consolamini consolamini populus meus dicit Deus vester

**40:2.** Speak ye to the heart of [Jerusalem](#), and call to her: for her [evil](#) is come to an end, her [iniquity](#) is forgiven: she hath received of the hand of the [Lord](#) double for all her [sins](#).

Loquimini ad cor Hierusalem et avocate eam quoniam completa est malitia eius dimissa est iniquitas illius suscepit de manu Domini duplicia pro omnibus peccatis suis

**40:3.** The voice of one crying in the [desert](#): Prepare ye the way of the [Lord](#), make straight in the [wilderness](#) the paths of our [God](#).

Vox clamantis in deserto parate viam Domini rectas facite in solitudine semitas Dei nostri

**40:4.** Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

Omnis vallis exaltabitur et omnis mons et collis humiliabitur et erunt prava in directa et aspera in vias planas

**40:5.** And the [glory](#) of the [Lord](#) shall be revealed, and all flesh together shall see, that the mouth of the [Lord](#) hath spoken.

Et revelabitur gloria Domini et videbit omnis caro pariter quod os Domini locutum est

**40:6.** The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the [glory](#) thereof as the flower of the field.

Vox dicentis clama et dixi quid clamabo omnis caro faenum et omnis gloria eius quasi flos agri

**40:7.** The grass is withered, and the flower is fallen, because the [spirit of the Lord](#) hath blown upon it. Indeed the people is grass:

Exsiccatum est faenum et cecidit flos quia spiritus Domini sufflavit in eo vere faenum est populus

**40:8.** The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever.

Exsiccatum est faenum cecidit flos verbum autem Dei nostri stabit in aeternum

**40:9.** Get thee up upon a high mountain, thou that bringest [good](#) tidings to Sion: lift up thy voice with strength, thou that bringest [good](#) tidings to [Jerusalem](#): lift it up, fear not. Say to the cities of [Juda](#): Behold your [God](#):

Super montem excelsum ascende tu quae evangelizas Sion exalta in fortitudine vocem tuam quae evangelizas Hierusalem exalta noli timere dic civitatibus Iudae ecce Deus vester

**40:10.** Behold the [Lord God](#) shall come with strength, and his arm shall rule: Behold his reward is with him and his work is before him.

Ecce Dominus Deus in fortitudine veniet et brachium eius dominabitur ecce merces eius cum eo et opus illius coram eo

**40:11.** He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

Sicut pastor gregem suum pascet in brachio suo congregabit agnos et in sinu suo levabit fetas ipse portabit

**40:12.** Who hath measured the waters in the hollow of his hand, and weighed the [heavens](#) with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

Quis mensus est pugillo aquas et caelos palmo ponderavit quis adpendit tribus digitis molem terrae et libravit in pondere montes et colles in statera

**40:13.** Who hath forwarded the [spirit of the Lord](#)? or who hath been his counsellor, and hath taught him?  
Quis adiuvit spiritum Domini aut quis consiliarius eius fuit et ostendit illi

**40:14.** With whom hath he consulted, and who hath instructed him, and taught him the path of [justice](#), and taught him [knowledge](#), and showed him the way of understanding?  
Cum quo iniit consilium et instruxit eum et docuit eum semitam iustitiae et erudivit eum scientiam et viam prudentiae ostendit illi

**40:15.** Behold the [Gentiles](#) are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust.  
Ecce gentes quasi stilla situlae et quasi momentum staterae reputatae sunt ecce insulae quasi pulvis exiguus

**40:16.** And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt [offering](#).  
Et Libanus non sufficiet ad succendendum et animalia eius non sufficient ad holocaustum

**40:17.** All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.  
Omnes gentes quasi non sint sic sunt coram eo et quasi nihilum et inane reputatae sunt ei

**40:18.** To whom then have you likened [God](#)? or what image will you make for him?  
Cui ergo similem fecistis Deum aut quam imaginem ponetis ei

**40:19.** Hath the workman cast a graven statue? or hath the goldsmith formed it with gold, or the silversmith with plates of silver?  
Numquid sculpsit conflatit faber aut aurifex auro figuravit illud et lamminis argenteis argentarius

**40:20.** He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an [idol](#) that may not be moved.  
Forte lignum et inputribile elegit artifex sapiens quaerit quomodo statuatur simulacrum quod non moveatur

**40:21.** Do you not [know](#)? hath it not been heard? hath it not been told you from the beginning? have you not understood the foundations of the earth?  
Numquid non scietis numquid non audietis numquid non adnuntiatum est ab initio vobis numquid non intellexistis fundamenta terrae

**40:22.** It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts: he that stretcheth out the [heavens](#) as nothing, and spreadeth them out as a tent to dwell in.  
Qui sedet super gyrum terrae et habitatores eius sunt quasi locustae qui extendit velut nihilum caelos et expandit eos sicut tabernaculum ad inhabitandum

**40:23.** He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity.  
Qui dat secretorum scrutatores quasi non sint iudices terrae velut inane fecit

**40:24.** And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.  
Et quidem neque plantatos neque satos neque radicato in terra trunco eorum repente flavit in eos et aruerunt et turbo quasi stipulam auferet eos

**40:25.** And to whom have ye likened me, or made me equal, saith the Holy One?  
Et cui adsimilastis me et adaequastis dicit Sanctus

**40:26.** Lift up your eyes on high, and see who hath [created](#) these things: who bringeth out their host by number, and calleth them all by their [names](#): by the greatness of his might, and strength, and power, not one of them was missing.  
Levate in excelsum oculos vestros et videte quis creavit haec qui educit in numero militiam eorum et omnes ex nomine vocat prae multitudine fortitudinis et roboris virtutisque eius neque unum reliquum fuit

**40:27.** Why sayest thou, O [Jacob](#), and speakest, O [Israel](#): My way is hid from the [Lord](#), and my judgment

is passed over from my **God**?

Quare dicis Iacob et loqueris Israhel abscondita est via mea a Domino et a Deo meo iudicium meum transibit

**40:28.** Knowest thou not, or hast thou not heard? the **Lord** is the everlasting **God**, who hath **created** the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom.

Numquid nescis aut non audisti Deus sempiternus Dominus qui creavit terminos terrae non deficiet neque laborabit nec est investigatio sapientiae eius

**40:29.** It is he that giveth strength to the weary, and increaseth force and might to them that are not.

Qui dat lassos virtutem et his qui non sunt fortitudinem et robur multiplicat

**40:30.** You shall faint, and labour, and young men shall fall by infirmity.

Deficient pueri et laborabunt et iuvenes in infirmitate cadent

**40:31.** But they that **hope** in the **Lord** shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.

Qui autem sperant in Domino mutabunt fortitudinem adsument pinnas sicut aquilae current et non laborabunt ambulabunt et non deficient

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## Isaias Chapter 41

### The reign of the just one: the vanity of idols.

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**41:1.** Let the islands keep silence before me, and the nations take new strength: let them come near, and then speak, let us come near to judgment together.

Taceant ad me insulae et gentes mutent fortitudinem accedant et tunc loquantur simul ad iudicium propinquemus

**41:2.** Who hath raised up the **just** one from the east, hath called him to follow him? he shall give the nations in his sight, and he shall rule over kings: he shall give them as the dust to his sword, as stubble driven by the wind, to his bow.

Quis suscitavit ab oriente iustum vocavit eum ut sequeretur se dabit in conspectu eius gentes et reges obtinebit dabit quasi pulverem gladio eius sicut stipulam vento raptam arcui eius

**41:3.** He shall pursue them, he shall pass in peace, no path shall appear after his feet.

Persequetur eos transibit in pace semita in pedibus eius non apparebit

**41:4.** Who hath wrought and done these things, calling the **generations** from the beginning? I the **Lord**, I am **the first and the last**.

Quis haec operatus est et fecit vocans generationes ab exordio ego Dominus primus et novissimus ego sum

**41:5.** The islands saw it, and feared, the ends of the earth were astonished, they drew near, and came.

Viderunt insulae et timuerunt extrema terrae obstipuerunt adpropinquaverunt et accesserunt

**41:6.** Every one shall help his neighbour, and shall say to his brother: Be of good **courage**.

Unusquisque proximo suo auxiliatur et fratri suo dicit confortare

**41:7.** The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is ready for soldering: and he strengthened it with nails, that it should not be moved.

Confortabit faber aerarius percutiens malleo eum qui cudebat tunc temporis dicens glutino bonum est et confortavit eum in clavis ut non moveatur

**41:8.** But thou **Israel**, art my servant, **Jacob** whom I have chosen, the seed of **Abraham** my friend:

Et tu Israhel serve meus Iacob quem elegi semen Abraham amici mei

**41:9.** In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away.

In quo adprehendi te ab extremis terrae et a longinquis eius vocavi te et dixi tibi servus meus es tu elegi te et non abieci te

**41:10.** Fear not, for I am with thee: turn not aside, for I am thy **God**: I have strengthened thee, and have helped thee, and the right hand of my **just** one hath upheld thee.

Ne timeas quia tecum sum ego ne declines quia ego Deus tuus confortavi te et auxiliatus sum tui et suscepti te dextera iusti mei

**41:11.** Behold all that fight against thee shall be confounded and ashamed, they shall be as nothing, and the **men** shall perish that strive against thee.

Ecce confundentur et erubescunt omnes qui pugnant adversum te erunt quasi non sint et peribunt viri qui contradicunt tibi

**41:12.** Thou shalt seek them, and shalt not find the **men** that resist thee: they shall be as nothing: and as a thing consumed the **men** that **war** against thee.

Quaeres eos et non invenies viros rebelles tuos erunt quasi non sint et veluti consumptio homines bellantes adversum te

**41:13.** For I am the **Lord thy God**, who take thee by the hand, and say to thee: Fear not, I have helped thee.

Quia ego Dominus Deus tuus adprehendens manum tuam dicensque tibi ne timeas ego adiuvi te

**41:14.** Fear not, thou worm of **Jacob**, you that are dead of **Israel**: I have helped thee, saith the **Lord**: and thy Redeemer the **Holy One** of **Israel**.

Noli timere vermis Iacob qui mortui estis ex Israhel ego auxiliatus sum tui dicit Dominus et redemptor tuus Sanctus Israhel

**41:15.** I have made thee as a new thrashing wain, with teeth like a saw: thou shalt thrash the mountains, and break them in pieces: and shalt make the hills as chaff.

Ego posui te quasi plaustrum trituras novum habens rostra serrantia triturabis montes et comminues et colles quasi pulverem pones

**41:16.** Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the **Lord**, in the **Holy One** of **Israel** thou shalt be joyful.

Ventilabis eos et ventus tollet et turbo disperget eos et tu exultabis in Domino in Sancto Israhel laetaberis

**41:17.** The **needy** and the **poor** seek for waters, and there are none: their tongue hath been dry with thirst. I the **Lord** will hear them, I the **God** of **Israel** will not forsake them.

Egeni et pauperes quaerunt aquas et non sunt lingua eorum siti aruit ego Dominus exaudiam eos Deus Israhel non derelinquam eos

**41:18.** I will open rivers in the high hills, and fountains in the midst of the plains: I will turn the **desert** into **pools** of waters, and the impassable land into streams of waters.

Aperiam in supinis collibus flumina et in medio camporum fontes ponam desertum in stagna aquarum et terram inviam in rivos aquarum

**41:19.** I will plant in the **wilderness** the **cedar**, and the thorn, and the myrtle, and the olive tree: I will set in the **desert** the fir tree, the elm, and the box tree together:

Dabo in solitudine cedrum et spinam et myrtum et lignum olivae ponam in deserto abietem ulmum et buxum simul

**The thorn...** In **Hebrew**, the **shitta**, or **setim**, a tree resembling the white thorn.

**41:20.** That they may see and **know**, and consider, and understand together that the hand of the **Lord** hath done this, and the **Holy One** of **Israel** hath **created** it.

Ut videant et sciant et recogitent et intellegant pariter quia manus Domini fecit hoc et Sanctus Israhel creavit illud

**41:21.** Bring your cause near, saith the **Lord**: bring hither, if you have any thing to allege, saith the King of Jacob.

Prope facite iudicium vestrum dicit Dominus adferte si quid forte habetis dixit Rex Iacob

**41:22.** Let them come, and tell us all things that are to come: tell us the former things what they were: and we will set our heart upon them and shall **know** the latter end of them, and tell us the things that are to come.

Accedant et nuntient nobis quaecumque ventura sunt priora quae fuerint nuntiate et ponemus cor nostrum et sciemus novissima eorum et quae ventura sunt indicate nobis

**41:23.** Show the things that are to come hereafter, and we shall **know** that ye are gods. Do ye also **good** or **evil**, if you can: and let us speak, and see together.

Adnuntiate quae ventura sunt in futurum et sciemus quia dii estis vos bene quoque aut male si potestis facite et loquamur et videamus simul

**41:24.** Behold, you are of nothing, and your work of that which hath no being: he that hath chosen you is an abomination.

Ecce vos estis ex nihilo et opus vestrum ex eo quod non est abominatio est qui elegit vos

**41:25.** I have raised up one from the north, and he shall come from the rising of the sun: he shall call upon my **name**, and he shall make princes to be as dirt, and as the potter treading clay.

Suscitavi ab aquilone et venit ab ortu solis vocabit nomen meum et adducet magistratus quasi lutum et velut plastes conculcans humum

**41:26.** Who hath declared from the beginning, that we may **know**: and from time of old, that we may say: Thou art **just**. There is none that showeth, nor that foretelleth, nor that heareth your words.

Quis adnuntiavit ab exordio ut sciamus et a principio ut dicamus iustus es non est neque adnuntians neque praedicans neque audiens sermones vestros

**41:27.** The first shall say to Sion: Behold they are here, and to **Jerusalem** I will give an evangelist.

Primus ad Sion dicet ecce adsunt et Hierusalem evangelistam dabo

**41:28.** And I saw, and there was no one even among them to consult, or who, when I asked, could answer a word.

Et vidi et non erat neque ex istis quisquam qui iniret consilium et interrogatus responderet verbum

**41:29.** Behold they are all in the wrong, and their works are vain: their **idols** are wind and vanity.

Ecce omnes iniusti et vana opera eorum ventus et inane simulacra eorum

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## Isaias Chapter 42

### The office of Christ. The preaching of the gospel to the Gentiles. The blindness and reprobation of the Jews.

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**42:1.** Behold [my servant](#), I will uphold him: my [elect](#), my [soul](#) delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the [Gentiles](#).

Ecce servus meus suscipiam eum electus meus conplacuit sibi in illo anima mea dedi spiritum meum super eum iudicium gentibus proferet

**My servant...** [Christ](#), who according to his humanity, is the servant of [God](#).

**42:2.** He shall not cry, nor have respect to person, neither shall his voice be heard abroad.

Non clamabit neque accipiet personam nec audietur foris vox eius

**42:3.** The bruised reed he shall not break, and smoking flax he shall not quench, he shall bring forth judgment unto [truth](#).

Calamum quassatum non conteret et linum fumigans non extinguet in veritate educet iudicium

**42:4.** He shall not be sad, nor troublesome, till he set judgment in the earth, and the islands shall wait for his law.

Non erit tristis neque turbulentus donec ponat in terra iudicium et legem eius insulae expectabunt

**42:5.** Thus saith the [Lord God](#) that [created](#) the [heavens](#), and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon.

Haec dicit Dominus Deus creans caelos et extendens eos firmans terram et quae germinant ex ea dans flatum populo qui est super eam et spiritum calcantibus eam

**42:6.** I the [Lord](#) have called thee in [justice](#), and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the [Gentiles](#):

Ego Dominus vocavi te in iustitia et adprehendi manum tuam et servavi et dedi te in foedus populi in lucem gentium

**42:7.** That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house.

Ut aperires oculos caecorum et educeres de conclusione vinctum de domo carceris sedentes in tenebris

**42:8.** I the [Lord](#), this is my [name](#): I will not give my [glory](#) to another, nor my praise to graven things.

Ego Dominus hoc est nomen meum gloriam meam alteri non dabo et laudem meam sculptilibus

**42:9.** The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you hear them.

Quae prima fuerant ecce venerunt nova quoque ego adnuntio antequam oriantur audita vobis faciam

**42:10.** Sing ye to the [Lord](#) a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them.

Cantate Domino canticum novum laus eius ab extremis terrae qui descenditis in mare et plenitudo eius insulae et habitatores earum

**42:11.** Let the [desert](#) and the [cities](#) thereof be exalted: [Cedar](#) shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains.

Sublevetur desertum et civitates eius in domibus habitabit Cedar laudate habitatores Petrae de vertice montium clamabunt

**Petra...** A city that gives [name](#) to Arabia Petraea.

**42:12.** They shall give **glory** to the **Lord**, and shall declare his praise in the islands.

Ponent Domino gloriam et laudem eius in insulis nuntiabunt

**42:13.** The **Lord** shall go forth as a mighty **man**, as a **man** of **war** shall he stir up **zeal**: he shall shout and cry: he shall prevail against his enemies.

Dominus sicut fortis egredietur sicut vir proelior suscitabit zelum vociferabitur et clamabit super inimicos suos confortabitur

**42:14.** I have always held my peace, I have kept silence, I have been patient, I will speak now as a **woman** in labour: I will destroy, and swallow up at once.

Tacui semper silui patiens fui sicut pariens loquar dissipabo et absorbebo simul

**42:15.** I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing **pools**.

Desertos faciam montes et colles et omne gramen eorum exsiccabo et ponam flumina in insulas et stagna arefaciam

**42:16.** And I will lead the blind into the way which they **know** not: and in the paths which they were **ignorant** of I will make them walk: I will make darkness light before them, and crooked things straight: these things have I done to them, and have not forsaken them.

Et ducam caecos in via quam nesciunt in semitis quas ignoraverunt ambulare eos faciam ponam tenebras coram eis in lucem et prava in recta haec verba feci eis et non dereliqui eos

**42:17.** They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our god.

Conversi sunt retrorsum confundantur confusione qui confidunt in sculptili qui dicunt conflatili vos dii nostri

**42:18.** Hear, ye deaf, and, ye blind, behold that you may see.

Surdi audite et caeci intuemini ad videndum

**42:19.** Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? or who is blind, but the servant of the **Lord**?

Quis caecus nisi servus meus et surdus nisi ad quem nuntios meos misi quis caecus nisi qui venundatus est quis caecus nisi servus Domini

**42:20.** Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?

Qui vides multa nonne custodies qui apertas habes aures nonne audies

**42:21.** And the **Lord** was willing to sanctify him, and to magnify the law, and exalt it.

Et Dominus voluit ut sanctificaret eum et magnificaret legem et extolleret

**42:22.** But this is a people that is robbed and wasted: they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.

Ipse autem populus direptus et vastatus laqueus iuvenum omnes et in domibus carcerum absconditi sunt facti sunt in rapinam nec est qui eruat in direptionem et non est qui dicat redde

**42:23.** Who is there among you that will give ear to this, that will attend and hearken for times to come?

Quis est in vobis qui audiat hoc adtendat et auscultet futura

**42:24.** Who hath given **Jacob** for a spoil, and **Israel** to robbers? hath not the **Lord** himself, against whom we have **sinned**? And they would not walk in his ways, and they have not hearkened to his law.

Quis dedit in direptionem Iacob et Israhel vastantibus nonne Dominus ipse cui peccavimus et noluerunt in viis eius ambulare et non audierunt legem eius

**42:25.** And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about, and he **knew** not: and set him on fire, and he understood not.

Et effudit super eum indignationem furoris sui et forte bellum et conbusit eum in circuitu et non cognovit et succendit eum et non intellexit

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## Isaias Chapter 43

### God comforts his church, promising to protect her for ever: he expostulates with the Jews for their ingratitude.

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**43:1.** And now thus saith the [Lord](#) that [created](#) thee, O [Jacob](#), and formed thee, O [Israel](#): Fear not, for I have [redeemed](#) thee, and called thee by thy [name](#): thou art mine.

Et nunc haec dicit Dominus creans te Iacob et formans te Israhel noli timere quia redemi te et vocavi nomine tuo meus es tu

**43:2.** When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee:

Cum transieris per aquas tecum ero et flumina non operient te cum ambulaveris in igne non conbureris et flamma non ardebit in te

**43:3.** For I am the [Lord thy God](#), the [Holy One](#) of [Israel](#), thy Saviour: I have given [Egypt](#) for thy [atonement](#), [Ethiopia](#) and Saba for thee.

Quia ego Dominus Deus tuus Sanctus Israhel salvator tuus dedi propitiationem tuam Aegyptum Aethiopiam et Saba pro te

**43:4.** Since thou becamest [honourable](#) in my eyes, thou art [glorious](#): I have [loved](#) thee, and I will give [men](#) for thee, and people for thy life.

Ex quo honorabilis factus es in oculis meis et gloriosus ego dilexi te et dabo homines pro te et populos pro anima tua

**43:5.** Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

Noli timere quoniam tecum ego sum ab oriente adducam semen tuum et ab occidente congregabo te

**43:6.** I will say to the north: Give up: and to the south: Keep not back: bring my sons from afar, and my daughters from the ends of the earth.

Dicam aquiloni da et austro noli prohibere adfer filios meos de longinquo et filias meas ab extremis terrae

**43:7.** And every one that calleth upon my [name](#), I have [created](#) him for my [glory](#). I have formed him, and made him.

Et omnem qui invocat nomen meum in gloriam meam creavi eum et formavi eum et feci eum

**43:8.** Bring forth the people that are blind, and have eyes: that are deaf, and have ears.

Educ foras populum caecum et oculos habentem surdum et aures ei sunt

**43:9.** All the nations are assembled together, and the tribes are gathered: who among you can declare this, and shall make us hear the former things? let them bring forth their [witnesses](#), let them be justified, and hear, and say: It is [truth](#).

Omnes gentes congregatae sunt simul et collectae sunt tribus quis in vobis adnuntiet istud et quae prima sunt audire nos faciat dent testes eorum et iustificentur et audiant et dicant vere

**43:10.** You are my [witnesses](#), saith the [Lord](#), and my servant whom I have chosen: that you may [know](#), and [believe](#) me, and understand that I myself am. Before me there was no [God](#) formed, and after me there shall be none.

Vos testes mei dicit Dominus et servus meus quem elegi ut sciatis et credatis mihi et intellegatis quia ego ipse sum ante me non est formatus deus et post me non erit

**43:11.** I am, I am the [Lord](#): and there is no saviour besides me.

Ego sum ego sum Dominus et non est absque me salvator

**43:12.** I have declared, and have saved. I have made it heard, and there was no strange one among you.

You are my **witnesses**, saith the **Lord**, and I am **God**.

Ego adnuntiavi et salvavi auditum feci et non fuit in vobis alienus vos testes mei dicit Dominus et ego Deus

**43:13.** And from the beginning I am the same, and there is none that can deliver out of my hind: I will work, and who shall turn it away?

Et ab initio ego ipse et non est qui de manu mea eruat operabor et quis avertet illud

**43:14.** Thus saith the **Lord** your **redeemer**, the **Holy One** of **Israel**: For your sake I sent to **Babylon**, and have brought down all their bars, and the Chaldeans **glorifying** in their ships.

Haec dicit Dominus redemptor vester Sanctus Israhel propter vos emisi Babylonem et detraxi vectes universos et Chaldeos in navibus suis gloriantes

**43:15.** I am the **Lord** your Holy One, the Creator of **Israel**, your King.

Ego Dominus Sanctus vester creans Israhel Rex vester

**43:16.** Thus saith the **Lord**, who made a way in the sea, and a path in the mighty waters.

Haec dicit Dominus qui dedit in mari viam et in aquis torrentibus semitam

**43:17.** Who brought forth the chariot and the horse, the army and the strong: they lay down to sleep together, and they shall not rise again: they are broken as flax, and are extinct.

Qui eduxit quadrigam et equum agmen et robustum simul obdormierunt nec resurgent contriti sunt quasi linum et extincti sunt

**43:18.** Remember not former things, and look not on things of old.

Ne memineritis priorum et antiqua ne intueamini

**43:19.** Behold I do new things, and now they shall spring forth, verily you shall **know** them: I will make a way in the **wilderness**, and rivers in the **desert**.

Ecce ego facio nova et nunc orientur utique cognoscetis ea ponam in deserto viam et in invio flumina

**43:20.** The beast of the field shall **glorify** me, the dragons and the ostriches: because I have given waters in the **wilderness**, rivers in the **desert**, to give drink to my people, to my chosen.

Glorificabit me bestia agri dracones et strutiones quia dedi in deserto aquas flumina in invio ut darem potum populo meo electo meo

**43:21.** This people have I formed for myself, they shall show forth my praise.

Populum istum formavi mihi laudem meam narrabit

**43:22.** But thou hast not called upon me, O **Jacob**, neither hast thou laboured about me, O **Israel**.

Non me invocasti Iacob nec laborasti in me Israhel

**43:23.** Thou hast not offered me the ram of thy **holocaust**, nor hast thou **glorified** me with thy victims: I have not caused thee to serve with **oblations**, nor wearied thee with **incense**.

Non obtulisti mihi arietem holocausti tui et victimis tuis non glorificasti me non te servire feci in oblatione nec laborem tibi praebui in ture

**43:24.** Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy victims. But thou hast made me to serve with thy **sins**, thou hast wearied me with thy **iniquities**.

Non emisti mihi argento calamum et adipe victimarum tuarum non inebriasti me verumtamen servire me fecisti in peccatis tuis praebuisti mihi laborem in iniquitatibus tuis

**43:25.** I am, I am he that blot out thy **iniquities** for my own sake, and I will not remember thy **sins**.

Ego sum ego sum ipse qui deleo iniquitates tuas propter me et peccatorum tuorum non recordabor

**43:26.** Put me in remembrance, and let us plead together: tell if thou hast any thing to justify thyself.

Reduc me in memoriam et iudicemur simul narra si quid habes ut iustificeris

**43:27.** Thy first father **sinned**, and thy teachers have transgressed against me.

Pater tuus primus peccavit et interpretes tui praevaricati sunt in me

**43:28.** And I have profaned the **holy** princes, I have given **Jacob** to slaughter, and **Israel** to reproach.

Et contaminavi principes sanctos dedi ad internicionem Iacob et Israhel in blasphemiam

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## Isaias Chapter 44

### God's favour to his church. The folly of idolatry. The people shall be delivered from captivity.

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**44:1.** And now hear, O [Jacob](#), my servant, and [Israel](#) whom I have chosen.

Et nunc audi Iacob serve meus et Israhel quem elegi

**44:2.** Thus saith the [Lord](#) that made and formed thee, thy helper from the womb: Fear not, O my servant [Jacob](#), and thou most righteous whom I have chosen.

Haec dicit Dominus faciens et formans te ab utero auxiliator tuus noli timere serve meus Iacob et Rectissime quem elegi

**44:3.** For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my [blessing](#) upon thy stock.

Effundam enim aquas super sitientem et fluenta super aridam effundam spiritum meum super semen tuum et benedictionem meam super stirpem tuam

**44:4.** And they shall spring up among the herbs, as willows beside the running waters.

Et germinabunt inter herbas quasi salices iuxta praeterfluentes aquas

**44:5.** One shall say: I am the [Lord's](#), and another shall call himself by the [name](#) of [Jacob](#), and another shall subscribe with his hand, To the [Lord](#), and surname himself by the [name](#) of [Israel](#).

Iste dicet Domini ego sum et ille vocabit in nomine Iacob et hic scribet manu sua Domino et in nomine Israhel adsimilabitur

**44:6.** Thus saith the [Lord](#) the king of [Israel](#), and his [redeemer](#) the [Lord](#) of [hosts](#): I am the [first](#), and I am the [last](#), and besides me there is no [God](#).

Haec dicit Dominus rex Israhel et redemptor eius Dominus exercituum ego primus et ego novissimus et absque me non est deus

**44:7.** Who is like to me? let him call and declare: and let him set before me the order, since I appointed the ancient people: and the things to come, and that shall be hereafter, let them show unto them.

Quis similis mei vocet et adnuntiet et ordinem exponat mihi ex quo constitui populum antiquum ventura et quae futura sunt adnuntient eis

**44:8.** Fear ye not, neither be ye troubled from that time I have made thee to hear, and have declared: you are my [witnesses](#). Is there a [God](#) besides me, a maker, whom I have not [known](#)?

Nolite timere neque conturbemini ex tunc audire te feci et adnuntiavi vos estis testes mei numquid est deus absque me et formator quem ego non noverim

**44:9.** The makers of [idols](#) are all of them nothing, and their best beloved things shall not profit them. They are their [witnesses](#), that they do not see, nor understand, that they may be ashamed.

Plastae idoli omnes nihil sunt et amantissima eorum non proderunt eis ipsi sunt testes eorum quia non vident neque intellegunt ut confundantur

**44:10.** Who hath formed a god, and made a graven thing that is profitable for nothing?

Quis formavit deum et sculpsit conflavit ad nihil utile

**44:11.** Behold, all the partakers thereof shall be confounded: for the makers are [men](#): they shall all assemble together, they shall stand and fear, and shall be confounded together.

Ecce omnes participes eius confundentur fabri enim sunt ex hominibus convenient omnes stabunt et pavebunt et confundentur simul

**44:12.** The smith hath wrought with his file, with coals, and with hammers he hath formed it, and hath

wrought with the strength of his arm: he shall hunger and faint, he shall drink no water, and shall be weary.

Faber ferrarius lima operatus est in prunis et in malleis formavit illud et operatus est in brachio fortitudinis suae esuriet et deficiet non bibet aquam et lassescet

**44:13.** The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a **man** as it were a beautiful **man** dwelling in a house.

Artifex lignarius extendit normam formavit illud in runcina fecit illud in angularibus et in circino tornavit illud et fecit imaginem viri quasi speciosum hominem habitantem in domo

**44:14.** He hath cut down **cedars**, taken the holm, and the oak that stood among the trees of the forest: he hath planted the pine tree, which the rain hath nourished.

Succidit cedros tulit ilicem et quercum quae steterat inter ligna saltus plantavit pinum quam pluvia nutrit

**44:15.** And it hath served **men** for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and **adored** it: he made a graven thing, and bowed down before it.

Et facta est hominibus in focum sumpsit ex eis et calefactus est et succendit et coxit panes de reliquo autem operatus est deum et adoravit fecit sculptile et curvatus est ante illud

**44:16.** Part of it he burnt with fire, and with part of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

Medium eius combustit igni et de medio eius carnes comedit coxit pulmentum et saturatus est et calefactus est et dixit va calefactus sum vidi focum

**44:17.** But the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and **adoreth** it, and **prayeth** unto it, saying: Deliver me, for thou art my **God**.

Reliquum autem eius deum fecit sculptile sibi curvatur ante illud et adoratur illud et obsecrat dicens libera me quia deus meus es tu

**44:18.** They have not **known**, nor understood: for their eyes are covered that they may not see, and that they may not understand with their heart.

Nescierunt neque intellexerunt lutati enim sunt ne videant oculi eorum et ne intellegant corde suo

**44:19.** They do not consider in their mind, nor **know**, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof: I have broiled flesh and have eaten, and of the residue thereof shall I make an **idol**? shall I fall down before the stock of a tree?

Non recogitant in mente sua neque cognoscunt neque sentiunt ut dicant medietatem eius combusti igne et coxi super carbones eius panes coxi carnes et comedi et de reliquo eius idolum faciam ante truncum ligni procidam

**44:20.** Part thereof is ashes: his foolish heart **adoreth** it, and he will not save his **soul**, nor say: Perhaps there is a lie in my right hand.

Pars eius cinis est cor insipiens adoravit illud et non liberabit animam suam neque dicet forte mendacium est in dextera mea

**44:21.** Remember these things, O **Jacob**, and **Israel**, for thou art my servant. I have formed thee, thou art my servant, O **Israel**, forget me not.

Memento horum Iacob et Israhel quoniam servus meus es tu formavi te servus meus es tu Israhel non oblivisceris mei

**44:22.** I have blotted out thy **iniquities** as a cloud, and thy **sins** as a mist: return to me, for I have **redeemed** thee.

Delevi ut nubem iniquitates tuas et quasi nebulam peccata tua revertere ad me quoniam redemi te

**44:23.** Give praise, O ye **heavens**, for the **Lord** hath shown mercy: shout with **joy**, ye ends of the earth: ye mountains, resound with praise, thou, O forest, and every tree therein: for the **Lord** hath **redeemed Jacob**, and **Israel** shall be **glorified**.

Laudate caeli quoniam fecit Dominus iubilate extrema terrae resonate montes laudationem saltus et omne lignum eius quoniam redemit Dominus Iacob et Israhel gloriabitur

**44:24.** Thus saith the **Lord** thy **redeemer**, and thy maker, from the womb: I am the **Lord**, that make all things, that alone stretch out the **heavens**, that established the earth, and there is none with me.

Haec dicit Dominus redemptor tuus et formator tuus ex utero ego sum Dominus faciens omnia extendens caelos solus stabiliens terram et nullus mecum

**44:25.** That make void the tokens of diviners, and make the soothsayers mad. That turn the wise backward, and that make their [knowledge](#) foolish.

Irrita faciens signa divinatorum et ariolos in furorem vertens convertens sapientes retrorsum et scientiam eorum stultam faciens

**44:26.** That raise up the word of my servant and perform the counsel of my messengers, who say to [Jerusalem](#): Thou shalt be inhabited: and to the cities of [Juda](#): You shall be built, and I will raise up the wastes thereof.

Suscitans verbum servi sui et consilium nuntiorum suorum complens qui dico Hierusalem habitaberis et civitatibus Iuda aedificabimini et deserta eius suscitabo

**44:27.** Who say to the deep: Be thou desolate, and I will dry up thy rivers.

Qui dico profundo desolare et flumina tua arefaciam

**44:28.** Who say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. Who say to [Jerusalem](#): Thou shalt be built: and to the [temple](#): Thy foundations shall be laid.

Qui dico Cyro pastor meus es et omnem voluntatem meam complebis qui dico Hierusalem aedificaberis et templo fundaberis

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## Isaias Chapter 45

### A prophecy of Cyrus, as a figure of Christ, the great deliverer of God's people.

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**45:1.** Thus saith the [Lord](#) to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

Haec dicit Dominus christo meo Cyro cuius adprehendi dexteram ut subiciam ante faciem eius gentes et dorsa regum vertam et aperiam coram eo ianuas et portae non cludentur

**45:2.** I will go before thee, and will [humble](#) the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron.

Ego ante te ibo et gloriosos terrae humiliabo portas aereas conteram et vectes ferreos confringam

**45:3.** And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayest [know](#) that I am the [Lord](#) who call thee by thy [name](#), the [God](#) of [Israel](#).

Et dabo tibi thesauros absconditos et arcana secretorum ut scias quia ego Dominus qui voco nomen tuum Deus Israhel

**45:4.** For the sake of my servant [Jacob](#), and [Israel](#) my [elect](#), I have even called thee by thy [name](#): I have made a likeness of thee, and thou hast not [known](#) me.

Propter servum meum Iacob et Israhel electum meum et vocavi te in nomine tuo adsimilavi te et non cognovisti me

**45:5.** I am the [Lord](#), and there is none else: there is no [God](#) besides me: I girded thee, and thou hast not [known](#) me:

Ego Dominus et non est amplius extra me non est deus accinxi te et non cognovisti me

**45:6.** That they may [know](#) who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the [Lord](#), and there is none else:

Ut sciant hii qui ab ortu solis et qui ab occidente quoniam absque me non est ego Dominus et non est alter

**45:7.** I form the light, and [create](#) darkness, I make peace, and [create evil](#): I the [Lord](#) that do all these things.

Formans lucem et creans tenebras faciens pacem et creans malum ego Dominus faciens omnia haec

**Create evil, etc...** The [evils](#) of afflictions and punishments, but not the [evil](#) of [sin](#).

**45:8.** [Drop down dew, ye heavens](#), from above, and let the clouds rain the [just](#): let the earth be opened, and bud forth a saviour: and let [justice](#) spring up together: I the [Lord](#) have [created](#) him.

Rorate caeli desuper et nubes pluant iustum aperiat terra et germinet salvatorem et iustitia oriatur simul ego Dominus creavi eum

**45:9.** Woe to him that gainsayeth his maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making, and thy work is without hands?

Vae qui contradicit factori suo testa de samiis terrae numquid dicet lutum figulo suo quid facis et opus tuum absque manibus est

**45:10.** Woe to him that saith to his father: Why begetttest thou? and to the [woman](#): Why dost thou bring forth?

Vae qui dicit patri quid generas et mulieri quid parturis

**45:11.** Thus saith the [Lord](#) the [Holy One](#) of [Israel](#), his maker: Ask me of things to come, concerning my children, and concerning the work of my hands give ye charge to me.

Haec dicit Dominus Sanctus Israhel plastes eius ventura interrogate me super filios meos et super opus

manuum mearum mandastis mihi

**45:12.** I made the earth: and I **created man** upon it: my hand stretched forth the **heavens**, and I have commanded all their host.

Ego feci terram et hominem super eam creavi ego manus meae tetenderunt caelos et omni militiae eorum mandavi

**45:13.** I have raised him up to **justice**, and I will direct all his ways: he shall build my city, and let go my captives, not for ransom, nor for presents, saith the **Lord** the **God** of **hosts**.

Ego suscitavi eum ad iustitiam et omnes vias eius dirigam ipse aedificabit civitatem meam et captivitatem meam dimittet non in pretio neque in muneribus dicit Dominus Deus exercituum

**45:14.** Thus saith the **Lord**: The labour of **Egypt**, and the merchandise of **Ethiopia**, and of Sabaim, **men** of stature shall come over to thee, and shall be thine: they shall walk after thee, they shall go bound with manacles: and they shall worship thee, and shall make supplication to thee: only in thee is **God**, and there is no **God** besides thee.

Haec dicit Dominus labor Aegypti et negotiatio Aethiopiae et Sabaim viri sublimes ad te transibunt et tui erunt post te ambulabunt vincti manicis pergunt et te adorabunt teque deprecabuntur tantum in te est Deus et non est absque te deus

**45:15.** Verily thou art a hidden **God**, the **God** of **Israel** the saviour.

Vere tu es Deus absconditus Deus Israhel salvator

**45:16.** They are all confounded and ashamed: the forgers of errors are gone together into confusion.

Confusi sunt et erubuerunt omnes simul abierunt in confusione fabricatores errorum

**45:17.** **Israel** is saved in the **Lord** with an **eternal salvation**: you shall not be confounded, and you shall not be ashamed for ever and ever.

Israhel salvatus est in Domino salute aeterna non confundemini et non erubescetis usque in saeculum saeculi

**45:18.** For thus saith the **Lord** that **created** the **heavens**, **God** himself that formed the earth, and made it, the very maker thereof: he did not **create** it in vain: he formed it to be inhabited. I am the **Lord**, and there is no other.

Quia haec dicit Dominus creans caelos ipse Deus formans terram et faciens eam ipse plastes eius non in vanum creavit eam ut habitetur formavit eam ego Dominus et non est alius

**45:19.** I have not spoken in secret, in a dark place of the earth: I have not said to the **seed of Jacob**: Seek me in vain. I am the **Lord** that speak **justice**, that declare right things.

Non in abscondito locutus sum in loco terrae tenebroso non dixi semini Iacob frustra quaerite me ego Dominus loquens iustitiam adnuntians recta

**45:20.** Assemble yourselves, and come, and draw near together, ye that are saved of the **Gentiles**: they have no **knowledge** that set up the wood of their graven work, and **pray** to a god that cannot save.

Congregamini et venite et accedite simul qui salvati estis ex gentibus nescierunt qui levant lignum sculpturae suae et rogant deum non salvantem

**45:21.** Tell ye, and come, and consult together: who hath declared this from the beginning, who hath foretold this from that time? Have not I the **Lord**, and there is no **God** else besides me? A **just God** and a saviour, there is none besides me.

Adnuntiate et venite et consiliamini simul quis auditum fecit hoc ab initio ex tunc praedixit illud numquid non ego Dominus et non est ultra Deus absque me Deus iustus et salvans non est praeter me

**45:22.** Be converted to me, and you shall be saved, all ye ends of the earth: for I am **God**, and there is no other.

Convertimini ad me et salvi eritis omnes fines terrae quia ego Deus et non est alius

**45:23.** I have sworn by myself, the word of **justice** shall go out of my mouth, and shall not return:

In memet ipso iuravi egredietur de ore meo iustitiae verbum et non revertetur

**45:24.** For every knee shall be bowed to me, and every tongue shall **swear**.

Quia mihi curvabunt omnia genu et iurabit omnis lingua

**45:25.** Therefore shall he say: In the **Lord** are my justices and empire: they shall come to him, and all that resist him shall be confounded.

Ergo in Domino dicet meae sunt iustitiae et imperium ad eum venient et confundentur omnes qui repugnant ei

**45:26.** In the **Lord** shall all the seed of **Israel** be justified and praised.

In Domino iustificabitur et laudabitur omne semen Israhel

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## Isaias Chapter 46

### The idols of Babylon shall be destroyed. Salvation is promised through Christ.

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**46:1.** Bel is broken, Nebo is destroyed: their [idols](#) are put upon beasts and cattle, your burdens of heavy weight even unto weariness.

Conflatus est Bel contritus est Nabo facta sunt simulacra eorum bestiis et iumentis onera vestra gravi pondere usque ad lassitudinem

**46:2.** They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

Contabuerunt et contrita sunt simul non potuerunt salvare portantem et anima eorum in captivitatem ibit

**46:3.** Harken unto me, O [house of Jacob](#), all the remnant of the [house of Israel](#) who are carried by my bowels, are borne up by my womb.

Audite me domus Iacob et omne residuum domus Israhel qui portamini a meo utero qui gestamini a mea vulva

**46:4.** Even to your old age I am the same, and to your grey hairs I will carry you: I have made you, and I will bear: I will carry and will save.

Usque ad senectam ego ipse et usque ad canos ego portabo ego feci et ego feram et ego portabo et salvabo

**46:5.** To whom have you likened me, and made me equal, and compared me, and made me like?  
Cui adsimilastis me et adaequastis et conparastis me et fecistis similem

**46:6.** You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

Qui confertis aurum de sacculo et argentum statera ponderatis conducentes aurificem ut faciat deum et procidunt et adorant

**46:7.** They bear him on their shoulders and carry him, and set him in his place, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

Portant illud in umeris gestantes et ponentes in loco suo et stabit ac de loco suo non movebitur sed et cum clamaverint ad eum non audiet de tribulatione non salvabit eos

**46:8.** Remember this, and be ashamed: return, ye transgressors, to the heart.  
Mementote istud et fundamini redite praevaricatores ad cor

**46:9.** Remember the former age, for I am [God](#), and there is no [God](#) beside, neither is there the like to me:  
Recordamini prioris saeculi quoniam ego sum Deus et non est ultra Deus nec est similis mei

**46:10.** Who show from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My counsel shall stand, and all my will shall be done:

Adnuntians ab exordio novissimum et ab initio quae necdum facta sunt dicens consilium meum stabit et omnis voluntas mea fiet

**46:11.** Who call a bird from the east, and from a far country the [man](#) of my own will, and I have spoken, and will bring it to pass: I have [created](#), and I will do it. Hear me, O ye hardhearted, who are far from [justice](#).

Vocans ab oriente avem et de terra longinqua virum voluntatis meae et locutus sum et adducam illud creavi et faciam illud

**46:12.** I have brought my [justice](#) near, it shall not be afar off: and my [salvation](#) shall not tarry. I will give

salvation in Sion, and my glory in Israel.

Audite me duro corde qui longe estis a iustitia

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## Isaias Chapter 47

### God's judgment upon Babylon.

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**47:1.** Come down, sit in the dust, O [virgin](#) daughter of [Babylon](#), sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

Descende sede in pulverem virgo filia Babylon sede in terra non est solium filiae Chaldeorum quia ultra non vocaberis mollis et tenera

**47:2.** Take a millstone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

Tolle molam et mole farinam denuda turpitudinem tuam discoperi umerum revela crus transi flumina

**47:3.** Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no [man](#) shall resist me.

Revelabitur ignominia tua et videbitur obprobrium tuum ultionem capiam et non resistet mihi homo

**47:4.** Our [redeemer](#), the [Lord](#) of [hosts](#) is his [name](#), the [Holy One](#) of [Israel](#).

Redemptor noster Dominus exercituum nomen illius Sanctus Israhel

**47:5.** Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

Sede tace et intra in tenebras filia Chaldeorum quia non vocaberis ultra domina regnorum

**47:6.** I was [angry](#) with my people, I have polluted my inheritance, and have given them into thy hand: thou hast shown no mercy to them: upon the ancient thou hast laid thy yoke exceeding heavy.

Iratus sum super populum meum contaminavi hereditatem meam et dedi eos in manu tua non posuisti eis misericordias super senem adgravasti iugum tuum valde

**47:7.** And thou hast said: I shall be a lady for ever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

Et dixisti in sempiternum ero domina non posuisti haec super cor tuum neque recordata es novissimi tui

**47:8.** And now hear these things, thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else besides me: I shall not sit as a widow, and I shall not [know](#) barrenness.

Et nunc audi haec delicata et habitans confidenter quae dicis in corde tuo ego sum et non est praeter me amplius non sedebo vidua et ignorabo sterilitatem

**47:9.** These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy enchanters.

Veniet tibi duo haec subito in die una sterilitas et viduitas universa venerunt super te propter multitudinem maleficiorum tuorum et propter duritiam incantatorum tuorum vehementem

**47:10.** And thou hast trusted in thy [wickedness](#), and hast said: There is none that seeth me. Thy wisdom, and, thy [knowledge](#), this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other.

Et fiduciam habuisti in malitia tua et dixisti non est qui videat me sapientia tua et scientia tua haec decepit te et dixisti in corde tuo ego sum et praeter me non est altera

**47:11.** Evil shall come upon thee, and thou shalt not [know](#) the rising thereof: and calamity shall fall [violently](#) upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not [know](#).

Veniet super te malum et nescies ortum eius et inruet super te calamitas quam non poteris expiare veniet super te repente miseria quam nescies

**47:12.** Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayst become stronger.

Sta cum incantatoribus tuis et cum multitudine maleficiorum tuorum in quibus laborasti ab adolescentia tua si forte quid prosit tibi aut si possis fieri fortior

**47:13.** Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.

Defecisti in multitudine consiliorum tuorum stent et salvent te augures caeli qui contemplabantur sidera et supputabant menses ut ex eis adnuntiarent ventura tibi

**47:14.** Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.

Ecce facti sunt quasi stipula ignis conbusit eos non liberabunt animam suam de manu flammae non sunt prunae quibus calefiant nec focus ut sedeant ad eum

**47:15.** Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

Sic facta sunt tibi in quibuscumque laboraveras negotiatores tui ab adolescentia tua unusquisque in via sua erraverunt non est qui salvet te

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## Isaias Chapter 48

### He reproaches the Jews for their obstinacy: he will deliver them out of their captivity, for his own name's sake.

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**48:1.** Hear ye these things, O [house of Jacob](#), you that are called by the [name](#) of [Israel](#), and are come forth out of the waters of [Juda](#), you who [swear](#) by the [name](#) of the [Lord](#), and make mention of the [God](#) of [Israel](#), but not in [truth](#), nor in [justice](#).

Audite hoc domus Iacob qui vocamini nomine Israhel et de aquis Iuda existis qui iuratis in nomine Domini et Dei Israhel recordamini non in veritate neque in iustitia

**48:2.** For they are called of the [holy city](#), and are established upon the [God](#) of [Israel](#): the [Lord](#) of [hosts](#) is his [name](#).

De civitate enim sancta vocati sunt et super Deum Israhel constabiliti sunt Dominus exercituum nomen eius

**48:3.** The former things of old, I have declared, and they went forth out of my mouth, and I have made them to be heard: I did them suddenly and they came to pass.

Priora ex tunc adnuntiavi et ex ore meo exierunt et audita feci ea repente operatus sum et venerunt

**48:4.** For I [knew](#) that thou art stubborn, and thy neck is as an iron sinew, and thy forehead as brass.

Scivi enim quia durus es tu et nervus ferreus cervix tua et frons tua aerea

**48:5.** I foretold thee of old, before they came to pass I told thee, lest thou shouldst say: My [idols](#) have done these things, and my graven and molten things have commanded them.

Praedixi tibi ex tunc antequam venirent indicavi tibi ne forte diceres idola mea fecerunt haec et sculptilia mea et conflatilia mandaverunt ista

**48:6.** See now all the things which thou hast heard: but have you declared them? I have shown thee new things from that time, and things are kept which thou [knowest](#) not:

Quae audisti vide omnia vos autem non adnuntiastis audita feci tibi nova ex nunc et conservata quae nescis

**48:7.** They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold I [knew](#) them.

Nunc creata sunt et non ex tunc et ante diem et non audisti ea ne forte dicas ecce cognovi ea

**48:8.** Thou hast neither heard, nor [known](#), neither was thy ear opened of old. For I [know](#) that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.

Neque audisti neque cognovisti neque ex tunc aperta est auris tua scio enim quia praevaricans praevaricabis et transgressorem ex ventre vocavi te

**48:9.** For my [name's](#) sake I will remove my [wrath](#) far off: and for my praise I will bridle thee, lest thou shouldst perish.

Propter nomen meum longe faciam furorem meum et laude mea infrenabo te ne intereas

**48:10.** Behold I have refined thee, but not as silver, I have chosen thee in the furnace of [poverty](#).

Ecce excoxi te sed non quasi argentum elegi te in camino paupertatis

**48:11.** For my own sake, for my own sake will I do it, that I may not be [blasphemed](#): and I will not give my [glory](#) to another.

Propter me propter me faciam ut non blasphemem et gloriam meam alteri non dabo

**48:12.** Harken to me, O [Jacob](#), and thou [Israel](#) whom I call: I am he, I am the first, and I am the last.

Audi me Iacob et Israhel quem ego voco ego ipse ego primus et ego novissimus

**48:13.** My hand also hath founded the earth, and my right hand hath measured the [heavens](#): I shall call

them, and they shall stand together.

Manus quoque mea fundavit terram et dextera mea mensa est caelos ego vocabo eos et stabunt simul

**48:14.** Assemble yourselves together, all you, and hear: who among them hath declared these things? the **Lord** hath **loved** him, he will do his pleasure in **Babylon**, and his arm shall be on the Chaldeans.

Congregamini omnes vos et audite quis de eis adnuntiavit haec Dominus dilexit eum faciet voluntatem suam in Babylone et brachium suum in Chaldeis

**48:15.** I, even I have spoken and called him: I have brought him, and his way is made prosperous.

Ego ego locutus sum et vocavi eum adduxi eum et directa est via eius

**48:16.** Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there, and now the **Lord God** hath sent me, and his spirit.

Accedite ad me et audite hoc non a principio in abscondito locutus sum ex tempore antequam fieret ibi eram et nunc Dominus Deus misit me et spiritus eius

**48:17.** Thus saith the **Lord** thy **redeemer**, the **Holy One** of **Israel**: I am the **Lord thy God** that teach thee profitable things, that govern thee in the way that thou walkest.

Haec dicit Dominus redemptor tuus Sanctus Israhel ego Dominus Deus tuus docens te utilia gubernans te in via qua ambulas

**48:18.** O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy **justice** as the waves of the sea,

Utinam adtendisses mandata mea facta fuisset sicut flumen pax tua et iustitia tua sicut gurgites maris

**48:19.** And thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his **name** should not have perished, nor have been destroyed from before my face.

Et fuisset quasi harena semen tuum et stirps uteri tui ut lapilli eius non interisset et non fuisset adtritum nomen eius a facie mea

**48:20.** Come forth out of **Babylon**, flee ye from the Chaldeans, declare it with the voice of **joy**: make this to be heard, and speak it out even to the ends of the earth. Say: The **Lord** hath **redeemed** his servant **Jacob**.

Egredimini de Babylone fugite a Chaldeis in voce exultationis adnuntiate auditum facite hoc efferte illud usque ad extrema terrae dicite redemit Dominus servum suum Iacob

**48:21.** They thirsted not in the **desert**, when he led them out: he brought forth water out of the rock for them, and he clove the rock, and the waters gushed out.

Non sitierunt in deserto cum educeret eos aquam de petra produxit eis et scidit petram et fluxerunt aquae

**48:22.** There is no peace to the **wicked**, saith the **Lord**.

Non est pax dicit Dominus impiis

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## Isaias Chapter 49

### Christ shall bring the Gentiles to salvation. God's love to his church is perpetual.

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**49:1.** Give ear, ye islands, and hearken, ye people from afar. The [Lord](#) hath called me from the womb, from the bowels of my mother he hath been mindful of my [name](#).

Audite insulae et attendite populi de longe Dominus ab utero vocavit me de ventre matris meae recordatus est nominis mei

**49:2.** And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me.

Et posuit os meum quasi gladium acutum in umbra manus suae protexit me et posuit me sicut sagittam electam in faretra sua abscondit me

**49:3.** And he said to me: Thou art my servant [Israel](#), for in thee will I [glory](#).

Et dixit mihi servus meus es tu Israhel quia in te gloriabor

**49:4.** And I said: I have laboured in vain, I have spent my strength without cause and in vain: therefore my judgment is with the [Lord](#), and my work with my [God](#).

Et ego dixi in vacuum laboravi sine causa et vane fortitudinem meam consumpsi ergo iudicium meum cum Domino et opus meum cum Deo meo

**49:5.** And now saith the [Lord](#), that formed me from the womb to be his servant, that I may bring back [Jacob](#) unto him, and [Israel](#) will not be gathered together: and I am [glorified](#) in the eyes of the [Lord](#), and my [God](#) is made my strength.

Et nunc dicit Dominus formans me ex utero servum sibi ut reducam Iacob ad eum et Israhel non congregabitur et glorificatus sum in oculis Domini et Deus meus factus est fortitudo mea

**49:6.** And he said: It is a small thing that thou shouldst be my servant to raise up the [tribes of Jacob](#), and to convert the dregs of [Israel](#). Behold, I have given thee to be the light of the [Gentiles](#), that thou mayst be my [salvation](#) even to the farthest part of the earth.

Et dixit parum est ut sis mihi servus ad suscitandas tribus Iacob et feces Israhel convertendas dedi te in lucem gentium ut sis salus mea usque ad extremum terrae

**49:7.** Thus saith the [Lord](#) the [redeemer](#) of [Israel](#), his Holy One, to the [soul](#) that is [despised](#), to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and [adore](#) for the [Lord's](#) sake, because he is faithful, and for the [Holy One](#) of [Israel](#), who hath chosen thee.

Haec dicit Dominus redemptor Israhel Sanctus eius ad contemptibilem animam ad abominatam gentem ad servum dominorum reges videbunt et consurgent principes et adorabunt propter Dominum quia fidelis est et Sanctum Israhel qui elegit te

**49:8.** Thus saith the [Lord](#): In an acceptable time I have heard thee, and in the day of [salvation](#) I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed:

Haec dicit Dominus in tempore placito exaudivi te et in die salutis auxiliatus sum tui et servavi te et dedi te in foedus populi ut suscitares terram et possideres hereditates dissipatas

**49:9.** That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in every plain.

Ut diceres his qui vincti sunt exite et his qui in tenebris revelamini super vias pascentur et in omnibus planis pascua eorum

**49:10.** They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink.

Non esurient neque sitient et non percutiet eos aestus et sol quia miserator eorum reget eos et ad fontes aquarum portabit eos

**49:11.** And I will make all my mountains a way, and my paths shall be exalted.  
Et ponam omnes montes meos in viam et semitae meae exaltabuntur

**49:12.** Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country.  
Ecce isti de longe venient et ecce illi ab aquilone et mari et isti de terra australi

**49:13.** Give praise, O ye heavens, and rejoice, O earth, ye mountains, give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones.  
Laudate caeli et exulta terra iubilate montes laudem quia consolatus est Dominus populum suum et pauperum suorum miserebitur

**49:14.** And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me.  
Et dixit Sion dereliquit me Dominus et Dominus oblitus est mei

**49:15.** Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.  
Numquid oblivisci potest mulier infantem suum ut non misereatur filio uteri sui et si illa oblita fuerit ego tamen non obliviscar tui

**49:16.** Behold, I have graven thee in my hands: thy walls are always before my eyes.  
Ecce in manibus meis descripsi te muri tui coram oculis meis semper

**49:17.** Thy builders are come: they that destroy thee and make thee waste shall go out of thee.  
Venerunt structores tui destruentes te et dissipantes a te exibunt

**49:18.** Lift up thy eyes round about, and see all these are gathered together, they are come to thee: I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.  
Leva in circuitu oculos tuos et vide omnes isti congregati sunt venerunt tibi vivo ego dicit Dominus quia omnibus his velut ornamento vestieris et circumdabis tibi eos quasi sponsa

**49:19.** For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be chased far away.  
Quia deserta tua et solitudines tuae et terra ruinae tuae nunc angusta erunt prae habitatoribus et longe fugabuntur qui absorbebant te

**49:20.** The children of thy barrenness shall still say in thy ears: The place is too strait for me, make me room to dwell in.  
Adhuc dicent in auribus tuis filii sterilitatis tuae angustus mihi est locus fac spatium mihi ut habitem

**49:21.** And thou shalt say in thy heart: Who hath begotten these? I was barren and brought not forth, led away, and captive: and who hath brought up these? I was destitute and alone: and these, where were they?  
Et dices in corde tuo quis genuit mihi istos ego sterilis et non pariens transmigrata et captiva et istos quis enutrivit ego destituta et sola et isti ubi hic erant

**49:22.** Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders.  
Haec dicit Dominus Deus ecce levo ad gentes manum meam et ad populos exaltabo signum meum et adferent filios tuos in ulnis et filias tuas super umeros portabunt

**49:23.** And kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.  
Et erunt reges nutricii tui et reginae nutrices tuae vultu in terra dimisso adorabunt te et pulverem pedum tuorum lingent et scies quia ego Dominus super quo non confundentur qui expectant eum

**49:24.** Shall the prey be taken from the strong? or can that which was taken by the mighty, be delivered?  
Numquid tolletur a forte praeda aut quod captum fuerit a robusto salvum esse poterit

**49:25.** For thus saith the **Lord**: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered. But I will judge those that have judged thee, and thy children I will save.

Quia haec dicit Dominus equidem et captivitas a forte tolletur et quod ablatum fuerit a robusto salvabitur eos vero qui iudicaverunt te ego iudicabo et filios tuos ego salvabo

**49:26.** And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine: and all flesh shall **know**, that I am the **Lord** that save thee, and thy Redeemer the **Mighty One** of **Jacob**.

Et cibabo hostes tuos carnibus suis et quasi musto sanguine suo inebriabuntur et sciet omnis caro quia ego Dominus salvans te et redemptor tuus Fortis Iacob

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## Isaias Chapter 50

### The synagogue shall be divorced for her iniquities. Christ for her sake will endure ignominious afflictions.

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**50:1.** Thus saith the [Lord](#): What is this bill of the [divorce](#) of your mother, with which I have [put her away](#)? or who is my creditor, to whom I sold you: behold you are sold for your [iniquities](#), and for your [wicked](#) deeds have I put your mother away.

Haec dicit Dominus quis est hic liber repudii matris vestrae quo dimisi eam aut quis est creditor meus cui vendidi vos ecce in iniquitatibus vestris venditi estis et in sceleribus vestris dimisi matrem vestram

**50:2.** Because I came, and there was not a [man](#): I called, and there was none that would hear. Is my hand shortened and become little, that I cannot [redeem](#)? or is there no strength in me to deliver? Behold at my rebuke I will make the sea a [desert](#), I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.

Quia veni et non erat vir vocavi et non erat qui audiret numquid abbreviata et parvula facta est manus mea ut non possim redimere aut non est in me virtus ad liberandum ecce in increpatione mea desertum faciam mare ponam flumina in siccum computrescent pisces sine aqua et morientur in siti

**50:3.** I will clothe the [heavens](#) with darkness, and will make sackcloth their covering.

Induam caelos tenebris et saccum ponam operimentum eorum

**50:4.** The [Lord](#) hath given me a learned tongue, that I should [know](#) how to uphold by word him that is weary: he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a master.

Dominus dedit mihi linguam eruditam ut sciam sustentare eum qui lassus est verbo erigit mane mane erigit mihi aurem ut audiam quasi magistrum

**50:5.** The [Lord God](#) hath opened my ear, and I do not resist: I have not gone back.

Dominus Deus aperuit mihi aurem ego autem non contradico retrorsum non abii

**50:6.** I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me.

Corpus meum dedi percutientibus et genas meas vellentibus faciem meam non averti ab increpantibus et conspuentibus

**50:7.** The [Lord God](#) is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I [know](#) that I shall not be confounded.

Dominus Deus auxiliator meus ideo non sum confusus ideo posui faciem meam ut petram durissimam et scio quoniam non confundar

**50:8.** He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me.

Iuxta est qui iustificat me quis contradicet mihi stemus simul quis est adversarius meus accedat ad me

**50:9.** Behold the [Lord God](#) is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up.

Ecce Dominus Deus auxiliator meus quis est qui condemnet me ecce omnes quasi vestimentum conterentur tinea comedet eos

**50:10.** Who is there among you that feareth the [Lord](#), that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him [hope](#) in the [name](#) of the [Lord](#), and lean upon his [God](#).

Quis ex vobis timens Dominum audiens vocem servi sui qui ambulavit in tenebris et non est lumen ei speret in nomine Domini et innitatur super Deum suum

**50:11.** Behold all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

Ecce omnes vos accedentes ignem accincti flammis ambulate in lumine ignis vestri et in flammis quas succendistis de manu mea factum est hoc vobis in doloribus dormietis

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## Isaias Chapter 51

### An exhortation to trust in Christ. He shall protect the children of his church.

---

**51:1.** Give ear to me, you that follow that which is [just](#), and you that seek the [Lord](#): look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.

Audite me qui sequimini quod iustum est et quaeritis Dominum attendite ad petram unde excisi estis et ad cavernam laci de qua praecisi estis

**51:2.** Look unto [Abraham](#) your father, and to [Sara](#) that bore you: for I called him alone, and [blessed](#) him, and multiplied him.

Attendite ad Abraham patrem vestrum et ad Sarram quae peperit vos quia unum vocavi eum et benedixi ei et multiplicavi eum

**51:3.** The [Lord](#) therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her [desert](#) as a place of pleasure, and her [wilderness](#) as the [garden of the Lord](#). Joy and gladness shall be found therein, thanksgiving, and the voice of praise.

Consolabitur ergo Dominus et Sion consolabitur omnes ruinas eius et ponet desertum eius quasi delicias et solitudinem eius quasi hortum Domini gaudium et laetitia invenietur in ea gratiarum actio et vox laudis

**51:4.** Hearken unto me, O my people, and give ear to me, O my tribes: for a law shall go forth from me, and my judgment shall rest to be a light of the nations.

Attendite ad me populus meus et tribus mea me audite quia lex a me exiet et iudicium meum in lucem populorum requiescet

**51:5.** My [just](#) one is near at hand, my saviour is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm.

Prope est iustus meus egressus est salvator meus et brachia mea populos iudicabunt me insulae expectabunt et brachium meum sustinebunt

**51:6.** Lift up your eyes to [heaven](#), and look down to the earth beneath: for the [heavens](#) shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner: but my [salvation](#) shall be for ever, and my [justice](#) shall not fail.

Levate in caelum oculos vestros et videte sub terra deorsum quia caeli sicut fumes liquescent et terra sicut vestimentum adteretur et habitatores eius sicut haec interibunt salus autem mea in sempiternum erit et iustitia mea non deficiet

**51:7.** Hearken to me, you that [know](#) what is [just](#), my people who have my law in your heart: fear ye not the reproach of [men](#), and be not afraid of their blasphemies.

Audite me qui scitis iustum populus lex mea in corde eorum nolite timere obprobrium hominum et blasphemias eorum ne metuatis

**51:8.** For the worm shall eat them up as a garment: and the moth shall consume them as wool: but my [salvation](#) shall be for ever, and my [justice](#) from [generation](#) to [generation](#).

Sicut enim vestimentum sic comedet eos vermis et sicut lanam sic devorabit eos tinea salus autem mea in sempiternum erit et iustitia mea in generationes generationum

**51:9.** Arise, arise, put on strength, O thou arm of the [Lord](#), arise as in the days of old, in the ancient [generations](#). Hast not thou struck the [proud](#) one, and wounded the dragon?

Consurge consurge induere fortitudinem brachium Domini consurge sicut in diebus antiquis in generationibus saeculorum numquid non tu percussisti superbum vulnerasti draconem

**51:10.** Hast not thou dried up the sea, the water of the mighty [deep](#), who madest the depth of the sea a way, that the delivered might pass over?

Numquid non tu siccasti mare aquam abyssi vehementis qui posuisti profundum maris viam ut transirent liberati

**51:11.** And now they that are **redeemed** by the **Lord**, shall return, and shall come into Sion singing praises, and **joy** everlasting shall be upon their heads, they shall obtain **joy and gladness**, sorrow and mourning shall flee away.

Et nunc qui redempti sunt a Domino revertentur et venient in Sion laudantes et laetitia sempiterna super capita eorum gaudium et laetitiam tenebunt fugiet dolor et gemitus

**51:12.** I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal **man**, and of the **son of man**, who shall wither away like grass?

Ego ego ipse consolabor vos quis tu ut timeres ab homine mortali et a filio hominis qui quasi faenum ita arescet

**51:13.** And thou hast forgotten the **Lord** thy maker, who stretched out the **heavens**, and founded the earth: and thou hast been afraid continually all the day at the presence of his fury who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?

Et oblitus es Domini factoris tui qui tetendit caelos et fundavit terram et formidasti iugiter tota die a facie furoris eius qui te tribulabat et paraverat ad perdendum ubi nunc est furor tribulantis

**51:14.** He shall quickly come that is going to open unto you, and he shall not kill unto utter destruction, neither shall his bread fail.

Cito veniet gradiens ad aperiendum et non interficiet usque ad internicionem nec deficiet panis eius

**51:15.** But I am the **Lord thy God**, who trouble the sea, and the waves thereof swell: the **Lord** of **hosts** is my **name**.

Ego autem sum Dominus Deus tuus qui conturbo mare et intumescunt fluctus eius Dominus exercituum nomen meum

**51:16.** I have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the **heavens**, and found the earth: and mightest say to Sion: Thou art my people.

Posui verba mea in ore tuo et in umbra manus meae protexi te ut plantes caelos et fundes terram et dicas ad Sion populus meus es tu

**51:17.** Arise, arise, stand up, O **Jerusalem**, which hast drunk at the hand of the **Lord** the cup of his **wrath**; thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to the dregs.

Elevare elevare consurge Hierusalem quae bibisti de manu Domini calicem irae eius usque ad fundum calicis soporis bibisti et epotasti usque ad feces

**51:18.** There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

Non est qui sustentet eam ex omnibus filiis quos genuit et non est qui adprehendat manum eius ex omnibus filiis quos enutrivit

**51:19.** There are two things that have happened to thee: who shall be sorry for thee? desolation, and destruction, and the famine, and the sword, who shall comfort thee?

Duo sunt quae occurrerunt tibi quis contristabitur super te vastitas et contritio et fames et gladius quis consolabitur te

**51:20.** Thy children are cast forth, they have slept at the head of all the ways, and the wild ox that is snared: full of the indignation of the **Lord**, of the rebuke of thy **God**.

Filii tui proiecti sunt dormierunt in capite omnium viarum sicut bestia inlaqueata pleni indignatione Domini increpatione Dei tui

**51:21.** Therefore hear this, thou **poor** little one, and thou that art drunk but not with wine.

Idcirco audi hoc paupercula et ebria non a vino

**51:22.** Thus saith thy Sovereign the **Lord**, and thy **God**, who will fight for his people: Behold I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

Haec dicit Dominator tuus Dominus et Deus tuus qui pugnavit pro populo suo ecce tuli de manu tua calicem soporis fundum calicis indignationis meae non adicies ut bibas illud ultra

**51:23.** And I will put it in the hand of them that have oppressed thee, and have said to thy **soul**: Bow down, that we may go over: and thou hast laid thy body as the ground, and as a way to them that went over.

Et ponam illud in manu eorum qui te humiliaverunt et dixerunt animae tuae incurvare ut transeamus et posuisti ut terram corpus tuum et quasi viam transeuntibus

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## Isaias Chapter 52

**Under the figure of the deliverance from the Babylonish captivity, the church is invited to rejoice for her redemption from sin. Christ's kingdom shall be exalted.**

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**52:1.** Arise, arise, put on thy strength, O Sion, put on the garments of thy [glory](#), O [Jerusalem](#), the city of the Holy One: for henceforth the uncircumcised, and [unclean](#) shall no more pass through thee.

Consurge consurge induere fortitudine tua Sion induere vestimentis gloriae tuae Hierusalem civitas sancti quia non adiciet ultra ut pertranseat per te incircumcisus et immundus

**52:2.** Shake thyself from the dust, arise, sit up, O [Jerusalem](#): loose the bonds from off thy neck, O captive daughter of Sion.

Excutere de pulvere consurge sede Hierusalem solve vincula colli tui captiva filia Sion

**52:3.** For thus saith the [Lord](#): You were sold gratis, and you shall be [redeemed](#), without money.

Quia haec dicit Dominus gratis venundati estis et sine argento redimemini

**52:4.** For thus saith the [Lord God](#): My people went down into [Egypt](#) at the beginning to sojourn there: and the [Assyrian](#) hath oppressed them without any cause at all.

Quia haec dicit Dominus Deus in Aegyptum descendit populus meus in principio ut colonus esset ibi et Assur absque ulla causa calumniatus est eum

**52:5.** And now what have I here, saith the [Lord](#): for my people is taken away gratis. They that rule over them treat them [unjustly](#), saith the [Lord](#), and my [name](#) is continually [blasphemed](#) all the day long.

Et nunc quid mihi est hic dicit Dominus quoniam ablati sunt populus meus gratis dominatores eius inique agunt dicit Dominus et iugiter tota die nomen meum blasphematur

**52:6.** Therefore my people shall [know](#) my [name](#) in that day: for I myself that spoke, behold I am here.

Propter hoc sciet populus meus nomen meum in die illa quia ego ipse qui loquebar ecce adsum

**52:7.** How beautiful upon the mountains are the feet of him that bringeth [good](#) tidings, and that preacheth peace: of him that showeth forth [good](#), that preacheth [salvation](#), that saith to Sion: Thy [God](#) shall reign!

Quam pulchri super montes pedes adnuntiantis et praedicantis pacem adnuntiantis bonum praedicantis salutem dicentis Sion regnavit Deus tuus

**52:8.** The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the [Lord](#) shall convert Sion.

Vox speculatorum tuorum levaverunt vocem simul laudabunt quia oculus ad oculus videbunt cum converterit Dominus Sion

**52:9.** Rejoice, and give praise together, O ye deserts of [Jerusalem](#): for the [Lord](#) hath comforted his people: he hath [redeemed Jerusalem](#).

Gaudete et laudate simul deserta Hierusalem quia consolatus est Dominus populum suum redemit Hierusalem

**52:10.** The [Lord](#) hath prepared his [holy](#) arm in the sight of all the [Gentiles](#): and all the ends of the earth shall see the [salvation](#) of our [God](#).

Paravit Dominus brachium sanctum suum in oculis omnium gentium et videbunt omnes fines terrae salutare Dei nostri

**52:11.** Depart, depart, go ye out from thence, touch no [unclean](#) thing: go out of the midst of her, be ye clean, you that carry the vessels of the [Lord](#).

Recedite recedite exite inde pollutum nolite tangere exite de medio eius mundamini qui fertis vasa Domini

**52:12.** For you shall not go out in a tumult, neither shall you make haste by flight: for the **Lord** will go before you, and the **God of Israel** will gather you together.

Quoniam non in tumultu exibitis nec in fuga properabitis praecedet enim vos Dominus et congregabit vos Deus Israhel

**52:13.** Behold my servant shall understand, he shall be exalted, and extolled, and shall be exceeding high. Ecce intelletget servus meus exaltabitur et elevabitur et sublimis erit valde

**52:14.** As many have been astonished at thee, so shall his visage be inglorious among **men**, and his form among the sons of **men**.

Sicut obstipuerunt super te multi sic inglorius erit inter viros aspectus eius et forma eius inter filios hominum

**52:15.** He shall sprinkle many nations, kings shall shut their mouth at him: for they to whom it was not told of him, have seen: and they that heard not, have beheld.

Iste asperget gentes multas super ipsum continebunt reges os suum quia quibus non est narratum de eo viderunt et qui non audierunt contemplati sunt

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## Isaias Chapter 53

### A prophecy of the passion of Christ.

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**53:1.** Who a hath [believed](#) our report? and to whom is the arm of the [Lord](#) revealed?

Quis credidit auditui nostro et brachium Domini cui revelatum est

**53:2.** And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him:

Et ascendet sicut virgultum coram eo et sicut radix de terra sitiendi non est species ei neque decor et vidimus eum et non erat aspectus et desideravimus eum

**53:3.** Despised, and the most abject of [men](#), a [man](#) of sorrows, and acquainted with infirmity: and his look was as it were hidden and [despised](#), whereupon we esteemed him not.

Despectum et novissimum virorum virum dolorum et scientem infirmitatem et quasi absconditus vultus eius et despectus unde nec reputavimus eum

**53:4.** Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a [leper](#), and as one struck by [God](#) and afflicted.

Vere languores nostros ipse tulit et dolores nostros ipse portavit et nos putavimus eum quasi leprosum et percussum a Deo et humiliatum

**53:5.** But he was wounded for our [iniquities](#), he was bruised for our [sins](#): the chastisement of our peace was upon him, and by his bruises we are healed.

Ipse autem vulneratus est propter iniquitates nostras adtritum est propter scelera nostra disciplina pacis nostrae super eum et livore eius sanati sumus

**53:6.** All we like sheep have gone astray, every one hath turned aside into his own way: and the [Lord](#) hath laid on him the [iniquity](#) of us all.

Omnes nos quasi oves erravimus unusquisque in viam suam declinavit et Dominus posuit in eo iniquitatem omnium nostrum

**53:7.** He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth.

Oblatus est quia ipse voluit et non aperuit os suum sicut ovis ad occisionem ducetur et quasi agnus coram tondente obmutescet et non aperiet os suum

**53:8.** He was taken away from distress, and from judgment: who shall declare his [generation](#)? because he is cut off out of the land of the living: for the wickedness of my people have I struck him.

De angustia et de iudicio sublatus est generationem eius quis enarrabit quia abscisus est de terra viventium propter scelus populi mei percussit eum

**53:9.** And he shall give the ungodly for his burial, and the rich for his death: because he hath done no [iniquity](#), neither was there deceit in his mouth.

Et dabit impios pro sepultura et divitem pro morte sua eo quod iniquitatem non fecerit neque dolus fuerit in ore eius

**53:10.** And the [Lord](#) was pleased to bruise him in infirmity: if he shall lay down his life for [sin](#), he shall see a longlived seed, and the will of the [Lord](#) shall be prosperous in his hand.

Et Dominus voluit conterere eum in infirmitate si posuerit pro peccato animam suam videbit semen longevum et voluntas Domini in manu eius dirigetur

**53:11.** Because his [soul](#) hath laboured, he shall see and be filled: by his [knowledge](#) shall this my [just](#) servant justify many, and he shall bear their [iniquities](#).

Pro eo quod laboravit anima eius videbit et saturabitur in scientia sua iustificabit ipse iustus servus meus multos et iniquitates eorum ipse portabit

**53:12.** Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his **soul** unto death, and was reputed with the **wicked**: and he hath borne the **sins** of many, and hath **prayed** for the transgressors.

Ideo dispertiam ei plurimos et fortium dividet spolia pro eo quod tradidit in morte animam suam et cum sceleratis reputatus est et ipse peccatum multorum tulit et pro transgressoribus rogavit

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## Isaias Chapter 54

### **The Gentiles, who were barren before, shall multiply in the church of Christ: from which God's mercy shall never depart.**

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**54:1.** Give praise, O thou barren, that bearest not: sing forth praise, and make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the [Lord](#).

Lauda sterilis quae non parvis decanta laudem et hinni quae non pariebas quoniam multi filii desertae magis quam eius quae habebat virum dicit Dominus

**54:2.** Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes.

Dilata locum tentorii tui et pelles tabernaculorum tuorum extende ne parcas longos fac funiculos tuos et clavos tuos consolida

**54:3.** For thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the [Gentiles](#), and shall inhabit the desolate cities.

Ad dexteram enim et ad levam penetrabis et semen tuum gentes hereditabit et civitates desertas inhabitabit

**54:4.** Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood.

Noli timere quia non confunderis neque erubescas non enim te pudebit quia confusionis adulescentiae tuae oblivisceris et obprobrii viduitatis tuae non recordaberis amplius

**54:5.** For he that made thee shall rule over thee, the [Lord](#) of [hosts](#) is his [name](#): and thy Redeemer, the [Holy One](#) of [Israel](#), shall be called the [God](#) of all the earth.

Quia dominabitur tui qui fecit te Dominus exercituum nomen eius et redemptor tuus Sanctus Israhel Deus omnis terrae vocabitur

**54:6.** For the [Lord](#) hath called thee as a [woman](#) forsaken and mourning in spirit, and as a wife cast off from her youth, said thy [God](#).

Quia ut mulierem derelictam et maerentem spiritu vocavit te Dominus et uxorem ab adulescentia abiectam dixit Deus tuus

**54:7.** For a small moment have I forsaken thee, but with great mercies will I gather thee.

Ad punctum in modico dereliqui te et in miserationibus magnis congregabo te

**54:8.** In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the [Lord](#) thy Redeemer.

In momento indignationis abscondi faciem meam parumper a te et in misericordia sempiterna misertus sum tui dixit redemptor tuus Dominus

**54:9.** This thing is to me as in the days of [Noe](#), to whom I [swore](#), that I would no more bring in the waters of [Noe](#) upon the earth: so have I sworn not to be [angry](#) with thee, and not to rebuke thee.

Sicut in diebus Noe istud mihi est cui iuravi ne inducerem aquas Noe ultra super terram sic iuravi ut non irascar tibi et non increpem te

**54:10.** For the mountains shall be moved, and the hills shall tremble; but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said the [Lord](#) that hath mercy on thee.

Montes enim commovebuntur et colles contremescent misericordia autem mea non recedet et foedus pacis meae non movebitur dixit miserator tuus Dominus

**54:11.** O [poor](#) little one, tossed with tempest, without all comfort, behold I will lay thy stones in order, and

will lay thy foundations with sapphires,

Paupercula tempestate convulsa absque ulla consolatione ecce ego sternam per ordinem lapides tuos et fundabo te in sapphyris

**54:12.** And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones.

Et ponam iaspidem propugnacula tua et portas tuas in lapides sculptos et omnes terminos tuos in lapides desiderabiles

**54:13.** All thy children shall be taught of the [Lord](#): and great shall be the peace of thy children.

Universos filios tuos doctos a Domino et multitudinem pacis filiis tuis

**54:14.** And thou shalt be founded in [justice](#): depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

Et in iustitia fundaberis recede procul a calumnia quia non timebis et a pavore quia non adpropinquabit tibi

**54:15.** Behold, an inhabitant shall come, who was not with me, he that was a stranger to thee before, shall be joined to thee.

Ecce accola veniet qui non erat mecum advena quondam tuus adiungetur tibi

**54:16.** Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work, and I have created the killer to destroy.

Ecce ego creavi fabrum sufflantem in igne prunas et proferentem vas in opus suum et ego creavi interfectorem ad disperdendum

**54:17.** No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the [Lord](#), and their [justice](#) with me, saith the [Lord](#).

Omne vas quod fictum est contra te non dirigitur et omnem linguam resistentem tibi in iudicio iudicabis haec hereditas servorum Domini et iustitia eorum apud me dicit Dominus

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## Isaias Chapter 55

### **God promises abundance of spiritual graces to the faithful, that shall believe in Christ out of all nations, and sincerely serve him.**

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**55:1.** All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price.

O omnes sitientes venite ad aquas et qui non habetis argentum properate emite et comedite venite emite absque argento et absque ulla commutatione vinum et lac

**55:2.** Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is **good**, and your **soul** shall be delighted in fatness.

Quare adpenditis argentum non in panibus et laborem vestrum non in saturitate audite audientes me et comedite bonum et delectabitur in crassitudine anima vestra

**55:3.** Incline your ear and come to me: hear and your **soul** shall live, and I will make an everlasting covenant with you, the faithful mercies of **David**.

Inclinate aurem vestram et venite ad me audite et vivet anima vestra et feriam vobis pactum sempiternum misericordias David fideles

**55:4.** Behold I have given him for a witness to the people, for a leader and a master to the **Gentiles**.

Ecce testem populis dedi eum ducem ac praeceptorem gentibus

**55:5.** Behold thou shalt call a nation, which thou knewest not: and the nations that **knew** not thee shall run to thee, because of the **Lord thy God**, and for the **Holy One** of **Israel**, for he hath **glorified** thee.

Ecce gentem quam nesciebas vocabis et gentes quae non cognoverunt te ad te current propter Dominum Deum tuum et Sanctum Israhel quia glorificavit te

**55:6.** Seek ye the **Lord**, while he may be found: call upon him, while he is near.

Quaerite Dominum dum inveniri potest invocate eum dum prope est

**55:7.** Let the **wicked** forsake his way, and the unjust **man** his thoughts, and let him return to the **Lord**, and he will have mercy on him, and to our **God**: for he is bountiful to forgive.

Derelinquat impius viam suam et vir iniquus cogitationes suas et revertatur ad Dominum et miserebitur eius et ad Deum nostrum quoniam multus est ad ignoscendum

**55:8.** For my thoughts are not your thoughts: nor your ways my ways, saith the **Lord**.

Non enim cogitationes meae cogitationes vestrae neque viae vestrae viae meae dicit Dominus

**55:9.** For as the **heavens** are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

Quia sicut exaltantur caeli a terra sic exaltatae sunt viae meae a viis vestris et cogitationes meae a cogitationibus vestris

**55:10.** And as the rain and the snow come down from **heaven**, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

Et quomodo descendit imber et nix de caelo et illuc ultra non revertitur sed inebriat terram et infundit eam et germinare eam facit et dat semen serenti et panem comedenti

**55:11.** So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it.

Sic erit verbum meum quod egredietur de ore meo non revertetur ad me vacuum sed faciet quaecumque volui et prosperabitur in his ad quae misi illud

**55:12.** For you shall go out with **joy**, and be led forth with peace: the mountains and the hills shall sing

praise before you, and all the trees of the country shall clap their hands.

Quia in laetitia egrediemini et in pace deducemini montes et colles cantabunt coram vobis laudem et omnia ligna regionis plaudent manu

**55:13.** Instead of the shrub, shall come up the fir tree, and instead of the nettle, shall come up the myrtle tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.

Pro saliuca ascendet abies et pro urtica crescet myrtus et erit Dominus nominatus in signum aeternum quod non auferetur

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## Isaias Chapter 56

### **God invites all to keep his commandments: the Gentiles that keep them shall be the people of God: the Jewish pastors are reproved.**

**56:1.** Thus saith the **Lord**: Keep ye judgment, and do **justice**: for my **salvation** is near to come, and my **justice** to be revealed.

Haec dicit Dominus custodite iudicium et facite iustitiam quia iuxta est salus mea ut veniat et iustitia mea ut reveletur

**56:2.** **Blessed** is the **man** that doth this, and the **son of man** that shall lay hold on this: that keepeth the **sabbath** from profaning it, that keepeth his hands from doing any **evil**.

Beatus vir qui facit hoc et filius hominis qui adprehendit istud custodiens sabbatum ne polluat illud custodiens manus suas ne faciat omne malum

**56:3.** And let not the son of the stranger, that adhereth to the **Lord**, speak, saying: The **Lord** will divide and separate me from his people. And let not the eunuch say: Behold I am a dry tree.

Et non dicat filius advenae qui adheret Domino dicens separatione dividet me Dominus a populo suo et non dicat eunuchus ecce ego lignum aridum

**56:4.** For thus saith the **Lord** to the eunuchs, They that shall keep my **sabbaths**, and shall choose the things that please me, and shall hold fast my covenant:

Quia haec dicit Dominus eunuchis qui custodierint sabbata mea et elegerint quae volui et tenuerint foedus meum

**56:5.** I will give to them in my house, and within my walls, a place, and a **name** better than sons and daughters: I will give them an everlasting **name** which shall never perish.

Dabo eis in domo mea et in muris meis locum et nomen melius a filiis et filiabus nomen sempiternum dabo eis quod non peribit

**56:6.** And the children of the stranger that adhere to the **Lord**, to worship him, and to **love** his **name**, to be his servants: every one that keepeth the **sabbath** from profaning it, and that holdeth fast my covenant:

Et filios advenae qui adherent Domino ut colant eum et diligant nomen eius ut sint ei in servos omnem custodientem sabbatum ne polluat illud et tenentem foedus meum

**56:7.** I will bring them into my **holy** mount, and will make them joyful in my house of **prayer**: their **holocausts**, and their victims shall please me upon my **altar**: for my house shall be called the house of **prayer**, for all nations.

Adducam eos in montem sanctum meum et laeticabo eos in domo orationis meae holocausta eorum et victimae eorum placebunt mihi super altari meo quia domus mea domus orationis vocabitur cunctis populis

**56:8.** The **Lord God**, who gathereth the **scattered of Israel**, saith: I will still gather unto him his congregation.

Ait Dominus Deus qui congregat dispersos Israhel adhuc congregabo ad eum congregatos eius

**56:9.** All ye beasts of the field come to devour, all ye beasts of the forest.

Omnes bestiae agri venite ad devorandum universae bestiae saltus

**56:10.** His watchmen are all blind, they are all **ignorant**: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams.

Speculatores eius caeci omnes nescierunt universi canes muti non valentes latrare videntes vana dormientes et amantes somnia

**56:11.** And most impudent dogs, they never had enough: the shepherds themselves **knew** no understanding: all have turned aside into their own way, every one after his own gain, from the first even

to the last.

Et canes inpudentissimi nescierunt saturitatem ipsi pastores ignoraverunt intellegentiam omnes in viam suam declinaverunt unusquisque ad avaritiam suam a summo usque ad novissimum

**56:12.** Come, let us take wine, and be filled with drunkenness: and it shall be as to day, so also to morrow, and much more.

Venite sumamus vinum et impleamur ebrietate et erit sicut hodie sic et cras et multo amplius

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## Isaias Chapter 57

### The infidelity of the Jews: their idolatry. Promises to humble penitents.

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**57:1.** The **just** perisheth, and no **man** layeth it to heart, and **men** of mercy are taken away, because there is none that understandeth; for the **just man** is taken away from before the face of **evil**.

*lustus perit et nemo est qui recogitet in corde suo et viri misericordiae colliguntur quia non est qui intellegat a facie enim malitiae collectus est iustus*

**57:2.** Let peace come, let him rest in his bed that hath walked in his uprightness.

*Veniat pax requiescat in cubili suo qui ambulavit in directione sua*

**57:3.** But draw near hither, you sons of the sorceress, the seed of the adulterer, and of the harlot.

*Vos autem accedite huc filii auguratricis semen adulteri et fornicariae*

**57:4.** Upon whom have you jested? upon whom have you opened your mouth wide, and put out your tongue? are not you **wicked** children, a **false** seed,

*Super quem lusistis super quem dilatastis os et eiecistis linguam numquid non vos filii scelesti semen mendax*

**57:5.** Who seek your comfort in **idols** under every green tree, sacrificing children in the torrents, under the high rocks?

*Qui consolamini in diis subter omne lignum frondosum immolantes parvulos in torrentibus subter imminentes petras*

**57:6.** In the parts of the torrent is thy portion, this is thy lot: and thou hast poured out libations to them, thou hast offered **sacrifice**. Shall I not be **angry** at these things?

*In partibus torrentis pars tua haec est sors tua et ipsis effudisti libamen obtulisti sacrificium numquid super his non indignabor*

**57:7.** Upon a high and lofty mountain thou hast laid thy bed, and hast gone up thither to offer victims.

*Super montem excelsum et sublimem posuisti cubile tuum et illuc ascendisti ut immolares hostias*

**57:8.** And behind the door, and behind the post thou hast set up thy remembrance: for thou hast discovered thyself near me, and hast received an adulterer: thou hast enlarged thy bed, and made a covenant with them: thou hast **loved** their bed with open hand.

*Et post ostium et retro postem posuisti memoriale tuum quia iuxta me discoperuisti et suscepisti adulterum dilatasti cubile tuum et pepigisti cum eis dilexisti stratum eorum manu aperta*

**57:9.** And thou hast adorned thyself for the king with **ointment**, and hast multiplied thy perfumes. Thou hast sent thy messengers far off, and wast debased even to hell.

*Et ornasti te regi unguento et multiplicasti pigmenta tua misisti legatos tuos procul et humiliata es usque ad inferos*

**57:10.** Thou hast been wearied in the multitude of thy ways: yet thou saidst not: I will rest: thou has found life of thy hand, therefore thou hast not asked.

*In multitudine viae tuae laborasti non dixisti quiescam vitam manus tuae invenisti propterea non rogasti*

**57:11.** For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten me.

*Pro quo sollicita timuisti quia mentita es et mei non es recordata neque cogitasti in corde tuo quia ego tacens et quasi non videns et mei oblita es*

**57:12.** I will declare thy **justice**, and thy works shall not profit thee.

Ego adnuntiabo iustitiam tuam et opera tua non proderunt tibi

**57:13.** When thou shalt cry, let thy companies deliver thee, but the wind shall carry them all off, a breeze shall take them away, but he that putteth his trust in me, shall inherit the land, and shall possess my **holy** mount.

Cum clamaveris liberent te congregati tui et omnes eos auferet ventus tollet aura qui autem fiduciam habet mei hereditabit terram et possidebit montem sanctum meum

**57:14.** And I will say: Make a way: give free passage, turn out of the path, take away the stumblingblocks out of the way of my people.

Et dicam viam facite praebete iter declinate de semita auferte offendicula de via populi mei

**57:15.** For thus saith the High and the Eminent that inhabiteth eternity: and his **name** is Holy, who dwelleth in the high and **holy** place, and with a contrite and **humble** spirit, to revive the spirit of the **humble**, and to revive the heart of the contrite.

Quia haec dicit Excelsus et Sublimis habitans aeternitatem et sanctum nomen eius in excelso et in sancto habitans et cum contrito et humili spiritu ut vivificet spiritum humilium et vivificet cor contritorum

**57:16.** For I will not contend for ever, neither will I be **angry** unto the end: because the spirit shall go forth from my face, and breathings I will make.

Non enim in sempiternum litigabo neque usque ad finem irascar quia spiritus a facie mea egredietur et flatus ego faciam

**57:17.** For the **iniquity** of his **covetousness** I was **angry**, and I struck him: I hid my face from thee, and was **angry**: and he went away wandering in his own heart.

Propter iniquitatem avaritiae eius iratus sum et percussi eum abscondi et indignatus sum et abiit vagus in via cordis sui

**57:18.** I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

Vias eius vidi et dimisi eum et reduxi eum et reddidi consolationes ipsi et lugentibus eius

**57:19.** I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, said the **Lord**, and I healed him.

Creavi fructum labiorum pacem pacem ei qui longe est et qui prope dixit Dominus et sanavi eum

**57:20.** But the **wicked** are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire.

Impii autem quasi mare fervens quod quiescere non potest et redundant fluctus eius in conculcationem et lutum

**57:21.** There is no peace to the **wicked**, saith the **Lord God**.

Non est pax dixit Deus meus impiis

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## Isaias Chapter 58

### God rejects the hypocritical fasts of the Jews: recommends works of mercy, and sincere godliness.

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**58:1.** Cry, cease not, lift up thy voice like a trumpet, and show my people their [wicked](#) doings, and the [house of Jacob](#) their [sins](#).

Clama ne cesses quasi tuba exalta vocem tuam et adnuntia populo meo scelera eorum et domui Iacob peccata eorum

**58:2.** For they seek me from day to day, and desire to [know](#) my ways, as a nation that hath done [justice](#), and hath not forsaken the judgment of their [God](#): they ask of me the judgments of [justice](#): they are willing to approach to [God](#).

Me etenim de die in diem quaerunt et scire vias meas volunt quasi gens quae iustitiam fecerit et quae iudicium Dei sui non reliquerit rogant me iudicia iustitiae adpropinquare Deo volunt

**58:3.** Why have we [fasted](#), and thou hast not regarded: have we [humbled](#) our [souls](#), and thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors.

Quare ieiunavimus et non aspexisti humiliavimus animam nostram et nescisti ecce in die ieiunii vestri invenitur voluntas et omnes debitores vestros repetitis

**58:4.** Behold you fast for debates and strife, and strike with the fist [wickedly](#). Do not fast as you have done until this day, to make your cry to be heard on high.

Ecce ad lites et contentiones ieiunatis et percutitis pugno impie nolite ieiunare sicut usque ad hanc diem ut audiatur in excelso clamor vester

**58:5.** Is this such a [fast](#) as I have chosen: for a [man](#) to afflict his [soul](#) for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a [fast](#), and a day acceptable to the [Lord](#)?

Numquid tale est ieiunium quod elegi per diem adfligere hominem animam suam numquid contorquere quasi circulum caput suum et saccum et cinerem sternere numquid istud vocabis ieiunium et diem acceptabilem Domino

**58:6.** Is not this rather the fast that I have chosen? loose the bands of [wickedness](#), undo the bundles that oppress, let them that are broken go free, and break asunder every burden.

Nonne hoc est magis ieiunium quod elegi dissolve conligationes impietatis solve fasciculos deprimentes dimitte eos qui confracti sunt liberos et omne onus disrumpe

**58:7.** Deal thy bread to the hungry, and bring the [needy](#) and the harbourless into thy house: when thou shalt see one naked, cover him, and [despise](#) not thy own flesh.

Frangere esurienti panem tuum et egenos vagosque induc in domum tuam cum videris nudum operi eum et carnem tuam ne despexeris

**58:8.** Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy [justice](#) shall go before thy face, and the [glory](#) of the [Lord](#) shall gather thee up.

Tunc erumpet quasi mane lumen tuum et sanitas tua citius orietur et anteibit faciem tuam iustitia tua et gloria Domini colliget te

**58:9.** Then shalt thou call, and the [Lord](#) shall hear: thou shalt cry, and he shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not.

Tunc invocabis et Dominus exaudiet clamabis et dicet ecce adsum si abstuleris de medio tui catenam et desieris digitum extendere et loqui quod non prodest

**58:10.** When thou shalt pour out thy [soul](#) to the hungry, and shalt satisfy the afflicted [soul](#), then shall thy

light rise up in darkness, and thy darkness shall be as the noonday.

Cum effuderis esurienti animam tuam et animam adflictam repleveris orietur in tenebris lux tua et tenebrae tuae erunt sicut meridies

**58:11.** And the **Lord** will give thee rest continually, and will fill thy **soul** with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. Et requiem tibi dabit Dominus semper et implebit splendoribus animam tuam et ossa tua liberabit et eris quasi hortus inriguus et sicut fons aquarum cuius non deficient aquae

**58:12.** And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundation of **generation** and **generation**: and thou shalt be called the repairer of the fences, turning the paths into rest. Et aedificabuntur in te deserta saeculorum fundamenta generationis et generationis suscitabis et vocaberis aedificator sepium avertens semitas in quietem

**58:13.** If thou turn away thy foot from the **sabbath**, from doing thy own will in my **holy** day, and call the **sabbath** delightful, and the **holy** of the **Lord glorious**, and **glorify** him, while thou dost not thy own ways, and thy own will is not found, to speak a word: Si averteris a sabbato pedem tuum facere voluntatem tuam in die sancto meo et vocaveris sabbatum delicatum et sanctum Domini gloriosum et glorificaveris eum dum non facis vias tuas et non invenitur voluntas tua ut loquaris sermonem

**58:14.** Then shalt thou be delighted in the **Lord**, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of **Jacob** thy father. For the mouth of the **Lord** hath spoken it. Tunc delectaberis super Domino et sustollam te super altitudines terrae et cibabo te hereditate Iacob patris tui os enim Domini locutum est

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## Isaias Chapter 59

**The dreadful evil of sin is displayed, as the great obstacle to all good from God: yet he will send a Redeemer, and make an everlasting covenant with his church.**

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**59:1.** Behold the hand of the [Lord](#) is not shortened that it cannot save, neither is his ear heavy that it cannot hear.

Ecce non est abbreviata manus Domini ut salvare nequeat neque adgravata est auris eius ut non exaudiat

**59:2.** But your [iniquities](#) have divided between you and your [God](#), and your [sins](#) have hid his face from you that he should not hear.

Sed iniquitates vestrae diviserunt inter vos et Deum vestrum et peccata vestra absconderunt faciem eius a vobis ne exaudiret

**59:3.** For your hands are defiled with blood, and your fingers with [iniquity](#): your lips have spoken lies, and your tongue uttereth [iniquity](#).

Manus enim vestrae pollutae sunt sanguine et digiti vestri iniquitate labia vestra locuta sunt mendacium et lingua vestra iniquitatem fatur

**59:4.** There is none that calleth upon [justice](#), neither is there any one that judgeth [truly](#): but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth [iniquity](#).

Non est qui invocet iustitiam neque est qui iudicet vere sed confidunt in nihili et loquuntur vanitates conceperunt laborem et pepererunt iniquitatem

**59:5.** They have broken the eggs of asps, and have woven the webs of spiders: he that shall eat of their eggs, shall die: and that which is brought out, shall be hatched into a basilisk.

Ova aspidum ruperunt et telas aranae texuerunt qui comederit de ovis eorum morietur et quod confotum est erumpet in regulum

**59:6.** Their webs shall not be for clothing, neither shall they cover themselves with their works: their works are unprofitable works, and the work of [iniquity](#) is in their hands.

Telae eorum non erunt in vestimentum neque operientur operibus suis opera eorum opera inutilia et opus iniquitatis in manibus eorum

**59:7.** Their feet run to [evil](#), and make haste to shed innocent blood: their thoughts are unprofitable thoughts: wasting and destruction are in their ways.

Pedes eorum ad malum currunt et festinant ut effundant sanguinem innocentem cogitationes eorum cogitationes inutiles vastitas et contritio in viis eorum

**59:8.** They have not [known](#) the way of peace, and there is no judgment in their steps: their paths are become crooked to them, every one that treadeth in them [knoweth](#) no peace.

Viam pacis nescierunt et non est iudicium in gressibus eorum semitae eorum incurvatae sunt eis omnis qui calcat in ea ignorat pacem

**59:9.** Therefore is judgment far from us, and [justice](#) shall not overtake us. We looked for light, and behold darkness: brightness, and we have walked in the dark.

Propter hoc elongatum est iudicium a nobis et non adprehendet nos iustitia expectavimus lucem et ecce tenebrae splendorem et in tenebris ambulavimus

**59:10.** We have groped for the wall, and like the blind we have groped as if we had no eyes: we have stumbled at noonday as in darkness, we are in dark places, as dead [men](#).

Palpavimus sicut caeci parietem et quasi absque oculis adtrectavimus inpegimus meridie quasi in tenebris in caligosis quasi mortui

**59:11.** We shall roar all of us like bears, and shall lament as mournful doves. We have looked for judgment, and there is none: for **salvation**, and it is far from us.

Rugiemus quasi ursi omnes et quasi columbae meditantem gememus expectavimus iudicium et non est salutem et elongata est a nobis

**59:12.** For our **iniquities** are multiplied before thee, and our **sins** have testified against us: for our **wicked** doings are with us, and have **known** our **iniquities**:

Multiplicatae sunt enim iniquitates nostrae coram te et peccata nostra responderunt nobis quia scelera nostra nobiscum et iniquitates nostras cognovimus

**59:13.** In **sinning** and lying against the **Lord**: and we have turned away so that we went not after our **God**, but spoke calumny and transgression: we have conceived, and uttered from the heart, words of falsehood.

Peccare et mentiri contra Dominum et aversi sumus ne iremus post tergum Dei nostri ut loqueremur calumniam et transgressionem concepimus et locuti sumus de corde verba mendacii

**59:14.** And judgment is turned away backward, and **justice** hath stood far off: because **truth** hath fallen down in the street, and equity could not come in.

Et conversum est retrorsum iudicium et iustitia longe stetit quia corrui in platea veritas et aequitas non potuit ingredi

**59:15.** And **truth** hath been forgotten: and he that departed from **evil**, lay open to be a prey: and the **Lord** saw, and it appeared **evil** in his eyes, because there is no judgment.

Et facta est veritas in oblivione et qui recessit a malo praedae patuit et vidit Dominus et malum apparuit in oculis eius quia non est iudicium

**59:16.** And he saw that there is not a **man**: and he stood astonished, because there is none to oppose himself: and his own arm brought **salvation** to him, and his own **justice** supported him.

Et vidit quia non est vir et aporiatum est quia non est qui occurrat et salvavit sibi brachium suum et iustitia eius ipsa confirmavit eum

**59:17.** He put on **justice** as a breastplate, and a helmet of **salvation** upon his head: he put on the garments of vengeance, and was clad with **zeal** as with a cloak.

Indutus est iustitia ut lorica et galea salutis in capite eius indutus est vestimentis ultionis et opertus est quasi pallio zeli

**59:18.** As unto revenge, as it were to repay **wrath** to his adversaries, and a reward to his enemies: he will repay the like to the islands.

Sicut ad vindictam quasi ad retributionem indignationis hostibus suis et vicissitudinem inimicis suis insulis vicem reddet

**59:19.** And they from the west, shall fear the **name** of the **Lord**: and they from the rising of the sun, his **glory** when he shall come as a **violent** stream, which the **spirit of the Lord** driveth on:

Et timebunt qui ab occidente nomen Domini et qui ab ortu solis gloriam eius cum venerit quasi fluvius violentus quem spiritus Domini cogit

**59:20.** And there shall come a **redeemer** to Sion, and to them that return from **iniquity** in **Jacob**, saith the **Lord**.

Et venerit Sion redemptor et eis qui redeunt ab iniquitate in Iacob dicit Dominus

**59:21.** This is my covenant with them, saith the **Lord**: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the **Lord**, from henceforth and for ever.

Hoc foedus meum cum eis dicit Dominus spiritus meus qui est in te et verba mea quae posui in ore tuo non recedent de ore tuo et de ore seminis tui et de ore seminis seminis tui dixit Dominus amodo et usque in sempiternum

**This is my covenant, etc...** Note here a clear **promise of perpetual orthodoxy to the church of Christ.**

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## Isaias Chapter 60

**The light of true faith shall shine forth in the church of Christ, and shall be spread through all nations, and continue for all ages.**

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**60:1.** Arise, be enlightened, O [Jerusalem](#): for thy light is come, and the [glory](#) of the [Lord](#) is risen upon thee.

Surge inluminare quia venit lumen tuum et gloria Domini super te orta est

**60:2.** For behold darkness shall cover the earth, and a mist the people: but the [Lord](#) shall arise upon thee, and his [glory](#) shall be seen upon thee.

Quia ecce tenebrae operient terram et caligo populos super te autem orietur Dominus et gloria eius in te videbitur

**60:3.** And the [Gentiles](#) shall walk in thy light, and kings in the brightness of thy rising.

Et ambulabunt gentes in lumine tuo et reges in splendore ortus tui

**60:4.** Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

Leva in circuitu oculos tuos et vide omnes isti congregati sunt venerunt tibi filii tui de longe venient et filiae tuae in latere sugent

**60:5.** Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the [Gentiles](#) shall come to thee.

Tunc videbis et afflues et mirabitur et dilatabitur cor tuum quando conversa fuerit ad te multitudo maris fortitudo gentium venerit tibi

**60:6.** The multitude of camels shall cover thee, the dromedaries of [Madian](#) and [Epha](#): all they from [Saba](#) shall come, bringing gold and frankincense: and showing forth praise to the [Lord](#).

Inundatio camelorum operiet te dromedariae Madian et Efa omnes de Saba venient aurum et tus deferentes et laudem Domino adnuntiantes

**60:7.** All the flocks of [Cedar](#) shall be gathered together unto thee, the rams of [Nabaioth](#) shall minister to thee: they shall be offered upon my acceptable [altar](#), and I will [glorify](#) the house of my majesty.

Omne pecus Cedar congregabitur tibi arietes Nabaioth ministrabunt tibi offerentur super placabili altari meo et domum maiestatis meae glorificabo

**60:8.** Who are these, that fly as clouds, and as doves to their windows?

Qui sunt isti qui ut nubes volant et quasi columbae ad fenestras suas

**60:9.** For, the islands wait for me, and the ships of the sea in the beginning: that I may bring thy sons from afar: their silver, and their gold with them, to the [name](#) of the [Lord thy God](#), and to the [Holy One](#) of [Israel](#), because he hath [glorified](#) thee.

Me enim insulae expectant et naves maris in principio ut adducam filios tuos de longe argentum eorum et aurum eorum cum eis nomini Domini Dei tui et Sancto Israhel quia glorificavit te

**60:10.** And the children of strangers shall build up thy walls, and their kings shall minister to thee: for in my [wrath](#) have I struck thee, and in my reconciliation have I had mercy upon thee.

Et aedificabunt filii peregrinorum muros tuos et reges eorum ministrabunt tibi in indignatione enim mea percussi te et in reconciliatione mea misertus sum tui

**60:11.** And thy gates shall be open continually: they shall not be shut day nor night, that the strength of the [Gentiles](#) may be brought to thee, and their kings may be brought.

Et aperientur portae tuae iugiter die et nocte non claudentur ut adferatur ad te fortitudo gentium et reges earum adducantur

**60:12.** For the nation and the kingdom that will not serve thee, shall perish: and the **Gentiles** shall be wasted with desolation.

Gens enim et regnum quod non servierit tibi peribit et gentes solitudine vastabuntur

**60:13.** The **glory** of Libanus shall come to thee, the fir tree, and the box tree, and the pine tree together, to beautify the place of my sanctuary: and I will **glorify** the place of my feet.

Gloria Libani ad te veniet abies et buxus et pinus simul ad ornandum locum sanctificationis meae et locum pedum meorum glorificabo

**60:14.** And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the **Lord**, the Sion of the **Holy One of Israel**.

Et venient ad te curvi filii eorum qui humiliaverunt te et adorabunt vestigia pedum tuorum omnes qui detrahebant tibi et vocabunt te civitatem Domini Sion Sancti Israhel

**60:15.** Because thou wast forsaken, and **hated**, and there was none that passed through thee, I will make thee to be an everlasting **glory**, a **joy** unto **generation** and **generation**:

Pro eo quod fuisti derelicta et odio habita et non erat qui per te transiret ponam te in superbiam saeculorum gaudium in generationem et generationem

**60:16.** And thou shalt suck the milk of the **Gentiles**, and thou shalt be nursed with the breasts of kings: and thou shalt **know** that I am the **Lord** thy Saviour, and thy Redeemer, the **Mighty One of Jacob**.

Et suges lac gentium et mamilla regum lactaberis et scies quia ego Dominus salvans te et redemptor tuus Fortis Iacob

**60:17.** For brass I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers **justice**.

Pro aere adferam aurum et pro ferro adferam argentum et pro lignis aes et pro lapidibus ferrum et ponam visitationem tuam pacem et praepositos tuos iustitiam

**60:18.** Iniquity shall no more be heard in thy land, wasting nor destruction in thy borders, and **salvation** shall possess thy walls, and praise thy gates.

Non audietur ultra iniquitas in terra tua vastitas et contritio in terminis tuis et occupabit salus muros tuos et portas tuas laudatio

**60:19.** Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the **Lord** shall be unto thee for an everlasting light, and thy **God** for thy **glory**.

Non erit tibi amplius sol ad lucendum per diem nec splendor lunae inluminabit te sed erit tibi Dominus in lucem sempiternam et Deus tuus in gloriam tuam

**Thou shalt no more, etc...** In this latter part of the chapter, the **prophet** passes from the illustrious **promises** made to the church militant on earth, to the **glory** of the church triumphant in **heaven**.

**60:20.** Thy sun shall go down no more, and thy moon shall not decrease: for the **Lord** shall be unto thee for an everlasting light, and the days of thy mourning shall be ended.

Non occidet ultra sol tuus et luna tua non minuetur quia Dominus erit in lucem sempiternam et conplebuntur dies luctus tui

**60:21.** And thy people shall be all **just**, they shall inherit the land for ever, the branch of my planting, the work of my hand to **glorify** me.

Populus autem tuus omnes iusti in perpetuum hereditabunt terram germen plantationis meae opus manus meae ad glorificandum

**60:22.** The least shall become a thousand, and a little one a most strong nation: I the **Lord** will suddenly do this thing in its time.

Minimus erit in mille et parvulus in gentem fortissimam ego Dominus in tempore eius subito faciam istud

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## Isaias Chapter 61

### The office of Christ: the mission of the Apostles; the happiness of their converts.

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**61:1.** The [spirit of the Lord](#) is upon me, because the [Lord](#) hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.

Spiritus Domini super me eo quod unxerit Dominus me ad adnuntiandum mansuetis misit me ut mederer contritis corde et praedicarem captivis indulgentiam et clausis apertionem

**61:2.** To proclaim the acceptable year of the [Lord](#), and the day of vengeance of our [God](#): to comfort all that mourn:

Ut praedicarem annum placabilem Domini et diem ultionis Deo nostro ut consolarer omnes lugentes

**61:3.** To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of [joy](#) for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of [justice](#), the planting of the [Lord](#) to [glorify](#) him.

Ut ponerem lugentibus Sion et darem eis coronam pro cinere oleum gaudii pro luctu pallium laudis pro spiritu maeroris et vocabuntur in ea fortes iustitiae plantatio Domini ad glorificandum

**61:4.** And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for [generation](#) and [generation](#).

Et aedificabunt deserta a saeculo et ruinas antiquas erigent et instaurabunt civitates desertas dissipatas in generationem et generationem

**61:5.** And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandman, and the dressers of your vines.

Et stabunt alieni et pascent pecora vestra et filii peregrinorum agricolae et vinitores vestri erunt

**61:6.** But you shall be called the [priests](#) of the [Lord](#): to you it shall be said: Ye ministers of our [God](#): you shall eat the riches of the [Gentiles](#), and you shall [pride](#) yourselves in their [glory](#).

Vos autem sacerdotes Domini vocabimini ministri Dei nostri dicetur vobis fortitudinem gentium comedetis et in gloria earum superbietis

**61:7.** For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting [joy](#) shall be unto them.

Pro confusione vestra duplici et rubore laudabunt partem eorum propter hoc in terra sua duplicia possidebunt laetitia sempiterna erit eis

**61:8.** For I am the [Lord](#) that [love](#) judgment, and [hate](#) robbery in a [holocaust](#): and I will make their work in [truth](#), and I will make a perpetual covenant with them.

Quia ego Dominus diligens iudicium odio habens rapinam in holocausto et dabo opus eorum in veritate et foedus perpetuum feriam eis

**61:9.** And they shall [know](#) their seed among the [Gentiles](#), and their offspring in the midst of peoples: all that shall see them, shall [know](#) them, that these are the seed which the [Lord](#) hath [blessed](#).

Et scietur in gentibus semen eorum et germen eorum in medio populorum omnes qui viderint eos cognoscent eos quia isti sunt semen cui benedixit Dominus

**61:10.** I will greatly rejoice in the [Lord](#), and my [soul](#) shall be joyful in my [God](#): for he hath clothed me with the garments of [salvation](#): and with the robe of [justice](#) he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her [jewels](#).

Gaudens gaudebo in Domino et exultabit anima mea in Deo meo quia induit me vestimentis salutis et indumento iustitiae circumdedit me quasi sponsum decoratum corona et quasi sponsam ornatam monilibus

suis

**61:11.** For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the [Lord God](#) make [justice](#) to spring forth, and praise before all the nations.

Sicut enim terra profert germen suum et sicut hortus semen suum germinat sic Dominus Deus germinabit iustitiam et laudem coram universis gentibus

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## Isaias Chapter 62

**The prophet will not cease from preaching Christ: to whom all nations shall be converted: and whose church shall continue for ever.**

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**62:1.** For Sion's sake I will not hold my peace, and for the sake of [Jerusalem](#), I will not rest till her [just](#) one come forth as brightness, and her saviour be lighted as a lamp.

Propter Sion non tacebo et propter Hierusalem non quiescam donec egrediatur ut splendor iustus eius et salvator eius ut lampas accendatur

**62:2.** And the [Gentiles](#) shall see thy [just](#) one, and all kings thy [glorious](#) one: and thou shalt be called by a new [name](#), which the mouth of the [Lord](#) shall [name](#).

Et videbunt gentes iustum tuum et cuncti reges inclitum tuum et vocabitur tibi nomen novum quod os Domini nominabit

**62:3.** And thou shalt be a crown of [glory](#) in the hand of the [Lord](#), and a royal diadem in the hand of thy [God](#).

Et eris corona gloriae in manu Domini et diadema regni in manu Dei tui

**62:4.** Thou shalt no more be called Forsaken: and thy land shall no more be called Desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the [Lord](#) hath been well pleased with thee: and thy land shall be inhabited.

Non vocaberis ultra Derelicta et terra tua non vocabitur amplius Desolata sed vocaberis Voluntas mea in ea et terra tua Inhabitata quia conplacuit Domino in te et terra tua inhabitabitur

**62:5.** For the young man shall dwell with the [virgin](#), and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy [God](#) shall rejoice over thee.

Habitabit enim iuvenis cum virgine et habitabunt in te filii tui et gaudebit sponsus super sponsam gaudebit super te Deus tuus

**62:6.** Upon thy walls, O [Jerusalem](#), I have appointed watchmen all the day, and all the night, they shall never hold their peace. You that are mindful of the [Lord](#), hold not your peace,

Super muros tuos Hierusalem constitui custodes tota die et tota nocte perpetuo non tacebunt qui reminiscimini Domini ne taceatis

**62:7.** And give him no silence till he establish, and till he make [Jerusalem](#) a praise in the earth.

Et ne detis silentium ei donec stabiliat et donec ponat Hierusalem laudem in terra

**62:8.** The [Lord](#) hath sworn by his right hand, and by the arm of his strength: Surely I will no more give thy corn to be meat for thy enemies: and the sons of the strangers shall not drink thy wine, for which thou hast laboured.

Iuravit Dominus in dextera sua et in brachio fortitudinis suae si dedero triticum tuum ultra cibum inimicis tuis et si biberint filii alieni vinum tuum in quo laborasti

**62:9.** For they that gather it, shall eat it, and shall praise the [Lord](#): and they that bring it together, shall drink it in my [holy courts](#).

Quia qui congregabunt illud comedent et laudabunt Dominum et qui conportant illud bibent in atriis sanctis meis

**62:10.** Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

Transite transite per portas praeparate viam populo planum facite iter et eligite lapides elevate signum ad populos

**62:11.** Behold the **Lord** hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him.

Ecce Dominus auditum fecit in extremis terrae dicite filiae Sion ecce salvator tuus venit ecce merces eius cum eo et opus eius coram illo

**62:12.** And they shall call them, The **holy** people, the **redeemed** of the **Lord**. But thou shalt be called: A city sought after, and not forsaken.

Et vocabunt eos Populus sanctus Redempti a Domino tu autem vocaberis Quaesita civitas et non Derelicta

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## Isaias Chapter 63

### Christ's victory over his enemies: his mercies to his people: their complaint.

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**63:1.** Who is this that cometh from [Edom](#), with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. I, that speak [justice](#), and am a defender to save.

Quis est iste qui venit de Edom tinctis vestibus de Bosra iste formosus in stola sua gradiens in multitudo fortitudinis suae ego qui loquor iustitiam et propugnator sum ad salvandum

**Edom...** [Edom](#) and Bosra (a strong city of [Edom](#)) are here taken in a mystical sense for the enemies of [Christ](#) and his church.

**63:2.** Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

Quare ergo rubrum est indumentum tuum et vestimenta tua sicut calcantium in torculari

**63:3.** I have trodden the winepress alone, and of the [Gentiles](#) there is not a [man](#) with me: I have trampled on them in my indignation, and have trodden them down in my [wrath](#), and their blood is sprinkled upon my garments, and I have stained all my apparel.

Torcular calcavi solus et de gentibus non est vir mecum calcavi eos in furore meo et conculcavi eos in ira mea et aspersus est sanguis eorum super vestimenta mea et omnia indumenta mea inquinavi

**63:4.** For the day of vengeance is in my heart, the year of my [redemption](#) is come.

Dies enim ultionis in corde meo annus redemptionis meae venit

**63:5.** I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

Circumspexi et non erat auxiliator quaesivi et non fuit qui adjuvaret et salvavit mihi brachium meum et indignatio mea ipsa auxiliata est mihi

**63:6.** And I have trodden down the people in my [wrath](#), and have made them drunk in my indignation, and have brought down their strength to the earth.

Et conculcavi populos in furore meo et inebriavi eos in indignatione mea et detraxi in terra virtutem eorum

**63:7.** I will remember the tender mercies of the [Lord](#), the praise of the [Lord](#) for all the things that the [Lord](#) hath bestowed upon us, and for the multitude of his [good](#) things to the [house of Israel](#), which he hath given them according to his kindness, and according to the multitude of his mercies.

Miserationum Domini recordabor laudem Domini super omnibus quae reddidit nobis Dominus et super multitudinem bonorum domui Israhel quae largitus est eis secundum indulgentiam suam et secundum multitudinem misericordiarum suarum

**63:8.** And he said: Surely they are my people, children that will not deny: so he became their saviour.

Et dixit verumtamen populus meus est filii non negantes et factus est eis salvator

**63:9.** In all their affliction he was not troubled, and the [angel](#) of his presence saved them: in his [love](#), and in his mercy he [redeemed](#) them, and he carried them and lifted them up all the days of old.

In omni tribulatione eorum non est tribulatus et angelus faciei eius salvavit eos in dilectione sua et in indulgentia sua ipse redemit eos et portavit eos et levavit eos cunctis diebus saeculi

**63:10.** But they provoked to [wrath](#), and afflicted the spirit of his Holy One: and he was turned to be their enemy, and he fought against them.

Ipsi autem ad iracundiam provocaverunt et adflixerunt spiritum Sancti eius et conversus est eis in inimicum et ipse debellavit eos

**63:11.** And he remembered the days of old of [Moses](#), and of his people: Where is he that brought them up out of the sea, with the shepherds of his flock? where is he that put in the midst of them the spirit of his Holy One?

Et recordatus est dierum saeculi Mosi populi sui ubi est qui eduxit eos de mari cum pastoribus gregis sui ubi est qui posuit in medio eius spiritum Sancti sui

**63:12.** He that brought out **Moses** by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting **name**.

Qui eduxit ad dexteram Mosen brachio maiestatis suae qui scidit aquas ante eos ut faceret sibi nomen sempiternum

**63:13.** He that led them out through the **deep**, as a horse in the **wilderness** that stumbleth not.

Qui duxit eos per abyssos quasi equum in deserto non inpingentem

**63:14.** As a beast that goeth down in the field, the **spirit of the Lord** was their leader: so didst thou lead thy people to make thyself a **glorious name**.

Quasi animal in campo descendens spiritus Domini ductor eius fuit sic adduxisti populum tuum ut faceres tibi nomen gloriae

**63:15.** Look down from **heaven**, and behold from thy **holy** habitation and the place of thy **glory**: where is thy **zeal**, and thy strength, the multitude of thy bowels, and of thy mercies? they have held back themselves from me.

Adtende de caelo et vide de habitaculo sancto tuo et gloriae tuae ubi est zelus tuus et fortitudo tua multitudo viscerum tuorum et miserationum tuarum super me continuerunt se

**They have held back, etc...** This is spoken by the **prophet** in the person of the **Jews** at the time when, for their **sins**, they were given up to their enemies.

**63:16.** For thou art our father, and **Abraham** hath not **known** us, and **Israel** hath been **ignorant** of us: thou, O **Lord**, art our father, our **redeemer**, from everlasting is thy **name**.

Tu enim pater noster et Abraham nescivit nos et Israhel ignoravit nos tu Domine pater noster redemptor noster a saeculo nomen tuum

**Abraham hath not know us, etc...** That is, **Abraham** will not now acknowledge us for his children, by reason of our degeneracy; but thou, O **Lord**, art our **true** father and our **redeemer**, and no other can be called our parent in comparison with thee.

**63:17.** Why hast thou made us to **err**, O **Lord**, from thy ways: why hast thou hardened our heart, that we should not fear thee? return for the sake of thy servants, the tribes of thy inheritance.

Quare errare nos fecisti Domine de viis tuis indurasti cor nostrum ne timeremus te convertere propter servos tuos tribus hereditatis tuae

**Made us to err, etc. Hardened our heart, etc...** The meaning is, that **God** in punishment of their great and manifold crimes, and their long abuse of his mercy and **grace**, had withdrawn his **graces** from them, and so given them up to **error** and hardness of heart.

**63:18.** They have possessed thy **holy** people as nothing: our enemies have trodden down thy sanctuary.

Quasi nihilum possederunt populum sanctum tuum hostes nostri conculcaverunt sanctificationem tuam

**63:19.** We are become as in the beginning, when thou didst not rule over us, and when we were not called by thy **name**.

Facti sumus quasi in principio cum non dominareris nostri neque invocaretur nomen tuum super nos

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## Isaias Chapter 64

### The prophet prays for the release of his people; and for the remission of their sins.

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**64:1.** O that thou wouldst rend the [heavens](#), and wouldst come down: the mountains would melt away at thy presence.

Utinam dirumperes caelos et descenderes a facie tua montes defluerent

**64:2.** They would melt as at the burning of fire, the waters would burn with fire, that thy [name](#) might be made [known](#) to thy enemies: that the nations might tremble at thy presence.

Sicut exustio ignis tabescerent aquae arderent igni ut notum fieret nomen tuum inimicis tuis a facie tua gentes turbarentur

**64:3.** When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away.

Cum feceris mirabilia non sustinebimus descendisti et a facie tua montes defluerunt

**64:4.** From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O [God](#), besides thee, what things thou hast prepared for them that wait for thee.

A saeculo non audierunt neque auribus perceperunt oculus non vidit Deus absque te quae praeparasti expectantibus te

**64:5.** Thou hast met him that rejoiceth, and doth [justice](#): in thy ways they shall remember thee: behold thou art [angry](#), and we have [sinned](#): in them we have been always, and we shall be saved.

Occurristi laetanti et facienti iustitiam in viis tuis recordabuntur tui ecce tu iratus es et peccavimus in ipsis fuimus semper et salvabimur

**64:6.** And we are all become as one [unclean](#), and all our justices as the rag of a menstruous [woman](#): and we have all fallen as a leaf, and our [iniquities](#), like the wind, have taken us away.

Et facti sumus ut inmundus omnes nos quasi pannus menstruatae universae iustitiae nostrae et cecidimus quasi folium universi et iniquitates nostrae quasi ventus abstulerunt nos

**Our justices, etc...** That is, the works by which we pretended to make ourselves [just](#). This is spoken particularly of the [sacrifices](#), [sacraments](#), and [ceremonies](#) of the [Jews](#), after the [death of Christ](#), and the promulgation of the new law.

**64:7.** There is none that calleth upon thy [name](#): that riseth up, and taketh hold of thee: thou hast hid thy face from us, and hast crushed us in the hand of our [iniquity](#).

Non est qui invocet nomen tuum qui consurgat et teneat te abscondisti faciem tuam a nobis et adlisti nos in manu iniquitatis nostrae

**64:8.** And now, O [Lord](#), thou art our father, and we are clay: and thou art our maker, and we all are the works of thy hands.

Et nunc Domine pater noster es tu nos vero lutum et fctor noster et opera manuum tuarum omnes nos

**64:9.** Be not very [angry](#), O [Lord](#), and remember no longer our [iniquity](#): behold, see we are all thy people.

Ne irascaris Domine satis et ne ultra memineris iniquitatis ecce respice populus tuus omnes nos

**64:10.** The city of thy sanctuary is become a [desert](#), Sion is made a [desert](#), [Jerusalem](#) is desolate.

Civitas sancti tui facta est deserta Sion deserta facta est Hierusalem desolata

**64:11.** The house of our [holiness](#), and of our [glory](#), where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

Domus sanctificationis nostrae et gloriae nostrae ubi laudaverunt te patres nostri facta est in exustionem ignis et omnia desiderabilia nostra versa sunt in ruinas

**64:12.** Wilt thou refrain thyself, O [Lord](#), upon these things, wilt thou hold thy peace, and afflict us vehemently?

Numquid super his continebis te Domine tacebis et adfliges nos vehementer

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## Isaias Chapter 65

**The Gentiles shall seek and find Christ, but the Jews will persecute him, and be rejected, only a remnant shall be reserved. The church shall multiply, and abound with graces.**

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**65:1.** They have sought me that before asked not for me, they have found me that sought me not. I said: Behold me, behold me, to a nation that did not call upon my [name](#).

Quaesierunt me qui ante non interrogabant invenerunt qui non quaesierunt me dixi ecce ego ecce ego ad gentem quae non vocabat nomen meum

**65:2.** I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not [good](#) after their own thoughts.

Expandi manus meas tota die ad populum incredulum qui graditur in via non bona post cogitationes suas

**65:3.** A people that continually provoke me to [anger](#) before my face, that immolate in gardens, and [sacrifice](#) upon bricks.

Populus qui ad iracundiam provocat me ante faciem meam semper qui immolant in hortis et sacrificant super lateres

**65:4.** That dwell in sepulchres, and sleep in the [temple](#) of [idols](#): that eat swine's flesh, and profane broth is in their vessels.

Qui habitant in sepulchris et in delubris idolorum dormiunt qui comedunt carnem suillam et ius profanum in vasis eorum

**65:5.** That say: Depart from me, come not near me, because thou art [unclean](#): these shall be smoke in my [anger](#), a fire burning all the day.

Qui dicunt recede a me non adpropinques mihi quia immundus es isti fumus erunt in furore meo ignis ardens tota die

**65:6.** Behold it is written before me: I will not be silent, but I will render and repay into their bosom.

Ecce scriptum est coram me non tacebo sed reddam et retribuam in sinu eorum

**65:7.** Your [iniquities](#), and the [iniquities](#) of your fathers together, saith the [Lord](#), who have [sacrificed](#) upon the mountains, and have reproached me upon the hills; and I will measure back their first work in their bosom.

Iniquitates vestras et iniquitates patrum vestrorum simul dicit Dominus qui sacrificaverunt super montes et super colles exprobraverunt mihi et remetiar opus eorum primum in sinu eorum

**65:8.** Thus saith the [Lord](#): As if a grain be found in a cluster, and it be said: Destroy it not, because it is a [blessing](#): so will I do for the sake of my servants, that I may not destroy the whole.

Haec dicit Dominus quomodo si inveniatur granum in botro et dicatur ne dissipet illud quoniam benedictio est sic faciam propter servos meos ut non disperdam totum

**65:9.** And I will bring forth a seed out of [Jacob](#), and out of [Juda](#) a possessor of my mountains: and my [elect](#) shall inherit it, and my servants shall dwell there.

Et educam de Iacob semen et de Iuda possidentem montes meos et hereditabunt eam electi mei et servi mei habitabunt ibi

**65:10.** And the plains shall be turned to folds of flocks, and the [valley of Achor](#) into a place for the herds to lie down in, for my people that have sought me.

Et erunt campestria in caulas gregum et vallis Achor in cubile armentorum populo meo qui requisierunt me

**65:11.** And you, that have forsaken the [Lord](#), that have forgotten my [holy](#) mount, that set a table for

fortune, and offer libations upon it,

Et vos qui dereliquistis Dominum qui obliti estis montem sanctum meum qui ponitis Fortunae mensam et libatis super eam

**65:12.** I will number you in the sword, and you shall all fall by slaughter: because I called and you did not answer: I spoke, and you did not hear: and you did evil in my eyes, and you have chosen the things that displease me.

Numerabo vos in gladio et omnes in caede corruetis pro eo quod vocavi et non respondistis locutus sum et non audistis et faciebatis malum in oculis meis et quae nolui elegistis

**65:13.** Therefore thus saith the Lord God: Behold my servants shall eat, and you shall be hungry: behold my servants shall drink, and you shall be thirsty.

Propter hoc haec dicit Dominus Deus ecce servi mei comedent et vos esurietis ecce servi mei bibent et vos sitiatis

**65:14.** Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit.

Ecce servi mei laetabuntur et vos confundemini ecce servi mei laudabunt prae exultatione cordis et vos clamabitis prae dolore cordis et prae contritione spiritus ululabitis

**65:15.** And you shall leave your name for an execration to my elect: and the Lord God shall slay thee, and call his servants by another name.

Et dimittetis nomen vestrum in iuramentum electis meis et interficiet te Dominus Deus et servos suos vocabit nomine alio

**65:16.** In which he that is blessed upon the earth, shall be blessed in God, amen: and he that sweareth in the earth, shall swear by God, amen: because the former distresses are forgotten, and because they are hid from my eyes.

In quo qui benedictus est super terram benedicetur in Deo amen et qui iurat in terra iurabit in Deo amen quia oblivioni traditae sunt angustiae priores et quia absconditae sunt ab oculis nostris

**65:17.** For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.

Ecce enim ego creo caelos novos et terram novam et non erunt in memoria priora et non ascendent super cor

**65:18.** But you shall be glad and rejoice for ever in these things, which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy.

Sed gaudebitis et exultabitis usque in sempiternum in his quae ego creo quia ecce ego creo Hierusalem exultationem et populum eius gaudium

**65:19.** And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying.

Et exultabo in Hierusalem et gaudebo in populo meo et non audietur in eo ultra vox fletus et vox clamoris

**65:20.** There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

Non erit ibi amplius infans dierum et senex qui non impleat dies suos quoniam puer centum annorum morietur et peccator centum annorum maledictus erit

**65:21.** And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them.

Et aedificabunt domos et habitabunt et plantabunt vineas et comedent fructum earum

**65:22.** They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance.

Non aedificabunt et alius habitabit non plantabunt et alius comedet secundum dies enim ligni erunt dies populi mei et opera manuum eorum inveterabunt

**65:23.** My elect shall not labour in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their posterity with them.

Electis meis non laborabunt frustra neque generabunt in conturbatione quia semen benedictorum Domini est et nepotes eorum cum eis

**65:24.** And it shall come to pass, that before they call, I will hear; as they are yet speaking, I will hear.  
Eritque antequam clament ego exaudiam adhuc illis loquentibus ego audiam

**65:25.** The wolf and the lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent's food: they shall not hurt nor kill in all my **holy** mountain, saith the **Lord**.  
Lupus et agnus pascentur simul et leo et bos comedent paleas et serpenti pulvis panis eius non nocebunt neque occident in omni monte sancto meo dicit Dominus

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## Isaias Chapter 66

### More of the reprobation of the Jews, and of the call of the Gentiles.

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**66:1.** Thus saith the [Lord](#): Heaven is my throne, and the earth my footstool: what is this house that you will build to me? and what is this place of my rest?

Haec dicit Dominus caelum sedis mea et terra scabillum pedum meorum quae ista domus quam aedificabitis mihi et quis iste locus quietis meae

**What is this house, etc...** This is a [prophecy](#) that the [temple](#) should be cast off.

**66:2.** My hand made all these things, and all these things were made, saith the [Lord](#). But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?

Omnia haec manus mea fecit et facta sunt universa ista dicit Dominus ad quem autem respiciam nisi ad pauperulum et contritum spiritu et trementem sermones meos

**66:3.** He that [sacrificeth](#) an ox, is as if he slew a [man](#): he that killeth a sheep in [sacrifice](#), as if he should brain a dog: he that offereth an [oblation](#), as if he should offer swine's blood; he that remembereth [incense](#), as if he should [bless](#) an [idol](#). All these things have they chosen in their ways, and their [soul](#) is delighted in their abominations.

Qui immolat bovem quasi qui interficiat virum qui mactat pecus quasi qui excerebret canem qui offert oblationem quasi qui sanguinem suillum offerat qui recordatur turis quasi qui benedicat idolo haec omnia elegerunt in viis suis et in abominationibus suis anima eorum delectata est

**He that sacrificeth an ox, etc...** This is a [prophecy](#) that the [sacrifices](#) which were offered in the old law should be abolished in the new; and that the [offering](#) of them should be a crime. -- Ibid. **Remembereth incense...** Viz., to offer it in the way of a [sacrifice](#).

**66:4.** Wherefore I also will choose their mockeries, and will bring upon them the things they feared: because I called, and there was none that would answer; I have spoken, and they heard not; and they have done [evil](#) in my eyes, and have chosen the things that displease me.

Unde et ego eligam inlusiones eorum et quae timebant adducam eis quia vocavi et non erat qui responderet locutus sum et non audierunt feceruntque malum in oculis meis et quae nolui elegerunt

**I will choose their mockeries...** I will turn their mockeries upon themselves; and will cause them to be mocked by their enemies.

**66:5.** Hear the [word of the Lord](#), you that tremble at his word: Your brethren that [hate](#) you, and cast you out for my [name's](#) sake, have said: Let the [Lord](#) be [glorified](#), and we shall see in your [joy](#): but they shall be confounded.

Audite verbum Domini qui tremetis ad verbum eius dixerunt fratres vestri odientes vos et abicientes propter nomen meum glorificetur Dominus et videbimus in laetitia vestra ipsi autem confundentur

**66:6.** A voice of the people from the city, a voice from the [temple](#), the voice of the [Lord](#) that rendereth recompense to his enemies.

Vox populi de civitate vox de templo vox Domini reddentis retributionem inimicis suis

**66:7.** Before she was in labour, she brought forth; before her time came to be delivered, she brought forth a man child.

Antequam parturiret peperit antequam veniret partus eius peperit masculum

**Before she was in labour, etc...** This relates to the conversion of the [Gentiles](#), who were born, as it were, all on a sudden to the church of [God](#).

**66:8.** Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children?

Quis audivit umquam tale et quis vidit huic simile numquid parturiet terra in die una aut parietur gens simul quia parturivit et peperit Sion filios suos

**66:9.** Shall not I that make others to bring forth children, myself bring forth, saith the [Lord](#)? shall I, that

give [generation](#) to others, be barren, saith the [Lord thy God](#)?

Numquid ego qui alios parere facio ipse non pariam dicit Dominus si ego qui generationem ceteris tribuo sterilis ero ait Dominus Deus tuus

**66:10.** Rejoice with [Jerusalem](#), and be glad with her, all you that [love](#) her: rejoice for [joy](#) with her, all you that mourn for her.

Laetamini cum Hierusalem et exultate in ea omnes qui diligitis eam gaudete cum ea gaudio universi qui lugetis super eam

**66:11.** That you may suck, and be filled with the breasts of her consolations: that you may milk out, and flow with delights, from the abundance of her [glory](#).

Ut sugatis et repleamini ab ubere consolationis eius ut mulgeatis et deliciis affluatis ab omnimoda gloria eius

**66:12.** For thus saith the [Lord](#): Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the [glory](#) of the [Gentiles](#), which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you.

Quia haec dicit Dominus ecce ego declinabo super eam quasi fluvium pacis et quasi torrentem inundantem gloriam gentium quam sugetis ad ubera portabimini et super genua blandientur vobis

**66:13.** As one whom the mother caresseth, so will I comfort you, and you shall be comforted in [Jerusalem](#).

Quomodo si cui mater blandiatur ita ego consolabor vos et in Hierusalem consolabimini

**66:14.** You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the [Lord](#) shall be [known](#) to his servants, and he shall be [angry](#) with his enemies.

Videbitis et gaudebit cor vestrum et ossa vestra quasi herba germinabunt et cognoscetur manus Domini servis eius et indignabitur inimicis suis

**66:15.** For behold the [Lord](#) will come with fire, and his chariots are like a whirlwind, to render his [wrath](#) in indignation, and his rebuke with flames of fire.

Quia ecce Dominus in igne veniet et quasi turbo quadrigae eius reddere in indignatione furorem suum et increpationem suam in flamma ignis

**66:16.** For the [Lord](#) shall judge by fire, and by his sword unto all flesh, and the slain of the [Lord](#) shall be many.

Quia in igne Dominus diudicatur et in gladio suo ad omnem carnem et multiplicabuntur interfecti a Domino

**66:17.** They that were [sanctified](#), thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse: they shall be consumed together, saith the [Lord](#).

Qui sanctificabantur et mundos se putabant in hortis post unam intrinsecus qui comedebant carnem suillam et abominationem et murem simul consumentur dicit Dominus

**66:18.** But I [know](#) their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come and shall see my [glory](#).

Ego autem opera eorum et cogitationes eorum venio ut congregem cum omnibus gentibus et linguis et venient et videbunt gloriam meam

**66:19.** And I will set a sign among them, and I will send of them that shall be saved, to the [Gentiles](#) into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my [glory](#). And they shall declare my [glory](#) to the [Gentiles](#):

Et ponam in eis signum et mittam ex eis qui salvati fuerint ad gentes in mari in Africa in Lydia tenentes sagittam in Italiam et Graeciam ad insulas longe ad eos qui non audierunt de me et non viderunt gloriam meam et adnuntiabunt gloriam meam gentibus

**66:20.** And they shall bring all your brethren out of all nations for a gift to the [Lord](#), upon horses, and in chariots, and in litters, and on mules, and in coaches, to my [holy](#) mountain [Jerusalem](#), saith the [Lord](#), as if the [children of Israel](#) should bring an [offering](#) in a clean vessel into the [house of the Lord](#).

Et adducent omnes fratres vestros de cunctis gentibus donum Domino in equis et in quadrigis et in lecticis et in mulis et in carrucis ad montem sanctum meum Hierusalem dicit Dominus quomodo si inferant filii

Israhel munus in vase mundo in domum Domini

**66:21.** And I will take of them to be **priests**, and **Levites**, saith the **Lord**.

Et adsumam ex eis in sacerdotes et in Levitas dicit Dominus

**66:22.** For as the new **heavens**, and the new earth, which I will make to stand before me, saith the **Lord**: so shall your seed stand, and your **name**.

Quia sicut caeli novi et terra nova quae ego facio stare coram me dicit Dominus sic stabit semen vestrum et nomen vestrum

**66:23.** And there shall be month after month, and **sabbath** after **sabbath**: and all flesh shall come to **adore** before my face, saith the **Lord**.

Et erit mensis ex mense et sabbatum ex sabbato veniet omnis caro ut adoret coram facie mea dicit Dominus

**66:24.** And they shall go out, and see the carcasses of the **men** that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.

Et egredientur et videbunt cadavera virorum qui praevaricati sunt in me vermis eorum non morietur et ignis eorum non extinguetur et erunt usque ad satietatem visionis omni carni

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## James

### The Catholic Epistle of St. James the Apostle

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This Epistle is called Catholic or Universal, as formerly were also the two Epistles of St. Peter, the first of St. John and that of St. Jude, because they were not written to any peculiar people or particular person, but to the **faithful** in general. It was written by the **apostle St. James, called the Less**, who was also called the **brother of our Lord**, being his kinsman (for cousins german with the **Hebrews** were called brothers). He was the first **Bishop of Jerusalem**. In this Epistle are set forth many precepts appertaining to **faith** and morals; particularly, that **faith** without good works will not save a **man** and that **true** wisdom is given only from above. In the fifth chapter he publishes the sacrament of anointing the sick. It was written a short time before his martyrdom, about twenty-eight years after **our Lord's Ascension**. (*For more information, see the article **EPISTLE OF JAMES** in the Catholic Encyclopedia.*)

**James Chapter 1.** The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. We must be slow to anger and not hearers only, but doers of the word. Of bridling the tongue and of pure religion.

**James Chapter 2.** Against respect of persons. The danger of transgressing one point of the law. Faith is dead without works.

**James Chapter 3.** Of the evils of the tongue. Of the difference between the earthly and heavenly wisdom.

**James Chapter 4.** The evils that flow from yielding to concupiscence and being friends to this world. Admonitions against pride, detraction and the like.

**James Chapter 5.** A woe to the rich that oppress the poor. Exhortations to patience and to avoid swearing. Of the anointing the sick, confession of sins and fervour in prayer.

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## James Chapter 1

**The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. We must be slow to anger and not hearers only, but doers of the word. Of bridling the tongue and of pure religion.**

---

**1:1.** James, the servant of [God](#) and of [our Lord Jesus Christ](#), to the [twelve tribes](#) which are [scattered abroad](#), greeting.

Iacobus Dei et Domini nostri Iesu Christi servus duodecim tribubus quae sunt in dispersione salutem

**1:2.** My brethren, count it all [joy](#), when you shall fall into divers temptations:

Omne gaudium existimate fratres mei cum in temptationibus variis incideritis

**Into divers temptations...** The word *temptation*, in this [epistle](#), is sometimes taken for trials by afflictions or persecutions, as in this place: at other times, it is to be understood, tempting, enticing, or drawing others into [sin](#).

**1:3.** [Knowing](#) that the trying of your [faith](#) worketh patience

Scientes quod probatio fidei vestrae patientiam operatur

**1:4.** And patience hath a perfect work: that you may be perfect and entire, failing in nothing.

Patientia autem opus perfectum habeat ut sitis perfecti et integri in nullo deficientes

**1:5.** But if any of you want wisdom, let him ask of [God](#) who giveth to all [men](#) abundantly and upbraideth not. And it shall be given him.

Si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei

**1:6.** But let him ask in [faith](#), nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind.

Postulet autem in fide nihil haesitans qui enim haesitat similis est fluctui maris qui a vento movetur et circumfertur

**1:7.** Therefore let not that [man](#) think that he shall receive any thing of the Lord.

Non ergo aestimet homo ille quod accipiat aliquid a Domino

**1:8.** A double minded [man](#) is inconstant in all his ways.

Vir duplex animo inconstans in omnibus viis suis

**1:9.** But let the brother of low condition [glory](#) in his exaltation:

Glorietur autem frater humilis in exaltatione sua

**1:10.** And the rich, in his being low: because as the flower of the grass shall he pass away.

Dives autem in humilitate sua quoniam sicut flos faeni transibit

**1:11.** For the sun rose with a burning heat and parched the grass: and the flower thereof fell off, and the beauty of the shape thereof perished. So also shall the rich [man](#) fade away in his ways.

Exortus est enim sol cum ardore et arefecit faenum et flos eius decidit et decor vultus eius deperiit ita et dives in itineribus suis marcescet

**1:12.** [Blessed](#) is the [man](#) that endureth temptation: for, when he hath been proved, he shall receive the crown of life which [God](#) hath [promised](#) to them that [love](#) him.

Beatus vir qui suffert temptationem quia cum probatus fuerit accipiet coronam vitae quam repromisit Deus diligentibus se

**1:13.** Let no [man](#), when he is tempted, say that he is tempted by [God](#). For [God](#) is not a tempter of [evils](#):

and he tempteth no **man**.

Nemo cum temptatur dicat quoniam a Deo temptor Deus enim intemptator malorum est ipse autem neminem temptat

**1:14.** But every **man** is tempted by his own **concupiscence**, being drawn away and allured.

Unusquisque vero temptatur a concupiscentia sua abstractus et inlectus

**1:15.** Then, when **concupiscence** hath conceived, it bringeth forth **sin**. But **sin**, when it is completed, begetteth death.

Dein concupiscentia cum conceperit parit peccatum peccatum vero cum consummatum fuerit generat mortem

**1:16.** Do not **err**, therefore, my dearest brethren.

Nolite itaque errare fratres mei dilectissimi

**1:17.** Every best gift and every perfect gift is from above, coming down from the **Father of lights**, with whom there is no change nor shadow of alteration.

Omne datum optimum et omne donum perfectum desursum est descendens a Patre luminum apud quem non est transmutatio nec vicissitudinis obumbratio

**1:18.** For of his own will hath he begotten us by the word of **truth**, that we might be some beginning of his creature.

Voluntarie genuit nos verbo veritatis ut simus initium aliquod creaturae eius

**Some beginning...** That is, a kind of first fruits of his creatures.

**1:19.** You **know**, my dearest brethren. And let every **man** be swift to hear, but slow to speak and slow to **anger**.

Scitis fratres mei dilecti sit autem omnis homo velox ad audiendum tardus autem ad loquendum et tardus ad iram

**1:20.** For the **anger** of **man** worketh not the **justice** of **God**.

Ira enim viri iustitiam Dei non operatur

**1:21.** Wherefore, casting away all **uncleanness** and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your **souls**.

Propter quod abicientes omnem immunditiam et abundantiam malitiae in mansuetudine suscipite insitum verbum quod potest salvare animas vestras

**1:22.** But be ye doers of the word and not hearers only, deceiving your own selves.

Estote autem factores verbi et non auditores tantum fallentes vosmet ipsos

**1:23.** For if a **man** be a hearer of the word and not a doer, he shall be compared to a **man** beholding his own countenance in a glass.

Quia si quis auditor est verbi et non factor hic comparabitur viro consideranti vultum nativitatis suae in speculo

**1:24.** For he beheld himself and went his way and presently forgot what manner of **man** he was.

Consideravit enim se et abiit et statim oblitus est qualis fuerit

**1:25.** But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this **man** shall be **blessed** in his deed.

Qui autem perspexerit in lege perfecta libertatis et permanserit non auditor obliviosus factus sed factor operis hic beatus in facto suo erit

**1:26.** And if any **man** think himself to be religious, not bridling his tongue but deceiving his own heart, this **man's** religion is vain.

Si quis autem putat se religiosum esse non refrenans linguam suam sed seducens cor suum huius vana est religio

**1:27.** Religion clean and undefiled before **God and the Father** is this: to visit the fatherless and **widows** in their tribulation and to keep one's self unspotted from this world.

Religio munda et immaculata apud Deum et Patrem haec est visitare pupillos et viduas in tribulatione eorum immaculatum se custodire ab hoc saeculo

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## James Chapter 2

### Against respect of persons. The danger of transgressing one point of the law. Faith is dead without works.

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**2:1.** My brethren, have not the [faith](#) of [our Lord Jesus Christ](#) of [glory](#), with respect of persons.

Fratres mei nolite in personarum acceptione habere fidem Domini nostri Iesu Christi gloriae

**With respect of persons...** The meaning is, that in matters relating to [faith](#), the administering of the [sacraments](#), and other spiritual functions in [God's](#) church, there should be no respect of persons; but that the [souls](#) of the [poor](#) should be as much regarded as those of the rich. See Deut. 1.17.

**2:2.** For if there shall come into your assembly a [man](#) having a golden ring, in fine apparel; and there shall come in also a [poor man](#) in mean attire:

Etenim si introierit in conventu vestro vir aureum anulum habens in veste candida introierit autem et pauper in sordido habitu

**2:3.** And you have respect to him that is clothed with the fine apparel and shall say to him: Sit thou here well: but say to the [poor man](#): Stand thou there, or: Sit under my footstool:

Et intendatis in eum qui indutus est veste praeclara et dixeritis tu sede hic bene pauperi autem dicatis tu sta illic aut sede sub scabillo pedum meorum

**2:4.** Do you not judge within yourselves, and are become judges of [unjust](#) thoughts?

Nonne iudicatis apud vosmet ipsos et facti estis iudices cogitationum iniquarum

**2:5.** Harken, my dearest brethren: Hath not [God](#) chosen the [poor](#) in this world, rich in [faith](#) and heirs of the kingdom which [God](#) hath [promised](#) to them that [love](#) him?

Audite fratres mei dilectissimi nonne Deus elegit pauperes in hoc mundo divites in fide et heredes regni quod repromisit Deus diligentibus se

**2:6.** But you have dishonoured the [poor man](#). Do not the rich oppress you by might? And do not they draw you before the judgment seats?

Vos autem exhonorastis pauperem nonne divites per potentiam opprimunt vos et ipsi trahunt vos ad iudicia

**2:7.** Do not they [blaspheme](#) the [good name](#) that is invoked upon you?

Nonne ipsi blasphemant bonum nomen quod invocatum est super vos

**2:8.** If then you fulfil the royal law, according to the [scriptures](#): Thou shalt [love](#) thy neighbour as thyself; you do well.

Si tamen legem perficitis regalem secundum scripturas diliges proximum tuum sicut te ipsum bene facitis

**2:9.** But if you have respect to persons, you commit [sin](#), being reprov'd by the law as transgressors.

Si autem personas accipitis peccatum operamini redarguti a lege quasi transgressores

**2:10.** And whosoever shall keep the whole law, but offend in one point, is become guilty of all.

Quicumque autem totam legem servaverit offendat autem in uno factus est omnium reus

**Guilty of all...** That is, he becomes a transgressor of the law in such a manner, that the observing of all other points will not avail him to [salvation](#); for he [despises](#) the lawgiver, and breaks through the great and general commandment of [charity](#), even by one mortal [sin](#). For all the precepts of the law are to be considered as one total and entire law, and as it were a chain of precepts, where, by breaking one link of this chain, the whole chain is broken, or the integrity of the law consisting of a collection of precepts. A sinner, therefore, by a grievous offence against any one precept, incurs [eternal](#) punishment; yet the punishment in [hell](#) shall be greater for those who have been greater sinners, as a greater reward shall be for those in [heaven](#) who have lived with greater [sanctity](#) and perfection.

**2:11.** For he that said: Thou shalt not commit [adultery](#), said also: Thou shalt not kill. Now if thou do not commit [adultery](#), but shalt kill, thou art become a transgressor of the law.

Qui enim dixit non moechaberis dixit et non occides quod si non moechaberis occides autem factus es transgressor legis

**2:12.** So speak ye and so do, as being to be judged by the law of liberty.

Sic loquimini et sic facite sicut per legem libertatis incipientes iudicari

**2:13.** For judgment without mercy to him that hath not done **mercy**. And mercy exalteth itself above judgment.

Iudicium enim sine misericordia illi qui non fecit misericordiam superexultat autem misericordia iudicio

**2:14.** What shall it profit, my brethren, if a **man** say he hath **faith**, but hath not works? Shall **faith** be able to save him?

Quid proderit fratres mei si fidem quis dicat se habere opera autem non habeat numquid poterit fides salvare eum

**2:15.** And if a brother or sister be naked and want daily food:

Si autem frater aut soror nudi sunt et indigent victu cotidiano

**2:16.** And one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit?

Dicat autem aliquis de vobis illis ite in pace calefacimini et saturamini non dederitis autem eis quae necessaria sunt corporis quid proderit

**2:17.** So **faith** also, if it have not works, is dead in itself.

Sic et fides si non habeat opera mortua est in semet ipsam

**2:18.** But some **man** will say: Thou hast **faith**, and I have works. Show me thy **faith** without works; and I will show thee, by works, my **faith**.

Sed dicet quis tu fidem habes et ego opera habeo ostende mihi fidem tuam sine operibus et ego ostendam tibi ex operibus fidem meam

**2:19.** Thou **believest** that there is one **God**. Thou dost well: the **devils** also **believe** and tremble.

Tu credis quoniam unus est Deus bene facis et daemones credunt et contremescunt

**2:20.** But wilt thou **know**, O vain **man**, that **faith** without works is dead?

Vis autem scire o homo inanis quoniam fides sine operibus otiosa est

**2:21.** Was not **Abraham** our father justified by works, **offering** up **Isaac** his son upon the **altar**?

Abraham pater noster nonne ex operibus iustificatus est offerens Isaac filium suum super altare

**2:22.** Seest thou that **faith** did cooperate with his works and by works **faith** was made perfect?

Vides quoniam fides cooperabatur operibus illius et ex operibus fides consummata est

**2:23.** And the **scripture** was fulfilled, saying: **Abraham believed God**, and it was reputed to him to **justice**, and he was called the friend of **God**.

Et suppleta est scriptura dicens credidit Abraham Deo et reputatum est illi ad iustitiam et amicus Dei appellatus est

**2:24.** Do you see that by works a **man** is justified, and not by **faith** only?

Videtis quoniam ex operibus iustificatur homo et non ex fide tantum

**2:25.** And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers and sending them out another way?

Similiter autem et Raab meretrix nonne ex operibus iustificata est suscipiens nuntios et alia via eiciens

**2:26.** For even as the body without the spirit is dead: so also **faith** without works is dead.

Sicut enim corpus sine spiritu emortuum est ita et fides sine operibus mortua est

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## James Chapter 3

### Of the evils of the tongue. Of the difference between the earthly and heavenly wisdom.

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**3:1.** Be ye not many masters, my brethren, **knowing** that you receive the greater judgment.

Nolite plures magistri fieri fratres mei scientes quoniam maius iudicium sumitis

**3:2.** For in many things we all offend. If any **man** offend not in word, the same is a perfect **man**. He is able also with a bridle to lead about the whole body.

In multis enim offendimus omnes si quis in verbo non offendit hic perfectus est vir potens etiam freno circumducere totum corpus

**3:3.** For if we put bits into the mouths of horses, that they may **obey** us: and we turn about their whole body.

Si autem equorum frenos in ora mittimus ad consentiendum nobis et omne corpus illorum circumferimus

**3:4.** Behold also ships, whereas they are great and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

Ecce et naves cum magnae sint et a ventis validis minentur circumferuntur a modico gubernaculo ubi impetus dirigentis voluerit

**3:5.** Even so the tongue is indeed a little member and boasteth great things. Behold how small a fire kindleth a great wood.

Ita et lingua modicum quidem membrum est et magna exultat ecce quantus ignis quam magnam silvam incendit

**3:6.** And the tongue is a fire, a world of **iniquity**. The tongue is placed among our members, which defileth the whole body and inflameth the wheel of our nativity, being set on fire by **hell**.

Et lingua ignis est universitas iniquitatis lingua constituitur in membris nostris quae maculat totum corpus et inflammat rotam nativitatis nostrae inflammata a gehenna

**3:7.** For every nature of beasts and of birds and of serpents and of the rest is tamed and hath been tamed, by the nature of **man**.

Omnis enim natura bestiarum et volucrum et serpentium etiam ceterorum domantur et domita sunt a natura humana

**3:8.** But the tongue no **man** can tame, an unquiet **evil**, full of deadly poison.

Linguam autem nullus hominum domare potest inquietum malum plena veneno mortifero

**3:9.** By it we **bless God and the Father**: and by it we **curse men** who are made after the likeness of **God**.

In ipsa benedicimus Dominum et Patrem et in ipsa maledicimus homines qui ad similitudinem Dei facti sunt

**3:10.** Out of the same mouth proceedeth **blessing** and **cursing**. My brethren, these things ought not so to be.

Ex ipso ore procedit benedictio et maledictio non oportet fratres mei haec ita fieri

**3:11.** Doth a fountain send forth, out of the same hole, sweet and bitter water?

Numquid fons de eodem foramine emanat dulcem et amaram aquam

**3:12.** Can the fig tree, my brethren, bear grapes? Or the vine, figs? So neither can the **salt** water yield sweet.

Numquid potest fratres mei ficus olivas facere aut vitis ficus sic neque salsa dulcem potest facere aquam

**3:13.** Who is a wise **man** and endued with **knowledge**, among you? Let him show, by a **good** contestation,

his work in the meekness of wisdom.

Quis sapiens et disciplinatus inter vos ostendat ex bona conversatione operationem suam in mansuetudine sapientiae

**3:14.** But if you have bitter **zeal**, and there be contention in your hearts: **glory** not and be not **liars** against the **truth**.

Quod si zelum amarum habetis et contentiones in cordibus vestris nolite gloriari et mendaces esse adversus veritatem

**3:15.** For this is not wisdom, descending from above: but earthly, sensual, **devilish**.

Non est ista sapientia desursum descendens sed terrena animalis diabolica

**3:16.** For where **envying** and contention is: there is inconstancy and every **evil work**.

Ubi enim zelus et contentio ibi inconstantia et omne opus pravum

**3:17.** But the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the **good**, full of mercy and **good** fruits, without judging, without dissimulation.

Quae autem desursum est sapientia primum quidem pudica est deinde pacifica modesta suadibilis plena misericordia et fructibus bonis non iudicans sine simulatione

**3:18.** And the fruit of **justice** is sown in peace, to them that make peace.

Fructus autem iustitiae in pace seminatur facientibus pacem

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## James Chapter 4

### The evils that flow from yielding to concupiscence and being friends to this world. Admonitions against pride, detraction and the like.

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**4:1.** From whence are wars and contentions among you? Are they not hence, from your **concupiscences**, which **war** in your members?

Unde bella et lites in vobis nonne hinc ex concupiscentiis vestris quae militant in membris vestris

**4:2.** You **covet**, and have not: you kill and envy and cannot obtain. You contend and **war**, and you have not: because you ask not.

Concupiscitis et non habetis occiditis et zelatis et non potestis adipisci litigatis et belligeratis non habetis propter quod non postulatis

**4:3.** You ask and receive not: because you ask amiss, that you may consume it on your **concupiscences**.

Petitis et non accipitis eo quod male petatis ut in concupiscentiis vestris insumatis

**4:4.** Adulterers, **know** you not that the friendship of this world is the enemy of **God**? Whosoever therefore will be a friend of this world becometh an enemy of **God**.

Adulteri nescitis quia amicitia huius mundi inimica est Dei quicumque ergo voluerit amicus esse saeculi huius inimicus Dei constituitur

**4:5.** Or do you think that the **scripture** saith in vain: To envy doth the spirit **covet** which dwelleth in you?

Aut putatis quia inaniter scriptura dicat ad invidiam concupiscit Spiritus qui inhabitat in nobis

**4:6.** But he giveth greater **grace**. Wherefore he saith: **God** resisteth the **proud** and giveth **grace** to the **humble**.

Maiorem autem dat gratiam propter quod dicit Deus superbis resistit humilibus autem dat gratiam

**4:7.** Be subject therefore to **God**. But resist the **devil**: and he will fly from you.

Subditi igitur estote Deo resistite autem diabolo et fugiet a vobis

**4:8.** Draw nigh to **God**: and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded.

Adpropiate Domino et adpropinquabit vobis emundate manus peccatores et purificate corda duplices animo

**4:9.** Be afflicted and mourn and weep: let your laughter be turned into mourning and your **joy** into sorrow.

Miseri estote et lugete et plorate risus vester in luctum convertatur et gaudium in maerorem

**4:10.** Be **humbled** in the sight of the Lord: and he will exalt you.

Humiliamini in conspectu Domini et exaltabit vos

**4:11.** Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

Nolite detrahere de alterutrum fratres qui detrahit fratri aut qui iudicat fratrem suum detrahit legi et iudicat legem si autem iudicas legem non es factor legis sed iudex

**4:12.** There is one lawgiver and judge, that is able to destroy and to deliver.

Unus est legislator et iudex qui potest perdere et liberare tu autem quis es qui iudicas proximum

**4:13.** But who art thou that judgest thy neighbour? Behold, now you that say: To-day or to-morrow we will go into such a city, and there we will spend a year and will traffic and make our gain.

Ecce nunc qui dicitis hodie aut crastino ibimus in illam civitatem et faciemus quidem ibi annum et

mercabimur et lucrum faciemus

**4:14.** Whereas you **know** not what shall be on the morrow.

Qui ignoratis quid erit in crastinum quae enim est vita vestra vapor est ad modicum parens deinceps exterminatur

**4:15.** For what is your life? It is a vapour which appeareth for a little while and afterwards shall vanish away. For that you should say: If the Lord will, and, If we shall live, we will do this or that.

Pro eo ut dicatis si Dominus voluerit et vixerimus faciemus hoc aut illud

**4:16.** But now you rejoice in your arrogancies. All such rejoicing is **wicked**.

Nunc autem exultatis in superbiis vestris omnis exultatio talis maligna est

**4:17.** To him therefore who **knoweth** to do **good** and doth it not, to him it is **sin**.

Scienti igitur bonum facere et non facienti peccatum est illi

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## James Chapter 5

**A woe to the rich that oppress the poor. Exhortations to patience and to avoid swearing. Of the anointing the sick, confession of sins and fervour in prayer.**

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**5:1.** Go to now, ye **rich men**: weep and howl in your miseries, which shall come upon you.

Age nunc divites plorate ululantes in miseriis quae advenient vobis

**5:2.** Your **riches** are corrupted: and your garments are moth-eaten.

Divitiae vestrae putrefactae sunt et vestimenta vestra a tineis comesta sunt

**5:3.** Your gold and silver is cankered: and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves **wrath** against the last days.

Aurum et argentum vestrum eruginavit et erugo eorum in testimonium vobis erit et manducabit carnes vestras sicut ignis thesaurizastis in novissimis diebus

**5:4.** Behold the hire of the labourers who have reaped down your fields, which by **fraud** has been kept back by you, crieth: and the cry of them hath entered into the ears of the **Lord** of **Sabaoth**.

Ecce merces operariorum qui messuerunt regiones vestras qui fraudatus est a vobis clamat et clamor ipsorum in aures Domini Sabaoth introiit

**5:5.** You have feasted upon earth: and in riotousness you have nourished your hearts, in the day of slaughter.

Epulati estis super terram et in luxuriis enutristis corda vestra in die occisionis

**5:6.** You have condemned and **put to death** the **Just One**: and he resisted you not.

Addixistis occidistis iustum non resistit vobis

**5:7.** Be patient therefore, brethren, until the **coming of the Lord**. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and latter rain.

Patientes igitur estote fratres usque ad adventum Domini ecce agricola expectat pretiosum fructum terrae patienter ferens donec accipiat temporivum et serotinum

**5:8.** Be you therefore also patient and strengthen your hearts: for the **coming of the Lord** is at hand.

Patientes estote et vos confirmate corda vestra quoniam adventus Domini adpropinquavit

**5:9.** Grudge not, brethren, one against another, that you may not be **judged**. Behold the **judge** standeth before the door.

Nolite ingemescere fratres in alterutrum ut non iudicemini ecce iudex ante ianuam adsistit

**5:10.** Take, my brethren, for example of suffering **evil**, of labour and patience, the **prophets** who spoke in the **name** of the **Lord**.

Exemplum accipite fratres laboris et patientiae prophetas qui locuti sunt in nomine Domini

**5:11.** Behold, we account them **blessed** who have endured. You have heard of the patience of **Job** and you have seen the end of the **Lord**, that the **Lord** is merciful and compassionate.

Ecce beatificamus qui sustinuerunt sufferentiam Iob audistis et finem Domini vidistis quoniam misericors est Dominus et miserator

**5:12.** But above all things, my brethren, **swear** not, neither by **heaven**, nor by the earth, nor by any other **oath**. But let your speech be: Yea, Yea: No, No: that you fall not under **judgment**.

Ante omnia autem fratres mei nolite iurare neque per caelum neque per terram neque aliud quodcumque iuramentum sit autem vestrum est est non non uti non sub iudicio decidatis

**5:13.** Is any of you sad? Let him **pray**: Is he cheerful in mind? Let him sing.  
Tristatur aliquis vestrum oret aequo animo est psallat

**5:14.** Is any **man** sick among you? Let him bring in the **priests** of the **church** and let them **pray** over him, **anointing him with oil** in the **name** of the **Lord**.  
Infirmatur quis in vobis inducat presbyteros ecclesiae et orent super eum unguentes eum oleo in nomine Domini

**Let him bring in, etc...** See here a plain warrant of **scripture** for the **sacrament of extreme unction**, that any controversy against its institution would be against the express words of the **sacred text** in the plainest terms.

**5:15.** And the **prayer** of **faith** shall save the sick **man**. And the **Lord** shall raise him up: and if he be in **sins**, they shall be **forgiven** him.  
Et oratio fidei salvabit infirmum et adlevabit eum Dominus et si in peccatis sit dimittentur ei

**5:16.** **Confess** therefore your **sins** one to another: and **pray** one for another, that you may be **saved**. For the continual **prayer** of a **just man** availeth much.  
Confitemini ergo alterutrum peccata vestra et orate pro invicem ut salvemini multum enim valet deprecatio iusti adsidua

**Confess your sins one to another...** That is, to the **priests** of the **church**, whom (**verse 14**) he had ordered to be called for, and brought in to the sick; moreover, to **confess** to **persons who had no power** to **forgive sins**, would be useless. Hence the **precept** here means, that we must **confess** to **men** whom **God** hath appointed, and who, by their **ordination** and **jurisdiction**, have received the **power of remitting sins** in his **name**.

**5:17.** **Elias** was a **man** passible like unto us: and with **prayer** he **prayed** that it might not rain upon the earth. And it rained not for three years and six months.  
Helias homo erat similis nobis passibilis et oratione oravit ut non plueret super terram et non pluit annos tres et menses sex

**5:18.** And he **prayed** again. And the **heaven** gave rain: and the earth brought forth her fruit.  
Et rursum oravit et caelum dedit pluviam et terra dedit fructum suum

**5:19.** My brethren, if any of you **err** from the **truth** and one **convert** him:  
Fratres mei si quis ex vobis erraverit a veritate et converterit quis eum

**5:20.** He must know that he who causeth a sinner to be **converted** from the **error** of his way shall **save** his **soul** from **death** and shall cover a multitude of **sins**.  
Scire debet quoniam qui converti fecerit peccatorem ab errore viae suae salvabit animam eius a morte et operit multitudinem peccatorum

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## Judges

This book is called *Judges*, because it contains the history of what passed under the government of the judges, who ruled **Israel** before they had kings. The writer of it, according to the more general opinion, was the prophet **Samuel**. (*For more information, see the article **JUDGES** in the Catholic Encyclopedia.*)

**Judges Chapter 1.** The expedition and victory of Juda against the Chanaanites: who are tolerated in many places.

**Judges Chapter 2.** An angel reproveth Israel. They weep for their sins. After the death of Josue, they often fall, and repenting are delivered from their afflictions, but still fall worse and worse.

**Judges Chapter 3.** The people falling into idolatry are oppressed by their enemies; but repenting are delivered by Othoniel, Aod, and Samgar.

**Judges Chapter 4.** Debbora and Barac deliver Israel from Jabin and Sisara, Jahal killeth Sisara.

**Judges Chapter 5.** The canticle of Debbora and Barac after their victory.

**Judges Chapter 6.** The people for their sins, are oppressed by the Madianites. Gedeon is called to deliver them.

**Judges Chapter 7.** Gedeon, with three hundred men, by stratagem defeateth the Madianites.

**Judges Chapter 8.** Gedeon appeaseth the Ephraimites. Taketh Zebee and Salmana. Destroyeth Soccoth and Phanuel. Refuseth to be king. Maketh an ephod of the gold of the prey, and dieth in a good old age. The people return to idolatry.

**Judges Chapter 9.** Abimelech killeth his brethren. Joatham's parable. Gaal conspireth with the Sichemites against Abimelech, but is overcome. Abimelech destroyeth Sichem: but is killed at Thebes.

**Judges Chapter 10.** Thola ruleth Israel twenty-three years; and Jair twenty-two. The people fall again into idolatry, and are afflicted again by the Philistines and Ammonites. They cry to God for help, who upon their repentance hath compassion on them.

**Judges Chapter 11.** Jephthe is made ruler of the people of Galaad: he first pleads their cause against the Ammonites; then making a vow obtains a signal victory; he performs his vow.

**Judges Chapter 12.** The Ephraimites quarrel with Jephthe: forty-two thousand of them are slain: Abeson, Ahialon, and Abdon, are judges.

**Judges Chapter 13.** The people fall again into idolatry and are afflicted by the Philistines. An angel foretelleth the birth of Samson.

**Judges Chapter 14.** Samson desireth a wife of the Philistines. He killeth a lion: in whose mouth he afterwards findeth honey. His marriage feast, and riddle, which is discovered by his wife. He killeth, and strippeth thirty Philistines. His wife taketh another man.

**Judges Chapter 15.** Samson is denied his wife. He burns the corn of the Philistines, and kills many of them.

**Judges Chapter 16.** Samson is deluded by Dalila: and falls into the hands of the Philistines. His death.

**Judges Chapter 17.** The history of the idol of Michas, and the young Levite.

**Judges Chapter 18.** The expedition of the men of Dan against Lais: in their way they rob Michas of his priest and his gods.

**Judges Chapter 19.** A Levite bringing home his wife, is lodged by an old man at Gabaa in the tribe of Benjamin. His wife is there abused by wicked men, and in the morning found dead. Her husband cutteth her body in pieces, and sendeth to every tribe of Israel, requiring them to revenge the wicked fact.

**Judges Chapter 20.** The Israelites warring against Benjamin are twice defeated; but in the third battle the Benjamites are all slain, saving six hundred men.

**Judges Chapter 21.** The tribe of Benjamin is saved from being utterly extinct, by providing wives for the six hundred that remained.

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## Judges Chapter 1

### The expedition and victory of Juda against the Chanaanites: who are tolerated in many places.

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**1:1.** After the death of [Josue](#), the [children of Israel](#) consulted the [Lord](#), saying: Who shall go up before us against the [Chanaanite](#), and shall be the leader of the [war](#)?

Post mortem Iosue consuluerunt filii Israhel Dominum dicentes quis ascendet ante nos contra Chananeum et erit dux belli

**1:2.** And the [Lord](#) said: [Juda](#) shall go up: behold I have delivered the land into his hands.

Dixitque Dominus Iudas ascendet ecce tradidi terram in manus eius

**1:3.** And [Juda](#) said to [Simeon](#), his brother: Come up with me into my lot, and fight against the [Chanaanite](#), that I also may go along with thee into thy lot. And [Simeon](#) went with him.

Et ait Iudas Symeoni fratri suo ascende mecum in sorte mea et pugna contra Chananeum ut et ego pergam tecum in sorte tua et abiit cum eo Symeon

**1:4.** And [Juda](#) went up, and the [Lord](#) delivered the [Chanaanite](#), and the Pherezite into their hands: and they slew of them in Bezec ten thousand [men](#).

Ascenditque Iudas et tradidit Dominus Chananeum ac Ferezeum in manus eorum et percusserunt in Bezec decem milia virorum

**1:5.** And they found Adonibezec in Bezec, and fought against him, and they defeated the [Chanaanite](#), and the Pherezite.

Inveneruntque Adonibezec in Bezec et pugnaverunt contra eum ac percusserunt Chananeum et Ferezeum

**1:6.** And Adonibezec fled: and they pursued after him and took him, and cut off his fingers and toes.

Fugit autem Adonibezec quem secuti comprehenderunt caesis summitatibus manuum eius ac pedum

**1:7.** And Adonibezec said: Seventy kings, having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath [God](#) requited me. And they brought him to [Jerusalem](#), and he died there.

Dixitque Adonibezec septuaginta reges amputatis manuum ac pedum summitatibus colligebant sub mensa mea ciborum reliquias sicut feci ita reddidit mihi Deus adduxeruntque eum in Hierusalem et ibi mortuus est

**1:8.** And the [children of Juda](#) besieging [Jerusalem](#), took it, and put it to the sword, and set the whole city on fire.

Obpugnantes ergo filii Iuda Hierusalem ceperunt eam et percusserunt in ore gladii tradentes cunctam incendio civitatem

**Jerusalem...** This city was divided into two; one part was called Jebus, the other Salem: the one was in the [tribe of Juda](#), the other in the [tribe of Benjamin](#). After it was taken and burnt by the [men of Juda](#), it was quickly rebuilt again by the Jebusites, as we may gather from verse 21; and continued in their possession till it was taken by [King David](#).

**1:9.** And afterwards they went down and fought against the [Chanaanite](#), who dwelt in the mountains, and in the south, and in the plains.

Et postea descendentes pugnaverunt contra Chananeum qui habitabat in montanis et ad meridiem et in campestribus

**1:10.** And [Juda](#) going forward against the [Chanaanite](#), that dwelt in [Hebron](#), (the [name](#) whereof was in former times Cariath-Arbe) slew Sesai, and Ahiman, and Tholmai:

Pergensque Iudas contra Chananeum qui habitabat in Hebron cui nomen fuit antiquitus Cariatharbe percussit Sisai et Ahiman et Tholmai

**Hebron...** This expedition against [Hebron](#), etc. is the same as is related, [Joshua 15:24](#). It is here repeated, to give the reader at once a short sketch of all the achievements of the [tribe of Juda](#) against the [Chanaanites](#).

**1:11.** And departing from thence, he went to the inhabitants of Dabir, the ancient **name** of which was Cariath-Sepher, that is, the city of letters.

Atque inde profectus abiit ad habitatores Dabir cuius nomen vetus erat Cariathsepher id est civitas Litterarum

**The city of letters...** Perhaps so called from some famous **school**, or **library**, kept there.

**1:12.** And **Caleb** said: He that shall take Cariath-Sepher, and lay it waste, to him will I give my daughter Axa **to wife**.

Dixitque Chaleb qui percusserit Cariathsepher et vastaverit eam dabo ei Axam filiam meam uxorem

**1:13.** And Othoniel, the son of Cenez, the younger brother of **Caleb**, having taken it, he gave him Axa his daughter **to wife**.

Cumque cepisset eam Othonihel filius Cenez frater Chaleb minor dedit ei filiam suam coniugem

**1:14.** And as she was going on her way, her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, **Caleb** said to her: What aileth thee?

Quam pergentem in itinere monuit vir suus ut peteret a patre suo agrum quae cum suspirasset sedens asino dixit ei Chaleb quid habes

**1:15.** But she answered: Give me a **blessing**, for thou hast given me a dry land: give me also a watery land So **Caleb** gave her the upper and the nether watery ground.

At illa respondit da mihi benedictionem quia terram arenem dedisti mihi da et inriguam aquis dedit ergo ei Chaleb inriguum superius et inriguum inferius

**1:16.** And the children of the **Cinite**, the kinsman of **Moses**, went up from the city of palms, with the **children of Juda**, into the **wilderness** of his lot, which is at the south side of Arad, and they dwelt with him.

Filii autem Cinei cognati Mosi ascenderunt de civitate Palmarum cum filiis Iuda in desertum sortis eius quod est ad meridiem Arad et habitaverunt cum eo

**The Cinite...** Jethro the father in **law of Moses** was called Cinoeus, or the **Cinite**; and his children who came along with the **children of Israel** settled themselves among them in the land of **Chanaan**, embracing their **worship** and **religion**. From these the **Rechabites** sprung, of whom see **Jeremias 35**. Ibid. **The city of palms...** **Jericho**, so called from the abundance of palm trees.

**1:17.** And **Juda** went with **Simeon**, his brother, and they together defeated the **Chanaanites** that dwelt in Sephaath, and slew them. And the **name** of the city was called Horma, that is, **Anathema**.

Abiit autem Iudas cum Symeone fratre suo et percusserunt simul Chananeum qui habitabat in Sephath et interfecerunt eum vocatumque est nomen urbis Horma id est anathema

**1:18.** And **Juda** took **Gaza**, with its confines, and **Ascalon**, and **Accaron**, with their confines.

Cepitque Iudas Gazam cum finibus suis et Ascalonem atque Accaron cum terminis suis

**Gaza, etc...** These were three of the principal cities of the **Philistines**, famous both in sacred and profane history. They were taken at this time by the **Israelites**: but as they took no care to put garrisons in them, the **Philistines** soon recovered them.

**1:19.** And the **Lord** was with **Juda**, and he possessed the hill country: but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes.

Fuitque Dominus cum Iuda et montana possedit nec potuit delere habitatores vallis quia falcatis curribus abundabant

**Was not able, etc...** Through a cowardly fear of their chariots armed with hooks and scythes, and for want of confidence in **God**.

**1:20.** And they gave **Hebron** to **Caleb**, as **Moses** had said, who destroyed out of it the three sons of Enac.

Dederuntque Chaleb Hebron sicut dixerat Moses qui delevit ex ea tres filios Enach

**1:21.** But the **sons of Benjamin** did not destroy the Jebusites that inhabited **Jerusalem**: and the Jebusite hath dwelt with the **sons of Benjamin** in **Jerusalem** until this present day.

Iebuseum autem habitatorem Hierusalem non deleverunt filii Beniamin habitavitque Iebuseus cum filiis Beniamin in Hierusalem usque in praesentem diem

**1:22.** The **house of Joseph** also went up against **Bethel**, and the **Lord** was with them.

Domus quoque Ioseph ascendit in Bethel fuitque Dominus cum eis

**1:23.** For when they were besieging the city, which before was called Luza,

Nam cum obsiderent urbem quae prius Luza vocabatur

**1:24.** They saw a **man** coming out of the city, and they said to him: Show us the entrance into the city, and we will show thee mercy.

Viderunt hominem egredientem de civitate dixeruntque ad eum ostende nobis introitum civitatis et faciemus tecum misericordiam

**1:25.** And when he had showed them, they smote the city with the edge of the sword: but that **man**, and all his kindred, they let go:

Qui cum ostendisset eis percusserunt urbem in ore gladii hominem autem illum et omnem cognationem eius dimiserunt

**1:26.** Who being sent away, went into the land of Hetthim, and built there a city, and called it **Luz**: which is so called until this day.

Qui dimissus abiit in terram Etthim et aedificavit ibi civitatem vocavitque eam Luzam quae ita appellatur usque in praesentem diem

**1:27.** **Manasses** also did not destroy **Bethsan**, and Thanac, with their **villages**; nor the inhabitants of Dor, and Jeblaam, and **Mageddo**, with their **villages**. And the **Chanaanite** began to dwell with them.

Manasses quoque non delevit Bethsan et Thanach cum viculis suis et habitatores Dor et Ieblaam et Mageddo cum viculis suis coepitque Chananeus habitare cum eis

**1:28.** But after **Israel** was grown strong, he made them tributaries, and would not destroy them.

Postquam autem confortatus est Israhel fecit eos tributarios et delere noluit

**1:29.** Ephraim also did not slay the **Chanaanite** that dwelt in Gazer, but dwelt with him.

Ephraim etiam non interfecit Chananeum qui habitabat in Gazer sed habitavit cum eo

**1:30.** **Zabulon** destroyed not the inhabitants of Cetron, and Naalol: but the **Chanaanite** dwelt among them, and became their tributary.

Zabulon non delevit habitatores Cetron et Naalon sed habitavit Chananeus in medio eius factusque est ei tributarius

**1:31.** **Aser** also destroyed not the inhabitants of Accho, and of **Sidon**, of Ahalab, and of Achazib, and of Helba, and of Aphec, and of Rohob:

Aser quoque non delevit habitatores Achcho et Sidonis Alab et Achazib et Alba et Afec et Roob

**1:32.** And he dwelt in the midst of the **Chanaanites**, the inhabitants of that land, and did not slay them.

Habitavitque in medio Chananei habitatoris illius terrae nec interfecit eum

**1:33.** **Nephthali** also destroyed not the inhabitants of Bethsames, and of Bethanath: and he dwelt in the midst of the **Chanaanites**, the inhabitants of the land, and the Bethsamites and **Bethanites** were tributaries to him.

Nephthali non delevit habitatores Bethsemae et Bethanath et habitavit inter Chananeum habitatorem terrae fueruntque ei Bethsemitae et Bethanitae tributarii

**1:34.** And the **Amorrhite** straitened the **children of Dan** in the mountain, and gave them not a place to go down to the plain:

Artavitque Amorreus filios Dan in monte nec dedit eis locum ut ad planiora descenderent

**1:35.** And he dwelt in the mountain Hares, that is, of potsherd, in Aialon and Salebim. And the hand of the **house of Joseph** was heavy upon him, and he became tributary to him.

Habitavitque in monte Hares quod interpretatur testaceo in Ahilon et Salabim et adgravata est manus domus Ioseph factusque est ei tributarius

**He dwelt...** That is, the **Amorrhite**.

**1:36.** And the border of the **Amorrhite** was from the ascent of the scorpion, the rock, and the higher places.

Fuit autem terminus Amorrei ab ascensu Scorpionis Petra et superiora loca

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## Judges Chapter 2

**An angel reproveth Israel. They weep for their sins. After the death of Josue, they often fall, and repenting are delivered from their afflictions, but still fall worse and worse.**

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**2:1.** And an [angel of the Lord](#) went up from Galgal to the place of weepers, and said: I made you go out of [Egypt](#), and have brought you into the land for which I [swore](#) to your fathers: and I [promised](#) that I would not make void my covenant with you for ever:

Ascenditque angelus Domini de Galgal ad locum Flentium et ait eduxi vos de Aegypto et introduxi in terram pro qua iuravi patribus vestris et pollicitus sum ut non facerem irritum pactum meum vobiscum in sempiternum

**An angel...** Taking the shape of a [man](#).

**2:2.** On condition that you should not make a league with the inhabitants of this land, but should throw down their [altars](#): and you would not hear my voice: why have you done this?

Ita dumtaxat ut non feriretis foedus cum habitatoribus terrae huius et aras eorum subverteretis et nolulistis audire vocem meam cur hoc fecistis

**2:3.** Wherefore I would not destroy them from before your face; that you may have enemies, and their [gods](#) may be your ruin.

Quam ob rem nolui delere eos a facie vestra ut habeatis hostes et dii eorum sint vobis in ruinam

**2:4.** And when the [angel of the Lord](#) spoke these words to all the [children of Israel](#): they lifted up their voice, and wept.

Cumque loqueretur angelus Domini verba haec ad omnes filios Israhel elevaverunt vocem suam et fleverunt

**2:5.** And the [name](#) of that place was called, *The place of weepers, or of tears*: and there they offered [sacrifices](#) to the [Lord](#).

Et vocatum est nomen loci illius Flentium sive Lacrimarum immolaveruntque ibi hostias Domino

**2:6.** And [Josue](#) sent away the people, and the [children of Israel](#) went every one to his own possession to hold it:

Dimisit ergo Iosue populum et abierunt filii Israhel unusquisque in possessionem suam ut obtinerent eam

**And Josue, etc...** This is here inserted out of [Joshua 24](#), by way of recapitulation of what had happened before, and by way of an introduction to that which follows.

**2:7.** And they served the [Lord](#) all his days, and the days of the ancients, that lived a long time after him, and who knew all the works of the [Lord](#), which he had done for [Israel](#).

Servieruntque Domino cunctis diebus eius et seniorum qui longo post eum vixerunt tempore et noverant omnia opera Domini quae fecerat cum Israhel

**2:8.** And [Josue, the son of Nun](#), the servant of the [Lord](#), died, being a hundred and ten years old;

Mortuus est autem Iosue filius Nun famulus Domini centum et decem annorum

**2:9.** And they buried him in the borders of his possession in Thamnathsare, in Mount Ephraim, on the north side of Mount Gaas.

Et sepelierunt eum in finibus possessionis suae in Thamnathsare in monte Ephraim a septentrionali plaga montis Gaas

**2:10.** And all that [generation](#) was gathered to their fathers: and there arose others that knew not the [Lord](#) and the works which he had done for [Israel](#).

Omnisque illa generatio congregata est ad patres suos et surrexerunt alii qui non noverant Dominum et opera quae fecerat cum Israhel

**2:11.** And the [children of Israel](#) did [evil](#) in the sight of the [Lord](#), and they served [Baalim](#),  
Feceruntque filii Israhel malum in conspectu Domini et servierunt Baalim

**2:12.** And they left the [Lord](#), the [God](#) of their fathers, who had brought them out of the land of [Egypt](#): and they followed [strange gods](#), and the gods of the people that dwelt round about them, and they [adored](#) them: and they provoked the [Lord](#) to [anger](#),  
Ac dimiserunt Dominum Deum patrum suorum qui eduxerat eos de terra Aegypti et secuti sunt deos alienos deos quoque populorum qui habitabant in circuitu eorum et adoraverunt eos et ad iracundiam concitaverunt Dominum

**They followed strange gods...** What is here said of the [children of Israel](#), as to their falling so often into [idolatry](#), is to be understood of a great part of them; but not so universally, as if the [true worship](#) of [God](#) was ever quite abolished among them: for the succession of the [true church](#) and [religion](#) was kept up all this time by the [priests](#) and [Levites](#), at least in the [house of God](#) in Silo.

**2:13.** Forsaking him, and serving [Baal](#) and [Astaroth](#)  
Dimittentes eum et servientes Baal et Astharoth

**2:14.** And the [Lord](#) being [angry](#) against [Israel](#), delivered them into the hands of plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies:  
Iratusque Dominus contra Israhel tradidit eos in manibus diripientium qui ceperunt eos et vendiderunt hostibus qui habitabant per gyrum nec potuerunt resistere adversariis suis

**2:15.** But whithersoever they meant to go, the hand of the [Lord](#) was upon them, as he had said, and as he had [sworn](#) to them: and they were greatly distressed.  
Sed quocumque pergere voluissent manus Domini erat super eos sicut locutus est et iuravit eis et vehementer adflicti sunt

**2:16.** And the [Lord](#) raised up judges, to deliver them from the hands of those that oppressed them: but they would not hearken to them,  
Suscitavitque Dominus iudices qui liberarent eos de vastantium manibus sed nec illos audire voluerunt

**2:17.** Committing [fornication with strange gods](#), and [adoring](#) them. They quickly forsook the way, in which their fathers had walked: and hearing the [commandments](#) of the [Lord](#), they did all things contrary.  
Fornicantes cum diis alienis et adorantes eos cito deseruerunt viam per quam ingressi fuerant patres eorum et audientes mandata Domini omnia fecere contraria

**2:18.** And when the [Lord](#) raised them up judges, in their days, he was moved to mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the oppressors.  
Cumque Dominus iudices suscicaret in diebus eorum flectebatur misericordia et audiebat adflictorum gemitus et liberabat eos de caede vastantium

**2:19.** But after the judge was dead, they returned, and did much worse things than their fathers had done, following [strange gods](#), serving them, and [adoring](#) them. They left not their own inventions, and the stubborn way, by which they were accustomed to walk.  
Postquam autem mortuus esset iudex revertentur et multo maiora faciebant quam fecerant patres sui sequentes deos alienos et servientes eis et adorantes illos non dimiserunt adinventiones suas et viam durissimam per quam ambulare consueverant

**2:20.** And the [wrath](#) of the [Lord](#) was kindled against [Israel](#), and he said: Behold this nation hath made void my covenant, which I had made with their fathers, and hath [despised](#) to hearken to my voice:  
Iratusque est furor Domini in Israhel et ait quia irritum fecit gens ista pactum meum quod pepigeram cum patribus eorum et vocem meam audire contempsit

**2:21.** I also will not destroy the [nations](#) which [Josue](#) left when he died:  
Et ego non delebo gentes quas dimisit Iosue et mortuus est

**2:22.** That through them I may try [Israel](#), whether they will keep the way of the [Lord](#), and walk in it, as their fathers kept it, or not.  
Ut in ipsis experiar Israhel utrum custodiant viam Domini et ambulent in ea sicut custodierunt patres eorum an non

**2:23.** The [Lord](#) therefore left all these [nations](#), and would not quickly destroy them, neither did he deliver them into the hands of [Josue](#).  
Dimisit ergo Dominus omnes has nationes et cito subvertere noluit nec tradidit in manibus Iosue

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## Judges Chapter 3

### **The people falling into idolatry are oppressed by their enemies; but repenting are delivered by Othoniel, Aod, and Samgar.**

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**3:1.** These are the nations which the [Lord](#) left, that by them he might instruct [Israel](#), and all that had not known the [wars](#) of the [Chanaanites](#):

Hae sunt gentes quas Dominus dereliquit ut erudiret in eis Israhelem et omnes qui non noverant bella Chananeorum

**3:2.** That afterwards their children might learn to fight with their enemies, and to be trained up to [war](#):

Et postea discerent filii eorum certare cum hostibus et habere consuetudinem proeliandi

**3:3.** The five princes of the [Philistines](#), and all the [Chanaanites](#), and the [Sidonians](#), and the Hevites that dwelt in Mount Libanus, from Mount Baal Hermon to the entering into Emath.

Quinque satrapas Philisthinorum omnemque Chananeum et Sidonium atque Eveum qui habitabat in monte Libano de monte Baalhermon usque ad introitum Emath

**3:4.** And he left them, that he might try [Israel](#) by them, whether they would hear the [commandments](#) of the [Lord](#), which he had commanded their fathers, by the hand of [Moses](#), or not.

Dimisitque eos ut in ipsis experiretur Israhelem utrum audiret mandata Domini quae praeceperat patribus eorum per manum Mosi an non

**3:5.** So the [children of Israel](#) dwelt in the midst of the [Chanaanite](#), and the [Hethite](#), and the [Amorrhite](#), and the Pherezite, and the Hevite, and the Jebusite:

Itaque filii Israhel habitaverunt in medio Chananei et Hethei et Amorrei et Ferezei et Evei et Iebusei

**3:6.** And they took their daughters [to wives](#), and they gave their own daughters to their sons, and they [served their gods](#).

Et duxerunt uxores filias eorum ipsique filias suas eorum filiis tradiderunt et servierunt diis eorum

**3:7.** And they did [evil](#) in the sight of the [Lord](#), and they forgot their [God](#), and served [Baalim](#) and Astaroth.

Feceruntque malum in conspectu Domini et oblitii sunt Dei sui servientes Baalim et Astharoth

**3:8.** And the [Lord](#) being [angry](#) with [Israel](#), delivered them into the hands of Chusan Rasathaim, king of Mesopotamia, and they served him eight years.

Iratusque Dominus contra Israhel tradidit eos in manus Chusanrasathaim regis Mesopotamiae servieruntque ei octo annis

**Mesopotamia...** In [Hebrew](#) *Aramnaharim*. [Syria](#) of the two rivers: so called because it lies between the Euphrates and the Tigris. It is absolutely called [Syria](#), verse 10.

**3:9.** And they cried to the [Lord](#), who raised them up a saviour, and delivered them; to wit, Othoniel, the son of Cenez, the younger brother of [Caleb](#):

Et clamaverunt ad Dominum qui suscitavit eis salvatorem et liberavit eos Othonihel videlicet filium Cenez fratrem Chaleb minorem

**3:10.** And the [spirit of the Lord](#) was in him, and he judged [Israel](#). And he went out to fight, and the [Lord](#) delivered Chusan Rasathaim, king of [Syria](#), and he overthrew him:

Fuitque in eo spiritus Domini et iudicavit Israhel egressusque est ad pugnam et tradidit Dominus in manu eius Chusanrasathaim regem Syriae et oppressit eum

**3:11.** And the land rested forty years, and Othoniel, the son of Cenez, died.

Quievitque terra quadraginta annis et mortuus est Othonihel filius Cenez

**3:12.** And the [children of Israel](#) did [evil](#) again in the sight of the [Lord](#): who strengthened against them

Eglon, king of **Moab**: because they did **evil** in his sight.

Addiderunt autem filii Israhel facere malum in conspectu Domini qui confortavit adversum eos Eglon regem Moab quia fecerunt malum in conspectu eius

**3:13.** And he joined to him the **children of Ammon**, and **Amalec**: and he went and overthrew **Israel**, and possessed the **city of palm trees**.

Et copulavit ei filios Ammon et Amalech abiitque et percussit Israhel atque possedit urbem Palmarum

**3:14.** And the **children of Israel** served Eglon, king of **Moab**, eighteen years.

Servieruntque filii Israhel Eglon regi Moab decem et octo annis

**3:15.** And afterwards they cried to the **Lord**, who raised them up a saviour, called Aod, the son of Cera, the son of Jemini, who used the left hand as well as the right. And the **children of Israel** sent presents to Eglon, king of **Moab**, by him.

Et postea clamaverunt ad Dominum qui suscitavit eis salvatorem vocabulo Ahoth filium Gera filii Iemini qui utraque manu utebatur pro dextera miseruntque filii Israhel per illum munera Eglon regi Moab

**3:16.** And he made himself a two-edged sword, with a haft in the midst of the length of the palm of the hand, and was girded therewith, under his garment, on the right thigh.

Qui fecit sibi gladium ancipitem habentem in medio capulum longitudinis palmae manus et accinctus est eo subter sagum in dextro femore

**3:17.** And he presented the gifts to Eglon, king of **Moab**. Now Eglon was exceeding fat.

Obtulitque munera Eglon regi Moab erat autem Eglon crassus nimis

**3:18.** And when he had presented the gifts unto him he followed his companions that came along with him.

Cumque obtulisset ei munera prosecutus est socios qui cum eo venerant

**3:19.** Then returning from Galgal, where the **idols** were, he said to the king: I have a secret message to thee, O king. And he commanded silence: and all being gone out that were about him,

Et reversus de Galgalis ubi erant idola dixit ad regem verbum secretum habeo ad te o rex et ille imperavit silentium egressisque omnibus qui circa eum erant

**3:20.** Aod went in to him: now he was sitting in a summer parlour alone, and he said: I have a word from **God** to thee. And he forthwith rose up from his throne.

Ingressus est Ahoth ad eum sedebat autem in aestivo cenaculo solus dixitque verbum Dei habeo ad te qui statim surrexit de throno

**A word from God, etc...** What Aod, who was judge and chief magistrate of **Israel**, did on this occasion, was by a special **inspiration of God**: but such things are not to be imitated by private **men**.

**3:21.** And Aod put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly, Extenditque Ahoth manum sinistram et tulit sicam de dextro femore suo infixitque eam in ventre eius

**3:22.** With such force that the haft went in after the blade into the wound, and was closed up with the abundance of fat. So that he did not draw out the dagger, but left it in the body as he had struck it in: and forthwith, by the secret parts of nature, the excrements of the belly came out.

Tam valide ut capulus ferrum sequeretur in vulnere ac pinguissimo adipe stringeretur nec eduxit gladium sed ita ut percusserat reliquit in corpore statimque per secreta naturae alvi stercora proruperunt

**3:23.** And Aod carefully shutting the doors of the parlour, and locking them,

Ahoth autem clausis diligentissime ostiis cenaculi et obfirmatis sera

**3:24.** Went out by a postern door. And the king's servants going in, saw the doors of the parlour shut, and they said: Perhaps he is easing nature in his summer parlour.

Per posticam egressus est servique regis ingressi viderunt clausas fores cenaculi atque dixerunt forsitan purgat alvum in aestivo cubiculo

**3:25.** And waiting a long time, till they were ashamed, and seeing that no **man** opened the door, they took a key: and opening, they found their lord lying dead on the ground.

Expectantesque diu donec erubescerent et videntes quod nullus aperiret tulerunt clavem et aperientes invenerunt dominum suum iacentem in terra mortuum

**3:26.** But Aod, while they were in confusion, escaped, and passed by the place of the **idols** from whence he had returned. And he came to Seirath:

Ahoth autem dum illi turbarentur effugit et pertransiit locum Idolorum unde reversus fuerat venitque in Seirath

**3:27.** And forthwith he sounded the trumpet in Mount Ephraim: and the **children of Israel** went down with him, he himself going in the front.

Et statim insonuit bucina in monte Ephraim descenderuntque cum eo filii Israhel ipso in fronte gradiente

**3:28.** And he said to them: Follow me: for the **Lord** hath delivered our enemies, the **Moabites**, into our hands. And they went down after him, and seized upon the fords of the **Jordan**, which are in the way to **Moab**: and they suffered no **man** to pass over:

Qui dixit ad eos sequimini me tradidit enim Dominus inimicos nostros Moabitas in manus nostras descenderuntque post eum et occupaverunt vada Iordanis quae transmittunt in Moab et non dimiserunt transire quemquam

**3:29.** But they slew of the **Moabites** at that time, about ten thousand, all strong and **valiant men**: none of them could escape.

Sed percusserunt Moabitas in tempore illo circiter decem milia omnes robustos et fortes viros nullus eorum evadere potuit

**3:30.** And **Moab** was **humbled** that day under the hand of **Israel**: and the land rested eighty years.

Humiliatusque est Moab die illo sub manu Israhel et quievit terra octoginta annis

**3:31.** After him was Samgar, the son of Anath, who slew of the **Philistines** six hundred **men** with a ploughshare: and he also defended **Israel**.

Post hunc fuit Samgar filius Anath qui percussit de Philisthim sescentos viros vomere et ipse quoque defendit Israhel

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## Judges Chapter 4

### Debbora and Barac deliver Israel from Jabin and Sisara, Jahal killeth Sisara.

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**4:1.** And the [children of Israel](#) again did [evil](#) in the sight of the [Lord](#) after the death of Aod:

Addideruntque filii Israhel facere malum in conspectu Domini post mortem Ahoth

**4:2.** And the [Lord](#) delivered them up into the hands of Jabin, king of [Chanaan](#), who reigned in Asor: and he had a general of his army [named](#) Sisara, and he dwelt in Haroseth of the [Gentiles](#).

Et tradidit illos Dominus in manu Iabin regis Chanaan qui regnavit in Asor habuitque ducem exercitus sui nomine Sisaram ipse autem habitabat in Aroseth gentium

**4:3.** And the [children of Israel](#) cried to the [Lord](#): for he had nine hundred chariots set with scythes and for twenty years had grievously oppressed them.

Clamaveruntque filii Israhel ad Dominum nongentos enim habebat falcatos currus et per viginti annos vehementer oppresserat eos

**4:4.** And there was at that time [Debbora](#), a [prophetess](#), the wife of Lapidoth, who judged the people.

Erat autem Debbora prophetis uxor Lapidoth quae iudicabat populum in illo tempore

**4:5.** And she sat under a palm tree, which was called by her [name](#), between Rama and [Bethel](#), in Mount Ephraim: and the [children of Israel](#) came up to her for all judgment.

Et sedebat sub palma quae nomine illius vocabatur inter Rama et Bethel in monte Ephraim ascendebantque ad eam filii Israhel in omne iudicium

**4:6.** And she sent and called [Barac, the Son of Abinoem](#), out of [Cedes](#), in [Nephthali](#): and she said to him: The [Lord God](#) of [Israel](#) hath commanded thee: Go, and lead an army to [Mount Thabor](#), and thou shalt take with thee ten thousand fighting [men](#) of the [children of Nephthali](#), and of the [children of Zabulon](#):

Quae misit et vocavit Barac filium Abinoem de Cedes Nephthalim dixitque ad eum praecepit tibi Dominus Deus Israhel vade et duc exercitum in montem Thabor tollesque tecum decem milia pugnatorum de filiis Nephthalim et de filiis Zabulon

**4:7.** And I will bring unto thee in the place of the torrent Cison, Sisara, the general of Jabin's army, and his chariots, and all his multitude, and will deliver them into thy hand.

Ego autem ducam ad te in loco torrentis Cison Sisaram principem exercitus Iabin et currus eius atque omnem multitudinem et tradam eos in manu tua

**4:8.** And [Barac](#) said to her: If thou wilt come with me, I will go: if thou wilt not come with me, I will not go.

Dixitque ad eam Barac si venis mecum vadam si nolueris venire non pergam

**4:9.** She said to him: I will go, indeed, with thee, but at this time the victory shall not be attributed to thee, because Sisara shall be delivered into the hand of a [woman](#). [Debbora](#) therefore arose, and went with [Barac](#) to [Cedes](#).

Quae dixit ad eum ibo quidem tecum sed in hac vice tibi victoria non reputabitur quia in manu mulieris tradetur Sisara surrexit itaque Debbora et perrexit cum Barac in Cedes

**4:10.** And he called unto him [Zabulon](#) and [Nephthali](#), and went up with ten thousand fighting [men](#), having [Debbora](#) in his company.

Qui accitis Zabulon et Nephthalim ascendit cum decem milibus pugnatorum habens Debboram in comitatu suo

**4:11.** Now Haber, the [Cinite](#), had some time before departed from the rest of the [Cinites](#), his brethren, the sons of Hobab, the kinsman of [Moses](#): and had pitched his tents unto the valley, which is called Sennim,

and was near [Cedes](#).

Aber autem Cineus recesserat quondam a ceteris Cineis fratribus suis filiis Obab cognati Mosi et tetenderat tabernacula usque ad vallem quae vocatur Sennim et erat iuxta Cedes

**4:12.** And it was told Sisara, that [Barac, the son of Abinoem](#), was gone up to [Mount Thabor](#):

Nuntiatumque est Sisarae quod ascendisset Barac filius Abinoem in montem Thabor

**4:13.** And he gathered together his nine hundred chariots armed with scythes, and all his army, from Haroseth of the [Gentiles](#), to the torrent Cison.

Et congregavit nongentos falcatos currus omnemque exercitum de Aroseth gentium ad torrentem Cison

**4:14.** And [Debbora](#) said to [Barac](#): Arise, for this is the day wherein the [Lord](#) hath delivered Sisara into thy hands: behold, he is thy leader. And [Barac](#) went down from [Mount Thabor](#), and ten thousand fighting [men](#) with him.

Dixitque Debbora ad Barac surge haec est enim dies in qua tradidit Dominus Sisaram in manus tuas en ipse ductor est tuus descendit itaque Barac de monte Thabor et decem milia pugnatorum cum eo

**4:15.** And the [Lord](#) struck a terror into Sisara, and all his chariots, and all his multitude, with the edge of the sword, at the sight of [Barac](#); insomuch, that Sisara leaping down from off his chariot, fled away on foot,

Perterruitque Dominus Sisaram et omnes currus eius universamque multitudinem in ore gladii ad conspectum Barac in tantum ut Sisara de curru desiliens pedibus fugeret

**4:16.** And [Barac](#) pursued after the fleeing chariots, and the army, unto Haroseth of the [Gentiles](#); and all the multitude of the enemies was utterly destroyed.

Et Barac persequeretur fugientes currus et exercitum usque ad Aroseth gentium et omnis hostium multitudo usque ad internicionem caderet

**4:17.** But Sisara fleeing, came to the tent of Jahel, the wife of Haber, the [Cinite](#), for there was peace between Jabin, the king of Asor, and the house of Haber, the [Cinite](#).

Sisara autem fugiens pervenit ad tentorium Iahel uxoris Aber Cinei erat enim pax inter Iabin regem Asor et domum Aber Cinei

**4:18.** And Jahel went forth to meet Sisara, and said to him: Come in to me, my lord; come in, fear not. He went into her tent, and being covered by her with a cloak,

Egressa igitur Iahel in occursum Sisarae dixit ad eum intra ad me domine mi intra ne timeas qui ingressus tabernaculum eius et opertus ab ea pallio

**4:19.** Said to her: Give me, I beseech thee, a little water, for I am very thirsty. She opened a bottle of milk, and gave him to drink, and covered him.

Dixit ad eam da mihi obsecro paululum aquae quia valde sitio quae aperuit utrem lactis et dedit ei bibere et operuit illum

**4:20.** And Sisara said to her: Stand before the door of the tent, and when any shall come and inquire of thee, saying: Is there any [man](#) here? thou shalt say: There is none.

Dixitque Sisara ad eam sta ante ostium tabernaculi et cum venerit aliquis interrogans te et dicens numquid hic est aliquis respondebis nullus est

**4:21.** So Jahel, Haber's wife, took a nail of the tent, and taking also a hammer: and going in softly, and with silence, she put the nail upon the temples of his head, and striking it with the hammer, drove it through his brain fast into the ground: and so passing from deep sleep to death, he fainted away and died.

Tulit itaque Iahel uxor Aber clavum tabernaculi adsumens pariter malleum et ingressa abscondite et cum silentio posuit supra tempus capitis eius clavum percussumque malleo defixit in cerebrum usque ad terram qui soporem morti socians defecit et mortuus est

**4:22.** And behold, [Barac](#) came pursuing after Sisara: and Jahel went out to meet him, and said to him: Come, and I will show thee the [man](#) whom thou seekest. And when he came into her tent, he saw Sisara lying dead, and the nail fastened in his temples.

Et ecce Barac sequens Sisaram veniebat egressaque Iahel in occursum eius dixit ei veni et ostendam tibi virum quem quaeris qui cum intrasset ad eam vidit Sisaram iacentem mortuum et clavum infixum in tempore eius

**4:23.** So [God](#) that day [humbled](#) Jabin, the king of [Chanaan](#), before the [children of Israel](#):

Humiliavit ergo Deus in die illo Iabin regem Chanaan coram filiis Israhel

**4:24.** Who grew daily stronger, and with a mighty hand overpowered Jabin, king of [Chanaan](#), till they quite destroyed him.

Qui crescebant cotidie et forti manu opprimebant Iabin regem Chanaan donec delerent eum

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## Judges Chapter 5

### The canticle of Debbora and Barac after their victory.

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**5:1.** In that day [Debbora](#) and [Barac, son of Abinoem](#), sung, and said:

Cecineruntque Debbora et Barac filius Abinoem in die illo dicentes

**5:2.** O you of [Israel](#), that have willingly offered your lives to danger, [bless](#) the [Lord](#).

Qui sponte obtulistis de Israhel animas vestras ad periculum benedicite Domino

**5:3.** Hear, O ye kings, give ear, O ye princes: It is I, it is I, that will sing to the [Lord](#), I will sing to the [Lord](#), the [God](#) of [Israel](#).

Audite reges percipite auribus principes ego sum ego sum quae Domino canam psallam Domino Deo Israhel

**5:4.** O [Lord](#), when thou wentest out of Seir, and passedst by the [regions of Edom](#), the earth trembled, and the [heavens](#) and clouds dropped water.

Domine cum exires de Seir et transires per regiones Edom terra mota est caelique ac nubes stillaverunt aquis

**5:5.** The mountains melted before the face of the [Lord](#), and [Sinai](#) before the face of the [Lord](#) the [God](#) of [Israel](#).

Montes fluxerunt a facie Domini et Sinai a facie Domini Dei Israhel

**5:6.** In the days of Samgar, the son of Anath, in the days of Jahel, the paths rested: and they that went by them, walked through bye-ways.

In diebus Samgar filii Anath in diebus Iahel quieverunt semitae et qui ingrediebantur per eas ambulaverunt per calles devios

**The paths rested...** The ways to the [sanctuary of God](#) were unfrequented: and [men](#) walked in the by-ways of [error](#) and [sin](#).

**5:7.** The [valiant men](#) ceased, and rested in [Israel](#): until [Debbora](#) arose, a mother arose in [Israel](#).

Cessaverunt fortes in Israhel et quieverunt donec surgeret Debbora surgeret mater in Israhel

**5:8.** The [Lord](#) chose new [wars](#), and he himself overthrew the gates of the enemies: a shield and spear was not seen among forty thousand of [Israel](#).

Nova bella elegit Dominus et portas hostium ipse subvertit clypeus et hasta si apparuerint in quadraginta milibus Israhel

**5:9.** My heart [loveth](#) the princes of [Israel](#): O you, that of your own [good](#) will offered yourselves to danger, [bless](#) the [Lord](#).

Cor meum diligit principes Israhel qui propria voluntate obtulistis vos discrimini benedicite Domino

**5:10.** Speak, you that ride upon fair asses, and you that sit in judgment, and walk in the way.

Qui ascenditis super nitentes asinos et sedetis in iudicio et ambulatis in via loquimini

**5:11.** Where the chariots were dashed together, and the army of the enemies was choked, there let the justices of the [Lord](#) be rehearsed, and his clemency towards the [brave men](#) of [Israel](#): then the people of the [Lord](#) went down to the gates, and obtained the sovereignty.

Ubi conlisi sunt currus et hostium est suffocatus exercitus ibi narrentur iustitiae Domini et clementia in fortes Israhel tunc descendit populus Domini ad portas et obtinuit principatum

**5:12.** Arise, arise, O [Debbora](#), arise, arise, and utter a canticle. Arise, [Barac](#), and take hold of thy captives, O son of Abinoem.

Surge surge Debbora surge surge et loquere canticum surge Barac et adprehende captivos tuos fili Abinoem

**5:13.** The remnants of the people are saved, the [Lord](#) hath fought among the [valiant](#) ones.

Salvatae sunt reliquiae populi Dominus in fortibus dimicavit

**5:14.** Out of Ephraim he destroyed them into **Amalec**, and after him out of **Benjamin** into thy people, O **Amalec**: Out of **Machir** there came down princes, and out of **Zabulon** they that led the army to fight.  
Ex Ephraim delevit eos in Amalech et post eum ex Benjamin in populos tuos o Amalech de Machir principes descenderunt et de Zabulon qui exercitum ducerent ad bellandum

**Out of Ephraim, etc...** The enemies straggling in their flight were destroyed, as they were running through the land of Ephraim, and of **Benjamin**, which lies after, that is beyond Ephraim: and so on to the very confines of **Amalec**. Or, it alludes to former victories of the **people of God**, particularly that which was freshest in **memory**, when the **men** of Ephraim and **Benjamin**, with Aod at their head, overthrew their enemies the **Moabites** with the **Amalecites** their allies. See **Judges 3**. Ibid. **Machir...** The **tribe of Manasses**, whose eldest son was Machir.

**5:15.** The **captains** of **Issachar** were with **Debbora**, and followed the steps of **Barac**, who exposed himself to danger, as one going headlong, and into a pit. **Ruben** being divided against himself, there was found a strife of **courageous men**.

Duces Isachar fuere cum Debbora et Barac vestigia sunt secuti qui quasi in praeceps ac baratrum se discrimini dedit diviso contra se Ruben magnanimorum repperta contentio est

**Divided against himself, etc...** By this it seems that the **valiant men** of the **tribe of Ruben** were divided in their sentiments, with relation to this **war**; which division kept them at home within their own borders, to hear the bleating of their flocks.

**5:16.** Why dwellest thou between two borders, that thou mayst hear the bleatings of the flocks? **Ruben** being divided against himself, there was found a strife of **courageous men**.

Quare habitas inter duos terminos ut audias sibilos gregum diviso contra se Ruben magnanimorum repperta contentio est

**5:17.** Galaad rested beyond the **Jordan**, and **Dan** applied himself to ships: **Aser** dwelt on the sea shore, and abode in the havens.

Galaad trans Iordanem quiescebat et Dan vacabat navibus Aser habitabat in litore maris et in portibus morabatur

**5:18.** But **Zabulon** and **Nephthali** offered their lives to death in the region of Merome.

Zabulon vero et Nephthalim obtulerunt animas suas morti in regione Merome

**5:19.** The kings came and fought, the kings of **Chanaan** fought in Thanac, by the waters of **Mageddo** and yet they took no spoils.

Venerunt reges et pugnaverunt pugnaverunt reges Chanaan in Thanach iuxta aquas Mageddo et tamen nihil tulere praedantes

**5:20.** There was **war** made against them from **heaven**: the stars, remaining in their order and courses, fought against Sisara.

De caelo dimicatum est contra eos stellae manentes in ordine et cursu suo adversum Sisaram pugnaverunt

**5:21.** The torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cison: tread thou, my **soul**, upon the strong ones.

Torrents Cison traxit cadavera eorum torrentis Cadumim torrentis Cison conculca anima mea robustos

**5:22.** The hoofs of the horses were broken whilst the stoutest of the enemies fled amain, and fell headlong down.

Ungulae equorum ceciderunt fugientibus impetu et per praeceps ruentibus fortissimis hostium

**5:23.** **Curse** ye the land of Meroz, said the **angel of the Lord**: **curse** the inhabitants thereof, because they came not to the help of the **Lord**, to help his most **valiant men**.

Maledicite terrae Meroz dixit angelus Domini maledicite habitatoribus eius quia non venerunt ad auxilium Domini in adiutorium fortissimorum eius

**Meroz...** Where this land of Meroz was, which is here laid under a **curse**, we cannot find: nor is there mention of it anywhere else in **holy writ**. In the spiritual sense, they are **curse**d who refuse to assist the people of **God** in their **warfare** against their **spiritual** enemies.

**5:24.** **Blessed** among **women** be Jahel, the wife of Haber the **Cinite**, and **blessed** be she in her tent.

Benedicta inter mulieres Jahel uxor Aber Cinei benedicatur in tabernaculo suo

**5:25.** He asked her water, and she gave him milk, and offered him butter in a dish fit for princes.

Aquam petenti lac dedit et in fiala principum obtulit butyrum

**5:26.** She put her left hand to the nail, and her right hand to the workman's hammer, and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temples.

Sinistram manum misit ad clavum et dexteram ad fabrorum malleos percussitque Sisaram quaerens in capite vulneri locum et tempus valide perforans

**5:27.** Between her feet he fell: he fainted, and he died: he rolled before her feet, and there he lay lifeless and wretched.

Inter pedes eius ruit defecit et mortuus est ante pedes illius volvebatur et iacebat exanimis et miserabilis

**5:28.** His mother looked out at a window, and howled: and she spoke from the dining room: Why is his chariot so long in coming back? Why are the feet of his horses so slow?

Per fenestram prospiciens ululabat mater eius et de cenaculo loquebatur cur moratur regredi currus eius quare tardaverunt pedes quadrigarum illius

**5:29.** One that was wiser than the rest of his wives, returned this answer to her mother in law:

Una sapientior ceteris uxoribus eius haec socrui verba respondit

**5:30.** Perhaps he is now dividing the spoils, and the fairest of the **women** is chosen out for him: garments of divers colours are given to Sisara for his prey, and furniture of different kinds is heaped together to adorn necks.

Forsitan nunc dividit spolia et pulcherrima feminarum eligitur ei vestes diversorum colorum Sisarae traduntur in praedam et supellex varia ad ornanda colla congeritur

**5:31.** So let all thy enemies perish, O **Lord**: but let them that **love** thee shine, as the sun shineth in his rising.

Sic pereant omnes inimici tui Domine qui autem diligunt te sicut sol in ortu suo splendet ita rutilent

**5:32.** And the land rested for forty years.

Quievitque terra per quadraginta annos

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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Revised and Annotated 1749 by Bishop Richard Challoner

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## Judges Chapter 6

### The people for their sins, are oppressed by the Madianites. Gedeon is called to deliver them.

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**6:1.** And the [children of Israel](#) again did [evil](#) in the sight of the [Lord](#): and he delivered them into the hand of [Madian](#) seven years,

Fecerunt autem filii Israhel malum in conspectu Domini qui tradidit eos in manu Madian septem annis

**6:2.** And they were grievously oppressed by them. And they made themselves dens and caves in the mountains, and strong holds to resist.

Et oppressi sunt valde ab eis feceruntque sibi antra et speluncas in montibus et munitissima ad repugnandum loca

**6:3.** And when [Israel](#) had sown, [Madian](#) and [Amalec](#), and the rest of the eastern nations, came up:

Cumque sevisset Israhel ascendebat Madian et Amalech et ceteri orientalium nationum

**6:4.** And pitching their tents among them, wasted all [things](#) as they were in the blade, even to the entrance of [Gaza](#): and they left nothing at all in [Israel](#) for sustenance of life, nor sheep, nor oxen, nor asses.

Et apud eos figentes tentoria sicut erant in herbis cuncta vastabant usque ad introitum Gazae nihilque omnino ad vitam pertinens relinquebant in Israhel non oves non boves non asinos

**6:5.** For they and all their flocks came with their tents, and like locusts filled all places, an innumerable multitude of [men](#), and of camels, wasting whatsoever they touched.

Ipsi enim et universi greges eorum veniebant cum tabernaculis et instar lucustarum universa conplebant innumera multitudo hominum et camelorum quicquid tetigerant devastantes

**6:6.** And [Israel](#) was [humbled](#) exceedingly in the sight of [Madian](#).

Humiliatusque est Israhel valde in conspectu Madian

**6:7.** And he cried to the [Lord](#), desiring help against the [Madianites](#).

Et clamavit ad Dominum postulans auxilium contra Madianitas

**6:8.** And he sent unto them a [prophet](#), and he spoke: Thus saith the [Lord](#), the [God of Israel](#): I made you to come up out of [Egypt](#), and brought you out of the house of [bondage](#),

Qui misit ad eos virum prophetam et locutus est haec dicit Dominus Deus Israhel ego vos feci conscendere de Aegypto et eduxi de domo servitutis

**6:9.** And delivered you out of the hands of the [Egyptians](#), and of all the enemies that afflicted you: and I cast them out at your coming in, and gave you their land.

Et liberavi de manu Aegyptiorum et omnium inimicorum qui adfligebant vos eiecique eos ad introitum vestrum et tradidi vobis terram eorum

**6:10.** And I said: I am the [Lord your God](#), fear not the [gods](#) of the [Amorrhites](#), in whose land you dwell. And you would not hear my voice.

Et dixi ego Dominus Deus vester ne timeatis deos Amorreorum in quorum terra habitatis et nolulistis audire vocem meam

**6:11.** And an [angel of the Lord](#) came, and sat under an oak that was in Ephra, and belonged to Joas, the father of the [family](#) of Ezri. And when [Gedeon](#), his son, was threshing and cleansing wheat by the winepress, to flee from [Madian](#),

Venit autem angelus Domini et sedit sub quercu quae erat in Ephra et pertinebat ad Ioas patrem familiae Ezri cumque Gedeon filius eius excuteret atque purgaret frumenta in torculari ut fugeret Madian

**6:12.** The [angel of the Lord](#) appeared to him, and said: The [Lord](#) is with thee, O most [valiant](#) of [men](#).

Apparuit ei et ait Dominus tecum virorum fortissime

**6:13.** And **Gedeon** said to him: I beseech thee, my lord, if the **Lord** be with us, why have these **evils** fallen upon us? Where are his **miracles**, which our fathers have told us of, saying: The **Lord** brought us out of **Egypt** but now the **Lord** hath forsaken us, and delivered us into the hand of **Madian**.

Dixitque ei Gedeon obsecro Domine si Dominus nobiscum est cur adprehenderunt nos haec omnia ubi sunt mirabilia eius quae narraverunt patres nostri atque dixerunt de Aegypto eduxit nos Dominus nunc autem dereliquit nos et tradidit in manibus Madian

**6:14.** And the **Lord** looked upon him, and said: Go, in this thy strength, and thou shalt deliver **Israel** out of the hand of **Madian**: know that I have sent thee.

Respexitque ad eum Dominus et ait vade in hac fortitudine tua et liberabis Israhel de manu Madian scito quod miserim te

**6:15.** He answered, and said: I beseech thee, my lord wherewith shall I deliver **Israel**? Behold, my **family** is the meanest in **Manasses**, and I am the least in my father's house.

Qui respondens ait obsecro Domine mi in quo liberabo Israhel ecce familia mea infima est in Manasse et ego minimus in domo patris mei

**The meanest in Manasses, etc...** Mark how the **Lord** chooseth the **humble** (who are mean and little in their own eyes) for the greatest enterprises.

**6:16.** And the **Lord** said to him: I will be with thee: and thou shalt cut off **Madian** as one **man**.

Dixitque ei Dominus ego ero tecum et percuties Madian quasi unum virum

**6:17.** And he said: If I have found **grace** before thee, give me a sign that it is thou that speakest to me:

Et ille si inveni inquit gratiam coram te da mihi signum quod tu sis qui loquaris ad me

**6:18.** And depart not hence, till I return to thee, and bring a **sacrifice**, and offer it to thee. And he answered: I will wait thy coming.

Ne recedas hinc donec revertar ad te portans sacrificium et offerens tibi qui respondit ego praestolabor adventum tuum

**6:19.** So **Gedeon** went in, and boiled a kid, and made **unleavened loaves** of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

Ingressus est itaque Gedeon et coxit hedum et de farinae modio azymos panes carnesque ponens in canistro et ius carnum mittens in ollam tulit omnia sub quercum et obtulit ei

**6:20.** And the **angel of the Lord** said to him: Take the flesh and the **unleavened loaves**, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

Cui dixit angelus Domini tolle carnes et panes azymos et pone super petram illam et ius desuper funde cumque fecisset ita

**6:21.** The **angel of the Lord** put forth the tip of the rod, which he held in his hand, and touched the flesh and the **unleavened loaves**: and there arose a fire from the rock, and consumed the flesh and the **unleavened loaves**: and the **angel of the Lord** vanished out of his sight.

Extendit angelus Domini summitatem virgae quam tenebat in manu et tetigit carnes et azymos panes ascenditque ignis de petra et carnes azymosque consumpsit angelus autem Domini evanuit ex oculis eius

**6:22.** And **Gedeon** seeing that it was the **angel of the Lord**, said: Alas, my **Lord God**: for I have seen the **angel of the Lord** face to face.

Vidensque Gedeon quod esset angelus Domini ait heu mihi Domine Deus quia vidi angelum Domini facie ad faciem

**6:23.** And the **Lord** said to him: Peace be with thee: fear not, thou shalt not die.

Dixitque ei Dominus pax tecum ne timeas non morieris

**6:24.** And **Gedeon** built there an **altar** to the **Lord**, and called it *the Lord's peace*, until this present day. And when he was yet in Ephra, which is of the **family** of Ezri,

Aedificavit ergo ibi Gedeon altare Domino vocavitque illud Domini pax usque in praesentem diem cum adhuc esset in Ephra quae est familiae Ezri

**6:25.** That night the **Lord** said to him: Take a bullock of thy father's, and another bullock of seven years,

and thou shalt destroy the altar of Baal, which is thy father's: and cut down the grove that is about the altar:

Nocte illa dixit Dominus ad eum tolle taurum patris tui et alterum taurum annorum septem destruesque aram Baal quae est patris tui et nemus quod circa aram est succide

**6:26.** And thou shalt build un altar to the Lord thy God, in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer a holocaust upon a pile of the wood, which thou shalt cut down out of the grove.

Et aedificabis altare Domino Deo tuo in summitate petrae huius super quam sacrificium ante posuisti tollesque taurum secundum et offeres holocaustum super lignorum struem quae de nemore succideris

**6:27.** Then Gedeon, taking ten men of his servants, did as the Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but did all by night.

Adsumptis igitur Gedeon decem viris de servis suis fecit sicut praeceperat Dominus timens autem domum patris sui et homines illius civitatis per diem facere noluit sed omnia nocte conplevit

**6:28.** And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the second bullock laid upon the altar, which then was built.

Cumque surrexissent viri oppidi eius mane viderunt destructam aram Baal lucumque succisum et taurum alterum inpositum super altare quod tunc aedificatum erat

**6:29.** And they said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon, the son of Joas, did all this.

Dixeruntque ad invicem quis hoc fecit cumque perquirerent auctorem facti dictum est Gedeon filius Ioas fecit haec omnia

**6:30.** And they said to Joas: Bring out thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove.

Et dixerunt ad Ioas produc filium tuum ut moriatur quia destruxit aram Baal et succidit nemus

**6:31.** He answered them: Are you the avengers of Baal, that you fight for him? he that is his adversary, let him die before to morrow light appear: if he be a god, let him revenge himself on him that hath cast down his altar.

Quibus ille respondit numquid ultores estis Baal et pugnatis pro eo qui adversarius eius est moriatur antequam lux crastina veniat si deus est vindicet se de eo qui suffodit aram eius

**6:32.** From that day Gedeon was called Jerobaal, because Joas had said: Let Baal revenge himself on him that hath cast down his altar.

Ex illo die vocatus est Gedeon Hierobbaal eo quod dixisset Ioas ulciscatur se de eo Baal qui suffodit altare eius

**6:33.** Now all Madian, and Amalec, and the eastern people, were gathered together, and passing over the Jordan, camped in the valley of Jezrael.

Igitur omnis Madian et Amalech et orientales populi congregati sunt simul et transeuntes Iordanem castrametati sunt in valle Iezrahel

**6:34.** But the spirit of the Lord came upon Gedeon, and he sounded the trumpet, and called together the house of Abiezer, to follow him.

Spiritus autem Domini induit Gedeon qui clangens bucina convocavit domum Abiezer ut sequeretur

**6:35.** And he sent messengers into all Manasses, and they also followed him and other messengers into Aser and Zabulon, and Nephthali, and they came to meet him.

Misitque nuntios in universum Manassen qui et ipse secutus est eum et alios nuntios in Aser et Zabulon et Nephthalim qui occurrerunt ei

**6:36.** And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said, Dixitque Gedeon ad Dominum si salvum facis per manum meam Israhel sicut locutus es

**6:37.** I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel.

Ponam vellus hoc lanae in area si ros in solo vellere fuerit et in omni terra siccitas sciam quod per manum meam sicut locutus es liberabis Israhel

**6:38.** And it was so. And rising before day, wringing the fleece, he filled a vessel with the dew.  
Factumque est ita et de nocte consurgens expresso vellere concam rore conplevit

**6:39.** And he said again to **God**: Let not thy **wrath** be kindled against me, if I try once more, seeking a sign in the fleece. I **pray** that the fleece only may be dry, and all the ground wet with dew.  
Dixitque rursus ad Dominum ne irascatur furor tuus contra me si adhuc semel temptavero signum quaerens in vellere oro ut solum vellus siccum sit et omnis terra rore madens

**6:40.** And **God** did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.  
Fecitque Dominus nocte illa ut postulaverat et fuit siccitas in solo vellere et ros in omni terra

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## Judges Chapter 7

### Gedeon, with three hundred men, by stratagem defeateth the Midianites.

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**7:1.** Then [Jerobaal](#), who is the same as [Gedeon](#), rising up early, and all the people with him, came to the fountain that is called Harad. Now the camp of [Midian](#) was in the valley, on the north side of the high hill. Igitur Hierobbaal qui est et Gedeon de nocte consurgens et omnis populus cum eo venit ad fontem qui vocatur Arad erant autem castra Midian in valle ad septentrionalem plagam collis Excelsi

**7:2.** And the [Lord](#) said to [Gedeon](#): The people that are with thee are many, and [Midian](#) shall not be delivered into their hands: lest [Israel](#) should [glory](#) against me, and say: I was delivered by my own strength.

Dixitque Dominus ad Gedeon multus tecum est populus nec tradetur Midian in manus eius ne gloriatur contra me Israhel et dicat meis viribus liberatus sum

**Lest Israel, etc...** By this we see that [God](#) will not choose for his instruments in great achievements, which depend purely on his [grace](#), such as, through [pride](#) and self conceit, will take the [glory](#) to themselves.

**7:3.** Speak to the people, and proclaim in the hearing of all: Whosoever is fearful and timorous, let him return. So two and twenty thousand [men](#) went away from Mount Galaad and returned home, and only ten thousand remained.

Loquere ad populum et cunctis audientibus praedica qui formidolosus et timidus est revertatur recesseruntque de monte Galaad et reversa sunt ex populo viginti duo milia virorum et tantum decem milia remanserunt

**7:4.** And the [Lord](#) said to [Gedeon](#): The people are still too many, bring them to the waters, and there I will try them: and of whom I shall say to thee, This shall go with thee, let him go: whom I shall forbid to go, let him return.

Dixitque Dominus ad Gedeon adhuc populus multus est duc eos ad aquas et ibi probabo illos et de quo dixero tibi ut tecum vadat ipse pergat quem ire prohibuero revertatur

**7:5.** And when the people were come down to the waters, the [Lord](#) said to [Gedeon](#): They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves: but they that shall drink bowing down their knees, shall be on the other side.

Cumque descendisset populus ad aquas dixit Dominus ad Gedeon qui lingua lambuerint aquas sicut solent canes lambere separabis eos seorsum qui autem curvatis genibus biberint in altera parte erunt

**7:6.** And the number of them that had lapped water; casting it with the hand to their mouth, was three hundred [men](#): and all the rest of the multitude had drunk kneeling.

Fuit itaque numerus eorum qui manu ad os proiciente aquas lambuerant trecenti viri omnis autem reliqua multitudo flexo poplite biberat

**7:7.** And the [Lord](#) said to [Gedeon](#): By the three hundred [men](#), that lapped water, I will save you, and deliver [Midian](#) into thy hand: but let all the rest of the people return to their place.

Et ait Dominus ad Gedeon in trecentis viris qui lambuerunt aquas liberabo vos et tradam Midian in manu tua omnis autem reliqua multitudo revertatur in locum suum

**That lapped water...** These were preferred that took the water up in their hands, and so lapped it, before them who laid themselves quite down to the waters to drink: which argued a more eager and sensual disposition.

**7:8.** So taking victuals and trumpets according to their number, he ordered all the rest of the multitude to depart to their tents: and he with the three hundred gave himself to the battle. Now the camp of [Midian](#) was beneath him in the valley.

Sumptis itaque pro numero cibariis et tubis omnem reliquam multitudinem abire praecepit ad tabernacula sua et ipse cum trecentis viris se certamini dedit castra autem Midian erant subter in valle

**7:9.** The same night the **Lord** said to him: Arise, and go down into the camp: because I have delivered them into thy hand.

Eadem nocte dixit Dominus ad eum surge et descende in castra quia tradidi eos in manu tua

**7:10.** But if thou be afraid to go alone, let Phara, thy servant, go down with thee.

Sin autem solus ire formidas descendat tecum Phara puer tuus

**7:11.** And when thou shalt hear what they are saying, then shall thy hands be strengthened, and thou shalt go down more secure to the enemies' camp. And he went down with Phara his servant, into part of the camp, where was the watch of **men** in arms.

Et cum audieris quid loquantur tunc confortabuntur manus tuae et securior ad hostium castra descendes descendit ergo ipse et Phara puer eius in partem castrorum ubi erant armatorum vigiliae

**7:12.** But **Madian** and **Amalec**, and all the eastern people, lay scattered in the valley, as a multitude of locusts: their camels also were innumerable, as the sand that lieth on the sea shore.

Madian autem et Amalech et omnes orientales populi fusi iacebant in valle ut lucustarum multitudo cameli quoque innumerabiles erant sicut harena quae iacet in litoribus maris

**7:13.** And when **Gedeon** was come, one told his neighbour a **dream**: and in this manner related what he had seen: I dreamt a **dream**, and it seemed to me as if a hearth cake of barley bread rolled and came down into the camp of **Madian**: and when it was come to a tent, it struck it, and beat it down flat to the ground.

Cumque venisset Gedeon narrabat aliquis somnium proximo suo et in hunc modum referebat quod viderat vidi somnium et videbatur mihi quasi subcinericius panis ex hordeo volvi et in Madian castra descendere cumque pervenisset ad tabernaculum percussit illud atque subvertit et terrae funditus coaequavit

**A dream...** Observation of dreams is commonly **superstitious**, and as such is condemned in the word of **God**: but in some extraordinary cases, as we here see, **God** is pleased by **dreams** to foretell what he is about to do.

**7:14.** He to whom he spoke, answered: This is nothing else but the sword of **Gedeon**, the son of **Joas**, a **man** of **Israel**. For the **Lord** hath delivered **Madian**, and all their camp into his hand.

Respondit is cui loquebatur non est hoc aliud nisi gladius Gedeonis filii Joas viri Israhelitae tradidit Deus in manu eius Madian et omnia castra eius

**7:15.** And when **Gedeon** had heard the **dream**, and the **interpretation** thereof, he **adored**: and returned to the camp of **Israel**, and said: Arise, for the **Lord** hath delivered the camp of **Madian** into our hands.

Cumque audisset Gedeon somnium et interpretationem eius adoravit et reversus ad castra Israhel ait surgite tradidit enim Dominus in manus nostras castra Madian

**7:16.** And he divided the three hundred **men** into three parts, and gave them trumpets in their hands, and empty pitchers, and lamps within the pitchers.

Divisitque trecentos viros in tres partes et dedit tubas in manibus eorum lagoenasque vacuas ac lampadas in medio lagoenarum

**7:17.** And he said to them: What you shall see me do, do you the same: I will go into one part of the camp, and do you as I shall do.

Et dixit ad eos quod me facere videritis hoc facite ingrediar partem castrorum et quod fecero sectamini

**7:18.** When the trumpet shall sound in my hand, do you also blow the trumpets on every side of the camp, and shout together to the **Lord** and to **Gedeon**.

Quando personaverit tuba in manu mea vos quoque per castrorum circuitum clangite et conclamate Domino et Gedeoni

**7:19.** And **Gedeon**, and the three hundred **men** that were with him, went into part of the camp, at the beginning of the midnight watch, and the watchmen being alarmed, they began to sound their trumpets, and to clap the pitchers one against another.

Ingressusque est Gedeon et trecenti viri qui erant cum eo in parte castrorum incipientibus vigiliis noctis mediae et custodibus suscitatis coeperunt bucinis clangere et conplodere inter se lagoenas

**Their trumpets, etc...** In a mystical sense, the preachers of the **gospel**, in order to spiritual conquests, must not only sound with the trumpet of the word of **God**, but must also break their earthen pitchers, by the **mortification** of the flesh and its **passions**, and carry lamps in their hands by the light of their **virtues**.

**7:20.** And when they sounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew, and they cried out: The sword of the **Lord** and of **Gedeon**:

Cumque per gyrum castrorum in tribus personant locis et hydrias confregissent tenuerunt sinistris manibus lampadas et dextris sonantes tubas clamaveruntque gladius Domini et Gedeonis

**7:21.** Standing every **man** in his place round about the enemies' camp. So all the camp was troubled, and crying out and howling, they fled away:

Stantes singuli in loco suo per circuitum castrorum hostilium omnia itaque castra turbata sunt et vociferantes ululantesque fugerunt

**7:22.** And the three hundred **men** nevertheless persisted sounding the trumpets. And the **Lord** sent the sword into all the camp, and they killed one another,

Et nihilominus insistebant trecenti viri bucinis personantes inmisitque Dominus gladium in omnibus castris et mutua se caede truncabant

**7:23.** Fleeing as far as Bethsetta, and the border of **Abelmahula**, in Tebbath. But the **men** of **Israel**, shouting from **Nephthali**, and **Aser**, and from all **Manasses**, pursued after **Madian**.

Fugientes usque Bethseta et crepidinem Abelmeula in Tebbath conclamantes autem viri Israhel de Nephthali et Aser et omni Manasse persequebantur Madian

**7:24.** And **Gedeon** sent messengers into all Mount Ephraim, saying: Come down to meet **Madian**, and take the waters before them to Bethbera and the **Jordan**. And all Ephraim shouted, and took the waters before them and the **Jordan** as far as Bethbera.

Misitque Gedeon nuntios in omnem montem Ephraim dicens descendite in occursum Madian et occupate aquas usque Bethbera atque Iordanem clamavitque omnis Ephraim et praeoccupavit aquas atque Iordanem usque Bethbera

**7:25.** And having taken two **men** of **Madian**, Oreb and Zeb: Oreb they slew in the rock of Oreb, and Zeb in the winepress of Zeb. And they pursued **Madian**, carrying the heads of Oreb and Zeb to **Gedeon**, beyond the waters of the **Jordan**.

Adprehensosque duos viros Madian Oreb et Zeb interfecit Oreb in petra Oreb Zeb vero in torculari Zeb et persecuti sunt Madian capita Oreb et Zeb portantes ad Gedeon trans fluentia Iordanis

**Two men...** That is, two of their chiefs.

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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## Judges Chapter 8

**Gedeon appeaseth the Ephraimites. Taketh Zebee and Salmana. Destroyeth Soccoth and Phaniel. Refuseth to be king. Maketh an ephod of the gold of the prey, and dieth in a good old age. The people return to idolatry.**

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**8:1.** And the [men](#) of Ephraim said to him: What is this that thou meanest to do, that thou wouldst not call us, when thou wentest to fight against [Madian](#)? And they chid him sharply, and almost offered [violence](#).  
Dixeruntque ad eum viri Ephraim quid est hoc quod facere voluisti ut non nos vocares cum ad pugnam pergeres contra Madian iurgantes fortiter et prope vim inferentes

**8:2.** And he answered them: What could I have done like to that which you have done? Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?

Quibus ille respondit quid enim tale facere potui quale vos fecistis nonne melior est racemus Ephraim vindemiis Abiezer

**What could I, etc...** A meek and [humble](#) answer appeased them; who otherwise might have come to extremities. So great is the power of [humility](#) both with [God](#) and [man](#).

**8:3.** The [Lord](#) hath delivered into your hands the princes of [Madian](#), Oreb and Zeb: what could I have done like to what you have done? And when he had said this, their spirit was appeased, with which they swelled against him.

In manus vestras tradidit Dominus principes Madian Oreb et Zeb quid tale facere potui quale vos fecistis quod cum locutus esset requievit spiritus eorum quo tumbant contra eum

**8:4.** And when [Gedeon](#) was come to the [Jordan](#), he passed over it with the three hundred [men](#) that were with him: who were so weary that they could not pursue after them that fled.

Cumque venisset Gedeon ad Iordanem transivit eum cum trecentis viris qui secum erant et prae lassitudine fugientes persequi non poterant

**8:5.** And he said to the [men](#) of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebee, and Salmana, the kings of [Madian](#).

Dixitque ad viros Soccoth date obsecro panes populo qui mecum est quia valde defecerunt ut possimus persequi Zebee et Salmana reges Madian

**8:6.** The princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, and therefore thou demandest that we should give bread to thy army.

Responderunt principes Soccoth forsitan palmae manuum Zebee et Salmana in manu tua sunt et idcirco postulas ut demus exercitui tuo panes

**8:7.** And he said to them: When the [Lord](#) therefore shall have delivered Zebee and Salmana into my hands, I will thresh your flesh with the thorns and briers of the [desert](#).

Quibus ille ait cum ergo tradiderit Dominus Zebee et Salmana in manus meas conteram carnes vestras cum spinis tribulisque deserti

**8:8.** And going up from thence, he came to Phaniel: and he spoke the like things to the [men](#) of that place. And they also answered him, as the [men](#) of Soccoth had answered.

Et inde conscendens venit in Phanuhel locutusque est ad viros eius loci similia cui et illi responderunt sicut responderant viri Soccoth

**8:9.** He said, therefore, to them also: When I shall return a conqueror in peace, I will destroy this tower.

Dixit itaque et eis cum reversus fuero victor in pace destruam turrem hanc

**8:10.** But Zebee and Salmana were resting with all their army. For fifteen thousand [men](#) were left of all the

troops of the eastern people, and one hundred and twenty thousand warriors that drew the sword were slain.

Zebee autem et Salmana requiescebant cum omni exercitu suo quindecim milia enim viri remanserant ex omnibus turmis orientalium populorum caesis centum viginti milibus bellatorum et educentium gladium

**8:11.** And **Gedeon** went up by the way of them that dwelt in tents, on the east of Nobe and Jegbaa, and smote the camp of the enemies, who were secure, and suspected no hurt.

Ascendensque Gedeon per viam eorum qui in tabernaculis morabantur ad orientalem partem Nobee et Iecbaa percussit castra hostium qui securi erant et nihil adversi suspicabantur

**8:12.** And Zebee and Salmana fled, and **Gedeon** pursued and took them, all their host being put in confusion.

Fugeruntque Zebee et Salmana quos persequens Gedeon comprehendit turbato omni exercitu eorum

**8:13.** And returning from the battle before the sun rising,

Revertensque de bello ante solis ortum

**8:14.** He took a boy of the **men** of Soccoth: and he asked him the **names** of the princes and ancients of Soccoth, and he described unto him seventy-seven **men**.

Adprehendit puerum de viris Soccoth interrogavitque eum nomina principum et seniorum Soccoth et descripsit septuaginta septem viros

**8:15.** And he came to Soccoth, and said to them: Behold Zebee, and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou demandest that we should give bread to the **men** that are weary and faint.

Venitque ad Soccoth et dixit eis en Zebee et Salmana super quibus exprobrastis mihi dicentes forsitan manus Zebee et Salmana in manibus tuis sunt et idcirco postulas ut demus viris qui lassii sunt et defecerunt panes

**8:16.** So he took the ancients of the city, and thorns and briars of the **desert**, and tore them with the same, and cut in pieces the **men** of Soccoth.

Tulit ergo seniores civitatis et spinas deserti ac tribulos et contrivit cum eis atque comminuit viros Soccoth

**8:17.** And he demolished the tower of Phanel, and slew the **men** of the city.

Turrem quoque Phanel subvertit occisis habitatoribus civitatis

**8:18.** And he said to Zebee and Salmana: What manner of **men** were they, whom you slew in **Thabor**? They answered: They were like thee, and one of them as the son of a king.

Dixitque ad Zebee et Salmana quales fuerunt viri quos occidistis in Thabor qui responderunt similes tui et unus ex eis quasi filius regis

**8:19.** He answered them: They were my brethren, the sons of my mother. As the **Lord** liveth, if you had saved them, I would not kill you.

Quibus ille ait fratres mei fuerunt filii matris meae vivit Dominus si servassetis eos non vos occiderem

**8:20.** And he said to Jether, his eldest son: Arise, and slay them. But he drew not his sword: for he was afraid, being but yet a boy.

Dixitque Iether primogenito suo surge et interfice eos qui non eduxit gladium timebat enim quia adhuc puer erat

**8:21.** And Zebee and Salmana said: Do thou rise and run upon us: because the strength of a **man** is according to his age: **Gedeon** rose up, and slew Zebee and Salmana: and he took the ornaments and bosses, with which the necks of the camels of kings are wont to be adorned.

Dixeruntque Zebee et Salmana tu surge et inrue in nos quia iuxta aetatem robur est hominis surrexit Gedeon et interfecit Zebee et Salmana et tulit ornamenta ac bullas quibus colla regalium camelorum decorari solent

**8:22.** And all the **men** of **Israel** said to **Gedeon**: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of **Madian**.

Dixeruntque omnes viri Israhel ad Gedeon dominare nostri tu et filius tuus et filius filii tui quia liberasti nos de manu Madian

**8:23.** And he said to them: I will not rule over you, neither shall my son rule over you, but the **Lord** shall

rule over you.

Quibus ille ait non dominabor vestri nec dominabitur in vos filius meus sed dominabitur Dominus

**8:24.** And he said to them: I desire one request of you: Give me the earlets of your spoils. For the **Ismaelites** were accustomed to wear golden earlets.

Dixitque ad eos unam petitionem postulo a vobis date mihi inaures ex praeda vestra inaures enim aureas Ismahelitae habere consuerant

**8:25.** They answered: We will give them most willingly. And spreading a mantle on the ground, they cast upon it the earlets of the spoils.

Qui responderunt libentissime dabimus expandentesque super terram pallium proiecerunt in eo inaures de praeda

**8:26.** And the weight of the earlets that he requested, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple raiment, which the kings of **Madian** were wont to use, and besides the golden chains that were about the camels necks.

Et fuit pondus postulataram inaurium mille septingenti auri sicali absque ornamentis et monilibus et veste purpurea quibus Madian reges uti soliti erant et praeter torques aureos camelorum

**8:27.** And **Gedeon** made an **ephod** thereof, and put it in his city Ephra. And all **Israel** committed **fornication** with it, and it became a ruin to **Gedeon**, and to all his house.

Fecitque ex eo Gedeon ephod et posuit illud in civitate sua Ephra fornicatusque est omnis Israhel in eo et factum est Gedeoni et omni domui eius in ruinam

**An ephod...** A **priestly garment** which **Gedeon** made with a **good** design; but the **Israelites**, after his death, abused it by making it an instrument of their **idolatrous worship**.

**8:28.** But **Madian** was **humbled** before the **children of Israel**, neither could they any more lift up their heads: but the land rested for forty years, while **Gedeon** presided.

Humiliatus est autem Madian coram filiis Israhel nec potuerunt ultra elevare cervices sed quievit terra per quadraginta annos quibus praefuit Gedeon

**8:29.** So **Jerobaal**, the son of **Joas**, went and dwelt in his own house:

Abit itaque Hierobbaal filius Ioas et habitavit in domo sua

**8:30.** And he had seventy sons, who came out of his thigh, for he had many wives.

Habuitque septuaginta filios qui egressi sunt de femore eius eo quod plures haberet uxores

**8:31.** And his **concubine**, that he had in **Sichem**, bore him a son, whose **name** was Abimelech.

Concubina autem illius quam habebat in Sychem genuit ei filium nomine Abimelech

**His concubine...** She was his servant, but not his harlot: and is called his **concubine**, as wives of an inferior degree are commonly called in the **Old Testament**, though otherwise lawfully **married**.

**8:32.** And **Gedeon**, the son of **Joas** died in a good old age, and was buried in the sepulchre of his father, in Ephra, of the **family** of Ezri.

Mortuusque est Gedeon filius Ioas in senectute bona et sepultus in sepulchro Ioas patris sui in Ephra de familia Ezri

**8:33.** But after **Gedeon** was dead, the **children of Israel** turned again, and committed **fornication** with **Baalim**. And they made a covenant with **Baal**, that he should be their **god**:

Postquam autem mortuus est Gedeon aversi sunt filii Israhel et fornicati cum Baalim percusseruntque cum Baal foedus ut esset eis in deum

**8:34.** And they remembered not the **Lord** their **God**, who delivered them out of the hands of all their enemies round about:

Nec recordati sunt Domini Dei sui qui eruit eos de manu omnium inimicorum suorum per circuitum

**8:35.** Neither did they show mercy to the house of **Jerobaal Gedeon**, according to all the **good** things he had done to **Israel**.

Nec fecerunt misericordiam cum domo Hierobbaal Gedeon iuxta omnia bona quae fecerat Israheli

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## Judges Chapter 9

### Abimelech killeth his brethren. Joatham's parable. Gaal conspireth with the Sichemites against Abimelech, but is overcome. Abimelech destroyeth Sichem: but is killed at Thebes.

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**9:1.** And Abimelech, the son of [Jerobaal](#), went to [Sichem](#), to his mother's brethren, and spoke to them, and to all the kindred of his mother's father, saying:

Abiit autem Abimelech filius Hierobbaal in Sychem ad fratres matris suae et locutus est ad eos et ad omnem cognationem domus patris matris suae dicens

**9:2.** Speak to all the [men](#) of [Sichem](#): whether is better for you that seventy [men](#), all the sons of [Jerobaal](#), should rule over you, or that one [man](#) should rule over you? And withal, consider that I am your bone, and your flesh.

Loquimini ad omnes viros Sychem quid vobis est melius ut dominantur vestri septuaginta viri omnes filii Hierobbaal an ut dominetur vobis unus vir simulque considerate quia os vestrum et caro vestra sum

**9:3.** And his mother's brethren spoke of him to all the [men](#) of [Sichem](#), all these words, and they inclined their hearts after Abimelech, saying: He is our brother:

Locutique sunt fratres matris eius de eo ad omnes viros Sychem universos sermones istos et inclinaverunt cor eorum post Abimelech dicentes frater noster est

**9:4.** And they gave him seventy weight of silver out of the [temple](#) of Baalberith: wherewith he hired to himself [men](#) that were [needy](#), and vagabonds, and they followed him.

Dederuntque illi septuaginta pondo argenti de fano Baalbrith qui conduxit sibi ex eo viros inopes et vagos secutique sunt eum

**Baalberith...** That is, [Baal](#) of the covenant, so called from the covenant they had made with [Baal](#), [Joshua 8:33](#).

**9:5.** And he came to his father's house in Ephra, and [slew](#) his brethren, the sons of [Jerobaal](#), seventy [men](#), upon one stone: and there remained only Joatham, the youngest son of [Jerobaal](#), who was hidden.

Et venit in domum patris sui Ephra et occidit fratres suos filios Hierobbaal septuaginta viros super lapidem unum remansitque loatham filius Hierobbaal minimus et absconditus est

**9:6.** And all the [men](#) of [Sichem](#) were gathered together, and all the [families](#) of the city of Mello: and they went and made Abimelech king, by the oak that stood in [Sichem](#).

Congregati sunt autem omnes viri Sychem et universae familiae urbis Mello abieruntque et constituerunt regem Abimelech iuxta quercum quae stabat in Sychem

**9:7.** This being told to Joatham, he went, and stood on the top of Mount Garizim: and lifting up his voice, he cried, and said: Hear me, ye [men](#) of [Sichem](#), so may [God](#) hear you.

Quod cum nuntiatum esset loatham ivit et stetit in vertice montis Garizim elevataque voce clamavit et dixit audite me viri Sychem ita audiat vos Deus

**9:8.** The trees went to anoint a king over them: and they said to the olive tree: Reign thou over us.

Ierunt ligna ut unguerent super se regem dixeruntque olivae impera nobis

**9:9.** And it answered: Can I leave my fatness, which both gods and [men](#) make use of, to come to be promoted among the trees?

Quae respondit numquid possum deserere pinguedinem meam qua et dii utuntur et homines et venire ut inter ligna promovear

**Both gods and men make use of...** The olive tree is introduced, speaking in this manner, because oil was used both in the [worship](#) of the [true God](#), and in that of the [false gods](#), whom the [Sichemites](#) served.

**9:10.** And the trees said to the fig tree: Come thou and reign over us.

Dixeruntque ligna ad arborem ficum veni et super nos regnum accipe

**9:11.** And it answered them: Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?

Quae respondit eis numquid possum deserere dulcedinem meam fructusque suavissimos et ire ut inter cetera ligna commovear

**9:12.** And the trees said to the vine: Come thou and reign over us.

Locuta sunt quoque ligna ad vitem veni et impera nobis

**9:13.** And it answered them: Can I forsake my wine, that cheereth **God** and **men**, and be promoted among the other trees?

Quae respondit numquid possum deserere vinum meum quod laetificat Deum et homines et inter ligna cetera commoveri

**Cheereth God and men...** Wine is here represented as agreeable to **God**, because he had appointed it to be offered up with his **sacrifices**. But we are not obliged to take these words, spoken by the trees, in Joatham's **parable**, according to the strict literal sense: but only in a sense accommodated to the design of the **parable** expressed in the conclusion of it.

**9:14.** And all the trees said to the bramble: Come thou and reign over us.

Dixeruntque omnia ligna ad ramnum veni et impera super nos

**9:15.** And it answered them: If, indeed, you mean to make me king, come ye, and rest under my shadow: but if you mean it not, let fire come out from the bramble, and devour the **cedars** of Libanus.

Quae respondit eis si vere me regem vobis constituitis venite et sub mea umbra requiescite sin autem non vultis egrediatur ignis de ramno et devoret cedros Libani

**9:16.** Now, therefore, if you have done well, and without **sin**, in appointing Abimelech king over you, and have dealt well with **Jerobaal**, and with his house, and have made a suitable return for the benefits of him who fought for you,

Nunc igitur si recte et absque peccato constituistis super vos regem Abimelech et bene egistis cum Hierobbaal et cum domo eius et reddidistis vicem beneficiis eius qui pugnavit pro vobis

**9:17.** And exposed his life to dangers, to deliver you from the hand of **Madian**,

Et animam suam dedit periculis ut erueret vos de manu Madian

**9:18.** And you are now risen up against my father's house, and have **killed** his sons, seventy **men**, upon one stone, and have made Abimelech, the son of his handmaid, king over the inhabitants of **Sichem**, because he is your brother:

Qui nunc surrexistis contra domum patris mei et interfecistis filios eius septuaginta viros super unum lapidem et constituistis regem Abimelech filium ancillae eius super habitatores Sychem eo quod frater vester sit

**9:19.** If therefore you have dealt well, and without fault, with **Jerobaal** and his house, rejoice ye, this day, in Abimelech, and may he rejoice in you.

Si ergo recte et absque vitio egistis cum Hierobbaal et domo eius hodie laetamini in Abimelech et ille laetetur in vobis

**9:20.** But if **unjustly**: let fire come out from him, and consume the inhabitants of **Sichem**, and the town of Mello: and let fire come out from the **men** of **Sichem** and from the town of Mello, and devour Abimelech.

Sin autem perverse egrediatur ignis ex eo et consumat habitatores Sychem et oppidum Mello egrediaturque ignis de viris Sychem et de oppido Mello et devoret Abimelech

**9:21.** And when he had said thus, he fled, and went into Bera: and dwelt there for fear of Abimelech, his brother.

Quae cum dixisset fugit et abiit in Bera habitavitque ibi metu Abimelech fratris sui

**9:22.** So Abimelech reigned over **Israel** three years.

Regnavit itaque Abimelech super Israhel tribus annis

**9:23.** And the **Lord** sent a very **evil spirit** between Abimelech and the inhabitants of **Sichem**; who began to **detest** him,

Misitque Deus spiritum pessimum inter Abimelech et habitatores Sychem qui coeperunt eum detestari

**9:24.** And to lay the crime of the **murder** of the seventy sons of **Jerobaal**, and the shedding of their blood, upon Abimelech, their brother, and upon the rest of the princes of the **Sichemites**, who **aided** him.

Et scelus interfectionis septuaginta filiorum Hierobbaal et effusionem sanguinis eorum conferre in Abimelech fratrem suum et in ceteros Sycimarum principes qui eum adiuverant

**9:25.** And they set an ambush against him on the top of the mountains: and while they waited for his coming, they committed **robberies**, taking spoils of all that passed by: and it was told Abimelech.

Posueruntque insidias adversum eum in montium summitate et dum illius praestolantur adventum exercebant latrocinia agentes praedas de praetereuntibus nuntiatumque est Abimelech

**9:26.** And Gaal, the son of Obed, came with his brethren, and went over to **Sichem**. And the inhabitants of **Sichem**, taking **courage** at his coming,

Venit autem Gaal filius Obed cum fratribus suis et transivit in Sycimam ad cuius adventum erecti habitatores Sychem

**9:27.** Went out into the fields, wasting the vineyards, and treading down the grapes: and singing and **dancing**, they went into the **temple** of their god, and in their banquets and cups they **cursed** Abimelech.

Egressi sunt in agros vastantes vineas uvasque calcantes et factis cantantium choris ingressi sunt fanum dei sui et inter epulas et pocula maledicebant Abimelech

**9:28.** And Gaal, the son of Obed, cried: Who is Abimelech, and what is **Sichem**, that we should serve him? Is he not the son of **Jerobaal**, and hath made Zebul, his servant, ruler over the **men** of Emor, the father of **Sichem**? Why then shall we serve him?

Clamante Gaal filio Obed quis est Abimelech et quae est Sychem ut serviamus ei numquid non est filius Hierobbaal et constituit principem Zebul servum suum super viros Emmor patris Sychem cur igitur servimus ei

**9:29.** Would to **God** that some **man** would put this people under my hand, that I might remove Abimelech out of the way. And it was said to Abimelech: Gather together the multitude of an army, and come.

Utinam daret aliquis populum istum sub manu mea ut auferrem de medio Abimelech dictumque est Abimelech congrega exercitus multitudinem et veni

**9:30.** For Zebul, the ruler of the city, hearing the words of Gaal, the son of Obed, was very **angry**,

Zebul enim princeps civitatis auditis sermonibus Gaal filii Obed iratus est valde

**9:31.** And sent messengers privately to Abimelech, saying: Behold, Gaal, the son of Obed, is come into **Sichem** with his brethren, and endeavoureth to set the city against thee.

Et misit clam ad Abimelech nuntios dicens ecce Gaal filius Obed venit in Sycimam cum fratribus suis et obpugnat adversum te civitatem

**9:32.** Arise, therefore, in the night, with the people that is with thee, and lie hid in the field:

Surge itaque nocte cum populo qui tecum est et latita in agro

**9:33.** And betimes in the morning, at sun rising, set upon the city, and when he shall come out against thee, with his people, do to him what thou shalt be able.

Et primo mane oriente sole inrue super civitatem illo autem egrediente adversum te cum populo suo fac ei quod potueris

**9:34.** Abimelech, therefore, arose with all his army, by night, and laid ambushes near **Sichem** in four places.

Surrexit itaque Abimelech cum omni exercitu suo nocte et tetendit insidias iuxta Sycimam in quattuor locis

**9:35.** And Gaal, the son of Obed, went out, and stood in the entrance of the gate of the city. And Abimelech rose up, and all his army with him, from the places of the ambushes.

Egressusque est Gaal filius Obed et stetit in introitu portae civitatis surrexit autem Abimelech et omnis exercitus cum eo de insidiarum loco

**9:36.** And when Gaal saw the people, he said to Zebul: Behold, a multitude cometh down from the mountains. And he answered him: Thou seest the shadows of the mountains as if they were the heads of **men**, and this is thy mistake.

Cumque vidisset populum Gaal dixit ad Zebul ecce de montibus multitudo descendit cui ille respondit umbras montium vides quasi hominum capita et hoc errore deciperis

**9:37.** Again Gaal said: Behold, there cometh people down from the midst of the land, and one troop cometh by the way that looketh towards the oak.

Rursumque Gaal ait ecce populus de umbilico terrae descendit et unus cuneus venit per viam quae respicit quercum

**9:38.** And Zebul said to him: Where is now thy mouth, wherewith thou saidst: Who is Abimelech, that we should serve him? Is not this the people which thou didst despise? Go out, and fight against him.

Cui dixit Zebul ubi est nunc os tuum quo loquebaris quis est Abimelech ut serviamus ei nonne iste est populus quem despiciebas egredere et pugna contra eum

**9:39.** So Gaal went out, in the sight of the people of Sichem, and fought against Abimelech, Abiit ergo Gaal spectante Sycimarum populo et pugnavit contra Abimelech

**9:40.** Who chased and put him to flight, and drove him to the city: and many were slain of his people, even to the gate of the city:

Qui persecutus est eum fugientem et in urbem conpulit cecideruntque ex parte eius plurimi usque ad portam civitatis

**9:41.** And Abimelech sat down in Ruma: but Zebul drove Gaal, and his companions, out of the city, and would not suffer them to abide in it.

Et Abimelech sedit in Ruma Zebul autem Gaal et socios eius expulit de urbe nec in ea passus est commorari

**9:42.** So the day following the people went out into the field. And it was told to Abimelech, Sequenti ergo die egressus est populus in campum quod cum nuntiatum esset Abimelech

**9:43.** And he took his army, and divided it into three companies, and laid ambushes in the fields. And seeing that the people came out of the city, he arose, and set upon them,

Tulit exercitum suum et divisit in tres turmas tendens insidias in agris vidensque quod egrederetur populus de civitate surrexit et inruit in eos

**9:44.** With his own company, assaulting and besieging the city: whilst the two other companies chased the enemies that were scattered about the field.

Cum cuneo suo obpugnans et obsidens civitatem duae autem turmae palantes per campum adversarios sequebantur

**9:45.** And Abimelech assaulted the city all that day: and took it, and killed the inhabitants thereof, and demolished it, so that he sowed salt in it.

Porro Abimelech omni illo die obpugnabat urbem quam cepit interfectis habitatoribus eius ipsaque destructa ita ut sal in ea dispergeret

**Sowed salt...** To make the ground barren, and fit for nothing.

**9:46.** And when they who dwelt in the tower of Sichem, had heard this, they went into the temple of their god Berith, where they had made a covenant with him, and from thence the place had taken its name, and it was exceeding strong.

Quod cum audissent qui habitabant in turre Sycimorum ingressi sunt fanum dei sui Berith ubi foedus cum eo pepigerant et ex eo locus nomen acceperat qui erat valde munitus

**9:47.** Abimelech also hearing that the men of the tower of Sichem were gathered together, Abimelech quoque audiens viros turris Sycimorum pariter conglobatos

**9:48.** Went up into mount Selmon, he and all his people with him: and taking an axe, he cut down the bough of a tree, and laying it on his shoulder, and carrying it, he said to his companions: What you see me do, do ye out of hand.

Ascendit in montem Selmon cum omni populo suo et arrepta securi praecidit arboris ramum inpositumque ferens umero dixit ad socios quod me vidistis facere cito facite

**9:49.** So they cut down boughs from the trees, every man as fast as he could, and followed their leader. And surrounding the fort, they set it on fire: and so it came to pass, that with the smoke and with the fire a thousand persons were killed, men and women together, of the inhabitants of the town of Sichem.

Igitur certatim ramos de arboribus praecedentes sequebantur ducem quos circumdantes praesidio succenderunt atque ita factum est ut fumo et igne mille hominum necarentur viri pariter ac mulieres habitatorum turris Sychem

**9:50.** Then Abimelech, departing from thence, came to the town of Thebes, which he surrounded and besieged with his army.

Abimelech autem inde proficiscens venit ad oppidum Thebes quod circumdans obsidebat exercitu

**9:51.** And there was in the midst of the city a high tower, to which both the **men** and the **women** were fled together, and all the princes of the city, and having shut and strongly barred the gate, they stood upon the battlements of the tower to defend themselves.

Erat autem turris excelsa in media civitate ad quam confugerant viri simul ac mulieres et omnes principes civitatis clausa firmissime ianua et super turris tectum stantes per propugnacula

**9:52.** And Abimelech, coming near the tower, fought stoutly: and, approaching to the gate, endeavoured to set fire to it:

Accedensque Abimelech iuxta turrem pugnabat fortiter et adpropinquans ostio ignem subponere nitebatur

**9:53.** And behold, a certain **woman** casting a piece of a millstone from above, dashed it against the head of Abimelech, and broke his skull.

Et ecce una mulier fragmen molae desuper iaciens inlisit capiti Abimelech et confregit cerebrum eius

**9:54.** And he called hastily to his armourbearer, and said to him: Draw thy sword, and **kill** me: lest it should be said that I was slain by a **woman**. He did as he was commanded, and **slew** him.

Qui vocavit cito armigerum suum et ait ad eum evagina gladium tuum et percute me ne forte dicatur quod a femina interfectus sim qui iussa perficiens interfecit eum

**9:55.** And when he was dead all the **men** of **Israel** that were with him, returned to their homes.

Illoque mortuo omnes qui cum eo erant de Israhel reversi sunt in sedes suas

**9:56.** And **God** repaid the **evil** that Abimelech had done against his father, **killing** his seventy brethren.

Et reddidit Deus malum quod fecerat Abimelech contra patrem suum interfectis septuaginta fratribus suis

**9:57.** The **Sichemites** also were rewarded for what they had done, and the **curse** of Joatham, the son of **Jerobaal**, came upon them.

Sycimitis quoque quod operati erant retributum est et venit super eos maledictio Ioatham filii Hierobbaal

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## Judges Chapter 10

**Thola ruleth Israel twenty-three years; and Jair twenty-two. The people fall again into idolatry, and are afflicted again by the Philistines and Ammonites. They cry to God for help, who upon their repentance hath compassion on them.**

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**10:1.** After Abimelech, there arose a ruler in [Israel](#), Thola, son of Phua, the uncle of Abimelech, a [man](#) of [Issachar](#), who dwelt in Samir of mount Ephraim:

Post Abimelech surrexit dux in Israhel Thola filius Phoa patruis Abimelech vir de Isachar qui habitavit in Sanir montis Ephraim

**Uncle of Abimelech...** i.e., half brother to [Gedeon](#), as being born of the same mother, but by a different father, and of a different [tribe](#).

**10:2.** And he judged [Israel](#) three and twenty years, and he died, and was buried in Samir.

Et iudicavit Israhel viginti et tribus annis mortuusque ac sepultus est in Sanir

**10:3.** To him succeeded Jair, the Galaadite, who judged [Israel](#) for two and twenty years,

Huic successit Iair Galaadites qui iudicavit Israhel per viginti et duos annos

**10:4.** Having thirty sons, that rode on thirty ass colts, and were princes of thirty cities, which from his [name](#) were called Havoth Jair, that is, the towns of Jair, until this present day, in the land of Galaad.

Habens triginta filios sedentes super triginta pullos asinarum et principes triginta civitatum quae ex nomine eius appellatae sunt Avothiair id est oppida Iair usque in praesentem diem in terra Galaad

**Havoth Jair...** This [name](#) was now confirmed to these towns, which they had formerly received from another Jair. [Numbers 32:41](#).

**10:5.** And Jair died, and was buried in the place which is called Camon.

Mortuusque est Iair ac sepultus in loco cui est vocabulum Camon

**10:6.** But the [children of Israel](#), adding new [sins](#) to their old ones, did [evil](#) in the sight of the [Lord](#), and served [idols](#), [Baalim](#) and Astaroth, and the [gods](#) of [Syria](#), and of [Sidon](#), and of [Moab](#), and of the [children of Ammon](#), and of the [Philistines](#): and they left the [Lord](#), and did not serve him.

Filii autem Israhel peccatis veteribus iungentes nova fecerunt malum in conspectu Domini et servierunt idolis Baalim et Astaroth et diis Syriae ac Sidonis et Moab et filiorum Ammon et Philisthim dimiseruntque Dominum et non colebant eum

**10:7.** And the [Lord](#) being [angry](#) with them, delivered them into the hands of the [Philistines](#), and of the [children of Ammon](#).

Contra quos iratus tradidit eos in manu Philisthim et filiorum Ammon

**10:8.** And they were afflicted, and grievously oppressed for eighteen years, all they that dwelt beyond the [Jordan](#) in the land of the [Amorrhite](#), who is in Galaad:

Adflicti sunt et vehementer oppressi per annos decem et octo omnes qui habitabant trans Iordanem in terra Amorrei quae est in Galaad

**10:9.** Insomuch that the [children of Ammon](#), passing over the [Jordan](#), wasted [Juda](#), and [Benjamin](#), and Ephraim: and [Israel](#) was distressed exceedingly.

In tantum ut filii Ammon Iordane transmisso vastarent Iudam et Benjamin et Ephraim adflictusque est Israhel nimis

**10:10.** And they cried to the [Lord](#), and said, We have [sinned](#) against thee, because we have forsaken the [Lord our God](#), and have served [Baalim](#).

Et clamantes ad Dominum dixerunt peccavimus tibi quia dereliquimus Deum nostrum et servivimus Baalim

**10:11.** And the [Lord](#) said to them: Did not the [Egyptians](#), and the [Amorrhites](#), and the [children of Ammon](#),

and the **Philistines**,

Quibus locutus est Dominus numquid non Aegyptii et Amorrei filiique Ammon et Philisthim

**10:12.** The **Sidonians** also, and **Amalec**, and **Chanaan**, oppress you, and you cried to me, and I delivered you out of their hand?

Sidonii quoque et Amalech et Chanaan oppresserunt vos et clamastis ad me et erui vos de manu eorum

**10:13.** And yet you have forsaken me, and have **worshipped strange gods**: therefore I will deliver you no more:

Et tamen reliquistis me et coluistis deos alienos idcirco non addam ut ultra vos liberem

**10:14.** Go, and call upon the **gods** which you have chosen: let them deliver you in the time of distress.

Ite et invoke deos quos elegistis ipsi vos liberent in tempore angustiae

**10:15.** And the **children of Israel** said to the **Lord**: We have **sinned**, do thou unto us whatsoever pleaseth thee: only deliver us this time.

Dixeruntque filii Israhel ad Dominum peccavimus redde tu nobis quicquid tibi placet tantum nunc libera nos

**10:16.** And saying these things, they cast away out of their coasts all the **idols of strange gods**, and served the **Lord** their **God**: and he was touched with their miseries.

Quae dicentes omnia de finibus suis alienorum deorum idola proiecerunt et servierunt Deo qui doluit super miseriis eorum

**10:17.** And the **children of Ammon** shouting together, pitched their tents in Galaad: against whom the **children of Israel** assembled themselves together, and camped in **Maspha**.

Itaque filii Ammon conclamantes in Galaad fixere tentoria contra quos congregati filii Israhel in Maspha castrametati sunt

**10:18.** And the princes of Galaad said one to another: Whosoever of us shall first begin to fight against the **children of Ammon**, he shall be the leader of the people of Galaad.

Dixeruntque principes Galaad singuli ad proximos suos qui primus e nobis contra filios Ammon coeperit dimicare erit dux populi Galaad

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## Judges Chapter 11

**Jephte is made ruler of the people of Galaad: he first pleads their cause against the Ammonites; then making a vow obtains a signal victory; he performs his vow.**

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**11:1.** There was at that time [Jephte](#), the Galaadite, a most [valiant man](#), and a warrior, the son of a [woman](#) that was a harlot, and his father was Galaad.

Fuit illo tempore Iepthae Galaadites vir fortissimus atque pugnator filius meretricis mulieris qui natus est de Galaad

**11:2.** Now Galaad had a wife of whom he had sons: who, after they were grown up, thrust out [Jephte](#), saying: Thou canst not inherit in the house of our father, because thou art born of another mother.

Habuit autem Galaad uxorem de qua suscepit filios qui postquam creverant eiecerunt Iepthae dicentes heres in domo patris nostri esse non poteris quia de altera matre generatus es

**11:3.** Then he fled and avoided them, and dwelt in the land of Tob: and there were gathered to him [needy men](#) and robbers, and they followed him as their prince.

Quos ille fugiens atque devitans habitavit in terra Tob congregatique sunt ad eum viri inopes et latrocinantes et quasi principem sequebantur

**11:4.** In those days the [children of Ammon](#) made [war](#) against [Israel](#).

In illis diebus pugnant filii Ammon contra Israhel

**11:5.** And as they pressed hard upon them, the ancients of Galaad went to fetch [Jephte](#) out of the land of Tob to help them:

Quibus acriter instantibus perrexerunt maiores natu de Galaad ut tollerent in auxilium sui Iepthae de terra Tob

**11:6.** And they said to him: Come thou, and be our prince, and fight against the [children of Ammon](#).

Dixeruntque ad eum veni et esto princeps noster et pugna contra filios Ammon

**11:7.** And he answered them: Are not you the [men](#) that [hated](#) me, and cast me out of my father's house, and now you are come to me, constrained by necessity?

Quibus ille respondit nonne vos estis qui odistis me et eiecistis de domo patris mei et nunc venistis ad me necessitate compulsi

**11:8.** And the princes of Galaad said to [Jephte](#): For this cause we are now come to thee, that thou mayst go with us, and fight against the [children of Ammon](#), and be head over all the inhabitants of Galaad.

Dixeruntque principes Galaad ad Iepthae ob hanc igitur causam nunc ad te venimus ut proficiscaris nobiscum et pugnes contra filios Ammon sisque dux omnium qui habitant in Galaad

**11:9.** [Jephte](#) also said to them: If you be come to me sincerely, that I should fight for you against the [children of Ammon](#), and the [Lord](#) shall deliver them into my hand, shall I be your prince?

Iepthae quoque dixit eis si vere venistis ad me ut pugnem pro vobis contra filios Ammon tradideritque eos Dominus in manus meas ego ero princeps vester

**11:10.** They answered him: The [Lord](#), who heareth these things, he himself is mediator and witness that we will do as we have promised.

Qui responderunt ei Dominus qui haec audit ipse mediator ac testis est quod nostra promissa faciamus

**11:11.** [Jephte](#) therefore went with the princes of Galaad, and all the people made him their prince. And [Jephte](#) spoke all his words before the [Lord](#) in [Maspha](#).

Abiit itaque Iepthae cum principibus Galaad fecitque eum omnis populus principem sui locutusque est

Iepthae omnes sermones suos coram Domino in Maspha

**11:12.** And he sent messengers to the king of the [children of Ammon](#), to say in his [name](#): What hast thou to do with me, that thou art come against me, to waste my land?

Et misit nuntios ad regem filiorum Ammon qui ex persona sua dicerent quid mihi et tibi est quia venisti contra me ut vastares terram meam

**11:13.** And he answered them: Because [Israel](#) took away my land, when he came up out of [Egypt](#), from the confines of the Arnon unto the Jaboc and the [Jordan](#): now, therefore, restore the same peaceably to me.

Quibus ille respondit quia tulit Israhel terram meam quando ascendit de Aegypto a finibus Arnon usque Iaboc atque Iordanem nunc igitur cum pace redde mihi eam

**11:14.** And [Jephte](#) again sent word by them, and commanded them to say to the king of [Ammon](#):

Per quos rursum mandavit Iepthae et imperavit eis ut dicerent regi Ammon

**11:15.** Thus saith [Jephte](#): [Israel](#) did not take away the land of [Moab](#), nor the land of the [children of Ammon](#):

Haec dicit Iepthae non tulit Israhel terram Moab nec terram filiorum Ammon

**11:16.** But when they came up out of [Egypt](#), he walked through the [desert](#) to the [Red Sea](#), and came into [Cades](#).

Sed quando de Aegypto conscenderunt ambulavit per solitudinem usque ad mare Rubrum et venit in Cades

**11:17.** And he sent messengers to the king of [Edom](#), saying: Suffer me to pass through thy land. But he would not condescend to his request. He sent also to the king of [Moab](#), who, likewise, refused to give him passage. He abode, therefore, in [Cades](#),

Misitque nuntios ad regem Edom dicens dimitte ut transeam per terram tuam qui noluit adquiescere precibus eius misit quoque et ad regem Moab qui et ipse transitum praebere contempsit mansit itaque in Cades

**11:18.** And went round the [land of Edom](#) at the side, and the land of [Moab](#): and came over against the east coast of the land of [Moab](#), and camped on the other side of the Arnon: and he would not enter the bounds of [Moab](#).

Et circumvit ex latere terram Edom et terram Moab venitque contra orientalem plagam terrae Moab et castrametatus est trans Arnon nec voluit intrare terminos Moab Arnon quippe confinium est terrae Moab

**11:19.** So [Israel](#) sent messengers to Sehon, king of the [Amorrhites](#), who dwelt in [Hesebon](#), and they said to him: Suffer me to pass through thy land to the river.

Misit itaque Israhel nuntios ad Seon regem Amorreorum qui habitabat in Esebon et dixerunt ei dimitte ut transeam per terram tuam usque ad fluvium

**11:20.** But he, also despising the words of [Israel](#), suffered him not to pass through his borders: but gathering an infinite multitude, went out against him to Jasa, and made strong opposition.

Qui et ipse Israhel verba despiciens non dimisit eum transire per terminos suos sed infinita multitudine congregata egressus est contra eum in Iassa et fortiter resistebat

**11:21.** And the [Lord](#) delivered him, with all his army, into the hands of [Israel](#), and he slew him, and possessed all the land of the [Amorrhite](#), the inhabitant of that country,

Tradiditque eum Dominus in manu Israhel cum omni exercitu suo qui percussit eum et possedit omnem terram Amorrei habitatoris regionis illius

**11:22.** And all the coasts thereof from the Arnon to the Jaboc, and from the [wilderness](#) to the [Jordan](#).

Et universos fines eius de Arnon usque Iaboc et de solitudine usque ad Iordanem

**11:23.** So the [Lord](#), the [God](#) of [Israel](#), destroyed the [Amorrhite](#), his people of [Israel](#) fighting against him, and wilt thou now possess his land?

Dominus ergo Deus Israhel subvertit Amorreum pugnante contra illum populo suo Israhel et tu nunc vis possidere terram eius

**11:24.** Are not those things which thy god Chamos possesseth, due to thee by right? But what the [Lord our God](#) hath obtained by conquest, shall be our possession:

Nonne ea quae possedit Chamos deus tuus tibi iure debentur quae autem Dominus Deus noster victor

obtinuit in nostram cedent possessionem

**Chamos...** The **idol** of the **Moabites** and **Ammonites**. He argues from their opinion, who thought they had a **just** title to the countries which they imagined they had conquered by the help of their gods: how much more then had **Israel** in indisputable title to the countries which **God**, by visible **miracles**, had conquered for them.

**11:25.** Unless, perhaps, thou art better than Balac, the son of Sephor, king of **Moab**: or canst show that he strove against **Israel**, and fought against him,

Nisi forte melior es Balac filio Sepphor rege Moab aut docere potes quod iurgatus sit contra Israhel et pugnaverit contra eum

**11:26.** Whereas he hath dwelt in **Hesebon**, and the **villages** thereof, and in Aroer, and its **villages**, and in all the cities near the **Jordan**, for three hundred years. Why have you for so long a time attempted nothing about this claim?

Quando habitavit in Esebon et viculis eius et in Aroer et villis illius vel in cunctis civitatibus iuxta Iordanem per trecentos annos quare tanto tempore nihil super hac repetitione temptastis

**11:27.** Therefore I do not trespass against thee, but thou wrongest me by declaring an **unjust war** against me. The **Lord** be judge, and decide this day, between **Israel** and the **children of Ammon**.

Igitur non ego pecco in te sed tu contra me male agis indicens mihi bella non iusta iudicet Dominus arbiter huius diei inter Israhel et inter filios Ammon

**11:28.** And the king of the **children of Ammon** would not hearken to the words of **Jephte**, which he sent him by the messengers.

Noluitque adquiescere rex filiorum Ammon verbis Iepthae quae per nuntios mandaverat

**11:29.** Therefore the **spirit of the Lord** came upon **Jephte**, and going round Galaad, and **Manasses**, and **Maspha of Galaad**, and passing over from thence to the **children of Ammon**,

Factus est ergo super Iepthae spiritus Domini et circumiens Galaad et Manasse Maspha quoque Galaad et inde transiens ad filios Ammon

**11:30.** He made a **vow** to the **Lord**, saying: If thou wilt deliver the **children of Ammon** into my hands,

Votum vovit Domino dicens si tradideris filios Ammon in manus meas

**11:31.** Whosoever shall first come forth out of the doors of my house, and shall meet me, when I return in peace from the **children of Ammon**, the same will I offer a **holocaust** to the **Lord**.

Quicumque primus fuerit egressus de foribus domus meae mihi que occurrerit revertenti cum pace a filiis Ammon eum holocaustum offeram Domino

**Whosoever, etc...** Some are of opinion, that the meaning of this **vow** of **Jephte**, was to **consecrate** to **God** whatsoever should first meet him, according to the condition of the thing; so as to offer it up as a **holocaust**, if it were such a thing as might be offered by the **law**; or to devote it otherwise to **God**, if it were not such as the **law** allowed to be offered in **sacrifice**. And therefore they think the daughter of **Jephte** was not slain by her father, but only **consecrated** to perpetual **virginity**. But the common opinion followed by the generality of the **holy fathers** and divines is, that she was offered as a **holocaust**, in consequence of her father's **vow**: and that **Jephte** did not **sin**, at least not mortally, neither in making, nor in keeping, his **vow**: since he is no ways blamed for it in **scripture**; and was even **inspired** by **God** himself to make the **vow** (as appears from verses 29 and 30) in consequence of which he obtained the victory; and therefore he reasonably concluded that **God**, who is the master of life and death, was pleased on this occasion to dispense with his own **law**; and that it was the divine **will** he should fulfil his **vow**.

**11:32.** And **Jephte** passed over to the **children of Ammon** to fight against them: and the **Lord** delivered them into his hands.

Transivitque Iepthae ad filios Ammon ut pugnaret contra eos quos tradidit Dominus in manus eius

**11:33.** And he smote them from Aroer till you come to Mennith, twenty cities, and as far as **Abel**, which is set with vineyards, with a very great slaughter: and the **children of Ammon** were **humbled** by the **children of Israel**.

Percussitque ab Aroer usque dum venias in Mennith viginti civitates et usque ad Abel quae est vineis consita plaga magna nimis humiliatique sunt filii Ammon a filiis Israhel

**11:34.** And when **Jephte** returned into **Maspha**, to his house, his only daughter met him with timbrels and with **dances**: for he had no other children.

Revertenti autem Iepthae in Maspha domum suam occurrit unigenita filia cum tympanis et choris non enim habebat alios liberos

**11:35.** And when he saw her, he rent his garments, and said: Alas! my daughter, thou hast **deceived** me, and thou thyself art **deceived**: for I have opened my mouth to the **Lord**, and I can do no other thing.

Qua visa scidit vestimenta sua et ait heu filia mi decepisti me et ipsa decepta es aperui enim os meum ad

Dominum et aliud facere non potero

**11:36.** And she answered him: My father, if thou hast opened thy mouth to the [Lord](#), do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies.  
Cui illa respondit pater mi si aperuisti os tuum ad Dominum fac mihi quodcumque pollicitus es concessa tibi ultione atque victoria de hostibus tuis

**11:37.** And she said to her father: Grant me only this, which I desire: Let me go, that I may go about the mountains for two months, and may bewail my [virginity](#) with my companions.

Dixitque ad patrem hoc solum mihi praesta quod deprecor dimitte me ut duobus mensibus circumeam montes et plangam virginitatem meam cum sodalibus meis

**Bewail my virginity...** The bearing of children was much [coveted](#) under the [Old Testament](#), when [women](#) might hope that from some child of theirs, the [Saviour of the world](#) might one day spring. But under the [New Testament virginity](#) is preferred. [1 Corinthians 7:35](#).

**11:38.** And he answered her: Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her [virginity](#) in the mountains.

Cui ille respondit vade et dimisit eam duobus mensibus cumque abisset cum sociis ac sodalibus suis flebat virginitatem suam in montibus

**11:39.** And the two months being expired, she returned to her father, and he did to her as he had [vowed](#), and she knew no [man](#). From thence came a fashion in [Israel](#), and a [custom](#) has been kept:

Expletisque duobus mensibus reversa est ad patrem suum et fecit ei sicut voverat quae ignorabat virum exinde mos increbuit in Israhel et consuetudo servata est

**11:40.** That, from year to year, the daughters of [Israel](#) assemble together, and lament the daughter of [Jephthe](#) the Galaadite, for four days.

Ut post anni circulum conveniant in unum filiae Israhel et plangent filiam Iepthae Galaaditae diebus quattuor

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## Judges Chapter 12

### The Ephraimites quarrel with Jephthe: forty-two thousand of them are slain: Abeson, Ahialon, and Abdon, are judges.

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**12:1.** But behold there arose a sedition in Ephraim. And passing towards the north, they said to [Jephthe](#): When thou wentest to fight against the [children of Ammon](#), why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house.

Ecce autem in Ephraim orta seditio est nam transeuntes contra aquilonem dixerunt ad Iepthae quare vadens ad pugnam contra filios Ammon vocare nos noluisti ut pergeremus tecum igitur incendimus domum tuam

**12:2.** And he answered them: I and my people were at great strife with the [children of Ammon](#): and I called you to assist me, and you would not do it.

Quibus ille respondit disceptatio erat mihi et populo meo contra filios Ammon vehemens vocavique vos ut mihi praeberetis auxilium et facere noluistis

**12:3.** And when I saw this, I put my life in my own hands, and passed over against the [children of Ammon](#) and the [Lord](#) delivered them into my hands. What have I deserved, that you should rise up to fight against me?

Quod cernens posui in manibus meis animam meam transivique ad filios Ammon et tradidit eos Dominus in manus meas quid commerui ut adversum me consurgatis in proelium

**12:4.** Then calling to him all the [men](#) of Galaad, he fought against Ephraim: and the [men](#) of Galaad defeated Ephraim, because he had said: Galaad is a fugitive of Ephraim, and dwelleth in the midst of Ephraim and [Manasses](#).

Vocatis itaque ad se cunctis viris Galaad pugnat contra Ephraim percusseruntque viri Galaad Ephraim quia dixerat fugitivus est Galaad de Ephraim et habitat in medio Ephraim et Manasse

**12:5.** And the Galaadites secured the fords of the [Jordan](#), by which Ephraim was to return. And when any one of the number of Ephraim came thither in the flight, and said: I beseech you let me pass: the Galaadites said to him: Art thou not an Ephraimite? If he said: I am not:

Occupaveruntque Galaaditae vada Iordanis per quae Ephraim reversurus erat cumque venisset ad ea de Ephraim numero fugiens atque dixisset obsecro ut me transire permittas dicebant ei Galaaditae numquid Ephrateus es quo dicente non sum

**12:6.** They asked him: Say then, *Scibboleth*, which is interpreted, *An ear of corn*. But he answered, *Sibboleth*, not being able to express an ear of corn by the same letter. Then presently they took him and [killed](#) him in the very passage of the [Jordan](#). And there fell at that time of Ephraim, two and forty thousand.

Interrogabant eum dic ergo sebboleth quod interpretatur spica qui respondebat tebboleth eadem littera spicam exprimere non valens statimque adprehensum iugulabant in ipso Iordanis transitu et ceciderunt in illo tempore de Ephraim quadraginta duo milia

**12:7.** And [Jephthe](#), the Galaadite, judged [Israel](#) six years: and he died, and was buried in his city of Galaad. Iudicavitque Iepthae Galaadites Israhel sex annis et mortuus est ac sepultus in civitate sua Galaad

**12:8.** After him Abesan of [Bethlehem](#) judged [Israel](#):

Post hunc iudicavit Israhel Abessan de Bethleem

**12:9.** He had thirty sons, and as many daughters, whom he sent abroad, and gave to husbands, and took wives for his sons, of the same number, bringing them into his house. And he judged [Israel](#) seven years:

Qui habuit triginta filios et totidem filias quas emittens foras maritis dedit et eiusdem numeri filiis suis accepit uxores introducens in domum suam qui septem annis iudicavit Israhel

**12:10.** And he died, and was buried in [Bethlehem](#).

Mortuusque est ac sepultus in Bethleem

**12:11.** To him succeeded Ahialon, a [Zabulonite](#): and he judged [Israel](#) ten years:

Cui successit Ahialon Zabulonites et iudicavit Israhelem decem annis

**12:12.** And he died, and was buried in [Zabulon](#).

Mortuusque est ac sepultus in Zabulon

**12:13.** After him, Abdon, the son of Illel, a Pharathonite, judged [Israel](#):

Post hunc iudicavit in Israhel Abdon filius Hellel Farathonites

**12:14.** And he had forty sons, and of them thirty grandsons, mounted upon seventy ass colts, and he judged [Israel](#) eight years:

Qui habuit quadraginta filios et triginta ex eis nepotes ascendentes super septuaginta pullos asinarum et iudicavit in Israhel octo annis

**12:15.** And he died, and was buried in Pharathon, in the land of Ephraim, in the mount of Amalech.

Mortuusque est ac sepultus in Farathon terrae Ephraim in monte Amalech

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## Judges Chapter 13

### The people fall again into idolatry and are afflicted by the Philistines. An angel foretelleth the birth of Samson.

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**13:1.** And the [children of Israel](#) did [evil](#) again in the sight of the [Lord](#): and he delivered them into the hands of the [Philistines](#) forty years.

Rursumque filii Israhel fecerunt malum in conspectu Domini qui tradidit eos in manus Philisthinorum quadraginta annis

**13:2.** Now there was a certain [man](#) of Saraa, and of the [race of Dan](#), whose [name](#) was Manue, and his wife was barren.

Erat autem vir quidam de Saraa et de stirpe Dan nomine Manue habens uxorem sterilem

**13:3.** And an [angel of the Lord](#) appeared to her, and said: Thou art barren and without children: but thou shalt conceive and bear a son.

Cui apparuit angelus Domini et dixit ad eam sterilis es et absque liberis sed concipies et paries filium

**13:4.** Now therefore beware, and drink no wine nor strong drink, and eat not any [unclean](#) thing.

Cave ergo ne vinum bibas ac siceram ne inmundum quicquam comedas

**13:6.** Because thou shalt conceive, and bear a son, and no razor shall touch his head: for he shall be a [Nazarite](#) of [God](#), from his infancy, and from his mother's womb, and he shall begin to deliver [Israel](#) from the hands of the [Philistines](#).

Quae cum venisset ad maritum dixit ei vir Dei venit ad me habens vultum angelicum terribilis nimis quem cum interrogassem quis esset et unde venisset et quo nomine vocaretur noluit mihi dicere

**13:6.** And when she was come to her husband, she said to him: A [man](#) of [God](#) came to me, having the countenance of an [angel](#), very awful. And when I asked him whence he came, and by what [name](#) he was called, he would not tell me:

Quae cum venisset ad maritum dixit ei vir Dei venit ad me habens vultum angelicum terribilis nimis quem cum interrogassem quis esset et unde venisset et quo nomine vocaretur noluit mihi dicere

**13:7.** But he answered thus: Behold thou shalt conceive and bear a son: beware thou drink no wine, nor strong drink, nor eat any [unclean](#) thing: for the child shall be a [Nazarite](#) of [God](#) from his infancy, from his mother's womb until the day of his death.

Sed hoc respondit ecce concipies et paries filium cave ne vinum bibas et siceram et ne aliquo vescaris in mundo erit enim puer nazareus Dei ab infantia sua et ex utero matris usque ad diem mortis suae

**13:8.** Then Manue [prayed](#) to the [Lord](#), and said: I beseech thee, O [Lord](#), that the [man](#) of [God](#), whom thou didst send, may come again, and teach us what we ought to do concerning the child, that shall be born.

Oravit itaque Manue Deum et ait obsecro Domine ut vir Dei quem misisti veniat iterum et doceat nos quid debeamus facere de puero qui nasciturus est

**13:9.** And the [Lord](#) heard the [prayer](#) of Manue, and the [angel of the Lord](#) appeared again to his wife, as she was sitting in the field. But Manue her husband was not with her. And when she saw the [angel](#),

Exaudivitque Dominus precantem Manue et apparuit rursum angelus Domini uxori eius sedenti in agro Manue autem maritus eius non erat cum ea quae cum vidisset angelum

**13:10.** She made haste, and ran to her husband: and told him, saying: Behold the [man](#) hath appeared to me, whom I saw before.

Festinavit et cucurrit ad virum suum nuntiavitque ei dicens ecce apparuit mihi vir quem ante videram

**13:11.** He rose up, and followed his wife: and coming to the [man](#), said to him: Art thou he that spoke to the [woman](#)? And he answered: I am.

Qui surrexit et secutus est uxorem suam veniensque ad virum dixit ei tu es qui locutus es mulieri et ille respondit ego sum

**13:12.** And Manue said to him: When thy word shall come to pass, what wilt thou that the child should do? or from what shall he keep himself?

Cui Manue quando inquit sermo tuus fuerit expletus quid vis ut faciat puer aut a quo se observare debbit

**13:13.** And the [angel of the Lord](#) said to Manue: From all the things I have spoken of to thy wife, let her refrain herself:

Dixitque angelus Domini ad Manue ab omnibus quae locutus sum uxori tuae abstineat se

**Let her refrain, etc...** By the [Latin](#) text it is not clear whether this [abstinence](#) was prescribed to the mother, or to the child; but the [Hebrew](#) (in which the verbs relating thereto are of the feminine gender) determineth it to the mother. But then the child also was to refrain from the like things, because he was to be from his infancy a [Nazarite of God](#), verse 5, that is, one set aside, in a particular manner, and consecrated to God: now the [Nazarites](#) by the [law](#) were to [abstain](#) from all these things.

**13:14.** And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any [unclean](#) thing: and whatsoever I have commanded her, let her fulfil and observe.

Et quicquid ex vinea nascitur non comedat vinum et siceram non bibat nullo vescatur inmundo et quod ei praecepi impleat atque custodiat

**13:15.** And Manue said to the [angel of the Lord](#): I beseech thee to consent to my request, and let us dress a kid for thee.

Dixitque Manue ad angelum Domini obsecro te ut adquiescas precibus meis et faciamus tibi hedum de capris

**13:16.** And the [angel](#) answered him: If thou press me I will not eat of thy bread: but if thou wilt offer a [holocaust](#), offer it to the [Lord](#). And Manue knew not it was the [angel of the Lord](#).

Cui respondit angelus si me cogis non comedam panes tuos sin autem vis holocaustum facere offer illud Domino et nesciebat Manue quod angelus Dei esset

**13:17.** And he said to him: What is thy [name](#), that, if thy word shall come to pass, we may honour thee?

Dixitque ad eum quod est tibi nomen ut si sermo tuus fuerit expletus honoremus te

**13:18.** And he answered him: Why askest thou my [name](#), which is wonderful?

Cui ille respondit cur quaeris nomen meum quod est mirabile

**13:19.** Then Manue took a kid of the flocks, and the libations, and put them upon a rock, [offering](#) to the [Lord](#), who doth wonderful things: and he and his wife looked on.

Tulit itaque Manue hedum de capris et libamenta et posuit super petram offerens Domino qui facit mirabilia ipse autem et uxor eius intuebantur

**13:20.** And when the flame from the [altar](#) went up towards [heaven](#), the [angel of the Lord](#) ascended also in the same. And when Manue and his wife saw this, they fell flat on the ground;

Cumque ascenderet flamma altaris in caelum angelus Domini in flamma pariter ascendit quod cum vidisset Manue et uxor eius proni ceciderunt in terram

**13:21.** And the [angel of the Lord](#) appeared to them no more. And forthwith Manue understood that it was an [angel of the Lord](#),

Et ultra non eis apparuit angelus Domini statimque intellexit Manue angelum esse Domini

**13:22.** And he said to his wife: We shall certainly die, because we have seen [God](#).

Et dixit ad uxorem suam morte moriemur quia vidimus Deum

**Seen God...** Not in his own [person](#), but in the [person](#) of his [messenger](#). The [Israelites](#), in those days, imagined they should die if they saw an [angel](#), taking occasion perhaps from those words spoken by the [Lord](#) to [Moses](#), [Exodus 33:20](#), No [man](#) shall see me and live. But the event demonstrated that it was but a groundless imagination.

**13:23.** And his wife answered him: If the [Lord](#) had a mind to kill us, he would not have received a [holocaust](#) and libations at our hands; neither would he have showed us all these things, nor have told us the things that are to come.

Cui respondit mulier si Dominus nos vellet occidere de manibus nostris holocaustum et libamenta non suscepisset nec ostendisset nobis haec omnia neque ea quae sunt ventura dixisset

**13:24.** And she bore a son, and called his [name Samson](#). And the child grew, and the [Lord blessed](#) him.

Peperit itaque filium et vocavit nomen eius Samson crevitque puer et benedixit ei Dominus

**13:25.** And the **Spirit of the Lord** began to be with him in the camp of **Dan**, between Saraa and Esthaol.  
Coepitque spiritus Domini esse cum eo in castris Dan inter Saraa et Esthaol

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## Judges Chapter 14

**Samson desireth a wife of the Philistines. He killeth a lion: in whose mouth he afterwards findeth honey. His marriage feast, and riddle, which is discovered by his wife. He killeth, and strippeth thirty Philistines. His wife taketh another man.**

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**14:1.** Then [Samson](#) went down to Thamnatha, and seeing there a [woman](#) of the daughters of the [Philistines](#),

Descendit igitur Samson in Thamnatha vidensque ibi mulierem de filiabus Philisthim

**14:2.** He came up, and told his father and his mother, saying: I saw a [woman](#) in Thamnatha of the daughters of the [Philistines](#): I beseech you, take her for me [to wife](#).

Ascendit et nuntiavit patri suo et matri dicens vidi mulierem in Thamnatha de filiabus Philisthinorum quam quaeso ut mihi accipiatis uxorem

**14:3.** And his father and mother said to him: Is there no [woman](#) among the daughters of thy brethren, or among all my people, that thou wilt [take a wife](#) of the [Philistines](#), who are uncircumcised? And [Samson](#) said to his father: Take this [woman](#) for me; for she hath pleased my eyes.

Cui dixerunt pater et mater sua numquid non est mulier in filiabus fratrum tuorum et in omni populo meo quia vis accipere uxorem de Philisthim qui incircumcisi sunt dixitque Samson ad patrem suum hanc mihi accipe quia placuit oculis meis

**Is there no woman among the daughters of thy brethren...** This shows his parents were at first against his [marriage](#) with a [Gentile](#), it being prohibited, [Deuteronomy 7:3](#); but afterwards they consented, knowing it to be by the dispensation of [God](#); which otherwise would have been [sinful](#) in acting contrary to the [law](#).

**14:4.** Now his parents knew not that the thing was done by the [Lord](#), and that he sought an occasion against the [Philistines](#): for at that time the [Philistines](#) had dominion over [Israel](#).

Parentes autem eius nesciebant quod res a Domino fieret et quaereret occasionem contra Philisthim eo enim tempore Philisthim dominabantur Israheli

**14:5.** Then [Samson](#) went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him, raging and roaring.

Descendit itaque Samson cum patre suo et matre in Thamnatha cumque venissent ad vineas oppidi apparuit catulus leonis saevus rugiens et occurrit ei

**14:6.** And the [Spirit of the Lord](#) came upon [Samson](#), and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother.

Inruit autem spiritus Domini in Samson et dilaceravit leonem quasi hedum in frusta concerperet nihil omnino habens in manu et hoc patri et matri noluit indicare

**14:7.** And he went down, and spoke to the [woman](#) that had pleased his eyes.

Descenditque et locutus est mulieri quae placuerat oculis eius

**14:8.** And after some days, returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion, and a honey-comb.

Et post aliquot dies revertens ut acciperet eam declinavit ut videret cadaver leonis et ecce examen apium in ore leonis erat ac favus mellis

**14:9.** And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them that he had taken the honey from the body of the lion.

Quem cum sumpsisset in manibus comedebat in via veniensque ad patrem suum et matrem dedit eis partem qui et ipsi comederunt nec tamen eis voluit indicare quod mel de corpore leonis adsumperat

**14:10.** So his father went down to the [woman](#), and made a feast for his son [Samson](#): for so the young men used to do.

Descendit itaque pater eius ad mulierem et fecit filio suo Samson convivium sic enim iuvenes facere consueverant

**14:11.** And when the citizens of that place saw him, they brought him thirty companions to be with him.

Cum igitur cives loci vidissent eum dederunt ei sodales triginta qui essent cum eo

**14:12.** And [Samson](#) said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats:

Quibus locutus est Samson proponam vobis problema quod si solveritis mihi intra septem dies convivii dabo vobis triginta sindones et totidem tunicas

**14:13.** But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle, that we may hear it.

Sin autem non potueritis solvere vos dabitur mihi triginta sindones et eiusdem numeri tunicas qui responderunt ei proponere problema ut audiamus

**14:14.** And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not for three days expound the riddle.

Dixitque eis de comedente exivit cibus et de forte est egressa dulcedo nec potuerunt per tres dies propositionem solvere

**14:15.** And when the seventh day came, they said to the wife of [Samson](#): Sooth thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy [father's](#) house. Have you called us to the wedding on purpose to strip us?

Cumque adesset dies septimus dixerunt ad uxorem Samson blandire viro tuo et suade ei ut indicet tibi quid significet problema quod si facere nolueris incendimus et te et domum patris tui an idcirco nos vocastis ad nuptias ut spoliaretis

**14:16.** So she wept before [Samson](#) and complained, saying: Thou [hatest](#) me, and dost not [love](#) me: therefore thou wilt not expound to me the riddle, which thou hast proposed to the sons of my people. But he answered: I would not tell it to my [father and mother](#): and how can I tell it to thee?

Quae fundebat apud Samson lacrimas et querebatur dicens odisti me et non diligis idcirco problema quod proposuisti filiis populi mei non vis mihi exponere at ille respondit patri meo et matri nolui dicere et tibi indicare potero

**14:17.** So she wept before him the seven days of the feast: and, at length, on the seventh day, as she was troublesome to him, he expounded it. And she immediately told her countrymen.

Septem igitur diebus convivii flebat apud eum tandemque die septimo cum ei molesta esset exposuit quae statim indicavit civibus suis

**14:18.** And they, on the seventh day before the sun went down, said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle.

Et illi dixerunt ei die septimo ante solis occubitum quid dulcius melle et quid leone fortius qui ait ad eos si non arassetis in vitula mea non invenissetis propositionem meam

**14:19.** And the [Spirit of the Lord](#) came upon him, and he went down to [Ascalon](#), and slew there thirty [men](#) whose garments he took away, and gave to them that had declared the riddle. And being exceeding [angry](#), he went up to his [father's](#) house:

Inruit itaque in eo spiritus Domini descenditque Ascalonem et percussit ibi triginta viros quorum ablatas vestes dedit his qui problema solverant iratusque nimis ascendit in domum patris sui

**14:20.** But his wife took one of his friends and bridal companions for her husband.

Uxor autem eius accepit maritum unum de amicis eius et pronubis

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## Judges Chapter 15

### Samson is denied his wife. He burns the corn of the Philistines, and kills many of them.

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**15:1.** And a while after, when the days of the wheat harvest were at hand, [Samson](#) came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone into her chamber, as usual, her [father](#) would not suffer him, saying:

Post aliquantum autem temporis cum dies triticeae messis instarent venit Samson invisere volens uxorem suam et adtulit ei hedum de capris cumque cubiculum eius solito vellet intrare prohibuit eum pater illius dicens

**15:2.** I thought thou hadst [hated](#) her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

Putavi quod odisses eam et ideo tradidi illam amico tuo sed habet sororem quae iunior et pulchrior illa est sit tibi pro ea uxor

**15:3.** And [Samson](#) answered him: From this day I shall be blameless in what I do against the [Philistines](#): for I will do you [evils](#).

Cui respondit Samson ab hac die non erit culpa in me contra Philistheos faciam enim vobis mala

**15:4.** And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails:

Perrexitque et cepit trecentas vulpes caudasque earum iunxit ad caudas et faces ligavit in medio

**Foxes...** Being judge of the people he might have many to assist him to catch with nets or otherwise a number of these animals; of which there were great numbers in that country.

**15:6.** And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the [Philistines](#). Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch that the flame consumed also the vineyards and the oliveyards.

Dixeruntque Philisthim quis fecit hanc rem quibus dictum est Samson gener Thamnathei quia tulit uxorem eius et alteri tradidit haec operatus est ascenderuntque Philisthim et conbuserunt tam mulierem quam patrem eius

**15:6.** Then the [Philistines](#) said: Who hath done this thing? And it was answered: [Samson](#), the son in law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things. And the [Philistines](#) went up and burnt both the [woman](#) and her [father](#).

Dixeruntque Philisthim quis fecit hanc rem quibus dictum est Samson gener Thamnathei quia tulit uxorem eius et alteri tradidit haec operatus est ascenderuntque Philisthim et conbuserunt tam mulierem quam patrem eius

**15:7.** But [Samson](#) said to them: Although you have done this, yet will I be revenged of you, and then I will be quiet.

Quibus ait Samson licet haec feceritis tamen adhuc ex vobis expetam ultionem et tunc quiescam

**15:8.** And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam.

Percussitque eos ingenti plaga ita ut stupentes suram femori inponerent et descendens habitavit in spelunca petrae Aetham

**15:9.** Then the [Philistines](#) going up into the land of [Juda](#), camped in the place which afterwards was called Lechi, that is, the *Jawbone*, where their army was spread abroad.

Igitur ascendentes Philisthim in terra Iuda castrametati sunt et in loco qui postea vocatus est Lehi id est Maxilla eorum est fusus exercitus

**15:10.** And the [men](#) of the [tribe of Juda](#) said to them: Why are you come up against us? They answered: We are come to bind [Samson](#), and to pay him for what he hath done against us.

Dixeruntque ad eos de tribu Iuda cur ascendistis adversum nos qui responderunt ut ligemus Samson venimus et reddamus ei quae in nos operatus est

**15:11.** Wherefore three thousand [men of Juda](#) went down to the cave of the rock Etam, and said to [Samson](#): Knowest thou not that the [Philistines](#) rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them.

Descenderunt ergo tria milia virorum de Iuda ad specum silicis Aetham dixeruntque ad Samson nescis quod Philisthim imperent nobis quare hoc facere voluisti quibus ille ait sicut fecerunt mihi feci eis

**15:12.** And they said to him: We are come to bind thee, and to deliver thee into the hands of the [Philistines](#). And [Samson](#) said to them: [Swear](#) to me, and promise me that you will not [kill](#) me.

Ligare inquit te venimus et tradere in manus Philisthinorum iurate respondit mihi quod non me occidatis

**15:13.** They said: We will not [kill](#) thee: but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam.

Dixerunt non te occidimus sed vinctum tradimus ligaveruntque eum duobus novis funibus et tulerunt de petra Aetham

**15:14.** Now when he was come to the place of the Jawbone, and the [Philistines](#) shouting went to meet him, the [Spirit of the Lord](#) came strongly upon him: and as flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed.

Qui cum venisset ad locum Maxillae et Philisthim vociferantes occurrissent ei inruit spiritus Domini in eum et sicut solent ad odorem ignis lina consumi ita vincula quibus ligatus erat dissipata sunt et soluta

**15:15.** And finding a jawbone, even the jawbone of an ass, which lay there, catching it up, he slew therewith a thousand [men](#).

Inventamque maxillam id est mandibulam asini quae iacebat arripiens interfecit in ea mille viros

**15:16.** And he said: With the jawbone of an ass, with the jaw of the colt of asses, I have destroyed them, and have slain a thousand [men](#).

Et ait in maxilla asini in mandibula pulli asinarum delevi eos et percussi mille viros

**15:17.** And when he had ended these words, singing, he threw the jawbone out of his hand, and called the [name](#) of that place Ramathlechi, which is interpreted *the lifting up of the jawbone*.

Cumque haec canens verba conplesset proiecit mandibulam de manu et vocavit nomen loci illius Ramathlehi quod interpretatur elevatio Maxillae

**15:18.** And being very thirsty, he cried to the [Lord](#), and said: Thou hast given this very great deliverance and victory into the hand of thy servant: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

Sitiensque valde clamavit ad Dominum et ait tu dedisti in manu servi tui salutem hanc maximam atque victoriam et en siti morior incidamque in manus incircumcisorum

**15:19.** Then the [Lord](#) opened a great tooth in the jaw of the ass and waters issued out of it. And when he had drunk them, he refreshed his spirit, and recovered his strength. Therefore the [name](#) of that place was called *The Spring of him that invoked from the jawbone*, until this present day.

Aperuit itaque Dominus molarem dentem in maxilla asini et egressae sunt ex eo aquae quibus haustis refocilavit spiritum et vires recepit idcirco appellatum est nomen loci illius Fons invocantis de maxilla usque in praesentem diem

**15:20.** And he judged [Israel](#), in the days of the [Philistines](#), twenty years.

Iudicavitque Israhel in diebus Philisthim viginti annis

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## Judges Chapter 16

### Samson is deluded by Dalila: and falls into the hands of the Philistines. His death.

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**16:1.** He went also into [Gaza](#), and saw there a [woman](#), a harlot, and went in unto her.

Abiit quoque in Gazam et vidit ibi meretricem mulierem ingressusque est ad eam

**16:2.** And when the [Philistines](#) had heard this, and it was noised about among them, that [Samson](#) was come into the city, they surrounded him, setting guards at the gate of the city, and watching there all the night in silence, that in the morning they might [kill](#) him as he went out.

Quod cum audissent Philisthim et percerebriisset apud eos intrasse urbem Samson circumdederunt eum positus in porta civitatis custodibus et ibi tota nocte cum silentio praestolantes ut facto mane exeuntem occiderent

**16:3.** But [Samson](#) slept till midnight, and then rising, he took both the doors of the gate, with the posts thereof and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards [Hebron](#).

Dormivit autem Samson usque ad noctis medium et inde consurgens adprehendit ambas portae fores cum postibus suis et sera inpositasque umeris portavit ad verticem montis qui respicit Hebron

**16:4.** After this he [loved](#) a [woman](#), who dwelt in the valley of Sorec, and she was called [Dalila](#).

Post haec amavit mulierem quae habitabat in valle Sorech et vocabatur Dalila

**Dalila...** Some are of opinion she was [married](#) to [Samson](#); others that she was his harlot. If the latter opinion be [true](#), we cannot wonder that, in punishment of his [lust](#), the [Lord](#) delivered him up, by her means, into the hands of his enemies. However if he was guilty, it is not to be doubted but that under his afflictions he heartily [repented](#) and returned to [God](#), and so obtained [forgiveness](#) of his [sins](#).

**16:5.** And the princes of the [Philistines](#) came to her, and said: [Deceive](#) him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him: which if thou shalt do, we will give thee every one of us eleven hundred pieces of silver.

Veneruntque ad eam principes Philisthinorum atque dixerunt decipe eum et disce ab illo in quo tantam habeat fortitudinem et quomodo eum superare valeamus et vinctum adfligere quod si feceris dabimus tibi singuli mille centum argenteos

**16:6.** And [Dalila](#) said to [Samson](#): Tell me, I beseech thee, wherein thy greatest strength lieth, and what it is, wherewith if thou wert bound, thou couldst not break loose.

Locuta est ergo Dalila ad Samson dic mihi obsecro in quo sit tua maxima fortitudo et quid sit quo ligatus erumpere nequeas

**16:7.** And [Samson](#) answered her: If I shall be bound with seven cords, made of sinews not yet dry, but still moist, I shall be weak like other [men](#).

Cui respondit Samson si septem nervicis funibus necdum siccis et adhuc humentibus ligatus fuero infirmus ero ut ceteri homines

**16:8.** And the princes of the [Philistines](#) brought unto her seven cords, such as he spoke of, with which she bound him;

Adtuleruntque ad eam satrapae Philisthinorum septem funes ut dixerat quibus vinxit eum

**16:9.** Men lying privately in wait with her, and in the chamber, expecting the event of the thing, and she cried out to him: The [Philistines](#) are upon thee, [Samson](#). And he broke the bands, as a [man](#) would break a thread of tow twined with spittle, when it smelleth the fire: so it was not known wherein his strength lay.

Latentibus apud se insidiis et in cubiculo finem rei expectantibus clamavitque ad eum Philisthim super te Samson qui rupit vincula quomodo si rumpat quis filum de stuppae tortum putamine cum odorem ignis acceperit et non est cognitum in quo esset fortitudo eius

**16:10.** And **Dalila** said to him: Behold thou hast mocked me, and hast told me a **false thing**: but now at least tell me wherewith thou mayest be bound.

Dixitque ad eum Dalila ecce inlusisti mihi et falsum locutus es saltim nunc indica quo ligari debeas

**16:11.** And he answered her: If I shall be bound with new ropes, that were never in work, I shall be weak and like other **men**.

Cui ille respondit si ligatus fuero novis funibus qui numquam fuerunt in opere infirmus ero et aliorum hominum similis

**16:12.** **Dalila** bound him again with these, and cried out: The **Philistines** are upon thee, **Samson**, there being an ambush prepared for him in the chamber. But he broke the bands like threads of webs.

Quibus rursum Dalila vinxit eum et clamavit Philisthim super te Samson in cubiculo insidiis praeparatis qui ita rupit vincula quasi fila telarum

**16:13.** And **Dalila** said to him again: How long dost thou **deceive** me, and tell me **lies**? Show me wherewith thou mayest be bound. And **Samson** answered her: If thou plattest the seven locks of my head with a lace, and tying them round about a nail, fastenest it in the ground, I shall be weak.

Dixitque Dalila rursum ad eum usquequo decipis me et falsum loqueris ostende quo vinciri debeas si inquit septem crines capitis mei cum licio plexueris et clavum his circumligatum terrae fixeris infirmus ero

**16:14.** And when **Dalila** had done this, she said to him: The **Philistines** are upon thee, **Samson**. And awaking out of his sleep, he drew out the nail with the hairs and the lace.

Quod cum fecisset Dalila dixit ad eum Philisthim super te Samson qui consurgens de somno extraxit clavum cum crinibus et licio

**16:15.** And **Dalila** said to him: How dost thou say thou **lovest** me, when thy **mind** is not with me? Thou hast told me **lies** these three times, and wouldst not tell me wherein thy greatest strength lieth.

Dixitque ad eum Dalila quomodo dicis quod ames me cum animus tuus non sit mecum per tres vices mentitus es mihi et noluisti dicere in quo sit tua maxima fortitudo

**16:16.** And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his **soul** fainted away, and was wearied even unto death.

Cumque molesta ei esset et per multos dies iugiter adhereret spatium ad quietem non tribuens defecit anima eius et ad mortem usque lassata est

**16:17.** Then opening the **truth** of the thing, he said to her: The razor hath never come upon my head, for I am a **Nazarite**, that is to say, **consecrated** to **God** from my mother's womb: If my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other **men**.

Tunc aperiens veritatem rei dixit ad eam ferrum numquam ascendit super caput meum quia nazareus id est consecratus Deo sum de utero matris meae si rasum fuerit caput meum recedet a me fortitudo mea et deficiam eroque ut ceteri homines

**16:18.** Then seeing that he had discovered to her all his **mind**, she sent to the princes of the **Philistines**, saying: Come up this once more, for now he hath opened his heart to me. And they went up, taking with them the money which they had promised.

Videns illa quod confessus ei esset omnem animum suum misit ad principes Philisthinorum atque mandavit ascendite adhuc semel quia nunc mihi aperuit cor suum qui ascenderunt adsumpta pecunia quam promiserant

**16:19.** But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber and shaved his seven locks, and began to drive him away, and thrust him from her: for immediately his strength departed from him.

At illa dormire eum fecit super genua sua et in sinu suo reclinare caput vocavitque tonsorem et rasis septem crines eius et coepit abicere eum et a se repellere statim enim ab eo fortitudo discessit

**16:20.** And she said: The **Philistines** are upon thee, **Samson**. And awaking from sleep, he said in his **mind**: I will go out as I did before, and shake myself, not knowing that the **Lord** was departed from him.

Dixitque Philisthim super te Samson qui de somno consurgens dixit in animo suo egrediar sicut ante feci et me excutiam nesciens quod Dominus recessisset ab eo

**16:21.** Then the **Philistines** seized upon him, and forthwith pulled out his eyes, and led him bound in chains to **Gaza**, and shutting him up in **prison** made him grind.

Quem cum adprehendissent Philisthim statim eruerunt oculos eius et duxerunt Gazam vinctum catenis et clausum in carcere molere fecerunt

**16:22.** And now his hair began to grow again,  
Iamque capilli eius renasci coeperant

**16:23.** And the princes of the **Philistines** assembled together, to offer great **sacrifices** to **Dagon** their god, and to make merry, saying: Our god hath delivered our enemy **Samson** into our hands.  
Et principes Philisthinorum convenerunt in unum ut immolarent hostias magnificas Dagon deo suo et epularentur dicentes tradidit deus noster inimicum nostrum Samson in manus nostras

**16:24.** And the people also seeing this, praised their god, and said the same: Our god hath delivered our adversary into our hands, him that destroyed our country, and killed very many.  
Quod etiam populus videns laudabat deum suum eademque dicebat tradidit deus noster in manus nostras adversarium qui delevit terram nostram et occidit plurimos

**16:25.** And rejoicing in their feasts, when they had now taken their good cheer, they commanded that **Samson** should be called, and should play before them. And being brought out of **prison**, he played before them; and they made him stand between two pillars.  
Laetantesque per convivia sumptis iam epulis praeceperunt ut vocaretur Samson et ante eos luderet qui adductus de carcere ludebat ante eos feceruntque eum stare inter duas columnas

**16:26.** And he said to the lad that guided his steps: Suffer me to touch the pillars which support the whole house, and let me lean upon them, and rest a little.  
Qui dixit puero regenti gressus suos dimitte me ut tangam columnas quibus omnis imminet domus ut recliner super eas et paululum requiescam

**16:27.** Now the house was full of men and **women**, and all the princes of the **Philistines** were there. Moreover about three thousand persons of both sexes, from the roof and the higher part of the house, were beholding **Samson's** play.  
Domus autem plena erat virorum ac mulierum et erant ibi omnes principes Philisthinorum ac de tecto et solario circiter tria milia utriusque sexus spectabant ludentem Samson

**16:28.** But he called upon the **Lord**, saying: O **Lord God** remember me, and restore to me now my former strength, O my **God**, that I may revenge myself on my enemies, and for the loss of my two eyes I may take one revenge.  
At ille invocato Domino ait Domine Deus memento mei et redde nunc mihi pristinam fortitudinem Deus meus ut ulciscar me de hostibus meis et pro amissione duorum luminum unam ultionem recipiam  
**Revenge myself...** This desire of revenge was out of **zeal** for **justice** against the enemies of **God** and his people; and not out of private rancour and **malice** of heart.

**16:29.** And laying hold on both the pillars on which the house rested, and holding the one with his right hand, and the other with his left,  
Et adprehendens ambas columnas quibus innitebatur domus alteramque earum dextera et alteram leva tenens

**16:30.** He said: Let me die with the **Philistines**. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more at his death, than he had killed before in his life.  
Ait moriatur anima mea cum Philisthim concussisque fortiter columnis cecidit domus super omnes principes et ceteram multitudinem quae ibi erat multoque plures interfecit moriens quam ante vivus occiderat  
**Let me die...** Literally, let my **soul** die. **Samson** did not **sin** on this occasion, though he was indirectly the cause of his own death. Because he was moved to what he did, by a **particular inspiration** of **God**, who also concurred with him by a **miracle**, in restoring his strength upon the spot, in consequence of his **prayer**. **Samson**, by dying in this manner, was a **figure** of **Christ**, who by his death overcame all his enemies.

**16:31.** And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol, in the buryingplace of his father Manue: and he judged **Israel** twenty years.  
Descendentes autem fratres eius et universa cognatio tulerunt corpus eius et sepelierunt inter Saraa et Esthaol in sepulchro patris Manue iudicavitque Israhel viginti annis

Revised and Annotated 1749 by Bishop Richard Challoner  
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## Judges Chapter 17

### The history of the idol of Michas, and the young Levite.

**17:1.** There was at that time a [man](#) of mount Ephraim, whose [name](#) was [Michas](#).

Fuit eo tempore vir quidam de monte Ephraim nomine Michas

**17:2.** Who said to his mother: The eleven hundred pieces of silver, which thou hadst put aside for thyself, and concerning which thou didst [swear](#) in my hearing, behold I have, and they are with me. And she said to him. [Blessed](#) be my son by the [Lord](#).

Qui dixit matri suae mille centum argenteos quos separaveras tibi et super quibus me audiente iuraveras ecce ego habeo et apud me sunt cui illa respondit benedictus filius meus Domino

**17:3.** So he restored them to his mother, who said to him: I have [consecrated](#) and [vowed](#) this silver to the [Lord](#), that my son may receive it at my hand, and make a [graven and a molten god](#); so now I deliver it to thee.

Reddidit ergo eos matri suae quae dixerat ei consecrari et vovi argentum hoc Domino ut de manu mea suscipiat filius meus et faciat sculptile atque conflatile et nunc trado illud tibi

**17:4.** And he restored them to his mother: and she took two hundred pieces of silver and gave them to the silversmith, to make of them a [graven and a molten God](#), which was in the house of [Michas](#).

Reddidit igitur matri suae quae tulit ducentos argenteos et dedit eos argentario ut faceret ex eis sculptile atque conflatile quod fuit in domo Micha

**17:5.** And he separated also therein a little [temple](#) for the [god](#), and made an [ephod](#), and theraphim, that is to say, a [priestly garment](#), and [idols](#): and he filled the hand of one of his sons, and he became his [priest](#).

Qui aediculam quoque in ea Deo separavit et fecit ephod ac therafin id est vestem sacerdotalem et idola implevitque unius filiorum suorum manum et factus est ei sacerdos

**Filled the hand...** That is, appointed and [consecrated](#) him to the [priestly office](#).

**17:6.** In those days there was no king in [Israel](#), but every one did that which seemed right to himself.

In diebus illis non erat rex in Israhel sed unusquisque quod sibi rectum videbatur hoc faciebat

**17:7.** There was also another young man of [Bethlehem Juda](#), of the kindred thereof: and he was a [Levite](#), and dwelt there.

Fuit quoque alter adulescens de Bethleem Iuda et cognatione eius eratque ipse Levites et habitabat ibi

**17:8.** Now he went out from the city of [Bethlehem](#), and desired to sojourn wheresoever he should find it convenient for him. And when he was come to mount Ephraim, as he was on his journey, and had turned aside a little into the house of [Michas](#),

Egressusque de civitate Bethleem peregrinari voluit ubicumque sibi commodum repperisset cumque venisset in monte Ephraim iter faciens et declinasset parumper in domum Micha

**17:9.** He was asked by him whence he came. And he answered: I am a [Levite](#) of [Bethlehem Juda](#), and I am going to dwell where I can, and where I shall find a place to my advantage.

Interrogatus est ab eo unde venis qui respondit Levita sum de Bethleem Iuda et vado ut habitem ubi potuero et utile mihi esse perspexero

**17:10.** And [Michas](#) said: Stay with me, and be unto me a father and a [priest](#), and I will give thee every year ten pieces of silver, and a double suit of apparel, and thy victuals.

Mane inquit apud me et esto mihi parens ac sacerdos daboque tibi per annos singulos decem argenteos ac vestem duplicem et quae ad victum necessaria sunt

**17:11.** He was content, and abode with the [man](#), and was unto him as one of his sons.

Adquievit et mansit apud hominem fuitque illi quasi unus de filiis

**17:12.** And **Michas** filled his hand, and had the young man with him for his **priest**, saying:  
Implevitque Micha manum eius et habuit apud se puerum sacerdotem

**17:13.** Now I know **God** will do me **good**, since I have a **priest** of the race of the **Levites**.  
Nunc scio dicens quod bene mihi faciat Deus habenti levitici generis sacerdotem

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## Judges Chapter 18

### The expedition of the men of Dan against Lais: in their way they rob Michas of his priest and his gods.

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**18:1.** In those days there was no king in [Israel](#), and the [tribe of Dan](#) sought them an inheritance to dwell in: for unto that day they had not received their lot among the other [tribes](#).

In diebus illis non erat rex in Israhel et tribus Dan quaerebat possessionem sibi ut habitaret in ea usque ad illum enim diem inter ceteras tribus sortem non acceperat

**Not received, etc...** They had their portions assigned them, [Joshua 19:40](#). But, through their own [sloth](#), possessed as yet but a small part of it. See [Judges 1:34](#).

**18:2.** So the [children of Dan](#) sent five most [valiant men](#), of their stock and [family](#), from Saraa and Esthaol, to spy out the land, and to view it diligently: and they said to them: Go, and view the land. They went on their way, and when they came to mount Ephraim, they went into the house of [Michas](#), and rested there: Miserunt igitur filii Dan stirpis et familiae suae quinque viros fortissimos de Saraa et Esthaol ut explorarent terram et diligenter inspicerent dixeruntque eis ite et considerate terram qui cum pergentes venissent in montem Ephraim et intrassent domum Micha requieverunt ibi

**18:3.** And knowing the voice of the young man the [Levite](#), and lodging with him, they said to him: Who brought thee hither? what dost thou here? why wouldst thou come hither?

Et agnoscentes vocem adulescentis Levitae utentesque illius diversorio dixerunt ad eum quis te huc adduxit quid hic agis quam ob causam huc venire voluisti

**18:4.** He answered them: [Michas](#) hath done such and such things for me, and hath hired me to be his [priest](#).

Qui respondit eis haec et haec praestitit mihi Michas et me mercede conduxit ut sim ei sacerdos

**18:5.** Then they desired him to consult the [Lord](#), that they might know whether their journey should be prosperous, and the thing should have effect.

Rogaveruntque eum ut consuleret Dominum et scire possent an prospero itinere pergerent et res haberet effectum

**18:6.** He answered them: Go in peace: the [Lord](#) looketh on your way, and the journey that you go.

Qui respondit eis ite cum pace Dominus respicit viam vestram et iter quo pergitis

**18:7.** So the five [men](#) going on came to [Lais](#): and they saw how the people dwelt therein without any fear, according to the custom of the [Sidonians](#), secure and easy, having no [man](#) at all to oppose them, being very rich, and living separated, at a distance from [Sidon](#) and from all [men](#).

Euntes itaque quinque viri venerunt Lais videruntque populum habitantem in ea absque ullo timore iuxta Sidoniorum consuetudinem securum et quietum nullo eis penitus resistente magnarumque opum et procul a Sidone atque a cunctis hominibus separatum

**18:8.** And they returned to their brethren in Saraa and Esthaol, who asked them what they had done: to whom they answered:

Reversique ad fratres suos in Saraa et Esthaol et quid egissent sciscitantibus responderunt

**18:9.** Arise, and let us go up to them: for we have seen the land which is exceeding rich and fruitful: neglect not, lose no time: let us go and possess it, there will be no difficulty.

Surgite et ascendamus ad eos vidimus enim terram valde opulentam et uberem nolite negligere nolite cessare eamus et possideamus eam nullus erit labor

**18:10.** We shall come to a people that is secure, into a spacious country, and the [Lord](#) will deliver the place to us, in which there is no want of any thing that groweth on the earth.

Intrabimus ad securos in regionem latissimam tradetque nobis Dominus locum in quo nullius rei est penuria

eorum quae gignuntur in terra

**18:11.** There went therefore of the kindred of **Dan**, to wit, from Saraa and Esthaol, six hundred **men**, furnished with arms for **war**.

Profecti igitur sunt de cognatione Dan id est de Saraa et Esthaol sescenti viri accincti armis bellicis

**18:12.** And going up they lodged in Cariathiarim of **Juda**: which place from that time is called the camp of **Dan**, and is behind Cariathiarim.

Ascendentesque manserunt in Cariathiarim Iudae qui locus ex eo tempore castrorum Dan nomen accepit et est post tergum Cariathiarim

**18:13.** From thence they passed into mount Ephraim. And when they were come to the house of **Michas**, Inde transierunt in montem Ephraim cumque venissent ad domum Micha

**18:14.** The five **men**, that before had been sent to view the land of **Lais**, said to the rest of their brethren: You know that in these houses there is an **ephod** and theraphim, and a **graven and a molten god**: see what you are pleased to do.

Dixerunt quinque viri qui prius missi fuerant ad considerandam terram Lais ceteris fratribus suis nostis quod in domibus istis sit ephod et theraphim et sculptile atque conflatile videte quid vobis placeat

**18:15.** And when they had turned a little aside, they went into the house of the young man the **Levite**, who was in the house of **Michas**: and they saluted him with words of peace.

Et cum paululum declinassent ingressi sunt domum adulescentis Levitae qui erat in domo Micha salutaveruntque eum verbis pacificis

**18:16.** And the six hundred **men** stood before the door, appointed with their arms.

Sescenti autem viri ita ut erant armati stabant ante ostium

**18:17.** But they that were gone into the house of the young man, went about to take away the **graven god**, and the **ephod**, and the theraphim, and the **molten god**, and the **priest** stood before the door, the six hundred **valiant men** waiting not far off.

At illi qui ingressi fuerant domum iuvenis sculptile et ephod et theraphim atque conflatile tollere nitebantur et sacerdos stabat ante ostium sescentis viris fortissimis haut procul expectantibus

**18:18.** So they that were gone in took away the **graven thing**, the **ephod**, and the **idols**, and the **molten god**, And the **priest** said to them: What are you doing?

Tulerunt igitur qui intraverant sculptile ephod et idola atque conflatile quibus dixit sacerdos quid facitis

**18:19.** And they said to him: Hold thy peace, and put thy finger on thy mouth, and come with us, that we may have thee for a father, and a **priest**. Whether is better for thee, to be a **priest** in the house of one **man**, or in a **tribe** and **family** in **Israel**?

Cui responderunt tace et pone digitum super os tuum venique nobiscum ut habeamus te patrem et sacerdotem quid tibi melius est ut sis sacerdos in domo unius viri an in una tribu et familia in Israhel

**18:20.** When he heard this, he agreed to their words, and took the **ephod**, and the **idols**, and the **graven god**, and departed with them.

Quod cum audisset adquevit sermonibus eorum et tulit ephod et idola ac sculptile et cum eis profectus est

**18:21.** And when they were going forward, and had put before them the children and the cattle, and all that was valuable,

Qui cum pergerent et ante se ire fecissent parvulos et iumenta et omne quod erat pretiosum

**18:22.** And were now at a distance from the house of **Michas**, the **men** that dwelt in the houses of **Michas** gathering together followed them,

Iamque a domo Michae essent procul viri qui habitabant in aedibus Michae conclamantes secuti sunt

**18:23.** And began to shout out after them. They looked back, and said to **Michas**: What aileth thee? Why dost thou cry?

Et post tergum clamare coeperunt qui cum respexissent dixerunt ad Micham quid tibi vis cur clamas

**18:24.** And he answered: You have taken away my **gods** which I have made me, and the **priest**, and all that I have, and do you say: What aileth thee?

Qui respondit deos meos quos mihi feci tulistis et sacerdotem et omnia quae habeo et dicitis quid tibi est

**18:25.** And the **children of Dan** said to him: See thou say no more to us, lest **men** enraged come upon thee, and thou perish with all thy house.

Dixeruntque ei filii Dan cave ne ultra loquaris ad nos et veniant ad te viri animo concitati et ipse cum omni domo tua pereas

**18:26.** And so they went on the journey they had begun. But **Michas** seeing that they were stronger than he, returned to his house.

Et sic coepto itinere perrexerunt videns autem Micha quod fortiores se essent reversus est in domum suam

**18:27.** And the six hundred **men** took the **priest**, and the things we spoke of before, and came to **Lais**, to a people that was quiet and secure, and smote them with the edge of the sword: and the city they burnt with fire,

Sescenti autem viri tulerunt sacerdotem et quae supra diximus veneruntque in Lais ad populum quiescentem atque securum et percusserunt eos in ore gladii urbemque incendio tradiderunt

**18:28.** There being no **man** at all who brought them any succour, because they dwelt far from **Sidon**, and had no society or business with any **man**. And the city was in the land of Rohob: and they rebuilt it, and dwelt therein,

Nulla penitus ferente praesidium eo quod procul habitarent a Sidone et cum nullo hominum haberent quicquam societatis ac negotii erat autem civitas sita in regione Roob quam rursus extruentes habitaverunt in ea

**18:29.** Calling the **name** of the city **Dan**, after the **name** of their father, who was the son of **Israel**, which before was called **Lais**.

Vocato nomine civitatis Dan iuxta vocabulum patris sui quem genuerat Israhel quae prius Lais dicebatur

**18:30.** And they set up to themselves the **graven idol**, and **Jonathan** the son of Gersam, the son of **Moses**, he and his sons were **priests** in the **tribe of Dan**, until the day of their **captivity**.

Posueruntque sibi sculptile et Jonathan filium Gersan filii Mosi ac filios eius sacerdotes in tribu Dan usque ad diem captivitatis suae

**18:31.** And the **idol** of **Michas** remained with them all the time that the **house of God** was in Silo. In those days there was no king in **Israel**.

Mansitque apud eos idolum Michae omni tempore quo fuit domus Dei in Silo in diebus illis non erat rex in Israhel

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## Judges Chapter 19

**A Levite bringing home his wife, is lodged by an old man at Gabaa in the tribe of Benjamin. His wife is there abused by wicked men, and in the morning found dead. Her husband cutteth her body in pieces, and sendeth to every tribe of Israel, requiring them to revenge the wicked fact.**

---

**19:1.** There was a certain [Levite](#), who dwelt on the side of mount Ephraim, who took a wife of [Bethlehem](#) [Juda](#):

Fuit quidam vir Levites habitans in latere montis Ephraim qui accepit uxorem de Bethleem Iuda

**19:2.** And she left him, and returned to her father's house in [Bethlehem](#), and abode with him four months. Quae reliquit eum et reversa est in domum patris sui Bethleem mansitque apud eum quattuor mensibus

**19:3.** And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father in law had heard this, and had seen him, he met him with [joy](#), Secutusque est eam vir suus volens ei reconciliari atque blandiri et secum reducere habens in comitatu puerum et duos asinos quae suscepit eum et introduxit in domum patris sui quod cum audisset socer eius eumque vidisset occurrit ei laetus

**19:4.** And embraced the [man](#). And the son in law tarried in the house of his father in law three days, eating with him and drinking familiarly.

Et amplexatus est hominem mansitque gener in domo soceri tribus diebus comedens cum eo et bibens familiariter

**19:5.** But on the fourth day, arising early in the morning, he desired to depart. But his father in law kept him, and said to him: Taste first a little bread, and strengthen thy stomach, and so thou shalt depart.

Die autem quarto de nocte consurgens proficisci voluit quem tenuit socer et ait ad eum gusta prius pauxillum panis et conforta stomachum et sic proficisceris

**19:6.** And they sat down together, and ate and drank. And the father of the young [woman](#) said to his son in law: I beseech thee to stay here to day, and let us make merry together.

Sederuntque simul et comederunt ac biberunt dixitque pater puellae ad generum suum quaeso te ut hodie hic maneat pariterque laetemur

**19:7.** But he rising up, began to be for departing. And nevertheless his father in law earnestly pressed him, and made him stay with him.

At ille consurgens coepit velle proficisci et nihilominus obnixè eum socer tenuit et apud se fecit manere

**19:8.** But when morning was come, the [Levite](#) prepared to go on his journey. And his father in law said to him again: I beseech thee to take a little meat, and strengthening thyself, till the day be farther advanced, afterwards thou mayest depart. And they ate together.

Mane facto parabat Levites iter cui rursus socer oro te inquit ut paululum cibi capias et adsumptis viribus donec increseat dies postea proficiscaris comederunt ergo simul

**19:9.** And the young man arose to set forward with his wife and servant. And his father in law spoke to him again: Consider that the day is declining, and draweth toward evening: tarry with me to day also, and spend the day in mirth, and to morrow thou shalt depart, that thou mayest go into thy house.

Surrexitque adulescens ut pergeret cum uxore sua et puero cui rursus locutus est socer considera quod dies ad occasum declivior sit et propinquet ad vesperum mane apud me etiam hodie et duc laetum diem et cras proficisceris ut vadas in domum tuam

**19:10.** His son in law would not consent to his words: but forthwith went forward, and came over against Jebus, which by another name is called [Jerusalem](#), leading with him two asses laden, and his concubine. Noluit gener adquiescere sermonibus eius sed statim perrexit et venit contra Iebus quae altero nomine vocabatur Hierusalem ducens secum duos asinos onustos et concubinam

**Concubine...** She was his lawful wife, but even lawful wives are frequently in scripture called concubines. See above [Judges 8:31](#).

**19:11.** And now they were come near Jebus, and the day was far spent: and the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and lodge there.

Iamque aderant iuxta Iebus et dies mutabatur in noctem dixitque puer ad dominum suum veni obsecro declinemus ad urbem Iebuseorum et maneamus in ea

**19:12.** His master answered him: I will not go into the town of another nation, who are not of the [children of Israel](#), but I will pass over to Gabaa:

Cui respondit dominus non ingrediar oppidum gentis alienae quae non est de filiis Israhel sed transibo usque Gabaa

**19:13.** And when I shall come thither, we will lodge there, or at least in the city of Rama.

Et cum illuc pervenero manebimus in ea aut certe in urbe Rama

**19:14.** So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is in the [tribe of Benjamin](#):

Transierunt igitur Iebus et coeptum carpebant iter occubuitque eis sol iuxta Gabaa quae est in tribu Benjamin

**19:15.** And they turned into it to lodge there. And when they were come in, they sat in the street of the city, for no man would receive them to lodge.

Deverteruntque ad eam ut manerent ibi quo cum intrassent sedebant in platea civitatis et nullus eos recipere volebat hospitio

**19:16.** And behold they saw an old man, returning out of the field and from his work in the evening, and he also was of mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the [children of Jemini](#).

Et ecce apparuit homo senex revertens de agro et de opere suo vespere qui et ipse erat de monte Ephraim et peregrinus habitabat in Gabaa homines autem regionis illius erant filii Iemini

**Jemini...** That is, [Benjamin](#).

**19:17.** And the old man lifting up his eyes, saw the man sitting with his bundles in the street of the city, and said to him: Whence comest thou? and whither goest thou?

Elevatisque oculis vidit senex sedentem hominem cum sarcinulis suis in platea civitatis et dixit ad eum unde venis et quo vadis

**19:18.** He answered him: We came out from [Bethlehem Juda](#), and we are going to our home, which is on the side of mount Ephraim, from whence we went to [Bethlehem](#): and now we go to the [house of God](#), and none will receive us under his roof:

Qui respondit ei profecti sumus de Bethleem Iuda et pergimus ad locum nostrum qui est in latere montis Ephraim unde ieramus Bethleem et nunc vadimus ad domum Dei nullusque nos sub tectum suum vult recipere

**19:19.** We have straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we want nothing but lodging.

Habentes paleas et faenum in asinorum pabulum et panem ac vinum in meos et ancillae tuae usus et pueri qui mecum est nulla re indigemus nisi hospitio

**19:20.** And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

Cui respondit senex pax tecum sit ego praebebo omnia quae necessaria sunt tantum quaeso ne in platea maneat

**19:21.** And he brought him into his house, and gave provender to his asses: and after they had [washed their feet](#), he entertained them with a feast.

Introduxitque eum in domum suam et pabulum asinis praebuit ac postquam laverunt pedes suos recepit eos in convivium

**19:22.** While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the **men** of that city, sons of **Belial** (that is, without yoke), came and beset the old **man's** house, and began to knock at the door, calling to the master of the house, and saying: Bring forth the **man** that came into thy house, that we may abuse him:

Illis epulantibus et post laborem itineris cibo ac potu reficientibus corpora venerunt viri civitatis illius filii Belial id est absque iugo et circumdantes domum senis fores pulsare coeperunt clamantes ad dominum domus atque dicentes educ virum qui ingressus est domum tuam ut abutamur eo

**19:23.** And the old **man** went out to them, and said: Do not so, my brethren, do not so **wickedly**: because this **man** is come into my lodging, and cease I **pray** you from this folly.

Egressusque est ad eos senex et ait nolite fratres nolite facere malum hoc quia ingressus est homo hospitium meum et cessate ab hac stultitia

**19:24.** I have a **maiden** daughter, and this **man** hath a **concubine**, I will bring them out to you, and you may **humble** them, and satisfy your **lust**: only, I beseech you, commit not this crime against nature on the **man**.

Habeo filiam virginem et hic homo habet concubinam educam eas ad vos ut humilietis eas et vestram libidinem conpleatis tantum obsecro ne scelus hoc contra naturam operemini in virum

**19:25.** They would not be satisfied with his words; which the **man** seeing, brought out his **concubine** to them, and abandoned her to their **wickedness**: and when they had abused her all the night, they let her go in the morning.

Nolebant adquiescere sermonibus eius quod cernens homo eduxit ad eos concubinam suam et eis tradidit inludendam qua cum tota nocte abusi essent dimiserunt eam mane

**19:26.** But the **woman**, at the dawning of the day, came to the door of the house, where her lord lodged, and there fell down.

At mulier recedentibus tenebris venit ad ostium domus ubi manebat dominus suus et ibi corruit

**19:27.** And in the morning the **man** arose, and opened the door, that he might end the journey he had begun: and behold his **concubine** lay before the door with her hands spread on the threshold.

Mane facto surrexit homo et aperuit ostium ut coeptam expleret viam et ecce concubina eius iacebat ante ostium sparsis in limine manibus

**19:28.** He thinking she was taking her rest, said to her: Arise, and let us be going. But as she made no answer, perceiving she was dead, he took her up, and laid her upon his ass, and returned to his house.

Cui ille putans eam quiescere loquebatur surge ut ambulemus qua nihil respondente intellegens quod erat tulit eam et inposuit asino reversusque est in domum suam

**19:29.** And when he was come home, he took a sword, and divided the dead body of his wife with her bones into twelve parts, and sent the pieces into all the borders of **Israel**.

Quam cum esset ingressus arripuit gladium et cadaver uxoris cum ossibus suis in duodecim partes ac frusta concidens misit in omnes terminos Israhel

**19:30.** And when every one had seen this, they all cried out: There was never such a thing done in **Israel**, from the day that our fathers came up out of **Egypt**, until this day: give sentence, and decree in common what ought to be done.

Quod cum vidissent singuli conclamabant numquam res talis facta est in Israhel ex eo die quo ascenderunt patres nostri de Aegypto usque in praesens tempus ferte sententiam et in commune decernite quid facto opus sit

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## Judges Chapter 20

**The Israelites warring against Benjamin are twice defeated; but in the third battle the Benjamites are all slain, saving six hundred men.**

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**20:1.** Then all the [children of Israel](#) went out, and gathered together as one [man](#), from [Dan](#) to [Bersabee](#), with the land of Galaad, to the [Lord](#) in [Maspha](#):

Egressi sunt itaque omnes filii Israhel et pariter congregati quasi vir unus de Dan usque Bersabee et terra Galaad ad Dominum in Maspha

**20:2.** And all the chiefs of the people, and all the [tribes of Israel](#), met together in the assembly of the people of [God](#), four hundred thousand footmen fit for [war](#).

Omnesque anguli populorum et cunctae tribus Israhel in ecclesiam populi Dei convenerunt quadringenta milia peditum pugnatorum

**20:3.** (Nor were the [children of Benjamin](#) ignorant that the [children of Israel](#) were come up to [Maspha](#).) And the [Levite](#), the husband of the [woman](#) that was [killed](#) being asked, how so great a [wickedness](#) had been committed,

Nec latuit filios Benjamin quod ascendissent filii Israhel in Maspha interrogatusque Levita maritus mulieris interfectae quomodo tantum scelus perpetratum esset

**20:4.** Answered: I came into Gabaa, of [Benjamin](#), with my wife, and there I lodged:

Respondit veni in Gabaa Benjamin cum uxore mea illucque deverti

**20:5.** And behold the [men](#) of that city, in the night beset the house wherein I was, intending to [kill](#) me, and abused my wife with an incredible fury of [lust](#), so that at last she died.

Et ecce homines civitatis illius circumdederunt nocte domum in qua manebam volentes me occidere et uxorem meam incredibili libidinis furore vexantes denique mortua est

**20:6.** And I took her and cut her in pieces, and sent the parts into all the borders of your possession: because there never was so heinous a crime, and so great an abomination committed in [Israel](#).

Quam arreptam in frusta concidi misique partes in omnes terminos possessionis vestrae quia numquam tantum nefas et tam grande piaculum factum est in Israhel

**20:7.** You are all here, O [children of Israel](#), determine what you ought to do.

Adestis omnes filii Israhel decernite quid facere debeat

**20:8.** And all the people standing, answered as by the voice of one [man](#): We will not return to our tents, neither shall any one of us go into his own house:

Stansque omnis populus quasi unius hominis sermone respondit non recedemus in tabernacula nostra nec suam quisquam intrabit domum

**20:9.** But this we will do in common against Gabaa:

Sed hoc contra Gabaa in commune faciemus

**20:10.** We will take ten [men](#) of a hundred out of all the [tribes of Israel](#), and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army, that we may fight against Gabaa of [Benjamin](#), and render to it for its [wickedness](#), what it deserveth.

Decem viri eligantur e centum ex omnibus tribubus Israhel et centum de mille et mille de decem milibus ut conportent exercitui cibaria et possimus pugnantes contra Gabaa Benjamin reddere ei pro scelere quod meretur

**20:11.** And all [Israel](#) were gathered together against the city, as one [man](#), with one mind, and one

counsel:

Convenitque universus Israhel ad civitatem quasi unus homo eadem mente unoque consilio

**20:12.** And they sent messengers to all the **tribe of Benjamin**, to say to them: Why hath so great an abomination been found among you?

Et miserunt nuntios ad omnem tribum Benjamin qui dicerent cur tantum nefas in vobis repperit est

**20:13.** Deliver up the **men** of Gabaa, that have committed this heinous crime, that they may die, and the **evil** may be taken away out of **Israel**. But they would not hearken to the proposition of their brethren the **children of Israel**:

Tradite homines de Gabaa qui hoc flagitium perpetrarunt ut moriantur et auferatur malum de Israhel qui noluerunt fratrum suorum filiorum Israhel audire mandatum

**20:14.** But out of all the cities which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of **Israel**.

Sed ex cunctis urbibus quae suae sortis erant convenerunt in Gabaa ut illis ferrent auxilium et contra universum Israhel populum dimicarent

**20:15.** And there were found of **Benjamin** five and twenty thousand **men** that drew the sword, besides the inhabitants of Gabaa,

Inventique sunt viginti quinque milia de Benjamin eduentium gladium praeter habitatores Gabaa

**20:16.** Who were seven hundred most **valiant men**, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

Qui septingenti erant viri fortissimi ita sinistra ut dextra proeliantes et sic fundis ad certum iacientes lapides ut capillum quoque possent percutere et nequaquam in alteram partem ictus lapidis deferretur

**20:17.** Of the **men** of **Israel** also, beside the **children of Benjamin**, were found four hundred thousand that drew swords and were prepared to fight.

Virorum quoque Israhel absque filiis Benjamin inventa sunt quadringenta milia eduentium gladios et paratorum ad pugnam

**20:18.** And they arose and came to the **house of God**, that is, to Silo: and they consulted **God**, and said: Who shall be in our army the first to go to the battle against the **children of Benjamin**? And the **Lord** answered them: Let **Juda** be your leader.

Qui surgentes venerunt in domum Dei hoc est in Silo consulueruntque eum atque dixerunt quis erit in exercitu nostro princeps certaminis contra filios Benjamin quibus respondit Dominus Iudas sit dux vester

**20:19.** And forthwith the **children of Israel** rising in the morning, camped by Gabaa:

Statimque filii Israhel surgentes mane castrametati sunt iuxta Gabaa

**20:20.** And going out from thence to fight against **Benjamin**, began to assault the city.

Et inde procedentes ad pugnam contra Benjamin urbem obpugnare coeperunt

**20:21.** And the **children of Benjamin** coming out of Gabaa slew of the **children of Israel** that day two and twenty thousand **men**.

Egressique filii Benjamin de Gabaa occiderunt de filiis Israhel die illo viginti duo milia viros

**20:22.** Again **Israel**, trusting in their strength and their number, set their army in array in the same place, where they had fought before:

Rursum filii Israhel et fortitudine et numero confidentes in eodem loco in quo prius certaverant aciem direxerunt

**Trusting in their strength...** The **Lord** suffered them to be overthrown and many of them to be slain, though their cause was **just**; partly in punishment of the **idolatry** which they exercised or **tolerated** in the **tribe of Dan**, and elsewhere; and partly because they trusted in their own strength; and therefore, though he bid them fight, he would not give them the victory, till they were thoroughly **humbled** and had learned to trust in him alone.

**20:23.** Yet so that they first went up and wept before the **Lord** until night: and consulted him and said: Shall I go out any more to fight against the **children of Benjamin** my brethren or not? And he answered them: Go up against them, and join battle.

Ita tamen ut prius ascenderent et flerent coram Domino usque ad noctem consulerentque eum et dicerent debeo ultra procedere ad dimicandum contra filios Benjamin fratres meos an non quibus ille respondit

ascendite ad eum et inite certamen

**20:24.** And when the [children of Israel](#) went out the next day to fight against the [children of Benjamin](#),  
Cumque filii Israhel altero die contra Beniamin ad proelium processissent

**20:25.** The [children of Benjamin](#) sallied forth out of the gates of Gabaa: and meeting them, made so great a slaughter of them, as to kill eighteen thousand [men](#) that drew the sword.  
Eruperunt filii Beniamin de portis Gabaa et occurrentes eis tanta in illos caede baccati sunt ut decem et octo milia virorum educentium gladium prosternerent

**20:26.** Wherefore all the [children of Israel](#) came to the [house of God](#), and sat and wept before the [Lord](#): and they [fasted](#) that day till the evening, and offered to him [holocausts](#), and victims of peace [offerings](#),  
Quam ob rem omnes filii Israhel venerunt in domum Dei et sedentes flebant coram Domino ieiunaveruntque illo die usque ad vesperam et obtulerunt ei holocausta et pacificas victimas

**20:27.** And inquired of him concerning their state. At that time the [ark of the covenant of the Lord](#) was there,  
Et super statu suo interrogaverunt eo tempore ibi erat arca foederis Dei

**20:28.** And Phinees, the son of [Eleazar](#), the son of [Aaron](#), was over the house. So they consulted the [Lord](#), and said: Shall we go out any more to fight against the [children of Benjamin](#), our brethren, or shall we cease? And the [Lord](#) said to them: Go up, for to morrow I will deliver them into your hands.  
Et Finees filius Eleazari filii Aaron praepositus domus consuluerunt igitur Dominum atque dixerunt exire ultra debemus ad pugnam contra filios Beniamin fratres nostros an quiescere quibus ait Dominus ascendite cras enim tradam eos in manus vestras

**20:29.** And the [children of Israel](#) set ambushes round about the city of Gabaa:  
Posueruntque filii Israhel insidias per circuitum urbis Gabaa

**20:30.** And they drew up their army against [Benjamin](#) the third time, as they had done the first and second.  
Et tertia vice sicut semel et bis contra Beniamin exercitum prodixerunt

**20:31.** And the [children of Benjamin](#) boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to [Bethel](#) and the other to Gabaa, and they slew about thirty [men](#):  
Sed et filii Beniamin audacter eruperunt de civitate et fugientes adversarios longius persecuti sunt ita ut vulnerarent ex eis sicut primo et secundo die et caederent per duas semitas terga vertentes quarum una ferebat in Bethel altera in Gabaa atque prosternerent triginta circiter viros

**20:32.** For they thought to cut them off as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee, to bring them to the highways aforesaid.  
Putaverunt enim solito eos more cedere qui fugam arte simulantes iniere consilium ut abstraherent eos de civitate et quasi fugientes ad supradictas semitas perducerent

**20:33.** Then all the [children of Israel](#) rising up out of the places where they were, set their army in battle array, in the place which is called Baalthamar. The ambushes also, which were about the city, began by little and little to come forth,  
Omnes itaque filii Israhel surgentes de sedibus suis tetenderunt aciem in loco qui vocatur Baalthamar insidiae quoque quae circa urbem erant paulatim se aperire coeperunt

**20:34.** And to march from the west side of the city. And other ten thousand [men](#) chosen out of all [Israel](#), attacked the inhabitants of the city. And the battle grew hot against the [children of Benjamin](#): and they understood not that present death threatened them on every side.  
Et ab occidentali urbis parte procedere sed et alia decem milia virorum de universo Israhel habitatores urbis ad certamina provocabant ingravatumque est bellum contra filios Beniamin et non intellexerunt quod ex omni parte illis instaret interitus

**20:35.** And the [Lord](#) defeated them before the [children of Israel](#), and they slew of them in that day five and twenty thousand, and one hundred, all fighting [men](#), and that drew the sword.  
Percussitque eos Dominus in conspectu filiorum Israhel et interfecerunt ex eis in illo die viginti quinque milia et centum viros omnes bellatores et educentes gladium

**20:36.** But the [children of Benjamin](#), when they saw themselves to be too weak, began to flee. Which the [children of Israel](#) seeing, gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

Filii autem Benjamin cum se inferiores esse vidissent coeperunt fugere quod cernentes filii Israhel dederunt eis ad fugiendum locum ut ad praeparatas insidias devenirent quas iuxta urbem posuerant

**20:37.** And they that were in ambush arose on a sudden out of their coverts, and whilst [Benjamin](#) turned their backs to the slayers, went into the city, and smote it with the edge of the sword.

Qui cum repente de latibulis surrexissent et Benjamin terga caedentibus daret ingressi sunt civitatem et percusserunt eam in ore gladii

**20:38.** Now the [children of Israel](#) had given a sign to them, whom they had laid in ambushes, that after they had taken the city, they should make a fire: that by the smoke rising on high, they might show that the city was taken.

Signum autem dederant filii Israhel his quos in insidiis conlocaverant ut postquam urbem cepissent ignem accenderent et ascendente in altum fumo captam urbem demonstrarent

**20:39.** And when the [children of Israel](#) saw this in the battle, (for the [children of Benjamin](#) thought they fled, and pursued them vigorously, killing thirty [men](#) of their army)

Quod cum cernerent filii Israhel in ipso certamine positi putaverunt enim filii Benjamin eos fugere et instantius sequebantur caesis de exercitu eorum triginta viris

**20:40.** And perceived, as it were, a pillar of smoke rise up from the city; and [Benjamin](#) looking back, saw that the city was taken, and that the flames ascended on high:

Et viderent quasi columnam fumi de civitate conscendere Benjamin quoque retro aspiciens captam cerneret civitatem et flammam in sublime ferri

**20:41.** They that before had made as if they fled, turning their faces, stood bravely against them. Which the [children of Benjamin](#) seeing, turned their backs,

Qui prius simulaverant fugam versa facie fortius resistebant quod cum vidissent filii Benjamin in fugam versi sunt

**20:42.** And began to go towards the way of the [desert](#), the enemy pursuing them thither also. And they that fired the city came also out to meet them.

Et ad viam deserti ire coeperunt illuc quoque eos adversariis persequentibus sed et hii qui urbem succenderant occurrerunt eis

**20:43.** And so it was, that they were slain on both sides by the enemies, and there was no rest of their [men](#) dying. They fell and were beaten down on the east side of the city of Gabaa.

Atque ita factum est ut ex utraque parte ab hostibus caederentur nec erat ulla morientium requies ceciderunt atque prostrati sunt ad orientalem plagam urbis Gabaa

**20:44.** And they that were slain in the same place, were eighteen thousand [men](#), all most [valiant](#) soldiers.

Fuerunt autem qui in eodem loco interfecti sunt decem et octo milia virorum omnes robustissimi pugnatores

**20:45.** And when they that remained of [Benjamin](#) saw this, they fled into the [wilderness](#), and made towards the rock that is called Remmon. In that flight also, as they were straggling, and going different ways; they slew of them five thousand [men](#). And as they went farther, they still pursued them, and slew also other two thousand.

Quod cum vidissent qui remanserant de Benjamin fugerunt in solitudinem et pergebant ad petram cuius vocabulum est Remmon in illa quoque fuga palantes et in diversa tendentes occiderunt quinque milia viros et cum ultra tenderent persecuti sunt eos et interfecerunt etiam alios duo milia

**20:46.** And so it came to pass, that all that were slain of [Benjamin](#), in divers places, were five and twenty thousand fighting [men](#), most [valiant](#) for [war](#).

Et sic factum est ut omnes qui ceciderant de Benjamin in diversis locis essent viginti quinque milia pugnatores ad bella promptissimi

**20:47.** And there remained of all the number of [Benjamin](#) only six hundred [men](#) that were able to escape, and flee to the [wilderness](#): and they abode in the rock Remmon four months.

Remanserunt itaque de omni numero Benjamin qui evadere potuerant et fugere in solitudinem sescenti viri sederuntque in petra Remmon mensibus quattuor

**20:48.** But the children of Israel returning, put all the remains of the city to the sword, both men and beasts, and all the cities and villages of Benjamin were consumed with devouring flames.

Regressi autem filii Israhel omnes reliquias civitatis a viris usque ad iumenta gladio percusserunt cunctasque urbes et viculos Beniamin vorax flamma consumpsit

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## Judges Chapter 21

### The tribe of Benjamin is saved from being utterly extinct, by providing wives for the six hundred that remained.

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**21:1.** Now the [children of Israel](#) had also sworn in [Maspha](#), saying: None of us shall give of his daughters to the [children of Benjamin](#) to wife.

Iuraverunt quoque filii Israhel in Maspha et dixerunt nullus nostrum dabit filiis Beniamin de filiabus suis uxorem

**21:2.** And they all came to the [house of God](#) in Silo, and sitting before him till the evening, lifted up their voices, and began to lament and weep, saying:

Veneruntque omnes ad domum Dei in Silo et in conspectu eius sedentes usque ad vesperam levaverunt vocem et magno ululatu coeperunt flere dicentes

**21:3.** O [Lord God](#) of [Israel](#), why is so great an [evil](#) come to pass in thy people, that this day one [tribe](#) should be taken away from among us?

Quare Domine Deus Israhel factum est hoc malum in populo tuo ut hodie una tribus auferretur ex nobis

**21:4.** And rising early the next day, they built an [altar](#): and offered there [holocausts](#), and victims of peace, and they said:

Altera autem die diluculo consurgentes extruxerunt altare obtuleruntque ibi holocausta et pacificas victimas et dixerunt

**21:5.** Who is there among all the [tribes of Israel](#) that came not up with the army of the [Lord](#)? for they had bound themselves with a great [oath](#), when they were in [Maspha](#), that whosoever were wanting should be slain.

Quis non ascendit in exercitu Domini de universis tribubus Israhel grandi enim se iuramento constrinxerant cum essent in Maspha interfici eos qui defuissent

**21:6.** And the [children of Israel](#) being moved with repentance for their brother [Benjamin](#), began to say: One [tribe](#) is taken away from [Israel](#).

Ductique paenitentia filii Israhel super fratre suo Beniamin coeperunt dicere ablata est una tribus de Israhel

**21:7.** Whence shall they take wives? For we have all in general sworn, not to give our daughters to them.

Unde uxores accipient omnes enim in commune iuravimus non duros nos his filias nostras

**21:8.** Therefore they said: Who is there of all the [tribes of Israel](#), that came not up to the [Lord](#) to [Maspha](#)? And, behold, the inhabitants of Jabes Galaad were found not to have been in that army.

Idcirco dixerunt quis est de universis tribubus Israhel qui non ascendit ad Dominum in Maspha et ecce inventi sunt habitatores Iabisgalaad in illo exercitu non fuisse

**21:9.** (At that time also when they were in Silo, no one of them was found there),

Eo quoque tempore cum essent in Silo nullus ex eis ibi reppertus est

**21:10.** So they sent ten thousand of the most [valiant men](#), and commanded them, saying: Go and put the inhabitants of Jabes Galaad to the sword, with their wives and their children.

Miserunt itaque decem milia viros robustissimos et praeceperunt eis ite et percutite habitatores Iabisgalaad in ore gladii tam uxores quam parvulos eorum

**21:11.** And this is what you shall observe: Every male, and all [women](#) that have known [men](#), you shall kill, but the [virgins](#) you shall save.

Et hoc erit quod observare debetis omne generis masculini et mulieres quae cognoverunt viros interficite

**21:12.** And there were found of Jabes Galaad four hundred [virgins](#), that had not known the bed of a [man](#),

and they brought them to the camp in Silo, into the land of **Chanaan**.

Inventaeque sunt de Iabigalaad quadringentae virgines quae nescierunt viri torum et adduxerunt eas in castra in Silo in terra Chanaan

**21:13.** And they sent messengers to the **children of Benjamin**, that were in the rock Remmon, and commanded them to receive them in peace.

Miseruntque nuntios ad filios Benjamin qui erant in petra Remmon et praeceperunt eis ut eos in pace susciperent

**21:14.** And the **children of Benjamin** came at that time, and wives were given them of Jabes Galaad: but they found no others, whom they might give in like manner.

Veneruntque filii Benjamin in illo tempore et datae sunt eis uxores de filiabus Iabigalaad alias autem non reppererunt quas simili modo traderent

**21:15.** And all **Israel** was very sorry, and repented for the destroying of one **tribe** out of **Israel**.

Universusque Israhel valde doluit et egit paenitudinem super interfectione unius tribus ex Israhel

**21:16.** And the ancients said: What shall we do with the rest, that have not received wives? for all the **women** in **Benjamin** are dead.

Dixeruntque maiores natu quid faciemus reliquis qui non acceperunt uxores omnes in Benjamin feminae conciderunt

**21:17.** And we must use all care, and provide with great diligence, that one **tribe** be not destroyed out of **Israel**.

Et magna nobis cura ingentique studio providendum est ne una tribus deleatur ex Israhel

**21:18.** For as to our own daughters we cannot give them, being bound with an **oath** and a **curse**, whereby we said: **Cursed** be he that shall give **Benjamin** any of his daughters to wife.

Filias nostras eis dare non possumus constricti iuramento et maledictione qua diximus maledictus qui dederit de filiabus suis uxorem Benjamin

**21:19.** So they took counsel, and said: Behold, there is a yearly solemnity of the **Lord** in Silo, which is situate on the north of the city of **Bethel**, and on the east side of the way, that goeth from **Bethel** to **Sichem**, and on the south of the town of Lebona.

Ceperuntque consilium atque dixerunt ecce sollemnitas Domini est in Silo anniversaria quae sita est ad septentrionem urbis Bethel et ad orientalem plagam viae quae de Bethel tendit ad Sycimam et ad meridiem oppidi Lebona

**21:20.** And they commanded the **children of Benjamin** and said: Go, and lie hid in the vineyards,

Praeceperuntque filiis Benjamin atque dixerunt ite et latete in vineis

**21:21.** And when you shall see the daughters of Silo come out, as the custom is, to **dance**, come ye on a sudden out of the vineyards, and catch you every **man** his wife among them, and go into the land of **Benjamin**.

Cumque videritis filias Silo ad ducendos choros ex more procedere exite repente de vineis et rapite eas singuli uxores singulas et pergite in terram Benjamin

**21:22.** And when their fathers and their brethren shall come, and shall begin to complain against you, and to chide, we will say to them: Have pity on them: for they took them not away as by the right of **war** or conquest, but when they asked to have them, you gave them not, and the fault was committed on your part.

Cumque venerint patres earum ac fratres et adversum vos queri coeperint atque iurgari dicemus eis miseremini eorum non enim rapuerunt eas iure bellantium atque victorum sed rogantibus ut acciperent non dedistis et a vestra parte peccatum est

**21:23.** And the **children of Benjamin** did as they had been commanded: and, according to their number, they carried off for themselves every **man** his wife of them that were **dancing**: and they went into their possession, and built up their cities, and dwelt in them.

Feceruntque filii Benjamin ut sibi fuerat imperatum et iuxta numerum suum rapuerunt sibi de his quae ducebant choros uxores singulas abieruntque in possessionem suam aedificantes urbes et habitantes in eis

**21:24.** The **children of Israel** also returned by their **tribes**, and **families**, to their dwellings. In those days there was no king in **Israel**: but every one did that which seemed right to himself.

Filii quoque Israhel reversi sunt per tribus et familias in tabernacula sua in diebus illis non erat rex in Israhel sed unusquisque quod sibi rectum videbatur hoc faciebat

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## Jeremias

Jeremias was a [priest](#), a native of [Anathoth](#), a [priestly](#) city in the [tribe of Benjamin](#): and was [sanctified](#) from his mother's womb, to be a [prophet](#) of [God](#); which office he began to execute when he was yet a child in age. He was in his whole life, according to the signification of his [name](#), Great before the [Lord](#); and a special [figure](#) of [Jesus Christ](#), in the persecutions he underwent for discharging his duty; in his [charity](#) for his persecutors; and in the [violent](#) death he suffered at their hands: it being an ancient tradition of the [Hebrews](#), that he was [stoned to death](#) by the remnant of the [Jews](#) who had retired into [Egypt](#). (*For more information, see the article [JEREMIAS](#) in the [Catholic Encyclopedia](#).*)

**Jeremias Chapter 1.** The time, and the calling, of Jeremias: his prophetic visions. God encourages him.

**Jeremias Chapter 2.** God expostulates with the Jews for their ingratitude and infidelity.

**Jeremias Chapter 3.** God invites the rebel Jews to return to him, with a promise to receive them: he foretells the conversion of the Gentiles.

**Jeremias Chapter 4.** And admonition to sincere repentance, and circumcision of the heart, with threats of grievous punishment to those that persist in sin.

**Jeremias Chapter 5.** The judgments of God shall fall upon the Jews for their manifold sins.

**Jeremias Chapter 6.** The evils that threaten Jerusalem. She is invited to return, and walk in the good way, and not to rely on sacrifices without obedience.

**Jeremias Chapter 7.** The temple of God shall not protect a sinful people, without a sincere conversion. The Lord will not receive the prayers of the prophet for them: because they are obstinate in their sins.

**Jeremias Chapter 8.** Other evils that shall fall upon the Jews for their impenitence.

**Jeremias Chapter 9.** The prophet laments the miseries of his people: and their sins, which are the cause of them. He exhorts them to repentance.

**Jeremias Chapter 10.** Neither stars nor idols are to be feared, but the great Creator of all things. The chastisement of Jerusalem for her sins.

**Jeremias Chapter 11.** The prophet proclaims the covenant of God: and denounces evils to the obstinate transgressors of it. The conspiracy of the Jews against him, a figure of their conspiracy against Christ.

**Jeremias Chapter 12.** The prosperity of the wicked shall be but for a short time. The desolation of the Jews for their sins. Their return from their captivity.

**Jeremias Chapter 13.** Under the figure of a linen girdle is foretold the destruction of the Jews. Their obstinacy in sin brings all miseries upon them.

**Jeremias Chapter 14.** A grievous famine: and the prophet's prayer on that occasion. Evils denounced to false prophets. The prophet mourns for his people.

**Jeremias Chapter 15.** God is determined to punish the Jews for their sins. The prophet's complaint, and God's promise to him.

**Jeremias Chapter 16.** The prophet is forbid to marry. The Jews shall be utterly ruined for their idolatry: but shall at length be released from their captivity, and the Gentiles shall be converted.

**Jeremias Chapter 17.** For their obstinacy in sin the Jews shall be led captive. He is cursed that trusteth in flesh. God alone searcheth the heart, giving to every one as he deserves. The prophet prayeth to be delivered from his enemies, and preacheth up the observance of the sabbath.

**Jeremias Chapter 18.** As the clay in the hand of the potter, so is Israel in God's hand. He pardoneth penitents, and punisheth the obstinate. They conspire against Jeremias, for which he denounceth to them the miseries that hang over them.

**Jeremias Chapter 19.** Under the type of breaking a potter's vessel, the prophet foreshoweth the desolation of the Jews for their sins.

**Jeremias Chapter 20.** The prophet is persecuted: he denounces captivity to his persecutors, and bemoans himself.

**Jeremias Chapter 21.** The prophet's answer to the messengers of Sedecias, when Jerusalem was besieged.

**Jeremias Chapter 22.** An exhortation both to king and people to return of God. The sentence of God upon Joachaz, Joakim, and Jechonias.

**Jeremias Chapter 23.** God reproves evil governors; and promises to send good pastors; and Christ himself the prince of the pastors. He inveighs against false prophets preaching without being sent.

**Jeremias Chapter 24.** Under the type of good and bad figs, he foretells the restoration of the Jews that

had been carried away captive with Jechonias, and the desolation of those that were left behind.

**Jeremias Chapter 25.** The prophet foretells the seventy years captivity; after that the destruction of Babylon, and other nations.

**Jeremias Chapter 26.** The prophet is apprehended and accused by the priests: but discharged by the princes.

**Jeremias Chapter 27.** The prophet sends chains to divers kings, signifying that they must bend their necks under the yoke of the king of Babylon. The vessels of the temple shall not be brought back till all the rest are carried away.

**Jeremias Chapter 28.** The false prophecy of Hananias: he dies that same year, as Jeremias foretold.

**Jeremias Chapter 29.** Jeremias writeth to the captives in Babylon, exhorting them to be easy there, and not to hearken to false prophets. That they shall be delivered after seventy years. But those that remain in Jerusalem shall perish by the sword, famine, and pestilence. And that Achab, Sedecias, and Semeias, false prophets, shall die miserably.

**Jeremias Chapter 30.** God will deliver his people from their captivity: Christ shall be their king: and his church shall be glorious for ever.

**Jeremias Chapter 31.** The restoration of Israel. Rachel shall cease from mourning. The new covenant. The church shall never fail.

**Jeremias Chapter 32.** Jeremias by God's commandment purchases a field of his kinsman: and prophesies the return of the people out of captivity: and the everlasting covenant God will make with his church.

**Jeremias Chapter 33.** God promises reduction from captivity, and other blessings: especially the coming of Christ, whose reign in his church shall be glorious and perpetual.

**Jeremias Chapter 34.** The prophet foretells that Sedecias shall fall into the hands of Nabuchodonosor: God's sentence upon the princes and people that had broken his covenant.

**Jeremias Chapter 35.** The obedience of the Rechabites condemns the disobedience of the Jews. The reward of the Rechabites.

**Jeremias Chapter 36.** Jeremias sends Baruch to read his prophecies in the temple; the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.

**Jeremias Chapter 37.** Jeremias prophesies that the Chaldeans, who had departed from Jerusalem, would return and burn the city. He is cast into prison. His conference with Sedecias.

**Jeremias Chapter 38.** The prophet at the instance of the great men is cast into a filthy dungeon: he is drawn out by Abdemelech, and has another conference with the king.

**Jeremias Chapter 39.** After two years' siege Jerusalem is taken. Sedecias is carried before Nabuchodonosor, who kills his sons in his sight, and then puts out his eyes. Jeremias is set at liberty.

**Jeremias Chapter 40.** Jeremias remains with Godolias the governor; who receives all the Jews that resort to him.

**Jeremias Chapter 41.** Godolias is slain: the Jews that were with him are apprehensive of the Chaldeans.

**Jeremias Chapter 42.** Jeremias assures the remnant of the people, that if they will stay in Juda, they shall be safe; but if they go down into Egypt, they shall perish.

**Jeremias Chapter 43.** The Jews, contrary to the orders of God by the prophet, go into Egypt, carrying Jeremias with them. He foretells the devastation of that land by the king of Babylon.

**Jeremias Chapter 44.** The prophet's admonition to the Jews in Egypt against idolatry is not regarded: he denounces to them their destruction.

**Jeremias Chapter 45.** The prophet comforts Baruch in his affliction.

**Jeremias Chapter 46.** A prophecy against Egypt. The Jews shall return from captivity.

**Jeremias Chapter 47.** A prophecy of the desolation of the Philistines, of Tyre, Sidon, Gaza, and Ascalon.

**Jeremias Chapter 48.** A prophecy of the desolation of Moab for their pride: but their captivity shall at last be released.

**Jeremias Chapter 49.** The like desolation of Ammon, of Idumea, of the Syrians, of the Agarenes, and of the Elamites.

**Jeremias Chapter 50.** Babylon, which hath afflicted the Israelites, after their restoration, shall be utterly destroyed.

**Jeremias Chapter 51.** The miseries that shall fall upon Babylon from the Medes: the destruction of her idols.

**Jeremias Chapter 52.** A recapitulation of the reign of Sedecias, and the destruction of Jerusalem. The number of the captives.

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## Jeremias Chapter 1

### The time, and the calling, of Jeremias: his prophetic visions. God encourages him.

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**1:1.** The words of Jeremias the son of Helcias, of the [priests](#) that were in [Anathoth](#), in the land of [Benjamin](#).

Verba Hieremiae filii Helciae de sacerdotibus qui fuerunt in Anathoth in terra Benjamin

**1:2.** The [word of the Lord](#) which came to him in the days of Josias the son of Amon king of [Juda](#), in the thirteenth year of his reign.

Quod factum est verbum Domini ad eum in diebus Iosiae filii Amon regis Iuda in tertio decimo anno regni eius

**1:3.** And which came to him in the days of Joakim the son of Josias king of [Juda](#), unto the end of the eleventh year of Sedecias the son of Josias king of [Juda](#), even unto the carrying away of [Jerusalem](#) captive, in the fifth month.

Et factum est in diebus Ioachim filii Iosiae regis Iuda usque ad consummationem undecimi anni Sedeciae filii Iosiae regis Iuda usque ad transmirationem Hierusalem in mense quinto

**1:4.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**1:5.** Before I formed thee in the bowels of thy mother, I [knew](#) thee: and before thou camest forth out of the womb, I [sanctified](#) thee, and made thee a [prophet](#) unto the nations.

Priusquam te formarem in utero novi te et antequam exires de vulva sanctificavi te prophetam gentibus dedi te

**1:6.** And I said: Ah, ah, ah, [Lord God](#): behold, I cannot speak, for I am a child.

Et dixi a a a Domine Deus ecce nescio loqui quia puer ego sum

**1:7.** And the [Lord](#) said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak.

Et dixit Dominus ad me noli dicere puer sum quoniam ad omnia quae mittam te ibis et universa quaecumque mandavero tibi loqueris

**1:8.** Be not afraid at their presence: for I am with thee to deliver thee, saith the [Lord](#).

Ne timeas a facie eorum quia tecum ego sum ut eruam te dicit Dominus

**1:9.** And the [Lord](#) put forth his hand, and touched my mouth: and the [Lord](#) said to me: Behold I have given my words in thy mouth:

Et misit Dominus manum suam et tetigit os meum et dixit Dominus ad me ecce dedi verba mea in ore tuo

**1:10.** Lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant.

Ecce constitui te hodie super gentes et super regna ut evellas et destruas et disperdas et dissipas et aedifices et plantes

**1:11.** And the [word of the Lord](#) came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching.

Et factum est verbum Domini ad me dicens quid tu vides Hieremia et dixi virgam vigilantem ego video

**1:12.** And the [Lord](#) said to me: Thou hast seen well: for I will watch over my word to perform it.

Et dixit Dominus ad me bene vidisti quia vigilabo ego super verbo meo ut faciam illud

**1:13.** And the **word of the Lord** came to me a second time saying: What seest thou? And I said: I see a boiling caldron, and the face thereof from the face of the north.

Et factum est verbum Domini secundo ad me dicens quid tu vides et dixi ollam succensam ego video et faciem eius a facie aquilonis

**1:14.** And the **Lord** said to me: From the north shall an **evil** break forth upon all the inhabitants of the land.

Et dixit Dominus ad me ab aquilone pandetur malum super omnes habitatores terrae

**1:15.** For behold I will call together all the **families** of the kingdoms of the north, saith the **Lord**: and they shall come, and shall set every one his throne in the entrance of the gates of **Jerusalem**, and upon all the walls thereof round about, and upon all the cities of **Juda**.

Quia ecce ego convocabo omnes cognationes regnorum aquilonis ait Dominus et venient et ponent unusquisque solium suum in introitu portarum Hierusalem et super omnes muros eius in circuitu et super universas urbes Iuda

**1:16.** And I will pronounce my judgments against them, touching all their **wickedness**, who have forsaken me, and have **sacrificed** to strange gods, and have **adored** the work of their own hands.

Et loquar iudicia mea cum eis super omni malitia eorum qui dereliquerunt me et libaverunt diis alienis et adoraverunt opus manuum suarum

**1:17.** Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

Tu ergo accinge lumbos tuos et surge et loquere ad eos omnia quae ego praecipio tibi ne formides a facie eorum nec enim timere te faciam vultum eorum

**1:18.** For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of **Juda**, to the princes thereof, and to the **priests**, and to the people of the land.

Ego quippe dedi te hodie in civitatem munitam et in columnam ferream et in murum aereum super omnem terram regibus Iuda principibus eius et sacerdotibus et populo terrae

**1:19.** And they shall fight against them, and shall not prevail: for I am with thee, saith the **Lord**, to deliver thee.

Et bellabunt adversum te et non praevalerunt quia tecum ego sum ait Dominus ut liberem te

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## Jeremias Chapter 2

### God expostulates with the Jews for their ingratitude and infidelity.

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**2:1.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**2:2.** Go, and cry in the ears of [Jerusalem](#), saying: Thus saith the [Lord](#): I have remembered thee, pitying thy youth, and the [love](#) of thy espousals, when thou followedst me in the [desert](#), in a land that is not sown.

Vade et clama in auribus Hierusalem dicens haec dicit Dominus recordatus sum tui miserans adulescentiam tuam et caritatem dispensationis tuae quando secuta me es in deserto in terra quae non seminatur

**2:3.** [Israel](#) is [holy](#) to the [Lord](#), the [firstfruits](#) of his increase: all they that devour him offend: [evils](#) shall come upon them, saith the [Lord](#).

Sanctus Israhel Domino primitiae frugum eius omnes qui devorant eum delinquent mala venient super eos dicit Dominus

**2:4.** Hear ye the [word of the Lord](#), O [house of Jacob](#), and all ye [families](#) of the [house of Israel](#):

Audite verbum Domini domus Iacob et omnes cognationes domus Israhel

**2:5.** Thus saith the [Lord](#): What [iniquity](#) have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

Haec dicit Dominus quid invenerunt patres vestri in me iniquitatis quia elongaverunt a me et ambulaverunt post vanitatem et vani facti sunt

**2:6.** And they have not said: Where is the [Lord](#), that made us come up out of the land of [Egypt](#)? that led us through the [desert](#), through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land wherein no [man](#) walked, nor any [man](#) dwelt?

Et non dixerunt ubi est Dominus qui ascendere nos fecit de terra Aegypti qui transduxit nos per desertum per terram inhabitabilem et inviam per terram sitis et imaginem mortis per terram in qua non ambulavit vir neque habitavit homo

**2:7.** And I brought you into the land of [Carmel](#), to eat the fruit thereof, and the best things thereof: and when ye entered in, you defiled my land and made my inheritance an abomination.

Et induxi vos in terram Carmeli ut comederetis fructum eius et optima illius et ingressi contaminastis terram meam et hereditatem meam posuistis in abominationem

**Carmel...** That is, a fruitful, plentiful land.

**2:8.** The [priests](#) did not say: Where is the [Lord](#)? and they that held the law [knew](#) me not, and the pastors transgressed against me: and the [prophets prophesied](#) in [Baal](#), and followed [idols](#).

Sacerdotes non dixerunt ubi est Dominus et tenentes legem nescierunt me et pastores praevaricati sunt in me et prophetae prophetaverunt in Baal et idola secuti sunt

**2:9.** Therefore will I yet contend in judgment with you, saith the [Lord](#), and I will plead with your children.

Propterea adhuc iudicio contendam vobiscum ait Dominus et cum filiis vestris disceptabo

**2:10.** Pass over to the isles of [Cethim](#), and see: and send into [Cedar](#), and consider diligently: and see if there hath been done any thing like this.

Transite ad insulas Cetthim et videte et in Cedar mittite et considerate vehementer et videte si factum est huiuscemodi

**2:11.** If a nation hath changed their gods, and indeed they are not gods: but my people have changed their [glory](#) into an [idol](#).

Si mutavit gens deos et certe ipsi non sunt dii populus vero meus mutavit Gloriam suam in idolum

**2:12.** Be astonished, O ye [heavens](#), at this, and ye gates thereof, be very desolate, saith the [Lord](#).  
Obstupescite caeli super hoc et portae eius desolamini vehementer dicit Dominus

**2:13.** For my people have done two [evils](#). They have forsaken me, the fountain of living water, and have digged to themselves [cisterns](#), broken [cisterns](#), that can hold no water.  
Duo enim mala fecit populus meus me dereliquerunt fontem aquae vivae ut foderent sibi cisternas cisternas dissipatas quae continere non valent aquas

**2:14.** Is [Israel](#) a bondman, or a homeborn slave? why then is he become a prey?  
Numquid servus est Israhel aut vernaculus quare ergo est factus in praedam

**2:15.** The lions have roared upon him, and have made a noise, they have made his land a [wilderness](#): his cities are burnt down, and there is none to dwell in them.  
Super eum rugierunt leones et dederunt vocem suam posuerunt terram eius in solitudinem civitates eius exustae sunt et non est qui habitet in eis

**2:16.** The children also of Memphis, and of Taphnes have defloured thee, even to the crown of the head.  
Filii quoque Memfeos et Tafnes constupraverunt te usque ad verticem

**2:17.** Hath not this been done to thee, because thou hast forsaken the [Lord thy God](#) at that time, when he led thee by the way?  
Numquid non istud factum est tibi quia dereliquisti Dominum Deum tuum eo tempore quo ducebat te per viam

**2:18.** And now what hast thou to do in the way of [Egypt](#), to drink the troubled water? And what hast thou to do with the way of the [Assyrians](#), to drink the water of the river?  
Et nunc quid tibi vis in via Aegypti ut bibas aquam turbidam et quid tibi cum via Assyriorum ut bibas aquam Fluminis

**2:19.** Thy own [wickedness](#) shall reprove thee, and thy [apostasy](#) shall rebuke thee. Know thou, and see that it is an [evil](#) and a bitter thing for thee, to have left the [Lord thy God](#), and that my fear is not with thee, saith the [Lord](#) the [God](#) of [hosts](#).  
Arguet te malitia tua et aversio tua increpabit te scito et vide quia malum et amarum est reliquisse te Dominum Deum tuum et non esse timorem mei apud te dicit Dominus Deus exercituum

**2:20.** Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. For on every high hill, and under every green tree thou didst prostitute thyself.  
A saeculo confregisti iugum meum rupisti vincula mea et dixisti non serviam in omni enim colle sublimi et sub omni ligno frondoso tu prosternebaris meretrix

**2:21.** Yet, I planted thee a chosen vineyard, all [true](#) seed: how then art thou turned unto me into that which is [good](#) for nothing, O strange vineyard?  
Ego autem plantavi te vineam electam omne semen verum quomodo ergo conversa es in pravum vinea aliena

**2:22.** Though thou wash thyself with nitre, and multiply to thyself the herb borith, thou art stained in thy [iniquity](#) before me, saith the [Lord God](#).  
Si laveris te nitro et multiplicaveris tibi herbam borith maculata es in iniquitate tua coram me dicit Dominus Deus

**Borith...** An herb used to clean clothes, and take out spots and dirt.

**2:23.** How canst thou say: I am not polluted, I have not walked after [Baalim](#)? see thy ways in the valley, [know](#) what thou hast done: as a swift runner pursuing his course.  
Quomodo dicis non sum polluta post Baalim non ambulavi vide vias tuas in convalle scito quid feceris cursor levis explicans vias tuas

**2:24.** A wild ass accustomed to the [wilderness](#) in the desire of his heart, snuffed up the wind of his [love](#): none shall turn her away: all that seek her shall not fail: in her monthly filth they shall find her.  
Onager adsuetus in solitudine in desiderio animae suae adtraxit ventum amoris sui nullus avertet eam omnes qui quaerunt eam non deficient in menstruis eius invenient eam

**2:25.** Keep thy foot from being bare, and thy throat from thirst. But thou saidst: I have lost all [hope](#), I will not do it: for I have [loved](#) strangers, and I will walk after them.

Prohibe pedem tuum a nuditate et guttur tuum a siti et dixisti desperavi nequaquam faciam adamavi quippe alienos et post eos ambulabo

**2:26.** As the thief is confounded when he is taken, so is the [house of Israel](#) confounded, they and their kings, their princes and their [priests](#), and their [prophets](#).

Quomodo confunditur fur quando deprehenditur sic confusi sunt domus Israhel ipsi et reges eorum principes et sacerdotes et prophetae eorum

**2:27.** Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me: they have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us.

Dicentes ligno pater meus es tu et lapidi tu me genuisti verterunt ad me tergum et non faciem et in tempore adflictionis suae dicent surge et libera nos

**2:28.** Where are the gods, whom thou hast made thee? let them arise and deliver thee in the time of thy affliction: for according to the number of thy cities were thy gods, O [Juda](#).

Ubi sunt dii tui quos fecisti tibi surgant et liberent te in tempore adflictionis tuae secundum numerum quippe civitatum tuarum erant dii tui Iuda

**2:29.** Why will you contend with me in judgment? you have all forsaken me, saith the [Lord](#).

Quid vultis mecum iudicio contendere omnes dereliquistis me dicit Dominus

**2:30.** In vain have I struck your children, they have not received correction: your sword hath devoured your [prophets](#), your [generation](#) is like a ravaging lion.

Frustra percussi filios vestros disciplinam non receperunt devoravit gladius vester prophetas vestros quasi leo vastator

**2:31.** See ye the [word of the Lord](#): Am I become a [wilderness](#) to [Israel](#), or a lateward springing land? why then have my people said: We are revolted, we will come to thee no more?

Generatio vestra videte verbum Domini numquid solitudo factus sum Israheli aut terra serotina quare ergo dixit populus meus recessimus non veniemus ultra ad te

**2:32.** Will a [virgin](#) forget her ornament, or a bride her stomacher? but my people hath forgotten me days without number.

Numquid obliviscitur virgo ornamenti sui sponsa fasciae pectoralis suae populus vero meus oblitus est mei diebus innumeris

**2:33.** Why dost thou endeavour to show thy way [good](#) to seek my [love](#), thou who hast also taught thy malices to be thy ways,

Quid niteris bonam ostendere viam tuam ad quaerendam dilectionem quae insuper et malitias tuas docuisti vias tuas

**2:34.** And in thy skirts is found the blood of the [souls](#) of the [poor](#) and innocent? not in ditches have I found them, but in all places, which I mentioned before.

Et in alis tuis inventus est sanguis animarum pauperum et innocentium non in fossis inveni eos sed in omnibus quae supra memoravi

**2:35.** And thou hast said: I am without [sin](#) and am innocent: and therefore let thy [anger](#) be turned away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not [sinned](#).

Et dixisti absque peccato et innocens ego sum et propterea avertatur furor tuus a me ecce ego iudicio contendam tecum eo quod dixeris non peccavi

**2:36.** How exceeding base art thou become, going the same ways over again! and thou shalt be ashamed of [Egypt](#), as thou wast ashamed of [Assyria](#).

Quam vilis es facta nimis iterans vias tuas et ab Aegypto confunderis sicut confusa es ab Assur

**2:37.** For from thence thou shalt go, and thy hand shall be upon thy head: for the [Lord](#) hath destroyed thy trust, and thou shalt have nothing prosperous therein.

Nam et ab ista egredieris et manus tuae erunt super caput tuum quoniam obtrivit Dominus confidentiam tuam et nihil habebis prosperum



## Jeremias Chapter 3

### God invites the rebel Jews to return to him, with a promise to receive them: he foretells the conversion of the Gentiles.

---

**3:1.** It is commonly said: If a [man put away](#) his wife, and she go from him, and [marry](#) another [man](#), shall he return to her any more? shall not that [woman](#) be polluted, and defiled? but thou hast prostituted thyself to many lovers: nevertheless return to me, saith the [Lord](#), and I will receive thee.

Vulgo dicitur si dimiserit vir uxorem suam et recedens ab eo duxerit virum alterum numquid revertetur ad eam ultra numquid non polluta et contaminata erit mulier illa tu autem fornicata es cum amatoribus multis tamen revertere ad me dicit Dominus

**3:2.** Lift up thy eyes on high: and see where thou hast not prostituted thyself: thou didst sit in the ways, waiting for them as a robber in the [wilderness](#): and thou hast polluted the land with thy fornications, and with thy [wickedness](#).

Leva oculos tuos in directum et vide ubi non prostrata sis in viis sedebas expectans eos quasi latro in solitudine et polluisti terram in fornicationibus tuis et in malitiis tuis

**3:3.** Therefore the showers were withholden, and there was no lateward rain: thou hadst a harlot's forehead, thou wouldst not blush.

Quam ob rem prohibita sunt stillae pluviarum et serotinus imber non fuit frons mulieris meretricis facta est tibi noluisti erubescere

**3:4.** Therefore at the least from this time call to me: Thou art my father, the guide of my virginity:

Ergo saltem amodo voca me pater meus dux virginitatis meae tu es

**3:5.** Wilt thou be [angry](#) for ever, or wilt thou continue unto the end? Behold, thou hast spoken, and hast done [evil](#) things, and hast been able.

Numquid irasceris in perpetuum aut perseverabis in finem ecce locuta es et fecisti mala et potuisti

**3:6.** And the [Lord](#) said to me in the days of king Josias: Hast thou seen what rebellious [Israel](#) hath done? she hath gone of herself upon every high mountain, and under every green tree, and hath played the harlot there.

Et dixit Dominus ad me in diebus Iosiae regis numquid vidisti quae fecerit aversatrix Israhel abiit sibimet super omnem montem excelsum et sub omne lignum frondosum et fornicata est ibi

**3:7.** And when she had done all these things, I said: Return to me, and she did not return. And her treacherous sister [Juda](#) saw,

Et dixi cum fecisset haec omnia ad me convertere et non est reversa et vidit praevaricatrix soror eius Iuda

**3:8.** That because the rebellious [Israel](#) had played the harlot, I had [put her away](#), and given her a bill of [divorce](#): yet her treacherous sister [Juda](#) was not afraid, but went and played the harlot also herself.

Quia pro eo quod moechata esset aversatrix Israhel dimissem eam et dedissem ei libellum repudii et non timuit praevaricatrix Iuda soror eius sed abiit et fornicata est etiam ipsa

**3:9.** And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks.

Et facilitate fornicationis suae contaminavit terram et moechata est cum lapide et cum ligno

**3:10.** And after all this, her treacherous sister [Juda](#) hath not returned to me with her whole heart, but with falsehood, saith the [Lord](#).

Et in omnibus his non est reversa ad me praevaricatrix soror eius Iuda in toto corde suo sed in mendacio ait Dominus

**3:11.** And the [Lord](#) said to me: The rebellious [Israel](#) hath justified her [soul](#), in comparison of the

treacherous [Juda](#).

Et dixit Dominus ad me iustificavit animam suam aversatrix Israhel conparatione praevaricatricis Iuda

**3:12.** Go, and proclaim these words towards the north, and thou shalt say: Return, O rebellious [Israel](#), saith the [Lord](#), and I will not turn away my face from you: for I am [holy](#), saith the [Lord](#), and I will not be [angry](#) for ever.

Vade et clama sermones istos contra aquilonem et dices revertere aversatrix Israhel ait Dominus et non avertam faciem meam a vobis quia sanctus ego sum dicit Dominus et non irascar in perpetuum

**3:13.** But yet acknowledge thy [iniquity](#), that thou hast transgressed against the [Lord thy God](#): and thou hast scattered thy ways to strangers under every green tree, and hast not heard my voice, saith the [Lord](#). Tamen scito iniquitatem tuam quia in Dominum Deum tuum praevaricata es et dispersisti vias tuas alienis sub omni ligno frondoso et vocem meam non audisti ait Dominus

**3:14.** Return, O ye revolting children, saith the [Lord](#): for I am your I husband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

Convertimini filii revertentes dicit Dominus quia ego vir vester et adsumam vos unum de civitate et duos de cognatione et introducam vos in Sion

**3:15.** And I will give you pastors according to my own heart, and they shall feed you with [knowledge](#) and doctrine.

Et dabo vobis pastores iuxta cor meum et pascent vos scientia et doctrina

**3:16.** And when you shall be multiplied, and increase in the land in those days, saith the [Lord](#), they shall say no more: The [ark of the covenant of the Lord](#): neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more.

Cumque multiplicati fueritis et creveritis in terra in diebus illis ait Dominus non dicent ultra arca testamenti Domini neque ascendet super cor neque recordabuntur illius nec visitabitur nec fiet ultra

**3:17.** At that time [Jerusalem](#) shall be called the throne of the [Lord](#): and all the nations shall be gathered together to it, in the [name](#) of the [Lord](#) to [Jerusalem](#), and they shall not walk after the perversity of their most [wicked](#) heart.

In tempore illo vocabunt Hierusalem solium Domini et congregabuntur ad eam omnes gentes in nomine Domini in Hierusalem et non ambulabunt post pravitatem cordis sui pessimi

**3:18.** In those days the house of [Juda](#) shall go to the [house of Israel](#), and they shall come together out of the land of the north to the land which I gave to your fathers.

In diebus illis ibit domus Iuda ad domum Israhel et venient simul de terra aquilonis ad terram quam dedi patribus vestris

**3:19.** But I said: How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the [Gentiles](#)? And I said: Thou shalt call me father and shalt not cease to walk after me.

Ego autem dixi quomodo ponam te in filiis et tribuam tibi terram desiderabilem hereditatem praeclaram exercituum gentium et dixi patrem vocabis me et post me ingredi non cessabis

**3:20.** But as a [woman](#) that [despiseth](#) her lover, so hath the [house of Israel despised](#) me, saith the [Lord](#).

Sed quomodo si contemnat mulier amatorem suum sic contempsit me domus Israhel dicit Dominus

**3:21.** A voice was heard in the highways, weeping and howling of the [children of Israel](#): because they have made their way [wicked](#), they have forgotten the [Lord](#) their [God](#).

Vox in viis audita est ploratus et ululatus filiorum Israhel quoniam iniquam fecerunt viam suam obliti sunt Domini Dei sui

**3:22.** Return, you rebellious children, and I will heal your rebellions. Behold we come to thee: for thou art the [Lord our God](#).

Convertimini filii revertentes et sanabo aversiones vestras ecce nos venimus ad te tu enim es Dominus Deus noster

**3:23.** In very deed the hills were [liars](#), and the multitude of the mountains: [truly](#) in the [Lord our God](#) is the [salvation](#) of [Israel](#).

Vere mendaces erant colles multitudo montium vere in Domino Deo nostro salus Israhel

**3:24.** Confusion hath devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters.

Confusio comedit laborem patrum nostrorum ab adulescentia nostra greges eorum et armenta eorum filios eorum et filias eorum

**3:25.** We shall sleep in our confusion, and our shame shall cover us, because we have [sinned](#) against the [Lord our God](#), we and our fathers from our youth even to this day, and we have not hearkened to the voice of the [Lord our God](#).

Dormiemus in confusione nostra et operiet nos ignominia nostra quoniam Domino Deo nostro peccavimus nos et patres nostri ab adulescentia nostra usque ad hanc diem et non audivimus vocem Domini Dei nostri

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## Jeremias Chapter 4

### And admonition to sincere repentance, and circumcision of the heart, with threats of grievous punishment to those that persist in sin.

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**4:1.** If thou wilt return, O [Israel](#), saith the [Lord](#), return to me: if thou wilt take away thy stumblingblocks out of my sight, thou shalt not be moved.

Si converteris Israhel ait Dominus ad me convertere si abstuleris offendicula tua a facie mea non commoveberis

**4:2.** And thou shalt [swear](#): As the [Lord](#) liveth, in [truth](#), and in judgment, and in [justice](#): and the [Gentiles](#) shall [bless](#) him, and shall praise him.

Et iurabis vivit Dominus in veritate et in iudicio et in iustitia et benedicent eum gentes ipsumque laudabunt

**4:3.** For thus saith the [Lord](#) to the [men of Juda](#) and [Jerusalem](#): Break up anew your fallow ground, and sow not upon thorns:

Haec enim dicit Dominus viro Iuda et Hierusalem novate vobis novale et nolite serere super spinas

**4:4.** Be [circumcised](#) to the [Lord](#), and take away the foreskins of your hearts, ye [men of Juda](#), and ye inhabitants of [Jerusalem](#): lest my indignation come forth like fire, and burn, and there be none that can quench it because of the wickedness of your thoughts.

Circumcidimini Domino et auferte praepudia cordium vestrorum vir Iuda et habitatores Hierusalem ne forte egrediat ut ignis indignatio mea et succendatur et non sit qui extinguat propter malitiam cogitationum vestrarum

**4:5.** Declare ye in [Juda](#), and make it heard in [Jerusalem](#): speak, and sound with the trumpet in the land: cry aloud, and say: Assemble yourselves, and let us go into strong cities.

Adnuntiate in Iuda et in Hierusalem auditum facite loquimini et canite tuba in terra clamate fortiter dicite congregamini et ingrediamur civitates munitas

**4:6.** Set up the standard in Sion. Strengthen yourselves, stay not: for I bring [evil](#) from the north, and great destruction.

Levate signum in Sion confortamini nolite stare quia malum ego adduco ab aquilone et contritionem magnam

**4:7.** The lion is come up out of his den, and the robber of nations hath roused himself: he is come forth out of his place, to make thy land desolate: thy cities shall be laid waste, remaining without an inhabitant.

Ascendit leo de cubili suo et praedo gentium se levavit egressus est de loco suo ut ponat terram tuam in desolationem civitates tuae vastabuntur remanentes absque habitatore

**4:8.** For this gird yourselves with haircloth, lament and howl: for the fierce [anger](#) of the [Lord](#) is not turned away from us.

Super hoc accingite vos ciliciis plangite et ululate quia non est aversa ira furoris Domini a nobis

**4:9.** And it shall come to pass in that day, saith the [Lord](#): That the heart of the king shall perish, and the heart of the princes: and the [priests](#) shall be astonished, and the [prophets](#) shall be amazed.

Et erit in die illa dicit Dominus peribit cor regis et cor principum et obstupescant sacerdotes et prophetae consternabuntur

**4:10.** And I said: Alas, alas, alas, O [Lord God](#), hast thou then deceived this people and [Jerusalem](#), saying: You shall have peace: and behold the sword reacheth even to the [soul](#)?

Et dixi heu heu heu Domine Deus ergone decepisti populum istum et Hierusalem dicens pax erit vobis et ecce pervenit gladius usque ad animam

**4:11.** At that time it shall be said to this people, and to [Jerusalem](#): A burning wind is in the ways that are in the [desert](#) of the way of the daughter of my people, not to fan, nor to cleanse.

In tempore illo dicetur populo huic et Hierusalem ventus urens in viis quae sunt in deserto viae filiae populi mei non ad ventilandum et ad purgandum

**4:12.** A full wind from these places shall come to me: and now I will speak my judgments with them.

Spiritus plenus ex his veniet mihi et nunc ego sed loquar iudicia mea cum eis

**4:13.** Behold he shall come up as a cloud, and his chariots as a tempest: his horses are swifter than eagles: woe unto us, for we are laid waste.

Ecce quasi nubes ascendet et quasi tempestas currus eius velociores aquilis equi illius vae nobis quoniam vastati sumus

**4:14.** Wash thy heart from [wickedness](#), O [Jerusalem](#), that thou mayst be saved: how long shall hurtful thoughts abide in thee?

Lava a malitia cor tuum Hierusalem ut salva fias usquequo morabuntur in te cogitationes noxiae

**4:15.** For a voice of one declaring from [Dan](#), and giving notice of the [idol](#) from mount Ephraim.

Vox enim adnuntiantis a Dan et notum facientis idolum de monte Ephraim

**4:16.** Say ye to the nations: Behold it is heard in [Jerusalem](#), that guards are coming from a far country, and give out their voice against the cities of [Juda](#).

Concitate gentes ecce auditum est in Hierusalem custodes venire de terra longinqua et dare super civitates Iuda vocem suam

**4:17.** They are set round about her, as keepers of fields: because she hath provoked me to [wrath](#), saith the [Lord](#).

Quasi custodes agrorum facti sunt super eam in gyro quia me ad iracundiam provocavit ait Dominus

**4:18.** Thy ways, and thy devices have brought these things upon thee: this is thy [wickedness](#), because it is bitter, because it hath touched thy heart.

Viae tuae et cogitationes tuae fecerunt haec tibi ista malitia tua quia amara quia tetigit cor tuum

**4:19.** My bowels, my bowels are in part, the senses of my heart are troubled within me, I will not hold my peace, for my [soul](#) hath heard the sound of the trumpet, the cry of battle.

Ventrem meum ventrem meum doleo sensus cordis mei turbati sunt in me non tacebo quoniam vocem bucinae audivit anima mea clamorem proelii

**4:20.** Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a moment.

Contritio super contritionem vocata est et vastata est omnis terra repente vastata sunt tabernacula mea subito pelles meae

**4:21.** How long shall I see [men](#) fleeing away, how long shall I hear the sound of the trumpet?

Usquequo videbo fugientem audiam vocem bucinae

**4:22.** For my foolish people have not [known](#) me: they are foolish and senseless children: they are wise to do [evil](#), but to do [good](#) they have no [knowledge](#).

Quia stultus populus meus me non cognovit filii insipientes sunt et vecordes sapientes sunt ut faciant mala bene autem facere nescierunt

**4:23.** I beheld the earth, and lo it was void, and nothing: and the [heavens](#), and there was no light in them.

Aspexi terram et ecce vacua erat et nihili et caelos et non erat lux in eis

**4:24.** I looked upon the mountains, and behold they trembled: and all the hills were troubled.

Vidi montes et ecce movebantur et omnes colles conturbati sunt

**4:25.** I beheld, and lo there was no [man](#): and all the birds of the air were gone.

Intuitus sum et non erat homo et omne volatile caeli recessit

**4:26.** I looked, and behold [Carmel](#) was a [wilderness](#): and all its cities were destroyed at the presence of the [Lord](#), and at the presence of the [wrath](#) of his indignation.

Aspexi et ecce Carmelus desertus et omnes urbes eius destructae sunt a facie Domini et a facie irae furoris eius

**4:27.** For thus saith the **Lord**: All the land shall be desolate, but yet I will not utterly destroy.  
Haec enim dicit Dominus deserta erit omnis terra sed tamen consummationem non faciam

**4:28.** The Earth shall mourn, and the **heavens** shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.  
Lugebit terra et maerebunt caeli desuper eo quod locutus sum cogitavi et non paenituit me nec aversus sum ab eo

**4:29.** At the voice of the horsemen, and the archers, all the city is fled away: they have entered into thickets and climbed up the rocks: all the cities are forsaken, and there dwelleth not a **man** in them.  
A voce equitis et mittentis sagittam fugit omnis civitas ingressi sunt ardua et ascenderunt rupes universae urbes derelictae sunt et non habitat in eis homo

**4:30.** But when thou art spoiled what wilt thou do? though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, and paintest thy eyes with stibic stone, thou shalt dress thyself out in vain: thy lovers have **despised** thee, they will seek thy life.  
Tu autem vastata quid facies cum vestieris te coccino cum ornata fueris monili aureo et pinxeris stibio oculos tuos frustra conponeris contempserunt te amatores tui animam tuam quaerent

**4:31.** For I have heard the voice as of a **woman** in travail, anguishes as of a **woman** in labour of a child. The voice of the daughter of Sion, dying away, spreading her hands: Woe is me, for my **soul** hath fainted because of them that are slain.  
Vocem enim quasi parturientis audivi angustias ut puerperae vox filiae Sion intermorientis expandentisque manus suas vae mihi quia defecit anima mea propter interfectos

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## Jeremias Chapter 5

### The judgments of God shall fall upon the Jews for their manifold sins.

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**5:1.** Go about through the streets of [Jerusalem](#), and see, and consider, and seek in the broad places thereof, if you can find a [man](#) that executeth judgment, and seeketh [faith](#): and I will be merciful unto it. Circuite vias Hierusalem et aspice et considerate et quaerite in plateis eius an inveniatis virum facientem iudicium et quaerentem fidem et propitius ero eius

**5:2.** And though they say: The [Lord](#) liveth; this also they will [swear](#) falsely. Quod si etiam vivit Dominus dixerint et hoc falso iurabunt

**5:3.** O [Lord](#), thy eyes are upon [truth](#): thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return.

Domine oculi tui respiciunt fidem percussisti eos et non doluerunt adtrivisti eos et rennuerunt accipere disciplinam induraverunt facies suas super petram noluerunt reverti

**5:4.** But I said: Perhaps these are poor and foolish, that [know](#) not the way of the [Lord](#), the judgment of their [God](#).

Ego autem dixi forsitan pauperes sunt et stulti ignorantes viam Domini iudicium Dei sui

**5:5.** I will go therefore to the great [men](#), and will speak to them: for they have [known](#) the way of the [Lord](#), the judgment of their [God](#): and behold these have altogether broken the yoke more, and have burst the bonds.

Ibo igitur ad optimates et loquar eis ipsi enim cognoverunt viam Domini iudicium Dei sui et ecce magis hii simul confregerunt iugum ruperunt vincula

**5:6.** Wherefore a lion out of the wood hath slain them, a wolf in the evening hath spoiled them, a leopard watcheth for their cities: every one that shall go out thence shall be taken, because their transgressions are multiplied, their rebellions are strengthened.

Idcirco percussit eos leo de silva lupus ad vesperam vastavit eos pardus vigilans super civitates eorum omnis qui egressus fuerit ex eis capietur quia multiplicatae sunt praevaricationes eorum confortatae sunt aversiones eorum

**5:7.** How can I be merciful to thee? thy children have forsaken me, and [swear](#) by them that are not gods: I fed them to the full, and they committed [adultery](#), and rioted in the harlot's house.

Super quo propitius tibi esse potero filii tui dereliquerunt me et iurant in his qui non sunt dii saturavi eos et moechati sunt et in domo meretricis luxuriabantur

**5:8.** They are become as amorous horses and stallions: every one neighed after his neighbour's wife.

Equi amatores et admissarii facti sunt unusquisque ad uxorem proximi sui hinniebat

**5:9.** Shall I not visit for these things, saith the [Lord](#)? and shall not my [soul](#) take revenge on such a nation?

Numquid super his non visitabo dicit Dominus et in gente tali non ulciscetur anima mea

**5:10.** Scale the walls thereof, and throw them down, but do not utterly destroy: take away the branches thereof, because they are not the [Lord's](#).

Ascendite muros eius et dissipate consummationem autem nolite facere auferte propagines eius quia non sunt Domini

**5:11.** For the [house of Israel](#), and the house of [Juda](#) have greatly transgressed against me, saith the [Lord](#).

Praevaricatione enim praevaricata est in me domus Israhel et domus Iuda ait Dominus

**5:12.** They have denied the **Lord**, and said, It is not he: and the **evil** shall not come upon us: we shall not see the sword and famine.

Negaverunt Dominum et dixerunt non est ipse neque veniet super nos malum gladium et famem non videbimus

**5:13.** The **prophets** have spoken in the wind, and there was no word of **God** in them: these things therefore shall befall them.

Prophetae fuerunt in ventum et responsum non fuit in eis haec ergo evenient illis

**5:14.** Thus saith the **Lord** the **God** of **hosts**: because you have spoken this word, behold I will make my words in thy mouth as fire, and this people as wood, and it shall devour them.

Haec dicit Dominus Deus exercituum quia locuti estis verbum istud ecce ego do verba mea in ore tuo in ignem et populum istum ligna et vorabit eos

**5:15.** Behold I will bring upon you a nation from afar, O **house of Israel**, saith the **Lord**: a strong nation, an ancient nation, a nation whose language thou shalt not **know**, nor understand what they say.

Ecce ego adducam super vos gentem de longinquo domus Israhel ait Dominus gentem robustam gentem antiquam gentem cuius ignorabis linguam nec intelleges quid loquatur

**5:16.** Their quiver is as an open sepulchre, they are all **valiant**.

Faretra eius quasi sepulchrum patens universi fortes

**5:17.** And they shall eat up thy corn, and thy bread: they shall devour thy sons, and thy daughters: they shall eat up thy flocks, and thy herds: they shall eat thy vineyards, and thy figs: and with the sword they shall destroy thy strong cities, wherein thou trustest.

Et comedet segetes tuas et panem tuum devorabit filios tuos et filias tuas comedet gregem tuum et armenta tua comedet vineam tuam et ficum tuam et conteret urbes munitas tuas in quibus tu habes fiduciam gladio

**5:18.** Nevertheless in those days, saith the **Lord**, I will not bring you to utter destruction.

Verumtamen et diebus illis ait Dominus non faciam vos in consummationem

**5:19.** And if you shall say: Why hath the **Lord our God** done all these things to us? thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strangers in a land that is not your own.

Quod si dixeritis quare fecit Dominus Deus noster nobis haec omnia dices ad eos sicut dereliquistis me et servistis deo alieno in terra vestra sic servietis alienis in terra non vestra

**5:20.** Declare ye this to the **house of Jacob**, and publish it in **Juda**, saying:

Adnuntiate hoc domui Iacob et auditum facite in Iuda dicentes

**5:21.** Hear, O foolish people, and without understanding: who have eyes, and see not: and ears, and hear not.

Audi populus stulte qui non habes cor qui habentes oculos non videtis et aures et non auditis

**5:22.** Will not you then fear me, saith the **Lord**: and will you not repent at my presence? I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over: and the waves thereof shall toss themselves, and shall not prevail: they shall swell, and shall not pass over it.

Me ergo non timebitis ait Dominus et a facie mea non dolebitis qui posui harenam terminum mari praeceptum sempiternum quod non praeteribit et commovebuntur et non poterunt et intumescunt fluctus eius et non transibunt illud

**5:23.** But the heart of this people is become hard of **belief** and provoking, they are revolted and gone away.

Populo autem huic factum est cor incredulum et exasperans recesserunt et abierunt

**5:24.** And they have not said in their heart: Let us fear the **Lord our God**, who giveth us the early and the latter rain in due season: who preserveth for us the fulness of the yearly harvest.

Et non dixerunt in corde suo metuamus Dominum Deum nostrum qui dat nobis pluviam temporaneam et serotinam in tempore suo plenitudinem annuae messis custodientem nobis

**5:25.** Your **iniquities** have turned these things away, and your **sins** have withholden **good** things from you.

Iniquitates nostrae declinaverunt haec et peccata nostra prohibuerunt bonum a nobis

**5:26.** For among my people are found **wicked men**, that lie in wait as fowlers, setting snares and traps to catch **men**.

Quia inventi sunt in populo meo impii insidiantes quasi aucupes laqueos ponentes et pedicas ad capiendos viros

**5:27.** As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched.

Sicut decipula plena avibus sic domus eorum plenae dolo ideo magnificati sunt et ditati

**5:28.** They are grown gross and fat: and have most **wickedly** transgressed my words. They have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the **poor**.

Incrassati sunt et inpinguati et praeterierunt sermones meos pessime causam non iudicaverunt causam pupilli non direxerunt et iudicium pauperum non iudicaverunt

**5:29.** Shall I not visit for these things, saith the **Lord**? or shall not my **soul** take revenge on such a nation?

Numquid super his non visitabo dicit Dominus aut super gentem huiuscemodi non ulciscetur anima mea

**5:30.** Astonishing and wonderful things have been done in the land.

Stupor et mirabilia facta sunt in terra

**5:31.** The **prophets prophesied** falsehood, and the **priests** clapped their hands: and my people **loved** such things: what then shall be done in the end thereof?

Prophetae prophetabant mendacium et sacerdotes adplauderant manibus suis et populus meus dilexit talia quid igitur fiet in novissimo eius

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## Jeremias Chapter 6

**The evils that threaten Jerusalem. She is invited to return, and walk in the good way, and not to rely on sacrifices without obedience.**

---

**6:1.** Strengthen yourselves, ye [sons of Benjamin](#), in the midst of [Jerusalem](#), and sound the trumpet in Thecua, and set up the standard over Bethacarem: for [evil](#) is seen out of the north, and a great destruction.

Confortamini filii Beniamin in medio Hierusalem et in Thecua clangite bucina et super Bethaccharem levate vexillum quia malum visum est ab aquilone et contritio magna

**6:2.** I have likened the daughter of Sion to a beautiful and delicate [woman](#).  
Speciosae et delicatae adsimilavi filiam Sion

**6:3.** The shepherds shall come to her with their flocks: they have pitched their tents against her round about: every one shall feed them that are under his hand.

Ad eam venient pastores et greges eorum fixerunt in ea tentoria in circuitu pascet unusquisque eos qui sub manu sua sunt

**6:4.** Prepare ye [war](#) against her: arise, and let us go up at midday: woe unto us, for the day is declined, for the shadows of the evening are grown longer.

Sanctificate super eam bellum consurgite et ascendamus in meridie vae nobis quia declinavit dies quia longiores factae sunt umbrae vesperi

**6:5.** Arise, and let us go up in the night, and destroy her houses.

Surgite et ascendamus in nocte et dissipemus domos eius

**6:6.** For thus saith the [Lord](#) of [hosts](#): Hew down her trees, cast up a trench about [Jerusalem](#): this is the city to be visited, all oppression is in the midst of her.

Quia haec dicit Dominus exercituum caedite lignum eius et fundite circa Hierusalem aggerem haec est civitas visitationis omnis calumnia in medio eius

**6:7.** As a [cistern](#) maketh its water cold, so hath she made her [wickedness](#) cold: [violence](#) and spoil shall be heard in her, infirmity and stripes are continually before me.

Sicut frigidam facit cisterna aquam suam sic frigidam fecit malitiam suam iniquitas et vastitas audietur in ea coram me semper infirmitas et plaga

**6:8.** Be thou instructed, O [Jerusalem](#), lest my [soul](#) depart from thee, lest I make thee desolate, a land uninhabited.

Erudire Hierusalem ne forte recedat anima mea a te ne forte ponam te desertam terram inhabitabilem

**6:9.** Thus saith the [Lord](#) of [hosts](#): They shall gather the remains of [Israel](#), as in a vine, even to one cluster: turn back thy hand, as a grapegatherer into the basket.

Haec dicit Dominus exercituum usque ad racemum colligent quasi in vinea reliquias Israhel converte manum tuam quasi vindemiator ad cartallum

**6:10.** To whom shall I speak? and to whom shall I testify, that he may hear? behold, their ears are uncircumcised, and they cannot hear: behold the [word of the Lord](#) is become unto them a reproach: and they will not receive it.

Cui loquar et quem contestabor ut audiant ecce incircumcisae aures eorum et audire non possunt ecce verbum Domini factum est eis in obprobrium et non suscipient illud

**6:11.** Therefore am I full of the fury of the [Lord](#), I am weary with holding in: pour it out upon the child

abroad, and upon the council of the young men together: for man and **woman** shall be taken, the ancient and he that is full of days.

Ildcirco furore Domini plenus sum laboravi sustinens effunde super parvulum foris et super concilium iuvenum simul vir enim cum muliere capiatur senex cum pleno dierum

**6:12.** And their houses shall be turned over to others, with their lands and their wives together: for I will stretch forth my hand upon the inhabitants of the land, saith the **Lord**.

Et transibunt domus eorum ad alteros agri et uxores pariter quia extendam manum meam super habitantes terram dicit Dominus

**6:13.** For from the least of them even to the greatest, all are given to **covetousness**: and from the **prophet** even to the **priest**, all are guilty of deceit.

A minore quippe usque ad maiorem omnes avaritiae student et a propheta usque ad sacerdotem cuncti faciunt dolum

**6:14.** And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace.

Et curabant contritionem filiae populi mei cum ignominia dicentes pax pax et non erat pax

**6:15.** They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they **knew** not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the **Lord**.

Confusi sunt quia abominationem fecerunt quin potius confusione non sunt confusi et erubescere nescierunt quam ob rem cadent inter ruentes in tempore visitationis suae corrueunt dicit Dominus

**6:16.** Thus saith the **Lord**: Stand ye on the ways, and see, and ask for the old paths, which is the **good** way, and walk ye in it: and you shall find refreshment for your **souls**. And they said: We will not walk.

Haec dicit Dominus state super vias et videte et interrogate de semitis antiquis quae sit via bona et ambulate in ea et inveniatis refrigerium animabus vestris et dixerunt non ambulabimus

**6:17.** And I appointed watchmen over you, saying: Hearken ye to the sound of the trumpet. And they said: We will not hearken.

Et constitui super vos speculatores audite vocem tubae et dixerunt non audiemus

**6:18.** Therefore hear, ye nations, and **know**, O congregation, what great things I will do to them.

Ideo audite gentes et cognosce congregatio quanta ego faciam eis

**6:19.** Hear, O earth: Behold I will bring **evils** upon this people, the fruits of their own thoughts: because they have not heard my words, and they have cast away my law.

Audi terra ecce ego adducam mala super populum istum fructum cogitationum eius quia verba mea non audierunt et legem meam proiecerunt

**6:20.** To what purpose do you bring me frankincense from **Saba**, and the sweet smelling cane from a far country? your **holocausts** are not acceptable, nor are your **sacrifices** pleasing to me.

Ut quid mihi tus de Saba adfertis et calamum suave olentem de terra longinqua holocaustomata vestra non sunt accepta et victimae vestrae non placuerunt mihi

**6:21.** Therefore thus saith the **Lord**: Behold I will bring destruction upon this people, by which fathers and sons together shall fall, neighbour and kinsman shall perish.

Propterea haec dicit Dominus ecce ego dabo in populum istum ruinas et ruent in eis patres et filii simul vicinus et proximus et peribunt

**6:22.** Thus saith the **Lord**: Behold a people cometh from the land of the north, and a great nation shall rise up from the ends of the earth.

Haec dicit Dominus ecce populus venit de terra aquilonis et gens magna consurget a finibus terrae

**6:23.** They shall lay hold on arrow and shield: they are cruel, and will have no mercy. Their voice shall roar like the sea: and they shall mount upon horses, prepared as **men** for **war**, against thee, O daughter of Sion.

Sagittam et scutum arripiet crudelis est et non miserebitur vox eius quasi mare sonabit et super equos ascendent praeparati quasi vir ad proelium adversum te filia Sion

**6:24.** We have heard the fame thereof, our hands grow feeble: anguish hath taken hold of us, as a **woman**

in labour.

Audivimus famam eius dissolutae sunt manus nostrae tribulatio adprehendit nos dolores ut parturientem

**6:25.** Go not out into the fields, nor walk in the highway: for the sword of the enemy, and fear is on every side.

Nolite exire ad agros et in via ne ambuletis quoniam gladius inimici pavor in circuitu

**6:26.** Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes: make thee mourning as for an only son, a bitter lamentation, because the destroyer shall suddenly come upon us.

Filia populi mei accingere cilicio et conspergere cinere luctum unigeniti fac tibi planctum amarum quia repente veniet vastator super nos

**6:27.** I have set thee for a strong trier among my people: and thou shalt **know**, and **prove** their way.

Probatores dedi te in populo meo robustum et scies et probabis viam eorum

**6:28.** All these princes go out of the way, they walk deceitfully, they are brass and iron: they are all corrupted.

Omnes isti principes declinantur ambulantes fraudulenter aes et ferrum universi corrupti sunt

**6:29.** The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their **wicked** deeds are not consumed.

Defecit sufflatorium in igne consumptum est plumbum frustra conflavit conflator malitiae enim eorum non sunt consumptae

**6:30.** Call them reprobate silver, for the **Lord** hath rejected them.

Argentum reprobum vocate eos quia Dominus proiecit illos

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## Jeremias Chapter 7

**The temple of God shall not protect a sinful people, without a sincere conversion. The Lord will not receive the prayers of the prophet for them: because they are obstinate in their sins.**

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**7:1.** The word that came to Jeremias from the [Lord](#), saying:  
Verbum quod factum est ad Hieremiam a Domino dicens

**7:2.** Stand in the gate of the [house of the Lord](#), and proclaim there this word, and say: Hear ye the [word of the Lord](#), all ye [men of Juda](#), that enter in at these gates, to [adore](#) the [Lord](#).  
Sta in porta domus Domini et praedica ibi verbum istud et dic audite verbum Domini omnis Iuda qui ingredimini per portas has ut adoretis Dominum

**7:3.** Thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): Make your ways and your doings [good](#): and I will dwell with you in this place.  
Haec dicit Dominus exercituum Deus Israhel bonas facite vias vestras et studia vestra et habitabo vobiscum in loco isto

**7:4.** Trust not in lying words, saying: The [temple of the Lord](#), the [temple of the Lord](#), it is the [temple of the Lord](#).  
Nolite confidere in verbis mendacii dicentes templum Domini templum Domini templum Domini est

**7:5.** For if you will order well your ways, and your doings: if you will execute judgment between a [man](#) and his neighbour,  
Quoniam si bene direxeritis vias vestras et studia vestra si feceritis iudicium inter virum et proximum eius

**7:6.** If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt,  
Advenae et pupillo et viduae non feceritis calumniam nec sanguinem innocentem effuderitis in loco hoc et post deos alienos non ambulaveritis in malum vobismet ipsis

**7:7.** I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.  
Habitabo vobiscum in loco isto in terra quam dedi patribus vestris a saeculo usque in saeculum

**7:8.** Behold you put your trust in lying words, which shall not profit you:  
Ecce vos confiditis vobis in sermonibus mendacii qui non proderunt vobis

**7:9.** To steal, to murder, to commit [adultery](#), to [swear](#) falsely, to offer to [Baalim](#), and to go after strange gods, which you [know](#) not.  
Furari occidere adulterare iurare mendaciter libare Baali et ire post deos alienos quos ignoratis

**7:10.** And you have come, and stood before me in this house, in which my [name](#) is called upon, and have said: We are delivered, because we have done all these abominations.  
Et venistis et stetistis coram me in domo hac in qua invocatum est nomen meum et dixistis liberati sumus eo quod fecerimus omnes abominationes istas

**7:11.** Is this house then, in which my [name](#) hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen it, saith the [Lord](#).  
Ergo spelunca latronum facta est domus ista in qua invocatum est nomen meum in oculis vestris ego ego sum ego vidi dicit Dominus

**7:12.** Go ye to my place in Silo, where my [name](#) dwelt from the beginning: and see what I did to it for the

wickedness of my people **Israel**:

Ite ad locum meum in Silo ubi habitavit nomen meum a principio et videte quae fecerim ei propter malitiam populi mei Israhel

**7:13.** And now, because you have done all these works, saith the **Lord**: and I have spoken to you rising up early, and speaking, and you have not heard: and I have called you, and you have not answered:

Et nunc quia fecistis omnia opera haec dicit Dominus et locutus sum ad vos mane consurgens et loquens et non audistis et vocavi vos et non respondistis

**7:14.** I will do to this house, in which my **name** is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo.

Faciam domui huic in qua invocatum est nomen meum et in qua vos habetis fiduciam et loco quem dedi vobis et patribus vestris sicut feci Silo

**7:15.** And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

Et proiciam vos a facie mea sicut proieci omnes fratres vestros universum semen Ephraim

**7:16.** Therefore do not thou **pray** for this people, nor take to thee praise and supplication for them: and do not withstand me: for I will not hear thee.

Tu ergo noli orare pro populo hoc nec adsumas pro eis laudem et orationem et non obsistas mihi quia non exaudiam te

**7:17.** Seest thou not what they do in the cities of **Juda**, and in the streets of **Jerusalem**?

Nonne vides quid isti faciant in civitatibus Iuda et in plateis Hierusalem

**7:18.** The children gather wood, and the fathers kindle the fire, and the **women** knead the dough, to make cakes to the queen of **heaven**, and to offer libations to strange gods, and to provoke me to **anger**.

Filii colligunt ligna et patres succendunt ignem et mulieres conspergunt adipem ut faciant placentas Reginae caeli et libent diis alienis et me ad iracundiam provocent

**Queen of heaven...** That is, the moon, which they worshipped under that **name**.

**7:19.** Do they provoke me to **anger**, saith the **Lord**? is it not themselves, to the confusion of their own countenance?

Numquid me ad iracundiam provocant dicit Dominus nonne semet ipsos in confusionem vultus sui

**7:20.** Therefore thus saith the **Lord God**: Behold my **wrath** and my indignation is enkindled against this place, upon **men** and upon beasts, and upon the trees of the field, and upon the fruits of the land, and it shall burn, and shall not be quenched.

Ideo haec dicit Dominus Deus ecce furor meus et indignatio mea conflatur super locum istum super viros et super iumenta et super lignum regionis et super fruges terrae et succendetur et non extinguetur

**7:21.** Thus saith the **Lord** of **hosts** the **God** of **Israel**: Add your burnt **offerings** to your **sacrifices**, and eat ye the flesh.

Haec dicit Dominus exercituum Deus Israhel holocaustomata vestra addite victimis vestris et comedite carnes

**7:22.** For I spoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of **Egypt**, concerning the matter of burnt **offerings** and **sacrifices**.

Quia non sum locutus cum patribus vestris et non praecepi eis in die qua eduxi eos de terra Aegypti de verbo holocaustomatum et victimarum

**I commanded them not...** Viz., such **sacrifices** as the **Jews** at this time offered, without **obedience**; which was the thing principally commanded: so that in comparison with it, the **offering** of the **holocausts** and **sacrifices** was of small account.

**7:23.** But this thing I commanded them, saying: Harken to my voice, and I will be your **God**, and you shall be my people: and walk ye in all the way that I have commanded you, that it may be well with you.

Sed hoc verbum praecepi eis dicens audite vocem meam et ero vobis Deus et vos eritis mihi populus et ambulate in omni via quam mandavi vobis ut bene sit vobis

**7:24.** But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their **wicked** heart: and went backward and not forward,

Et non audierunt nec inclinaverunt aurem suam sed abierunt in voluntatibus et pravitate cordis sui mali factique sunt retrorsum et non in ante

**7:25.** From the day that their fathers came out of the land of **Egypt**, even to this day. And I have sent to you all my servants the **prophets**, from day to day, rising up early and sending.

A die qua egressi sunt patres eorum de terra Aegypti usque ad diem hanc et misi ad vos omnes servos meos prophetas per diem consurgens diluculo et mittens

**7:26.** And they have not hearkened to me: nor inclined their ear: but have hardened their neck, and have done worse than their fathers.

Et non audierunt me nec inclinaverunt aurem suam sed induraverunt cervicem et peius operati sunt quam patres eorum

**7:27.** And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee.

Et loqueris ad eos omnia verba haec et non audient te et vocabis eos et non respondebunt tibi

**7:28.** And thou shalt say to them: This is a nation which hath not hearkened to the voice of the **Lord** their **God**, nor received instruction: **faith** is lost, and is taken away out of their mouth.

Et dices ad eos haec est gens quae non audivit vocem Domini Dei sui nec recepit disciplinam perit fides et ablata est de ore eorum

**7:29.** Cut off thy hair, and cast it away: and take up a lamentation on high: for the **Lord** hath rejected, and forsaken the **generation** of his **wrath**,

Tonde capillum tuum et proice et sume in directum planctum quia proiecit Dominus et reliquit generationem furoris sui

**7:30.** Because the **children of Juda** have done **evil** in my eyes, saith the **Lord**. They have set their abominations in the house in which my **name** is called upon, to pollute it;

Quia fecerunt filii Iuda malum in oculis meis dicit Dominus posuerunt offendicula sua in domo in qua invocatum est nomen meum ut polluerent eam

**7:31.** And they have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons, and their daughters in the fire: which I commanded not, nor thought on in my heart.

Et aedificaverunt excelsa Thofeth qui est in valle filii Ennom ut incenderent filios suos et filias suas igni quae non praecepi nec cogitavi in corde meo

**7:32.** Therefore behold the days shall come, saith the **Lord**, and it shall no more be called Topheth, nor the valley of the son of Ennom: but the valley of slaughter: and they shall bury in Topheth, because there is no place.

Ideo ecce dies venient dicit Dominus et non dicetur amplius Thofeth et vallis filii Ennom sed vallis Interfectionis et sepelient in Thofeth eo quod non sit locus

**7:33.** And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

Et erit morticinum populi huius in cibum volucris caeli et bestiis terrae et non erit qui abigat

**7:34.** And I will cause to cease out of the cities of **Juda**, and out of the streets of **Jerusalem**, the voice of **joy**, and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall be desolate.

Et quiescere faciam de urbibus Iuda et de plateis Hierusalem vocem gaudii et vocem laetitiae vocem sponsi et vocem sponsae in desolatione enim erit terra

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## Jeremias Chapter 8

### Other evils that shall fall upon the Jews for their impenitence.

**8:1.** At that time, saith the [Lord](#), they shall cast out the bones of the kings of [Juda](#), and the bones of the princes thereof, and the bones of the [priests](#), and the bones of the [prophets](#), and the bones of the inhabitants of [Jerusalem](#), out of their graves.

In tempore illo ait Dominus eicient ossa regis Iuda et ossa principum eius et ossa sacerdotum et ossa prophetarum et ossa eorum qui habitaverunt Hierusalem de sepulchris suis

**8:2.** And they shall spread them abroad to the sun, and the moon, and all the host of [heaven](#), whom they have [loved](#), and whom they have served, and after whom have walked, and whom they have sought, and [adored](#): they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

Et pendent ea ad solem et lunam et omnem militiam caeli quae dilexerunt et quibus servierunt et post quae ambulaverunt et quae quaesierunt et adoraverunt non colligentur et non sepelientur in sterquilinum super faciem terrae erunt

**8:3.** And death shall be chosen rather than life by all that shall remain of this [wicked](#) kindred in all places, which are left, to which I have cast them out, saith the [Lord](#) of [hosts](#).

Et eligent magis mortem quam vitam omnes qui residui fuerint de cognatione hac pessima in universis locis quae derelicta sunt ad quae eieci eos dicit Dominus exercituum

**8:4.** And thou shalt say to them: Thus saith the [Lord](#): Shall not he that falleth, rise again? and he that is turned away, shall he not turn again?

Et dices ad eos haec dicit Dominus numquid qui cadet non resurget et qui aversus est non revertetur

**8:5.** Why then is this people in [Jerusalem](#) turned away with a stubborn revolting? they have laid hold on lying, and have refused to return.

Quare ergo aversus est populus iste in Hierusalem aversione contentiosa adprehenderunt mendacium et noluerunt reverti

**8:6.** I attended, and hearkened; no [man](#) speaketh what is [good](#), there is none that doth [penance](#) for his [sin](#), saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

Adtendi et auscultavi nemo quod bonum est loquitur nullus est qui agat paenitentiam super peccato suo dicens quid feci omnes conversi sunt ad cursum suum quasi equus impetu vadens in proelio

**8:7.** The kite in the air hath [known](#) her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not [known](#) the judgment of the [Lord](#).

Milvus in caelo cognovit tempus suum turtur et hirundo et ciconia custodierunt tempus adventus sui populus autem meus non cognovit iudicium Domini

**8:8.** How do you say: We are wise, and the [law](#) of the [Lord](#) is with us? Indeed the lying pens of the [scribes](#) hath wrought falsehood.

Quomodo dicitis sapientes nos sumus et lex Domini nobiscum est vere mendacium operatus est stilus mendax scribarum

**8:9.** The wise [men](#) are confounded, they are dismayed, and taken: for they have cast away the [word of the Lord](#), and there is no wisdom in them.

Confusi sunt sapientes perterriti et capti sunt verbum enim Domini proiecerunt et sapientia nulla est in eis

**8:10.** Therefore will I give their [women](#) to strangers, their fields to others for an inheritance: because from the least even to the greatest all follow [covetousness](#): from the [prophet](#) even to the [priest](#) all deal deceitfully.

Propterea dabo mulieres eorum exteris agros eorum heredibus quia a minimo usque ad maximum omnes

avaritiam sequuntur a propheta usque ad sacerdotem cuncti faciunt mendacium

**8:11.** And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: when there was no peace.

Et sanabant contritionem filiae populi mei ad ignominiam dicentes pax pax cum non esset pax

**8:12.** They are confounded, because they have committed abomination: yea rather they are not confounded with confusion, and they have not **known** how to blush: therefore shall they fall among them that fall; in the time of their visitation they shall fall, saith the **Lord**.

Confusi sunt quia abominationem fecerunt quinimmo confusione non sunt confusi et erubescere nescierunt idcirco cadent inter corruentes in tempore visitationis suae corruent dicit Dominus

**8:13.** Gathering I will gather them together, saith the **Lord**, there is no grape on the vines, and there are no figs on the fig tree, the leaf is fallen: and I have given them the things that are passed away.

Congregans congregabo eos ait Dominus non est uva in vitibus et non sunt ficus in ficulnea folium defluxit et dedi eis quae praetergressa sunt

**8:14.** Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the **Lord our God** hath put us to silence, and hath given us water of gall to drink: for we have **sinned** against the **Lord**.

Quare sedemus convenite et ingrediamur civitatem munitam et sileamus ibi quia Dominus noster silere nos fecit et potum dedit nobis aquam fellis peccavimus enim Domino

**8:15.** We looked for peace and no **good** came: for a time of healing, and behold fear.

Expectavimus pacem et non erat bonum tempus medellae et ecce formido

**8:16.** The snorting of his horses was heard from **Dan**, all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

A Dan auditus est fremitus equorum eius a voce hinnituum pugnatorum eius commota est omnis terra et venerunt et devoraverunt terram et plenitudinem eius urbem et habitatores eius

**8:17.** For behold I will send among you serpents, basilisks, against which there is no charm: and they shall bite you, saith the **Lord**.

Quia ecce ego mittam vobis serpentes regulos quibus non est incantatio et mordebunt vos ait Dominus

**8:18.** My sorrow is above sorrow, my heart mourneth within me.

Dolor meus super dolorem in me cor meum maerens

**8:19.** Behold the voice of the daughter of my people from a far country: Is not the **Lord** in Sion, or is not her king in her? why then have they provoked me to **wrath** with their **idols**, and strange vanities?

Ecce vox clamoris filiae populi mei de terra longinqua numquid Dominus non est in Sion aut rex eius non est in ea quare ergo me ad iracundiam concitaverunt in sculptilibus suis et in vanitatibus alienis

**8:20.** The harvest is past, the summer is ended, and we are not saved.

Transiit messis finita est aestas et nos salvati non sumus

**8:21.** For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken hold on me.

Super contritionem filiae populi mei contritus sum et contristatus stupor obtinuit me

**8:22.** Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?

Numquid resina non est in Galaad aut medicus non est ibi quare igitur non est obducta cicatrix filiae populi mei

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## Jeremias Chapter 9

**The prophet laments the miseries of his people: and their sins, which are the cause of them. He exhorts them to repentance.**

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**9:1.** Who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people.

Quis dabit capiti meo aquam et oculis meis fontem lacrimarum et plorabo die et nocte interfectos filiae populi mei

**9:2.** Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people, and depart from them? because they are all adulterers, an assembly of transgressors.

Quis dabit me in solitudine diversorium viatorum et derelinquam populum meum et recedam ab eis quia omnes adulteri sunt coetus praevaricatorum

**9:3.** And they have bent their tongue, as a bow, for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord.

Et extenderunt linguam suam quasi arcum mendacii et non veritatis confortati sunt in terra quia de malo ad malum egressi sunt et me non cognoverunt dicit Dominus

**9:4.** Let every man take heed of his neighbour, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully.

Unusquisque se a proximo suo custodiat et in omni fratre suo non habeat fiduciam quia omnis frater subplantans subplantabit et omnis amicus fraudulenter incedet

**9:5.** And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity.

Et vir fratrem suum deridebit et veritatem non loquentur docuerunt enim linguam suam loqui mendacium ut inique agerent laboraverunt

**9:6.** Thy habitation is in the midst of deceit: through deceit they have refused to know me, saith the Lord.

Habitatio tua in medio doli in dolo rennuerunt scire me dicit Dominus

**9:7.** Therefore thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people?

Propterea haec dicit Dominus exercituum ecce ego conflabo et probabo eos quid enim aliud faciam a facie filiae populi mei

**9:8.** Their tongue is a piercing arrow, it hath spoken deceit: with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him.

Sagitta vulnerans lingua eorum dolum locuta est in ore suo pacem cum amico suo loquitur et occulte ponit ei insidias

**9:9.** Shall I not visit them for these things, saith the Lord? or shall not my soul be revenged on such a nation?

Numquid super his non visitabo dicit Dominus aut in gentem huiusmodi non ulciscetur anima mea

**9:10.** For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beasts they are gone away and departed.

Super montes adsumam fletum ac lamentum et super speciosa deserti planctum quoniam incensa sunt eo quod non sit vir pertransiens et non audierunt vocem possidentis a volucre caeli usque ad pecora transmigraverunt et recesserunt

**9:11.** And I will make **Jerusalem** to be heaps of sand, and dens of dragons: and I will make the cities of **Juda** desolate, for want of an inhabitant.

Et dabo Hierusalem in acervos harenae et cubilia draconum et civitates Iuda dabo in desolationem eo quod non sit habitator

**9:12.** Who is the wise **man**, that may understand this, and to whom the word of the mouth of the **Lord** may come that he may declare this, why the land hath perished, and is burnt up like a **wilderness**, which none passeth through?

Quis est vir sapiens qui intellegat hoc et ad quem verbum oris Domini fiat ut adnuntiet istud quare perierit terra exusta sit quasi desertum eo quod non sit qui pertranseat

**9:13.** And the **Lord** said: Because they have forsaken my law, which I gave them, and have not heard my voice, and have not walked in it.

Et dixit Dominus quia dereliquerunt legem meam quam dedi eis et non audierunt vocem meam et non ambulaverunt in ea

**9:14.** But they have gone after the perverseness of their own heart, and after **Baalim**, which their fathers taught them.

Et abierunt post pravitatem cordis sui et post Baalim quos didicerunt a patribus suis

**9:15.** Therefore thus saith the **Lord** of **hosts** the **God** of **Israel**: Behold I will feed this people with **wormwood**, and give them water of gall to drink.

Idcirco haec dicit Dominus exercituum Deus Israhel ecce ego cibabo eos populum istum absinthio et potum dabo eis aquam fellis

**9:16.** And I will **scatter** them among the nations, which they and their fathers have not **known**: and I will send the sword after them till they be consumed.

Et dispergam eos in gentibus quas non noverunt ipsi et patres eorum et mittam post eos gladium donec consumantur

**9:17.** Thus saith the **Lord** of **hosts** the **God** of **Israel**: Consider ye, and call for the mourning **women**, and let them come: and send to them that are wise **women**, and let them make haste:

Haec dicit Dominus exercituum contemplantini et vocate lamentatrices et veniant et ad eas quae sapientes sunt mittite et properent

**9:18.** Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

Festinent et adsumant super nos lamentum deducant oculi nostri lacrimas et palpebrae nostrae defluant aquis

**9:19.** For a voice of wailing is heard out of Sion: How are we wasted and greatly confounded? because we have left the land, because our dwellings are cast down.

Quia vox lamentationis audita est de Sion quomodo vastati sumus et confusi vehementer quia dereliquimus terram quoniam deiecta sunt tabernacula nostra

**9:20.** Hear therefore, ye **women**, the **word of the Lord**: and let your ears receive the word of his mouth: and teach your daughters wailing: and every one her neighbour mourning.

Audite ergo mulieres verbum Domini et adsumat auris vestra sermonem oris eius et docete filias vestras lamentum et unaquaeque proximam suam planctum

**9:21.** For death is come up through our windows, it is entered into our houses to destroy the children from without, the young men from the streets.

Quia ascendit mors per fenestras nostras ingressa est domos nostras disperdere parvulos de foris iuvenes de plateis

**9:22.** Speak: Thus saith the **Lord**: Even the carcass of **man** shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

Loquere haec dicit Dominus et cadet morticinum hominis quasi stercus super faciem regionis et quasi faenum post tergum metentis et non est qui colligat

**9:23.** Thus saith the **Lord**: Let not the wise **man glory** in his wisdom, and let not the strong **man glory** in his strength, and let not the rich **man glory** in his riches:

Haec dicit Dominus non gloriatur sapiens in sapientia sua et non gloriatur fortis in fortitudine sua et non gloriatur dives in divitiis suis

**9:24.** But let him that glorieth **glory** in this, that he understandeth and **knoweth** me, for I am the **Lord** that exercise mercy, and judgment, and **justice** in the earth: for these things please me, saith the **Lord**.  
Sed in hoc gloriatur qui gloriatur scire et nosse me quia ego sum Dominus qui facio misericordiam et iudicium et iustitiam in terra haec enim placent mihi ait Dominus

**9:25.** Behold, the days come, saith the **Lord**, and I will visit upon every one that hath the foreskin **circumcised**.  
Ecce dies veniunt dicit Dominus et visitabo super omnem qui circumcisum habet praeputium

**9:26.** Upon **Egypt**, and upon **Juda**, and upon **Edom**, and upon the **children of Ammon**, and upon **Moab**, and upon all that have their hair polled round, that dwell in the **desert**: for all the nations are uncircumcised in the flesh, but all the **house of Israel** are uncircumcised in the heart.  
Super Aegyptum et super Iudam et super Edom et super filios Ammon et super Moab et super omnes qui adtonsi sunt in comam habitantes in deserto quia omnes gentes habent praeputium omnis autem domus Israhel incircumcisi sunt corde

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## Jeremias Chapter 10

### Neither stars nor idols are to be feared, but the great Creator of all things. The chastisement of Jerusalem for her sins.

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**10:1.** Hear ye the word which the [Lord](#) hath spoken concerning you, O [house of Israel](#).

Audite verbum quod locutus est Dominus super vos domus Israhel

**10:2.** Thus saith the [Lord](#): Learn not according to the ways of the [Gentiles](#): and be not afraid of the signs of [heaven](#), which the [heathens](#) fear:

Haec dicit Dominus iuxta vias gentium nolite discere et a signis caeli nolite metuere quae timent gentes

**10:3.** For the laws of the people are vain: for the works of the hand of the workman hath cut a tree out of the forest with an axe.

Quia leges populorum vanae sunt quia lignum de saltu praecidit opus manuum artificis in ascia

**10:4.** He hath decked it with silver and gold: he hath put it together with nails and hammers, that it may not fall asunder.

Argento et auro decoravit illud clavis et malleis conpegit ut non dissolvatur

**10:5.** They are framed after the likeness of a palm tree, and shall not speak: they must be carried to be removed, because they cannot go. Therefore fear them not, for they can neither do [evil](#) nor [good](#).

In similitudinem palmae fabricata sunt et non loquentur portata tollentur quia incedere non valent nolite ergo timere ea quia nec male possunt facere nec bene

**10:6.** There is none like to thee, O [Lord](#): thou art great, and great is thy [name](#) in might.

Non est similis tui Domine magnus tu et magnum nomen tuum in fortitudine

**10:7.** Who shall not fear thee, O king of nations? for thine is the [glory](#): among all the wise [men](#) of the nations, and in all their kingdoms there is none like unto thee.

Quis non timebit te o rex gentium tuum est enim decus inter cunctos sapientes gentium et in universis regnis eorum nullus est similis tui

**10:8.** They shall be all proved together to be senseless and foolish: the doctrine of their vanity is wood.

Pariter insipientes et fatui probabuntur doctrina vanitatis eorum lignum est

**10:9.** Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the coppersmith: violet and purple is their clothing: all these things are the work of artificers.

Argentum involutum de Tharsis adfertur et aurum de Ofaz opus artificis et manus aerarii hyacinthus et purpura indumentum eorum opus artificum universa haec

**10:10.** But the [Lord](#) is the [true God](#): he is the [living God](#), and the everlasting king: at his [wrath](#) the earth shall tremble, and the nations shall not be able to abide his threatening.

Dominus autem Deus verus est ipse Deus vivens et rex sempiternus ab indignatione eius commovebitur terra et non sustinebunt gentes comminationem eius

**10:11.** Thus then shall you say to them: The gods that have not made [heaven](#) and earth, let them perish from the earth, and from among those places that are under [heaven](#).

Sic ergo dicetis eis dii qui caelos et terram non fecerunt pereant de terra et de his quae sub caelis sunt

**10:12.** He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the [heavens](#) by his [knowledge](#).

Qui facit terram in fortitudine sua praeparat orbem in sapientia sua et prudentia sua extendit caelos

**10:13.** At his voice he giveth a multitude of waters in the **heaven**, and lifteth up the clouds from the ends of the earth: he maketh lightnings for rain, and bringeth forth the wind out of his treasures.

Ad vocem suam dat multitudinem aquarum in caelo et elevat nebulas ab extremitatibus terrae fulgura in pluviam facit et educit ventum de thesauris suis

**10:14.** Every **man** is become a fool for **knowledge**, every artist is confounded in his graven **idol**: for what he hath cast is **false**, and there is no spirit in them.

Stultus factus est omnis homo ab scientia confusus est omnis artifex in sculptili quoniam falsum est quod conflavit et non est spiritus in eis

**10:15.** They are vain things, and a ridiculous work: in the time of their visitation they shall perish.

Vana sunt et opus risu dignum in tempore visitationis suae peribunt

**10:16.** The portion of **Jacob** is not like these: for it is he who formed all things: and **Israel** is the rod of his inheritance: the **Lord** of **hosts** is his **name**.

Non est his similis pars Iacob qui enim formavit omnia ipse est et Israhel virga hereditatis eius Dominus exercituum nomen illi

**10:17.** Gather up thy shame out of the land, thou that dwellest in a siege.

Congrega de terra confusionem tuam quae habitas in obsidione

**10:18.** For thus saith he **Lord**: Behold I will cast away far off the inhabitants of the land at this time: and I will afflict them, so that they may be found.

Quia haec dicit Dominus ecce ego longe proiciam habitatores terrae in hac vice et tribulabo eos ita ut inveniantur

**10:19.** Woe is me for my destruction, my wound is very grievous. But I said: Truly this is my own **evil**, and I will bear it.

Vae mihi super contritione mea pessima plaga mea ego autem dixi plane haec infirmitas mea est et portabo illam

**10:20.** My tabernacle is laid waste, all my cords are broken: my children are gone out from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

Tabernaculum meum vastatum est omnes funiculi mei disrupti sunt filii mei exierunt a me et non subsistent non est qui extendat ultra tentorium meum et erigat pelles meas

**10:21.** Because the pastors have done foolishly, and have not sought the **Lord**: therefore have they not understood, and all their flock is **scattered**.

Quia stulte egerunt pastores et Dominum non quaesierunt propterea non intellexerunt et omnis grex eorum dispersus est

**10:22.** Behold the sound of a noise cometh, a great commotion out of the land of the north: to make the cities of **Juda** a **desert**, and a dwelling for dragons.

Vox auditionis ecce venit et commotio magna de terra aquilonis ut ponat civitates Iuda solitudinem et habitaculum draconum

**10:23.** I **know**, O **Lord**, that the way of a **man** is not his: neither is it in a **man** to walk, and to direct his steps.

Scio Domine quia non est hominis via eius nec viri est ut ambulet et dirigat gressus suos

**The way of a man is not his...** The meaning is, that notwithstanding **man's free will**, yet he can do no **good** without **God's** help, nor **evil** without his permission. So that, in the present case, all the **evils** which **Nabuchodonosor** was about to bring upon **Jerusalem**, could not have come but by the **will of God**.

**10:24.** Correct me, O **Lord**, but yet with judgment: and not in thy fury, lest thou bring me to nothing.

Corripe me Domine verumtamen in iudicio et non in furore tuo ne forte ad nihilum redigas me

**10:25.** Pour out thy indignation upon the nations that have not **known** thee, and upon the provinces that have not called upon thy **name**: because they have eaten up **Jacob**, and devoured him, and consumed him, and have destroyed his **glory**.

Effunde indignationem tuam super gentes quae non cognoverunt te et super provincias quae nomen tuum non invocaverunt quia comederunt Iacob et devoraverunt eum et consumpserunt illum et decus eius dissipaverunt

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## Jeremias Chapter 11

**The prophet proclaims the covenant of God: and denounces evils to the obstinate transgressors of it. The conspiracy of the Jews against him, a figure of their conspiracy against Christ.**

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**11:1.** The word that came from the [Lord](#) to Jeremias, saying:  
Verbum quod factum est ad Hieremiam a Domino dicens

**11:2.** Hear ye the words of this covenant, and speak to the [men of Juda](#), and to the inhabitants of [Jerusalem](#),  
Audite verba pacti huius et loquimini ad viros Iuda et habitatores Hierusalem

**11:3.** And thou shalt say to them: Thus saith the [Lord](#) the [God](#) of [Israel](#): [Cursed](#) is the [man](#) that shall not hearken to the words of this covenant,  
Et dices ad eos haec dicit Dominus Deus Israhel maledictus vir qui non audierit verba pacti huius

**11:4.** Which I commanded your fathers in the day that I brought them out of the land of [Egypt](#), from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your [God](#):  
Quod praecepi patribus vestris in die qua eduxi eos de terra Aegypti de fornace ferrea dicens audite vocem meam et facite omnia quae praecipio vobis et eritis mihi in populum et ego ero vobis in Deum

**11:5.** That I may accomplish the [oath](#) which I [swore](#) to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered and said: [Amen](#), O [Lord](#).  
Ut suscitem iuramentum quod iuravi patribus vestris daturum me eis terram fluentem lacte et melle sicut est dies haec et respondi et dixi amen Domine

**11:6.** And the [Lord](#) said to me: Proclaim aloud all these words in the cities of [Juda](#), and in the streets of [Jerusalem](#), saying: Hear ye the words of the covenant, and do them:  
Et dixit Dominus ad me vociferare omnia verba haec in civitatibus Iuda et foris Hierusalem dicens audite verba pacti huius et facite illa

**11:7.** For protesting I conjured your fathers in the day that I brought them out of the land of [Egypt](#) even to this day: rising early I conjured them, and said: Hearken ye to my voice:  
Quia contestans contestatus sum patres vestros in die qua eduxi eos de terra Aegypti usque ad diem hanc mane surgens contestatus sum et dixi audite vocem meam

**11:8.** And they [obeyed](#) not, nor inclined their ear: but walked every one in the perverseness of his own [wicked](#) heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.  
Et non audierunt nec inclinaverunt aurem suam sed abierunt unusquisque in pravitate cordis sui mali et induxi super eos omnia verba pacti huius quod praecepi ut facerent et non fecerunt

**11:9.** And the [Lord](#) said to me: A conspiracy is found among the [men of Juda](#), and among the inhabitants of [Jerusalem](#).  
Et dixit Dominus ad me inventa est coniuratio in viris Iuda et in habitatoribus Hierusalem

**11:10.** They are returned to the former [iniquities](#) of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the [house of Israel](#), and the house of [Juda](#) have made void my covenant, which I made with their fathers.  
Reversi sunt ad iniquitates patrum suorum priores qui noluerunt audire verba mea et hii ergo abierunt post deos alienos ut servirent eis irritum fecerunt domus Israhel et domus Iuda pactum meum quod pepigi cum patribus eorum

**11:11.** Wherefore thus saith the **Lord**: Behold I will bring in **evils** upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them.

Quam ob rem haec dicit Dominus ecce ego inducam super eos mala de quibus exire non poterunt et clamabunt ad me et non exaudiam eos

**11:12.** And the cities of **Juda**, and the inhabitants of **Jerusalem** shall go, and cry to the gods to whom they offer **sacrifice**, and they shall not save them in the time of their affliction.

Et ibunt civitates Iuda et habitatores Hierusalem et clamabunt ad deos quibus libant et non salvabunt eos in tempore adflictionis eorum

**11:13.** For according to the number of thy cities were thy gods, O **Juda**: and according to the number of the streets of **Jerusalem** thou hast set up **altars** of confusion, **altars** to offer **sacrifice** to **Baalim**.

Secundum numerum enim civitatum tuarum erant dii tui Iuda et secundum numerum viarum Hierusalem posuistis aras confusionis aras ad libandum Baali

**11:14.** Therefore do not thou **pray** for this people, and do not take up praise and **prayer** for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

Tu ergo noli orare pro populo hoc et ne adsumas pro eis laudem et orationem quia non exaudiam in tempore clamoris eorum ad me in tempore adflictionis eorum

**11:15.** What is the meaning that my beloved hath wrought much **wickedness** in my house? shall the **holy** flesh take away from thee thy crimes, in which thou hast boasted?

Quid est quod dilectus meus in domo mea fecit scelera multa numquid carnes sanctae auferent a te malitias tuas in quibus gloriata es

**11:16.** The **Lord** called thy **name**, a plentiful olive tree, fair, fruitful, and beautiful: at the noise of a word, a great fire was kindled in it, and the branches thereof are burnt.

Olivam uberem pulchram fructiferam speciosam vocavit Dominus nomen tuum ad vocem loquellae grandis exarsit ignis in ea et combusta sunt frutecta eius

**11:17.** And the **Lord** of **hosts** that planted thee, hath pronounced **evil** against thee: for the **evils** of the **house of Israel**, and of the house of **Juda**, which they have done to themselves, to provoke me, **offering sacrifice** to **Baalim**.

Et Dominus exercituum qui plantavit te locutus est super te malum pro malis domus Israhel et domus Iuda quae fecerunt sibi ad iritandum me libantes Baali

**11:18.** But thou, O **Lord**, hast shown me, and I have **known**: then thou showedst me their doings.

Tu autem Domine demonstrasti mihi et cognovi tunc ostendisti mihi studia eorum

**11:19.** And I was as a meek lamb, that is carried to be a victim: and I **knew** not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his **name** be remembered no more.

Et ego quasi agnus mansuetus qui portatur ad victimam et non cognovi quia super me cogitaverunt consilia mittamus lignum in panem eius et eradamus eum de terra viventium et nomen eius non memoretur amplius

**11:20.** But thou, O **Lord** of **Sabaoth**, who judgest **justly**, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause.

Tu autem Domine Sabaoth qui iudicas iuste et probas renes et cor videam ultionem tuam ex eis tibi enim revelavi causam meam

**Sabaoth...** That is, of hosts or armies, a **name** frequently given to **God** in the **scriptures**. -- Ibid. **Thy revenge...** This was rather a prediction of what was to happen, with an approbation of the divine **justice**, than an imprecation.

**11:21.** Therefore thus saith the **Lord** to the **men** of **Anathoth**, who seek thy life, and say: Thou shalt not **prophecy** in the **name** of the **Lord**, and thou shalt not die in our hands.

Propterea haec dicit Dominus ad viros Anathoth qui quaerunt animam tuam et dicunt non prophetabis in nomine Domini et non morieris in manibus nostris

**11:22.** Therefore thus saith the **Lord** of **hosts**: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die by famine.

Propterea haec dicit Dominus exercituum ecce ego visitabo super eos iuvenes morientur in gladio filii eorum et filiae eorum morientur in fame

**11:23.** And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

Et reliquiae non erunt ex eis inducam enim malum super viros Anathoth annum visitationis eorum

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## Jeremias Chapter 12

### The prosperity of the wicked shall be but for a short time. The desolation of the Jews for their sins. Their return from their captivity.

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**12:1.** Thou indeed, O [Lord](#), art [just](#), if I plead with thee, but yet I will speak what is [just](#) to thee: Why doth the way of the [wicked](#) prosper: why is it well with all them that transgress, and do [wickedly](#)?

*lustus quidem tu es Domine si disputem tecum verumtamen iusta loquar ad te quare via impiorum prosperatur bene est omnibus qui praevaricantur et inique agunt*

**12:2.** Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

*Plantasti eos et radicem miserunt proficiunt et faciunt fructum prope es tu ori eorum et longe a renibus eorum*

**12:3.** And thou, O [Lord](#), hast [known](#) me, thou hast seen me, and proved my heart with thee: gather them together as for the day of slaughter.

*Et tu Domine nosti me vidisti me et probasti cor meum tecum congrega eos quasi gregem ad victimam et sanctifica eos in die occisionis*

**12:4.** How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they have said: He shall not see our last end.

*Usquequo lugebit terra et herba omnis regionis siccabitur propter malitiam habitantium in ea consumptum est animal et volucre quoniam dixerunt non videbit novissima nostra*

**12:5.** If thou hast been wearied with running with footmen, how canst thou contend with horses? and if thou hast been secure in a land of peace, what wilt thou do in the swelling of the [Jordan](#)?

*Si cum peditibus currens laborasti quomodo contendere poteris cum equis cum autem in terra pacis secure fueris quid facies in superbia Iordanis*

**12:6.** For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice: [believe](#) them not when they speak [good](#) things to thee.

*Nam et fratres tui et domus patris tui etiam ipsi pugnaverunt adversum te et clamaverunt post te plena voce ne credas eis cum locuti fuerint tibi bona*

**12:7.** I have forsaken my house, I have left my inheritance: I have given my dear [soul](#) into the hand of her enemies.

*Reliqui domum meam dimisi hereditatem meam dedi dilectam animam meam in manu inimicorum eius*

**12:8.** My inheritance is become to me as a lion in the wood: it hath cried out against me, therefore have I [hated](#) it.

*Facta est mihi hereditas mea quasi leo in silva dedit contra me vocem ideo odivi eam*

**12:9.** Is my inheritance to me as a speckled bird? is it as a bird dyed throughout? come ye, assemble yourselves, all ye beasts of the earth, make haste to devour.

*Numquid avis discolor hereditas mea mihi numquid avis tinctorum per totum venite congregamini omnes bestiae terrae properate ad devorandum*

**12:10.** Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate [wilderness](#).

*Pastores multi demoliti sunt vineam meam conculcaverunt partem meam dederunt portionem meam desiderabilem in desertum solitudinis*

**12:11.** They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate; because there is none that considereth in the heart.

Posuerunt eam in dissipationem luxitque super me desolatione desolata est omnis terra quia nullus est qui recogitet corde

**12:12.** The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.

Super omnes vias deserti venerunt vastatores quia gladius Domini devoravit ab extremo terrae usque ad extremum eius non est pax universae carni

**12:13.** They have sown wheat, and reaped thorns: they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord.

Seminaverunt triticum et spinas messuerunt hereditatem acceperunt et non eis proderit confundemini a fructibus vestris propter iram furoris Domini

**12:14.** Thus saith the Lord against all wicked neighbours, that touch the inheritance that I have shared out to my people Israel: Behold I will pluck them out of their land, and I will pluck the house of Juda out of the midst of them.

Haec dicit Dominus adversum omnes vicinos meos pessimos qui tangunt hereditatem quam distribui populo meo Israhel ecce ego evellam eos de terra eorum et domum Iuda evellam de medio eorum

**12:15.** And when I shall have plucked them out, I will return, and have mercy on them: and will bring them back, every man to his inheritance, and every man into his land.

Et cum evellero eos convertar et miserebor eorum et reducam eos virum ad hereditatem suam et virum in terram suam

**12:16.** And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name: The Lord liveth, as they have taught my people to swear by Baal: that they shall be built up in the midst of my people.

Et erit si eruditi didicerint vias populi mei ut iurent in nomine meo vivit Dominus sicut docuerunt populum meum iurare in Baal aedificabuntur in medio populi mei

**12:17.** But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

Quod si non audierint evellam gentem illam evulsione et perditione ait Dominus

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## Jeremias Chapter 13

**Under the figure of a linen girdle is foretold the destruction of the Jews. Their obstinacy in sin brings all miseries upon them.**

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**13:1.** Thus saith the [Lord](#) to me: Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shalt not put it into water.

Haec dicit Dominus ad me vade et posside tibi lumbare lineum et pones illud super lumbos tuos et in aquam non inferes illud

**13:2.** And I got a girdle according to the [word of the Lord](#), and put it about my loins.

Et possedi lumbare iuxta verbum Domini et posui circa lumbos meos

**13:3.** And the [word of the Lord](#) came to me the second time, saying:

Et factus est sermo Domini ad me secundo dicens

**13:4.** Take the girdle which thou hast got, which is about thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock.

Tolle lumbare quod possedisti quod est circa lumbos tuos et surgens vade ad Eufraten et absconde illud ibi in foramine petrae

**13:5.** And I went, and hid it by the Euphrates, as the [Lord](#) had commanded me.

Et abii et abscondi illud in Eufraten sicut praeceperat mihi Dominus

**13:6.** And it came to pass after many days, that the [Lord](#) said to me: Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

Et factum est post dies plurimos dixit Dominus ad me surge vade ad Eufraten et tolle inde lumbare quod praecepi tibi ut absconderes illud ibi

**13:7.** And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it and behold the girdle was rotten, so that it was fit for no use.

Et abii ad Eufraten et fodi et tuli lumbare de loco ubi absconderam illud et ecce conputruerat lumbare ita ut nullo usui aptum esset

**13:8.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**13:9.** Thus saith the [Lord](#): After this manner will I make the [pride](#) of [Juda](#), and the great [pride](#) of [Jerusalem](#) to rot.

Haec dicit Dominus sic putrescere faciam superbiam Iuda et superbiam Hierusalem multam

**13:10.** This [wicked](#) people, that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to [adore](#) them: and they shall be as this girdle which is fit for no use.

Populum istum pessimum qui nolunt audire verba mea et ambulant in pravitate cordis sui abieruntque post deos alienos ut servirent eis et adorarent eos et erunt sicut lumbare istud quod nullo usui aptum est

**13:11.** For as the girdle sticketh close to the loins of a [man](#), so have I brought close to me all the [house of Israel](#), and all the house of [Juda](#), saith the [Lord](#): that they might be my people, and for a [name](#), and for a [praise](#), and for a [glory](#): but they would not hear.

Sicut enim adheret lumbare ad lumbos viri sic adglutinavi mihi omnem domum Israhel et omnem domum Iuda dicit Dominus ut esset mihi in populum et in nomen et in laudem et in gloriam et non audierunt

**13:12.** Thou shalt speak therefore to them this word: Thus saith the [Lord](#) the [God](#) of [Israel](#): Every bottle shall be filled with wine. And they shall say to thee: Do we not [know](#) that every bottle shall be filled with

wine?

Dices ergo ad eos sermonem istum haec dicit Dominus Deus Israhel omnis laguncula implebitur vino et dicent ad te numquid ignoramus quia omnis laguncula implebitur vino

**13:13.** And thou shalt say to them: Thus saith the **Lord**: Behold I will fill all the inhabitants of this land, and the kings of the race of **David** that sit upon his throne, and the **priests**, and the **prophets**, and all the inhabitants of **Jerusalem**, with drunkenness.

Et dices ad eos haec dicit Dominus ecce ego implebo omnes habitatores terrae huius et reges qui sedent de stirpe David super thronum eius et sacerdotes et prophetas et omnes habitatores Hierusalem ebrietate

**13:14.** And I will **scatter** them every **man** from his brother, and fathers and sons in like manner, saith the **Lord**: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them.

Et dispergam eos virum a fratre suo et patres et filios pariter ait Dominus non parcam et non concedam neque miserebor ut non disperdam eos

**13:15.** Hear ye, and give ear: Be not **proud**, for the **Lord** hath spoken.

Audite et auribus percipite nolite elevari quia Dominus locutus est

**13:16.** Give ye **glory** to the **Lord your God**, before it be dark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

Date Domino Deo vestro gloriam antequam contenebrescat et antequam offendant pedes vestri ad montes caligosos expectabitis lucem et ponet eam in umbram mortis et in caliginem

**13:17.** But if you will not hear this, my **soul** shall weep in secret for your **pride**: weeping it shall weep, and my eyes shall run down with tears, because the flock of the **Lord** is carried away captive.

Quod si hoc non audieritis in abscondito plorabit anima mea a facie superbiae plorans plorabit et deducet oculus meus lacrimam quia captus est grex Domini

**13:18.** Say to the king, and to the queen: Humble yourselves, sit down: for the crown of your **glory** is come down from your head.

Dic regi et dominatrici humiliamini sedete quoniam descendit de capite vestro corona gloriae vestrae

**13:19.** The cities of the south are shut up, and there is none to open them: all **Juda** is carried away captive with an entire captivity.

Civitates austri clausae sunt et non est qui aperiat translata est omnis Iudaea transmigratio perfecta

**13:20.** Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

Levate oculos vestros et videte qui venitis ab aquilone ubi est grex qui datus est tibi pecus inclitum tuum

**13:21.** What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed them against thy own head: shall not sorrows lay hold on thee, as a **woman** in labour?

Quid dices cum visitaverit te tu enim docuisti eos adversum te et erudisti in caput tuum numquid non dolores adprehendent te quasi mulierem parturientem

**13:22.** And if thou shalt say in thy heart: Why are these things come upon me? For the greatness of thy **iniquity**, thy nakedness is discovered, the soles of thy feet are defiled.

Quod si dixeris in corde tuo quare venerunt mihi haec propter multitudinem iniquitatis tuae revelata sunt verecundiora tua pollutae sunt plantae tuae

**13:23.** If the **Ethiopian** can change his skin, or the leopard his spots: you also may do well, when you have learned **evil**.

Si mutare potest Aethiops pellem suam aut pardus varietates suas et vos poteritis bene facere cum didiceritis malum

**13:24.** And I will **scatter** them as stubble, which is carried away by the wind in the **desert**.

Et disseminabo eos quasi stipulam quae vento raptatur in deserto

**13:25.** This is thy lot, and the portion of thy measure from me, saith the **Lord**, because thou hast forgotten me, and hast trusted in falsehood.

Haec sors tua parsque mensurae tuae a me dicit Dominus quia oblita es mei et confisa es in mendacio

**13:26.** Wherefore I have also bared thy thighs against thy face, and thy shame hath appeared.

Unde et ego nudavi femora tua contra faciem tuam et apparuit ignominia tua

**13:27.** I have seen thy adulteries, and thy neighing, the wickedness of thy fornication: and thy abominations, upon the hills in the field. Woe to thee, [Jerusalem](#), wilt thou not be made clean after me: how long yet?

Adulteria tua et hinnitus tuus scelus fornicationis tuae super colles in agro vidi abominationes tuas vae tibi Hierusalem non mundaberis post me usquequo adhuc

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## Jeremias Chapter 14

### A grievous famine: and the prophet's prayer on that occasion. Evils denounced to false prophets. The prophet mourns for his people.

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**14:1.** The [word of the Lord](#) that came to Jeremias concerning the words of the drought.

Quod factum est verbum Domini ad Hieremiam de sermonibus siccitatis

**14:2.** [Judea](#) hath mourned, and the gates thereof are fallen, and are become obscure on the ground, and the cry of [Jerusalem](#) is gone up.

Luxit Iudaea et portae eius corruerunt et obscuratae sunt in terra et clamor Hierusalem ascendit

**14:3.** The great ones sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

Maiores miserunt minores suos ad aquam venerunt ad hauriendum non invenerunt aquam reportaverunt vasa sua vacua confusi sunt et adflicti et operuerunt capita sua

**14:4.** For the destruction of the land, because there came no rain upon the earth, the husbandman were confounded, they covered their heads.

Propter terrae vastitatem quia non venit pluvia in terra confusi sunt agricolae operuerunt capita sua

**14:5.** Yea, the hind also brought forth in the field, and left it, because there was no grass.

Nam et cerva in agro peperit et reliquit quia non erat herba

**14:6.** And the wild asses stood upon the rocks, they snuffed up the wind like dragons, their eyes failed, because there was no grass.

Et onagri steterunt in rupibus traxerunt ventum quasi dracones defecerunt oculi eorum quia non erat herba

**14:7.** If our [iniquities](#) have testified against us, O [Lord](#), do thou it for thy [name's](#) sake, for our rebellions are many, we have [sinned](#) against thee.

Si iniquitates nostrae responderunt nobis Domine fac propter nomen tuum quoniam multae sunt aversiones nostrae tibi peccavimus

**14:8.** O expectation of [Israel](#), the Saviour thereof in time of trouble: why wilt thou be as a stranger in the land, and as a wayfaring [man](#) turning in to lodge?

Expectatio Israhel salvator eius in tempore tribulationis quare quasi colonus futurus es in terra et quasi viator declinans ad manendum

**14:9.** Why wilt thou be as a wandering [man](#), as a mighty [man](#) that cannot save? but thou, O [Lord](#), art among us, and thy [name](#) is called upon by us, forsake us not.

Quare futurus es velut vir vagus ut fortis qui non potest salvare tu autem in nobis es Domine et nomen tuum super nos invocatum est ne derelinquas nos

**14:10.** Thus saith the [Lord](#) to this people, that have [loved](#) to move their feet, and have not rested, and have not pleased the [Lord](#): He will now remember their [iniquities](#), and visit their [sins](#).

Haec dicit Dominus populo huic qui dilexit movere pedes suos et non quievit et Domino non placuit nunc recordabitur iniquitatum eorum et visitabit peccata eorum

**14:11.** And the [Lord](#) said to me: [Pray](#) not for this people for their [good](#).

Et dixit Dominus ad me noli orare pro populo isto in bonum

**14:12.** When they fast I will not hear their [prayers](#): and if they offer [holocausts](#) and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence.

Cum ieunaverint non exaudiam preces eorum et si obtulerint holocaustomata et victimas non suscipiam ea quoniam gladio et fame et peste ego consumam eos

**14:13.** And I said: Ah, ah, ah, O **Lord God**, the **prophets** say to them: You shall not see the sword, and there shall be no famine among you, but he will give you **true** peace in this place.

Et dixi a a a Domine Deus prophetae dicunt eis non videbitis gladium et famis non erit in vobis sed pacem veram dabit vobis in loco isto

**14:14.** And the **Lord** said to me: The **prophets prophesy** falsely in my **name**: I sent them not, neither have I commanded them, nor have I spoken to them: they **prophesy** unto you a lying vision, and divination and deceit, and the seduction of their own heart.

Et dixit Dominus ad me falso prophetae vaticinantur in nomine meo non misi eos et non praecepi eis neque locutus sum ad eos visionem mendacem et divinationem et fraudulentiam et seductionem cordis sui prophetant vobis

**14:15.** Therefore thus saith the **Lord** concerning the **prophets** that **prophesy** in my **name**, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those **prophets** be consumed.

Ideo haec dicit Dominus de prophetis qui prophetant in nomine meo quos ego non misi dicentes gladius et famis non erit in terra hac in gladio et fame consumentur prophetae illi

**14:16.** And the people to whom they **prophesy**, shall be cast out in the streets of **Jerusalem** because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons and their daughters, and I will pour out their own **wickedness** upon them.

Et populi quibus prophetant erunt proiecti in viis Hierusalem prae fame et gladio et non erit qui sepeliat eos ipsi et uxores eorum filii et filiae eorum et effundam super eos malum suum

**14:17.** And thou shalt speak this word to them: Let my eyes shed down tears night and day, and let them not cease, because the **virgin** daughter of my people is afflicted with a great affliction, with an exceeding grievous **evil**.

Et dices ad eos verbum istud deducant oculi mei lacrimam per noctem et diem et non taceant quoniam contritione magna contrita est virgo filia populi mei plaga pessima vehementer

**14:18.** If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The **prophet** also and the **priest** are gone into a land which they **knew** not.

Si egressus fuero ad agros ecce occisi gladio et si introiero in civitatem ecce adtenuati fame propheta quoque et sacerdos abierunt in terram quam ignorabant

**14:19.** Hast thou utterly cast away **Juda**, or hath thy **soul** abhorred Sion? why then hast thou struck us, so that there is no healing for us? we have looked for peace, and there is no **good**: and for the time of healing, and behold trouble.

Numquid proiciens abiecisti Iudam aut Sion abominata est anima tua quare ergo percussisti nos ita ut nulla sit sanitas expectavimus pacem et non est bonum et tempus curationis et ecce turbatio

**14:20.** We acknowledge, O **Lord**, our **wickedness**, the **iniquities** of our fathers, because we have **sinned** against thee.

Cognovimus Domine impietates nostras iniquitatem patrum nostrorum quia peccavimus tibi

**14:21.** Give us not to be a reproach, for thy **name's** sake, and do not disgrace in us the throne of thy **glory**: remember, break not thy covenant with us.

Ne nos des in obprobrium propter nomen tuum neque facias nobis contumeliam solii gloriae tuae recordare ne irritum facias foedus tuum nobiscum

**14:22.** Are there any among the graven things of the **Gentiles** that can send rain? or can the **heavens** give showers? art not thou the **Lord our God**, whom we have looked for? for thou hast made all these things.

Numquid sunt in sculptilibus gentium qui pluant aut caeli possunt dare imbres nonne tu es Domine Deus noster quem expectavimus tu enim fecisti omnia haec

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## Jeremias Chapter 15

### God is determined to punish the Jews for their sins. The prophet's complaint, and God's promise to him.

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**15:1.** And the [Lord](#) said to me: If [Moses](#) and Samuel shall stand before me, my [soul](#) is not towards this people: cast them out from my sight, and let them go forth.

Et dixit Dominus ad me si steterit Moses et Samuhel coram me non est anima mea ad populum istum eice illos a facie mea et egrediantur

**15:2.** And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the [Lord](#): Such as are for death, to death: and such as are for the sword, to the sword: and such as are for famine, to famine: and such as are for captivity, to captivity.

Quod si dixerint ad te quo egrediemur dices ad eos haec dicit Dominus qui ad mortem ad mortem et qui ad gladium ad gladium et qui ad famem ad famem et qui ad captivitatem ad captivitatem

**15:3.** And I will visit them with four kinds, saith the [Lord](#): The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth, to devour and to destroy.

Et visitabo super eos quattuor species dicit Dominus gladium ad occisionem et canes ad lacerandum et volatilia caeli et bestias terrae ad devorandum et dissipandum

**15:4.** And I will give them up to the rage of all the kingdoms of the earth: because of [Manasses](#) the son of [Ezechias](#) the king of [Juda](#), for all that he did in [Jerusalem](#).

Et dabo eos in fervorem universis regnis terrae propter Manassem filium Ezechiae regis Iuda super omnibus quae fecit in Hierusalem

**15:5.** For who shall have pity on thee, O [Jerusalem](#)? or who shall bemoan thee? or who shall go to [pray](#) for thy peace?

Quis enim miserebitur tui Hierusalem aut quis contristabitur pro te aut quis ibit ad rogandum pro pace tua

**15:6.** Thou hast forsaken me, saith the [Lord](#), thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of entreating thee.

Tu reliquisti me dicit Dominus retrorsum abisti et extendam manum meam super te et interficiam te laboravi rogans

**15:7.** And I will [scatter](#) them with a fan in the gates of the land: I have killed and destroyed my people, and yet they are not returned from their ways.

Et dispergam eos ventilabro in portis terrae interfeci et peridi populum meum et tamen a viis suis non sunt reversi

**15:8.** Their [widows](#) are multiplied unto me above the sand of the sea: I have brought upon them against the mother of the young man a spoiler at noonday: I have cast a terror on a sudden upon the cities.

Multiplicatae sunt mihi viduae eius super harenam maris induxi eis super matrem adulescentis vastatorem meridie misi super civitates repente terrorem

**15:9.** She that hath borne seven is become weak, her [soul](#) hath fainted away: her sun is gone down, while it was yet day: she is confounded, and ashamed: and the residue of them I will give up to the sword in the sight of their enemies, saith the [Lord](#).

Infirmata est quae peperit septem defecit anima eius occidit ei sol cum adhuc esset dies confusa est et erubuit et residuos eius in gladium dabo in conspectu inimicorum eorum ait Dominus

**15:10.** Woe is me, my mother: why hast thou borne me a [man](#) of strife, a [man](#) of contention to all the earth? I have not lent on [usury](#), neither hath any [man](#) lent to me on [usury](#): yet all [curse](#) me.

Vae mihi mater mea quare genuisti me virum rixae virum discordiae in universa terra non feneravi nec feneravit mihi quisquam omnes maledicunt mihi

**15:11.** The **Lord** saith to me: Assuredly it shall be well with thy remnant, assuredly I shall help thee in the time of affliction, and in the time of tribulation against the enemy.

Dicit Dominus si non reliquiae tuae in bonum si non occurri tibi in tempore adfflictionis et in tempore tribulationis adversum inimicum

**15:12.** Shall iron be allied with the iron from the north, and the brass?

Numquid foederabitur ferrum ferro ab aquilone et aes

**Shall iron be allied, etc...** Shall the iron, that is, the strength of **Juda**, stand against the stronger iron of the north, that is, of **Babylon**: or enter into an alliance upon equal footing with it? No certainly: but it must be broken by it.

**15:13.** Thy riches and thy treasures I will give unto spoil for nothing, because of all thy **sins**, even in all thy borders.

Divitias tuas et thesauros tuos in direptionem dabo gratis in omnibus peccatis tuis et in omnibus terminis tuis

**15:14.** And I will bring thy enemies out of a land, which thou **knowest** not: for a fire is kindled in my rage, it shall burn upon you.

Et adducam inimicos tuos de terra qua nescis quia ignis succensus est in furore meo super vos ardebit

**15:15.** O **Lord**, thou **knowest**, remember me, and visit me, and defend me from them that persecute me, do not defend me in thy patience: **know** that for thy sake I have suffered reproach.

Tu scis Domine recordare mei et visita me et tuere me ab his qui persequuntur me noli in patientia tua suscipere me scito quoniam sustinui pro te obprobrium

**Do not defend me in thy patience...** That is, let not thy patience and longsuffering, which thou usest towards sinners, keep thee from making haste to my assistance.

**15:16.** Thy words were found, and I did eat them, and thy word was to me a **joy and gladness of my heart**: for thy **name** is called upon me, O **Lord God of hosts**.

Inventi sunt sermones tui et comedi eos et factum est mihi verbum tuum in gaudium et in laetitiam cordis mei quoniam invocatum est nomen tuum super me Domine Deus exercituum

**15:17.** I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats.

Non sedi in concilio ludentium et gloriatus sum a facie manus tuae solus sedebam quoniam comminatione replesti me

**15:18.** Why is my sorrow become perpetual, and my wound desperate so as to refuse to be healed? it is become to me as the falsehood of deceitful waters that cannot be trusted.

Quare factus est dolor meus perpetuus et plaga mea desperabilis rennuit curari facta est mihi quasi mendacium aquarum infidelium

**15:19.** Therefore thus saith the **Lord**: If thou wilt be converted, I will convert thee, and thou shalt stand before my face; and thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them.

Propter hoc haec dicit Dominus si converteris convertam te et ante faciem meam stabis et si separaveris pretiosum a vili quasi os meum eris convertentur ipsi ad te et tu non converteris ad eos

**15:20.** And I will make thee to this people as a strong wall of brass: and they shall fight against thee, and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the **Lord**.

Et dabo te populo huic in murum aereum fortem et bellabunt adversum te et non praevalerunt quia ego tecum sum ut salvem te et eruam dicit Dominus

**15:21.** And I will deliver thee out of the hand of the **wicked**, and I will **redeem** thee out of the hand of the mighty.

Et liberabo te de manu pessimorum et redimam te de manu fortium

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## Jeremias Chapter 16

**The prophet is forbid to marry. The Jews shall be utterly ruined for their idolatry: but shall at length be released from their captivity, and the Gentiles shall be converted.**

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**16:1.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**16:2.** Thou shalt not take thee a wife, neither shalt thou have sons and daughters in this place.

Non accipies uxorem et non erunt tibi filii et filiae in loco isto

**16:3.** For thus saith the [Lord](#) concerning the sons and daughters, that are born in this place, and concerning their mothers that bore them: and concerning their fathers, of whom they were born in this land:

Quia haec dicit Dominus super filios et filias qui generantur in loco isto et super matres eorum quae genuerunt eos et super patres eorum de quorum stirpe sunt nati in terra hac

**16:4.** They shall die by the death of grievous illnesses: they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth.

Mortibus aegrotationum morientur non plangentur et non sepelientur in sterquilinum super faciem terrae erunt et gladio et fame consumentur et erit cadaver eorum in escam volatilibus caeli et bestiis terrae

**16:5.** For thus saith the [Lord](#): Enter not into the house of feasting, neither go thou to mourn, nor to comfort them: because I have taken away my peace from this people, saith the [Lord](#), my mercy and commiserations.

Haec enim dicit Dominus ne ingrediaris domum convivii neque vadas ad plangendum neque consolers eos quia abstuli pacem meam a populo isto dicit Dominus misericordiam et miserationes

**16:6.** Both the great and the little shall die in this land: they shall not be buried nor lamented, and [men](#) shall not cut themselves, nor make themselves bald for them.

Et morientur grandes et parvi in terra ista non sepelientur neque plangentur et non se incident neque calvitium fiet pro eis

**16:7.** And they shall not break bread among them to him that mourneth, to comfort him for the dead: neither shall they give them for their father and mother.

Et non frangent inter eos lugenti panem ad consolandum super mortuo et non dabunt eis potum calicis ad consolandum super patre suo et matre

**16:8.** And do not thou go into the house of feasting, to sit with them, and to eat and drink:

Et domum convivii non ingredieris ut sedeas cum eis et comedas et bibas

**16:9.** For thus saith the [Lord of hosts](#), the [God of Israel](#): Behold I will take away out of this place in your sight, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

Quia haec dicit Dominus exercituum Deus Israhel ecce ego auferam de loco isto in oculis vestris et in diebus vestris vocem gaudii et vocem laetitiae vocem sponsi et vocem sponsae

**16:10.** And when thou shalt tell this people all these words, and they shall say to thee: Wherefore hath the [Lord](#) pronounced against us all this great [evil](#)? what is our [iniquity](#)? and what is our [sin](#), that we have [sinned](#) against the [Lord our God](#)?

Et cum adnuntiaveris populo huic omnia verba haec et dixerint tibi quare locutus est Dominus super nos omne malum grande istud quae iniquitas nostra et quod peccatum nostrum quod peccavimus Domino Deo

nostro

**16:11.** Thou shalt say to them: Because your fathers forsook me, saith the **Lord**: and went after strange gods, and served them, and **adored** them: and they forsook me, and kept not my law.

Dices ad eos quia dereliquerunt patres vestri me ait Dominus et abierunt post deos alienos et servierunt eis et adoraverunt eos et me dereliquerunt et legem meam non custodierunt

**16:12.** And you also have done worse than your fathers: for behold every one of you walketh after the perverseness of his **evil** heart, so as not to hearken to me.

Sed et vos peius operati estis quam patres vestri ecce enim ambulat unusquisque post pravitatem cordis sui mali ut me non audiat

**16:13.** So I will cast you forth out of this land, into a land which you **know** not, nor your fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

Et eiciam vos de terra hac in terram quam ignoratis vos et patres vestri et servietis ibi diis alienis die ac nocte qui non dabunt vobis requiem

**16:14.** Therefore behold the days come, saith the **Lord**, when it shall be said no more: The **Lord** liveth, that brought forth the **children of Israel** out of the land of **Egypt**.

Propterea ecce dies veniunt dicit Dominus et non dicetur ultra vivit Dominus qui eduxit filios Israhel de terra Aegypti

**16:15.** But, The **Lord** liveth, that brought the **children of Israel** out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

Sed vivit Dominus qui eduxit filios Israhel de terra aquilonis et de universis terris ad quas eieci eos et reducam eos in terram suam quam dedi patribus eorum

**16:16.** Behold I will send many fishers, saith the **Lord**, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill and out of the holes of the rocks.

Ecce ego mittam piscatores multos dicit Dominus et piscabuntur eos et post haec mittam eis multos venatores et venabuntur eos de omni monte et de omni colle et de cavernis petrarum

**16:17.** For my eyes are upon all their ways: they are not hid from my face, and their **iniquity** hath not been hid from my eyes.

Quia oculi mei super omnes vias eorum non sunt absconditae a facie mea et non fuit occulta iniquitas eorum ab oculis meis

**16:18.** And I will repay first their double **iniquities**, and their **sins**: because they have defiled my land with the carcasses of their **idols**, and they have filled my inheritance with their abominations.

Et reddam primum duplices iniquitates et peccata eorum quia contaminaverunt terram meam in morticinis idolorum suorum et abominationibus suis impleverunt hereditatem meam

**16:19.** O **Lord**, my might, and my strength, and my refuge in the day of tribulation: to thee the **Gentiles** shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

Domine fortitudo mea et robur meum et refugium meum in die tribulationis ad te gentes venient ab extremis terrae et dicent vere mendacium possederunt patres nostri vanitatem quae eis non profuit

**16:20.** Shall a **man** make gods unto himself and they are no gods?

Numquid faciet sibi homo deos et ipsi non sunt dii

**16:21.** Therefore behold I will this once cause them to **know**, I will show them my hand and my power: and they shall **know** that my **name** is the **Lord**.

Idcirco ecce ego ostendam eis per vicem hanc ostendam eis manum meam et virtutem meam et scient quia nomen mihi Dominus

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## Jeremias Chapter 17

**For their obstinacy in sin the Jews shall be led captive. He is cursed that trusteth in flesh. God alone searcheth the heart, giving to every one as he deserves. The prophet prayeth to be delivered from his enemies, and preacheth up the observance of the sabbath.**

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**17:1.** The [sin](#) of [Juda](#) is written with a pen of iron, with the point of a diamond, it is graven upon the table of their heart, upon the [horns of their altars](#).

Peccatum Iuda scriptum est stilo ferreo in ungue adamantino exaratum super latitudinem cordis eorum et in cornibus ararum eorum

**17:2.** When their children shall remember their [altars](#), and their groves, and their green trees upon the high mountains,

Cum recordati fuerint filii eorum ararum suarum et lucorum lignorumque frondentium in montibus excelsis

**17:3.** Sacrificing in the field: I will give thy strength, and all thy treasures to the spoil, and thy high places for [sin](#) in all thy borders.

Sacrificantes in agro fortitudinem tuam et omnes thesauros tuos in direptionem dabo excelsa tua propter peccata in universis finibus tuis

**17:4.** And thou shalt be left stripped of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou [knowest](#) not: because thou hast kindled a fire in my [wrath](#), it shall burn for ever.

Et relinqueris sola ab hereditate tua quam dedi tibi et servire te faciam inimicis tuis in terra quam ignoras quoniam ignem succendisti in furore meo usque in aeternum ardebit

**17:5.** Thus saith the [Lord](#): [Cursed](#) be the [man](#) that trusteth in [man](#), and maketh flesh his arm, and whose heart departeth from the [Lord](#).

Haec dicit Dominus maledictus homo qui confidit in homine et ponit carnem brachium suum et a Domino recedit cor eius

**17:6.** For he shall be like tamaric in the [desert](#), and he shall not see when [good](#) shall come: but he shall dwell in dryness in the [desert](#) in a [salt](#) land, and not inhabited.

Erit enim quasi myrice in deserto et non videbit cum venerit bonum sed habitabit in siccitate in deserto in terra salsuginis et inhabitabili

**Tamaric...** A barren shrub that grows in the driest parts of the [wilderness](#).

**17:7.** [Blessed](#) be the [man](#) that trusteth in the [Lord](#), and the [Lord](#) shall be his confidence.

Benedictus vir qui confidit in Domino et erit Dominus fiducia eius

**17:8.** And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.

Et erit quasi lignum quod transplantatur super aquas quod ad humorem mittit radices suas et non timebit cum venerit aestus et erit folium eius viride et in tempore siccitatis non erit sollicitum nec aliquando desinet facere fructum

**17:9.** The heart is perverse above all things, and unsearchable, who can [know](#) it?

Pravum est cor omnium et inscrutabile quis cognoscet illud

**17:10.** I am the [Lord](#) who search the heart, and [prove](#) the reins: who give to every one according to his

way, and according to the fruit of his devices.

Ego Dominus scrutans cor et probans renes qui do unicuique iuxta viam et iuxta fructum adinventionum suarum

**17:11.** As the partridge hath hatched eggs which she did not lay: so is he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

Perdix fovit quae non peperit fecit divitias et non in iudicio in dimidio dierum suorum derelinquet eas et in novissimo suo erit insipiens

**17:12.** A high and [glorious](#) throne from the beginning is the place of our [sanctification](#).

Solum gloriae altitudinis a principio locus sanctificationis nostrae

**17:13.** O [Lord](#), the [hope](#) of [Israel](#): all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the [Lord](#), the vein of living waters.

Expectatio Israhel Domine omnes qui te derelinquunt confundentur recedentes in terra scribentur quoniam dereliquerunt venam aquarum viventium Dominum

**17:14.** Heal me, O [Lord](#), and I shall be healed: save me, and I shall be saved: for thou art my praise.

Sana me Domine et sanabor salvum me fac et salvus ero quoniam laus mea tu es

**17:15.** Behold they say to me: Where is the [word of the Lord](#)? let it come.

Ecce ipsi dicunt ad me ubi est verbum Domini veniat

**17:16.** And I am not troubled, following thee for my pastor, and I have not desired the day of [man](#), thou [knowest](#). That which went out of my lips, hath been right in thy sight.

Et ego non sum turbatus te pastorem sequens et diem hominis non desideravi tu scis quod egressum est de labiis meis rectum in conspectu tuo fuit

**17:17.** Be not thou a terror unto me, thou art my [hope](#) in the day of affliction.

Non sis mihi tu formidini spes mea tu in die afflictionis

**17:18.** Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them.

Confundantur qui persequuntur me et non confundar ego paveant illi et non paveam ego induc super eos diem afflictionis et duplici contritione contere eos

**Let them be confounded, etc...** Such expressions as these in the writings of the [prophets](#), are not to be understood as imprecations proceeding from [malice](#) or desire of revenge: but as [prophetic](#) predictions of [evils](#) that were about to fall upon impenitent sinners, and approbations of the ways of divine [justice](#).

**17:19.** Thus saith the [Lord](#) to me: Go, and stand in the gate of the children of the people, by which the kings of [Juda](#) come in, and go out, and in all the gates of [Jerusalem](#):

Haec dicit Dominus ad me vade et sta in porta filiorum populi per quam ingrediuntur reges Iuda et egrediuntur et in cunctis portis Hierusalem

**17:20.** And thou shalt say to them: Hear the [word of the Lord](#), ye kings of [Juda](#), and al [Juda](#), and all the inhabitants of [Jerusalem](#), that enter in by these gates.

Et dices ad eos audite verbum Domini reges Iuda et omnis Iudaea cunctique habitatores Hierusalem qui ingredimini per portas istas

**17:21.** Thus saith the [Lord](#): Take heed to your [souls](#), and carry no burdens on the [sabbath day](#): and bring them not in by the gates of [Jerusalem](#).

Haec dicit Dominus custodite animas vestras et nolite portare pondera in die sabbati nec inferatis per portas Hierusalem

**17:22.** And do not bring burdens out of your houses on the [sabbath day](#), neither do ye any work: sanctify the [sabbath day](#), as I commanded your fathers.

Et nolite eicere onera de domibus vestris in die sabbati et omne opus non facietis sanctificate diem sabbati sicut praecepi patribus vestris

**17:23.** But they did not hear, nor incline their ear: but hardened their neck, that they might not hear me, and might not receive instruction.

Et non audierunt nec inclinaverunt aurem suam sed induraverunt cervicem suam ne audirent me et ne acciperent disciplinam

**17:24.** And it shall come to pass: if you will hearken to me, saith the [Lord](#), to bring in no burdens by the gates of this city on the [sabbath day](#): and if you will sanctify the [sabbath day](#), to do no work therein:  
Et erit si audieritis me dicit Dominus ut non inferatis onera per portas civitatis huius in die sabbati et si sanctificaveritis diem sabbati ne faciatis in ea omne opus

**17:25.** Then shall there enter in by the gates of this city kings and princes, sitting upon the throne of [David](#), and riding in chariots and on horses, they and their princes, the [men of Juda](#), and the inhabitants of [Jerusalem](#): and this city shall be inhabited for ever.

Ingredientur per portas civitatis huius reges et principes sedentes super solium David et ascendentes in curribus et equis ipsi et principes eorum vir Iuda et habitatores Hierusalem et habitabitur civitas haec in sempiternum

**17:26.** And they shall come from the cities of [Juda](#), and from the places round about [Jerusalem](#), and from the land of [Benjamin](#), and from the plains, and from the mountains, and from the south, bringing [holocausts](#), and victims, and [sacrifices](#), and frankincense, and they shall bring in an [offering](#) into the [house of the Lord](#).

Et venient de civitate Iuda et de circuitu Hierusalem et de terra Benjamin et de campestribus et de montuosis et ab austro portantes holocaustum et victimam et sacrificium et tus et inferent oblationem in domum Domini

**17:27.** But if you will not hearken to me, to sanctify the [sabbath day](#), and not to carry burdens, and not to bring them in by the gates of [Jerusalem](#) on the [sabbath day](#): I will kindle a fire in the gates thereof, and it shall devour the houses of [Jerusalem](#), and it shall not be quenched.

Si autem non audieritis me ut sanctificetis diem sabbati et ne portetis onus et ne inferatis per portas Hierusalem in die sabbati succendam ignem in portis eius et devorabit domos Hierusalem et non extinguetur

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## Jeremias Chapter 18

**As the clay in the hand of the potter, so is Israel in God's hand. He pardoneth penitents, and punisheth the obstinate. They conspire against Jeremias, for which he denounceth to them the miseries that hang over them.**

---

**18:1.** The word that came to Jeremias from the [Lord](#), saying:

Verbum quod factum est ad Hieremiam a Domino dicens

**18:2.** Arise, and go down into the potter's house, and there thou shalt hear my words.

Surge et descende in domum figuli et ibi audies verba mea

**18:3.** And I went down into the potter's house, and behold he was doing a work on the wheel.

Et descendi in domum figuli et ecce ipse faciebat opus super rotam

**18:4.** And the vessel was broken which he was making of clay with his hands: and turning he made another vessel, as it seemed [good](#) in his eyes to make it.

Et dissipatum est vas quod ipse faciebat e luto manibus suis conversusque fecit illud vas alterum sicut placuerat in oculis eius ut faceret

**18:5.** Then the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**18:6.** Cannot I do with you, as this potter, O [house of Israel](#), saith the [Lord](#)? behold as clay is in the hand of the potter, so are you in my hand, O [house of Israel](#).

Numquid sicut figulus iste non potero facere vobis domus Israhel ait Dominus ecce sicut lutum in manu figuli sic vos in manu mea domus Israhel

**18:7.** I will suddenly speak against a nation, and against a kingdom, to root out, and to pull down, and to destroy it.

Repente loquar adversum gentem et adversum regnum ut eradicem et destruem et disperdam illud

**18:8.** If that nation against which I have spoken, shall repent of their [evil](#), I also will repent of the [evil](#) that I have thought to do to them.

Si paenitentiam egerit gens illa a malo suo quod locutus sum adversum eam agam et ego paenitentiam super malo quod cogitavi ut facerem ei

**18:9.** And I will suddenly speak of a nation and of a kingdom, to build up and plant it.

Et subito loquar de gente et regno ut aedificem et ut plantem illud

**18:10.** If it shall do [evil](#) in my sight, that it [obey](#) not my voice: I will repent of the [good](#) that I have spoken to do unto it.

Si fecerit malum in oculis meis ut non audiat vocem meam paenitentiam agam super bono quod locutus sum ut facerem ei

**18:11.** Now therefore tell the [men of Juda](#), and the inhabitants of [Jerusalem](#), saying: Thus saith the [Lord](#): Behold I frame [evil](#) against you, and devise a device against you: let every [man](#) of you return from his [evil](#) way, and make ye your ways and your doings [good](#).

Nunc ergo dic viro Iudae et habitatoribus Hierusalem dicens haec dicit Dominus ecce ego fingo contra vos malum et cogito contra vos cogitationem revertatur unusquisque a via sua mala et dirigite vias vestras et studia vestra

**18:12.** And they said; We have no hopes: for we will go after our own thoughts, and we will do every one

according to the perverseness of his **evil** heart.

Qui dixerunt desperavimus post cogitationes enim nostras ibimus et unusquisque pravitatem cordis sui mali faciemus

**18:13.** Therefore thus saith the **Lord**: Ask among the nations: Who hath heard such horrible things, as the **virgin** of **Israel** hath done to excess?

Ideo haec dicit Dominus interrogate gentes quis audivit talia horribilia quae fecit nimis virgo Israhel

**18:14.** Shall the snow of Libanus fail from the rock of the field? or can the cold waters that gush out and run down, be taken away?

Numquid deficiet de petra agri nix Libani aut evelli possunt aquae erumpentes frigidae et defluentes

**18:15.** Because my people have forgotten me, sacrificing in vain, and stumbling in their ways, in ancient paths, to walk by them in a way not trodden:

Quia oblitus est mei populus meus frustra libantes et inpingentes in viis suis in semitis saeculi ut ambularent per eas in itinere non trito

**18:16.** That their land might be given up to desolation, and to a perpetual hissing: every one that shall pass by it, shall be astonished, and wag his head.

Ut fieret terra eorum in desolationem et in sibilum sempiternum omnis qui praeterit per eam obstupescet et movebit caput suum

**18:17.** As a burning wind will I **scatter** them before the enemy: I will show them the back, and not the face, in the day of their destruction.

Sicut ventus urens dispergam eos coram inimico dorsum et non faciem ostendam eis in die perditionis eorum

**18:18.** And they said: Come, and let us invent devices against Jeremias: for the law shall not perish from the **priest**, nor counsel from the wise, nor the word from the **prophet**: come, and let us strike him with the tongue, and let us give no heed to all his words.

Et dixerunt venite et cogitemus contra Hieremiam cogitationes non enim peribit lex a sacerdote neque consilium a sapiente nec sermo a propheta venite et percutiamus eum lingua et non attendamus ad universos sermones eius

**18:19.** Give heed to me, O **Lord**, and hear the voice of my adversaries.

Attende Domine ad me et audi vocem adversariorum meorum

**18:20.** Shall **evil** be rendered for **good**, because they have digged a pit for my **soul**? Remember that I have stood in thy sight, to speak **good** for them, and to turn away thy indignation from them.

Numquid redditur pro bono malum quia foderunt foveam animae meae recordare quod steterim in conspectu tuo ut loquerer pro eis bonum et averterem indignationem tuam ab eis

**Remember, etc...** This is spoken in the person of **Christ**, **persecuted** by the **Jews**, and **prophetically** denouncing the **evils** that should fall upon them in punishment of their crimes.

**18:21.** Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children and **widows**: and let their husbands be slain by death: let their young men be stabbed with the sword in battle.

Propterea da filios eorum in famem et deduc eos in manus gladii fiant uxores eorum absque liberis et viduae et viri earum interficiantur morte iuvenes eorum confodiantur gladio in proelio

**18:22.** Let a cry be heard out of their houses: for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

Audiat clamor de domibus eorum adduces enim super eos latronem repente quia foderunt foveam ut caperent me et laqueos absconderunt pedibus meis

**18:23.** But thou, O **Lord**, **knowest** all their counsel against me unto death: not their **iniquity**, and let not their **sin** be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy **wrath** do thou destroy them.

Tu autem Domine scis omne consilium eorum adversum me in mortem ne propitieris iniquitati eorum et peccatum eorum a facie tua non deleatur fiant corruentes in conspectu tuo in tempore furoris tui abutere eis

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## Jeremias Chapter 19

### **Under the type of breaking a potter's vessel, the prophet foreshoweth the desolation of the Jews for their sins.**

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**19:1.** Thus saith the [Lord](#): Go, and take a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the [priests](#):

Haec dicit Dominus vade et accipe lagunculam figuli testeam a senioribus populi et a senioribus sacerdotum

**19:2.** And go forth into the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt proclaim the words that I shall tell thee.

Et egredere ad vallem filii Ennom quae est iuxta introitum portae Fictilis et praedicabis ibi verba quae ego loquar ad te

**19:3.** And thou shalt say: Hear the [word of the Lord](#), O ye kings of [Juda](#), and ye inhabitants of [Jerusalem](#): Thus saith the [Lord](#) of [hosts](#), the [God](#) of [Israel](#): Behold I will bring an affliction upon this place: so that whosoever shall hear it, his ears shall tingle:

Et dices audite verbum Domini reges Iuda et habitatores Hierusalem haec dicit Dominus exercituum Deus Israhel ecce ego inducam adflictionem super locum istum ita ut omnis qui audierit illam tinniant aures eius

**19:4.** Because they have forsaken me, and have profaned this place: and have [sacrificed](#) therein to strange gods, whom neither they nor their fathers [knew](#), nor the kings of [Juda](#): and they have filled this place with the blood of innocents.

Eo quod dereliquerint me et alienum fecerint locum istum et libaverint in eo diis alienis quos nescierunt ipsi et patres eorum et reges Iuda et repleverunt locum istum sanguine innocentium

**19:5.** And they have built the high places of [Baalim](#), to burn their children with fire for a [holocaust](#) to [Baalim](#): which I did not command, nor speak of, neither did it once come into my mind.

Et aedificaverunt excelsa Baali ad conburendos filios suos igni in holocaustum Baali quae non praecepi nec locutus sum nec ascenderunt in cor meum

**19:6.** Therefore behold the days come, saith the [Lord](#), that this place shall no more be called Topheth, nor the valley of the son of Ennom, but the valley of slaughter.

Propterea ecce dies veniunt dicit Dominus et non vocabitur locus iste amplius Thofeth et vallis filii Ennom sed vallis Occisionis

**19:7.** And I will defeat the counsel of [Juda](#) and of [Jerusalem](#) in this place: and I will destroy them with the sword in the sight of their enemies, and by the hands of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth.

Et dissipabo consilium Iudae et Hierusalem in loco isto et subvertam eos gladio in conspectu inimicorum suorum et in manu quaerentium animas eorum et dabo cadavera eorum escam volatilibus caeli et bestiis terrae

**19:8.** And I will make this city an astonishment, and a hissing: every one that shall pass by it, shall be astonished, and shall hiss because of all the plagues thereof.

Et ponam civitatem hanc in stuporem et in sibilum omnis qui praeterierit per eam obstupescet et sibilabit super universa plaga eius

**19:9.** And I will feed them with the flesh of their sons, and with the flesh of their daughters: and they shall eat every one the flesh of his friend in the siege, and in the distress wherewith their enemies, and they that seek their lives, shall straiten them.

Et cibabo eos carnibus filiorum suorum et carnibus filiarum suarum et unusquisque carnes amici sui comedet in obsidione et in angustia in qua concludent eos inimici eorum et qui quaerunt animas eorum

**19:10.** And thou shalt break the bottle in the sight of the [men](#) that shall go with thee.

Et conteres lagunculam in oculis virorum qui ibunt tecum

**19:11.** And thou shalt say to them: Thus saith the **Lord of hosts**: Even so will I break this people, and this city, as the potter's vessel is broken, which cannot be made whole again: and they shall be buried in Topheth, because there is no other place to bury in.

Et dices ad eos haec dicit Dominus exercituum sic conteram populum istum et civitatem istam sicut conteritur vas figuli quod non potest ultra instaurari et in Thofeth sepelientur eo quod non sit alius locus ad sepeliendum

**19:12.** Thus will I do to this place, saith the **Lord**, and to the inhabitants thereof: and I will make this city as Topheth.

Sic faciam loco huic ait Dominus et habitatoribus eius ut ponam civitatem istam sicut Thofeth

**19:13.** And the houses of **Jerusalem**, and the houses of the kings of **Juda** shall be **unclean** as the place of Topheth: all the houses upon whose roofs they have **sacrificed** to all the host of **heaven**, and have poured out drink **offerings** to strange gods.

Et erunt domus Hierusalem et domus regum Iuda sicut locus Thofeth inmundae omnes domus in quarum domatibus sacrificaverunt omni militiae caeli et libaverunt libamina diis alienis

**19:14.** Then Jeremias came from Topheth, whither the **Lord** had sent him to **prophesy**, and he stood in the **court** of the **house of the Lord**, and said to all the people:

Venit autem Hieremias de Thofeth quo miserat eum Dominus ad prophetandum et stetit in atrio domus Domini et dixit ad omnem populum

**19:15.** Thus saith the **Lord of hosts**, the **God of Israel**: Behold I will bring in upon this city, and upon all the cities thereof all the **evils** that I have spoken against it: because they have hardened their necks, that they might not hear my words.

Haec dicit Dominus exercituum Deus Israhel ecce ego inducam super civitatem hanc et super omnes urbes eius universa mala quae locutus sum adversum eam quoniam induraverunt cervicem suam ut non audirent sermones meos

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## Jeremias Chapter 20

### The prophet is persecuted: he denounces captivity to his persecutors, and bemoans himself.

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**20:1.** Now Phassur the son of Emmer, the [priest](#), who was appointed chief in the [house of the Lord](#), heard Jeremias [prophesying](#) these words.

Et audivit Phassur filius Emmer sacerdos qui constitutus erat princeps in domo Domini Hieremiam prophetantem sermones istos

**20:2.** And Phassur struck [Jeremias the prophet](#), and put him in the stocks, that were in the upper gate of [Benjamin](#), in the [house of the Lord](#).

Et percussit Phassur Hieremiam prophetam et misit eum in nervum quod erat in porta Benjamin superiori in domo Domini

**20:3.** And when it was light the next day, Phassur brought Jeremias out of the stocks. And Jeremias said to him: The [Lord](#) hath not called thy [name](#) Phassur, but fear on every side.

Cumque inluxisset in crastinum eduxit Phassur Hieremiam de nervo et dixit ad eum Hieremias non Phassur vocavit Dominus nomen tuum sed Pavorem undique

**Phassur...** This [name](#) signifies increase and principality: and therefore is here changed to Magor-Missabib, or fear on every side: to denote the [evils](#) that should come upon him in punishment of his opposing the word of [God](#).

**20:4.** For thus saith the [Lord](#): Behold I will deliver thee up to fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thy eyes shall see it, and I will give all [Juda](#) into the hand of the [king of Babylon](#): and he shall carry them away to [Babylon](#), and shall strike them with the sword.

Quia haec dicit Dominus ecce ego dabo te in pavorem te et omnes amicos tuos et corruent gladio inimicorum suorum et oculi tui videbunt et omnem Iudam dabo in manu regis Babylonis et traducet eos in Babylonem et percutiet eos gladio

**20:5.** And I will give all the substance of this city, and all its labour, and every precious thing thereof, and all the treasures of the kings of [Juda](#) will I give into the hands of their enemies: and they shall pillage them, and take them away, and carry them to [Babylon](#).

Et dabo universam substantiam civitatis huius et omnem laborem eius omneque pretium et cunctos thesauros regum Iuda dabo in manu inimicorum eorum et diripient eos et tollent et ducent in Babylonem

**20:6.** But thou Phassur, and all that dwell in thy house, shall go into captivity, and thou shalt go to [Babylon](#), and there thou shalt die, and there thou shalt be buried, thou and all thy friends, to whom thou hast [prophesied](#) a lie.

Tu autem Phassur et omnes habitatores domus tuae ibitis in captivitatem et in Babylonem venies et ibi morieris ibique sepelieris tu et omnes amici tui quibus prophetasti mendacium

**20:7.** Thou hast deceived me, O [Lord](#), and I am deceived: thou hast been stronger than I, and thou hast prevailed. I am become a laughingstock all the day, all scoff at me.

Seduxisti me Domine et seductus sum fortior me fuisti et invaluisti factus sum in derisum tota die omnes subsannant me

**Thou hast deceived, etc...** The meaning of the [prophet](#), is not to charge [God](#) with any untruth; but what he calls deceiving, was only the concealing from him, when he accepted of the [prophetical](#) commission, the greatness of the [evils](#) which the execution of that commission was to bring upon him.

**20:8.** For I am speaking now this long time, crying out against [iniquity](#), and I often proclaim devastation: and the [word of the Lord](#) is made a reproach to me, and a derision all the day.

Quia iam olim loquor vociferans iniquitatem et vastitatem clamito et factus est mihi sermo Domini in opprobrium et in derisum tota die

**20:9.** Then I said: I will not make mention of him, nor speak any more in his [name](#): and there came in my

heart as a burning fire, shut up in my bones, and I was wearied, not being able to bear it.

Et dixi non recordabor eius neque loquar ultra in nomine illius et factus est in corde meo quasi ignis exaestuans claususque in ossibus meis et defeci ferre non sustinens

**20:10.** For I heard the reproaches of many, and terror on every side: Persecute him, and let us persecute him: from all the **men** that were my familiars, and continued at my side: if by any means he may be deceived, and we may prevail against him, and be revenged on him.

Audivi enim contumelias multorum et terrorem in circuitu persequimini et persequamur eum ab omnibus viris qui erant pacifici mei et custodientes latus meum si quo modo decipiatur et praevaleamus adversus eum et consequamur ultionem ex eo

**20:11.** But the **Lord** is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be greatly confounded, because they have not understood the everlasting reproach, which never shall be effaced.

Dominus autem mecum est quasi bellator fortis idcirco qui persequuntur me cadent et infirmi erunt confundentur vehementer quia non intellexerunt obprobrium sempiternum quod numquam delebitur

**20:12.** And thou, O **Lord** of **hosts**, prover of the **just**, who seest the reins and the heart: let me see, I beseech thee, thy vengeance on them: for to thee I have laid open my cause.

Et tu Domine exercituum probator iusti qui vides renes et cor videam quaeso ultionem tuam ex eis tibi enim revelavi causam meam

**Let me see, etc...** This **prayer** proceeded not from **hatred** or ill will, but **zeal** of **justice**.

**20:13.** Sing ye to the **Lord**, praise the **Lord**: because he hath delivered the **soul** of the **poor** out of the hand of the **wicked**.

Cantate Domino laudate Dominum quia liberavit animam pauperis de manu malorum

**20:14.** **Cursed** be the day wherein I was born: let not the day in which my mother bore me, be **blessed**.

Maledicta dies in qua natus sum dies in qua peperit me mater mea non sit benedicta

**Cursed be the day, etc...** In these, and the following words of the **prophet**, there is a certain figure of speech to express with more energy the greatness of the **evils** to which his birth had exposed him.

**20:15.** **Cursed** be the **man** that brought the tidings to my father, saying: A man child is born to thee: and made him greatly rejoice.

Maledictus vir qui adnuntiavit patri meo dicens natus est tibi puer masculus et quasi gaudio laetificavit eum

**20:16.** Let that **man** be as the cities which the **Lord** hath overthrown, and hath not repented: let him hear a cry in the morning, and howling at noontide:

Sit homo ille ut sunt civitates quas subvertit Dominus et non paenituit eum audiat clamorem mane et ululatum in tempore meridiano

**20:17.** Who slew me not from the womb, that my mother might have been my grave, and her womb an everlasting conception.

Qui non me interfecit a vulva ut fieret mihi mater mea sepulchrum et vulva eius conceptus aeternus

**20:18.** Why came I out of the womb, to see labour and sorrow, and that my days should be spent in confusion?

Quare de vulva egressus sum ut viderem laborem et dolorem et consumerentur in confusione dies mei

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## Jeremias Chapter 21

### The prophet's answer to the messengers of Sedecias, when Jerusalem was besieged.

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**21:1.** The word that came to Jeremias from the [Lord](#), when king Sedecias sent unto him Phassur, the son of Melchias, and Sophonias, the son of Maasias the [priest](#), saying:

Verbum quod factum est ad Hieremiam a Domino quando misit ad eum rex Sedecias Phassur filium Melchiae et Sophoniam filium Maasiae sacerdotem dicens

**21:2.** Inquire of the [Lord](#) for us, for [Nabuchodonosor king of Babylon](#) maketh [war](#) against us: if so be the [Lord](#) will deal with us according to all his wonderful works, that he may depart from us.

Interroga pro nobis Dominum quia Nabuchodonosor rex Babylonis proeliatur adversum nos si forte faciat Dominus nobiscum secundum omnia mirabilia sua et recedat a nobis

**21:3.** And Jeremias said to them: Thus shall you say to Sedecias:

Et dixit Hieremias ad eos sic dicetis Sedeciae

**21:4.** Thus saith the [Lord](#), the [God](#) of [Israel](#): Behold I will turn back the weapons of [war](#) that are in your hands, and with which you fight against the [king of Babylon](#), and the Chaldeans, that besiege you round about the walls: and I will gather them together in the midst of this city.

Haec dicit Dominus Deus Israhel ecce ego convertam vasa belli quae in manibus vestris sunt et quibus vos pugnatis adversum regem Babylonis et Chaldeos qui obsident vos in circuitu murorum et congregabo ea in medio civitatis huius

**21:5.** And I myself will fight against you with an outstretched hand, and with a strong arm, and in fury, and in indignation, and in great [wrath](#).

Et debellabo ego vos in manu extenta et brachio forti et in furore et in indignatione et in ira grandi

**21:6.** And I will strike the inhabitants of this city, [men](#) and beasts shall die of a great pestilence.

Et percutiam habitatores civitatis huius homines et bestiae pestilentia magna morientur

**21:7.** And after this, saith the [Lord](#), I will give Sedecias the king of [Juda](#), and his servants, and his people, and such as are left in this city from the pestilence, and the sword, and the famine, into the hand of [Nabuchodonosor the king of Babylon](#), and into the hand of their enemies, and into the hand of them that seek their life, and he shall strike them with the edge of the sword, and he shall not be moved to pity, nor spare them, nor show mercy to them.

Et post haec ait Dominus dabo Sedeciam regem Iuda et servos eius et populum eius et qui derelicti sunt in civitate hac a peste et gladio et fame in manu Nabuchodonosor regis Babylonis et in manu inimicorum eorum et in manu quaerentium animam eorum et percutiet eos in ore gladii et non movebitur neque parceret nec miserebitur

**21:8.** And to this people thou shalt say: Thus saith the [Lord](#): Behold I set before you the way of life, and the way of death.

Et ad populum hunc dices haec dicit Dominus ecce ego do coram vobis viam vitae et viam mortis

**21:9.** He that shall abide in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go out and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil.

Qui habitaverit in urbe hac morietur gladio et fame et peste qui autem egressus fuerit et transfugerit ad Chaldeos qui obsident vos vivet et erit ei anima sua quasi spoliolum

**21:10.** For I have set my face against this city for [evil](#), and not for [good](#), saith the [Lord](#): it shall be given into the hand of the [king of Babylon](#), and he shall burn it with fire.

Posui enim faciem meam super civitatem hanc in malum et non in bonum ait Dominus in manu regis

Babylonis dabitur et exuret eam igni

**21:11.** And to the house of the king of **Juda**: Hear ye the **word of the Lord**,  
Et domui regis Iuda audite verbum Domini

**21:12.** O house of **David**, thus saith the **Lord**: Judge ye judgment in the morning, and deliver him that is oppressed by **violence** out of the hand of the oppressor: lest my indignation go forth like a fire, and be kindled, and there be none to quench it, because of the **evil** of your ways.

Domus David haec dicit Dominus iudicate mane iudicium et eruite vi oppressum de manu calumniantis ne forte egrediatur ut ignis indignatio mea et succendatur et non sit qui extinguat propter malitiam studiorum vestrorum

**21:13.** Behold I come to thee that dwellest in a valley upon a rock above a plain, saith the **Lord**: and you say: Who shall strike us and who shall enter into our houses?

Ecce ego ad te habitatricem vallis solidae atque campestris ait Dominus qui dicitis quis percutiet nos et quis ingredietur domos nostras

**To thee that dwellest, etc...** He speaks to **Jerusalem**, confiding in the strength of her situation upon rocks, surrounded with a deep valley.

**21:14.** But I will visit upon you according to the fruit of your doings, saith the **Lord**: and I will kindle a fire in the forest thereof: and it shall devour all things round about it.

Et visitabo super vos iuxta fructum studiorum vestrorum dicit Dominus et succendam ignem in saltu eius et devorabit omnia in circuitu eius

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## Jeremias Chapter 22

### An exhortation both to king and people to return of God. The sentence of God upon Joachaz, Joakim, and Jechonias.

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**22:1.** Thus saith the **Lord**: Go down to the house of the king of **Juda**, and there thou shalt speak this word, Haec dicit Dominus descende in domum regis Iuda et loqueris ibi verbum hoc

**Go down, etc...** The contents of this chapter are of a more ancient date than those of the foregoing chapter: for the order of time is not always observed in the writings of the **prophets**.

**22:2.** And thou shalt say: Hear the **word of the Lord**, king of **Juda**, that sittest upon the throne of **David**: thou and thy servants, and thy people, who enter in by these gates.

Et dices audi verbum Domini rex Iuda qui sedes super solium David tu et servi tui et populus tuus qui ingredimini per portas istas

**22:3.** Thus saith the **Lord**: Execute judgment and **justice**, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless, and the widow, nor oppress them **unjustly**: and shed not innocent blood in this place.

Haec dicit Dominus facite iudicium et iustitiam et liberate vi oppressum de manu calumniatoris et advenam et pupillum et viduam nolite contristare neque opprimatis inique et sanguinem innocentem ne effundatis in loco isto

**22:4.** For if you will do this thing indeed, then shall there enter in by the gates of this house, kings of the race of **David** sitting upon his throne, and riding in chariots and on horses, they and their servants, and their people.

Si enim facientes feceritis verbum istud ingredientur per portas domus huius reges sedentes de genere David super thronum eius et ascendentes currus et equos ipsi et servi et populus eorum

**22:5.** But if you will not hearken to these words: I **swear** by myself, saith the **Lord**, that this house shall become a desolation.

Quod si non audieritis verba haec in memet ipso iuravi dicit Dominus quia in solitudinem erit domus haec

**22:6.** For thus saith the **Lord** to the house of the king of **Juda**: Thou art to me Galaad the head of Libanus: yet surely I will make thee a **wilderness**, and cities not habitable.

Quia haec dicit Dominus super domum regis Iuda Galaad tu mihi caput Libani si non posuero te solitudinem urbes inhabitabiles

**Galaad the head of Libanus...** By Galaad, a rich and fruitful country, is here signified the royal palace of the kings of the house of **David**: by Libanus, a high mountain abounding in **cedar trees**, the populous city of **Jerusalem**.

**22:7.** And I will prepare against thee the destroyer and his weapons: and they shall cut down thy chosen **cedars**, and shall cast them headlong into the fire.

Et sanctificabo super te interficientem virum et arma eius et succident electam cedrum tuam et praecipitabunt in ignem

**Prepare...** Literally, sanctify.

**22:8.** And many nations shall pass by this city: and they shall say every **man** to his neighbour: Why hath the **Lord** done so to this great city?

Et pertransibunt gentes multae per civitatem hanc et dicet unusquisque proximo suo quare fecit Dominus sic civitati huic grandi

**22:9.** And they shall answer: Because they have forsaken the covenant of the **Lord** their **God**, and have **adored** strange gods, and served them.

Et respondebunt eo quod dereliquerint pactum Domini Dei sui et adoraverint deos alienos et servierint eis

**22:10.** Weep not for him that is dead, nor bemoan him with your tears: lament him that goeth away, for he shall return no more, nor see his native country.

Nolite flere mortuum neque lugeatis super eum fletu plangite eum qui egreditur quia non revertetur ultra nec videbit terram nativitatis suae

**Weep not for him that is dead, etc...** He means the **good** king Josias, who by death was taken away, so as not to see the miseries of his country. Ibid. **Him that goeth away...** Viz., Sellum, alias Joachaz, who was carried captive into **Egypt**.

**22:11.** For thus saith the **Lord** to Sellum the son of Josias the king of **Juda**, who reigned instead of his father, who went forth out of this place: He shall return hither no more:

Quia haec dicit Dominus ad Sellum filium Iosiae regem Iuda qui regnavit pro Iosia patre suo qui egressus est de loco isto non revertetur huc amplius

**22:12.** But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

Sed in loco ad quem transtuli eum ibi morietur et terram istam non videbit amplius

**22:13.** Woe to him that buildeth up his house by **injustice**, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages.

Vae qui aedificat domum suam in iniustitia et cenacula sua non in iudicio amicum suum opprimet frustra et mercedem eius non reddet ei

**22:14.** Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of **cedar**, and painteth them with vermilion.

Qui dicit aedificabo mihi domum latam et cenacula spatiosa qui aperit sibi fenestras et facit laquearia cedrina pingitque sinopide

**22:15.** Shalt thou reign, because thou comparest thyself to the **cedar**? did not thy father eat and drink, and do judgment and **justice**, and it was then well with him?

Numquid regnabis quoniam confers te cedro pater tuus numquid non comedit et bibit et fecit iudicium et iustitiam tunc cum bene erat ei

**22:16.** He judged the cause of the **poor and needy** for his own **good**: was it not therefore because he **knew** me, saith the **Lord**?

Iudicavit causam pauperis et egeni in bonum suum numquid non ideo quia cognovit me dicit Dominus

**22:17.** But thy eyes and thy heart are set upon **covetousness**, and upon shedding innocent blood, and upon oppression, and running after **evil works**.

Tui vero oculi et cor ad avaritiam et ad sanguinem innocentem fundendum et ad calumniam et ad cursum mali operis

**22:18.** Therefore thus saith the **Lord** concerning Joakim the son of Josias king of **Juda**: They shall not mourn for him, Alas, my brother, and, Alas, sister: they shall not lament for him, Alas, my lord, or, Alas, the noble one.

Propterea haec dicit Dominus ad Ioachim filium Iosiae regem Iuda non plangent eum vae frater et vae fratres non concrepabunt ei vae domine et vae inclite

**22:19.** He shall be buried with the burial of an ass, rotten and cast forth without the gates of **Jerusalem**.

Sepultura asini sepelietur putrefactus et proiectus extra portas Hierusalem

**22:20.** Go up to Libanus, and cry: and lift up thy voice in Basan, and cry to them that pass by, for all thy lovers are destroyed.

Ascende Libanum et clama et in Basan da vocem tuam et clama ad transeuntes quia contriti sunt omnes amatores tui

**22:21.** I spoke to thee in thy prosperity: and thou saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard my voice.

Locutus sum ad te in abundantia tua dixisti non audiam haec est via tua ab adolescentia tua quia non audisti vocem meam

**22:22.** The wind shall feed all thy pastors, and thy lovers shall go into captivity and then shalt thou be confounded, and ashamed of all thy **wickedness**.

Omnes pastores tuos pascet ventus et amatores tui in captivitatem ibunt et tunc confunderis et erubesces ab omni malitia tua

**22:23.** Thou that sittest in Libanus, and makest thy nest in the **cedars**, how hast thou mourned when

sorrows came upon thee, as the pains of a **woman** in labour?

Quae sedes in Libano et nidificas in cedris quomodo congemuisti cum venissent tibi dolores quasi dolores parturientis

**22:24.** As I live, saith the **Lord**, if Jechonias the son of Joakim the king of **Juda** were a ring on my right hand, I would pluck him thence.

Vivo ego dicit Dominus quia si fuerit Iechonias filius Ioachim regis Iuda anulus in manu dextera mea inde avellam eum

**22:25.** And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of **Nabuchodonosor king of Babylon**, and into the hand of the Chaldeans.

Et dabo te in manu quaerentium animam tuam et in manu quorum tu formidas faciem et in manu Nabuchodonosor regis Babylonis et in manu Chaldeorum

**22:26.** And I will send thee, and thy mother that bore thee, into a strange country, in which you were not born, and there you shall die:

Et mittam te et matrem tuam quae genuit te in terram alienam in qua nati non estis ibique moriemini

**22:27.** And they shall not return into the land, whereunto they lift up their mind to return thither.

Et in terram ad quam ipsi levant animam suam ut revertantur illuc non revertentur

**22:28.** Is this **man** Jechonias an earthen and a broken vessel? is he a vessel wherein is no pleasure? why are they cast out, he and his seed, and are cast into a land which they **know** not?

Numquid vas fictile atque contritum vir iste Iechonias numquid vas absque omni voluptate quare abiecti sunt ipse et semen eius et proiecti in terram quam ignoraverunt

**22:29.** O earth, earth, earth, hear the **word of the Lord**.

Terra terra terra audi sermonem Domini

**22:30.** Thus saith the **Lord**: Write this **man** barren, a **man** that shall not prosper in his days: for there shall not be a **man** of his seed that shall sit upon the throne of **David**, and have power any more in **Juda**.

Haec dicit Dominus scribe virum istum sterilem virum qui in diebus suis non prosperabitur nec enim erit de semine eius vir qui sedeat super solium David et potestatem habeat ultra in Iuda

**Write this man barren...** That is, childless: not that he had no children, but that his children should never sit on the throne of **Juda**.

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## Jeremias Chapter 23

**God reproves evil governors; and promises to send good pastors; and Christ himself the prince of the pastors. He inveighs against false prophets preaching without being sent.**

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**23:1.** Woe to the pastors, that destroy and tear the sheep of my pasture, saith the [Lord](#).

Vae pastoribus qui disperdunt et dilacerant gregem pascuae meae dicit Dominus

**23:2.** Therefore thus saith the [Lord](#) the [God](#) of [Israel](#) to the pastors that feed my people: You have [scattered](#) my flock, and driven them away, and have not visited them: behold I will visit upon you for the [evil](#) of your doings, saith the [Lord](#).

Ideo haec dicit Dominus Deus Israhel ad pastores qui pascunt populum meum vos dispersistis gregem meum eiecistis eos et non visitastis eos ecce ego visitabo super vos malitiam studiorum vestrorum ait Dominus

**23:3.** And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

Et ego congregabo reliquias gregis mei de omnibus terris ad quas eiecero eos illuc et convertam eos ad rura sua et crescent et multiplicabuntur

**23:4.** And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the [Lord](#).

Et suscitabo super eos pastores et pascent eos non formidabunt ultra et non pavebunt et nullus quaeretur ex numero dicit Dominus

**23:5.** Behold the days come, saith the [Lord](#), and I will raise up to [David](#) a [just](#) branch: and a king shall reign, and shall be wise: and shall execute judgment and [justice](#) in the earth.

Ecce dies veniunt ait Dominus et suscitabo David germen iustum et regnabit rex et sapiens erit et faciet iudicium et iustitiam in terra

**23:6.** In those days shall [Juda](#) be saved, and [Israel](#) shall dwell confidently: and this is the [name](#) that they shall call him: The [Lord](#) our [just](#) one.

In diebus illius salvabitur Iuda et Israhel habitabit confidenter et hoc est nomen quod vocabunt eum Dominus iustus noster

**23:7.** Therefore behold the days come, saith the [Lord](#), and they shall say no more: The [Lord](#) liveth, who brought up the [children of Israel](#) out of the land of [Egypt](#):

Propter hoc ecce dies veniunt dicit Dominus et non dicent ultra vivit Dominus qui eduxit filios Israhel de terra Aegypti

**23:8.** But, The [Lord](#) liveth, who hath brought out, and brought hither the seed of the [house of Israel](#) from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

Sed vivit Dominus qui eduxit et adduxit semen domus Israhel de terra aquilonis et de cunctis terris ad quas eieceram eos illuc et habitabunt in terra sua

**23:9.** To the [prophets](#): My heart is broken within me, all my bones tremble: I am become as a drunken [man](#), and as a [man](#) full of wine, at the presence of the [Lord](#), and at the presence of his [holy](#) words.

Ad prophetas contritum est cor meum in medio mei contremuerunt omnia ossa mea factus sum quasi vir ebrius et quasi homo madidus a vino a facie Domini et a facie verborum sanctorum eius

**23:10.** Because the land is full of adulterers, because the land hath mourned by reason of [cursing](#), the fields of the [desert](#) are dried up: and their course is become [evil](#), and their strength unlike.

Quia adulteris repleta est terra quia a facie maledictionis luxit terra arefacta sunt arva deserti factus est cursus eorum malus et fortitudo eorum dissimilis

**23:11.** For the **prophet** and the **priest** are defiled: and in my house I have found their **wickedness**, saith the **Lord**.

Propheta namque et sacerdos polluti sunt et in domo mea inveni malum eorum ait Dominus

**23:12.** Therefore their way shall be as a slippery way in the dark: for they shall be driven on, and fall therein: for I will bring **evils** upon them, the year of their visitation, saith the **Lord**.

Idcirco via eorum erit quasi lubricum in tenebris impellentur enim et corruent in ea adferam enim super eos mala annum visitationis eorum ait Dominus

**23:13.** And I have seen folly in the **prophets** of **Samaria**: they **prophesied** in **Baal** and deceived my people **Israel**.

Et in prophetis Samariae vidi fatuitatem prophetabant in Baal et decipiebant populum meum Israhel

**23:14.** And I have seen the likeness of adulterers, and the way of lying in the **prophets** of **Jerusalem**: and they strengthened the hands of the **wicked**, that no **man** should return from his **evil** doings, they are all become unto me as **Sodom**, and the inhabitants thereof as **Gomorrhah**.

Et in prophetis Hierusalem vidi similitudinem adulterium et iter mendacii et confortaverunt manus pessimorum ut non converteretur unusquisque a malitia sua facti sunt mihi omnes Sodoma et habitatores eius quasi Gomorra

**23:15.** Therefore thus saith the **Lord** of **hosts** to the **prophets**: Behold I will feed them with **wormwood**, and will give them gall to drink: for from the **prophets** of **Jerusalem** corruption is gone forth into all the land.

Propterea haec dicit Dominus exercituum ad prophetas ecce ego cibabo eos absinthio et potabo eos felle a prophetis enim Hierusalem est egressa pollutio super omnem terram

**23:16.** Thus saith the **Lord** of **hosts**: Harken not to the words of the **prophets** that **prophecy** to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the **Lord**.

Haec dicit Dominus exercituum nolite audire verba prophetarum qui prophetant vobis et decipiunt vos visionem cordis sui loquuntur non de ore Domini

**23:17.** They say to them that **blaspheme** me: The **Lord** hath said: You shall have peace: and to every one that walketh in the perverseness of his own heart, they have said: No **evil** shall come upon you.

Dicunt his qui blasphemant me locutus est Dominus pax erit vobis et omni qui ambulat in pravitate cordis sui dixerunt non veniet super vos malum

**23:18.** For who hath stood in the counsel of the **Lord**, and hath seen and heard his word? Who hath considered his word and heard it?

Quis enim adfuit in consilio Domini et vidit et audivit sermonem eius quis consideravit verbum illius et audivit

**23:19.** Behold the whirlwind of the **Lord's** indignation shall come forth, and a tempest shall break out and come upon the head of the **wicked**.

Ecce turbo dominicae indignationis egredietur et tempestas erumpens super caput impiorum veniet

**23:20.** The **wrath** of the **Lord** shall not return till he execute it, and till he accomplish the thought of his heart: in the latter days you shall understand his counsel.

Non revertetur furor Domini usque dum faciat et usque dum conpleat cogitationem cordis sui in novissimis diebus intelletis consilium eius

**23:21.** I did not send **prophets**, yet they ran: I have not spoken to them, yet they **prophesied**.

Non mittebam prophetas et ipsi currebant non loquebar ad eos et ipsi prophetabant

**23:22.** If they had stood in my counsel, and had made my words **known** to my people, I should have turned them from their **evil** way, and from their **wicked** doings.

Si stetissent in consilio meo et nota fecissent verba mea populo meo avertissem utique eos a via sua mala et a pessimis cogitationibus suis

**23:23.** Am I, think ye, a **God** at hand, saith the **Lord**, and not a **God** afar off?

Putasne Deus e vicino ego sum dicit Dominus et non Deus de longe

**23:24.** Shall a **man** be hid in secret places, and I not see him, saith the **Lord**? do not I fill **heaven** and earth, saith the **Lord**?

Si occultabitur vir in absconditis et ego non videbo eum dicit Dominus numquid non caelum et terram ego impleo ait Dominus

**23:25.** I have heard what the **prophets** said, that **prophecy** lies in my **name**, and say: I have dreamed, I have dreamed.

Audivi quae dixerunt prophetae prophetantes in nomine meo mendacium atque dicentes somniavi somniavi

**23:26.** How long shall this be in the heart of the **prophets** that **prophecy** lies, and that **prophecy** the delusions of their own heart?

Usquequo istud in corde est prophetarum vaticinantium mendacium et prophetantium seductiones cordis sui

**23:27.** Who seek to make my people forget my **name** through their dreams, which they tell every **man** to his neighbour: as their fathers forgot my **name** for **Baal**.

Qui volunt facere ut obliviscatur populus meus nominis mei propter somnia eorum quae narrant unusquisque ad proximum suum sicut obliti sunt patres eorum nominis mei propter Baal

**23:28.** The **prophet** that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with **truth**: what hath the chaff to do with the wheat, saith the **Lord**?

Propheta qui habet somnium narret somnium et qui habet sermonem meum loquatur sermonem meum vere quid paleis ad triticum dicit Dominus

**23:29.** Are not my words as a fire, saith the **Lord**: and as a hammer that breaketh the rock in pieces?

Numquid non verba mea sunt quasi ignis ait Dominus et quasi malleus conterens petram

**23:30.** Therefore behold I am against the **prophets**, saith the **Lord**: who steal my words every one from his neighbour.

Propterea ecce ego ad prophetas ait Dominus qui furantur verba mea unusquisque a proximo suo

**23:31.** Behold I am against the **prophets**, saith the **Lord**: who use their tongues, and say: The **Lord** saith it.

Ecce ego ad prophetas ait Dominus qui adsumunt linguas suas et aiunt dicit Dominus

**23:32.** Behold I am against the **prophets** that have lying dreams, saith the **Lord**: and tell them, and cause my people to **err** by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the **Lord**.

Ecce ego ad prophetas somniantes mendacium ait Dominus qui narraverunt ea et seduxerunt populum meum in mendacio suo et in miraculis suis cum ego non misissem eos nec mandassem eis qui nihil profuerunt populo huic dicit Dominus

**23:33.** If therefore this people, or the **prophet**, or the **priest** shall ask thee, saying: What is the burden of the **Lord**? thou shalt say to them: You are the burden: for I will cast you away, saith the **Lord**.

Si igitur interrogaverit te populus iste vel propheta aut sacerdos dicens quod est onus Domini dices ad eos ut quid vobis onus proiciam quippe vos dicit Dominus

**23:34.** And as for the **prophet**, and the **priest**, and the people that shall say: The burden of the **Lord**: I will visit upon that **man**, and upon his house.

Et prophetae et sacerdos et populus qui dicit onus Domini visitabo super virum illum et super domum eius

**Burden of the Lord...** This expression is here rejected and disallowed, at least for those times: because it was then used in mockery and contempt by the **false prophets**, and unbelieving people, who ridiculed the repeated threats of Jeremiah under the **name** of his burdens.

**23:35.** Thus shall you say every one to his neighbour, and to his brother, What hath the **Lord** answered? and what hath the **Lord** spoken?

Haec dicetis unusquisque ad proximum et ad fratrem suum quid respondit Dominus et quid locutus est Dominus

**23:36.** And the burden of the **Lord** shall be mentioned no more, for every **man's** word shall be his burden: for you have perverted the words of the **living God**, of the **Lord** of **hosts** our **God**.

Et onus Domini ultra non memorabitur quia onus erit unicuique sermo suus et pervertitis verba Dei viventis Domini exercituum Dei nostri

**23:37.** Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

Haec dices ad prophetam quid respondit tibi Dominus et quid locutus est Dominus

**23:38.** But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord:

Si autem onus Domini dixeritis propter hoc haec dicit Dominus quia dixistis sermonem istum onus Domini et misi ad vos dicens nolite dicere onus Domini

**23:39.** Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence.

Propterea ecce ego tollam vos portans et derelinquam vos et civitatem quam dedi vobis et patribus vestris a facie mea

**Out of my presence...** That is, the Lord declares that out of his presence he will cast them, and bring them to captivity for their transgressions.

**23:40.** And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.

Et dabo vos in obprobrium sempiternum et in ignominiam aeternam quae numquam oblivione delebitur

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## Jeremias Chapter 24

**Under the type of good and bad figs, he foretells the restoration of the Jews that had been carried away captive with Jechonias, and the desolation of those that were left behind.**

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**24:1.** The [Lord](#) showed me: and behold two baskets full of figs, set before the [temple of the Lord](#): after that [Nabuchodonosor king of Babylon](#) had carried away Jechonias the son of Joakim the king of [Juda](#), and his chief [men](#), and the craftsmen, and engravers of [Jerusalem](#), and had brought them to [Babylon](#).

Ostendit mihi Dominus et ecce duo calathi pleni ficis positi ante templum Domini postquam transtulit Nabuchodonosor rex Babylonis Iechoniam filium Ioachim regem Iuda et principes eius et fabrum et inclusorem de Hierusalem et adduxit eos in Babylonem

**24:2.** One basket had very [good](#) figs, like the figs of the first season: and the other basket had very bad figs, which could not be eaten, because they were bad.

Calathus unus ficus bonas habebat nimis ut solent ficus esse primi temporis et calathus unus ficus habebat malas nimis quae comedi non poterant eo quod essent malae

**24:3.** And the [Lord](#) said to me: What seest thou, Jeremias? And I said: Figs, the [good](#) figs, very [good](#): and the bad figs, very bad, which cannot be eaten because they are bad.

Et dixit Dominus ad me quid tu vides Hieremia et dixi ficus ficus bonas bonas valde et malas malas valde quae comedi non possunt eo quod sint malae

**24:4.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**24:5.** Thus saith the [Lord](#) the [God](#) of [Israel](#): Like these [good](#) figs, so will I regard the captives of [Juda](#), whom I have sent forth out of this place into the land of the Chaldeans, for their [good](#).

Haec dicit Dominus Deus Israhel sicut ficus hae bonae sic cognoscam transmigracionem Iuda quam emisi de loco isto in terram Chaldeorum in bonum

**24:6.** And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck them up.

Et ponam oculos meos super eos ad placandum et reducam eos in terram hanc et aedificabo eos et non destruam et plantabo eos et non evellam

**24:7.** And I will give them a heart to [know](#) me, that I am the [Lord](#): and they shall be my people, and I will be their [God](#): because they shall return to me with their whole heart.

Et dabo eis cor ut sciant me quia ego sum Dominus et erunt mihi in populum et ego ero eis in Deum quia revertentur ad me in toto corde suo

**24:8.** And as the very bad figs, that cannot be eaten, because they are bad: thus saith the [Lord](#): So will I give Sedecias the king of [Juda](#), and his princes, and the residue of [Jerusalem](#), that have remained in this city, and that dwell in the land of [Egypt](#).

Et sicut ficus pessimae quae comedi non possunt eo quod sint malae haec dicit Dominus sic dabo Sedeciam regem Iuda et principes eius et reliquos de Hierusalem qui remanserunt in urbe hac et qui habitant in terra Aegypti

**24:9.** And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth: to be a reproach, and a byword, and a proverb, and to be a [curse](#) in all places, to which I have cast them out.

Et dabo eos in vexationem adfflictionemque omnibus regnis terrae in obprobrium et in parabolam et in proverbium et in maledictionem in universis locis ad quos eieci eos

**24:10.** And I will send among them the sword, and the famine, and the pestilence: till they be consumed

out of the land which I gave to them, and their fathers.

Et mittam in eis gladium et famem et pestem donec consumantur de terra quam dedi eis et patribus eorum

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## Jeremias Chapter 25

### The prophet foretells the seventy years captivity; after that the destruction of Babylon, and other nations.

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**25:1.** The word that came to Jeremias concerning all the people of [Juda](#), in the fourth year of Joakim the son of Josias king of [Juda](#), (the same is the first year of [Nabuchodonosor](#) king of Babylon),  
 Verbum quod factum est ad Hieremiam de omni populo Iudae in anno quarto Ioachim filii Iosiae regis Iuda ipse est annus primus Nabuchodonosor regis Babylonis

**25:2.** Which [Jeremias the prophet](#) spoke to all the people of [Juda](#), and to all the inhabitants of [Jerusalem](#), saying:  
 Quae locutus est Hieremias propheta ad omnem populum Iuda et ad universos habitatores Hierusalem dicens

**25:3.** From the thirteenth year of Josias the son of Ammon king of [Juda](#) until this day: this is the three and twentieth year, the [word of the Lord](#) hath come to me, and I have spoken to you, rising before day, and speaking, and you have not hearkened.  
 A tertio decimo anno Iosiae filii Amon regis Iuda usque ad diem hanc iste est tertius et vicesimus annus factum est verbum Domini ad me et locutus sum ad vos de nocte consurgens et loquens et non audistis

**25:4.** And the [Lord](#) hath sent to you all his servants the [prophets](#), rising early, and sending, and you have not hearkened, nor inclined your ears to hear.  
 Et misit Dominus ad vos omnes servos suos prophetas consurgens diluculo mittensque et non audistis neque inclinastis aures vestras ut audiretis

**25:5.** When he said: Return ye, every one from his [evil](#) way, and from your [wicked](#) devices, and you shall dwell in the land which the [Lord](#) hath given to you, and your fathers for ever and ever.  
 Cum diceret revertimini unusquisque a via sua mala et a pessimis cogitationibus vestris et habitabitis in terram quam dedit Dominus vobis et patribus vestris a saeculo et usque in saeculum

**25:6.** And go not after strange gods to serve them, and [adore](#) them: nor provoke me to [wrath](#) by the works of your hands, and I will not afflict you.  
 Et nolite ire post deos alienos ut serviatis eis adoretisque eos neque me ad iracundiam provocetis in operibus manuum vestrarum et non adfligam vos

**25:7.** And you have not heard me, saith the [Lord](#), that you might provoke me to [anger](#) with the works of your hands, to your own hurt.  
 Et non audistis me dicit Dominus ut me ad iracundiam provocaretis in operibus manuum vestrarum in malum vestrum

**25:8.** Therefore thus saith the [Lord](#) of [hosts](#): Because you have not heard my words:  
 Propterea haec dicit Dominus exercituum pro eo quod non audistis verba mea

**25:9.** Behold I will send, and take all the kindreds of the north, saith the [Lord](#), and [Nabuchodonosor the king of Babylon](#) my servant: and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are round about it: and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations.  
 Ecce ego mittam et adsumam universas cognationes aquilonis ait Dominus et ad Nabuchodonosor regem Babylonis servum meum et adducam eos super terram istam et super habitatores eius et super omnes nationes quae in circuitu illius sunt et interficiam eos et ponam eos in stuporem et in sibilum et in solitudines sempiternas

**My servant...** So this [wicked](#) king is here called; because [God](#) made him his instrument in punishing the [sins](#) of his people.

**25:10.** And I will take away from them the voice of mirth, and the voice of gladness, the voice of the

bridegroom, and the voice of the bride, the sound of the mill and the light of the lamp.

Perdamque ex eis vocem gaudii et vocem laetitiae vocem sponsae et vocem sponsi vocem molae et lumen lucernae

**25:11.** And all this land shall be a desolation, and an astonishment: and all these nations shall serve the [king of Babylon](#) seventy years.

Et erit universa terra eius in solitudinem et in stuporem et servient omnes gentes istae regi Babylonis septuaginta annis

**25:12.** And when the seventy years shall be expired, I will punish the [king of Babylon](#), and that nation, saith the [Lord](#), for their [iniquity](#), and the land of the Chaldeans: and I will make it perpetual desolations.

Cumque impleti fuerint anni septuaginta visitabo super regem Babylonis et super gentem illam dicit Dominus iniquitatem eorum et super terram Chaldeorum et ponam illam in solitudines sempiternas

**Punish...** Literally, visit upon.

**25:13.** And I will bring upon that land all my words, that I have spoken against it, all that is written in this book, all that Jeremias hath [prophesied](#) against all nations:

Et adducam super terram illam omnia verba mea quae locutus sum contra eam omne quod scriptum est in libro isto quaecumque prophetavit Hieremias adversum omnes gentes

**25:14.** For they have served them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

Quia servierunt eis cum essent gentes multae et reges magni et reddam eis secundum opera eorum et secundum facta manuum suarum

**25:15.** For thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): Take the cup of wine of this fury at my hand: and thou shalt make all the nations to drink thereof, into which I shall send thee.

Quia sic dicit Dominus exercituum Deus Israhel sume calicem vini furoris huius de manu mea et propinabis de illo cunctis gentibus ad quas ego mittam te

**25:16.** And they shall drink, and be troubled, and be mad because of the sword, which I shall send among them.

Et bibent et turbabuntur et insanient a facie gladii quem ego mittam inter eos

**25:17.** And I took the cup at the hand of the [Lord](#), and I presented it to all the nations to drink of it, to which the [Lord](#) sent me:

Et accepi calicem de manu Domini et propinavi cunctis gentibus ad quas misit me Dominus

**25:18.** To wit, [Jerusalem](#), and the cities of [Juda](#), and the kings thereof, and the princes thereof: to make them a desolation, and an astonishment, and a hissing, and a [curse](#), as it is at this day.

Hierusalem et civitatibus Iudae et regibus eius et principibus eius ut darem eos in solitudinem et in stuporem in sibilum et in maledictionem sicut est dies ista

**25:19.** [Pharao](#) the king of [Egypt](#), and his servants, and his princes, and all his people,

Pharaoni regi Aegypti et servis eius et principibus eius et omni populo eius

**25:20.** And all in general: all the kings of the land of Ausitis, and all the kings of the land of the [Philistines](#), and [Ascalon](#), and [Gaza](#), and [Accaron](#), and the remnant of [Azotus](#).

Et universis generaliter cunctis regibus terrae Ausitidis et cunctis regibus terrae Philisthim et Ascaloni et Gazae et Accaroni et reliquiis Azoti

**25:21.** And [Edom](#), and [Moab](#), and the [children of Ammon](#).

Idumeae et Moab et filiis Ammon

**25:22.** And all the kings of [Tyre](#), and all the kings of [Sidon](#): and the kings of the land of the islands that are beyond the sea.

Et cunctis regibus Tyri et cunctis regibus Sidonis et regibus terrae insularum qui sunt trans mare

**25:23.** And [Dedan](#), and [Thema](#), and [Buz](#), and all that have their hair cut round.

Et Dedan et Theman et Buz et universis qui adtonsi sunt in comam

**25:24.** And all the kings of Arabia, and all the kings of the west, that dwell in the [desert](#).

Et cunctis regibus Arabiae et cunctis regibus occidentis qui habitant in deserto

**25:25.** And all the kings of Zambri, and all the kings of Elam, and all the kings of the **Medes**:

Et cunctis regibus Zambri et cunctis regibus Aelam et cunctis regibus Medorum

**25:26.** And all the kings of the north far and near, every one against his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of **Sesac** shall drink after them.

Et cunctis regibus aquilonis de prope et de longe unicuique contra fratrem suum et omnibus regnis terrae quae super faciem eius sunt et rex Sesach bibet post eos

**Sesac...** That is, Babel, or **Babylon**: which after bringing all these people under her yoke, should quickly fall and be destroyed herself.

**25:27.** And thou shalt say to them: Thus saith the **Lord** of **hosts** the **God** of **Israel**: Drink ye, and be drunken, and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

Et dices ad eos haec dicit Dominus exercituum Deus Israhel bibite et inebriamini et vomite et cadite neque surgatis a facie gladii quem ego mittam inter vos

**25:28.** And if they refuse to take the cup at thy hand to drink, thou shalt say to them: Thus saith the **Lord** of **hosts**: Drinking you shall drink:

Cumque noluerint accipere calicem de manu ut bibant dices ad eos haec dicit Dominus exercituum bibentes bibetis

**25:29.** For behold I begin to bring **evil** on the city wherein my **name** is called upon: and shall you be as innocent and escape free? you shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the **Lord** of **hosts**.

Quia ecce in civitate in qua invocatum est nomen meum ego incipio adfligere et vos quasi innocentes immunes eritis non eritis immunes gladium enim ego voco super omnes habitatores terrae dicit Dominus exercituum

**25:30.** And thou shalt **prophesy** unto them all these words, and thou shalt say to them: I The **Lord** shall roar from on high, and shall utter his voice from his **holy** habitation: roaring he shall roar upon the place of his beauty: the shout as it were of them that tread grapes shall be given out against all the inhabitants of the earth.

Et tu prophetabis ad eos omnia verba haec et dices ad illos Dominus de excelso rugiet et de habitaculo sancto suo dabit vocem suam rugiens rugiet super decorem suum celeuma quasi calcantium concinetur adversus omnes habitatores terrae

**25:31.** The noise is come even to the ends of the earth: for the **Lord** entereth into judgment with the nations: he entereth into judgment with all flesh; the **wicked** I have delivered up to the sword, saith the **Lord**.

Pervenit sonitus usque ad extrema terrae quia iudicium Domino cum gentibus iudicatur ipse cum omni carne impios tradidit gladio dicit Dominus

**25:32.** Thus saith the **Lord** of **hosts**: Behold **evil** shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.

Haec dicit Dominus exercituum ecce afflictio egredietur de gente in gentem et turbo magnus egredietur a summitatibus terrae

**25:33.** And the slain of the **Lord** shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

Et erunt interfecti Domini in die illa a summo terrae usque ad summum eius non plangentur et non colligentur neque sepelientur in sterquilinum super faciem terrae iacebunt

**25:34.** Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your **dispersion** are accomplished, and you shall fall like precious vessels.

Ululate pastores et clamate et aspergite vos cinere optimates gregis quia completi sunt dies vestri ut interficiamini et dissipationes vestrae et cadetis quasi vasa pretiosa

**25:35.** And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves.

Et peribit fuga a pastoribus et salvatio ab optimatibus gregis

**25:36.** A voice of the cry of the shepherds, and a howling of the principal of the flock: because the **Lord** hath wasted their pastures.

Vox clamoris pastorum et ululatus optimatium gregis quia vastavit Dominus pascuam eorum

**25:37.** And the fields of peace have been silent because of the fierce [anger](#) of the [Lord](#).

Et conticuerunt arva pacis a facie irae furoris Domini

**25:38.** He hath forsaken his covert as the lion, for the land is laid waste because of the [wrath](#) of the [dove](#), and because of the fierce [anger](#) of the [Lord](#).

Dereliquit quasi leo umbraculum suum facta est terra eorum in desolationem a facie irae columbae et a facie irae furoris Domini

**The dove...** This is commonly understood of [Nabuchodonosor](#), whose military standard, it is said, was a [dove](#). But the [Hebrew](#) word *Jonah*, which is here rendered a *dove*, may also signify a waster or oppressor, which [name](#) better agrees to that unmerciful prince; or by comparison, as a [dove's](#) flight is the swiftest, so would their destruction come upon them.

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## Jeremias Chapter 26

### The prophet is apprehended and accused by the priests: but discharged by the princes.

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**26:1.** In the beginning of the reign of Joakim the son of Josias king of [Juda](#), came this word from the [Lord](#), saying:

In principio regis Ioachim filii Iosiae regis Iuda factum est verbum istud a Domino dicens

**26:2.** Thus saith the [Lord](#): stand in the [court](#) of the [house of the Lord](#), and speak to all the cities of [Juda](#), out of which they come, to [adore](#) in the [house of the Lord](#), all the words which I have commanded thee to speak unto them: leave not out one word.

Haec dicit Dominus sta in atrio domus Domini et loqueris ad omnes civitates Iuda de quibus veniunt ut adorent in domo Domini universos sermones quos ego mandavi tibi ut loquaris ad eos noli subtrahere verbum

**26:3.** If so be they will hearken and be converted every one from his [evil](#) way; that I may repent me of the [evil](#) that I think to do unto them for the wickedness of their doings.

Si forte audiant et convertantur unusquisque a via sua mala et paeniteat me mali quod cogito facere eis propter malitias studiorum eorum

**26:4.** And thou shalt say to them: Thus saith the [Lord](#): If you will not hearken to me to walk in my law, which I have given you:

Et dices ad eos haec dicit Dominus si non audieritis me ut ambuletis in lege mea quam dedi vobis

**26:5.** To give ear to the words of my servants the [prophets](#), whom I sent to you rising up early: and sending, and you have not hearkened:

Ut audiatis sermones servorum meorum prophetarum quos ego misi ad vos de nocte consurgens et dirigens et non audistis

**26:6.** I will make this house like Silo: and I will make this city a [curse](#) to all the nations of the earth.

Dabo domum istam sicut Silo et urbem hanc dabo in maledictionem cunctis gentibus terrae

**26:7.** And the [priests](#), and the [prophets](#), and all the people heard Jeremias speaking these words in the [house of the Lord](#).

Et audierunt sacerdotes et prophetae et omnis populus Hieremiam loquentem verba haec in domo Domini

**26:8.** And when Jeremias had made an end of speaking all that the [Lord](#) had commanded him to speak to all the people, the [priests](#), and the [prophets](#), and all the people laid hold on him, saying: Let him be put to death.

Cumque complisset Hieremias loquens omnia quae praeceperat ei Dominus ut loqueretur ad universum populum adprehenderunt eum sacerdotes et prophetae et omnis populus dicens morte morietur

**26:9.** Why hath he [prophesied](#) in the [name](#) of the [Lord](#), saying: This house shall be like Silo; and this city shall be made desolate, without an inhabitant? And all the people were gathered together against Jeremias in the [house of the Lord](#).

Quare prophetavit in nomine Domini dicens sicut Silo erit domus haec et urbs ista desolabitur eo quod non sit habitator et congregatus est omnis populus adversum Hieremiam in domum Domini

**26:10.** And the princes of [Juda](#) heard these words: and they went up from the king's house into the [house of the Lord](#), and sat in the entry of the new gate of the [house of the Lord](#).

Et audierunt principes Iuda verba haec et ascenderunt de domo regis in domum Domini et sederunt in introitu portae Domini novae

**26:11.** And the [priests](#) and the [prophets](#) spoke to the princes, and to all the people, saying: The judgment

of death is for this **man**: because he hath **prophesied** against this city, as you have heard with your ears.  
Et locuti sunt sacerdotes et prophetae ad principes et ad omnem populum dicentes iudicium mortis est viro huic quia prophetavit adversum civitatem istam sicut audistis auribus vestris

**26:12.** Then Jeremias spoke to all the princes, and to all the people, saying: The **Lord** sent me to **prophesy** concerning this house, and concerning this city all the words that you have heard.

Et ait Hieremias ad omnes principes et ad universum populum dicens Dominus misit me ut prophetarem ad domum istam et ad civitatem hanc omnia verba quae audistis

**26:13.** Now therefore amend your ways, and your doings, and hearken to the voice of the **Lord your God**: and the **Lord** will repent him of the **evil** that he hath spoken against you.

Nunc ergo bonas facite vias vestras et studia vestra et audite vocem Domini Dei vestri et paenitebit Dominum mali quod locutus est adversum vos

**26:14.** But as for me, behold I am in your hands: do with me what is **good** and right in your eyes:

Ego autem ecce in manibus vestris sum facite mihi ut bonum et rectum est in oculis vestris

**26:15.** But **know** ye, and understand, that if you put me to death, you will shed innocent blood against your own selves, and against this city, and the inhabitants thereof. For in **truth** the **Lord** sent me to you, to speak all these words in your hearing.

Verumtamen scitote et cognoscite quod si occideritis me sanguinem innocentem traditis contra vosmet ipsos et contra civitatem istam et habitatores eius in veritate enim misit me Dominus ad vos ut loquerer in auribus vestris omnia verba haec

**26:16.** Then the princes, and all the people said to the **priests**, and to the **prophets**: There is no judgment of death for this **man**: for he hath spoken to us in the **name** of the **Lord our God**.

Et dixerunt principes et omnis populus ad sacerdotes et prophetas non est viro huic iudicium mortis quia in nomine Domini Dei nostri locutus est ad nos

**26:17.** And some of the ancients of the land rose up: and they spoke to all the assembly of the people, saying:

Surrexerunt ergo viri de senioribus terrae et dixerunt ad omnem coetum populi loquentes

**26:18.** Micheas of Morasthi was a **prophet** in the days of **Ezechias** king of **Juda**, and he spoke to all the people of **Juda**, saying: Thus saith the **Lord** of **hosts**: Sion shall be ploughed like a field, and **Jerusalem** shall be a heap of stones: and the mountain of the house the high places of woods.

Michas de Morasthim fuit propheta in diebus Ezechiae regis Iudae et ait ad omnem populum Iudae dicens haec dicit Dominus exercituum Sion quasi ager arabitur et Hierusalem in acervum lapidum erit et mons domus in excelsa silvarum

**26:19.** Did **Ezechias** king of **Juda**, and all **Juda**, condemn him to death? did they not fear the **Lord**, and beseech the face of the **Lord**: and the **Lord** repented of the **evil** that he had spoken against them? therefore we are doing a great **evil** against our **souls**.

Numquid morte condemnavit eum Ezechias rex Iuda et omnis Iuda numquid non timuerunt Dominum et deprecati sunt faciem Domini et paenituit Dominum mali quod locutus erat adversum eos itaque nos facimus malum grande contra animas nostras

**26:20.** There was also a **man** that **prophesied** in the **name** of the **Lord**, Urias the son of Semei of Cariathiarim: and he **prophesied** against this city, and against this land, according to all the words of Jeremias.

Fuit quoque vir prophetans in nomine Domini Urias filius Semei de Cariathiarim et prophetavit adversum civitatem istam et adversum terram hanc iuxta universa verba Hieremiae

**26:21.** And Joakim, and all his **men** in power, and his princes heard these words: and the king sought to put him to death. And Urias heard it, and was afraid, and fled and went into **Egypt**.

Et audivit rex Ioachim et omnes potentes et principes eius verba haec et quaesivit rex interficere eum et audivit Urias et timuit fugitque et ingressus est Aegyptum

**26:22.** And king Joakim sent **men** into **Egypt**, Elnathan the son of Achobor, and **men** with him into **Egypt**.

Et misit rex Ioachim viros in Aegyptum Elnathan filium Achobor et viros cum eo in Aegyptum

**26:23.** And they brought Urias out of **Egypt**: and brought him to king Joakim, and he slew him with the sword: and he cast his dead body into the graves of the common people.

Et eduxerunt Uriam de Aegypto et adduxerunt eum ad regem Ioachim et percussit eum gladio et proiecit cadaver eius in sepulchris vulgi ignobilis

**26:24.** So the hand of [Ahicam the son of Saphan](#) was with Jeremias, that he should not be delivered into the hands of the people, to put him to death.

Igitur manus Ahicam filii Saphan fuit cum Hieremia ut non traderetur in manu populi et interficerent eum

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## Jeremias Chapter 27

**The prophet sends chains to divers kings, signifying that they must bend their necks under the yoke of the king of Babylon. The vessels of the temple shall not be brought back till all the rest are carried away.**

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**27:1.** In the beginning of the reign of Joakim the son of Josias king of [Juda](#), this word came to Jeremias from the [Lord](#), saying:

In principio regni Ioachim filii Iosiae regis Iuda factum est verbum istud ad Hieremiam a Domino dicens **Joakim...** This revelation was made to the [prophet](#) in the beginning of the reign of Joakim: but the bands were not sent to the princes here [named](#) before the reign of Sedecias, ver. 3.

**27:2.** Thus saith the [Lord](#) to me: Make thee bands, and chains: and thou shalt put them on thy neck. Haec dicit Dominus ad me fac tibi vincula et catenas et pones eas in collo tuo

**27:3.** And thou shalt send them to the king of [Edom](#), and to the king of [Moab](#), and to the king of the [children of Ammon](#), and to the king of [Tyre](#), and to the king of [Sidon](#): by the hand of the messengers that are come to [Jerusalem](#) to Sedecias the king of [Juda](#).

Et mittes eas ad regem Edom et ad regem Moab et ad regem filiorum Ammon et ad regem Tyri et ad regem Sidonis in manu nuntiorum qui venerunt Hierusalem ad Sedeciam regem Iuda

**27:4.** And thou shalt command them to speak to their masters: Thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): Thus shall you say to your masters:

Et praecipies eis ut ad dominos suos loquantur haec dicit Dominus exercituum Deus Israhel haec dicetis ad dominos vestros

**27:5.** I made the earth, and the [men](#) and the beasts that are upon the face of the earth, by my great power, and by my stretched out arm: and I have given it to whom it seemed [good](#) in my eyes.

Ego feci terram et hominem et iumenta quae sunt super faciem terrae in fortitudine mea magna et in brachio meo extento et dedi eam ei qui placuit in oculis meis

**27:6.** And now I have given all these lands into the hand of [Nabuchodonosor king of Babylon](#) my servant: moreover also the beasts of the field I have given him to serve him.

Et nunc itaque ego dedi omnes terras istas in manu Nabuchodonosor regis Babylonis servi mei insuper et bestias agri dedi ei ut serviant illi

**27:7.** And all nations shall serve him, and his son, and his son's son: till the time come for his land and himself: and many nations and great kings shall serve him.

Et servient ei omnes gentes et filio eius et filio filii eius donec veniat tempus terrae eius et ipsius et servient ei gentes multae et reges magni

**His son...** Viz., Evilmerodach; and his son's son, Nabonydus, or Nabonadius, the Baltassar of [Daniel 5](#), and the last of the Chaldean kings.

**27:8.** But the nation and kingdom that will not serve [Nabuchodonosor king of Babylon](#), and whosoever will not bend his neck under the yoke of the [king of Babylon](#): I will visit upon that nation with the sword, and with famine, and with pestilence, saith the [Lord](#): till I consume them by his hand.

Gens autem et regnum quod non servierit Nabuchodonosor regi Babylonis et quicumque non curvaverit collum suum sub iugo regis Babylonis in gladio et in fame et in peste visitabo super gentem illam ait Dominus donec consumam eos in manu eius

**27:9.** Therefore hearken not to your [prophets](#), and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the [king of Babylon](#).

Vos ergo nolite audire prophetas vestros et divinos et somniatores et augures et maleficos qui dicunt vobis non servietis regi Babylonis

**27:10.** For they [prophesy](#) lies to you: to remove you far from your country, and cast you out, and to make you perish.

Quia mendacium prophetant vobis ut longe faciant vos de terra vestra et eiciant vos et pereatis

**27:11.** But the nation that shall bend down their neck under the yoke of the [king of Babylon](#), and shall serve him: I will let them remain in their own land, saith the [Lord](#): and they shall till it, and dwell in it. Porro gens quae subiecerit cervicem suam sub iugo regis Babylonis et servierit ei dimittam eam in terra sua dicit Dominus et colet eam et habitabit in ea

**27:12.** And I spoke to Sedecias the king of [Juda](#) according to all these words, saying: Bend down your necks under the yoke of the [king of Babylon](#), and serve him, and his people, and you shall live. Et ad Sedeciam regem Iuda locutus sum secundum omnia verba haec dicens subicite colla vestra sub iugo regis Babylonis et servite ei et populo eius et vivetis

**27:13.** Why will you die, thou and thy people by the sword, and by famine, and by the pestilence, as the [Lord](#) hath spoken against the nation that will not serve the [king of Babylon](#)? Quare moriemini tu et populus tuus gladio fame et peste sicut locutus est Dominus ad gentem quae servire noluerit regi Babylonis

**27:14.** Harken not to the words of the [prophets](#) that say to you: You shall not serve the [king of Babylon](#): for they tell you a lie. Nolite audire verba prophetarum dicentium vobis non servietis regi Babylonis quia mendacium ipsi loquuntur vobis

**27:15.** For I have not sent them, saith the [Lord](#): and they [prophesy](#) in my [name](#) falsely: to drive you out, and that you may perish, both you, and the [prophets](#) that [prophesy](#) to you. Quia non misi eos ait Dominus et ipsi prophetant in nomine meo mendaciter ut eiciant vos et pereatis tam vos quam prophetae qui vaticinantur vobis

**27:16.** I spoke also to the [priests](#), and to this people, saying: Thus saith the [Lord](#): Harken not to the words of your [prophets](#), that [prophesy](#) to you, saying: Behold the vessels of the [Lord](#) shall now in a short time be brought again from [Babylon](#): for they [prophesy](#) a lie unto you. Et ad sacerdotes et ad populum istum locutus sum dicens haec dicit Dominus nolite audire verba prophetarum vestrorum qui prophetant vobis dicentes ecce vasa Domini revertentur de Babylone nunc cito mendacium enim prophetant vobis

**27:17.** Therefore harken not to them, but serve the [king of Babylon](#), that you may live. Why should this city be given up to desolation? Nolite ergo audire eos sed servite regi Babylonis ut vivatis quare datur haec civitas in solitudinem

**27:18.** But if they be [prophets](#), and the [word of the Lord](#) be in them: let them interpose themselves before the [Lord](#) of [hosts](#), that the vessels which were left in the [house of the Lord](#), and in the house of the king of [Juda](#), and in [Jerusalem](#), may not go to [Babylon](#). Et si prophetae sunt et est verbum Domini in eis occurrant Domino exercituum ut non veniant vasa quae derelicta fuerant in domum Domini et in domum regis Iuda et in Hierusalem in Babylonem

**27:19.** For thus saith the [Lord](#) of [hosts](#) to the pillars, and to the sea, and to the bases, and to the rest of the vessels that remain in this city: Quia haec dicit Dominus exercituum ad columnas et ad mare et ad bases et ad reliqua vasorum quae remanserunt in civitate hac

**27:20.** Which [Nabuchodonosor the king of Babylon](#) did not take, when he carried away Jechonias the son of Joakim the king of [Juda](#), from [Jerusalem](#) to [Babylon](#), and all the great [men of Juda](#) and [Jerusalem](#). Quae non tulit Nabuchodonosor rex Babylonis cum transferret Iechoniam filium Ioachim regem Iuda de Hierusalem in Babylonem et omnes optimates Iuda et Hierusalem

**27:21.** For thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#), to the vessels that are left in the [house of the Lord](#), and in the house of the king of [Juda](#) and [Jerusalem](#): Quia haec dicit Dominus exercituum Deus Israhel ad vasa quae derelicta sunt in domum Domini et in domum regis Iuda et Hierusalem

**27:22.** They shall be carried to [Babylon](#), and there they shall be until the day of their visitation, saith the

[Lord](#): and I will cause them to be brought, and to be restored in this place.

In Babylonem transferentur et ibi erunt usque ad diem visitationis suae dicit Dominus et adferri faciam ea et restitui in loco isto

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## Jeremias Chapter 28

### The false prophecy of Hananias: he dies that same year, as Jeremias foretold.

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**28:1.** And it came to pass in that year, in the beginning of the reign of Sedecias king of [Juda](#), in the fourth year, in the fifth month, that Hananias the son of Azur, a [prophet](#) of Gabaon spoke to me, in the [house of the Lord](#) before the [priests](#), and all the people, saying:

Et factum est in anno illo in principio regni Sedeciae regis Iuda in anno quarto in mense quinto dixit ad me Ananias filius Azur propheta de Gabaon in domo Domini coram sacerdotibus et omni populo dicens

**28:2.** Thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): I have broken the yoke of the [king of Babylon](#).

Haec dicit Dominus exercituum Deus Israhel contrivi iugum regis Babylonis

**28:3.** As yet two years of days, and I will cause all the vessels of the [house of the Lord](#) to be brought back into this place, which [Nabuchodonosor king of Babylon](#) took away from this place, and carried them to [Babylon](#).

Adhuc duo anni dierum et ego referri faciam ad locum istum omnia vasa Domini quae tulit Nabuchodonosor rex Babylonis de loco isto et transtulit ea in Babylonem

**28:4.** And I will bring back to this place Jechonias the son of Joakim king of [Juda](#), and all the captives of [Juda](#), that are gone to [Babylon](#), saith the [Lord](#): for I will break the yoke of the [king of Babylon](#).

Et Iechoniam filium Ioachim regem Iudae et omnem transmigracionem Iudae qui ingressi sunt in Babylonem ego convertam ad locum istum ait Dominus conteram enim iugum regis Babylonis

**28:5.** And [Jeremias the prophet](#) said to Hananias the [prophet](#) in the presence of the [priests](#), and in the presence of all the people that stood in the [house of the Lord](#):

Et dixit Hieremias propheta ad Ananiam prophetam in oculis sacerdotum et in oculis omnis populi qui stabant in domo Domini

**28:6.** And [Jeremias the prophet](#) said: [Amen](#), the [Lord](#) do so: the [Lord](#) perform thy words, which thou hast [prophesied](#): that the vessels may be brought again into the [house of the Lord](#), and all the captives may return out of [Babylon](#) to this place.

Et ait Hieremias propheta amen sic faciat Dominus suscitet Dominus verba tua quae prophetasti ut referantur vasa in domum Domini et omnis transmigratio de Babylone ad locum istum

**28:7.** Nevertheless hear this word that I speak in thy ears, and in the ears of all the people:

Verumtamen audi verbum hoc quod ego loquor in auribus tuis et in auribus universi populi

**28:8.** The [prophets](#) that have been before me, and before thee from the beginning, and have [prophesied](#) concerning many countries, and concerning great kingdoms, of [war](#), and of affliction, and of famine.

Prophetae qui fuerunt ante me et te ab initio et prophetaverunt super terras multas et super regna magna de proelio et de adflictione et de fame

**28:9.** The [prophet](#) that [prophesied](#) peace: when his word shall come to pass, the [prophet](#) shall be [known](#), whom the hath sent in [truth](#).

Propheta qui vaticinatus est pacem cum venerit verbum eius scietur propheta quem misit Dominus in veritate

**28:10.** And Hananias the [prophet](#) took the chain from the neck of [Jeremias the prophet](#), and broke it.

Et tulit Ananias propheta catenam de collo Hieremiae prophetae et confregit eam

**28:11.** And Hananias spoke in the presence of all the people, saying: Thus saith the [Lord](#): Even so will I break the yoke of [Nabuchodonosor the king of Babylon](#) after two full years from off the neck of all the nations.

Et ait Ananias in conspectu omnis populi dicens haec dicit Dominus sic confringam iugum Nabuchodonosor regis Babylonis post duos annos dierum de collo omnium gentium

**28:12.** And [Jeremias the prophet](#) went his way. And the [word of the Lord](#) came to Jeremias, after that Hananias the [prophet](#) had broken the chain from off the neck of [Jeremias the prophet](#), saying:  
Et abiit Hieremias propheta in viam suam et factum est verbum Domini ad Hieremiam postquam confregit Ananias propheta catenam de collo Hieremiae prophetae dicens

**28:13.** Go, and tell Hananias: Thus saith the [Lord](#): Thou hast broken chains of wood, and thou shalt make for them chains of iron.  
Vade et dices Ananiae haec dicit Dominus catenas ligneas contrivisti et facies pro eis catenas ferreas

**28:14.** For thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): I have put a yoke of iron upon the neck of all these nations, to serve [Nabuchodonosor king of Babylon](#), and they shall serve him: moreover also I have given him the beasts of the earth.  
Quia haec dicit Dominus exercituum Deus Israhel iugum ferreum posui super collum cunctarum gentium istarum ut serviant Nabuchodonosor regi Babylonis et servient ei insuper et bestias terrae dedi ei

**28:15.** And [Jeremias the prophet](#) said to Hananias the [prophet](#): Hear now, Hananias: the [Lord](#) hath not sent thee, and thou hast made this people to trust in a lie.  
Et dixit Hieremias propheta ad Ananiam prophetam audi Anania non misit te Dominus et tu confidere fecisti populum istum in mendacio

**28:16.** Therefore thus saith the [Lord](#): Behold I will send thee away from off the face of the earth: this year shalt thou die: for thou hast spoken against the [Lord](#).  
Idcirco haec dicit Dominus ecce emittam te a facie terrae hoc anno morieris adversum Dominum enim locutus es

**28:17.** And Hananias the [prophet](#) died in that year, in the seventh month.  
Et mortuus est Ananias propheta in anno illo mense septimo

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## Jeremias Chapter 29

**Jeremias writeth to the captives in Babylon, exhorting them to be easy there, and not to hearken to false prophets. That they shall be delivered after seventy years. But those that remain in Jerusalem shall perish by the sword, famine, and pestilence. And that Achab, Sedecias, and Semeias, false prophets, shall die miserably.**

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**29:1.** Now these are the words of the [letter](#) which [Jeremias the prophet](#) sent from [Jerusalem](#) to the residue of the ancients that were carried into captivity, and to the [priests](#), and to the [prophets](#), and to all the people, whom [Nabuchodonosor](#) had carried away from [Jerusalem](#) to [Babylon](#):

Et haec sunt verba libri quae misit Hieremias propheta de Hierusalem ad reliquias seniorum transmigrationis et ad sacerdotes et ad prophetas et ad omnem populum quem transduxerat Nabuchodonosor de Hierusalem in Babylonem

**29:2.** After that Jechonias the king, and the queen, and the eunuchs, and the princes of [Juda](#), and of [Jerusalem](#), and the craftsmen, and the engravers were departed out of [Jerusalem](#):

Postquam egressus est Iechonias rex et domina et eunuchi et principes Iuda et Hierusalem et faber et inclusor de Hierusalem

**29:3.** By the hand of Elasa the son of Saphan, and Gamarias the son of Helcias, whom Sedecias king of [Juda](#) sent to [Babylon](#) to [Nabuchodonosor king of Babylon](#), saying:

In manu Ellasa filii Saphan et Gamaliae filii Helciae quos misit Sedecias rex Iuda ad Nabuchodonosor regem Babylonis in Babylonem dicens

**29:4.** Thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#), to all that are carried away captives, whom I have caused to be carried away from [Jerusalem](#) to [Babylon](#):

Haec dicit Dominus exercituum Deus Israhel omni transmigratori quam transtuli de Hierusalem in Babylonem

**29:5.** Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them.

Aedificate domos et habitate et plantate hortos et comedite fructum eorum

**29:6.** Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number.

Accipite uxores et generate filios et filias date filiis vestris uxores et filias vestras date viris et pariant filios et filias et multiplicamini ibi et nolite esse pauci numero

**29:7.** And seek the peace of the city, to which I have caused you to be carried away captives; and [pray](#) to the [Lord](#) for it: for in the peace thereof shall be your peace.

Et quaerite pacem civitatis ad quam transmigrare vos feci et orate pro ea ad Dominum quia in pace illius erit pax vobis

**29:8.** For thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): Let not your [prophets](#) that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream:

Haec enim dicit Dominus exercituum Deus Israhel non vos inducant prophetae vestri qui sunt in medio vestrum et divini vestri et ne attendatis ad somnia vestra quae vos somniatis

**29:9.** For they [prophesy](#) falsely to you in my [name](#): and I have not sent them, saith the [Lord](#).

Quia falso ipsi prophetant vobis in nomine meo et non misi eos dicit Dominus

**29:10.** For thus saith the [Lord](#): When the seventy years shall begin to be accomplished in [Babylon](#), I will

visit you: and I will perform my **good** word in your favour, to bring you again to this place.

Quia haec dicit Dominus cum coeperint impleri in Babylone septuaginta anni visitabo vos et suscitabo super vos verbum meum bonum ut reducam vos ad locum istum

**29:11.** For I **know** the thoughts that I think towards you, saith the **Lord**, thoughts of peace, and not of affliction, to give you an end and patience.

Ego enim scio cogitationes quas cogito super vos ait Dominus cogitationes pacis et non ad afflictionis ut dem vobis finem et patientiam

**29:12.** And you shall call upon me, and you shall go and you shall **pray** to me, and I will hear you.

Et invocabitis me et ibitis et orabitis me et exaudiam vos

**29:13.** You shall seek me, and shall find me: when you shall seek me with all your heart.

Quaeritis me et invenietis cum quaesieritis me in toto corde vestro

**29:14.** And I will be found by you, saith the **Lord**: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the **Lord**: and I will bring you back from the place to which I caused you to be carried away captive.

Et inveniar a vobis ait Dominus et reducam captivitatem vestram et congregabo vos de universis gentibus et de cunctis locis ad quae expuli vos dicit Dominus et reverti vos faciam de loco ad quem transmigrare vos feci

**29:15.** Because you have said: The **Lord** hath raised us up **prophets** in **Babylon**:

Quia dixistis suscitavit nobis Dominus prophetas in Babylone

**29:16.** For thus saith the **Lord** to the king that sitteth upon the throne of **David**, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

Quia haec dicit Dominus ad regem qui sedet super solium David et ad omnem populum habitatorem urbis huius ad fratres vestros qui non sunt egressi vobiscum in transmigrationem

**29:17.** Thus saith the **Lord of hosts**: Behold I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs that cannot be eaten, because they are very bad.

Haec dicit Dominus exercituum ecce mittam in eis gladium et famem et pestem et ponam eos quasi ficus malas quae comedi non possunt eo quod pessimae sint

**29:18.** And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a **curse**, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

Et persequar eos in gladio in fame et in pestilentia et dabo eos in vexationem universis regnis terrae in maledictionem et in stuporem et in sibilum et in obprobrium cunctis gentibus ad quas ego eieci eos

**29:19.** Because they have not hearkened to my words, saith the **Lord**: which I sent to them by my servants the **prophets**, rising by night, and sending: and you have not heard, saith the **Lord**.

Eo quod non audierint verba mea dicit Dominus quae misi ad eos per servos meos prophetas de nocte consurgens et mittens et non audistis dicit Dominus

**29:20.** Hear ye therefore the **word of the Lord**, all ye of the captivity, whom I have sent out from **Jerusalem** to **Babylon**.

Vos ergo audite verbum Domini omnis transmigrationis quam emisi de Hierusalem in Babylonem

**29:21.** Thus saith the **Lord of hosts** the **God of Israel**, to Achab the son of Colias, and to Sedecias the son of Maasias, who **prophesy** unto you in my **name** falsely: Behold I will deliver them up into the hands of **Nabuchodonosor the king of Babylon**: and he shall kill them before your eyes.

Haec dicit Dominus exercituum Deus Israhel ad Ahab filium Culia et ad Sedeciam filium Maasiae qui prophetant vobis in nomine meo mendaciter ecce ego tradam eos in manu Nabuchodonosor regis Babylonis et percutiet eos in oculis vestris

**29:22.** And of them shall be taken up a **curse** by all the captivity of **Juda**, that are in **Babylon**, saying: The **Lord** make thee like Sedecias, and like **Achab**, whom the **king of Babylon** fried in the fire:

Et adsumetur ex eis maledictio omni transmigrationi Iuda quae est in Babylone dicentium ponat te Dominus sicut Sedeciam et sicut Ahab quos frigit rex Babylonis in igne

**29:23.** Because they have acted folly in **Israel**, and have committed **adultery** with the wives of their

friends, and have spoken lying words in my **name**, which I commanded them not: I am the judge and the witness, saith the **Lord**.

Pro eo quod fecerint stultitiam in Israhel et moechati sunt in uxores amicorum suorum et locuti sunt verbum in nomine meo mendaciter quod non mandavi eis ego sum iudex et testis dicit Dominus

**29:24.** And to Semeias the Nehelamite thou shalt say:

Et ad Semeiam Neelamiten dices

**29:25.** Thus saith the **Lord** of **hosts** the **God** of **Israel**: Because thou hast sent **letters** in thy **name** to all the people that are in **Jerusalem**, and to Sophonias the son of Maasias the **priest**, and to all the **priests**, saying:

Haec dicit Dominus exercituum Deus Israhel pro eo quod misisti in nomine tuo libros ad omnem populum qui est in Hierusalem et ad Sophoniam filium Maasiae sacerdotem et ad universos sacerdotes dicens

**29:26.** The **Lord** hath made thee **priest** instead of Joiada the **priest**, that thou shouldst be ruler in the **house of the Lord**, over every **man** that raveth and **prophesieth**, to put him in the stocks, and into prison.

Dominus dedit te sacerdotem pro Ioiadae sacerdote ut sis dux in domo Domini super omnem virum arrepticium et prophetantem ut mittas eum in nervum et in carcerem

**29:27.** And now why hast thou not rebuked **Jeremias the Anathothite**, who **prophesieth** to you?

Et nunc quare non increpasti Hieremiam Anathothiten qui prophetat vobis

**29:28.** For he hath also sent to us in **Babylon**, saying: It is a long time: build ye houses, and dwell in them: and plant gardens, and eat the fruits of them.

Quia super hoc misit ad nos in Babylonem dicens longum est aedificate domos et habitate et plantate hortos et comedite fructum eorum

**29:29.** So Sophonias the **priest** read this **letter**, in the hearing of **Jeremias the prophet**.

Legit ergo Sophonias sacerdos librum istum in auribus Hieremiae prophetae

**29:30.** And the **word of the Lord** came to Jeremias, saying:

Et factum est verbum Domini ad Hieremiam dicens

**29:31.** Send to all them of the captivity, saying: Thus saith the **Lord** to Semeias the Nehelamite: Because Semeias hath **prophesied** to you, and I sent him not: and hath caused you to trust in a lie:

Mitte ad omnem transmirationem dicens haec dicit Dominus ad Semeiam Neelamiten pro eo quod prophetavit vobis Semeias et ego non misi eum et fecit vos confidere in mendacio

**29:32.** Therefore thus saith the **Lord**: behold I will visit upon Semeias the Nehelamite, and upon his seed: he shall not have a **man** to sit in the midst of this people, and he shall not see the **good** that I will do to my people, saith the **Lord**: because he hath spoken treason against the **Lord**.

Idcirco haec dicit Dominus ecce ego visitabo super Semeiam Neelamiten et super semen eius non erit ei vir sedens in medio populi huius et non videbit bonum quod ego faciam populo meo ait Dominus quia praevaricationem locutus est adversum Dominum

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## Jeremias Chapter 30

### God will deliver his people from their captivity: Christ shall be their king: and his church shall be glorious for ever.

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**30:1.** This is the word that came to Jeremias from the [Lord](#), saying:

Hoc verbum quod factum est ad Hieremiam a Domino dicens

**30:2.** Thus saith the [Lord](#), the [God](#) of [Israel](#), saying: Write thee all the words that I have spoken to thee, in a book.

Haec dicit Dominus Deus Israhel dicens scribe tibi omnia verba quae locutus sum ad te in libro

**30:3.** For behold the days come, saith the [Lord](#), and I will bring again the captivity of my people [Israel](#) and [Juda](#), saith the [Lord](#): and I will cause them to return to the land which I gave to their fathers, and they shall possess it.

Ecce enim dies veniunt dicit Dominus et convertam conversionem populi mei Israhel et Iuda ait Dominus et convertam eos ad terram quam dedi patribus eorum et possidebunt eam

**30:4.** And these are the words that the [Lord](#) hath spoken to [Israel](#) and to [Juda](#):

Et haec verba quae locutus est Dominus ad Israhel et ad Iudam

**30:5.** For thus saith the [Lord](#): We have heard a voice of terror: there is fear and no peace.

Quoniam haec dicit Dominus vocem terroris audivimus formido et non est pax

**30:6.** Ask ye, and see if a [man](#) bear children? why then have I seen every [man](#) with his hands on his loins, like a [woman](#) in labour, and all faces are turned yellow?

Interrogate et videte si generat masculus quare ergo vidi omnis viri manum super lumbum suum quasi parientis et conversae sunt universae facies in auruginem

**30:7.** Alas, for that day is great, neither is there the like to it; and it is the time of tribulation to [Jacob](#), but he shall be saved out of it.

Vae quia magna dies illa nec est similis eius tempusque tribulationis est Iacob et ex ipso salvabitur

**30:8.** And it shall come to pass in that day, saith the [Lord](#) of [hosts](#), that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:

Et erit in die illa ait Dominus exercituum conteram iugum eius de collo tuo et vincula illius dirumpam et non dominabuntur ei amplius alieni

**30:9.** But they shall serve the [Lord](#) their [God](#), and [David](#) their king, whom I will raise up to them.

Sed servient Domino Deo suo et David regi suo quem suscitabo eis

**David...** That is, [Christ](#) of the house of [David](#).

**30:10.** Therefore fear thou not, my servant [Jacob](#), saith the [Lord](#), neither be dismayed, O [Israel](#): for behold, I will save thee from a country afar off, and thy seed from the land of their captivity: and [Jacob](#) shall return, and be at rest, and abound with all [good](#) things, and there shall be none whom he may fear:

Tu ergo ne timeas serve meus Iacob ait Dominus neque paveas Israhel quia ecce ego salvo te de terra longinqua et semen tuum de terra captivitatis eorum et revertetur Iacob et quiescet et cunctis affluet et non erit quem formidet

**30:11.** For I am with thee, saith the [Lord](#), to save thee: for I will utterly consume all the nations, among which I have [scattered](#) thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayst not seem to thyself innocent.

Quoniam tecum ego sum ait Dominus ut salvem te faciam enim consummationem in cunctis gentibus in quibus dispersi te te autem non faciam in consummationem sed castigabo te in iudicio ut non tibi videaris innoxius

**30:12.** For thus saith the **Lord**: Thy bruise is incurable, thy wound is very grievous.

Quia haec dicit Dominus insanabilis fractura tua pessima plaga tua

**30:13.** There is none to judge thy judgment to bind it up: thou hast no healing medicines.

Non est qui iudicet iudicium tuum ad alligandum curationum utilitas non est tibi

**30:14.** All thy lovers have forgotten thee, and will not seek after thee: for I have wounded thee with the wound of an enemy, with cruel chastisement: by reason of the multitude of thy **iniquities**, thy **sins** are hardened.

Omnes amatores tui obliti sunt tui te non quaerent plaga enim inimici percussi te castigatione crudeli propter multitudinem iniquitatis tuae dura facta sunt peccata tua

**30:15.** Why criest thou for thy affliction? thy sorrow is incurable: for the multitude of thy **iniquity**, and for thy hardened **sins** I have done these things to thee.

Quid clamas super contritione tua insanabilis est dolor tuus propter multitudinem iniquitatis tuae et dura peccata tua feci haec tibi

**30:16.** Therefore all they that devour thee, shall be devoured: and all thy enemies shall be carried into captivity: and they that waste thee shall be wasted, and all that prey upon thee will I give for a prey.

Propterea omnes qui comedunt te devorabuntur et universi hostes tui in captivitatem ducentur et qui te vastant vastabuntur cunctosque praedatores tuos dabo in praedam

**30:17.** For I will close up thy scar, and will heal thee of thy wounds, saith the **Lord**. Because they have called thee, O Sion, an outcast: This is she that hath none to seek after her.

Obducam enim cicatricem tibi et a vulneribus tuis sanabo te dicit Dominus quia Eiectam vocaverunt te Sion haec est quae non habebat requirentem

**30:18.** Thus saith the **Lord**: Behold I will bring back the captivity of the pavilions of **Jacob**, and will have pity on his houses, and the city shall be built in her high place, and the **temple** shall be founded according to the order thereof.

Haec dicit Dominus ecce ego convertam conversionem tabernaculorum Iacob et tectis eius miserebor et aedificabitur civitas in excelso suo et templum iuxta ordinem suum fundabitur

**30:19.** And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be made few: and I will **glorify** them, and they shall not be lessened.

Et egredietur de eis laus voxque ludentium et multiplicabo eos et non imminuentur et glorificabo eos et non adtenuabuntur

**30:20.** And their children shall be as from the beginning, and their assembly shall be permanent before me: and I will visit against all that afflict them.

Et erunt filii eius sicut a principio et coetus eius coram me permanebit et visitabo adversum omnes qui tribulant eum

**30:21.** And their leader shall be of themselves: and their prince shall come forth from the midst of them: and I will bring him near, and he shall come to me: for who is this that setteth his heart to approach to me, saith the **Lord**?

Et erit dux eius ex eo et princeps de medio eius producetur et adplicabo eum et accedet ad me quis enim iste est qui adplicet cor suum ut adpropinquet mihi ait Dominus

**30:22.** And you shall be my people: and I will be your **God**.

Et eritis mihi in populum et ego ero vobis in Deum

**30:23.** Behold the whirlwind of the **Lord**, his fury going forth, a violent storm, it shall rest upon the head of the **wicked**.

Ecce turbo Domini furor egrediens procella ruens in capite impiorum conquiescet

**30:24.** The **Lord** will not turn away the **wrath** of his indignation, till he have executed and performed the thought of his heart: in the latter days you shall understand these things.

Non avertet iram indignationis Dominus donec faciat et compleat cogitationem cordis sui in novissimo dierum intellegitis ea

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## Jeremias Chapter 31

### The restoration of Israel. Rachel shall cease from morning. The new covenant. The church shall never fail.

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**31:1.** At that time, saith the [Lord](#), I will be the [God](#) of all the [families](#) of [Israel](#), and they shall be my people.

In tempore illo dicit Dominus ero Deus universis cognationibus Israhel et ipsi erunt mihi in populum

**31:2.** Thus saith the [Lord](#): The people that were left and escaped from the sword, found [grace](#) in the [desert](#): [Israel](#) shall go to his rest.

Haec dicit Dominus invenit gratiam in deserto populus qui remanserat gladio vadet ad requiem suam Israhel

**31:3.** The [Lord](#) hath appeared from afar to me. Yea I have [loved](#) thee with an everlasting [love](#), therefore have I drawn thee, taking pity on thee.

Longe Dominus apparuit mihi et in caritate perpetua dilexi te ideo adtraxi te miserans

**31:4.** And I will build thee again, and thou shalt be built, O [virgin](#) of [Israel](#): thou shalt again be adorned with thy timbrels, and shalt go forth in the [dances](#) of them that make merry.

Rursumque aedificabo te et aedificaberis virgo Israhel adhuc ornaberis tympanis tuis et egredieris in choro ludentium

**31:5.** Thou shalt yet plant vineyards in the mountains of [Samaria](#): the planters shall plant, and they shall not gather the vintage before the time.

Adhuc plantabis vineas in montibus Samariae plantabunt plantantes et donec tempus veniat non vindemiabunt

**31:6.** For there shall be a day, in which the watchmen on mount Ephraim, shall cry: Arise, and let us go up to Sion to the [Lord our God](#).

Quia erit dies in qua clamabunt custodes in monte Ephraim surgite et ascendamus in Sion ad Dominum Deum nostrum

**31:7.** For thus saith the [Lord](#): Rejoice ye in the [joy](#) of [Jacob](#), and neigh before the head of the [Gentiles](#): shout ye, and sing, and say: Save, O [Lord](#), thy people, the remnant of [Israel](#).

Quia haec dicit Dominus exultate in laetitia Iacob et hinnite contra caput gentium personate canite et dicite salva Domine populum tuum reliquias Israhel

**31:8.** Behold I will bring them from the north country, and will gather them from the ends of the earth and among them shall be the blind, and the lame, the [woman](#) with child, and she that is bringing forth, together, a great company of them returning hither.

Ecce ego adducam eos de terra aquilonis et congregabo eos ab extremis terrae inter quos erunt caecus et claudus et praegnans et pariens simul coetus magnus revertentium huc

**31:9.** They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to [Israel](#), and Ephraim is my [firstborn](#).

In fletu venient et in precibus deducam eos et adducam eos per torrentes aquarum in via recta et non inpingent in ea quia factus sum Israheli pater et Ephraim primogenitus meus est

**31:10.** Hear the [word of the Lord](#), O ye nations, and declare it in the islands that are afar off, and say: He that [scattered Israel](#) will gather him: and he will keep him as the shepherd doth his flock.

Audite verbum Domini gentes et adnuntiate insulis quae procul sunt et dicite qui dispersit Israhel congregabit eum et custodiet eum sicut pastor gregem suum

**31:11.** For the **Lord** hath **redeemed Jacob**, and delivered him out of the hand of one that was mightier than he.

Redemit enim Dominus Iacob et liberavit eum de manu potentioris

**31:12.** And they shall come, and shall give praise in mount Sion: and they shall flow together to the **good** things of the **Lord**, for the corn, and wine, and oil, and the increase of cattle and herds, and their **soul** shall be as a watered garden, and they shall be hungry no more.

Et venient et laudabunt in monte Sion et confluent ad bona Domini super frumento et vino et oleo et fetu pecorum et armentorum eritque anima eorum quasi hortus irriguus et ultra non esurient

**31:13.** Then shall the **virgin** rejoice in the **dance**, the young men and old **men** together: and I will turn their mourning into **joy**, and will comfort them, and make them joyful after their sorrow.

Tunc laetabitur virgo in choro iuvenes et senes simul et convertam luctum eorum in gaudium et consolabor eos et laetificabo a dolore suo

**31:14.** And I will fill the **soul** of the **priests** with fatness: and my people shall be filled with my **good** things, saith the **Lord**.

Et inebriabo animam sacerdotum pinguedine et populus meus bonis meis adimplebitur ait Dominus

**31:15.** Thus saith the **Lord**: A voice was heard on high of lamentation, of mourning, and weeping, of **Rachel** weeping for her children and refusing to be comforted for them, because they are not.

Haec dicit Dominus vox in excelso audita est lamentationis fletus et luctus Rachel plorantis filios suos et nolentis consolari super eis quia non sunt

**31:16.** Thus saith the **Lord**: Let thy voice cease from weeping, and thy eyes tears: for there is a reward for thy work, saith the **Lord**: and they shall return out of the land of the enemy.

Haec dicit Dominus quiescat vox tua a ploratu et oculi tui a lacrimis quia est merces operi tuo ait Dominus et revertentur de terra inimici

**31:17.** And there is **hope** for thy last end, saith the **Lord**: and the children shall return to their own borders.

Et est spes novissimis tuis ait Dominus et revertentur filii ad terminos suos

**31:18.** Hearing I heard Ephraim when he went into captivity: thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted, for thou art the **Lord** my **God**.

Audiens audivi Ephraim transmigrantem castigasti me et eruditus sum quasi iuenculus indomitus converte me et revertar quia tu Dominus Deus meus

**31:19.** For after thou didst convert me, I did **penance**: and after thou didst show unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

Postquam enim convertisti me egi paenitentiam et postquam ostendisti mihi percussi femur meum confusus sum et erubui quoniam sustinui obprobrium adulescentiae meae

**31:20.** Surely Ephraim is an **honourable** son to me, surely he is a tender child: for since I spoke of him, I will still remember him. Therefore are my bowels troubled for him: pitying I will pity him, saith the **Lord**.

Si filius honorabilis mihi Ephraim si puer delicatus quia ex quo locutus sum de eo adhuc recordabor eius idcirco conturbata sunt viscera mea super eum miserans miserebor eius ait Dominus

**31:21.** Set thee up a watchtower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked: return, O **virgin** of **Israel**, return to these thy cities.

Statue tibi speculam pone tibi amaritudines dirige cor tuum in viam directam in qua ambulasti revertere virgo Israhel revertere ad civitates tuas istas

**31:22.** How long wilt thou be dissolute in deliciousness, O wandering daughter? for the **Lord** hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN.

Usquequo deliciis dissolveris filia vaga quia creavit Dominus novum super terram femina circumdabit virum

**31:23.** Thus saith the **Lord** of **hosts**, the **God** of **Israel**: As yet shall they say this word in the land of **Juda**, and in the cities thereof, when I shall bring back their captivity: The **Lord** **bless** thee, the beauty of **justice**, the **holy** mountain.

Haec dicit Dominus exercituum Deus Israhel adhuc dicent verbum istud in terra Iuda et in urbibus eius cum convertero captivitatem eorum benedicat tibi Dominus pulchritudo iustitiae mons sanctus

**31:24.** And **Juda** and all his cities shall dwell therein together: the husbandman and they that drive the flocks.

Et habitabunt in eo Iudas et omnes civitates eius simul agricolae et minantes greges

**31:25.** For I have inebriated the weary **soul**: and I have filled every hungry **soul**.

Quia inebriavi animam lassam et omnem animam esurientem saturavi

**31:26.** Upon this I was as it were awaked out of a sleep, and I saw, and my sleep was sweet to me.

Ideo quasi de somno suscitatus sum et vidi et somnus meus dulcis mihi

**31:27.** Behold the days come, saith the **Lord**: and I will sow the **house of Israel** and the house of **Juda** with the seed of **men**, and with the seed of beasts.

Ecce dies veniunt dicit Dominus et seminabo domum Israhel et domum Iuda semine hominis et semine iumentorum

**31:28.** And as I have watched over them, to pluck up, and to throw down, and to scatter, and to destroy, and afflict: so will I watch over them, to build up, and to plant them, saith the **Lord**.

Et sicut vigilavi super eos ut evellerem et demolirer et dissiparem et disperderem et adfligerem sic vigilabo super eos ut aedificem et plantem ait Dominus

**31:29.** In those days they shall say no more: The fathers have eaten a sour grape, and the teeth of the children are set on edge.

In diebus illis non dicent ultra patres comederunt uvam acerbam et dentes filiorum obstipuerunt

**31:30.** But every one shall die for his own **iniquity**: every **man** that shall eat the sour grape, his teeth shall be set on edge.

Sed unusquisque in iniquitate sua morietur omnis homo qui comederit uvam acerbam obstupescet dentes eius

**31:31.** Behold the days shall come, saith the **Lord**, and I will make a new covenant with the **house of Israel**, and with the house of **Juda**:

Ecce dies veniunt dicit Dominus et feriam domui Israhel et domui Iuda foedus novum

**31:32.** Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of **Egypt**, the covenant which they made void, and I had dominion over them, saith the **Lord**.

Non secundum pactum quod pepigi cum patribus vestris in die qua adprehendi manum eorum ut educerem eos de terra Aegypti pactum quod irritum fecerunt et ego dominatus sum eorum dicit Dominus

**31:33.** But this shall be the covenant that I will make with the **house of Israel**, after those days, saith the **Lord**: I will give my law in their bowels, and I will write it in their heart: and I will be their **God**, and they shall be my people.

Sed hoc erit pactum quod feriam cum domo Israhel post dies illos dicit Dominus dabo legem meam in visceribus eorum et in corde eorum scribam eam et ero eis in Deum et ipsi erunt mihi in populum

**31:34.** And they shall teach no more every **man** his neighbour, and every **man** his brother, saying: Know the **Lord**: for all shall **know** me from the least of them even to the greatest, saith the **Lord**: for I will forgive their **iniquity**, and I will remember their **sin** no more.

Et non docebunt ultra vir proximum suum et vir fratrem suum dicens cognoscite Dominum omnes enim cognoscent me a minimo eorum usque ad maximum ait Dominus quia propitiabor iniquitati eorum et peccati eorum non ero memor amplius

**31:35.** Thus saith the **Lord**, who giveth the sun for the light of the day, the order of the moon and of the stars, for the light of the night: who stirreth up the sea, and the waves thereof roar, the **Lord of hosts** is his **name**.

Haec dicit Dominus qui dat solem in lumine diei ordinem lunae et stellarum in lumine noctis qui turbat mare et sonant fluctus eius Dominus exercituum nomen illi

**31:36.** If these ordinances shall fail before me, saith the **Lord**: then also the seed of **Israel** shall fail, so as not to be a nation before me for ever.

Si defecerint leges istae coram me dicit Dominus tunc et semen Israhel deficiet ut non sit gens coram me cunctis diebus

**31:37.** Thus saith the **Lord**: If the **heavens** above can be measured, and the foundations of the earth searched out beneath, I also will cast away all the seed of **Israel**, for all that they have done, saith the **Lord**.

Haec dicit Dominus si mensurari potuerint caeli sursum et investigari fundamenta terrae deorsum et ego abiciam universum semen Israhel propter omnia quae fecerunt dicit Dominus

**31:38.** Behold the days come, saith the **Lord**, that the city shall be built to the **Lord** from the tower of Hanameel even to the gate of the corner.

Ecce dies veniunt dicit Dominus et aedificabitur civitas Domino a turre Ananehel usque ad portam Anguli

**31:39.** And the measuring line shall go out farther in his sight upon the hill Gareb: and it shall compass Goatha,

Et exhibit ultra norma mensurae in conspectu eius super collem Gareb et circuibit Goatha

**31:40.** And the whole valley of dead bodies, and of ashes, and all the country of death, even to the **torrent Cedron**, and to the corner of the horse gate towards the east, the Holy of the **Lord**: it shall not be plucked up, and it shall not be destroyed any more for ever.

Et omnem vallem cadaverum et cineris et universam regionem mortis usque ad torrentem Cedron et usque ad angulum portae Equorum orientalis sanctum Domini non evelletur et non destruetur ultra in perpetuum

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## Jeremias Chapter 32

### Jeremias by God's commandment purchases a field of his kinsman: and prophetes the return of the people out of captivity: and the everlasting covenant God will make with his church.

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**32:1.** The word that came to Jeremias from the [Lord](#) in the tenth year of Sedecias king of [Juda](#): the same is the eighteenth year of [Nabuchodonosor](#).

Verbum quod factum est ad Hieremiam a Domino in anno decimo Sedeciae regis Iuda ipse est annus octavusdecimus Nabuchodonosor

**32:2.** At that time the army of the [king of Babylon](#) besieged [Jerusalem](#): and [Jeremias the prophet](#) was shut up in the [court](#) of the prison, which was in the house of the king of [Juda](#).

Tunc exercitus regis Babylonis obsidebat Hierusalem et Hieremias propheta erat clausus in atrio carceris qui erat in domo regis Iuda

**32:3.** For Sedecias king of [Juda](#) had shut him up, saying: Why dost thou [prophesy](#), saying: Thus saith the [Lord](#): Behold I will give this city into the hand of the [king of Babylon](#), and he shall take it?

Clauserat enim eum Sedecias rex Iuda dicens quare vaticinarius dicens haec dicit Dominus ecce ego dabo civitatem istam in manu regis Babylonis et capiet eam

**32:4.** And Sedecias king of [Juda](#) shall not escape out of the hand of the Chaldeans: but he shall be delivered into the hands of the [king of Babylon](#): and he shall speak to him mouth to mouth, and his eyes shall see his eyes.

Et Sedecias rex Iuda non effugiet de manu Chaldeorum sed tradetur in manu regis Babylonis et loquetur os eius cum ore illius et oculi eius oculos illius videbunt

**32:5.** And he shall lead Sedecias to [Babylon](#): and he shall be there till I visit him, saith the [Lord](#). But if you will fight against the Chaldeans, you shall have no success.

Et in Babylonem ducet Sedeciam et ibi erit donec visitem eum ait Dominus si autem dimicaveritis adversum Chaldeos nihil prosperum habebitis

**32:6.** And Jeremias said: The [word of the Lord](#) came to me, saying:

Et dixit Hieremias factum est verbum Domini ad me dicens

**32:7.** Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Buy thee my field, which is in [Anathoth](#), for it is thy right to buy it, being next akin.

Ecce Anamehel filius Sellum patruelis tuus veniet ad te dicens eme tibi agrum meum qui est in Anathoth tibi enim competit ex propinquitate ut emas

**32:8.** And Hanameel my uncle's son came to me, according to the [word of the Lord](#), to the entry of the prison, and said to me: Buy my field, which is in [Anathoth](#) in the land of [Benjamin](#): for the right of inheritance is thine, and thou art next of kin to possess it. And I understood that this was the [word of the Lord](#).

Et venit ad me Anamehel filius patrum mei secundum verbum Domini ad vestibulum carceris et ait ad me posside agrum meum qui est in Anathoth in terra Benjamin quia tibi competit hereditas et tu propinquus ut possideas intellexi autem quod verbum Domini esset

**32:9.** And I bought the field of Hanameel my uncle's son, that is in [Anathoth](#): and I weighed him the money, seven staters, and ten pieces of silver.

Et emi agrum ab Anamehel filio patrum mei qui est in Anathoth et adpendi ei argentum septem stateres et decem argenteos

**32:10.** And I wrote it in a book and sealed it, and took [witnesses](#): and I weighed him the money in the

balances.

Et scripsi in libro et signavi et adhibui testes et adpendi argentum in statera

**32:11.** And I took the deed of the purchase that was sealed, and the stipulations, and the ratifications with the seals that were on the outside.

Et accepi librum possessionis signatum stipulationes et rata et signa forinsecus

**32:12.** And I gave the deed of the purchase to Baruch the son of Neri the son of Maasias in the sight of Hanameel my uncle's son, in the presence of the **witnesses** that subscribed the book of the purchase, and before all the **Jews** that sat in the **court** of the prison.

Et dedi librum possessionis Baruch filio Neri filii Maasiae in oculis Anamehel patruelis mei et in oculis testium qui scripti erant in libro emptionis in oculis omnium Iudaeorum qui sedebant in atrio carceris

**32:13.** And I charged Baruch before them, saying:

Et praecepi Baruch coram eis dicens

**32:14.** Thus saith the **Lord of hosts** the **God of Israel**: Take these writings, this deed of the purchase that is sealed up, and this deed that is open: and put them in an earthen vessel, that they may continue many days.

Haec dicit Dominus exercituum Deus Israhel sime libros istos librum emptionis hunc signatum et librum hunc qui apertus est et pones illos in vase fictili ut permanere possint diebus multis

**32:15.** For thus saith the **Lord of hosts** the **God of Israel**: Houses, and fields, and vineyards shall be possessed again in this land.

Haec enim dicit Dominus exercituum Deus Israhel adhuc possidebuntur domus et agri et vineae in terra ista

**32:16.** And after I had delivered the deed of purchase to Baruch the son of Neri, I **prayed** to the **Lord**, saying:

Et oravi ad Dominum postquam tradidi librum possessionis Baruch filio Neri dicens

**32:17.** Alas, alas, alas, O **Lord God**, behold thou hast made **heaven** and earth by thy great power, and thy stretched out arm: no word shall be hard to thee:

Heu heu heu Domine Deus ecce tu fecisti caelum et terram in fortitudine tua magna et in brachio tuo extento non erit tibi difficile omne verbum

**32:18.** Thou showest mercy unto thousands, and returnest the **iniquity** of the fathers into the bosom of their children after them: O most mighty, great, and powerful, the **Lord of hosts** is thy **name**.

Qui facis misericordiam in milibus et reddes iniquitatem patrum in sinu filiorum eorum post eos fortissime magne potens Dominus exercituum nomen tibi

**32:19.** Great in counsel, and incomprehensible in thought: whose eyes are open upon all the ways of the children of **Adam**, to render unto every one according to his ways, and according to the fruit of his devices.

Magnus consilio et inconprehensibilis cogitatu cuius oculi aperti sunt super omnes vias filiorum Adam ut reddas unicuique secundum vias suas et secundum fructum adinventionum eius

**32:20.** Who hast set **signs and wonders** in the land of **Egypt** even until this day, and in **Israel**, and amongst **men**, and hast made thee a **name** as at this day.

Qui posuisti signa et portenta in terra Aegypti usque ad diem hanc et in Israhel et in hominibus et fecisti tibi nomen sicut est dies haec

**32:21.** And hast brought forth thy people **Israel**, out of the land of **Egypt** with signs, and with wonders, and with a strong hand, and a stretched out arm, and with great terror.

Et eduxisti populum tuum Israhel de terra Aegypti in signis et in portentis et in manu robusta et in brachio extento et in terrore magno

**32:22.** And hast given them this land which thou didst **swear** to their fathers, to give them a land flowing with milk and honey.

Et dedisti eis terram hanc quam iurasti patribus eorum ut dares eis terram fluentem lacte et melle

**32:23.** And they came in, and possessed it: but they **obeyed** not thy voice, and they walked not in thy law: and they did not any of those things that thou didst command them to do, and all these **evils** are come upon them.

Et ingressi sunt et possederunt eam et non oboedierunt voci tuae et in lege tua non ambulaverunt omnia

quae mandasti eis ut facerent non fecerunt et evenerunt eis omnia mala haec

**32:24.** Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken, is all come to pass, as thou thyself seest.

Ecce munitiones extractae sunt adversum civitatem ut capiatur et urbs data est in manu Chaldeorum qui proeliantur adversum eam a facie gladii et famis et pestilentiae et quaecumque locutus es acciderunt ut ipse tu cernis

**32:25.** And sayest thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

Et tu dicis mihi Domine Deus eme agrum argento et adhibe testes cum urbs data sit in manu Chaldeorum

**32:26.** And the word of the Lord came to Jeremias, saying:

Et factum est verbum Domini ad Hieremiam dicens

**32:27.** Behold I am the Lord the God of all flesh: shall any thing be hard for me?

Ecce ego Dominus Deus universae carnis numquid mihi difficile erit omne verbum

**32:28.** Therefore thus saith the Lord: Behold I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they shall take it.

Propterea haec dicit Dominus ecce ego tradam civitatem istam in manu Chaldeorum et in manu regis Babylonis et capiet eam

**32:29.** And the Chaldeans that fight against this city, shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink offerings to strange gods, to provoke me to wrath.

Et venient Chaldei proeliantes adversum urbem hanc et succendent eam igni et conburent eam et domos in quarum domatibus sacrificabant Baal et libabant diis alienis libamina ad irritandum me

**32:30.** For the children of Israel, and the children of Juda, have continually done evil in my eyes from their youth: the children of Israel who even till now provoke me with the work of their hands, saith the Lord.

Erant enim filii Israhel et filii Iuda iugiter facientes malum in oculis meis ab adulescentia sua filii Israhel qui usque nunc exacerbant me in opere manuum suarum dicit Dominus

**32:31.** For this city hath been to me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of my sight.

Quia in furore et in indignatione mea facta est mihi civitas haec a die qua aedificaverunt eam usque ad diem istam qua aufertur de conspectu meo

**32:32.** Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

Propter malitiam filiorum Israhel et filiorum Iuda quam fecerunt ad iracundiam me provocantes ipsi et reges eorum principes eorum et sacerdotes et prophetae eorum vir Iuda et habitatores Hierusalem

**32:33.** And they have turned their backs to me, and not their faces: when I taught them early in the morning, and instructed them, and they would not hearken to receive instruction.

Et verterunt ad me terga et non facies cum docerem eos diluculo et erudirem et nollent audire ut acciperent disciplinam

**32:34.** And they have set their idols in the house, in which my name is called upon, to defile it.

Et posuerunt idola sua in domo in qua invocatum est nomen meum ut polluerent eam

**32:35.** And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they should do this abomination, and cause Juda to sin.

Et aedificaverunt excelsa Baal quae sunt in valle filii Ennom ut initiarent filios suos et filias suas Moloch quod non mandavi eis nec ascendit in cor meum ut facerent abominationem hanc et in peccatum deducerent Iudam

**32:36.** And now, therefore, thus saith the Lord the God of Israel to this city, whereof you say that it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and by pestilence:

Et nunc propter ista haec dicit Dominus Deus Israhel ad civitatem hanc de qua vos dicitis quod tradatur in manu regis Babylonis in gladio et in fame et in peste

**32:37.** Behold I will gather them together out of all the lands to which I have cast them out in my **anger**, and in my **wrath**, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

Ecce ego congregabo eos de universis terris ad quas eieci eos in furore meo et in ira mea et in indignatione grandi et reducam eos ad locum istum et habitare eos faciam confidenter

**32:38.** And they shall be my people, and I will be their **God**.

Et erunt mihi in populum et ego ero eis in Deum

**32:39.** And I will give them one heart, and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

Et dabo eis cor unum et viam unam ut timeant me universis diebus et bene sit eis et filiis eorum post eos

**32:40.** And I will make an everlasting covenant with them, and will not cease to do them **good**: and I will give my fear in their heart, that they may not revolt from me.

Et feriam eis pactum sempiternum et non desinam eis benefacere et timorem meum dabo in corde eorum ut non recedant a me

**32:41.** And I will rejoice over them, when I shall do them **good**: and I will plant them in this land in **truth**, with my whole heart, and with all my **soul**.

Et laetabor super eis cum bene eis fecero et plantabo eos in terra ista in veritate in toto corde meo et in tota anima mea

**32:42.** For thus saith the **Lord**: As I have brought upon this people all this great **evil**: so will I bring upon them all the **good** that I now speak to them.

Quia haec dicit Dominus sicut adduxi super populum istum omne malum hoc grande sic adducam super eos omne bonum quod ego loquor ad eos

**32:43.** And fields shall be purchased in this land: whereof you say that it is desolate, because there remaineth neither **man** nor beast, and it is given into the hands of the Chaldeans.

Et possidebuntur agri in terra ista de qua vos dicitis quod deserta sit eo quod non remanserit homo et iumentum et data sit in manu Chaldeorum

**32:44.** Fields shall be bought for money, and deeds shall be written, and sealed, and **witnesses** shall be taken, in the land of **Benjamin**, and round about **Jerusalem**, in the cities of **Juda**, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring back their captivity, saith the **Lord**.

Agri pecunia ementur et scribentur in libro et inprimetur signum et testis adhibebitur in terra Benjamin et in circuitu Hierusalem in civitatibus Iuda et in civitatibus montanis et in civitatibus campestribus et in civitatibus quae ad austrum sunt quia convertam captivitatem eorum ait Dominus

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## Jeremias Chapter 33

**God promises reduction from captivity, and other blessings: especially the coming of Christ, whose reign in his church shall be glorious and perpetual.**

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**33:1.** And the [word of the Lord](#) came to Jeremias the second time, while he was yet shut up in the [court](#) of the prison, saying:

Et factum est verbum Domini ad Hieremiam secundo cum adhuc clausus esset in atrio carceris dicens

**33:2.** Thus saith the [Lord](#), who will do, and will form it, and prepare it, the [Lord](#) is his [name](#).

Haec dicit Dominus qui facturus est Dominus et formaturus illud et paraturus Dominus nomen eius

**33:3.** Cry to me and I will hear thee: and I will show thee great things, and sure things which thou [knowest](#) not.

Clama ad me et exaudiam te et adnuntiabo tibi grandia et firma quae nescis

**33:4.** For thus saith the [Lord](#) the [God](#) of [Israel](#) to the houses of this city, and to the houses of the king of [Juda](#), which are destroyed, and to the bulwarks, and to the sword.

Quia haec dicit Dominus Deus Israhel ad domos urbis huius et ad domos regis Iuda quae destructae sunt et ad munitiones et gladium

**33:5.** Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the [men](#) whom I have slain in my [wrath](#), and in my indignation, hiding my face from this city because of all their [wickedness](#).

Venientium ut dimicent cum Chaldeis et impleant eas cadaveribus hominum quas percussi in furore meo et in indignatione mea abscondens faciem meam a civitate hac propter omnem malitiam eorum

**33:6.** Behold I will close their wounds and give them health, and I will cure them: and I will reveal to them the [prayer](#) of peace and [truth](#).

Ecce ego obducam ei cicatricem et sanitatem et curabo eos et revelabo illis deprecationem pacis et veritatis

**The prayer of peace...** That is, the peace and welfare which they [pray](#) for.

**33:7.** And I will bring back the captivity of [Juda](#), and the captivity of [Jerusalem](#): and I will build them as from the beginning.

Et convertam conversionem Iuda et conversionem Hierusalem et aedificabo eos sicut a principio

**33:8.** And I will cleanse them from all their [iniquity](#), whereby they have [sinned](#) against me: and I will forgive all their [iniquities](#), whereby they have [sinned](#) against me, and [despised](#) me.

Et emundabo illos ab omni iniquitate sua in qua peccaverunt mihi et propitius ero cunctis iniquitatibus eorum in quibus deliquerunt mihi et spreverunt me

**33:9.** And it shall be to me a [name](#), and a [joy](#), and a praise, and a gladness before all the nations of the earth, that shall hear of all the [good](#) things which I will do to them: and they shall fear and be troubled for all the [good](#) things, and for all the peace that I will make for them.

Et erit mihi in nomen et in gaudium et in laudem et in exultationem cunctis gentibus terrae quae audierint omnia bona quae ego facturus sum eis et pavebunt et turbabuntur in universis bonis et in omni pace quam ego faciam ei

**33:10.** Thus saith the [Lord](#): There shall be heard again in this place (which you say is desolate, because there is neither [man](#) nor beast: in the cities of [Juda](#), and without [Jerusalem](#), which are desolate without [man](#), and without inhabitant, and without beast)

Haec dicit Dominus adhuc audietur in loco isto quem vos dicitis esse desertum eo quod non sit homo et

umentum in civitatibus Iuda et foris Hierusalem quae desolatae sunt absque homine et absque habitatore et absque pecore

**33:11.** The voice of **joy** and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye **glory** to the **Lord** of **hosts**, for the **Lord** is **good**, for his mercy endureth for ever: and of them that shall bring their **vows** into the **house of the Lord**: for I will bring back the captivity of the land as at the first, saith the **Lord**.

Vox gaudii et vox laetitiae vox sponsi et vox sponsae vox dicentium confitemini Domino exercituum quoniam bonus Dominus quoniam in aeternum misericordia eius et portantium vota in domum Domini reducam enim conversionem terrae sicut a principio dicit Dominus

**33:12.** Thus saith the **Lord** of **hosts**: There shall be again in this place that is desolate without **man**, and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to lie down. Haec dicit Dominus exercituum adhuc erit in loco isto deserto absque homine et absque iumento et in cunctis civitatibus eius habitaculum pastorum accubantium gregum

**33:13.** And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: and in the land of **Benjamin**, and round about **Jerusalem**, and in the cities of **Juda** shall the flocks pass again under the hand of him that numbereth them, saith the **Lord**.

In civitatibus montuosis et in civitatibus campestribus et in civitatibus quae ad austrum sunt et in terra Benjamin et in circuitu Hierusalem et in civitatibus Iuda adhuc transibunt greges ad manum numerantis ait Dominus

**33:14.** Behold the days come, saith the **Lord**, that I will perform the **good** word that I have spoken to the **house of Israel**, and to the house of **Juda**.

Ecce dies veniunt dicit Dominus et suscitabo verbum bonum quod locutus sum ad domum Israhel et ad domum Iuda

**33:15.** In those days, and at that time, I will make the bud of **justice** to spring forth unto **David**, and he shall do judgment and **justice** in the earth.

In diebus illis et in tempore illo germinare faciam David germen iustitiae et faciet iudicium et iustitiam in terra

**33:16.** In those days shall **Juda** be saved, and **Jerusalem** shall dwell securely: and this is the **name** that they shall call him, The **Lord** our **just** one.

In diebus illis salvabitur Iuda et Hierusalem habitabit confidenter et hoc est quod vocabit eam Dominus iustus noster

**33:17.** For thus saith the **Lord**: There shall not be cut off from **David** a **man** to sit upon the throne of the **house of Israel**.

Quia haec dicit Dominus non interibit de David vir qui sedeat super thronum domus Israhel

**There shall not be cut off from David, etc...** This was verified in **Christ**, who is of the house of **David**; and whose kingdom in his church shall have no end.

**33:18.** Neither shall there be cut off from the **priests** and **Levites** a **man** before my face to offer **holocausts**, and to burn **sacrifices**, and to kill victims continually.

Et de sacerdotibus et Levitis non interibit vir a facie mea qui offerat holocaustomata et incendat sacrificium et caedat victimas cunctis diebus

**Neither shall there be cut off from the priests, etc...** This **promise** relates to the **Christian priesthood**; which shall also continue for ever: the functions of which (more especially the great **sacrifice** of the **altar**) are here expressed by the **name** of **holocausts**, and other **offerings** of the law, which were so many **figures** of the **Christian sacrifice**.

**33:19.** And the **word of the Lord** came to Jeremias, saying:

Et factum est verbum Domini ad Hieremiam dicens

**33:20.** Thus saith the **Lord**: if my covenant, with the day can be made void, and my covenant with the night, that there should not be day and night in their season:

Haec dicit Dominus si irritum fieri potest pactum meum cum die et pactum meum cum nocte ut non sit dies et nox in tempore suo

**33:21.** Also my covenant with **David** my servant may be made void, that he should not have a son to reign upon his throne, and with the **Levites** and **priests** my ministers.

Et pactum meum irritum esse poterit cum David servo meo ut non sit ex eo filius qui regnet in throno eius

et Levitae et sacerdotes ministri mei

**33:22.** As the stars of [heaven](#) cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of [David](#) my servant, and the [Levites](#) my ministers.

Sicuti numerari non possunt stellae caeli et metiri harena maris sic multiplicabo semen David servi mei et Levitas ministros meos

**33:23.** And the [word of the Lord](#) came to Jeremias, saying:

Et factum est verbum Domini ad Hieremiam dicens

**33:24.** Hast thou not seen what this people hath spoken, saying: The two [families](#) which the [Lord](#) had chosen, are cast off: and they have [despised](#) my people, so that it is no more a nation before them?

Numquid non vidisti quid populus hic locutus sit dicens duae cognationes quas elegerat Dominus abiectae sunt et populum meum despexerunt eo quod non sit ultra gens coram eis

**Two families, etc...** Viz., the [families](#) of the kings and [priests](#).

**33:25.** Thus saith the [Lord](#). If I have not set my covenant between day and night, and laws to [heaven](#) and earth:

Haec dicit Dominus si pactum meum inter diem et noctem et leges caelo et terrae non posui

**33:26.** Surely I will also cast off the seed of [Jacob](#), and of [David](#) my servant, so as not to take any of his seed to be rulers of the seed of [Abraham](#), [Isaac](#), and [Jacob](#): for I will bring back their captivity, and will have mercy on them.

Equidem et semen Iacob et David servi mei proiciam ut non adsumam de semine eius principes seminis Abraham et Isaac et Iacob reducam enim conversionem eorum et miserebor eis

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## Jeremias Chapter 34

### The prophet foretells that Sedecias shall fall into the hands of Nabuchodonosor: God's sentence upon the princes and people that had broken his covenant.

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**34:1.** The word that came to Jeremias from the [Lord](#), when [Nabuchodonosor king of Babylon](#), and all his army, and all the kingdoms of the earth, that were under the power of his hand, and all the people fought against [Jerusalem](#) and against all the cities thereof, saying:

Verbum quod factum est ad Hieremiam a Domino quando Nabuchodonosor rex Babylonis et omnis exercitus eius universaque regna terrae quae erant sub potestate manus eius et omnes populi bellabant contra Hierusalem et contra omnes urbes eius dicens

**34:2.** Thus saith the [Lord](#), the [God of Israel](#): Go, and speak to Sedecias king of [Juda](#), and say to him: Thus saith the [Lord](#): Behold I will deliver this city into the hands of the [king of Babylon](#), and he shall burn it with fire.

Haec dicit Dominus Deus Israhel vade et loquere ad Sedeciam regem Iuda et dices ad eum haec dicit Dominus ecce ego tradam civitatem hanc in manu regis Babylonis et succendet eam igni

**34:3.** And thou shalt not escape out of his hand: but thou shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the [king of Babylon](#), and his mouth shall speak with thy mouth, and thou shalt go to [Babylon](#).

Et tu non effugies de manu eius sed comprehensione capieris et in manu eius traderis et oculi tui oculos regis Babylonis videbunt et os eius cum ore tuo loquetur et Babylonem introibis

**34:4.** Yet hear the [word of the Lord](#), O Sedecias king of [Juda](#): Thus saith the [Lord](#) to thee: Thou shalt not die by the sword.

Attamen audi verbum Domini Sedecia rex Iuda haec dicit Dominus ad te non morieris in gladio

**34:5.** But thou shalt die in peace, and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, [Lord](#): for I have spoken the word, saith the [Lord](#).

Sed in pace morieris et secundum combustiones patrum tuorum regum priorum qui fuerunt ante te sic conburent te et vae domine plangent te quia verbum ego locutus sum dicit Dominus

**Die in peace...** That is, by a natural death.

**34:6.** And [Jeremias the prophet](#) spoke all these words to Sedecias the king of [Juda](#) in [Jerusalem](#).

Et locutus est Hieremias propheta ad Sedeciam regem Iuda universa verba haec in Hierusalem

**34:7.** And the army of the [king of Babylon](#) fought against [Jerusalem](#), and against all the cities of [Juda](#) that were left, against Lachis, and against Azecha: for these remained of the cities of [Juda](#), fenced cities.

Et exercitus regis Babylonis pugnabat contra Hierusalem et contra omnes civitates Iuda quae reliquae erant contra Lachis et contra Azeca haec enim supererant de civitatibus Iuda urbes munitae

**34:8.** The word that came to Jeremias from the [Lord](#), after that king Sedecias had made a covenant with all the people in [Jerusalem](#) making a proclamation:

Verbum quod factum est ad Hieremiam a Domino postquam percussit rex Sedecias foedus cum omni populo in Hierusalem praedicans

**34:9.** That every [man](#) should let his manservant, and every [man](#) his maidservant, being [Hebrew man](#) or a [Hebrew woman](#), go free: and that they should not lord it over them, to wit, over the [Jews](#) their brethren.

Ut dimitteret unusquisque servum suum et unusquisque ancillam suam hebraeum et hebraeam liberos et nequaquam dominarentur eis id est in Iudaeo et fratre suo

**34:10.** And all the princes, and all the people who entered into the covenant, heard that every **man** should let his manservant, and every **man** his maidservant go free, and should no more have dominion over them: and they **obeyed**, and let them go free.

Audierunt ergo omnes principes et universus populus qui inierant pactum ut dimitteret unusquisque servum suum et unusquisque ancillam suam liberos et ultra non dominarentur in eis audierunt igitur et dimiserunt

**34:11.** But afterwards they turned: and brought back again their servants and their handmaids, whom they had let go free, and brought them into subjection as menservants and maidservants.

Et conversi sunt deinceps et retraxerunt servos et ancillas suas quos dimiserant liberos et subiugaverunt in famulos et in famulas

**34:12.** And the **word of the Lord** came to Jeremias from the **Lord**, saying:

Et factum est verbum Domini ad Hieremiam a Domino dicens

**34:13.** Thus saith the **Lord** the **God** of **Israel**: I made a covenant with your fathers in the day that I brought them out of the land of **Egypt**, out of the house of **bondage**, saying:

Haec dicit Dominus Deus Israhel ego percussi foedus cum patribus vestris in die qua eduxi eos de terra Aegypti de domo servitutis dicens

**34:14.** At the end of seven years, let ye go every **man** his brother being a **Hebrew**, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

Cum completi fuerint septem anni dimittat unusquisque fratrem suum hebraeum qui venditus est ei et serviet tibi sex annis et dimittes eum a te liberum et non audierunt patres vestri me nec inclinaverunt aurem suam

**34:15.** And you turned to day, and did that which was right in my eyes, in proclaiming liberty every one to his brother: and you made a covenant in my sight, in the house upon which my **name** is invocated.

Et conversi estis vos hodie et fecistis quod rectum est in oculis meis ut praedicaretis libertatem unusquisque ad amicum suum et inistis pactum in conspectu meo in domo in qua invocatum est nomen meum super eam

**34:16.** And you are fallen back, and have defiled my **name**: and you have brought back again every **man** his manservant, and every **man** his maidservant, whom you had let go free, and set at liberty: and you have brought them into subjection to be your servants and handmaids.

Et reversi estis et commaculastis nomen meum et reduxistis unusquisque servum suum et unusquisque ancillam suam quos dimiseratis ut essent liberi et suae potestatis et subiugastis eos ut sint vobis servi et ancillae

**34:17.** Therefore thus saith the **Lord**: You have not hearkened to me, in proclaiming liberty every **man** to his brother and every **man** to his friend: behold I proclaim a liberty for you, saith the **Lord**, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth.

Propterea haec dicit Dominus vos non audistis me ut praedicaretis libertatem unusquisque fratri suo et unusquisque amico suo ecce ego praedico libertatem ait Dominus ad gladium et pestem et famem et dabo vos in commotionem cunctis regnis terrae

**34:18.** And I will give the **men** that have transgressed my covenant, and have not performed the words of the covenant which they agreed to in my presence, when they cut the calf in two and passed between the parts thereof:

Et dabo viros qui praevaricantur foedus meum et non observaverunt verba foederis quibus adsensi sunt in conspectu meo vitulum quem ceciderunt in duas partes et transierunt inter divisiones eius

**34:19.** The princes of **Juda**, and the princes of **Jerusalem**, the eunuchs, and the **priests**, and all the people of the land that passed between the parts of the calf:

Principes Iuda et principes Hierusalem eunuchi et sacerdotes et omnis populus terrae qui transierunt inter divisiones vituli

**34:20.** And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

Et dabo eos in manu inimicorum suorum et in manu quaerentium animam eorum et erit morticinum eorum in escam volucris caeli et bestiis terrae

**34:21.** And Sedecias the king of [Juda](#), and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the [king of Babylon](#), which are gone from you.

Et Sedeciam regem Iuda et principes eius dabo in manu inimicorum suorum et in manu quaerentium animam eorum et in manu exercituum regis Babylonis qui recesserunt a vobis

**34:22.** Behold I will command, saith the [Lord](#), and I will bring them again to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of [Juda](#) a desolation, without an inhabitant.

Ecce ego praecipio dicit Dominus et reducam eos in civitatem hanc et proeliabuntur adversum eam et capient eam et incendunt igni et civitates Iuda dabo in solitudinem eo quod non sit habitator

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## Jeremias Chapter 35

### The obedience of the Rechabites condemns the disobedience of the Jews. The reward of the Rechabites.

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**35:1.** The word that came to Jeremias from the [Lord](#) in the days of Joakim the son of Josias king of [Juda](#), saying:

Verbum quod factum est ad Hieremiam a Domino in diebus Ioachim filii Iosiae regis Iuda dicens

**35:2.** Go to the house of the [Rechabites](#): and speak to them, and bring them into the [house of the Lord](#), into one of the chambers of the treasures, and thou shalt give them wine to drink.

Vade ad domum Rechabitarum et loquere eis et introduces eos in domum Domini in unam exedram thesaurorum et dabis eis bibere vinum

**Rechabites...** These were of the race of Jethro, father in law to [Moses](#).

**35:3.** And I took Jezonias the son of Jeremias the son of Habsanias, and his brethren, and all his sons, and the whole house of the [Rechabites](#).

Et adsumpsi Iezoniam filium Hieremiae filii Absaniae et fratres eius et omnes filios eius et universam domum Rechabitarum

**35:4.** And I brought them into the [house of the Lord](#), to the treasure house of the sons of Hanan, the son of Jegedelias the [man of God](#), which was by the treasure house of the princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry.

Et introduxi eos in domum Domini ad gazofilacium filiorum Anan filii Hiegedeliae hominis Dei quod erat iuxta gazofilacium principum super thesaurum Maasiae filii Sellum qui erat custos vestibuli

**35:5.** And I set before the sons of the house of the [Rechabites](#) pots full of wine, and cups: and I said to them: Drink ye wine.

Et posui coram filiis domus Rechabitarum scyphos plenos vino et calices et dixi ad eos bibite vinum

**35:6.** And they answered: We will not drink wine: because Jonadab the son of [Rechab](#), our father, commanded us, saying: You shall drink no wine, neither you, nor your children, for ever:

Qui responderunt non bibemus vinum quia Ionadab filius Rechab pater noster praecepit nobis dicens non bibetis vinum vos et filii vestri usque in sempiternum

**35:7.** Neither shall ye build houses, nor sow reed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are strangers.

Et domum non aedificabitis et sementem non seretis et vineas non plantabitis nec habebitis sed in tabernaculis habitabitis cunctis diebus vestris ut vivatis diebus multis super faciem terrae in qua vos peregrinamini

**35:8.** Therefore we have [obeyed](#) the voice of Jonadab the son of [Rechab](#), our father, in all things that he commanded us: so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

Oboedivimus ergo voci Ionadab filii Rechab patris nostri in omnibus quae praecepit nobis ita ut non biberemus vinum cunctis diebus nostris nos et mulieres nostrae filii et filiae nostrae

**35:9.** Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

Et non aedificaremus domos ad habitandum et vineam et agrum et sementem non habuimus

**35:10.** But we have dwelt in tents, and have been [obedient](#) according to all that Jonadab our father commanded us.

Sed habitavimus in tabernaculis et oboedientes fecimus iuxta omnia quae praecepit nobis Ionadab pater noster

**35:11.** But when **Nabuchodonosor king of Babylon** came up to our land, we said: Come, let us go into **Jerusalem** from the face of the army of the Chaldeans, and from the face of the army of **Syria**: and we have remained in **Jerusalem**.

Cum autem ascendisset Nabuchodonosor rex Babylonis ad terram nostram diximus venite et ingrediamur Hierusalem a facie exercitus Chaldeorum et a facie exercitus Syriae et mansimus in Hierusalem

**35:12.** And the **word of the Lord** came to Jeremias, saying:

Et factum est verbum Domini ad Hieremiam dicens

**35:13.** Thus saith the **Lord of hosts** the **God of Israel**: Go, and say to the **men of Juda**, and to the inhabitants of **Jerusalem**: Will you not receive instruction, to **obey** my words, saith the **Lord**?

Haec dicit Dominus exercituum Deus Israhel vade et dic viris Iuda et habitatoribus Hierusalem numquid non recipietis disciplinam ut oboediatis verbis meis dicit Dominus

**35:14.** The words of Jonadab the son of **Rechab**, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have **obeyed** the commandment of their father: but I have spoken to you, rising early and speaking, and you have not **obeyed** me.

Praevaluerunt sermones Ionadab filii Rechab quos praecepit filiis suis ut non biberent vinum et non biberunt usque ad diem hanc quia oboedierunt praecepto patris sui ego autem locutus sum ad vos de mane consurgens et loquens et non oboedistis mihi

**35:15.** And I have sent to you all my servants the **prophets**, rising early, and sending and saying: Return ye every **man** from his **wicked** way, and make your ways **good**: and follow not strange gods, nor worship them, and you shall dwell in the land, which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

Misque ad vos omnes servos meos prophetas consurgens diluculo mittensque et dicens convertimini unusquisque a via sua pessima et bona facite studia vestra et nolite sequi deos alienos neque colatis eos et habitabitis in terra quam dedi vobis et patribus vestris et non inclinastis aurem vestram neque audistis me

**35:16.** So the sons of Jonadab the son of **Rechab** have constantly kept the commandment of their father, which he commanded them: but this people hath not **obeyed** me.

Firmaverunt igitur filii Ionadab filii Rechab praeceptum patris sui quod praeceperat eis populus autem iste non oboedivit mihi

**35:17.** Therefore thus saith the **Lord of hosts** the **God of Israel**: Behold I will bring upon **Juda**, and upon all the inhabitants of **Jerusalem** all the **evil** that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

Idcirco haec dicit Dominus exercituum Deus Israhel ecce ego adduco super Iudam et super omnes habitatores Hierusalem universam adflictionem quam locutus sum adversum eos eo quod locutus sum ad illos et non audierunt vocavi illos et non responderunt mihi

**35:18.** And Jeremias said to the house of the **Rechabites**: Thus saith the **Lord of hosts** the **God of Israel**: Because you have **obeyed** the commandment of Jonadab your father, and have kept all his precepts, and have done all that he commanded you:

Domui autem Rechabitarum dixit Hieremias haec dicit Dominus exercituum Deus Israhel pro eo quod oboedistis praecepto Ionadab patris vestri et custodistis omnia mandata eius et fecistis universa quae praecepit vobis

**35:19.** Therefore thus saith the **Lord of hosts** the **God of Israel**: There shall not be wanting a **man** of the race of Jonadab the son of **Rechab**, standing before me for ever.

Propterea haec dicit Dominus exercituum Deus Israhel non deficiet vir de stirpe Ionadab filii Rechab stans in conspectu meo cunctis diebus

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## Jeremias Chapter 36

**Jeremias sends Baruch to read his prophecies in the temple; the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.**

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**36:1.** And it came to pass in the fourth year of Joakim the son of Josias king of [Juda](#), that this word came to Jeremias by the [Lord](#), saying:

Et factum est in anno quarto Ioachim filii Iosiae regis Iuda factum est verbum hoc ad Hieremiam a Domino dicens

**36:2.** Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against [Israel](#) and [Juda](#), and against all the nations from the day that I spoke to thee, from the days of Josias even to this day.

Tolle volumen libri et scribes in eo omnia verba quae locutus sum tibi adversum Israhel et Iudam et adversum omnes gentes a die qua locutus sum ad te ex diebus Iosiae usque ad diem hanc

**36:3.** If so be, when the house of [Juda](#) shall hear all the [evils](#) that I purpose to do unto them, that they may return every [man](#) from his [wicked](#) way: and I will forgive their [iniquity](#), and their [sin](#).

Si forte audiente domo Iuda universa mala quae ego cogito facere eis revertatur unusquisque a via sua pessima et propitius ero iniquitati et peccato eorum

**36:4.** So Jeremias called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremias all the words of the [Lord](#), which he spoke to him, upon the roll of a book.

Vocavit ergo Hieremias Baruch filium Neriae et scripsit Baruch ex ore Hieremiae omnes sermones Domini quos locutus est ad eum in volumine libri

**36:5.** And Jeremias commanded Baruch, saying: I am shut up, and cannot go into the [house of the Lord](#).

Et praecepit Hieremias Baruch dicens ego clausus sum nec valeo ingredi domum Domini

**Shut up...** Not that the [prophet](#) was now in prison; for the contrary appears from ver. 19, but that he kept himself shut up, by reason of the persecutions he had lately met with. See chap. 26.

**36:6.** Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the [Lord](#), in the hearing of all the people in the [house of the Lord](#) on the [fasting](#) day: and also thou shalt read them in the hearing of all [Juda](#) that come out of their cities:

Ingredere ergo tu et lege de volumine in quo scripsisti ex ore meo verba Domini audiente populo in domo Domini in die ieiunii insuper et audiente universo Iuda qui veniunt de civitatibus suis leges eis

**36:7.** If so be they may present their supplication before the [Lord](#), and may return every one from his [wicked](#) way: for great is the [wrath](#) and indignation which the [Lord](#) hath pronounced against this people.

Si forte cadat oratio eorum in conspectu Domini et revertatur unusquisque a via sua pessima quoniam magnus furor et indignatio quam locutus est Dominus adversum populum hunc

**36:8.** And Baruch the son of Nerias did according to all that [Jeremias the prophet](#) had commanded him, reading out of the volume the words of the [Lord](#) in the [house of the Lord](#).

Et fecit Baruch filius Neriae iuxta omnia quae praeceperat ei Hieremias propheta legens ex volumine sermones Domini in domo Domini

**36:9.** And it came to pass in the fifth year of Joakim the son of Josias king of [Juda](#), in the ninth month, that they proclaimed a [fast](#) before the [Lord](#) to all the people in [Jerusalem](#), and to all the people that were come together out of the cities of [Juda](#) to [Jerusalem](#).

Factum est autem in anno quinto Ioachim filii Iosiae regis Iuda in mense nono praedicaverunt ieiunium in conspectu Domini omni populo in Hierusalem et universae multitudini quae confluxerat de civitatibus Iuda in Hierusalem

**36:10.** And Baruch read out of the volume the words of Jeremias in the [house of the Lord](#), in the treasury of Gamarias the son of Saphan the [scribe](#), in the upper [court](#), in the entry of the new gate of the [house of the Lord](#), in the hearing of all the people.

Legitque Baruch ex volumine sermones Hieremiae in domo Domini in gazofilacio Gamariae filii Saphan scribae in vestibulo superiori in introitu portae novae domus Domini audiente omni populo

**36:11.** And when Micheas the son of Gamarias the son of Saphan had heard out of the book all the words of the [Lord](#),

Cumque audisset Micheas filius Gamariae filii Saphan omnes sermones Domini ex libro

**36:12.** He went down into the king's house to the secretary's chamber: and behold all the princes sat there, Elisama the [scribe](#), and Dalaias the son of Semeias, and Elnathan the son of Achobor, and Gamarias the son of Saphan, and Sedecias the son of Hananias, and all the princes.

Descendit in domum regis ad gazofilacium scribae et ecce ibi omnes principes sedebant Elisama scriba et Dalaias filius Semeiae et Elnathan filius Achobor et Gamarias filius Saphan et Sedecias filius Ananiae et universi principes

**36:13.** And Micheas told them all the words that he had heard when Baruch read out of the volume in the hearing of the people.

Et nuntiavit eis Micheas omnia verba quae audivit legente Baruch ex volumine in auribus populi

**36:14.** Therefore all the princes sent Judi the son of Nathaniae, the son of Selemias, the son of Chusi, to Baruch, saying: Take in thy hand the volume in which thou hast read in the hearing of the people, and come. So Baruch the son of Nerias took the volume in his hand, and came to them.

Miserunt itaque omnes principes ad Baruch Iudi filium Nathaniae filii Selemiae filii Chusi dicentes volumen ex quo legisti audiente populo sume in manu tua et veni tulit ergo Baruch filius Neriae volumen in manu sua et venit ad eos

**36:15.** And they said to him: Sit down and read these things in our hearing. And Baruch read in their hearing.

Et dixerunt ad eum sede et lege haec in auribus nostris et legit Baruch in auribus eorum

**36:16.** And when they had heard all the words, they looked upon one another with astonishment, and they said to Baruch: We must tell the king all these words.

Igitur cum audissent omnia verba obstipuerunt unusquisque ad proximum suum et dixerunt ad Baruch nuntiare debemus regi omnes sermones istos

**36:17.** And they asked him, saying: Tell us how didst thou write all these words from his mouth.

Et interrogaverunt eum dicentes indica nobis quomodo scripsisti omnes sermones istos ex ore eius

**36:18.** And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me: and I wrote in a volume with ink.

Dixit autem eis Baruch ex ore suo loquebatur quasi legens ad me omnes sermones istos et ego scribebam in volumine atramento

**36:19.** And the princes said to Baruch: Go, and hide thee, both thou and Jeremias, and let no [man know](#) where you are.

Et dixerunt principes ad Baruch vade et abscondere tu et Hieremias et nemo sciat ubi sitis

**36:20.** And they went in to the king into the [court](#): but they laid up the volume in the chamber of Elisama the [scribe](#): and they told all the words in the hearing of the king.

Et ingressi sunt ad regem in atrium porro volumen commendaverunt in gazofilacio Elisamae scribae et nuntiaverunt audiente rege omnes sermones

**36:21.** And the king sent Judi that he should take the volume: who bringing it out of the chamber of Elisama the [scribe](#), read it in the hearing of the king, and of all the princes that stood about the king.

Misitque rex Iudi ut sumeret volumen qui tollens illud de gazofilacio Elisamae scribae legit audiente rege et universis principibus qui stabant circa regem

**36:22.** Now the king sat in the winter house, in the ninth month: and there was a hearth before him full of burning coals.

Rex autem sedebat in domo hiemali in mense nono et posita erat arula coram eo plena prunis

**36:23.** And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.

Cumque legisset Iudi tres pagellas vel quattuor scidit illud scalpello scribae et proiecit in igne qui erat super arulam donec consumeretur omne volumen igni qui erat in arula

**36:24.** And the king and all his servants that heard all these words were not afraid, nor did they rend their garments.

Et non timuerunt neque sciderunt vestimenta sua rex et omnes servi eius qui audierunt universos sermones istos

**36:25.** But yet Elnathan, and Dalaias, and Gamarias spoke to the king, not to burn the book: and he heard them not.

Verumtamen Elnathan et Dalaias et Gamarias contradixerunt regi ne conbureret librum et non audivit eos

**36:26.** And the king commanded Jeremiel the son of Amelech, and Saraias the son of Ezriel, and Selemias the son of Abdeel, to take up Baruch the scribe, and Jeremias the prophet: but the Lord hid them.

Et praecepit rex Hieremahel filio Ammelech et Saraiae filio Ezrihel et Selemiae filio Abdehel ut comprehenderent Baruch scribam et Hieremiam prophetam abscondit autem eos Dominus

**36:27.** And the word of the Lord came to Jeremias the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremias, saying:

Et factum est verbum Domini ad Hieremiam postquam conbuserat rex volumen et sermones quos scripserat Baruch ex ore Hieremiae dicens

**36:28.** Take thee again another volume: and write in it all the former words that were in the first volume which Joakim the king of Juda both burnt.

Rursum tolle volumen aliud et scribe in eo omnes sermones priores qui erant in volumine primo quod conbusit Ioachim rex Iuda

**36:29.** And thou shalt say to Joakim the king of Juda: Thus saith the Lord: Thou hast burnt that volume, saying: Why hast thou written therein, and said: The king of Babylon shall come speedily, and shall lay waste this land: and shall cause to cease from thence man and beast?

Et ad Ioachim regem Iuda dices haec dicit Dominus tu conbusisti volumen illud dicens quare scripsisti in eo adnuntians festinus veniet rex Babylonis et vastabit terram hanc et cessare faciet ex illa hominem et iumentum

**36:30.** Therefore thus saith the Lord against Joakim the king of Juda: He shall have none to sit upon the throne of David: and his dead body shall be cast out to the heat by day, and to the frost by night.

Propterea haec dicit Dominus contra Ioachim regem Iuda non erit ex eo qui sedeat super solium David et cadaver eius proicietur ad aestum per diem et ad gelu per noctem

**He shall have none, etc...** Because his son Joachin or Jechonias, within three months after the death of his father, was carried away to Babylon, so that his reign is not worthy of notice.

**36:31.** And I will punish him, and his seed and his servants, for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil that I have pronounced against them, but they have not heard.

Et visitabo contra eum et contra semen eius et contra servos eius iniquitates suas et adducam super eos et super habitatores Hierusalem et super viros Iuda omne malum quod locutus sum ad eos et non audierunt

**36:32.** And Jeremias took another volume, and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremias all the words of the book which Joakim the king of Juda had burnt with fire: and there were added besides many more words than had been before.

Hieremias autem tulit volumen aliud et dedit illud Baruch filio Neriae scribae qui scripsit in eo ex ore Hieremiae omnes sermones libri quem conbuserat Ioachim rex Iuda igni et insuper additi sunt sermones multo plures quam ante fuerant

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## Jeremias Chapter 37

**Jeremias prophesies that the Chaldeans, who had departed from Jerusalem, would return and burn the city. He is cast into prison. His conference with Sedecias.**

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**37:1.** Now king Sedecias the son of Josias reigned instead of Jechonias the son of Joakim: whom [Nabuchodonosor king of Babylon](#) made king in the land of [Juda](#).

Et regnavit rex Sedecias filius Iosiae pro Iechonia filio Ioachim quem constituit regem Nabuchodonosor rex Babylonis in terra Iuda

**37:2.** But neither he, nor his servants, nor the people of the land did [obey](#) the words of the [Lord](#), that he spoke in the hand of [Jeremias the prophet](#).

Et non oboedivit ipse et servi eius et populus terrae verbis Domini quae locutus est in manu Hieremiae prophetae

**37:3.** And king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias the [priest](#) to [Jeremias the prophet](#), saying: [Pray](#) to the [Lord our God](#) for us.

Et misit rex Sedecias Iuchal filium Selemiae et Sophoniam filium Maasiae sacerdotem ad Hieremiam prophetam dicens ora pro nobis Dominum Deum nostrum

**37:4.** Now Jeremias walked freely in the midst of the people: for they had not as yet cast him into prison. And the army of [Pharao](#) was come out of [Egypt](#): and the Chaldeans that besieged [Jerusalem](#), hearing these tidings, departed from [Jerusalem](#).

Hieremias autem libere ambulabat in medio populi non enim miserant eum in custodiam carceris igitur exercitus Pharaeo egressus est Aegyptum et audientes Chaldei qui obsidebant Hierusalem huiuscemodi nuntium recesserunt ab Hierusalem

**37:5.** And the [word of the Lord](#) came to [Jeremias the prophet](#), saying:

Et factum est verbum Domini ad Hieremiam prophetam dicens

**37:6.** Thus saith the [Lord](#) the [God](#) of [Israel](#): Thus shall you say to the king of [Juda](#), who sent you to inquire of me: Behold the army of [Pharao](#), which is come forth to help you, shall return into their own land, into [Egypt](#).

Haec dicit Dominus Deus Israhel sic dicetis regi Iuda qui misit vos ad me ad interrogandum ecce exercitus Pharaonis qui egressus est vobis in auxilium revertetur in terram suam in Aegyptum

**37:7.** And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

Et redient Chaldei et bellabunt contra civitatem hanc et capient eam et incendunt igni

**37:8.** Thus saith the [Lord](#): Deceive not your [souls](#), saying: The Chaldeans shall surely depart and go away from us: for they shall not go away.

Haec dicit Dominus nolite decipere animas vestras dicentes euntes abibunt et recedent a nobis Chaldei quia non abibunt

**37:9.** But if you should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded [men](#): they shall rise up, every [man](#) from his heart, and burn this city with fire.

Sed et si percusseritis omnem exercitum Chaldeorum qui proeliantur adversum vos et derelicti fuerint ex eis aliqui vulnerati singuli de tentorio suo consurgent et incendunt civitatem hanc igni

**37:10.** Now when the army of the Chaldeans was gone away from [Jerusalem](#), because of [Pharao's](#) army, Ergo cum recessisset exercitus Chaldeorum ab Hierusalem propter exercitum Pharaonis

**37:11.** Jeremias went forth out of [Jerusalem](#) to go into the land of [Benjamin](#): and to divide a possession

there in the presence of the citizens,

Egressus est Hieremias de Hierusalem ut iret in terram Benjamin et divideret ibi possessionem in conspectu civium

**37:12.** And when he was come to the gate of **Benjamin**, the **captain** of the gate, who was there in his turn, was one **named** Jerias, the son of Selemias, the son of Hananias: and he took hold of **Jeremias the prophet**, saying: Thou art fleeing to the Chaldeans.

Cumque pervenisset ad portam Benjamin erat ibi custos portae per vices nomine Hierias filius Selemiae filii Ananiae et adprehendit Hieremiam prophetam dicens ad Chaldeos profugis

**37:13.** And Jeremias answered: It is not so, I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias and brought him to the princes.

Et respondit Hieremias falsum est non fugio ad Chaldeos et non audivit eum sed comprehendit Hierias Hieremiam et adduxit eum ad principes

**37:14.** Wherefore the princes were **angry** with Jeremias, and they beat him, and cast him into the prison that was in the house of **Jonathan** the **scribe**: for he was chief over the prison.

Quam ob rem irati principes contra Hieremiam caesum eum miserunt in carcerem qui erat in domo Ionathan scribae ipse enim praepositus erat super carcerem

**37:15.** So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days.

Itaque ingressus est Hieremias in domum laci et in ergastula et sedit ibi Hieremias diebus multis

**37:16.** Then Sedecias the king, sending, took him: and asked him secretly in his house, and said: Is there, thinkest thou, any word from the **Lord**? And Jeremias said. There is. And he said: Thou shalt be delivered into the hands of the **king of Babylon**.

Mittens autem rex Sedecias tulit eum et interrogavit in domo sua abscondite et dixit putasne est sermo a Domino et dixit Hieremias est et ait in manu regis Babylonis traderis

**37:17.** And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

Et dixit Hieremias ad regem Sedeciam quid peccavi tibi et servis tuis et populo tuo quia misisti me in domum carceris

**37:18.** Where are your **prophets** that **prophesied** to you, and said: The **king of Babylon** shall not come against you, and against this land?

Ubi sunt prophetae vestri qui prophetabant vobis et dicebant non veniet rex Babylonis super vos et super terram hanc

**37:19.** Now therefore hear, I beseech thee, my lord the king: let my petition be accepted in thy sight: and send me not back into the house of **Jonathan** the **scribe**, lest I die there.

Nunc ergo audi obsecro domine mi rex valeat deprecatio mea in conspectu tuo et ne me remittas in domum Ionathan scribae ne moriar ibi

**37:20.** Then king Sedecias commanded that Jeremias should be committed into the entry of the prison: and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremias remained in the entry of the prison.

Praecipit ergo rex Sedecias ut traderetur Hieremias in vestibulo carceris et daretur ei torta panis cotidie excepto pulmento donec consumerentur omnes panes de civitate et mansit Hieremias in vestibulo carceris

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## Jeremias Chapter 38

**The prophet at the instance of the great men is cast into a filthy dungeon: he is drawn out by Abdemelech, and has another conference with the king.**

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**38:1.** Now Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words that Jeremias spoke to all the people, saying:

Audivit autem Saphatias filius Matthan et Gedelias filius Phassur et Iuchal filius Selemiae et Phassur filius Melchiae sermones quos Hieremias loquebatur ad omnem populum dicens

**38:2.** Thus saith the [Lord](#): Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

Haec dicit Dominus quicumque manserit in civitate hac morietur gladio et fame et peste qui autem profugerit ad Chaldaeos vivet et erit anima eius sospes et vivens

**38:3.** Thus saith the [Lord](#): This city shall surely be delivered into the hand of the army of the [king of Babylon](#), and he shall take it.

Haec dicit Dominus tradenda tradetur civitas haec in manu exercitus regis Babylonis et capiet eam

**38:4.** And the princes said to the king. We beseech thee that this [man](#) may be put to death: for on purpose he weakeneth the hands of the [men](#) of [war](#), that remain in this city, and the hands of the people, speaking to them according to these words: for this [man](#) seeketh not peace to this people, but [evil](#).

Et dixerunt principes regi rogamus ut occidatur homo iste de industria enim dissolvit manus virorum bellantium qui remanserunt in civitate hac et manus universi populi loquens ad eos iuxta verba haec siquidem homo hic non quaerit pacem populi huius sed malum

**38:5.** And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

Et dixit rex Sedecias ecce ipse in manibus vestris est nec enim fas est regem vobis quicumque negare

**38:6.** Then they took Jeremias and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire.

Tulerunt ergo Hieremiam et proiecerunt eum in lacu Melchiae filii Ammelech qui erat in vestibulo carceris et submiserunt Hieremiam in funibus et in lacum non erat aqua sed lutum descendit itaque Hieremias in caenum

**38:7.** Now Abdemelech the [Ethiopian](#), an eunuch that was in the king's house, heard that they had put Jeremias in the dungeon: but the king was sitting in the gate of [Benjamin](#).

Audivit autem Abdemelech Aethiops vir eunuchus qui erat in domo regis quod misissent Hieremiam in lacum porro rex sedebat in porta Benjamin

**38:8.** And Abdemelech went out of the king's house, and spoke to the king, saying:

Et egressus est Abdemelech de domo regis et locutus est ad regem dicens

**38:9.** My lord the king, these [men](#) have done [evil](#) in all that they have done against [Jeremias the prophet](#), casting him into the dungeon to die there with hunger, for there is no more bread in the city.

Domine mi rex malefecerunt viri isti omnia quaecumque perpetrarunt contra Hieremiam prophetam mittentes eum in lacum ut moriatur ibi fame non sunt enim panes ultra in civitate

**38:10.** Then the king commanded Abdemelech the [Ethiopian](#), saying: Take from hence thirty [men](#) with thee, and draw up [Jeremias the prophet](#) out of the dungeon, before he die.

Praecipit itaque rex Abdemelech Aethiopi dicens tolle tecum hinc triginta viros et leva Hieremiam prophetam de lacu antequam moriatur

**38:11.** So Abdemelech taking the **men** with him, went into the king's house that was under the storehouse: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias into the dungeon.

Adsumptis ergo Abdemelech secum viris ingressus est domum regis quae erat sub cellario et tulit inde veteres pannos et antiqua quae computruerant et submisit ea ad Hieremiam in lacum per funiculos

**38:12.** And Abdemelech the **Ethiopian** said to Jeremias: Put these old rags and these rent and rotten things under thy arms, and upon the cords: and Jeremias did so.

Dixitque Abdemelech Aethiops ad Hieremiam pone veteres pannos et haec scissa et putrida sub cubitu manuum tuarum et subter funes fecit ergo Hieremias sic

**38:13.** And they drew up Jeremias with the cords, and brought him forth out of the dungeon. And Jeremias remained in the entry of the prison.

Et extraxerunt Hieremiam funibus et eduxerunt eum de lacu mansit autem Hieremias in vestibulo carceris

**38:14.** And king Sedecias sent, and took **Jeremias the prophet** to him to the third gate, that was in the **house of the Lord**: and the king said to Jeremias: I will ask thee a thing, hide nothing from me.

Et misit rex Sedecias et tulit ad se Hieremiam prophetam ad ostium tertium quod erat in domo Domini et dixit rex ad Hieremiam interrogo ego te sermonem ne abscondas a me aliquid

**38:15.** Then Jeremias said to Sedecias: If I shall declare it to thee, wilt thou not put me to death? and if I give thee counsel, thou wilt not hearken to me.

Dixit autem Hieremias ad Sedeciam si adnuntiavero tibi numquid non interficies me et si consilium tibi dederō non me audies

**38:16.** Then king Sedecias **swore** to Jeremias, in private, saying: As the **Lord** liveth, that, made us this **soul**, I will not put thee to death, nor will I deliver thee into the hands of these **men** that seek thy life.

Iuravit ergo rex Sedecias Hieremiae clam dicens vivit Dominus qui fecit nobis animam hanc si occidero te et si tradidero te in manu virorum istorum qui quaerunt animam tuam

**38:17.** And Jeremias said to Sedecias: Thus saith the **Lord of hosts** the **God of Israel**: If thou wilt take a resolution and go out to the princes of the **king of Babylon**, thy **soul** shall live, and this city shall not be burnt with fire: and thou shalt be safe, and thy house.

Et dixit Hieremias ad Sedeciam haec dicit Dominus exercituum Deus Israhel si profectus exieris ad principes regis Babylonis vivet anima tua et civitas haec non succendetur igni et salvus eris tu et domus tua

**38:18.** But if thou wilt not go out to the princes of the **king of Babylon**, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire: and thou shalt not escape out of their hand.

Si autem non exieris ad principes regis Babylonis tradetur civitas haec in manu Chaldeorum et succendent eam igni et tu non effugies de manu eorum

**38:19.** And king Sedecias said to Jeremias: I am afraid because of the **Jews** that are fled over to the Chaldeans: lest I should be delivered into their hands, and they should abuse me.

Et dixit rex Sedecias ad Hieremiam sollicitus sum propter Iudaeos qui transfugerunt ad Chaldeos ne forte tradar in manus eorum et inludant mihi

**38:20.** But Jeremias answered: They shall not deliver thee: hearken, I beseech thee, to the **word of the Lord**, which I speak to thee, and it shall be well with thee, and thy **soul** shall live.

Respondit autem Hieremias non te tradent audi quaeso vocem Domini quam ego loquor ad te et bene tibi erit et vivet anima tua

**38:21.** But if thou wilt not go forth, this is the word which the **Lord** hath shown me:

Quod si nolueris egredi iste est sermo quem ostendit mihi Dominus

**38:22.** Behold all the **women** that are left in the house of the king of **Juda**, shall be brought out to the princes of the **king of Babylon**: and they shall say: Thy **men** of peace have deceived thee, and have prevailed against thee, they have plunged thy feet in the mire, and in a slippery place and they have departed from thee.

Ecce omnes mulieres quae remanserunt in domo regis Iuda educentur ad principes regis Babylonis et ipsae dicent seduxerunt te et praevaluerunt adversum te viri pacifici tui demerserunt in caeno et lubrico pedes

tuos et recesserunt a te

**Thy men of peace...** Viri pacifici tui. That is thy **false** friends promising thee peace and **happiness**, and by their **evil** counsels involving thee in misery.

**38:23.** And all thy wives, and thy children shall be brought out to the Chaldeans, and thou shalt not escape their hands, but thou shalt be taken by the hand of the **king of Babylon**: and he shall burn this city with fire.

Et omnes uxores tuae et filii tui educentur ad Chaldeos et non effugies manus eorum sed in manu regis Babylonis capieris et civitatem hanc comburet igni

**38:24.** Then Sedecias said to Jeremias: Let no **man know** these words, and thou shalt not die.

Dixit ergo Sedecias ad Hieremiam nullus sciat verba haec et non morieris

**38:25.** But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee: Tell us what thou hast said to the king, hide it not from us, and we will not kill thee: and also what the king said to thee:

Si autem audierint principes quia locutus sum tecum et venerint ad te et dixerint tibi indica nobis quid locutus sis cum rege ne celes nos et non te interficiemus et quid locutus est tecum rex

**38:26.** Thou shalt say to them: I presented my supplication before the king, that he would not command me to be carried back into the house of **Jonathan**, to die there.

Dices ad eos prostravi ego preces meas coram rege ne me reduci iuberet in domum Ionathan et ibi morerer

**38:27.** So all the princes came to Jeremias, and asked him: and he spoke to them according to all the words that the king had commanded him: and they left him: for nothing had been heard.

Venerunt ergo omnes principes ad Hieremiam et interrogaverunt eum et locutus est eis iuxta omnia verba quae praeceperat ei rex et cessaverunt ab eo nihil enim fuerat auditum

**38:28.** But Jeremias remained in the entry of the prison, until the day that **Jerusalem** was taken: and it came to pass that **Jerusalem** was taken.

Mansit vero Hieremias in vestibulo carceris usque ad diem quo capta est Hierusalem et factum est ut caperetur Hierusalem

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## Jeremias Chapter 39

**After two years' siege Jerusalem is taken. Sedecias is carried before Nabuchodonosor, who kills his sons in his sight, and then puts out his eyes. Jeremias is set at liberty.**

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**39:1.** In the ninth year of Sedecias king of [Juda](#), in the tenth month, came [Nabuchodonosor king of Babylon](#), and all his army to [Jerusalem](#), and they besieged it.

Anno nono Sedeciae regis Iuda mense decimo venit Nabuchodonosor rex Babylonis et omnis exercitus eius ad Hierusalem et obsidebant eam

**39:2.** And in the eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

Undecimo autem anno Sedeciae mense quarto quinta mensis aperta est civitas

**39:3.** And all the princes of the [king of Babylon](#) came in, and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Serezer, Rebmag, and all the rest of the princes of the [king of Babylon](#).

Et ingressi sunt omnes principes regis Babylonis et sederunt in porta media Neregel Sereser Semegar Nabu Sarsachim Rabsares Neregel Serezer Rebmag et omnes reliqui principes regis Babylonis

**39:4.** And when Sedecias the king of [Juda](#) and all the [men of war](#) saw them, they fled: and they went forth in the night out of the city by the way of the king's garden, and by the gate that was between the two walls, and they went out to the way of the [desert](#).

Cumque vidisset eos Sedecias rex Iuda et omnes viri bellatores fugerunt et egressi sunt nocte de civitate per viam horti regis et per portam quae erat inter duos muros et egressi sunt ad viam deserti

**39:5.** But the army of the Chaldeans pursued after them: and they took Sedecias in the plain of the [desert of Jericho](#), and when they had taken him, they brought him to [Nabuchodonosor king of Babylon](#) to Reblatha, which is in the land of Emath: and he gave judgment upon him.

Persecutus est autem eos exercitus Chaldeorum et comprehenderunt Sedeciam in campo solitudinis hiericuntinae et captum adduxerunt ad Nabuchodonosor regem Babylonis in Reblatha quae est in terra Emath et locutus est ad eum iudicia

**39:6.** And the [king of Babylon](#) slew the sons of Sedecias, in Reblatha, before his eyes: and the [king of Babylon](#) slew all the nobles of [Juda](#).

Et occidit rex Babylonis filios Sedeciae in Reblatha in oculis eius et omnes nobiles Iuda occidit rex Babylonis

**39:7.** He also put out the eyes of Sedecias: and bound him with fetters, to be carried to [Babylon](#).

Oculos quoque Sedeciae eruit et vinxit eum conpedibus ut duceretur in Babylonem

**39:8.** And the Chaldeans burnt the king's house, and the houses of the people with fire, and they threw down the wall of [Jerusalem](#).

Domum quoque regis et domum vulgi succenderunt Chaldei igni et murum Hierusalem subverterunt

**39:9.** And Nabuzardan the general of the army carried away captive to [Babylon](#) the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

Et reliquias populi quae remanserunt in civitate et perfugas qui transfugerant ad eum et superfluos vulgi qui remanserant transtulit Nabuzardan magister militum in Babylonem

**39:10.** But Nabuzardan the general left some of the [poor](#) people that had nothing at all, in the land of [Juda](#), and he gave them vineyards, and [cisterns](#) at that time.

Et de plebe pauperum qui nihil penitus habebant dimisit Nabuzardan magister militum in terra Iuda et dedit

eis vineas et cisternas in die illa

**39:11.** Now [Nabuchodonosor king of Babylon](#) had given charge to Nabuzardan the general concerning Jeremias, saying:

Praeceperat autem Nabuchodonosor rex Babylonis de Hieremia Nabuzardan magistro militiae dicens

**39:12.** Take him, and set thy eyes upon him, and do him no harm: but as he hath a mind, so do with him.

Tolle illum et pone super eum oculos tuos nihilque ei mali facias sed ut voluerit sic facies ei

**39:13.** Therefore Nabuzardan the general sent, and Nabuzardan, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the [king of Babylon](#),

Misit ergo Nabuzardan princeps militiae et Nabu et Sesban et Rabsares et Neregel et Sereser et Rebmag et omnes optimates regis Babylonis

**39:14.** Sent and took Jeremias out of the [court](#) of the prison, and committed him to Godolias the son of [Ahicam the son of Saphan](#), that he might go home, and dwell among the people.

Miserunt et tulerunt Hieremiam de vestibulo carceris et tradiderunt eum Godoliae filio Ahicam filii Saphan ut intraret domum et habitaret in populo

**39:15.** But the [word of the Lord](#) came to Jeremias, when he was yet shut up in the [court](#) of the prison, saying: Go, and tell Abdemelech the [Ethiopian](#), saying:

Ad Hieremiam autem factus fuerat sermo Domini cum clausus esset in vestibulo carceris dicens

**39:16.** Thus saith the [Lord of hosts](#) the [God of Israel](#): Behold I will bring my words upon this city unto [evil](#), and not unto [good](#): and they shall be accomplished in thy sight in that day.

Vade et dic Abdemelech Aethiopi dicens haec dicit Dominus exercituum Deus Israhel ecce ego inducam sermones meos super civitatem hanc in malum et non in bonum et erunt in conspectu tuo in die illa

**39:17.** And I will deliver thee in that day, saith the [Lord](#): and thou shalt not be given into the hands of the [men](#) whom thou fearest:

Et liberabo te in die illa ait Dominus et non traderis in manus virorum quos tu formidas

**39:18.** But delivering, I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the [Lord](#).

Sed eruens liberabo te et gladio non cades sed erit tibi anima tua in salutem quia in me habuisti fiduciam ait Dominus

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## Jeremias Chapter 40

### Jeremias remains with Godolias the governor; who receives all the Jews that resort to him.

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**40:1.** The word that came to Jeremias from the [Lord](#), after that Nabuzardan the general had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from [Jerusalem](#) and [Juda](#), and were carried to [Babylon](#).

Sermo qui factus est ad Hieremiam a Domino postquam dimissus est a Nabuzardan magistro militiae de Rama quando tulit eum vinctum catenis in medio omnium qui migrabant de Hierusalem et Iuda et ducebantur in Babylonem

**40:2.** And the general of the army taking Jeremias, said to him: The [Lord thy God](#) hath pronounced this [evil](#) upon this place,

Tollens ergo princeps militiae Hieremiam dixit ad eum Dominus Deus tuus locutus est malum hoc super locum istum

**40:3.** And he hath brought it: and the [Lord](#) hath done as he hath said: because you have [sinned](#) against the [Lord](#), and have not hearkened to his voice, and this word is come upon you.

Et adduxit et fecit Dominus sicut locutus est quia peccastis Domino et non audistis vocem eius et factus est vobis sermo hic

**40:4.** Now then behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to [Babylon](#), come: and I will set my eyes upon thee: but if it do not please thee to come with me to [Babylon](#), stay here: behold all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go.

Nunc ergo ecce solvi te hodie de catenis quae sunt in manibus tuis si placet tibi ut venias mecum in Babylonem veni et ponam oculos meos super te si autem displicet tibi venire mecum in Babylonem reside ecce omnis terra in conspectu tuo quod elegeris et quo placuerit tibi ut vadas illuc perge

**40:5.** And come not with me: but dwell with Godolias the son of [Ahicam the son of Saphan](#), whom the [king of Babylon](#) hath made governor over the cities of [Juda](#): dwell therefore with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

Et mecum noli venire sed habita apud Godoliam filium Ahicam filii Saphan quem praeposuit rex Babylonis civitatibus Iudaeae habita ergo cum eo in medio populi vel quocumque placuerit tibi ut vadas vade dedit quoque ei magister militiae cibaria et munuscula et dimisit eum

**40:6.** And Jeremias went to Godolias the son of [Ahicam](#) to [Maspath](#): and dwelt with him in the midst of the people that were left in the land.

Venit autem Hieremias ad Godoliam filium Ahicam in Masphat et habitavit cum eo in medio populi qui relictus fuerat in terra

**40:7.** And when all the [captains](#) of the army that were [scattered](#) through the countries, they and their companions, had heard that the [king of Babylon](#) had made Godolias the son of [Ahicam](#) governor of the country, and that he had committed unto him men and [women](#), and children, and of the [poor](#) of the land, them that had not been carried away captive to [Babylon](#):

Cum ergo audissent omnes principes exercitus qui dispersi fuerant per regiones ipsi et socii eorum quod praefecisset rex Babylonis Godoliam filium Ahicam terrae et quod commendasset ei viros et mulieres et parvulos et de pauperibus terrae qui non fuerant translati in Babylonem

**40:8.** They came to Godolias to [Maspath](#): and Ismahel the son of Nathanas, and Johanan, and [Jonathan](#), the sons of Caree, and Sareas the son of Thanemumeth, and the children of Ophi, that were of Netophathi, and Jezonias the son of Maachati, they and their [men](#).

Venerunt ad Godoliam in Masphat et Ismahel filius Nathaniae et Iohanan et Ionathan filii Caree et Sareas filius Thenoemeth et filii Offi qui erat de Nethophathi et Iezonias filius Maachathi ipsi et viri eorum

**40:9.** And Godolias the son of [Ahicam the son of Saphan](#) swore to them and to their companions, saying: Fear not to serve the Chaldeans: dwell in the land, and serve the [king of Babylon](#), and it shall be well with you.

Et iuravit eis Godolias filius Ahicam filii Saphan et comitibus eorum dicens nolite timere servire Chaldaeis habitate in terra et servite regi Babylonis et bene erit vobis

**40:10.** Behold I dwell in [Masphath](#), that I may answer the commandment of the Chaldeans that are sent to us: but as for you, gather ye the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which you hold.

Ecce ego habito in Masphat ut respondeam praecepto Chaldeorum qui mittuntur ad nos vos autem colligite vindemiam et messem et oleum et condite in vasis vestris et manete in urbibus vestris quas tenetis

**40:11.** Moreover all the [Jews](#) that were in [Moab](#), and among the [children of Ammon](#), and in [Edom](#), and in all the countries, when they heard that the [king of Babylon](#) had left a remnant in [Judea](#), and that he had made Godolias the son of [Ahicam the son of Saphan](#) ruler over them:

Sed et omnes Iudaei qui erant in Moab et in filiis Ammon et in Idumea et in universis regionibus audito quod dedisset rex Babylonis reliquias in Iudaeam et quod praeposuisset super eos Godoliam filium Ahicam filii Saphan

**40:12.** All the [Jews](#), I say, returned out of all the places to which they had fled, and they came into the land of [Juda](#) to Godolias to [Masphath](#): and they gathered wine, and a very great harvest.

Reversi sunt inquam omnes Iudaei de universis locis ad quae profugerant et venerunt in terram Iuda ad Godoliam in Masphat et collegerunt vinum et messem multam nimis

**40:13.** Then Iohanan the son of Caree, and all the [captains](#) of the army, that had been [scattered](#) about in the countries, came to Godolias to [Masphath](#).

Iohanan autem filius Caree et omnes principes exercitus qui dispersi erant in regionibus venerunt ad Godoliam in Masphat

**40:14.** And they said to him: Know that Baalis the king of the [children of Ammon](#) hath sent Ismahel the son of Nathaniae to kill thee. And Godolias the son of [Ahicam](#) believed them not.

Et dixerunt ei scito quia Baalis rex filiorum Ammon misit Ismahel filium Nathaniae percutere animam tuam et non credidit eis Godolias filius Ahicam

**40:15.** But Iohanan the son of Caree, spoke to Godolias privately in [Masphath](#), saying: I will go, and I will kill Ismahel the son of Nathaniae, and no [man](#) shall [know](#) it, lest he kill thee, and all the [Jews](#) be [scattered](#), that are gathered unto thee, and the remnant of [Juda](#) perish.

Iohanan vero filius Caree dixit ad Godoliam seorsum in Masphat loquens ibo et percutiam Ismahel filium Nathaniae nullo sciente ne interficiat animam tuam et dissipentur omnes Iudaei qui congregati sunt ad te et peribunt reliquiae Iuda

**40:16.** And Godolias the son of [Ahicam](#) said to Iohanan the son of Caree: Do not this thing: for what thou sayst of Ismahel is [false](#).

Et ait Godolias filius Ahicam ad Iohanan filium Caree noli facere verbum hoc falsum enim tu loqueris de Ismahel

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## Jeremias Chapter 41

### Godolias is slain: the Jews that were with him are apprehensive of the Chaldeans.

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**41:1.** And it came to pass in the seventh month, that Ismahel the son of Nathanias, the son of Elisama of the royal blood, and the nobles of the king, and ten [men](#) with him, came to Godolias the son of [Ahicam](#) into [Masphath](#): and they ate bread there together in [Masphath](#).

Et factum est in mense septimo venit Ismahel filius Nathaniae filii Elisama de semine regali et optimates regis et decem viri cum eo ad Godoliam filium Ahicam in Masphat et comederunt ibi panes simul in Masphat

**41:2.** And Ismahel the son of Nathanias arose, and the ten [men](#) that were with him, and they struck Godolias the son of [Ahicam](#), the son of [Saphan](#) with the sword, and slew him whom the [king of Babylon](#) had made governor over the land.

Surrexit autem Ismahel filius Nathaniae et decem viri qui erant cum eo et percusserunt Godoliam filium Ahicam filii Saphan gladio et interfecerunt eum quem praefecerat rex Babylonis terrae

**41:3.** Ismahel slew also all the [Jews](#) that were with Godolias in [Masphath](#), and the Chaldeans that were found there, and the soldiers.

Omnes quoque Iudaeos qui erant cum Godolia in Masphat et Chaldeos qui repperti sunt ibi et viros bellatores percussit Ismahel

**41:4.** And on the second day after he had killed Godolias, no [man](#) yet [knowing](#) it,

Secundo autem die postquam occiderat Godoliam nullo adhuc sciente

**41:5.** There came some from [Sichem](#), and from Silo, and from [Samaria](#), fourscore [men](#), with their beards shaven, and their clothes rent, and mourning: and they had [offerings](#) and [incense](#) in their hand, to offer in the [house of the Lord](#).

Venerunt viri de Sychem et de Silo et de Samaria octoginta viri rasi barbam et scissis vestibus et squalentes munera et tus habebant in manu ut offerrent in domo Domini

**41:6.** And Ismahel the son of Nathanias went forth from [Masphath](#) to meet them, weeping all along as he went: and when he had met them, he said to them: Come to Godolias, the son of [Ahicam](#).

Egressus ergo Ismahel filius Nathaniae in occursum eorum de Masphat incedens et plorans ibat cum autem occurrisset eis dixit ad eos venite ad Godoliam filium Ahicam

**41:7.** And when they were come to the midst of the city, Ismahel the son of Nathanias, slew them, and cast them into the midst of the pit, he and the [men](#) that were with him.

Qui cum venissent ad medium civitatis interfecit eos Ismahel filius Nathaniae circa medium lacu ipse et viri qui erant cum eo

**41:8.** But ten [men](#) were found among them, that said to Ismahel: Kill us not: for we have stores in the field, of wheat, and barley, and oil, and honey. And he forbore, and slew them not with their brethren.

Decem autem viri repperti sunt inter eos qui dixerunt ad Ismahel noli occidere nos quia habemus thesauros in agro frumenti et hordei et olei et mellis et cessavit et non interfecit eos cum fratribus suis

**41:9.** And the pit into which Ismahel cast all the dead bodies of the [men](#) whom he slew because of Godolias, is the same that king Asa made, for fear of Baasa the king of [Israel](#): the same did Ismahel the son of Nathanias fill with them that were slain.

Lacus autem in quem proiecerat Ismahel omnia cadavera virorum quos percussit propter Godoliam ipse est quem fecit rex Asa propter Baasa regem Israhel ipsum replevit Ismahel filius Nathaniae occisis

**41:10.** Then Ismahel carried away captive all the remnant of the people that were in [Masphath](#): the king's daughters, and all the people that remained in [Masphath](#): whom Nabuzardan the general of the army had committed to Godolias the son of [Ahicam](#). And Ismahel the son of Nathanias took them, and he departed,

to go over to the [children of Ammon](#).

Et captivas duxit Ismahel omnes reliquias populi qui erant in Masphat filias regis et universum populum qui remanserat in Masphat quos commendarat Nabuzardan princeps militiae Godoliae filio Ahicam et cepit eos Ismahel filius Nathaniae et abiit ut transiret ad filios Ammon

**41:11.** But Johanan the son of Caree, and all the [captains](#) of the fighting [men](#) that were with him, heard of the [evil](#) that Ismahel the son of Nathaniae had done.

Audivit autem Iohanan filius Caree et omnes principes bellatorum qui erant cum eo omne malum quod fecerat Ismahel filius Nathaniae

**41:12.** And taking all the [men](#), they went out to fight against Ismahel the son of Nathaniae, and they found him by the great waters that are in Gabaon.

Et adsumptis universis viris profecti sunt ut bellarent adversum Ismahel filium Nathaniae et invenerunt eum ad aquas Multas quae sunt in Gabaon

**41:13.** And when all the people that were with Ismahel, had seen Johanan the son of Caree, and all the [captains](#) of the fighting [men](#) that were with him, they rejoiced.

Cumque vidisset omnis populus qui erat cum Ismahel Iohanan filium Caree et universos principes bellatorum qui erant cum eo laetati sunt

**41:14.** And all the people whom Ismahel had taken, went back to [Masphath](#): and they returned and went to Johanan the son of Caree.

Et reversus est omnis populus quem ceperat Ismahel in Masphat reversusque abiit ad Iohanan filium Caree

**41:15.** But Ismahel the son of Nathaniae fled with eight [men](#), from the face of Johanan, and went to the [children of Ammon](#).

Ismahel autem filius Nathaniae fugit cum octo viris a facie Iohanan et abiit ad filios Ammon

**41:16.** Then Johanan the son of Caree, and all the [captains](#) of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel the son of Nathaniae, from [Masphath](#), after that he had slain Godolias the son of [Ahicam](#): [valiant men](#) for [war](#), and the [women](#), and the children, and the eunuchs whom he had brought back from Gabaon.

Tulit ergo Iohanan filius Caree et omnes principes bellatorum qui erant cum eo universas reliquias vulgi quas reduxerat ab Ismahel filio Nathaniae de Masphat postquam percussit Godoliam filium Ahicam fortes viros ad proelium et mulieres et pueros et eunuchos quos reduxerat de Gabaon

**41:17.** And they departed, and sat as sojourners in Chamaam, which is near [Bethlehem](#): in order to go forward, and enter into [Egypt](#),

Et abierunt et sederunt peregrinantes in Chamaam quae est iuxta Bethleem ut pergerent et introirent Aegyptum

**41:18.** From the face of the Chaldeans: for they were afraid of them, because Ismahel the son of Nathaniae had slain Godolias the son of [Ahicam](#), whom the [king of Babylon](#) had made governor in the land of [Juda](#).

A facie Chaldeorum timebant enim eos quia percusserat Ismahel filius Nathaniae Godoliam filium Ahicam quem praeposuerat rex Babylonis in terra Iuda

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## Jeremias Chapter 42

**Jeremias assures the remnant of the people, that if they will stay in Juda, they shall be safe; but if they go down into Egypt, they shall perish.**

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**42:1.** Then all the [captains](#) of the warriors, and Johanan the son of Caree, and Jezonias, the son of Osaias, and the rest of the people from the least to the greatest came near:

Et accesserunt omnes principes bellatorum et Iohanan filius Caree et Jezonias filius Osaiae et reliquum vulgus a parvo usque ad magnum

**42:2.** And they said to [Jeremias the prophet](#): Let our supplication fall before thee: and [pray](#) thou for us to the [Lord thy God](#) for all this remnant, for we are left but a few of many, as thy eyes do behold us.

Dixeruntque ad Hieremiam prophetam cadat oratio nostra in conspectu tuo et ora pro nobis ad Dominum Deum tuum pro universis reliquiis istis quia derelicti sumus pauci de pluribus sicut oculi tui nos intuentur

**42:3.** And let the [Lord thy God](#) show us the way by which we may walk, and the thing that we must do.

Et adnuntiet nobis Dominus Deus tuus viam per quam pergamus et verbum quod faciamus

**42:4.** And [Jeremias the prophet](#) said to them: I have heard you: behold I will [pray](#) to the [Lord your God](#) according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

Dixit autem ad eos Hieremias propheta audivi ecce ego oro ad Dominum Deum vestrum secundum verba vestra omne verbum quodcumque responderit mihi indicabo vobis nec celabo vos quicquam

**42:5.** And they said to Jeremias: The [Lord](#) be witness between us of [truth](#) and faithfulness, if we do not according to every thing for which the [Lord thy God](#) shall send thee to us.

Et illi dixerunt ad Hieremiam sit Dominus inter nos testis veritatis et fidei si non iuxta omne verbum in quo miserit te Dominus Deus tuus ad nos sic faciemus

**42:6.** Whether it be [good](#) or [evil](#), we will [obey](#) the voice of the [Lord our God](#), to whom we send thee: that it may be well with us when we shall hearken to the voice of the [Lord our God](#).

Sive bonum est sive malum voci Domini Dei nostri ad quem mittimus te oboedimus ut bene sit nobis cum audierimus vocem Domini Dei nostri

**Good or evil...** That is, agreeable or disagreeable.

**42:7.** Now after ten days, the [word of the Lord](#) came to Jeremias.

Cum autem completi essent decem dies factum est verbum Domini ad Hieremiam

**42:8.** And he called Johanan the son of Caree, and all the [captains](#) of the fighting [men](#) that were with him, and all the people from the least to the greatest.

Vocavitque Iohanan filium Caree et omnes principes bellatorum qui erant cum eo et universum populum a minimo usque ad magnum

**42:9.** And he said to them: Thus saith the [Lord](#) the [God of Israel](#), to whom you sent me, to present your supplications before him:

Et dixit ad eos haec dicit Dominus Deus Israhel ad quem misistis me ut prosternerem preces vestras in conspectu eius

**42:10.** If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the [evil](#) that I have done to you.

Si quiescentes manseritis in terra hac aedificabo vos et non destruem plantabo et non evellam iam enim placatus sum super malo quod feci vobis

**I am appeased for the evil that I have done to you...** That is, I am appeased, as I have sufficiently punished you, and now I am reconciled with you.

**42:11.** Fear not because of the [king of Babylon](#), of whom you are greatly afraid: fear him not, saith the [Lord](#): for I am with you, to save you, and to deliver you from his hand.

Nolite timere a facie regis Babylonis quem vos pavidi formidatis nolite eum metuere dicit Dominus quia vobiscum sum ego ut salvos faciam vos et eruam de manu eius

**42:12.** And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land.

Et dabo vobis misericordiam et miserebor vestri et habitare vos faciam in terra vestra

**42:13.** But if you say: We will not dwell in this land, neither will we hearken to the voice of the [Lord our God](#),

Si autem dixeritis vos non habitabimus in terra ista nec audiemus vocem Domini Dei nostri

**42:14.** Saying: No, but we will go into the land of [Egypt](#): where we shall see no [war](#), nor hear the sound of the trumpet, nor suffer hunger: and there we will dwell.

Dicentes nequaquam sed ad terram Aegypti pergemus ubi non videbimus bellum et clangorem tubae non audiemus et famem non sustinebimus et ibi habitabimus

**42:15.** For this now hear the [word of the Lord](#), ye remnant of [Juda](#): Thus saith the [Lord of hosts](#), the [God of Israel](#): If you set your faces to go into [Egypt](#), and enter in to dwell there:

Propter hoc nunc audite verbum Domini reliquiae Iuda haec dicit Dominus exercituum Deus Israhel si posueritis faciem vestram ut ingrediamini Aegyptum et intraveritis ut ibi habitetis

**42:16.** The sword which you fear, shall overtake you there in the land of [Egypt](#): and the famine, whereof you are afraid, shall cleave to you in [Egypt](#), and there you shall die.

Gladium quem vos formidatis ibi comprehendet vos in terra Aegypti et fames pro qua estis solliciti adherebit vobis in Aegypto et ibi moriemini

**42:17.** And all the [men](#) that set their faces to go into [Egypt](#), to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the [evil](#) that I will bring upon them.

Omnesque viri qui posuerint faciem suam ut ingrediantur Aegyptum et habitent ibi morientur gladio et fame et peste nullus de eis remanebit nec effugient a facie mali quod ego adferam super eos

**42:18.** For thus saith the [Lord of hosts](#), the [God of Israel](#): As my [anger](#) and my indignation hath been kindled against the inhabitants of [Jerusalem](#): so shall my indignation be kindled against you, when you shall enter into [Egypt](#), and you shall be an execration, and an astonishment, and a [curse](#), and a reproach: and you shall see this place no more.

Quia haec dicit Dominus exercituum Deus Israhel sicut conflatus est furor meus et indignatio mea super habitatores Hierusalem sic conflabitur indignatio mea super vos cum ingressi fueritis Aegyptum et eritis in iusiurandum et in stuporem et in maledictum et in obprobrium et nequaquam ultra videbitis locum istum

**42:19.** This is the [word of the Lord](#) concerning you, O ye remnant of [Juda](#): Go ye not into [Egypt](#): [know](#) certainly that I have adjured you this day.

Verbum Domini super vos reliquiae Iuda nolite intrare Aegyptum scientes scietis quia obtestatus sum vobis hodie

**42:20.** For you have deceived your own [souls](#): for you sent me to the [Lord our God](#), saying: [Pray](#) for us to the [Lord our God](#), and according to all that the [Lord our God](#) shall say to thee, so declare unto us, and we will do it.

Quia decepistis animas vestras vos enim misistis me ad Dominum Deum nostrum dicentes ora pro nobis ad Dominum Deum nostrum et iuxta omnia quaecumque dixerit tibi Dominus Deus noster sic adnuntia nobis et faciemus

**42:21.** And now I have declared it to you this day, and you have not [obeyed](#) the voice of the [Lord your God](#), with regard to all the things for which he hath sent me to you.

Et adnuntiavi vobis hodie et non audistis vocem Domini Dei vestri super universis pro quibus misit me ad vos

**42:22.** Now therefore [know](#) certainly that you shall die by the sword, and by famine, and by pestilence in the place to which you desire to go to dwell there.

Nunc ergo scientes scietis quia gladio et fame et peste moriemini in loco ad quem voluistis intrare ut

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## Jeremias Chapter 43

**The Jews, contrary to the orders of God by the prophet, go into Egypt, carrying Jeremias with them. He foretells the devastation of that land by the king of Babylon.**

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**43:1.** And it came to pass, that when Jeremias had made an end of speaking to the people all the words of the **Lord** their **God**, for which the **Lord** their **God** had sent him to them, all these words:

Factum est autem cum complisset Hieremias loquens ad populum universos sermones Domini Dei eorum pro quibus miserat eum Dominus Deus eorum ad illos omnia verba haec

**43:2.** Azarias the son of Osaïas, and Johanan the son of Caree, and all the **proud men**, made answer, saying to Jeremias: Thou tellest a lie: the **Lord our God** hath not sent thee, saying: Go not into **Egypt**, to dwell there.

Dixit Azarias filius Osaïae et Iohanan filius Caree et omnes viri superbi dicentes ad Hieremiam mendacium tu loqueris non misit te Dominus Deus noster dicens ne ingrediamini Aegyptum ut habitetis illuc

**43:3.** But Baruch the son of Nerias setteth thee on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to **Babylon**.

Sed Baruch filius Neriae incitat te adversum nos ut tradat nos in manibus Chaldeorum ut interficiat nos et transduci faciat in Babylonem

**43:4.** So Johanan the son of Caree, and all the **captains** of the soldiers, and all the people, **obeyed** not the voice of the **Lord**, to remain in the land of **Juda**.

Et non audivit Iohanan filius Caree et omnes principes bellatorum et universus populus vocem Domini ut maneret in terra Iuda

**43:5.** But Johanan the son of Caree, and all the **captains** of the soldiers took all the remnant of **Juda**, that were returned out of all nations, to which they had before been **scattered**, to dwell in the land of **Juda**:

Sed tollens Iohanan filius Caree et universi principes bellatorum universos reliquiarum Iuda qui reversi fuerant de cunctis gentibus ad quas fuerant ante dispersi ut habitarent in terra Iuda

**43:6.** Men, and **women**, and children, and the king's daughters, and every **soul**, which Nabuzardan the general had left with Godolias the son of **Ahïcam the son of Saphan**, and **Jeremias the prophet**, and Baruch the son of Nerias.

Viros et mulieres et parvulos et filias regis et omnem animam quam reliquerat Nabuzardan princeps militiae cum Godolia filio Ahicam filii Saphan et Hieremiam prophetam et Baruch filium Neriae

**43:7.** And they went into the land of **Egypt**, for they **obeyed** not the voice of the **Lord**: and they came as far as Taphnis.

Et ingressi sunt terram Aegypti quia non oboedierunt voci Domini et venerunt usque ad Tafnas

**43:8.** And the **word of the Lord** came to Jeremias in Taphnis, saying:

Et factus est sermo Domini ad Hieremiam in Tafnis dicens

**43:9.** Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of **Pharao's** house in Taphnis: in the sight of the **men of Juda**.

Sume in manu tua lapides grandes et absconde eos in crypta quae est sub muro latericio in porta domus Pharaonis in Tafnis cernentibus viris iudaeis

**43:10.** And thou shalt say to them: Thus saith the **Lord** of **hosts** the **God** of **Israel**: Behold I will send, and take **Nabuchodonosor the king of Babylon** my servant: and I will set his throne over these stones which I have hid, and he shall set his throne over them.

Et dices ad eos haec dicit Dominus exercituum Deus Israhel ecce ego mittam et adsumam Nabuchodonosor

regem Babylonis servum meum et ponam thronum eius super lapides istos quos abscondi et statuet solium suum super eos

**43:11.** And he shall come and strike the land of **Egypt**: such as are for death, to death: and such as are for captivity, to captivity: and such as are for the sword, to the sword.

Veniensque percutiet terram Aegypti quos in morte in morte et quos in captivitate in captivitate et quos in gladio in gladio

**43:12.** And he shall kindle a fire in the temples of the gods of **Egypt**, and he shall burn them, and he shall carry them away captives: and he shall array himself with the land of **Egypt**, as a shepherd putteth on his garment: and he shall go forth from thence in peace.

Et succendet ignem in delubris deorum Aegypti et comburet ea et captivos ducet illos et amicietur terra Aegypti sicut amicitur pastor pallio suo et egredietur inde in pace

**43:13.** And he shall break the statues of the house of the sun, that are in the land of **Egypt**; and the temples of the gods of **Egypt** he shall burn with fire.

Et conteret statuas domus Solis quae sunt in terra Aegypti et delubra deorum Aegypti comburet igni

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## Jeremias Chapter 44

### **The prophet's admonition to the Jews in Egypt against idolatry is not regarded: he denounces to them their destruction.**

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**44:1.** The word that came to Jeremias, concerning all the [Jews](#) that dwelt in the land of [Egypt](#), dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, saying:

Verbum quod factum est ad Hieremiam ad omnes Iudaeos qui habitant in terra Aegypti habitantes in Magdolo et in Taphnis et in Memphis et in terra Phatures dicens

**44:2.** Thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): You have seen all this [evil](#) that I have brought upon [Jerusalem](#), and upon all the cities of [Juda](#): and behold they are desolate this day, and there is not an inhabitant in them:

Haec dicit Dominus exercituum Deus Israhel vos vidistis omne malum istud quod adduxi super Hierusalem et super omnes urbes Iuda et ecce sunt desertae hodie et non est in eis habitator

**44:3.** Because of the wickedness which they have committed, to provoke me to [wrath](#), and to go and offer [sacrifice](#), and worship other gods, which neither they, nor you, nor your fathers [knew](#).

Propter malitiam quam fecerunt ut me ad iracundiam provocarent et irent et sacrificarent et colerent deos alienos quos nesciebant et illi et vos et patres vestri

**44:4.** And I sent to you all my servants the [prophets](#), rising early, and sending, and saying: Do not commit this abominable thing, which I [hate](#).

Et misi ad vos omnes servos meos prophetas de nocte consurgens mittensque et dicens nolite facere verbum abominationis huius quam odi

**44:5.** But they heard not, nor inclined their ear to turn from their [evil](#) ways, and not to [sacrifice](#) to strange gods.

Et non audierunt nec inclinaverunt aurem suam ut converterentur a malis suis et non sacrificarent diis alienis

**44:6.** Wherefore my indignation and my fury was poured forth, and was kindled in the cities of [Juda](#), and in the streets of [Jerusalem](#): and they are turned to desolation and waste, as at this day.

Et conflata est indignatio mea et furor meus et succensa est in civitatibus Iuda et in plateis Hierusalem et versae sunt in solitudinem et vastitatem secundum diem hanc

**44:7.** And now thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): Why do you commit this great [evil](#) against your own [souls](#), that there should die of you man and [woman](#), child and suckling out of the midst of [Juda](#), and no remnant should be left you:

Et nunc haec dicit Dominus exercituum Deus Israhel quare vos facitis malum grande contra animas vestras ut intereat ex vobis vir et mulier parvulus et lactans de medio Iudae nec relinquatur vobis quicquam residuum

**44:8.** In that you provoke me to [wrath](#) with the works of your hands, by sacrificing to other gods in the land of [Egypt](#), into which you are come to dwell there: and that you should perish, and be a [curse](#), and a reproach to all the nations of the earth?

Provocantes me in operibus manuum vestrarum sacrificando diis alienis in terra Aegypti in quam ingressi estis ut habitetis ibi et dispereatis et sitis in maledictionem et in obprobrium cunctis gentibus terrae

**44:9.** Have you forgotten the [evils](#) of your fathers, and the [evils](#) of the kings of [Juda](#), and the [evils](#) of their wives, and your [evils](#), and the [evils](#) of your wives, that they have done in the land of [Juda](#), and in the streets of [Jerusalem](#)?

Numquid obliti estis mala patrum vestrorum et mala regum Iuda et mala uxorum eius et mala vestra et mala uxorum vestrarum quae fecerunt in terra Iuda et in regionibus Hierusalem

**44:10.** They are not cleansed even to this day: neither have they feared, nor walked in the [law](#) of the [Lord](#), nor in my commandments, which I set before you and your fathers.

Non sunt mundati usque ad diem hanc et non timuerunt et non ambulaverunt in lege et in praeceptis meis quae dedi coram vobis et coram patribus vestris

**44:11.** Therefore thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): Behold I will set my face upon you for [evil](#): and I will destroy all [Juda](#).

Ideo haec dicit Dominus exercituum Deus Israhel ecce ego pono faciem meam in vobis in malum et disperdam omnem Iudam

**44:12.** And I will take the remnant of [Juda](#) that have set their faces to go into the land of [Egypt](#), and to dwell there; and they shall be all consumed in the land of [Egypt](#): they shall fall by the sword, and by the famine: and they shall be consumed from the least even to the greatest, by the sword, and by the famine shall they die: and they shall be for an execration, and for a wonder, and for a [curse](#), and for a reproach. Et adsumam reliquias Iudae qui posuerunt facies suas ut ingrederentur terram Aegypti et habitarent ibi et consumerentur omnes in terra Aegypti cadent in gladio et in fame consumerentur a minimo usque ad maximum in gladio et in fame morientur et erunt in iusurandum et in miraculum et in maledictionem et in obprobrium

**44:13.** And I will visit them that dwell in the land of [Egypt](#), as I have visited [Jerusalem](#) by the sword, and by famine and by pestilence.

Et visitabo habitatores terrae Aegypti sicut visitavi super Hierusalem in gladio et in fame et in peste

**44:14.** And there shall be none that shall escape, and remain of the remnant of the [Jews](#) that are gone to sojourn in the land of [Egypt](#): and that shall return into the land of [Juda](#), to which they have a desire to return to dwell there: there shall none return but they that shall flee.

Et non erit qui effugiat et sit residuus de reliquiis Iudaeorum qui vadunt ut peregrinentur in terra Aegypti et revertantur in terram Iuda ad quam ipsi elevant animas suas ut revertantur et habitent ibi non revertentur nisi qui fugerint

**44:15.** Then all the [men](#) that [knew](#) that their wives [sacrificed](#) to other gods: and all the [women](#) of whom there stood by a great multitude, and all the people of them that dwelt in the land of [Egypt](#) in Phatures, answered Jeremias, saying:

Responderunt autem Hieremiae omnes viri scientes quod sacrificarent uxores eorum diis alienis et universae mulieres quarum stabat multitudo grandis et omnis populus habitantium in terra Aegypti in Phatures dicens

**44:16.** As for the word which thou hast spoken to us in the [name](#) of the [Lord](#), we will not hearken to thee: Sermonem quem locutus es ad nos in nomine Domini non audiemus ex te

**44:17.** But we will certainly do every word that shall proceed out of our own mouth, to [sacrifice](#) to the queen of [heaven](#), and to pour out drink [offerings](#) to her, as we and our fathers have done, our kings, and our princes in the cities of [Juda](#), and in the streets of [Jerusalem](#): and we were filled with bread, and it was well with us, and we saw no [evil](#).

Sed facientes faciemus omne verbum quod egreditur de ore nostro ut sacrificemus Reginae caeli et libemus ei libamina sicut fecimus nos et patres nostri reges nostri et principes nostri in urbibus Iuda et in plateis Hierusalem et saturati sumus panibus et bene nobis erat malumque non vidimus

**The queen of heaven...** The moon, which they worshipped under this [name](#).

**44:18.** But since we left off to offer [sacrifice](#) to the queen of [heaven](#), and to pour out frank [offerings](#) to her, we have wanted all things, and have been consumed by the sword, and by famine.

Ex eo autem quo cessavimus sacrificare Reginae caeli et libare ei libamina indigemus omnibus et gladio et fame consumpti sumus

**44:19.** And if we offer [sacrifice](#) to the queen of [heaven](#), and pour out drink [offerings](#) to her: did we make cakes to worship her, to pour out drink [offerings](#) to her, without our husbands?

Quod si nos sacrificamus Reginae caeli et libamus ei libamina numquid sine viris nostris fecimus ei placentas ad colendum eam et liba libandi

**44:20.** And Jeremias spoke to all the people, to the [men](#), and to the [women](#), and to all the people which had given him that answer, saying:

Et dixit Hieremias ad omnem populum adversum viros et adversum mulieres et adversum universam plebem qui responderant ei verbum dicens

**44:21.** Was it not the **sacrifice** that you offered in the cities of **Juda**, and in the streets of **Jerusalem**, you and your fathers, your kings, and your princes, and the people of the land, which the **Lord** hath remembered, and hath it not entered into his heart?

Numquid non sacrificium quod sacrificastis in civitatibus Iuda et in plateis Hierusalem vos et patres vestri reges vestri et principes vestri et populus terrae horum recordatus est Dominus et ascendit super cor eius

**44:22.** So that the **Lord** could no longer bear, because of the **evil** of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a **curse**, without an inhabitant, as at this day.

Et non poterat Dominus ultra portare propter malitiam studiorum vestrorum et propter abominationes quas fecistis et facta est terra vestra in desolationem et in stuporem et in maledictum eo quod non sit habitator sicut est dies haec

**44:23.** Because you have **sacrificed** to **idols**, and have **sinned** against the **Lord**: and have not **obeyed** the voice of the **Lord**, and have not walked in his law, and in his commandments, and in his testimonies: therefore are these **evils** come upon you, as at this day.

Propterea quod sacrificaveritis idolis et peccaveritis Domino et non audieritis vocem Domini et in lege et in praeceptis et in testimoniis eius non ambulaveritis idcirco evenerunt vobis mala haec sicut est dies haec

**44:24.** And Jeremias said to all the people and to all the **women**: Hear ye the **word of the Lord**, all **Juda**, you that dwell in the land of **Egypt**:

Dixit autem Hieremias ad omnem populum et ad universas mulieres audite verbum Domini omnis Iuda qui estis in terra Aegypti

**44:25.** Thus saith the **Lord** of **hosts** the **God** of **Israel**, saying: You and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our **vows** which we have made, to offer **sacrifice** to the queen of **heaven**, and to pour out drink **offerings** to her: you have fulfilled your **vows**, and have performed them indeed.

Haec inquit Dominus exercituum Deus Israhel dicens vos et uxores vestrae locuti estis ore vestro et manibus vestris implestis dicentes faciamus vota nostra quae vovimus ut sacrificemus Reginae caeli et libemus ei libamina implestis vota vestra et opere perpetrastis ea

**44:26.** Therefore hear ye the **word of the Lord**, all **Juda**, you that dwell in the land of **Egypt**: Behold I have sworn by my great **name**, saith the **Lord**: that my **name** shall no more be **named** in the mouth of any **man** of **Juda**, in the land of **Egypt**, saying: The **Lord God** liveth.

Ideo audite verbum Domini omnis Iuda qui habitatis in terra Aegypti ecce ego iuravi in nomine meo magno ait Dominus quia nequaquam ultra nomen meum vocabitur ex ore omnis viri iudaei dicentis vivit Dominus Deus in omni terra Aegypti

**44:27.** Behold I will watch over them for **evil**, and not for **good**: and all the **men of Juda** that are in the land of **Egypt**, shall be consumed, by the sword, and by famine, till there be an end of them.

Ecce ego vigilabo super eos in malum et non in bonum et consumentur omnes viri Iuda qui sunt in terra Aegypti gladio et fame donec penitus consumantur

**44:28.** And a few **men** that shall flee from the sword, shall return out of the land of **Egypt** into the land of **Juda**: and all the remnant of **Juda** that are gone into the land of **Egypt** to dwell there, shall **know** whose word shall stand, mine, or theirs.

Et qui fugerint gladium revertentur de terra Aegypti in terram Iuda viri pauci et scient omnes reliquiae Iuda ingredientium terram Aegypti ut habitent ibi cuius sermo conpleatur meus an illorum

**44:29.** And this shall be a sign to you, saith the **Lord**, that I will punish you in this place: that you may **know** that my words shall be accomplished indeed against you for **evil**.

Et hoc vobis signum ait Dominus quod visitem ego super vos in loco isto ut sciatis quia vere conplebuntur sermones mei contra vos in malum

**44:30.** Thus saith the **Lord**: Behold I will deliver **Pharao** Nechao king of **Egypt** into the hand of his enemies, and into the hand of them that seek his life: as I delivered Sedecias king of **Juda** into the land of **Nabuchodonosor the king of Babylon** his enemy, and that sought his life.

Haec dicit Dominus ecce ego tradam Pharaonem Efree regem Aegypti in manu inimicorum eius et in manu quaerentium animam illius sicut tradidi Sedeciam regem Iuda in manu Nabuchodonosor regis Babylonis inimici sui et quaerentis animam eius

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## Jeremias Chapter 45

### The prophet comforts Baruch in his affliction.

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**45:1.** The word that [Jeremias the prophet](#) spoke to Baruch the son of Nerias, when he had written these words in a book, out of the mouth of Jeremias, in the fourth year of Joakim the son of Josias king of [Juda](#), saying:

Verbum quod locutus est Hieremias propheta ad Baruch filium Neri cum scripsisset verba haec in libro de ore Hieremiae anno quarto Ioachim filii Iosiae regis Iuda dicens

**45:2.** Thus saith the [Lord](#) the [God](#) of [Israel](#) to thee, Baruch:

Haec dicit Dominus Deus Israhel ad te Baruch

**45:3.** Thou hast said: Woe is me, wretch that I am, for the [Lord](#) hath added sorrow to my sorrow: I am wearied with my groans, and I find no rest.

Dixisti vae misero mihi quoniam addidit Dominus dolorem dolori meo laboravi in gemitu meo et requiem non inveni

**45:4.** Thus saith the [Lord](#): Thus shalt thou say to him: Behold, them whom I have built, I do destroy: and them whom I have planted, I do pluck up, and all this land.

Haec dices ad eum sic dicit Dominus ecce quos aedificavi ego destruo et quos plantavi ego evello et universam terram hanc

**45:5.** And dost thou seek great things for thyself? Seek not: for behold I will bring [evil](#) upon all flesh, saith the [Lord](#)! but I will give thee thy life, and save thee in all places whithersoever thou shalt go.

Et tu quaeris tibi grandia noli quaerere quia ecce ego adducam malum super omnem carnem ait Dominus et dabo tibi animam tuam in salutem in omnibus locis ad quaecumque perrexeris

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## Jeremias Chapter 46

### A prophecy against Egypt. The Jews shall return from captivity.

**46:1.** The [word of the Lord](#) that came to [Jeremias the prophet](#) against the [Gentiles](#),

Quod factum est verbum Domini ad Hieremiam prophetam contra gentes

**46:2.** Against [Egypt](#), against the army of [Pharao](#) Nechao king of [Egypt](#), which was by the river Euphrates in Charcamis, whom [Nabuchodonosor the king of Babylon](#) defeated, in the fourth year of Joakim the son of Josias king of [Juda](#).

Ad Aegyptum adversum exercitum Pharaonis Nechao regis Aegypti qui erat iuxta flumen Eufraten in Charchamis quem percussit Nabuchodonosor rex Babylonis in quarto anno Ioachim filii Iosiae regis Iuda

**46:3.** Prepare ye the shield and buckler, and go forth to battle.

Praeparate scutum et clypeum et procedite ad bellum

**46:4.** Harness the horses, and get up, ye horsemen: stand forth with helmets, furbish the spears, put on coats of mail.

Lungite equos et ascendite equites state in galeis polite lanceas induite vos loriceis

**46:5.** What then? I have seen them dismayed, and turning their backs, their [valiant](#) ones slain: they fled apace, and they looked not back: terror was round about, saith the [Lord](#).

Quid igitur vidi ipsos pavidos et terga vertentes fortes eorum caesos fugerunt conciti nec respexerunt terror undique ait Dominus

**46:6.** Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north by the river Euphrates.

Non fugiat velox nec salvari se putet fortis ad aquilonem iuxta flumen Eufraten victi sunt et ruerunt

**46:7.** Who is this that cometh up as a flood: and his streams swell like those of rivers?

Quis est iste qui quasi flumen ascendit et veluti fluviorum intumescunt gurgites eius

**46:8.** [Egypt](#) riseth up like a flood, and the waves thereof shall be moved as rivers, and he shall say: I will go up and will cover the earth: I will destroy the city, and its inhabitants.

Aegyptus fluminis instar ascendet et velut flumina movebuntur fluctus eius et dicet ascendens operiam terram perdam civitatem et habitatores eius

**46:9.** Get ye up on horses, and [glory](#) in chariots, and let the [valiant men](#) come forth, the [Ethiopians](#), and the Libyans that hold the shield, and the Lydians that take, and shoot arrows.

Ascendite equos et exultate in curribus et procedant fortes Aethiopia et Lybies tenentes scutum et Lydii arripientes et iacentes sagittas

**46:10.** For this is the day of the [Lord](#) the [God of hosts](#), a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a [sacrifice](#) of the [Lord God of hosts](#) in the north country, by the river Euphrates.

Dies autem ille Domini Dei exercituum dies ultionis ut sumat vindictam de inimicis suis devorabit gladius et saturabitur et inebriabitur sanguine eorum victima enim Domini exercituum in terra aquilonis iuxta flumen Eufraten

**46:11.** Go up into Galaad, and take balm, O [virgin](#) daughter of [Egypt](#): in vain dost thou multiply medicines, there shall be no cure for thee.

Ascende in Galaad et tolle resinam virgo filia Aegypti frustra multiplicas medicamina sanitas non erit tibi

**46:12.** The nations have heard of thy disgrace, and thy howling hath filled the land: for the strong hath stumbled against the strong, and both are fallen together.

Audierunt gentes ignominiam tuam et ululatus tuus replevit terram quia fortis inpegit in fortem ambo pariter conciderunt

**46:13.** The word that the [Lord](#) spoke to [Jeremias the prophet](#), how [Nabuchodonosor king of Babylon](#) should come and strike the land of [Egypt](#):

Verbum quod locutus est Dominus ad Hieremiam prophetam super eo quod venturus esset Nabuchodonosor rex Babylonis et percussurus terram Aegypti

**46:14.** Declare ye to [Egypt](#), and publish it in Magdal, and let it be [known](#) in Memphis, and in Taphnis: say ye: Stand up, and prepare thyself: for the sword shall devour all round about thee.

Adnuntiate Aegypto et auditum facite Magdolo et resonet in Memphis et in Taphnis dicite sta et praepara te quia devoravit gladius ea quae per circuitum tuum sunt

**46:15.** Why are thy [valiant men](#) come to nothing? they stood not: because the [Lord](#) hath overthrown them.

Quare conputruit fortis tuus non stetit quoniam Dominus subvertit eum

**46:16.** He hath multiplied them that fall, and one hath fallen upon another, and they shall say: Arise, and let us return to our own people, and to the land of our nativity, from the sword of the [dove](#).

Multiplicavit ruentes ceciditque vir ad proximum suum et dicent surge et revertamur ad populum nostrum et ad terram nativitatis nostrae a facie gladii columbae

**The dove...** See the annotation on chap. 25., ver. 38.

**46:17.** Call ye the [name](#) of [Pharao](#) king of [Egypt](#), a tumult time hath brought.

Vocate nomen Pharao regis Aegypti Tumultum adduxit tempus

**46:18.** As I live, saith the King, (whose [name](#) is the [Lord](#) of [hosts](#)), as [Thabor](#) is among the mountains, and as [Carmel by the sea](#), so shall he come.

Vivo ego inquit Rex Dominus exercituum nomen eius quoniam sicut Thabor in montibus et sicut Carmelus in mari veniet

**46:19.** Furnish thyself to go into captivity, thou daughter inhabitant of [Egypt](#): for Memphis shall be made desolate, and shall be forsaken and uninhabited.

Vasa transmirationis fac tibi habitatrix filia Aegypti quia Memphis in solitudinem erit et deseretur inhabitabilis

**46:20.** [Egypt](#) is like a fair and beautiful heifer: there shall come from the north one that shall goad her.

Vitula eligans atque formonsa Aegyptus stimulator ab aquilone veniet ei

**46:21.** Her hirelings also that lived in the midst of her, like fatted calves are turned back, and are fled away together, and they could not stand, for the day of their slaughter is come upon them, the time of their visitation.

Mercennarii quoque eius qui versabantur in medio eius quasi vituli saginati versi sunt et fugerunt simul nec stare potuerunt quia dies interfectionis eorum venit super eos tempus visitationis eorum

**46:22.** Her voice shall sound like brass, for they shall hasten with an army, and with axes they shall come against her, as hewers of wood.

Vox eius quasi aeris sonabit quoniam cum exercitu properabunt et cum securibus venient ei quasi ligna caedentes

**46:23.** They have cut down her forest, saith the [Lord](#), which cannot be counted: they are multiplied above locusts, and are without number.

Succiderunt saltum eius ait Dominus qui supputari non potest multiplicati sunt super lucustas et non est eis numerus

**46:24.** The daughter of [Egypt](#) is confounded, and delivered into the hand of the people of the north.

Confusa est filia Aegypti et tradita in manu populi aquilonis

**46:25.** The [Lord](#) of [hosts](#) the [God](#) of [Israel](#) hath said: Behold I will visit upon the [tumult of Alexandria](#), and upon [Pharao](#), and upon [Egypt](#), and upon her gods, and upon her kings, and upon [Pharao](#), and upon them that trust in him.

Dixit Dominus exercituum Deus Israhel ecce ego visitabo super tumultum Alexandriae et super Pharao et super Aegyptum et super deos eius et super reges eius et super Pharao et super eos qui confidunt in eo

**Visit upon...** That is, punish. -- Ibid. **Alexandria...** In the **Hebrew**, **No**, which was the ancient **name** of the city, to which Alexander gave afterwards the **name** of Alexandria.

**46:26.** And I will deliver them into the hand of them that seek their lives, and into the hand of **Nabuchodonosor king of Babylon**, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of old, saith the **Lord**.

Et dabo eos in manu quaerentium animam eorum et in manu Nabuchodonosor regis Babylonis et in manu servorum eius et post haec habitabitur sicut diebus pristinis ait Dominus

**46:27.** And thou my servant **Jacob**, fear not and be not thou dismayed, O **Israel**: for behold I will save thee from afar off, and thy seed out of the land of thy captivity: and **Jacob** shall return and be at rest, and prosper: and there shall be none to terrify him.

Et tu ne timeas serve meus Iacob et ne paveas Israhel quia ecce ego salvum te faciam de longinquo et semen tuum de terra captivitatis suae et revertetur Iacob et quiescet et prosperabitur et non erit qui exterreat eum

**46:28.** And thou, my servant **Jacob**, fear not, saith the **Lord**: because I am with thee, for I will consume all the nations to which I have cast thee out: but thee I will not consume, but I will correct thee in judgment, neither will I spare thee as if thou wert innocent.

Et tu noli timere serve meus Iacob ait Dominus quia tecum ego sum quia consumam ego cunctas gentes ad quas eieci te te vero non consumam sed castigabo te in iudicio nec quasi innocenti parcam tibi

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## Jeremias Chapter 47

### A prophecy of the desolation of the Philistines, of Tyre, Sidon, Gaza, and Ascalon.

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**47:1.** The [word of the Lord](#) that came to [Jeremias the prophet](#) against the [people of Palestine](#), before [Pharao](#) took [Gaza](#).

Quod factum est verbum Domini ad Hieremiam prophetam contra Palestinos antequam percuteret Pharao Gazam

**47:2.** Thus saith the [Lord](#): Behold there come up waters out of the north, and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city and the inhabitants thereof: then the [men](#) shall cry, and all the inhabitants of the land shall howl,

Haec dicit Dominus ecce aquae ascendunt ab aquilone et erunt quasi torrens inundans et operient terram et plenitudinem eius urbem et habitatores eius clamabunt homines et ululabit omnis habitator terrae

**47:3.** At the noise of the marching of arms, and of his soldiers, at the rushing of his chariots, and the multitude of his wheels. The fathers have not looked back to the children, for feebleness of hands,

Ab strepitu pompae armorum et bellatorum eius a commotione quadrigarum eius et multitudine rotarum illius non respexerunt patres filios manibus dissolutis

**47:4.** Because of the coming of the day, in which all the [Philistines](#) shall be laid waste, and [Tyre](#) and [Sidon](#) shall be destroyed, with all the rest of their helpers. For the [Lord](#) hath wasted the [Philistines](#), the remnant of the isle of Cappadocia.

Pro adventu diei in quo vastabuntur omnes Philisthim et dissipabitur Tyrus et Sidon cum omnibus reliquis auxiliis suis depopulatus est enim Dominus Palestinos reliquias insulae Cappadociae

**47:5.** Baldness is come upon [Gaza](#): [Ascalon](#) hath held her peace with the remnant of their valley: how long shalt thou cut thyself?

Venit calvitium super Gazam conticuit Ascalon et reliquiae vallis earum usquequo concideris

**47:6.** O thou sword of the [Lord](#), how long wilt thou not be quiet? Go into thy scabbard, rest, and be still.

O mucro Domini usquequo non quiescis ingredere in vaginam tuam refrigerare et sile

**47:7.** How shall it be quiet, when the [Lord](#) hath given it a charge against [Ascalon](#), and against the countries thereof by the sea side, and there hath made an appointment for it?

Quomodo quiescet cum Dominus praeceperit ei adversus Ascalonem et adversus maritimas eius regiones ibique condixerit illi

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## Jeremias Chapter 48

### A prophecy of the desolation of Moab for their pride: but their captivity shall at last be released.

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**48:1.** Against [Moab](#) thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): Woe to [Kabo](#), for it is laid waste, and confounded: Cariathaim is taken: the strong city is confounded and hath trembled.  
Ad Moab haec dicit Dominus exercituum Deus Israhel vae super Nabo quoniam vastata est et confusa capta est Cariathaim confusa est fortis et tremuit

**48:2.** There is no more rejoicing in [Moab](#) over [Hesebon](#): they have devised [evil](#). Come, and let us cut it off from being a nation. Therefore shalt thou in silence hold thy peace, and the sword shall follow thee.  
Non est ultra exultatio in Moab contra Esebon cogitaverunt malum venite et disperdamus eam de gente ergo silens conticesces sequeturque te gladius

**48:3.** A voice of crying from Oronaim: waste, and great destruction.  
Vox clamoris de Oronaim vastitas et contritio magna

**48:4.** [Moab](#) is destroyed: proclaim a cry for her little ones.  
Contrita est Moab adnuntiate clamorem parvulis eius

**48:5.** For by the ascent of Luith shall the mourner go up with weeping: for in the descent of Oronaim the enemies have heard a howling of destruction.  
Per ascensum enim Luaith plorans ascendet in fletu quoniam in descensu Oronaim hostes ululatum contritionis audierunt

**48:6.** Flee, save your lives: and be as heath in the [wilderness](#).  
Fugite salvate animas vestras et eritis quasi myrice in deserto

**48:7.** For because thou hast trusted in thy bulwarks, and in thy treasures, thou also shalt be taken: and Chamos shall go into captivity, his [priests](#), and his princes together.  
Pro eo enim quod habuisti fiduciam in munitionibus tuis et in thesauris tuis tu quoque capieris et ibit Chamos in transmigrationem sacerdotes eius et principes eius simul  
**Chamos...** The [idol](#) of the [Moabites](#).

**48:8.** And the spoiler shall come upon every city, and no city shall escape: and the valleys shall perish, and the plains shall be destroyed, for the [Lord](#) hath spoken:  
Et veniet praedo ad omnem urbem et urbs nulla salvabitur et peribit vallis et dissipabuntur campestria quoniam dixit Dominus

**48:9.** Give a flower to [Moab](#), for in its flower it shall go out: and the cities thereof shall be desolate, and uninhabited.  
Date florem Moab quia floriens egredietur et civitates eius desertae erunt et inhabitabiles

**48:10.** [Cursed](#) be he that doth the work of the [Lord](#) deceitfully: and [cursed](#) be he that withholdeth his sword from blood.  
Maledictus qui facit opus Domini fraudulenter et maledictus qui prohibet gladium suum a sanguine  
**Deceitfully...** In the Greek, negligently. The work of [God](#) here spoken of, is the punishment of the [Moabites](#).

**48:11.** [Moab](#) hath been fruitful from his youth, and hath rested upon his lees: and hath not been poured out from vessel to vessel, nor hath gone into captivity: therefore his taste hath remained in him, and his scent is not changed.  
Fertilis fuit Moab ab adulescentia sua et requievit in fecibus suis nec transfusus est de vase in vas et in transmigrationem non abiit idcirco permansit gustus eius in eo et odor eius non est inmutatus  
**Moab hath been fruitful...** That is, rich and flourishing. **And hath rested upon his lees...** That is, remained in its bad morals: as wine not decanted has its lees mixed and remains muddy.

**48:12.** Therefore behold the days come, saith the Lord, and I will send him men that shall order and overturn his bottles, and they shall cast him down, and shall empty his vessels, and break their bottles one against another.

Propterea ecce dies veniunt dicit Dominus et mittam ei ordinatores et stratores laguncularum et sternerent eum et vasa eius exhaurient et lagenas eorum conlident

**48:13.** And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bethel, in which they trusted.

Et confundetur Moab a Chamos sicut confusa est domus Israel a Bethel in qua habebat fiduciam

**Of Bethel...** That is, of their golden calf which they worshipped in Bethel.

**48:14.** How do you say: We are valiant and stout men in battle?

Quomodo dicitis fortes sumus et viri robusti ad proeliandum

**48:15.** Moab is laid waste, and they have cast down her cities: and her choice young men are gone down to the slaughter: saith the king, whose name is the Lord of hosts.

Vastata est Moab et civitates illius ascenderunt et electi iuvenes eius descenderunt in occisionem ait Rex Dominus exercituum nomen ei

**48:16.** The destruction of Moab is near to come: the calamity thereof shall come on exceeding swiftly.

Prope est interitus Moab ut veniat et malum eius velociter adcurrat nimis

**48:17.** Comfort him, all you that are round about him, and all you that know his name, say: How is the strong staff broken, the beautiful rod?

Consolamini eum omnes qui estis in circuitu eius et universi qui scitis nomen eius dicite quomodo confracta est virga fortis baculus gloriosus

**48:18.** Come down from thy glory, and sit in thirst, O dwelling of the daughter of Dibon: because the spoiler of Moab is come up to thee, he hath destroyed thy bulwarks.

Descende de gloria et sede in siti habitatio filiae Dibon quoniam vastator Moab ascendet ad te dissipabit munitiones tuas

**48:19.** Stand in the way, and look out, O habitation of Aroer: inquire of him that fleeth: and say to him that hath escaped: What is done?

In via sta et prospice habitatio Aroer interroga fugientem et eum qui evasit dic quid accidit

**48:20.** Moab is confounded, because he is overthrown: howl ye, and cry, tell ye it in Arnon, that Moab is wasted.

Confusus est Moab quoniam victus est ululate et clamate adnuntiate in Arnon quoniam vastata est Moab

**48:21.** And judgment is come upon the plain country: upon Helon, and upon Jasa, and upon Mephaath.

Et iudicium venit ad terram campestem super Helon et super Iasa et super Mefath

**48:22.** And upon Dibon, and upon Kabo, and upon the house of Deblathaim,

Et super Dibon et super Nabo et super domum Deblathaim

**48:23.** And upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

Et super Cariathaim et super Bethgamul et super Bethmaon

**48:24.** And upon Carioth, and upon Bosra: and upon all the cities of the land of Moab, far or near.

Et super Carioth et super Bosra et super omnes civitates terrae Moab quae longe et quae prope sunt

**48:25.** The horn of Moab is cut off, and his arm is broken, saith the Lord.

Abscisum est cornu Moab et brachium eius contritum est ait Dominus

**The horn of Moab is cut off...** That is, the strength of Moab is cut off. A metaphor drawn from animals whose strength is in their horns.

**48:26.** Make him drunk, because he lifted up himself against the Lord: and Moab shall dash his hand in his own vomit, and he also shall be in derision.

Inebriate eum quoniam contra Dominum erectus est et adlidet manum Moab in vomitu suo et erit in derisum etiam ipse

**48:27.** For Israel hath been a derision unto them: as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led away captive.

Fuit enim in derisum tibi Israhel quasi inter fures repperisses eum propter verba ergo tua quae adversum illum locutus es captivus duceris

**48:28.** Leave the cities, and dwell in the rock, you that dwell in **Moab**: and be ye like the **dove** that maketh her nest in the mouth of the hole in the highest place.

Relinquite civitates et habitate in petra habitatores Moab et estote quasi columba nidificans in summo ore foraminis

**48:29.** We have heard the **pride** of **Moab**, he is exceeding **proud**: his haughtiness, and his arrogancy, and his **pride**, and the loftiness of his heart.

Audivimus superbiam Moab superbus est valde sublimitatem eius et arrogantiam et superbiam et altitudinem cordis illius

**48:30.** I **know**, saith the **Lord**, his boasting, and that the strength thereof is not according to it, neither hath it endeavoured to do according as it was able.

Ego scio ait Dominus iactantiam eius et quod non sit iuxta eam virtus eius nec iuxta quod poterat conata sit facere

**48:31.** Therefore will I lament for **Moab**, and I will cry out to all **Moab**, for the **men** of the brick wall that mourn.

Ideo super Moab heulabo et ad Moab universam clamabo ad viros muri fictilis lamentantes

**48:32.** O vineyard of Sabama, I will weep for thee, with the mourning of Jazer: thy branches are gone over the sea, they are come even to the sea of Jazer: the robber hath rushed in upon thy harvest and thy vintage.

De planctu Iazer plorabo tibi vinea Sobema propagines tuae transierunt mare usque ad mare Iazer pervenerunt super messem tuam et vindemiam tuam praedo inruit

**48:33.** Joy and gladness is taken away from **Carmel**, and from the land of **Moab**, and I have taken away the wine out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.

Ablata est laetitia et exultatio de Carmelo et de terra Moab et vinum de torcularibus sustuli nequaquam calcator uvae solitum celeuma cantabit

**48:34.** From the cry of **Hesebon** even to Eleale, and to Jasa, they have uttered their voice: from **Segor** to Oronaim, as a heifer of three years old: the waters also of Nemrim shall be very bad.

De clamore Esebon usque Eleale et Iaesa dederunt vocem suam a Segor usque ad Oronaim vitula contemnente aquae quoque Namrim pessimae erunt

**48:35.** And I will take away from **Moab**, saith the **Lord**, him that offereth in the high places, and that **sacrificeth** to his gods.

Et auferam de Moab ait Dominus offerentem in excelsis et sacrificantem diis eius

**48:36.** Therefore my heart shall sound for **Moab** like pipes and my heart shall sound like pipes for the **men** of the brick wall: because he hath done more than he could, therefore they have perished.

Propterea cor meum ad Moab quasi tibiae resonabit et cor meum ad viros muri fictilis dabit sonitum tiliarum quia plus fecit quam potuit idcirco perierunt

**48:37.** For every head shall be bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be haircloth.

Omne enim caput calvitium et omnis barba rasa erit in cunctis manibus conligatio et super omne dorsum cilicium

**48:38.** Upon all the housetops of **Moab**, and in the streets thereof general mourning: because I have broken **Moab** as an useless vessel, saith the **Lord**.

Super omnia tecta Moab et in plateis eius omnis planctus quia contrivi Moab sicut vas inutile ait Dominus

**48:39.** How is it overthrown, and they have howled! How hath **Moab** bowed down the neck, and is confounded! And **Moab** shall be a derision, and an example to all round about him.

Quomodo victa est et ululaverunt quomodo deiecit cervicem Moab et confusus est eritque Moab in derisum et in exemplum omnibus in circuitu suo

**48:40.** Thus saith the **Lord**: Behold he shall fly as an eagle, and shall stretch forth his wings to **Moab**.

Haec dicit Dominus ecce quasi aquila evolabit et extendet alas suas ad Moab

**48:41.** Carioth is taken, and the strongholds are won: and the heart of the **valiant men** of **Moab** in that day shall be as the heart of a **woman** in labour.

Capta est Carioth et munitiones comprehensae sunt et erit cor fortium Moab in die illa sicut cor mulieris parturientis

**48:42.** And **Moab** shall cease to be a people: because he hath **gloried** against the **Lord**.

Et cessabit Moab esse populus quoniam contra Dominum gloriatus est

**48:43.** Fear, and the pit, and the snare come upon thee, O inhabitant of **Moab**, saith the **Lord**.

Pavor et fovea et laqueus super te o habitator Moab ait Dominus

**Fear...** That is, the sword of the enemy. **The pit...** That is, unforeseen calamities. **The snare...** That is, the ambushes laid by the enemy.

**48:44.** He that shall flee from the fear, shall fall into the pit: and he that shall get up out of the pit, shall be taken in the snare: for I will bring upon **Moab** the year of their visitation, saith the **Lord**.

Qui fugit a facie pavoris cadet in foveam et qui conscenderit de fovea capietur laqueo adducam enim super Moab annum visitationis eorum dicit Dominus

**48:45.** They that fled from the snare stood in the shadow of **Hesebon**: but there came a fire out of **Hesebon**, and a flame out of the midst of Seon, and it shall devour part of **Moab**, and the crown of the head of the children of tumult.

In umbra Esebon steterunt de laqueo fugientes quia ignis egressus est de Esebon et flamma de medio Seon et devorabit partem Moab et verticem filiorum tumultus

**48:46.** Woe to thee, **Moab**, thou hast persisted, O people of Chamos: for thy sons, and thy daughters are taken captives.

Vae tibi Moab peristi popule Chamos quia comprehensi sunt filii tui et filiae tuae in captivitatem

**48:47.** And I will bring back the captivity of **Moab** in the last days, saith the **Lord**. Hitherto the judgments of **Moab**.

Et convertam captivitatem Moab in novissimis diebus ait Dominus hucusque iudicia Moab

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## Jeremias Chapter 49

### The like desolation of Ammon, of Idumea, of the Syrians, of the Agarenes, and of the Elamites.

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**49:1.** Against the [children of Ammon](#). Thus saith the [Lord](#): Hath [Israel](#) no sons? or hath he no heir? Why then hath Melchom inherited [Gad](#): and his people dwelt in his cities?

Ad filios Ammon haec dicit Dominus numquid filii non sunt Israhel aut heres non est ei cur igitur hereditate possedit Melchom Gad et populus eius in urbibus eius habitavit

**Melchom...** The [idol](#) of the [Ammonites](#).

**49:2.** Therefore behold the days come, saith the [Lord](#), and I will cause the noise of [war](#) to be heard in Rabbath of the [children of Ammon](#), and it shall be destroyed into a heap, and her daughters shall be burnt with fire, and [Israel](#) shall possess them that have possessed him, saith the [Lord](#).

Ideo ecce dies veniunt dicit Dominus et auditum faciam super Rabbath filiorum Ammon fremitum proelii et erit in tumulum dissipata filiaeque eius igni succendentur et possidebit Israhel possessores suos dicit Dominus

**49:3.** Howl, O [Hesebon](#), for Hai is wasted. Cry, ye daughters of Rabbath, gird yourselves with haircloth: mourn and go about by the hedges: for Melchom shall be carried into captivity, his [priests](#), and his princes together.

Ulula Esebon quoniam vastata est Ahi clamate filiae Rabbath accingite vos ciliciis plangite et circuite per sepes quia Melchom in transmigratione ducetur sacerdotes eius et principes eius simul

**49:4.** Why [gloriest](#) thou in the valleys? thy valley hath flowed away, O delicate daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?

Quid gloriaris in vallibus defluxit vallis tua filia delicata quae confidebas in thesauris tuis et dicebas quis veniet ad me

**49:5.** Behold I will bring a fear upon thee, saith the [Lord God](#) of [hosts](#), from all that are round about thee: and you shall be [scattered](#) every one out of one another's sight, neither shall there be any to gather together them that flee.

Ecce ego inducam super te terrorem ait Dominus Deus exercituum ab omnibus qui sunt in circuitu tuo et dispergemini singuli a conspectu vestro nec erit qui congreget fugientem

**49:6.** And afterwards I will cause the captives of the [children of Ammon](#) to return, saith the [Lord](#).

Et post haec reverti faciam captivos filiorum Ammon ait Dominus

**49:7.** Against [Edom](#). Thus saith the [Lord](#) of [hosts](#): Is wisdom no more in Theman? counsel is perished from her children: their wisdom is become unprofitable.

Ad Idumeam haec dicit Dominus exercituum numquid non est ultra sapientia in Theman periit consilium a filiis inutilis facta est sapientia eorum

**49:8.** Flee and turn your backs, go down into the deep hole, ye inhabitants of Dedan: for I have brought the destruction of [Esau](#) upon him, the time of his visitation.

Fugite terga vertite descendite in voragine habitatores Dedan quoniam perditionem Esau adduxi super eum tempus visitationis eius

**49:9.** If grapegatherers had come to thee, would they not have left a bunch? if [thieves](#) in the night, they would have taken what was enough for them.

Si vindemiares venissent super te non reliquissent racemum si fures in nocte rapuissent quod sufficeret sibi

**49:10.** But I have made [Esau](#) bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren, and his neighbours, and he shall not be.

Ego vero discoperui Esau revelavi abscondita eius et celari non poterit vastatum est semen eius et fratres eius et vicini eius et non erit

**49:11.** Leave thy fatherless children: I will make them live: and thy **widows** shall **hope** in me.

Relinque pupillos tuos ego eos faciam vivere et viduae tuae in me sperabunt

**49:12.** For thus saith the **Lord**: Behold they whose judgment was not to drink of the cup, shall certainly drink: and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink.

Quia haec dicit Dominus ecce quibus non erat iudicium ut biberent calicem bibentes bibent et tu quasi innocens relinqueris non eris innocens sed bibens bibes

**49:13.** For I have sworn by myself, saith the **Lord**, that Bosra shall become a desolation, and a reproach, and a **desert**, and a **curse**: and all her cities shall be everlasting wastes.

Quia per memet ipsum iuravi dicit Dominus quod in solitudinem et in obprobrium et in desertum et in maledictionem erit Bosra et omnes civitates eius erunt in solitudines sempiternas

**49:14.** I have heard a rumour from the **Lord**, and an ambassador is sent to the nations: Gather yourselves together, and come against her, and let us rise up to battle.

Auditum audivi a Domino et legatus ad gentes missus est congregamini et venite contra eam et consurgamus in proelium

**49:15.** For behold I have made thee a little one among the nations, despicable among **men**.

Ecce enim parvulum dedi te in gentibus contemptibilem inter homines

**49:16.** Thy arrogancy hath deceived thee, and the **pride** of thy heart: O thou that dwellest in the clefts of the rock, and endeavourest to lay hold on the height of the hill: but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the **Lord**.

Arrogantia tua decepit te et superbia cordis tui qui habitas in cavernis petrae et adprehendere niteris altitudinem collis cum exaltaveris quasi aquila nidum tuum inde detraham te dicit Dominus

**49:17.** And **Edom** shall be desolate: every one that shall pass by it, shall be astonished, and shall hiss at all its plagues.

Et erit Idumea deserta omnis qui transibit per eam stupebit et sibilabit super omnes plagas eius

**49:18.** As **Sodom** was overthrown and **Gomorrha**, and the neighbours thereof, saith the **Lord**: there shall not a **man** dwell there, and there shall no **son of man** inhabit it.

Sicuti subversa est Sodoma et Gomorra et vicinae eius ait Dominus non habitabit ibi vir et non incolet eam filius hominis

**49:19.** Behold one shall come up as a lion from the swelling of the **Jordan**, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall abide me? and who is that shepherd that can withstand my countenance?

Ecce quasi leo ascendet de superbia Iordanis ad pulchritudinem robustam quia subito currere eum faciam ad illam et quis erit electus quem praeponam ei quis enim similis mei et quis sustinebit me et quis est iste pastor qui resistat vultui meo

**49:20.** Therefore hear ye the counsel of the **Lord**, which he hath taken concerning **Edom**: and his thoughts which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down, of a **truth** they shall destroy them with their habitation.

Propterea audite consilium Domini quod iniit de Edom et cogitationes eius quas cogitavit de habitatoribus Theman si non deiecerint eos parvuli gregis nisi dissipaverint cum eis habitaculum eorum

**49:21.** The earth is moved at the noise of their fall: the cry of their voice is heard in the **Red Sea**.

A voce ruinae eorum commota est terra clamor in mari Rubro auditus est vocis eius

**49:22.** Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the **valiant** ones of **Edom** shall be as the heart of a **woman** in labour.

Ecce quasi aquila ascendet et evolabit et expandet alas suas super Bosram et erit cor fortium Idumeae in die illa quasi cor mulieris parturientis

**49:23.** Against **Damascus**. Emath is confounded and Arphad: for they have heard very bad tidings, they

are troubled as in the sea: through care they could not rest.

Ad Damascus confusa est Emath et Arfad quia auditum pessimum audierunt turbati sunt in mari sollicitudine quiescere non potuit

**49:24.** [Damascus](#) is undone, she is put to flight, trembling hath seized on her: anguish and sorrows have taken her as a [woman](#) in labour.

Dissoluta est Damascus versa in fugam tremor adprehendit eam angustia et dolores tenuerunt eam quasi parturientem

**49:25.** How have they forsaken the city of renown, the city of [joy](#)!

Quomodo dereliquerunt civitatem laudabilem urbem laetitiae

**49:26.** Therefore her young men shall fall in her streets: and all the [men](#) of [war](#) shall be silent in that day, saith the [Lord](#) of [hosts](#).

Ideo cadent iuvenes eius in plateis eius et omnes viri proelii conticescent in die illa ait Dominus exercituum

**49:27.** And I will kindle a fire in the wall of [Damascus](#), and it shall devour the strong holds of Benadad.

Et succendam ignem in muro Damasci et devorabit moenia Benadad

**49:28.** Against [Cedar](#) and against the kingdoms of Asor, which [Nabuchodonosor king of Babylon](#) destroyed. Thus saith the [Lord](#): Arise, and go ye up to [Cedar](#), and waste the children of the east.

Ad Cedar et ad regna Asor quae percussit Nabuchodonosor rex Babylonis haec dicit Dominus surgite ascendite ad Cedar et vastate filios orientis

**Cedar and Asor...** Were parts of Arabia; which with [Moab](#), [Ammon](#), [Edom](#), etc., were all brought under the yoke of [Nabuchodonosor](#).

**49:29.** They shall take their tents, and their flocks: and shall carry off for themselves their curtains, and all their vessels, and their camels: and they shall call fear upon them round about.

Tabernacula eorum et greges eorum capient pelles eorum et omnia vasa eorum et camelos eorum tollent sibi et vocabunt super eos formidinem in circuitu

**49:30.** Flee ye, get away speedily, sit in deep holes, you that inhabit Asor, saith the [Lord](#): for [Nabuchodonosor king of Babylon](#) hath taken counsel against you, and hath conceived designs against you.

Fugite abite vehementer in voraginibus sedete qui habitatis Asor ait Dominus iniit enim contra vos Nabuchodonosor rex Babylonis consilium et cogitavit adversum vos cogitationes

**49:31.** Arise, and go up to a nation that is at ease, and that dwelleth securely, saith the [Lord](#): they have neither gates, nor bars: they dwell alone.

Consurgite et ascendite ad gentem quietam et habitantem confidenter ait Dominus non ostia non vectes ei soli habitant

**49:32.** And their camels shall be for a spoil and the multitude of their cattle for a booty, and I will scatter into every wind them that have their hair cut round, and I will bring destruction upon them from all their confines, saith the [Lord](#).

Et erunt cameli eorum in direptionem et multitudo iumentorum in praedam et dispergam eos in omnem ventum qui sunt adtonsi in comam et ex omni confinio eorum adducam interitum super eos ait Dominus

**49:33.** And Asor shall be a habitation for dragons, desolate for ever: no [man](#) shall abide there, nor [son of man](#) inhabit it.

Et erit Asor in habitaculum draconum deserta usque in aeternum non manebit ibi vir nec incolet eam filius hominis

**49:34.** The [word of the Lord](#) that came to [Jeremias the prophet](#) against Elam, in the beginning of the reign of Sedecias king of [Juda](#), saying:

Quod factum est verbum Domini ad Hieremiam prophetam adversus Aelam in principio regni Sedeciae regis Iuda dicens

**Elam...** A part of Persia.

**49:35.** Thus saith the [Lord](#) of [hosts](#): Behold I will break the bow of Elam, and their chief strength.

Haec dicit Dominus exercituum ecce ego confringam arcum Aelam summam fortitudinem eorum

**49:36.** And I will bring upon Elam the four winds from the four quarters of [heaven](#): and I will scatter them into all these winds: and there shall be no nation, to which the fugitives of Elam shall not come.

Et inducam super Aelam quattuor ventos a quattuor plagis caeli et ventilabo eos in omnes ventos istos et

non erit gens ad quam non perveniant profugi Aelam

**49:37.** And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring **evil** upon them, my fierce **wrath**, saith the **Lord**: and I will send the sword after them, till I consume them.

Et pavere faciam Aelam coram inimicis suis et in conspectu quaerentium animam eorum et adducam super eos malum iram furoris mei dicit Dominus et emittam post eos gladium donec consumam eos

**49:38.** And I will set my throne in Elam, and destroy kings and princes from thence, saith the **Lord**.

Et ponam solium meum in Aelam et perdam inde reges et principes ait Dominus

**49:39.** But in the latter days I will cause the captives of Elam, to return, saith the **Lord**.

In novissimis autem diebus reverti faciam captivos Aelam dicit Dominus

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## Jeremias Chapter 50

### Babylon, which hath afflicted the Israelites, after their restoration, shall be utterly destroyed.

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**50:1.** The word that the [Lord](#) hath spoken against [Babylon](#), and against the land of the Chaldeans in the hand of [Jeremias the prophet](#).

Verbum quod locutus est Dominus de Babylone et de terra Chaldeorum in manu Hieremiae prophetae

**50:2.** Declare ye among the nations, and publish it, lift up a standard: proclaim, and conceal it not: say: [Babylon](#) is taken, Bel is confounded, Merodach is overthrown, their graven things are confounded, their [idols](#) are overthrown.

Adnuntiate in gentibus et auditum facite levate signum praedicate et nolite celare dicite capta est Babylone confusus est Bel victus est Marodach confusa sunt sculptilia eius superata sunt idola eorum

**Bel, etc...** Bel and Merodach were worshipped for gods by the [men](#) of [Babylon](#).

**50:3.** For a [nation](#) is come up against her out of the north, which shall make her land desolate: and there shall be none to dwell therein, from [man](#) even to beast: yea they are removed, and gone away.

Quoniam ascendit contra eam gens ab aquilone quae ponet terram eius in solitudinem et non erit qui habitet in ea ab homine usque ad pecus et moti sunt et abierunt

**A nation, etc...** Viz., the [Medes](#).

**50:4.** In those days, and at that time, saith the [Lord](#), the [children of Israel](#) shall come, they and the [children of Juda](#) together: going and weeping they shall make haste, and shall seek the [Lord](#) their [God](#).

In diebus illis et in tempore illo ait Dominus venient filii Israhel ipsi et filii Iuda simul ambulantes et flentes properabunt et Dominum Deum suum quaerent

**50:5.** They shall ask the way to Sion, their faces are hitherward. They shall come, and shall be joined to the [Lord](#) by an everlasting covenant, which shall never be forgotten.

In Sion interrogabunt viam huc facies eorum venient et adponentur ad Dominum foedere sempiterno quod nulla oblivione delebitur

**50:6.** My people have been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from mountain to hill, they have forgotten their resting place.

Grege perditus factus est populus meus pastores eorum seduxerunt eos feceruntque vagari in montibus de monte in collem transierunt obliti sunt cubilis sui

**50:7.** All that found them, have devoured them: and their enemies said: We have not [sinned](#) in so doing: because they have [sinned](#) against the [Lord](#) the beauty of [justice](#), and against the [Lord](#) the [hope](#) of their fathers.

Omnes qui invenerunt comederunt eos et hostes eorum dixerunt non peccavimus pro eo quod peccaverunt Domino decori iustitiae et expectationi patrum eorum Domino

**50:8.** Remove out of the midst of [Babylon](#), and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

Recedite de medio Babylonis et de terra Chaldeorum egredimini et estote quasi hedi ante greges

**50:9.** For behold I raise up, and will bring against [Babylon](#) an assembly of great nations from the land of the north: and they shall be prepared against her, and from thence she shall be taken: their arrows, like those of a mighty [man](#), a destroyer, shall not return in vain.

Quoniam ecce ego suscito et adducam in Babylonem congregationem gentium magnarum de terra aquilonis et praeparabuntur adversum eam et inde capietur sagitta eius quasi viri fortis interfectoris non revertetur vacua

**50:10.** And Chaldea shall be made a prey: all that waste her shall be filled, saith the [Lord](#).

Et erit Chaldea in praedam omnes vastantes eam replebuntur ait Dominus

**50:11.** Because you rejoice, and speak great things, pillaging my inheritance: because you are spread abroad as calves upon the grass, and have bellowed as bulls.

Quoniam exultatis et magna loquimini diripientes hereditatem meam quoniam effusi estis sicut vitulus super herbam et mugistis ut tauri

**50:12.** Your mother is confounded exceedingly, and she that bore you is made even with the dust: behold she shall be the last among the nations, a [wilderness](#) unpassable, and dry.

Confusa est mater vestra nimis et adaequata pulveri quae genuit vos ecce novissima erit in gentibus deserta in via et arens

**50:13.** Because of the [wrath](#) of the [Lord](#) it shall not be inhabited, but shall be wholly desolate: every one that shall pass by [Babylon](#), shall be astonished, and shall hiss at all her plagues.

Ab ira Domini non habitabitur sed redigetur tota in solitudinem omnis qui transit per Babylonem stupebit et sibilabit super universis plagis eius

**50:14.** Prepare yourselves against [Babylon](#) round about, all you that bend the bow: fight against her, spare not arrows: because she hath [sinned](#) against the [Lord](#).

Praeparamini contra Babylonem per circuitum omnes qui intenditis arcum debellate eam non parcatis iaculis quia Domino peccavit

**50:15.** Shout against her, she hath every where given her hand, her foundations are fallen, her walls are thrown down, for it is the vengeance of the [Lord](#). Take vengeance upon her: as she hath done, so do to her.

Clamate adversus eam ubique dedit manum ceciderunt fundamenta eius destructi sunt muri eius quoniam ultio Domini est ultionem accipite de ea sicut fecit facite ei

**50:16.** Destroy the sower out of [Babylon](#), and him that holdeth the sickle in the time of harvest: for fear of the sword of the [dove](#) every [man](#) shall return to his people, and every one shall flee to his own land.

Disperдите satorem de Babylone et tenentem falcem in tempore messis a facie gladii columbae unusquisque ad populum suum convertetur et singuli ad terram suam fugient

**The dove...** Or the destroyer; for the [Hebrew](#) word signifies either the one or the other.

**50:17.** [Israel](#) is a [scattered](#) flock, the lions have driven him away: first the king of [Assyria](#) devoured him: and last this [Nabuchodonosor king of Babylon](#) hath broken his bones.

GreX dispersus Israhel leones eiecerunt eum primus comedit eum rex Assur iste novissimus exossavit eum Nabuchodonosor rex Babylonis

**50:18.** Therefore thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): Behold I will visit the [king of Babylon](#) and his land, as I have visited the king of [Assyria](#).

Propterea haec dicit Dominus exercituum Deus Israhel ecce ego visitabo regem Babylonis et terram eius sicut visitavi regem Assur

**50:19.** And I will bring [Israel](#) again to his habitation: and he shall feed on [Carmel](#), and [Bason](#), and his [soul](#) shall be satisfied in mount Ephraim, and Galaad.

Et reducam Israhel ad habitaculum suum et pascetur Carmelum et Basan et in monte Ephraim et Galaad saturabitur anima eius

**50:20.** In those days, and at that time, saith the [Lord](#), the [iniquity](#) of [Israel](#) shall be sought for, and there shall be none: and the [sin](#) of [Juda](#), and there shall none be found: for I will be merciful to them, whom I shall leave.

In diebus illis et in tempore illo ait Dominus quaeretur iniquitas Israhel et non erit et peccatum Iuda et non inveniatur quoniam propitius ero eis quos reliquero

**50:21.** Go up against the land of the rulers, and punish the inhabitants thereof, waste, and destroy all behind them, saith the [Lord](#): and do according to all that I have commanded thee.

Super terram dominantium ascende et super habitatores eius visita dissipa et interfice quae post eos sunt ait Dominus et fac iuxta omnia quae praecepi tibi

**50:22.** A noise of [war](#) in the land, and a great destruction.

Vox belli in terra et contritio magna

**50:23.** How is the hammer of the whole earth broken, and destroyed! how is **Babylon** turned into a **desert** among the nations!

Quomodo confractus est et contritus est malleus universae terrae quomodo versa est in desertum Babylon in gentibus

**50:24.** I have caused thee to fall into a snare, and thou art taken, O **Babylon**, and thou wast not aware of it: thou art found and caught, because thou hast provoked the **Lord**.

Inlaqueavi te et capta es Babylon et nesciebas inventa es et adprehensa quoniam Dominum provocasti

**50:25.** The **Lord** hath opened his armoury, and hath brought forth the weapons of his **wrath**: for the **Lord** the **God of hosts** hath a work to be done in the land of the Chaldeans.

Aperuit Dominus thesaurum suum et protulit vasa irae suae quoniam opus est Domino Deo exercituum in terra Chaldeorum

**50:26.** Come ye against her from the uttermost borders: open that they may go forth that shall tread her down: take the stones out of the way, and make heaps, and destroy her: and let nothing of her be left.

Venite ad eam ab extremis finibus aperite ut exeant qui conculcent eam tollite de via lapides et redigite in acervos et interficite eam nec sit quicquam reliquum

**50:27.** Destroy all her **valiant men**, let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

Dissipate universos fortes eius descendant in occisionem vae eis quia venit dies eorum tempus visitationis eorum

**50:28.** The voice of them that flee, and of them that have escaped out of the land of **Babylon**: to declare in Sion the revenge of the **Lord our God**, the revenge of his **temple**.

Vox fugientium et eorum qui evaserunt de terra Babylonis ut adnuntient in Sion ultionem Domini Dei nostri ultionem templi eius

**50:29.** Declare to many against **Babylon**, to all that bend the bow: stand together against her round about, and let none escape; pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the **Lord**, against the **Holy One** of **Israel**.

Adnuntiate in Babylonem plurimis omnibus qui tendunt arcum consistite adversum eam per gyrum et nullus evadat reddite ei secundum opus suum iuxta omnia quae fecit facite illi quia contra Dominum erecta est adversum Sanctum Israhel

**50:30.** Therefore shall her young men fall in her streets: and all her **men of war** shall hold their peace in that day, saith the **Lord**.

Idcirco cadent iuvenes eius in plateis eius et omnes viri bellatores eius conticescent in die illa ait Dominus

**50:31.** Behold I come against thee, O **proud** one, saith the **Lord** the **God of hosts**: for thy day is come, the time of thy visitation.

Ecce ego ad te superbe dicit Dominus Deus exercituum quia venit dies tuus tempus visitationis tuae

**50:32.** And the **proud** one shall fall, he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

Et cadet superbus et corruet et non erit qui suscitet eum et succendam ignem in urbibus eius et devorabit omnia in circuitu eius

**50:33.** Thus saith the **Lord of hosts**: The **children of Israel**, and the **children of Juda** are oppressed together: all that have taken them captives, hold them fast, they will not let them go.

Haec dicit Dominus exercituum calumniam sustinent filii Israhel et filii Iuda simul omnes qui ceperunt eos tenent nolunt dimittere eos

**50:34.** Their **redeemer** is strong, the **Lord of hosts** is his **name**: he will defend their cause in judgment, to terrify the land, and to disquiet the inhabitants of **Babylon**.

Redemptor eorum Fortis Dominus exercituum nomen eius iudicio defendet causam eorum ut exterreat terram et commoveat habitatores Babylonis

**50:35.** A sword is upon the Chaldeans, saith the **Lord**, and upon the inhabitants of **Babylon**, and upon her princes, and upon her wise **men**.

Gladius ad Chaldeos ait Dominus et ad habitatores Babylonis et ad principes et ad sapientes eius

**50:36.** A sword upon her diviners, and they shall be foolish: a sword upon her **valiant** ones, and they shall be dismayed.

Gladius ad divinos eius qui stulti erunt gladius ad fortes illius qui timebunt

**50:37.** A sword upon their horses, and upon their chariots, and upon all the people that are in the midst of her: and they shall become as **women**: a sword upon her treasures, and they shall be made a spoil.

Gladius ad equos eius et ad currus eius et ad omne vulgus quod est in medio eius et erunt quasi mulieres gladius ad thesauros eius qui diripientur

**50:38.** A drought upon her waters, and they shall be dried up: because it is a land of **idols**, and they **glory** in monstrous things.

Siccitas super aquas eius erit et arescent quia terra sculptilium est et in portentis gloriantur

**50:39.** Therefore shall dragons dwell there with the fig fauns: and ostriches shall dwell therein, and it shall be no more inhabited for ever, neither shall it be built up from **generation** to **generation**.

Propterea habitabunt dracones cum fatuis ficariis et habitabunt in ea strutiones et non habitabitur ultra usque ad sempiternum nec extruetur usque ad generationem et generationem

**Fig fauns...** Monsters of the **desert**, or demons in monstrous shapes: such as the ancients called fauns and satyrs; and as they imagined them to live upon wild figs, they called them fauni ficarii or fig fauns.

**50:40.** As the **Lord** overthrew **Sodom and Gomorrha**, and their neighbour cities, saith the **Lord**: no **man** shall dwell there, neither shall the **son of man** inhabit it.

Sicut subvertit Deus Sodomam et Gomorram et vicinas eius ait Dominus non habitabit ibi vir nec incolet eam filius hominis

**50:41.** Behold a people cometh from the north, and a great nation, and many kings shall rise from the ends of the earth.

Ecce populus venit ab aquilone et gens magna et reges multi consurgent a finibus terrae

**50:42.** They shall take the bow and the shield: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses: like a **man** prepared for battle against thee, O daughter of **Babylon**.

Arcum et scutum adprehendent crudeles sunt et inmisericordes vox eorum quasi mare sonabit et super equos ascendent sicut vir paratus ad proelium contra te filia Babylon

**50:43.** The **king of Babylon** hath heard the report of them, and his hands are grown feeble: anguish hath taken hold of him, pangs as a **woman** in labour.

Audivit rex Babylonis famam eorum et dissolutae sunt manus eius angustia adprehendit eum dolor quasi parturientem

**50:44.** Behold he shall come up like a lion from the swelling of the **Jordan** to the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall bear up against me? and who is that shepherd that can withstand my countenance?

Ecce quasi leo ascendet de superbia Iordanis ad pulchritudinem robustam quia subito currere eum faciam ad illam et quis erit electus quem praeponam ei quis enim similis mei et quis sustinebit me et quis est iste pastor qui resistat vultui meo

**50:45.** Therefore hear ye the counsel of the **Lord**, which he hath taken against **Babylon**: and his thoughts which he hath thought against the land of the Chaldeans: surely the little ones of the flocks shall pull them down, of a **truth** their habitation shall be destroyed with them.

Propterea audite consilium Domini quod mente concepit adversum Babylonem et cogitationes eius quas cogitavit super terram Chaldeorum nisi detraxerint eos parvuli gregum nisi dissipatum fuerit cum ipsis habitaculum eorum

**50:46.** At the noise of the taxing of **Babylon** the earth is moved, and the cry is heard amongst the nations.

A voce captivitatis Babylonis commota est terra et clamor inter gentes auditus est

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## Jeremias Chapter 51

### The miseries that shall fall upon Babylon from the Medes: the destruction of her idols.

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**51:1.** Thus saith the [Lord](#): Behold I will raise up as it were a pestilential wind against [Babylon](#) and against the inhabitants thereof, who have lifted up their heart against me.

Haec dicit Dominus ecce ego suscitabo super Babylonem et super habitatores eius qui cor suum levaverunt contra me quasi ventum pestilentem

**51:2.** And I will send to [Babylon](#) fanners, and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction.

Et mittam in Babylonem ventilatores et ventilabunt eam et demolientur terram eius quoniam venerunt super eam undique in die ad afflictionis eius

**51:3.** Let not him that bendeth, bend his bow, and let not him go up that is armed with a coat of mail: spare not her young men, destroy all her army.

Non tendat qui tendit arcum suum et non ascendat loricatorum nolite parcere iuvenibus eius interficite omnem militiam eius

**51:4.** And the slain shall fall in the land of the Chaldeans, and the wounded in the regions thereof.

Et cadent interfecti in terra Chaldeorum et vulnerati in regionibus eius

**51:5.** For [Israel](#) and [Juda](#) have not been forsaken by their [God](#) the [Lord](#) of [hosts](#): but their land hath been filled with [sin](#) against the [Holy One](#) of [Israel](#).

Quoniam non fuit viduatus Israhel et Iuda a Deo suo Domino exercituum terra autem eorum repleta est delicto a Sancto Israhel

**51:6.** Flee ye from the midst of [Babylon](#), and let every one save his own life: be not silent upon her [iniquity](#): for it is the time of revenge from the [Lord](#), he will render unto her what she hath deserved.

Fugite de medio Babylonis et salvet unusquisque animam suam nolite tacere super iniquitatem eius quoniam tempus ultionis est Domino vicissitudinem ipse retribuet ei

**51:7.** [Babylon](#) hath been a golden cup in the hand of the [Lord](#), that made all the earth drunk: the nations have drunk of her wine, and therefore they have staggered.

Calix aureus Babylon in manu Domini inebrians omnem terram de vino eius biberunt gentes et ideo commotae sunt

**51:8.** [Babylon](#) is suddenly fallen, and destroyed: howl for her, take balm for her pain, if so she may be healed.

Subito cecidit Babylon et contrita est ululate super eam tollite resinam ad dolorem eius si forte sanetur

**51:9.** We would have cured [Babylon](#), but she is not healed: let us forsake her, and let us go every [man](#) to his own land: because her judgment hath reached even to the [heavens](#), and is lifted up to the clouds.

Curavimus Babylonem et non est sanata derelinquamus eam et eamus unusquisque in terram suam quoniam pervenit usque ad caelos iudicium eius et elevatum est usque ad nubes

**51:10.** The [Lord](#) hath brought forth our justices: Come, and let us declare in Sion the work of the [Lord our God](#).

Protulit Dominus iustitias nostras venite et narremus in Sion opus Domini Dei nostri

**51:11.** Sharpen the arrows, fill the quivers, the [Lord](#) hath raised up the spirit of the kings of the [Medes](#): and his mind is against [Babylon](#) to destroy it, because it is the vengeance of the [Lord](#), the vengeance of his [temple](#).

Acuite sagittas implete faretras suscitavit Dominus spiritum regum Medorum et contra Babylonem mens

eius ut perdat eam quoniam ultio Domini est ultio templi sui

**51:12.** Upon the walls of **Babylon** set up the standard, strengthen the watch: set up the watchmen, prepare the ambushes: for the **Lord** hath both purposed, and done all that he spoke against the inhabitants of **Babylon**.

Super muros Babylonis levate signum augete custodiam levate custodes praeparate insidias quia cogitavit Dominus et fecit quaecumque locutus est contra habitatores Babylonis

**51:13.** O thou that dwellest upon many waters, rich in treasures, thy end is come for thy entire destruction.

Quae habitas super aquas multas locuples in thesauris venit finis tuus pedalis praecisionis tuae

**51:14.** The **Lord** of **hosts** hath sworn by himself, saying: I will fill thee with **men** as with locusts, and they shall lift up a joyful shout against thee.

Iuravit Dominus exercituum per animam suam quoniam replebo te hominibus quasi brucho et super te celeuma cantabitur

**51:15.** He that made the earth by his power, that hath prepared the world by his wisdom, and stretched out the **heavens** by his understanding.

Qui fecit terram in fortitudine sua praeparavit orbem in sapientia sua et prudentia sua extendit caelos

**51:16.** When he uttereth his voice the waters are multiplied in **heaven**: he lifteth up the clouds from the ends of the earth, he hath turned lightning into rain: and hath brought forth the wind out of his treasures. Dante eo vocem multiplicantur aquae in caelo qui levat nubes ab extremo terrae fulgura in pluviam fecit et produxit ventum de thesauris suis

**51:17.** Every **man** is become foolish by his **knowledge**: every founder is confounded by his **idol**, for what he hath cast is a lie, and there is no breath in them.

Stultus factus est omnis homo ab scientia confusus est omnis conflator in sculptili quia mendax conflatio eius nec est spiritus in eis

**51:18.** They are vain works, and worthy to be laughed at, in the time of their visitation they shall perish. Vana sunt opera et risu digna in tempore visitationis suae peribunt

**51:19.** The portion of **Jacob** is not like them: for he that made all things he it is, and **Israel** is the sceptre of his inheritance: the **Lord** of **hosts** is his **name**.

Non sicut haec pars Iacob quia qui fecit omnia ipse est et Israhel sceptrum hereditatis eius Dominus exercituum nomen eius

**51:20.** Thou dashest together for me the weapons of **war**, and with thee I will dash nations together, and with thee I will destroy kingdoms:

Conlidis tu mihi vasa belli et ego conlidam in te gentes et disperdam in te regna

**51:21.** And with thee I will break in pieces the horse, and his rider, and with thee I will break in pieces the chariot, and him that getteth up into it:

Et conlidam in te equum et equitem eius et conlidam in te currum et ascensorem eius

**51:22.** And with thee I will break in pieces man and **woman**, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the **virgin**:

Et conlidam in te virum et mulierem et conlidam in te senem et puerum et conlidam in te iuvenem et virginem

**51:23.** And with thee I will break in pieces the shepherd and his flock, and with thee I will break in pieces the husbandman and his yoke of oxen, and with thee I will break in pieces **captains** and rulers.

Et conlidam in te pastorem et gregem eius et conlidam in te agricolam et iugales eius et conlidam in te duces et magistratus

**51:24.** And I will render to **Babylon**, and to all the inhabitants of Chaldea all their **evil**, that they have done in Sion, before your eyes, saith the **Lord**.

Et reddam Babyioni et cunctis habitatoribus Chaldaeae omne malum suum quod fecerunt in Sion in oculis vestris ait Dominus

**51:25.** Behold I come against thee, thou destroying mountain, saith the **Lord**, which corruptest the whole

earth: and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

Ecce ego ad te mons pestifer ait Dominus qui corrumpis universam terram et extendam manum meam super te et evolvam te de petris et dabo te in montem combustionis

**51:26.** And they shall not take of thee a stone for the corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the [Lord](#).

Et non tollent de te lapidem in angulum et lapidem in fundamenta sed perditus in aeternum eris ait Dominus

**51:27.** Set ye up a standard in the land: sound with the trumpet among the nations: prepare the nations against her: call together against her the kings of Ararat, Menni, and Ascenez: number Taphsar against her, bring the horse as the stinging locust.

Levate signum in terra clangite bucina in gentibus sanctificate super eam gentes adnuntiate contra illam regibus Ararat Menni et Aschenez numerate contra eam Thapsar adducite equum quasi bruchum aculeatum

**51:28.** Prepare the nations against her, the kings of [Media](#), their [captains](#), and all their rulers, and all the land of their dominion.

Sanctificate contra eam gentes reges Mediae duces eius et universos magistratus eius cunctamque terram potestatis eius

**51:29.** And the land shall be in a commotion, and shall be troubled: for the design of the [Lord](#) against [Babylon](#) shall awake, to make the land of [Babylon desert](#) and uninhabitable.

Et commovebitur terra et turbabitur quia evigilavit contra Babylonem cogitatio Domini ut ponat terram Babylonis desertam et inhabitabilem

**51:30.** The [valiant men](#) of [Babylon](#) have forborne to fight, they have dwelt in holds: their strength hath failed, and they are become as [women](#): her dwelling places are burnt, her bars are broken.

Cessaverunt fortes Babylonis a proelio habitaverunt in praesidiis devoratum est robur eorum et facti sunt quasi mulieres incensa sunt tabernacula eius contriti sunt vectes eius

**51:31.** One running post shall meet another, and messenger shall meet messenger: to tell the [king of Babylon](#) that his city is taken from one end to the other:

Currens obviam currenti veniet et nuntius obvius nuntianti ut adnuntiet regi Babylonis quia capta est civitas eius a summo usque ad summum

**51:32.** And that the fords are taken, and the marshes are burnt with fire, and the [men of war](#) are affrighted.

Et vada praeoccupata sunt et paludes incensae sunt igni et viri bellatores conturbati sunt

**51:33.** For thus saith the [Lord](#) of [hosts](#) the [God](#) of [Israel](#): The daughter of [Babylon](#) is like a thrashingfloor, this is the time of her thrashing: yet a little while, and the time of her harvest shall come.

Quia haec dicit Dominus exercituum Deus Israhel filia Babylon quasi area tempus triturae eius adhuc modicum et veniet tempus messionis eius

**51:34.** [Nabuchodonosor king of Babylon](#) hath eaten me up, he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath cast me out.

Comedit me devoravit me Nabuchodonosor rex Babylonis reddidit me quasi vas inane absorbuit me sicut draco prelevit ventrem suum teneritudine mea et eiecit me

**51:35.** The wrong done to me, and my flesh be upon [Babylon](#), saith the habitation of [Sion](#): and my blood upon the inhabitants of [Chaldea](#), saith [Jerusalem](#).

Iniquitas adversum me et caro mea super Babylonem dicit habitatio Sion et sanguis meus super habitatores Chaldaee dicit Hierusalem

**51:36.** Therefore thus saith the [Lord](#): Behold I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate, I and will dry up her spring.

Propterea haec dicit Dominus ecce ego iudicabo causam tuam et ulciscar ultionem tuam et desertum faciam mare eius et siccabo venam eius

**51:37.** And [Babylon](#) shall be reduced to heaps, a dwelling place for dragons, an astonishment and a hissing, because there is no inhabitant.

Et erit Babylon in tumulos habitatio draconum stupor et sibilus eo quod non sit habitator

**51:38.** They shall roar together like lions, they shall shake their manes like young lions.

Simul ut leones rugient excutient comas velut catuli leonum

**51:39.** In their heat I will set them drink: and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith the [Lord](#).

In calore eorum ponam potus eorum et inebriabo eos ut sopiantur et dormiant somnum sempiternum et non consurgant dicit Dominus

**51:40.** I will bring them down like lambs to the slaughter, and like rams with kids.

Deducam eos quasi agnos ad victimam quasi arietes cum hedis

**51:41.** How is [Sesach](#) taken, and the renowned one of all the earth surprised? How is [Babylon](#) become an astonishment among the nations?

Quomodo capta est Sesach et comprehensa est inclita universae terrae quomodo facta est in stuporem Babylon inter gentes

**51:42.** The sea is come up over [Babylon](#): she is covered with the multitude of the waves thereof.

Ascendit super Babylonem mare multitudine fluctuum eius operta est

**51:43.** Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none can dwell, nor [son of man](#) pass through it.

Factae sunt civitates eius in stuporem terra inhabitabilis et deserta terra in qua nullus habitet nec transeat per eam filius hominis

**51:44.** And I will visit against Bel in [Babylon](#), and I will bring forth out of his mouth that which he had swallowed down: and the nations shall no more flow together to him, for the wall also of [Babylon](#) shall fall.

Et visitabo super Bel in Babylone et eiciam quod absorbuerat de ore eius et non confluent ad eum ultra gentes siquidem et murus Babylonis corrui

**51:45.** Go out of the midst of her, my people: that every [man](#) may save his life from the fierce [wrath](#) of the [Lord](#).

Egredimini de medio eius populus meus ut salvet unusquisque animam suam ab ira furoris Domini

**51:46.** And lest your hearts faint, and ye fear for the rumour that shall be heard in the land: and a rumour shall come in one year, and after this year another rumour: and [iniquity](#) in the land, and ruler upon ruler.

Et ne forte mollescat cor vestrum et timeatis auditum qui audietur in terra et veniet in anno auditio et post hunc annum auditio et iniquitas in terra et dominator super dominatorem

**51:47.** Therefore behold the days come, and I will visit the [idols](#) of [Babylon](#): and her whole land shall be confounded, and all her slain shall fall in the midst of her.

Propterea ecce dies veniunt et visitabo super sculptilia Babylonis et omnis terra eius confundetur et universi interfecti eius cadent in medio eius

**51:48.** And the [heavens](#) and the earth, and all things that are in them shall give praise for [Babylon](#): for spoilers shall come to her from the north, saith the [Lord](#).

Et laudabunt super Babylonem caeli et terra et omnia quae in eis sunt quia ab aquilone venient ei praedones ait Dominus

**51:49.** And as [Babylon](#) caused that there should fall slain in [Israel](#): so of [Babylon](#) there shall fall slain in all the earth.

Et quomodo fecit Babylon ut caderent occisi in Israhel sic de Babylone cadent occisi in universa terra

**51:50.** You that have escaped the sword, come away, stand not still: remember the [Lord](#) afar off, and let [Jerusalem](#) come into your mind.

Qui fugistis gladium venite nolite stare recordamini procul Domini et Hierusalem ascendat super cor vestrum

**51:51.** We are confounded, because we have heard reproach: shame hath covered our faces: because strangers are come upon the sanctuaries of the [house of the Lord](#).

Confusi sumus quoniam audivimus obprobrium operuit ignominia facies nostras quia venerunt alieni super sanctificationem domus Domini

**51:52.** Therefore behold the days come, saith the [Lord](#), and I will visit her graven things, and in all her land the wounded shall groan:

Propterea ecce dies veniunt ait Dominus et visitabo super sculptilia eius et in omni terra eius mugiet vulneratus

**51:53.** If [Babylon](#) should mount up to [heaven](#), and establish her strength on high: from me there should come spoilers upon her, saith the [Lord](#).

Si ascenderit Babylon in caelum et firmaverit in excelso robur suum a me venient vastatores eius ait Dominus

**51:54.** The noise of a cry from [Babylon](#), and great destruction from the land of the Chaldeans:

Vox clamoris de Babylone et contritio magna de terra Chaldeorum

**51:55.** Because the [Lord](#) hath laid [Babylon](#) waste, and destroyed out of her the great voice: and their wave shall roar like many waters: their voice hath made a noise:

Quoniam vastavit Dominus Babylonem et perdidit ex ea vocem magnam et sonabunt fluctus eorum quasi aquae multae dedit sonitum vox eorum

**51:56.** Because the spoiler is come upon her, that is, upon [Babylon](#), and her [valiant men](#) are taken, and their bow is weakened, because the [Lord](#), who is a strong revenger, will surely repay.

Quia venit super eam id est super Babylonem praedo et adprehensi sunt fortes eius et emarcuit arcus eorum quia fortis ultor Dominus reddens retribuet

**51:57.** And I will make her princes drunk, and her wise [men](#), and her [captains](#), and her rulers, and her [valiant men](#): and they shall sleep an everlasting sleep, and shall awake no more, saith the king whose [name](#) is [Lord](#) of [hosts](#).

Et inebriabo principes eius et sapientes eius duces eius et magistratus eius et fortes eius et dormient somnum sempiternum et non expergiscuntur ait Rex Dominus exercituum nomen eius

**51:58.** Thus saith the [Lord](#) of [hosts](#): That broad wall of [Babylon](#) shall be utterly broken down, and her high gates shall be burnt with fire, and the labours of the people shall come to nothing, and of the nations shall go to the fire, and shall perish.

Haec dicit Dominus exercituum murus Babylonis ille latissimus suffossione suffodietur et portae eius excelsae igni conburentur et labores populorum ad nihilum et gentium in igne erunt et disperibunt

**51:59.** The word that [Jeremias the prophet](#) commanded Saraias the son of Nerias, the son of Maasias, when he went with king Sedecias to [Babylon](#), in the fourth year of his reign: now Saraias was chief over the [prophecy](#).

Verbum quod praecepit Hieremias prophetae Saraias filio Neriae filii Maasiae cum pergeret cum Sedecia rege in Babylonem in anno quarto regni eius Saraias autem erat princeps prophetiae

**51:60.** And Jeremias wrote in one book all the [evil](#) that was to come upon [Babylon](#): all these words that are written against [Babylon](#).

Et scripsit Hieremias omne malum quod venturum erat super Babylonem in libro uno omnia verba haec quae scripta sunt contra Babylonem

**51:61.** And Jeremias said to Saraias: When thou shalt come into [Babylon](#), and shalt see, and shalt read all these words,

Et dixit Hieremias ad Saraiam cum veneris Babylonem et videris et legeris omnia verba haec

**51:62.** Thou shalt say: O [Lord](#), thou hast spoken against this place to destroy it: so that there should be neither [man](#) nor beast to dwell therein, and that it should be desolate for ever.

Dices Domine tu locutus es contra locum istum ut disperderes eum ne sit qui in eo habitet ab homine usque ad pecus et ut sit perpetua solitudo

**51:63.** And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

Cumque conpleveris legere librum istum ligabis ad eum lapidem et proicies illum in medio Eufraten

**51:64.** And thou shalt say: Thus shall [Babylon](#) sink, and she shall not rise up from the affliction that I will bring upon her, and she shall be utterly destroyed. Thus far are the words of Jeremias.

Et dices sic submergetur Babylon et non consurget a facie afflictionis quam ego adduco super eam et

dissolventur hucusque verba Hieremiae

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## Jeremias Chapter 52

### A recapitulation of the reign of Sedecias, and the destruction of Jerusalem. The number of the captives.

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**52:1.** Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in [Jerusalem](#): and the [name](#) of his mother was Amital, the daughter of Jeremias of Lobna.

Filius viginti et unius anni Sedecias cum regnare coepisset et undecim annis regnavit in Hierusalem et nomen matris eius Amithal filia Hieremiae de Lobna

**52:2.** And he did that which was [evil](#) in the eyes of the [Lord](#), according to all that Joakim had done.

Et fecit malum in oculis Domini iuxta omnia quae fecerat Ioachim

**52:3.** For the [wrath](#) of the [Lord](#) was against [Jerusalem](#), and against [Juda](#), till he cast them out from his presence: and Sedecias revolted from the [king of Babylon](#).

Quoniam furor Domini erat in Hierusalem et in Iuda usquequo proiceret eos a facie sua et recessit Sedecias a rege Babylonis

**52:4.** And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that [Nabuchodonosor the king of Babylon](#) came, he and all his army, against [Jerusalem](#), and they besieged it, and built forts against it round about.

Factum est autem in anno nono regni eius in mense decimo decima mensis venit Nabuchodonosor rex Babylonis ipse et omnis exercitus eius adversum Hierusalem et obsederunt eam et aedificaverunt contra eam munitiones in circuitu

**52:5.** And the city was besieged until the eleventh year of king Sedecias.

Et fuit civitas obsessa usque ad undecimum annum regis Sedeciae

**52:6.** And in the fourth month, the ninth day of the month, a famine overpowered the city: and there was no food for the people of the land.

Mense autem quarto nona mensis obtinuit fames in civitate et non erant alimenta populo terrae

**52:7.** And the city was broken up, and the [men](#) of [war](#) fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden, (the Chaldeans besieging the city round about), and they went by the way that leadeth to the [wilderness](#).

Et disrupta est civitas et omnes viri bellatores fugerunt et exierunt de civitate nocte per viam portae quae est inter duos muros et ducit ad hortum regis Chaldeis obsidentibus urbem in gyro et abierunt per viam quae ducit in heremum

**52:8.** But the army of the Chaldeans pursued after the king: and they overtook Sedecias in the [desert](#) which is near [Jericho](#): and all his companions were scattered from him.

Persecutus est autem exercitus Chaldeorum regem et adprehenderunt Sedeciam in deserto quod est iuxta Hiericho et omnis comitatus eius diffugit ab eo

**52:9.** And when they had taken the king, they carried him to the [king of Babylon](#) to Reblatha, which is in the land of Emath: and he gave judgment upon him.

Cumque comprehendissent regem adduxerunt eum ad regem Babylonis in Reblatha quae est in terra Emath et locutus est ad eum iudicia

**52:10.** And the [king of Babylon](#) slew the sons of Sedecias before his eyes: and he slew all the princes of [Juda](#) in Reblatha.

Et iugulavit rex Babylonis filios Sedeciae in oculis eius sed et omnes principes Iudae occidit in Reblatha

**52:11.** And he put out the eyes of Sedecias, and bound him with fetters, and the [king of Babylon](#) brought him into [Babylon](#), and he put him in prison till the day of his death.

Et oculos Sedeciae eruit et vinxit eum conpedibus et adduxit eum rex Babylonis in Babylonem et posuit eum in domo carceris usque ad diem mortis eius

**52:12.** And in the fifth month, the tenth day of the month, the same is the nineteenth year of [Nabuchodonosor, king of Babylon](#), came Nabuzardan the general of the army, who stood before the [king of Babylon](#) in [Jerusalem](#).

In mense autem quinto decima mensis ipse est annus nonusdecimus Nabuchodonosor regis Babylonis venit Nabuzardan princeps militiae qui stabat coram rege Babylonis in Hierusalem

**52:13.** And he burnt the [house of the Lord](#), and the king's house, and all the houses of [Jerusalem](#), and every great house he burnt with fire.

Et incendit domum Domini et domum regis et omnes domos Hierusalem et omnem domum magnam igne conbusit

**52:14.** And all the army of the Chaldeans that were with the general broke down all the wall of [Jerusalem](#) round about.

Et totum murum Hierusalem per circuitum destruxit cunctus exercitus Chaldeorum qui erat cum magistro militiae

**52:15.** But Nabuzardan the general carried away captives some of the [poor](#) people, and of the rest of the common sort who remained in the city, and of the fugitives that were fled over to the [king of Babylon](#), and the rest of the multitude.

De pauperibus autem populi et de reliquo vulgo quod remanserat in civitate et de perfugis qui transfugerant ad regem Babylonis et ceteros de multitudine transtulit Nabuzardan princeps militiae

**52:16.** But of the [poor](#) of the land, Nabuzardan the general left some for vinedressers, and for husbandmen.

De pauperibus vero terrae reliquit Nabuzardan princeps militiae in vinitores et in agricolas

**52:17.** The Chaldeans also broke in pieces the brazen pillars that were in the [house of the Lord](#), and the bases, and the sea of brass that was in the [house of the Lord](#): and they carried all the brass of them to [Babylon](#).

Columnas quoque aereas quae erant in domo Domini et bases et mare aereum quod erat in domo Domini confregerunt Chaldei et tulerunt omne aes eorum in Babylonem

**52:18.** And they took the caldrons, and the fleshhooks, and the psalteries, and the bowls, and the little mortars, and all the brazen vessels that had been used in the ministry: and

Et lebetas et creagras et psalteria et fialas et mortariola et omnia vasa aerea quae in ministerio fuerant tulerunt

**52:19.** The general took away the pitchers, and the [censers](#), and the pots, and the basins, and the candlesticks, and the mortars, and the cups: as many as were of gold, in gold: and as many as were of silver, in silver:

Et hydrias et thymiamateria et urceos et pelves et candelabra et mortaria et cyatos quotquot aurea aurea et quotquot argentea argentea tulit magister militiae

**52:20.** And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which [king Solomon](#) had made in the [house of the Lord](#): there was no weight of the brass of all these vessels.

Columnas duas et mare unum vitulos duodecim aereos qui erant sub basibus quas fecerat rex Salomon in domo Domini non erat pondus aeris omnium vasorum horum

**52:21.** And concerning the pillars, one pillar was eighteen cubits high: and a cord of twelve cubits compassed it about: but the thickness thereof was four fingers, and it was hollow within.

De columnis autem decem et octo cubiti altitudinis erant in columna una et funiculus duodecim cubitorum circuibat eam porro grossitudo eius quattuor digitorum et intrinsecus cava erat

**52:22.** And chapiters of brass were upon both: and the height of one chapter was five cubits: and network, and pomegranates were upon the chapters round about, all of brass. The same of the second pillar, and the pomegranates.

Et capitella super utramque aerea altitudo capitelli unius quinque cubitorum et retiacula et mala granata

**52:23.** And there were ninety-six pomegranates hanging down: and the pomegranates being a hundred in all, were compassed with network.

Nonaginta sex dependentia omnia mala granata centum retiaculis circumdabantur

**52:24.** And the general took Saraias the chief **priest**, and Sophonias the second **priest**, and the three keepers of the entry.

Et tulit magister militiae Saraiam sacerdotem primum et Sophoniam sacerdotem secundum et tres custodes vestibuli

**52:25.** He also took out of the city one eunuch that was chief over the **men of war**: and seven **men** of them that were near the king's person, that were found in the city: and a **scribe**, an officer of the army who exercised the young soldiers: and threescore **men** of the people of the land, that were found in the midst of the city.

Et de civitate tulit eunuchum unum qui erat praepositus super viros bellatores et septem viros de his qui videbant faciem regis qui inventi sunt in civitate et scribam principem militum qui probabat tirones et sexaginta viros de populo terrae qui inventi sunt in medio civitatis

**52:26.** And Nabuzardan the general took them, and brought them to the **king of Babylon**, to Reblatha.

Tulit autem eos Nabuzardan magister militiae et duxit eos ad regem Babylonis in Reblatha

**52:27.** And the **king of Babylon** struck them, and put them to death in Reblatha, in the land of Emath: and **Juda** was carried away captive out of his land.

Et percussit eos rex Babylonis et interfecit eos in Reblatha in terra Emath et translatus est Iuda de terra sua

**52:28.** This is the people whom **Nabuchodonosor** carried away captive: in the seventh year, three thousand and twenty-three **Jews**.

Iste est populus quem transtulit Nabuchodonosor in anno septimo Iudaeos tria milia et viginti tres

**52:29.** In the eighteenth year of **Nabuchodonosor**, eight hundred and thirty-two **souls** from **Jerusalem**.

In anno octavodecimo Nabuchodonosor de Hierusalem animas octingentas triginta duas

**52:30.** In the three and twentieth year of **Nabuchodonosor**, Nabuzardan the general carried away of the **Jews** seven hundred and forty five **souls**. So all the **souls** were four thousand six hundred.

In anno vicesimo tertio Nabuchodonosor transtulit Nabuzardan magister militiae Iudaeorum animas septingentas quadraginta quinque omnes ergo animae quattuor milia sescentae

**52:31.** And it came to pass in the seven and thirtieth year of the captivity of Joachin king of **Juda**, in the twelfth month, the five and twentieth day of the month, that Evilmerodach **king of Babylon**, in the first year of his reign, lifted up the head of Joachin king of **Juda**, and brought him forth out of prison.

Et factum est in tricesimo septimo anno transmigrationis Ioachim regis Iudae duodecimo mense vicesima quinta mensis elevavit Evilmerodach rex Babylonis ipso anno regni sui caput Ioachim regis Iudae et eduxit eum de domo carceris

**52:32.** And he spoke kindly to him, and he set his throne above the thrones of the kings that were with him in **Babylon**.

Et locutus est cum eo bona et posuit thronum eius super thronos regum qui erant post se in Babylone

**52:33.** And he changed his prison garments, and he ate bread before him always all the days of his life.

Et mutavit vestimenta carceris eius et comedebat panem coram eo semper cunctis diebus vitae suae

**52:34.** And for his diet a continual provision was allowed him by the **king of Babylon**, every day a portion, until the day of his death, all the days of his life.

Et cibaria eius cibaria perpetua dabantur ei a rege Babylonis statuta per singulos dies usque ad diem mortis suae cunctis diebus vitae eius

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## Job

This Book takes its name from the holy man of whom it treats: who, according to the more probable opinion, was of the race of Esau; and the same as Jobab, king of Edom, mentioned Gen. 36.33. It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty-second chapter. (*For more information, see the article JOB in the Catholic Encyclopedia.*)

- Job Chapter 1.** Job's virtue and riches. Satan by permission from God strippeth him of all his substance. His patience.
- Job Chapter 2.** Satan, by God's permission, striketh Job with ulcers from head to foot: his patience is still invincible.
- Job Chapter 3.** Job expresseth his sense of the miseries of man's life, by cursing the day of his birth.
- Job Chapter 4.** Eliphaz charges Job with impatience, and pretends that God never afflicts the innocent.
- Job Chapter 5.** Eliphaz proceeds in his charge, and exhorts Job to acknowledge his sins.
- Job Chapter 6.** Job maintains his innocence, and complains of his friends.
- Job Chapter 7.** Job declares the miseries of man's life: and addresses himself to God.
- Job Chapter 8.** Baldad, under pretence of defending the justice of God, accuses Job, and exhorts him to return to God.
- Job Chapter 9.** Job acknowledges God's justice: although he often afflicts the innocent.
- Job Chapter 10.** Job laments his afflictions and begs to be delivered.
- Job Chapter 11.** Sophar reproves Job, for justifying himself, and invites him to repentance.
- Job Chapter 12.** Job's reply to Sophar. He extols God's power and wisdom.
- Job Chapter 13.** Job persists in maintaining his innocence: and reproves his friends.
- Job Chapter 14.** Job declares the shortness of man's days: and professes his belief of a resurrection.
- Job Chapter 15.** Eliphaz returns to the charge against Job, and describes the wretched state of the wicked.
- Job Chapter 16.** Job expostulates with his friends: and appeals to the judgment of God.
- Job Chapter 17.** Job's hope in God: he expects rest in death.
- Job Chapter 18.** Baldad again reproves Job and describes the miseries of the wicked.
- Job Chapter 19.** Job complains of the cruelty of his friends; he describes his own sufferings: and his belief of a future resurrection.
- Job Chapter 20.** Sophar declares the shortness of the prosperity of the wicked: and their sudden downfall.
- Job Chapter 21.** Job shows that the wicked often prosper in this world, even to the end of their life: but that their judgment is in another world.
- Job Chapter 22.** Eliphaz falsely imputes many crimes to Job, but promises him prosperity if he will repent.
- Job Chapter 23.** Job wishes to be tried at God's tribunal.
- Job Chapter 24.** God's providence often suffers the wicked to go on a long time in their sins: but punisheth them in another life.
- Job Chapter 25.** God's providence often suffers the wicked to go on a long time in their sins: but punisheth them in another life.
- Job Chapter 26.** Job declares his sentiments of the wisdom and power of God.
- Job Chapter 27.** Job persists in asserting his own innocence, and that hypocrites will be punished in the end.
- Job Chapter 28.** Man's industry searcheth out many things: true wisdom is taught by God alone.
- Job Chapter 29.** Job relates his former happiness, and the respect that all men showed him.
- Job Chapter 30.** Job shows the wonderful change of his temporal estate, from welfare to great calamity.
- Job Chapter 31.** Job, to defend himself from the unjust judgments of his friends, gives a sincere account of his own virtues.
- Job Chapter 32.** Eliu is angry with Job and his friends. He boasts of himself.
- Job Chapter 33.** Eliu blames Job for asserting his own innocence.
- Job Chapter 34.** Eliu charges Job with blasphemy: and sets forth the power and justice of God.
- Job Chapter 35.** Eliu declares that the good or evil done by man cannot reach God.
- Job Chapter 36.** Eliu proceeds in setting forth the justice and power of God.

**Job Chapter 37.** Eliu goes on in his discourse, showing God's wisdom and power, by his wonderful works.  
**Job Chapter 38.** God interposes and shows from the things he hath made, that man cannot comprehend his power and wisdom.  
**Job Chapter 39.** The wonders of the power and providence of God in many of his creatures.  
**Job Chapter 40.** Of the power of God in the behemoth and the leviathan.  
**Job Chapter 41.** A further description of the leviathan.  
**Job Chapter 42.** Job submits himself. God pronounces in his favour. Job offers sacrifice for his friends. He is blessed with riches and children, and dies happily,

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## Job Chapter 1

### Job's virtue and riches. Satan by permission from God strippeth him of all his substance. His patience.

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**1:1.** There was a **man** in the land of Hus, whose **name** was Job, and that **man** was simple and upright, and fearing **God**, and avoiding **evil**.

Vir erat in terra Hus nomine Iob et erat vir ille simplex et rectus ac timens Deum et recedens a malo

**Hus...** The land of Hus was a part of **Edom**; as appears from **Lamentations 4:21**. Ibid. **Simple...** That is, innocent, sincere, and without guile.

**1:2.** And there were born to him seven sons and three daughters.

Natique sunt ei septem filii et tres filiae

**1:3.** And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a **family** exceedingly great: and this **man** was great among all the people of the east.

Et fuit possessio eius septem milia ovium et tria milia camelorum quingenta quoque iuga boum et quingentae asinae ac familia multa nimis eratque vir ille magnus inter omnes Orientales

**1:4.** And his sons went, and made a feast by houses, every one in his day. And sending, they called their three sisters, to eat and drink with them.

Et ibant filii eius et faciebant convivium per domos unusquisque in die suo et mittentes vocabant tres sorores suas ut comederent et biberent cum eis

**And made a feast by houses...** That is, each made a feast in his own house and had his day, inviting the others, and their sisters.

**1:5.** And when the days of their feasting were gone about, Job sent to them, and **sanctified** them: and rising up early, offered **holocausts** for every one of them. For he said: Lest perhaps my sons have **sinned**, and have **blessed God** in their hearts. So did Job all days.

Cumque in orbem transissent dies convivii mittebat ad eos Iob et sanctificabat illos consurgensque diluculo offerebat holocausta per singulos dicebat enim ne forte peccaverint filii mei et benedixerint Deo in cordibus suis sic faciebat Iob cunctis diebus

**Blessed...** For greater horror of the very thought of **blasphemy**, the **scripture** both here and **verse 11**, and in **2:5 and 9**, uses the word **bless** to signify its contrary.

**1:6.** Now on a certain day, when the sons of **God** came to stand before the **Lord**, **Satan** also was present among them.

Quadam autem die cum venissent filii Dei ut adsisterent coram Domino adfuit inter eos etiam Satan

**The sons of God...** The **angels**. -- Ibid. **Satan also, etc...** This passage represents to us in a **figure**, accommodated to the ways and understandings of **men**, (1) The restless endeavours of **Satan** against the servants of **God**; (2) That he can do nothing without **God's** permission; (3) That **God** doth not permit him to **tempt** them above their strength: but assists them by his **divine grace** in such manner, that the vain efforts of the **enemy** only serve to illustrate their **virtue** and increase their **merit**.

**1:7.** And the **Lord** said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

Cui dixit Dominus unde venis qui respondens ait circuivi terram et perambulavi eam

**1:8.** And the **Lord** said to him: Hast thou considered my servant, Job, that there is none like him in the earth, a simple and upright **man**, and fearing **God**, and avoiding **evil**?

Dixitque Dominus ad eum numquid considerasti servum meum Iob quod non sit ei similis in terra homo simplex et rectus et timens Deum ac recedens a malo

**1:9.** And **Satan** answering, said: Doth Job fear **God** in vain?

Cui respondens Satan ait numquid frustra timet Iob Deum

**1:10.** Hast thou not made a fence for him, and his house, and all his substance round about, **blessed** the

works of his hands, and his possession hath increased on the earth?

Nonne tu vallasti eum ac domum eius universamque substantiam per circuitum operibus manuum eius benedixisti et possessio illius crevit in terra

**1:11.** But stretch forth thy hand a little, and touch all that he hath, and see if he **bless** thee not to thy face.

Sed extende paululum manum tuam et tange cuncta quae possidet nisi in facie tua benedixerit tibi

**1:12.** Then the **Lord** said to **Satan**: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And **Satan** went forth from the presence of the **Lord**.

Dixit ergo Dominus ad Satan ecce universa quae habet in manu tua sunt tantum in eum ne extendas manum tuam egressusque est Satan a facie Domini

**1:13.** Now upon a certain day, when his sons and daughters were eating and drinking wine, in the house of their eldest brother,

Cum autem quadam die filii et filiae eius comederent et biberent vinum in domo fratris sui primogeniti

**1:14.** There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them,

Nuntius venit ad Iob qui diceret boves arabant et asinae pascebantur iuxta eos

**1:15.** And the Sabeans rushed in, and took all away, and slew the servants with the sword; and I alone have escaped to tell thee.

Et intruerunt Sabei tuleruntque omnia et pueros percusserunt gladio et evasi ego solus ut nuntiarem tibi

**1:16.** And while he was yet speaking, another came, and said: The fire of **God** fell from **heaven**, and striking the sheep and the servants, hath consumed them; and I alone have escaped to tell thee.

Cumque adhuc ille loqueretur venit alter et dixit ignis Dei cecidit e caelo et tactas oves puerosque consumpsit et effugi ego solus ut nuntiarem tibi

**1:17.** And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them; moreover, they have slain the servants with the sword: and I alone have escaped to tell thee.

Sed et illo adhuc loquente venit alius et dixit Chaldei fecerunt tres turmas et invaserunt camelos et tulerunt eos necnon et pueros percusserunt gladio et ego fugi solus ut nuntiarem tibi

**1:18.** He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating and drinking wine in the house of their eldest brother,

Loquebatur ille et ecce alius intravit et dixit filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti

**1:19.** A **violent** wind came on a sudden from the side of the **desert**, and shook the four corners of the house, and it fell upon thy children, and they are dead: and I alone have escaped to tell thee.

Repente ventus vehemens inruit a regione deserti et concussit quattuor angulos domus quae corruens oppressit liberos tuos et mortui sunt et effugi ego solus ut nuntiarem tibi

**1:20.** Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped,

Tunc surrexit Iob et scidit tunicam suam et tonso capite corruens in terram adoravit

**1:21.** And said: Naked came I out of my mother's womb, and naked shall I return thither: the **Lord** gave, and the **Lord** hath taken away: as it hath pleased the **Lord**, so is it done: **blessed** be the **name** of the **Lord**.

Et dixit nudus egressus sum de utero matris meae et nudus revertar illuc Dominus dedit Dominus abstulit sit nomen Domini benedictum

**1:22.** In all these things Job **sinned** not by his lips, nor spoke he any foolish thing against **God**.

In omnibus his non peccavit Iob neque stultum quid contra Deum locutus est

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## Job Chapter 2

### Satan, by God's permission, striketh Job with ulcers from head to foot: his patience is still invincible.

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**2:1.** And it came to pass, when on a certain day the sons of [God](#) came, and stood before the Lord, and [Satan](#) came amongst them, and stood in his sight,  
Factum est autem cum quadam die venissent filii Dei et starent coram Domino venisset quoque Satan inter eos et staret in conspectu eius

**2:2.** That the [Lord](#) said to [Satan](#): Whence comest thou? And he answered, and said: I have gone round about the earth, and walked through it.  
Ut diceret Dominus ad Satan unde venis qui respondens ait circuivi terram et perambulavi eam

**2:3.** And the [Lord](#) said to [Satan](#): Hast thou considered my servant, Job, that there is none like him in the earth, a [man](#) simple and upright, and fearing [God](#), and avoiding [evil](#), and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.  
Et dixit Dominus ad Satan numquid considerasti servum meum Iob quod non sit ei similis in terra vir simplex et rectus timens Deum ac recedens a malo et adhuc retinens innocentiam tu autem commovisti me adversus eum ut adfligerem illum frustra

**2:4.** And [Satan](#) answered, and said: Skin for skin; and all that a [man](#) hath, he will give for his life:  
Cui respondens Satan ait pellem pro pelle et cuncta quae habet homo dabit pro anima sua

**2:5.** But put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he will [bless](#) thee to thy face.  
Alioquin mitte manum tuam et tange os eius et carnem et tunc videbis quod in facie benedicat tibi

**2:6.** And the [Lord](#) said to [Satan](#): Behold, he is in thy hand, but yet save his life.  
Dixit ergo Dominus ad Satan ecce in manu tua est verumtamen animam illius conserva

**2:7.** So [Satan](#) went forth from the presence of the [Lord](#), and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:  
Egressus igitur Satan a facie Domini percussit Iob ulcere pessimo a planta pedis usque ad verticem eius

**2:8.** And he took a potsherd and scraped the corrupt matter, sitting on a dunghill.  
Qui testa saniem deradebat sedens in sterquilinio

**2:9.** And his wife said to him: Dost thou still continue in thy simplicity? [bless God](#) and die.  
Dixit autem illi uxor sua adhuc tu permanes in simplicitate tua benedic Deo et morere

**2:10.** And he said to her: Thou hast spoken like one of the foolish [women](#): If we have received [good](#) things at the hand of [God](#), why should we not receive [evil](#)? In all these things Job did not [sin](#) with his lips.  
Qui ait ad illam quasi una de stultis locuta es si bona suscepimus de manu Domini quare mala non suscipiamus in omnibus his non peccavit Iob labiis suis

**2:11.** Now when Job's three friends heard all the [evil](#) that had befallen him, they came every one from his own place, Eliphaz, the Themanite, and Baldad, the Suhite, and Sophar, the Naamathite. For they had made an appointment to come together and visit him, and comfort him.  
Igitur audientes tres amici Iob omne malum quod accidisset ei venerunt singuli de loco suo Eliphaz Themanites et Baldad Suites et Sophar Naamathites condixerant enim ut pariter venientes visitarent eum et consolarentur

**2:12.** And when they had lifted up their eyes afar off, they knew him not, and crying out, they wept, and rending their garments, they sprinkled dust upon their heads toward [heaven](#).

Cumque levassent procul oculos suos non cognoverunt eum et exclamantes ploraverunt scissisque vestibus sparserunt pulverem super caput suum in caelum

**2:13.** And they sat with him on the ground seven day and seven nights and no man spoke to him a word: for they saw that his grief was very great.

Et sederunt cum eo in terram septem diebus et septem noctibus et nemo loquebatur ei verbum videbant enim dolorem esse vehementem

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## Job Chapter 3

### Job expresseth his sense of the miseries of man's life, by cursing the day of his birth.

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**3:1.** After this, Job opened his mouth, and [cursed](#) his day,

Post haec aperuit Iob os suum et maledixit diei suo

**Cursed his day...** Job [cursed](#) the day of his birth, not by way of wishing [evil](#) to any thing of [God's creation](#); but only to express in a stronger manner his sense of [human](#) miseries in general, and of his own calamities in particular.

**3:2.** And he said:

Et locutus est

**3:3.** Let the day perish wherein I was born, and the night in which it was said: A man child is conceived.

Pereat dies in qua natus sum et nox in qua dictum est conceptus est homo

**3:4.** Let that day be turned into darkness, let not [God](#) regard it from above, and let not the light shine upon it.

Dies ille vertatur in tenebras non requirat eum Deus desuper et non inlustret lumine

**3:5.** Let darkness, and the shadow of death, cover it, let a mist overspread it, and let it be wrapped up in bitterness.

Obscurent eum tenebrae et umbra mortis occupet eum caligo et involvatur amaritudine

**3:6.** Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

Noctem illam tenebrosus turbo possideat non computetur in diebus anni nec numeretur in mensibus

**3:7.** Let that night be solitary, and not worthy of praise.

Sit nox illa solitaria nec laude digna

**3:8.** Let them [curse](#) it who [curse](#) the day, who are ready to raise up a leviathan:

Maledicant ei qui maledicunt diei qui parati sunt suscitare Leviathan

**3:9.** Let the stars be darkened with the mist thereof: let it expect light, and not see it, nor the rising of the dawning of the day:

Obtenebrentur stellae caligine eius expectet lucem et non videat nec ortum surgentis aurorae

**3:10.** Because it shut not up the doors of the womb that bore me, nor took away [evils](#) from my eyes.

Quia non conclusit ostia ventris qui portavit me nec abstulit mala ab oculis meis

**3:11.** Why did I not die in the womb? why did I not perish when I came out of the belly?

Quare non in vulva mortuus sum egressus ex utero non statim perii

**3:12.** Why received upon the knees? why suckled at the breasts?

Quare exceptus genibus cur lactatus uberibus

**3:13.** For now I should have been asleep and still, and should have rest in my sleep:

Nunc enim dormiens silerem et somno meo requiescerem

**3:14.** With kings and consuls of the earth, who build themselves solitudes:

Cum regibus et consulibus terrae qui aedificant sibi solitudines

**3:15.** Or with princes, that possess gold, and fill their houses with silver:

Aut cum principibus qui possident aurum et replent domos suas argento

**3:16.** Or as a hidden untimely birth, I should not be; or as they that, being conceived, have not seen the light.

Aut sicut abortivum absconditum non subsisterem vel qui concepti non viderunt lucem

**3:17.** There the wicked cease from tumult, and there the wearied in strength are at rest.

Ibi impii cessaverunt a tumultu et ibi requieverunt fessi robore

**3:18.** And they sometime bound together without disquiet, have not heard the voice of the oppressor.

Et quondam vincti pariter sine molestia non audierunt vocem exactoris

**3:19.** The small and great are there, and the servant is free from his master.

Parvus et magnus ibi sunt et servus liber a domino suo

**3:20.** Why is light given to him that is in misery, and life to them that are in bitterness of soul?

Quare data est misero lux et vita his qui in amaritudine animae sunt

**3:21.** That look for death, and it cometh not, as they that dig for a treasure:

Qui expectant mortem et non venit quasi effodientes thesaurum

**3:22.** And they rejoice exceedingly when they have found the grave?

Gaudentque vehementer cum invenerint sepulchrum

**3:23.** To a man whose way is hidden, and God hath surrounded him with darkness?

Viro cuius abscondita est via et circumdedit eum Deus tenebris

**3:24.** Before I eat I sigh: and as overflowing waters, so is my roaring:

Antequam comedam suspiro et quasi inundantes aquae sic rugitus meus

**3:25.** For the fear which I feared, hath come upon me: and that which I was afraid of, hath befallen me.

Quia timor quem timebam evenit mihi et quod verebar accidit

**3:26.** Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.

Nonne dissimulavi nonne silui nonne quievi et venit super me indignatio

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## Job Chapter 4

### Eliphaz charges Job with impatience, and pretends that God never afflicts the innocent.

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**4:1.** Then Eliphaz, the Themanite, answered, and said:

Respondens autem Eliphaz Themanites dixit

**4:2.** If we begin to speak to thee, perhaps thou wilt take it ill; but who can withhold the words he hath conceived?

Si coeperimus loqui tibi forsitan moleste accipias sed conceptum sermonem tenere quis possit

**4:3.** Behold thou hast taught many, and thou hast strengthened the weary hands:

Ecce docuisti multos et manus lassas roborasti

**4:4.** Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:

Vacillantes confirmaverunt sermones tui et genua trementia confortasti

**4:5.** But now the scourge is come upon thee, and thou faintest: It hath touched thee, and thou art troubled.

Nunc autem venit super te plaga et defecisti tetigit te et conturbatus es

**4:6.** Where is thy fear, thy [fortitude](#), thy patience, and the perfection of thy ways?

Timor tuus fortitudo tua patientia tua et perfectio viarum tuarum

**4:7.** Remember, I pray thee, who ever perished being innocent? or when were the [just](#) destroyed?

Recordare obsecro te quis umquam innocens perierit aut quando recti deleti sint

**4:8.** On the contrary, I have seen those who work [iniquity](#), and sow sorrows, and reap them,

Quin potius vidi eos qui operantur iniquitatem et seminant dolores et metunt eos

**4:9.** Perishing by the blast of [God](#), and consumed by the spirit of his [wrath](#).

Flante Deo perisse et spiritu irae eius esse consumptos

**4:10.** The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions, are broken:

Rugitus leonis et vox leaenae et dentes catulorum leonum contriti sunt

**4:11.** The tiger hath perished for want of prey, and the young lions are scattered abroad.

Tigris periit eo quod non haberet praedam et catuli leonis dissipati sunt

**4:12.** Now there was a word spoken to me in private, and my ears by stealth, as it were, received the veins of its whisper.

Porro ad me dictum est verbum absconditum et quasi furtive suscepit auris mea venas susurri eius

**4:13.** In the horror of a [vision](#) by night, when deep sleep is wont to hold [men](#),

In horrore visionis nocturnae quando solet sopor occupare homines

**4:14.** Fear seized upon me, and trembling, and all my bones were affrighted:

Pavor tenuit me et tremor et omnia ossa mea perterrita sunt

**4:15.** And when a spirit passed before me, the hair of my flesh stood up.

Et cum spiritus me praesente transiret inhorruerunt pili carnis meae

**4:16.** There stood one whose countenance I knew not, an image before my eyes, and I heard the voice, as it were, of a gentle wind.

Stetit quidam cuius non agnoscebam vultum imago coram oculis meis et vocem quasi aurae lenis audivi

**4:17.** Shall **man** be justified in comparison of **God**, or shall a **man** be more pure than his maker?

Numquid homo Dei conparatione iustificabitur aut factore suo purior erit vir

**Shall man be justified in comparison of God, etc...** These are the words which Eliphaz had heard from an **angel**, which (**verse 15**) he calls a **spirit**.

**4:18.** Behold, they that serve him are not steadfast, and in his **angels** he found **wickedness**:

Ecce qui serviunt ei non sunt stabiles et in angelis suis reperit pravitatem

**4:19.** How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?

Quanto magis hii qui habitant domos luteas qui terrenum habent fundamentum consumentur velut a tineas

**4:20.** From morning till evening they shall be cut down: and because no one understandeth, they shall perish for ever.

De mane usque ad vesperum succidentur et quia nullus intellegit in aeternum peribunt

**4:21.** And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

Qui autem reliqui fuerint auferentur ex eis morientur et non in sapientia

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## Job Chapter 5

### Eliphaz proceeds in his charge, and exhorts Job to acknowledge his sins.

---

**5:1.** Call now, if there be any that will answer thee, and turn to some of the saints.

Voca ergo si est qui tibi respondeat et ad aliquem sanctorum convertere

**5:2.** Anger indeed killeth the foolish, and envy slayeth the little one.

Vere stultum interficit iracundia et parvulum occidit invidia

**5:3.** I have seen a fool with a strong root, and I **cursed** his beauty immediately.

Ego vidi stultum firma radice et maledixi pulchritudini eius statim

**5:4.** His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them.

Longe fient filii eius a salute et conterentur in porta et non erit qui eruat

**5:5.** Whose harvest the hungry shall eat, and the armed **man** shall take him by **violence**, and the thirsty shall drink up his riches.

Cuius messem famelicus comedet et ipsum rapiet armatus et ebibent sitientes divitias eius

**5:6.** Nothing upon earth is done without a cause, and sorrow doth not spring out of the ground.

Nihil in terra sine causa fit et de humo non orietur dolor

**5:7.** Man is born to labour, and the bird to fly.

Homo ad laborem nascitur et avis ad volatum

**5:8.** Wherefore I will **pray** to the **Lord**, and address my speech to **God**:

Quam ob rem ego deprecabor Dominum et ad Deum ponam eloquium meum

**5:9.** Who doth great things, and unsearchable and wonderful things without number:

Qui facit magna et inscrutabilia et mirabilia absque numero

**5:10.** Who giveth rain upon the face of the earth, and watereth all things with waters:

Qui dat pluviam super faciem terrae et inrigat aquis universa

**5:11.** Who setteth up the **humble** on high, and comforteth with health those that mourn.

Qui ponit humiles in sublimi et maerentes erigit sospitate

**5:12.** Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun:

Qui dissipat cogitationes malignorum ne possint implere manus eorum quod coeperant

**5:13.** Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked:

Qui adprehendit sapientes in astutia eorum et consilium pravorum dissipat

**5:14.** They shall meet with darkness in the day, and grope at noonday as in the night.

Per diem incurrent tenebras et quasi in nocte sic palpabunt in meridie

**5:15.** But he shall save the **needy** from the sword of their mouth, and the **poor** from the hand of the **violent**.

Porro salvum faciet a gladio oris eorum et de manu violenti pauperem

**5:16.** And to the **needy** there shall be hope, but **iniquity** shall draw in her mouth.

Et erit egeno spes iniquitas autem contrahet os suum

**5:17.** Blessed is the man whom God correcteth: refuse not, therefore, the chastising of the Lord.  
Beatus homo qui corripitur a Domino increpationem ergo Domini ne reprobet

**5:18.** For he woundeth, and cureth: he striketh, and his hands shall heal.  
Quia ipse vulnerat et medetur percutit et manus eius sanabunt

**5:19.** In six troubles he shall deliver thee, and in the seventh, evil shall not touch thee.  
In sex tribulationibus liberabit te et in septima non tanget te malum

**5:20.** In famine he shall deliver thee from death; and in battle, from the hand of the sword.  
In fame eruet te de morte et in bello de manu gladii

**5:21.** Thou shalt be hidden from the scourge of the tongue: and thou shalt not fear calamity when it cometh.  
A flagello linguae absconderis et non timebis calamitatem cum venerit

**5:22.** In destruction and famine thou shalt laugh: and thou shalt not be afraid of the beasts of the earth.  
In vastitate et fame ridebis et bestiam terrae non formidabis

**5:23.** But thou shalt have a covenant with the stones of the lands, and the beasts of the earth shall be at peace with thee.  
Sed cum lapidibus regionum pactum tuum et bestiae terrae pacificae erunt tibi

**5:24.** And thou shalt know that thy tabernacle is in peace, and visiting thy beauty, thou shalt not sin.  
Et scies quod pacem habeat tabernaculum tuum et visitans speciem tuam non peccabis

**5:25.** Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth.  
Scies quoque quoniam multiplex erit semen tuum et progenies tua quasi herba terrae

**5:26.** Thou shalt enter into the grave in abundance, as a heap of wheat is brought in its season.  
Ingredieris in abundantia sepulchrum sicut infertur acervus in tempore suo

**5:27.** Behold, this is even so, as we have searched out: which thou having heard, consider it thoroughly in thy mind.  
Ecce hoc ut investigavimus ita est quod auditum mente pertracta

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## Job Chapter 6

### Job maintains his innocence, and complains of his friends.

**6:1.** But Job answered, and said:

Respondens autem Iob dixit

**6:2.** O that my **sins**, whereby I have deserved **wrath**, and the calamity that I suffer, were weighed in a balance.

Utinam adpenderentur peccata mea quibus iram merui et calamitas quam patior in statera

**My sins, etc...** He does not mean to compare his sufferings with his real **sins**: but with the imaginary crimes which his friends imputed to him: and especially with his **wrath**, or grief, expressed in the third chapter, which they so much accused. Though, as he tells them here, it bore no proportion with the greatness of his calamity.

**6:3.** As the sand of the sea, this would appear heavier: therefore, my words are full of sorrow:

Quasi harena maris haec gravior appareret unde et verba mea dolore sunt plena

**6:4.** For the arrows of the **Lord** are in me, the rage whereof drinketh up my spirit, and the terrors of the **Lord war** against me.

Quia sagittae Domini in me sunt quarum indignatio ebibit spiritum meum et terrores Domini militant contra me

**6:5.** Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?

Numquid rugiet onager cum habuerit herbam aut mugiet bos cum ante praesepe plenum steterit

**6:6.** Or can an unsavoury thing be eaten, that is not seasoned with **salt**? or can a **man** taste that which, when tasted, bringeth death?

Aut poterit comedi insulsum quod non est sale conditum aut potest aliquis gustare quod gustatum adfert mortem

**6:7.** The things which before my **soul** would not touch, now, through anguish, are my meats.

Quae prius tangere nolebat anima mea nunc prae angustia cibi mei sunt

**6:8.** Who will grant that my request may come: and that **God** may give me what I look for?

Quis det ut veniat petitio mea et quod expecto tribuat mihi Deus

**6:9.** And that he that hath begun may destroy me, that he may let loose his hand, and cut me off?

Et qui coepit ipse me conterat solvat manum suam et succidat me

**6:10.** And that this may be my comfort, that afflicting me with sorrow, he spare not, nor I contradict the words of the Holy one.

Et haec mihi sit consolatio ut adfligens me dolore non parcat nec contradicam sermonibus Sancti

**6:11.** For what is my strength, that I can hold out? or what is my end, that I should keep patience?

Quae est enim fortitudo mea ut sustineam aut quis finis meus ut patienter agam

**6:12.** My strength is not the strength of stones, nor is my flesh of brass.

Nec fortitudo lapidum fortitudo mea nec caro mea aerea est

**6:13.** Behold there is no help for me in myself, and my familiar friends also are departed from me.

Ecce non est auxilium mihi in me et necessarii quoque mei recesserunt a me

**6:14.** He that taketh away mercy from his friend, forsaketh the fear of the **Lord**.

Qui tollit ab amico suo misericordiam timorem Domini derelinquit

**6:15.** My brethren have passed by me, as the torrent that passeth swiftly in the valleys.

Fratres mei praeterierunt me sicut torrens qui raptim transit in convallibus

**6:16.** They that fear the hoary frost, the snow shall fall upon them.

Qui timent pruina inruet super eos nix

**6:17.** At the time when they shall be scattered they shall perish: and after it groweth hot, they shall be melted out of their place.

Tempore quo fuerint dissipati peribunt et ut incaluerit solventur de loco suo

**6:18.** The paths of their steps are entangled: they shall walk in vain, and shall perish.

Involutae sunt semitae gressuum eorum ambulabunt in vacuum et peribunt

**6:19.** Consider the paths of Thema, the ways of [Saba](#), and wait a little while.

Considerate semitas Theman itinera Saba et expectate paulisper

**6:20.** They are confounded, because I have hoped: they are come also even unto me, and are covered with shame.

Confusi sunt quia speravi venerunt quoque usque ad me et pudore cooperti sunt

**6:21.** Now you are come: and now, seeing my affliction, you are afraid.

Nunc venistis et modo videntes plagam meam timetis

**6:22.** Did I say: Bring to me, and give me of your substance?

Numquid dixi adferte mihi et de substantia vestra donate mihi

**6:23.** Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?

Vel liberate me de manu hostis et de manu robustorum eruite me

**6:24.** Teach me, and I will hold my peace: and if I have been [ignorant](#) of any thing, instruct me.

Docete me et ego tacebo et si quid forte ignoravi instruite me

**6:25.** Why have you detracted the words of [truth](#), whereas there is none of you that can reprove me?

Quare detraxistis sermonibus veritatis cum e vobis nullus sit qui possit arguere

**6:26.** You dress up speeches only to rebuke, and you utter words to the wind.

Ad increpandum tantum eloquia concinnatis et in ventum verba profertis

**6:27.** You rush in upon the fatherless, and you endeavour to overthrow your friend.

Super pupillum inruitis et subvertere nitimini amicum vestrum

**6:28.** However, finish what you have begun: give ear and see whether I lie.

Verumtamen quod coepistis explete praebete aurem et videte an mentiar

**6:29.** Answer, I beseech you, without contention: and speaking that which is [just](#), judge ye.

Respondete obsecro absque contentione et loquentes id quod iustum est iudicate

**6:30.** And you shall not find [iniquity](#) in my tongue, neither shall folly sound in my mouth.

Et non inveniatis in lingua mea iniquitatem nec in faucibus meis stultitia personabit

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## Job Chapter 7

### Job declares the miseries of man's life: and addresses himself to God.

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**7:1.** The life of [man](#) upon earth is a [warfare](#), and his days are like the days of a hireling.  
Militia est vita hominis super terram et sicut dies mercennarii dies eius

**7:2.** As a servant longeth for the shade, as the hireling looketh for the end of his work;  
Sicut servus desiderat umbram et sicut mercennarius praestolatur finem operis sui

**7:3.** So I also have had empty months, and have numbered to myself wearisome nights.  
Sic et ego habui menses vacuos et noctes laboriosas enumeravi mihi

**7:4.** If I lie down to sleep, I shall say: When shall I rise? and again, I shall look for the evening, and shall be filled with sorrows even till darkness.  
Si dormiero dico quando consurgam et rursum expectabo vesperam et replebor doloribus usque ad tenebras

**7:5.** My flesh is clothed with rottenness and the filth of dust; my skin is withered and drawn together.  
Induta est caro mea putredine et sordibus pulveris cutis mea aruit et contracta est

**7:6.** My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope.  
Dies mei velocius transierunt quam a texente tela succiditur et consumpti sunt absque ulla spe

**7:7.** Remember that my life is but wind, and my eye shall not return to see [good](#) things.  
Memento quia ventus est vita mea et non revertetur oculus meus ut videat bona

**7:8.** Nor shall the sight of [man](#) behold me: thy eyes are upon me, and I shall be no more.  
Nec aspiciet me visus hominis oculi tui in me et non subsistam

**7:9.** As a cloud is consumed, and passeth away: so he that shall go down to hell shall not come up.  
Sicut consumitur nubes et pertransit sic qui descenderit ad inferos non ascendet

**7:10.** Nor shall he return any more into his house, neither shall his place know him any more.  
Nec revertetur ultra in domum suam neque cognoscet eum amplius locus eius

**7:11.** Wherefore, I will not spare my month, I will speak in the affliction of my spirit: I will talk with the bitterness of my [soul](#).  
Quapropter et ego non parcam ori meo loquar in tribulatione spiritus mei confabulabor cum amaritudine animae meae

**7:12.** Am I a sea, or a whale, that thou hast inclosed me in a prison?  
Numquid mare sum ego aut cetus quia circumdedisti me carcere

**7:13.** If I say: My bed shall comfort me, and I shall be relieved, speaking with myself on my couch:  
Si dixero consolabitur me lectulus meus et relevabor loquens mecum in strato meo

**7:14.** Thou wilt frighten me with dreams, and terrify me with [visions](#).  
Terrebis me per somnia et per visiones horrore concuties

**7:15.** So that my [soul](#) rather chooseth hanging, and my bones death.  
Quam ob rem elegit suspendium anima mea et mortem ossa mea

**7:16.** I have done with hope, I shall now live no longer: spare me, for my days are nothing.

Desperavi nequaquam ultra iam vivam parce mihi nihil enim sunt dies mei

**7:17.** What is a **man**, that thou shouldst magnify him or why dost thou set thy heart upon him?  
Quid est homo quia magnificas eum aut quia ponis erga eum cor tuum

**7:18.** Thou visitest him early in the morning, and thou provest him suddenly.  
Visitas eum diluculo et subito probas illum

**7:19.** How long wilt thou not spare me, nor suffer me to swallow down my spittle?  
Usquequo non parces mihi nec dimittis me ut gluttiam salivam meam

**7:20.** I have **sinned**: what shall I do to thee, O keeper of **men**? why hast thou set me opposite to thee and am I become burdensome to myself?  
Peccavi quid faciam tibi o custos hominum quare posuisti me contrarium tibi et factus sum mihi met ipsi gravis

**7:21.** Why dost thou not remove my **sin**, and why dost thou not take away my **iniquity**? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.  
Cur non tolles peccatum meum et quare non auferes iniquitatem meam ecce nunc in pulvere dormiam et si mane me quaesieris non subsistam

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## Job Chapter 8

### Baldad, under pretence of defending the justice of God, accuses Job, and exhorts him to return to God.

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**8:1.** Then Baldad, the Suhite, answered, and said:

Respondens autem Baldad Suites dixit

**8:2.** How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind?

Usquequo loqueris talia et spiritus multiplex sermones oris tui

**8:3.** Doth [God](#) pervert judgment, or doth the Almighty overthrow that which is [just](#)?

Numquid Deus subplantat iudicium et Omnipotens subvertit quod iustum est

**8:4.** Although thy children have [sinned](#) against him, and he hath left them in the hand of their [iniquity](#):

Etiam si filii tui peccaverunt ei et dimisit eos in manu iniquitatis suae

**8:5.** Yet if thou wilt arise early to [God](#), and wilt beseech the Almighty:

Tu tamen si diluculo consurrexeris ad Deum et Omnipotentem fueris deprecatus

**8:6.** If thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy [justice](#) peaceable:

Si mundus et rectus incesseris statim evigilabit ad te et pacatum reddet habitaculum iustitiae tuae

**8:7.** In so much, that if thy former things were small thy latter things would be multiplied exceedingly.

In tantum ut priora tua fuerint parva et novissima tua multiplicentur nimis

**8:8.** For inquire of the former [generation](#), and search diligently into the memory of the fathers:

Interroga enim generationem pristinam et diligenter investiga patrum memoriam

**8:9.** (For we are but of yesterday, and are [ignorant](#) that our days upon earth are but a shadow.)

Hesterni quippe sumus et ignoramus quoniam sicut umbra dies nostri sunt super terram

**8:10.** And they shall teach thee: they shall speak to thee, and utter words out of their hearts.

Et ipsi docebunt te loquentur tibi et de corde suo proferent eloquia

**8:11.** Can the rush be green without moisture? or sedge bush grow without water?

Numquid vivere potest scirpus absque humore aut crescet carectum sine aqua

**8:12.** When it is yet in flower, and is not plucked u with the hand, it withereth before all herbs.

Cum adhuc sit in flore nec carpatur manu ante omnes herbas arescit

**8:13.** Even so are the ways of all that forget [God](#), an the hope of the [hypocrite](#) shall perish:

Sic viae omnium qui obliviscuntur Deum et spes hypocritae peribit

**8:14.** His folly shall not please him, and his trust shall be like the spider's web.

Non ei placebit vecordia sua et sicut tela araneorum fiducia eius

**8:15.** He shall lean upon his house, and it shall no stand: he shall prop it up, and it shall not rise:

Innitetur super domum suam et non stabit fulciet eam et non consurget

**8:16.** He seemeth to have moisture before the sun cometh; and at his rising, his blossom shall shoot forth.

Humectus videtur antequam veniat sol et in horto suo germen eius egreditur

**8:17.** His roots shall be thick upon a heap of stones; and among the stones he shall abide.

Super acervum petrarum radices eius densabuntur et inter lapides commorabitur

**8:18.** If one swallow him up out of his place, he shall deny him, and shall say: I know thee not.  
Si absorbuerit eum de loco suo negabit eum et dicet non novi te

**8:19.** For this is the **joy** of his way, that others may spring again out of the earth.  
Haec est enim laetitia viae eius ut rursus de terra alii germinentur

**8:20.** **God** will not cast away the simple, nor reach out his hand to the **evil** doer:  
Deus non proiciet simplicem nec porriget manum malignis

**8:21.** Until thy mouth be filled with laughter, and thy lips with rejoicing.  
Donec impleatur risu os tuum et labia tua iubilo

**8:22.** They that **hate** thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand.  
Qui oderunt te induentur confusione et tabernaculum impiorum non subsistet

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## Job Chapter 9

### Job acknowledges God's justice: although he often afflicts the innocent.

---

**9:1.** And Job answered, and said:

Et respondens Iob ait

**9:2.** Indeed I know it is so, and that **man** cannot be justified, compared with **God**.

Vere scio quod ita sit et quod non iustificetur homo conpositus Deo

**9:3.** If he will contend with him, he cannot answer him one for a thousand.

Si voluerit contendere cum eo non poterit ei respondere unum pro mille

**9:4.** He is wise in heart, and mighty in strength: who hath resisted him, and hath had peace?

Sapiens corde est et fortis robore quis restitit ei et pacem habuit

**9:5.** Who hath removed mountains, and they whom he overthrew in his **wrath**, knew it not.

Qui transtulit montes et nescierunt hii quos subvertit in furore suo

**9:6.** Who shaketh the earth out of her place, and the pillars thereof tremble.

Qui commovet terram de loco suo et columnae eius concutiuntur

**9:7.** Who commandeth the sun, and it riseth not: and shutteth up the stars, as it were, under a seal:

Qui praecipit soli et non oritur et stellas claudit quasi sub signaculo

**9:8.** Who alone spreadeth out the **heavens**, and walketh upon the waves of the sea,

Qui extendit caelos solus et graditur super fluctus maris

**9:9.** Who maketh **Arcturus**, and **Orion**, and **Hyades**, and the **inner parts of the south**.

Qui facit Arcturum et Oriona et Hyadas et interiora austri

**Arcturus, etc...** These are **names** of stars or constellations. In **Hebrew**, Ash, Cesil, and Cimah. See note on **Job 38:31**.

**9:10.** Who doth things great and incomprehensible, and wonderful, of which there is no number.

Qui facit magna et inconprehensibilia et mirabilia quorum non est numerus

**9:11.** If he come to me, I shall not see him: if he depart, I shall not understand.

Si venerit ad me non videbo si abierit non intellegam eum

**9:12.** If he examine on a sudden, who shall answer him? or who can say: Why dost thou so?

Si repente interroget quis respondebit ei vel quis dicere potest cur facis

**9:13.** **God**, whose **wrath** no **man** can resist, and under whom they stoop that bear up the world.

Deus cuius resistere irae nemo potest et sub quo curvantur qui portant orbem

**9:14.** What am I then, that I should answer him, and have words with him?

Quantus ergo sum ego qui respondeam ei et loquar verbis meis cum eo

**9:15.** I, who although I should have any **just** thing, would not answer, but would make supplication to my judge.

Qui etiam si habuero quippiam iustum non respondebo sed meum iudicem deprecabor

**9:16.** And if he should hear me when I call, I should not **believe** that he had heard my voice.

Et cum invocantem exaudierit me non credo quod audierit vocem meam

**9:17.** For he shall crush me in a whirlwind, and multiply my wounds even without cause.

In turbine enim conteret me et multiplicabit vulnera mea etiam sine causa

**Without cause...** That is, without my **knowing** the cause: or without any crime of mine.

**9:18.** He alloweth not my spirit to rest, and he filleth me with bitterness.

Non concedit requiescere spiritum meum et implet me amaritudinibus

**9:19.** If strength be demanded, he is most strong: if equity of judgment, no **man** dare bear witness for me.

Si fortitudo quaeritur robustissimus est si aequitas iudicii nemo pro me audet testimonium dicere

**9:20.** If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, he shall prove me **wicked**.

Si iustificare me voluero os meum condemnabit me si innocentem ostendere pravum me conprobabit

**9:21.** Although I should be simple, even this my **soul** shall be **ignorant** of, and I shall be weary of my life.

Etiam si simplex fuero hoc ipsum ignorabit anima mea et taedebit me vitae meae

**9:22.** One thing there is that I have spoken, both the innocent and the wicked he consumeth.

Unum est quod locutus sum et innocentem et impium ipse consumit

**9:23.** If he scourge, let him kill at once, and not laugh at the pains of the innocent.

Si flagellat occidat semel et non de poenis innocentum rideat

**9:24.** The earth is given into the hand of the wicked, he covereth the face of the judges thereof: and if it be not he, who is it then?

Terra data est in manu impii vultum iudicum eius operit quod si non ille est quis ergo est

**9:25.** My days have been swifter than a post: they have fled away and have not seen **good**.

Dies mei velociores fuerunt cursore fugerunt et non viderunt bonum

**9:26.** They have passed by as ships carrying fruits, as an eagle flying to the prey.

Pertransierunt quasi naves poma portantes sicut aquila volans ad escam

**9:27.** If I say: I will not speak so: I change my face, and am tormented with sorrow.

Cum dixero nequaquam ita loquar commuto faciem meam et dolore torqueor

**9:28.** I feared all my works, knowing that thou didst not spare the offender.

Verebar omnia opera mea sciens quod non parceres delinquenti

**9:29.** But if so also I am **wicked**, why have I laboured in vain?

Si autem et sic impius sum quare frustra laboravi

**9:30.** If I be washed, as it were, with snow waters, and my hands shall shine ever 80. clean:

Si lotus fuero quasi aquis nivis et fulserint velut mundissimae manus meae

**9:31.** Yet thou shalt plunge me in filth, and my garments shall abhor me.

Tamen sordibus intingues me et abominabuntur me vestimenta mea

**9:32.** For I shall not answer a **man** that is like myself: nor one that may be heard with me equally in judgment.

Neque enim viro qui similis mei est respondebo nec qui mecum in iudicio ex aequo possit audiri

**9:33.** There is none that may be able to reprove both, and to put his hand between both.

Non est qui utrumque valeat arguere et ponere manum suam in ambobus

**9:34.** Let him take his rod away from me, and let not his fear terrify me.

Auferat a me virgam suam et pavor eius non me terreat

**9:35.** I will speak, and will not fear him: for I cannot answer while I am in fear.

Loquar et non timebo eum neque enim possum metuens respondere

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## Job Chapter 10

### Job laments his afflictions and begs to be delivered.

**10:1.** My [soul](#) is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my [soul](#).

Taedet animam meam vitae meae dimittam adversum me eloquium meum loquar in amaritudine animae meae

**10:2.** I will say to [God](#): Do not condemn me: tell me why thou judgest me so?

Dicam Deo noli me condemnare indica mihi cur me ita iudices

**10:3.** Doth it seem [good](#) to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?

Numquid bonum tibi videtur si calumniaris et opprimas me opus manuum tuarum et consilium impiorum adiuves

**10:4.** Hast thou eyes of flesh: or, shalt thou see as [man](#) seeth?

Numquid oculi carnei tibi sunt aut sicut videt homo et tu videbis

**10:5.** Are thy days as the days of [man](#), and are thy years as the times of [men](#):

Numquid sicut dies hominis dies tui et anni tui sicut humana sunt tempora

**10:6.** That thou shouldst inquire after my [iniquity](#), and search after my [sin](#)?

Ut quaeras iniquitatem meam et peccatum meum scruteris

**10:7.** And shouldst know that I have done no [wicked](#) thing, whereas there is no [man](#) that can deliver out of thy hand?

Et scias quia nihil impium fecerim cum sit nemo qui de manu tua possit eruere

**10:8.** Thy hands have made me, and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden?

Manus tuae plasmaverunt me et fecerunt me totum in circuitu et sic repente praecipitas me

**10:9.** Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust.

Memento quaeso quod sicut lutum feceris me et in pulverem reduces me

**10:10.** Hast thou not milked me as milk, and curdled me like cheese?

Nonne sicut lac mulsisti me et sicut caseum me coagulasti

**10:11.** Thou hast clothed me with skin and flesh: thou hast put me together with bones and sinews:

Pelle et carnibus vestisti me et ossibus et nervis conpegisti me

**10:12.** Thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

Vitam et misericordiam tribuisti mihi et visitatio tua custodivit spiritum meum

**10:13.** Although thou conceal these things in thy heart, yet I know that thou rememberest all things.

Licet haec celes in corde tuo tamen scio quia universorum memineris

**10:14.** If I have [sinned](#), and thou hast spared me for an hour: why dost thou not suffer me to be clean from my [iniquity](#)?

Si peccavi et ad horam pepercisti mihi cur ab iniquitate mea mundum me esse non pateris

**10:15.** And if I be [wicked](#), woe unto me: and if [just](#), I shall not lift up my head, being filled with affliction and misery.

Et si impius fuero vae mihi est et si iustus non levabo caput saturatus adfflictione et miseria

**10:16.** And for **pride** thou wilt take me as a lioness, and returning, thou tormentest me wonderfully.  
Et propter superbiam quasi leaenam capies me reversusque mirabiliter me crucias

**10:17.** Thou renewest thy witnesses against me, and multipliest thy **wrath** upon me, and pains **war** against me.  
Instauras testes tuos contra me et multiplicas iram tuam adversum me et poenae militant in me

**10:18.** Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me!  
Quare de vulva eduxisti me qui utinam consumptus essem ne oculus me videret

**10:19.** I should have been as if I had not been, carried from the womb to the grave.  
Fuissem quasi qui non essem de utero translatus ad tumulum

**10:20.** Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little:  
Numquid non paucitas dierum meorum finietur brevi dimitte ergo me ut plangam paululum dolorem meum

**10:21.** Before I go and return no more, to a land that is dark and covered with the mist of death:  
Antequam vadam et non revertar ad terram tenebrosam et opertam mortis caligine

**10:22.** A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.  
Terram miseriae et tenebrarum ubi umbra mortis et nullus ordo et sempiternus horror inhabitans

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## Job Chapter 11

### Sophar reproves Job, for justifying himself, and invites him to repentance.

---

**11:1.** Then Sophar the Naamathite answered, and said:

Respondens autem Sophar Naamathites dixit

**11:2.** Shall not he that speaketh much, hear also? or shall a [man](#) full of talk be justified?

Numquid qui multa loquitur non et audiet aut vir verbosus iustificabitur

**11:3.** Shall [men](#) hold their peace to thee only? and when thou hast mocked others, shall no [man](#) confute thee?

Tibi soli tacebunt homines et cum ceteros inriseris a nullo confutaberis

**11:4.** For thou hast said: My word is pure, and I am clean in thy sight.

Dixisti enim purus est sermo meus et mundus sum in conspectu tuo

**11:5.** And I wish that [God](#) would speak with thee, and would open his lips to thee,

Atque utinam Deus loqueretur tecum et aperiret labia sua tibi

**11:6.** That he might show thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that he exacteth much less of thee, than thy [iniquity](#) deserveth.

Ut ostenderet tibi secreta sapientiae et quod multiplex esset lex eius et intellegeres quod multo minora exigaris a Deo quam meretur iniquitas tua

**11:7.** Peradventure thou wilt comprehend the steps of [God](#), and wilt find out the Almighty perfectly?

Forsitan vestigia Dei conprehendes et usque ad perfectum Omnipotentem repperies

**11:8.** He is higher than [heaven](#), and what wilt thou do? he is deeper than hell, and how wilt thou know?

Excelsior caelo est et quid facies profundior inferno et unde cognosces

**11:9.** The measure of him is longer than the earth, and broader than the sea.

Longior terrae mensura eius et latior mari

**11:10.** If he shall overturn all things, or shall press them together, who shall contradict him?

Si subverterit omnia vel in unum coartaverit quis contradicet ei

**11:11.** For he knoweth the vanity of [men](#), and when he seeth [iniquity](#), doth he not consider it?

Ipse enim novit hominum vanitatem et videns iniquitatem nonne considerat

**11:12.** A vain [man](#) is lifted up into [pride](#), and thinketh himself born free like a wild ass's colt.

Vir vanus in superbiam erigitur et tamquam pullum onagri se liberum natum putat

**11:13.** But thou hast hardened thy heart, and hast spread thy hands to him.

Tu autem firmasti cor tuum et expandisti ad eum manus tuas

**11:14.** If thou wilt put away from thee the [iniquity](#) that is in thy hand, and let not [injustice](#) remain in thy tabernacle:

Si iniquitatem quod est in manu tua abstuleris a te et non manserit in tabernaculo tuo iniustitia

**11:15.** Then mayst thou lift up thy face without spot, and thou shalt be steadfast, and shalt not fear.

Tum levare poteris faciem tuam absque macula et eris stabilis et non timebis

**11:16.** Thou shalt also forget misery, and remember it only as waters that are passed away.

Miseriae quoque oblivisceris et quasi aquarum quae praeterierint recordaberis

**11:17.** And brightness like that of the noonday, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the [day star](#).

Et quasi meridianus fulgor consurget tibi ad vesperam et cum te consumptum putaveris orieris ut lucifer

**11:18.** And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

Et habebis fiduciam proposita tibi spe et defossus securus dormies

**11:19.** Thou shalt rest, and there shall be none to make thee afraid: and many shall entreat thy face.

Requiesces et non erit qui te exterreat et deprecabuntur faciem tuam plurimi

**11:20.** But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the [soul](#).

Oculi autem impiorum deficient et effugium peribit ab eis et spes eorum abominatio animae

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## Job Chapter 12

### Job's reply to Sophar. He extols God's power and wisdom.

**12:1.** Then Job answered, and said:

Respondens autem Iob dixit

**12:2.** Are you then [men](#) alone, and shall wisdom die with you?

Ergo vos estis soli homines et vobiscum morietur sapientia

**12:3.** I also have a heart as well as you: for who is [ignorant](#) of these things, which you know?

Et mihi est cor sicut et vobis nec inferior vestri sum quis enim haec quae nostis ignorat

**12:4.** He that is mocked by his friends as I, shall call upon [God](#) and he will hear him: for the simplicity of the [just man](#) is laughed to scorn.

Qui deridetur ab amico suo sicut ego invocabit Deum et exaudiet eum deridetur enim iusti simplicitas

**12:5.** The lamp [despised](#) in the thoughts of the rich, is ready for the time appointed.

Lampas contempta apud cogitationes divitum parata ad tempus statutum

**12:6.** The tabernacles of robbers abound, and they provoke [God](#) boldly; whereas it is he that hath given all into their hands:

Abundant tabernacula praedonum et audacter provocant Deum cum ipse dederit omnia in manibus eorum

**12:7.** But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee.

Nimirum interroga iumenta et docebunt te et volatilia caeli et indicabunt tibi

**12:8.** Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell.

Loquere terrae et respondebit tibi et narrabunt pisces maris

**12:9.** Who is [ignorant](#) that the hand of the [Lord](#) hath made all these things?

Quis ignorat quod omnia haec manus Domini fecerit

**12:10.** In whose hand is the [soul](#) of every living thing, and the spirit of all flesh of [man](#).

In cuius manu anima omnis viventis et spiritus universae carnis hominis

**12:11.** Doth not the ear discern words, and the palate of him that eateth, the taste?

Nonne auris verba diiudicat et fauces comedentis saporem

**12:12.** In the ancient is wisdom, and in length of days prudence.

In antiquis est sapientia et in multo tempore prudentia

**12:13.** With him is wisdom and strength, he hath counsel and understanding.

Apud ipsum est sapientia et fortitudo ipse habet consilium et intellegentiam

**12:14.** If he pull down, there is no [man](#) that can build up: if he shut up a [man](#), there is none that can open.

Si destruxerit nemo est qui aedificet et si incluserit hominem nullus est qui aperiat

**12:15.** If he withhold the waters, all things shall be dried up: and if he send them out, they shall overturn the earth.

Si continuerit aquas omnia siccabuntur et si emisericit eas subvertent terram

**12:16.** With him is strength and wisdom: he knoweth both the deceivers, and him that is deceived.

Apud ipsum est fortitudo et sapientia ipse novit et decipientem et eum qui decipitur

**12:17.** He bringeth counsellors to a foolish end, and judges to insensibility.  
Adducit consiliarios in stultum finem et iudices in stuporem

**12:18.** He looseth the belt of kings, and girdeth their loins with a cord.  
Balteum regum dissolvit et praecingit fune renes eorum

**12:19.** He leadeth away **priests** without **glory**, and overthroweth nobles.  
Ducit sacerdotes inglorios et optimates subplantat

**12:20.** He changeth the speech of the **true** speakers, and taketh away the doctrine of the aged.  
Commutans labium veracium et doctrinam senum auferens

**12:21.** He poureth contempt upon princes, and relieveth them that were oppressed.  
Effundit despectionem super principes et eos qui oppressi fuerant relevans

**12:22.** He discovereth deep things out of darkness, and bringeth up to light the shadow of death.  
Qui revelat profunda de tenebris et producit in lucem umbram mortis

**12:23.** He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown.  
Qui multiplicat gentes et perdet eas et subversas in integrum restituet

**12:24.** He changeth the heart of the princes of the people of the earth, and deceiveth them that they walk in vain where there is no way.  
Qui inmutat cor principum populi terrae et decipit eos ut frustra incedant per invium

**12:25.** They shall grope as in the dark, and not in the light, and he shall make them stagger like **men** that are drunk.  
Palpabunt quasi in tenebris et non in luce et errare eos faciet quasi ebrios

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## Job Chapter 13

### Job persists in maintaining his innocence: and reproves his friends.

---

**13:1.** Behold my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

Ecce omnia et vidit oculus meus et audivit auris mea et intellexi singula

**13:2.** According to your knowledge I also know: neither am I inferior to you.

Secundum scientiam vestram et ego novi nec inferior vestri sum

**13:3.** But yet I will speak to the Almighty, and I desire to reason with [God](#).

Sed tamen ad Omnipotentem loquar et disputare cum Deo cupio

**13:4.** Having first shown that you are forgers of lies, and maintainers of perverse opinions.

Prius vos ostendens fabricatores mendacii et cultores perversorum dogmatum

**13:5.** And I wish you would hold your peace, that you might be thought to be wise [men](#).

Atque utinam taceretis ut putaremini esse sapientes

**13:6.** Hear ye therefore my reproof, and attend to the judgment of my lips.

Audite ergo correptiones meas et iudicium labiorum meorum adtendite

**13:7.** Hath [God](#) any need of your lie, that you should speak deceitfully for him?

Numquid Deus indiget vestro mendacio ut pro illo loquamini dolos

**13:8.** Do you accept this person, and do you endeavour to judge for [God](#)?

Numquid faciem eius accipitis et pro Deo iudicare nitimini

**13:9.** Or shall it please him, from whom nothing can be concealed? or shall he be deceived as a [man](#), with your deceitful dealings?

Aut placebit ei quem celare nihil potest aut decipietur ut homo vestris fraudulentis

**13:10.** He shall reprove you, because in secret you accept his person.

Ipse vos arguet quoniam in abscondito faciem eius accipitis

**13:11.** As soon as he shall move himself, he shall trouble you: and his dread shall fall upon you.

Statim ut se commoverit turbabit vos et terror eius inruet super vos

**13:12.** Your remembrance shall be compared to ashes, and your necks shall be brought to clay.

Memoria vestra comparabitur cineri et redigentur in lutum cervices vestrae

**13:13.** Hold your peace a little while, that I may speak whatsoever my mind shall suggest to me.

Tacete paulisper ut loquar quodcumque mihi mens suggesserit

**13:14.** Why do I tear my flesh with my teeth, and carry my [soul](#) in my hands?

Quare lacero carnes meas dentibus meis et animam meam porto in manibus meis

**13:15.** Although he should kill me, I will trust in him: but yet I will reprove my ways in his sight.

Etiam si occiderit me in ipso sperabo verumtamen vias meas in conspectu eius arguam

**13:16.** And he shall be my saviour: for no [hypocrite](#) shall come before his presence.

Et ipse erit salvator meus non enim veniet in conspectu eius omnis hypocrita

**13:17.** Hear ye my speech, and receive with your ears hidden truths.

Audite sermonem meum et enigmata percipite auribus vestris

**13:18.** If I shall be judged, I know that I shall be found **just**.

Si fuero iudicatus scio quod iustus inveniar

**13:19.** Who is he that will plead against me? let him come: why am I consumed holding my peace?

Quis est qui iudicetur mecum veniat quare tacens consumor

**13:20.** Two things only do not to me, and then from thy face I shall not be hid:

Duo tantum ne facias mihi et tunc a facie tua non abscondar

**13:21.** Withdraw thy hand far from me, and let not thy dread terrify me.

Manum tuam longe fac a me et formido tua non me terreat

**13:22.** Call me, and I will answer thee: or else I will speak, and do thou answer me.

Et voca me et respondebo tibi aut certe loquar et tu responde mihi

**13:23.** How many are my **iniquities** and **sins**? make me know my crimes and offenses.

Quantas habeo iniquitates et peccata scelera mea et delicta ostende mihi

**13:24.** Why hidest thou thy face, and thinkest me thy enemy?

Cur faciem tuam abscondis et arbitraris me inimicum tuum

**13:25.** Against a leaf, that is carried away with the wind, thou showest thy power, and thou pursuest a dry straw.

Contra folium quod vento rapitur ostendis potentiam tuam et stipulam siccam persequeris

**13:26.** For thou writest bitter things against me, and wilt consume me for the **sins** of my youth.

Scribis enim contra me amaritudines et consumere me vis peccatis adolescentiae meae

**13:27.** Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet:

Posuisti in nervo pedem meum et observasti omnes semitas meas et vestigia pedum meorum considerasti

**13:28.** Who am to be consumed as rottenness, and as a garment that is moth-eaten.

Qui quasi putredo consumendus sum et quasi vestimentum quod comeditur a tineis

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## Job Chapter 14

### Job declares the shortness of man's days: and professes his belief of a resurrection.

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**14:1.** Man born of a [woman](#), living for a short time, is filled with many miseries.

Homo natus de muliere brevi vivens tempore repletus multis miseriis

**14:2.** Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.

Quasi flos egreditur et conteritur et fugit velut umbra et numquam in eodem statu permanet

**14:3.** And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?

Et dignum ducis super huiusmodi aperire oculos tuos et adducere eum tecum in iudicium

**14:4.** Who can make him clean that is conceived of [unclean](#) seed? is it not thou who only art?

Quis potest facere mundum de inmundo conceptum semine nonne tu qui solus es

**14:5.** The days of [man](#) are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.

Breves dies hominis sunt numerus mensuum eius apud te est constituisti terminos eius qui praeterire non poterunt

**14:6.** Depart a little from him, that he may rest until his wished for day come, as that of the hireling.

Recede paululum ab eo ut quiescat donec optata veniat sicut mercennarii dies eius

**14:7.** A tree hath hope: if it be cut, it growth green again, and the boughs thereof sprout.

Lignum habet spem si praecisum fuerit rursus virescit et rami eius pullulant

**14:8.** If its roots be old in the earth, and its stock be dead in the dust:

Si senuerit in terra radix eius et in pulvere emortuus fuerit truncus illius

**14:9.** At the scent of water, it shall spring, and bring forth leaves, as when it was first planted.

Ad odorem aquae germinabit et faciet comam quasi cum primum plantatum est

**14:10.** But [man](#) when he shall be dead, and stripped and consumed, I [pray](#) you where is he?

Homo vero cum mortuus fuerit et nudatus atque consumptus ubi quaeso est

**14:11.** As if the waters should depart out of the sea, and an emptied river should be dried up;

Quomodo si recedant aquae de mari et fluvius vacuefactus arescat

**14:12.** So [man](#) when he is fallen asleep shall not [rise again](#); till the [heavens](#) be broken, he shall not awake, nor rise up out of his sleep.

Sic homo cum dormierit non resurget donec adteratur caelum non evigilabit nec consurget de somno suo

**14:13.** Who will grant me this, that thou mayst protect me in hell, and hide me till thy [wrath](#) pass, and appoint me a time when thou wilt remember me?

Quis mihi hoc tribuat ut in inferno protegas me ut abscondas me donec pertranseat furor tuus et constituas mihi tempus in quo recorderis mei

**That thou mayst protect me in hell...** That is, in the [state of the dead](#); and in the place where the [souls](#) are kept waiting for their [Redeemer](#).

**14:14.** Shall [man](#) that is dead, thinkest thou, live again? all the days in which I am now in [warfare](#), I expect until my change come.

Putasne mortuus homo rursus vivet cunctis diebus quibus nunc milito expecto donec veniat inmutatio mea

**14:15.** Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand.

Vocabis et ego respondebo tibi operi manuum tuarum porriges dexteram

**14:16.** Thou indeed hast numbered my steps, but spare my **sins**.

Tu quidem gressus meos dinumerasti sed parces peccatis meis

**14:17.** Thou hast sealed up my offences as it were in a bag, but hast cured my **iniquity**.

Signasti quasi in sacco delicta mea sed curasti iniquitatem meam

**14:18.** A mountain falling cometh to nought, and a rock is removed out of its place.

Mons cadens defluet et saxum transfertur de loco suo

**14:19.** Waters wear away the stones, and with inundation the ground by little and little is washed away: so in like manner thou shalt destroy **man**.

Lapides excavant aquae et adluvione paulatim terra consumitur et homines ergo similiter perdes

**14:20.** Thou hast strengthened him for a little while, that he may pass away for ever: thou shalt change his face, and shalt send him away.

Roborasti eum paululum ut in perpetuum pertransiret inmutabis faciem eius et emittes eum

**14:21.** Whether his children come to honour or dishonour, he shall not understand.

Sive nobiles fuerint filii eius sive ignobiles non intelleget

**14:22.** But yet his flesh, while he shall live, shall have pain, and his **soul** shall mourn over him.

Attamen caro eius dum vivet dolebit et anima illius super semet ipso lugebit

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## Job Chapter 15

### Eliphaz returns to the charge against Job, and describes the wretched state of the wicked.

---

**15:1.** And Eliphaz the Themanite, answered, and said:

Respondens autem Eliphaz Themanites dixit

**15:2.** Will a wise [man](#) answer as if he were speaking in the wind, and fill his stomach with burning heat?

Numquid sapiens respondebit quasi in ventum loquens et implebit ardore stomachum suum

**15:3.** Thou reprovest him by words, who is not equal to thee, and thou speakest that which is not [good](#) for thee.

Arguis verbis eum qui non est aequalis tui et loqueris quod tibi non expedit

**15:4.** As much as is in thee, thou hast made void fear, and hast taken away [prayers](#) from before [God](#).

Quantum in te est evacuasti timorem et tulisti preces coram Deo

**Thou hast made void fear...** That is, cast off the fear of offending [God](#).

**15:5.** For thy [iniquity](#) hath taught thy mouth, and thou imitatest the tongue of [blasphemers](#).

Docuit enim iniquitas tua os tuum et imitaris linguam blasphemantium

**15:6.** Thy own mouth shall condemn thee, and not I: and thy own lips shall answer thee.

Condemnabit te os tuum et non ego et labia tua respondebunt tibi

**15:7.** Art thou the first [man](#) that was born, or wast thou made before the hills?

Numquid primus homo tu natus es et ante colles formatus

**15:8.** Hast thou heard [God's](#) counsel, and shall his wisdom be inferior to thee?

Numquid consilium Dei audisti et inferior te erit eius sapientia

**15:9.** What knowest thou that we are [ignorant](#) of? what dost thou understand that we know not?

Quid nosti quod ignoremus quid intellegis quod nesciamus

**15:10.** There are with us also aged and ancient [men](#), much elder than thy fathers.

Et senes et antiqui sunt in nobis multo vetustiores quam patres tui

**15:11.** Is it a great matter that [God](#) should comfort thee? but thy [wicked](#) words hinder this.

Numquid grande est ut consoletur te Deus sed verba tua prava hoc prohibent

**15:12.** Why doth thy heart elevate thee, and why dost thou stare with thy eyes, as if they were thinking great things?

Quid te elevat cor tuum et quasi magna cogitans adtonitos habes oculos

**15:13.** Why doth thy spirit swell against [God](#), to utter such words out of thy mouth?

Quid tumet contra Deum spiritus tuus ut proferas de ore huiusmodi sermones

**15:14.** What is [man](#) that he should be without spot, and he that is born of a [woman](#) that he should appear [just](#)?

Quid est homo ut immaculatus sit et ut iustus appareat natus de muliere

**15:15.** Behold among his saints none is unchangeable, and the [heavens](#) are not pure in his sight.

Ecce inter sanctos eius nemo inmutabilis et caeli non sunt mundi in conspectu eius

**15:16.** How much more is [man](#) abominable, and unprofitable, who drinketh [iniquity](#) like water?

Quanto magis abominabilis et inutilis homo qui bibit quasi aquas iniquitatem

**15:17.** I will show thee, hear me: and I will tell thee what I have seen.

Ostendam tibi audi me quod vidi narrabo tibi

**15:18.** Wise **men** confess and hide not their fathers.

Sapientes confitentur et non abscondunt patres suos

**Wise men confess and hide not their fathers...** That is, the **knowledge** and documents they have received from their fathers they are not ashamed to own.

**15:19.** To whom alone the earth was given, and no stranger hath passed among them.

Quibus solis data est terra et non transibit alienus per eos

**15:20.** The **wicked man** is **proud** all his days, and the number of the years of his tyranny is uncertain.

Cunctis diebus suis impius superbit et numerus annorum incertus est tyrannidis eius

**15:21.** The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.

Sonitus terroris semper in auribus illius et cum pax sit ille insidias suspicatur

**15:22.** He **believeth** not that he may return from darkness to light, looking round about for the sword on every side.

Non credit quod reverti possit de tenebris circumspectans undique gladium

**15:23.** When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

Cum se moverit ad quaerendum panem novit quod paratus sit in manu eius tenebrarum dies

**15:24.** Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for the battle.

Terrebit eum tribulatio et angustia vallabit eum sicut regem qui praeparatur ad proelium

**15:25.** For he hath stretched out his hand against **God**, and hath strengthened himself against the Almighty.

Tetendit enim adversus Deum manum suam et contra Omnipotentem roboratus est

**15:26.** He hath run against him with his neck raised up, and is armed with a fat neck.

Cucurrit adversus eum erecto collo et pingui cervice armatus est

**15:27.** Fatness hath covered his face, and the fat hangeth down on his sides.

Operuit faciem eius crassitudo et de lateribus eius arvina dependet

**15:28.** He hath dwelt in desolate cities, and in **desert** houses that are reduced into heaps.

Habitavit in civitatibus desolatis et in domibus desertis quae in tumulos sunt redactae

**15:29.** He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.

Non ditabitur nec perseverabit substantia eius nec mittet in terra radicem suam

**15:30.** He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own mouth.

Non recedet de tenebris ramos eius arefaciet flamma et auferetur spiritu oris sui

**15:31.** He shall not **believe**, being vainly deceived by error, that he may be **redeemed** with any price.

Non credat frustra errore deceptus quod aliquo pretio redimendus sit

**15:32.** Before his days be full he shall perish: and his hands shall wither away.

Antequam dies eius impleantur peribit et manus eius arescet

**15:33.** He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.

Laedetur quasi vinea in primo flore botrus eius et quasi oliva proiciens florem suum

**15:34.** For the congregation of the **hypocrite** is barren, and fire shall devour their tabernacles, who **love** to take **bribes**.

Congregatio enim hypocritae sterilis et ignis devorabit tabernacula eorum qui munera libenter accipiunt

**15:35.** He hath conceived sorrow, and hath brought forth **iniquity**, and his womb prepareth deceits.

Conceptit dolorem et peperit iniquitatem et uterus eius praeparat dolos

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## Job Chapter 16

### Job expostulates with his friends: and appeals to the judgment of God.

---

**16:1.** Then Job answered, and said:

*Respondens autem Iob dixit*

**16:2.** I have often heard such things as these: you are all troublesome comforters.

*Audivi frequenter talia consolatores onerosi omnes vos estis*

**16:3.** Shall windy words have no end? or is it any trouble to thee to speak?

*Numquid habebunt finem verba ventosa aut aliquid tibi molestum est si loquaris*

**16:4.** I also could speak like you: and would God your soul were for my soul.

*Poteram et ego similia vestri loqui atque utinam esset anima vestra pro anima mea*

**16:5.** I would comfort you also with words, and would wag my head over you.

*Consolarer et ego vos sermonibus et moverem caput meum super vos*

**16:6.** I would strengthen you with my mouth, and would move my lips, as sparing you.

*Roborarem vos ore meo et moverem labia quasi parcens vobis*

**16:7.** But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.

*Sed quid agam si locutus fuero non quiescet dolor meus et si tacuero non recedet a me*

**16:8.** But now my sorrow hath oppressed me, and all my limbs are brought to nothing.

*Nunc autem oppressit me dolor meus et in nihili redacti sunt omnes artus mei*

**16:9.** My wrinkles bear witness against me, and a false speaker riseth up against my face, contradicting me.

*Rugae meae testimonium dicunt contra me et suscitatur falsiloquus adversus faciem meam contradicens mihi*

**16:10.** He hath gathered together his fury against me, and threatening me he hath gnashed with his teeth upon me: my enemy hath beheld me with terrible eyes.

*Collegit furorem suum in me et comminans mihi infremuit contra me dentibus suis hostis meus terribilibus oculis me intuitus est*

**16:11.** They have opened their mouths upon me, and reproaching me they have struck me on the cheek, they are filled with my pains.

*Aperuerunt super me ora sua exprobrantes percusserunt maxillam meam satiati sunt poenis meis*

**16:12.** God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked.

*Conclisit me Deus apud iniquum et manibus impiorum me tradidit*

**16:13.** I that was formerly so wealthy, am all on a sudden broken to pieces: he hath taken me by my neck, he hath broken me, and hath set me up to be his mark.

*Ego ille quondam opulentus repente contritus sum tenuit cervicem meam confregit me et posuit sibi quasi in signum*

**16:14.** He hath compassed me round about with his lances, he hath wounded my loins, he hath not spared, and hath poured out my bowels on the earth,

*Circumdedit me lanceis suis convulneravit lumbos meos non pepercit et effudit in terra viscera mea*

**16:15.** He hath torn me with wound upon wound, he hath rushed in upon me like a giant.  
Concidit me vulnere super vulnus inruit in me quasi gigans

**16:16.** I have sowed sackcloth upon my skin, and have covered my flesh with ashes.  
Saccum consui super cutem meam et operui cinere cornu meum

**16:17.** My face is swollen with weeping, and my eyelids are dim.  
Facies mea intumuit a fletu et palpebrae meae caligaverunt

**16:18.** These things have I suffered without the **iniquity** of my hand, when I offered pure **prayers** to **God**.  
Haec passus sum absque iniquitate manus meae cum haberem mundas ad Deum preces

**16:19.** O earth, cover not thou my blood, neither let my cry find a hiding place in thee.  
Terra ne operias sanguinem meum neque inveniatur locum in te latendi clamor meus

**16:20.** For behold my witness is in **heaven**, and he that knoweth my **conscience** is on high.  
Ecce enim in caelo testis meus et conscius meus in excelsis

**16:21.** My friends are full of words: my eye poureth out tears to **God**.  
Verbosi mei amici mei ad Deum stillat oculus meus

**16:22.** And O that a **man** might so be judged with **God**, as the **son of man** is judged with his companion!  
Atque utinam sic iudicaretur vir cum Deo quomodo iudicatur filius hominis cum collega suo

**16:23.** For behold short years pass away, and I am walking in a path by which I shall not return.  
Ecce enim breves anni transeunt et semitam per quam non revertar ambulo

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## Job Chapter 17

### Job's hope in God: he expects rest in death.

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**17:1.** My spirit shall be wasted, my days shall be shortened and only the grave remaineth for me.  
Spiritus meus adtenuabitur dies mei breviabuntur et solum mihi superest sepulchrum

**17:2.** I have not [sinned](#), and my eye abideth in bitterness.  
Non peccavi et in amaritudinibus moratur oculus meus  
**Not sinned...** That is, I am not guilty of such [sins](#) as they charge me with.

**17:3.** Deliver me, O [Lord](#), and set me beside thee, and let any [man's](#) hand fight against me.  
Libera me et pone iuxta te et cuiusvis manus pugnet contra me

**17:4.** Thou hast set their heart far from understanding, therefore they shall not be exalted.  
Cor eorum longe fecisti a disciplina et propterea non exaltabuntur

**17:5.** He promiseth a prey to his companions, and the eyes of his children shall fail.  
Praedam pollicetur sociis et oculi filiorum eius deficient

**17:6.** He hath made me as it were a byword of the people, and I am an example before them.  
Posuit me quasi in proverbium vulgi et exemplum sum coram eis

**17:7.** My eye is dim through indignation, and my limbs are brought as it were to nothing.  
Caligavit ab indignatione oculus meus et membra mea quasi in nihili redacta sunt

**17:8.** The [just](#) shall be astonished at this, and the innocent shall be raised up against the [hypocrite](#).  
Stupebunt iusti super hoc et innocens contra hypocritam suscitabitur

**17:9.** And the [just man](#) shall hold on his way, and he that hath clean hands shall be stronger and stronger.  
Et tenebit iustus viam suam et mundis manibus addet fortitudinem

**17:10.** Wherefore be you all converted, and come, and I shall not find among you any wise [man](#).  
Igitur vos omnes convertimini et venite et non inveniam in vobis ullum sapientem

**17:11.** My days have passed away, my thoughts are dissipated, tormenting my heart.  
Dies mei transierunt cogitationes meae dissipatae sunt torquentes cor meum

**17:12.** They have turned night into day, and after darkness I hope for light again.  
Noctem verterunt in diem et rursum post tenebras spero lucem

**17:13.** If I wait hell is my house, and I have made my bed in darkness.  
Si sustinero infernus domus mea est in tenebris stravi lectulum meum  
**Hell...** Sheol. The [region of the dead](#).

**17:14.** I have said to rottenness: Thou art my father; to worms, my mother and my sister.  
Putredini dixi pater meus es mater mea et soror mea vermibus

**17:15.** Where is now then my expectation, and who considereth my patience?  
Ubi est ergo nunc praestolatio mea et patientiam meam quis considerat

**17:16.** All that I have shall go down into the [deepest pit](#): thinkest thou that there at least I shall have rest?

In profundissimum infernum descendent omnia mea putasne saltem ibi erit requies mihi  
**Deepest pit...** Literally, [hell](#).

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## Job Chapter 18

### Baldad again reproves Job and describes the miseries of the wicked.

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**18:1.** Then Baldad the Suhite answered, and said:

*Respondens autem Baldad Suites dixit*

**18:2.** How long will you throw out words? understand first, and so let us speak.

*Usque ad quem finem verba iactabitis intellegite prius et sic loquamur*

**18:3.** Why are we reputed as beasts, and counted vile before you?

*Quare reputati sumus ut iumenta et sorduimus coram vobis*

**18:4.** Thou that destroyest thy [soul](#) in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?

*Qui perdis animam tuam in furore tuo numquid propter te derelinquetur terra et transferentur rupes de loco suo*

**18:5.** Shall not the light of the wicked be extinguished, and the flame of his fire not shine?

*Nonne lux impii extinguetur nec splendebit flamma ignis eius*

**18:6.** The light shall be dark in his tabernacle, and the lamp that is over him, shall be put out.

*Lux obtenebrescet in tabernaculo illius et lucerna quae super eum est extinguetur*

**18:7.** The step of his strength shall be straitened, and his own counsel shall cast him down headlong.

*Artabuntur gressus virtutis eius et praecipitabit eum consilium suum*

**18:8.** For he hath thrust his feet into a net, and walketh in its meshes.

*Inmisit enim in rete pedes suos et in maculis eius ambulat*

**18:9.** The sole of his foot shall be held in a snare, and thirst shall burn against him.

*Tenebitur planta illius laqueo et exardescet contra eum sitis*

**18:10.** A gin is hidden for him in the earth, and his trap upon the path.

*Abscondita est in terra pedica eius et decipula illius super semitam*

**18:11.** Fears shall terrify him on every side, and shall entangle his feet.

*Undique terrebunt eum formidines et involvent pedes eius*

**18:12.** Let his strength be wasted with famine, and let hunger invade his ribs.

*Adtenuetur fame robur eius et inedia invadat costas illius*

**18:13.** Let it devour the beauty of his skin, let the [firstborn](#) death consume his arms.

*Devoret pulchritudinem cutis eius consumat brachia illius primogenita mors*

**18:14.** Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.

*Avellatur de tabernaculo suo fiducia eius et calcet super eum quasi rex interitus*

**18:15.** Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

*Habitent in tabernaculo illius socii eius qui non est aspergatur in tabernaculo eius sulphur*

**18:16.** Let his roots be dried up beneath, and his harvest destroyed above.

*Deorsum radices eius siccentur sursum autem adteratur messis eius*

**18:17.** Let the memory of him perish from the earth, and let not his [name](#) be renowned in the streets.  
Memoria illius pereat de terra et non celebretur nomen eius in plateis

**18:18.** He shall drive him out of light into darkness, and shall remove him out of the world.  
Expellet eum de luce in tenebras et de orbe transferet eum

**18:19.** His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.  
Non erit semen eius neque progenies in populo suo nec ullae reliquiae in regionibus eius

**18:20.** They that come after him shall be astonished at his day, and horror shall fall upon them that went before.  
In die eius stupebunt novissimi et primos invadet horror

**18:21.** These then are the tabernacles of the wicked, and this the place of him that knoweth not [God](#).  
Haec sunt ergo tabernacula iniqui et iste locus eius qui ignorat Deum

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## Job Chapter 19

### Job complains of the cruelty of his friends; he describes his own sufferings: and his belief of a future resurrection.

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**19:1.** Then Job answered, and said:

Respondens autem Iob dixit

**19:2.** How long do you afflict my [soul](#), and break me in pieces with words?

Usquequo adfligitis animam meam et adteritis me sermonibus

**19:3.** Behold, these ten times you confound me, and are not ashamed to oppress me.

En decies confunditis me et non erubescitis opprimentes me

**19:4.** For if I have been [ignorant](#), my [ignorance](#) shall be with me.

Nempe et si ignoravi mecum erit ignorantia mea

**19:5.** But you set yourselves up against me, and reprove me with my reproaches.

At vos contra me erigimini et arguitis me obprobriis meis

**19:6.** At least now understand, that [God](#) hath not afflicted me with an equal judgment, and compassed me with his scourges.

Saltim nunc intellegite quia Deus non aequo iudicio adflixerit me et flagellis suis me cinxerit

**With an equal judgment...** [St. Gregory](#) explains these words thus: Job being a [just man](#), and [truly](#) considering his own life, thought that his affliction was greater than his [sins](#) deserved: and in that respect, that the punishment was not equal, yet it was [just](#), as coming from [God](#), who gives a crown of [justice](#) to those who suffer for righteousness' sake, and proves the [just](#) with tribulations, as gold is tried by fire.

**19:7.** Behold I shall cry suffering [violence](#), and no one will hear: I shall cry aloud, and there is none to judge.

Ecce clamabo vim patiens et nemo audiet vociferabor et non est qui iudicet

**19:8.** He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.

Semitam meam circumsepsit et transire non possum et in calle meo tenebras posuit

**19:9.** He hath stripped me of my [glory](#), and hath taken the crown from my head.

Spoliavit me gloria mea et abstulit coronam de capite meo

**19:10.** He hath destroyed me on every side, and I am lost, and he hath taken away my hope, as from a tree that is plucked up.

Destruxit me undique et pereo et quasi evulsae arbori abstulit spem meam

**19:11.** His [wrath](#) is kindled against me, and he hath counted me as his enemy.

Iratus est contra me furor eius et sic me habuit quasi hostem suum

**19:12.** His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about.

Simul venerunt latrones eius et fecerunt sibi viam per me et obsederunt in gyro tabernaculum meum

**19:13.** He hath put my brethren far from me, and my acquaintance like strangers have departed from me.

Fratres meos longe fecit a me et noti mei quasi alieni recesserunt a me

**19:14.** My kinsmen have forsaken me, and they that knew me, have forgotten me.

Dereliquerunt me propinqui mei et qui me noverant obliti sunt mei

**19:15.** They that dwell in my house, and my maidservants have counted me as a stranger, and I have been like an alien in their eyes.

Inquilini domus meae et ancillae meae sicut alienum habuerunt me et quasi peregrinus fui in oculis eorum

**19:16.** I called my servant, and he gave me no answer, I entreated him with my own mouth.

Servum meum vocavi et non respondit ore proprio deprecabar illum

**19:17.** My wife hath abhorred my breath, and I entreated the children of my womb.

Halitum meum exhorruit uxor mea et orabam filios uteri mei

**19:18.** Even fools despised me, and when I was gone from them, they spoke against me.

Stulti quoque despiciebant me et cum ab eis recessissem detrahebant mihi

**19:19.** They that were sometime my counsellors, have abhorred me: and he whom I loved most is turned against me.

Abominati sunt me quondam consilarii mei et quem maxime diligebam aversatus est me

**19:20.** The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth.

Pelli meae consumptis carnibus adhesit os meum et derelicta sunt tantummodo labia circa dentes meos

**19:21.** Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.

Miseremini mei miseremini mei saltem vos amici mei quia manus Domini tetigit me

**19:22.** Why do you persecute me as God, and glut yourselves with my flesh?

Quare persequimini me sicut Deus et carnibus meis saturamini

**19:23.** Who will grant me that my words may be written? who will grant me that they may be marked down in a book?

Quis mihi tribuat ut scribantur sermones mei quis mihi det ut exarentur in libro

**19:24.** With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone?

Stilo ferreo et plumbi lammina vel certe sculpantur in silice

**19:25.** For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.

Scio enim quod redemptor meus vivat et in novissimo de terra surrecturus sim

**19:26.** And I shall be clothed again with my skin, and in my flesh I shall see my God.

Et rursum circumdabor pelle mea et in carne mea videbo Deum

**19:27.** Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

Quem visurus sum ego ipse et oculi mei conspecturi sunt et non alius reposita est haec spes mea in sinu meo

The previous three verses (25-27) show Job's explicit belief in his Redeemer, and also of the resurrection of the flesh, not as one tree riseth in place of another, but that the selfsame flesh shall rise at the last day, by the power of God, changed in quality but not in substance, every one to receive sentence according to his works in this life.

**19:28.** Why then do you say now: Let us persecute him, and let us find occasion of word against him?

Quare ergo nunc dicitis persequamur eum et radicem verbi inveniamus contra eum

**19:29.** Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is a judgment.

Fugite ergo a facie gladii quoniam ultor iniquitatum gladius est et scitote esse iudicium

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## Job Chapter 20

### Sophar declares the shortness of the prosperity of the wicked: and their sudden downfall.

---

**20:1.** Then Sophar the Naamathite answered, and said:

Respondens autem Sophar Naamathites dixit

**20:2.** Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.

Idcirco cogitationes meae variae succedunt sibi et mens in diversa rapitur

**20:3.** The doctrine with which thou reprovest me, I will hear, and the spirit of my understanding shall answer for me.

Doctrinam qua me arguis audiam et spiritus intellegentiae meae respondebit mihi

**20:4.** This I know from the beginning, since **man** was placed upon the earth,

Hoc scio a principio ex quo positus est homo super terram

**20:5.** That the praise of the wicked is short, and the **joy** of the **hypocrite** but for a moment.

Quod laus impiorum brevis sit et gaudium hypocritae ad instar puncti

**20:6.** If his **pride** mount up even to **heaven**, and his head touch the clouds:

Si ascenderit usque ad caelum superbia eius et caput eius nubes tetigerit

**20:7.** In the end he shall be destroyed like a dunghill, and they that had seen him, shall say: Where is he?

Quasi sterquilinum in fine perdetur et qui eum viderant dicent ubi est

**20:8.** As a dream that fleeth away he shall not be found, he shall pass as a **vision** of the night:

Velut somnium avolans non inveniatur transiet sicut visio nocturna

**20:9.** The eyes that had seen him, shall see him no more, neither shall his place any more behold him.

Oculus qui eum viderat non videbit neque ultra intuebitur eum locus suus

**20:10.** His children shall be oppressed with want, and his hands shall render to him his sorrow.

Filii eius adterentur egestate et manus illius reddent ei dolorem suum

**20:11.** His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

Ossa eius implebuntur vitiis adulescentiae eius et cum eo in pulverem dormient

**20:12.** For when **evil** shall be sweet in his mouth, he will hide it under his tongue.

Cum enim dulce fuerit in ore eius malum abscondet illud sub lingua sua

**20:13.** He will spare it, and not leave it, and will hide it in his throat.

Parcet illi et non derelinquet illud et celabit in gutture suo

**20:14.** His bread in his belly shall be turned into the gall of asps within him,

Panis eius in utero illius vertetur in fel aspidum intrinsecus

**20:15.** The riches which he hath swallowed, he shall vomit up, and **God** shall draw them out of his belly.

Divitias quas devoravit evomet et de ventre illius extrahet eas Deus

**20:16.** He shall suck the head of asps, and the viper's tongue shall kill him.

Caput aspidum suget occidet eum lingua viperæ

**20:17.** Let him not see the streams of the river, the brooks of honey and of butter.

Non videat rivulos fluminis torrentes mellis et butyri

**20:18.** He shall be punished for all that he did, and yet shall not be consumed: according to the multitude of his devices so also shall he suffer.

Luet quae fecit omnia nec tamen consumetur iuxta multitudinem adinventionum suarum sic et sustinebit

**According to the multitude of his devices...** That is, his stratagems to gratify his passions and to oppress and destroy the poor.

**20:19.** Because he broke in and stripped the poor: he hath violently taken away a house which he did not build.

Quoniam confringens nudavit pauperes domum rapuit et non aedificavit eam

**20:20.** And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.

Nec est satiatus venter eius et cum habuerit quae cupierat possidere non poterit

**20:21.** There was nothing left of his meat, and therefore nothing shall continue of his goods:

Non remansit de cibo eius et propterea nihil permanebit de bonis eius

**20:22.** When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him.

Cum satiatus fuerit artabitur aestuabit et omnis dolor inruet in eum

**20:23.** May his belly be filled, that God may send forth the wrath of his indignation upon him, and rain down his war upon him.

Utinam impleatur venter eius ut emittat in eum iram furoris sui et pluatur super illum bellum suum

**20:24.** He shall flee from weapons of iron, and shall fall upon a bow of brass.

Fugiet arma ferrea et inruet in arcum aereum

**20:25.** The sword is drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.

Eductus et egrediens de vagina sua et fulgurans in amaritudine sua vadent et venient super eum horribiles

**20:26.** All darkness is hid in his secret places: a fire that is not kindled shall devour him, he shall be afflicted when left in his tabernacle.

Omnes tenebrae absconditae sunt in occultis eius devorabit eum ignis qui non succenditur adfligetur relictus in tabernaculo suo

**20:27.** The heavens shall reveal his iniquity, and the earth shall rise up against him.

Revelabunt caeli iniquitatem eius et terra consurget adversus eum

**20:28.** The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath.

Apertum erit germen domus illius detrahetur in die furoris Dei

**20:29.** This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

Haec est pars hominis impii a Deo et hereditas verborum eius a Domino

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## Job Chapter 21

**Job shows that the wicked often prosper in this world, even to the end of their life: but that their judgment is in another world.**

---

**21:1.** Then Job answered, and said:

Respondens autem Iob dixit

**21:2.** Hear, I beseech you, my words, and do [penance](#).

Audite quaeso sermones meos et agetis paenitentiam

**21:3.** Suffer me, and I will speak, and after, if you please, laugh at my words.

Sustinete me ut et ego loquar et post mea si videbitur verba ridete

**21:4.** Is my debate against [man](#), that I should not have [just](#) reason to be troubled?

Numquid contra hominem disputatio mea est ut merito non debeam contristari

**21:5.** Harken to me and be astonished, and lay your finger on your mouth.

Adtendite me et obstupescite et superponite digitum ori vestro

**21:6.** As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

Et ego quando recordatus fuero pertimesco et concutit carnem meam tremor

**21:7.** Why then do the wicked live, are they advanced, and strengthened with riches?

Quare ergo impii vivunt sublevati sunt confortatique divitiis

**21:8.** Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

Semen eorum permanet coram eis propinquorum turba et nepotum in conspectu eorum

**21:9.** Their houses are secure and peaceable, and the rod of [God](#) is not upon them.

Domus eorum securae sunt et pacatae et non est virga Dei super illos

**21:10.** Their cattle have conceived, and failed not: their cow has calved, and is not deprived of her fruit.

Bos eorum concepit et non abortit vacca peperit et non est privata fetu suo

**21:11.** Their little ones go out like a flock, and their children [dance and play](#).

Egrediuntur quasi greges parvuli eorum et infantes eorum exultant lusibus

**21:12.** They take the timbrel, and the harp, and rejoice at the sound of the organ.

Tenent tympanum et citharam et gaudent ad sonitum organi

**21:13.** They spend their days in wealth, and in a moment they go down to hell.

Ducunt in bonis dies suos et in puncto ad inferna descendunt

**21:14.** Who have said to [God](#): Depart from us, we desire not the knowledge of thy ways.

Qui dixerunt Deo recede a nobis et scientiam viarum tuarum nolumus

**21:15.** Who is the Almighty, that we should serve him? and what doth it profit us if we [pray](#) to him?

Quid est Omnipotens ut serviamus ei et quid nobis prodest si oraverimus illum

**21:16.** Yet because their [good](#) things are not in their hand, may the counsel of the wicked be far from me.

Verumtamen quia non sunt in manu eorum bona sua consilium impiorum longe sit a me

**21:17.** How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his [wrath](#)?

Quotiens lucerna impiorum extinguetur et superveniet eis inundatio et dolores dividet furoris sui

**21:18.** They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth.  
Erunt sicut paleae ante faciem venti et sicut favilla quam turbo dispergit

**21:19.** **God** shall lay up the sorrow of the father for his children: and when he shall repay, then shall he know.  
Deus servabit filiis illius dolorem patris et cum reddiderit tunc sciet

**21:20.** His eyes shall see his own destruction, and he shall drink of the **wrath** of the Almighty.  
Videbunt oculi eius interfectionem suam et de furore Omnipotentis bibet

**21:21.** For what is it to him what befalleth his house after him: and if the number of his months be diminished by one half?  
Quid enim ad eum pertinet de domo sua post se et si numerus mensuum eius dimidiatur

**21:22.** Shall any one teach **God** knowledge, who judgeth those that are high?  
Numquid Deum quispiam docebit scientiam qui excelsos iudicat

**21:23.** One **man** dieth strong, and hale, rich and **happy**.  
Iste moritur robustus et sanus dives et felix

**21:24.** His bowels are full of fat, and his bones are moistened with marrow.  
Viscera eius plena sunt adipe et medullis ossa illius inrigantur

**21:25.** But another dieth in bitterness of **soul** without any riches:  
Alius vero moritur in amaritudine animae absque ullis opibus

**21:26.** And yet they shall sleep together in the dust, and worms shall cover them.  
Et tamen simul in pulverem dormient et vermes operient eos

**21:27.** Surely I know your thoughts, and your **unjust** judgments against me.  
Certe novi cogitationes vestras et sententias contra me iniquas

**21:28.** For you say: Where is the house of the prince? and where are the dwelling places of the wicked?  
Dicitis enim ubi est domus principis et ubi tabernacula impiorum

**21:29.** Ask any one of them that go by the way, and you shall perceive that he knoweth these same things.  
Interrogate quemlibet de viatoribus et haec eadem eum intellegere cognoscetis

**21:30.** Because the wicked **man** is reserved to the day of destruction, and he shall be brought to the day of **wrath**.  
Quia in diem perditionis servabitur malus et ad diem furoris ducitur

**21:31.** Who shall reprove his way to his face? and who shall repay him what he hath done?  
Quis arguet coram eo viam eius et quae fecit quis reddet illi

**21:32.** He shall be brought to the graves, and shall watch in the heap of the dead.  
Ipse ad sepulchra ducetur et in congerie mortuorum vigilabit

**21:33.** He hath been acceptable to the gravel of Cocytus, and he shall draw every **man** after him, and there are innumerable before him.  
Dulcis fuit glareis Cocyti et post se omnem hominem trahet et ante se innumerabiles

**Acceptable to the gravel of Cocytus...** The **Hebrew** word, which **St. Jerome** has here rendered by the **name** Cocytus, (which the poets represent as a river in **hell**), signifies a valley or a torrent: and in this place, is taken for the low region of death and hell: which willingly, as it were, receives the wicked at their death: who are ushered in by innumerable others that have gone before them; and are followed by multitudes above number.

**21:34.** How then do ye comfort me in vain, whereas your answer is shown to be repugnant to **truth**?  
Quomodo igitur consolamini me frustra cum responsio vestra repugnare ostensa sit veritati

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## Job Chapter 22

### Eliphaz falsely imputes many crimes to Job, but promises him prosperity if he will repent.

---

**22:1.** Then Eliphaz the Themanite answered, and said:

Respondens autem Eliphaz Themanites dixit

**22:2.** Can [man](#) be compared with [God](#), even though he were of perfect knowledge?

Numquid Deo comparari potest homo etiam cum perfectae fuerit scientiae

**22:3.** What doth it profit [God](#) if thou be [just](#)? or what dost thou give him if thy way be unspotted?

Quid prodest Deo si iustus fueris aut quid ei confers si immaculata fuerit via tua

**22:4.** Shall he reprove thee for fear, and come with thee into judgment:

Numquid timens arguet te et veniet tecum in iudicium

**22:5.** And not for thy manifold [wickedness](#) and thy infinite [iniquities](#)?

Et non propter malitiam tuam plurimam et infinitas iniquitates tuas

**22:6.** For thou hast taken away the pledge of thy brethren without cause, and stripped the naked of their clothing.

Abstulisti enim pignus fratrum tuorum sine causa et nudos spoliasti vestibus

**22:7.** Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

Aquam lasso non dedisti et esurienti subtraxisti panem

**22:8.** In the strength of thy arm thou didst possess the land, and being the most mighty thou holdest it.

In fortitudine brachii tui possidebas terram et potentissimus obtinebas eam

**22:9.** Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.

Viduas dimisisti vacuas et lacertos pupillorum comminuisti

**22:10.** Therefore art thou surrounded with shares, and sudden fear troubleth thee.

Propterea circumdatus es laqueis et conturbat te formido subita

**22:11.** And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the [violence](#) of overflowing waters?

Et putabas te tenebras non visurum et impetu aquarum inundantium non oppressurum

**22:12.** Dost not thou think that [God](#) is higher than [heaven](#), and is elevated above the height of the stars?

An cogitas quod Deus excelsior caelo et super stellarum vertices sublimetur

**22:13.** And thou sayst: What doth [God](#) know? and he judgeth as it were through a mist.

Et dicis quid enim novit Deus et quasi per caliginem iudicat

**22:14.** The clouds are his covert, and he doth not consider our things, and he walketh about the poles of [heaven](#).

Nubes latibulum eius nec nostra considerat et circa cardines caeli perambulat

**22:15.** Dost thou desire to keep the path of ages, which [wicked men](#) have trodden?

Numquid semitam saeculorum custodire cupis quam calcaverunt viri iniqui

**22:16.** Who were taken away before their time, and a flood hath overthrown their foundation.

Qui sublati sunt ante tempus suum et fluvius subvertit fundamentum eorum

**22:17.** Who said to **God**: Depart from us: and looked upon the Almighty as if he could do nothing:  
Qui dicebant Deo recede a nobis et quasi nihil possit facere Omnipotens aestimabant eum

**22:18.** Whereas he had filled their houses with **good** things: whose way of thinking be far from me.  
Cum ille impleset domos eorum bonis quorum sententia procul sit a me

**22:19.** The **just** shall see, and shall rejoice, and the innocent shall laugh them to scorn.  
Videbunt iusti et laetabuntur et innocens subsannabit eos

**22:20.** Is not their exaltation cut down, and hath not fire devoured the remnants of them?  
Nonne succisa est erectio eorum et reliquias eorum devoravit ignis

**22:21.** Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.  
Adquiesce igitur ei et habeto pacem et per haec habebis fructus optimos

**22:22.** Receive the law of his mouth, and lay up his words in thy heart.  
Suscipe ex ore illius legem et pone sermones eius in corde tuo

**22:23.** If thou wilt return to the Almighty, thou shalt be built up, and shalt put away **iniquity** far from thy tabernacle.  
Si reversus fueris ad Omnipotentem aedificaberis et longe facies iniquitatem a tabernaculo tuo

**22:24.** He shall give for earth flint, and for flint torrents of gold.  
Dabit pro terra silicem et pro silice torrentes aureos

**22:25.** And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.  
Eritque Omnipotens contra hostes tuos et argentum coacervabitur tibi

**22:26.** Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to **God**.  
Tunc super Omnipotentem deliciis afflues et elevabis ad Deum faciem tuam

**22:27.** Thou shalt **pray** to him, and he will hear thee, and thou shalt pay **vows**.  
Rogabis eum et exaudiet te et vota tua reddes

**22:28.** Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.  
Decernes rem et veniet tibi et in viis tuis splendet lumen

**22:29.** For he that hath been **humbled**, shall be in **glory**: and he that shall bow down his eyes, he shall be saved.  
Qui enim humiliatus fuerit erit in gloria et qui inclinaverit oculos suos ipse salvabitur

**22:30.** The innocent shall be saved, and he shall be saved by the cleanness of his hands.  
Salvabitur innocens salvabitur autem munditia manuum suarum

*The Holy Bible*

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## Job Chapter 23

### Job wishes to be tried at God's tribunal.

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**23:1.** Then Job answered, and said:

Respondens autem Iob dixit

**23:2.** Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

Nunc quoque in amaritudine est sermo meus et manus plagae meae adgravata est super gemitum meum

**23:3.** Who will grant me that I might know and find him, and come even to his throne?

Quis mihi tribuat ut cognoscam et inveniam illum et veniam usque ad solium eius

**23:4.** I would set judgment before him, and would fill my mouth with complaints.

Ponam coram eo iudicium et os meum replebo increpationibus

**23:5.** That I might know the words that he would answer me, and understand what he would say to me.

Ut sciam verba quae mihi respondeat et intellegam quid loquatur mihi

**23:6.** I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

Nolo multa fortitudine contendat mecum nec magnitudinis suae mole me premat

**23:7.** Let him propose equity against me, and let my judgment come to victory.

Proponat aequitatem contra me et perveniat ad victoriam iudicium meum

**23:8.** But if I go to the east, he appeareth not; if to the west, I shall not understand him.

Si ad orientem iero non apparet si ad occidentem non intellegam eum

**23:9.** If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.

Si ad sinistram quid agat non adprehendam eum si me vertam ad dextram non videbo illum

**23:10.** But he knoweth my way, and has tried me as gold that passeth through the fire:

Ipse vero scit viam meam et probavit me quasi aurum quod per ignem transit

**23:11.** My foot hath followed his steps, I have kept his way, and have not declined from it.

Vestigia eius secutus est pes meus viam eius custodivi et non declinavi ex ea

**23:12.** I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

A mandatis labiorum eius non recessi et in sinu meo abscondi verba oris eius

**23:13.** For he is alone, and no man can turn away his thought: and whatsoever his soul hath desired, that hath he done.

Ipse enim solus est et nemo avertere potest cogitationem eius et anima eius quodcumque voluerit hoc facit

**23:14.** And when he shall have fulfilled his will in me, many other like things are also at hand with him.

Cum expleverit in me voluntatem suam et alia multa similia praesto sunt ei

**23:15.** And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.

Et idcirco a facie eius turbatus sum et considerans eum timore sollicitor

**23:16.** [God](#) hath softened my heart, and the Almighty hath troubled me.

Deus mollivit cor meum et Omnipotens conturbavit me

**23:17.** For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face.

Non enim perii propter imminentes tenebras nec faciem meam operuit caligo

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## Job Chapter 24

### God's providence often suffers the wicked to go on a long time in their sins: but punisheth them in another life.

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**24:1.** Times are not hid from the Almighty: but they that know him, know not his days.

Ab Omnipotente non sunt abscondita tempora qui autem noverunt eum ignorant dies illius

**24:2.** Some have removed landmarks, have taken away flocks by force, and fed them.

Alii terminos transtulerunt diripuerunt greges et paverunt eos

**24:3.** They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

Asinum pupillorum abigerunt et abstulerunt pro pignore bovem viduae

**24:4.** They have overturned the way of the [poor](#), and have oppressed together the meek of the earth.

Subverterunt pauperum viam et oppresserunt pariter mansuetos terrae

**24:5.** Others like wild asses in the [desert](#) go forth to their work: by watching for a prey they get bread for their children.

Alii quasi onagri in deserto egrediuntur ad opus suum vigilantesque ad praedam praeparant panem liberis

**24:6.** They reap the field that is not their own, and gather the vintage of his vineyard whom by [violence](#) they have oppressed.

Agrum non suum demetunt et vineam eius quem vi oppresserunt vindemiant

**24:7.** They send [men](#) away naked, taking away their clothes who have no covering in the cold:

Nudos dimittunt homines indumenta tollentes quibus non est operimentum in frigore

**24:8.** Who are wet, with the showers of the mountains, and having no covering embrace the stones.

Quos imbres montium rigant et non habentes velamen amplexantur lapides

**24:9.** They have [violently](#) robbed the fatherless, and stripped the [poor](#) common people.

Vim fecerunt depraedantes pupillos et vulgum pauperem spoliaverunt

**24:10.** From the naked and them that go without clothing, and from the hungry they have taken away the ears of corn.

Nudis et incedentibus absque vestitu et esurientibus tulerunt spicas

**24:11.** They have taken their rest at noon among the stores of them, who after having trodden the winepresses suffer thirst.

Inter acervos eorum meridiati sunt qui calcatis torcularibus sitiunt

**24:12.** Out of the cities they have made [men](#) to groan, and the [soul](#) of the wounded hath cried out, and [God](#) doth not suffer it to pass unrevenged.

De civitatibus fecerunt viros gemere et anima vulneratorum clamavit et Deus inultum abire non patitur

**24:13.** They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

Ipsi fuerunt rebelles luminis nescierunt vias eius nec reversi sunt per semitas illius

**24:14.** The murderer riseth at the very break of day, he killeth the [needy](#), and the [poor man](#): but in the night he will be as a thief.

Mane primo consurgit homicida interficit egenum et pauperem per noctem vero erit quasi fur

**24:15.** The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

Oculus adulteri observat caliginem dicens non me videbit oculus et operiet vultum suum

**24:16.** He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

Perfodit in tenebris domos sicut in die condixerant sibi et ignoraverunt lucem

**24:17.** If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

Si subito apparuerit aurora arbitrantur umbram mortis et sic in tenebris quasi in luce ambulant

**24:18.** He is light upon the face of the water: **cursed** be his portion on the earth, let him not walk by the way of the vineyards.

Levis est super faciem aquae maledicta sit pars eius in terra nec ambulet per viam vinearum

**24:19.** Let him pass from the snow waters to excessive heat, and his **sin** even to hell.

Ad nimium calorem transeat ab aquis nivium et usque ad inferos peccatum illius

**24:20.** Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

Obliviscatur eius misericordia dulcedo illius vermes non sit in recordatione sed conteratur quasi lignum infructuosum

**24:21.** For he hath fed the barren that beareth not, and to the widow he hath done no **good**.

Pavit enim sterilem et quae non parit et viduae bene non fecit

**24:22.** He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

Detraxit fortes in fortitudine sua et cum steterit non credet vitae suae

**24:23.** **God** hath given him place for **penance**, and he abuseth it unto **pride**: but his eyes are upon his ways.

Dedit ei Deus locum paenitentiae et ille abutitur eo in superbiam oculi autem eius sunt in viis illius

**24:24.** They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

Elevati sunt ad modicum et non subsistent et humiliabuntur sicut omnia et auferentur et sicut summitates spicarum conterentur

**24:25.** And if it be not so, who can convince me that I have lied, and set my words before **God**?

Quod si non est ita quis me potest arguere esse mentitum et ponere ante Deum verba mea

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## Job Chapter 25

**God's providence often suffers the wicked to go on a long time in their sins: but punisheth them in another life.**

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**25:1.** Then Baldad the Suhite answered, and said:

**25:2.** Power and terror are with him, who maketh peace in his high places.

**25:3.** Is there any numbering of his soldiers? and upon whom shall not his light arise?

**25:4.** Can man be justified compared with God, or he that is born of a woman appear clean?

**25:5.** Behold even the moon doth not shine, and the stars are not pure in his sight.

**25:6.** How much less man that is rottenness and the son of man who is a worm?

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## Job Chapter 26

### Job declares his sentiments of the wisdom and power of God.

**26:1.** Then Job answered, and said:

Respondens autem Iob dixit

**26:2.** Whose helper art thou? is it of him that is weak? and dost thou hold up the arm of him that has no strength?

Cuius adiutor es numquid inbecilli et sustentas brachium eius qui non est fortis

**26:3.** To whom hast thou given counsel? perhaps to him that hath no wisdom, and thou hast shown thy very great prudence.

Cui dedisti consilium forsitan illi qui non habet sapientiam et prudentiam tuam ostendisti plurimam

**26:4.** Whom hast thou desired to teach? was it not him that made life?

Quem docere voluisti nonne eum qui fecit spiramen tuum

**26:5.** Behold the giants groan under the waters, and they that dwell with them.

Ecce gigantes gemunt sub aquis et qui habitant cum eis

**26:6.** Hell is naked before him, and there is no covering for **destruction**.

Nudus est inferus coram illo et nullum est operimentum perditioni

**26:7.** He stretched out the north over the empty space, and hangeth the earth upon nothing.

Qui extendit aquilonem super vacuum et adpendit terram super nihili

**26:8.** He bindeth up the waters in his clouds, so that they break not out and fall down together.

Qui ligat aquas in nubibus suis ut non erumpant pariter deorsum

**26:9.** He withholdeth the face of his throne, and spreadeth his cloud over it.

Qui tenet vultum solii sui et expandit super illud nebulam suam

**26:10.** He hath set bounds about the waters, till light and darkness come to an end.

Terminum circumdedit aquis usque dum finiantur lux et tenebrae

**26:11.** The pillars of **heaven** tremble, and dread at his beck.

Columnae caeli contremescunt et pavent ad nutum eius

**26:12.** By his power the seas are suddenly gathered together, and his wisdom has struck the **proud** one.

In fortitudine illius repente maria congregata sunt et prudentia eius percussit superbum

**26:13.** His spirit hath adorned the **heavens**, and his obstetric hand brought forth the **winding serpent**.

Spiritus eius ornavit caelos et obstetricante manu eius eductus est coluber tortuosus

**His obstetric hand brought forth the winding serpent...** That is, the omnipotent power of **God**: which brought forth all things **created** in **time**, but conceived in the Divine mind from all **eternity**. **The winding serpent**, a constellation of fixed stars winding round the north pole, called **Draco**. This appears from the foregoing part of the same verse, *His spirit hath adorned the heavens*.

**26:14.** Lo, these things are said in part of his ways: and seeing we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?

Ecce haec ex parte dicta sunt viarum eius et cum vix parvam stillam sermonis eius audierimus quis poterit tonitruum magnitudinis illius intueri

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## Job Chapter 27

### Job persists in asserting his own innocence, and that hypocrites will be punished in the end.

---

**27:1.** Job also added, taking up his [parable](#), and said:  
Addidit quoque Iob adsumens parabolam suam et dixit

**27:2.** As [God](#) liveth, who hath taken away my judgment, and the Almighty, who hath brought my [soul](#) to bitterness,  
Vivit Deus qui abstulit iudicium meum et Omnipotens qui ad amaritudinem adduxit animam meam

**27:3.** As long as breath remaineth in me, and the [spirit of God](#) in my nostrils,  
Quia donec superest halitus in me et spiritus Dei in naribus meis

**27:4.** My lips shall not speak [iniquity](#), neither shall my tongue contrive lying.  
Non loquentur labia mea iniquitatem nec lingua mea meditabitur mendacium

**27:5.** [God](#) forbid that I should judge you to be [just](#): till I die I will not depart from my innocence.  
Absit a me ut iustos vos esse iudicem donec deficiam non recedam ab innocentia mea

**27:6.** My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.  
Iustificationem meam quam coepi tenere non deseram nec enim reprehendit me cor meum in omni vita mea

**27:7.** Let my enemy be as the ungodly, and my adversary as the [wicked one](#).  
Sit ut impius inimicus meus et adversarius meus quasi iniquus

**27:8.** For what is the hope of the [hypocrite](#) if through [covetousness](#) he take by [violence](#), and [God](#) deliver not his [soul](#)?  
Quae enim spes est hypocritae si avare rapiat et non liberet Deus animam eius

**27:9.** Will [God](#) hear his cry, when distress shall come upon him?  
Numquid clamorem eius Deus audiet cum venerit super illum angustia

**27:10.** Or can he delight himself in the [Almighty](#), and call upon [God](#) at all times?  
Aut poterit in Omnipotente delectari et invocare Deum in omni tempore

**27:11.** I will teach you by the hand of [God](#), what the Almighty hath, and I will not conceal it.  
Docebo vos per manum Dei quae Omnipotens habeat nec abscondam

**27:12.** Behold you all know it, and why do you speak vain things without cause?  
Ecce vos omnes nostis et quid sine causa vana loquimini

**27:13.** This is the portion of a [wicked man](#) with [God](#), and the inheritance of the [violent](#), which they shall receive of the Almighty.  
Haec est pars hominis impii apud Deum et hereditas violentorum quam ab Omnipotente suscipient

**27:14.** If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.  
Si multiplicati fuerint filii eius in gladio erunt et nepotes eius non saturabuntur pane

**27:15.** They that shall remain of him, shall be buried in death, and his widows shall not weep.  
Qui reliqui fuerint ex eo sepelientur in interitu et viduae illius non plorabunt

**27:16.** If he shall heap together silver as earth, and prepare raiment as clay,  
Si conportaverit quasi terram argentum et sicut lutum praeparaverit vestimenta

**27:17.** He shall prepare indeed, but the **just man** shall be clothed with it: and the innocent shall divide the silver.

Praeparabit quidem sed iustus vestietur illis et argentum innocens dividet

**27:18.** He hath built his house as a moth, and as a keeper he hath made a booth.

Aedificavit sicut tinea domum suam et sicut custos fecit umbraculum

**27:19.** The rich **man** when he shall sleep shall take away nothing with him: he shall open his eyes and find nothing.

Dives cum dormierit nihil secum auferet aperit oculos suos et nihil inveniet

**27:20.** **Poverty** like water shall take hold on him, a tempest shall oppress him in the night:

Adprehendit eum quasi aqua inopia nocte opprimet eum tempestas

**27:21.** A burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place.

Tollet eum ventus urens et auferet et velut turbo rapiet eum de loco suo

**27:22.** And he shall cast upon him, and shall not spare: out of his hand he would willingly flee.

Et mittet super eum et non parcat de manu eius fugiens fugiet

**27:23.** He shall clasp his hands upon him, and shall hiss at him, beholding his place.

Stringet super eum manus suas et sibilabit super illum intuens locum eius

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## Job Chapter 28

### Man's industry searcheth out many things: true wisdom is taught by God alone.

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**28:1.** Silver hath beginnings of its veins, and gold hath a place wherein it is melted.  
Habet argentum venarum suarum principia et auro locus est in quo conflatur

**28:2.** Iron is taken out of the earth, and stone melted with heat is turned into brass.  
Ferrum de terra tollitur et lapis solutus calore in aes vertitur

**28:3.** He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark and the shadow of death.  
Tempus posuit tenebris et universorum finem ipse considerat lapidem quoque caliginis et umbram mortis

**28:4.** The flood divideth from the people that are on their journey, those whom the food of the [needy man](#) hath forgotten, and who cannot be come at.  
Dividit torrens a populo peregrinante eos quos oblitus est pes egentis hominum et invios

**28:5.** The land, out of which bread grew in its place, hath been overturned with fire.  
Terra de qua oriebatur panis in loco suo igne subversa est

**28:6.** The stones of it are the place of sapphires, and the clods of it are gold.  
Locus sapphyri lapides eius et glebae illius aurum

**28:7.** The bird hath not known the path, neither hath the eye of the vulture beheld it.  
Semitam ignoravit avis nec intuitus est oculus vulturis

**28:8.** The children of the merchants have not trodden it, neither hath the lioness passed by it.  
Non calcaverunt eam filii institorum nec pertransivit per eam leaena

**28:9.** He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.  
Ad silicem extendit manum suam subvertit a radicibus montes

**28:10.** In the rocks he hath cut out rivers, and his eye hath seen every precious thing.  
In petris rivos excidit et omne pretiosum vidit oculus eius

**28:11.** The depths also of rivers he hath searched, and hidden things he hath brought forth to light.  
Profunda quoque fluviorum scrutatus est et abscondita produxit in lucem

**28:12.** But where is wisdom to be found, and where is the place of understanding?  
Sapientia vero ubi invenitur et quis est locus intellegentiae

**28:13.** Man knoweth not the price thereof, neither is it found in the land of them that live in delights.  
Nescit homo pretium eius nec invenitur in terra suaviter viventium

**28:14.** The depth saith: It is not in me: and the sea saith: It is not with me.  
Abyssus dicit non est in me et mare loquitur non est mecum

**28:15.** The finest gold shall not purchase it, neither shall silver be weighed in exchange for it.  
Non dabitur aurum obrizum pro ea nec adpendetur argentum in commutatione eius

**28:16.** It shall not be compared with the dyed colours of India, or with the [most precious stone](#) sardonyx, or the sapphire.  
Non conferetur tinctis Indiae coloribus nec lapidi sardonico pretiosissimo vel sapphyro

**28:17.** Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.  
Non adaequabitur ei aurum vel vitrum nec commutabuntur pro ea vasa auri

**28:18.** High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.  
Excelsa et eminentia non memorabuntur comparatione eius trahitur autem sapientia de occultis

**28:19.** The topaz of [Ethiopia](#) shall not be equal to it, neither shall it be compared to the cleanest dyeing.  
Non adaequabitur ei topazium de Aethiopia nec tincturae mundissimae componetur

**28:20.** Whence then cometh wisdom? and where is the place of understanding?  
Unde ergo sapientia veniet et quis est locus intellegentiae

**28:21.** It is hid from the eyes of all living, and the fowls of the air know it not.  
Abscondita est ab oculis omnium viventium volucres quoque caeli latet

**28:22.** Destruction and death have said: With our ears we have heard the fame thereof.  
Perditio et mors dixerunt auribus nostris audivimus famam eius

**28:23.** [God](#) understandeth the way of it, and he knoweth the place thereof.  
Deus intellegit viam eius et ipse novit locum illius

**28:24.** For he beholdeth the ends of the world: and looketh on all things that are under [heaven](#).  
Ipse enim fines mundi intuetur et omnia quae sub caelo sunt respicit

**28:25.** Who made a weight for the winds, and weighed the waters by measure.  
Qui fecit ventis pondus et aquas adpendit mensura

**28:26.** When he gave a law for the rain, and a way for the sounding storms.  
Quando ponebat pluviis legem et viam procellis sonantibus

**28:27.** Then he saw it, and declared, and prepared, and searched it.  
Tunc vidit illam et enarravit et praeparavit et investigavit

**28:28.** And he said to [man](#): Behold the fear of the [Lord](#), that is wisdom: and to depart from [evil](#), is understanding.  
Et dixit homini ecce timor Domini ipsa est sapientia et recedere a malo intellegentia

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## Job Chapter 29

**Job relates his former happiness, and the respect that all men showed him.**

---

**29:1.** Job also added, taking up his [parable](#), and said:

Addidit quoque Iob adsumens parabolam suam et dixit

**29:2.** Who will grant me, that I might be according to the months past, according to the days in which [God](#) kept me?

Quis mihi tribuat ut sim iuxta menses pristinos secundum dies quibus Deus custodiebat me

**29:3.** When his lamp shined over my head, and I walked by his light in darkness?

Quando splendebat lucerna eius super caput meum et ad lumen eius ambulabam in tenebris

**29:4.** As I was in the days of my youth, when [God](#) was secretly in my tabernacle?

Sicut fui in diebus adulescentiae meae quando secreto Deus erat in tabernaculo meo

**29:5.** When the Almighty was with me: and my servants round about me?

Quando erat Omnipotens mecum et in circuitu meo pueri mei

**29:6.** When I [washed my feet](#) with butter, and the rock poured me out rivers of oil?

Quando lavabam pedes meos butyro et petra fundebat mihi rivos olei

**29:7.** When I went out to the gate of the city, and in the street they prepared me a chair?

Quando procedebam ad portam civitatis et in platea parabant cathedram mihi

**29:8.** The young men saw me, and hid themselves: and the old [men](#) rose up and stood.

Videbant me iuvenes et abscondebantur et senes adsurgentes stabant

**29:9.** The princes ceased to speak, and laid the finger on their mouth.

Principes cessabant loqui et digitum superponebant ori suo

**29:10.** The rulers held their peace, and their tongue cleaved to their throat.

Vocem suam cohibebant duces et lingua eorum gutturi suo adhaerebat

**29:11.** The ear that heard me [blessed](#) me, and the eye that saw me gave witness to me:

Auris audiens beatificabat me et oculus videns testimonium reddebat mihi

**29:12.** Because I had delivered the [poor man](#) that cried out; and the fatherless, that had no helper.

Quod liberassem pauperem vociferantem et pupillum cui non esset adiutor

**29:13.** The [blessing](#) of him that was ready to perish came upon me, and I comforted the heart of the widow.

Benedictio perituri super me veniebat et cor viduae consolatus sum

**29:14.** I was clad with [justice](#): and I clothed myself with my judgment, as with a robe and a diadem.

Iustitia indutus sum et vestivit me sicut vestimento et diademate iudicio meo

**29:15.** I was an eye to the blind, and a foot to the lame.

Oculus fui caeco et pes claudo

**29:16.** I was the father of the [poor](#): and the cause which I knew not, I searched out most diligently.

Pater eram pauperum et causam quam nesciebam diligentissime investigabam

**29:17.** I broke the jaws of the wicked [man](#), and out of his teeth I took away the prey.

Conterebam molas iniqui et de dentibus illius auferebam praedam

**29:18.** And I said: I shall die in my nest, and as a palm tree shall multiply my days.  
Dicebamque in nidulo meo moriar et sicut palma multiplicabo dies

**29:19.** My root is opened beside the waters, and dew shall continue in my harvest.  
Radix mea aperta est secus aquas et ros morabitur in messione mea

**29:20.** My **glory** shall always be renewed, and my bow in my hand shall be repaired.  
Gloria mea semper innovabitur et arcus meus in manu mea instaurabitur

**29:21.** They that heard me, waited for my sentence, and being attentive held their peace at my counsel.  
Qui me audiebant expectabant sententiam et intenti tacebant ad consilium meum

**29:22.** To my words they durst add nothing, and my speech dropped upon them.  
Verbis meis addere nihil audebant et super illos stillabat eloquium meum

**29:23.** They waited for me as for rain, and they opened their mouth as for a latter shower.  
Expectabant me sicut pluviam et os suum aperiebant quasi ad imbrem serotinum

**29:24.** If at any time I laughed on them, they **believed** not, and the light of my countenance fell not on earth.  
Si quando ridebam ad eos non credebant et lux vultus mei non cadebat in terram

**29:25.** If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.  
Si voluissem ire ad eos sedebam primus cumque sederem quasi rex circumstante exercitu eram tamen maerentium consolator

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## Job Chapter 30

### Job shows the wonderful change of his temporal estate, from welfare to great calamity.

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**30:1.** But now the younger in time scorn me, whose fathers I would not have set with the dogs of my flock:

Nunc autem derident me iuniores tempore quorum non dignabar patres ponere cum canibus gregis mei  
**But now the younger in time...** That is, younger than I am, and as it were obscure, when I was conspicuous and in magnificence; they now look down on me.

**30:2.** The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.  
 Quorum virtus manuum erat mihi pro nihilo et vita ipsa putabantur indigni

**30:3.** Barren with want and hunger, who gnawed in the [wilderness](#), disfigured with calamity and misery.  
 Egestate et fame steriles qui rodebant in solitudine squalentes calamitate et miseria

**30:4.** And they ate grass, and barks of trees, and the root of junipers was their food.  
 Et mandebant herbas et arborum cortices et radix iuniperorum erat cibus eorum

**30:5.** Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry.  
 Qui de convallibus ista rapientes cum singula repperissent ad ea cum clamore currebant

**30:6.** They dwelt in the [desert places](#) of torrents, and in caves of earth, or upon the gravel.  
 In desertis habitabant torrentium et in cavernis terrae vel super glaream

**30:7.** They pleased themselves among these kind of things, and counted it delightful to be under the briers.  
 Qui inter huiuscemodi laetabantur et esse sub sentibus delicias computabant

**30:8.** The children of foolish and base [men](#), and not appearing at all upon the earth.  
 Filii stultorum et ignobilium et in terra penitus non parentes

**30:9.** Now I am turned into their song, and am become their byword.  
 Nunc in eorum canticum versus sum et factus sum eis proverbium

**30:10.** They abhor me, and flee far from me, and are not afraid to spit in my face.  
 Abominantur me et longe fugiunt a me et faciem meam conspuere non verentur

**30:11.** For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.  
 Faretram enim suam aperuit et adflixit me et frenum posuit in os meum

**30:12.** At the right hand of my rising, my calamities forthwith arose: they have overthrown my feet, and have overwhelmed me with their paths as with waves.  
 Ad dexteram orientis calamitatis meae ilico surrexerunt pedes meos subverterunt et oppresserunt quasi fluctibus semitis suis

**30:13.** They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.  
 Dissipaverunt itinera mea insidiati sunt mihi et praevaluerunt et non fuit qui ferret auxilium

**30:14.** They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.  
 Quasi rupto muro et aperta ianua inruerunt super me et ad meas miserias devoluti sunt

**30:15.** I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away like a cloud.

Redactus sum in nihili abstulisti quasi ventus desiderium meum et velut nubes pertransiit salus mea

**30:16.** And now my **soul** fadeth within myself, and the days of affliction possess me.

Nunc autem in memet ipso marcescit anima mea et possident me dies adflictionis

**30:17.** In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep.

Nocte os meum perforatur doloribus et qui me comedunt non dormiunt

**30:18.** With the multitude of them my garment is consumed, and they have girded me about, as with the collar of my coat.

In multitudine eorum consumitur vestimentum meum et quasi capitio tunicae sic cinxerunt me

**30:19.** I am compared to dirt, and am likened to embers and ashes.

Comparatus sum luto et adsimilatus favillae et cineri

**30:20.** I cry to thee, and thou hearest me not: I stand up, and thou dost not regard me.

Clamo ad te et non exaudis me sto et non respicis me

**30:21.** Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me.

Mutatus es mihi in crudelem et in duritia manus tuae adversaris mihi

**30:22.** Thou hast lifted me up, and set me as it were upon the wind, and thou hast mightily dashed me.

Elevasti me et quasi super ventum ponens elisisti me valide

**30:23.** I know that thou wilt deliver me to death, where a house is appointed for every one that liveth.

Scio quia morti tradas me ubi constituta domus est omni viventi

**30:24.** But yet thou stretchest not forth thy hand to their consumption: and if they shall fall down thou wilt save.

Verumtamen non ad consumptionem eorum emittis manum tuam et si corruerint ipse salvabis

**30:25.** I wept heretofore for him that was afflicted, and my **soul** had compassion on the **poor**.

Flebam quondam super eum qui adflictus erat et compatiebatur anima mea pauperi

**30:26.** I expected **good** things, and **evils** are come upon me: I waited for light, and darkness broke out.

Expectabam bona et venerunt mihi mala praestolabar lucem et eruperunt tenebrae

**30:27.** My inner parts have boiled without any rest, the days of affliction have prevented me.

Interiora mea efferbuerunt absque ulla requie praevennerunt me dies adflictionis

**30:28.** I went mourning without indignation; I rose up, and cried in the crowd.

Maerens incedebam sine furore consurgens in turba clamavi

**30:29.** I was the brother of dragons, and companion of ostriches.

Frater fui draconum et socius strutionum

**Brother of dragons, etc...** Imitating these creatures in their lamentable noise.

**30:30.** My skin is become black upon me, and my bones are dried up with heat.

Cutis mea denigrata est super me et ossa mea aruerunt prae caumate

**30:31.** My harp is turned to mourning, and my organ into the voice of those that weep.

Versa est in luctum cithara mea et organum meum in vocem flentium

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## Job Chapter 31

### Job, to defend himself from the unjust judgments of his friends, gives a sincere account of his own virtues.

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**31:1.** I made a covenant with my eyes, that I would not so much as think upon a virgin.

Pepigi foedus cum oculis meis ut ne cogitarem quidem de virgine

**31:2.** For what part should **God** from above have in me, and what inheritance the Almighty from on high?

Quam enim partem haberet Deus in me desuper et hereditatem Omnipotens de excelsis

**31:3.** Is not destruction to the wicked, and aversion to them that work **iniquity**?

Numquid non perditio est iniquo et alienatio operantibus iniustitiam

**31:4.** Doth not he consider my ways, and number all my steps?

Nonne ipse considerat vias meas et cunctos gressus meos dinumerat

**31:5.** If I have walked in vanity, and my foot hath made haste to deceit:

Si ambulavi in vanitate et festinavit in dolo pes meus

**31:6.** Let him weigh me in a **just** balance, and let **God** know my simplicity.

Apendat me in statera iusta et sciat Deus simplicitatem meam

**31:7.** If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands:

Si declinavit gressus meus de via et si secutum est oculos meos cor meum et in manibus meis adhesit macula

**31:8.** Then let me sow and let another reap: and let my offspring be rooted out.

Seram et alius comedat et progenies mea eradicetur

**31:9.** If my heart hath been deceived upon a **woman**, and if I have laid wait at my friend's door:

Si deceptum est cor meum super mulierem et si ad ostium amici mei insidiatus sum

**31:10.** Let my wife be the harlot of another, and let other **men** lie with her.

Scortum sit alteri uxor mea et super illam incurventur alii

**31:11.** For this is a heinous crime, and a most grievous **iniquity**.

Hoc enim nefas est et iniquitas maxima

**31:12.** It is a fire that devoureth even to **destruction**, and rooteth up all things that spring.

Ignis est usque ad perditionem devorans et omnia eradicans genimina

**31:13.** If I have **despised** to abide judgment with my manservant, or my maidservant, when they had any controversy against me:

Si contempsi subire iudicium cum servo meo et ancillae meae cum disceptarent adversum me

**31:14.** For what shall I do when **God** shall rise to judge? and when he shall examine, what shall I answer him?

Quid enim faciam cum surrexerit ad iudicandum Deus et cum quaesierit quid respondebo illi

**31:15.** Did not he that made me in the womb make him also: and did not one and the same form me in the womb?

Numquid non in utero fecit me qui et illum operatus est et formavit in vulva unus

**31:16.** If I have denied to the **poor** what they desired, and have made the eyes of the widow wait:

Si negavi quod volebant pauperibus et oculos viduae expectare feci

**31:17.** If I have eaten my morsel alone, and the fatherless hath not eaten thereof:

Si comedi buccellam meam solus et non comedit pupillus ex ea

**31:18.** (For from my infancy mercy grew up with me: and it came out with me from my mother's womb:)

Quia ab infantia mea crevit mecum miseratio et de utero matris meae egressa est mecum

**31:19.** If I have **despised** him that was perishing for want of clothing, and the **poor man** that had no covering:

Si despexi pereuntem eo quod non habuerit indumentum et absque operimento pauperem

**31:20.** If his sides have not **blessed** me, and if he were not warmed with the fleece of my sheep:

Si non benedixerunt mihi latera eius et de velleribus ovium mearum calefactus est

**31:21.** If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:

Si levavi super pupillum manum meam etiam cum viderem me in porta superiorem

**31:22.** Let my shoulder fall from its joint, and let my arm with its bones be broken.

Umerus meus a iunctura sua cadat et brachium meum cum suis ossibus confringatur

**31:23.** For I have always feared **God** as waves swelling over me, and his weight I was unable to bear.

Semper enim quasi tumentes super me fluctus timui Deum et pondus eius ferre non potui

**31:24.** If I have thought gold my strength, and have said to fine gold: My confidence:

Si putavi aurum robur meum et obrizae dixi fiducia mea

**31:25.** If I have rejoiced over my great riches, and because my hand had gotten much.

Si laetatus sum super multis divitiis meis et quia plurima repperit manus mea

**31:26.** If I beheld the sun when it shined and the moon going in brightness:

Si vidi solem cum fulgeret et lunam incedentem clare

**If I beheld the sun, etc...** If I behold the sun and moon with admiration, knowing them to be **created** and governed by the power of **God**, I call on my adversaries to produce any thing against me, whereby I could be charged with **worshipping** the sun or moon.

**31:27.** And my heart in secret hath rejoiced, and I have **kissed** my hand with, my mouth:

Et lactatum est in abscondito cor meum et osculatus sum manum meam ore meo

**31:28.** Which is a very great **iniquity**, and a denial against the most high **God**.

Quae est iniquitas maxima et negatio contra Deum altissimum

**31:29.** If I have been glad at the downfall of him that **hated** me, and have rejoiced that **evil** had found him.

Si gavisus sum ad ruinam eius qui me oderat et exultavi quod invenisset eum malum

**31:30.** For I have not given my mouth to **sin**, by wishing a **curse** to his **soul**.

Non enim dedi ad peccandum guttur meum ut expeterem maledicens animam eius

**31:31.** If the **men** of my tabernacle have not said: Who will give us of his flesh that we may be filled?

Si non dixerunt viri tabernaculi mei quis det de carnibus eius ut saturemur

**31:32.** The stranger did not stay without, my door was open to the traveller.

Foris non mansit peregrinus ostium meum viatori patuit

**31:33.** If as a **man** I have hid my **sin**, and have concealed my **iniquity** in my bosom.

Si abscondi quasi homo peccatum meum et celavi in sinu meo iniquitatem meam

**31:34.** If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and have not rather held my peace, and not gone out of the door.

Si expavi ad multitudinem nimiam et despectio propinquorum terruit me et non magis tacui nec egressus sum ostium

**31:35.** Who would grant me a hearing, that the Almighty may hear my desire: and that he himself that judgeth would write a book,

Quis mihi tribuat auditorem ut desiderium meum Omnipotens audiat et librum scribat ipse qui iudicat

**31:36.** That I may carry it on my shoulder, and put it about me as a crown?

Ut in umero meo portem illum et circumdem illum quasi coronam mihi

**31:37.** At every step of mine I would pronounce it, and offer it as to a prince.

Per singulos gradus meos pronuntiabo illum et quasi principi offeram eum

**31:38.** If my land cry against me, and with it the furrows thereof mourn:

Si adversum me terra mea clamat et cum ipsa sulci eius deflent

**31:39.** If I have eaten the fruits thereof without money, and have afflicted the son of the tillers thereof:

Si fructus eius comedi absque pecunia et animam agricolarum eius adflixit

**31:40.** Let thistles grow up to me instead of wheat, and thorns instead of barley.

Pro frumento oriatum mihi tribulus et pro hordeo spina finita sunt verba Iob

*The words of Job are ended.*

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## Job Chapter 32

### Eliu is angry with Job and his friends. He boasts of himself.

**32:1.** So these three [men](#) ceased to answer Job, because he seemed [just](#) to himself.

*Omiserunt autem tres viri isti respondere Iob eo quod iustus sibi videretur*

**32:2.** And Eliu the son of Barachel the Buzite of the kindred of Ram, was [angry](#) and was moved to indignation: now he was [angry](#) against Job, because he said he was [just](#) before [God](#).

*Et iratus indignatusque Heliu filius Barachel Buzites de cognatione Ram iratus est autem adversus Iob eo quod iustum se esse diceret coram Deo*

**32:3.** And he was [angry](#) with his friends, because they had not found a reasonable answer, but only had condemned Job.

*Porro adversum amicos eius indignatus est eo quod non invenissent responsionem rationabilem sed tantummodo condemnassent Iob*

**32:4.** So Eliu waited while Job was speaking because they were his elders that were speaking.

*Igitur Heliu expectavit Iob loquentem eo quod seniores se essent qui loquebantur*

**32:5.** But when he saw that the three were not able to answer, he was exceedingly [angry](#).

*Cum autem vidisset quod tres respondere non potuissent iratus est vehementer*

**32:6.** Then Eliu the son of Barachel the Buzite answered, and said: I am younger in days, and you are more ancient, therefore hanging down my head, I was afraid to show you my opinion.

*Respondensque Heliu filius Barachel Buzites dixit iunior sum tempore vos autem antiquiores idcirco dimisso capite veritus sum indicare vobis meam sententiam*

**32:7.** For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

*Sperabam enim quod aetas prolixior loqueretur et annorum multitudo doceret sapientiam*

**32:8.** But, as I see, there is a spirit in [men](#), and the inspiration of the Almighty giveth understanding.

*Sed ut video spiritus est in hominibus et inspiratio Omnipotentis dat intellegentiam*

**32:9.** They that are aged are not the wise [men](#), neither do the ancients understand judgment.

*Non sunt longevi sapientes nec senes intellegunt iudicium*

**32:10.** Therefore I will speak: Harken to me, I also will show you my wisdom.

*Ideo dicam audite me ostendam vobis etiam ego meam scientiam*

**32:11.** For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.

*Expectavi enim sermones vestros audivi prudentiam vestram donec disceptaremini sermonibus*

**32:12.** And as long as I thought you said some thing, I considered: but, as I see, there is none of you that can convince Job, and answer his words.

*Et donec putabam vos aliquid dicere considerabam sed ut video non est qui arguere possit Iob et respondere ex vobis sermonibus eius*

**32:13.** Lest you should say: We have found wisdom, [God](#) hath cast him down, not [man](#).

*Ne forte dicatis invenimus sapientiam Deus proiecit eum non homo*

**32:14.** He hath spoken nothing to me, and I will not answer him according to your words.

*Nihil locutus est mihi et ego non secundum vestros sermones respondebo illi*

**32:15.** They were afraid, and answered no more, and they left off speaking.

Extimuerunt non responderunt ultra abstuleruntque a se eloquia

**32:16.** Therefore because I have waited, and they have not spoken: they stood, and answered no more:  
Quoniam igitur expectavi et non sunt locuti steterunt nec responderunt ultra

**32:17.** I also will answer my part, and will show my knowledge.  
Respondebo et ego partem meam et ostendam scientiam meam

**32:18.** For I am full of matter to speak of, and the spirit of my bowels straiteneth me.  
Plenus sum enim sermonibus et coartat me spiritus uteri mei

**32:19.** Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.  
En venter meus quasi mustum absque spiraculo quod lagunculas novas dirumpit

**32:20.** I will speak and take breath a little: I will open my lips, and will answer.  
Loquar et respirabo paululum aperiam labia mea et respondebo

**32:21.** I will not accept the person of **man**, and I will not level **God** with **man**.  
Non accipiam personam viri et Deum homini non aequabo

**I will not level God with man...** Here Eliu considers that Job hath put himself on a level with **God**, by the manner he assumed to justify his own life in speaking to **God** as if he spoke to an equal: Eliu expresses in the following **verse 22** his **fear of punishment hereafter** for such an attempt.

**32:22.** For I know not how long I shall continue, and whether after a while my Maker may take me away.  
Nescio enim quamdiu subsistam et si post modicum tollat me factor meus

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## Job Chapter 33

### Eliu blames Job for asserting his own innocence.

---

**33:1.** Hear therefore, O Job, my speeches, and hearken to all my words.

Audi igitur Iob eloquia mea et omnes sermones meos ausculta

**33:2.** Behold now I have opened my mouth, let my tongue speak within my jaws.

Ecce aperui os meum loquatur lingua mea in faucibus meis

**33:3.** My words are from my upright heart, and my lips shall speak a pure sentence.

Simplici corde meo sermones mei et sententiam labia mea puram loquentur

**33:4.** The [spirit of God](#) made me, and the breath of the Almighty gave me life.

Spiritus Dei fecit me et spiraculum Omnipotentis vivificavit me

**33:5.** If thou canst, answer me, and stand up against my face.

Si potes responde mihi et adversus faciem meam consiste

**33:6.** Behold [God](#) hath made me as well as thee, and of the same clay I also was formed.

Ecce et me sicut et te fecit Deus et de eodem luto ego quoque formatus sum

**33:7.** But yet let not my wonder terrify thee, and let not my eloquence be burdensome to thee.

Verumtamen miraculum meum non te terreat et eloquentia mea non sit tibi gravis

**33:8.** Now thou hast said in my hearing, and I have heard the voice of thy words:

Dixisti ergo in auribus meis et vocem verborum audivi

**33:9.** I am clean, and without [sin](#): I am unspotted, and there is no [iniquity](#) in me.

Mundus sum ego absque delicto immaculatus et non est iniquitas in me

**33:10.** Because he hath found complaints against me, therefore he hath counted me for his enemy.

Quia querellas in me repperit ideo arbitratus est me inimicum sibi

**33:11.** He hath put my feet in the stocks, he hath observed all my paths.

Posuit in nervo pedes meos custodivit omnes semitas meas

**33:12.** Now this is the thing in which thou art not justified: I will answer thee, that [God](#) is greater than [man](#).

Hoc est ergo in quo non es iustificatus respondebo tibi quia maior sit Deus homine

**33:13.** Dost thou strive against him, because he hath not answered thee to all words?

Adversum eum contendis quod non ad omnia verba responderit tibi

**33:14.** [God](#) speaketh once, and repeateth not the selfsame thing the second time.

Semel loquitur Deus et secundo id ipsum non repetit

**33:15.** By a dream in a vision by night, when deep sleep falleth upon [men](#), and they are sleeping in their beds:

Per somnium in visione nocturna quando inruit sopor super homines et dormiunt in lectulo

**33:16.** Then he openeth the ears of [men](#), and teaching instructeth them in what they are to learn.

Tunc aperit aures virorum et erudiens eos instruit disciplinam

**33:17.** That he may withdraw a [man](#) from the things he is doing, and may deliver him from [pride](#).

Ut avertat hominem ab his quae facit et liberet eum de superbia

**33:18.** Rescuing his **soul** from corruption: and his life from passing to the sword.

Eruens animam eius a corruptione et vitam illius ut non transeat in gladium

**33:19.** He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

Increpat quoque per dolorem in lectulo et omnia ossa eius marcescere facit

**33:20.** Bread becometh abominable to him in his life, and to his **soul** the meat which before he desired.

Abominabilis ei fit in vita sua panis et animae illius cibus ante desiderabilis

**33:21.** His flesh shall be consumed away, and his bones that were covered shall be made bare.

Tabescet caro eius et ossa quae tecta fuerant nudabuntur

**33:22.** His **soul** hath drawn near to corruption, and his life to the destroyers.

Adpropinquabit corruptioni anima eius et vita illius mortiferis

**33:23.** If there shall be an **angel** speaking for him, one among thousands, to declare **man's** uprightness,

Si fuerit pro eo angelus loquens unum de milibus ut adnuntiet hominis aequitatem

**33:24.** He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.

Miserebitur eius et dicet libera eum et non descendat in corruptionem inveni in quo ei propitius

**33:25.** His flesh is consumed with punishments, let him return to the days of his youth.

Consumpta est caro eius a suppliciis revertatur ad dies adolescentiae suae

**33:26.** He shall **pray** to **God**, and he will be gracious to him: and he shall see his face with **joy**, and he will render to **man** his **justice**.

Deprecabitur Deum et placabilis ei erit et videbit faciem eius in iubilo et reddet homini iustitiam suam

**33:27.** He shall look upon **men**, and shall say: I have **sinned**, and indeed I have offended, and I have not received what I have deserved.

Respiciet homines et dicet peccavi et vere deliqui et ut eram dignus non recepi

**33:28.** He hath delivered his **soul** from going into destruction, that it may live and see the light.

Liberavit animam suam ne pergeret in interitum sed vivens lucem videret

**33:29.** Behold, all these things **God** worketh three times within every one.

Ecce haec omnia operatur Deus tribus vicibus per singulos

**33:30.** That he may withdraw their **souls** from corruption, and enlighten them with the light of the living.

Ut revocet animas eorum a corruptione et inluminet luce viventium

**33:31.** Attend, Job, and hearken to me, and hold thy peace, whilst I speak.

Attende Iob et audi me et tace dum ego loquar

**33:32.** But if thou hast any thing to say, answer me, speak: for I would have thee to appear **just**.

Si autem habes quod loquaris responde mihi loquere volo enim te apparere iustum

**33:33.** And if thou have not, hear me: hold thy peace, and I will teach thee wisdom.

Quod si non habes audi me tace et docebo te sapientiam

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## Job Chapter 34

### Eliu charges Job with blasphemy: and sets forth the power and justice of God.

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**34:1.** And Eliu continued his discourse, and said:  
Pronuntians itaque Heliu etiam haec locutus est

**34:2.** Hear ye, wise [men](#), my words, and ye learned, hearken to me:  
Audite sapientes verba mea et eruditi auscultate me

**34:3.** For the ear trieth words, and the mouth discerneth meats by the taste.  
Auris enim verba probat et guttur escas gustu diiudicat

**34:4.** Let us choose to us judgment, and let us see among ourselves what is the best.  
Iudicium eligamus nobis et inter nos videamus quid sit melius

**34:5.** For Job hath said: I am [just](#), and [God](#) hath overthrown my judgment.  
Quia dixit Iob iustus sum et Deus subvertit iudicium meum

**34:6.** For in judging me there is a lie: my arrow is [violent](#) without any [sin](#).  
In iudicando enim me mendacium est violenta sagitta mea absque ullo peccato

**34:7.** What [man](#) is there like Job, who drinketh up scorning like water?  
Quis est vir ut est Iob qui bibit subsannationem quasi aquam

**34:8.** Who goeth in company with them that work [iniquity](#), and walketh with [wicked men](#)?  
Qui graditur cum operantibus iniquitatem et ambulat cum viris impiis

**34:9.** For he hath said: Man shall not please [God](#), although he run with him.  
Dixit enim non placebit vir Deo etiam si cucurrerit cum eo

**34:10.** Therefore, ye [men](#) of understanding, hear me: far from [God](#) be [wickedness](#), and [iniquity](#) from the Almighty.  
Ideo viri cordati audite me absit a Deo impietas et ab Omnipotente iniquitas

**34:11.** For he will render to a [man](#) his work, and according to the ways of every one he will reward them.  
Opus enim hominis reddet ei et iuxta vias singulorum restituet

**34:12.** For in very deed [God](#) will not condemn without cause, neither will the Almighty pervert judgment.  
Vere enim Deus non condemnabit frustra nec Omnipotens subvertet iudicium

**34:13.** What other hath he appointed over the earth? or whom hath he set over the world which he made?  
Quem constituit alium super terram aut quem posuit super orbem quem fabricatus est

**34:14.** If he turn his heart to him, he shall draw his spirit and breath unto himself.  
Si direxerit ad eum cor suum spiritum illius et flatum ad se trahet

**34:15.** All flesh shall perish together, and [man](#) shall return into ashes.  
Deficiet omnis caro simul et homo in cinerem revertetur

**34:16.** If then thou hast understanding, hear what is said, and hearken to the voice of my words.  
Si habes ergo intellectum audi quod dicitur et ausculta vocem eloquii mei

**34:17.** Can he be healed that [loveth](#) not judgment? and how dost thou so far condemn him that is [just](#)?  
Numquid qui non amat iudicium sanare potest et quomodo tu eum qui iustus est in tantum condemnas

**34:18.** Who saith to the king: Thou art an apostate: who calleth rulers ungodly:

Qui dicit regi apostata qui vocat duces impios

**34:19.** Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the **poor man**: for all are the work of his hands.

Qui non accipit personas principum nec cognovit tyrannum cum disceptaret contra pauperem opus enim manuum eius sunt universi

**34:20.** They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the **violent** without hand.

Subito morientur et in media nocte turbabuntur populi et pertransibunt et auferent violentum absque manu

**34:21.** For his eyes are upon the ways of **men**, and he considereth all their steps.

Oculi enim eius super vias hominum et omnes gressus eorum considerat

**34:22.** There is no darkness, and there is no shadow of death, where they may be hid who work **iniquity**.

Non sunt tenebrae et non est umbra mortis ut abscondantur ibi qui operantur iniquitatem

**34:23.** For it is no longer in the power of **man** to enter into judgment with **God**.

Neque enim ultra in hominis potestate est ut veniat ad Deum in iudicium

**34:24.** He shall break in pieces many and innumerable, and shall make others to stand in their stead.

Conteret multos innumerabiles et stare faciet alios pro eis

**34:25.** For he knoweth their works: and therefore he shall bring night on them, and they shall be destroyed.

Novit enim opera eorum et idcirco inducet noctem et conterentur

**34:26.** He hath struck them, as being **wicked**, in open sight.

Quasi impios percussit eos in loco videntium

**34:27.** Who as it were on purpose have revolted from him, and would not understand all his ways:

Qui quasi de industria recesserunt ab eo et omnes vias eius intellegere noluerunt

**34:28.** So that they caused the cry of the **needy** to come to him, and he heard the voice of the **poor**.

Ut pervenire facerent ad eum clamorem egeni et audiret vocem pauperum

**34:29.** For when he granteth peace, who is there that can condemn? When he hideth his countenance, who is there that can behold him, whether it regard nations, or all **men**?

Ipsa enim concedente pacem quis est qui condemnet ex quo absconderit vultum quis est qui contempletur eum et super gentem et super omnes homines

**34:30.** Who maketh a **man** that is a **hypocrite** to reign for the **sins** of the people?

Qui regnare facit hominem hypocritam propter peccata populi

**34:31.** Seeing then I have spoken of **God**, I will not hinder thee in thy turn.

Quia ergo ego locutus sum ad Deum te quoque non prohibeo

**34:32.** If I have erred, teach thou me: if I have spoken **iniquity**, I will add no more.

Si erravi tu doce me si iniquitatem locutus sum ultra non addam

**34:33.** Doth **God** require it of thee, because it hath displeased thee? for thou beganst to speak, and not I: but if thou know any thing better, speak.

Numquid a te Deus expetit eam quia displicuit tibi tu enim coepisti loqui et non ego quod si quid nosti melius loquere

**34:34.** Let **men** of understanding speak to me, and let a wise **man** hearken to me.

Viri intellegentes loquantur mihi et vir sapiens audiat me

**34:35.** But Job hath spoken foolishly, and his words sound not discipline.

Iob autem stulte locutus est et verba illius non sonant disciplinam

**34:36.** My father, let Job be tried even to the end: cease not from the **man** of **iniquity**.

Pater mi probetur Iob usque ad finem ne desinas in hominibus iniquitatis

**34:37.** Because he addeth **blasphemy** upon his **sins**, let him be tied fast in the mean time amongst us: and then let him provoke **God** to judgment with his speeches.

Quia addit super peccata sua blasphemiam inter nos interim constringatur et tunc ad iudicium provocet sermonibus suis Deum

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## Job Chapter 35

### Eliu declares that the good or evil done by man cannot reach God.

**35:1.** Moreover Eliu spoke these words:

Igitur Heliu haec rursum locutus est

**35:2.** Doth thy thought seem right to thee, that thou shouldst say: I am more **just** than **God**?

Numquid aequa tibi videtur tua cogitatio ut diceres iustior Deo sum

**35:3.** For thou saidst: That which is right doth not please thee: or what will it profit thee if I **sin**?

Dixisti enim non tibi placet quod rectum est vel quid tibi proderit si ego peccavero

**35:4.** Therefore I will answer thy words, and thy friends with thee.

Itaque ego respondebo sermonibus tuis et amicis tuis tecum

**35:5.** Look up to **heaven** and see, and behold the sky, that it is higher than thee.

Suspice caelum et intuerere et contemplare aethera quod altior te sit

**35:6.** If thou **sin**, what shalt thou hurt him? and if thy **iniquities** be multiplied, what shalt thou do against him?

Si peccaveris quid ei nocebis et si multiplicatae fuerint iniquitates tuae quid facies contra eum

**35:7.** And if thou do **justly**, what shalt thou give him, or what shall he receive of thy hand?

Porro si iuste egeris quid donabis ei aut quid de manu tua accipiet

**35:8.** Thy **wickedness** may hurt a **man** that is like thee: and thy **justice** may help the **son of man**.

Homini qui similis tui est nocebit impietas tua et filium hominis adiuvabit iustitia tua

**35:9.** By reason of the multitude of oppressors they shall cry out: and shall wail for the **violence** of the arm of tyrants.

Propter multitudinem calumniatorum clamabunt et heulabunt propter vim brachii tyrannorum

**35:10.** And he hath not said: Where is **God**, who made me, who hath given songs in the night?

Et non dixit ubi est Deus qui fecit me qui dedit carmina in nocte

**35:11.** Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

Qui docet nos super iumenta terrae et super volucres caeli erudit nos

**35:12.** There shall they cry, and he will not hear, because of the **pride** of **evil men**.

Ibi clamabunt et non exaudiet propter superbiam malorum

**35:13.** **God** therefore will not hear in vain, and the Almighty will look into the causes of every one.

Non ergo frustra audiet Deus et Omnipotens singulorum causas intuebitur

**35:14.** Yea, when thou shalt say: He considereth not: be judged before him, and expect him.

Etiam cum dixeris non considerat iudicare coram eo et expecta eum

**35:15.** For he doth not now bring on his fury, neither doth he revenge **wickedness** exceedingly.

Nunc enim non infert furorem suum nec ulciscitur scelus valde

**35:16.** Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

Ergo Iob frustra aperit os suum et absque scientia verba multiplicat

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## Job Chapter 36

### Eliu proceeds in setting forth the justice and power of God.

**36:1.** Eliu also proceeded, and said:

Addens quoque Heliu haec locutus est

**36:2.** Suffer me a little, and I will show thee: for I have yet somewhat to speak in [God's](#) behalf.

Sustine me paululum et indicabo tibi adhuc enim habeo quod pro Deo loquar

**36:3.** I will repeat my knowledge from the beginning, and I will prove my Maker [just](#).

Repetam scientiam meam a principio et operatorem meum probabo iustum

**36:4.** For indeed my words are without a lie, and perfect knowledge shall be proved to thee.

Vere enim absque mendacio sermones mei et perfecta scientia probabitur tibi

**36:5.** [God](#) doth not cast away the mighty, whereas he himself also is mighty.

Deus potentes non abicit cum et ipse sit potens

**36:6.** But he saveth not the wicked, and he giveth judgment to the [poor](#).

Sed non salvat impios et iudicium pauperibus tribuit

**36:7.** He will not take away his eyes from the [just](#), and he placeth kings on the throne for ever, and they are exalted.

Non auferet a iusto oculos suos et reges in solio conlocat in perpetuum et illi eriguntur

**36:8.** And if they shall be in chains, and be bound with the cords of [poverty](#):

Et si fuerint in catenis et vinciantur funibus paupertatis

**36:9.** He shall show them their works, and their [wicked](#) deeds, because they have been [violent](#).

Indicabit eis opera eorum et scelera eorum quia violenti fuerint

**36:10.** He also shall open their ear, to correct them: and shall speak, that they may return from [iniquity](#).

Revelabit quoque aurem eorum ut corripiat et loquetur ut revertantur ab iniquitate

**36:11.** If they shall hear and observe, they shall accomplish their days in [good](#), and their years in [glory](#).

Si audierint et observaverint complebunt dies suos in bono et annos suos in gloria

**36:12.** But if they hear not, they shall pass by the sword, and shall be consumed in folly.

Si autem non audierint transibunt per gladium et consumentur in stultitia

**36:13.** Dissemblers and crafty [men](#) prove the [wrath](#) of [God](#), neither shall they cry when they are bound.

Simulatores et callidi provocant iram Dei neque clamabunt cum vincti fuerint

**36:14.** Their [soul](#) shall die in a storm, and their life among the effeminate.

Morietur in tempestate anima eorum et vita eorum inter effeminatos

**36:15.** He shall deliver the [poor](#) out of his distress, and shall open his ear in affliction.

Eripiet pauperem de angustia sua et revelabit in tribulatione aurem eius

**36:16.** Therefore he shall set thee at large out of the narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.

Igitur salvabit te de ore angusto latissime et non habentis fundamentum subter se requies autem mensae tuae erit plena pinguedine

**Out of the narrow mouth...** That is, out of [hell](#), whose entrance is narrow, and its depth bottomless; but figuratively meant here, that is, from his miseries and calamity to be restored to his former state of [happiness](#).

**36:17.** Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover.  
Causa tua quasi impii iudicata est causam iudiciumque recipies

**36:18.** Therefore let not **anger** overcome thee to oppress any **man**: neither let multitude of gifts turn thee aside.  
Non te ergo superet ira ut aliquem opprimas nec multitudo donorum inclinet te

**36:19.** Lay down thy greatness without tribulation, and all the mighty of strength.  
Depone magnitudinem tuam absque tribulatione et omnes robustos fortitudine

**36:20.** Prolong not the night that people may come up for them.  
Ne protrahas noctem ut ascendant populi pro eis

**36:21.** Beware thou turn not aside to **iniquity**: for this thou hast begun to follow after misery.  
Cave ne declines ad iniquitatem hanc enim coepisti sequi post miseriam

**For this thou hast begun to follow after misery...** Eliu charges Job, that notwithstanding his misery, he does not fear **God** as he ought: but in his judgment, falls into **iniquity**.

**36:22.** Behold, **God** is high in his strength, and none is like him among the lawgivers.  
Ecce Deus excelsus in fortitudine sua et nullus ei similis in legislatoribus

**36:23.** Who can search out his ways? or who can say to him: Thou hast wrought **iniquity**?  
Quis poterit scrutari vias eius aut quis ei dicere operatus es iniquitatem

**36:24.** Remember that thou knowest not his work, concerning which **men** have sung.  
Memento quod ignores opus eius de quo cecinerunt viri

**36:25.** All **men** see him, every one beholdeth afar off.  
Omnes homines vident eum unusquisque intuetur procul

**36:26.** Behold, **God** is great, exceeding our knowledge: the number of his years is inestimable.  
Ecce Deus magnus vincens scientiam nostram numerus annorum eius inaestimabilis

**36:27.** He lifteth up the drops of rain, and poureth out showers like floods:  
Qui aufert stillas pluviae et effundit imbres ad instar gurgitum

**36:28.** Which flow from the clouds that cover all above.  
Qui de nubibus fluunt quae praetexunt cuncta desuper

**36:29.** If he will spread out clouds as his tent,  
Si voluerit extendere nubes quasi tentorium suum

**36:30.** And lighten with his light from above, he shall cover also the ends of the sea.  
Et fulgurare lumine suo desuper cardines quoque maris operiet

**36:31.** For by these he judgeth people, and giveth food to many mortals.  
Per haec enim iudicat populos et dat escas multis mortalibus

**36:32.** In his hands he hideth the light, and commandeth it to come again.  
In manibus abscondit lucem et praecipit ei ut rursus adveniat

**36:33.** He showeth his friend concerning it, that it is his possession, and that he may come up to it.  
Adnuntiat de ea amico suo quod possessio eius sit et ad eam possit ascendere

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## Job Chapter 37

### Eliu goes on in his discourse, showing God's wisdom and power, by his wonderful works.

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**37:1.** At this my heart trembleth, and is moved out of its place.

Super hoc expavit cor meum et emotum est de loco suo

**37:2.** Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.

Audite auditionem in terrore vocis eius et sonum de ore illius procedentem

**37:3.** He beholdeth under all the [heavens](#), and his light is upon the ends of the earth.

Subter omnes caelos ipse considerat et lumen illius super terminos terrae

**37:4.** After it a noise shall roar, he shall thunder with the voice of his majesty, and shall not be found out, when his voice shall be heard.

Post eum rugiet sonitus tonabit voce magnitudinis suae et non investigabitur cum audita fuerit vox eius

**37:5.** [God](#) shall thunder wonderfully with his voice, he that doth great and unsearchable things.

Tonabit Deus in voce sua mirabiliter qui facit magna et inscrutabilia

**37:6.** He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.

Qui praecipit nivi ut descendat in terram et hiemis pluviis et imbri fortitudinis suae

**37:7.** He sealeth up the hand of all [men](#), that every one may know his works.

Qui in manu omnium hominum signat ut noverint singuli opera sua

**He sealeth up, etc...** When he sends those showers of his strength, that is, those storms of rain, he seals up, that is, he shuts up the hands of [men](#) from their usual works abroad, and confines them within doors, to consider his works; or to forecast their works, that is, what they themselves are to do.

**37:8.** Then the beast shall go into his covert, and shall abide in his den.

Ingredietur bestia latibulum et in antro suo morabitur

**37:9.** Out of the inner parts shall a tempest come, and cold out of the [north](#).

Ab interioribus egreditur tempestas et ab Arcturo frigus

**37:10.** When [God](#) bloweth there cometh frost, and again the waters are poured out abundantly.

Flante Deo concrescit gelu et rursum latissimae funduntur aquae

**37:11.** Corn desireth clouds, and the clouds spread their light:

Frumentum desiderat nubes et nubes spargunt lumen suum

**37:12.** Which go round about, whithersoever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth:

Quae lustrant per circuitum quocumque eas voluntas gubernantis duxerit ad omne quod praeceperit illis super faciem orbis terrarum

**37:13.** Whether in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.

Sive in una tribu sive in terra sua sive in quocumque loco misericordiae suae eas iusserit inveniri

**37:14.** Harken to these things, Job: Stand, and consider the wondrous works of [God](#).

Ausculata haec Iob sta et considera miracula Dei

**37:15.** Dost thou know when [God](#) commanded the rains, to show his light of his clouds?

Numquid scis quando praeceperit Deus pluviis ut ostenderent lucem nubium eius

**37:16.** Knowest thou the great paths of the clouds, and the perfect knowledges?  
Numquid nosti semitas nubium magnas et perfectas scientias

**37:17.** Are not thy garments hot, when the south wind blows upon the earth?  
Nonne vestimenta tua calida sunt cum perflata fuerit terra austro

**37:18.** Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten brass.  
Tu forsitan cum eo fabricatus es caelos qui solidissimi quasi aere fusi sunt

**37:19.** Show us what we may say to him: or we are wrapped up in darkness.  
Ostende nobis quid dicamus illi nos quippe involvimur tenebris

**37:20.** Who shall tell him the things I speak? even if a man shall speak, he shall be swallowed up.  
Quis narrabit ei quae loquor etiam si locutus fuerit homo devorabitur

**He shall be swallowed up...** All that man can say when he speaks of God, is so little and inconsiderable in comparison with the subject, that man is lost, and as it were swallowed up in so immense an ocean.

**37:21.** But now they see not the light: the air on a sudden shall be thickened into clouds, and the wind shall pass and drive them away.  
At nunc non vident lucem subito aer cogitur in nubes et ventus transiens fugabit eas

**37:22.** Cold cometh out of the north, and to God praise with fear.  
Ab aquilone aurum venit et ad Deum formidolosa laudatio

**37:23.** We cannot find him worthily: he is great in strength, and in judgment, and in justice, and he is ineffable.  
Digne eum invenire non possumus magnus fortitudine et iudicio et iustitia et enarrari non potest

**37:24.** Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.  
Ideo timebunt eum viri et non audebunt contemplari omnes qui sibi videntur esse sapientes

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## Job Chapter 38

### God interposes and shows from the things he hath made, that man cannot comprehend his power and wisdom.

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**38:1.** Then the [Lord](#) answered Job out of a whirlwind, and said:

Respondens autem Dominus Iob de turbine dixit

**The Lord...** That is, an [angel](#) speaking in the [name](#) of the [Lord](#).

**38:2.** Who is this that wrappeth up sentences in unskilful words?

Quis est iste involvens sententias sermonibus inperitis

**38:3.** Gird up thy loins like a [man](#): I will ask thee, and answer thou me.

Accinge sicut vir lumbos tuos interrogabo te et responde mihi

**38:4.** Where wast thou when I laid the foundations of the earth? tell me if thou hast understanding.

Ubi eras quando ponebam fundamenta terrae indica mihi si habes intellegentiam

**38:5.** Who hath laid the measures thereof, if thou knowest or who hath stretched the line upon it?

Quis posuit mensuras eius si nosti vel quis tetendit super eam lineam

**38:6.** Upon what are its bases grounded? or who laid the [corner stone](#) thereof,

Super quo bases illius solidatae sunt aut quis dimisit lapidem angularem eius

**38:7.** When the morning stars praised me together, and all the sons of [God](#) made a joyful melody?

Cum me laudarent simul astra matutina et iubilarent omnes filii Dei

**38:8.** Who shut up the sea with doors, when it broke forth as issuing out of the womb:

Quis conclusit ostiis mare quando erumpebat quasi de vulva procedens

**38:9.** When I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands?

Cum ponerem nubem vestimentum eius et caligine illud quasi pannis infantiae obvolverem

**38:10.** I set my bounds around it, and made it bars and doors:

Circumdedi illud terminis meis et posui vectem et ostia

**38:11.** And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves.

Et dixi usque huc venies et non procedes amplius et hic confringes tumentes fluctus tuos

**38:12.** Didst thou since thy birth command the morning, and show the dawning of the day its place?

Numquid post ortum tuum praecepisti diluculo et ostendisti aurorae locum suum

**38:13.** And didst thou hold the extremities of the earth shaking them, and hast thou shaken the ungodly out of it?

Et tenuisti concutiens extrema terrae et excussisti impios ex ea

**38:14.** The seal shall be restored as clay, and shall stand as a garment.

Restituetur ut lutum signaculum et stabit sicut vestimentum

**38:15.** From the wicked their light shall be taken away, and the high arm shall be broken.

Auferetur ab impiis lux sua et brachium excelsum confringetur

**38:16.** Hast thou entered into the [depths](#) of the sea, and walked in the lowest parts of the [deep](#)?

Numquid ingressus es profunda maris et in novissimis abyssis deambulasti

**38:17.** Have the gates of death been opened to thee, and hast thou seen the darksome doors?  
Numquid apertae tibi sunt portae mortis et ostia tenebrosa vidisti

**38:18.** Hast thou considered the breadth of the earth? tell me, if thou knowest all things?  
Numquid considerasti latitudines terrae indica mihi si nosti omnia

**38:19.** Where is the way where light dwelleth, and where is the place of darkness?  
In qua via habitet lux et tenebrarum quis locus sit

**38:20.** That thou mayst bring every thing to its own bounds, and understand the paths of the house thereof.  
Ut ducas unumquodque ad terminos suos et intellegas semitas domus eius

**38:21.** Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?  
Sciebas tunc quod nasciturus esses et numerum dierum tuorum noveras

**38:22.** Hast thou entered into the storehouses of the snow, or hast thou beheld the treasures of the hail:  
Numquid ingressus es thesauros nivis aut thesauros grandinis aspexisti

**38:23.** Which I have prepared for the time of the enemy, against the day of battle and **war**?  
Quae praeparavi in tempus hostis in diem pugnae et belli

**38:24.** By what way is the light spread, and heat divided upon the earth?  
Per quam viam spargitur lux dividitur aestus super terram

**38:25.** Who gave a course to **violent** showers, or a way for noisy thunder:  
Quis dedit vehementissimo imbri cursum et viam sonantis tonitruum

**38:26.** That it should rain on the earth without **man** in the **wilderness**, where no mortal dwelleth:  
Ut plueret super terram absque homine in deserto ubi nullus mortalium commoratur

**38:27.** That it should fill the **desert** and desolate land, and should bring forth green grass?  
Ut impleret inviam et desolatam et produceret herbas virentes

**38:28.** Who is the father of rain? or who begot the drops of dew?  
Quis est pluviae pater vel quis genuit stillas roris

**38:29.** Out of whose womb came the ice? and the frost from **heaven** who hath gendered it?  
De cuius utero egressa est glacies et gelu de caelo quis genuit

**38:30.** The waters are hardened like a stone, and the surface of the **deep** is congealed.  
In similitudinem lapidis aquae durantur et superficies abyssi constringitur

**38:31.** Shalt thou be able to join together the shining stars the **Pleiades**, or canst thou stop the turning about of **Arcturus**?

Numquid coniungere valebis micantes stellas Pliadis aut gyrum Arcturi poteris dissipare

**Pleiades...** *Hebrew, Cimah.* A cluster of seven stars in the constellation Taurus or the Bull. Arcturus, a bright star in the constellation Bootes. The *Hebrew name Cesil*, is variously interpreted; by some, Orion; by others, the Great Bear is understood.

**38:32.** Canst thou bring forth the **day star** in its time, and make the evening star to rise upon the children of the earth?

Numquid producis luciferum in tempore suo et vesperum super filios terrae consurgere facis

**38:33.** Dost thou know the order of **heaven**, and canst thou set down the reason thereof on the earth?  
Numquid nosti ordinem caeli et pones rationem eius in terra

**38:34.** Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?  
Numquid elevabis in nebula vocem tuam et impetus aquarum operiet te

**38:35.** Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?  
Numquid mittes fulgura et ibunt et revertentia dicent tibi adsumus

**38:36.** Who hath put wisdom in the heart of **man**? or who gave the cock understanding?  
Quis posuit in visceribus hominis sapientiam vel quis dedit gallo intellegentiam

**Understanding...** That instinct by which he distinguishes the times of crowing in the night.

**38:37.** Who can declare the order of the heavens, or who can make the harmony of heaven to sleep?

Quis enarravit caelorum rationem et concentum caeli quis dormire faciet

**38:38.** When was the dust poured on the earth, and the clods fastened together?

Quando fundebatur pulvis in terram et glebae conpingebantur

**38:39.** Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,

Numquid capies leaenae praedam et animam catulorum eius implebis

**38:40.** When they couch in the dens and lie in wait in holes?

Quando cubant in antris et in specubus insidiantur

**38:41.** Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

Quis praeparat corvo escam suam quando pulli eius ad Deum clamant vagantes eo quod non habeant cibos

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## Job Chapter 39

### The wonders of the power and providence of God in many of his creatures.

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**39:1.** Knowest thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they fawn?

Numquid nosti tempus partus hibicum in petris vel parturientes cervas observasti

**39:2.** Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth?

Dinumerasti menses conceptus earum et scisti tempus partus earum

**39:3.** They bow themselves to bring forth young, and they cast them, and send forth roarings.

Incurvantur ad fetum et pariunt et rugitus emittunt

**39:4.** Their young are weaned and go to feed: they go forth, and return not to them.

Separantur filii earum pergunt ad pastum egrediuntur et non revertuntur ad eas

**39:5.** Who hath sent out the wild ass free, and who hath loosed his bonds?

Quis dimisit onagrum liberum et vincula eius quis solvit

**39:6.** To whom I have given a house in the wilderness, and his dwellings in the barren land.

Cui dedi in solitudine domum et tabernacula eius in terra salsuginis

**39:7.** He scorneth the multitude of the city, he heareth not the cry of the driver.

Contemnit multitudinem civitatis clamorem exactoris non audit

**39:8.** He looketh round about the mountains of his pasture, and seeketh for every green thing,

Circumspicit montes pascuae suae et virentia quaeque perquirat

**39:9.** Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?

Numquid volet rhinoceros servire tibi aut morabitur ad praesepe tuum

**39:10.** Canst thou bind the rhinoceros with thy thong to plough, or will he break the clods of the valleys after thee?

Numquid alligabis rinocerota ad arandum loro tuo aut confringet glebas vallium post te

**39:11.** Wilt thou have confidence in his great strength, and leave thy labours to him?

Numquid fiduciam habebis in magna fortitudine eius et derelinques ei labores tuos

**39:12.** Wilt thou trust him that he will render thee the seed, and gather it into thy barnfloor?

Numquid credes ei quoniam reddat sementem tibi et aream tuam congreget

**39:13.** The wing of the ostrich is like the wings of the heron, and of the hawk.

Pinna strutionum similis est pinnis herodii et accipitris

**39:14.** When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.

Quando derelinquit in terra ova sua tu forsitan in pulvere calefacis ea

**39:15.** She forgetteth that the foot may tread upon them, or that the beasts of the field may break them.

Obliviscitur quod pes conculcet ea aut bestiae agri conterant

**39:16.** She is hardened against her young ones, as though they were not hers, she hath laboured in vain, no fear constraining her.

Duratur ad filios suos quasi non sint sui frustra laboravit nullo timore cogente

**39:17.** For **God** hath deprived her of wisdom, neither hath he given her understanding.  
Privavit enim eam Deus sapientia nec dedit illi intellegentiam

**39:18.** When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.  
Cum tempus fuerit in altum alas erigit deridet equitem et ascensorem eius

**39:19.** Wilt thou give strength to the horse or clothe his neck with neighing?  
Numquid praebebis equo fortitudinem aut circumdabis collo eius hinnitum

**39:20.** Wilt thou lift him up like the locusts? the **glory** of his nostrils is terror.  
Numquid suscitabis eum quasi lucustas gloria narium eius terror

**39:21.** He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed **men**.  
Terram ungula fodit exultat audacter in occursum pergīt armatis

**39:22.** He **despiseth** fear, he turneth not his back to the sword.  
Contemnit pavorem nec cedit gladio

**39:23.** Above him shall the quiver rattle, the spear and shield shall glitter.  
Super ipsum sonabit faretra vibrabit hasta et clypeus

**39:24.** Chasing and raging he swalloweth the ground, neither doth he make account when the noise of the trumpet soundeth.  
Fervens et fremens sorbet terram nec reputat tubae sonare clangorem

**39:25.** When he heareth the trumpet he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the **captains**, and the shouting of the army.  
Ubi audierit bucinam dicet va procul odoratur bellum exhortationem ducum et ululatum exercitus

**39:26.** Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?  
Numquid per sapientiam tuam plumescit accipiter expandens alas suas ad austrum

**39:27.** Will the eagle mount up at thy command, and make her nest in high places?  
Aut ad praeceptum tuum elevabitur aquila et in arduis ponet nidum suum

**39:28.** She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.  
In petris manet et in praeruptis silicibus commoratur atque inaccessis rupibus

**39:29.** From thence she looketh for the prey, and her eyes behold afar off.  
Inde contemplatur escam et de longe oculi eius prospiciunt

**39:30.** Her young ones shall suck up blood: and wheresoever the carcass shall be, she is immediately there.  
Pulli eius lambent sanguinem et ubicumque cadaver fuerit statim adest

**39:31.** And the **Lord** went on, and said to Job:  
Et adiecit Dominus et locutus est ad Iob

**39:32.** Shall he that contendeth with **God** be so easily silenced? surely he that reproveth **God**, ought to answer him.  
Numquid qui contendit cum Deo tam facile conquiescit utique qui arguit Deum debet respondere ei

**39:33.** Then Job answered the **Lord**, and said:  
Respondens autem Iob Domino dixit

**39:34.** What can I answer, who hath spoken inconsiderately? I will lay my hand upon my mouth.  
Qui leviter locutus sum respondere quid possum manum meam ponam super os meum

**Spoken inconsiderately...** If we discuss all Job's words (saith **St. Gregory**), we shall find nothing impiously spoken; as may be gathered from the words of the **Lord** himself (**Job 42:7-8**); but what was reprehensible in him, was the manner of expressing himself at times, speaking too much of his own affliction, and too little of **God's goodness** towards him, which here he acknowledges as inconsiderate.

**39:35.** One thing I have spoken, which I wish I had not said: and another, to which I will add no more.  
Unum locutus sum quod utinam non dixissem et alterum quibus ultra non addam

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## Job Chapter 40

### Of the power of God in the behemoth and the leviathan.

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**40:1.** And the [Lord](#) answering Job out of the whirlwind, said:

Respondens autem Dominus Iob de turbine ait

**40:2.** Gird up thy loins like a [man](#): I will ask thee, and do thou tell me.

Accinge sicut vir lumbos tuos interrogabo te et indica mihi

**40:3.** Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

Numquid irritum facies iudicium meum et condemnabis me ut tu iustificeris

**40:4.** And hast thou an arm like [God](#), and canst thou thunder with a voice like him?

Et si habes brachium sicut Deus et si voce simili tonas

**40:5.** Clothe thyself with beauty, and set thyself up on high, and be [glorious](#), and put on goodly garments.

Circumda tibi decorem et in sublime erigere et esto gloriosus et speciosis induere vestibus

**40:6.** Scatter the [proud](#) in thy indignation, and behold every arrogant [man](#), and [humble](#) him.

Disperge superbos furore tuo et respiciens omnem arrogantem humilia

**40:7.** Look on all that are [proud](#), and confound them, and crush the wicked in their place,

Respice cunctos superbos et confunde eos et contere impios in loco suo

**40:8.** Hide them in the dust together, and plunge their faces into the pit.

Absconde eos in pulvere simul et facies eorum demerge in foveam

**40:9.** Then I will confess that thy right hand is able to save thee.

Et ego confitebor quod salvare te possit dextera tua

**40:10.** Behold behemoth whom I made with thee, he eateth grass like an ox.

Ecce Behemoth quem feci tecum faenum quasi bos comedet

**Behemoth...** In [Hebrew](#), *behema*, which signifies in general an animal; but many authors explain, that here it is put for the elephant.

**40:11.** His strength is in his loins, and his force in the navel of his belly.

Fortitudo eius in lumbis eius et virtus illius in umbilicis ventris eius

**40:12.** He setteth up his tail like a [cedar](#), the sinews of his testicles are wrapped together.

Constringit caudam suam quasi cedrum nervi testicularum eius perplexi sunt

**40:13.** His bones are like pipes of brass, his gristle like plates of iron.

Ossa eius velut fistulae aeris cartilago illius quasi laminae ferreae

**40:14.** He is the beginning of the ways of [God](#), who made him, he will apply his sword.

Ipse principium est viarum Dei qui fecit eum adplicabit gladium eius

**He will apply his sword...** This text is variously explained: some explain the sword, the horn given to the animal for his defence: others, the power that [God](#) hath given to the animal for his defence: others, the power that [God](#) hath given to [man](#) to slay him, notwithstanding his great size and strength.

**40:15.** To him the mountains bring forth grass: there all the beasts of the field shall play.

Huic montes herbas ferunt omnes bestiae agri ludent ibi

**40:16.** He sleepeth under the shadow, in the covert of the reed, and in moist places.

Sub umbra dormit in secreto calami et locis humentibus

**40:17.** The shades cover his shadow, the willows of the brook shall compass him about.

Protegent umbrae umbram eius circumdabunt eum salices torrentis

**40:18.** Behold, he will drink up a river, and not wonder: and he trusteth that the [Jordan](#) may run into his mouth.

Ecce absorbebit fluvium et non mirabitur habet fiduciam quod influat Iordanis in os eius

**40:19.** In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.

In oculis eius quasi hamo capiet eum et in sudibus perforabit nares eius

**40:20.** Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

An extrahere poteris Leviathan hamo et fune ligabis linguam eius

**Leviathan...** The whale or some sea monster.

**40:21.** Canst thou put a ring in his nose, or bore through his jaw with a buckle?

Numquid pones circulum in naribus eius et armilla perforabis maxillam eius

**40:22.** Will he make many supplications to thee, or speak soft words to thee?

Numquid multiplicabit ad te preces aut loquetur tibi mollia

**40:23.** Will he make a covenant with thee, and wilt thou take him to be a servant for ever,

Numquid feriet tecum pactum et accipies eum servum sempiternum

**40:24.** Shalt thou play with him as with a bird, or tie him up for thy handmaids?

Numquid includes ei quasi avi aut ligabis illum ancillis tuis

**40:25.** Shall friends cut him in pieces, shall merchants divide him?

Concident eum amici dividant illum negotiatores

**40:26.** Wilt thou fill nets with his skin, and the cabins of fishes with his head?

Numquid implebis sagenas pelle eius et gurgustium piscium capite illius

**40:27.** Lay thy hand upon him: remember the battle, and speak no more.

Pone super eum manum tuam memento belli nec ultra addas loqui

**40:28.** Behold his hope shall fail him, and in the sight of all he shall be cast down.

Ecce spes eius frustrabitur eum et videntibus cunctis praecipitabitur

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## Job Chapter 41

### A further description of the leviathan.

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**41:1.** I will not stir him up, like one that is cruel, for who can resist my countenance?

Non quasi crudelis suscitabo eum quis enim resistere potest vultui meo

**41:2.** Who hath given me before that I should repay him? All things that are under [heaven](#) are mine.

Quis ante dedit mihi ut reddam ei omnia quae sub caelo sunt mea sunt

**41:3.** I will not spare him, nor his mighty words, and framed to make supplication.

Non parcam ei et verbis potentibus et ad deprecandum conpositis

**41:4.** Who can discover the face of his garment? or who can go into the midst of his mouth?

Quis revelavit faciem indumenti eius et in medium oris eius quis intrabit

**41:5.** Who can open the doors of his face? his teeth are terrible round about.

Portas vultus eius quis aperiet per gyrum dentium eius formido

**41:6.** His body is like molten shields, shut close up with scales pressing upon one another.

Corpus illius quasi scuta fusilia et compactum squamis se prementibus

**41:7.** One is joined to another, and not so much as any air can come between them:

Una uni coniungitur et ne spiraculum quidem incedit per eas

**41:8.** They stick one to another and they hold one another fast, and shall not be separated.

Una alteri adherebunt et tenentes se nequaquam separabuntur

**41:9.** His sneezing is like the shining of fire, and his eyes like the eyelids of the morning.

Sternutatio eius splendor ignis et oculi eius ut palpebrae diluculi

**41:10.** Out of his mouth go forth lamps, like torches of lighted fire.

De ore eius lampades procedunt sicut taedae ignis accensae

**41:11.** Out of his nostrils goeth smoke, like that of a pot heated and boiling.

De naribus eius procedit fumus sicut ollae succensae atque ferventis

**41:12.** His breath kindleth coals, and a flame cometh forth out of his mouth.

Halitus eius prunas ardere facit et flamma de ore eius egreditur

**41:13.** In his neck strength shall dwell, and want goeth before his face.

In collo eius morabitur fortitudo et faciem eius praecedet egestas

**41:14.** The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.

Membra carniū eius coherentia sibi mittet contra eum fulmina et ad locum alium non ferentur

**41:15.** His heart shall be as hard as a stone, and as firm as a smith's anvil,

Cor eius indurabitur quasi lapis et stringetur quasi malleatoris incus

**41:16.** When he shall raise him up, the [angels](#) shall fear, and being affrighted shall purify themselves.

Cum sublatus fuerit timebunt angeli et territi purgabuntur

**Angels...** *Elim*, **Hebrew:** which signifies here, the mighty, the most **valiant**, shall fear this monstrous fish, and in their fear shall seek to be purified.

**41:17.** When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breastplate.

Cum adprehenderit eum gladius subsistere non poterit neque hasta neque torax

**41:18.** For he shall esteem iron as straw, and brass as rotten wood.

Reputabit enim quasi paleas ferrum et quasi lignum putridum aes

**41:19.** The archer shall not put him to flight, the stones of the sling are to him like stubble.

Non fugabit eum vir sagittarius in stipulam versi sunt ei lapides fundae

**41:20.** As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.

Quasi stipulam aestimabit malleum et deridebit vibrantem hastam

**41:21.** The beams of the sun shall be under him, and he shall strew gold under him like mire.

Sub ipso erunt radii solis sternet sibi aurum quasi lutum

**Under him...** He shall not value the beams of the sun; and gold to him shall be like mire.

**41:22.** He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.

Fervescere faciet quasi ollam profundum mare ponet quasi cum unguenta bulliunt

**41:23.** A path shall shine after him, he shall esteem the deep as growing old.

Post eum lucebit semita aestimabit abyssum quasi senescentem

**The deep as growing old...** Growing hoary, as it were with the froth which he leaves behind him.

**41:24.** There is no power upon earth that can be compared with him who was made to fear no one,

Non est super terram potestas quae conparetur ei qui factus est ut nullum timeret

**41:25.** He beholdeth every high thing, he is king over all the children of pride.

Omne sublime videt ipse est rex super universos filios superbiae

**He is king, etc...** He is superior in strength to all that are great and strong amongst living creatures: mystically it is understood of the devil, who is king over all the proud.

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## Job Chapter 42

**Job submits himself. God pronounces in his favour. Job offers sacrifice for his friends. He is blessed with riches and children, and dies happily,**

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**42:1.** Then Job answered the [Lord](#), and said:

Respondens autem Iob Domino dixit

**42:2.** I know that thou canst do all things, and no thought is hid from thee.

Scio quia omnia potes et nulla te latet cogitatio

**42:3.** Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.

Quis est iste qui celat consilium absque scientia ideo insipienter locutus sum et quae ultra modum excederent scientiam meam

**42:4.** Hear, and I will speak: I will ask thee, and do thou tell me.

Audi et ego loquar interrogabo et ostende mihi

**42:5.** With the hearing of the ear, I have heard thee, but now my eye seeth thee.

Auditu auris audivi te nunc autem oculus meus videt te

**42:6.** Therefore I reprehend myself, and do [penance](#) in dust and ashes.

Idcirco ipse me reprehendo et ago paenitentiam in favilla et cinere

**42:7.** And after the [Lord](#) had spoken these words to Job, he said to Eliphaz the Themanite: My [wrath](#) is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath.

Postquam autem locutus est Dominus verba haec ad Iob dixit ad Eliphaz Themaniten iratus est furor meus in te et in duos amicos tuos quoniam non estis locuti coram me rectum sicut servus meus Iob

**42:8.** Take unto you therefore seven oxen and seven rams, and go to my servant Job, and offer for yourselves a [holocaust](#), and my servant Job shall [pray](#) for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

Sumite igitur vobis septem tauros et septem arietes et ite ad servum meum Iob et offerite holocaustum pro vobis Iob autem servus meus orabit pro vobis faciem eius suscipiam ut non vobis inputetur stultitia neque enim locuti estis ad me recta sicut servus meus Iob

**42:9.** So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the [Lord](#) had spoken to them, and the [Lord](#) accepted the face of Job.

Abierunt ergo Eliphaz Themanites et Baldad Suites et Sophar Naamathites et fecerunt sicut locutus fuerat ad eos Dominus et suscepit Dominus faciem Iob

**42:10.** The [Lord](#) also was turned at the [penance](#) of Job, when he [prayed](#) for his friends. And the [Lord](#) gave Job twice as much as he had before.

Dominus quoque conversus est ad paenitentiam Iob cum oraret ille pro amicis suis et addidit Dominus omnia quaecumque fuerant Iob duplicia

**42:11.** And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the [evil](#) that [God](#) had brought upon him. And every [man](#) gave him one ewe, and one earring of gold.

Venerunt autem ad eum omnes fratres sui et universae sorores suae et cuncti qui noverant eum prius et comederunt cum eo panem in domo eius et moverunt super eum caput et consolati sunt eum super omni

malo quod intulerat Dominus super eum et dederunt ei unusquisque ovem unam et inaurem auream unam

**42:12.** And the **Lord blessed** the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

Dominus autem benedixit novissimis Iob magis quam principio eius et facta sunt ei quattuordecim milia ovium et sex milia camelorum et mille iuga boum et mille asinae

**42:13.** And he had seven sons, and three daughters.

Et fuerunt ei septem filii et filiae tres

**42:14.** And he called the **name** of one Dies, and the **name** of the second Cassia, and the **name** of the third Cornustibii.

Et vocavit nomen unius Diem et nomen secundae Cassia et nomen tertiae Cornu stibii

**42:15.** And there were not found in all the earth **women** so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

Non sunt autem inventae mulieres speciosae sicut filiae Iob in universa terra deditque eis pater suus hereditatem inter fratres earum

**42:16.** And Job lived after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth **generation**, and he died an old **man**, and full of days.

Vixit autem Iob post haec centum quadraginta annis et vidit filios suos et filios filiorum suorum usque ad quartam generationem et mortuus est senex et plenus dierum

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## Joel

JOEL, whose [name](#), according to ST. JEROME, signifies THE LORD GOD: or, as others say, THE COMING DOWN OF GOD: [prophesied](#) about the same time in the kingdom of [Judea](#), as OSEE did in the kingdom of [Israel](#). He foretells under [figure](#) the great [evils](#) that were coming upon the people for their [sins](#): earnestly exhorts them to repentance: and comforts them with the [promise](#) of a TEACHER OF JUSTICE, viz., [CHRIST JESUS OUR LORD](#), and of the coming down of his [holy](#) SPIRIT. (*For more information, see the article JOEL in the Catholic Encyclopedia.*)

**Joel Chapter 1.** The prophet describes the judgments that shall fall upon the people, and invites them to fasting and prayer.

**Joel Chapter 2.** The prophet foretells the terrible day of the Lord; exhorts sinners to a sincere conversion; and comforts God's people with promises of future blessings under Christ.

**Joel Chapter 3.** The Lord shall judge all nations in the valley of Josaphat. The evils that shall fall upon the enemies of God's people: his blessing upon the church of the saints.

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## Joel Chapter 1

### The prophet describes the judgments that shall fall upon the people, and invites them to fasting and prayer.

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**1:1.** The [word of the Lord](#), that came to Joel, the son of Phatuel.

Verbum Domini quod factum est ad Iohel filium Fatuhel

**1:2.** Hear this, ye old [men](#), and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

Audite hoc senes et auribus percipite omnes habitatores terrae si factum est istud in diebus vestris aut in diebus patrum vestrorum

**1:3.** Tell ye of this to your children, and let your children tell their children, and their children to another [generation](#).

Super hoc filiis vestris narrate et filii vestri filiis suis et filii eorum generationi alterae

**1:4.** That which the palmerworm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

Residuum erucae comedit lucusta et residuum lucustae comedit bruchus et residuum bruchi comedit rubigo

**That which the palmerworm hath left, etc...** Some understand this literally of the desolation of the land by these insects: others understand it of the different invasions of the Chaldeans, or other enemies.

**1:5.** Awake, ye that are drunk, and weep, and mourn all ye that take delight; in drinking sweet wine: for it is cut off from your mouth.

Expergescimini ebrii et flete et ululate omnes qui bibitis vinum in dulcedine quoniam periit ab ore vestro

**1:6.** For a nation come up upon my land, strong, and without number: his teeth are like the teeth of a lion: and his cheek teeth as of a lion's whelp.

Gens enim ascendit super terram meam fortis et innumerabilis dentes eius ut dentes leonis et molares eius ut catuli leonis

**1:7.** He hath laid my vineyard waste, and hath pilled off the bark of my fig tree: he hath stripped it bare, and cast it away; the branches thereof are made white.

Posuit vineam meam in desertum et ficum meam decorticavit nudans spoliavit eam et proiecit albi facti sunt rami eius

**1:8.** Lament like a [virgin](#) girded with sackcloth for the husband of her youth.

Plange quasi virgo accincta sacco super virum pubertatis suae

**1:9.** [Sacrifice](#) and libation is cut off from the [house of the Lord](#): the [priests](#), the [Lord's](#) ministers, have mourned:

Periit sacrificium et libatio de domo Domini luxerunt sacerdotes ministri Domini

**1:10.** The country is destroyed, the ground hath mourned: for the corn is wasted, the wine is confounded, the oil hath languished.

Depopulata est regio luxit humus quoniam devastatum est triticum confusum est vinum elanguit oleum

**1:11.** The husbandmen are ashamed, the vinedressers have howled for the wheat, and for the barley, because the harvest of the field is perished.

Confusi sunt agricolae ululaverunt vitatores super frumento et hordeo quia periit messis agri

**1:12.** The vineyard is confounded, and the fig tree hath languished: the pomegranate tree, and the palm tree, and the apple tree, and all the trees of the field are withered: because [joy](#) is withdrawn from the children of [men](#).

Vinea confusa est et ficus elanguit malogranatum et palma et malum et omnia ligna agri aruerunt quia confusum est gaudium a filiis hominum

**1:13.** Gird yourselves, and lament, O ye [priests](#), howl, ye ministers of the [altars](#): go in, lie in sackcloth, ye ministers of my [God](#): because [sacrifice](#) and libation is cut off from the [house of your God](#).

Accingite vos et plangite sacerdotes ululate ministri altaris ingredimini cubate in sacco ministri Dei mei quoniam interiit de domo Dei vestri sacrificium et libatio

**1:14.** Sanctify ye a [fast](#), call an assembly, gather together the ancients, all the inhabitants of the land into the [house of your God](#): and cry ye to the [Lord](#):

Sanctificate ieiunium vocate coetum congregare senes omnes habitatores terrae in domum Dei vestri et clamate ad Dominum

**1:15.** Ah, ah, ah, for the day: because the day of the [Lord](#) is at hand, and it shall come like destruction from the mighty.

A a a diei quia prope est dies Domini et quasi vastitas a potente veniet

**1:16.** Is not your food cut off before your eyes, [joy and gladness](#) from the [house of our God](#)?

Numquid non coram oculis vestris alimenta perierunt de domo Dei nostri laetitia et exultatio

**1:17.** The beasts have rotted in their dung, the barns are destroyed, the storehouses are broken down: because the corn is confounded.

Computruerunt iumenta in stercore suo demolita sunt horrea dissipatae sunt apothecae quoniam confusum est triticum

**1:18.** Why did the beasts groan, why did the herds of cattle low? because there is no pasture for them: yea, and the flocks of sheep are perished.

Quid ingemuit animal mugierunt greges armenti quia non est pascua eis sed et greges pecorum disperierunt

**1:19.** To thee, O [Lord](#), will I cry: because fire hath devoured the beautiful places of the [wilderness](#): and the flame hath burnt all the trees of the country.

Ad te Domine clamabo quia ignis comedit speciosa deserti et flamma succendit omnia ligna regionis

**1:20.** Yea, and the beasts of the field have looked up to thee, as a garden bed that thirsteth after rain, for the springs of waters are dried up, and fire hath devoured the beautiful places of the [wilderness](#).

Sed et bestiae agri quasi area sitiens imbrem suspexerunt ad te quoniam exsiccati sunt fontes aquarum et ignis devoravit speciosa deserti

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## Joel Chapter 2

**The prophet foretells the terrible day of the Lord; exhorts sinners to a sincere conversion; and comforts God's people with promises of future blessings under Christ.**

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**2:1.** Blow ye the trumpet in Sion, sound an alarm in my **holy** mountain, let all the inhabitants of the land tremble: because the day of the **Lord** cometh, because it is nigh at hand.

Canite tuba in Sion ululate in monte sancto meo conturbentur omnes habitatores terrae quia venit dies Domini quia prope est

**The day of the Lord...** That is, the time when he will execute **justice** upon sinners.

**2:2.** A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it, even to the years of **generation** and **generation**.

Dies tenebrarum et caliginis dies nubis et turbinis quasi mane expansum super montes populus multus et fortis similis ei non fuit a principio et post eum non erit usque in annos generationis et generationis

**A numerous and strong people...** The **Assyrians**, or Chaldeans. Others understand all this of an army of locusts laying waste the land.

**2:3.** Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate **wilderness**, neither is there any one that can escape it.

Ante faciem eius ignis vorans et post eum exurens flamma quasi hortus voluptatis terra coram eo et post eum solitudo deserti neque est qui effugiat eum

**2:4.** The appearance of them is as the appearance of horses, and they shall run like horsemen.

Quasi aspectus equorum aspectus eorum et quasi equites sic current

**2:5.** They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared to battle.

Sicut sonitus quadrigarum super capita montium exillent sicut sonitus flammae ignis devorantis stipulam velut populus fortis praeparatus ad proelium

**2:6.** At their presence the people shall be in grievous pains: all faces shall be made like a kettle.

A facie eius cruciabantur populi omnes vultus redigentur in ollam

**2:7.** They shall run like **valiant men**: like **men** of **war** they shall scale the wall: the **men** shall march every one on his way, and they shall not turn aside from their ranks.

Sicut fortes current quasi viri bellatores ascendent murum vir in viis suis gradietur et non declinabunt a semitis suis

**2:8.** No one shall press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows, and shall take no harm.

Unusquisque fratrem suum non coartabit singuli in calle suo ambulabunt sed et per fenestras cadent et non demolientur

**2:9.** They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows, as a thief.

Urbem ingredientur in muro current domos conscendent per fenestras intrabunt quasi fur

**2:10.** At their presence the earth hath trembled, the **heavens** are moved: the sun and moon are darkened, and the stars have withdrawn their shining.

A facie eius contremuit terra moti sunt caeli sol et luna obtenebrati sunt et stellae retraxerunt splendorem suum

**2:11.** And the **Lord** hath uttered his voice before the face of his army: for his armies are exceedingly great,

for they are strong, and execute his word: for the day of the **Lord** is great and very terrible: and who can stand it?

Et Dominus dedit vocem suam ante faciem exercitus sui quia multa sunt nimis castra eius quia fortia et facientia verbum eius magnus enim dies Domini et terribilis valde et quis sustinebit eum

**2:12.** Now, therefore, saith the **Lord**. Be converted to me with all your heart, in **fasting**, and in weeping, and mourning.

Nunc ergo dicit Dominus convertimini ad me in toto corde vestro in ieiunio et in fletu et in planctu

**2:13.** And rend your hearts, and not your garments and turn to the **Lord your God**: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the **evil**.

Et scindite corda vestra et non vestimenta vestra et convertimini ad Dominum Deum vestrum quia benignus et misericors est patiens et multae misericordiae et praestabilis super malitia

**2:14.** Who **knoweth** but he will return, and forgive, and leave a **blessing** behind him, **sacrifice** and libation to the **Lord your God**?

Quis scit si convertatur et ignoscat et relinquat post se benedictionem sacrificium et libamen Domino Deo nostro

**2:15.** Blow the trumpet in Sion, sanctify a **fast**, call a solemn assembly,

Canite tuba in Sion sanctificate ieiunium vocate coetum

**2:16.** Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bridal chamber.

Congregate populum sanctificate ecclesiam coadunate senes congregare parvulos et sugentes ubera egrediatur sponsus de cubili suo et sponsa de thalamo suo

**2:17.** Between the porch and the **altar** the **priests**, the **Lord's** ministers, shall weep, and shall say: Spare, O **Lord**, spare thy people: and give not thy inheritance to reproach, that the **heathens** should rule over them. Why should they say among the nations: Where is their **God**?

Inter vestibulum et altare plorabunt sacerdotes ministri Domini et dicent parce Domine populo tuo et ne des hereditatem tuam in obprobrium ut dominantur eis nationes quare dicunt in populis ubi est Deus eorum

**2:18.** The **Lord** hath been **zealous** for his land, and hath spared his people.

Zelatus est Dominus terram suam et pepercit populo suo

**2:19.** And the **Lord** answered, and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

Et respondit Dominus et dixit populo suo ecce ego mittam vobis frumentum et vinum et oleum et replebimini eo et non dabo vos ultra obprobrium in gentibus

**2:20.** And I will remove far off from you the northern enemy: and I will drive him into a land unpassable, and **desert**, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rottenness shall go up, because he hath done **proudly**.

Et eum qui ab aquilone est procul faciam a vobis et expellam eum in terram inviam et desertam faciem eius contra mare orientale et extremum eius ad mare novissimum et ascendet fetor eius et ascendet putredo eius quia superbe egit

**The northern enemy...** Some understand this of Holofernes and his army: others, of the locusts.

**2:21.** Fear not, O land, be glad, and rejoice: for the **Lord** hath done great things.

Noli timere terra exulta et laetare quoniam magnificavit Dominus ut faceret

**2:22.** Fear not, ye beasts of the fields: for the beautiful places of the **wilderness** are sprung, for the tree hath brought forth its fruit, the fig tree, and the vine have yielded their strength.

Nolite timere animalia regionis quia germinaverunt speciosa deserti quia lignum adtulit fructum suum ficus et vinea dederunt virtutem suam

**2:23.** And you, O children of Sion, rejoice, and be joyful in the **Lord your God**: because he hath given you a **teacher of justice**, and he will make the early and the latter rain to come down to you as in the beginning.

Et filii Sion exultate et laetamini in Domino Deo vestro quia dedit vobis doctorem iustitiae et descendere faciet ad vos imbrem matutinum et serotinum in principio

**2:24.** And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.  
Et implebuntur areae frumento et redundabunt torcularia vino et oleo

**2:25.** And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmerworm hath eaten; my great host which I sent upon you.  
Et reddam vobis annos quos comedit lucusta bruchus et rubigo et eruca fortitudo mea magna quam misi in vos

**2:26.** And you shall eat in plenty, and shall be filled and you shall praise the **name** of the **Lord your God**; who hath done wonders with you, and my people shall not be confounded for ever.  
Et comedetis vescentes et saturabimini et laudabitis nomen Domini Dei vestri qui fecit vobiscum mirabilia et non confundetur populus meus in sempiternum

**2:27.** And you shall **know** that I am in the midst of **Israel**: and I am the **Lord your God**, and there is none besides: and my people shall not be confounded forever.  
Et scietis quia in medio Israhel ego sum et ego Dominus Deus vester et non est amplius et non confundetur populus meus in aeternum

**2:28.** And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall **prophesy**: your old **men** shall dream dreams, and your young men shall see visions.  
Et erit post haec effundam spiritum meum super omnem carnem et prophetabunt filii vestri et filiae vestrae senes vestri somnia somniabunt et iuvenes vestri visiones videbunt

**2:29.** Moreover, upon my servants and handmaids in those days I will pour forth my spirit.  
Sed et super servos et ancillas in diebus illis effundam spiritum meum

**2:30.** And I will show wonders in **heaven**; and in earth, blood, and fire, and vapour of smoke.  
Et dabo prodigia in caelo et in terra sanguinem et ignem et vaporem fumi

**2:31.** The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the **Lord** doth come.  
Sol vertetur in tenebras et luna in sanguinem antequam veniat dies Domini magnus et horribilis

**2:32.** And it shall come to pass, that every one that shall call upon the **name** of the **Lord**, shall be saved: for in Mount Sion, and in **Jerusalem** shall be **salvation**, as the **Lord** hath said, and in the residue whom the **Lord** shall call.  
Et erit omnis qui invocaverit nomen Domini salvus erit quia in monte Sion et in Hierusalem erit salvatio sicut dixit Dominus et in residuis quos Dominus vocaverit

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## Joel Chapter 3

**The Lord shall judge all nations in the valley of Josaphat. The evils that shall fall upon the enemies of God's people: his blessing upon the church of the saints.**

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**3:1.** For behold in those days, and in that time when I shall bring back the captivity of [Juda](#), and [Jerusalem](#):

Quia ecce in diebus illis et in tempore illo cum convertero captivitatem Iuda et Hierusalem

**3:2.** I will gather together all nations and will bring them down into the [valley of Josaphat](#): and I will plead with them there for my people, and for my inheritance, [Israel](#), whom they have [scattered](#) among the nations, and have parted my land.

Congregabo omnes gentes et deducam eas in valle Iosaphat et disceptabo cum eis ibi super populo meo et hereditate mea Israhel quos disperserunt in nationibus et terram meam diviserunt

**3:3.** And they have cast lots upon my people: and the boy they have put in the stews, and the girl they have sold for wine, that they might drink.

Et super populum meum miserunt sortem et posuerunt puerum in prostibulum et puellam vendiderunt pro vino ut biberent

**3:4.** But what have you to do with me, O [Tyre](#), and [Sidon](#), and all the coast of the [Philistines](#)? will you revenge yourselves on me? and if you revenge yourselves on me, I will very soon return you a recompense upon your own head.

Verum quid vobis et mihi Tyrus et Sidon et omnis terminus Palestinorum numquid ultionem vos redditis mihi et si ulciscimini vos contra me cito velociter reddam vicissitudinem vobis super caput vestrum

**3:5.** For you have taken away my silver, and my gold: and my desirable, and most beautiful things you have carried into your temples.

Argentum enim meum et aurum tulistis et desiderabilia mea et pulcherrima intulistis in delubra vestra

**3:6.** And the [children of Juda](#), and the children of [Jerusalem](#), you have sold to the children of the Greeks, that you might remove them far off from their own country.

Et filios Iuda et filios Hierusalem vendidistis filiis Graecorum ut longe faceretis eos de finibus suis

**3:7.** Behold, I will raise them up out of the place wherein you have sold them: and I will return your recompense upon your own heads.

Ecce ego suscitabo eos de loco in quo vendidistis eos et convertam retributionem vestram in caput vestrum

**3:8.** And I will sell your sons, and your daughters, by the hands of the [children of Juda](#), and they shall sell them to the Sabeans, a nation far off, for the [Lord](#) hath spoken it.

Et vendam filios vestros et filias vestras in manibus filiorum Iuda et venundabunt eos Sabeis genti longinquae quia Dominus locutus est

**3:9.** Proclaim ye this among the nations: Prepare [war](#), raise up the strong: let them come, let all the [men](#) of [war](#) come up.

Clamate hoc in gentibus sanctificate bellum suscite robustos accedant ascendant omnes viri bellatores

**3:10.** Cut your ploughshares into swords, and your spades into spears. Let the weak say: I am strong.

Concidite aratra vestra in gladios et ligones vestros in lanceas infirmus dicat quia fortis ego sum

**3:11.** Break forth, and come, all ye nations from round about, and gather yourselves together: there will the [Lord](#) cause all thy strong ones to fall down.

Erumpite et venite omnes gentes de circuitu et congregamini ibi occumbere faciet Dominus robustos tuos

**3:12.** Let them arise, and let the nations come up into the **valley of Josaphat**: for there I will sit to judge all nations round about.

Consurgant et ascendant gentes in vallem Iosaphat quia ibi sedebo ut iudicem omnes gentes in circuitu

**3:13.** Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their **wickedness** is multiplied.

Mittite falces quoniam maturavit messis venite et descendite quia plenum est torcular exuberant torcularia quia multiplicata est malitia eorum

**3:14.** Nations, nations in the valley of destruction: for the day of the **Lord** is near in the valley of destruction.

Populi populi in valle concisionis quia iuxta est dies Domini in valle concisionis

**3:15.** The sun and the moon are darkened, and the stars have withdrawn their shining.

Sol et luna obtenebricata sunt et stellae retraxerunt splendorem suum

**3:16.** And the **Lord** shall roar out of Sion, and utter his voice from **Jerusalem**: and the **heavens** and the earth shall be moved, and the **Lord** shall be the **hope** of his people, and the strength of the **children of Israel**.

Et Dominus de Sion rugiet et de Hierusalem dabit vocem suam et movebuntur caeli et terra et Dominus spes populi sui et fortitudo filiorum Israhel

**3:17.** And you shall **know** that I am the **Lord your God**, dwelling in Sion, my **holy** mountain: and **Jerusalem** shall be **holy**, and strangers shall pass through it no more.

Et scietis quia ego Dominus Deus vester habitans in Sion in monte sancto meo et erit Hierusalem sancta et alieni non transibunt per eam amplius

**3:18.** And it shall come to pass in that day, that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of **Juda**: and a fountain shall come forth of the **house of the Lord**, and shall water the torrent of thorns.

Et erit in die illa stillabunt montes dulcedinem et colles fluent lacte et per omnes rivos Iuda ibunt aquae et fons de domo Domini egredietur et inrigabit torrentem Spinarum

**A fountain shall come forth of the house of the Lord, etc...** Viz., the fountain of **grace** in the church militant, and of **glory** in the church triumphant: which shall water the torrent or valley of thorns, that is, the **souls** that before, like barren ground brought forth nothing but thorns; or that were afflicted with the thorns of crosses and tribulations.

**3:19.** **Egypt** shall be a desolation, and **Edom** a **wilderness** destroyed: because they have done **unjustly** against the **children of Juda**, and have shed innocent blood in their land.

Aegyptus in desolatione erit et Idumea in desertum perditionis pro eo quod inique egerint in filios Iuda et effuderint sanguinem innocentem in terra sua

**3:20.** And **Judea** shall be inhabited for ever, and **Jerusalem** to **generation** and **generation**.

Et Iudaea in aeternum habitabitur et Hierusalem in generatione et generationem

**Judea--and Jerusalem...** That is, the spiritual **Jerusalem**, viz., the **church of Christ**.

**3:21.** And I will cleanse their blood, which I had not cleansed: and the **Lord** will dwell in Sion.

Et mundabo sanguinem eorum quem non mundaveram et Dominus commorabitur in Sion

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## John

### The Holy Gospel of Jesus Christ according to St. John

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**St. John** the **Apostle** and **Evangelist** was the son of Zebedee and **Salome**, brother to **James the Greater**. He was called the Beloved **disciple** of **Christ** and stood by at his Crucifixion. He wrote the **Gospel** after the other **Evangelists**, about sixty-three years after **our Lord's Ascension**. Many things that they had omitted were supplied by him. The original was written in Greek; and by the Greeks he is titled: The Divine, **St. Jerome** relates that, when he was earnestly requested by the brethren to write the **Gospel**, he answered he would do it, if by ordering a common fast, they would all put up their **prayers** together to the **Almighty God**; which being ended replenished with the clearest and fullest revelation coming from **Heaven**, he burst forth into that preface: IN THE BEGINNING WAS THE WORD. (*For more information, see the article **GOSPEL OF JOHN** in the Catholic Encyclopedia.*)

- John Chapter 1.** The divinity and incarnation of Christ. John bears witness of him. He begins to call his disciples.
- John Chapter 2.** Christ changes water into wine. He casts the sellers out of the temple.
- John Chapter 3.** Christ's discourse with Nicodemus. John's testimony.
- John Chapter 4.** Christ talks with the Samaritan woman. He heals the ruler's son.
- John Chapter 5.** Christ heals on the sabbath the man languishing thirty-eight years. His discourse upon this occasion.
- John Chapter 6.** Christ feeds five thousand with five loaves. He walks upon the sea and discourses of the bread of life.
- John Chapter 7.** Christ goes up to the feast of the tabernacles. He teaches in the temple.
- John Chapter 8.** The woman taken in adultery. Christ justifies his doctrine.
- John Chapter 9.** He gives sight to the man born blind.
- John Chapter 10.** Christ is the door and the good shepherd. He and his Father are one.
- John Chapter 11.** Christ raises Lazarus to life. The rulers resolve to put him to death.
- John Chapter 12.** The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.
- John Chapter 13.** Christ washes his disciples' feet. The treason of Judas. The new commandment of love.
- John Chapter 14.** Christ's discourse after his last supper.
- John Chapter 15.** A continuation of Christ's discourse to his disciples.
- John Chapter 16.** The conclusion of Christ's last discourse to his disciples.
- John Chapter 17.** Christ's prayer for his disciples.
- John Chapter 18.** The history of the passion of Christ.
- John Chapter 19.** The continuation of the history of the Passion of Christ.
- John Chapter 20.** Christ's resurrection and manifestation to his disciples.
- John Chapter 21.** Christ manifests himself to his disciples by the sea side and gives Peter the charge of his sheep.

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## John Chapter 1

### The divinity and incarnation of Christ. John bears witness of him. He begins to call his disciples.

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**1:1.** In the beginning was the [Word](#): and the [Word](#) was with [God](#): and the [Word](#) was [God](#).  
In principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum

**1:2.** The same was in the beginning with [God](#).  
Hoc erat in principio apud Deum

**1:3.** All things were made by him: and without him was made nothing that was made.  
Omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est

**1:4.** In him was life: and the life was the light of [men](#).  
In ipso vita erat et vita erat lux hominum

**1:5.** And the light shineth in darkness: and the darkness did not comprehend it.  
Et lux in tenebris lucet et tenebrae eam non comprehenderunt

**1:6.** There was a [man](#) sent from [God](#), whose [name](#) was [John](#).  
Fuit homo missus a Deo cui nomen erat Iohannes

**1:7.** This [man](#) came for a witness, to give testimony of the light, that all [men](#) might [believe](#) through him.  
Hic venit in testimonium ut testimonium perhiberet de lumine ut omnes crederent per illum

**1:8.** He was not the light, but was to give testimony of the light.  
Non erat ille lux sed ut testimonium perhiberet de lumine

**1:9.** That was the [true](#) light, which enlighteneth every [man](#) that cometh into this world.  
Erat lux vera quae inluminat omnem hominem venientem in mundum

**1:10.** He was in the world: and the world was made by him: and the world [knew](#) him not.  
In mundo erat et mundus per ipsum factus est et mundus eum non cognovit

**1:11.** He came unto his own: and his own received him not.  
In propria venit et sui eum non receperunt

**1:12.** But as many as received him, he gave them power to be made the [sons of God](#), to them that [believe](#) in his [name](#).  
Quotquot autem receperunt eum dedit eis potestatem filios Dei fieri his qui credunt in nomine eius

**1:13.** Who are born, not of blood, nor of the will of the flesh, nor of the will of [man](#), but of [God](#).  
Qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex Deo nati sunt

**1:14.** And the [Word](#) was made flesh and dwelt among us (and we saw his [glory](#), the [glory](#) as it were of the [only begotten of the Father](#)), full of [grace](#) and [truth](#).  
Et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis

**1:15.** [John](#) beareth witness of him and crieth out, saying: This was he of whom I spoke: He that shall come after me is preferred before me: because he was before me.  
Iohannes testimonium perhibet de ipso et clamat dicens hic erat quem dixi vobis qui post me venturus est ante me factus est quia prior me erat

**1:16.** And of his fulness we all have received: and [grace](#) for [grace](#).

Et de plenitudine eius nos omnes accepimus et gratiam pro gratia

**1:17.** For the law was given by **Moses**: **grace** and **truth** came by **Jesus Christ**.

Quia lex per Mosen data est gratia et veritas per Iesum Christum facta est

**1:18.** No **man** hath seen **God** at any time: the only begotten Son who is in the Bosom of the **Father**, he hath declared him.

Deum nemo vidit umquam unigenitus Filius qui est in sinu Patris ipse enarravit

**1:19.** And this is the testimony of **John**, when the **Jews** sent from **Jerusalem priests** and **Levites** to him, to ask him: Who art thou?

Et hoc est testimonium Iohannis quando miserunt Iudaei ab Hierosolymis sacerdotes et Levitas ad eum ut interrogarent eum tu quis es

**1:20.** And he confessed and did not deny: and he confessed: I am not the **Christ**.

Et confessus est et non negavit et confessus est quia non sum ego Christus

**1:21.** And they asked him: What then? Art thou **Elias**? And he said: I am not. Art thou the **prophet**? And he answered: No.

Et interrogaverunt eum quid ergo Helias es tu et dicit non sum propheta es tu et respondit non

**1:22.** They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

Dixerunt ergo ei quis es ut responsum demus his qui miserunt nos quid dicis de te ipso

**1:23.** He said: I am the voice of one crying in the **wilderness**, make straight the way of the Lord, as said the **prophet Isaias**.

Ait ego vox clamantis in deserto dirigite viam Domini sicut dixit Esaias propheta

**1:24.** And they that were sent were of the **Pharisees**.

Et qui missi fuerant erant ex Pharisaeis

**1:25.** And they asked him and said to him: Why then dost thou **baptize**, if thou be not **Christ**, nor **Elias**, nor the **prophet**?

Et interrogaverunt eum et dixerunt ei quid ergo baptizas si tu non es Christus neque Helias neque propheta

**1:26.** **John** answered them, saying: I **baptize** with water: but there hath stood one in the midst of you, whom you **know** not.

Respondit eis Iohannes dicens ego baptizo in aqua medius autem vestrum stetit quem vos non scitis

**1:27.** The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose.

Ipse est qui post me venturus est qui ante me factus est cuius ego non sum dignus ut solvam eius corrigiam calciamenti

**1:28.** These things were done in **Bethania, beyond the Jordan**, where **John** was baptizing.

Haec in Bethania facta sunt trans Iordanen ubi erat Iohannes baptizans

**1:29.** The next day, **John** saw **Jesus** coming to him; and he saith: Behold the **Lamb of God**. Behold him who taketh away the **sin** of the world.

Altera die videt Iohannes Iesum venientem ad se et ait ecce agnus Dei qui tollit peccatum mundi

**1:30.** This is he of whom I said: After me there cometh a **man**, who is preferred before me: because he was before me.

Hic est de quo dixi post me venit vir qui ante me factus est quia prior me erat

**1:31.** And I **knew** him not: but that he may be made manifest in **Israel**, therefore am I come baptizing with water.

Et ego nesciebam eum sed ut manifestaretur Israhel propterea veni ego in aqua baptizans

**1:32.** And **John** gave testimony, saying: I saw the Spirit coming down, as a **dove** from **heaven**; and he remained upon him.

Et testimonium perhibuit Iohannes dicens quia vidi Spiritum descendentem quasi columbam de caelo et

mansit super eum

**1:33.** And I [knew](#) him not: but he who sent me to [baptize](#) with water said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that [baptizeth](#) with the [Holy Ghost](#).

Et ego nesciebam eum sed qui misit me baptizare in aqua ille mihi dixit super quem videris Spiritum descendentem et manentem super eum hic est qui baptizat in Spiritu Sancto

**1:34.** And I saw: and I gave testimony that this is the [Son of God](#).

Et ego vidi et testimonium perhibui quia hic est Filius Dei

**1:35.** The next day again [John](#) stood and two of his [disciples](#).

Altera die iterum stabat Iohannes et ex discipulis eius duo

**1:36.** And beholding [Jesus](#) walking, he saith: Behold the [Lamb of God](#).

Et respiciens Iesum ambulantem dicit ecce agnus Dei

**1:37.** And the two [disciples](#) heard him speak: and they followed [Jesus](#).

Et audierunt eum duo discipuli loquentem et secuti sunt Iesum

**1:38.** And [Jesus](#) turning and seeing them following him, saith to them: What seek you? Who said to him: Rabbi (which is to say, being interpreted, Master), where dwellest thou?

Conversus autem Iesus et videns eos sequentes dicit eis quid quaeritis qui dixerunt ei rabbi quod dicitur interpretatum magister ubi habitas

**1:39.** He saith to them: Come and see. They came and saw where he abode: and they stayed with him that day. Now it was about the tenth hour.

Dicit eis venite et videte venerunt et viderunt ubi maneret et apud eum manserunt die illo hora autem erat quasi decima

**1:40.** And [Andrew](#), the brother of [Simon Peter](#), was one of the two who had heard of [John](#) and followed him.

Erat autem Andreas frater Simonis Petri unus ex duobus qui audierant ab Iohanne et secuti fuerant eum

**1:41.** He findeth first his brother [Simon](#) and saith to him: We have found the [Messias](#), which is, being interpreted, the [Christ](#).

Invenit hic primum fratrem suum Simonem et dicit ei invenimus Messiam quod est interpretatum Christus

**1:42.** And he brought him to [Jesus](#). And [Jesus](#) looking upon him, said: Thou art [Simon the son of Jona](#). Thou shalt be called [Cephas](#), which is interpreted Peter.

Et adduxit eum ad Iesum intuitus autem eum Iesus dixit tu es Simon filius Iohanna tu vocaberis Cephas quod interpretatur Petrus

**1:43.** On the following day, he would go forth into [Galilee](#): and he findeth [Philip](#), And [Jesus](#) saith to him: follow me.

In crastinum voluit exire in Galilaeam et invenit Philippum et dicit ei Iesus sequere me

**1:44.** Now [Philip](#) was of [Bethsaida](#), the city of [Andrew](#) and [Peter](#).

Erat autem Philippus a Bethsaida civitate Andreae et Petri

**1:45.** [Philip](#) findeth [Nathanael](#) and saith to him: We have found him of whom [Moses](#), in the law and the [prophets](#) did write, [Jesus](#) the son of [Joseph of Nazareth](#).

Invenit Philippus Nathanahel et dicit ei quem scripsit Moses in lege et prophetae invenimus Iesum filium Ioseph a Nazareth

**1:46.** And [Nathanael](#) said to him: Can any thing of [good](#) come from [Nazareth](#)? [Philip](#) saith to him: Come and see.

Et dixit ei Nathanahel a Nazareth potest aliquid boni esse dicit ei Philippus veni et vide

**1:47.** [Jesus](#) saw [Nathanael](#) coming to him and he saith of him: Behold an [Israelite](#) indeed, in whom there is no guile.

Vidit Iesus Nathanahel venientem ad se et dicit de eo ecce vere Israhelita in quo dolus non est

**1:48.** [Nathanael](#) saith to him: Whence [knowest](#) thou me? [Jesus](#) answered and said to him: Before that

**Philip** called thee, when thou wast under the fig tree, I saw thee.

Dicit ei Nathanahel unde me nosti respondit Iesus et dixit ei priusquam te Philippus vocaret cum esses sub ficu vidi te

**1:49.** **Nathanael** answered him and said: Rabbi: Thou art the **Son of God**. Thou art the **King of Israel**.

Respondit ei Nathanahel et ait rabbi tu es Filius Dei tu es rex Israhel

**1:50.** **Jesus** answered and said to him: Because I said unto thee, I saw thee under the fig tree, thou **believest**: greater things than these shalt thou see.

Respondit Iesus et dixit ei quia dixi tibi vidi te sub ficu credis maius his videbis

**1:51.** And he saith to him: **Amen, amen**, I say to you, you shall see the **heaven** opened and the **angels of God** ascending and descending upon the **Son of man**.

Et dicit ei amen amen dico vobis videbitis caelum apertum et angelos Dei ascendentes et descendentes supra Filium hominis

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## John Chapter 2

### Christ changes water into wine. He casts the sellers out of the temple.

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**2:1.** And the third day, there was a [marriage](#) in [Cana of Galilee](#): and the [mother of Jesus](#) was there.

Et die tertio nuptiae factae sunt in Cana Galilaeae et erat mater Iesu ibi

**2:2.** And [Jesus](#) also was invited, and his [disciples](#), to the [marriage](#).

Vocatus est autem ibi et Iesus et discipuli eius ad nuptias

**2:3.** And the wine failing, the [mother of Jesus](#) saith to him: They have no wine.

Et deficiente vino dicit mater Iesu ad eum vinum non habent

**2:4.** And [Jesus](#) saith to her: [Woman](#), what is that to me and to thee? My hour is not yet come.

Et dicit ei Iesus quid mihi et tibi est mulier nondum venit hora mea

**What is that to me, etc...** These words of [our Saviour](#), spoken to his mother, have been understood by some commentators as harsh, they not considering the next following verse: Whatsoever he shall say to you, do ye, which plainly shows that his mother [knew](#) of the [miracle](#) that he was to perform, and that it was at her request he wrought it; besides the manner of speaking the words as to the tone, and the countenance shown at the same time, which could only be [known](#) to those who were present, or from what had followed: for words indicating [anger](#) in one tone of voice, would be understood quite the reverse in another.

**2:5.** His mother saith to the waiters: Whatsoever he shall say to you, do ye.

Dicit mater eius ministris quodcumque dixerit vobis facite

**2:6.** Now there were set there six waterpots of stone, according to the manner of the purifying of the [Jews](#), containing two or three measures apiece.

Erant autem ibi lapideae hydriae sex positae secundum purificationem Iudaeorum capientes singulae metretas binas vel ternas

**2:7.** [Jesus](#) saith to them: Fill the waterpots with water. And they filled them up to the brim.

Dicit eis Iesus implete hydrias aqua et impleverunt eas usque ad summum

**2:8.** And [Jesus](#) saith to them: Draw out now and carry to the chief steward of the feast. And they carried it.

Et dicit eis Iesus haurite nunc et ferte architriclino et tulerunt

**2:9.** And when the chief steward had tasted the water made wine and [knew](#) not whence it was, but the waiters [knew](#) who had drawn the water: the chief steward calleth the bridegroom,

Ut autem gustavit architriclinus aquam vinum factam et non sciebat unde esset ministri autem sciebant qui haurierant aquam vocat sponsum architriclinus

**2:10.** And saith to him: Every [man](#) at first setteth forth [good](#) wine, and when [men](#) have well drunk, then that which is worse. But thou hast kept the [good](#) wine until now.

Et dicit ei omnis homo primum bonum vinum ponit et cum inebriati fuerint tunc id quod deterius est tu servasti bonum vinum usque adhuc

**2:11.** This beginning of [miracles](#) did [Jesus](#) in [Cana of Galilee](#) and manifested his [glory](#). And his [disciples](#) [believed](#) in him.

Hoc fecit initium signorum Iesus in Cana Galilaeae et manifestavit gloriam suam et crediderunt in eum discipuli eius

**2:12.** After this, he went down to [Capharnaum](#), he and his mother and his brethren and his [disciples](#): and they remained there not many days.

Post hoc descendit Capharnaum ipse et mater eius et fratres eius et discipuli eius et ibi manserunt non multis diebus

**2:13.** And the **pasch** of the **Jews** was at hand: and **Jesus** went up to **Jerusalem**.

Et prope erat pascha Iudaeorum et ascendit Hierosolyma Iesus

**2:14.** And he found in the **temple** them that sold oxen and sheep and doves, and the changers of money sitting.

Et invenit in templo vendentes boves et oves et columbas et nummularios sedentes

**2:15.** And when he had made, as it were, a scourge of little cords, he drove them all out of the **temple**, the sheep also and the oxen: and the money of the changers he poured out, and the tables he overthrew.

Et cum fecisset quasi flagellum de funiculis omnes eiecit de templo oves quoque et boves et nummulariorum effudit aes et mensas subvertit

**2:16.** And to them that sold doves he said: Take these things hence, and make not the house of my **Father** a house of traffic.

Et his qui columbas vendebant dixit auferte ista hinc nolite facere domum Patris mei domum negotiationis

**2:17.** And his **disciples** remembered, that it was written: The **zeal** of thy house hath eaten me up.

Recordati vero sunt discipuli eius quia scriptum est zelus domus tuae comedit me

**2:18.** The **Jews**, therefore, answered, and said to him: What sign dost thou show unto us, seeing thou dost these things?

Responderunt ergo Iudaei et dixerunt ei quod signum ostendis nobis quia haec facis

**2:19.** **Jesus** answered and said to them: Destroy this **temple**; and in three days I will raise it up.

Respondit Iesus et dixit eis solvite templum hoc et in tribus diebus excitabo illud

**2:20.** The **Jews** then said: Six and forty years was this **temple** in building; and wilt thou raise it up in three days?

Dixerunt ergo Iudaei quadraginta et sex annis aedificatum est templum hoc et tu tribus diebus excitabis illud

**2:21.** But he spoke of the temple of his body.

Ille autem dicebat de templo corporis sui

**2:22.** When therefore he was **risen again from the dead**, his **disciples** remembered that he had said this: and they **believed** the **scripture** and the word that **Jesus** had said.

Cum ergo resurrexisset a mortuis recordati sunt discipuli eius quia hoc dicebat et crediderunt scripturae et sermoni quem dixit Iesus

**2:23.** Now when he was at **Jerusalem**, at the **pasch**, upon the festival day, many **believed** in his **name**, seeing his signs which he did.

Cum autem esset Hierosolymis in pascha in die festo multi crediderunt in nomine eius videntes signa eius quae faciebat

**2:24.** But **Jesus** did not trust himself unto them: for that he **knew** all **men**,

Ipse autem Iesus non credebat semet ipsum eis eo quod ipse nosset omnes

**2:25.** And because he needed not that any should give testimony of **man**: for he **knew** what was in **man**.

Et quia opus ei non erat ut quis testimonium perhiberet de homine ipse enim sciebat quid esset in homine

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## John Chapter 3

### Christ's discourse with Nicodemus. John's testimony.

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**3:1.** And there was a [man](#) of the [Pharisees](#), named [Nicodemus](#), a ruler of the [Jews](#).

Erat autem homo ex Pharisaeis Nicodemus nomine princeps Iudaeorum

**3:2.** This [man](#) came to [Jesus](#) by night and said to him: Rabbi, we [know](#) that thou art come a teacher from [God](#); for no [man](#) can do these signs which thou dost, unless [God](#) be with him.

Hic venit ad eum nocte et dixit ei rabbi scimus quia a Deo venisti magister nemo enim potest haec signa facere quae tu facis nisi fuerit Deus cum eo

**3:3.** [Jesus](#) answered and said to him: [Amen](#), [amen](#), I say to thee, unless a [man](#) be [born again](#), he cannot see the [kingdom of God](#).

Respondit Iesus et dixit ei amen amen dico tibi nisi quis natus fuerit denuo non potest videre regnum Dei

**3:4.** [Nicodemus](#) saith to him: How can a [man](#) be born when he is old? Can he enter a second time into his mother's womb and be born again?

Dicit ad eum Nicodemus quomodo potest homo nasci cum senex sit numquid potest in ventrem matris suae iterato introire et nasci

**3:5.** [Jesus](#) answered: [Amen](#), [amen](#), I say to thee, unless a [man](#) be [born again of water and the Holy Ghost](#), he cannot enter into the [kingdom of God](#).

Respondit Iesus amen amen dico tibi nisi quis renatus fuerit ex aqua et Spiritu non potest introire in regnum Dei

**Unless a man be born again, etc...** By these words [our Saviour](#) hath declared the necessity of [baptism](#); and by the word water it is evident that the application of it is necessary with the words. Matt. 28. 19.

**3:6.** That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

Quod natum est ex carne caro est et quod natum est ex Spiritu spiritus est

**3:7.** Wonder not that I said to thee: You must be born again.

Non mireris quia dixi tibi oportet vos nasci denuo

**3:8.** The Spirit breatheth where he will and thou hearest his voice: but thou [knowest](#) not whence he cometh and whither he goeth. So is every one that is born of the Spirit.

Spiritus ubi vult spirat et vocem eius audis sed non scis unde veniat et quo vadat sic est omnis qui natus est ex Spiritu

**3:9.** [Nicodemus](#) answered and said to him: How can these things be done?

Respondit Nicodemus et dixit ei quomodo possunt haec fieri

**3:10.** [Jesus](#) answered and said to him: Art thou a master in [Israel](#), and [knowest](#) not these things?

Respondit Iesus et dixit ei tu es magister Israhel et haec ignoras

**3:11.** [Amen](#), [amen](#), I say to thee that we speak what we [know](#) and we testify what we have seen: and you receive not our testimony.

Amen amen dico tibi quia quod scimus loquimur et quod vidimus testamur et testimonium nostrum non accipitis

**3:12.** If I have spoken to you earthly things, and you [believe](#) not: how will you [believe](#), if I shall speak to you [heavenly](#) things?

Si terrena dixi vobis et non creditis quomodo si dixero vobis caelestia credetis

**3:13.** And no [man](#) hath ascended into [heaven](#), but he that descended from [heaven](#), the [Son of man](#) who is in [heaven](#).

Et nemo ascendit in caelum nisi qui descendit de caelo Filius hominis qui est in caelo

**3:14.** And as **Moses** lifted up the serpent in the **desert**, so must the **Son of man** be lifted up:  
Et sicut Moses exaltavit serpentem in deserto ita exaltari oportet Filium hominis

**3:15.** That whosoever **believeth** in him may not perish, but may have life everlasting.  
Ut omnis qui credit in ipso non pereat sed habeat vitam aeternam

**3:16.** For **God** so **loved** the world, as to give his only begotten Son: that whosoever **believeth** in him may not perish, but may have life everlasting.  
Sic enim dilexit Deus mundum ut Filium suum unigenitum daret ut omnis qui credit in eum non pereat sed habeat vitam aeternam

**3:17.** For **God** sent not his **Son** into the world, to judge the world: but that the world may be saved by him.

Non enim misit Deus Filium suum in mundum ut iudicet mundum sed ut salvetur mundus per ipsum

**3:18.** He that **believeth** in him is not judged. But he that doth not **believe** is already judged: because he **believeth** not in the **name** of the only begotten **Son of God**.  
Qui credit in eum non iudicatur qui autem non credit iam iudicatus est quia non credidit in nomine unigeniti Filii Dei

**Is not judged...** He that **believeth**, viz., by a **faith** working through **charity**, is not judged, that is, is not condemned; but the obstinate unbeliever is judged, that is, condemned already, by retrenching himself from the society of **Christ** and his **church**.

**3:19.** And this is the judgment: Because the light is come into the world and **men loved** darkness rather than the light: for their works were **evil**.  
Hoc est autem iudicium quia lux venit in mundum et dilexerunt homines magis tenebras quam lucem erant enim eorum mala opera

**The judgment...** That is, the cause of his condemnation.

**3:20.** For every one that doth **evil hateth** the light and cometh not to the light, that his works may not be reprov'd.  
Omnis enim qui mala agit odit lucem et non venit ad lucem ut non arguantur opera eius

**3:21.** But he that doth **truth** cometh to the light, that his works may be made manifest: because they are done in **God**.  
Qui autem facit veritatem venit ad lucem ut manifestentur eius opera quia in Deo sunt facta

**He that doth truth...** that is, he that acteth according to **truth**, which here signifies the **Law of God**. Thy law is **truth**. Psa. 118. 142.

**3:22.** After these things, **Jesus** and his **disciples** came into the land of **Judea**: and there he abode with them and **baptized**.  
Post haec venit Iesus et discipuli eius in iudaeam terram et illic demorabatur cum eis et baptizabat

**3:23.** And **John** also was baptizing in **Ennon** near Salim: because there was much water there. And they came and were **baptized**.  
Erat autem et Iohannes baptizans in Aenon iuxta Salim quia aquae multae erant illic et adveniebant et baptizabantur

**3:24.** For **John** was not yet cast into prison.  
Nondum enim missus fuerat in carcerem Iohannes

**3:25.** And there arose a question between some of **John's disciples** and the **Jews**, concerning purification.  
Facta est ergo quaestio ex discipulis Iohannis cum Iudaeis de purificatione

**3:26.** And they came to **John** and said to him: Rabbi, he that was with thee beyond the **Jordan**, to whom thou gavest testimony: behold, he **baptizeth** and all **men** come to him.  
Et venerunt ad Iohannem et dixerunt ei rabbi qui erat tecum trans Iordanen cui tu testimonium perhibuisti ecce hic baptizat et omnes veniunt ad eum

**3:27.** **John** answered and said: A **man** cannot receive any thing, unless it be given him from **heaven**.  
Respondit Iohannes et dixit non potest homo accipere quicquam nisi fuerit ei datum de caelo

**3:28.** You yourselves do bear me witness that I said that I am not **Christ**, but that I am sent before him.  
Ipsi vos mihi testimonium perhibetis quod dixerim ego non sum Christus sed quia missus sum ante illum

**3:29.** He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth Him, rejoiceth with **joy** because of the bridegroom's voice. This my **joy** therefore is fulfilled.  
Qui habet sponsam sponsus est amicus autem sponsi qui stat et audit eum gaudio gaudet propter vocem sponsi hoc ergo gaudium meum impletum est

**3:30.** He must increase: but I must decrease.  
Illum oportet crescere me autem minui

**3:31.** He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from **heaven** is above all.  
Qui desursum venit supra omnes est qui est de terra de terra est et de terra loquitur qui de caelo venit supra omnes est

**3:32.** And what he hath seen and heard, that he testifieth: and no **man** receiveth his testimony.  
Et quod vidit et audivit hoc testatur et testimonium eius nemo accipit

**3:33.** He that hath received his testimony hath set to his seal that **God** is **true**.  
Qui accipit eius testimonium signavit quia Deus verax est

**3:34.** For he whom **God** hath sent speaketh the words of **God**: for **God** doth not give the Spirit by measure.  
Quem enim misit Deus verba Dei loquitur non enim ad mensuram dat Deus Spiritum

**3:35.** The **Father loveth** the Son: and he hath given all things into his hand.  
Pater diligit Filium et omnia dedit in manu eius

**3:36.** He that **believeth** in the Son hath life everlasting: but he that **believeth** not the Son shall not see life: but the **wrath** of **God** abideth on him.  
Qui credit in Filium habet vitam aeternam qui autem incredulus est Filio non videbit vitam sed ira Dei manet super eum

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## John Chapter 4

### Christ talks with the Samaritan woman. He heals the ruler's son.

**4:1.** When [Jesus](#) therefore understood the [Pharisees](#) had heard that [Jesus](#) maketh more [disciples](#) and [baptizeth](#) more than [John](#),

Ut ergo cognovit Iesus quia audierunt Pharisaei quia Iesus plures discipulos facit et baptizat quam Iohannes

**4:2.** (Though [Jesus](#) himself did not [baptize](#), but his [disciples](#)),

Quamquam Iesus non baptizaret sed discipuli eius

**4:3.** He left [Judea](#) and went again into [Galilee](#).

Reliquit Iudaeam et abiit iterum in Galilaeam

**4:4.** And he was of necessity to pass through [Samaria](#).

Oportebat autem eum transire per Samariam

**4:5.** He cometh therefore to a city of [Samaria](#), which is called Sichar, near the land which [Jacob](#) gave to his son [Joseph](#).

Venit ergo in civitatem Samariae quae dicitur Sychar iuxta praedium quod dedit Iacob Ioseph filio suo

**4:6.** Now [Jacob's well](#) was there. [Jesus](#) therefore, being wearied with his journey, sat thus on the [well](#). It was about the [sixth hour](#).

Erat autem ibi fons Iacob Iesus ergo fatigatus ex itinere sedebat sic super fontem hora erat quasi sexta

**4:7.** There cometh a [woman](#) of [Samaria](#), to draw water. [Jesus](#) saith to her: Give me to drink.

Venit mulier de Samaria haurire aquam dicit ei Iesus da mihi bibere

**4:8.** For his [disciples](#) were gone into the city to buy meats.

Discipuli enim eius abierant in civitatem ut cibos emerent

**4:9.** Then that [Samaritan woman](#) saith to him: How dost thou, being a [Jew](#); ask of me to drink, who am a [Samaritan woman](#)? For the [Jews](#) do not communicate with the [Samaritans](#).

Dicit ergo ei mulier illa samaritana quomodo tu Iudaeus cum sis bibere a me poscis quae sum mulier samaritana non enim coutuntur Iudaei Samaritanis

**4:10.** [Jesus](#) answered and said to her: If thou didst [know](#) the gift of [God](#) and who he is that saith to thee: Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water.

Respondit Iesus et dixit ei si scires donum Dei et quis est qui dicit tibi da mihi bibere tu forsitan petisses ab eo et dedisset tibi aquam vivam

**4:11.** The [woman](#) saith to him: Sir, thou hast nothing wherein to draw, and the [well](#) is deep. From whence then hast thou living water?

Dicit ei mulier Domine neque in quo haurias habes et puteus altus est unde ergo habes aquam vivam

**4:12.** Art thou greater than our father [Jacob](#), who gave us the [well](#) and drank thereof, himself and his children and his cattle?

Numquid tu maior es patre nostro Iacob qui dedit nobis puteum et ipse ex eo bibit et filii eius et pecora eius

**4:13.** [Jesus](#) answered and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him shall not thirst for ever.

Respondit Iesus et dixit ei omnis qui bibit ex aqua hac sitiet iterum qui autem biberit ex aqua quam ego dabo ei non sitiet in aeternum

**4:14.** But the water that I will give him shall become in him a fountain of water, springing up into life everlasting.

Sed aqua quam dabo ei fiet in eo fons aquae salientis in vitam aeternam

**4:15.** The **woman** said to him: Sir, give me this water, that I may not thirst, nor come hither to draw.  
Dicit ad eum mulier Domine da mihi hanc aquam ut non sitiam neque veniam huc haurire

**4:16.** **Jesus** saith to her: Go, call thy husband, and come hither.  
Dicit ei Iesus vade voca virum tuum et veni huc

**4:17.** The **woman** answered and said: I have no husband. **Jesus** said to her: Thou hast said well: I have no husband.  
Respondit mulier et dixit non habeo virum dicit ei Iesus bene dixisti quia non habeo virum

**4:18.** For thou hast had five husbands: and he whom thou now hast is not thy husband. This, thou hast said **truly**.  
Quinque enim viros habuisti et nunc quem habes non est tuus vir hoc vere dixisti

**4:19.** The **woman** saith to him: Sir, I perceive that thou art a **prophet**.  
Dicit ei mulier Domine video quia propheta es tu

**4:20.** Our fathers **adored** on this mountain: and you say that at **Jerusalem** is the place where **men** must **adore**.  
Patres nostri in monte hoc adoraverunt et vos dicitis quia Hierosolymis est locus ubi adorare oportet  
**This mountain...** Garizim, where the **Samaritans** had their **schismatical temple**.

**4:21.** **Jesus** saith to her: **Woman, believe** me that the hour cometh, when you shall neither on this mountain, nor in **Jerusalem, adore** the **Father**.  
Dicit ei Iesus mulier crede mihi quia veniet hora quando neque in monte hoc neque in Hierosolymis adorabitis Patrem

**4:22.** You **adore** that which you **know not**: we **adore** that which we **know**. For **salvation** is of the **Jews**.  
Vos adoratis quod nescitis nos adoramus quod scimus quia salus ex Iudaeis est

**4:23.** But the hour cometh and now is, when the **true adorers** shall **adore** the **Father** in spirit and in **truth**. For the **Father** also seeketh such to **adore** him.  
Sed venit hora et nunc est quando veri adoratores adorabunt Patrem in spiritu et veritate nam et Pater tales quaerit qui adorent eum

**4:24.** **God** is a spirit: and they that **adore** him must **adore** him in spirit and in **truth**.  
Spiritus est Deus et eos qui adorant eum in spiritu et veritate oportet adorare

**4:25.** The **woman** saith to him: I **know** that the **Messias** cometh (who is called **Christ**): therefore, when he is come, he will tell us all things.  
Dicit ei mulier scio quia Messias venit qui dicitur Christus cum ergo venerit ille nobis adnuntiabit omnia

**4:26.** **Jesus** saith to her: I am he, who am speaking with thee.  
Dicit ei Iesus ego sum qui loquor tecum

**4:27.** And immediately his **disciples** came. And they wondered that he talked with the **woman**. Yet no **man** said: What seekest thou? Or: Why talkest thou with her?  
Et continuo venerunt discipuli eius et mirabantur quia cum muliere loquebatur nemo tamen dixit quid quaeris aut quid loqueris cum ea

**4:28.** The **woman** therefore left her waterpot and went her way into the city and saith to the **men** there:  
Reliquit ergo hydriam suam mulier et abiit in civitatem et dicit illis hominibus

**4:29.** Come, and see a **man** who has told me all things whatsoever I have done. Is not he the **Christ**?  
Venite videte hominem qui dixit mihi omnia quaecumque feci numquid ipse est Christus

**4:30.** They went therefore out of the city and came unto him.  
Exierunt de civitate et veniebant ad eum

**4:31.** In the mean time, the **disciples prayed** him, saying: Rabbi, eat.  
Interea rogabant eum discipuli dicentes rabbi manduca

**4:32.** But he said to them: I have meat to eat which you **know** not.

Ille autem dixit eis ego cibum habeo manducare quem vos nescitis

**4:33.** The **disciples** therefore said one to another: Hath any **man** brought him to eat?

Dicebant ergo discipuli ad invicem numquid aliquis adtulit ei manducare

**4:34.** **Jesus** saith to them: My meat is to do the will of him that sent me, that I may perfect his work.

Dicit eis Iesus meus cibus est ut faciam voluntatem eius qui misit me ut perficiam opus eius

**4:35.** Do not you say: There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest.

Nonne vos dicitis quod adhuc quattuor menses sunt et messis venit ecce dico vobis levate oculos vestros et videte regiones quia albae sunt iam ad messem

**4:36.** And he that reapeth receiveth wages and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth may rejoice together.

Et qui metit mercedem accipit et congregat fructum in vitam aeternam ut et qui seminat simul gaudeat et qui metit

**4:37.** For in this is the saying **true**: That it is one **man** that soweth, and it is another that reapeth.

In hoc enim est verbum verum quia alius est qui seminat et alius est qui metit

**4:38.** I have sent you to reap that in which you did not labour. Others have laboured: and you have entered into their labours.

Ego misi vos metere quod vos non laborastis alii laboraverunt et vos in laborem eorum introistis

**4:39.** Now of that city many of the **Samaritans believed** in him, for the word of the **woman** giving testimony: He told me all things whatsoever I have done.

Ex civitate autem illa multi crediderunt in eum Samaritanorum propter verbum mulieris testimonium perhibentis quia dixit mihi omnia quaecumque feci

**4:40.** So when the **Samaritans** were come to him, they desired that he would tarry there. And he abode there two days.

Cum venissent ergo ad illum Samaritani rogaverunt eum ut ibi maneret et mansit ibi duos dies

**4:41.** And many more **believed** in him, because of his own word.

Et multo plures crediderunt propter sermonem eius

**4:42.** And they said to the **woman**: We now **believe**, not for thy saying: for we ourselves have heard him and **know** that this is indeed the Saviour of the world.

Et mulieri dicebant quia iam non propter tuam loquellam credimus ipsi enim audivimus et scimus quia hic est vere salvator mundi

**4:43.** Now after two days, he departed thence and went into **Galilee**.

Post duos autem dies exiit inde et abiit in Galilaeam

**4:44.** For **Jesus** himself gave testimony that a **prophet** hath no **honour** in his own country.

Ipse enim Iesus testimonium perhibuit quia propheta in sua patria honorem non habet

**4:45.** And when he was come into **Galilee**, the **Galileans** received him, having seen all the things he had done at **Jerusalem** on the festival day: for they also went to the festival day.

Cum ergo venisset in Galilaeam exceperunt eum Galilaei cum omnia vidissent quae fecerat Hierosolymis in die festo et ipsi enim venerant in diem festum

**4:46.** He came again therefore into **Cana of Galilee**, where he made the water wine. And there was a certain ruler, whose son was sick at **Capharnaum**.

Venit ergo iterum in Cana Galilaeae ubi fecit aquam vinum et erat quidam regulus cuius filius infirmabatur Capharnaum

**4:47.** He having heard that **Jesus** was come from **Judea** into **Galilee**, sent to him and **prayed** him to come down and heal his son: for he was at the point of death.

Hic cum audisset quia Iesus adveniret a Iudaea in Galilaeam abiit ad eum et rogabat eum ut descenderet et sanaret filium eius incipiebat enim mori

**4:48.** **Jesus** therefore said to him: Unless you see **signs and wonders**, you **believe** not.  
Dixit ergo Iesus ad eum nisi signa et prodigia videritis non creditis

**4:49.** The ruler saith to him: Lord, come down before that my son die.  
Dicit ad eum regulus Domine descende priusquam moriatur filius meus

**4:50.** **Jesus** saith to him: Go thy way. Thy son liveth. The **man believed** the word which **Jesus** said to him and went his way.  
Dicit ei Iesus vade filius tuus vivit creditit homo sermoni quem dixit ei Iesus et ibat

**4:51.** And as he was going down, his servants met him: and they brought word, saying, that his son lived.  
Iam autem eo descendente servi occurrerunt ei et nuntiaverunt dicentes quia filius eius viveret

**4:52.** He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour, the fever left him.  
Interrogabat ergo horam ab eis in qua melius habuerit et dixerunt ei quia heri hora septima reliquit eum febris

**4:53.** The father therefore **knew** that it was at the same hour that **Jesus** said to him: Thy son liveth. And himself **believed**, and his whole house.  
Cognovit ergo pater quia illa hora erat in qua dixit ei Iesus filius tuus vivit et creditit ipse et domus eius tota

**4:54.** This is again the second **miracle** that **Jesus** did, when he was come out of **Judea** into **Galilee**.  
Hoc iterum secundum signum fecit Iesus cum venisset a Iudaea in Galilaeam

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## John Chapter 5

### Christ heals on the sabbath the man languishing thirty-eight years. His discourse upon this occasion.

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**5:1.** After these things was a festival day of the [Jews](#): and [Jesus](#) went up to [Jerusalem](#).

Post haec erat dies festus Iudaeorum et ascendit Iesus Hierosolymis

**5:2.** Now there is at [Jerusalem](#) a pond, called Probatice, which in [Hebrew](#) is named [Bethsaida](#), having five porches.

Est autem Hierosolymis super Probatice piscina quae cognominatur hebraice Bethsaida quinque porticus habens

**Probatice...** That is, the sheep pond; either so called, because the sheep were washed therein, that were to be offered up in sacrifice in the temple, or because it was near the sheep gate. That this was a pond where miracles were wrought is evident from the sacred text; and also that the water had no natural virtue to heal, as one only of those put in after the motion of the water was restored to health; for if the water had the healing quality, the others would have the like benefit, being put into it about the same time.

**5:3.** In these lay a great multitude of sick, of blind, of lame, of withered: waiting for the moving of the water.

In his iacebat multitudo magna languentium caecorum claudorum aridorum expectantium aquae motum

**5:4.** And an [angel of the Lord](#) descended at certain times into the pond and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under.

[]

**5:5.** And there was a certain [man](#) there that had been eight and thirty years under his infirmity.

Erat autem quidam homo ibi triginta et octo annos habens in infirmitate sua

**5:6.** Him when [Jesus](#) had seen lying, and [knew](#) that he had been now a long time, he saith to him: Wilt thou be made whole?

Hunc cum vidisset Iesus iacentem et cognovisset quia multum iam tempus habet dicit ei vis sanus fieri

**5:7.** The infirm [man](#) answered him: Sir, I have no [man](#), when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.

Respondit ei languidus Domine hominem non habeo ut cum turbata fuerit aqua mittat me in piscinam dum venio enim ego alius ante me descendit

**5:8.** [Jesus](#) saith to him: Arise, take up thy bed and walk.

Dicit ei Iesus surge tolle grabattum tuum et ambula

**5:9.** And immediately the [man](#) was made whole: and he took up his bed and walked. And it was the [sabbath](#) that day.

Et statim sanus factus est homo et sustulit grabattum suum et ambulabat erat autem sabbatum in illo die

**5:10.** The [Jews](#) therefore said to him that was healed: It is the [sabbath](#). It is not lawful for thee to take up thy bed.

Dicebant Iudaei illi qui sanatus fuerat sabbatum est non licet tibi tollere grabattum tuum

**5:11.** He answered them: He that made me whole, he said to me: Take up thy bed and walk.

Respondit eis qui me fecit sanum ille mihi dixit tolle grabattum tuum et ambula

**5:12.** They asked him therefore: Who is that [man](#) who said to thee: Take up thy bed and walk?

Interrogaverunt ergo eum quis est ille homo qui dixit tibi tolle grabattum tuum et ambula

**5:13.** But he who was healed [knew](#) not who it was: for [Jesus](#) went aside from the multitude standing in the

place.

Is autem qui sanus fuerat effectus nesciebat quis esset Iesus enim declinavit turba constituta in loco

**5:14.** Afterwards, **Jesus** findeth him in the **temple** and saith to him: Behold thou art made whole: **sin** no more, lest some worse thing happen to thee.

Postea invenit eum Iesus in templo et dixit illi ecce sanus factus es iam noli peccare ne deterius tibi aliquid contingat

**5:15.** The **man** went his way and told the **Jews** that it was **Jesus** who had made him whole.

Abiit ille homo et nuntiavit Iudaeis quia Iesus esset qui fecit eum sanum

**5:16.** Therefore did the **Jews** persecute **Jesus**, because he did these things on the **sabbath**.

Propterea persequebantur Iudaei Iesum quia haec faciebat in sabbato

**5:17.** But **Jesus** answered them: My **Father** worketh until now; and I work.

Iesus autem respondit eis Pater meus usque modo operatur et ego operor

**5:18.** Hereupon therefore the **Jews** sought the more to kill him, because he did not only break the **sabbath** but also said **God** was his **Father**, making himself equal to **God**.

Propterea ergo magis quaerebant eum Iudaei interficere quia non solum solvebat sabbatum sed et Patrem suum dicebat Deum aequalem se faciens Deo respondit itaque Iesus et dixit eis

**5:19.** Then **Jesus** answered and said to them: **Amen, amen**, I say unto you, the Son cannot do any thing of himself, but what he seeth the **Father** doing: for what things soever he doth, these the Son also doth in like manner.

Amen amen dico vobis non potest Filius a se facere quicquam nisi quod viderit Patrem facientem quaecumque enim ille fecerit haec et Filius similiter facit

**5:20.** For the **Father loveth** the Son and showeth him all things which himself doth: and greater works than these will he show him, that you may wonder.

Pater enim diligit Filium et omnia demonstrat ei quae ipse facit et maiora his demonstrabit ei opera ut vos miremini

**5:21.** For as the **Father** raiseth up the dead and giveth life: so the Son also giveth life to whom he will.

Sicut enim Pater suscitatur mortuos et vivificat sic et Filius quos vult vivificat

**5:22.** For neither does the **Father** judge any **man**: but hath given all judgment to the Son.

Neque enim Pater iudicat quemquam sed iudicium omne dedit Filio

**5:23.** That all **men** may **honour** the Son, as they **honour** the **Father**. He who honoureth not the Son honoureth not the **Father** who hath sent him.

Ut omnes honorificent Filium sicut honorificant Patrem qui non honorificat Filium non honorificat Patrem qui misit illum

**5:24.** **Amen, amen**, I say unto you that he who heareth my word and **believeth** him that sent me hath life everlasting: and cometh not into judgment, but is passed from death to life.

Amen amen dico vobis quia qui verbum meum audit et credit ei qui misit me habet vitam aeternam et in iudicium non venit sed transit a morte in vitam

**5:25.** **Amen, amen**, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the **Son of God**: and they that hear shall live.

Amen amen dico vobis quia venit hora et nunc est quando mortui audient vocem Filii Dei et qui audierint vivent

**5:26.** For as the **Father** hath life in himself, so he hath given to the Son also to have life in himself.

Sicut enim Pater habet vitam in semet ipso sic dedit et Filio vitam habere in semet ipso

**5:27.** And he hath given him power to do judgment, because he is the **Son of man**.

Et potestatem dedit ei et iudicium facere quia Filius hominis est

**5:28.** Wonder not at this: for the hour cometh wherein all that are in the graves shall hear the voice of the **Son of God**.

Nolite mirari hoc quia venit hora in qua omnes qui in monumentis sunt audient vocem eius

**5:29.** And they that have done **good** things shall come forth unto the resurrection of life: but they that have done **evil**, unto the resurrection of judgment.

Et procedent qui bona fecerunt in resurrectionem vitae qui vero mala egerunt in resurrectionem iudicii  
**Unto the resurrection of judgment... That is, condemnation.**

**5:30.** I cannot of myself do any thing. As I hear, so I judge. And my judgment is **just**: because I seek not my own will but the will of him that sent me.

Non possum ego a me ipso facere quicquam sicut audio iudico et iudicium meum iustum est quia non quaero voluntatem meam sed voluntatem eius qui misit me

**5:31.** If I bear witness of myself, my witness is not **true**.

Si ego testimonium perhibeo de me testimonium meum non est verum

**5:32.** There is another that beareth witness of me: and I **know** that the witness which he witnesseth of me is **true**.

Alius est qui testimonium perhibet de me et scio quia verum est testimonium quod perhibet de me

**5:33.** You sent to **John**: and he gave testimony to the **truth**.

Vos misistis ad Iohannem et testimonium perhibuit veritati

**5:34.** But I receive not testimony from **man**: but I say these things, that you may be saved.

Ego autem non ab homine testimonium accipio sed haec dico ut vos salvi sitis

**5:35.** He was a burning and a shining light: and you were willing for a time to rejoice in his light.

Ille erat lucerna ardens et lucens vos autem voluistis exultare ad horam in luce eius

**5:36.** But I have a greater testimony than that of **John**: for the works which the **Father** hath given me to perfect, the works themselves which I do, give testimony of me, that the **Father** hath sent me.

Ego autem habeo testimonium maius Iohanne opera enim quae dedit mihi Pater ut perficiam ea ipsa opera quae ego facio testimonium perhibent de me quia Pater me misit

**5:37.** And the **Father** himself who hath sent me hath given testimony of me: neither have you heard his voice at any time, nor seen his shape.

Et qui misit me Pater ipse testimonium perhibuit de me neque vocem eius umquam audistis neque speciem eius vidistis

**5:38.** And you have not his word abiding in you: for whom he hath sent, him you **believe** not.

Et verbum eius non habetis in vobis manens quia quem misit ille huic vos non creditis

**5:39.** Search the **scriptures**: for you think in them to have life everlasting. And the same are they that give testimony of me.

Scrutamini scripturas quia vos putatis in ipsis vitam aeternam habere et illae sunt quae testimonium perhibent de me

**Search the scriptures... Or, You search the scriptures. Scrutamini, ereunat.** It is not a command for all to read the **scriptures**; but a reproach to the **Pharisees**, that reading the **scriptures** as they did, and thinking to find everlasting life in them, they would not receive him to whom all those **scriptures** gave testimony, and through whom alone they could have that **true** life.

**5:40.** And you will not come to me that you may have life.

Et non vultis venire ad me ut vitam habeatis

**5:41.** I receive not **glory** from **men**.

Claritatem ab hominibus non accipio

**5:42.** But I **know** you, that you have not the **love** of **God** in you.

Sed cognovi vos quia dilectionem Dei non habetis in vobis

**5:43.** I am come in the **name** of my **Father**, and you receive me not: if another shall come in his own **name**, him you will receive.

Ego veni in nomine Patris mei et non accipitis me si alius venerit in nomine suo illum accipietis

**5:44.** How can you **believe**, who receive **glory** one from another: and the **glory** which is from **God** alone, you do not seek?

Quomodo potestis vos credere qui gloriam ab invicem accipitis et gloriam quae a solo est Deo non quaeritis

**5:45.** Think not that I will accuse you to the **Father**. There is one that accuseth you, **Moses**, in whom you trust.

Nolite putare quia ego accusaturus sim vos apud Patrem est qui accuset vos Moses in quo vos speratis

**5:46.** For if you did **believe Moses**, you would perhaps **believe** me also: for he wrote of me.

Si enim crederetis Mosi crederetis forsitan et mihi de me enim ille scripsit

**5:47.** But if you do not **believe** his writings, how will you **believe** my words?

Si autem illius litteris non creditis quomodo meis verbis credetis

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## John Chapter 6

### Christ feeds five thousand with five loaves. He walks upon the sea and discourses of the bread of life.

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**6:1.** After these things [Jesus](#) went over the [sea of Galilee](#), which is that of [Tiberias](#).

Post haec abiit Iesus trans mare Galilaeae quod est Tiberiadis

**6:2.** And a great multitude followed him, because they saw the [miracles](#) which he did on them that were diseased.

Et sequebatur eum multitudo magna quia videbant signa quae faciebat super his qui infirmabantur

**6:3.** [Jesus](#) therefore went up into a mountain: and there he sat with his [disciples](#).

Subiit ergo in montem Iesus et ibi sedebat cum discipulis suis

**6:4.** Now the [pasch](#), the festival day of the [Jews](#), was near at hand.

Erat autem proximum pascha dies festus Iudaeorum

**6:5.** When [Jesus](#) therefore had lifted up his eyes and seen that a very great multitude cometh to him, he said to [Philip](#): Whence shall we buy bread, that these may eat?

Cum sublevasset ergo oculos Iesus et vidisset quia multitudo maxima venit ad eum dicit ad Philippum unde ememus panes ut manducent hii

**6:6.** And this he said to try him: for he himself [knew](#) what he would do.

Hoc autem dicebat temptans eum ipse enim sciebat quid esset factururus

**6:7.** [Philip](#) answered him: Two hundred pennyworth of bread is not sufficient for them that every one may take a little.

Respondit ei Philippus ducentorum denariorum panes non sufficiunt eis ut unusquisque modicum quid accipiat

**6:8.** One of his [disciples](#), [Andrew](#), the brother of [Simon Peter](#), saith to him:

Dicit ei unus ex discipulis eius Andreas frater Simonis Petri

**6:9.** There is a boy here that hath five barley loaves and two fishes. But what are these among so many?

Est puer unus hic qui habet quinque panes hordiacios et duos pisces sed haec quid sunt inter tantos

**6:10.** Then [Jesus](#) said: Make the [men](#) sit down. Now, there was much grass in the place. The [men](#) therefore sat down, in number about five thousand.

Dixit ergo Iesus facite homines discumbere erat autem faenum multum in loco discubuerunt ergo viri numero quasi quinque milia

**6:11.** And [Jesus](#) took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would.

Accipit ergo panes Iesus et cum gratias egisset distribuit discumbentibus similiter et ex piscibus quantum volebant

**6:12.** And when they were filled, he said to his [disciples](#): gather up the fragments that remain, lest they be lost.

Ut autem impleti sunt dixit discipulis suis colligite quae superaverunt fragmenta ne pereant

**6:13.** They gathered up therefore and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten.

Collegerunt ergo et impleverunt duodecim cofinos fragmentorum ex quinque panibus hordiaciis quae superfuerunt his qui manducaverunt

**6:14.** Now those **men**, when they had seen what a **miracle Jesus** had done, said: This is of a **truth** the **prophet** that is to come into the world.

Illi ergo homines cum vidissent quod fecerat signum dicebant quia hic est vere propheta qui venturus est in mundum

**6:15.** **Jesus** therefore, when he **knew** that they would come to take him by force and make him king, fled again into the mountains, himself alone.

Iesus ergo cum cognovisset quia venturi essent ut raperent eum et facerent eum regem fugit iterum in montem ipse solus

**6:16.** And when evening was come, his **disciples** went down to the sea.

Ut autem sero factum est descenderunt discipuli eius ad mare

**6:17.** And when they had gone up into a ship, they went over the sea to **Capharnaum**. And it was now dark: and **Jesus** was not come unto them.

Et cum ascendissent navem venerunt trans mare in Capharnaum et tenebrae iam factae erant et non venerat ad eos Iesus

**6:18.** And the sea arose, by reason of a great wind that blew.

Mare autem vento magno flante exsurgebat

**6:19.** When they had rowed therefore about five and twenty or thirty furlongs, they see **Jesus** walking upon the sea and drawing nigh to the ship. And they were afraid.

Cum remigassent ergo quasi stadia viginti quinque aut triginta vident Iesum ambulans super mare et proximum navi fieri et timuerunt

**6:20.** But he saith to them: It is I. Be not afraid.

Ille autem dicit eis ego sum nolite timere

**6:21.** They were willing therefore to take him into the ship. And presently the ship was at the land to which they were going.

Voluerunt ergo accipere eum in navi et statim fuit navis ad terram quam ibant

**6:22.** The next day, the multitude that stood on the other side of the sea saw that there was no other ship there but one: and that **Jesus** had not entered into the ship with his **disciples**, but that his **disciples** were gone away alone.

Altera die turba quae stabat trans mare vidit quia navicula alia non erat ibi nisi una et quia non introisset cum discipulis suis Iesus in navem sed soli discipuli eius abissent

**6:23.** But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks.

Aliae vero supervenerunt naves a Tiberiade iuxta locum ubi manducaverant panem gratias agente Domino

**6:24.** When therefore the multitude saw that **Jesus** was not there, nor his **disciples**, they took shipping and came to **Capharnaum**, seeking for **Jesus**.

Cum ergo vidisset turba quia Iesus non esset ibi neque discipuli eius ascenderunt naviculas et venerunt Capharnaum quaerentes Iesum

**6:25.** And when they had found him on that other side of the sea, they said to him: Rabbi, when camest thou hither?

Et cum invenissent eum trans mare dixerunt ei rabbi quando huc venisti

**6:26.** **Jesus** answered them and said: **Amen, amen**, I say to you, you seek me, not because you have seen **miracles**, but because you did eat of the loaves and were filled.

Respondit eis Iesus et dixit amen amen dico vobis quaeritis me non quia vidistis signa sed quia manducastis ex panibus et saturati estis

**6:27.** Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the **Son of man** will give you. For him hath **God, the Father**, sealed.

Operamini non cibum qui perit sed qui permanet in vitam aeternam quem Filius hominis vobis dabit hunc enim Pater signavit Deus

**6:28.** They said therefore unto him: What shall we do, that we may work the works of **God**?

Dixerunt ergo ad eum quid faciemus ut operemur opera Dei

**6:29.** Jesus answered and said to them: This is the work of God, that you believe in him whom he hath sent.

Respondit Iesus et dixit eis hoc est opus Dei ut credatis in eum quem misit ille

**6:30.** They said therefore to him: What sign therefore dost thou show that we may see and may believe thee? What dost thou work?

Dixerunt ergo ei quod ergo tu facis signum ut videamus et credamus tibi quid operaris

**6:31.** Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.

Patres nostri manna manducaverunt in deserto sicut scriptum est panem de caelo dedit eis manducare

**6:32.** Then Jesus said to them: Amen, amen, I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven.

Dixit ergo eis Iesus amen amen dico vobis non Moses dedit vobis panem de caelo sed Pater meus dat vobis panem de caelo verum

**6:33.** For the bread of God is that which cometh down from heaven and giveth life to the world.

Panis enim Dei est qui descendit de caelo et dat vitam mundo

**6:34.** They said therefore unto him: Lord, give us always this bread.

Dixerunt ergo ad eum Domine semper da nobis panem hunc

**6:35.** And Jesus said to them: I am the bread of life. He that cometh to me shall not hunger: and he that believeth in me shall never thirst.

Dixit autem eis Iesus ego sum panis vitae qui veniet ad me non esuriet et qui credit in me non sitiet unquam

**6:36.** But I said unto you that you also have seen me, and you believe not.

Sed dixi vobis quia et vidistis me et non creditis

**6:37.** All that the Father giveth to me shall come to me: and him that cometh to me, I will not cast out.

Omne quod dat mihi Pater ad me veniet et eum qui venit ad me non eiciam foras

**6:38.** Because I came down from heaven, not to do my own will but the will of him that sent me.

Quia descendi de caelo non ut faciam voluntatem meam sed voluntatem eius qui misit me

**6:39.** Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day.

Haec est autem voluntas eius qui misit me Patris ut omne quod dedit mihi non perdam ex eo sed resuscitem illum novissimo die

**6:40.** And this is the will of my Father that sent me: that every one who seeth the Son and believeth in him may have life everlasting. And I will raise him up in the last day.

Haec est enim voluntas Patris mei qui misit me ut omnis qui videt Filium et credit in eum habeat vitam aeternam et resuscitabo ego eum in novissimo die

**6:41.** The Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven.

Murmurabant ergo Iudaei de illo quia dixisset ego sum panis qui de caelo descendi

**6:42.** And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he: I came down from heaven?

Et dicebant nonne hic est Iesus filius Ioseph cuius nos novimus patrem et matrem quomodo ergo dicit hic quia de caelo descendi

**6:43.** Jesus therefore answered and said to them: Murmur not among yourselves.

Respondit ergo Iesus et dixit eis nolite murmurare in invicem

**6:44.** No man can come to me, except the Father, who hath sent me, draw him. And I will raise him up in the last day.

Nemo potest venire ad me nisi Pater qui misit me traxerit eum et ego resuscitabo eum novissimo die

**Draw him...** Not by compulsion, nor by laying the free will under any necessity, but by the strong and sweet motions of his heavenly

grace.

**6:45.** It is written in the **prophets**: And they shall all be taught of **God**. Every one that hath heard of the **Father** and hath learned cometh forth me.

Est scriptum in prophetis et erunt omnes docibiles Dei omnis qui audivit a Patre et didicit venit ad me

**6:46.** Not that any **man** hath seen the **Father**: but he who is of **God**, he hath seen the **Father**.

Non quia Patrem vidit quisquam nisi is qui est a Deo hic vidit Patrem

**6:47.** **Amen, amen**, I say unto you: He that **believeth** in me hath everlasting life.

Amen amen dico vobis qui credit in me habet vitam aeternam

**6:48.** I am the bread of life.

Ego sum panis vitae

**6:49.** Your fathers did eat **manna** in the **desert**: and are dead.

Patres vestri manducaverunt in deserto manna et mortui sunt

**6:50.** This is the bread which cometh down from **heaven**: that if any **man** eat of it, he may not die.

Hic est panis de caelo descendens ut si quis ex ipso manducaverit non moriatur

**6:51.** I am the living bread which came down from **heaven**.

Ego sum panis vivus qui de caelo descendi

**6:52.** If any **man** eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world.

Si quis manducaverit ex hoc pane vivet in aeternum et panis quem ego dabo caro mea est pro mundi vita

**6:53.** The **Jews** therefore strove among themselves, saying: How can this **man** give us his flesh to eat?

Litigabant ergo Iudaei ad invicem dicentes quomodo potest hic nobis carnem suam dare ad manducandum

**6:54.** Then **Jesus** said to them: **Amen, amen**, I say unto you: except you eat the flesh of the **Son of man** and drink his blood, you shall not have life in you.

Dixit ergo eis Iesus amen amen dico vobis nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem non habetis vitam in vobis

**Except you eat and drink, etc...** To receive the **body and blood of Christ**, is a divine precept, insinuated in this text: which the **faithful** fulfil, though they receive but in **one kind**; because in **one kind** they receive both body and blood, which cannot be separated from each other. Hence, life **eternal** is here **promised** to the worthy receiving, though but in **one kind**. Ver. 52. If any **man** eat of this bread, he shall live for ever; and the bread that I will give, is my flesh for the life of the world. Ver. 58. He that eateth me, the same also shall live by me. Ver. 59. He that eateth this bread, shall live for ever.

**6:55.** He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day.

Qui manducat meam carnem et bibit meum sanguinem habet vitam aeternam et ego resuscitabo eum in novissimo die

**6:56.** For my flesh is meat indeed: and my blood is drink indeed.

Caro enim mea vere est cibus et sanguis meus vere est potus

**6:57.** He that eateth my flesh and drinketh my blood abideth in me: and I in him.

Qui manducat meam carnem et bibit meum sanguinem in me manet et ego in illo

**6:58.** As the **living Father** hath sent me and I live by the **Father**: so he that eateth me, the same also shall live by me.

Sicut misit me vivens Pater et ego vivo propter Patrem et qui manducat me et ipse vivet propter me

**6:59.** This is the bread that came down from **heaven**. Not as your fathers did eat **manna** and are dead. He that eateth this bread shall live for ever.

Hic est panis qui de caelo descendit non sicut manducaverunt patres vestri manna et mortui sunt qui manducat hunc panem vivet in aeternum

**6:60.** These things he said, teaching in the **synagogue**, in **Capharnaum**.

Haec dixit in synagoga docens in Capharnaum

**6:61.** Many therefore of his **disciples**, hearing it, said: This saying is hard; and who can hear it?

Multi ergo audientes ex discipulis eius dixerunt durus est hic sermo quis potest eum audire

**6:62.** But **Jesus**, **knowing in himself** that his **disciples** murmured at this, said to them: Doth this **scandalize** you?

Sciens autem Iesus apud semet ipsum quia murmurarent de hoc discipuli eius dixit eis hoc vos scandalizat

**6:63.** If then you shall see the **Son of man** ascend up where he was before?

Si ergo videritis Filium hominis ascendentem ubi erat prius

**If then you shall see, etc...** **Christ** by mentioning his ascension, by this instance of his power and divinity, would confirm the **truth** of what he had before asserted; and at the same time correct their gross apprehension of eating his flesh, and drinking his blood, in a vulgar and carnal manner, by letting them **know** he should take his whole body living with him to **heaven**; and consequently not suffer it to be as they supposed, divided, mangled, and consumed upon earth.

**6:64.** It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life.

Spiritus est qui vivificat caro non prodest quicquam verba quae ego locutus sum vobis spiritus et vita sunt

**The flesh profiteth nothing...** Dead flesh separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither doth **man's** flesh, that is to say, **man's** natural and carnal apprehension, (which refuses to be subject to the spirit, and words of **Christ**), profit any thing. But it would be the height of **blasphemy**, to say the living flesh of **Christ** (which we receive in the **blessed sacrament**, with his spirit, that is, with his **soul** and divinity) profiteth nothing. For if **Christ's** flesh had profited us nothing, he would never have taken flesh for us, nor died in us nothing, he would never have taken flesh for us, nor died in the flesh for us. **Are spirit and life...** By proposing to you a **heavenly** sacrament, in which you shall receive, in a wonderful manner, spirit, **grace**, and life, in its very fountain.

**6:65.** But there are some of you that **believe** not. For **Jesus knew** from the beginning who they were that did not **believe** and who he was that would betray him.

Sed sunt quidam ex vobis qui non credunt sciebat enim ab initio Iesus qui essent credentes et quis traditurus esset eum

**6:66.** And he said: Therefore did I say to you that no **man** can come to me, unless it be given him by my **Father**.

Et dicebat propterea dixi vobis quia nemo potest venire ad me nisi fuerit ei datum a Patre meo

**6:67.** After this, many of his **disciples** went back and walked no more with him.

Ex hoc multi discipulorum eius abierunt retro et iam non cum illo ambulabant

**6:68.** Then **Jesus** said to the twelve: Will you also go away?

Dixit ergo Iesus ad duodecim numquid et vos vultis abire

**6:69.** And **Simon Peter** answered him: Lord, to whom shall we go? Thou hast the words of **eternal** life.

Respondit ergo ei Simon Petrus Domine ad quem ibimus verba vitae aeternae habes

**6:70.** And we have **believed** and have **known** that thou art the **Christ**, the **Son of God**.

Et nos credimus et cognovimus quia tu es Christus Filius Dei

**6:71.** **Jesus** answered them: Have not I chosen you twelve? And one of you is a **devil**.

Respondit eis Iesus nonne ego vos duodecim elegi et ex vobis unus diabolus est

**6:72.** Now he meant **Judas Iscariot, the son of Simon**: for this same was about to betray him, whereas he was one of the twelve.

Dicebat autem Iudam Simonis Scariotis hic enim erat traditurus eum cum esset unus ex duodecim

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## John Chapter 7

### Christ goes up to the feast of the tabernacles. He teaches in the temple.

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**7:1.** After these things, [Jesus](#) walked in [Galilee](#): for he would not walk in [Judea](#), because the [Jews](#) sought to kill him.

Post haec ambulabat Iesus in Galilaeam non enim volebat in Iudaeam ambulare quia quaerebant eum Iudaei interficere

**7:2.** Now the [Jews feast of tabernacles](#) was at hand.

Erat autem in proximo dies festus Iudaeorum scenopogia

**7:3.** And his brethren said to, him: Pass from hence and go into [Judea](#), that thy [disciples](#) also may see thy works which thou dost.

Dixerunt autem ad eum fratres eius transi hinc et vade in Iudaeam ut et discipuli tui videant opera tua quae facis

**7:4.** For there is no [man](#) that doth any thing in secret, and he himself seeketh to be [known](#) openly. If thou do these things, manifest thyself to the world.

Nemo quippe in occulto quid facit et quaerit ipse in palam esse si haec facis manifesta te ipsum mundo

**7:5.** For neither did his brethren [believe](#) in him.

Neque enim fratres eius credebant in eum

**7:6.** Then [Jesus](#) said to them: My time is not yet come; but your time is always ready.

Dicit ergo eis Iesus tempus meum nondum advenit tempus autem vestrum semper est paratum

**7:7.** The world cannot [hate](#) you: but me it [hateth](#), because I give testimony of it, that the works thereof are [evil](#),

Non potest mundus odisse vos me autem odit quia ego testimonium perhibeo de illo quia opera eius mala sunt

**7:8.** Go you up to this festival day: but I go not up to this festival day, because my time is not accomplished.

Vos ascendite ad diem festum hunc ego non ascendo ad diem festum istum quia meum tempus nondum impletum est

**7:9.** When he had said these things, he himself stayed in [Galilee](#).

Haec cum dixisset ipse mansit in Galilaea

**7:10.** But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret.

Ut autem ascenderunt fratres eius tunc et ipse ascendit ad diem festum non manifeste sed quasi in occulto

**7:11.** The [Jews](#) therefore sought him on the festival day and said: Where is he?

Iudaei ergo quaerebant eum in die festo et dicebant ubi est ille

**7:12.** And there was much murmuring among the multitude concerning him. For some said: He is a [good man](#). And others said: No, but he seduceth the people.

Et murmur multus de eo erat in turba; quidam enim dicebant quia bonus est alii autem dicebant non sed seducit turbas

**7:13.** Yet no [man](#) spoke openly of him, for fear of the [Jews](#).

Nemo tamen palam loquebatur de illo propter metum Iudaeorum

**7:14.** Now, about the midst of the feast, **Jesus** went up into the **temple** and taught.

Iam autem die festo mediante ascendit Iesus in templum et docebat

**7:15.** And the **Jews** wondered, saying: How doth this **man know** letters, having never learned?

Et mirabantur Iudaei dicentes quomodo hic litteras scit cum non didicerit

**7:16.** **Jesus** answered them and said: My doctrine is not mine, but his that sent me.

Respondit eis Iesus et dixit mea doctrina non est mea sed eius qui misit me

**7:17.** If any **man** will do the will of him, he shall **know** of the doctrine, whether it be of **God**, or whether I speak of myself.

Si quis voluerit voluntatem eius facere cognoscet de doctrina utrum ex Deo sit an ego a me ipso loquar

**7:18.** He that speaketh of himself seeketh his own **glory**: but he that seeketh the **glory** of him that sent him, he is **true** and there is no **injustice** in him.

Qui a semet ipso loquitur gloriam propriam quaerit qui autem quaerit gloriam eius qui misit illum hic verax est et iniustitia in illo non est

**7:19.** Did not **Moses** give you the law, and yet none of you keepeth the law?

Nonne Moses dedit vobis legem et nemo ex vobis facit legem

**7:20.** Why seek you to kill me? The multitude answered and said: Thou hast a **devil**. Who seeketh to kill thee?

Quid me quaeritis interficere respondit turba et dixit daemonium habes quis te quaerit interficere

**7:21.** **Jesus** answered and said to them: One work I have done: and you all wonder.

Respondit Iesus et dixit eis unum opus feci et omnes miramini

**7:22.** Therefore, **Moses** gave you **circumcision** (not because it is of **Moses**, but of the fathers): and on the **sabbath day** you **circumcise** a **man**.

Propterea Moses dedit vobis circumcisionem non quia ex Mose est sed ex patribus et in sabbato circumciditis hominem

**7:23.** If a **man** receive **circumcision** on the **sabbath day**, that the **law of Moses** may not be broken: are you **angry** at me, because I have healed the whole **man** on the **sabbath day**?

Si circumcisionem accipit homo in sabbato ut non solvatur lex Mosi mihi indignamini quia totum hominem sanum feci in sabbato

**7:24.** Judge not according to the appearance: but judge **just** judgment.

Nolite iudicare secundum faciem sed iustum iudicium iudicate

**7:25.** Some therefore of **Jerusalem** said: Is not this he whom they seek to kill?

Dicebant ergo quidam ex Hierosolymis nonne hic est quem quaerunt interficere

**7:26.** And behold, he speaketh openly: and they say nothing to him. Have the rulers **known** for a **truth** that this is the **Christ**?

Et ecce palam loquitur et nihil ei dicunt numquid vere cognoverunt principes quia hic est Christus

**7:27.** But we **know** this **man**, whence he is: but when the **Christ** cometh, no **man knoweth**, whence he is.

Sed hunc scimus unde sit Christus autem cum venerit nemo scit unde sit

**7:28.** **Jesus** therefore cried out in the **temple**, teaching and saying: You both **know** me, and you **know** whence I am. And I am not come of myself: but he that sent me is **true**, whom you **know** not.

Clamabat ergo docens in templo Iesus et dicens et me scitis et unde sim scitis et a me ipso non veni sed est verus qui misit me quem vos non scitis

**7:29.** I **know** him, because I am from him: and he hath sent me.

Ego scio eum quia ab ipso sum et ipse me misit

**7:30.** They sought therefore to apprehend him: and no **man** laid hands on him, because his hour was not yet come.

Quaerebant ergo eum adprehendere et nemo misit in illum manus quia nondum venerat hora eius

**7:31.** But of the people many **believed** in him and said: When the **Christ** cometh, shall he do more **miracles** than this **man** doth?

De turba autem multi crediderunt in eum et dicebant Christus cum venerit numquid plura signa faciet quam quae hic facit

**7:32.** The **Pharisees** heard the people murmuring these things concerning him: and the rulers and **Pharisees** sent ministers to apprehend him.

Audierunt Pharisei turbam murmurantem de illo haec et miserunt principes et Pharisei ministros ut adprehenderent eum

**7:33.** **Jesus** therefore said to them: Yet a little while I am with you: and then I go to him that sent me.

Dixit ergo Iesus adhuc modicum tempus vobiscum sum et vado ad eum qui misit me

**7:34.** You shall seek me and shall not find me: and where I am, thither you cannot come.

Quaeretis me et non invenietis et ubi sum ego vos non potestis venire

**7:35.** The **Jews** therefore said among themselves: Whither will he go, that we shall not find him? Will he go unto the **dispersed among the Gentiles** and teach the **Gentiles**?

Dixerunt ergo Iudaei ad se ipsos quo hic iturus est quia non inveniemus eum numquid in dispersionem gentium iturus est et docturus gentes

**7:36.** What is this saying that he hath said: You shall seek me and shall not find me? And: Where I am, you cannot come?

Quis est hic sermo quem dixit quaeretis me et non invenietis et ubi sum ego non potestis venire

**7:37.** And on the last, and great day of the festivity, **Jesus** stood and cried, saying: If any **man** thirst, let him come to me and drink.

In novissimo autem die magno festivitatis stabat Iesus et clamabat dicens si quis sitit veniat ad me et bibat

**7:38.** He that **believeth** in me, as the **scripture** saith: Out of his belly shall flow rivers of living water.

Qui credit in me sicut dixit scriptura flumina de ventre eius fluent aquae vivae

**7:39.** Now this he said of the Spirit which they should receive who **believed** in him: for as yet the Spirit was not given, because **Jesus** was not yet **glorified**.

Hoc autem dixit de Spiritu quem accepturi erant credentes in eum non enim erat Spiritus quia Iesus nondum fuerat glorificatus

**7:40.** Of that multitude therefore, when they had heard these words of his, some said: This is the **prophet** indeed.

Ex illa ergo turba cum audissent hos sermones eius dicebant hic est vere propheta

**7:41.** Others said: This is the **Christ**. But some said: Doth the **Christ** come out of **Galilee**?

Alii dicebant hic est Christus quidam autem dicebant numquid a Galilaea Christus venit

**7:42.** Doth not the **scripture** say: That **Christ** cometh of the seed of **David** and from **Bethlehem** the town where **David** was?

Nonne scriptura dicit quia ex semine David et Bethleem castello ubi erat David venit Christus

**7:43.** So there arose a dissension among the people because of him.

Dissensio itaque facta est in turba propter eum

**7:44.** And some of them would have apprehended him: but no **man** laid hands upon him.

Quidam autem ex ipsis volebant adprehendere eum sed nemo misit super illum manus

**7:45.** The ministers therefore came to the chief **priests** and the **Pharisees**. And they said to them: Why have you not brought him?

Venerunt ergo ministri ad pontifices et Phariseos et dixerunt eis illi quare non adduxistis eum

**7:46.** The ministers answered: Never did **man** speak like this **man**.

Responderunt ministri numquam sic locutus est homo sicut hic homo

**7:47.** The **Pharisees** therefore answered them: Are you also seduced?

Responderunt ergo eis Pharisei numquid et vos seducti estis

**7:48.** Hath any one of the rulers **believed** in him, or of the **Pharisees**?  
Numquid aliquis ex principibus credidit in eum aut ex Pharisaeis

**7:49.** But this multitude, that **knoweth** not the law, are **accursed**.  
Sed turba haec quae non novit legem maledicti sunt

**7:50.** **Nicodemus** said to them (he that came to him by night, who was one of them):  
Dicit Nicodemus ad eos ille qui venit ad eum nocte qui unus erat ex ipsis

**7:51.** Doth our law judge any **man**, unless it first hear him and **know** what he doth?  
Numquid lex nostra iudicat hominem nisi audierit ab ipso prius et cognoverit quid faciat

**7:52.** They answered and said to him: Art thou also a **Galilean**? Search the **scriptures**, and see that out of **Galilee** a **prophet** riseth not.  
Responderunt et dixerunt ei numquid et tu Galilaeus es scrutare et vide quia propheta a Galilaea non surgit

**7:53.** And every **man** returned to his own house.  
Et reversi sunt unusquisque in domum suam

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## John Chapter 8

### The woman taken in adultery. Christ justifies his doctrine.

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**8:1.** And [Jesus](#) went unto [mount Olivet](#).

Jesus autem perrexit in montem Oliveti

**8:2.** And early in the morning he came again into the [temple](#): and all the people came to him. And sitting down he taught them.

Et diluculo iterum venit in templum et omnis populus venit ad eum et sedens docebat eos

**8:3.** And the [scribes](#) and [Pharisees](#) bring unto him a [woman](#) taken in [adultery](#): and they set her in the midst,

Adducunt autem scribae et Pharisei mulierem in adulterio deprehensam et statuerunt eam in medio

**8:4.** And said to him: Master, this [woman](#) was even now taken in [adultery](#).

Et dixerunt ei magister haec mulier modo deprehensa est in adulterio

**8:5.** Now [Moses](#) in the law commanded us to stone such a one. But what sayest thou?

In lege autem Moses mandavit nobis huiusmodi lapidare tu ergo quid dicis

**8:6.** And this they said tempting him, that they might accuse him. But [Jesus](#) bowing himself down, wrote with his finger on the ground.

Haec autem dicebant temptantes eum ut possent accusare eum Jesus autem inclinans se deorsum digito scribebat in terra

**8:7.** When therefore they continued asking him, he lifted up himself and said to them: He that is without [sin](#) among you, let him first [cast a stone](#) at her.

Cum autem perseverarent interrogantes eum erexit se et dixit eis qui sine peccato est vestrum primus in illam lapidem mittat

**8:8.** And again stooping down, he wrote on the ground.

Et iterum se inclinans scribebat in terra

**8:9.** But they hearing this, went out one by one, beginning at the eldest. And [Jesus](#) alone remained, and the [woman](#) standing in the midst.

Audientes autem unus post unum exiebant incipientes a senioribus et remansit solus et mulier in medio stans

**8:10.** Then [Jesus](#) lifting up himself, said to her: [Woman](#), where are they that accused thee? Hath no [man](#) condemned thee?

Erigens autem se Jesus dixit ei mulier ubi sunt nemo te condemnavit

**8:11.** Who said: No [man](#), Lord. And [Jesus](#) said: Neither will I condemn thee. Go, and now [sin](#) no more.

Quae dixit nemo Domine dixit autem Jesus nec ego te condemnabo vade et amplius iam noli peccare

**8:12.** Again therefore, [Jesus](#) spoke to: them, saying: I am the light of the world. He that followeth me walketh not in darkness, but shall have the light of life.

Iterum ergo locutus est eis Jesus dicens ego sum lux mundi qui sequitur me non ambulabit in tenebris sed habebit lucem vitae

**8:13.** The [Pharisees](#) therefore said to him: Thou givest testimony of thyself. Thy testimony is not [true](#).

Dixerunt ergo ei Pharisei tu de te ipso testimonium perhibes testimonium tuum non est verum

**8:14.** [Jesus](#) answered and said to them: Although I give testimony of myself, my testimony is [true](#): for I [know](#) whence I came and whither I go.

Respondit Iesus et dixit eis et si ego testimonium perhibeo de me ipso verum est testimonium meum quia scio unde veni et quo vado vos autem nescitis unde venio aut quo vado

**8:15.** You judge according to the flesh: I judge not any **man**.

Vos secundum carnem iudicatis ego non iudico quemquam

**8:16.** And if I do judge, my judgment is **true**: because I am not alone, but I and the **Father** that sent me.

Et si iudico ego iudicium meum verum est quia solus non sum sed ego et qui me misit Pater

**8:17.** And in your law it is written that the testimony of two **men** is **true**.

Et in lege vestra scriptum est quia duorum hominum testimonium verum est

**8:18.** I am one that give testimony of myself: and the **Father** that sent me giveth testimony of me.

Ego sum qui testimonium perhibeo de me ipso et testimonium perhibet de me qui misit me Pater

**8:19.** They said therefore to him: Where is thy **Father**? **Jesus** answered: Neither me do you **know**, nor my **Father**. If you did **know** me, perhaps you would **know** my **Father** also.

Dicebant ergo ei ubi est Pater tuus respondit Iesus neque me scitis neque Patrem meum si me sciretis forsitan et Patrem meum sciretis

**8:20.** These words **Jesus** spoke in the treasury, teaching in the **temple**: and no **man** laid hands on him, because his hour was not yet come.

Haec verba locutus est in gazofilacio docens in templo et nemo adprehendit eum quia necdum venerat hora eius

**8:21.** Again therefore **Jesus** said to them: I go: and you shall seek me. And you shall die in your **sin**.

Whither I go, you cannot come.

Dixit ergo iterum eis Iesus ego vado et quaeritis me et in peccato vestro moriemini quo ego vado vos non potestis venire

**8:22.** The **Jews** therefore said: Will he kill himself, because he said: Whither I go you cannot come?

Dicebant ergo Iudaei numquid interficiet semet ipsum quia dicit quo ego vado vos non potestis venire

**8:23.** And he said to them: You are from beneath: I am from above. You are of this world: I am not of this world.

Et dicebat eis vos de deorsum estis ego de supernis sum vos de mundo hoc estis ego non sum de hoc mundo

**8:24.** Therefore I said to you that you shall die in your **sins**. For if you **believe** not that I am he, you shall die in your **sin**.

Dixi ergo vobis quia moriemini in peccatis vestris si enim non credideritis quia ego sum moriemini in peccato vestro

**8:25.** They said therefore to him: Who art thou? **Jesus** said to them: The beginning, who also speak unto you.

Dicebant ergo ei tu quis es dixit eis Iesus principium quia et loquor vobis

**8:26.** Many things I have to speak and to judge of you. But he that sent me, is **true**: and the things I have heard of him, these same I speak in the world.

Multa habeo de vobis loqui et iudicare sed qui misit me verax est et ego quae audivi ab eo haec loquor in mundo

**8:27.** And they understood not that he called **God** his Father.

Et non cognoverunt quia Patrem eis dicebat

**8:28.** **Jesus** therefore said to them: When you shall have lifted up, the **Son of man**, then shall you **know** that I am he and that I do nothing of myself. But as the **Father** hath taught me, these things I speak.

Dixit ergo eis Iesus cum exaltaveritis Filium hominis tunc cognoscetis quia ego sum et a me ipso facio nihil sed sicut docuit me Pater haec loquor

**8:29.** And he that sent me is with me: and he hath not left me alone. For I do always the things that please him.

Et qui me misit mecum est non reliquit me solum quia ego quae placita sunt ei facio semper

**8:30.** When he spoke these things, many **believed** in him.

Haec illo loquente multi crediderunt in eum

**8:31.** Then **Jesus** said to those **Jews** who **believed** him: If you continue in my word, you shall be my **disciples** indeed.

Dicebat ergo Iesus ad eos qui crediderunt ei Iudaeos si vos manseritis in sermone meo vere discipuli mei eritis

**8:32.** And you shall **know** the **truth**: and the **truth** shall make you free.

Et cognoscetis veritatem et veritas liberabit vos

**8:33.** They answered him: We are the seed of **Abraham**: and we have never been slaves to any **man**. How sayest thou: You shall be free?

Responderunt ei semen Abrahae sumus et nemini servivimus umquam quomodo tu dicis liberi eritis

**8:34.** **Jesus** answered them: **Amen, amen**, I say unto you that whosoever committeth **sin** is the servant of **sin**.

Respondit eis Iesus amen amen dico vobis quia omnis qui facit peccatum servus est peccati

**8:35.** Now the servant abideth not in the house for ever: but the son abideth for ever.

Servus autem non manet in domo in aeternum filius manet in aeternum

**8:36.** If therefore the son shall make you free, you shall be free indeed.

Si ergo Filius vos liberaverit vere liberi eritis

**8:37.** I **know** that you are the children of **Abraham**: but you seek to kill me, because my word hath no place in you.

Scio quia filii Abrahae estis sed quaeritis me interficere quia sermo meus non capit in vobis

**8:38.** I speak that which I have seen with my **Father**: and you do the things that you have seen with your father.

Ego quod vidi apud Patrem loquor et vos quae vidistis apud patrem vestrum facitis

**8:39.** They answered and said to him: **Abraham** is our father. **Jesus** saith them: If you be the children of **Abraham**, do the works of **Abraham**.

Responderunt et dixerunt ei pater noster Abraham est dicit eis Iesus si filii Abrahae estis opera Abrahae facite

**8:40.** But now you seek to kill me, a **man** who have spoken the **truth** to you, which I have heard of **God**. This **Abraham** did not.

Nunc autem quaeritis me interficere hominem qui veritatem vobis locutus sum quam audivi a Deo hoc Abraham non fecit

**8:41.** You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even **God**.

Vos facitis opera patris vestri dixerunt itaque ei nos ex fornicatione non sumus nati unum patrem habemus Deum

**8:42.** **Jesus** therefore said to them: If **God** were your Father, you would indeed **love** me. For from **God** I proceeded and came. For I came not of myself: but he sent me.

Dixit ergo eis Iesus si Deus pater vester esset diligeretis utique me ego enim ex Deo processi et veni neque enim a me ipso veni sed ille me misit

**8:43.** Why do you not **know** my speech? Because you cannot hear my word.

Quare loquellam meam non cognoscitis quia non potestis audire sermonem meum

**8:44.** You are of your father the **devil**: and the desires of your father you will do. He was a **murderer** from the beginning: and he stood not in the **truth**, because **truth** is not in him. When he speaketh a lie, he speaketh of his own: for he is a **liar**, and the father thereof.

Vos ex patre diabolo estis et desideria patris vestri vultis facere ille homicida erat ab initio et in veritate non stetit quia non est veritas in eo cum loquitur mendacium ex propriis loquitur quia mendax est et pater eius

**8:45.** But if I say the **truth**, you **believe** me not.

Ego autem quia veritatem dico non creditis mihi

**8:46.** Which of you shall convince me of **sin**? If I say the **truth** to you, why do you not **believe** me:  
Quis ex vobis arguit me de peccato si veritatem dico quare vos non creditis mihi

**8:47.** He that is of **God** heareth the **words of God**. Therefore you hear them not, because you are not of **God**.

Qui est ex Deo verba Dei audit propterea vos non auditis quia ex Deo non estis

**8:48.** The **Jews** therefore answered and said to him: Do not we say well that thou art a **Samaritan** and hast a **devil**?

Responderunt igitur Iudaei et dixerunt ei nonne bene dicimus nos quia Samaritanus es tu et daemonium habes

**8:49.** **Jesus** answered: I have not a **devil**: but I **honour** my **Father**. And you have dishonoured me.

Respondit Iesus ego daemonium non habeo sed honorifico Patrem meum et vos inhonoratis me

**8:50.** But I seek not my own **glory**: there is one that seeketh and judgeth.

Ego autem non quaero gloriam meam est qui quaerit et iudicat

**8:51.** **Amen, amen**, I say to you: If any **man** keep my word, he shall not see death for ever.

Amen amen dico vobis si quis sermonem meum servaverit mortem non videbit in aeternum

**8:52.** The **Jews** therefore said: Now we **know** that thou hast a **devil**. **Abraham** is dead, and the **prophets**: and thou sayest: If any **man** keep my word, he shall not taste death for ever.

Dixerunt ergo Iudaei nunc cognovimus quia daemonium habes Abraham mortuus est et prophetae et tu dicis si quis sermonem meum servaverit non gustabit mortem in aeternum

**8:53.** Art thou greater than our father **Abraham** who is dead? And the **prophets** are dead. Whom dost thou make thyself?

Numquid tu maior es patre nostro Abraham qui mortuus est et prophetae mortui sunt quem te ipsum facis

**8:54.** **Jesus** answered: If I **glorify** myself, my **glory** is nothing. It is my **Father** that **glorifieth** me, of whom you say that he is your **God**.

Respondit Iesus si ego glorifico me ipsum gloria mea nihil est est Pater meus qui glorificat me quem vos dicitis quia Deus noster est

**8:55.** And you have not **known** him: but I **know** him. And if I shall say that I **know** him not, I shall be like to you, a **liar**. But I do **know** him and do keep his word.

Et non cognovistis eum ego autem novi eum et si dixero quia non scio eum ero similis vobis mendax sed scio eum et sermonem eius servo

**8:56.** **Abraham** your father rejoiced that he might see my day: he saw it and was glad.

Abraham pater vester exultavit ut videret diem meum et vidit et gavisus est

**8:57.** The **Jews** therefore said to him: Thou art not yet fifty years old. And hast thou seen **Abraham**?

Dixerunt ergo Iudaei ad eum quinquaginta annos nondum habes et Abraham vidisti

**8:58.** **Jesus** said to them: **Amen, amen**, I say to you, before **Abraham** was made, **I AM**.

Dixit eis Iesus amen amen dico vobis antequam Abraham fieret ego sum

**8:59.** They took up stones therefore to cast at him. But **Jesus** hid himself and went out of the **temple**.

Tulerunt ergo lapides ut iacerent in eum Iesus autem abscondit se et exivit de templo

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## John Chapter 9

### He gives sight to the man born blind.

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**9:1.** And [Jesus](#) passing by, saw a [man](#) who was blind from his birth.

Et praeteriens vidit hominem caecum a nativitate

**9:2.** And his [disciples](#) asked him: Rabbi, who hath [sinned](#), this [man](#) or his parents, that he should be born blind?

Et interrogaverunt eum discipuli sui rabbi quis peccavit hic aut parentes eius ut caecus nasceretur

**9:3.** [Jesus](#) answered: Neither hath this [man](#) [sinned](#), nor his parents; but that the works of [God](#) should be made manifest in him.

Respondit Iesus neque hic peccavit neque parentes eius sed ut manifestetur opera Dei in illo

**9:4.** I must work the works of him that sent me, whilst it is day: the night cometh, when no [man](#) can work.

Me oportet operari opera eius qui misit me donec dies est venit nox quando nemo potest operari

**9:5.** As long as I am in the world, I am the light of the world.

Quamdiu in mundo sum lux sum mundi

**9:6.** When he had said these things, he spat on the ground and made clay of the spittle and spread the clay upon his eyes,

Haec cum dixisset expuit in terram et fecit lutum ex sputo et linuit lutum super oculos eius

**9:7.** And said to him: Go, wash in the [pool of Siloe](#), which is interpreted, *Sent*. He went therefore and washed: and he came seeing.

Et dixit ei vade lava in natatoria Siloae quod interpretatur Missus abiit ergo et lavit et venit videns

**9:8.** The neighbours, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he.

Itaque vicini et qui videbant eum prius quia mendicus erat dicebant nonne hic est qui sedebat et mendicabat alii dicebant quia hic est

**9:9.** But others said: No, but he is like him. But he said: I am he.

Alii autem nequaquam sed similis est eius ille dicebat quia ego sum

**9:10.** They said therefore to him: How were thy eyes opened?

Dicebant ergo ei quomodo aperti sunt oculi tibi

**9:11.** He answered: That [man](#) that is called [Jesus](#) made clay and anointed my eyes and said to me: Go to the [pool of Siloe](#) and wash. And I went: I washed: and I see.

Respondit ille homo qui dicitur Iesus lutum fecit et unxit oculos meos et dixit mihi vade ad natatoriam Siloae et lava et abii et lavi et vidi

**9:12.** And they said to him: Where is he? He saith: I [know](#) not.

Dixerunt ei ubi est ille ait nescio

**9:13.** They bring him that had been blind to the [Pharisees](#).

Adducunt eum ad Pharisaeos qui caecus fuerat

**9:14.** Now it was the [sabbath](#), when [Jesus](#) made the clay and opened his eyes.

Erat autem sabbatum quando lutum fecit Iesus et aperuit oculos eius

**9:15.** Again therefore the [Pharisees](#) asked him how he had received his sight. But he said to them: He put

clay upon my eyes: and I washed: and I see.

Iterum ergo interrogabant eum Pharisei quomodo vidisset ille autem dixit eis lutum posuit mihi super oculos et lavi et video

**9:16.** Some therefore of the **Pharisees** said: This **man** is not of **God**, who keepeth not the **sabbath**. But others said: How can a **man** that is a sinner do such **miracles**? And there was a division among them. Dicebant ergo ex Pharisaeis quidam non est hic homo a Deo quia sabbatum non custodit alii dicebant quomodo potest homo peccator haec signa facere et scisma erat in eis

**9:17.** They say therefore to the blind **man** again: What sayest thou of him that hath opened thy eyes? And he said: He is a **prophet**.

Dicunt ergo caeco iterum tu quid dicis de eo qui aperuit oculos tuos ille autem dixit quia propheta est

**9:18.** The **Jews** then did not **believe** concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight,

Non crediderunt ergo Iudaei de illo quia caecus fuisset et vidisset donec vocaverunt parentes eius qui viderat

**9:19.** And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?

Et interrogaverunt eos dicentes hic est filius vester quem vos dicitis quia caecus natus est quomodo ergo nunc videt

**9:20.** His parents answered them and said: We **know** that this is our son and that he was born blind:

Responderunt eis parentes eius et dixerunt scimus quia hic est filius noster et quia caecus natus est

**9:21.** But how he now seeth, we **know** not: or who hath opened his eyes, we **know** not. Ask himself: he is of age: Let him speak for himself.

Quomodo autem nunc videat nescimus aut quis eius aperuit oculos nos nescimus ipsum interrogate aetatem habet ipse de se loquatur

**9:22.** These things his parents said, because they feared the **Jews**: for the **Jews** had already agreed among themselves that if any **man** should confess him to be **Christ**, he should be put out of the **synagogue**.

Haec dixerunt parentes eius quia timebant Iudaeos iam enim conspiraverant Iudaei ut si quis eum confiteretur Christum extra synagogam fieret

**9:23.** Therefore did his parents say: He is of age. Ask himself.

Propterea parentes eius dixerunt quia aetatem habet ipsum interrogate

**9:24.** They therefore called the **man** again that had been blind and said to him: Give **glory** to **God**. We **know** that this **man** is a sinner.

Vocaverunt ergo rursum hominem qui fuerat caecus et dixerunt ei da gloriam Deo nos scimus quia hic homo peccator est

**9:25.** He said therefore to them: If he be a sinner, I **know** not. One thing I **know**, that whereas I was blind now I see.

Dixit ergo ille si peccator est nescio unum scio quia caecus cum essem modo video

**9:26.** They said then to him: What did he to thee? How did he open thy eyes?

Dixerunt ergo illi quid fecit tibi quomodo aperuit tibi oculos

**9:27.** He answered them: I have told you already, and you have heard. Why would you hear it again? Will you also become his **disciples**?

Respondit eis dixi vobis iam et audistis quid iterum vultis audire numquid et vos vultis discipuli eius fieri

**9:28.** They **reviled** him therefore and said: Be thou his **disciple**; but we are the **disciples** of **Moses**.

Maledixerunt ei et dixerunt tu discipulus illius es nos autem Mosi discipuli sumus

**9:29.** We **know** that **God** spoke to **Moses**: but as to this **man**, we **know** not from whence he is.

Nos scimus quia Mosi locutus est Deus hunc autem nescimus unde sit

**9:30.** The **man** answered and said to them: why, herein is a wonderful thing, that you **know** not from whence he is, and he hath opened my eyes.

Respondit ille homo et dixit eis in hoc enim mirabile est quia vos nescitis unde sit et aperuit meos oculos

**9:31.** Now we **know** that **God** doth not hear sinners: but if a **man** be a server of **God** and doth his, will, him he heareth.

Scimus autem quia peccatores Deus non audit sed si quis Dei cultor est et voluntatem eius facit hunc exaudit

**9:32.** From the beginning of the world it hath not been heard, that any **man** hath opened the eyes of one born blind.

A saeculo non est auditum quia aperuit quis oculos caeci nati

**9:33.** Unless this **man** were of **God**, he could not do anything.

Nisi esset hic a Deo non poterat facere quicquam

**9:34.** They answered and said to him: Thou wast wholly born in **sins**; and dost thou teach us? And they cast him out.

Responderunt et dixerunt ei in peccatis natus es totus et tu doces nos et eiecerunt eum foras

**9:35.** **Jesus** heard that they had cast him out. And when he had found him, he said to him: Dost thou **believe** in the **Son of God**?

Audivit Iesus quia eiecerunt eum foras et cum invenisset eum dixit ei tu credis in Filium Dei

**9:36.** He answered, and said: Who is he, Lord, that I may **believe** in him?

Respondit ille et dixit quis est Domine ut credam in eum

**9:37.** And **Jesus** said to him: Thou hast both seen him; and it is he that talketh with thee.

Et dixit ei Iesus et vidisti eum et qui loquitur tecum ipse est

**9:38.** And he said: I **believe**, Lord. And falling down, he **adored** him.

At ille ait credo Domine et procidens adoravit eum

**9:39.** And **Jesus** said: For judgment I am come into this world: that they who see not may see; and they who see may become blind.

Dixit ei Iesus in iudicium ego in hunc mundum veni ut qui non vident videant et qui vident caeci fiant

**I am come, etc...** Not that **Christ** came for that end, that any one should be made blind: but that the **Jews**, by the abuse of his coming, and by their not receiving him, brought upon themselves this judgment of blindness.

**9:40.** And some of the **Pharisees**, who were with him, heard: and they said unto him: Are we also blind?

Et audierunt ex Pharisaeis qui cum ipso erant et dixerunt ei numquid et nos caeci sumus

**9:41.** **Jesus** said to them: If you were blind, you should not have **sin**: but now you say: We see. Your **sin** remaineth.

Dixit eis Iesus si caeci essetis non haberetis peccatum nunc vero dicitis quia videmus peccatum vestrum manet

**If you were blind, etc...** If you were invincibly **ignorant**, and had neither read the **scriptures**, nor seen my **miracles**, you would not be guilty of the **sin** of infidelity: but now, as you boast of your **knowledge** of the **scriptures**, you are inexcusable.

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## John Chapter 10

### Christ is the door and the good shepherd. He and his Father are one.

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**10:1.** Amen, amen, I say to you: He that entereth not by the door into the sheepfold but climbeth up another way, the same is a thief and a robber.

Amen amen dico vobis qui non intrat per ostium in ovile ovium sed ascendit aliunde ille fur est et latro

**10:2.** But he that entereth in by the door is the shepherd of the sheep.

Qui autem intrat per ostium pastor est ovium

**10:3.** To him the porter openeth: and the sheep hear his voice. And he calleth his own sheep by name and leadeth them out.

Huic ostiarius aperit et oves vocem eius audiunt et proprias oves vocat nominatim et educit eas

**10:4.** And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

Et cum proprias oves emisit ante eas vadit et oves illum sequuntur quia sciunt vocem eius

**10:5.** But a stranger they follow not, but fly from him, because they know not the voice of strangers.

Alienum autem non sequuntur sed fugient ab eo quia non noverunt vocem alienorum

**10:6.** This proverb Jesus spoke to them. But they understood not what he spoke.

Hoc proverbium dixit eis Iesus illi autem non cognoverunt quid loqueretur eis

**10:7.** Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep.

Dixit ergo eis iterum Iesus amen amen dico vobis quia ego sum ostium ovium

**10:8.** All others, as many as have come, are thieves and robbers: and the sheep heard them not.

Omnes quotquot venerunt fures sunt et latrones sed non audierunt eos oves

**10:9.** I am the door. By me, if any man enter in, he shall be saved: and he shall go in and go out, and shall find pastures.

Ego sum ostium per me si quis introierit salvabitur et ingredietur et egredietur et pascua inveniet

**10:10.** The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly.

Fur non venit nisi ut furetur et mactet et perdat ego veni ut vitam habeant et abundantius habeant

**10:11.** I am the good shepherd. The good shepherd giveth his life for his sheep.

Ego sum pastor bonus bonus pastor animam suam dat pro ovibus

**10:12.** But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth and scattereth the sheep,

Mercennarius et qui non est pastor cuius non sunt oves propriae videt lupum venientem et dimittit oves et fugit et lupus rapit et dispergit oves

**10:13.** And the hireling flieth, because he is a hireling: and he hath no care for the sheep.

Mercennarius autem fugit quia mercennarius est et non pertinet ad eum de ovibus

**10:14.** I am the good shepherd: and I know mine, and mine know me.

Ego sum pastor bonus et cognosco meas et cognoscunt me meae

**10:15.** As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

Sicut novit me Pater et ego agnosco Patrem et animam meam pono pro ovibus

**10:16.** And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: And there shall be one fold and one shepherd.

Et alias oves habeo quae non sunt ex hoc ovili et illas oportet me adducere et vocem meam audient et fiet unum ovile unus pastor

**10:17.** Therefore doth the **Father love** me: because I lay down my life, that I may take it again.

Propterea me Pater diligit quia ego pono animam meam ut iterum sumam eam

**10:18.** No **man** taketh it away from me: but I lay it down of myself. And I have power to lay it down: and I have power to take it up again. This commandment have I received of my **Father**.

Nemo tollit eam a me sed ego pono eam a me ipso potestatem habeo ponendi eam et potestatem habeo iterum sumendi eam hoc mandatum accepi a Patre meo

**10:19.** A dissension rose again among the **Jews** for these words.

Dissensio iterum facta est inter Iudaeos propter sermones hos

**10:20.** And many of them said: He hath a **devil** and is mad. Why hear you him?

Dicebant autem multi ex ipsis daemonium habet et insanit quid eum auditis

**10:21.** Others said: These are not the words of one that hath a **devil**. Can a **devil** open the eyes of the blind?

Alii dicebant haec verba non sunt daemonium habentis numquid daemonium potest caecorum oculos aperire

**10:22.** And it was the **feast of the dedication** at **Jerusalem**: and it was winter.

Facta sunt autem encenia in Hierosolymis et hiemps erat

**10:23.** And **Jesus** walked in the **temple**, in **Solomon's** porch.

Et ambulabat Iesus in templo in porticu Salomonis

**10:24.** The **Jews** therefore came round about him and said to him: How long dost thou hold our **souls** in suspense? If thou be the **Christ**, tell us plainly.

Circumdedederunt ergo eum Iudaei et dicebant ei quousque animam nostram tollis si tu es Christus dic nobis palam

**10:25.** **Jesus** answered them: I speak to you, and you **believe** not: the works that I do in the **name** of my **Father**, they give testimony of me.

Respondit eis Iesus loquor vobis et non creditis opera quae ego facio in nomine Patris mei haec testimonium perhibent de me

**10:26.** But you do not **believe**, because you are not of my sheep.

Sed vos non creditis quia non estis ex ovibus meis

**10:27.** My sheep hear my voice. And I **know** them: and they follow me.

Oves meae vocem meam audiunt et ego cognosco eas et sequuntur me

**10:28.** And I give them life everlasting: and they shall not perish for ever. And no **man** shall pluck them out of my hand.

Et ego vitam aeternam do eis et non peribunt in aeternum et non rapiet eas quisquam de manu mea

**10:29.** That which my **Father** hath given me is greater than all: and no one can snatch them out of the hand of my **Father**.

Pater meus quod dedit mihi maius omnibus est et nemo potest rapere de manu Patris mei

**10:30.** I and the **Father** are one.

Ego et Pater unum sumus

**I and the Father are one...** That is, one divine nature, but two distinct persons.

**10:31.** The **Jews** then took up stones to **stone** him.

Sustulerunt lapides Iudaei ut lapidarent eum

**10:32.** **Jesus** answered them: Many **good** works I have showed you from my **Father**. For which of those works do you **stone** me?

Respondit eis Iesus multa opera bona ostendi vobis ex Patre meo propter quod eorum opus me lapidatis

**10:33.** The **Jews** answered him: For a **good** work we **stone** thee not, but for **blasphemy**: and because that thou being a **man**, makest thyself **God**.

Responderunt ei Iudaei de bono opere non lapidamus te sed de blasphemia et quia tu homo cum sis facis te ipsum Deum

**10:34.** **Jesus** answered them: Is it not written in your law: I said, you are gods?

Respondit eis Iesus nonne scriptum est in lege vestra quia ego dixi dii estis

**10:35.** If he called them gods to whom the **word of God** was spoken; and the **scripture** cannot be broken: Si illos dixit deos ad quos sermo Dei factus est et non potest solvi scriptura

**10:36.** Do you say of him whom the **Father** hath **sanctified** and sent into the world: Thou **blasphemest**; because I said: I am the **Son of God**?

Quem Pater sanctificavit et misit in mundum vos dicitis quia blasphemamas quia dixi Filius Dei sum

**10:37.** If I do not the works of my **Father**, **believe** me not.

Si non facio opera Patris mei nolite credere mihi

**10:38.** But if I do, though you will not **believe** me, **believe** the works: that you may **know** and **believe** that the **Father** is in me and I in the **Father**.

Si autem facio et si mihi non vultis credere operibus credite ut cognoscatis et credatis quia in me est Pater et ego in Patre

**10:39.** They sought therefore to take him: and he escaped out of their hands.

Quaerebant ergo eum prendere et exivit de manibus eorum

**10:40.** And he went again beyond the **Jordan**, into that place where **John** was baptizing first. And there he abode.

Et abiit iterum trans Iordanen in eum locum ubi erat Iohannes baptizans primum et mansit illic

**10:41.** And many resorted to him: and they said: **John** indeed did no sign.

Et multi venerunt ad eum et dicebant quia Iohannes quidem signum fecit nullum

**10:42.** But all things whatsoever **John** said of this **man** were **true**. And many **believed** in him.

Omnia autem quaecumque dixit Iohannes de hoc vera erant et multi crediderunt in eum

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## John Chapter 11

### Christ raises Lazarus to life. The rulers resolve to put him to death.

---

**11:1.** Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister.

Erat autem quidam languens Lazarus a Bethania de castello Mariae et Marthae sororis eius

**11:2.** (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair: whose brother Lazarus was sick.)

Maria autem erat quae unxit Dominum unguento et extersit pedes eius capillis suis cuius frater Lazarus infirmabatur

**11:3.** His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.

Miserunt ergo sorores ad eum dicentes Domine ecce quem amas infirmatur

**11:4.** And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

Audiens autem Iesus dixit eis infirmitas haec non est ad mortem sed pro gloria Dei ut glorificetur Filius Dei per eam

**11:5.** Now Jesus loved Martha and her sister Mary and Lazarus.

Diligebat autem Iesus Martham et sororem eius Mariam et Lazarum

**11:6.** When he had heard therefore that he was sick, he still remained in the same place two days.

Ut ergo audivit quia infirmabatur tunc quidem mansit in eodem loco duobus diebus

**11:7.** Then after that, he said to his disciples: Let us go into Judea again.

Deinde post haec dicit discipulis suis eamus in Iudaeam iterum

**11:8.** The disciples say to him: Rabbi, the Jews but now sought to stone thee. And goest thou thither again?

Dicunt ei discipuli rabbi nunc quaerebant te Iudaei lapidare et iterum vadis illuc

**11:9.** Jesus answered: Are there not twelve hours of the day? If a man walk in the day he stumbleth not, because he seeth the light of this world:

Respondit Iesus nonne duodecim horae sunt diei si quis ambulaverit in die non offendit quia lucem huius mundi videt

**11:10.** But if he walk in the night, he stumbleth, because the light is not in him.

Si autem ambulaverit nocte offendit quia lux non est in eo

**11:11.** These things he said; and after that he said to them: Lazarus our friend sleepeth: but I go that I may awake him out of sleep.

Haec ait et post hoc dicit eis Lazarus amicus noster dormit sed vado ut a somno exsuscitem eum

**11:12.** His disciples therefore said: Lord, if he sleep, he shall do well.

Dixerunt ergo discipuli eius Domine si dormit salvus erit

**11:13.** But Jesus spoke of his death: and they thought that he spoke of the repose of sleep.

Dixerat autem Iesus de morte eius illi autem putaverunt quia de dormitione somni diceret

**11:14.** Then therefore Jesus said to them plainly: Lazarus is dead.

Tunc ergo dixit eis Iesus manifeste Lazarus mortuus est

**11:15.** And I am glad, for your sakes; that I was not there, that you may believe. But, let us go to him.  
Et gaudeo propter vos ut credatis quoniam non eram ibi sed eamus ad eum

**11:16.** Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him.

Dixit ergo Thomas qui dicitur Didymus ad condiscipulos eamus et nos ut moriamur cum eo

**11:17.** Jesus therefore came: and found that he had been four days already in the grave.

Venit itaque Iesus et invenit eum quattuor dies iam in monumento habentem

**11:18.** (Now Bethania was near Jerusalem, about fifteen furlongs off.)

Erat autem Bethania iuxta Hierosolyma quasi stadiis quindecim

**11:19.** And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

Multi autem ex Iudaeis venerant ad Martham et Mariam ut consolarentur eas de fratre suo

**11:20.** Martha therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home.

Martha ergo ut audivit quia Iesus venit occurrit illi Maria autem domi sedebat

**11:21.** Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.

Dixit ergo Martha ad Iesum Domine si fuisses hic frater meus non fuisset mortuus

**11:22.** But now also I know that whatsoever thou wilt ask of God, God will give it thee.

Sed et nunc scio quia quaecumque poposceris a Deo dabit tibi Deus

**11:23.** Jesus saith to her: Thy brother shall rise again.

Dicit illi Iesus resurget frater tuus

**11:24.** Martha saith to him: I know that he shall rise again, in the resurrection at the last day.

Dicit ei Martha scio quia resurget in resurrectione in novissima die

**11:25.** Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live:

Dixit ei Iesus ego sum resurrectio et vita qui credit in me et si mortuus fuerit vivet

**11:26.** And every one that liveth and believeth in me shall not die for ever. Believest thou this?

Et omnis qui vivit et credit in me non morietur in aeternum credis hoc

**11:27.** She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

Ait illi utique Domine ego credidi quia tu es Christus Filius Dei qui in mundum venisti

**11:28.** And when she had said these things, she went and called her sister Mary secretly, saying: The master is come and calleth for thee.

Et cum haec dixisset abiit et vocavit Mariam sororem suam silentio dicens magister adest et vocat te

**11:29.** She, as soon as she heard this, riseth quickly and cometh to him.

Illa ut audivit surgit cito et venit ad eum

**11:30.** For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

Nondum enim venerat Iesus in castellum sed erat adhuc in illo loco ubi occurrerat ei Martha

**11:31.** The Jews therefore, who were with her in the house and comforted her, when they saw Mary, that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there.

Iudaei igitur qui erant cum ea in domo et consolabantur eam cum vidissent Mariam quia cito surrexit et exiit secuti sunt eam dicentes quia vadit ad monumentum ut ploret ibi

**11:32.** When Mary therefore was come where Jesus was, seeing him, she fell down at his feet and saith to him. Lord, if thou hadst been here, my brother had not died.

Maria ergo cum venisset ubi erat Iesus videns eum cecidit ad pedes eius et dixit ei Domine si fuisses hic non esset mortuus frater meus

**11:33.** [Jesus](#), therefore, when he saw her weeping, and the [Jews](#) that were come with her weeping, groaned in the spirit and troubled himself,  
Iesus ergo ut vidit eam plorantem et Iudaeos qui venerant cum ea plorantes fremuit spiritu et turbavit se ipsum

**11:34.** And said: Where have you laid him? They say to him: Lord, come and see.  
Et dixit ubi posuistis eum dicunt ei Domine veni et vide

**11:35.** And [Jesus](#) wept.  
Et lacrimatus est Iesus

**11:36.** The [Jews](#) therefore said: Behold how he [loved](#) him.  
Dixerunt ergo Iudaei ecce quomodo amabat eum

**11:37.** But some of them said: Could not he that opened the eyes of the [man](#) born blind have caused that this [man](#) should not die?  
Quidam autem dixerunt ex ipsis non poterat hic qui aperuit oculos caeci facere ut et hic non moreretur

**11:38.** [Jesus](#) therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it.  
Iesus ergo rursus fremens in semet ipso venit ad monumentum erat autem spelunca et lapis superpositus erat ei

**11:39.** [Jesus](#) saith: Take away the stone. [Martha](#), the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days.  
Ait Iesus tollite lapidem dicit ei Martha soror eius qui mortuus fuerat Domine iam fetet quadriduanus enim est

**11:40.** [Jesus](#) saith to her: Did not I say to thee that if thou [believe](#), thou shalt see the [glory](#) of [God](#)?  
Dicit ei Iesus nonne dixi tibi quoniam si credideris videbis gloriam Dei

**11:41.** They took therefore the stone away. And [Jesus](#) lifting up his eyes, said: [Father](#), I give thee thanks that thou hast heard me.  
Tulerunt ergo lapidem Iesus autem elevatis sursum oculis dixit Pater gratias ago tibi quoniam audisti me

**11:42.** And I [knew](#) that thou hearest me always: but because of the people who stand about have I said it, that they may [believe](#) that thou hast sent me.  
Ego autem sciebam quia semper me audis sed propter populum qui circumstat dixi ut credant quia tu me misisti

**11:43.** When he had said these things, he cried with a loud voice: [Lazarus](#), come forth.  
Haec cum dixisset voce magna clamavit Lazare veni foras

**11:44.** And presently he that had been dead came forth, bound feet and hands with winding bands. And his face was bound about with a napkin. [Jesus](#) said to them: Loose him and let him go.  
Et statim prodiit qui fuerat mortuus ligatus pedes et manus institis et facies illius sudario erat ligata dicit Iesus eis solvite eum et sinite abire

**11:45.** Many therefore of the [Jews](#), who were come to Mary and [Martha](#) and had seen the things that [Jesus](#) did, [believed](#) in him.  
Multi ergo ex Iudaeis qui venerant ad Mariam et viderant quae fecit crediderunt in eum

**11:46.** But some of them went to the [Pharisees](#) and told them the things that [Jesus](#) had done.  
Quidam autem ex ipsis abierunt ad Phariseos et dixerunt eis quae fecit Iesus

**11:47.** The chief [priests](#), therefore, and the [Pharisees](#) gathered a council and said: What do we, for this [man](#) doth many [miracles](#)?  
Collegerunt ergo pontifices et Pharisei concilium et dicebant quid facimus quia hic homo multa signa facit

**11:48.** If we let him alone so, all will [believe](#) in him; and the Romans will come, and take away our place and nation.  
Si dimittimus eum sic omnes credent in eum et venient Romani et tollent nostrum et locum et gentem

**11:49.** But one of them, **named Caiphas**, being the **high priest** that year, said to them: You **know** nothing.  
Unus autem ex ipsis Caiphas cum esset pontifex anni illius dixit eis vos nescitis quicquam

**11:50.** Neither do you consider that it is expedient for you that one **man** should die for the people and that the whole nation perish not.

Nec cogitatis quia expedit nobis ut unus moriatur homo pro populo et non tota gens pereat

**11:51.** And this he spoke not of himself: but being the **high priest** of that year, he **prophesied** that **Jesus** should die for the nation.

Hoc autem a semet ipso non dixit sed cum esset pontifex anni illius prophetavit quia Iesus moriturus erat pro gente

**11:52.** And not only for the nation, but to gather together in one the **children of God** that were **dispersed**.

Et non tantum pro gente sed et ut filios Dei qui erant dispersi congregaret in unum

**11:53.** From that day therefore they devised to put him to death.

Ab illo ergo die cogitaverunt ut interficerent eum

**11:54.** Wherefore **Jesus** walked no more openly among the **Jews**: but he went into a country near the **desert**, unto a city that is called Ephrem. And there he abode with his **disciples**.

Iesus ergo iam non in palam ambulabat apud Iudaeos sed abiit in regionem iuxta desertum in civitatem quae dicitur Efrem et ibi morabatur cum discipulis

**11:55.** And the **pasch** of the **Jews** was at hand: and many from the country went up to **Jerusalem**, before the **pasch**, to purify themselves.

Proximum autem erat pascha Iudaeorum et ascenderunt multi Hierosolyma de regione ante pascha ut sanctificarent se ipsos

**11:56.** They sought therefore for **Jesus**; and they discoursed one with another, standing in the **temple**: What think you that he is not come to the festival day? And the chief **priests** and **Pharisees** had given a commandment that, if any **man knew** where he was, he should tell, that they might apprehend him.

Quaerebant ergo Iesum et conloquebantur ad invicem in templo stantes quid putatis quia non veniat ad diem festum

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## John Chapter 12

### The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.

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**12:1.** [Jesus](#) therefore, six days before the [pasch](#), came to [Bethania](#), where [Lazarus](#) had been dead, whom [Jesus](#) raised to life.

Iesus ergo ante sex dies paschae venit Bethaniam ubi fuerat Lazarus mortuus quem suscitavit Iesus

**12:2.** And they made him a supper there: and [Martha](#) served. But [Lazarus](#) was one of them that were at table with him.

Fecerunt autem ei cenam ibi et Martha ministrabat Lazarus vero unus erat ex discumbentibus cum eo

**12:3.** Mary therefore took a pound of [ointment](#) of right spikenard, of great price, and anointed the feet of [Jesus](#) and wiped his feet with her hair. And the house was filled with the odour of the [ointment](#).

Maria ergo accepit libram unguenti nardi pistici pretiosi unxit pedes Iesu et extersit capillis suis pedes eius et domus impleta est ex odore unguenti

**12:4.** Then one of his [disciples](#), [Judas Iscariot](#), he that was about to betray him, said:

Dicit ergo unus ex discipulis eius Iudas Scariotis qui erat eum traditurus

**12:5.** Why was not this [ointment](#) sold for three hundred pence and given to the [poor](#)?

Quare hoc unguentum non veniit trecentis denariis et datum est egenis

**12:6.** Now he said this not because he cared for the [poor](#); but because he was a thief and, having the purse, carried the things that were put therein.

Dixit autem hoc non quia de egenis pertinebat ad eum sed quia fur erat et loculos habens ea quae mittebantur portabat

**12:7.** [Jesus](#) therefore said: Let her alone, that she may keep it against the day of my burial.

Dixit ergo Iesus sine illam ut in die sepulturae meae servet illud

**12:8.** For the [poor](#) you have always with you: but me you have not always.

Pauperes enim semper habetis vobiscum me autem non semper habetis

**Me you have not always...** Viz., in a visible manner, as when conversant here on earth; and as we have the [poor](#), whom we may daily assist and relieve.

**12:9.** A great multitude therefore of the [Jews](#) knew that he was there; and they came, not for [Jesus'](#) sake only, but that they might see [Lazarus](#), whom he had raised from the dead.

Cognovit ergo turba multa ex Iudaeis quia illic est et venerunt non propter Iesum tantum sed ut Lazarum viderent quem suscitavit a mortuis

**12:10.** But the chief [priests](#) thought to kill [Lazarus](#) also:

Cogitaverunt autem principes sacerdotum ut et Lazarum interficerent

**12:11.** Because many of the [Jews](#), by reason of him, went away and [believed](#) in [Jesus](#).

Quia multi propter illum abibant ex Iudaeis et credebant in Iesum

**12:12.** And on the next day, a great multitude that was come to the festival day, when they had heard that [Jesus](#) was coming to [Jerusalem](#),

In crastinum autem turba multa quae venerat ad diem festum cum audissent quia venit Iesus Hierosolyma

**12:13.** Took branches of palm trees and went forth to meet him and cried [Hosanna](#). [Blessed](#) is he that cometh in the [name](#) of the Lord, the king of [Israel](#).

Acceperunt ramos palmarum et processerunt obviam ei et clamabant osanna benedictus qui venit in nomine Domini rex Israhel

**12:14.** And [Jesus](#) found a young ass and sat upon it, as it is written:

Et invenit Iesus asellum et sedit super eum sicut scriptum est

**12:15.** Fear not, daughter of Sion: behold thy king cometh, sitting on an ass's colt.

Noli timere filia Sion ecce rex tuus venit sedens super pullum asinae

**12:16.** These things his [disciples](#) did not [know](#) at the first: but when [Jesus](#) was [glorified](#), then they remembered that these things were written of him and that they had done these things to him.

Haec non cognoverunt discipuli eius primum sed quando glorificatus est Iesus tunc recordati sunt quia haec erant scripta de eo et haec fecerunt ei

**12:17.** The multitude therefore gave testimony, which was with him, when he called [Lazarus](#) out of the grave and raised him from the dead.

Testimonium ergo perhibebat turba quae erat cum eo quando Lazarum vocavit de monumento et suscitavit eum a mortuis

**12:18.** For which reason also the people came to meet him, because they heard that he had done this [miracle](#).

Propterea et obviam venit ei turba quia audierunt eum fecisse hoc signum

**12:19.** The [Pharisees](#) therefore said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him.

Pharisaei ergo dixerunt ad semet ipsos videtis quia nihil proficimus ecce mundus totus post eum abiit

**12:20.** Now there were certain [Gentiles](#) among them, who came up to [adore](#) on the festival day.

Erant autem gentiles quidam ex his qui ascenderant ut adorarent in die festo

**12:21.** These therefore came to [Philip](#), who was of [Bethsaida of Galilee](#), and desired him, saying: Sir, we would see [Jesus](#).

Hii ergo accesserunt ad Philippum qui erat a Bethsaida Galilaeae et rogabant eum dicentes domine volumus Iesum videre

**12:22.** [Philip](#) cometh and telleth [Andrew](#). Again [Andrew](#) and [Philip](#) told [Jesus](#).

Venit Philippus et dicit Andreae Andreas rursum et Philippus dixerunt Iesu

**12:23.** But [Jesus](#) answered them, saying: The hour is come that the [Son of man](#) should be [glorified](#).

Iesus autem respondit eis dicens venit hora ut clarificetur Filius hominis

**12:24.** [Amen, amen](#), I say to you, unless the grain of wheat falling into the ground die,

Amen amen dico vobis nisi granum frumenti cadens in terram mortuum fuerit

**12:25.** Itself remaineth alone. But if it die it bringeth forth much fruit. He that [loveth](#) his life shall lose it and he that [hateth](#) his life in this world keepeth it unto life [eternal](#).

Ipsium solum manet si autem mortuum fuerit multum fructum adfert qui amat animam suam perdet eam et qui odit animam suam in hoc mundo in vitam aeternam custodit eam

**12:26.** If any [man](#) minister to me, let him follow me: and where I am, there also shall my minister be. If any [man](#) minister to me, him will my [Father honour](#).

Si quis mihi ministrat me sequatur et ubi sum ego illic et minister meus erit si quis mihi ministraverit honorificabit eum Pater meus

**12:27.** Now is my [soul](#) troubled. And what shall I say? [Father](#), save me from this hour. But for this cause I came unto this hour.

Nunc anima mea turbata est et quid dicam Pater salvifica me ex hora hac sed propterea veni in horam hanc

**12:28.** [Father](#), [glorify](#) thy [name](#). A voice therefore came from [heaven](#): I have both [glorified](#) it and will [glorify](#) it again.

Pater clarifica tuum nomen venit ergo vox de caelo et clarificavi et iterum clarificabo

**12:29.** The multitude therefore that stood and heard said that it thundered. Others said: An [angel](#) spoke to him.

Turba ergo quae stabat et audierat dicebant tonitruum factum esse alii dicebant angelus ei locutus est

**12:30.** [Jesus](#) answered and said: This voice came not because of me, but for your sakes.  
Respondit Iesus et dixit non propter me vox haec venit sed propter vos

**12:31.** Now is the judgment of the world: now shall the [prince of this world](#) be cast out.  
Nunc iudicium est mundi nunc princeps huius mundi eicietur foras

**12:32.** And I, if I be lifted up from the earth, will draw all things to myself.  
Et ego si exaltatus fuero a terra omnia traham ad me ipsum

**12:33.** (Now this he said, signifying what death he should die.)  
Hoc autem dicebat significans qua morte esset moriturus

**12:34.** The multitude answered him: We have heard out of the [law](#) that [Christ](#) abideth for ever. And how sayest thou: The [Son of man](#) must be lifted up? Who is this [Son of man](#)?  
Respondit ei turba nos audivimus ex lege quia Christus manet in aeternum et quomodo tu dicis oportet exaltari Filium hominis quis est iste Filius hominis

**12:35.** [Jesus](#) therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, and the darkness overtake you not. And he that walketh in darkness [knoweth](#) not whither he goeth.  
Dixit ergo eis Iesus adhuc modicum lumen in vobis est ambulate dum lucem habetis ut non tenebrae vos comprehendant et qui ambulat in tenebris nescit quo vadat

**12:36.** Whilst you have the light, [believe](#) in the light, that you may be the children of light. These things [Jesus](#) spoke: and he went away and hid himself from them.  
Dum lucem habetis credite in lucem ut filii lucis sitis haec locutus est Iesus et abiit et abscondit se ab eis

**12:37.** And whereas he had done so many [miracles](#) before them, they [believed](#) not in him:  
Cum autem tanta signa fecisset coram eis non credebant in eum

**12:38.** That the saying of [Isaias the prophet](#) might be fulfilled, which he said: Lord, who hath [believed](#) our hearing? And to whom hath the arm of the Lord been revealed?  
Ut sermo Esaias prophetae impleretur quem dixit Domine quis credidit auditui nostro et brachium Domini cui revelatum est

**12:39.** Therefore they could not [believe](#), because [Isaias](#) said again:  
Propterea non poterant credere quia iterum dixit Esaias

**They could not believe...** Because they would not, saith [St. Augustine](#), Tract. 33, in Joan. See the annotation, [Mark 4:12](#).

**12:40.** He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart and be converted: and I should heal them.  
Excaecavit oculos eorum et induravit eorum cor ut non videant oculis et intellegant corde et convertantur et sanem eos

**12:41.** These things said [Isaias](#), when he saw his [glory](#), and spoke of him.  
Haec dixit Esaias quando vidit gloriam eius et locutus est de eo

**12:42.** However, many of the chief [men](#) also [believed](#) in him: but because of the [Pharisees](#) they did not confess him, that they might not be cast out of the [synagogue](#).  
Verumtamen et ex principibus multi crediderunt in eum sed propter Pharisaeos non confitebantur ut de synagoga non eicerentur

**12:43.** For they [loved](#) the [glory](#) of [men](#) more than the [glory](#) of [God](#).  
Dilixerunt enim gloriam hominum magis quam gloriam Dei

**12:44.** But [Jesus](#) cried and said: He that [believeth](#) in me doth not [believe](#) in me, but in him that sent me.  
Iesus autem clamavit et dixit qui credit in me non credit in me sed in eum qui misit me

**12:45.** And he that seeth me, seeth him that sent me.  
Et qui videt me videt eum qui misit me

**12:46.** I am come, a light into the world, that whosoever [believeth](#) in me may not remain in darkness.  
Ego lux in mundum veni ut omnis qui credit in me in tenebris non maneat

**12:47.** And if any [man](#) hear my words and keep them not, I do not judge him for I came not to judge the

world, but to save the world.

Et si quis audierit verba mea et non custodierit ego non iudico eum non enim veni ut iudicem mundum sed ut salvificem mundum

**12:48.** He that **despiseth** me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.

Qui spernit me et non accipit verba mea habet qui iudicet eum sermo quem locutus sum ille iudicabit eum in novissimo die

**12:49.** For I have not spoken of myself: but the **Father** who sent me, he gave me commandment what I should say and what I should speak.

Quia ego ex me ipso non sum locutus sed qui misit me Pater ipse mihi mandatum dedit quid dicam et quid loquar

**12:50.** And I **know** that his commandment is life everlasting. The things therefore that I speak, even as the **Father** said unto me, so do I speak.

Et scio quia mandatum eius vita aeterna est quae ergo ego loquor sicut dixit mihi Pater sic loquor

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## John Chapter 13

### Christ washes his disciples' feet. The treason of Judas. The new commandment of love.

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**13:1.** Before the festival day of the [pasch](#), [Jesus knowing](#) that his hour was come, that he should pass out of this world to the [Father](#): having [loved](#) his own who were in the world, he [loved](#) them unto the end.

Ante diem autem festum paschae sciens Iesus quia venit eius hora ut transeat ex hoc mundo ad Patrem cum dilexisset suos qui erant in mundo in finem dilexit eos

**Before the festival day of the pasch...** This was the fourth and last [pasch](#) of the ministry of [Christ](#), and according to the common computation, was in the thirty-third year of our Lord: and in the year of the world 4036. Some chronologers are of opinion that [our Saviour](#) suffered in the thirty-seventh year of his age: but these different opinions on this subject are of no consequence.

**13:2.** And when [supper](#) was done (the [devil](#) having now put into the heart of [Judas Iscariot, the son of Simon](#), to betray him),

Et cena facta cum diabolus iam misisset in corde ut traderet eum Iudas Simonis Scariotis

**13:3.** [Knowing](#) that the [Father](#) had given him all things into his hands and that he came from [God](#) and goeth to [God](#),

Sciens quia omnia dedit ei Pater in manus et quia a Deo exivit et ad Deum vadit

**13:4.** He riseth from [supper](#) and layeth aside his garments and, having taken a towel, girded himself.

Surgit a cena et ponit vestimenta sua et cum accepisset linteum praecinxit se

**13:5.** After that, he putteth water into a basin and began to [wash the feet](#) of the [disciples](#) and to wipe them with the towel wherewith he was girded.

Deinde mittit aquam in pelvem et coepit lavare pedes discipulorum et extergere linteo quo erat praecinctus

**13:6.** He cometh therefore to [Simon Peter](#). And [Peter](#) saith to him: Lord, dost thou [wash my feet](#)?

Venit ergo ad Simonem Petrum et dicit ei Petrus Domine tu mihi lavas pedes

**13:7.** [Jesus](#) answered and said to him: What I do, thou [knowest](#) not now; but thou shalt [know](#) hereafter.

Respondit Iesus et dicit ei quod ego facio tu nescis modo scies autem postea

**13:8.** [Peter](#) saith to him: Thou shalt never [wash my feet](#), [Jesus](#) answered him: If I [wash](#) thee not, thou shalt have no part with me.

Dicit ei Petrus non lavabis mihi pedes in aeternum respondit Iesus ei si non laveris te non habes partem mecum

**13:9.** [Simon Peter](#) saith to him: Lord, not only my feet, but also my hands and my head.

Dicit ei Simon Petrus Domine non tantum pedes meos sed et manus et caput

**13:10.** [Jesus](#) saith to him: He that is [washed](#) needeth not but to [wash his feet](#), but is clean wholly. And you are clean, but not all.

Dicit ei Iesus qui lotus est non indiget ut lavet sed est mundus totus et vos mundi estis sed non omnes

**13:11.** For he [knew](#) who he was that would betray him; therefore he said: You are not all clean.

Sciebat enim quisnam esset qui traderet eum propterea dixit non estis mundi omnes

**13:12.** Then after he had [washed their feet](#) and taken his garments, being set down again, he said to them: [Know](#) you what I have done to you?

Postquam ergo lavit pedes eorum et accepit vestimenta sua cum recubisset iterum dixit eis scitis quid fecerim vobis

**13:13.** You call me Master and Lord. And you say well: for so I am.

Vos vocatis me magister et Domine et bene dicitis sum etenim

**13:14.** If then I being your Lord and Master, have **washed your feet**; you also ought to **wash** one another's feet.

Si ergo ego lavi vestros pedes Dominus et magister et vos debetis alter alterius lavare pedes

**13:15.** For I have given you an example, that as I have done to you, so you do also.

Exemplum enim dedi vobis ut quemadmodum ego feci vobis ita et vos faciatis

**13:16.** **Amen, amen**, I say to you: The servant is not greater than his lord: neither is the **apostle** greater than he that sent him.

Amen amen dico vobis non est servus maior domino suo neque apostolus maior eo qui misit illum

**13:17.** If you **know** these things, you shall be **blessed** if you do them.

Si haec scitis beati eritis si feceritis ea

**13:18.** I speak not of you all: I **know** whom I have chosen. But that the **scripture** may be fulfilled: He that eateth bread with me shall lift up his heel against me,

Non de omnibus vobis dico ego scio quos elegerim sed ut impleatur scriptura qui manducat mecum panem levavit contra me calcaneum suum

**13:19.** At present I tell you, before it come to pass: that when it shall come to pass, you may **believe** that I am he.

Amodo dico vobis priusquam fiat ut credatis cum factum fuerit quia ego sum

**13:20.** **Amen, amen**, I say to you, he that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

Amen amen dico vobis qui accipit si quem misero me accipit qui autem me accipit accipit eum qui me misit

**13:21.** When **Jesus** had said these things, he was troubled in spirit; and he testified, and said: **Amen, amen**, I say to you, one of you shall betray me.

Cum haec dixisset Iesus turbatus est spiritu et protestatus est et dixit amen amen dico vobis quia unus ex vobis tradet me

**13:22.** The **disciples** therefore looked one upon another, doubting of whom he spoke.

Aspiciebant ergo ad invicem discipuli haesitantes de quo diceret

**13:23.** Now there was leaning on **Jesus'** bosom one of his **disciples**, whom **Jesus loved**.

Erat ergo recumbens unus ex discipulis eius in sinu Iesu quem diligebat Iesus

**13:24.** **Simon Peter** therefore beckoned to him and said to him: Who is it of whom he speaketh?

Innuit ergo huic Simon Petrus et dicit ei quis est de quo dicit

**13:25.** He therefore, leaning on the breast of **Jesus**, saith to him: Lord, who is it?

Itaque cum recubisset ille supra pectus Iesu dicit ei Domine quis est

**13:26.** **Jesus** answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to **Judas Iscariot, the son of Simon**.

Respondit Iesus ille est cui ego intinctum panem porrexero et cum intinxisset panem dedit Iudae Simonis Scariotis

**13:27.** And after the morsel, **Satan** entered into him. And **Jesus** said to him: That which thou dost, do quickly.

Et post buccellam tunc introivit in illum Satanias dicit ei Iesus quod facis fac citius

**That which thou dost, do quickly...** It is not a license, much less a command, to go about his treason: but a signification to him that **Christ** would not hinder or resist what he was about, do it as soon as he pleased: but was both ready and desirous to suffer for our **redemption**.

**13:28.** Now no **man** at the table **knew** to what purpose he said this unto him.

Hoc autem nemo scivit discumbentium ad quid dixerit ei

**13:29.** For some thought, because **Judas** had the purse, that **Jesus** had said to him: Buy those things which we have need of for the festival day: or that he should give something to the **poor**.

Quidam enim putabant quia loculos habebat Iudas quia dicit ei Iesus eme ea quae opus sunt nobis ad diem festum aut egenis ut aliquid daret

**13:30.** He therefore, having received the morsel, went out immediately. And it was night.

Cum ergo accepisset ille buccellam exivit continuo erat autem nox

**13:31.** When he therefore was gone out, **Jesus** said: Now is the **Son of man glorified**; and **God** is **glorified** in him.

Cum ergo exisset dicit Iesus nunc clarificatus est Filius hominis et Deus clarificatus est in eo

**13:32.** If **God** be **glorified** in him, **God** also will **glorify** him in himself: and immediately will he **glorify** him.

Si Deus clarificatus est in eo et Deus clarificabit eum in semet ipso et continuo clarificabit eum

**13:33.** Little children, yet a little while I am with you. You shall seek me. And as I said to the **Jews**: Whither I go you cannot come; so I say to you now.

Filioli adhuc modicum vobiscum sum quaeritis me et sicut dixi Iudaeis quo ego vado vos non potestis venire et vobis dico modo

**13:34.** A new commandment I give unto you: That you **love** one another, as I have **loved** you, that you also **love** one another.

Mandatum novum do vobis ut diligatis invicem sicut dilexi vos ut et vos diligatis invicem

**13:35.** By this shall all **men know** that you are my **disciples**, if you have **love** one for another.

In hoc cognoscent omnes quia mei discipuli estis si dilectionem habueritis ad invicem

**13:36.** **Simon Peter** saith to him: Lord, whither goest thou? **Jesus** answered: Whither I go, thou canst not follow me now: but thou shalt follow hereafter.

Dicit ei Simon Petrus Domine quo vadis respondit Iesus quo ego vado non potes me modo sequi sequeris autem postea

**13:37.** **Peter** saith to him: Why cannot I follow thee now? I will lay down my life for thee.

Dicit ei Petrus quare non possum sequi te modo animam meam pro te ponam

**13:38.** **Jesus** answered him: Wilt thou lay down thy life for me? **Amen, amen**, I say to thee, the cock shall not crow, till thou deny me thrice.

Respondit Iesus animam tuam pro me ponis amen amen dico tibi non cantabit gallus donec me ter neges

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## John Chapter 14

### Christ's discourse after his last supper.

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**14:1.** Let not your heart be troubled. You [believe](#) in [God](#): [believe](#) also in me.

Non turbetur cor vestrum creditis in Deum et in me credite

**14:2.** In [my Father's house](#) there are many mansions. If not, I would have told you: because I go to prepare a place for you.

In domo Patris mei mansiones multae sunt si quo minus dixissem vobis quia vado parare vobis locum

**14:3.** And if I shall go and prepare a place for you, I will come again and will take you to myself: that where I am, you also may be.

Et si abiero et praeparavero vobis locum iterum venio et accipiam vos ad me ipsum ut ubi sum ego et vos sitis

**14:4.** And whither I go you [know](#): and the way you [know](#).

Et quo ego vado scitis et viam scitis

**14:5.** [Thomas](#) saith to him: Lord, we [know](#) not whither thou goest. And how can we [know](#) the way?

Dicit ei Thomas Domine nescimus quo vadis et quomodo possumus viam scire

**14:6.** [Jesus](#) saith to him: I am the way, and the [truth](#), and the life. No [man](#) cometh to the [Father](#), but by me.

Dicit ei Iesus ego sum via et veritas et vita nemo venit ad Patrem nisi per me

**14:7.** If you had [known](#) me, you would without doubt have [known](#) my [Father](#) also: and from henceforth you shall [know](#) him. And you have seen him.

Si cognovissetis me et Patrem meum utique cognovissetis et amodo cognoscitis eum et vidistis eum

**14:8.** [Philip](#) saith to him: Lord, show us the [Father](#); and it is enough for us.

Dicit ei Philippus Domine ostende nobis Patrem et sufficit nobis

**14:9.** [Jesus](#) saith to him: Have I been so long a time with you and have you not [known](#) me? [Philip](#), he that seeth me seeth the [Father](#) also. How sayest thou: Show us the [Father](#)?

Dicit ei Iesus tanto tempore vobiscum sum et non cognovistis me Philippe qui vidit me vidit et Patrem quomodo tu dicis ostende nobis Patrem

**14:10.** Do you not [believe](#) that I am in the [Father](#) and the [Father](#) in me? The words that I speak to you, I speak not of myself. But the [Father](#) who abideth in me, he doth the works.

Non credis quia ego in Patre et Pater in me est verba quae ego loquor vobis a me ipso non loquor Pater autem in me manens ipse facit opera

**14:11.** Believe you not that I am in the [Father](#) and the [Father](#) in me?

Non creditis quia ego in Patre et Pater in me est

**14:12.** Otherwise [believe](#) for the very works' sake. [Amen](#), [amen](#), I say to you, he that [believeth](#) in me, the works that I do, he also shall do: and greater than these shall he do.

Alioquin propter opera ipsa credite amen amen dico vobis qui credit in me opera quae ego facio et ipse faciet et maiora horum faciet quia ego ad Patrem vado

**14:13.** Because I go to the [Father](#): and whatsoever you shall ask the [Father](#) in my [name](#), that will I do: that the [Father](#) may be [glorified](#) in the Son.

Et quodcumque petieritis in nomine meo hoc faciam ut glorificetur Pater in Filio

**14:14.** If you shall ask me any thing in my [name](#), that I will do.

Si quid petieritis me in nomine meo hoc faciam

**14:15.** If you **love** me, keep my commandments.

Si diligitis me mandata mea servate

**14:16.** And I will ask the **Father**: and he shall give you another **Paraclete**, that he may abide with you for ever:

Et ego rogabo Patrem et alium paracletum dabit vobis ut maneat vobiscum in aeternum

**Paraclete...** That is, a comforter: or also an advocate: inasmuch as by inspiring **prayer**, he **prays**, as it were, in us, and pleads for us. **For ever...** Hence it is evident that this **Spirit of Truth** was not only **promised** to the persons of the **apostles**, but also to their successors through all **generations**.

**14:17.** The spirit of **truth**, whom the world cannot receive, because it seeth him not, nor **knoweth** him. But you shall **know** him; because he shall abide with you and shall be in you.

Spiritum veritatis quem mundus non potest accipere quia non videt eum nec scit eum vos autem cognoscitis eum quia apud vos manebit et in vobis erit

**14:18.** I will not leave you orphans: I will come to you.

Non relinquam vos orfanos veniam ad vos

**14:19.** Yet a little while and the world seeth me no more. But you see me: because I live, and you shall live.

Adhuc modicum et mundus me iam non videt vos autem videtis me quia ego vivo et vos vivetis

**14:20.** In that day you shall **know** that I am in my **Father**: and you in me, and I in you.

In illo die vos cognoscetis quia ego sum in Patre meo et vos in me et ego in vobis

**14:21.** He that hath my commandments and keepeth them; he it is that **loveth** me. And he that **loveth** me shall be **loved** of my **Father**: and I will **love** him and will manifest myself to him.

Qui habet mandata mea et servat ea ille est qui diligit me qui autem diligit me diligetur a Patre meo et ego diligam eum et manifestabo ei me ipsum

**14:22.** **Judas** saith to him, not the **Iscariot**: Lord, how is it that thou wilt manifest thyself to us, and not to the world?

Dicit ei Iudas non ille Scariotis Domine quid factum est quia nobis manifestaturus es te ipsum et non mundo

**14:23.** **Jesus** answered and said to him: If any one **love** me, he will keep my word. And my **Father** will **love** him and we will come to him and will make our abode with him.

Respondit Iesus et dixit ei si quis diligit me sermonem meum servabit et Pater meus diliget eum et ad eum veniemus et mansiones apud eum faciemus

**14:24.** He that **loveth** me not keepeth not my words. And the word which you have heard is not mine; but the **Father's** who sent me.

Qui non diligit me sermones meos non servat et sermonem quem audistis non est meus sed eius qui misit me Patris

**14:25.** These things have I spoken to you, abiding with you.

Haec locutus sum vobis apud vos manens

**14:26.** But the **Paraclete**, the **Holy Ghost**, whom the **Father** will send in my **name**, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.

Paracletus autem Spiritus Sanctus quem mittet Pater in nomine meo ille vos docebit omnia et suggeret vobis omnia quaecumque dixero vobis

**Teach you all things...** Here the **Holy Ghost** is **promised** to the **apostles** and their successors, particularly, in order to teach them all **truth**, and to preserve them from **error**.

**14:27.** Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled: nor let it be afraid.

Pacem relinquo vobis pacem meam do vobis non quomodo mundus dat ego do vobis non turbetur cor vestrum neque formidet

**14:28.** You have heard that I said to you: I go away, and I come unto you. If you **loved** me you would indeed be glad, because I go to the **Father**: for the **Father** is greater than I.

Audistis quia ego dixi vobis vado et venio ad vos si diligeretis me gauderetis utique quia vado ad Patrem

quia Pater maior me est

**For the Father is greater than I...** It is evident, that **Christ our Lord** speaks here of himself as he is made **man**: for as **God** he is equal to the Father. (See Phil. 2.) Any difficulty of understanding the meaning of these words will vanish, when the relative circumstances of the text here are considered: for **Christ** being at this time shortly to suffer death, signified to his **apostles** his **human** nature by these very words: for as **God** he could not die. And therefore as he was both **God** and **man**, it must follow that according to his humanity he was to die, which the **apostles** were soon to see and **believe**, as he expresses, ver. 29. And now I have told you before it come to pass: that when it shall come to pass, you may **believe**.

**14:29.** And now I have told you before it come to pass: that when it shall come to pass, you may **believe**.  
Et nunc dixi vobis priusquam fiat ut cum factum fuerit credatis

**14:30.** I will not now speak many things with you. For the **prince of this world** cometh: and in me he hath not any thing.  
Iam non multa loquar vobiscum venit enim princeps mundi huius et in me non habet quicquam

**14:31.** But that the world may **know** that I **love** the **Father**: and as the **Father** hath given me commandments, so do I. Arise, let us go hence.  
Sed ut cognoscat mundus quia diligo Patrem et sicut mandatum dedit mihi Pater sic facio surgite eamus hinc

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## John Chapter 15

### A continuation of Christ's discourse to his disciples.

**15:1.** I am the [true](#) vine: and my [Father](#) is the husbandman.

Ego sum vitis vera et Pater meus agricola est

**15:2.** Every branch in me that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

Omnem palmitem in me non ferentem fructum tollet eum et omnem qui fert fructum purgabit eum ut fructum plus adferat

**15:3.** Now you are clean, by reason of the word which I have spoken to you.

Iam vos mundi estis propter sermonem quem locutus sum vobis

**15:4.** Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

Manete in me et ego in vobis sicut palmes non potest ferre fructum a semet ipso nisi manserit in vite sic nec vos nisi in me manseritis

**15:5.** I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

Ego sum vitis vos palmites qui manet in me et ego in eo hic fert fructum multum quia sine me nihil potestis facere

**15:6.** If any one abide not in me, he shall be cast forth as a branch and shall wither: and they shall gather him up and cast him into the fire: and he burneth.

Si quis in me non manserit mittetur foras sicut palmes et aruit et colligent eos et in ignem mittunt et ardent

**15:7.** If you abide in me and my words abide in you, you shall ask whatever you will: and it shall be done unto you.

Si manseritis in me et verba mea in vobis manserint quodcumque volueritis petetis et fiet vobis

**15:8.** In this is my [Father glorified](#): that you bring forth very much fruit and become my [disciples](#).

In hoc clarificatus est Pater meus ut fructum plurimum adferatis et efficiamini mei discipuli

**15:9.** As the [Father](#) hath [loved](#) me, I also have [loved](#) you. Abide in my [love](#).

Sicut dilexit me Pater et ego dilexi vos manete in dilectione mea

**15:10.** If you keep my commandments, you shall abide in my [love](#): as I also have kept [my Father's commandments](#) and do abide in his [love](#).

Si praecepta mea servaveritis manebitis in dilectione mea sicut et ego Patris mei praecepta servavi et maneo in eius dilectione

**15:11.** These things I have spoken to you, that my [joy](#) may be in you, and your [joy](#) may be filled.

Haec locutus sum vobis ut gaudium meum in vobis sit et gaudium vestrum impleatur

**15:12.** This is my commandment, that you [love](#) one another, as I have [loved](#) you.

Hoc est praeceptum meum ut diligatis invicem sicut dilexi vos

**15:13.** Greater [love](#) than this no [man](#) hath, that a [man](#) lay down his life for his friends.

Maiorem hac dilectionem nemo habet ut animam suam quis ponat pro amicis suis

**15:14.** You are my friends, if you do the things that I command you.

Vos amici mei estis si feceritis quae ego praecipio vobis

**15:15.** I will not now call you servants: for the servant **knoweth** not what his lord doth. But I have called you friends because all things, whatsoever I have heard of my **Father**, I have made **known** to you.

Iam non dico vos servos quia servus nescit quid facit dominus eius vos autem dixi amicos quia omnia quaecumque audivi a Patre meo nota feci vobis

**15:16.** You have not chosen me: but I have chosen you; and have appointed you, that you should go and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the **Father** in my **name**, he may give it you.

Non vos me elegistis sed ego elegi vos et posui vos ut eatis et fructum adferatis et fructus vester maneat ut quodcumque petieritis Patrem in nomine meo det vobis

**15:17.** These things I command you, that you **love** one another.

Haec mando vobis ut diligatis invicem

**15:18.** If the world **hate** you, **know** ye that it hath **hated** me before you.

Si mundus vos odit scitote quia me priorem vobis odio habuit

**15:19.** If you had been of the world, the world would **love** its own: but because you are not of the world, but I have chosen you out of the world, therefore the world **hateth** you.

Si de mundo fuissetis mundus quod suum erat diligeret quia vero de mundo non estis sed ego elegi vos de mundo propterea odit vos mundus

**15:20.** Remember my word that I said to you: The servant is not greater than his master. If they have **persecuted** me, they will also persecute you. If they have kept my word, they will keep yours also.

Mementote sermonis mei quem ego dixi vobis non est servus maior domino suo si me persecuti sunt et vos persequentur si sermonem meum servaverunt et vestrum servabunt

**15:21.** But all these things they will do to you for my **name's** sake: because they **know** not him that sent me.

Sed haec omnia facient vobis propter nomen meum quia nesciunt eum qui misit me

**15:22.** If I had not come and spoken to them, they would not have **sin**: but now they have no excuse for their **sin**.

Si non venissem et locutus fuisset eis peccatum non haberent nunc autem excusationem non habent de peccato suo

**15:23.** He that **hateth** me **hateth** my **Father** also.

Qui me odit et Patrem meum odit

**15:24.** If I had not done among them the works that no other **man** hath done, they would not have **sin**: but now they have both seen and **hated** both me and my **Father**.

Si opera non fecissem in eis quae nemo alius fecit peccatum non haberent nunc autem et viderunt et oderunt et me et Patrem meum

**15:25.** But that the word may be fulfilled which is written in their law: they **hated** me without cause.

Sed ut impleatur sermo qui in lege eorum scriptus est quia odio me habuerunt gratis

**15:26.** But when the **Paraclete** cometh, whom I will send you from the **Father**, the Spirit of **truth**, who proceedeth from the **Father**, he shall give testimony of me.

Cum autem venerit paracletus quem ego mittam vobis a Patre Spiritum veritatis qui a Patre procedit ille testimonium perhibebit de me

**Whom I will send...** This proves, against the modern Greeks, that the **Holy Ghost** proceedeth from the Son, as well as from the **Father**: otherwise he could not be sent by the Son.

**15:27.** And you shall give testimony, because you are with me from the beginning.

Et vos testimonium perhibebitis quia ab initio mecum estis

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## John Chapter 16

### The conclusion of Christ's last discourse to his disciples.

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**16:1.** These things have I spoken to you things have I spoken to you that you may not be [scandalized](#).  
Haec locutus sum vobis ut non scandalizemini

**16:2.** They will put you out of the [synagogues](#): yea, the hour cometh, that whosoever killeth you will think that he doth a service to [God](#).

Absque synagogis facient vos sed venit hora ut omnis qui interficit vos arbitretur obsequium se praestare Deo

**16:3.** And these things will they do to you; because they have not [known](#) the [Father](#) nor me.  
Et haec facient quia non noverunt Patrem neque me

**16:4.** But these things I have told you, that when the hour shall come, you may remember that I told you of them.

Sed haec locutus sum vobis ut cum venerit hora eorum reminiscamini quia ego dixi vobis

**16:5.** But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou?

Haec autem vobis ab initio non dixi quia vobiscum eram at nunc vado ad eum qui me misit et nemo ex vobis interrogat me quo vadis

**16:6.** But because I have spoken these things to you, sorrow hath filled your heart.  
Sed quia haec locutus sum vobis tristitia implevit cor vestrum

**16:7.** But I tell you the [truth](#): it is expedient to you that I go. For if I go not, the [Paraclete](#) will not come to you: but if I go, I will send him to you.

Sed ego veritatem dico vobis expedit vobis ut ego vadam si enim non abiero paracletus non veniet ad vos si autem abiero mittam eum ad vos

**16:8.** And when he is come, he will convince the world of [sin](#) and of [justice](#) and of judgment.  
Et cum venerit ille arguet mundum de peccato et de iustitia et de iudicio

**He will convince the world of sin, etc...** The [Holy Ghost](#), by his coming brought over many thousands, first, to a sense of their [sin](#) in not believing in [Christ](#). Secondly, to a conviction of the [justice](#) of [Christ](#), now sitting at the right hand of his [Father](#). And thirdly, to a right apprehension of the judgment prepared for them that choose to follow [Satan](#), who is already judged and condemned.

**16:9.** Of [sin](#): because they [believed](#) not in me.  
De peccato quidem quia non credunt in me

**16:10.** And of [justice](#): because I go to the [Father](#): and you shall see me no longer.  
De iustitia vero quia ad Patrem vado et iam non videbitis me

**16:11.** And of judgment: because the [prince of this world](#) is already judged.  
De iudicio autem quia princeps mundi huius iudicatus est

**16:12.** I have yet many things to say to you: but you cannot bear them now.  
Adhuc multa habeo vobis dicere sed non potestis portare modo

**16:13.** But when he, the Spirit of [truth](#), is come, he will teach you all [truth](#). For he shall not speak of himself: but what things soever he shall hear, he shall speak. And the things that are to come, he shall show you.

Cum autem venerit ille Spiritus veritatis docebit vos in omnem veritatem non enim loquetur a semet ipso sed quaecumque audiet loquetur et quae ventura sunt adnuntiabit vobis

**Will teach you all truth...** See the annotation on chap. 14. ver. 26.

**16:14.** He shall glorify me: because he shall receive of mine and shall show it to you.

Ille me clarificabit quia de meo accipiet et adnuntiabit vobis

**16:15.** All things whatsoever the Father hath are mine. Therefore I said that he shall receive of me and show it to you.

Omnia quaecumque habet Pater mea sunt propterea dixi quia de meo accipit et adnuntiabit vobis

**16:16.** A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.

Modicum et iam non videbitis me et iterum modicum et videbitis me quia vado ad Patrem

**16:17.** Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and, Because I go to the Father?

Dixerunt ergo ex discipulis eius ad invicem quid est hoc quod dicit nobis modicum et non videbitis me et iterum modicum et videbitis me et quia vado ad Patrem

**16:18.** They said therefore: What is this that he saith, A little while? We know not what he speaketh.

Dicebant ergo quid est hoc quod dicit modicum nescimus quid loquitur

**16:19.** And Jesus knew that they had a mind to ask him. And he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me?

Cognovit autem Iesus quia volebant eum interrogare et dixit eis de hoc quaeritis inter vos quia dixi modicum et non videbitis me et iterum modicum et videbitis me

**16:20.** Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy.

Amen amen dico vobis quia plorabitis et flebitis vos mundus autem gaudebit vos autem contristabimini sed tristitia vestra vertetur in gaudium

**16:21.** A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

Mulier cum parit tristitiam habet quia venit hora eius cum autem pepererit puerum iam non meminit pressurae propter gaudium quia natus est homo in mundum

**16:22.** So also you now indeed have sorrow: but I will see you again and your heart shall rejoice. And your joy no man shall take from you.

Et vos igitur nunc quidem tristitiam habetis iterum autem videbo vos et gaudebit cor vestrum et gaudium vestrum nemo tollit a vobis

**16:23.** And in that day you shall not ask me any thing. Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you.

Et in illo die me non rogabitis quicquam amen amen dico vobis si quid petieritis Patrem in nomine meo dabit vobis

**16:24.** Hitherto, you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.

Usque modo non petistis quicquam in nomine meo petite et accipietis ut gaudium vestrum sit plenum

**16:25.** These things I have spoken to you in proverbs. The hour cometh when I will no longer speak to you in proverbs, but will show you plainly of the Father.

Haec in proverbii locutus sum vobis venit hora cum iam non in proverbii loquar vobis sed palam de Patre adnuntiabo vobis

**16:26.** In that day, you shall ask in my name: and I say not to you that I will ask the Father for you.

Illo die in nomine meo petetis et non dico vobis quia ego rogabo Patrem de vobis

**16:27.** For the Father himself loveth you, because you have loved me and have believed that I came out from God.

Ipse enim Pater amat vos quia vos me amastis et credidistis quia ego a Deo exivi

**16:28.** I came forth from the Father and am come into the world: again I leave the world and I go to the Father.

Exivi a Patre et veni in mundum iterum relinquo mundum et vado ad Patrem

**16:29.** His **disciples** say to him: Behold, now thou speakest plainly and speakest no proverb.  
Dicunt ei discipuli eius ecce nunc palam loqueris et proverbium nullum dicis

**16:30.** Now we **know** that thou **knowest** all things and thou needest not that any **man** should ask thee. By this we **believe** that thou camest forth from **God**.  
Nunc scimus quia scis omnia et non opus est tibi ut quis te interroget in hoc credimus quia a Deo existi

**16:31.** **Jesus** answered them: Do you now **believe**?  
Respondit eis Iesus modo creditis

**16:32.** Behold, the hour cometh, and it is now come, that you shall be scattered every **man** to his own and shall leave me alone. And yet I am not alone, because the **Father** is with me.  
Ecce venit hora et iam venit ut dispergamini unusquisque in propria et me solum relinquatis et non sum solus quia Pater mecum est

**16:33.** These things I have spoken to you, that in me you may have peace. In the world you shall have distress. But have confidence. I have overcome the world.  
Haec locutus sum vobis ut in me pacem habeatis in mundo pressuram habetis sed confidite ego vici mundum

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## John Chapter 17

### Christ's prayer for his disciples.

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**17:1.** These things [Jesus](#) spoke: and lifting up his eyes to [heaven](#), he said: the hour is come. Glorify thy Son, that thy Son may [glorify](#) thee.

Haec locutus est Iesus et sublevatis oculis in caelum dixit Pater venit hora clarifica Filium tuum ut Filius tuus clarificet te

**17:2.** As thou hast given him power over all flesh, that he may give [eternal](#) life to all whom thou hast given him.

Sicut dedisti ei potestatem omnis carnis ut omne quod dedisti ei det eis vitam aeternam

**17:3.** Now this is [eternal](#) life: That they may [know](#) thee, the [only true God](#), and [Jesus Christ](#), whom thou hast sent.

Haec est autem vita aeterna ut cognoscant te solum verum Deum et quem misisti Iesum Christum

**17:4.** I have [glorified](#) thee on the earth; I have finished the work which thou gavest me to do.

Ego te clarificavi super terram opus consummavi quod dedisti mihi ut faciam

**17:5.** And now [glorify](#) thou me, O [Father](#), with thyself, with the [glory](#) which I had, before the world was, with thee.

Et nunc clarifica me tu Pater apud te ipsum claritatem quam habui priusquam mundus esset apud te

**17:6.** I have manifested thy [name](#) to the [men](#) whom thou hast given me out of the world. Thine they were: and to me thou gavest them. And they have kept thy word.

Manifestavi nomen tuum hominibus quos dedisti mihi de mundo tui erant et mihi eos dedisti et sermonem tuum servaverunt

**17:7.** Now they have [known](#) that all things which thou hast given me are from thee:

Nunc cognoverunt quia omnia quae dedisti mihi abs te sunt

**17:8.** Because the words which thou gavest me, I have given to them. And they have received them and have [known](#) in very deed that I came out from thee: and they have [believed](#) that thou didst send me.

Quia verba quae dedisti mihi dedi eis et ipsi acceperunt et cognoverunt vere quia a te exivi et crediderunt quia tu me misisti

**17:9.** I [pray](#) for them. I [pray](#) not for the world, but for them whom thou hast given me: because they are thine.

Ego pro eis rogo non pro mundo rogo sed pro his quos dedisti mihi quia tui sunt

**17:10.** And all my things are thine, and thine are mine: and I am [glorified](#) in them.

Et mea omnia tua sunt et tua mea sunt et clarificatus sum in eis

**17:11.** And now I am not in the world, and these are in the world, and I come to thee. [Holy Father](#), keep them in thy [name](#) whom thou hast given me: that they may be one, as we also are.

Et iam non sum in mundo et hii in mundo sunt et ego ad te venio Pater sancte serva eos in nomine tuo quos dedisti mihi ut sint unum sicut et nos

**17:12.** While I was with them, I kept them in thy [name](#). Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition: that the [scripture](#) may be fulfilled.

Cum essem cum eis ego servabam eos in nomine tuo quos dedisti mihi custodivi et nemo ex his perivit nisi filius perditionis ut scriptura impleatur

**17:13.** And now I come to thee: and these things I speak in the world, that they may have my [joy](#) filled in themselves.

Nunc autem ad te venio et haec loquor in mundo ut habeant gaudium meum impletum in semet ipsis

**17:14.** I have given them thy word, and the world hath **hated** them: because they are not of the world, as I also am not of the world.

Ego dedi eis sermonem tuum et mundus odio eos habuit quia non sunt de mundo sicut et ego non sum de mundo

**17:15.** I **pray** not that thou shouldst take them out of the world, but that thou shouldst keep them from **evil**.

Non rogo ut tollas eos de mundo sed ut serves eos ex malo

**17:16.** They are not of the world, as I also am not of the world.

De mundo non sunt sicut et ego non sum de mundo

**17:17.** Sanctify them in **truth**. Thy word is **truth**.

Sanctifica eos in veritate sermo tuus veritas est

**17:18.** As thou hast sent me into the world, I also have sent them into the world.

Sicut me misisti in mundum et ego misi eos in mundum

**17:19.** And for them do I sanctify myself, that they also may be **sanctified** in **truth**.

Et pro eis ego sanctifico me ipsum ut sint et ipsi sanctificati in veritate

**17:20.** And not for them only do I **pray**, but for them also who through their word shall **believe** in me.

Non pro his autem rogo tantum sed et pro eis qui credituri sunt per verbum eorum in me

**17:21.** That they all may be one, as thou, **Father**, in me, and I in thee; that they also may be one in us: that the world may **believe** that thou hast sent me.

Ut omnes unum sint sicut tu Pater in me et ego in te ut et ipsi in nobis unum sint ut mundus credat quia tu me misisti

**17:22.** And the **glory** which thou hast given me, I have given to them: that, they may be one, as we also are one.

Et ego claritatem quam dedisti mihi dedi eis ut sint unum sicut nos unum sumus

**17:23.** I in them, and thou in me: that they may be made perfect in one: and the world may **know** that thou hast sent me and hast **loved** them, as thou hast also **loved** me.

Ego in eis et tu in me ut sint consummati in unum et cognoscat mundus quia tu me misisti et dilexisti eos sicut me dilexisti

**17:24.** **Father**, I will that where I am, they also whom thou hast given me may be with me: that they may see my **glory** which thou hast given me, because thou hast **loved** me before the creation of the world.

Pater quos dedisti mihi volo ut ubi ego sum et illi sint mecum ut videant claritatem meam quam dedisti mihi quia dilexisti me ante constitutionem mundi

**17:25.** **Just Father**, the world hath not **known** thee: but I have **known** thee. And these have **known** that thou hast sent me.

Pater iuste et mundus te non cognovit ego autem te cognovi et hii cognoverunt quia tu me misisti

**17:26.** And I have made **known** thy **name** to them and will make it **known**: that the **love** wherewith thou hast **loved** me may be in them, and I in them.

Et notum feci eis nomen tuum et notum faciam ut dilectio qua dilexisti me in ipsis sit et ego in ipsis

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## John Chapter 18

### The history of the passion of Christ.

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**18:1.** When [Jesus](#) had said these things, he went forth with his [disciples](#) over the [brook Cedron](#), where there was a garden, into which he entered with his [disciples](#).

Haec cum dixisset Iesus egressus est cum discipulis suis trans torrentem Cedron ubi erat hortus in quem introivit ipse et discipuli eius

**18:2.** And [Judas](#) also, who betrayed him, [knew](#) the place: because [Jesus](#) had often resorted thither together with his [disciples](#).

Sciebat autem et Iudas qui tradebat eum ipsum locum quia frequenter Iesus convenerat illuc cum discipulis suis

**18:3.** [Judas](#) therefore having received a band of soldiers and servants from the chief [priests](#) and the [Pharisees](#), cometh thither with lanterns and torches and weapons.

Iudas ergo cum accepisset cohortem et a pontificibus et Pharisaeis ministros venit illuc cum lanternis et facibus et armis

**18:4.** [Jesus](#) therefore, [knowing](#) all things that should come upon him, went forth and said to them: Whom seek ye?

Iesus itaque sciens omnia quae ventura erant super eum processit et dicit eis quem quaeritis

**18:5.** They answered him: [Jesus of Nazareth](#). [Jesus](#) saith to them: I am he. And [Judas](#) also, who betrayed him, stood with them.

Responderunt ei Iesum Nazarenum dicit eis Iesus ego sum stabat autem et Iudas qui tradebat eum cum ipsis

**18:6.** As soon therefore as he had said to them: I am he; they went backward and fell to the ground.

Ut ergo dixit eis ego sum abierunt retrorsum et ceciderunt in terram

**18:7.** Again therefore he asked them: Whom seek ye? And they said: [Jesus of Nazareth](#).

Iterum ergo eos interrogavit quem quaeritis illi autem dixerunt Iesum Nazarenum

**18:8.** [Jesus](#) answered: I have told you that I am he. If therefore you seek me, let these go their way,

Respondit Iesus dixi vobis quia ego sum si ergo me quaeritis sinite hos abire

**18:9.** That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one.

Ut impleretur sermo quem dixit quia quos dedisti mihi non perdi ex ipsis quemquam

**18:10.** Then [Simon Peter](#), having a sword, drew it and struck the servant of the [high priest](#) and cut off his right ear. And the [name](#) of thee servant was Malchus.

Simon ergo Petrus habens gladium eduxit eum et percussit pontificis servum et abscidit eius auriculam dextram erat autem nomen servo Malchus

**18:11.** [Jesus](#) therefore said to [Peter](#): Put up thy sword into the scabbard. The chalice which my father hath given me, shall I not drink it?

Dixit ergo Iesus Petro mitte gladium in vaginam calicem quem dedit mihi Pater non bibam illum

**18:12.** Then the band and the tribune and the servants of the [Jews](#) took [Jesus](#) and bound him.

Cohors ergo et tribunus et ministri Iudaeorum comprehenderunt Iesum et ligaverunt eum

**18:13.** And they led him away to [Annas](#) first, for he was father-in-law to [Caiphas](#), who was the [high priest](#) of that year.

Et adduxerunt eum ad Annam primum erat enim socer Caiaphae qui erat pontifex anni illius

**18:14.** Now [Caiph](#) was he who had given the counsel to the [Jews](#): That it was expedient that one [man](#) should die for the people.

Erat autem Caiaphas qui consilium dederat Iudaeis quia expedit unum hominem mori pro populo

**18:15.** And [Simon Peter](#) followed [Jesus](#): and so did another [disciple](#). And that [disciple](#) was [known](#) to the [high priest](#) and went in with [Jesus](#) into the [court](#) of the [high priest](#).

Sequebatur autem Iesum Simon Petrus et alius discipulus discipulus autem ille erat notus pontifici et introivit cum Iesu in atrium pontificis

**18:16.** But [Peter](#) stood at the door without. The other [disciple](#) therefore, who was [known](#) to the [high priest](#), went out and spoke to the portress and brought in [Peter](#).

Petrus autem stabat ad ostium foris exivit ergo discipulus alius qui erat notus pontifici et dixit ostiariae et introduxit Petrum

**18:17.** The maid therefore that was portress saith to [Peter](#): Art not thou also one of this [man's disciple](#)? He saith I am not.

Dicit ergo Petro ancilla ostiaria numquid et tu ex discipulis es hominis istius dicit ille non sum

**18:18.** Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was [Peter](#) also, standing and warming himself.

Stabant autem servi et ministri ad prunas quia frigus erat et calefiebant erat autem cum eis et Petrus stans et calefaciens se

**18:19.** The [high priest](#) therefore asked [Jesus](#) of his [disciples](#) and of his doctrine.

Pontifex ergo interrogavit Iesum de discipulis suis et de doctrina eius

**18:20.** [Jesus](#) answered him: I have spoken openly to the world. I have always taught in the [synagogue](#) and in the [temple](#), whither all the [Jews](#) resort: and in secret I have spoken nothing.

Respondit ei Iesus ego palam locutus sum mundo ego semper docui in synagoga et in templo quo omnes Iudaei conveniunt et in occulto locutus sum nihil

**18:21.** Why askest thou me? Ask them who have heard what I have spoken unto them. Behold they [know](#) what things I have said.

Quid me interrogas interroga eos qui audierunt quid locutus sum ipsis ecce hii sciunt quae dixerim ego

**18:22.** And when he had said these things, one of the servants standing by gave [Jesus](#) a blow, saying: Answerest thou the [high priest](#) so?

Haec autem cum dixisset unus adsistens ministrorum dedit alapam Iesu dicens sic respondes pontifici

**18:23.** [Jesus](#) answered him: If I have spoken [evil](#), give testimony of the [evil](#); but if well, why strikest thou me?

Respondit ei Iesus si male locutus sum testimonium perhibe de malo si autem bene quid me caedis

**18:24.** And [Annas](#) sent him bound to [Caiph](#) the [high priest](#).

Et misit eum Annas ligatum ad Caiaphan pontificem

**18:25.** And [Simon Peter](#) was standing and warming himself. They said therefore to him: Art not thou also one of his [disciples](#)? He denied it and said: I am not.

Erat autem Simon Petrus stans et calefaciens se dixerunt ergo ei numquid et tu ex discipulis eius es negavit ille et dixit non sum

**18:26.** One of the servants of the [high priest](#) (a kinsman to [him whose ear Peter cut off](#)) saith to him: Did not I see thee in the garden with him?

Dicit unus ex servis pontificis cognatus eius cuius abscidit Petrus auriculam nonne ego te vidi in horto cum illo

**18:27.** Again therefore [Peter](#) denied: and immediately the cock crew.

Iterum ergo negavit Petrus et statim gallus cantavit

**18:28.** Then they led [Jesus](#) from [Caiph](#) to the governor's hall. And it was morning: and they went not into the [hall](#), that they might not be defiled, but that they might eat the [pasch](#).

Adducunt ergo Iesum a Caiapha in praetorium erat autem mane et ipsi non introierunt in praetorium ut non

contaminarentur sed manducarent pascha

**18:29.** Pilate therefore went out to them, and said: What accusation bring you against this man?  
Exiit ergo Pilatus ad eos foras et dixit quam accusationem adfertis adversus hominem hunc

**18:30.** They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee.  
Responderunt et dixerunt ei si non esset hic malefactor non tibi tradidissemus eum

**18:31.** Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death.  
Dixit ergo eis Pilatus accipite eum vos et secundum legem vestram iudicate eum dixerunt ergo ei Iudaei nobis non licet interficere quemquam

**18:32.** That the word of Jesus might be fulfilled, which he said, signifying what death he should die.  
Ut sermo Iesu impleretur quem dixit significans qua esset morte moriturus

**18:33.** Pilate therefore went into the hall again and called Jesus and said to him: Art thou the king of the Jews?  
Introivit ergo iterum in praetorium Pilatus et vocavit Iesum et dixit ei tu es rex Iudaeorum

**18:34.** Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?  
Et respondit Iesus a temet ipso hoc dicis an alii tibi dixerunt de me

**18:35.** Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done?  
Respondit Pilatus numquid ego Iudaeus sum gens tua et pontifices tradiderunt te mihi quid fecisti

**18:36.** Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.  
Respondit Iesus regnum meum non est de mundo hoc si ex hoc mundo esset regnum meum ministri mei decertarent ut non traderer Iudaeis nunc autem meum regnum non est hinc

**18:37.** Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth my voice.  
Dixit itaque ei Pilatus ergo rex es tu respondit Iesus tu dicis quia rex sum ego ego in hoc natus sum et ad hoc veni in mundum ut testimonium perhibeam veritati omnis qui est ex veritate audit meam vocem

**18:38.** Pilate saith to him: What is truth? And when he said this, he went out again to the Jews and saith to them: I find no cause in him.  
Dicit ei Pilatus quid est veritas et cum hoc dixisset iterum exiit ad Iudaeos et dicit eis ego nullam invenio in eo causam

**18:39.** But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the king of the Jews?  
Est autem consuetudo vobis ut unum dimittam vobis in pascha vultis ergo dimittam vobis regem Iudaeorum

**18:40.** Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.  
Clamaverunt rursus omnes dicentes non hunc sed Barabban erat autem Barabbas latro

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## John Chapter 19

### The continuation of the history of the Passion of Christ.

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**19:1.** Then therefore [Pilate](#) took [Jesus](#) and scourged him.

Tunc ergo adprehendit Pilatus Iesum et flagellavit

**19:2.** And the soldiers plating a [crown of thorns](#), put it upon his head: and they put on him a purple garment.

Et milites plectentes coronam de spinis inposuerunt capiti eius et veste purpurea circumdederunt eum

**19:3.** And they came to him and said: Hail, king of the [Jews](#). And they gave him blows.

Et veniebant ad eum et dicebant have rex Iudaeorum et dabant ei alapas

**19:4.** [Pilate](#) therefore went forth again and saith to them: Behold, I bring him forth unto you, that you may [know](#) that I find no cause in him.

Exiit iterum Pilatus foras et dicit eis ecce adduco vobis eum foras

**19:5.** ([Jesus](#) therefore came forth, bearing the [crown of thorns](#) and the purple garment.) And he saith to them: Behold the Man.

Ut cognoscatis quia in eo nullam causam invenio et purpureum vestimentum et dicit eis ecce homo

**19:6.** When the chief [priests](#), therefore, and the servants had seen him, they cried out, saying: Crucify him, Crucify him. [Pilate](#) saith to them: Take him you, and crucify him: for I find no cause in him.

Cum ergo vidissent eum pontifices et ministri clamabant dicentes crucifige crucifige dicit eis Pilatus accipite eum vos et crucifigite ego enim non invenio in eo causam

**19:7.** The [Jews](#) answered him: We have a [law](#); and according to the [law](#) he ought to [die](#), because he made himself the [Son of God](#).

Responderunt ei Iudaei nos legem habemus et secundum legem debet mori quia Filium Dei se fecit

**19:8.** When [Pilate](#) therefore had heard this saying, he [feared](#) the more.

Cum ergo audisset Pilatus hunc sermonem magis timuit

**19:9.** And he entered into the [hall](#) again; and he said to [Jesus](#): Whence art thou? But [Jesus](#) gave him no answer.

Et ingressus est praetorium iterum et dicit ad Iesum unde es tu Iesus autem responsum non dedit ei

**19:10.** [Pilate](#) therefore saith to him: Speakest thou not to me? [Knowest](#) thou not that I have power to crucify thee, and I have power to release thee?

Dicit ergo ei Pilatus mihi non loqueris nescis quia potestatem habeo crucifigere te et potestatem habeo dimittere te

**19:11.** [Jesus](#) answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater [sin](#).

Respondit Iesus non haberes potestatem adversum me ullam nisi tibi esset datum desuper propterea qui tradidit me tibi maius peccatum habet

**19:12.** And from henceforth [Pilate](#) sought to release him. But the [Jews](#) cried out, saying: If thou release this [man](#), thou art not [Caesar's](#) friend. For whosoever maketh himself a king speaketh against [Caesar](#).

Exinde quaerebat Pilatus dimittere eum Iudaei autem clamabant dicentes si hunc dimittis non es amicus Caesaris omnis qui se regem facit contradicit Caesari

**19:13.** Now when [Pilate](#) had heard these words, he brought [Jesus](#) forth and sat down in the judgment seat, in the place that is called [Lithostrotos](#), and in [Hebrew Gabbatha](#).

Pilatus ergo cum audisset hos sermones adduxit foras Iesum et sedit pro tribunali in locum qui dicitur

Lithostrotus hebraice autem Gabbatha

**19:14.** And it was the [parasceve](#) of the [pasch](#), about the [sixth hour](#): and he saith to the [Jews](#): Behold your king.

Erat autem parasceve paschae hora quasi sexta et dicit Iudaeis ecce rex vester

**The parasceve of the pasch...** That is, the day before the [paschal sabbath](#). The eve of every [sabbath](#) was called the [parasceve](#), or day of preparation. But this was the eve of a high [sabbath](#), viz., that which fell in the [paschal](#) week.

**19:15.** But they cried out: Away with him: Away with him: Crucify him. [Pilate](#) saith to them: shall I crucify your king? The chief [priests](#) answered: We have no king but [Caesar](#).

Illi autem clamabant tolle tolle crucifige eum dixit eis Pilatus regem vestrum crucifigam responderunt pontifices non habemus regem nisi Caesarem

**19:16.** Then therefore he delivered him to them to be crucified. And they took [Jesus](#) and led him forth.

Tunc ergo tradidit eis illum ut crucifigeretur susceperunt autem Iesum et eduxerunt

**19:17.** And bearing his own [cross](#), he went forth to the place which is called [Calvary](#), but in [Hebrew](#) [Golgotha](#).

Et baiulans sibi crucem exivit in eum qui dicitur Calvariae locum hebraice Golgotha

**19:18.** Where they crucified him, and with him two others, one on each side, and [Jesus](#) in the midst.

Ubi eum crucifixerunt et cum eo alios duos hinc et hinc medium autem Iesum

**19:19.** And [Pilate](#) wrote a title also: and he put it upon the [cross](#). And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

Scriptis autem et titulum Pilatus et posuit super crucem erat autem scriptum Iesus Nazarenus rex Iudaeorum

**19:20.** This title therefore many of the [Jews](#) did read: because the place where [Jesus](#) was crucified was nigh to the city. And it was written in [Hebrew](#), in Greek, and in [Latin](#).

Hunc ergo titulum multi legerunt Iudaeorum quia prope civitatem erat locus ubi crucifixus est Iesus et erat scriptum hebraice graece et latine

**19:21.** Then the chief [priests](#) of the [Jews](#) said to [Pilate](#): Write not: The King of the [Jews](#). But that he said: I am the King of the [Jews](#).

Dicebant ergo Pilato pontifices Iudaeorum noli scribere rex Iudaeorum sed quia ipse dixit rex sum Iudaeorum

**19:22.** [Pilate](#) answered: What I have written, I have written.

Respondit Pilatus quod scripsi scripsi

**19:23.** The soldiers therefore, when they had crucified him, took his garments, (and they made four parts, to every soldier a part) and also his [coat](#). Now the [coat](#) was without seam, woven from the top throughout.

Milites ergo cum crucifixissent eum acceperunt vestimenta eius et fecerunt quattuor partes unicuique militi partem et tunicam erat autem tunica inconsutillis desuper contexta per totum

**19:24.** They said then one to another: Let us not cut it but let us [cast lots](#) for it, whose it shall be; that the [scripture](#) might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have [cast lots](#). And the soldiers indeed did these things.

Dixerunt ergo ad invicem non scindamus eam sed sortiamur de illa cuius sit ut scriptura impleatur dicens partiti sunt vestimenta mea sibi et in vestem meam miserunt sortem et milites quidem haec fecerunt

**19:25.** Now there stood by the [cross](#) of [Jesus](#), his [mother](#) and his [mother's](#) sister, [Mary of Cleophas](#), and [Mary Magdalen](#).

Stabant autem iuxta crucem Iesu mater eius et soror matris eius Maria Cleopae et Maria Magdalene

**19:26.** When [Jesus](#) therefore had seen his [mother](#) and the [disciple](#) standing whom he [loved](#), he saith to his [mother](#): [Woman](#), behold thy son.

Cum vidisset ergo Iesus matrem et discipulum stantem quem diligebat dicit matri suae mulier ecce filius tuus

**19:27.** After that, he saith to the [disciple](#): Behold thy mother. And from that hour, the [disciple](#) took her to his own.

Deinde dicit discipulo ecce mater tua et ex illa hora accepit eam discipulus in sua

**19:28.** Afterwards, [Jesus knowing](#) that all things were now accomplished, that the [scripture](#) might be fulfilled, said: I thirst.

Postea sciens Iesus quia iam omnia consummata sunt ut consummaretur scriptura dicit sitio

**19:29.** Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about [hyssop](#), put it to his mouth.

Vas ergo positum erat aceto plenum illi autem spongiam plenam aceto hysopo circumponentes obtulerunt ori eius

**19:30.** [Jesus](#) therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the [ghost](#).

Cum ergo accepisset Iesus acetum dixit consummatum est et inclinato capite tradidit spiritum

**19:31.** Then the [Jews](#) (because it was the [parasceve](#)), that the bodies might not remain upon the [cross](#) on the [sabbath day](#) (for that was a great [sabbath day](#)), besought [Pilate](#) that their legs might be broken: and that they might be taken away.

Iudaei ergo quoniam parasceve erat ut non remanerent in cruce corpora sabbato erat enim magnus dies ille sabbati rogaverunt Pilatum ut frangerentur eorum crura et tollerentur

**19:32.** The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him.

Venerunt ergo milites et primi quidem fregerunt crura et alterius qui crucifixus est cum eo

**19:33.** But after they were come to [Jesus](#), when they saw that he was already dead, they did not break his legs.

Ad Iesum autem cum venissent ut viderunt eum iam mortuum non fregerunt eius crura

**19:34.** But one of the soldiers with a [spear](#) opened his side: and immediately there came out blood and water.

Sed unus militum lancea latus eius aperuit et continuo exivit sanguis et aqua

**19:35.** And he that saw it hath given testimony: and his testimony is [true](#). And he [knoweth](#) that he saith [true](#): that you also may [believe](#).

Et qui vidit testimonium perhibuit et verum est eius testimonium et ille scit quia vera dicit ut et vos credatis

**19:36.** For these things were done that the [scripture](#) might be fulfilled: You shall not break a bone of him.

Facta sunt enim haec ut scriptura impleatur os non comminuetis ex eo

**19:37.** And again another [scripture](#) saith: They shall look on him whom they pierced.

Et iterum alia scriptura dicit videbunt in quem transfixerunt

**19:38.** And after these things, [Joseph of Arimathea](#) (because he was a [disciple](#) of [Jesus](#), but secretly for [fear](#) of the [Jews](#)), besought [Pilate](#) that he might take away the body of [Jesus](#). And [Pilate](#) gave leave. He came therefore and took away the body of [Jesus](#).

Post haec autem rogavit Pilatum Ioseph ab Arimathia eo quod esset discipulus Iesu occultus autem propter metum Iudaeorum ut tolleret corpus Iesu et permisit Pilatus venit ergo et tulit corpus Iesu

**19:39.** And [Nicodemus](#) also came (he who at the first came to [Jesus](#) by night), bringing a mixture of myrrh and aloes, about an hundred pound weight.

Venit autem et Nicodemus qui venerat ad Iesum nocte primum ferens mixturam murrae et aloes quasi libras centum

**19:40.** They took therefore the body of [Jesus](#) and bound it in [linen cloths](#), with the spices, as the manner of the [Jews](#) is to bury.

Acceperunt ergo corpus Iesu et ligaverunt eum linteis cum aromatibus sicut mos Iudaeis est sepelire

**19:41.** Now there was in the place where he was crucified a garden: and in the garden a new [sepulchre](#), wherein no [man](#) yet had been laid.

Erat autem in loco ubi crucifixus est hortus et in horto monumentum novum in quo nondum quisquam positus erat

**19:42.** There, therefore, because of the **parasceve** of the **Jews**, they laid **Jesus**: because the **sepulchre** was nigh at hand.

Ibi ergo propter parasceven Iudaeorum quia iuxta erat monumentum posuerunt Iesum

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## John Chapter 20

### Christ's resurrection and manifestation to his disciples.

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**20:1.** And on the first day of the week, [Mary Magdalen](#) cometh early, when it was yet dark, unto the [sepulchre](#): and she saw the stone taken away from the [sepulchre](#).

Una autem sabbati Maria Magdalene venit mane cum adhuc tenebrae essent ad monumentum et videt lapidem sublatum a monumento

**20:2.** She ran therefore and cometh to [Simon Peter](#) and to the [other disciple whom Jesus loved](#) and saith to them: They have taken away the Lord out of the [sepulchre](#): and we [know](#) not where they have laid him.

Cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum quem amabat Iesus et dicit eis tulerunt Dominum de monumento et nescimus ubi posuerunt eum

**20:3.** [Peter](#) therefore went out, and the [other disciple](#): and they came to the [sepulchre](#).

Exiit ergo Petrus et ille alius discipulus et venerunt ad monumentum

**20:4.** And they both ran together: and that [other disciple](#) did outrun [Peter](#) and came first to the [sepulchre](#).

Currebant autem duo simul et ille alius discipulus praecucurrit citius Petro et venit primus ad monumentum

**20:5.** And when he stooped down, he saw the linen cloths lying: but yet he went not in.

Et cum se inclinasset videt posita lintheamina non tamen introivit

**20:6.** Then cometh [Simon Peter](#), following him, and went into the [sepulchre](#): and saw the linen cloths lying,

Venit ergo Simon Petrus sequens eum et introivit in monumentum et videt lintheamina posita

**20:7.** And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place.

Et sudarium quod fuerat super caput eius non cum lintheaminibus positum sed separatim involutum in unum locum

**20:8.** Then that other [disciple](#) also went in, who came first to the [sepulchre](#): and he saw and [believed](#).

Tunc ergo introivit et ille discipulus qui venerat primus ad monumentum et vidit et credidit

**20:9.** For as yet they [knew](#) not the [scripture](#), that he must [rise again from the dead](#).

Nondum enim sciebant scripturam quia oportet eum a mortuis resurgere

**20:10.** The [disciples](#) therefore departed again to their home.

Abierunt ergo iterum ad semet ipsos discipuli

**20:11.** But [Mary](#) stood at the [sepulchre](#) without, weeping. Now as she was weeping, she stooped down and looked into the [sepulchre](#),

Maria autem stabat ad monumentum foris plorans dum ergo fleret inclinavit se et prospexit in monumentum

**20:12.** And she saw two [angels](#) in white, sitting, one at the head, and one at the feet, where the body of [Jesus](#) had been laid.

Et vidit duos angelos in albis sedentes unum ad caput et unum ad pedes ubi positum fuerat corpus Iesu

**20:13.** They say to her: [Woman](#), why weepest thou? She saith to them: Because they have taken away my Lord: and I [know](#) not where they have laid him.

Dicunt ei illi mulier quid ploras dicit eis quia tulerunt Dominum meum et nescio ubi posuerunt eum

**20:14.** When she had thus said, she turned herself back and saw [Jesus](#) standing: and she [knew](#) not that it was [Jesus](#).

Haec cum dixisset conversa est retrorsum et videt Iesum stantem et non sciebat quia Iesus est

**20:15.** **Jesus** saith to her: **Woman**, why weepest thou? Whom seekest thou? She, thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away.

Dicit ei Iesus mulier quid ploras quem quaeris illa existimans quia hortulanus esset dicit ei domine si tu sustulisti eum dicito mihi ubi posuisti eum et ego eum tollam

**20:16.** **Jesus** saith to her: **Mary**. She turning, saith to him: **Rabboni** (which is to say, Master).

Dicit ei Iesus Maria conversa illa dicit ei rabboni quod dicitur magister

**20:17.** **Jesus** saith to her: Do not touch me: for I am not yet **ascended** to my **Father**. But go to my brethren and say to them: I ascend to my **Father** and to your **Father**, to my **God** and to your **God**.

Dicit ei Iesus noli me tangere nondum enim ascendi ad Patrem meum vade autem ad fratres meos et dic eis ascendo ad Patrem meum et Patrem vestrum et Deum meum et Deum vestrum

**20:18.** **Mary Magdalen** cometh and telleth the **disciples**: I have seen the Lord; and these things he said to me.

Venit Maria Magdalene adnuntians discipulis quia vidi Dominum et haec dixit mihi

**20:19.** Now when it was late the same day, the first of the week, and the doors were shut, where the **disciples** were gathered together, for fear of the **Jews**, **Jesus** came and stood in the midst and said to them: Peace be to you.

Cum esset ergo sero die illo una sabbatorum et fores essent clausae ubi erant discipuli propter metum Iudaeorum venit Iesus et stetit in medio et dicit eis pax vobis

**The doors were shut...** The same power which could bring **Christ's** whole body, entire in all its dimensions, through the doors, can without the least question make the same body **really present** in the **sacrament**; though both the one and the other be above our comprehension.

**20:20.** And when he had said this, he showed them his hands and his side. The **disciples** therefore were glad, when they saw the **Lord**.

Et hoc cum dixisset ostendit eis manus et latus gavisi sunt ergo discipuli viso Domino

**20:21.** He said therefore to them again: Peace be to you. As the **Father** hath sent me, I also send you.

Dixit ergo eis iterum pax vobis sicut misit me Pater et ego mitto vos

**20:22.** When he had said this, he breathed on them; and he said to them: Receive ye the **Holy Ghost**.

Hoc cum dixisset insuflavit et dicit eis accipite Spiritum Sanctum

**20:23.** Whose **sins** you shall forgive, they are forgiven them: and whose **sins** you shall retain, they are retained.

Quorum remiseritis peccata remittuntur eis quorum retinueritis detenta sunt

**Whose sins, etc...** See here the commission, stamped by the broad seal of **heaven**, by virtue of which the pastors of **Christ's church** absolve repenting sinners upon their confession.

**20:24.** Now **Thomas**, one of the twelve, who is called Didymus, was not with them when **Jesus** came.

Thomas autem unus ex duodecim qui dicitur Didymus non erat cum eis quando venit Iesus

**20:25.** The other **disciples** therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails and put my finger into the place of the nails and put my hand into his side, I will not **believe**.

Dixerunt ergo ei alii discipuli vidimus Dominum ille autem dicit eis nisi videro in manibus eius figuram clavorum et mittam digitum meum in locum clavorum et mittam manum meam in latus eius non credam

**20:26.** And after eight days, again his **disciples** were within, and **Thomas** with them. **Jesus** cometh, the doors being shut, and stood in the midst and said: Peace be to you.

Et post dies octo iterum erant discipuli eius intus et Thomas cum eis venit Iesus ianuis clausis et stetit in medio et dixit pax vobis

**20:27.** Then he said to **Thomas**: Put in thy finger hither and see my hands. And bring hither the hand and put it into my side. And be not faithless, but believing.

Deinde dicit Thomae infer digitum tuum huc et vide manus meas et adfer manum tuam et mitte in latus meum et noli esse incredulus sed fidelis

**20:28.** **Thomas** answered and said to him: My Lord and my **God**.

Respondit Thomas et dixit ei Dominus meus et Deus meus

**20:29.** Jesus saith to him: Because thou hast seen me, **Thomas**, thou hast **believed**: **blessed** are they that have not seen and have **believed**.

Dicit ei Iesus quia vidisti me credidisti beati qui non viderunt et crediderunt

**20:30.** Many other signs also did **Jesus** in the sight of his **disciples**, which are not written in this book.

Multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum quae non sunt scripta in libro hoc

**20:31.** But these are written, that you may **believe** that **Jesus** is the **Christ**, the **Son of God**: and that believing, you may have life in his **name**.

Haec autem scripta sunt ut credatis quia Iesus est Christus Filius Dei et ut credentes vitam habeatis in nomine eius

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## John Chapter 21

### Christ manifests himself to his disciples by the sea side and gives Peter the charge of his sheep.

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**21:1.** After this, [Jesus](#) showed himself to the [disciples](#) at the [sea of Tiberias](#). And he showed himself after this manner.

Postea manifestavit se iterum Iesus ad mare Tiberiadis manifestavit autem sic

**21:2.** There were together: [Simon Peter](#) and [Thomas, who is called Didymus](#), and [Nathanael](#), who was of [Cana of Galilee](#), and the sons of Zebedee and two others of his [disciples](#).

Erant simul Simon Petrus et Thomas qui dicitur Didymus et Nathanahel qui erat a Cana Galilaeae et filii Zebedaei et alii ex discipulis eius duo

**21:3.** [Simon Peter](#) saith to them: I go a fishing. They say to him: We also come with thee. And they went forth and entered into the ship: and that night they caught nothing.

Dicit eis Simon Petrus vado piscari dicunt ei venimus et nos tecum et exierunt et ascenderunt in navem et illa nocte nihil prendiderunt

**21:4.** But when the morning was come, [Jesus](#) stood on the shore: yet the [disciples knew](#) not that it was [Jesus](#).

Mane autem iam facto stetit Iesus in litore non tamen cognoverunt discipuli quia Iesus est

**21:5.** [Jesus](#) therefore said to them: Children, have you any meat? They answered him: No.

Dicit ergo eis Iesus pueri numquid pulmentarium habetis responderunt ei non

**21:6.** He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they were not able to draw it, for the multitude of fishes.

Dixit eis mittite in dexteram navigii rete et invenietis miserunt ergo et iam non valebant illud trahere a multitudine piscium

**21:7.** That [disciple therefore whom Jesus loved](#) said to [Peter](#): It is the Lord. [Simon Peter](#), when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea.

Dicit ergo discipulus ille quem diligebat Iesus Petro Dominus est Simon Petrus cum audisset quia Dominus est tunicam succinxit se erat enim nudus et misit se in mare

**21:8.** But the other [disciples](#) came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.

Alii autem discipuli navigio venerunt non enim longe erant a terra sed quasi a cubitis ducentis trahentes rete piscium

**21:9.** As soon then as they came to land they saw hot coals lying, and a fish laid thereon, and bread.

Ut ergo descenderunt in terram viderunt prunas positas et pisces superpositum et panem

**21:10.** [Jesus](#) saith to them: Bring hither of the fishes which you have now caught.

Dicit eis Iesus adferte de piscibus quos prendidistis nunc

**21:11.** [Simon Peter](#) went up and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

Ascendit Simon Petrus et traxit rete in terram plenum magnis piscibus centum quinquaginta tribus et cum tanti essent non est scissum rete

**21:12.** [Jesus](#) saith to them: Come and dine. And none of them who were at meat, durst ask him: Who art thou? [Knowing](#) that it was the Lord.

Dicit eis Iesus venite prandete et nemo audebat discentium interrogare eum tu quis es scientes quia

Dominus esset

**21:13.** And **Jesus** cometh and taketh bread and giveth them: and fish in like manner.

Et venit Iesus et accepit panem et dat eis et piscem similiter

**21:14.** This is now the third time that **Jesus** was manifested to his **disciples**, after he was risen from the dead.

Hoc iam tertio manifestatus est Iesus discipulis cum surrexisset a mortuis

**21:15.** When therefore they had dined, **Jesus** saith to **Simon Peter**: **Simon, son of John, lovest** thou me more than these? He saith to him: Yea, Lord, thou **knowest** that I **love** thee. He saith to him: Feed my lambs.

Cum ergo prandissent dicit Simoni Petro Iesus Simon Iohannis diligis me plus his dicit ei etiam Domine tu scis quia amo te dicit ei pasce agnos meos

**21:16.** He saith to him again: **Simon, son of John, lovest** thou me? He saith to him: yea, Lord, thou **knowest** that I **love** thee. He saith to him: Feed my lambs.

Dicit ei iterum Simon Iohannis diligis me ait illi etiam Domine tu scis quia amo te dicit ei pasce agnos meos

**21:17.** He said to him the third time: **Simon, son of John, lovest** thou me? **Peter** was grieved because he had said to him the third time: **Lovest** thou me? And he said to him: Lord, thou **knowest** all things: thou **knowest** that I **love** thee. He said to him: Feed my sheep.

Dicit ei tertio Simon Iohannis amas me contristatus est Petrus quia dixit ei tertio amas me et dicit ei Domine tu omnia scis tu scis quia amo te dicit ei pasce oves meas

**Feed my sheep...** Our Lord had promised the spiritual supremacy to St. Peter; St. Matt. 16. 19; and here he fulfils that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his own church.

**21:18.** **Amen, amen**, I say to thee, When thou wast younger, thou didst gird thyself and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not.

Amen amen dico tibi cum esses iunior cingebas te et ambulabas ubi volebas cum autem senueris extendes manus tuas et alius te cinget et ducet quo non vis

**21:19.** And this he said, signifying by what death he should **glorify God**. And when he had said this, he saith to him: Follow me.

Hoc autem dixit significans qua morte clarificaturus esset Deum et hoc cum dixisset dicit ei sequere me

**21:20.** **Peter** turning about, saw that **disciple whom Jesus loved** following, who also leaned on his breast at **supper** and said: Lord, who is he that shall betray thee?

Conversus Petrus vidit illum discipulum quem diligebat Iesus sequentem qui et recubuit in cena super pectus eius et dixit Domine quis est qui tradit te

**21:21.** Him therefore when **Peter** had seen, he saith to **Jesus**: Lord, and what shall this **man** do?

Hunc ergo cum vidisset Petrus dicit Iesu Domine hic autem quid

**21:22.** **Jesus** saith to him: So I will have him to remain till I come, what is it to thee? Follow thou me.

Dicit ei Iesus si sic eum volo manere donec veniam quid ad te tu me sequere

**21:23.** This saying therefore went abroad among the brethren, that that **disciple** should not die. And **Jesus** did not say to him: He should not die; but: So I will have him to remain till I come, what is it to thee?

Exivit ergo sermo iste in fratres quia discipulus ille non moritur et non dixit ei Iesus non moritur sed si sic eum volo manere donec venio quid ad te

**21:24.** This is that **disciple** who giveth testimony of these things and hath written these things: and we **know** that his testimony is **true**.

Hic est discipulus qui testimonium perhibet de his et scripsit haec et scimus quia verum est testimonium eius

**21:25.** But there are also many other things which **Jesus** did which, if they were written every one, the world itself. I think, would not be able to contain the books that should be written.

Sunt autem et alia multa quae fecit Iesus quae si scribantur per singula nec ipsum arbitror mundum capere eos qui scribendi sunt libros amen

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## Jonas

JONAS [prophesied](#) in the reign of JEREBOAM the second: as we learn from 2 Kings 14.25. To whom also he foretold his success in restoring all the borders of [Israel](#). He was of GETH OPHER in the tribe of ZABULON, and consequently of GALILEE: which confutes that assertion of the [Pharisees](#), [John 7:52](#), that no [prophet](#) ever rose out of GALILEE. He [prophesied](#) and [prefigured](#) in his own person the [death](#) and [resurrection](#) of [CHRIST](#): and was the only one among the [prophets](#) that was sent to preach to the [Gentiles](#). (*For more information, see the article [JONAS](#) in the Catholic Encyclopedia.*)

**Jonas Chapter 1.** Jonas being sent to preach in Ninive, fleeth away by sea: a tempest riseth: of which he being found, by lot, to be the cause, is cast into the sea, which thereupon is calmed.

**Jonas Chapter 2.** Jonas is swallowed up by a great fish: he prayeth with confidence in God; and the fish casteth him out on the dry land.

**Jonas Chapter 3.** Jonas is sent again to preach in Ninive. Upon their fasting and repentance, God recallesh the sentence by which they were to be destroyed.

**Jonas Chapter 4.** Jonas, repining to see that his prophecy is not fulfilled, is reproved by the type of the ivy.

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## Jonas Chapter 1

**Jonas being sent to preach in Ninive, fleeth away by sea: a tempest riseth: of which he being found, by lot, to be the cause, is cast into the sea, which thereupon is calmed.**

---

**1:1.** Now the [word of the Lord](#) came to Jonas, the son of Amathi, saying:

Et factum est verbum Domini ad Ionam filium Amathi dicens

**1:2.** Arise and go to Ninive, the great city, and preach in it: For the wickedness thereof is come up before me.

Surge vade in Nineven civitatem grandem et praedica in ea quia ascendit malitia eius coram me

**Ninive...** The capital city of the [Assyrian](#) empire.

**1:3.** And Jonas rose up to flee into Tharsis from the face of the [Lord](#), and he went down to [Joppe](#), and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the [Lord](#),

Et surrexit Iona ut fugeret in Tharsis a facie Domini et descendit Ioppen et invenit navem euntem in Tharsis et dedit naulum eius et descendit in eam ut iret cum eis in Tharsis a facie Domini

**Tharsis...** Which some take to be Tharsus of Cilicia, others to be Tartessus of [Spain](#), others to be Carthage.

**1:4.** But the [Lord](#) sent a great wind to the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

Dominus autem misit ventum magnum in mari et facta est tempestas magna in mari et navis periclitabatur conteri

**1:5.** And the mariners were afraid, and the [men](#) cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

Et timuerunt nautae et clamaverunt viri ad deum suum et miserunt vasa quae erant in navi in mare ut adleviaretur ab eis et Iona descendit ad interiora navis et dormiebat sopore gravi

**A deep sleep...** This is a lively image of the insensibility of sinners, fleeing from [God](#), and threatened on every side with his judgments: and yet sleeping as if they were secure.

**1:6.** And the ship master came to him and said to him: Why art thou fast asleep? rise up call upon thy [God](#), if so be that [God](#) will think of us that we may not perish.

Et accessit ad eum gubernator et dixit ei quid tu sopore deprimeris surge invoca Deum tuum si forte recogitet Deus de nobis et non pereamus

**1:7.** And they said every one to his fellow: Come and let us cast lots, that we may [know](#) why this [evil](#) is upon us. And they cast lots, and the lot fell upon Jonas.

Et dixit vir ad collegam suum venite et mittamus sortes et sciamus quare hoc malum sit nobis et miserunt sortes et cecidit sors super Ionam

**1:8.** And they said to him: Tell us for what cause this [evil](#) is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

Et dixerunt ad eum indica nobis cuius causa malum istud sit nobis quod est opus tuum quae terra tua et quo vel ex quo populo es tu

**1:9.** And he said to them: I am a [Hebrew](#), and I fear the [Lord](#), and the [God](#) of [heaven](#), who made both the sea and the dry land.

Et dixit ad eos Hebraeus ego sum et Dominum Deum caeli ego timeo qui fecit mare et aridam

**1:10.** And the [men](#) were greatly afraid, and they said to him: Why hast thou done this? (For the [men](#) knew that he fled from the face of the [Lord](#): because he had told them.)

Et timuerunt viri timore magno et dixerunt ad eum quid hoc fecisti cognoverunt enim viri quod a facie Domini fugeret quia indicaverat eis

**1:11.** And they said to him: What shall we do with thee, that the sea may be calm to us? for the sea flowed and swelled.

Et dixerunt ad eum quid faciemus tibi et cessabit mare a nobis quia mare ibat et intumescebat

**1:12.** And he said to them: take me up, and cast me into the sea, and the sea shall be calm to you: for I **know** for my sake this great tempest is upon you.

Et dixit ad eos tollite me et mittite in mare et cessabit mare a vobis scio enim ego quoniam propter me tempestas grandis haec super vos

**1:13.** And the **men** rowed hard to return the land, but they were not able: because the sea tossed and swelled upon them.

Et remigabant viri ut reverterentur ad aridam et non valebant quia mare ibat et intumescebat super eos

**1:14.** And they cried to the **Lord**, and said: We beseech thee, O **Lord** let us not perish for this **man's** life, and lay not upon us innocent blood: for thou, oh **Lord**, hast done as it pleased thee.

Et clamaverunt ad Dominum et dixerunt quaesumus Domine ne pereamus in anima viri istius et ne des super nos sanguinem innocentem quia tu Domine sicut voluisti fecisti

**1:15.** And they took Jonas, and cast him into the sea, and the sea ceased from raging.

Et tulerunt Ionam et miserunt in mare et stetit mare a fervore suo

**1:16.** And the **men** feared the **Lord** exceedingly, and **sacrificed** victims to the **Lord**, and made **vows**.

Et timuerunt viri timore magno Dominum et immolaverunt hostias Domino et voverunt vota

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## Jonas Chapter 2

### Jonas is swallowed up by a great fish: he prayeth with confidence in God; and the fish casteth him out on the dry land.

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**2:1.** Now the [Lord](#) prepared a great fish to swallow up Jonas: and Jonas was in the belly of a fish for three days and three nights.

Et praeparavit Dominus piscem grandem ut degluttiret Ionam et erat Iona in ventre piscis tribus diebus et tribus noctibus

**2:2.** And Jonas [prayed](#) to the [Lord](#), his [God](#), out of the belly of the fish.

Et oravit Iona ad Dominum Deum suum de utero piscis

**2:3.** And he said: I cried out of my affliction to the [Lord](#), and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

Et dixit clamavi de tribulatione mea ad Dominum et exaudivit me de ventre inferni clamavi et exaudisti vocem meam

**2:4.** And thou hast cast me forth into the deep, in the heart of the sea, and a flood hast compassed me: all thy billows, and thy waves have passed over me.

Et proiecisti me in profundum in corde maris et flumen circumdedit me omnes gurgites tui et fluctus tui super me transierunt

**2:5.** And I said: I am cast away out of the sight of thy eyes: but yet I shall see the [holy temple](#) again.

Et ego dixi abiectus sum a conspectu oculorum tuorum verumtamen rursus videbo templum sanctum tuum

**2:6.** The waters compassed me about even to the [soul](#): the [deep](#) hath closed me round about, the sea hath covered my head.

Circumdedederunt me aquae usque ad animam abyssus vallavit me pelagus operuit caput meum

**2:7.** I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O [Lord](#), my [God](#).

Ad extrema montium descendi terrae vectes concluderunt me in aeternum et sublevabis de corruptione vitam meam Domine Deus meus

**2:8.** When my [soul](#) was in distress within me, I remembered the [Lord](#): that my [prayer](#) may come to thee, unto the [holy temple](#).

Cum angustiaretur in me anima mea Domini recordatus sum ut veniat ad te oratio mea ad templum sanctum tuum

**2:9.** They that in vain observe vanities, forsake their own mercy.

Qui custodiunt vanitates frustra misericordiam suam derelinquunt

**2:10.** But I with the voice of praise will [sacrifice](#) to thee: I will pay whatsoever I have [vowed](#) for my [salvation](#) to the [Lord](#).

Ego autem in voce laudis immolabo tibi quaecumque vovi reddam pro salute Domino

**2:11.** And the [Lord](#) spoke to the fish: and it vomited out Jonas upon the dry land.

Et dixit Dominus pisci et evomit Ionam in aridam

**Spoke to the fish...** [God's](#) speaking to the fish, was nothing else but his will, which all things [obey](#).



## Jonas Chapter 3

**Jonas is sent again to preach in Ninive. Upon their fasting and repentance, God recallesh the sentence by which they were to be destroyed.**

---

**3:1.** And the [word of the Lord](#) came to Jonas the second time saying:

Et factum est verbum Domini ad Ionam secundo dicens

**3:2.** Arise, and go to Ninive, the great city: and preach in it the preaching that I bid thee.

Surge vade ad Nineven civitatem magnam et praedica in ea praedicationem quam ego loquor ad te

**3:3.** And Jonas arose, and went to Ninive, according to the [word of the Lord](#): now Ninive was a great city of three days' journey.

Et surrexit Iona et abiit in Nineven iuxta verbum Domini et Nineve erat civitas magna Dei itinere dierum trium

**Of three days' journey...** By the computation of some ancient historians, Ninive was about fifty miles round: so that to go through all the chief streets and public places was three days' journey.

**3:4.** And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed.

Et coepit Iona introire in civitatem itinere diei unius et clamavit et dixit adhuc quadraginta dies et Nineve subvertetur

**3:5.** And the [men](#) of Ninive [believed](#) in [God](#): and they proclaimed a [fast](#), and put on sackcloth from the greatest to the least.

Et crediderunt viri ninevitae in Deo et praedicaverunt ieiunium et vestiti sunt saccis a maiore usque ad minorem

**3:6.** And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed in sackcloth, and sat in ashes.

Et pervenit verbum ad regem Nineve et surrexit de solio suo et abiecit vestimentum suum a se et indutus est sacco et sedit in cinere

**3:7.** And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying: Let neither [men](#) nor beasts, oxen, nor sheep taste anything: let them not feed, nor drink water.

Et clamavit et dixit in Nineve ex ore regis et principum eius dicens homines et iumenta et boves et pecora non gustent quicquam nec pascantur et aquam non bibant

**3:8.** And let [men](#) and beasts be covered with sackcloth, and cry to the [Lord](#) with all their strength, and let them turn every one from his [evil](#) way, and from the [iniquity](#) that is in their hands.

Et operiantur saccis homines et iumenta et clament ad Dominum in fortitudine et convertatur vir a via sua mala et ab iniquitate quae est in manibus eorum

**3:9.** Who can tell if [God](#) will turn, and forgive: and will turn away from his fierce [anger](#), and we shall not perish?

Quis scit si convertatur et ignoscat Deus et revertatur a furore irae suae et non peribimus

**3:10.** And [God](#) saw their works, that they were turned from their [evil](#) way: and [God](#) had mercy with regard to the [evil](#) which he had said that he would do to them, and he did it not.

Et vidit Deus opera eorum quia conversi sunt a via sua mala et misertus est Deus super malitiam quam locutus fuerat ut faceret eis et non fecit

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## Jonas Chapter 4

### Jonas, repining to see that his prophecy is not fulfilled, is reproved by the type of the ivy.

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**4:1.** And Jonas was exceedingly troubled, and was **angry**:

Et adflictus est Iona adflictione magna et iratus est

**Was exceedingly troubled, etc...** His concern was lest he should pass for a **false prophet**; or rather, lest **God's** word, by this occasion, might come to be slighted and disbelieved.

**4:2.** And he **prayed** to the **Lord**, and said: I beseech thee, O **Lord**, is not this what I said, when I was yet in my own country? therefore I went before to flee into Tharsis: for I **know** that thou art a gracious and merciful **God**, patient, and of much compassion, and easy to forgive **evil**.

Et oravit ad Dominum et dixit obsecro Domine numquid non hoc est verbum meum cum adhuc essem in terra mea propter hoc praeoccupavi ut fugerem in Tharsis scio enim quia tu Deus clemens et misericors es patiens et multae miserationis et ignoscens super malitia

**4:3.** And now, O **Lord**, I beseech thee take my life from me: for it is better for me to die than to live.

Et nunc Domine tolle quaeso animam meam a me quia melior est mihi mors quam vita

**4:4.** And the **Lord** said: Dost thou think thou hast reason to be **angry**?

Et dixit Dominus putasne bene irasceris tu

**4:5.** Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city.

Et egressus est Iona de civitate et sedit contra orientem civitatis et fecit sibimet ibi umbraculum et sedebat subter eum in umbra donec videret quid accideret civitati

**4:6.** And the **Lord God** prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

Et praeparavit Dominus Deus hederam et ascendit super caput Ionae ut esset umbra super caput eius et protegeret eum laboraverat enim et laetatus est Iona super hedera laetitia magna

**The Lord God prepared an ivy...** Hederam. In the **Hebrew** it is Kikajon, which some render a gourd: others a palmerist, or palma Christi.

**4:7.** But **God** prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.

Et paravit Deus vermem ascensu diluculo in crastinum et percussit hederam et exaruit

**4:8.** And when the sun was risen, the **Lord** commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his **soul** that he might die, and said: It is better for me to die than to live.

Et cum ortus fuisset sol praecepit Dominus vento calido et urenti et percussit sol super caput Ionae et aestuabat et petivit animae suae ut moreretur et dixit melius est mihi mori quam vivere

**4:9.** And the **Lord** said to Jonas: Dost thou think thou hast reason to be **angry**, for the ivy? And he said: I am **angry** with reason even unto death.

Et dixit Dominus ad Ionam putasne bene irasceris tu super hederam et dixit bene irascor ego usque ad mortem

**4:10.** And the **Lord** said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.

Et dixit Dominus tu doles super hederam in qua non laborasti neque fecisti ut cresceret quae sub una nocte nata est et una nocte periit

**4:11.** And shall I not spare Ninive, that great city, in which there are more than a hundred and twenty

thousand persons, that [know](#) how to distinguish between their right hand and their left, and many beasts?  
Et ego non parcam Nineve civitati magnae in qua sunt plus quam centum viginti milia hominum qui  
nesciunt quid sit inter dexteram et sinistram suam et iumenta multa

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## Josue

This Book is called *Josue*, because it contains the history of what passed under [Josue](#), and according to the common opinion was written by him. The Greeks call him Jesus: for *Josue* and *Jesus* in the [Hebrew](#), are the same [name](#), and have the same signification, viz., *a saviour*. And it was not without a mystery that he who was to bring the people into the land of promise should have his [name](#) changed from *Osee* (for so he was called before, [Numbers 13:17](#)), to *Josue* or *Jesus*, to give us to understand, that [Moses](#) by his [law](#) could only bring the people within sight of the promised inheritance, but that [our Saviour Jesus](#) was to bring us into it. (*For more information, see the article [JOSUE](#) in the Catholic Encyclopedia.*)

**Josue Chapter 1.** Josue, encouraged by the Lord, admonisheth the people to prepare themselves to pass over the Jordan.

**Josue Chapter 2.** Two spies are sent to Jericho, who are received and concealed by Rahab.

**Josue Chapter 3.** The river Jordan is miraculously dried up for the passage of the children of Israel.

**Josue Chapter 4.** Twelve stones are taken out of the river to be set up for a monument of the miracle; and other twelve are placed in the midst of the river.

**Josue Chapter 5.** The people are circumcised: they keep the pasch. The manna ceaseth. An angel appeareth to Josue.

**Josue Chapter 6.** After seven days' processions, the priests sounding the trumpets, the walls of Jericho fall down: and the city is taken and destroyed.

**Josue Chapter 7.** For the sins of Achan, the Israelites are defeated at Hai. The offender is found out; and stoned to death, and God's wrath is turned from them.

**Josue Chapter 8.** Hai is taken and burnt, and all the inhabitants slain. An altar is built, and sacrifices offered. The law is written on stones, and the blessings and cursings are read before all the people.

**Josue Chapter 9.** Josue is deceived by the Gabaonites: who being detected are condemned to be perpetual servants.

**Josue Chapter 10.** Five kings war against Gabaon. Josue defeateth them: many are slain with hailstones. At the prayer of Josue the sun and moon stand still the space of one day. The five kings are hanged. Divers cities are taken.

**Josue Chapter 11.** The kings of the north are overthrown: the whole country is taken.

**Josue Chapter 12.** A list of the kings slain by Moses and Josue,

**Josue Chapter 13.** God commandeth Josue to divide the land: the possessions of Ruben, Gad, and half the tribe of Manasses, beyond the Jordan.

**Josue Chapter 14.** Caleb's petition; Hebron is given to him and to his seed.

**Josue Chapter 15.** The borders of the lot of Juda. Caleb's portion and conquest. The cities of Juda.

**Josue Chapter 16.** The lot of the sons of Joseph. The borders of the tribe of Ephraim.

**Josue Chapter 17.** The lot of the half tribe of Manasses.

**Josue Chapter 18.** Surveyors are sent to divide the rest of the land into seven tribes. The lot of Benjamin.

**Josue Chapter 19.** The lots of the tribes of Simeon, Zabulon, Issachar, Aser, Nephtali and Dan. A city is given to Josue.

**Josue Chapter 20.** The cities of refuge are appointed for casual manslaughter.

**Josue Chapter 21.** Cities with their suburbs are assigned for the priests and Levites.

**Josue Chapter 22.** The tribes of Ruben and Gad, and half the tribe of Manasses return to their possessions. They build an altar by the side of the Jordan, which alarms the other tribes. An embassy is sent to them, to which they give a satisfactory answer.

**Josue Chapter 23.** Josue being old admonisheth the people to keep God's commandments: and to avoid marriages and all society with the Gentiles for fear of being brought to idolatry.

**Josue Chapter 24.** Josue assembleth the people, and reneweth the covenant between them and God. His death and burial.

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## Josue Chapter 1

### Josue, encouraged by the Lord, admonisheth the people to prepare themselves to pass over the Jordan.

---

**1:1.** Now it came to pass after the death of [Moses](#), the servant of the [Lord](#), that the [Lord](#) spoke to [Josue](#), the son of [Nun](#), the minister of [Moses](#), and said to him:

Et factum est ut post mortem Mosi servi Domini loqueretur Dominus ad Iosue filium Nun ministrum Mosi et diceret ei

**1:2.** [Moses](#) my servant is dead: arise, and pass over this [Jordan](#), thou and thy people with thee, into the land which I will give to the [children of Israel](#).

Moses servus meus mortuus est surge et transi Iordanem istum tu et omnis populus tecum in terram quam ego dabo filiis Israhel

**1:3.** I will deliver to you every place that the sole of your foot shall tread upon, as I have said to [Moses](#).

Omnem locum quem calcaverit vestigium pedis vestri vobis tradam sicut locutus sum Mosi

**1:4.** From the [desert](#), and from Libanus unto the great river Euphrates, all the land of the [Hethites](#), unto the great sea toward the going down of the sun, shall be your border.

A deserto et Libano usque ad fluvium magnum Eufraten omnis terra Hettheorum usque ad mare Magnum contra solis occasum erit terminus vester

**1:5.** No [man](#) shall be able to resist you all the days of thy life: as I have been with [Moses](#), so will I be with thee: I will not leave thee, nor forsake thee.

Nullus vobis poterit resistere cunctis diebus vitae tuae sicut fui cum Mose ero et tecum non dimittam nec derelinquam te

**1:6.** Take [courage](#), and be strong: for thou shalt divide by lot to this people the land for which I [swore](#) to their fathers, that I would deliver it to them.

Confortare et esto robustus tu enim sorte divides populo huic terram pro qua iuravi patribus suis ut traderem eam illis

**1:7.** Take [courage](#) therefore, and be very [valiant](#): that thou mayst observe and do all the [law](#), which [Moses](#) my servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost.

Confortare igitur et esto robustus valde ut custodias et facias omnem legem quam praecepit tibi Moses servus meus ne declines ab ea ad dextram vel ad sinistram ut intellegas cuncta quae agis

**1:8.** Let not the book of this [law](#) depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way, and understand it.

Non recedat volumen legis huius de ore tuo sed meditaberis in eo diebus ac noctibus ut custodias et facias omnia quae scripta sunt in eo tunc diriges viam tuam et intelleges eam

**1:9.** Behold I command thee, take [courage](#), and be strong. Fear not, and be not dismayed: because the [Lord thy God](#) is with thee in all things whatsoever thou shalt go to.

Ecce praecepit tibi confortare et esto robustus noli metuere et noli timere quoniam tecum est Dominus Deus tuus in omnibus ad quaecumque perrexeris

**1:10.** And [Josue](#) commanded the princes of the people, saying: Pass through the midst of the camp, and command the people, and say:

Praecepitque Iosue principibus populi dicens transite per medium castrorum et imperate populo ac dicite

**1:11.** Prepare your victuals: for after the third day you shall pass over the [Jordan](#), and shall go in to

possess the land, which the **Lord your God** will give you.

Praeparate vobis cibaria quoniam post diem tertium transibitis Iordanem et intrabitis ad possidendam terram quam Dominus Deus vester daturus est vobis

**1:12.** And he said to the **Rubenites**, and the **Gadites**, and the **half tribe of Manasses**:

Rubenitis quoque et Gadditis et dimidiae tribui Manasse ait

**1:13.** Remember the word, which **Moses** the servant of the **Lord** commanded you, saying: The **Lord your God** hath given you rest, and all this land.

Mementote sermonis quem praecepit vobis Moses famulus Domini dicens Dominus Deus vester dedit vobis requiem et omnem terram

**1:14.** Your wives, and children; and cattle, shall remain in the land which **Moses** gave you on this side of the **Jordan**: but pass you over armed before your brethren all of you that are strong of hand, and fight for them,

Uxores vestrae et filii ac iumenta manebunt in terra quam tradidit vobis Moses trans Iordanem vos autem transite armati ante fratres vestros omnes fortes manu et pugnate pro eis

**1:15.** Until the **Lord** give rest to your brethren, as he hath given you, and they also possess the land which the **Lord your God** will give them: and so you shall return into the land of your possession, and you shall dwell in it, which **Moses** the servant of the **Lord** gave you beyond the **Jordan**, toward the rising of the sun.

Donec det requiem Dominus fratribus vestris sicut et vobis dedit et possideant ipsi quoque terram quam Dominus Deus vester daturus est eis et sic revertemini in terram possessionis vestrae et habitabitis in ea quam vobis dedit Moses famulus Domini trans Iordanem contra solis ortum

**1:16.** And they made answer to **Josue**, and said: All that thou hast commanded us, we will do: and whither soever thou shalt send us, we will go.

Responderuntque ad Iosue atque dixerunt omnia quae praecepisti nobis faciemus et quocumque miseris ibimus

**1:17.** As we **obeyed Moses** in all things, so will we **obey** thee also: only be the **Lord thy God** with thee, as he was with **Moses**.

Sicut oboedivimus in cunctis Mosi ita oboediemus et tibi tantum sit Dominus Deus tecum sicut fuit cum Mose

**1:18.** He that shall gainsay thy mouth, and not **obey** all thy words, that thou shalt command him, let him die: only take thou **courage**, and do manfully.

Qui contradixerit ori tuo et non oboedierit cunctis sermonibus quos praeceperis ei moriatur tu tantum confortare et viriliter age

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## Josue Chapter 2

### Two spies are sent to Jericho, who are received and concealed by Rahab.

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**2:1.** And **Josue, the son of Nun**, sent from **Setim** two **men**, to spy secretly: and said to them: Go, and view the land, and the city of **Jericho**. They went, and entered into the house of a **woman** that was a harlot, **named** Rahab, and lodged with her.

Misit ergo Josue filius Nun de Setthim duos viros exploratores abscondito et dixit eis ite et considerate terram urbemque Hiericho qui pergentes ingressi sunt domum mulieris meretricis nomine Raab et quieverunt apud eam

**2:2.** And it was told the king of **Jericho**, and was said: Behold there are **men** come in hither, by night, of the **children of Israel**, to spy the land.

Nuntiatumque est regi Hiericho et dictum ecce viri ingressi sunt huc per noctem de filiis Israhel ut explorarent terram

**2:3.** And the king of **Jericho** sent to Rahab, saying: Bring forth the **men** that came to thee, and are entered into thy house: for they are spies, and are come to view all the land.

Misitque rex Hiericho ad Raab dicens educ viros qui venerunt ad te et ingressi sunt domum tuam exploratores quippe sunt et omnem terram considerare venerunt

**2:4.** And the **woman** taking the **men**, hid them, and said: I confess they came to me, but I knew not whence they were:

Tollensque mulier viros abscondit et ait fateor venerunt ad me sed nesciebam unde essent

**2:5.** And at the time of shutting the gate in the dark, they also went out together. I know not whither they are gone: pursue after them quickly, and you will overtake them.

Cumque porta clauderetur in tenebris et illi pariter exierunt nescio quo abierunt persequimini cito et comprehendetis eos

**2:6.** But she made the **men** go up to the top of her house, and covered them with the stalks of flax, which was there.

Ipsa autem fecit ascendere viros in solarium domus suae operuitque eos lini stipula quae ibi erat

**2:7.** Now they that were sent, pursued after them, by the way that leadeth to the fords of the **Jordan**: and as soon as they were gone out, the gate was presently shut.

Hii autem qui missi fuerant secuti sunt eos per viam quae ducit ad vadum Iordanis illisque egressis statim porta clausa est

**2:8.** The **men** that were hid were not yet asleep, when behold the **woman** went up to them, and said:

Necdum obdormierant qui latebant et ecce mulier ascendit ad eos et ait

**2:9.** I know that the **Lord** hath given this land to you: for the dread of you is fallen upon us, and all the inhabitants of the land have lost all strength.

Novi quod tradiderit Dominus vobis terram etenim inruit in nos terror vester et elanguerunt omnes habitatores terrae

**2:10.** We have heard that the **Lord** dried up the water of the **Red Sea**, at your going in, when you came out of **Egypt**: and what things you did to the two kings of the **Amorrhites**, that were beyond the **Jordan**, Sehon and Og whom you slew.

Audivimus quod siccaverit Dominus aquas maris Rubri ad vestrum introitum quando egressi estis ex Aegypto et quae feceritis duobus Amorreorum regibus qui erant trans Iordanem Seon et Og quos interfecistis

**2:11.** And at the hearing these things, we were affrighted, and our heart fainted away, neither did there remain any spirit in us, at your coming in: for the **Lord your God** he is **God** in **heaven** above, and in the earth beneath.

Et haec audientes pertimui et elanguit cor nostrum nec remansit in nobis spiritus ad introitum vestrum Dominus enim Deus vester ipse est Deus in caelo sursum et in terra deorsum

**2:12.** Now, therefore, **swear** ye to me by the **Lord**, that as I have showed mercy to you, so you also will show mercy to my father's house: and give me a **true** token.

Nunc ergo iurate mihi per Dominum ut quomodo ego feci vobiscum misericordiam ita et vos faciatis cum domo patris mei detisque mihi signum verum

**2:13.** That you will save my **father and mother**, my brethren and sisters, and all **things** that are theirs, and deliver our **souls** from death.

Et salvetis patrem meum et matrem fratres ac sorores meas et omnia quae eorum sunt et eruatis animas nostras de morte

**2:14.** They answered her: Be our lives for you unto death, only if thou betray us not. And when the **Lord** shall have delivered us the land, we will show thee mercy and **truth**.

Qui responderunt ei anima nostra sit pro vobis in mortem si tamen non prodideris nos cumque tradiderit nobis Dominus terram faciemus in te misericordiam et veritatem

**2:15.** Then she let them down with a cord out of a window: for her house joined close to the wall.

Dimisit ergo eos per funem de fenestra domus enim eius herebat muro

**2:16.** And she said to them: Get ye up to the mountains, lest perhaps they meet you as they return: and there lie ye hid three days, till they come back, and so you shall go on your way.

Dixitque ad eos ad montana conscendite ne forte occurrant vobis revertentes ibique latete diebus tribus donec redeant et sic ibitis per viam vestram

**2:17.** And they said to her: We shall be blameless of this **oath**, which thou hast made us **swear**,

Qui dixerunt ad eam innoxii erimus a iuramento hoc quo adiurasti nos

**2:18.** If, when we come into the land, this scarlet cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy **father and mother**, and brethren, and all thy **kindred** into thy house.

Si ingredientibus nobis terram signum fuerit funiculus iste coccineus et ligaveris eum in fenestra per quam nos dimisisti et patrem tuum ac matrem fratresque et omnem cognationem tuam congregaveris in domum tuam

**2:19.** Whosoever shall go out of the door of thy house, his blood shall be upon his own head, and we shall be quit. But the blood of all that shall be with thee in the house, shall light upon our head, if any **man** touch them.

Qui ostium domus tuae egressus fuerit sanguis ipsius erit in caput eius et nos erimus alieni cunctorum autem sanguis qui tecum fuerint in domo redundabit in caput nostrum si eos aliquis tetigerit

**2:20.** But if thou wilt betray us, and utter this word abroad, we shall be quit of this **oath**, which thou hast made us **swear**.

Quod si nos prodere volueris et sermonem istum proferre in medium erimus mundi ab hoc iuramento quo adiurasti nos

**2:21.** And she answered: As you have spoken, so be it done: and sending them on their way, she hung the scarlet cord in the window.

Et illa respondit sicut locuti estis ita fiat dimittensque eos ut pergerent adpendit funiculum coccineum in fenestra

**2:22.** But they went and came to the mountains, and stayed there three days, till they that pursued them were returned. For having sought them through all the way, they found them not.

Illi vero ambulantes pervenerunt ad montana et manserunt ibi tres dies donec reverterentur qui fuerant persecuti quaerentes enim per omnem viam non reppererunt eos

**2:23.** And when they were gone back into the city, the spies returned, and came down from the mountain: and passing over the **Jordan**, they came to **Josue, the son of Nun**, and told him all that befell them,

Quibus urbem ingressis reversi sunt et descenderunt exploratores de monte et Iordane transmissio venerunt

ad Iosue filium Nun narraveruntque ei omnia quae acciderant sibi

**2:24.** And said: the Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

Atque dixerunt tradidit Dominus in manus nostras omnem terram hanc et timore prostrati sunt cuncti habitatores eius

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## Josue Chapter 3

### The river Jordan is miraculously dried up for the passage of the children of Israel.

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**3:1.** And [Josue](#) rose before daylight, and removed the camp: and they departed from [Setim](#), and came to the [Jordan](#): he, and all the [children of Israel](#), and they abode there for three days.

Igitur Iosue de nocte consurgens movit castra egredientesque de Setthim venerunt ad Iordanem ipse et omnes filii Israhel et morati sunt ibi per tres dies

**3:2.** After which, the heralds went through the midst of the camp,  
Quibus evolutis transierunt praecones per castrorum medium

**3:3.** And began to proclaim: When you shall see the [ark of the covenant of the Lord your God](#), and the [priests](#) of the [race of Levi](#) carrying it, rise you up also, and follow them as they go before:

Et clamare coeperunt quando videritis arcam foederis Domini Dei vestri et sacerdotes stirpis leviticae portantes eam vos quoque consurgite et sequimini praecedentes

**3:4.** And let there be between you and the [ark](#) the space of two thousand cubits: that you may see it afar off, and know which way you must go: for you have not gone this way before: and take care you come not near the [ark](#).

Sitque inter vos et arcam spatium cubitorum duum milium ut procul videre possitis et nosse per quam viam ingrediamini quia prius non ambulastis per eam et cavete ne adpropinquetis ad arcam

**3:5.** And [Josue](#) said to the people: Be ye [sanctified](#): for tomorrow the [Lord](#) will do wonders among you.  
Dixitque Iosue ad populum sanctificamini cras enim faciet Dominus inter vos mirabilia

**3:6.** And he said to the [priests](#): Take up the [ark of the covenant](#), and go before the people. And they [obeyed](#) his commands, and took it up, and walked before them.

Et ait ad sacerdotes tollite arcam foederis et praecedite populum qui iussa complentes tulerunt et ambulaverunt ante eos

**3:7.** And the [Lord](#) said to [Josue](#): This day will I begin to exalt thee before [Israel](#): that they may know that as I was with [Moses](#), so I am with thee also.

Dixitque Dominus ad Iosue hodie incipiam exaltare te coram omni Israhel ut sciant quod sicut cum Mosi fui ita et tecum sim

**3:8.** And do thou command the [priests](#), that carry the [ark of the covenant](#), and say to them: When you shall have entered into part of the water of the [Jordan](#), stand in it.

Tu autem praecipe sacerdotibus qui portant arcam foederis et dic eis cum ingressi fueritis partem aquae Iordanis state in ea

**3:9.** And [Josue](#) said to the [children of Israel](#): Come hither, and hear the word of the [Lord your God](#).  
Dixitque Iosue ad filios Israhel accedite huc et audite verba Domini Dei vestri

**3:10.** And again he said: By this you shall know, that the [Lord](#), the [living God](#), is in the midst of you, and that he shall destroy, before your sight, the [Chanaanite](#) and the [Hethite](#), the Hevite and the Pherezite, the Gergesite also, and the Jebusite, and the [Amorrhite](#).

Et rursum in hoc inquit scietis quod Dominus Deus vivens in medio vestri est et disperdat in conspectu vestro Chananeum Hethiteum Eveum et Ferezeum Gergeseum quoque et Amorream et Iebuseum

**3:11.** Behold, the [ark of the covenant of the Lord](#) of all the earth shall go before you into the [Jordan](#).  
Ecce arca foederis Domini omnis terrae antecedit vos per Iordanem

**3:12.** Prepare ye twelve [men](#) of the [tribes of Israel](#), one of every [tribe](#).

Parate duodecim viros de tribubus Israhel singulos per singulas tribus

**3:13.** And when the [priests](#), that carry the [ark of the Lord](#) the [God](#) of the whole earth, shall set the soles of their feet in the waters of the [Jordan](#), the waters that are beneath shall run down and go off: and those that come from above, shall stand together upon a heap.

Et cum posuerint vestigia pedum suorum sacerdotes qui portant arcam Domini Dei universae terrae in aquis Iordanis aquae quae inferiores sunt decurrent atque deficient quae autem desuper veniunt in una mole consistent

**3:14.** So the people went out of their tents, to pass over the [Jordan](#): and the [priests](#) that carried the [ark of the covenant](#), went on before them.

Igitur egressus est populus de tabernaculis suis ut transirent Iordanem et sacerdotes qui portabant arcam foederis pergebant ante eum

**3:15.** And as soon as they came into the [Jordan](#), and their feet were dipped in part of the water, (now the [Jordan](#), it being harvest time, had filled the banks of its channel),

Ingressisque eis Iordanem et pedibus eorum tinctis in parte aquae cum Iordanis autem ripas alvei sui tempore messis impleret

**3:16.** The waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off, from the city that is called Adom, to the place of Sarthan: but those that were beneath, ran down into the [sea of the wilderness](#), (which now is called the [Dead Sea](#)) until they wholly failed.

Steterunt aquae descendentes in uno loco et instar montis intumescentes apparebant procul ab urbe quae vocatur Adom usque ad locum Sarthan quae autem inferiores erant in mare Solitudinis quod nunc vocatur Mortuum descenderunt usquequo omnino deficerent

**3:17.** And the people marched over against [Jericho](#): and the [priests](#) that carried the [ark of the covenant of the Lord](#), stood girded upon the dry ground in the midst of the [Jordan](#), and all the people passed over, through the channel that was dried up.

Populus autem incedebat contra Iordanem et sacerdotes qui portabant arcam foederis Domini stabant super siccum humum in medio Iordanis accincti omnisque populus per arentem alveum transiebat

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## Josue Chapter 4

**Twelve stones are taken out of the river to be set up for a monument of the miracle; and other twelve are placed in the midst of the river.**

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**4:1.** And when they were passed over, the [Lord](#) said to [Josue](#):

Quibus transgressis dixit Dominus ad Iosue

**4:2.** Choose twelve [men](#), one of every [tribe](#):

Elige duodecim viros singulos per singulas tribus

**4:3.** And command them to take out of the midst of the [Jordan](#), where the feet of the [priests](#) stood, twelve very hard stones, which you shall set in the place of the camp, where you shall pitch your tents this night.

Et praecepe eis ut tollant de medio Iordanis alveo ubi steterunt sacerdotum pedes duodecim durissimos lapides quos ponetis in loco castrorum ubi fixeritis hac nocte tentoria

**4:4.** And [Josue](#) called twelve [men](#), whom he had chosen out of the [children of Israel](#), one out of every [tribe](#),

Vocavitque Iosue duodecim viros quos elegerat de filiis Israhel singulos de tribubus singulis

**4:5.** And he said to them: Go before the [ark of the Lord](#) your [God](#) to the midst of the [Jordan](#), and carry from thence every [man](#) a stone on your shoulders, according to the number of the [children of Israel](#),

Et ait ad eos ite ante arcam Domini Dei vestri ad Iordanis medium et portate singuli singulos lapides in umeris vestris iuxta numerum filiorum Israhel

**4:6.** That it may be a sign among you: and when your children shall ask you tomorrow, saying: What means these stones?

Ut sit signum inter vos et quando interrogaverint vos filii vestri cras dicentes quid sibi volunt isti lapides

**4:7.** You shall answer them: The waters of the [Jordan](#) ran off before the [ark of the covenant of the Lord](#) when it passed over the same: therefore were these stones set for a monument of the [children of Israel](#) forever.

Respondebitis eis defecerunt aquae Iordanis ante arcam foederis Domini cum transiret eum idcirco positi sunt lapides isti in monumentum filiorum Israhel usque in aeternum

**4:8.** The [children of Israel](#) therefore did as [Josue](#) commanded them, carrying out of the channel of the [Jordan](#) twelve stones, as the [Lord](#) had commanded him according to the number of the [children of Israel](#) unto the place wherein they camped, and there they set them.

Fecerunt ergo filii Israhel sicut eis praecepit Iosue portantes de medio Iordanis alveo duodecim lapides ut ei Dominus imperarat iuxta numerum filiorum Israhel usque ad locum in quo castrametati sunt ibique posuerunt eos

**4:9.** And [Josue](#) put other twelve stones in the midst of the channel of the [Jordan](#), where the [priests](#) stood that carried the [ark of the covenant](#): and they are there until this present day.

Alios quoque duodecim lapides posuit Iosue in medio Iordanis alveo ubi steterunt sacerdotes qui portabant arcam foederis et sunt ibi usque in praesentem diem

**4:10.** Now the [priests](#) that carried the [ark](#), stood in the midst of the [Jordan](#), till all things were accomplished, which the [Lord](#) had commanded [Josue](#) to speak to the people, and [Moses](#) had said to him. And the people made haste, and passed over.

Sacerdotes autem qui portabant arcam stabant in Iordanis medio donec omnia conplerentur quae Iosue ut loqueretur ad populum praeceperat Dominus et dixerat ei Moses festinavitque populus et transiit

**4:11.** And when they had all passed over, the **ark** also of the **Lord** passed over, and the **priests** went before the people.

Cumque transissent omnes transivit et arca Domini sacerdotesque pergebant ante populum

**4:12.** The **children of Ruben** also, and **Gad**, and **half the tribe of Manasses**, went armed before the **children of Israel**, as **Moses** had commanded them.

Filii quoque Ruben et Gad et dimidiae tribus Manasse armati praecedebant filios Israhel sicut eis praeceperat Moses

**4:13.** And forty thousand fighting **men** by their troops and bands, marched through the plains and fields of the city of **Jericho**.

Et quadraginta pugnatorum milia per turmas et cuneos incedebant per plana atque campestria urbis Hiericho

**4:14.** In that day the **Lord** magnified **Josue** in the sight of all **Israel**, that they should fear him, as they had feared **Moses**, while he lived.

In illo die magnificavit Dominus Iosue coram omni Israhel ut timerent eum sicut timuerant Mosen dum adviveret

**4:15.** And he said to him:

Dixitque ad eum

**4:16.** Command the **priests**, that carry the **ark of the covenant**, to come up out of the **Jordan**.

Praecipe sacerdotibus qui portant arcam foederis ut ascendant de Iordane

**4:17.** And he commanded them, saying: Come ye up out of the **Jordan**.

Qui praecepit eis dicens ascendite de Iordane

**4:18.** And when they that carried the **ark of the covenant of the Lord**, were come up, and began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before.

Cumque ascendissent portantes arcam foederis Domini et siccam humum calcare coepissent reversae sunt aquae in alveum suum et fluebant sicut ante consueverant

**4:19.** And the people came up out of the **Jordan**, the tenth day of the first month, and camped in Galgal, over against the east side of the city of **Jericho**.

Populus autem ascendit de Iordane decimo mensis primi die et castrametati sunt in Galgalis contra orientalem plagam urbis Hiericho

**4:20.** And the twelve stones, which they had taken out of the channel of the **Jordan**, **Josue** pitched in Galgal,

Duodecim quoque lapides quos de Iordanis alveo sumpserant posuit Iosue in Galgalis

**4:21.** And said to the **children of Israel**: When your children shall ask their fathers tomorrow, and shall say to them: What mean these stones?

Et dixit ad filios Israhel quando interrogaverint filii vestri cras patres suos et dixerint eis quid sibi volunt isti lapides

**4:22.** You shall teach them, and say: **Israel** passed over this **Jordan** through the dry channel,

Docebitis eos atque dicetis per arentem alveum transivit Israhel Iordanem istum

**4:23.** The **Lord your God** drying up the waters thereof in your sight, until you passed over:

Siccante Domino Deo vestro aquas eius in conspectu vestro donec transiretis

**4:24.** As he had done before in the **Red Sea**, which he dried up till we passed through:

Sicut fecerat prius in mari Rubro quod siccavit donec transiremus

**4:25.** That all the people of the earth may learn the most mighty hand of the **Lord**, that you also may fear the **Lord your God** for ever.

Ut discant omnes terrarum populi fortissimam Domini manum et ut vos timeatis Dominum Deum vestrum omni tempore

Revised and Annotated 1749 by Bishop Richard Challoner  
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## Josue Chapter 5

### The people are circumcised: they keep the pasch. The manna ceaseth. An angel appeareth to Josue.

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**5:1.** Now when all the kings of the [Amorrhites](#), who dwelt beyond the [Jordan](#), westward, and all the kings of [Chanaan](#), who possessed the places near the great sea, had heard that the [Lord](#) had dried up the waters of the [Jordan](#) before the [children of Israel](#), till they passed over, their heart failed them, and there remained no spirit in them, fearing the coming in of the [children of Israel](#).

Postquam ergo audierunt omnes reges Amorrearum qui habitabant trans Iordanem ad occidentalem plagam et cuncti reges Chanaan qui propinqua possidebant Magno mari loca quod siccasset Dominus fluenta Iordanis coram filiis Israhel donec transirent dissolutum est cor eorum et non remansit in eis spiritus timentium introitum filiorum Israhel

**5:2.** At that time the [Lord](#) said to [Josue](#): Make thee knives of stone, and [circumcise](#) the second time the [children of Israel](#).

Eo tempore ait Dominus ad Iosue fac tibi cultros lapideos et circumcide secundo filios Israhel

**The second time...** Not that such as had been [circumcised](#) before were to be [circumcised](#) again; but that they were now to renew, and take up again the practice of [circumcision](#); which had been omitted during their forty years' sojourning in the [wilderness](#); by reason of their being always uncertain when they should be obliged to march.

**5:3.** He did what the [Lord](#) had commanded, and he [circumcised](#) the [children of Israel](#) in the hill of the foreskins.

Fecit quod iusserat Dominus et circumcidit filios Israhel in colle Praeputiorum

**5:4.** Now this is the cause of the second [circumcision](#): All the people that came out of [Egypt](#) that were males, all the [men](#) fit for [war](#), died in the [desert](#), during the time of the long going about in the way:

Haec autem causa est secundae circumcisionis omnis populus qui egressus est ex Aegypto generis masculini universi bellatores viri mortui sunt in deserto per longissimos viae circuitus

**5:6.** Now these were all [circumcised](#). But the people that were born in the [desert](#),

Per quadraginta annos itineris latissimae solitudinis incircumcisi sunt donec consumerentur qui non audierant vocem Domini et quibus ante iuraverat ut ostenderet eis terram lacte et melle manantem

**5:6.** During the forty years of the journey in the wide [wilderness](#), were uncircumcised: till all they were consumed that had not heard the voice of the [Lord](#), and to whom he had [sworn](#) before, that he would not show them the land flowing with milk and honey.

Per quadraginta annos itineris latissimae solitudinis incircumcisi sunt donec consumerentur qui non audierant vocem Domini et quibus ante iuraverat ut ostenderet eis terram lacte et melle manantem

**5:7.** The children of these succeeded in the place of their fathers, and were [circumcised](#) by [Josue](#): for they were uncircumcised even as they were born, and no one had [circumcised](#) them in the way.

Horum filii in locum successerunt patrum et circumcisi sunt ab Iosue quia sicut nati fuerant in praeputio erant nec eos in via aliquis circumciderat

**5:8.** Now after they were all [circumcised](#), they remained in the same place of the camp, until they were healed.

Postquam autem omnes circumcisi sunt manserunt in eodem castrorum loco donec sanarentur

**5:9.** And the [Lord](#) said to [Josue](#): This day have I taken away from you the reproach of [Egypt](#). And the [name](#) of that place was called Galgal, until this present day.

Dixitque Dominus ad Iosue hodie abstuli obprobrium Aegypti a vobis vocatumque est nomen loci illius Galgala usque in praesentem diem

**5:10.** And the [children of Israel](#) abode in Galgal, and they kept the [phase](#), on the fourteenth day of the

month at evening, in the plains of **Jericho**:

Manseruntque filii Israhel in Galgalis et fecerunt phase quartadecima die mensis ad vesperum in campestribus Hiericho

**5:11.** And they ate on the next day **unleavened bread** of the corn of the land, and frumenty of the same year.

Et comederunt de frugibus terrae die altero azymos panes et pulentam eiusdem anni

**5:12.** And the **manna** ceased after they ate of the corn of the land, neither did the **children of Israel** use that food any more, but they ate of the corn of the present year of the land of **Chanaan**.

Defecitque manna postquam comederunt de frugibus terrae nec usi sunt ultra illo cibo filii Israhel sed comederunt de frugibus praesentis anni terrae Chanaan

**5:13.** And when **Josue** was in the field of the city of **Jericho**, he lifted up his eyes, and saw a **man** standing over against him, holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

Cum autem esset Iosue in agro urbis Hiericho levavit oculos et vidit virum stantem contra se et evaginatum tenentem gladium perrexitque ad eum et ait noster es an adversariorum

**5:14.** And he answered: No: but I am **prince of the host of the Lord**, and now I am come.

Qui respondit nequaquam sed sum princeps exercitus Domini et nunc venio

**Prince of the host of the Lord, etc...** **St. Michael**, who is called prince of the people of **Israel** [**Daniel 10:21**].

**5:15.** **Josue** fell on his face to the ground. And **worshipping**, said: What saith my lord to his servant?

Cecidit Iosue pronus in terram et adorans ait quid dominus meus loquitur ad servum suum

**Worshipping...** Not with **divine honour**, but with a **religious veneration of an inferior kind**, suitable to the dignity of his **person**.

**5:16.** Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is **holy**. And **Josue** did as was commanded him.

Solve inquit calciamentum de pedibus tuis locus enim in quo stas sanctus est fecitque Iosue ut sibi fuerat imperatum

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## Josue Chapter 6

### **After seven days' processions, the priests sounding the trumpets, the walls of Jericho fall down: and the city is taken and destroyed.**

**6:1.** Now [Jericho](#) was close shut up and fenced, for fear of the [children of Israel](#), and no [man](#) durst go out or come in.

Hiericho autem clausa erat atque munita timore filiorum Israhel et nullus egredi audebat aut ingredi

**6:2.** And the [Lord](#) said to [Josue](#): Behold I have given into thy hands [Jericho](#), and the king thereof, and all the [valiant men](#).

Dixitque Dominus ad Iosue ecce dedi in manus tuas Hiericho et regem eius omnesque fortes viros

**6:3.** Go round about the city all ye fighting [men](#) once a day: so shall ye do for six days.

Circuite urbem cuncti bellatores semel per diem sic facietis sex diebus

**6:4.** And on the seventh day the [priests](#) shall take the seven trumpets, which are used in the [jubilee](#), and shall go before the [ark of the covenant](#): and you shall go about the city seven times, and the [priests](#) shall sound the trumpets.

Septimo autem die sacerdotes tollant septem bucinas quarum usus est in iobeleo et praecedant arcam foederis septiesque circuibitis civitatem et sacerdotes clangent bucinis

**6:5.** And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

Cumque insonuerit vox tubae longior atque concisior et in auribus vestris increpauerit conclamabit omnis populus vociferatione maxima et muri funditus corruent civitatis ingredienturque singuli per locum contra quem steterint

**6:6.** Then [Josue](#), the son of [Nun](#), called the [priests](#), and said to them: Take the [ark of the covenant](#): and let seven other [priests](#) take the seven trumpets of the [jubilee](#), and march before the [ark of the Lord](#).

Vocavit ergo Iosue filius Nun sacerdotes et dixit ad eos tollite arcam foederis et septem alii sacerdotes tollant septem iobeleorum bucinas et incedant ante arcam Domini

**6:7.** And he said to the people: Go, and compass the city, armed, marching before the [ark of the Lord](#).

Ad populum quoque ait vadite et circuite civitatem armati praecedentes arcam Domini

**6:8.** And when [Josue](#) had ended his words, and the seven [priests](#) blew the seven trumpets before the [ark of the covenant of the Lord](#),

Cumque Iosue verba finisset et septem sacerdotes septem bucinis clangerent ante arcam foederis Domini

**6:9.** And all the armed [men](#) went before, the rest of the common people followed the [ark](#), and the sound of the trumpets was heard on all sides.

Omnisque praecederet armatus exercitus reliquum vulgus arcam sequebatur ac bucinis omnia concrepabant

**6:10.** But [Josue](#) had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry, and shout.

Praeceperat autem Iosue populo dicens non clamabitis nec audietur vox vestra neque ullus sermo ex ore vestro egredietur donec veniat dies in quo dicam vobis clamate et vociferamini

**6:11.** So the [ark of the Lord](#) went about the city once a day, and returning into the camp, abode there.

Circuivit ergo arca Domini civitatem semel per diem et reversa in castra mansit ibi

**6:12.** And [Josue](#) rising before day, the [priests](#) took the [ark of the Lord](#),

Igitur Iosue de nocte consurgente tulerunt sacerdotes arcam Domini

**6:13.** And seven of them seven trumpets, which are used in the [jubilee](#): and they went before the [ark of the Lord](#), walking and sounding the trumpets: and the armed [men](#) went before them, and the rest of the common people followed the [ark](#), and they blew the trumpets.

Et septem ex eis septem bucinas quarum in iobeleis usus est praecedebantque arcam Domini ambulantes atque clangentes et armatus populus ibat ante eos vulgus autem reliquum sequebatur arcam et bucinis personabat

**6:14.** And they went round about the city the second day once, and returned into the camp. So they did six days.

Circumieruntque civitatem secundo die semel et reversi sunt in castra sic fecerunt sex diebus

**6:15.** But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

Die autem septimo diluculo consurgentes circumierunt urbem sicut dispositum erat septies

**6:16.** And when in the seventh going about the [priests](#) sounded with the trumpets, [Josue](#) said to all [Israel](#): Shout: for the [Lord](#) hath delivered the city to you:

Cumque septimo circuitu clangerent bucinis sacerdotes dixit Iosue ad omnem Israhel vociferamini tradidit enim vobis Dominus civitatem

**6:17.** And let this city be an [anathema](#), and all things that are in it, to the [Lord](#). Let only Rahab, the harlot, live, with all that are with her in the house: for she hid the messengers whom we sent.

Sitque civitas haec anathema et omnia quae in ea sunt Domino sola Raab meretrix vivat cum universis qui cum ea in domo sunt abscondit enim nuntios quos direximus

**6:18.** But beware ye lest you touch ought of those things that are [forbidden](#), and you be guilty of transgression, and all the camp of [Israel](#) be under [sin](#), and be troubled.

Vos autem cavete ne de his quae praecepta sunt quippiam contingatis et sitis praevaricationis rei et omnia castra Israhel sub peccato sint atque turbentur

**6:19.** But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be [consecrated](#) to the [Lord](#), laid up in his treasures.

Quicquid autem auri et argenti fuerit et vasorum aeneorum ac ferri Domino consecretur repositum in thesauris eius

**6:20.** So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down: and every [man](#) went up by the place that was over against him: and they took the city,

Igitur omni vociferante populo et clangentibus tubis postquam in aures multitudinis vox sonitusque increpuit muri ilico corruerunt et ascendit unusquisque per locum qui contra se erat ceperuntque civitatem

**6:21.** And killed all that were in it, man and [woman](#), young and old. The oxen also, and the sheep, and the asses, they slew with the edge of the sword.

Et interfecerunt omnia quae erant in ea a viro usque ad mulierem ab infante usque ad senem boves quoque et oves et asinos in ore gladii percusserunt

**6:22.** But [Josue](#) said to the two [men](#) that had been sent for spies: Go into the harlot's house, and bring her out, and all [things](#) that are hers, as you assured her by [oath](#).

Duobus autem viris qui exploratores missi fuerant dixit Iosue ingredimini domum mulieris meretricis et producite eam omniaque quae illius sunt sicut illi iuramento firmastis

**6:23.** And the young men went in, and brought out Rahab, and her [parents](#), her brethren also, and all her [goods](#), and her [kindred](#), and made them to stay without the camp.

Ingressique iuvenes eduxerunt Raab et parentes eius fratres quoque et cunctam supellectilem ac cognationem illius et extra castra Israhel manere fecerunt

**6:24.** But they burned the city, and all [things](#) that were therein; except the gold and silver, and vessels of brass and iron, which they [consecrated](#) unto the treasury of the [Lord](#).

Urbem autem et omnia quae in ea sunt succenderunt absque argento et auro et vasis aeneis ac ferro quae in aerarium Domini consecrarunt

**6:25.** But [Josue](#) saved Rahab the harlot, and her [father's house](#), and all she had, and they dwelt in the midst of [Israel](#) until this present day: because she hid the messengers whom he had sent to spy out

**Jericho.** At that time, **Josue** made an **imprecation**, saying:

Raab vero meretricem et domum patris eius atque omnia quae habebat fecit Iosue vivere et habitaverunt in medio Israhel usque in praesentem diem eo quod absconderit nuntios quos miserat ut explorarent Hiericho in tempore illo inprecatus est Iosue dicens

**6:26.** Cursed be the **man** before the **Lord**, that shall raise up and build the city of **Jericho**. In his **firstborn** may he lay the foundation thereof, and in the last of his children set up its gates.

Maledictus vir coram Domino qui suscitaverit et aedificaverit civitatem Hiericho in primogenito suo fundamenta illius iaciat et in novissimo liberorum ponat portas eius

**Cursed, etc...** **Jericho**, in the mystical sense, signifies **iniquity**: the sounding of the trumpets by the **priests**, the preaching of the word of **God**; by which the walls of **Jericho** are thrown down, when sinners are **converted**; and a dreadful **curse** will light on them who build them up again.

**6:27.** And the **Lord** was with **Josue**, and his **name** was noised throughout all the land.

Fuit ergo Dominus cum Iosue et nomen eius in omni terra vulgatum est

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## Josue Chapter 7

**For the sins of Achan, the Israelites are defeated at Hai. The offender is found out; and stoned to death, and God's wrath is turned from them.**

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**7:1.** But the [children of Israel](#) transgressed the commandment, and took to their own use of that which was [accursed](#). For Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the [tribe of Juda](#), took something of the [anathema](#): and the [Lord](#) was [angry](#) against the [children of Israel](#).

Filii autem Israhel praevaricati sunt mandatum et usurpaverunt de anathemate nam Achan filius Charmi filii Zabdi filii Zare de tribu Iuda tulit aliquid de anathemate iratusque est Dominus contra filios Israhel

**7:2.** And when [Josue](#) sent [men](#) from [Jericho](#) against Hai, which is beside Bethaven, on the east side of the town of [Bethel](#), he said to them: Go up, and view the country: and they fulfilled his command, and viewed Hai.

Cumque mitteret Iosue de Hiericho viros contra Ahi quae est iuxta Bethaven ad orientalem plagam oppidi Bethel dixit eis ascendite et explorete terram qui praecepta complentes exploraverunt Ahi

**7:3.** And returning, they said to him: Let not all the people go up, but let two or three thousand [men](#) go, and destroy the city: why should all the people be troubled in vain, against enemies that are very few?

Et reversi dixerunt ei non ascendat omnis populus sed duo vel tria milia virorum pergant et deleant civitatem quare omnis populus frustra vexatur contra hostes paucissimos

**7:4.** There went up therefore three thousand fighting [men](#): who immediately turned their backs, Ascenderunt ergo tria milia pugnatore qui statim terga vertentes

**7:5.** And were defeated by the [men](#) of the city of Hai, and there fell of them six and thirty [men](#): and the enemies pursued them from the gate as far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

Percussi sunt a viris urbis Ahi et corruerunt ex eis triginta et sex homines persecutique sunt eos adversarii de porta usque Sabarim et ceciderunt per prona fugientes pertimuitque cor populi et instar aquae liquefactum est

**7:6.** But [Josue](#) rent his garments, and fell flat on the ground, before the [ark of the Lord](#), until the evening, both he and all the ancients of [Israel](#): and they put dust upon their heads.

Iosue vero scidit vestimenta sua et cecidit pronus in terram coram arca Domini usque ad vesperum tam ipse quam omnes senes Israhel miseruntque pulverem super capita sua

**7:7.** And [Josue](#) said: Alas, O [Lord God](#), why wouldst thou bring this people over the [river Jordan](#), to deliver us into the hand of the [Amorrhite](#), and to destroy us? would [God](#) we had stayed beyond the [Jordan](#), as we began.

Et dixit Iosue heu Domine Deus quid voluisti transducere populum istum Iordanem fluvium ut traderes nos in manus Amorrei et perderes utinam ut coepimus mansissemus trans Iordanem

**7:8.** My [Lord God](#), what shall I say, seeing [Israel](#) turning their backs to their enemies?

Mi Domine Deus quid dicam videns Israhel hostibus suis terga vertentem

**7:9.** The [Chanaanites](#), and all the inhabitants of the land, will hear of it, and being gathered together will surround us, and cut off our [name](#) from the earth: and what wilt thou do to thy great [name](#)?

Audient Chananei et omnes habitatores terrae ac pariter conglobati circumdabunt nos atque delebunt nomen nostrum de terra et quid facies magno nomini tuo

**7:10.** And the [Lord](#) said to [Josue](#): Arise, why liest thou flat on the ground?

Dixitque Dominus ad Iosue surge cur iaces pronus in terra

**7:11.** Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hid it among their goods.

Peccavit Israhel et praevaricatus est pactum meum tuleruntque de anathemate et furati sunt atque mentiti et absconderunt inter vasa sua

**7:12.** Neither can Israel stand before his enemies, but he shall flee from them: because he is defiled with the anathema. I will be no more with you, till you destroy him that is guilty of this wickedness.

Nec poterit Israhel stare ante hostes suos eosque fugiet quia pollutus est anathemate non ero ultra vobiscum donec conteratis eum qui huius sceleris reus est

**7:13.** Arise, sanctify the people, and say to them: Be ye sanctified against tomorrow: for thus saith the Lord God of Israel: The curse is in the midst of thee, O Israel: thou canst not stand before thy enemies, till he be destroyed out of thee, that is defiled with this wickedness.

Surge sanctifica populum et dic eis sanctificamini in crastinum haec enim dicit Dominus Deus Israhel anathema in medio tui est Israhel non poteris stare coram hostibus tuis donec deleatur ex te qui hoc contaminatus est scelere

**7:14.** And you shall come in the morning, every one by your tribes: and what tribe soever the lot shall find, it shall come by its kindreds, and the kindred by its houses and the house by the men.

Accedetisque mane singuli per tribus vestras et quamcumque tribum sors invenerit accedet per cognationes suas et cognatio per domos domusque per viros

**7:15.** And whosoever he be that shall be found guilty of this fact, he shall be burnt with fire, with all his substance, because he hath transgressed the covenant of the Lord, and hath done wickedness in Israel.

Et quicumque ille in hoc facinore fuerit deprehensus conburetur igni cum omni substantia sua quoniam praevaricatus est pactum Domini et fecit nefas in Israhel

**7:16.** Josue, therefore, when he rose in the morning, made Israel to come by their tribes, and the tribe of Juda was found.

Surgens itaque Josue mane adplicavit Israhel per tribus suas et inventa est tribus Iuda

**7:17.** Which being brought by in families, it was found to be the family of Zare. Bringing that also by the houses, he found it to be Zabdi:

Quae cum iuxta familias suas esset oblata inventa est familia Zarai illam quoque per viros offerens repperit Zabdi

**7:18.** And bringing his house man by man, he found Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda.

Cuius domum in singulos dividens viros invenit Achan filium Charmi filii Zabdi filii Zare de tribu Iuda

**7:19.** And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done, hide it not.

Et ait ad Achan fili mi da gloriam Domino Deo Israhel et confitere atque indica mihi quid feceris ne abscondas

**7:20.** And Achan answered Josue, and said to him: Indeed I have sinned against the Lord, the God of Israel, and thus and thus have I done.

Responditque Achan Josue et dixit ei vere ego peccavi Domino Deo Israhel et sic et sic feci

**7:21.** For I saw among the spoils a scarlet garment, exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles: and I coveted them, and I took them away, and hid them in the ground in the midst of my tent, and the silver I covered with the earth that I dug up.

Vidi enim inter spolia pallium coccineum valde bonum et ducentos siclos argenti regulamque auream quinquaginta siclorum et concupiscens abstuli et abscondi in terra contra medium tabernaculi mei argentumque fossa humo operui

**7:22.** Josue therefore sent ministers: who running to his tent, found all hid in the same place, together with the silver.

Misit ergo Josue ministros qui currentes ad tabernaculum illius reppererunt cuncta abscondita in eodem loco et argentum simul

**7:23.** And taking them away out of the tent, they brought them to Josue, and to all the children of Israel,

and threw them down before the [Lord](#).

Auferentesque de tentorio tulerunt ea ad Iosue et ad omnes filios Israhel proieceruntque ante Dominum

**7:24.** Then [Josue](#), and all [Israel](#) with him, took Achan, the son of Zare, and the silver, and the garment, and the golden rule, his sons also, and his daughters, his oxen, and asses, and sheep, the tent also, and all the [goods](#): and brought them to the [valley of Achor](#):

Tollens itaque Iosue Achan filium Zare argentumque et pallium et auream regulam filiosque eius et filias boves et asinos et oves ipsumque tabernaculum et cunctam suppellectilem et omnis Israhel cum eo duxerunt eos ad vallem Achor

**His sons, etc...** Probably conscious to, or [accomplices](#) of, the crime of their father.

**7:25.** Where [Josue](#) said: Because thou hast troubled us, the [Lord](#) trouble thee this day. And all [Israel](#) [stoned](#) him: and all [things](#) that were his, were consumed with fire.

Ubi dixit Iosue quia turbasti nos exturbet te Dominus in die hac lapidavitque eum omnis Israhel et cuncta quae illius erant igne consumpta sunt

**7:26.** And they gathered together upon him a great heap of stones, which remaineth until this present day And the [wrath](#) of the [Lord](#) was turned away from them. And the [name](#) of that place was called the [Valley of Achor](#), until this day.

Congregaverunt quoque super eum acervum magnum lapidum qui permanet usque in praesentem diem et aversus est furor Domini ab eis vocatumque est nomen loci illius vallis Achor usque hodie

**Achor...** That is, trouble.

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay  
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## Josue Chapter 8

**Hai is taken and burnt, and all the inhabitants slain. An altar is built, and sacrifices offered. The law is written on stones, and the blessings and cursings are read before all the people.**

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**8:1.** And the [Lord](#) said to [Josue](#): Fear not, nor be thou dismayed: take with thee all the multitude of fighting [men](#), arise, and go up to the town of Hai: Behold I have delivered into thy hand the king thereof, and the people, and the city, and the land.

Dixit autem Dominus ad Iosue ne timeas neque formides tolle tecum omnem multitudinem pugnatorum et consurgens ascende in oppidum Ahi ecce tradidi in manu tua regem eius et populum urbemque et terram

**8:2.** And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to [Jericho](#), and to the king thereof: but the spoils, and all the cattle, you shall take for a prey to yourselves: lay an ambush for the city behind it.

Faciesque urbi Ahi et regi eius sicut fecisti Hiericho et regi illius praedam vero et omnia animantia diripietis vobis pone insidias urbi post eam

**8:3.** And [Josue](#) arose, and all the army of the fighting [men](#) with him, to go up against Hai: and he sent thirty thousand chosen [valiant men](#) in the night,

Surrexitque Iosue et omnis exercitus bellatorum cum eo ut ascenderent in Ahi et electa triginta milia virorum fortium misit nocte

**8:4.** And commanded them, saying: Lay an ambush behind the city: and go not very far from it: and be ye all ready.

Praecipitque eis dicens ponite insidias post civitatem nec longius recedatis et eritis omnes parati

**8:5.** But I, and the rest of the multitude which is with me, will approach on the contrary side against the city. And when they shall come out against us, we will flee, and turn our backs, as we did before:

Ego autem et reliqua multitudo quae mecum est accedemus ex adverso contra urbem cumque exierint contra nos sicut ante fecimus fugiemus et terga vertemus

**8:6.** Till they pursuing us be drawn farther from the city: for they will think that we flee as before.

Donec persequentes ab urbe longius protrahantur putabunt enim fugere nos sicut prius

**8:7.** And whilst we are fleeing, and they pursuing, you shall rise out of the ambush, and shall destroy the city: and the [Lord your God](#) will deliver it into your hands.

Nobis ergo fugientibus et illis sequentibus consurgetis de insidiis et vastabitis civitatem tradetque eam Dominus Deus vester in manus vestras

**8:8.** And when you shall have taken it, set it on fire, and you shall do all things so as I have commanded.

Cumque ceperitis succendite eam sic omnia facietis ut iussi

**8:9.** And he sent them away, and they went on to the place of the ambush, and abode between [Bethel](#) and Hai, on the west side of the city of Hai. But [Josue](#) staid that night in the midst of the people,

Dimisitque eos et perrexerunt ad insidiarum locum sederuntque inter Bethel et Ahi ad occidentalem plagam urbis Ahi Iosue autem nocte illa in medio mansit populi

**8:10.** And rising early in the morning, he mustered his soldiers, and went up with the ancients in the front of the army, environed with the aid of the fighting [men](#).

Surgensque diluculo recensuit socios et ascendit cum senioribus in fronte exercitus vallatus auxilio pugnatorum

**8:11.** And when they were come, and were gone up over against the city, they stood on the north side of

the city, between which and them there was a valley in the midst.

Cumque venissent et ascendissent ex adverso civitatis steterunt ad septentrionalem urbis plagam inter quam et eos vallis media erat

**8:12.** And he had chosen five thousand **men**, and set them to lie in ambush between **Bethel** and Hai, on the west side of the same city:

Quinque milia autem viros elegerat et posuerat in insidiis inter Bethaven et Ahi ex occidentali parte eiusdem civitatis

**Five thousand...** These were part of the thirty thousand mentioned above, verse 3.

**8:13.** But all the rest of the army went in battle array on the north side, so that the last of that multitude reached to the west side of the city. So **Josue** went that night, and stood in the midst of the valley.

Omnis vero reliquus exercitus ad aquilonem aciem dirigebat ita ut novissimi multitudinis occidentalem plagam urbis adtingerent abijt ergo Iosue nocte illa et stetit in vallis medio

**8:14.** And when the king of Hai saw this, he made haste in the morning, and went out with all the army of the city, and set it in battle array, toward the **desert**, not knowing that there lay an ambush behind his back.

Quod cum vidisset rex Ahi festinavit mane et egressus est cum omni exercitu civitatis direxitque aciem contra desertum ignorans quod post tergum laterent insidiae

**8:15.** But **Josue**, and all **Israel** gave back, making as if they were afraid, and fleeing by the way of the **wilderness**.

Iosue vero et omnis Israhel cesserunt loco simulantes metum et fugientes per viam solitudinis

**8:16.** But they shouting together, and encouraging one another, pursued them. And when they were come from the city,

At illi vociferantes pariter et se mutuo cohortantes persecuti sunt eos cumque recessissent a civitate

**8:17.** And not one remained in the city of Hai and of **Bethel**, that did not pursue after **Israel**, leaving the towns open as they had rushed out,

Et ne unus quidem in urbe Ahi et Bethel remansisset qui non persequeretur Israhel sicut eruperant aperta oppida relinquentes

**8:18.** The **Lord** said to **Josue**: Lift up the shield that is in thy hand, towards the city of Hai, for I will deliver it to thee.

Dixit Dominus ad Iosue leva clypeum qui in manu tua est contra urbem Ahi quoniam tibi tradam eam

**8:19.** And when he had lifted up his shield towards the city, the ambush, that lay hid, rose up immediately: and going to the city, took it, and set it on fire.

Cumque elevasset clypeum ex adverso civitatis insidiae quae latebant surrexerunt confestim et pergentes ad civitatem ceperunt et succenderunt eam

**8:20.** And the **men** of the city, that pursued after **Josue**, looking back, and seeing the smoke of the city rise up to **heaven**, had no more power to flee this way or that way: especially as they that had counterfeited flight, and were going toward the **wilderness**, turned back most **valiantly** against them that pursued.

Viri autem civitatis qui persequabantur Iosue respicientes et videntes fumum urbis ad caelum usque conscendere non potuerunt ultra huc illucque diffugere praesertim cum hii qui simulaverant fugam et tendebant ad solitudinem contra persequentes fortissime restitissent

**8:21.** So **Josue**, and all **Israel**, seeing that the city was taken, and that the smoke of the city rose up, returned, and slew the **men** of Hai.

Vidensque Iosue et omnis Israhel quod capta esset civitas et fumus urbis ascenderet reversus percussit viros Ahi

**8:22.** And they also that had taken and set the city on fire, issuing out of the city to meet their own **men**, began to cut off the enemies who were surrounded by them. So that the enemies being cut off on both sides, not one of so great a multitude was saved.

Siquidem et illi qui ceperant et succenderant civitatem egressi ex urbe contra suos medios hostium ferire coeperunt cum ergo ex utraque parte adversarii caederentur ita ut nullus de tanta multitudine salvaretur

**8:23.** And they took the king of the city of Hai alive and brought him to **Josue**.

Regem quoque urbis Ahi adprehendere viventem et obtulerunt Iosue

**8:24.** So all being slain that had pursued after [Israel](#), in his flight to the [wilderness](#), and falling by the sword in the same place, the [children of Israel](#) returned and laid waste the city.

Igitur omnibus interfectis qui Israhalem ad deserta tendentem fuerant persecuti et in eodem loco gladio corruebant reversi filii Israhel percusserunt civitatem

**8:25.** And the number of them that fell that day, both of men and [women](#), was twelve thousand persons, all of the city of Hai.

Erant autem qui in eo die ceciderunt a viro usque ad mulierem duodecim milia hominum omnes urbis Ahi

**8:26.** But [Josue](#) drew not back his hand, which he had stretched out on high, holding the shield, till all the inhabitants of Hai were slain.

Iosue vero non contraxit manum quam in sublime porrexit tenens clypeum donec interficerentur omnes habitatores Ahi

**8:27.** And the [children of Israel](#) divided among them, the cattle and the prey of the city, as the [Lord](#) had commanded [Josue](#).

Iumenta autem et praedam civitatis dividerunt sibi filii Israhel sicut praeceperat Dominus Iosue

**8:28.** And he burnt the city, and made it a heap forever:

Qui succendit urbem et fecit eam tumulum sempiternum

**8:29.** And he hung the king thereof on a gibbet, until the evening and the going down of the sun. Then [Josue](#) commanded, and they took down his carcass from the gibbet: and threw it in the very entrance of the city, heaping upon it a great heap of stones, which remaineth until this present day.

Regem quoque eius suspendit in patibulo usque ad vesperum et solis occasum praecepitque et deposuerunt cadaver eius de cruce proieceruntque in ipso introitu civitatis congesto super eum magno acervo lapidum qui permanet usque in praesentem diem

**8:30.** Then [Josue](#) built an [altar](#) to the [Lord](#), the [God of Israel](#), in Mount Hebal,

Tunc aedificavit Iosue altare Domino Deo Israhel in monte Hebal

**8:31.** As [Moses](#), the servant of the [Lord](#), had commanded the [children of Israel](#), and it is written in the book of the [law of Moses](#): an [altar](#) of unhewn stones, which iron had not touched: and he offered upon it [holocausts](#) to the [Lord](#), and [immolated](#) victims of peace [offerings](#).

Sicut praeceperat Moses famulus Domini filiis Israhel et scriptum est in volumine legis Mosi altare de lapidibus inpolitis quos ferrum non tetigit et obtulit super eo holocausta Domino immolavitque pacificas victimas

**8:32.** And he wrote upon stones, the [Deuteronomy](#) of the [law of Moses](#), which he had ordered before the [children of Israel](#).

Et scripsit super lapides deuteronomium legis Mosi quod ille digesserat coram filiis Israhel

**8:33.** And all the people, and the ancients, and the princes, and judges, stood on both sides of the [ark](#), before the [priests](#) that carried the [ark of the covenant of the Lord](#), both the stranger and he that was born among them, half of them by Mount Garizim, and half by Mount Hebal, as [Moses](#) the servant of the [Lord](#), had commanded. And first he [blessed](#) the people of [Israel](#).

Omnis autem populus et maiores natu ducesque ac iudices stabant ex utraque parte arcae in conspectu sacerdotum qui portabant arcam foederis Domini ut advena ita et indigena media eorum pars iuxta montem Garizim et media iuxta montem Hebal sicut praeceperat Moses famulus Domini et primum quidem benedixit populo Israhel

**8:34.** After this, he read all the words of the [blessing](#) and the [cursing](#), and all things that were written in the [book of the law](#).

Post haec legit omnia verba benedictionis et maledictionis et cuncta quae scripta erant in legis volumine

**8:35.** He left out nothing of those things which [Moses](#) had commanded, but he repeated all before all the people of [Israel](#), with the [women](#) and children, and strangers, that dwelt among them.

Nihil ex his quae Moses iusserat reliquit intactum sed universa replicavit coram omni multitudine Israhel mulieribus ac parvulis et advenis qui inter eos morabantur

Revised and Annotated 1749 by Bishop Richard Challoner  
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## Josue Chapter 9

### **Josue is deceived by the Gabaonites: who being detected are condemned to be perpetual servants.**

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**9:1.** Now when these things were heard of, all the kings beyond the [Jordan](#), that dwelt in the mountains, and in the plains, in the places near the sea, and on the coasts of the great sea, they also that dwell by Libanus, the [Hethite](#), and the [Amorrhite](#), the [Chanaanite](#), the Pherezite, and the Hevite, and the Jebusite, Quibus auditis cuncti reges trans Iordanem qui versabantur in montanis et in campestribus in maritimis ac litore maris Magni hii quoque qui habitabant iuxta Libanum Hettheus et Amorreus et Chananeus Ferezeus et Eveus et Iebuseus

**9:2.** Gathered themselves together, to fight against [Josue](#) and [Israel](#) with one mind, and one resolution. Congregati sunt pariter ut pugnarent contra Iosue et Israhel uno animo eademque sententia

**9:3.** But they that dwelt in Gabaon, hearing all that [Josue](#) had done to [Jericho](#) and Hai: At hii qui habitabant in Gabaon audientes cuncta quae fecerat Iosue Hiericho et Ahi

**9:4.** Cunningly devising took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sewed up again, Et callide cogitantes tulerunt sibi cibaria saccos veteres asinis inponentes et utres vinarios scissos atque consutos

**9:5.** And very old shoes, which for a show of age were clouted with patches, and old garments upon them: the loaves also, which they carried for provisions by the way, were hard, and broken into pieces: Calciamentaque perantiqua quae ad indicium vetustatis pittaciis consuta erant induti veteribus vestimentis panes quoque quos portabant ob viaticum duri erant et in frusta comminuti

**9:6.** And they went to [Josue](#), who then abode in the camp at Galgal, and said to him, and to all [Israel](#) with him: We are come from a far country, desiring to make peace with you. And the [children of Israel](#) answered them, and said: Perrexeruntque ad Iosue qui tunc morabatur in castris Galgalae et dixerunt ei atque omni simul Israheli de terra longinqua venimus pacem vobiscum facere cupientes responderuntque viri Israhel ad eos atque dixerunt

**9:7.** Perhaps you dwell in the land which falls to our lot; if so, we can make no league with you. Ne forsitan in terra quae nobis sorte debetur habitetis et non possimus foedus inire vobiscum

**9:8.** But they said to [Josue](#): We are thy servants. [Josue](#) said to them: Who are you? and whence came you? At illi ad Iosue servi inquit tui sumus quibus Iosue quinam ait estis et unde venistis

**9:9.** They answered: From a very far country thy servants are come in the [name](#) of the [Lord thy God](#). For we have heard the fame of his power, all the things that he did in [Egypt](#). Responderunt de terra longinqua valde venerunt servi tui in nomine Domini Dei tui audivimus enim famam potentiae eius cuncta quae fecit in Aegypto

**9:10.** And to the two kings of the [Amorrhites](#), that were beyond the [Jordan](#), [Sehon](#), king of [Hesebon](#), and [Og](#), king of [Basan](#), that was in [Astaroth](#): Et duobus Amorreorum regibus trans Iordanem Seon regi Esebon et Og regi Basan qui erat in Astharoth

**9:11.** And our ancients, and all the inhabitants of our country, said to us: Take with you victuals for a long way, and go meet them, and say: We are your servants, make ye a league with us. Dixeruntque nobis seniores et omnes habitatores terrae nostrae tollite in manibus cibaria ob longissimam viam et occurrite eis ac dicite servi vestri sumus foedus inite nobiscum

**9:12.** Behold, these loaves we took hot, when we set out from our houses to come to you, now they are become dry, and broken in pieces by being exceeding old.

En panes quando egressi sumus de domibus nostris ut veniremus ad vos calidos sumpsimus nunc sicci facti sunt et vetustate nimia comminuti

**9:13.** These bottles of wine when we filled them were new, now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey, are worn out, and almost consumed.

Utres vini novos implevimus nunc rupti sunt et soluti vestes et calciamenta quibus induimur et quae habemus in pedibus ob longitudinem largioris viae trita sunt et paene consumpta

**9:14.** They took therefore of their victuals, and consulted not the mouth of the **Lord**.

Susceperunt igitur de cibariis eorum et os Domini non interrogaverunt

**9:15.** And **Josue** made peace with them, and entering into a league, promised that they should not be slain: the princes also of the multitude **swore** to them.

Fecitque Iosue cum eis pacem et inito foedere pollicitus est quod non occiderentur principes quoque multitudinis iuraverunt eis

**9:16.** Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

Post dies autem tres initi foederis audierunt quod in vicino habitarent et inter eos futuri essent

**9:17.** And the **children of Israel** removed the camp, and came into their cities on the third day, the **names** of which are, Gabaon, and Caphira, and **Beroth**, and Cariathiarim.

Moveruntque castra filii Israhel et venerunt in civitates eorum die tertio quarum haec vocabula sunt Gabaon et Caphira et Beroth et Cariathiarim

**9:18.** And they slew them not, because the princes of the multitude had **sworn** in the **name** of the **Lord**, the **God of Israel**. Then all the common people murmured against the princes.

Et non percusserunt eos eo quod iurassent eis principes multitudinis in nomine Domini Dei Israhel murmuravit itaque omne vulgus contra principes

**9:19.** And they answered them: We have **sworn** to them in the **name** of the **Lord**, the **God of Israel**, and therefore we may not touch them.

Qui responderunt eis iuravimus illis in nomine Domini Dei Israhel et idcirco non possumus eos contingere

**9:20.** But this we will do to them: Let their lives be saved, lest the **wrath** of the **Lord** be stirred up against us, if we should be forsworn:

Sed hoc faciemus eis reserventur quidem ut vivant ne contra nos ira Domini concitetur si peieraverimus

**9:21.** But so let them live, as to serve the whole multitude in hewing wood, and bringing in water. As they were speaking these things,

Sed sic vivant ut in usus universae multitudinis ligna caedant aquasque conportent quibus haec loquentibus

**9:22.** **Josue** called the Gabaonites, and said to them: Why would you impose upon us, saying: We dwell very far off from you, whereas you are in the midst of us?

Vocavit Gabaonitas Iosue et dixit eis cur nos decipere fraude voluistis ut diceretis procul valde habitamus a vobis cum in medio nostri sitis

**9:23.** Therefore you shall be under a **curse**, and your race shall always be hewers of wood, and carriers of water, into the house of my **God**.

Itaque sub maledictione eritis et non deficiet de stirpe vestra ligna caedens aquasque conportans in domum Dei mei

**9:24.** They answered: It was told us, thy servants, that the **Lord thy God** had **promised** his servant **Moses**, to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives, compelled by the dread we had of you, and we took this counsel.

Qui responderunt nuntiatum est nobis servis tuis quae promisisset Dominus Deus tuus Mosi servo suo ut traderet vobis omnem terram et disperderet cunctos habitatores eius timuimus igitur valde et providimus animabus nostris vestro terrore compulsi et hoc consilium inivimus

**9:25.** And now we are in thy hand: deal with us as it seemeth **good** and right unto thee.  
Nunc autem in manu tua sumus quod tibi bonum et rectum videtur fac nobis

**9:26.** So **Josue** did as he had said, and delivered them from the hand of the **children of Israel**, that they should not be slain.  
Fecit ergo Iosue ut dixerat et liberavit eos de manibus filiorum Israhel ut non occiderentur

**9:27.** And he gave orders in that day, that they should be in the service of all the people, and of the **altar** of the **Lord**, hewing wood, and carrying water, until this present time, in the place which the **Lord** hath chosen.  
Decrevitque in illo die esse eos in ministerium cuncti populi et altaris Domini caedentes ligna et aquas conportantes usque in praesens tempus in loco quem Dominus elegisset

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## Josue Chapter 10

**Five kings war against Gabaon. Josue defeateth them: many are slain with hailstones. At the prayer of Josue the sun and moon stand still the space of one day. The five kings are hanged. Divers cities are taken.**

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**10:1.** When Adonisedec, king of [Jerusalem](#), had heard these things, to wit, that [Josue](#) had taken Hai, and had destroyed it, (for as he had done to [Jericho](#) and the king thereof, so did he to Hai and its king) and that the Gabaonites were gone over to [Israel](#), and were their confederates,

Quae cum audisset Adonisedec rex Hierusalem quod scilicet cepisset Iosue Ahi et subvertisset eam sicut enim fecerat Hiericho et regi eius sic fecit Ahi et regi illius et quod transfugissent Gabaonitae ad Israhel et essent foederati eorum

**10:2.** He was exceedingly afraid. For Gabaon was a great city, and one of the royal cities, and greater than the town of Hai, and all its fighting [men](#) were most [valiant](#).

Timuit valde urbs enim magna erat Gabaon et una regalium civitatum et maior oppido Ahi omnesque bellatores eius fortissimi

**10:3.** Therefore Adonisedec, king of [Jerusalem](#), sent to Oham, king of [Hebron](#), and to Pharam, king of Jerimoth, and to Japhia, king of Lachis, and to Dabir, king of Eglon, saying:

Misit ergo Adonisedec rex Hierusalem ad Oham regem Hebron et ad Pharam regem Hieremoth ad Iaphie quoque regem Lachis et ad Dabir regem Eglon dicens

**10:4.** Come up to me, and bring help, that we may take Gabaon, because it hath gone over to [Josue](#), and to the [children of Israel](#).

Ascendite ad me et ferte praesidium ut expugnemus Gabaon quare transfugerit ad Iosue et filios Israhel

**10:5.** So the five kings of the [Amorrhites](#) being assembled together, went up: the king of [Jerusalem](#), the king of [Hebron](#), the king of Jerimoth, the king of Lachis, the king of Eglon, they and their armies, and camped about Gabaon, laying siege to it.

Congregati igitur ascenderunt quinque reges Amorreorum rex Hierusalem rex Hebron rex Hieremoth rex Lachis rex Eglon simul cum exercitibus suis et castrametati sunt circa Gabaon obpugnantes eam

**10:6.** But the inhabitants of the city of Gabaon, which was besieged, sent to [Josue](#), who then abode in the camp at Galgal, and said to him: Withdraw not thy hands from helping thy servants: come up quickly, and save us, and bring us succour: for all the kings of the [Amorrhites](#), who dwell in the mountains, are gathered together against us.

Habitatores autem Gabaon urbis obsessae miserunt ad Iosue qui tunc morabatur in castris apud Galgalam et dixerunt ei ne retrahas manus tuas ab auxilio servorum tuorum ascende cito et libera nos ferque praesidium convenerunt enim adversum nos omnes reges Amorreorum qui habitant in montanis

**10:7.** And [Josue](#) went up from Galgal, and all the army of the warriors with him, most [valiant men](#).

Ascenditque Iosue de Galgalis et omnis exercitus bellatorum cum eo viri fortissimi

**10:8.** But the [Lord](#) said to [Josue](#): Fear them not: for I have delivered them into thy hands: none of them shall be able to stand against thee.

Dixitque Dominus ad Iosue ne timeas eos in manus enim tuas tradidi illos nullus tibi ex eis resistere poterit

**10:9.** So [Josue](#) going up from Galgal all the night, came upon them suddenly.

Inruit itaque Iosue super eos repente tota ascendens nocte de Galgalis

**10:10.** And the [Lord](#) troubled them, at the sight of [Israel](#): and he slew them with a great slaughter, in Gabaon, and pursued them by the way of the ascent to Bethoron, and cut them off all the way to Azeca and

Maceda.

Et conturbavit eos Dominus a facie Israhel contrivitque plaga magna in Gabaon ac persecutus est per viam ascensus Bethoron et percussit usque Azeca et Maceda

**10:11.** And when they were fleeing from the [children of Israel](#), and were in the descent of Bethoron, the [Lord](#) cast down upon them great stones from [heaven](#), as far as Azeca: and many more were killed with the hailstones, than were slain by the swords of the [children of Israel](#),

Cumque fugerent filios Israhel et essent in descensu Bethoron Dominus misit super eos lapides magnos de caelo usque Azeca et mortui sunt multo plures lapidibus grandinis quam quos gladio percusserant filii Israhel

**10:12.** Then [Josue](#) spoke to the [Lord](#), in the day that he delivered the [Amorrhite](#) in the sight of the [children of Israel](#), and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon.

Tunc locutus est Iosue Domino in die qua tradidit Amorreum in conspectu filiorum Israhel dixitque coram eis sol contra Gabaon ne movearis et luna contra vallem Ahialon

**10:13.** And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the [just](#)? So the sun stood still in the midst of [heaven](#), and hasted not to go down the space of one day.

Steteruntque sol et luna donec ulcisceretur se gens de inimicis suis nonne scriptum est hoc in libro Iustorum stetit itaque sol in medio caeli et non festinavit occumbere spatio unius diei

**The book of the just...** In [Hebrew Jasher: an ancient book long since lost.](#)

**10:14.** There was not before, nor after, so long a day, the [Lord obeying](#) the voice of a [man](#), and fighting for [Israel](#).

Non fuit ante et postea tam longa dies oboediente Domino voci hominis et pugnante pro Israhel

**10:15.** And [Josue](#) returned, with all [Israel](#), into the camp of Galgal.

Reversusque est Iosue cum omni Israhel in castra Galgalae

**10:16.** For the five kings were fled, and had hid themselves in a cave of the city of Maceda.

Fugerant enim quinque reges et se absconderant in spelunca urbis Maceda

**10:17.** And it was told [Josue](#), that the five kings were found hid in a cave of the city of Maceda.

Nuntiatumque est Iosue quod inventi essent quinque reges latentes in spelunca Maceda

**10:18.** And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful [men](#) to keep them shut up:

Qui praecepit sociis et ait volvite saxa ingentia ad os speluncae et ponite viros industrios qui clausos custodiant

**10:19.** And stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee, and do not suffer them whom the [Lord God](#) hath delivered into your hands, to shelter themselves in their cities.

Vos autem nolite stare sed persequimini hostes et extremos quosque fugientium caedite ne dimittatis eos urbium suarum intrare praesidia quos tradidit Dominus Deus in manus vestras

**10:20.** So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from [Israel](#), entered into fenced cities.

Caesis igitur adversariis plaga magna et usque ad internicionem paene consumptis hii qui Israhel effugere potuerunt ingressi sunt civitates munitas

**10:21.** And all the army returned to [Josue](#), in Maceda, where the camp then was, in good health, and without the loss of any one: and no [man](#) durst move his tongue against the [children of Israel](#).

Reversusque est omnis exercitus ad Iosue in Maceda ubi tunc erant castra sani et integro numero nullusque contra filios Israhel muttire ausus est

**10:22.** And [Josue](#) gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings that lie hid therein.

Praecipitque Iosue dicens aperite os speluncae et producite ad me quinque reges qui in ea latitant

**10:23.** And the ministers did as they were commanded: and they brought out to him the five kings out of

the cave: the king of [Jerusalem](#), the king of [Hebron](#), the king of Jerimoth, the king of Lachis, the king of Eglon.

Fecerunt ministri ut sibi fuerat imperatum et eduxerunt ad eum quinque reges de spelunca regem Hierusalem regem Hebron regem Hieremoth regem Lachis regem Eglon

**10:24.** And when they were brought out to him, he called all the [men](#) of [Israel](#), and said to the chiefs of the army that were with him: Go, and set your feet on the necks of these kings. And when they had gone, and put their feet upon the necks of them lying under them,

Cumque educti essent ad eum vocavit omnes viros Israhel et ait ad principes exercitus qui secum erant ite et ponite pedes super colla regum istorum qui cum perrexissent et subiectorum pedibus colla calcarent

**10:25.** He said again to them: Fear not, neither be ye dismayed, take [courage](#), and be strong: for so will the [Lord](#) do to all your enemies, against whom you fight.

Rursum ait ad eos nolite timere nec paveatis confortamini et estote robusti sic enim faciet Dominus cunctis hostibus vestris adversum quos dimicatis

**10:26.** And [Josue](#) struck, and slew them, and hanged them upon five gibbets; and they hung until the evening.

Percussitque Iosue et interfecit eos atque suspendit super quinque stipites fueruntque suspensi usque ad vesperum

**10:27.** And when the sun was down, he commanded the soldiers to take them down from the gibbets. And after they were taken down, they cast them into the cave, where they had lain hid, and put great stones at the mouth thereof, which remain until this day.

Cumque occumberet sol praecepit sociis ut deponerent eos de patibulis qui depositos proiecerunt in speluncam in qua latuerant et posuerunt super os eius saxa ingentia quae permanent usque in praesens

**10:28.** The same day [Josue](#) took Maceda, and destroyed it with the edge of the sword, and killed the king and all the inhabitants thereof: he left not in it the least remains. And he did to the king of Maceda, as he had done to the king of [Jericho](#).

Eodem die Macedam quoque cepit Iosue et percussit in ore gladii regemque illius interfecit et omnes habitatores eius non dimisit in ea saltim parvas reliquias fecitque regi Maceda sicut fecerat regi Hiericho

**10:29.** And he passed from Maceda with all [Israel](#) to Lebna, and fought against it:

Transivit cum omni Israhel de Maceda in Lebna et pugnabat contra eam

**10:30.** And the [Lord](#) delivered it with the king thereof into the hands of [Israel](#): and they destroyed the city with the edge of the sword, and all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, as they had done to the king of [Jericho](#).

Quam tradidit Dominus cum rege suo in manu Israhel percusseruntque urbem in ore gladii et omnes habitatores eius non dimiserunt in ea ulla reliquias feceruntque regi Lebna sicut fecerant regi Hiericho

**10:31.** From Lebna he passed unto Lachis, with all [Israel](#): and investing it with his army, besieged it.

De Lebna transivit in Lachis et exercitu per gyrum disposito obpugnabat eam

**10:32.** And the [Lord](#) delivered Lachis into the hands of [Israel](#), and he took it the following day, and put it to the sword, and every [soul](#) that was in it, as he had done to Lebna.

Tradiditque Dominus Lachis in manu Israhel et cepit eam die altero atque percussit in ore gladii omnemque animam quae fuerat in ea sicut fecerat Lebna

**10:33.** At that time Horam, king of Gazer, came up to succour Lachis: and [Josue](#) slew him with all his people so as to leave none alive.

Eo tempore ascendit Hiram rex Gazer ut auxiliaretur Lachis quem percussit Iosue cum omni populo eius usque ad internicionem

**10:34.** And he passed from Lachis to Eglon, and surrounded it,

Transivitque de Lachis in Eglon et circumdedit

**10:35.** And took it the same day: and put to the sword all the [souls](#) that were in it, according to all that he had done to Lachis.

Atque expugnavit eam eadem die percussitque in ore gladii omnes animas quae erant in ea iuxta omnia quae fecerat Lachis

**10:36.** He went up also with all [Israel](#) from Eglon to [Hebron](#), and fought against it:  
Ascendit quoque cum omni Israhele de Eglon in Hebron et pugnavit contra eam

**10:37.** Took it, and destroyed it with the edge of the sword: the king also thereof, and all the towns of that country, and all the [souls](#) that dwelt in it: he left not therein any remains: as he had done to Eglon, so did he also to [Hebron](#), putting to the sword all that he found in it.

Cepitque et percussit in ore gladii regem quoque eius et omnia oppida regionis illius universasque animas quae in ea fuerant commoratae non reliquit in ea ullas reliquias sicut fecerat Eglon sic fecit et Hebron cuncta quae in ea repperit consumens gladio

**The king...** Viz., the new king, who succeeded him that was slain, verse 26.

**10:38.** Returning from thence to Dabir,  
Inde reversus in Dabir

**10:39.** He took it, and destroyed it: the king also thereof, and all the towns round about, he destroyed with the edge of the sword: he left not in it any remains: as he had done to [Hebron](#) and Lebna, and to their kings, so did he to Dabir, and to the king thereof.

Cepit eam atque vastavit. Regem quoque eius et omnia per circuitum oppida percussit in ore gladii non dimisit in ea ullas reliquias sicut fecerat Hebron et Lebna et regibus earum sic fecit Dabir et regi illius

**10:40.** So [Josue](#) conquered all the country of the hills, and of the south, and of the plain, and of Asedoth, with their kings: he left not any remains therein, but slew all that breathed, as the [Lord](#), the [God](#) of [Israel](#), had commanded him.

Percussit itaque Iosue omnem terram montanam et meridianam atque campestem et Asedoth cum regibus suis non dimisit in ea ullas reliquias sed omne quod spirare poterat interfecit sicut praeceperat ei Dominus Deus Israhel

**Any remains therein, but slew, etc...** God ordered these people to be utterly destroyed, in punishment of their manifold abomination; and that they might not draw the [Israelites](#) into the like [sins](#).

**10:41.** From [Cadesbarne](#) even to [Gaza](#). All the land of Gosen even to Gabaon,  
A Cadesbarne usque Gazam omnem terram Gosen usque Gabaon

**10:42.** And all their kings, and their lands he took and wasted at one onset: for the [Lord](#) the [God](#) of [Israel](#) fought for him.

Universos reges et regiones eorum uno cepit impetu atque vastavit Dominus enim Deus Israhel pugnat pro eo

**10:43.** And he returned with all [Israel](#) to the place of the camp in Galgal.  
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## Josue Chapter 11

### The kings of the north are overthrown: the whole country is taken.

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**11:1.** And when Jabin king of Asor had heard these things, he sent to Jobab king of Madon, and to the king of Semeron, and to the king of Achsaph:

Quae cum audisset Iabin rex Asor misit ad Iobab regem Madon et ad regem Someron atque ad regem Acsaph

**11:2.** And to the kings of the north, that dwelt in the mountains and in the plains over against the south side of Ceneroth, and in the levels and the countries of Dor by the sea side:

Ad reges quoque aquilonis qui habitabant in montanis et in planitie contra meridiem Cheneroth in campestribus quoque et in regionibus Dor iuxta mare

**11:3.** To the [Chanaanites](#) also on the east and on the west, and the [Amorrhite](#), and the [Hethite](#), and the Pherezite, and the Jebusite in the mountains: to the Hevite also who dwelt at the foot of [Hermon](#) in the [land of Maspha](#).

Chananeumque ab oriente et occidente et Amorream atque Hetheum ac Ferezeum et Iebuseum in montanis Eveum quoque qui habitabat ad radices Hermon in terra Masphe

**11:4.** And they all came out with their troops, a people exceeding numerous as the sand that is on the sea shore, their horses also and chariots a very great multitude,

Egressique sunt omnes cum turmis suis populus multus nimis sicut harena quae est in litore maris equi quoque et currus inmensae multitudinis

**11:5.** And all these kings assembled together at the waters of Merom, to fight against [Israel](#).

Conveneruntque omnes reges isti in unum ad aquas Merom ut pugnarent contra Israhel

**11:6.** And the [Lord](#) said to [Josue](#): Fear them not: for to morrow at this same hour I will deliver all these to be slain in the sight of [Israel](#): thou shalt hamstring their horses, and thou shalt burn their chariots with fire.

Dixitque Dominus ad Iosue ne timeas eos cras enim hac eadem hora ego tradam omnes istos vulnerandos in conspectu Israhel equos eorum subnervabis et currus igne conbures

**Hamstring their horses, and burn their chariots with fire, etc...** God so ordained, that his people might not trust in chariots and horses, but in him.

**11:7.** And [Josue](#) came, and all the army with him, against them to the waters of Merom on a sudden, and fell upon them.

Venitque Iosue et omnis exercitus cum eo adversum illos ad aquas Merom subito et inruerunt super eos

**11:8.** And the [Lord](#) delivered them into the hands of [Israel](#). And they defeated them, and chased them as far as the great [Sidon](#) and the waters of Maserophot, and the field of Masphe, which is on the east thereof. He slew them all, so as to leave no remains of them:

Tradiditque illos Dominus in manu Israhel qui percusserunt eos et persecuti sunt usque ad Sidonem magnam et aquas Maserefoth campumque Masphe qui est ad orientalem illius partem ita percussit omnes ut nullas dimitteret ex eis reliquias

**11:9.** And he did as the [Lord](#) had commanded him, he hamstrunged their horses and burned their chariots.

Fecit sicut praeceperat ei Dominus equos eorum subnervavit currusque conbusit

**11:10.** And presently turning back he took Asor: and slew the king thereof with the sword. Now Asor of old was the head of all these kingdoms.

Reversusque statim cepit Asor et regem eius percussit gladio Asor enim antiquitus inter omnia regna haec principatum tenebat

**11:11.** And he cut off all the **souls** that abode there: he left not in it any remains, but utterly destroyed all, and burned the city itself with fire.

Percussitque omnes animas quae ibidem morabantur non dimisit in ea ullas reliquias sed usque ad internicionem universa vastavit ipsamque urbem permisit incendio

**11:12.** And he took and put to the sword and destroyed all the cities round about, and their kings, as **Moses** the servant of **God** had commanded him.

Et omnes per circuitum civitates regesque earum cepit percussit atque delevit sicut praeceperat ei Moses famulus Domini

**11:13.** Except the cities that were on hills and high places, the rest **Israel** burned: only Asor that was very strong he consumed with fire.

Absque urbibus quae erant in collibus et in tumulis sitae ceteras succendit Israhel unam tantum Asor munitissimam flamma consumpsit

**11:14.** And the **children of Israel** divided among themselves all the spoil of these cities and the cattle, killing all the **men**.

Omnemque praedam istarum urbium ac iumenta diviserunt sibi filii Israhel cunctis hominibus interfectis

**11:15.** As the **Lord** had commanded **Moses** his servant, so did **Moses** command **Josue**, and he accomplished all: he left not one thing undone of all the **commandments** which the **Lord** had commanded **Moses**.

Sicut praeceperat Dominus Mosi servo suo ita praecepit Moses Josue et ille universa conplevit non praeteriit de universis mandatis ne unum quidem verbum quod iusserat Dominus Mosi

**11:16.** So **Josue** took all the country of the hills, and of the south, and the land of Gosen, and the plains and the west country, and the mountain of **Israel**, and the plains thereof:

Cepit itaque Josue omnem terram montanam et meridianam terramque Gosen et planitiem et occidentalem plagam montemque Israhel et campestria eius

**11:17.** And part of the mountain that goeth up to Seir as far as Baalgad, by the plain of Libanus under **mount Hermon**: all their kings he took, smote and slew.

Et partem montis quae ascendit Seir usque Baalgad per planitiem Libani subter montem Hermon omnes reges eorum cepit percussit occidit

**11:18.** **Josue** made **war** a long time against these kings.

Multo tempore pugnavit Josue contra reges istos

**A long time...** Seven years, as appears from **Joshua 14:10**.

**11:19.** There was not a city that delivered itself to the **children of Israel**, except the Hevite, who dwelt in Gabaon: for he took all by fight.

Non fuit civitas quae se non traderet filiis Israhel praeter Eveum qui habitabat in Gabaon omnes bellando cepit

**11:20.** For it was the sentence of the **Lord**, that their hearts should be hardened, and they should fight against **Israel**, and fall, and should not deserve any clemency, and should be destroyed as the **Lord** had commanded **Moses**.

Domini enim sententiae fuerat ut indurarentur corda eorum et pugnarent contra Israhel et caderent et non mererentur ullam clementiam ac perirent sicut praeceperat Dominus Mosi

**Hardened...** This hardening of their hearts, was their having no thought of yielding or submitting: which was a sentence or judgment of **God** upon them in punishment of their enormous crimes.

**11:21.** At that time **Josue** came and cut off the Enacims from the mountains, from **Hebron**, and Dabir, and Anab, and from all the mountain of **Juda** and **Israel**, and destroyed their cities.

In tempore illo venit Josue et interfecit Enacim de montanis Hebron et Dabir et Anab et de omni monte Iuda et Israhel urbesque eorum delevit

**11:22.** He left not any of the stock of the Enacims, in the land of the **children of Israel**: except the cities of **Gaza**, and Geth, and **Azotus**, in which alone they were left.

Non reliquit ullum de stirpe Enacim in terra filiorum Israhel absque civitatibus Gaza et Geth et Azoto in quibus solis relictis sunt

**11:23.** So **Josue** took all the land, as the **Lord** spoke to **Moses**, and delivered it in possession to the **children of Israel**, according to their divisions and **tribes**. And the land rested from **wars**.

Cepit ergo Iosue omnem terram sicut locutus est Dominus ad Mosen et tradidit eam in possessionem filiis  
Israhel secundum partes et tribus suas quievitque terra a proeliis

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## Josue Chapter 12

### A list of the kings slain by Moses and Josue,

**12:1.** These are the kings, whom the [children of Israel](#) slew and possessed their land beyond the [Jordan](#) towards the rising of the sun, from the torrent Arnon unto [mount Hermon](#), and all the east country that looketh towards the [wilderness](#).

Hii sunt reges quos percusserunt filii Israhel et possederunt terram eorum trans Iordanem ad solis ortum a torrente Arnon usque ad montem Hermon et omnem orientalem plagam quae respicit solitudinem

**12:2.** Sehon king of the [Amorrhites](#), who dwelt in [Hesebon](#), and had dominion from Aroer, which is seated upon the bank of the torrent Arnon, and of the middle part in the valley, and of half Galaad, as far as the torrent Jaboc, which is the border of the [children of Ammon](#).

Seon rex Amorreorum qui habitavit in Esebon dominatus est ab Aroer quae sita est super ripam torrentis Arnon et mediae partis in valle dimidiique Galaad usque ad torrentem Iaboc qui est terminus filiorum Ammon

**12:3.** And from the [wilderness](#), to the [sea of Ceneroth](#) towards the east, and to the sea of the [wilderness](#), which is the [most salt sea](#), on the east side by the way that leadeth to Bethsimoth: and on the south side that lieth under Asedoth, [Phasga](#).

Et a solitudine usque ad mare Cheneroth contra orientem et usque ad mare Deserti quod est mare Salsissimum ad orientalem plagam per viam quae ducit Bethesimoth et ab australi parte quae subiacent Asedothphasga

**12:4.** The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in [mount Hermon](#), and in Salecha, and in all Basan, unto the borders

Terminus Og regis Basan de reliquiis Rafaim qui habitavit in Astharoth et in Edrain et dominatus est in monte Hermon et in Salacha atque in universa Basan usque ad terminos

**12:5.** Of Gessuri and Machati, and of half Galaad: the borders of Sehon the king of [Hesebon](#).

Gesuri et Machathi et dimidiae partis Galaad terminos Seon regis Esebon

**12:6.** [Moses](#) the servant of the [Lord](#), and the [children of Israel](#) slew them, and [Moses](#) delivered their land in possession to the [Rubenites](#), and [Gadites](#), and the [half tribe of Manasses](#).

Moses famulus Domini et filii Israhel percusserunt eos tradiditque terram eorum Moses in possessionem Rubenitis et Gadditis et dimidiae tribui Manasse

**12:7.** These are the kings of the land, whom [Josue](#) and the [children of Israel](#) slew beyond the [Jordan](#) on the west side from Baalgad in the field of Libanus, unto the [mount](#), part of which goeth up into Seir: and [Josue](#) delivered it in possession to the [tribes of Israel](#), to every one their divisions,

Hii sunt reges terrae quos percussit Iosue et filii Israhel trans Iordanem ad occidentalem plagam a Baalgad in campo Libani usque ad montem cuius pars ascendit in Seir tradiditque eam Iosue in possessionem tribubus Israhel singulis partes suas

**12:8.** As well in the mountains as in the plains and the champaign countries. In Asedoth, and in the [wilderness](#), and in the south was the [Hethite](#) and the [Amorrhite](#), the [Chanaanite](#) and the Pherezite, the Hevite and the Jebusite.

Tam in montanis quam in planis atque campestribus in Aseroth et solitudine ac meridie Hettheus fuit et Amorreus Chananeus et Ferezeus Eveus et Iebuseus

**12:9.** The king of [Jericho](#) one: the king of Hai, which is on the side of [Bethel](#), one:

Rex Hiericho unus rex Ahi quae est ex latere Bethel unus

**12:10.** The king of [Jerusalem](#) one, the king of [Hebron](#) one,

Rex Hierusalem unus rex Hebron unus

**12:11.** The king of Jerimoth one, thee king of Lachis one,  
Rex Hierimoth unus rex Lachis unus

**12:12.** The king of Eglon one, the king of Gazer one,  
Rex Eglon unus rex Gazer unus

**12:13.** The king of Dabir one, the king of **Gader** one,  
Rex Dabir unus rex Gader unus

**12:14.** The king of Herma one, the king of Hered one,  
Rex Herma unus rex Hered unus

**12:15.** The king of Lebna one, the king of **Odullam** one,  
Rex Lebna unus rex Odollam unus

**12:16.** The king of Maceda one, the king of **Bethel** one,  
Rex Maceda unus rex Bethel unus

**12:17.** The king of Taphua one, the king of Opher one,  
Rex Thaffua unus rex Afer unus

**12:18.** The king of Aphec one, the king of Saron one,  
Rex Afec unus rex Saron unus

**12:19.** The king of Madon one, the king of Asor one,  
Rex Madon unus rex Asor unus

**12:20.** The king of Semeron one, the king of Achsaph one,  
Rex Someron unus rex Acsaph unus

**12:21.** The king of Thenac one, the king of **Mageddo** one,  
Rex Thenach unus rex Mageddo unus

**12:22.** Thee king of **Cades** one, the king of Jachanan of **Carmel** one,  
Rex Cades unus rex Iachanaem Chermeli unus

**12:23.** The king of Dor, and of the province of Dor one, the king of the nations of Galgal one,  
Rex Dor et provinciae Dor unus rex gentium Galgal unus

**12:24.** The king of Thersa one: all the kings thirty and one.  
Rex Thersa unus omnes reges triginta et unus

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## Josue Chapter 13

### God commandeth Josue to divide the land: the possessions of Ruben, Gad, and half the tribe of Manasses, beyond the Jordan.

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**13:1.** Josue was old, and far advanced in years, and the Lord said to him: Thou art grown old, and advanced in age, and there is a very large country left, which is not yet divided by lot:

Iosue senex provectaeque aetatis erat et dixit Dominus ad eum senuisti et longevus es terraque latissima derelicta est quae necdum est sorte divisa

Josue was old, and far advanced in years... He was then about one hundred and one years old. And there is a very large country left, which is not yet divided by lot... Not yet possessed by the children of Israel.

**13:2.** To wit, all Galilee, Philistia, and all Gessuri.

Omnis videlicet Galilea Philisthim et universa Gesuri

**13:3.** From the troubled river, that watereth Egypt, unto the border of Accaron northward: the land of Chanaan, which is divided among the lords of the Philistines, the Gazites, the Azotians, the Ascalonites, the Gethites, and the Accronites.

A fluvio turbido qui inrigat Aegyptum usque ad terminos Accaron contra aquilonem terra Chanaan quae in quinque regulos Philisthim dividitur Gazeos Azotios Ascalonitas Gettheos et Accaronitas

**13:4.** And on the south side are the Hevites, all the land of Chanaan, and Maara of the Sidonians as far as Apeca, and the borders of the Amorrhite,

Ad meridiem vero sunt Evei omnis terra Chanaan et Maara Sidoniorum usque Afeca et terminos Amorrei

**13:5.** And his confines. The country also of Libanus towards the east from Baalgad under mount Hermon to the entering into Emath.

Eiusque confinia Libani quoque regio contra orientem a Baalgad sub monte Hermon donec ingrediatis Emath

**13:6.** Of all that dwell in the mountains from Libanus, to the waters of Maserephoth, and all the Sidonians.

I am he that will cut them off from before the face of the children of Israel. So let their land come in as a part of the inheritance of Israel, as I have commanded thee.

Omnium qui habitant in monte a Libano usque ad aquas Maserephoth universique Sidonii ego sum qui delebo eos a facie filiorum Israhel veniat ergo in parte hereditatis Israhel sicut praecepi tibi

**13:7.** And now divide the land in possession to the nine tribes, and to the half tribe of Manasses,

Et nunc divide terram in possessionem novem tribubus et dimidia tribui Manasse

**13:8.** With whom Ruben and Gad have possessed the land, which Moses the servant of the Lord delivered to them beyond the river Jordan, on the east side.

Cum qua Ruben et Gad possederunt terram quam tradidit eis Moses famulus Domini trans fluentia Iordanis ad orientalem plagam

With whom... That is, with the other half of that same tribe.

**13:9.** From Aroer, which is upon the bank of the torrent Arnon, and in the midst of the valley and all the plains of Medaba, as far as Dibon:

Ab Aroer quae sita est in ripa torrentis Arnon et in vallis medio universaque campestris Medaba usque Dibon

**13:10.** And all the cities of Sehon, king of the Amorrhites, who reigned in Hesebon, unto the borders of the children of Ammon.

Et cunctas civitates Seon regis Amorrei qui regnavit in Esebon usque ad terminos filiorum Ammon

**13:11.** And Galaad, and the borders of Gessuri and Machati, and all mount Hermon, and all Basan as far as Salecha,

Et Galaad ac terminum Gesuri et Machathi omnemque montem Hermon et universam Basan usque Saleca

**13:12.** All the kingdom of Og in Basan, who reigned in Astaroth and Edrai, he was of the remains of the Raphaims: and **Moses** overthrew and destroyed them.

Omne regnum Og in Basan qui regnavit in Astharoth et Edraim ipse fuit de reliquiis Rafaim percussitque eos Moses atque delevit

**13:13.** And the **children of Israel** would not destroy Gessuri and Machati and they have dwelt in the midst of **Israel**, until this present day.

Nolueruntque disperdere filii Israhel Gesuri et Machathi et habitaverunt in medio Israhel usque in praesentem diem

**13:14.** But to the **tribe of Levi** he gave no possession: but the **sacrifices** and victims of thee **Lord God of Israel**, are his inheritance, as he spoke to him.

Tribui autem Levi non dedit possessionem sed sacrificia et victimae Domini Dei Israhel ipsa est eius hereditas sicut locutus est illi

**13:15.** And **Moses** gave a possession to the **children of Ruben** according to their kindreds.

Dedit ergo Moses possessionem tribui filiorum Ruben iuxta cognationes suas

**13:16.** And their border was from Aroer, which is on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain, that leadeth to Medaba,

Fuitque terminus eorum ab Aroer quae sita est in ripa torrentis Arnon et in valle eiusdem torrentis media universam planitiem quae ducit Medaba

**13:17.** And **Hesebon**, and all their **villages**, which are in the plains. **Dibon** also, and Bamothbaal, and the town of Baalmaon,

Et Esebon cunctosque viculos earum qui sunt in campestribus Dibon quoque et Bamothbaal et oppidum Baalmaon

**13:18.** And Jassa, and Cidimoth, and Mephaath,

Iessa et Cedmoth et Mepheeth

**13:19.** And Cariathaim, and Sabama, and Sarathasar in the mountain of the valley.

Cariathaim et Sebama et Sarathasar in monte convallis

**13:20.** Bethphogor and Asedoth, **Phasga** and Bethiesimoth,

Bethpheor et Asedoth Phasga et Bethaisimoth

**13:21.** And all the cities of the plain, and all the kingdoms of Sehon king of the **Amorrhites**, that reigned in **Hesebon**, whom **Moses** slew with the princes of **Madian**: Hevi, and Recem, and Sur and Hur, and Rebe, dukes of Sehon inhabitants of the land.

Omnes urbes campestres universaque regna Seon regis Amorrei qui regnavit in Esebon quem percussit Moses cum principibus Madian Eveum et Recem et Sur et Ur et Rabee duces Seon habitatores terrae

**The princes of Madian...** It appears from hence that these were subjects of king Sehon: they are said to have been slain with him, that is, about the same time, but not in the same battle.

**13:22.** **Balaam** also the son of Beor the **soothsayer**, the **children of Israel** slew with the sword among the rest that were slain.

Et Balaam filium Beor ariolum occiderunt filii Israhel gladio cum ceteris interfectis

**13:23.** And the **river Jordan** was the border of the **children of Ruben**. This is the possession of the **Rubenites**, by their kindreds, of cities and **villages**.

Factusque est terminus filiorum Ruben Iordanis fluvius haec est possessio Rubenitarum per cognationes suas urbium et viculorum

**13:24.** And **Moses** gave to the **tribe of Gad** and to his children by their kindreds a possession, of which this is the division.

Deditque Moses tribui Gad et filiis eius per cognationes suas possessionem cuius haec divisio est

**13:25.** The border of Jaser, and all the cities of Galaad, and half the land of the **children of Ammon**: as far as Aroer which is over against Rabba:

Terminus Iazer et omnes civitates Galaad dimidiamque partem terrae filiorum Ammon usque ad Aroer quae

est contra Rabba

**13:26.** And from [Hesebon](#) unto Ramoth, Masphe and Betonim: and from Manaim unto the borders of Dabir.

Et ab Esebon usque Ramoth Masphe et Batanim et a Manaim usque ad terminos Dabir

**13:27.** And in the valley [Betharan](#) and Bethnemra, and Socoth, and Saphon the other part of the kingdom of Sehon king of [Hesebon](#): the limit of this also is the [Jordan](#), as far as the uttermost part of the [sea of Cenereth](#) beyond the [Jordan](#) on the east side,

In valle quoque Betharaam et Bethnemra et Soccoth et Saphon reliquam partem regni Seon regis Esebon huius quoque Iordanis finis est usque ad extremam partem maris Chenereth trans Iordanem ad orientalem plagam

**13:28.** This is the possession of the [children of Gad](#) by their [families](#), their cities, and [villages](#).

Haec est possessio filiorum Gad per familias suas civitates et villae earum

**13:29.** He gave also to the [half tribe of Manasses](#) and his children possession according to their kindreds,

Dedit et dimidia tribui Manasse filiisque eius iuxta cognationes suas possessionem

**13:30.** The beginning whereof is this: from Manaim all Basan, and all the kingdoms of Og king of Basan, and all the [villages](#) of Jair, which are in Basan, threescore towns.

Cuius hoc principium est a Manaim universam Basan et cuncta regna Og regis Basan omnesque vicos Air qui sunt in Basan sexaginta oppida

**13:31.** And half Galaad, and Astaroth, and Edrai, cities of the kingdom of Og in Basan: to the children of Machir, the son of [Manasses](#), to one half of the children of Machir according to their kindreds.

Et dimidiam partem Galaad Astharoth et Edrai urbes regni Og in Basan filiis Machir filii Manasse dimidia parti filiorum Machir iuxta cognationes suas

**13:32.** This possession [Moses](#) divided in the plains of [Moab](#), beyond the [Jordan](#), over against [Jericho](#) on the east side,

Hanc possessionem divisit Moses in campestribus Moab trans Iordanem contra Hiericho ad orientalem plagam

**13:33.** But to the [tribe of Levi](#) he gave no possession: because the [Lord](#) the [God](#) of [Israel](#) himself is their possession, as he spoke to them.

Tribui autem Levi non dedit possessionem quoniam Dominus Deus Israhel ipse est possessio eius ut locutus est illi

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## Josue Chapter 14

### Caleb's petition; Hebron is given to him and to his seed.

**14:1.** This is what the [children of Israel](#) possessed in the land of [Chanaan](#), which [Eleazar](#) the [priest](#), and [Josue the son of Nun](#), and the princes of the [families](#) by the [tribes of Israel](#) gave to them.

Hoc est quod possederunt filii Israhel in terra Chanaan quam dederunt eis Eleazar sacerdos et Iosue filius Nun et principes familiarum per tribus Israhel

**14:2.** Dividing all by lot, as the [Lord](#) had commanded the hand of [Moses](#), to the nine [tribes](#), and the half [tribe](#).

Sorte omnia dividentes sicut praeceperat Dominus in manu Mosi novem tribubus et dimidia tribui

**14:3.** For to two [tribes](#) and a half [Moses](#) had given possession beyond the [Jordan](#): besides the [Levites](#), who received no land among their brethren:

Duabus enim tribubus et dimidia dederat Moses trans Iordanem possessionem absque Levitis qui nihil terrae acceperunt inter fratres suos

**14:4.** But in their place succeeded the [children of Joseph](#) divided into two [tribes](#), of [Manasses](#) and [Ephraim](#): neither did the [Levites](#) receive other portion of land, but cities to dwell in, and their suburbs to feed their beasts and flocks.

Sed in eorum successerant locum filii Ioseph in duas divisi tribus Manasse et Ephraim nec acceperunt Levitae aliam in terra partem nisi urbes ad habitandum et suburbana earum ad alenda iumenta et pecora sua

**Hebron belonged, etc...** All the country thereabouts, depending on [Hebron](#), was given to [Caleb](#); but the city itself with the suburbs, was one of those that were given to the [priests](#) to dwell in.

**14:5.** As the [Lord](#) had commanded [Moses](#) so did the [children of Israel](#), and they divided the land.

Sicut praecepit Dominus Mosi ita fecerunt filii Israhel et diviserunt terram

**14:6.** Then the [children of Juda](#) came to [Josue](#) in [Galgal](#), and [Caleb the son of Jephone the Cenezite](#) spoke to him: Thou [knowest](#) what the [Lord](#) spoke to [Moses](#) the [man of God](#) concerning me and thee in [Cadesbarne](#).

Accesserunt itaque filii Iuda ad Iosue in Galgala locutusque est ad eum Chaleb filius Iepphone Cenezeus nosti quid locutus sit Dominus ad Mosen hominem Dei de me et te in Cadesbarne

**14:7.** I was forty years old when [Moses](#) the servant of the [Lord](#) sent me from [Cadesbarne](#), to view the land, and I brought him word again as to me seemed [true](#),

Quadraginta annorum eram quando me misit Moses famulus Domini de Cadesbarne ut considerarem terram nuntiavique ei quod mihi verum videbatur

**14:8.** But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed the [Lord my God](#).

Fratres autem mei qui ascenderant mecum dissolverunt cor populi et nihilominus ego secutus sum Dominum Deum meum

**14:9.** And [Moses swore](#) in that day, saying: The land which thy foot hath trodden upon shall be thy possession, and thy children for ever, because thou hast followed the [Lord my God](#).

Iuravitque Moses in die illo dicens terram quam calcavit pes tuus erit possessio tua et filiorum tuorum in aeternum quia secutus es Dominum Deum meum

**14:10.** The [Lord](#) therefore hath granted me life, as he [promised](#) until this present day, It is forty and five years since the [Lord](#) spoke this word to [Moses](#), when [Israel](#) journeyed through the [wilderness](#): this day I am eighty-five years old,

Concessit ergo Dominus vitam mihi sicut pollicitus est usque in praesentem diem quadraginta et quinque

anni sunt ex quo locutus est Dominus verbum istud ad Mosen quando ambulabat Israhel per solitudinem hodie octoginta quinque annorum sum

**14:11.** As strong as I was at that time when I was sent to view the land: the strength of that time continueth in me until this day, as well to fight as to march.

Sic valens ut eo valebam tempore quando ad explorandum missus sum illius in me temporis fortitudo usque hodie perseverat tam ad bellandum quam ad gradiendum

**14:12.** Give me therefore this mountain, which the [Lord promised](#), in thy hearing also, wherein are the Enacims, and cities great and strong: if so be the [Lord](#) will be with me, and I shall be able to destroy them, as he [promised](#) me.

Da ergo mihi montem istum quem pollicitus est Dominus te quoque audiente in quo Enacim sunt et urbes magnae atque munitae si forte sit Dominus mecum et potuero delere eos sicut promisit mihi

**14:13.** And [Josue blessed](#) him, and gave him [Hebron](#) in possession.

Benedixitque ei Iosue et tradidit Hebron in possessionem

**14:14.** And from that time [Hebron](#) belonged to [Caleb the son of Jephone the Cenezite](#), until this present day: because he followed the [Lord](#) the [God of Israel](#).

Atque ex eo fuit Hebron Chaleb filio Iepphone Cenezeo usque in praesentem diem quia secutus est Dominum Deum Israhel

**14:15.** The [name](#) of [Hebron](#) before was called Cariath-Arbe: [Adam](#) the greatest among the Enacims was laid there and the land rested from wars.

Nomen Hebron antea vocabatur Cariatharbe Adam maximus ibi inter Enacim situs est et terra cessavit a proeliis

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## Josue Chapter 15

### The borders of the lot of Juda. Caleb's portion and conquest. The cities of Juda.

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**15:1.** Now the lot of the [children of Juda](#) by their kindreds was this: From the frontier of [Edom](#), to the [desert](#) of Sin southward, and to the uttermost part of the south coast.

Igitur sors filiorum Iudae per cognationes suas ista fuit a termino Edom desertum Sin contra meridiem et usque ad extremam partem australis plagae

**15:2.** Its beginning was from the top of the [most salt sea](#), and from the bay thereof, that looketh to the south.

Initium eius a summitate maris Salsissimi et a lingua eius quae respicit meridiem

**15:3.** And it goeth out towards the ascent of the Scorpion, and passeth on to [Sina](#): and ascendeth into [Cadesbarne](#), and reacheth into Esron, going up to Addar, and compassing Carcaa.

Egrediturque contra ascensum Scorpionis et pertransit in Sina ascenditque in Cadesbarne et pervenit in Esrom ascendens Addara et circumiens Caricaa

**15:4.** And from thence passing along into Asemona, and reaching the torrent of [Egypt](#): and the bounds thereof shall be the great sea, this shall be the limit of the south coast.

Atque inde pertransiens in Asemona et perveniens ad torrentem Aegypti eruntque termini eius mare Magnum hic erit finis meridianae plagae

**15:5.** But on the east side the beginning shall be the [most salt sea](#) even to the end of the [Jordan](#): and towards the north from the bay of the sea unto the same [river Jordan](#).

Ab oriente vero erit initium mare Salsissimum usque ad extrema Iordanis et ea quae respiciunt aquilonem a lingua maris usque ad eundem Iordanem fluvium

**15:6.** And the border goeth up into Beth-Hagla, and passeth by the north into Beth-Araba: going up to the stone of Boen the son of [Ruben](#).

Ascenditque terminus in Bethagla et transit ab aquilone in Betharaba ascendens ad lapidem Boem filii Ruben

**15:7.** And reaching as far as the borders of Debara from the [valley of Achor](#), and so northward looking towards Galgal, which is opposite to the ascent of Adommin, on the south side of the torrent, and the border passeth the waters that are called the fountain of the sun: and the goings out thereof shall be at the fountain Rogel.

Et tendens usque ad terminos Debera de valle Achor contra aquilonem respiciens Galgala quae est ex adverso ascensionis Adommim ab australi parte torrentis transitque aquas quae vocantur fons Solis et erunt exitus eius ad fontem Rogel

**15:8.** And it goeth up by the valley of the son of Ennom on the side of the Jebusite towards the south, the same is [Jerusalem](#): and thence ascending to the top of the mountain, which is over against Geennom to the west in the end of the valley of Raphaim, northward.

Ascenditque per convallem filii Ennom ex latere Iebusei ad meridiem haec est Hierusalem et inde se erigens ad verticem montis qui est contra Gehennom ad occidentem in summitate vallis Rafaim contra aquilonem

**15:9.** And it passeth on from the top of the mountain to the fountain of the water of Nepthoa: and reacheth to the towns of mount Ephron: and it bendeth towards Baala, which is Cariathiarim, that is to say, the city of the woods.

Pertransitque a vertice montis usque ad fontem aquae Nepthoa et pervenit usque ad vicos montis Ephron inclinaturque in Bala quae est Cariathiarim id est urbs Silvarum

**15:10.** And it compasseth from Baala westward unto mount Seir: and passeth by the side of mount Jarim

to the north into Cheslon: and goeth down into Bethsames, and passeth into Thamna.

Et circuit de Bala contra occidentem usque ad montem Seir transitque iuxta latus montis Iarim ad aquilonem in Cheslon et descendit in Bethsames transitque in Thamna

**15:11.** And reacheth northward to a part of [Accaron](#) at the side: and bendeth to Sechrona, and passeth mount Baala: and cometh into Jebneel, and is bounded westward with the great sea.

Et pervenit contra aquilonem partis Accaron ex latere inclinaturque Sechrona et transit montem Baala pervenitque in Iebnehel et maris Magni contra occidentem fine concluditur

**15:12.** These are the borders round about of the [children of Juda](#) in their kindreds.

Hii sunt termini filiorum Iuda per circuitum in cognationibus suis

**15:13.** But to [Caleb the son of Jephone](#) he gave a portion in the midst of the [children of Juda](#), as the [Lord](#) had commanded him: Cariath-Arbe the father of Enac, which is [Hebron](#).

Chaleb vero filio Iepphone dedit partem in medio filiorum Iuda sicut praeceperat ei Dominus Cariatharbe patris Enach ipsa est Hebron

**15:14.** And [Caleb](#) destroyed out of it the three sons of Enac, Sesai and Ahiman, and Tholmai of the race of Enac.

Delevitque ex ea Chaleb tres filios Enach Sesai et Ahiman et Tholmai de stirpe Enach

**15:15.** And going up from thence he came to the inhabitants of Dabir, which before was called Cariath-Sepher, that is to say, the city of letters.

Atque inde conscendens venit ad habitatores Dabir quae prius vocabatur Cariathsepher id est civitas Litterarum

**15:16.** And [Caleb](#) said: He that shall smite Cariath-Sepher, and take it, I will give him Axa my daughter [to wife](#).

Dixitque Chaleb qui percusserit Cariathsepher et ceperit eam dabo illi Axam filiam meam uxorem

**15:17.** And Othoniel the son of Cenez, the younger brother of [Caleb](#), took it: and he gave him Axa his daughter [to wife](#).

Cepitque eam Othonihel filius Cenez frater Chaleb iunior deditque ei Axam filiam suam uxorem

**15:18.** And as they were going together, she was moved by her husband to ask a field of her [father](#), and she sighed as she sat on her ass. And [Caleb](#) said to her: What aileth thee?

Quae cum pergerent simul suasit viro ut peteret a patre suo agrum suspiravitque ut sedebat in asino cui Chaleb quid habes inquit

**15:19.** But she answered: Give me a [blessing](#): thou hast given me a southern and dry land, give me also a land that is watered. And [Caleb](#) gave her the upper and the nether watery ground.

At illa respondit da mihi benedictionem terram australem et arentem dedisti mihi iunge et inriguam dedit itaque ei Chaleb inriguum superius et inferius

**15:20.** This is the possession of the [tribe of the children of Juda](#) by their kindreds.

Haec est possessio tribus filiorum Iuda per cognationes suas

**15:21.** And the cities from the uttermost parts of the [children of Juda](#) by the borders of [Edom](#) to the south, were Cabseel and Eder and Jagur,

Erantque civitates ab extremis partibus filiorum Iuda iuxta terminos Edom a meridie Cabseheli et Eder et Iagur

**15:22.** And Cina and Dimona and Adada,

Et Cina et Dimona Adeda

**15:23.** And [Cades](#) and Asor and Jethnam,

Et Cades et Asor Iethnan

**15:24.** Ziph and Telem and Baloth,

Zif et Thelem Baloth

**15:25.** New Asor and Carioth, Hesron, which is Asor.

Et Asor nova et Cariothesrom haec est Asor

**15:26.** Amam, Sama and Molada,  
Aman Same et Molada

**15:27.** And Asergadda and Hassemon and Bethphelet,  
Et Asergadda et Asemon Bethfeleth

**15:28.** And Hasersual and **Bersabee** and Baziothia,  
Et Asersual et Bersabee et Baziothia

**15:29.** And Baala and Jim and Esem,  
Bala et Hiim Esem

**15:30.** And Eltholad and Cesil and Harma,  
Et Heltholad Exiil et Harma

**15:31.** And Siceleg and Medemena and Sensenna,  
Siceleg et Medemena et Sensenna

**15:32.** Lebaoth and Selim and Aen and Remmon: all the cities twenty-nine, and their **villages**.  
Lebaoth et Selim et Aenremmon omnes civitates viginti novem et villae earum

**15:33.** But in the plains: Estaol and Sarea and Asena,  
In campestribus vero Esthaul et Saraa et Asena

**15:34.** And Zanoë and Engannim and Taphua and Enaim,  
Et Azanoë et Aengannim Thaffua et Aenaim

**15:35.** And Jerimoth and **Adullam**, Socho and Azeca,  
Et Hierimoth Adulam Soccho et Azeca

**15:36.** And Saraim and Adithaim and Gedera and Gederothaim: fourteen cities, and their **villages**.  
Et Saraim Adithaim et Gedera et Giderothaim urbes quattuordecim et villae earum

**15:37.** Sanan and Hadassa and Magdalgad,  
Sanan et Adesa et Magdalgad

**15:38.** Delean and Masepha and Jecthel,  
Delean et Mesfa et Iecthel

**15:39.** Lachis and Bascath and Eglon,  
Lachis et Bascath et Aglon

**15:40.** Chebbon and Leheman and Cethlis,  
Thebbon et Lehemas et Chethlis

**15:41.** And Gideroth and **Bethdagon** and Naama and Maceda: sixteen cities, and their **villages**.  
Et Gideroth Bethdagon et Neema et Maceda civitates sedecim et villae earum

**15:42.** Labana and Ether and Asan,  
Labana et Aether et Asan

**15:43.** Jephtha and Esna and Nesib,  
Ieptha et Esna et Nesib

**15:44.** And Ceila and Achzib and Maresa: nine cities, and their **villages**.  
Ceila et Achzib et Maresa civitates novem et villae earum

**15:45.** **Accaron** with the towns and **villages** thereof.  
Accaron cum vicis et villulis suis

**15:46.** From **Accaron** even to the sea: all places that lie towards **Azotus** and the **villages** thereof.  
Ab Accaron usque ad mare omnia quae vergunt ad Azotum et viculos eius

**15:47.** **Azotus** with its towns and **villages**. **Gaza** with its towns and **villages**, even to the torrent of **Egypt**,

and the great sea that is the border thereof.

Azotus cum vicis et villulis suis Gaza cum viculis et villulis suis usque ad torrentem Aegypti mare Magnum terminus eius

**15:48.** And in the mountain Samir and Jether and Socoth,  
Et in monte Samir et Iether et Soccho

**15:49.** And Danna and Cariath-senna, this is Dabir:  
Et Edenna Cariathsenna haec est Dabir

**15:50.** Anab and Istemo and Anim,  
Anab et Isthemmo et Anim

**15:51.** Gosen and Olon and Gilo: eleven cities and their [villages](#).  
Gosen et Olon et Gilo civitates undecim et villae earum

**15:52.** Arab and Ruma and Esaan,  
Arab et Roma et Esaan

**15:53.** And Janum and Beththaphua and Apheca,  
Janum et Bethafua et Afeca

**15:54.** Athmatha and Cariath-Arbe, this is [Hebron](#) and Sior: nine cities and their [villages](#).  
Ammatha et Cariatharbe haec est Hebron et Sior civitates novem et villae earum

**15:55.** Maon and [Carmel](#) and Ziph and Jota,  
Maon et Chermel et Zif et Iotae

**15:56.** Jezrael and Jucadam and Zanoë,  
Iezrehel et Iucadam et Zanoë

**15:57.** Accaim, Gabaa and Thamna: ten cities and their [villages](#).  
Accaim Gebaa et Thamna civitates decem et villae earum

**15:58.** Halhul, and Bessur, and [Gedor](#),  
Alul et Bethsur et Gedor

**15:59.** Mareth, and Bethanoth, and Eltecon: six cities and their [villages](#).  
Mareth et Bethanoth et Elthecen civitates sex et villae earum

**15:60.** Cariathbaal, the same is Cariathiarim the city of woods, and Arebba: two cities and their [villages](#).  
Cariathbaal haec est Cariathiarim urbs Silvarum et Arebba civitates duae et villae earum

**15:61.** In the [desert](#) Betharaba, Meddin and Sachacha,  
In deserto Betharaba Meddin et Schacha

**15:62.** And Nebsan, and the city of salt, and [Engaddi](#): six cities and their [villages](#).  
Anepsan et civitas Salis et Engaddi civitates sex et villae earum

**15:63.** But the [children of Juda](#) could not destroy the Jebusite that dwelt in [Jerusalem](#): and the Jebusite dwelt with the [children of Juda](#) in [Jerusalem](#) until this present day.

Iebuseum autem habitorem Hierusalem non potuerunt filii Iuda delere habitavitque Iebuseus cum filiis Iuda in Hierusalem usque in praesentem diem

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## Josue Chapter 16

### The lot of the sons of Joseph. The borders of the tribe of Ephraim.

**16:1.** And the lot of the [sons of Joseph](#) fell from the [Jordan](#) over against [Jericho](#) and the waters thereof, on the east: the [wilderness](#) which goeth up from [Jericho](#) to the mountain of [Bethel](#):

Cecidit quoque sors filiorum Ioseph ab Iordane contra Hiericho et aquas eius ab oriente solitudo quae ascendit de Hiericho ad montana Bethel

**16:2.** And goeth out from [Bethel](#) to Luza: and passeth the border of Archi, to Ataroth,

Et egreditur de Bethel Luzam transitque terminum Archiatharoth

**16:3.** And goeth down westward, by the border of Jephleti, unto the borders of Beth-horon the nether, and to Gazer: and the countries of it are ended by the great sea:

Et descendit ad occidentem iuxta terminum Ieflethi usque ad terminos Bethoron inferioris et Gazer finiunturque regiones eius mari Magno

**16:4.** And [Manasses](#) and Ephraim the [children of Joseph](#) possessed it.

Possederuntque filii Ioseph Manasse et Ephraim

**16:5.** And the border of the children of Ephraim was according to their kindreds: and their possession towards the east was Ataroth-addar unto Beth-horon the upper.

Et factus est terminus filiorum Ephraim per cognationes suas et possessio eorum contra orientem Atharothaddar usque Bethoron superiorem

**16:6.** And the confines go out unto the sea: but Machmethath looketh to the north, and it goeth round the borders eastward into Thanath-selo: and passeth along on the east side to Janoe.

Egrediunturque confinia in mare Machmethath vero aquilonem respicit et circuit terminus contra orientem in Thanathselo et pertransit ab oriente Ianoe

**Looketh to the north, etc...** The meaning is, that the border went towards the north, by Machmethath; and then turned eastward to Thanath-selo.

**16:7.** And it goeth down from Janoe into Ataroth and Naaratha: and it cometh to [Jericho](#), and goeth out to the [Jordan](#).

Descenditque de Ianoe in Atharoth et Noaratha et pervenit in Hiericho et egreditur ad Iordanem

**16:8.** From Taphua it passeth on towards the sea into the valley of reeds, and the goings out thereof are at the [most salt sea](#). This is the possession of the [tribe](#) of the children of Ephraim by their [families](#).

De Taffua pertransitque contra mare in valle Harundineti suntque egressus eius in mare Salsissimum haec est possessio tribus filiorum Ephraim per familias suas

**16:9.** And there were cities with their [villages](#) separated for the children of Ephraim in the midst of the possession of the children of [Manasses](#).

Urbesque quae separatae sunt filiis Ephraim in medio possessionis filiorum Manasse et villae earum

**16:10.** And the children of Ephraim slew not the [Chanaanite](#), who dwelt in Gazer: and the [Chanaanite](#) dwelt in the midst of Ephraim until this day, paying tribute.

Et non interfecerunt filii Ephraim Chananeum qui habitabat in Gazer habitavitque Chananeus in medio Ephraim usque in diem hanc tributarius

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## Josue Chapter 17

### The lot of the half tribe of Manasses.

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**17:1.** And this lot fell to the tribe of [Manasses](#) (for he is the [firstborn](#) of [Joseph](#)) to Machir the [firstborn](#) of [Manasses](#) the father of Galaad, who was a warlike [man](#), and had for possession Galaad and Basan.

Cecidit autem sors tribui Manasse ipse est enim primogenitus Ioseph Machir primogenito Manasse patri Galaad qui fuit vir pugnator habuitque possessionem Galaad et Basan

**17:2.** And to the rest of the children of [Manasses](#) according to their [families](#): to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of [Sechem](#), and to the children of Hopher, and to the children of Semida: these are the male children of [Manasses](#) the son of [Joseph](#), by their kindreds.

Et reliquis filiorum Manasse iuxta familias suas filiis Abiezer et filiis Elech et filiis Esriel et filiis Sechem et filiis Epher et filiis Semida isti sunt filii Manasse filii Ioseph mares per cognationes suas

**17:3.** But Salphaad the son of Hopher the son of Galaad the son of Machir the son of [Manasses](#) had no sons, but only daughters: whose [names](#) are these, Maala and Noa and Hegla and Melcha and Thersa.

Salphaad vero filio Epher filii Galaad filii Machir filii Manasse non erant filii sed solae filiae quarum ista sunt nomina Maala et Noa Eglā et Melcha et Thersa

**17:4.** And they came in the presence of [Eleazar](#) the [priest](#) and of [Josue the son of Nun](#), and of the princes, saying: The [Lord](#) commanded by the hand of [Moses](#), that a possession should be given us in the midst of our brethren. And he gave them according to the commandment of the [Lord](#) a possession amongst the brethren of their father.

Veneruntque in conspectu Eleazari sacerdotis et Iosue filii Nun et principum dicentes Dominus praecepit per manum Mosi ut daretur nobis possessio in medio fratrum nostrorum deditque eis iuxta imperium Domini possessionem in medio fratrum patris earum

**17:5.** And there fell ten portions to [Manasses](#), beside the land of Galaad and Basan beyond the [Jordan](#).

Et ceciderunt funiculi Manasse decem absque terra Galaad et Basan trans Iordanem

**17:6.** For the daughters of [Manasses](#) possessed inheritance in the midst of his sons. And the land of Galaad fell to the lot of the rest of the children of [Manasses](#).

Filiae enim Manasse possederunt hereditatem in medio filiorum eius terra autem Galaad cecidit in sortem filiorum Manasse qui reliqui erant

**17:7.** And the border of [Manasses](#) was from [Aser](#), Machmethath which looketh towards [Sichem](#): and it goeth out on the right hand by the inhabitants of the fountain of Taphua.

Fuitque terminus Manasse ab Aser Machmathath quae respicit Sychem et egreditur ad dextram iuxta habitatores fontis Taffuae

**17:8.** For the lot of [Manasses](#) took in the land of Taphua, which is on the borders of [Manasses](#), and belongs to the children of Ephraim.

Etenim in sorte Manasse ceciderat terra Taffuae quae est iuxta terminos Manasse filiorum Ephraim

**17:9.** And the border goeth down to the valley of the reeds, to the south of the torrent of the cities of Ephraim, which are in the midst of the cities of [Manasses](#): the border of [Manasses](#) is on the north side of the torrent, and the outgoings of it are at the [sea](#):

Descenditque terminus vallis Harundineti in meridiem torrentis civitatum Ephraim quae in medio sunt urbium Manasse terminus Manasse ab aquilone torrentis et exitus eius pergit ad mare

**17:10.** So that the possession of Ephraim is on the south, and on the north that of [Manasses](#), and the [sea](#) is the border of both, and they are joined together in the [tribe of Aser](#) on the north, and in the [tribe of Issachar](#) on the east.

Ita ut ab austro sit possessio Ephraim et ab aquilone Manasse et utramque claudat mare et coniungantur sibi in tribu Aser ab aquilone et in tribu Isachar ab oriente

**17:11.** And the inheritance of **Manasses** in **Issachar** and in **Aser**, was **Bethsan** and its **villages**, and **Jeblaam** with its **villages**, and the inhabitants of **Dor**, with the towns thereof: the inhabitants also of **Endor** with the **villages** thereof: and in like manner the inhabitants of **Thenac** with the **villages** thereof: and the inhabitants of **Mageddo** with their **villages**, and the third part of the city of **Nopheth**.

Fuitque hereditas Manasse in Isachar et in Aser Bethsan et viculi eius et Ieblaam cum villulis suis et habitatores Dor cum oppidis suis habitatores quoque Hendor cum villulis suis similiterque habitatores Thanach cum villulis suis et habitatores Mageddo cum viculis suis et tertia pars urbis Nofeth

**17:12.** Neither could the children of **Manasses** overthrow these cities, but the **Chanaanite** began to dwell in his land.

Nec potuerunt filii Manasse has subvertere civitates sed coepit Chananeus habitare in terra ista

**17:13.** But after that the **children of Israel** were grown strong, they subdued the **Chanaanites**, and made them their tributaries, and they did not kill them.

Postquam autem convaluerunt filii Israhel subiecerunt Chananeos et fecerunt sibi tributarios nec interfecerunt eos

**17:14.** And the **children of Joseph** spoke to **Josue**, and said: Why hast thou given me but one lot and one portion to possess, whereas I am of so great a multitude, and the **Lord** hath **blessed** me?

Locutique sunt filii Ioseph ad Iosue atque dixerunt quare dedisti mihi possessionem sortis et funiculi unius cum sim tantae multitudinis et benedixerit mihi Dominus

**17:15.** And **Josue** said to them: If thou be a great people, go up into the woodland, and cut down room for thyself in the land of the **Pherezite** and the **Raphaims**: because the possession of mount **Ephraim** is too narrow for thee.

Ad quos Iosue ait si populus multus es ascende in silvam et succide tibi spatia in terra Ferezei et Rafaim quia angusta est tibi possessio montis Ephraim

**17:16.** And the **children of Joseph** answered him: We cannot go up to the mountains, for the **Chanaanites** that dwell in the low lands, wherein are situate **Bethsan** with its towns, and **Jezrael** in the midst of the valley, have chariots of iron.

Cui responderunt filii Ioseph non poterimus ad montana conscendere cum ferreis curribus utantur Chananei qui habitant in terra campestri in qua sitae sunt Bethsan cum viculis suis et Iezrahel mediam possidens vallem

**17:17.** And **Josue** said to the **house of Joseph**, to **Ephraim** and **Manasses**: Thou art a great people, and of great strength, thou shalt not have one lot only:

Dixitque Iosue ad domum Ioseph Ephraim et Manasse populus multus es et magnae fortitudinis non habebis sortem unam

**17:18.** But thou shalt pass to the mountain, and shalt cut down the wood, and make thyself room to dwell in: and mayst proceed farther, when thou hast destroyed the **Chanaanites**, who as thou sayest have iron chariots, and are very strong.

Sed transibis ad montem et succides tibi atque purgabis ad habitandum spatia et poteris ultra procedere cum subverteris Chananeum quem dicis ferreos habere currus et esse fortissimum

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## Josue Chapter 18

### Surveyors are sent to divide the rest of the land into seven tribes. The lot of Benjamin.

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**18:1.** And all the [children of Israel](#) assembled together in Silo, and there they set up the [tabernacle of the testimony](#), and the land was subdued before them.

Congregatique sunt omnes filii Israhel in Silo ibique fixerunt tabernaculum testimonii et fuit eis terra subiecta

**18:2.** But there remained seven [tribes of the children of Israel](#), which as yet had not received their possessions.

Remanserant autem filiorum Israhel septem tribus quae necdum acceperant possessiones suas

**18:3.** And [Josue](#) said to them: How long are you indolent and [slack](#), and go not in to possess the land which the [Lord](#) the [God](#) of your fathers hath given you?

Ad quos Iosue ait usquequo marcetis ignavia et non intratis ad possidendam terram quam Dominus Deus patrum vestrorum dedit vobis

**18:4.** Choose of every [tribe](#) three [men](#), that I may send them, and they may go and compass the land, and mark it out according to the number of each multitude: and bring back to me what they have marked out.

Eligite de singulis tribubus ternos viros ut mittam eos et pergant atque circumeant terram et describant eam iuxta numerum uniuscuiusque multitudinis referantque ad me quod descripserint

**18:5.** Divide to yourselves the land into seven parts: let [Juda](#) be in his bounds on the south side, and the [house of Joseph](#) on the north.

Dividite vobis terram in septem partes Iudas sit in terminis suis ab australi plaga et domus Ioseph ab aquilone

**18:6.** The land in the midst between these mark ye out into seven parts; and you shall come hither to me, that I may cast lots for you before the [Lord your God](#).

Mediam inter hos terram in septem partes describite et huc venietis ad me ut coram Domino Deo vestro mittam vobis hic sortem

**The land in the midst between these mark ye out into seven parts...** That is to say, the rest of the land, which is not already assigned to [Juda](#) or [Joseph](#).

**18:7.** For the [Levites](#) have no part among you, but the [priesthood](#) of the [Lord](#) is their inheritance. And [Gad](#) and [Ruben](#), and the [half tribe of Manasses](#) have already received their possessions beyond the [Jordan](#) eastward: which [Moses](#) the servant of the [Lord](#) gave them.

Quia non est inter vos pars Levitarum sed sacerdotium Domini est eorum hereditas Gad autem et Ruben et dimidia tribus Manasse iam acceperant possessiones suas trans Iordanem ad orientalem plagam quas dedit eis Moses famulus Domini

**18:8.** And when the [men](#) were risen up, to go to mark out the land, [Josue](#) commanded them saying: Go round the land and mark it out, and return to me: that I may cast lots for you before the [Lord](#) in Silo.

Cumque surrexissent viri ut pergerent ad describendam terram praecepit eis Iosue dicens circuite terram et describite eam ac revertimini ad me ut hic coram Domino Deo in Silo mittam vobis sortem

**18:9.** So they went and surveying it divided it into seven parts, writing them down in a book. And they returned to [Josue](#), to the camp in Silo.

Itaque perrexerunt et lustrantes eam in septem partes diviserunt scribentes in volumine reversique sunt ad Iosue in castra Silo

**18:10.** And he cast lots before the [Lord](#) in Silo, and divided the land to the [children of Israel](#) into seven parts.

Qui misit sortes coram Domino in Silo divisitque terram filiis Israhel in septem partes

**18:11.** And first came up the lot of the [children of Benjamin](#) by their [families](#), to possess the land between the [children of Juda](#), and the [children of Joseph](#).

Et ascendit sors prima filiorum Benjamin per familias suas ut possiderent terram inter filios Iuda et filios Ioseph

**18:12.** And their border northward was from the [Jordan](#): going along by the side of [Jericho](#) on the north side, and thence going up westward to the mountains, and reaching to the [wilderness](#) of Bethaven, Fuitque terminus eorum contra aquilonem ab Iordane pergens iuxta latus Hiericho septentrionalis plagae et inde contra occidentem ad montana conscendens et perveniens in solitudinem Bethaven

**18:13.** And passing along southward by Luza, the same is [Bethel](#), and it goeth down into Ataroth-addar to the mountain, that is on the south of the nether Beth-horon.

Atque pertransiens iuxta Luzam ad meridiem ipsa est Bethel descenditque in Atharothaddar in montem qui est ad meridiem Bethoron inferioris

**18:14.** And it bendeth thence going round towards the sea, south of the mountain that looketh towards Beth-horon to the southwest: and the outgoings thereof are into Cariathbaal, which is called also Cariathiarim, a city of the [children of Juda](#) This is their coast towards the sea, westward.

Et inclinatur circumiens contra mare a meridie montis qui respicit Bethoron contra africanum suntque exitus eius in Cariathbaal quae vocatur et Cariathiarim urbem filiorum Iuda haec est plaga contra mare et occidentem

**18:15.** But on the south side the border goeth out from part of Cariathiarim towards the sea, and cometh to the fountain of the waters of Nephtoa.

A meridie autem ex parte Cariathiarim egreditur terminus contra mare et pervenit usque ad fontem aquarum Nepthoa

**18:16.** And it goeth down to that part of the mountain that looketh on the valley of the children of Ennom: and is over against the north quarter in the furthest part of the valley of Raphaim, and it goeth down into Geennom (that is the valley of Ennom) by the side of the Jebusite to the south: and cometh to the fountain of Rogel,

Descenditque in partem montis qui respicit vallem filiorum Ennom et est contra septentrionalem plagam in extrema parte vallis Rafaim descenditque Gehennom id est vallis Ennom iuxta latus Iebusei ad austrum et pervenit ad fontem Rogel

**18:17.** Passing thence to the north, and going out to Ensemes, that is to say, the fountain of the sun:

Transiens ad aquilonem et egrediens ad Aensem id est fontem Solis

**18:18.** And it passeth along to the hills that are over against the ascent of Adommim: and it goeth down to Abenboen, that is, the stone of Boen the son of [Ruben](#): and it passeth on the north side to the champaign countries; and goeth down into the plain,

Et pertransit usque ad tumulos qui sunt e regione ascensus Adommim descenditque ad Abenboen id est lapidem Boen filii Ruben et pertransit ex latere aquilonis ad campestria descenditque in planitiem

**18:19.** And it passeth by Bethhagla northward: and the outgoings thereof are towards the north of the [most salt sea](#) at the south end of the [Jordan](#).

Et praetergreditur contra aquilonem Bethagla suntque exitus eius contra linguam maris Salsissimi ab aquilone in fine Iordanis ad australem plagam

**18:20.** Which is the border of it on the east side. This is the possession of the [children of Benjamin](#) by their borders round about, and their [families](#).

Qui est terminus illius ab oriente haec est possessio filiorum Benjamin per terminos suos in circuitu et familias singulas

**18:21.** And their cities were, [Jericho](#) and Bethhagla and Vale-Casis,

Fueruntque civitates eius Hiericho et Bethagla et vallis Casis

**18:22.** Betharaba and Samaraim and [Bethel](#),

Betharaba et Samaraim et Bethel

**18:23.** And Avim and Aphara and Ophera,

Avim et Affara et Ofra

**18:24.** The town Emona and Ophni and Gabee: twelve cities, and their **villages**.  
Villa Emona et Ofni et Gabee civitates duodecim et villae earum

**18:25.** Gabam and Rama and **Beroth**,  
Gabaon et Rama et Beroth

**18:26.** And Mesphe, and Caphara, and Amosa,  
Et Mesfe Cafera et Ammosa

**18:27.** And Recem, Jarephel, and Tharella,  
Et Recem Iarafel et Tharala

**18:28.** And Sela, Eleph and Jebus, which is **Jerusalem**, Gabaath and Cariath: fourteen cities, and their **villages**. This is the possession of the **children of Benjamin** by their **families**.  
Et Sela Eleph et Iebus quae est Hierusalem Gabaath et Cariath civitates quattuordecim et villae earum haec est possessio filiorum Benjamin iuxta familias suas

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## Josue Chapter 19

### The lots of the tribes of Simeon, Zabulon, Issachar, Aser, Nephtali and Dan. A city is given to Josue.

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**19:1.** And the second lot came forth for the [children of Simeon](#) by their kindreds: and their inheritance was

Et egressa est sors secunda filiorum Symeon per cognationes suas fuitque hereditas

**19:2.** In the midst of the possession of the [children of Juda](#): [Bersabee](#) and Sabee and Molada, Eorum in medio possessionis filiorum Iuda Bersabee et Sabee et Molada

**19:3.** And Hasersual, Bala and Asem, Et Asersual Bala et Asem

**19:4.** And Eltholad, Bethul and Harma, Et Heltholath Bethul Arma

**19:5.** And Siceleg and Bethmarchaboth and Hasersusa, Et Seceleg et Bethmarchaboth Asersusa

**19:6.** And Bethlebaoth and Sarohen: thirteen cities, and their [villages](#). Et Bethlebaoth et Saroen civitates tredecim et villae earum

**19:7.** And Remmon and Athor and Asan: four cities, and their [villages](#). Ahin et Remmon et Athar et Asan civitates quattuor et villae earum

**19:8.** And all the [villages](#) round about these cities to Baalath Beer Ramath to the south quarter. This is the inheritance of the [children of Simeon](#) according to their kindreds, Omnes viculi per circuitum urbium istarum usque ad Balaath Berrameth contra australem plagam haec est hereditas filiorum Symeon iuxta cognationes suas

**19:9.** In the possession and lot of the [children of Juda](#): because it was too great, and therefore the [children of Simeon](#) had their possession in the midst of their inheritance. In funiculo et possessione filiorum Iuda quia maior erat et idcirco possederunt filii Symeon in medio hereditatis eorum

**19:10.** And the third lot fell to the children of [Zabulon](#) by their kindreds: and the border of their possession was unto Sarid. Cecidit quoque sors tertia filiorum Zabulon per cognationes suas et factus est terminus possessionis eorum usque Sarith

**19:11.** And it went up from the sea and from Merala, and came to Debbaseth: as far as the torrent, which is over against Jeconam. Ascenditque de mari et Medala ac pervenit in Debbaseth usque ad torrentem qui est contra Iecennam

**19:12.** And it returneth from Sarid eastward to the borders of Ceseleththabor: and it goeth out to Dabereth and ascendeth towards Japhie. Et revertitur de Sarith contra orientem in fines Ceseleththabor et egreditur ad Dabereth ascenditque contra Iafie

**19:13.** And it passeth along from thence to the east side of Gethhepher and Thacasin: and goeth out to Remmon, Amthar and Noa. Et inde pertransit ad orientalem plagam Getthefer Etthacasin et egreditur in Remmon Ampthar et Noa

**19:14.** And it turneth about to the north of Hanathon: and the outgoings thereof are the valley of Jephthahel,

Et circuit ad aquilonem et Nathon suntque egressus eius vallis Iepthahel

**19:15.** And Cateth and Naalol and Semeron and Jedala and **Bethlehem**: twelve cities and their **villages**.

Et Catheth et Nehalal et Semron et Iedala et Bethleem civitates duodecim et villae earum

**19:16.** This is the inheritance of the **tribe of the children of Zabulon** by their kindreds, the cities and their **villages**.

Haec est hereditas tribus filiorum Zabulon per cognationes suas urbes et viculi earum

**19:17.** The fourth lot came out to **Issachar** by their kindreds.

Isachar egressa est sors quarta per cognationes suas

**19:18.** And his inheritance was Jezrael and Casaloth and Sunem,

Fuitque eius hereditas Hiezrahel et Chasaloth et Sunem

**19:19.** And Hapharaim and Seon and Anaharath,

Et Afaraim Seon et Anaarath

**19:20.** And Rabboth and Cesion, Abes,

Et Rabbith et Cesion Abes

**19:21.** And Rameth and Engannim and Enhadda and Bethpheses.

Et Rameth et Engannim et Enadda et Bethfeses

**19:22.** And the border thereof cometh to **Thabor** and Sehesima and Bethsames: and the outgoings thereof shall be at the **Jordan**: sixteen cities, and their **villages**.

Et pervenit terminus usque Thabor et Seesima et Bethsemes eruntque exitus eius Iordanes civitates sedecim et villae earum

**19:23.** This is the possession of the **sons of Issachar** by their kindreds, the cities and their **villages**.

Haec est possessio filiorum Isachar per cognationes suas urbes et viculi earum

**19:24.** And the fifth lot fell to the **tribe of the children of Aser** by their kindreds:

Cecidit sors quinta tribui filiorum Aser per cognationes suas

**19:25.** And their border was Halcath and Chali and Beten and Axaph,

Fuitque terminus eorum Alchath et Oali et Beten et Axab

**19:26.** And Elmelech and Amaad and Messal: and it reacheth to **Carmel by the sea** and Sihor and Labanath,

Elmelech et Amaad et Messal et pervenit usque ad Carmelum maris et Siorlabanath

**19:27.** And it returneth towards the east to **Bethdagon**: and passeth along to **Zabulon** and to the valley of Jephthael towards the north to Bethemec and Nehiel. And it goeth out to the left side of Cabul,

Ac revertitur contra orientem Bethdagon et pertransit usque Zabulon et vallem Iepthahel contra aquilonem in Bethemech et Neihel egrediturque ad levam Chabul

**19:28.** And to Abaran and Rohob and Hamon and **Cana**, as far as the great **Sidon**.

Et Achran et Roob et Amon et Canae usque ad Sidonem magnam

**19:29.** And it returneth to Horma to the strong city of **Tyre**, and to Hosa: and the outgoings thereof shall be at the sea from the portion of Achziba:

Revertiturque in Orma usque ad civitatem munitissimam Tyrum et usque Osa eruntque exitus eius in mare de funiculo Acziba

**19:30.** And Amma and Aphec and Rohob: twenty-two cities, and their **villages**.

Et Amma et Afec et Roob civitates viginti duae et villae earum

**19:31.** This is the possession of the **children of Aser** by their kindreds, and the cities and their **villages**.

Haec est possessio filiorum Aser per cognationes suas urbes et viculi earum

**19:32.** The sixth lot came out to the **sons of Nephtali** by their **families**:

Filiorum Nephtalim sexta pars cecidit per familias suas

**19:33.** And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum:

Et coepit terminus de Heleb et Helon in Sananim et Adami quae est Neceb et Iebnahel usque Lecum et egressus eorum usque ad Iordanem

**19:34.** And the border returneth westward to Azanotthabor, and goeth out from thence to Hucuca, and passeth along to [Zabulon](#) southward, and to [Aser](#) westward, and to [Juda](#) upon the [Jordan](#) towards the rising of the sun.

Revertiturque terminus contra occidentem in Aznoththabor atque inde egreditur in Ucocha et pertransit in Zabulon contra meridiem et in Aser contra occidentem et in Iuda ad Iordanem contra ortum solis

**19:35.** And the strong cities are Assedim, Ser, and Emath, and Reccath and Cenereth, Civitates munitissimae Aseddim Ser et Ammath et Recchath Chenereth

**19:36.** And Edema and Arama, Asor,  
Et Edema et Arama Asor

**19:37.** And [Cedes](#) and Edri, Enhasor,  
Et Cedes et Edrai Nasor

**19:38.** And Jeron and [Magdalel](#), Horem, and Bethanath and Bethsames: nineteen cities, and their [villages](#).  
Et Ieron et Magdalel Horem et Bethanath et Bethsemes civitates decem et novem et villae earum

**19:39.** This is the possession of the [tribe of the children of Nephtali](#) by their kindreds, the cities and their [villages](#).

Haec est possessio tribus filiorum Nephtali per cognationes suas urbes et viculi earum

**19:40.** The seventh lot came out to the [tribe of the children of Dan](#) by their [families](#),  
Tribui filiorum Dan per familias suas egressa est sors septima

**19:41.** And the border of their possession was Saraa and Esthaol, and Hirseemes, that is, the city of the sun,

Et fuit terminus possessionis eius Saraa et Esthaol et Ahirseemes id est civitas Solis

**19:42.** Selebin and Aialon and Jethela,  
Selebin et Ahialon et Iethela

**19:43.** Elon and Themna and Acron,  
Helon et Themna et Acron

**19:44.** Elthece, Gebbethon and Balaath,  
Helthecen et Gebthon et Baalath

**19:45.** And Juda and Bane and Barach and Gethremmon:  
Iud et Benebarach et Gethremmon

**19:46.** And Mejarcon and Arecon, with the border that looketh towards [Joppe](#),  
Aquaes Hiercon et Arecon cum termino qui respicit Ioppen

**19:47.** And is terminated there. And the [children of Dan](#) went up and fought against Lesem, and took it: and they put it to the sword, and possessed it, and dwelt in it, calling the [name](#) of it Lesem Dan, by the [name](#) of [Dan](#) their father.

Et ipso fine concluditur ascenderuntque filii Dan et pugnaverunt contra Lesem ceperuntque eam et percusserunt in ore gladii ac possederunt et habitaverunt in ea vocantes nomen eius Lesemdan ex nomine Dan patris sui

**19:48.** This is the possession of the [tribe of the sons of Dan](#), by their kindreds, the cities and their [villages](#).  
Haec est possessio tribus filiorum Dan per cognationes suas urbes et viculi earum

**19:49.** And when he had made an end of dividing the land by lot to each one by their [tribes](#), the [children of Israel](#) gave a possession to [Josue the son of Nun](#) in the midst of them,

Cumque complisset terram sorte dividere singulis per tribus suas dederunt filii Israhel possessionem Iosue

filio Nun in medio sui

**19:50.** According to the commandment of the **Lord**, the city which he asked for, Thamnath Saraa, in mount Ephraim: and he built up the city, and dwelt in it.

Iuxta praeceptum Domini urbem quam postulavit Thamnathseraa in monte Ephraim et aedificavit civitatem habitavitque in ea

**19:51.** These are the **possessions** which **Eleazar** the **priest**, and **Josue the son of Nun**, and the princes of the **families**, and of the **tribes** of the **children of Israel**, distributed by lot in Silo, before the **Lord** at the door of the **tabernacle of the testimony**, and they divided the land.

Hae sunt possessiones quas sorte diviserunt Eleazar sacerdos et Iosue filius Nun et principes familiarum ac tribuum filiorum Israhel in Silo coram Domino ad ostium tabernaculi testimonii partitique sunt terram

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## Josue Chapter 20

### The cities of refuge are appointed for casual manslaughter.

**20:1.** And the [Lord](#) spoke to [Josue](#), saying: Speak to [children of Israel](#) and say to them:

Et locutus est Dominus ad Josue dicens loquere filiis Israhel et dic eis

**20:2.** Appoint [cities of refuge](#), of which I spoke to you by the hand of [Moses](#):

Separate urbes fugitivorum de quibus locutus sum ad vos per manum Mosi

**20:3.** That whosoever shall [kill](#) a [person](#) unawares may flee to them, and may escape the [wrath](#) of the kinsman, who is the avenger of blood.

Ut confugiat ad eas quicumque animam percusserit nescius et possit evadere iram proximi qui ultor est sanguinis

**20:4.** And when he shall flee to one of these [cities](#): he shall stand before the gate of the [city](#), and shall speak to the ancients of that [city](#), such things as prove him innocent: and so shall they receive him, and give him a place to dwell in.

Cum ad unam harum confugerit civitatum stabitque ante portam civitatis et loquetur senioribus urbis illius ea quae se conprobent innocentem sicque suscipient eum et dabunt ei locum ad habitandum

**20:5.** And when the avenger of blood shall pursue him, they shall not deliver him into his hands, because he [slew](#) his neighbour unawares, and is not proved to have been his enemy two or three days before,

Cumque ultor sanguinis eum fuerit persecutus non tradent in manus eius quia ignorans percussit proximum eius nec ante biduum triduumve eius probatur inimicus

**20:6.** And he shall dwell in that [city](#), till he stand before judgment to give an account of his fact, and till the death of the [high priest](#), who shall be at that time: then shall the manslayer return, and go into his own city and house from whence he fled.

Et habitabit in civitate illa donec stet ante iudicium causam reddens facti sui et moriatur sacerdos magnus qui fuerit in illo tempore tunc revertetur homicida et ingredietur civitatem et domum suam de qua fugerat

**20:7.** And they appointed [Cedes in Galilee](#) of mount Nephtali, and [Sichem](#) in mount Ephraim, and Cariath-Arbe, the same is [Hebron](#) in the mountain of [Juda](#).

Decreveruntque Cedes in Galilea montis Nephtali et Sychem in monte Ephraim et Cariatharbe ipsa est Hebron in monte Iuda

**20:8.** And beyond the [Jordan](#) to the east of [Jericho](#), they appointed Bosor, which is upon the plain of the [wilderness](#) of the [tribe of Ruben](#), and Ramoth in Galaad of the [tribe of Gad](#), and Gaulon in Basan of the [tribe of Manasses](#).

Et trans Iordanem contra orientalem plagam Hiericho statuerunt Bosor quae sita est in campestri solitudine de tribu Ruben et Ramoth in Galaad de tribu Gad et Gaulon in Basan de tribu Manasse

**20:9.** These cities were appointed for all the [children of Israel](#), and for the strangers, that dwelt among them, that whosoever had [killed](#) a [person](#) unawares might flee to them, and not die by the hand of the kinsman, [coveting](#) to revenge the blood that was shed, until he should stand before the people to lay open his cause.

Hae civitates constitutae sunt cunctis filiis Israhel et advenis qui habitant inter eos ut fugeret ad eas qui animam nescius percussisset et non moreretur in manu proximi effusum sanguinem vindicare cupientis donec staret ante populum expositurus causam suam

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## Josue Chapter 21

### Cities with their suburbs are assigned for the priests and Levites.

**21:1.** Then the princes of the [families](#) of [Levi](#) came to [Eleazar](#) the [priest](#), and to [Josue the son of Nun](#), and to the princes of the kindreds of all the [tribes](#) of the [children of Israel](#).

Accesseruntque principes familiarum Levi ad Eleazar sacerdotem et Iosue filium Nun et ad duces cognationum per singulas tribus filiorum Israhel

**21:2.** And they spoke to them in Silo in the land of [Chanaan](#), and said: The [Lord](#) commanded by the hand of [Moses](#), that cities should be given us to dwell in, and their suburbs to feed our cattle.

Locutique sunt ad eos in Silo terrae Chanaan atque dixerunt Dominus praecepit per manum Mosi ut darentur nobis urbes ad habitandum et suburbana earum ad alenda iumenta

**21:3.** And the [children of Israel](#) gave out of their [possessions](#) according to the commandment of the [Lord](#), cities and their suburbs.

Dederuntque filii Israhel de possessionibus suis iuxta imperium Domini civitates et suburbana earum

**21:4.** And the lot came out for the [family](#) of Caath of the children of [Aaron](#) the [priest](#) out of the [tribes](#) of [Juda](#), and of [Simeon](#), and of [Benjamin](#), thirteen cities.

Egressaque est sors in familiam Caath filiorum Aaron sacerdotis de tribubus Iuda et Symeon et Benjamin civitates tredecim

**21:5.** And to the rest of the children of Caath, that is, to thee [Levites](#), who remained, out of the [tribes](#) of [Ephraim](#), and of [Dan](#), and the [half tribe of Manasses](#), ten cities.

Et reliquis filiorum Caath id est Levitis qui superflui erant de tribubus Ephraim et Dan et dimidia tribu Manasse civitates decem

**21:6.** And the lot came out to children of Gerson, that they should take of the [tribes](#) of [Issachar](#) and of [Aser](#) and of [Nephtali](#), and of the [half tribe of Manasses](#) in [Basan](#), thirteen cities.

Porro filiis Gerson egressa est sors ut acciperent de tribubus Isachar et Aser et Nephtalim dimidiaque tribu Manasse in Basan civitates numero tredecim

**21:7.** And to the sons of Merari by their kindreds, of the [tribes](#) of [Ruben](#) and of [Gad](#) and of [Zabulon](#), twelve cities.

Et filiis Merari per cognationes suas de tribubus Ruben et Gad et Zabulon urbes duodecim

**21:8.** And the [children of Israel](#) gave to the [Levites](#) the cities and their suburbs, as the [Lord](#) commanded by the hand of [Moses](#), giving to every one by lot.

Dederuntque filii Israhel Levitis civitates et suburbana earum sicut praecepit Dominus per manum Mosi singulis sorte tribuentes

**21:9.** Of the [tribes](#) of the [children of Juda](#) and of [Simeon](#) [Josue](#) gave cities: whose [names](#) are these, De tribubus filiorum Iuda et Symeon dedit Iosue civitates quarum ista sunt nomina

**21:10.** To the sons of [Aaron](#), of the [families](#) of Caath of the [race of Levi](#) (for the first lot came out for them)

Filiis Aaron per familias Caath levitici generis prima enim sors illis egressa est

**21:11.** The city of Arbe the father of Enac, which is called [Hebron](#), in the mountain of [Juda](#), and the suburbs thereof round about.

Cariatharbe patris Enach quae vocatur Hebron in monte Iuda et suburbana eius per circuitum

**21:12.** But the fields and the [villages](#) thereof he had given to [Caleb the son of Jephone](#) for his possession.

Agros vero et villas eius dederat Chaleb filio Iepphonne ad possidendum

**21:13.** He gave therefore to the children of **Aaron** the **priest**, **Hebron** a **city of refuge**, and the suburbs thereof, and Lebna with the suburbs thereof,

Dedit ergo filiis Aaron sacerdotis Hebron confugii civitatem ac suburbana eius et Lebnam cum suburbanis suis

**21:14.** And Jether and Estemo,  
Et Iether et Isthimon

**21:15.** And Holon, and Dabir,  
Et Helon Dabir

**21:16.** And Ain, and Jeta, and Bethsames, with their suburbs: nine cities out of the two **tribes**, as hath been said.

Et Ahin et Iethan et Bethsemes cum suburbanis suis civitates novem de tribubus ut dictum est duabus

**21:17.** And out of the **tribe of the children of Benjamin**, Gabaon, and Gabae,  
De tribu autem filiorum Benjamin Gabaon et Gabee

**21:18.** And **Anathoth** and Almon, with, their suburbs: four cities.  
Et Anathoth et Almon cum suburbanis suis civitates quattuor

**21:19.** All the cities together of the children of **Aaron** the **priest**, were thirteen, with their suburbs,  
Omnes simul civitates filiorum Aaron sacerdotis tredecim cum suburbanis suis

**21:20.** And to the rest of the **families** of the children of Caath of the **race of Levi** was given this possession.

Reliquis vero per familias filiorum Caath levitici generis haec est data possessio

**21:21.** Of the tribe of Ephraim, **Sichem** one of the **cities of refuge**, with the suburbs thereof in mount Ephraim, and Gazer,

De tribu Ephraim urbs confugii Sychem cum suburbanis suis in monte Ephraim et Gazer

**21:22.** And Cibsaim, and Beth-horon, with their suburbs, four cities.  
Et Cebtain et Bethoron cum suburbanis suis civitates quattuor

**21:23.** And of the **tribe of Dan**, Eltheco and Gabathon,  
De tribu quoque Dan Elthece et Gebbethon

**21:24.** And Aialon and Gethremmon, with their suburbs, four cities.  
Et Ahialon et Gethremmon cum suburbanis suis civitates quattuor

**21:25.** And of the **half tribe of Manasses**, Thanac and Gethremmon, with their suburbs, two cities.  
Porro de dimidia tribu Manasse Thanach et Gethremmon cum suburbanis suis civitates duae

**21:26.** All the cities were ten, with their suburbs, which were given to the children of Caath, of the inferior degree.

Omnes civitates decem et suburbana earum datae sunt filiis Caath inferioris gradus

**21:27.** To the children of Gerson also of the **race of Levi** out of the **half tribe of Manasses**, Gaulon in Basan, one of the **cities of refuge**, and Bosra, with their suburbs, two cities.

Filiis quoque Gerson levitici generis dedit de dimidia tribu Manasse confugii civitatem Gaulon in Basan et Bosram cum suburbanis suis civitates duas

**21:28.** And of the **tribe of Issachar**, Cesion, and Dabereth,  
Porro de tribu Isachar Cesion et Dabereth

**21:29.** And Jaramoth, and Engannim, with their suburbs, four cities.  
Et Iaramoth et Engannim cum suburbanis suis civitates quattuor

**21:30.** And of the **tribe of Aser**, Masal and Abdon,  
De tribu autem Aser Masal et Abdon

**21:31.** And Helcath, and Rohob, with their suburbs, four cities.  
Et Elacoth et Roob cum suburbanis suis civitates quattuor

**21:32.** Of the tribe also of **Nephtali**, **Cedes in Galilee**, one of the **cities of refuge**: and Hammoth Dor, and Carthan, with their suburbs, three cities.

De tribu quoque Nephtali civitatem confugii Cedes in Galilea et Ammothdor et Charthan cum suburbanis suis civitates tres

**21:33.** All the cities of the **families** of Gerson, were thirteen, with their suburbs.

Omnes urbes familiarum Gerson tredecim cum suburbanis suis

**21:34.** And to the children of Merari, **Levites** of the inferior degree, by their **families** were given of the **tribe of Zabulon**, Jecnam and Cartha,

Filiis autem Merari Levitis inferioris gradus per familias suas data est de tribu Zabulon Iechenam et Chartha

**21:35.** And Damna and Naalol, four cities with their suburbs.

Et Damna et Nalol civitates quattuor cum suburbanis suis

**21:36.** Of the **tribe of Ruben** beyond the **Jordan** over against **Jericho**, Bosor in the **wilderness**, one of the **cities of refuge**, Misor and Jaser and Jethson and Mephaath, four cities with their suburbs.

[de tribu quoque Ruben ciuitates confugii Bosor in solitudine et Cedson et Misor et Ocho ciuitates quattuor cum suburbanis suis]

**Four cities...** There are no more, though there be five **names**: for Misor is the same city as Bosor, which is to be observed in some other places, where the number of **names** exceeds the number of cities.

**21:37.** Of the **tribe of Gad**, Ramoth in Galaad, one of the **cities of refuge**, and Manaim and **Hesebon** and Jaser, four cities with their suburbs,

Et de tribu Gad civitates confugii Ramoth in Galaad et Manaim et Esebon et Iazer civitates quattuor cum suburbanis suis

**21:38.** All the cities of the children of Merari by their **families** and kindreds, were twelve.

Omnes urbes filiorum Merari per familias et cognationes suas duodecim

**21:39.** So all the cities of the **Levites** within the possession of the **children of Israel** were forty-eight,

Itaque universae civitates Levitarum in medio possessionis filiorum Israhel fuerunt quadraginta octo

**21:40.** With their suburbs, each distributed by the **families**.

Cum suburbanis suis singulae per familias distributae

**21:41.** And the **Lord God** gave to **Israel** all the land that he had sworn to give to their fathers: and they possessed it, and dwelt in it.

Deditque Dominus Israheli omnem terram quam traditurum se patribus eorum iuraverat et possederunt illam atque habitaverunt in ea

**21:42.** And he gave them peace from all **nations** round about: and none of their enemies durst stand against them, but were brought under their dominion.

Dataque est ab eo pax in omnes per circuitum nationes nullusque eis hostium resistere ausus est sed cuncti in eorum dicionem redacti sunt

**21:43.** Not so much as one word, which he had **promised** to perform unto them, was made void, but all came to pass.

Ne unum quidem verbum quod illis praestaturum se esse promiserat irritum fuit sed rebus expleta sunt omnia

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## Josue Chapter 22

**The tribes of Ruben and Gad, and half the tribe of Manasses return to their possessions. They build an altar by the side of the Jordan, which alarms the other tribes. An embassy is sent to them, to which they give a satisfactory answer.**

---

**22:1.** At the same time [Josue](#) called the [Rubenites](#), and the [Gadites](#), and the [half tribe of Manasses](#),  
Eodem tempore vocavit Iosue Rubenitas et Gadditas et dimidiam tribum Manasse

**22:2.** And said to them: You have done all that [Moses](#) the servant of the [Lord](#) commanded you: you have also [obeyed](#) me in all things,

Dixitque ad eos fecistis omnia quae vobis praecepit Moses famulus Domini mihi quoque in omnibus oboedistis

**22:3.** Neither have you left your brethren this long time, until this present day, keeping the commandment of the [Lord your God](#).

Nec reliquistis fratres vestros longo tempore usque in praesentem diem custodientes imperium Domini Dei vestri

**22:4.** Therefore as the [Lord your God](#) hath given your brethren rest and peace, as he [promised](#): return, and go to your dwellings, and to the land of your possession, which [Moses](#) the servant of the [Lord](#) gave you beyond the [Jordan](#):

Quia igitur dedit Dominus Deus vester fratribus vestris quietem ac pacem sicut pollicitus est revertimini et ite in tabernacula vestra et in terram possessionis quam tradidit vobis Moses famulus Domini trans Iordanem

**22:5.** Yet so that you observe attentively, and in work fulfil the [commandment](#) and the [law](#) which [Moses](#) the servant of the [Lord](#) commanded you: that you [love](#) the [Lord your God](#), and walk in all his ways, and keep all his [commandments](#), and cleave to him, and serve him with all your heart, and with all your [soul](#).

Ita dumtaxat ut custodiatis adtente et opere conpleatis mandatum et legem quam praecepit vobis Moses servus Domini ut diligatis Dominum Deum vestrum et ambuletis in omnibus viis eius et observetis mandata illius adhereatisque ei ac serviatis in omni corde et in omni anima vestra

**22:6.** And [Josue](#) [blessed](#) them, and sent them away, and they returned to their dwellings.

Benedixitque eis Iosue et dimisit eos qui reversi sunt in tabernacula sua

**22:7.** Now to [half the tribe of Manasses](#), [Moses](#) had given a possession in [Basan](#): and therefore to the half that remained, [Josue](#) gave a lot among the rest of their brethren beyond the [Jordan](#) to the west. And when he sent them away to their dwellings and had [blessed](#) them,

Tribui autem Manasse mediae possessionem Moses dederat in Basan et idcirco mediae quae superfuit dedit Iosue sortem inter ceteros fratres suos trans Iordanem ad occidentalem eius plagam cumque dimitteret eos in tabernacula sua et benedixisset illis

**22:8.** He said to them: With much [substance](#) and [riches](#), you return to your settlements, with silver and gold, brass and iron, and variety of raiment: divide the prey of your enemies with your brethren.

Dixit ad eos in multa substantia atque divitiis revertimini ad sedes vestras cum argento et auro aere ac ferro et veste multiplici dividite praedam hostium cum fratribus vestris

**22:9.** So the [children of Ruben](#), and the [children of Gad](#), and the [half tribe of Manasses](#) returned, and parted from the [children of Israel](#) in [Silo](#), which is in [Chanaan](#), to go into [Galaad](#) the land of their possession, which they had obtained according to the commandment of the [Lord](#) by the hand of [Moses](#).

Reversique sunt et abierunt filii Ruben et filii Gad et dimidia tribus Manasse a filiis Israhel de Silo quae sita

est in Chanaan ut intrarent Galaad terram possessionis suae quam obtinuerant iuxta imperium Domini in manu Mosi

**22:10.** And when they were come to banks of the [Jordan](#), in the land of [Chanaan](#), they built an [altar](#) immensely great near the [Jordan](#).

Cumque venissent ad tumulos Iordanis in terra Chanaan aedificaverunt iuxta Iordanem altare infinitae magnitudinis

**22:11.** And when the [children of Israel](#) had heard of it, and certain messengers brought them an account that the [children of Ruben](#), and of [Gad](#), and the [half tribe of Manasses](#) had built an [altar](#) in the land of [Chanaan](#), upon the banks of the [Jordan](#), over against the [children of Israel](#):

Quod cum audissent filii Israhel et ad eos certi nuntii detulissent aedificasse filios Ruben et Gad et dimidiae tribus Manasse altare in terra Chanaan super Iordanis tumulos contra filios Israhel

**22:12.** They all assembled in Silo, to go up and fight against them.

Convenerunt omnes in Silo ut ascenderent et dimicaret contra eos

**22:13.** And in the mean time they sent to them into the land of Galaad, Phinees the son of [Eleazar](#) the [priest](#),

Et interim miserunt ad illos in terram Galaad Finees filium Eleazar sacerdotem

**22:14.** And ten princes with him, one of every [tribe](#).

Et decem principes cum eo singulos de tribubus singulis

**22:15.** Who came to the [children of Ruben](#), and of [Gad](#), and the [half tribe of Manasses](#), into the land of Galaad, and said to them:

Qui venerunt ad filios Ruben et Gad et dimidiae tribus Manasse in terram Galaad dixeruntque ad eos

**22:16.** Thus saith all the people of the [Lord](#): What meaneth this transgression? Why have you forsaken the [Lord](#) the [God](#) of [Israel](#), building a [sacrilegious altar](#), and revolting from the [worship](#) of him?

Haec mandat omnis populus Domini quae est ista transgressio cur reliquistis Dominum Deum Israhel aedificantes altare sacrilegum et a cultu illius recedentes

**22:17.** Is it a small thing to you that you [sinned](#) with [Beelphegor](#), and the stain of that crime remaineth in us to this day? and many of the people perished.

An parum vobis est quod peccastis in Beelphegor et usque in praesentem diem macula huius sceleris in nobis permanet multique de populo corruerunt

**22:18.** And you have forsaken the [Lord](#) to day, and to morrow his [wrath](#) will rage against all [Israel](#).

Et vos hodie reliquistis Dominum et cras in universum Israhel eius ira desaeviet

**22:19.** But if you think the land of your possession to be [unclean](#), pass over to the land wherein is the [tabernacle](#) of the [Lord](#), and dwell among us: only depart not from the [Lord](#), and from our society, by building an [altar](#) beside the [altar](#) of the [Lord our God](#).

Quod si putatis inmundam esse terram possessionis vestrae transite ad terram in qua tabernaculum Domini est et habitate inter nos tantum ut a Domino et a nostro consortio non recedatis aedificato altari praeter altare Domini Dei vestri

**22:20.** Did not Achan the son of Zare transgress the commandment of the [Lord](#), and his [wrath](#) lay upon all the people of [Israel](#)? And he was but one [man](#), and would to [God](#) he alone had perished in his [wickedness](#).

Nonne Achan filius Zare praeteriit mandatum Domini et super omnem populum Israhel ira eius incubuit et ille erat unus homo atque utinam solus perisset in scelere suo

**22:21.** And the [children of Ruben](#), and of [Gad](#), and of the [half tribe of Manasses](#) answered the princes of the embassy of [Israel](#):

Responderuntque filii Ruben et Gad et dimidiae tribus Manasse principibus legationis Israhel

**22:22.** The [Lord](#) the most mighty [God](#), the [Lord](#) the most mighty [God](#), he [knoweth](#), and [Israel](#) also shall understand: If with the design of transgression we have set up this [altar](#), let him not save us, but punish us immediately:

Fortissimus Deus Dominus fortissimus Deus Dominus ipse novit et Israhel simul intellegit si praevaricationis animo hoc altare construximus non custodiat nos sed puniat in praesenti

**22:23.** And if we did it with that mind, that we might lay upon it [holocausts](#), and [sacrifice](#), and victims of peace [offerings](#), let him require and judge:

Et si ea mente fecimus ut holocausta et sacrificium et pacificas victimas super eo inponeremus ipse quaerat et iudicet

**22:24.** And not rather with this thought and design, that we should say: To morrow your children will say to our children: What have you to do with the [Lord](#) the [God](#) of [Israel](#)?

Et non ea magis cogitatione atque tractatu ut diceremus cras dicent filii vestri filiis nostris quid vobis et Domino Deo Israhel

**22:25.** The [Lord](#) hath put the [river Jordan](#) for a border between us and you, O ye [children of Ruben](#), and ye [children of Gad](#): and therefore you have no part in the [Lord](#). And by this occasion your children shall turn away our children from the fear of the [Lord](#). We therefore thought it best,

Terminum posuit Dominus inter nos et vos o filii Ruben et filii Gad Iordanem fluvium et idcirco partem non habetis in Domino et per hanc occasionem avertent filii vestri filios nostros a timore Domini putavimus itaque melius

**22:26.** And said: Let us build us an [altar](#), not for [holocausts](#), nor to offer victims,

Et diximus extruamus nobis altare non in holocausta neque ad victimas offerendas

**22:27.** But for a testimony between us and you, and our posterity and yours, that we may serve the [Lord](#), and that we may have a right to offer both [holocausts](#), and victims and [sacrifices](#) of peace [offerings](#): and that your children to morrow may not say to our children: You have no part in the [Lord](#).

Sed in testimonium inter nos et vos et subolem nostram vestramque progeniem ut serviamus Domino et iuris nostri sit offerre holocausta et victimas et pacificas hostias et nequaquam dicant cras filii vestri filiis nostris non est vobis pars in Domino

**22:28.** And if they will say so, they shall answer them: Behold the [altar](#) of the [Lord](#), which our fathers made, not for [holocausts](#), nor for [sacrifice](#), but for a testimony between us and you.

Quod si voluerint dicere respondebunt eis ecce altare Domini quod fecerunt patres nostri non in holocausta neque in sacrificium sed in testimonium vestrum ac nostrum

**22:29.** [God](#) keep us from any such [wickedness](#) that we should revolt from the [Lord](#), and leave off following his steps, by building an [altar](#) to offer [holocausts](#), and [sacrifices](#), and victims, beside the [altar](#) of the [Lord](#) [our God](#), which is erected before his [tabernacle](#).

Absit a nobis hoc scelus ut recedamus a Domino et eius vestigia relinquamus extracto altari ad holocausta et sacrificia et victimas offerendas praeter altare Domini Dei nostri quod extractum est ante tabernaculum eius

**22:30.** And when Phinees the [priest](#), and the princes of the embassy, who were with him, had heard this, they were satisfied: and they admitted most willingly the words of the [children of Ruben](#), and [Gad](#), and of the [half tribe of Manasses](#),

Quibus auditis Finees sacerdos et principes legationis Israhel qui erant cum eo placati sunt et verba filiorum Ruben et Gad et dimidia tribus Manasse libentissime susceperunt

**22:31.** And Phinees the [priest](#) the son of [Eleazar](#) said to them: Now we know that the [Lord](#) is with us, because you are not guilty of this revolt, and you have delivered the [children of Israel](#) from the hand of the [Lord](#).

Dixitque Finees filius Eleazari sacerdos ad eos nunc scimus quod nobiscum sit Dominus quoniam alieni estis a praevaricatione hac et liberastis filios Israhel de manu Domini

**22:32.** And he returned with the princes from the [children of Ruben](#) and [Gad](#), out of the land of Galaad, into the land of [Chanaan](#), to the [children of Israel](#), and brought them word again.

Reversusque est cum principibus a filiis Ruben et Gad de terra Galaad finium Chanaan ad filios Israhel et rettulit eis

**22:33.** And the saying pleased all that heard it. And the [children of Israel](#) praised [God](#), and they no longer said that they would go up against them, and fight, and destroy the land of their possession.

Placuitque sermo cunctis audientibus et laudaverunt Deum filii Israhel et nequaquam ultra dixerunt ut ascenderent contra eos atque pugnant et delerent terram possessionis eorum

**22:34.** And the [children of Ruben](#), and the [children of Gad](#) called the [altar](#) which they had built, *Our*

*testimony, that the Lord is God,*

Vocaveruntque filii Ruben et filii Gad altare quod extruxerant Testimonium nostrum quod Dominus ipse sit Deus

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## Josue Chapter 23

### **Josue being old admonisheth the people to keep God's commandments: and to avoid marriages and all society with the Gentiles for fear of being brought to idolatry.**

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**23:1.** And when a long time was passed, after that the [Lord](#) had given peace to [Israel](#), all the [nations](#) round about being subdued and [Josue](#) being now old, and far advanced in years:

Evoluto autem multo tempore postquam pacem Dominus dederat Israheli subiectis in gyro nationibus universis et Iosue iam longevo et persenilis aetatis

**23:2.** [Josue](#) called for all [Israel](#), and for the elders, and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years,

Vocavit Iosue omnem Israhalem maioresque natu et principes ac duces et magistros dixitque ad eos ego senui et progressioris aetatis sum

**23:3.** And you see all that the [Lord your God](#) hath done to all the [nations](#) round about, how he himself hath fought for you:

Vosque cernitis omnia quae fecerit Dominus Deus vester cunctis per circuitum nationibus quomodo pro vobis ipse pugnaverit

**23:4.** And now since he hath divided to you by lot all the land, from the east of the [Jordan](#) unto the great sea, and many [nations](#) yet remain:

Et nunc quia vobis sorte divisit omnem terram ab orientali parte Iordanis usque ad mare Magnum multaeque adhuc supersunt nationes

**23:5.** The [Lord your God](#) will destroy them, and take them away from before your face, and you shall possess the land as he hath [promised](#) you.

Dominus Deus vester disperdet eas et auferet a facie vestra et possidebitis terram sicut vobis pollicitus est

**23:6.** Only take [courage](#), and be careful to observe all things that are written in the [book of the law of Moses](#): and turn not aside from them neither to the right hand nor to the left:

Tantum confortamini et estote solliciti ut custodiatis cuncta quae scripta sunt in volumine legis Mosi et non declinetis ab eis nec ad dextram nec ad sinistram

**23:7.** Lest after that you are come in among the [Gentiles](#), who will remain among you, you should [swear](#) by the [name](#) of their [gods](#), and serve them, and [adore](#) them:

Ne postquam intraveritis ad gentes quae inter vos futurae sunt iuretis in nomine deorum earum et serviatis eis et adoretis illos

**23:8.** But cleave ye unto the [Lord your God](#), as you have done until this day.

Sed adhereatis Domino Deo vestro quod fecistis usque in diem hanc

**23:9.** And then the [Lord God](#) will take away before your eyes [nations](#) that are great and very strong, and no [man](#) shall be able to resist you.

Et tunc auferet Dominus in conspectu vestro gentes magnas et robustissimas et nullus vobis resistere poterit

**23:10.** One of you shall chase a thousand [men](#) of the enemies: because the [Lord your God](#) himself will fight for you, as he hath [promised](#).

Unus e vobis persequetur hostium mille viros quia Dominus Deus vester pro vobis ipse pugnabit sicut pollicitus est

**23:11.** This only take care of with all diligence, that you [love](#) the [Lord your God](#).

Hoc tantum diligentissime praecavete ut diligatis Dominum Deum vestrum

**23:12.** But if you will embrace the **errors** of these **nations** that dwell among you, and make **marriages** with them, and join friendships:

Quod si volueritis gentium harum quae inter vos habitant erroribus adherere et cum eis miscere conubia atque amicitias copulare

**23:13.** Know ye for a certainty that the **Lord your God** will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you.

Iam nunc scitote quod Dominus Deus vester non eas delect ante faciem vestram sed sint vobis in foveam ac laqueum et offendiculum ex latere vestro et sudes in oculis vestris donec vos auferat atque disperdat de terra hac optima quam tradidit vobis

**23:14.** Behold this day I am going into the way of all the earth, and you shall know with all your **mind** that of all the words which the **Lord promised** to perform for you, not one hath failed,

En ego hodie ingrediar viam universae terrae et toto animo cognoscetis quod de omnibus verbis quae se Dominus praestaturum nobis esse pollicitus est unum non praeterierit in cassum

**23:15.** Therefore as he hath fulfilled in deed, what he **promised**, and all things prosperous have come: so will he bring upon you all the **evils** he hath threatened, till he take you away and destroy you from off this excellent land, which he hath given you,

Sicut ergo implevit opere quod promisit et prospera cuncta venerunt sic adducet super vos quicquid malorum comminatus est donec vos auferat atque disperdat de terra hac optima quam tradidit vobis

**23:16.** When you shall have transgressed the covenant of the **Lord your God**, which he hath made with you, and shall have served **strange gods**, and **adored** them: then shall the **indignation** of the **Lord** rise up quickly and speedily against you, and you shall be taken away from this excellent land, which he hath delivered to you.

Eo quod praeterieritis pactum Domini Dei vestri quod pepigit vobiscum et servieritis diis alienis et adoraveritis eos cito atque velociter consurget in vos furor Domini et auferemini de terra hac optima quam tradidit vobis

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## Josue Chapter 24

### Josue assembleth the people, and reneweth the covenant between them and God. His death and burial.

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**24:1.** And [Josue](#) gathered together all the [tribes of Israel](#) in [Sichem](#), and called for the ancients, and the princes and the judges, and the masters: and they stood in the sight of the [Lord](#):

Congregavitque Josue omnes tribus Israhel in Sychem et vocavit maiores natu ac principes et iudices et magistros steteruntque in conspectu Domini

**24:2.** And he spoke thus to the people: Thus saith the [Lord](#) the [God of Israel](#): Your fathers dwelt of old on the other side of the [river](#), Thare the father of [Abraham](#), and Nachor: and they [served strange gods](#).

Et ad populum sic locutus est haec dicit Dominus Deus Israhel trans fluvium habitaverunt patres vestri ab initio Thare pater Abraham et Nahor servieruntque diis alienis

**Of the river...** The Euphrates.

**24:3.** And I took your father [Abraham](#) from the borders of Mesopotamia: and brought him into the land of [Chanaan](#): and I multiplied his seed,

Tuli ergo patrem vestrum Abraham de Mesopotamiae finibus et adduxi eum in terram Chanaan multiplicavique semen eius

**24:4.** And gave him [Isaac](#): and to him again I gave [Jacob](#) and [Esau](#). And I gave to [Esau](#) mount Seir for his possession: but [Jacob](#) and [his children](#) went down into [Egypt](#).

Et dedi ei Isaac illique rursum dedi Iacob et Esau e quibus Esau dedi montem Seir ad possidendum Iacob vero et filii eius descenderunt in Aegyptum

**24:5.** And I sent [Moses](#) and [Aaron](#), and I struck [Egypt](#) with many [signs and wonders](#).

Misique Mosen et Aaron et percussi Aegyptum multis signis atque portentis

**24:6.** And I brought you and your fathers out of [Egypt](#), and you came to the [sea](#): and the [Egyptians](#) pursued your fathers with chariots and horsemen, as far as the [Red Sea](#).

Eduxique vos et patres vestros de Aegypto et venistis ad mare persecutique sunt Aegyptii patres vestros cum curribus et equitatu usque ad mare Rubrum

**24:7.** And the [children of Israel](#) cried to the [Lord](#): and he put darkness between you and the [Egyptians](#), and brought the sea upon them, and covered them. Your eyes saw all that I did in [Egypt](#), and you dwelt in the [wilderness](#) a long time.

Clamaverunt autem ad Dominum filii Israhel qui posuit tenebras inter vos et Aegyptios et adduxit super eos mare et operuit illos viderunt oculi vestri cuncta quae in Aegypto fecerim et habitastis in solitudine multo tempore

**24:8.** And I brought you into the land of the [Amorrhite](#), who dwelt beyond the [Jordan](#). And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them.

Et introduxi vos ad terram Amorrei qui habitabat trans Iordanem cumque pugnarent contra vos tradidi eos in manus vestras et possedistis terram eorum atque interfecistis illos

**24:9.** And Balac son of Sephor king of [Moab](#) arose and fought against [Israel](#). And he sent and called for [Balaam son of Beor](#), to [curse](#) you:

Surrexit autem Balac filius Sepphor rex Moab et pugnavit contra Israhelem misitque et vocavit Balaam filium Beor ut malediceret vobis

**24:10.** And I would not hear him, but on the contrary I [blessed](#) you by him, and I delivered you out of his hand.

Et ego nolui audire eum sed e contrario per illum benedixi vobis et liberavi vos de manu eius

**24:11.** And you passed over the [Jordan](#), and you came to [Jericho](#). And the [men](#) of that city fought against you, the [Amorrhite](#), and the Pherezite, and the [Chanaanite](#), and the [Hethite](#), and the Gergesite, and the Hevite, and the Jebusite: and I delivered them into your hands.

Transistisque Iordanem et venistis ad Hiericho pugnaveruntque contra vos viri civitatis eius Amorreus et Ferezeus et Chananeus et Hettheus et Gergeseus et Eveus et Iebuseus et tradidi illos in manus vestras

**24:12.** And I sent before you and I drove them out from their places, the two kings of the [Amorrhites](#), not with thy sword nor with thy bow,

Misque ante vos crabrones et eieci eos de locis suis duos reges Amorreorum non in gladio et arcu tuo

**24:13.** And I gave you a land, in which you had not laboured, and cities to dwell in which you built not, vineyards and oliveyards, which you planted not.

Dedique vobis terram in qua non laborastis et urbes quas non aedificastis ut habitaretis in eis vineas et oliveta quae non plantastis

**24:14.** Now therefore fear the [Lord](#), and serve him with a [perfect](#) and most sincere heart: and put away the [gods](#) which your fathers served in Mesopotamia and in [Egypt](#), and serve the [Lord](#).

Nunc ergo timete Dominum et servite ei perfecto corde atque verissimo et auferte deos quibus servierunt patres vestri in Mesopotamia et in Aegypto ac servite Domino

**24:15.** But if it seem [evil](#) to you to serve the [Lord](#), you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the [gods](#) which your fathers served in Mesopotamia, or the [gods](#) of the [Amorrhites](#), in whose land you dwell: but as for me and my house we will serve the [Lord](#),

Sin autem malum vobis videtur ut Domino serviatis optio vobis datur eligite hodie quod placet cui potissimum servire debeatis utrum diis quibus servierunt patres vestri in Mesopotamia an diis Amorreorum in quorum terra habitatis ego autem et domus mea serviemus Domino

**24:16.** And the people answered, and said, [God](#) forbid we should leave the [Lord](#), and serve [strange gods](#).

Responditque populus et ait absit a nobis ut relinquamus Dominum et serviamus diis alienis

**24:17.** The [Lord our God](#) he brought us and our fathers out of the land of [Egypt](#), out of the house of [bondage](#): and did very great [signs](#) in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed.

Dominus Deus noster ipse eduxit nos et patres nostros de terra Aegypti de domo servitutis fecitque videntibus nobis signa ingentia et custodivit nos in omni via per quam ambulavimus et in cunctis populis per quos transivimus

**24:18.** And he hath cast out all the [nations](#), the [Amorrhite](#) the inhabitant of the land into which we are come. Therefore we will serve the [Lord](#), for he is our [God](#).

Et eiecit universas gentes Amorreum habitorem terrae quam nos intravimus serviemus igitur Domino quia ipse est Deus noster

**24:19.** And [Josue](#) said to the people: You will not be able to serve the [Lord](#): for he is a [holy God](#), and mighty and jealous, and will not forgive your [wickedness](#) and [sins](#).

Dixitque Iosue ad populum non poteritis servire Domino Deus enim sanctus et fortis aemulator est nec ignoscet sceleribus vestris atque peccatis

**You will not be able to serve the Lord, etc...** This was not said by way of discouraging them; but rather to make them more earnest and resolute, by setting before them the greatness of the undertaking, and the [courage](#) and constancy necessary to go through with it.

**24:20.** If you leave the [Lord](#), and serve [strange gods](#), he will turn, and will afflict you, and will destroy you after all the [good](#) he hath done you.

Si dimiseritis Dominum et servieritis diis alienis convertet se et adfliget vos atque subvertet postquam vobis praestiterit bona

**24:21.** And the people said to [Josue](#): No, it shall not be so as thou sayest, but we will serve the [Lord](#).

Dixitque populus ad Iosue nequaquam ita ut loqueris erit sed Domino serviemus

**24:22.** And [Josue](#) said to the people, You are witnesses, that you yourselves have chosen you the [Lord](#) to serve him. And they answered: We are witnesses.

Et Iosue ad populum testes inquit vos estis quia ipsi elegeritis vobis Dominum ut serviatis ei responderuntque testes

**24:23.** Now therefore, said he, put away **strange gods** from among you, and incline your hearts to the **Lord** the **God** of **Israel**.

Nunc ergo ait auferte deos alienos de medio vestrum et inclinate corda vestra ad Dominum Deum Israhel

**24:24.** And the people said to **Josue**: We will serve the **Lord our God**, and we will be **obedient** to his **commandments**.

Dixitque populus ad Iosue Domino Deo nostro serviemus oboedientes praeceptis eius

**24:25.** **Josue** therefore on that day made a covenant, and set before the people **commandments** and judgments in **Sichem**.

Percussit igitur Iosue in die illo foedus et proposuit populo praecepta atque iudicia in Sychem

**24:26.** And he wrote all these things in the volume of the **law** of the **Lord**: and he took a great stone, and set it under the oak that was in the sanctuary of the **Lord**.

Scriptaque omnia verba haec in volumine legis Dei et tulit lapidem pergrandem posuitque eum subter quercum quae erat in sanctuario Domini

**24:27.** And he said to all the people: Behold this stone shall be a testimony unto you, that it hath heard all the words of the **Lord**, which he hath spoken to you: lest perhaps hereafter you will deny it, and **lie** to the **Lord your God**.

Et dixit ad omnem populum en lapis iste erit vobis in testimonium quod audierit omnia verba Domini quae locutus est vobis ne forte postea negare velitis et mentiri Domino Deo vestro

**It hath heard...** This is a figure of speech, by which sensation is attributed to inanimate things; and they are called upon, as it were, to bear witness in favour of the great **Creator**, whom they on their part constantly **obey**.

**24:28.** And he sent the people away every one to their own possession,

Dimisitque populum singulos in possessionem suam

**24:29.** And after these things **Josue the son of Nun** the servant of the **Lord** died, being a hundred and ten years old:

Et post haec mortuus est Iosue filius Nun servus Domini centum decem annorum

**And after, etc...** If **Josue** wrote this book, as is commonly **believed**, these last verses were added by **Samuel**, or some other **prophet**.

**24:30.** And they buried him in the border of his possession in **Thamnathsare**, which is situate in mount **Ephraim**, on the north side of mount **Gaas**.

Sepelieruntque eum in finibus possessionis suae in Thamnathsare quae sita est in monte Ephraim a septentrionali parte montis Gaas

**24:31.** And **Israel** served the **Lord** all the days of **Josue**, and of the ancients that lived a long time after **Josue**, and that had known all the works of the **Lord** which he had done in **Israel**.

Servivitque Israhel Domino cunctis diebus Iosue et seniorum qui longo vixerunt tempore post Iosue et qui noverant omnia opera Domini quae fecerat in Israhel

**24:32.** And the **bones** of **Joseph** which the **children of Israel** had taken out of **Egypt**, they buried in **Sichem**, in that part of the field which **Jacob** had bought of the sons of **Hemor** the father of **Sichem**, for a hundred young ewes, and it was in the possession of the **sons of Joseph**.

Ossa quoque Ioseph quae tulerant filii Israhel de Aegypto sepelierunt in Sychem in parte agri quem emerat Iacob a filiis Emmor patris Sychem centum novellis ovibus et fuit in possessione filiorum Ioseph

**24:33.** **Eleazar** also the son of **Aaron** died: and they buried him in **Gabaath** that belongeth to **Phinees** his son, which was given him in mount **Ephraim**.

Eleazar quoque filius Aaron mortuus est et sepelierunt eum in Gaab Finees filii eius quae data est ei in monte Ephraim

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## Judith

The sacred writer of this Book is generally [believed](#) to be the [high priest](#) Eliachim (called also Joachim). The transactions herein related, most probably happened in his days, and in the reign of [Manasses](#), after his repentance and return from captivity. It takes its [name](#) from that illustrious [woman](#), by whose [virtue](#) and [fortitude](#), and armed with [prayer](#), the [children of Israel](#) were preserved from the destruction threatened them by Holofernes and his great army. It finishes with her canticle of thanksgiving to [God](#). (*For more information, see the article [JUDITH](#) in the Catholic Encyclopedia.*)

**Judith Chapter 1.** Nabuchodonosor king of the Assyrians overcometh Arphaxad king of the Medes.

**Judith Chapter 2.** Nabuchodonosor sendeth Holofernes to waste the countries of the west.

**Judith Chapter 3.** Many submit themselves to Holofernes. He destroyeth their cities, and their gods, that Nabuchodonosor only might be called God.

**Judith Chapter 4.** The children of Israel prepare themselves to resist Holofernes. They cry to the Lord for help.

**Judith Chapter 5.** Achior gives Holofernes an account of the people of Israel.

**Judith Chapter 6.** Holofernes in great rage sendeth Achior to Bethulia, there to be slain with the Israelites.

**Judith Chapter 7.** Holofernes besiegeth Bethulia. The distress of the besieged.

**Judith Chapter 8.** The character of Judith: her discourse to the ancients.

**Judith Chapter 9.** Judith's prayer, to beg of God to fortify her in her undertaking.

**Judith Chapter 10.** Judith goeth out towards the camp, and is taken, and brought to Holofernes.

**Judith Chapter 11.** Judith's speech to Holofernes.

**Judith Chapter 12.** Judith goeth out in the night to pray: she is invited to a banquet with Holofernes.

**Judith Chapter 13.** Judith cutteth off the head of Holofernes, and returneth to Bethulia.

**Judith Chapter 14.** The Israelites assault the Assyrians, who finding their general slain, are seized with a panic fear.

**Judith Chapter 15.** The Assyrians flee: the Hebrews pursue after them, and are enriched by their spoils.

**Judith Chapter 16.** The canticle of Judith: her virtuous life and death.

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## Judith Chapter 1

### Nabuchodonosor king of the Assyrians overcometh Arphaxad king of the Medes.

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**1:1.** Now Arphaxad king of the [Medes](#) had brought many nations under his dominions, and he built a very strong city, which he called Ecbatana,

Arfaxat itaque rex Medorum subiugaverat multas gentes imperio suo et ipse aedificavit civitatem potentissimam quam appellavit Igbathanis

**Arphaxad...** He was probably the same as is called Dejoces by Herodotus; to whom he attributes the building of Ecbatana, the capital city of [Media](#).

**1:2.** Of stones squared and hewed: he made the walls thereof seventy cubits broad, and thirty cubits high, and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet.

Ex lapidibus quadratis et sectis fecit muros eius in altitudine cubitorum septuaginta et in latitudine cubitorum triginta turrets vero eius posuit in altitudinem cubitorum centum

**1:3.** And he made the gates thereof according to the height of the towers:

Per quadrum vero earum latus utrumque vicenorum pedum spatio tendebatur posuitque portas eius in altitudine turrium

**1:4.** And he [gloried](#) as a mighty one in the force of his army and in the [glory](#) of his chariots.

Et gloriabatur quasi potens in potentia exercitus sui et in gloria quadrigarum suarum

**1:5.** Now in the twelfth year of his reign, [Nabuchodonosor king of the Assyrians](#), who reigned in Ninive the great city, fought against Arphaxad and overcame him,

Anno igitur duodecimo regni sui Nabuchodonosor rex Assyriorum qui regnabat in Nineven civitatem magnam pugnavit contra Arfaxat et obtinuit eum

**Nabuchodonosor...** Not the [king of Babylon](#), who took and destroyed [Jerusalem](#), but another of the same [name](#), who reigned in Ninive: and is called by profane historians Saosduchin. He succeeded Asarhaddan in the kingdom of the [Assyrians](#), and was contemporary with [Manasses](#) king of [Juda](#).

**1:6.** In the great plain which is called Ragua, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch the king of the Elicians.

In campo magno qui appellatur Ragau circa Eufraten et Tigrin et Hyadas in campo Erioch regis Elicorum

**1:7.** Then was the kingdom of [Nabuchodonosor](#) exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia and [Damascus](#), and Libanus,

Tunc exaltatum est regnum Nabuchodonosor et cor eius elatum est et misit ad omnes qui habitabant in Cilicia et Damasco et Libano

**1:8.** And to the nations that are in Carmelus, and [Cedar](#), and to the inhabitants of [Galilee](#) in the great plain of Asdrelon,

Et ad gentes quae sunt in Carmelo et Cedar et inhabitantes Galileam in campo magno Hesdraelon

**1:9.** And to all that were in [Samaria](#), and beyond the [river Jordan](#) even to [Jerusalem](#), and all the land of Jesse till you come to the borders of [Ethiopia](#).

Et ad omnes qui erant in Samaria et trans flumen Iordanem usque Hierusalem et omnem terram Iesse quousque perveniatur ad montes Aethiopiae

**1:10.** To all these [Nabuchodonosor king of the Assyrians](#), sent messengers:

Ad hos omnes misit nuntios Nabuchodonosor rex Assyriorum

**1:11.** But they all with one mind refused, and sent them back empty, and rejected them without honour.

Qui omnes uno animo contradixerunt et remiserunt eos vacuos ac sine honore abiecerunt

**1:12.** Then [king Nabuchodonosor](#) being [angry](#) against all that land, [swore](#) by his throne and kingdom that he would revenge himself of all those countries.

Tunc indignatus est Nabuchodonosor rex ad omnem terram illam et iuravit per regnum et thronum suum quod defenderet se de omnibus regionibus his

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## Judith Chapter 2

### Nabuchodonosor sendeth Holofernes to waste the countries of the west.

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**2:1.** In the thirteenth year of the reign of [Nabuchodonosor](#), the two and twentieth day of the first month, the word was given out in the house of [Nabuchodonosor king of the Assyrians](#), that he would revenge himself.

Anno tertio decimo Nabuchodonosor regis vicesima et secunda die mensis primi factum est verbum in domo Nabuchodonosor regis Assyriorum ut defenderet se

**2:2.** And he called all the ancients, and all the governors, and his officers of [war](#), and communicated to them the secret of his counsel:

Vocavitque omnes maiores omnesque duces bellatores suos et habuit cum eis mysterium consilii sui

**2:3.** And he said that his thoughts were to bring all the earth under his empire.

Dixitque cogitationem suam in eo esse ut omnem terram suo subiugaret imperio

**2:4.** And when this saying pleased them all, [Nabuchodonosor](#), the king, called Holofernes the general of his armies,

Quod dictum cum placuisset omnibus vocavit Nabuchodonosor rex Holofernem principem militiae suae

**2:5.** And said to him: Go out against all the kingdoms of the west, and against them especially that [despised](#) my commandment.

Et dixit egredere adversum omne regnum occidentis et contra eos praecipue qui contempserunt imperium meum

**2:6.** Thy eye shall not spare any kingdom, and all the strong cities thou shalt bring under my yoke.

Non parcet oculus meus ulli regno omnemque urbem munitam subiugabis mihi

**2:7.** Then Holofernes called the [captains](#), and officers of the power of the [Assyrians](#): and he mustered [men](#) for the expedition, and the king commanded him, a hundred and twenty thousand fighting [men](#) on foot, and twelve thousand archers, horsemen.

Tunc Holofernus vocavit duces et magistratus virtutis Assyriorum et dinumeravit viros in expeditione sicut praecepit ei rex centum viginti milia peditum pugnatorum et equites sagittarios duodecim milia

**2:8.** And he made all his warlike preparations to go before with a multitude of innumerable camels, with all provisions sufficient for the armies in abundance, and herds of oxen, and flocks of sheep, without number.

Omnemque expeditionem suam fecit praeire multitudinem innumerabilium camelorum cum his quae exercitibus sufficerent copiose boum quoque armenta gregesque ovium quorum non erat numerus

**2:9.** He appointed corn to be prepared out of all [Syria](#) in his passage.

Frumentum ex omni Syria in transitu suo parari constituit

**2:10.** But gold and silver he took out of the king's house in great abundance.

Aurum vero et argentum de domo regis adsumpsit multum nimis

**2:11.** And he went forth he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts.

Et profectus est ipse et omnis exercitus cum quadrigis et equitibus et sagittariis qui cooperuerunt faciem terrae sicut lucustae

**2:12.** And when he had passed through the borders of the [Assyrians](#), he came to the great mountains of [Auge](#), which are on the left of [Cilicia](#): and he went up to all their castles, and took all the strong places.

Cumque pertransisset fines Assyriorum venit ad magnos montes Angae qui sunt a sinistro Ciliciae

ascenditque omnia castella eorum et obtinuit omnem munitionem

**2:13.** And he took by assault the renowned city of Melothus, and pillaged all the children of Tharsis, and the children of Ismahel, who were over against the face of the [desert](#), and on the south of the land of Cellon.

Effregit autem civitatem opinatissimam Meluthi praedavitque omnes filios Tharsis et filios Ismahel qui erant contra faciem deserti et ad austrum terrae Celeon

**2:14.** And he passed over the Euphrates and came into Mesopotamia: and he forced all the stately cities that were there, from the torrent of Mambre, till one comes to the sea:

Et transiit Eufraten et venit ad Mesopotamiam et fregit omnes civitates excelsas quae erant ibi a torrente Mambre usquequo perveniatur ad mare

**2:15.** And he took the borders thereof, from Cilicia to the coasts of Japheth, which are towards the south.

Et occupavit terminos eius a Cilicia usque ad fines Iafeth qui sunt ad austrum

**2:16.** And he carried away all the [children of Madian](#), and stripped them of all their riches, and all that resisted him he slew with the edge of the sword.

Abduxitque omnes filios Madian ac praedavit omnem locupletationem eorum omnesque resistentes sibi occidit in ore gladii

**2:17.** And after these things he went down into the plains of [Damascus](#) in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down.

Et post haec descendit in campos Damasci in diebus messis et succendit omnia sata omnesque arbores ac vineas fecit incidi

**2:18.** And the fear of them fell upon all the inhabitants of the land.

Et cecidit timor illius super omnes inhabitantes terram

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## Judith Chapter 3

### **Many submit themselves to Holofernes. He destroyeth their cities, and their gods, that Nabuchodonosor only might be called God.**

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**3:1.** Then the kings and the princes of all the cities and provinces, of [Syria](#), Mesopotamia, and [Syria Sobal](#), and Libya, and Cilicia sent their ambassadors, who coming to Holofernes, said:

Tunc miserunt legatos suos universarum urbium et provinciarum reges ac principes Syriae scilicet Mesopotamiae et Syriae Sobal et Lybiae atque Ciliciae qui venientes ad Holofernem dixerunt

**3:2.** Let thy indignation towards us cease, for it is better for us to live and serve [Nabuchodonosor the great king](#), and be subject to thee, than to die and to perish, or suffer the miseries of slavery.

Desinat indignatio tua circa nos melius est enim ut viventes serviamus Nabuchodonosor regi magno et subditi simus tibi quam morientes cum interitu nostro ipsi servitutis nostrae damna patiamini

**3:3.** All our cities and our [possessions](#), all mountains and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and horses, and camels, and all our goods, and [families](#) are in thy sight:

Omnis civitas nostra omnisque possessio omnes colles et montes et campi armenta boum greges ovium caprarumque equorum camelorumque et universae facultates nostrae atque familiae in conspectu tuo sunt

**3:4.** Let all we have be subject to thy law,

Sint omnia sub lege tua

**3:5.** Both we and our children are thy servants.

Nos iam et filii nostri servi tui sumus

**3:6.** Come to us a peaceable lord, and use our service as it shall please thee,

Veni nobis pacificus dominus et utere servitia nostra sicut placuerit tibi

**3:7.** Then he came down from the mountains with horsemen, in great power, and made himself master of every city, and all the inhabitants of the land.

Tunc descendit de montibus cum equitibus in virtute magna et obtinuit omnem civitatem et omnem inhabitantem terram

**3:8.** And from all the cities he took auxiliaries [valiant men](#), and chosen for [war](#),

De universis autem urbibus adsumpsit sibi auxilios viros fortes et electos ad bellum

**3:9.** And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming.

Tantusque metus provinciis illius incubuit ut universarum urbium habitatores principes et honorati simul cum populis exirent in obviam venienti

**3:10.** And received him with garlands, and lights, and [dances](#), and timbrels, and flutes.

Excipientes eum cum coronis et lampadibus ducentes choros in tibiis et tympanis

**3:11.** And though they did these things, they could not for all that mitigate the fierceness of his heart:

Nec ista tamen facientes ferocitatem eius pectoris mitigare potuerunt

**3:12.** For he both destroyed their cities, and cut down their groves.

Nam et civitates eorum destruxit et lucos eorum excidit

**3:13.** For [Nabuchodonosor the king](#) had commanded him to destroy all the gods of the earth, that he only might be called [God](#) by those nations which could be brought under him by the power of Holofernes.

Praecepit enim illi Nabuchodonosor rex ut omnes deos terrae exterminaret videlicet ut ipse solus diceretur deus ab his nationibus quae potuissent Holofernis potentia subiugari

**3:14.** And when he had passed through all **Syria** Sobal, and all Apamea, and all Mesopotamia, he came to the **Idumeans** into the land of Gabaa,

Pertransiens autem Syriam Subal et omnem Apamiam omnemque Mesopotamiam venit ad Idumeos in terra Gabaa

**3:15.** And he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.

Acceptitque civitates eorum et sedit ibi per triginta dies in quibus diebus adunari praecepit universum exercitum virtutis suae

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## Judith Chapter 4

### The children of Israel prepare themselves to resist Holofernes. They cry to the Lord for help.

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**4:1.** Then the [children of Israel](#), who dwelt in the land of [Juda](#), hearing these things, were exceedingly afraid of him.

Tunc audientes haec filii Israhel qui habitabant in terra Iudaeae timuerunt valde a facie eius

**4:2.** Dread and horror seized upon their minds, lest he should do the same to [Jerusalem](#) and to the [temple of the Lord](#), that he had done to other cities and their temples.

Tremor etiam et horror invasit sensus eorum ne hoc faceret Hierusalem et templo Domini quod fecerat ceteris civitatibus et templis earum

**4:3.** And they sent into all [Samaria](#) round about, as far as [Jericho](#), and seized upon all the tops of the mountains:

Et miserunt in omnem Samariam per circuitum usque Hiericho et praeoccupaverunt omnes vertices montium

**4:4.** And they compassed their towns with walls and gathered together corn for provision for [war](#).

Et muris circumdederunt vicos suos et congregaverunt frumenta in praeparatione pugnae

**4:5.** And Eliachim the [priest](#) wrote to all that were over against Esdrelon, which faceth the great plain near Dothain, and to all by whom there might be a passage of way, that they should take possession of the ascents of the mountains, by which there might be any way to [Jerusalem](#), and should keep watch where the way was narrow between the mountains.

Sacerdos etiam Heliachim scripsit ad universos qui erant contra Hesdraelon quae est contra faciem campi magni iuxta Dothain et universis per quos transitus esse poterat

**4:6.** And the [children of Israel](#) did as the [priests](#) of the [Lord](#) Eliachim had appointed them.

Ut obtinerent ascensus montium per quos via esse poterat ad Hierusalem ut illic custodirent ubi angustum iter esse poterat inter montes

**4:7.** And all the people cried to the [Lord](#) with great earnestness, and they [humbled](#) their [souls](#) in fastings, and [prayers](#), both they and their wives.

Et fecerunt filii Israhel secundum quod constituerat eis sacerdos Domini Heliachim

**4:8.** And the [priests](#) put on haircloths, and they caused the little children to lie prostrate before the [temple of the Lord](#), and the [altar](#) of the [Lord](#) they covered with haircloth.

Et clamavit omnis populus ad Dominum instantia magna et humiliaverunt animas suas in ieiuniis ipsi et mulieres eorum

**4:9.** And they cried to the [Lord](#) the [God](#) of [Israel](#) with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their [holy](#) things profaned, and that they might not be made a reproach to the [Gentiles](#).

Et induerunt se sacerdotes ciliciis et infantes prostraverunt contra faciem templi Domini et altare Domini operuerunt cilicio

**4:10.** Then Eliachim the [high priest](#) of the [Lord](#) went about all [Israel](#) and spoke to them,

Et clamaverunt ad Deum Israhel unanimiter ne darentur in praedam infantes eorum et uxores eorum in divisionem et civitates eorum in exterminium et sancta eorum in pollutionibus

**4:11.** Saying: Know ye that the [Lord](#) will hear your [prayers](#), if you continue with perseverance in fastings and [prayers](#) in the sight of the [Lord](#).

Tunc Heliachim sacerdos Domini magnus circuivit omnem Israhel adlocutusque est eos

**4:12.** Remember [Moses](#) the servant of the [Lord](#) overcame [Amalec](#) that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by [holy prayers](#):

Dicens scitote quoniam exaudivit Dominus preces vestras si manentes permanseritis in ieiuniis et orationibus in conspectu Domini

**4:13.** So all the enemies of [Israel](#) be, if you persevere in this work which you have begun.

Memores estote Mosi servi Domini qui Amalech confidentem in virtute sua et in potentia sua et in exercitu suo et in clypeis suis et in curribus suis et in equitibus suis non ferro pugnando sed precibus sanctis orando deiecit

**4:14.** So they being moved by this exhortation of his, [prayed](#) to the [Lord](#), and continued in the sight of the [Lord](#).

Sic erunt universi hostes Israhel si perseveraveritis in hoc opere quo coepistis

**4:15.** So that even they who offered the [holocausts](#) to the [Lord](#), offered the [sacrifices](#) to the [Lord](#) girded with haircloths, and with ashes upon their head.

Ad hanc igitur exhortationem eius deprecantes Dominum permanebant in conspectu Domini

**4:16.** And they all begged of [God](#) with all their heart, that he would visit his people [Israel](#).

Ita ut etiam hii qui holocausta Domino offerebant praecincti ciliciis offerrent sacrificia Domino et erat cinis super capita eorum

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## Judith Chapter 5

### Achior gives Holofernes an account of the people of Israel.

**5:1.** And it was told Holofernes the general of the army of the [Assyrians](#), that the [children of Israel](#) prepared themselves to resist, and had shut up the ways of the mountains.

Nuntiatumque est Holoferni principi militiae Assyriorum quod filii Israhel praepararent se ad resistendum ac montium itinera conclusissent

**5:2.** And he was transported with exceeding great fury and indignation, and he called all the princes of [Moab](#) and the leaders of [Ammon](#).

Et furore nimio exarsit iracundia magna vocavitque omnes principes Moab et duces Ammon

**5:3.** And he said to them: Tell me what is this people that besetteth the mountains: or what are their cities, and of what sort, and how great: also what is their power, or what is their multitude: or who is the king over their [warfare](#):

Et dixit eis dicite mihi quid sit populus iste qui montana obsidet aut quae et quales et quanta sint civitates eorum quae etiam sit virtus eorum aut quae sit multitudo eorum vel quis rex militiae illorum

**5:4.** And why they above all that dwell in the east, have [despised](#) us, and have not come out to meet us, that they might receive us with peace?

Quare prae omnibus qui habitant in oriente isti contempserunt et non exierunt in obviam nobis ut susciperent nos cum pace

**5:5.** Then Achior [captain](#) of all the [children of Ammon](#) answering, said; If thou vouchsafe, my lord, to hear, I will tell the [truth](#) in thy sight concerning this people, that dwelleth in the mountains, and there shall not a false word come out of my mouth.

Tunc Achior dux omnium filiorum Ammon respondens ait si digneris audire domine meus dicam veritatem in conspectu tuo de populo isto qui in montanis habitat et non egredietur verbum falsum ex ore meo

**5:6.** This people is of the offspring of the Chaldeans.

Populus iste ex progenie Chaldeorum est

**5:7.** They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans.

Hic primum in Mesopotamiam habitavit quoniam noluerunt sequi deos patrum suorum qui erant in terra Chaldeorum

**5:8.** Wherefore forsaking the [ceremonies](#) of their fathers, which consisted in the worship of many gods,

Deserentes itaque caerimonias patrum suorum quae in multitudine deorum erant

**5:9.** They worshipped one [God](#) of [heaven](#), who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, they went down into [Egypt](#), and there for four hundred years were so multiplied, that the army of them could not be numbered.

Unum Deum caeli coluerunt qui et praecepit eis ut exirent inde et habitarent in Charam cumque cooperuisset omnem terram fames descenderunt in Aegyptum illicque per quadringentos annos sic multiplicati sunt ut dinumerari eorum non possit exercitus

**5:10.** And when the king of [Egypt](#) oppressed them, and made slaves of them to labour in clay and brick, in the building of his cities, they cried to their [Lord](#), and he struck the whole land of [Egypt](#) with divers plagues.

Cumque gravaret eos rex Aegypti atque in aedificationibus urbium suarum in luto et latere subiugasset eos clamaverunt ad Deum suum et percussit totam terram Aegypti plagis variis

**5:11.** And when the [Egyptians](#) had cast them out from them, and the plague had ceased from them, and

they had a mind to take them again, and bring them back to their service,  
Cumque eiecissent eos a se Aegyptii et cessasset plaga ab eis et iterum eos vellent capere et ad suum servitium revocare

**5:12.** The **God** of **heaven** opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side, and they walked through the bottom of the sea and passed it dry foot.  
Fugientibus his Deus caeli mare aperuit ita ut hinc inde aquae quasi murus solidarentur et isti pede sicco fundum maris perambulando transirent

**5:13.** And when an innumerable army of the **Egyptians** pursued after them in that place, they were so overwhelmed with the waters, that there was not one left, to tell what had happened to posterity.  
In quo loco dum innumerabilis exercitus Aegyptiorum eos persequeretur ita aquis coopertus est ut non remaneret vel unus qui factum posteris nuntiaret

**5:14.** After they came out of the **Red Sea**, they abode in the deserts of **mount Sina**, in which never **man** could dwell, or **son of man** rested.  
Egressis etiam mare Rubrum deserta Sina montis occurrerunt in quibus numquam homo habitare potuit vel filius hominis requievit

**5:15.** There bitter fountains were made sweet for them to drink, and for forty years they received food from **heaven**.  
Illic fontes amari obdulcati sunt eis ad bibendum et per annos quadraginta annonam de caelo consecuti sunt

**5:16.** Wheresoever they went in without bow and arrow, and without shield and sword, their **God** fought for them and overcame.  
Ubicumque ingressi sunt sine arcu et sagitta et absque scuta et gladio Deus eorum pro eis pugnavit et vicit

**5:17.** And there was no one that triumphed over this people, but when they departed from the worship of the **Lord** their **God**.  
Et non fuit qui insultaret populo isti nisi quando recessit a cultura Domini Dei sui

**5:18.** But as often as beside their own **God**, they worshipped any other, they were given to spoil and to the sword, and to reproach.  
Quotiescumque autem praeter ipsum Deum suum alterum coluerunt dati sunt in praedam et in gladium et in obprobrium

**5:19.** And as often as they were penitent for having revolted from the worship of their **God**, the **God** of **heaven** gave them power to resist.  
Quotiescumque autem paenituerunt se recessisse a cultura Dei sui dedit eis Deus caeli virtutem resistendi

**5:20.** So they overthrew the king of the **Chanaanites**, and of the Jebusites, and of the Pherezites, and of the **Hethites**, and of the Hevites, and of the **Amorrhites**, and all the mighty ones in **Hesebon**, and they possessed their lands, and their cities:  
Denique Chananeum regem et Iebuseum et Ferezeum et Hettheum et Eveum et Amorream et omnes potentes in Esebon prostraverunt et terras eorum et civitates eorum ipsi possederunt

**5:21.** And as long as they **sinned** not in the sight of their **God**, it was well with them: for their **God** **hateth iniquity**.  
Et usque dum non peccarent in conspectu Dei sui erant cum illis bona Deus enim illorum odit iniquitatem

**5:22.** And even some years ago when they had revolted from the way which **God** had given them to walk therein, they were destroyed in battles by many nations and very many of them were led away captive into a strange land.  
Nam et ante hos annos cum recessissent a via quam dederat illis Deus ut ambularent in eam exterminati sunt proeliis multis nationibus et plurimi eorum captivi abducti sunt in terram non suam

**5:23.** But of late returning to the **Lord** their **God**, from the different places wherein they were **scattered**, they are come together and are gone up into all these mountains, and possess **Jerusalem** again, where their holies are.  
Nuper autem reversi ad Deum suum ex dispersione qua dispersi fuerant adunati sunt et ascenderunt montana haec omnia et iterum possident Hierusalem ubi sunt sancta eorum

**5:24.** Now therefore, my lord, search if there be any **iniquity** of theirs in the sight of their **God**: let us go up to them, because their **God** will surely deliver them to thee, and they shall be brought under the yoke of thy power:

Nunc ergo meus domine perquire si est aliqua iniquitas eorum in conspectu Dei eorum ascendamus ad illos quoniam tradens tradet illos Deus eorum tibi et subiugati erunt sub iugo potentiae tuae

**5:25.** But if there be no offence of this people in the sight of their **God**, we cannot resist them because their **God** will defend them: and we shall be a reproach to the whole earth.

Si autem non est offensio populi huius coram Deo suo non poterimus resistere illis quoniam Deus eorum defendet illos et erimus in obprobrium universae terrae

**5:26.** And it came to pass, when Achior had ceased to speak these words, all the great **men** of Holofernes were **angry**, and they had a mind to kill him, saying to each other:

Et factum est cum cessasset loqui Achior verba irati sunt omnes magnates Holofernus et cogitabant interficere eum dicentes ad alterutrum

**5:27.** Who is this, that saith the **children of Israel** can resist **king Nabuchodonosor**, and his armies, **men** unarmed, and without force, and without skill in the art of **war**?

Quis iste est qui filios Israhel posse dicat resistere regi Nabuchodonosor et exercitibus eius homines inermes et sine virtute et sine peritia artis pugnae

**5:28.** That Achior therefore may know that he deceiveth us, let us go up into the mountains: and when the bravest of them shall be taken, then shall he with them be stabbed with the sword,

Ut ergo agnoscat Achior quoniam fallit nos ascendemus in montana et cum capti fuerint potentes eorum tunc cum eisdem gladio transverberabitur

**5:29.** That every nation may know that **Nabuchodonosor** is god of the earth, and besides him there is no other.

Ut sciat omnis gens quoniam Nabuchodonosor deus terrae est et praeter ipsum alius non est

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## Judith Chapter 6

### Holofernes in great rage sendeth Achior to Bethulia, there to be slain with the Israelites.

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**6:1.** And it came to pass when they had left off speaking, that Holofernes being in a [violent](#) passion, said to Achior:

Factum est autem cum cessassent loqui indignatus Holofernus vehementer dixit ad Achior

**6:2.** Because thou hast [prophesied](#) unto us, saying: That the nation of [Israel](#) is defended by their [God](#), to show thee that there is no [God](#), but [Nabuchodonosor](#):

Quoniam prophetasti nobis dicens quod gens Israhel defendatur a Deo suo ut ostendam tibi quia non est deus nisi Nabuchodonosor

**6:3.** When we shall slay them all as one [man](#), then thou also shalt die with them by the sword of the [Assyrians](#), and all [Israel](#) shall perish with thee:

Cum percusserimus eos omnes sicut hominem unum tunc et ipse cum illis Assyriorum gladio interibis et omnis Israhel tecum perditione disperiet

**6:4.** And thou shalt find that [Nabuchodonosor](#) is lord of the whole earth: and then the sword of my soldiers shall pass through thy sides, and thou shalt be stabbed and fall among the wounded of [Israel](#), and thou shalt breathe no more till thou be destroyed with them.

Et probabis quoniam Nabuchodonosor dominus sit universae terrae tuncque gladius militiae meae transiet per latera tua et confixus cades inter vulneratos Israhel et non respirabis ultra donec extermineris cum illis

**6:5.** But if thou think thy [prophecy true](#), let not thy countenance sink, and let the paleness that is in thy face, depart from thee, if thou imaginest these my words cannot be accomplished.

Porro autem si prophetiam tuam veram existimas non concidat vultus tuus et pallor qui faciem tuam obtinuit abscedat a te si verba mea haec putas impleri non posse

**6:6.** And that thou mayst know that thou shalt experience these things together with them, behold from this hour thou shalt be associated to their people, that when they shall receive the punishment they deserve from my sword, thou mayst fall under the same vengeance.

Ut autem noveris quia simul cum illis haec experieris ecce ex hac hora illorum populo sociaberis ut dum dignas mei gladii poenas exceperint ipse simul ultioni subiaceas

**6:7.** Then Holofernes commanded his servants to take Achior, and to lead him to [Bethulia](#), and to deliver him into the hands of the [children of Israel](#).

Tunc Holofernus praecepit servis suis ut comprehenderent Achior ut ducerent eum in Bethuliam et traderent eum in manu filiorum Israhel

**6:8.** And the servants of Holofernes taking him, went through the plains: but when they came near the mountains, the slingers came out against them.

Et accipientes eum servi Holofernus profecti sunt per campestria sed cum adpropinquassent ad montana exierunt contra eos fundibalarii

**6:9.** Then turning out of the way by the side of the mountain, they tied Achior to a tree hand and foot, and so left him bound with ropes, and returned to their master.

Illi autem divertentes a latere montis ligaverunt Achior ad arborem manibus et pedibus et sic vinctum de restibus dimiserunt eum et reversi sunt ad dominum suum

**6:10.** And the [children of Israel](#) coming down from [Bethulia](#), came to him, and loosing him they brought him to [Bethulia](#), and setting him in the midst of the people, asked him what was the matter that the [Assyrians](#) had left him bound.

Porro filii Israhel descendentes de Bethulia venerunt ad eum quem solventes duxerunt ad Bethuliam atque

in medio populi illum statuentes percontati sunt quid rerum esset quod illum vinctum Assyrii reliquissent

**6:11.** In those days the rulers there, were **Ozias** the son of Micha of the **tribe of Simeon**, and Charmi, called also Gothoniel.

In diebus illis erant illic principes Ozias filius Micha de tribu Symeon et Carmi qui et Gothoniel

**6:12.** And Achior related in the midst of the ancients, and in the presence of all the people, all that he had said being asked by Holofernes: and how the people of Holofernes would have killed him for this word, In medio itaque seniorum et in conspectu omnium Achior dixit omnia quae locutus ipse fuerat ab Holoferne interrogatus et qualiter populus Holofernus voluisset propter hoc verbum interficere eum

**6:13.** And how Holofernes himself being **angry** had commanded him to be delivered for this cause to the **Israelites**: that when he should overcome the **children of Israel**, then he might command Achior also himself to be put to death by diverse torments, for having said: The **God of heaven** is their defender.

Quemadmodum ipse Holofernus iratus iusserit eum Israelitis hac de causa tradi ut dum vinceret filios Israhel tunc etiam ipsum Achior diversis iubeat suppliciis interire propter hoc quod dixisset Deus caeli defensor eorum est

**6:14.** And when Achior had declared all these things, all the people fell upon their faces, adoring the **Lord**, and all of them together mourning and weeping poured out their **prayers** with one accord to the **Lord**, Cumque universa Achior exposuisset omnis populus cecidit in faciem adorantes Dominum et communi lamentatione et fletu unianimes preces suas Deo effuderunt

**6:15.** Saying: O **Lord God** of **heaven** and earth, behold their **pride**, and look on our low condition, and have regard to the face of thy saints, and show that thou forsakest not them that trust on thee, and that thou **humblest** them that presume of themselves, and **glory** in their own strength.

Dicentes Domine Deus caeli et terrae intueri superbiam illorum et respice ad nostram humilitatem et faciem tuorum sanctorum adtende et ostende quia non derelinquis praesumentes de te et praesumentes de se et de sua virtute gloriantes humilias

**6:16.** So when their weeping was ended, and the people's **prayer**, in which they continued all the day, was concluded, they comforted Achior,

Finito itaque fletu et per totum diem populorum oratione completa consolati sunt Achior

**6:17.** Saying: The **God** of our fathers, whose power thou hast set forth, will make this return to thee, that thou rather shalt see their destruction.

Dicentes Deus patrum nostrorum cuius tu virtutem praedicasti ipse tibi hanc dabit vicissitudinem ut eorum magis tu interitum videas

**6:18.** And when the **Lord our God** shall give this liberty to his servants, let **God** be with thee also in the midst of us: that as it shall please thee, so thou with all thine mayst converse with us.

Cum vero Dominus Deus noster dederit hanc libertatem servis suis sit et tecum Deus in medio nostri ut sicut placuerit tibi ita cum tuis omnibus converseris

**6:19.** Then **Ozias**, after the assembly was broken up, received him into his house, and made him a great supper.

Tunc Ozias finito consilio suscepit eum in domum suam et fecit cenam magnam

**6:20.** And all the ancients were invited, and they refreshed themselves together after their fast was over.

Et vocatis omnibus presbyteris simul expleto ieiunio refecerunt

**6:21.** And afterwards all the people were called together, and they **prayed** all the night long within the church, desiring help of the **God of Israel**.

Postea vero convocatus omnis populus et per totam noctem intra ecclesiam oraverunt petentes auxilium a Deo Israhel

**The church...** That is, the **synagogue** or place where they met for **prayer**.

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## Judith Chapter 7

### Holofernes besiegeth Bethulia. The distress of the besieged.

**7:1.** But Holofernes on the next day gave orders to his army, to go up against Bethulia.

Holofernis autem altera die praecepit exercitibus suis ut ascenderent contra Bethuliam

**7:2.** Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those [men](#) who had been taken, and who had been brought away out of the provinces and cities of all the youth.

Erant autem pedites bellatorum centum viginti milia et equites viginti duo milia praeter praeparationes virorum illorum quos occupaverat captivitas et adducti fuerant de provinciis et urbibus universae iuventutis

**7:3.** All these prepared themselves together to fight against the [children of Israel](#), and they came by the hillside to the top, which looketh toward Dothain, from the place which is called Belma, unto Chelmon, which is over against Esdrelon.

Omnes pariter paraverunt se ad pugnam contra filios Israhel et venerunt per crepidinem montis usque ad apicem qui respicit super Dothain a loco qui dicitur Belma usque Chelmo qui est contra Hesdraelon

**7:4.** But the [children of Israel](#), when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, [praying](#) with one accord, that the [God of Israel](#) would show his mercy upon his people.

Filii autem Israhel ut viderunt multitudinem illorum prostraverunt se super terram mittentes cinerem super capita sua unianimes orantes ut Deus Israhel misericordiam suam ostenderet super populum suum

**7:5.** And taking their arms of [war](#), they posted themselves at the places, which by a narrow pathway lead directly between the mountains, and they guarded them all day and night.

Et adsumentes arma sua bellica sederunt per loca quae angusti itineris tramitem dirigunt inter montuosa et erant custodientes ea tota die et nocte

**7:6.** Now Holofernes, in going round about, found that the fountain which supplied them with water, ran through an aqueduct without the city on the south side: and he commanded their aqueduct to be cut off.

Porro Holofernis dum circuit per gyrum repperit quod fons qui influebat aquaeductum illorum a parte australi extra civitatem dirigeret incidi praecepit aquaeductum eorum

**7:7.** Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill.

Erant tamen non longe a muris fontes ex quibus furtim videbantur haurire aquam ad refocilandum potius quam ad potandum

**7:8.** But the [children of Ammon](#) and [Moab](#) came to Holofernes, saying: The [children of Israel](#) trust not in their spears, nor in their arrows, but the mountains are their defence, and the steep hills and precipices guard them.

Sed filii Ammon et Moab accesserunt ad Holofernem dicentes filii Israhel non in lancea nec in sagitta confidunt sed montes defendunt illos et muniunt illos colles in praecipitio constituti

**7:9.** Wherefore that thou mayst overcome them without joining battle, set guards at the springs that they may not draw water out of them, and thou shalt destroy them without sword, or at least being wearied out they will yield up their city, which they suppose, because it is situate in the mountains, to be impregnable.

Ut ergo sine congressione pugnae possis superare eos pone custodes fontium ut non hauriant ex eis et sine gladio interficies eos vel certe fatigati tradent civitatem suam quam putant civitatem montibus positam superari non posse

**7:10.** And these words pleased Holofernes, and his officers, and he placed all round about a hundred [men](#) at every spring.

Et placuerunt verba haec coram Holoferne et coram omnibus satellitibus eius et constituit per gyrum centenarios per singulos fontes

**7:11.** And when they had kept this watch for full twenty days, the **cisterns**, and the reserve of waters failed among all the inhabitants of **Bethulia**, so that there was not within the city, enough to satisfy them, no not for one day, for water was daily given out to the people by measure.

Cumque ista custodia per dies viginti fuisset expleta defecerunt cisternae et collectiones aquarum omnibus inhabitantibus in Bethuliam ita ut non esset intra civitatem unde satiarentur vel una die quoniam ad mensuram dabatur populis aqua cotidie

**7:12.** Then all the men and **women**, young men, and children, gathering themselves together to **Ozias**, all together with one voice,

Tunc ad Oziam congregati omnes viri feminaeque iuvenes et parvuli simul omnes una voce

**7:13.** Said: **God** be judge between us and thee, for thou hast done **evil** against us, in that thou wouldst not speak peaceably with the **Assyrians**, and for this cause **God** hath sold us into their hands.

Dixerunt iudicet Deus inter nos et te quoniam fecisti in nos mala nolentes loqui pacifice cum Assyriis et propter hoc vendidit nos Deus in manibus eorum

**7:14.** And therefore there is no one to help us, while we are cast down before their eyes in thirst, and sad destruction.

Et ideo non est qui adiuvet cum prosternamur ante oculos eorum in siti et perditione magna

**7:15.** And now assemble ye all that are in the city, that we may of our own accord yield ourselves all up to the people of Holofernes.

Et nunc congregate universos qui in civitate sunt ut sponte nos tradamus omnes populo Holofernitis

**7:16.** For it is better, that being captives we should live and **bless** the **Lord**, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes.

Melius est enim ut captivi benedicamus Deum viventes quam moriamur et simus obprobrium omni carni cum videamus uxores nostras et infantes nostros mori ante oculos nostros

**7:17.** We call to witness this day **heaven** and earth, and the **God** of our fathers, who taketh vengeance upon us according to our **sins**, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst.

Contestamur hodie caelum et terram et Deum patrum nostrorum qui ulciscitur nos secundum peccata nostra ut iam tradatis civitatem in manu militiae Holofernitis et sit finis noster brevis in ore gladii qui longior efficitur in ariditate sitis

**7:18.** And when they had said these things, there was great weeping and lamentation of all in the assembly, and for many hours with one voice they cried to **God**, saying:

Et cum haec dixissent factus est fletus et ululatus magnus in ecclesia omnibus et per multas horas una voce clamaverunt ad Deum dicentes

**7:19.** We have **sinned** with our fathers, we have done **unjustly**, we have committed **iniquity**:

Peccavimus cum patribus nostris iniuste egimus iniquitatem fecimus

**7:20.** Have thou mercy on us, because thou art **good**, or punish our **iniquities** by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee,

Tu quia pius es miserere nostri aut in tuo flagello vindica iniquitates nostras et noli tradere confitentes te populo qui ignorat te

**7:21.** That they may not say among the **Gentiles**: Where is their **God**?

Ut non dicant inter gentes ubi est Deus eorum

**7:22.** And when being wearied with these cries, and tired with these weepings, they held their peace,

Et cum fatigati his clamoribus et his fletibus lassati siluissent

**7:23.** **Ozias** rising up all in tears, said: Be of good **courage**, my brethren, and let us wait these five days for mercy from the **Lord**.

Exsurgens Ozias infusus lacrimis dixit aequo animo estote fratres et hos quinque dies expectemus a Domino misericordiam

**7:24.** For perhaps he will put a stop to his indignation, and will give **glory** to his own **name**.  
Forsitan enim indignationem suam abscidet et dat gloriam nomini suo

**7:25.** But if after five days be past there come no aid, we will do the things which you have spoken.  
Si autem transactis quinque diebus non venerit adiutorium faciemus haec verba quae locuti estis

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## Judith Chapter 8

### The character of Judith: her discourse to the ancients.

**8:1.** Now it came to pass, when Judith a widow had heard these words, who was the daughter of Merari, the son of Idox, the son of Joseph, the son of [Ozias](#), the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathania, the son of Salathiel, the son of Simeon, the son of [Ruben](#):

Et factum est cum audisset haec Iudith vidua quae erat filia Merari filii Idox filii Ioseph filii Oziae filii Elai filii Iamnor filii Gedeon filii Rafoin filii Acitob filii Melchiae filii Enam filii Nathaniae filii Salathihel filii Symeon filii Ruben

**Simeon the son of Ruben...** In the Greek, it is the son of [Israel](#). For [Simeon the patriarch](#), from whom Judith descended, was not the son, but the brother of [Ruben](#). It seems more probable that the Simeon and the Ruben here mentioned are not the [patriarchs](#): but two of the descendants of the [patriarch Simeon](#): and that the [genealogy](#) of Judith, recorded in this place, is not carried up so high as the [patriarchs](#). No more than that of Elcana the father of Samuel [[1 Samuel 1:1](#)] and that of [king Saul](#) [[1 Samuel 9:1](#)].

**8:2.** And her husband was [Manasses](#), who died in the time of the barley harvest:

Et vir eius fuit Manasses qui mortuus est in diebus messis hordiariae

**8:3.** For he was standing over them that bound sheaves in the field; and the heat came upon his head, and he died in [Bethulia](#) his own city, and was buried there with his fathers.

Instabat enim super alligantes manipulos in campo et venit aestus super caput eius et mortuus est in Bethuliam civitatem suam et sepultus est illic cum patribus suis

**8:4.** And Judith his relict was a widow now three years and six months.

Erat autem Iudith relicta eius vidua iam annis tribus et mensibus sex

**8:5.** And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids.

Et in superioribus domus suae fecit sibi secretum cubiculum in quo cum puellis suis clausa morabatur

**8:6.** And she wore haircloth upon her loins, and [fasted](#) all the days of her life, except the [sabbaths](#), and new moons, and the feasts of the [house of Israel](#).

Et habens super lumbos suos cilicium ieiunabat omnibus diebus vitae suae praeter sabbata et neomenia et festa domus Israhel

**8:7.** And she was exceedingly beautiful, and her husband left her great riches, and very many servants, and large [possessions](#) of herds of oxen, and flocks of sheep.

Erat autem eleganti aspectu nimis cui vir suus reliquerat divitias multas et familiam copiosam ac possessiones armentis boum et gregibus ovium plenas

**8:8.** And she was greatly renowned among all, because she feared the [Lord](#) very much, neither was there any one that spoke an ill word of her.

Et erat haec in eo omnibus famosissima quoniam timebat Dominum valde nec erat qui loqueretur de illa verbum malum

**8:9.** When therefore she had heard that [Ozias](#) had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi.

Haec itaque cum audisset quoniam Ozias promisisset quod transacto quinto die traderet civitatem misit ad presbyteros Chabri et Carmin

**8:10.** And they came to her, and she said to them: What is this word, by which [Ozias](#) hath consented to give up the city to the [Assyrians](#), if within five days there come no aid to us?

Et venerunt ad illam et dixit illis quod est hoc verbum in quo consensit Ozias ut tradat civitatem Assyriis si intra quinque dies non venerit vobis adiutorium

**8:11.** And who are you that tempt the **Lord**?

Et qui estis vos qui temptatis Dominum

**8:12.** This is not a word that may draw down mercy, but rather that may stir up **wrath**, and enkindle indignation.

Non est iste sermo qui misericordiam provocet sed potius qui iram excitet et furorem accendat

**8:13.** You have set a time for the mercy of the **Lord**, and you have appointed him a day, according to your pleasure.

Posuistis vos tempus miserationis Domini et in arbitrium vestrum diem constituistis ei

**8:14.** But forasmuch as the **Lord** is patient, let us be penitent for this same thing, and with many tears let us beg his pardon:

Sed quia patiens est Dominus in hoc ipso paeniteamur et indulgentiam eius lacrimis postulemus

**8:15.** For **God** will not threaten like **man**, nor be inflamed to **anger** like the **son of man**.

Non enim quasi homo Deus sic comminabitur neque sicut filius hominis ad iracundiam inflammabitur

**8:16.** And therefore let us **humble** our **souls** before him, and continuing in an **humble** spirit, in his service:

Et ideo humiliemus illi animas nostras et in spiritu constituti humiliato servientes illi

**8:17.** Let us ask the **Lord** with tears, that according to his will so he would show his mercy to us: that as our heart is troubled by their **pride**, so also we may **glorify** in our **humility**.

Dicamus flentes Domino ut secundum voluntatem suam sic faciat nobiscum misericordiam suam ut sicut conturbatum est cor nostrum in superbia eorum ita etiam de nostra humilitate gloriemur

**8:18.** For we have not followed the **sins** of our fathers, who forsook their **God**, and worshipped strange gods.

Quoniam non sumus secuti peccata patrum nostrorum qui dereliquerunt Deum suum et adoraverunt deos alienos

**8:19.** For which crime they were given up to their enemies, to the sword, and to pillage, and to confusion: but we know no other **God** but him.

Pro scelere quo dati sunt in gladium et in rapinam et in confusionem inimicis suis nos autem alterum deum nescimus praeter ipsum

**8:20.** Let us humbly wait for his consolation, and the **Lord our God** will require our blood of the afflictions of our enemies, and he will **humble** all the nations that shall rise up against us, and bring them to disgrace.

Expectemus humiles consolationem eius et exquiret sanguinem nostrum de afflictionibus inimicorum nostrorum et humiliabit omnes gentes quaecumque insurgunt contra nos et faciet illas sine honore Dominus Deus noster

**8:21.** And now, brethren, as you are the ancients among the people of **God**, and their very **soul** resteth upon you: comfort their hearts by your speech, that they may be mindful how our fathers were tempted that they might be proved, whether they worshipped their **God truly**.

Et nunc fratres quoniam vos qui estis presbyteri in populo Dei ex vobis pendet anima illorum adloquio vestro corda eorum erigite ut memores sint quia temptati sunt patres nostri ut probarentur si vere colerent Deum suum

**8:22.** They must remember how our father **Abraham** was tempted, and being proved by many tribulations, was made the friend of **God**.

Memores esse debent quomodo pater noster Abraham temptatus est et per multas tribulationes probatus Dei amicus effectus est

**8:23.** So **Isaac**, so **Jacob**, so **Moses**, and all that have pleased **God**, passed through many tribulations, remaining **faithful**.

Sic Isaac sic Iacob sic Moses et omnes qui placuerunt Deo per multas tribulationes transierunt fideles

**8:24.** But they that did not receive the trials with the fear of the **Lord**, but uttered their impatience and the reproach of their murmuring against the **Lord**,

Illi autem qui temptationes non susceperunt cum timore Domini et patientia sua inproperium murmurationis suae contra Dominum protulerunt

**8:25.** Were destroyed by the destroyer, and perished by serpents.

Exterminati sunt ab exterminatore et a serpentibus perierunt

**8:26.** As for us therefore let us not revenge ourselves for these things which we suffer.

Et nos ergo non ulciscamur nos pro his quae patimur

**8:27.** But esteeming these very punishments to be less than our [sins](#) deserve, let us [believe](#) that these scourges of the [Lord](#), with which like servants we are chastised, have happened for our amendment, and not for our destruction.

Sed reputantes peccatis nostris haec ipsa minora esse supplicia flagella Domini quasi servi qui corripimur ad emendationem non ad perditionem nostram evenisse credamus

**8:28.** And [Ozias](#) and the ancients said to her: All things which thou hast spoken are [true](#), and there is nothing to be reprehended in thy words.

Et dixerunt illi Ozias et presbyteri omnia quae locuta es vera sunt et non est in sermonibus tuis ulla reprehensio

**8:29.** Now therefore [pray](#) for us, for thou art a [holy woman](#), and one fearing [God](#).

Nunc ergo ora pro nobis quoniam mulier sancta es et timens Dominum

**8:30.** And Judith said to them: As you know that what I have been able to say is of [God](#):

Et dixit illis Iudith sicut quod loqui potui Dei esse cognoscitis

**8:31.** So that which I intend to do prove ye if it be of [God](#), and [pray](#) that [God](#) may strengthen my design.

Ita quod facere disposui probate si ex Deo est et orate ut firmum faciat consilium meum Deus

**8:32.** You shall stand at the gate this night, and I will go out with my maidservant: and [pray](#) ye, that as you have said, in five days the [Lord](#) may look down upon his people [Israel](#).

Stabitis vos ad portam nocte ista et ego exeam cum abra mea et orate ut sicut dixistis in diebus quinque respiciat Dominus populum suum Israhel

**8:33.** But I desire that you search not into what I am doing, and till I bring you word let nothing else be done but to [pray](#) for me to the [Lord our God](#).

Vos autem nolo scrutemini actum meum et usque dum renuntiem vobis nihil aliud fiat nisi oratio pro me ad Dominum Deum nostrum

**8:34.** And [Ozias](#) the prince of [Juda](#) said to her: Go in peace, and the [Lord](#) be with thee to take revenge of our enemies. So returning they departed.

Et dixit ad eam Ozias princeps Iudaeae vade in pace et Dominus sit tecum in ultione inimicorum nostrorum et revertentes abierunt

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## Judith Chapter 9

### Judith's prayer, to beg of God to fortify her in her undertaking.

**9:1.** And when they were gone, Judith went into her oratory: and putting on haircloth, laid ashes on her head: and falling down prostrate before the [Lord](#), she cried to the [Lord](#), saying:

Quibus abscedentibus Iudith ingressa est oratorium suum et induens se cilicio posuit cinerem super caput suum et prosternens se Domino clamavit ad Dominum dicens

**9:2.** [Lord God](#) of my father [Simeon](#), who gavest him a sword to execute vengeance against strangers, who had defiled by their [uncleanness](#), and uncovered the virgin unto confusion:

Domine Deus patris mei Symeon qui dedisti illi gladium in defensione alienigenarum qui violatores extiterunt in coinquinatione sua et denudaverunt femur virginis in confusionem

**Gavest him a sword, etc...** The [justice](#) of [God](#) is here praised, in punishing by the sword of [Simeon](#) the crime of the [Sichemites](#): and not the act of [Simeon](#), which was [justly](#) condemned by his father [Genesis 49:5](#). Though even with regard to this [act](#), we may distinguish between his [zeal](#) against the crime committed by the ravishers of his sister, which [zeal](#) may be considered [just](#): and the manner of his punishing that crime, which was irregular and excessive.

**9:3.** And who gavest their wives to be made a prey, and their daughters into captivity: and all their spoils to be divided to the servants, who were zealous with thy zeal: assist, I beseech thee, O [Lord God](#), me a widow.

Et dedisti mulieres eorum in praedam et filias eorum in captivitatem et omnem praedam in divisionem servis tuis qui zelaverunt zelum tuum subveni quaeso te Domine Deus meus mihi viduae

**9:4.** For thou hast done the things of old, and hast devised one thing after another: and what thou hast designed hath been done.

Tu enim fecisti priora et illa post illa cogitasti et hoc factum est quod ipse voluisti

**9:5.** For all thy ways are prepared, and in thy [providence](#) thou hast placed thy judgments.

Omnes enim viae tuae paratae sunt et tua iudicia in providentia tua posuisti

**9:6.** Look upon the camp of the [Assyrians](#) now, as thou wast pleased to look upon the camp of the [Egyptians](#), when they pursued armed after thy servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors.

Respice castra Assyriorum nunc sicut tunc castra videre Aegyptiorum dignatus es quando post servos tuos armati currebant confidentes in quadrigis et in equitatu suo et in multitudine bellatorum

**9:7.** But thou lookedst over their camp, and darkness wearied them.

Sed aspexisti super castra eorum et tenebrae fatigaverunt eos

**9:8.** The [deep](#) held their feet, and the waters overwhelmed them.

Tenuit pedes eorum abyssus et aquae operuerunt eos

**9:9.** So may it be with these also, O [Lord](#), who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and [glory](#) in their spears,

Sic fiant et isti Domine qui confidunt in multitudine sua et in corribus suis et in contis et in sagittis suis et in lanceis gloriantur

**9:10.** And know not that thou art our [God](#), who destroyest wars from the beginning, and the [Lord](#) is thy [name](#).

Et nesciunt quia tu ipse es Deus noster qui conteris bella ab initio et Dominus nomen est tibi

**9:11.** Lift up thy arm as from the beginning, and crush their power with thy power: let their power fall in their [wrath](#), who promise themselves to violate thy sanctuary, and defile the dwelling place of thy [name](#), and to beat down with their sword the [horn of thy altar](#).

Erige brachium tuum sicut ab initio et adlide virtutem eorum in virtute tua cadat virtus eorum in iracundiam

tuam qui promittunt se violare sancta tua et polluere tabernaculum honoris tui et deicere gladio suo cornu altaris tui

**9:12.** Bring to pass, O **Lord**, that his **pride** may be cut off with his own sword.  
Fac Domine ut gladio proprio eius superbia amputetur

**9:13.** Let him be caught in the net of his own eyes in my regard, and do thou strike him by the **graces** of the words of my lips.  
Capiatur laqueo oculorum suorum in me et percutes eum ex labiis caritatis meae

**9:14.** Give me constancy in my mind, that I may **despise** him: and **fortitude** that I may overthrow him.  
Da mihi in animo constantiam ut contemnam illum et virtutem ut evertam illum

**9:15.** For this will be a **glorious** monument for thy **name**, when he shall fall by the hand of a **woman**.  
Erit enim memoriale nominis tui cum manus feminea deiecerit eum

**9:16.** For thy power, O **Lord**, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the **proud** been acceptable to thee: but the **prayer** of the **humble** and the meek hath always pleased thee.  
Non enim in multitudine est virtus tua Domine neque in equorum viribus voluntas tua nec superbi ab initio placuerunt tibi sed humilium et mansuetorum tibi semper placuit deprecatio

**9:17.** O **God** of the **heavens**, creator of the waters, and **Lord** of the whole creation, hear me a poor wretch, making supplication to thee, and presuming of thy mercy.  
Deus caelorum creator aquarum et dominus totius creaturae exaudi me miseram deprecantem et de tua misericordia praesumentem

**9:18.** Remember, O **Lord**, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart, that thy house may continue in thy **holiness**:  
Memento Domine testamenti tui et da verbum in ore meo et in corde meo consilium corrobora ut domus tua in tua sanctificatione permaneat

**9:19.** And all nations may acknowledge that thou art **God**, and there is no other besides thee.  
Et omnes gentes agnoscant quoniam tu es Deus et non est alius praeter te

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## Judith Chapter 10

### Judith goeth out towards the camp, and is taken, and brought to Holofernes.

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**10:1.** And it came to pass, when she had ceased to cry to the [Lord](#), that she rose from the place wherein she lay prostrate before the [Lord](#).

Factum est autem cum cessasset clamare ad Dominum surrexit de loco quo iacuerat prostrata Domino

**10:2.** And she called her maid, and going down into her house she took off her haircloth, and put away the garments of her widowhood,

Vocavitque abram suam et descendens in domum suam abstulit a se cilicium et exuit se vestimentis viduitatis suae

**10:3.** And she washed her body, and anointed herself with the best [ointment](#), and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments.

Et lavit corpus suum et unxit se myrro optimo et discriminavit crinem capitis sui et inposuit mitram super caput suum et induit se vestimentis iucunditatis suae induitque sandalia pedibus suis adsumpsitque dextraliola et lilia et inares et anulos et omnibus ornamentis suis ornavit se

**10:4.** And the [Lord](#) also gave her more beauty: because all this dressing up did not proceed from sensuality, but from [virtue](#): and therefore the [Lord](#) increased this her beauty, so that she appeared to all [men's](#) eyes incomparably lovely.

Cui etiam Dominus contulit splendorem quoniam omnis ista compositio non ex libidine sed ex virtute pendebat et ideo Dominus hanc in illam pulchritudinem ampliavit ut incomparabili decore omnium oculis appareret

**10:5.** And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.

Inposuit itaque abrae suae ascopam vini et vas olei et pulenta et palatas et panes et caseum et profecta est

**10:6.** And when they came to the gate of the city, they found [Ozias](#), and the ancients of the city waiting.

Cumque venisset ad portas civitatis invenerunt expectantem Oziam et presbyteros civitatis

**10:7.** And when they saw her they were astonished, and admired her beauty exceedingly.

Qui cum vidissent eam stupentes mirati sunt nimis pulchritudinem eius

**10:8.** But they asked her no question, only they let her pass, saying: The [God](#) of our fathers give thee [grace](#), and may he strengthen all the counsel of thy heart with his power, that [Jerusalem](#) may [glory](#) in thee, and thy [name](#) may be in the number of the [holy](#) and [just](#).

Nihil tamen interrogantes eam dimiserunt transire dicentes Deus patrum nostrorum det tibi gratiam et omne consilium tui cordis sua virtute corroboret ut gloriatur super te Hierusalem et sit nomen tuum in numero sanctorum et iustorum

**10:9.** And they that were there said, all with one voice: So be it, so be it.

Et dixerunt hii qui illic erant omnes una voce fiat fiat

**10:10.** But Judith [praying](#) to the [Lord](#), passed through the gates, she and her maid.

Iudith vero orans Dominum transiit portas ipsa et abra eius

**10:11.** And it came to pass, when she went down the hill, about break of day, that the watchmen of the [Assyrians](#) met her, and stopped her, saying: Whence comest thou or whither goest thou?

Factum est autem cum descenderet montem circa ortum diei occurrerunt ei exploratores Assyriorum et

tenuerunt illam dicentes unde venis aut quo vadis

**10:12.** And she answered: I am a daughter of the **Hebrews**, and I am fled from them, because I knew they would be made a prey to you, because they **despised** you, and would not of their own accord yield themselves, that they might find mercy in your sight.

Quae respondit filia sum Hebraeorum ideo ego fugi a facie eorum quoniam futurum agnovi quod dentur vobis in depraedationem pro eo quod contemnentes vos noluerunt ultro tradere se ipsos ut invenirent misericordiam in conspectu vestro

**Because I knew, etc...** In this and the following chapter, some things are related to have been said by Judith, which seem hard to reconcile with **truth**. But all that is related in **scripture** of the servants of **God** is not approved by the **scripture**; and even the **saints** in their **good** enterprises may sometimes slip into venial **sins**.

**10:13.** For this reason I thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets, and show him by what way he may take them, without the loss of one **man** of his army.

Hac de causa cogitavi mecum dicens vadam ad faciem principis Holofernus ut indicem illi secreta illorum et ostendam illi quo aditu possit obtinere eos ita ut non cadat unus vir de exercitu eius

**10:14.** And when the **men** had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.

Et cum audissent viri verba eius considerabant faciem eius et erat in oculis eorum stupor quoniam mirabantur pulchritudinem eius nimis

**10:15.** And they said to her: Thou hast saved thy life by taking this resolution, to come down to our lord.

Et dixerunt ad eam conservasti animam tuam eo quod tale repperisti consilium ut descenderes ad dominum nostrum

**10:16.** And be assured of this, that when thou shalt stand before him, he will treat thee well, and thou wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.

Hoc autem scias quoniam cum steteris in conspectu eius bene tibi faciet et eris gratissima in corde eius duxeruntque illam ad tabernaculum Holofernus et nuntiantes eam

**10:17.** And when she was come into his presence, forthwith Holofernes was caught by his eyes.

Cumque intrasset ante faciem eius statim captus est in suis oculis Holofernus

**10:18.** And his officers said to him: Who can **despise** the people of the **Hebrews**, who have such beautiful **women**, that we should not think it worth our while for their sakes to fight against them?

Dixeruntque ad eum satellites eius quis contemnat populum Hebraeorum qui tam decoras mulieres habent ut non pro his merito pugnare contra eos debeamus

**10:19.** And Judith seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and **precious stones**:

Videns itaque Holofernem Judith sedentem in conopeo quod erat ex purpura et auro et zmaragdo et lapidibus pretiosis intextum

**10:20.** After she had looked on his face, bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.

Et cum in faciem eius intendisset adoravit eum prosternens se super terram et levaverunt illam servi Holofernus iubente domino suo

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## Judith Chapter 11

### Judith's speech to Holofernes.

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**11:1.** Then Holofernes said to her: Be of good comfort, and fear not in thy heart: for I have never hurt a [man](#) that was willing to serve [Nabuchodonosor the king](#).

Tunc Holofernus dixit ei aequo animo esto et noli pavere in corde tuo quoniam ego numquam nocui virum qui voluit servire Nabuchodonosor regi

**11:2.** And if thy people had not [despised](#) me, I would never have lifted up my spear against them.

Populus autem tuus si non contempsisset me non adlevassem lanceam meam super illum

**11:3.** But now tell me, for what cause hast thou left them, and why it hath pleased thee to come to us?

Nunc autem dic mihi qua ex causa recessisti ab illis et placuit tibi ut venires ad nos

**11:4.** And Judith said to him: Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the [Lord](#) will do with thee a perfect thing.

Et dixit illi Iudith sume verba ancillae tuae quoniam si secutus fueris verba ancillae tuae perfectam rem faciet Dominus tecum

**11:5.** For as [Nabuchodonosor the king of the earth](#) liveth, and his power liveth which is in thee for chastising of all straying [souls](#): not only [men](#) serve him through thee, but also the beasts of the field [obey](#) him.

Vivit enim Nabuchodonosor rex terrae et vivit virtus eius quae est in te ad correptionem omnium animarum errantium quoniam non solum homines serviunt illi per te sed et bestiae agri obtemperant illi

**11:6.** For the industry of thy mind is spoken of among all nations, and it is told through the whole world, that thou only art excellent, and mighty in all his kingdom, and thy discipline is cried up in all provinces.

Nuntiatur enim industria animi tui universis gentibus et indicatum est omni saeculo quoniam tu solus bonus et potens es in omni regno eius et disciplina tua omnibus provinciis praedicatur

**11:7.** It is known also what Achior said, nor are we [ignorant](#) of what thou hast commanded to be done to him.

Nec hoc latet quod locutus est Achior nec illud ignoratur quod ei iusseris evenire

**11:8.** For it is certain that our [God](#) is so offended with [sins](#), that he hath sent word by his [prophets](#) to the people, that he will deliver them up for their [sins](#).

Constat enim Deum nostrum sic peccatis offensum ut mandaverit per prophetas suos ad populum quod tradat eos pro peccatis suis

**11:9.** And because the [children of Israel](#) know they have offended their [God](#), thy dread is upon them.

Et quoniam sciunt se offendisse Deum suum filii Israhel tremor tuus super ipsos est

**11:10.** Moreover also a famine hath come upon them, and for drought of water they are already to be counted among the dead.

Insuper etiam fames invasit eos et ab ariditate aquae iam inter mortuos computantur

**11:11.** And they have a design even to kill their cattle, and to drink the blood of them.

Denique hoc ordinant ut interficiant pecora sua et sanguinem eorum bibant

**11:12.** And the [consecrated](#) things of the [Lord](#) their [God](#) which [God](#) forbade them to touch, in corn, wine, and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands: therefore because they do these things, it is certain they will be given up to destruction.

Et sancta Domini sui quae praecepit Deus non contingi in frumento vino et oleo haec cogitaverunt inpendere

et volunt consumere quae nec manibus deberent contingere ergo quoniam haec faciunt certum est quod in perditione dabuntur

**11:13.** And I thy handmaid knowing this, am fled from them, and the **Lord** hath sent me to tell thee these very things.

Quod ego ancilla tua cognoscens fugi ab illis et misit me Dominus haec ipsa nuntiare tibi

**11:14.** For I thy handmaid worship **God** even now that I am with thee, and thy handmaid will go out, and I will **pray** to **God**,

Ego enim ancilla tua Deum colo etiam nunc apud te et exiet ancilla tua et orabo Deum

**11:15.** And he will tell me when he will repay them for their **sins**, and I will come and tell thee, so that I may bring thee through the midst of **Jerusalem**, and thou shalt have all the people of **Israel**, as sheep that have no shepherd, and there shall not so much as one dog bark against thee:

Et dicet mihi quando eis reddat peccatum suum et veniens nuntiabo tibi ita ut ego adducam te per mediam Hierusalem et habebis omnem populum Israhel sicut oves quibus non est pastor et non latrabit vel unus contra te

**11:16.** Because these things are told me by the **providence of God**.

Quoniam haec mihi dicta sunt per providentiam Dei

**11:17.** And because **God** is **angry** with them, I am sent to tell these very things to thee.

Et quoniam iratus est illis Deus hoc ipsa missa sum nuntiare tibi

**11:18.** And all these words pleased Holofernes, and his servants, and they admired her wisdom, and they said one to another:

Placuerunt autem omnia verba haec coram Holoferne et coram pueris eius et mirabantur ad sapientiam eius et dicebant alter ad alterum

**11:19.** There is not such another **woman** upon earth in look, in beauty, and in sense of words.

Non est talis mulier super terram in aspectu in pulchritudine et in sensu verborum

**11:20.** And Holofernes said to her: **God** hath done well who sent thee before the people, that thou mightest give them into our hands:

Et dixit ad illam Holofernus bene fecit Deus qui misit te ante populum ut des illum tu in manibus nostris

**11:21.** And because thy promise is **good**, if thy **God** shall do this for me, he shall also be my **God**, and thou shalt be great in the house of **Nabuchodonosor**, and thy **name** shall be renowned through all the earth.

Et quoniam bona est promissio tua si fecerit mihi hoc Deus tuus erit et meus Deus et tu in domo Nabuchodonosor magna eris et nomen tuum nominabitur in universa terra

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## Judith Chapter 12

### Judith goeth out in the night to pray: she is invited to a banquet with Holofernes.

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**12:1.** Then he ordered that she should go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her from his own table.

Tunc iussit eam introire ubi repositi erant thesauri eius et iussit illic manere eam et constituit quid daretur illi de convivio suo

**12:2.** And Judith answered him and said: Now I cannot eat of these things which thou commandest to be given me, lest [sin](#) come upon me: but I will eat of the things which I have brought.

Cui respondens Iudith dixit nunc non potero manducare ex his quae mihi praecipis tribui ne veniat super me offensio ex his autem quae mihi detuli manducabo

**12:3.** And Holofernes said to her: If these things which thou hast brought with thee fail thee, what shall we do for thee?

Cui Holofernus ait si defecerint tibi ista quae tecum detulisti quid faciemus tibi

**12:4.** And Judith said: As thy [soul](#) liveth, my lord, thy handmaid shall not spend all these things till [God](#) do by my hand that which I have purposed. And his servants brought her into the tent which he had commanded.

Et dixit Iudith vivit anima tua domine meus quoniam non expendet omnia haec ancilla tua donec faciat Deus in manu mea haec quae cogitavi et induxerunt illam servi eius in tabernaculo quo praeceperat

**12:5.** And when she was going in, she desired that she might have liberty to go out at night and before day to [prayer](#), and to beseech the [Lord](#).

Et petiit dum introiret ut daretur ei copia nocte et ante lucem egrediendi foras ad orationem et deprecandi Dominum

**12:6.** And he commanded his chamberlains, that she might go out and in, to [adore](#) her [God](#) as she pleased, for three days.

Et praecepit cubiculariis suis ut sicut placeret illi exiret et introiret ad orandum Deum suum per triduum

**12:7.** And she went out in the nights into the valley of [Bethulia](#), and washed herself in a fountain of water.

Et exiebat noctibus in vallem Bethuliae et baptizabat se in fontem aquae

**12:8.** And as she came up, she [prayed](#) to the [Lord](#) the [God](#) of [Israel](#), that he would direct her way to the deliverance of his people.

Et ut ascendebat orabat Dominum Deum Israhel ut dirigeret viam eius ad liberationem populi sui

**12:9.** And going in, she remained pure in the tent, until she took her own meat in the evening.

Et introiens munda manebat in tabernaculum usque dum acciperet escam suam in vesperam

**12:10.** And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao his eunuch: Go, and persuade that [Hebrew woman](#), to consent of her own accord to dwell with me.

Et factum est quarto die Holofernus fecit cenam servis suis et dixit ad Bagao eunuchum vade et suade Hebraeam illam ut sponte consentiat habitare mecum

**12:11.** For it is looked upon as shameful among the [Assyrians](#), if a [woman](#) mock a [man](#), by doing so as to pass free from him.

Foedum est enim apud Assyrios si femina inrideat virum agendo ut inmundus transeat ab eo

**12:12.** Then Vagao went in to Judith, and said: Let not my [good](#) maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him and drink wine and be merry.

Tunc introivit Bagao ad Iudith et dixit non vereatur bona puella introire ad dominum meum ut honorificetur ante faciem eius et manducet cum eo et bibat vinum in iucunditate

**12:13.** And Judith answered him: Who am I, that I should gainsay my lord?

Cui Iudith respondit quae ego sum ut contradicam domino meo

**12:14.** All that shall be **good** and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life.

Omne quod erit ante oculos eius bonum et optimum faciam quicquid autem illi placuerit hoc mihi erit optimum omnibus diebus vitae meae

**12:15.** And she arose and dressed herself out with her garments, and going in she stood before his face.

Et surrexit et ornavit se vestimento suo et ingressa stetit ante faciem eius

**12:16.** And the heart of Holofernes was smitten, for he was burning with the desire of her.

Cor autem Holofernus concussum est erat enim ardens in concupiscentia eius

**12:17.** And Holofernes said to her: Drink now, and sit down and be merry; for thou hast found favour before me.

Et dixit ad eam Holofernis bibe nunc et accumbe in iucunditate quoniam gratiam invenisti coram me

**12:18.** And Judith said: I will drink my lord, because my life is magnified this day above all my days.

Et dixit Iudith bibam domine quoniam magnificata est anima mea hodie prae omnibus diebus meis

**12:19.** And she took and ate and drank before him what her maid had prepared for her.

Et accepit et manducavit et bibit coram ipso ea quae paraverat illi ancilla eius

**12:20.** And Holofernes was made merry on her occasion, and drank exceeding much wine, so much as he had never drunk in his life.

Et iucundus factus est Holofernis ad illam bibitque vinum nimis multum quantum numquam biberat in vita sua

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## Judith Chapter 13

### Judith cutteth off the head of Holofernes, and returneth to Bethulia.

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**13:1.** And when it was grown late, his servants made haste to their lodgings, and Vagao shut the chamber doors, and went his way.

Ut autem sero factum est festinaverunt servi illius ad hospitia sua et conclusit Bagao ostia cubiculi et abiit

**13:2.** And they were all overcharged with wine.

Erant autem omnes fatigati a vino

**13:3.** And Judith was alone in the chamber.

Eratque Iudith sola in cubiculo

**13:4.** But Holofernes lay on his bed, fast asleep, being exceedingly drunk.

Porro Holofernus iacebat in lecto nimia ebrietate sopitus

**13:5.** And Judith spoke to her maid to stand without before the chamber, and to watch:

Dixitque Iudith puellae suae ut staret foras ante cubiculum et observaret

**13:6.** And Judith stood before the bed [praying](#) with tears, and the motion of her lips in silence,

Stetitque Iudith ante lectum orans cum lacrimis et labiorum motu in silentio

**13:7.** Saying: Strengthen me, O [Lord God](#) of [Israel](#), and in this hour look on the works of my hands, that as thou hast [promised](#), thou mayst raise up [Jerusalem](#) thy city: and that I may bring to pass that which I have purposed, having a [belief](#) that it might be done by thee.

Dicens confirma me Domine Deus Israhel et respice in hac hora ad opera manuum mearum ut sicut promisisti Hierusalem civitatem tuam erigas et hoc quod credens per te posse fieri cogitavi perficiam

**13:8.** And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it.

Et haec cum dixisset accessit ad columnam quae erat ad caput lectuli eius et pugionem eius qui in ea ligatus pendebat exsolvit

**13:9.** And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O [Lord God](#), at this hour.

Cumque evaginasset illud adprehendit comam capitis eius et ait confirma me Domine Deus Israhel in hac hora

**13:10.** And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body.

Et percussit bis in cervicem eius et abscidit caput eius et abstulit conopeum eius a columnis et evolvit corpus eius truncum

**13:11.** And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet.

Et post pusillum exivit et tradidit caput Holofernus ancillae suae et iussit ut mitteret illud in peram suam

**13:12.** And they two went out according to their custom, as it were to [prayer](#), and they passed the camp, and having compassed the valley, they came to the gate of the city.

Et exierunt duae secundum consuetudinem suam quasi ad orationem et transierunt castra et gyrantes vallem venerunt ad portam civitatis

**13:13.** And Judith from afar off cried to the watchmen upon the walls: Open the gates for [God](#) is with us,

who hath shown his power in [Israel](#).

Et dixit Iudith a longe custodibus murorum aperite portas quoniam nobiscum est Deus qui fecit virtutem in Israhel

**13:14.** And it came to pass, when the [men](#) had heard her voice, that they called the ancients of the city.

Et factum est cum audissent viri vocem eius vocaverunt presbyteros civitatis

**13:15.** And all ran to meet her from the least to the greatest: for they now had no hopes that she would come.

Et concurrerunt ad eam omnes a minimo usque ad maximum quoniam speraverunt eam iam non esse venturam

**13:16.** And lighting up lights they all gathered round about her: and she went up to a higher place, and commanded silence to be made. And when all had held their peace,

Et accendentes luminaria congyraverunt circa eam universi illa autem ascendens in eminentiori loco iussit fieri silentium cumque omnes tacuissent

**13:17.** Judith said: Praise ye the [Lord our God](#), who hath not forsaken them that hope in him.

Dixit Iudith laudate Dominum Deum nostrum qui non deseruit sperantes in se

**13:18.** And by me his handmaid he hath fulfilled his mercy, which he [promised](#) to the [house of Israel](#): and he hath killed the enemy of his people by my hand this night.

Et in me ancillam suam adimplevit misericordiam suam quam promisit domui Israhel et interfecit in manu mea hostem populi sui in hac nocte

**13:19.** Then she brought forth the head of Holofernes out of the wallet, and showed it them, saying: Behold the head of Holofernes the general of the army of the [Assyrians](#), and behold his canopy, wherein he lay in his drunkenness, where the [Lord our God](#) slew him by the hand of a [woman](#).

Et proferens de pera caput Holofernus ostendit illis dicens ecce caput Holofernus principis militiae Assyriorum et ecce conopeum illius in quo recumbebat in ebrietate sua ubi et per manum feminae percussit illum Dominus Deus noster

**13:20.** But as the same [Lord](#) liveth, his [angel](#) hath been my keeper both going hence, and abiding there, and returning from thence hither: and the [Lord](#) hath not suffered me his handmaid to be defiled, but hath brought me back to you without pollution of [sin](#), rejoicing for his victory, for my escape, and for your deliverance.

Vivit autem ipse Dominus quoniam custodivit me angelus eius et hinc euntem et ibi commorantem et inde huc revertentem et non permisit me ancillam suam Dominus coinquinari sed sine pollutione peccati revocavit me vobis gaudentem in victoria sua in evasione mea in liberatione vestra

**13:21.** Give all of you [glory](#) to him, because he is [good](#), because his mercy endureth for ever.

Confiteamur illi omnes quoniam bonus quoniam in saeculum misericordia eius

**13:22.** And they all [adored](#) the [Lord](#), and said to her: The [Lord](#) hath [blessed](#) thee by his power, because by thee he hath brought our enemies to nought.

Universi autem adorantes Dominum dixerunt ad eam benedixit te Dominus in virtute sua quia per te ad nihilum redegit inimicos nostros

**13:23.** And [Ozias](#) the prince of the people of [Israel](#), said to her: [Blessed](#) art thou, O daughter, by the [Lord](#) the most high [God](#), above all [women](#) upon the earth.

Porro Ozias princeps populi Israhel dixit ad eam benedicta es tu filia a Domino Deo excelso prae omnibus mulieribus super terram

**13:24.** [Blessed](#) be the [Lord](#) who made [heaven](#) and earth, who hath directed thee to the cutting off the head of the prince of our enemies.

Benedictus Dominus qui creavit caelum et terram qui te direxit in vulnere capitis principis inimicorum nostrorum

**13:25.** Because he hath so magnified thy [name](#) this day, that thy praise shall not depart out of the mouth of [men](#) who shall be mindful of the power of the [Lord](#) for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our [God](#).

Quia hodie nomen tuum ita magnificavit ut non recedat laus tua de ore hominum qui memores fuerint virtutis Domini in aeternum pro quibus non pepercisti animae tuae propter angustias et tribulationem

generis tui sed subvenisti ruinae ante conspectum Dei nostri

**13:26.** And all the people said: So be it, so be it.

Et dixit omnis populus fiat fiat

**13:27.** And Achior being called for came, and Judith said to him: The **God of Israel**, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand.

Porro Achior vocatus venit et dixit ei Deus Israhel cui tu testimonium dedisti quod ulciscatur de inimicis suis ipse caput omnium incredulorum incidit in hac nocte in manu mea

**13:28.** And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his **pride despised the God of Israel**: and threatened them with death, saying: When the people of **Israel** shall be taken, I will command thy sides to be pierced with a sword.

Ut probes quia ita est ecce caput Holofernus qui in contemptu superbiae suae Deum Israhel contempsit et tibi interitum minabatur dicens cum captus fuerit populus Israhel gladio perforari praecipiam latera tua

**13:29.** Then Achior seeing the head of Holofernes, being seized with a great fear he fell on his face upon the earth, and his **soul** swooned away.

Videns autem Achior caput Holofernus angustatus prae pavore cecidit in faciem suam super terram et aestuavit anima eius

**13:30.** But after he had recovered his spirits he fell down at her feet, and revered her, and said:

Postea vero quam resumpto spiritu recreatus est procidit ad pedes eius et adoravit eam et dixit

**13:31.** **Blessed** art thou by thy **God** in every tabernacle of **Jacob**, for in every nation which shall hear thy **name**, the **God of Israel** shall be magnified on occasion of thee.

Benedicta tu Deo tuo in omni tabernaculo Iacob quoniam in omni gente quae audierit nomen tuum magnificabit Deum Israhel super te

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## Judith Chapter 14

### The Israelites assault the Assyrians, who finding their general slain, are seized with a panic fear.

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**14:1.** And Judith said to all the people: Hear me, my brethren, hang ye up this head upon our walls.  
Dixit autem Iudith ad omnem populum audite me fratres suspendite caput hoc super muros nostros

**14:2.** And as soon as the sun shall rise, let every [man](#) take his arms, and rush ye out, not as going down beneath, but as making an assault.  
Et erit cum exierit sol accipiat unusquisque arma sua et exite cum impetu non ut descendatis deorsum sed quasi impetum facientes

**14:3.** Then the watchmen must needs run to awake their prince for the battle.  
Tunc exploratores necesse erit ut fugiant ad principem suum excitandum ad pugnam

**14:4.** And when the [captains](#) of them shall run to the tent of Holofernes, and shall find him without his head wallowing in his blood, fear shall fall upon them.  
Cumque duces eorum cucurrerint ad tabernaculum Holofernus et invenerint eum truncum in suo sanguine volutatum decidet super eos timor

**14:5.** And when you shall know that they are fleeing, go after them securely, for the [Lord](#) will destroy them under your feet.  
Cumque cognoveritis fugere illos ite post illos securi quoniam Dominus conteret eos sub pedibus vestris

**14:6.** Then Achior seeing the power that the [God](#) of [Israel](#) had wrought, leaving the religion of the [Gentiles](#), he [believed God](#), and [circumcised](#) the flesh of his foreskin, and was joined to the people of [Israel](#), with all the succession of his kindred until this present day.  
Tunc Achior videns virtutem quam fecit Deus Israhel relicto gentilitatis ritu creditit Deo et circumcidit carnem praeputii sui et adpositus est ad populum Israhel et omnis successio generis eius usque in hodiernum diem

**14:7.** And immediately at break of day, they hung up the head of Holofernes upon the walls, and every [man](#) took his arms, and they went out with a great noise and shouting.  
Mox autem ut ortus est dies suspenderunt super muros caput Holofernus accepitque unusquisque vir arma sua et egressi sunt cum grandi strepitu et ululatu

**14:8.** And the watchmen seeing this, ran to the tent of Holofernes.  
Quod videntes exploratores ad tabernaculum cucurrerunt

**14:9.** And they that were in the tent came, and made a noise, before the door of the chamber to awake him, endeavouring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise.  
Porro hii qui in tabernaculo erant venientes et ante ingressum cubiculi perstreptentes excitandi gratia inquietudinem arte moliebantur ut non ab excitantibus sed a sonantibus Holofernus evigilaret

**14:10.** For no [man](#) durst knock, or open and go into the chamber of the general of the [Assyrians](#).  
Nullus enim audebat cubiculum virtutis Assyriorum pulsando aut intrando aperire

**14:11.** But when his [captains](#) and tribunes were come, and all the chiefs of the army of the king of the [Assyrians](#), they said to the chamberlains:  
Sed cum venissent duces eius et tribuni et universi maiores exercitus Assyriorum dixerunt cubiculariis

**14:12.** Go in, and awake him, for the mice, coming out of their holes, have presumed to challenge us to fight.

Intrate et excitate illum quoniam egressi mures de cavernis suis ausi sunt provocare ad proelium

**14:13.** Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he was sleeping with Judith.

Tunc ingressus Bagao cubiculum eius stetit ante cortinam et plausum fecit manibus suis suspicabatur enim illum cum Iudith dormire

**14:14.** But when with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes, lying upon the ground, without the head, weltering in his blood, he cried out with a loud voice, with weeping, and rent his garments.

Sed cum nullum motum iacentis sensu aurium caperet accessit proximans ad cortinam et elevans eam videns iacens cadaver absque capite Holofernis in suo sanguine tabefactum iacere super terram et clamavit voce magna cum fletu et scidit vestimenta sua

**14:15.** And he went into the tent of Judith, and not finding her, he ran out to the people,

Et ingressus tabernaculum Iudith non invenit eam et exilivit foras ad populum

**14:16.** And said: One [Hebrew woman](#) hath made confusion in the house of [king Nabuchodonosor](#): for behold Holofernes lieth upon the ground, and his head is not upon him.

Et dixit una mulier hebraea fecit confusionem in domo regis Nabuchodonosor ecce enim Holofernis iacet in terra et caput ipsius non est in illo

**14:17.** Now when the chiefs of the army of the [Assyrians](#) had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly.

Quod cum audissent principes virtutis Assyriorum sciderunt omnes vestimenta sua et intolerabilis timor et tremor cecidit super eos et turbati sunt animi eorum valde

**14:18.** And there was a very great cry in the midst of their camp.

Et factus est clamor incomparabilis in media castra eorum

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## Judith Chapter 15

### The Assyrians flee: the Hebrews pursue after them, and are enriched by their spoils.

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**15:1.** And when all the army heard that Holofernes was beheaded, [courage](#) and counsel fled from them, and being seized with trembling and fear they thought only to save themselves by flight.

Cumque omnis exercitus decollatum Holofernem audisset fugit mens et consilium ab eis et solo tremore et metu agitati fugae praesidium sumunt

**15:2.** So that no one spoke to his neighbour, but hanging down the head, leaving all things behind, they made haste to escape from the [Hebrews](#), who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills.

Ita ut nullus loqueretur cum proximo suo sed inclinato capite relictis omnibus evadere Hebraeos quos armatos venire super se audierant fugientes per vias camporum et semitas collium

**15:3.** So the [children of Israel](#) seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them.

Videntes itaque filii Israhel fugientes illos descenderunt clangentes tubis et ululantes post ipsos

**15:4.** And because the [Assyrians](#) were not united together, they went without order in their flight; but the [children of Israel](#) pursuing in one body, defeated all that they could find.

Et quoniam Assyrii non adunati in fuga ibant praecipites filii autem Israhel uno agmine persequentes debilitabant omnes quos invenire potuissent

**15:5.** And [Ozias](#) sent messengers through all the cities and countries of [Israel](#).

Misitque Ozias nuntios per omnes civitates et regiones Israhel

**15:6.** And every country, and every city, sent their chosen young men armed after them, and they pursued them with the edge of the sword until they came to the extremities of their confines.

Omnis itaque regio omnisque urbs electam iuventutem misit armatam post eos et persecuti sunt eos in ore gladii quousque pervenirent ad extremitatem finium suarum

**15:7.** And the rest that were in [Bethulia](#) went into the camp of the [Assyrians](#), and took away the spoils which the [Assyrians](#) in their flight had left behind them, and they were laden exceedingly,

Reliqui autem qui erant in Bethulia ingressi sunt castra Assyriorum et praedam quam fugientes Assyrii reliquerant abstulerunt et honestati sunt valde

**15:8.** But they that returned conquerors to [Bethulia](#), brought with them all things that were theirs, so that there was no numbering of their cattle, and beasts, and all their moveables, insomuch that from the least to the greatest all were made rich by their spoils.

Hii vero qui victores reversi sunt ad Bethuliam omnia quaeque erant illorum abstulerunt secum ita ut non esset numerus in pecoribus in iumentis et universis mobilibus eorum ut a minimo usque ad magnum omnes divites fierent de praedationibus eorum

**15:9.** And Joachim the [high priest](#) came from [Jerusalem](#) to [Bethulia](#) with all his ancients to see Judith.

Joachim autem summus pontifex de Hierusalem venit in Bethuliam cum universis presbyteris suis ut videret Judith

**15:10.** And when she was come out to him, they all [blessed](#) her with one voice, saying: Thou art the [glory](#) of [Jerusalem](#), thou art the [joy](#) of [Israel](#), thou art the honour of our people:

Quae cum exisset ad illum benedixerunt illam omnes una voce dicentes tu gloria Hierusalem tu laetitia Israhel tu honorificentia populi nostri

**15:11.** For thou hast done manfully, and thy heart has been strengthened, because thou hast [loved](#)

chastity, and after thy husband hast not known any other: therefore also the hand of the [Lord](#) hath strengthened thee, and therefore thou shalt be [blessed](#) for ever.

Quia fecisti viriliter et confortatum est cor tuum eo quod castitatem amaveris et post virum tuum alterum non scieris ideo et manus Domini confortavit te et ideo eris benedicta in aeternum

**15:12.** And all the people said: So be it, so be it.

Et dixit omnis populus fiat fiat

**15:13.** And thirty days were scarce sufficient for the people of [Israel](#) to gather up the spoils of the [Assyrians](#).

Per dies autem triginta vix collecta est spolia Assyriorum a populo Israhel

**15:14.** But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and silver, and garments and [precious stones](#), and all household stuff, and they all were delivered to her by the people.

Porro autem universa quae Holofernus peculiaria fuisse probata sunt dederunt Iudith in auro et argento et vestibus et gemmis et omni supellectile et tradita sunt illi omnia a populo

**15:15.** And all the people rejoiced, with the [women](#), and virgins, and young men, playing on instruments and harps.

Et omnes populi gaudebant cum mulieribus et virginibus et iuvenibus in organis et citharis

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## Judith Chapter 16

### The canticle of Judith: her virtuous life and death.

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**16:1.** Then Judith sung this canticle to the [Lord](#), saying:

Tunc cantavit canticum hoc Domino Iudith dicens

**16:2.** Begin ye to the [Lord](#) with timbrels, sing ye to the [Lord](#) with cymbals, tune unto him a new psalm, extol and call upon his [name](#).

Incipite Domino in tympanis cantate Deo in cymbalis modulamini illi psalmum novum exaltate et invocare nomen eius

**16:3.** The [Lord](#) putteth an end to wars, the [Lord](#) is his [name](#).

Dominus conterens bella Dominus nomen est illi

**16:4.** He hath set his camp in the midst of his people, to deliver us from the hand of all our enemies.

Qui posuit castra sua in medio populi sui ut eriperet nos de manu omnium inimicorum nostrorum

**16:5.** The [Assyrian](#) came out of the mountains from the north in the multitude of his strength: his multitude stopped up the torrents, and their horses covered the valleys.

Venit Assur ex montibus ab aquilone in multitudine fortitudinis suae cuius multitudo obturavit torrentes et equi eorum cooperuerunt valles

**16:6.** He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.

Dixit se incensurum fines meos et iuvenes meos occisurum gladio infantes meos dare in praedam et virgines in captivitatem

**16:7.** But the almighty [Lord](#) hath struck him, and hath delivered him into the hands of a [woman](#), and hath slain him.

Dominus autem omnipotens nocuit eum et tradidit eum in manus feminae et confudit eum

**16:8.** For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith the daughter of Merari weakened him with the beauty of her face.

Non enim cecidit potens eorum a iuvenibus nec filii Titan percusserunt eum nec excelsi gigantes inposuerunt se illi sed Iudith filia Merari in specie faciei suae dissolvit eum

**16:9.** For she put off her the garments of widowhood, and put on her the garments of [joy](#), to give [joy](#) to the [children of Israel](#).

Exiit enim se vestimenta viduitatis et induit se vestimenta laetitiae in exultatione filiorum Israhel

**16:10.** She anointed her face with [ointment](#), and bound up her locks with a crown, she took a new robe to deceive him.

Unxit faciem suam unguento conligavit cincinnos suos mitra ad decipiendum illum

**16:11.** Her sandals ravished his eyes, her beauty made his [soul](#) her captive, with a sword she cut off his head.

Sandalia eius rapuerunt oculos eius pulchritudo eius captivam fecit animam eius amputavit pugione cervicem eius

**16:12.** The Persians quaked at her constancy, and the [Medes](#) at her boldness.

Horrerunt Persae constantiam eius et Medi audaciam eius

**16:13.** Then the camp of the [Assyrians](#) howled, when my lowly ones appeared, parched with thirst.

Tunc ululaverunt castra Assyriorum quando apparuerunt humiles mei arescentes in siti

**16:14.** The sons of the damsels have pierced them through, and they have killed them like children fleeing away: they perished in battle before the face of the **Lord my God**.

Filii puellarum conpunxerunt eos et sicut pueros fugientes occiderunt eos perierunt in proelio a facie Domini mei

**16:15.** Let us sing a hymn to the **Lord**, let us sing a new hymn to our **God**.

Hymnum cantemus Domino hymnum novum cantemus Deo nostro

**16:16.** O **Adonai, Lord**, great art thou, and **glorious** in thy power, and no one can overcome thee.

Adonai Domine magnus es tu et praeclarus in virtute et quem superare nemo potest

**16:17.** Let all thy creatures serve thee: because thou hast spoken, and they were made: thou didst send forth thy spirit, and they were **created**, and there is no one that can resist thy voice.

Tibi serviat omnis creatura tua quia dixisti et facta sunt misisti spiritum tuum et creata sunt et non est qui resistat voci tuae

**16:18.** The mountains shall be moved from the foundations with the waters: the rocks shall melt as wax before thy face.

Montes a fundamentis movebuntur cum aquis petrae sicut cera liquescent ante faciem tuam

**16:19.** But they that fear thee, shall be great with thee in all things.

Qui autem timent te magni erunt apud te prae omnia

**16:20.** Woe be to the nation that riseth up against my people: for the **Lord almighty** will take revenge on them, in the day of judgment he will visit them.

Vae genti insurgenti super genus meum Dominus enim omnipotens vindicabit in eis in die iudicii visitabit illos

**16:21.** For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.

Dabit enim ignem et vermes in carnes eorum ut urantur et sentiant usque in sempiternum

**16:22.** And it came to pass after these things, that all the people, after the victory, came to **Jerusalem** to **adore** the **Lord**: and as soon as they were purified, they all offered **holocausts**, and **vows**, and their promises.

Et factum est post haec omnis populus post victoriam venit ad Hierusalem adorare Dominum et mox ut purificati sunt obtulerunt omnes holocausta et vota et repromissiones suas

**16:23.** And Judith offered for an **anathema** of oblivion all the arms of Holofernes, which the people gave her, and the canopy that she had taken away out of his chamber.

Porro Iudith universa vasa bellica Holofernus quae dedit illi populus et conopeum quod ipsa sustulerat in anathema oblivionis

**An anathema of oblivion...** That is, a gift or **offering** made to **God**, by way of an everlasting monument, to prevent the oblivion or forgetting so great a benefit.

**16:24.** And the people were joyful in the sight of the sanctuary, and for three months the **joy** of this victory was celebrated with Judith.

Erat autem populus iucundus secundum faciem sanctorum et per tres menses gaudium huius victoriae celebratum est cum Iudith

**16:25.** And after those days every **man** returned to his house, and Judith was made great in **Bethulia**, and she was most renowned in all the land of **Israel**.

Post dies autem illos unusquisque rediit in sua et Iudith magna facta est in Bethulia et praeclarior erat universae terrae Israhel

**16:26.** And chastity was joined to her **virtue**, so that she knew no **man** all the days of her life, after the death of **Manasses** her husband.

Erat etiam virtuti castitatis adiuncta ita ut non cognosceret virum omnibus diebus vitae suae ex quo defunctus est Manasses vir eius

**16:27.** And on festival days she came forth with great **glory**.

Erat autem diebus festis procedens cum gloria magna

**16:28.** And she abode in her husband's house a hundred and five years, and made her handmaid free, and

she died, and was buried with her husband in [Bethulia](#).

Mansit autem in domo viri sui annos centum quinque et dimisit abram suam liberam et defuncta est ac sepulta cum viro suo in Bethuliam

**16:29.** And all the people mourned for seven days.

Luxitque illam omnis populus diebus septem

**16:30.** And all the time of her life there was none that troubled [Israel](#), nor many years after her death.

In omni autem spatio vitae eius non fuit qui perturbaret Israhel et post mortem eius annis multis

**16:31.** But the day of the festivity of this victory is received by the [Hebrews](#) in the number of [holy](#) days, and is religiously observed by the [Jews](#) from that time until this day.

Dies autem victoriae huius festivitatem ab Hebraeis in numero dierum sanctorum accepit et colitur a Iudaeis ex illo tempore usque in praesentem diem

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## Jude

### The Catholic Epistle of St. Jude

St. Jude, who wrote this Epistle, was one of the twelve [Apostles](#) and brother to [St. James the Less](#). The time it was written is uncertain: only it may be inferred from verse 17 that few or none of the [Apostles](#) were then living, except [St. John](#). He inveighs against the [heresies](#) and [wicked](#) practices of the Simonians, [Nicolaites](#), and [Gnostics](#), etc., describing them and their leaders by strong epithets and similes, He exhorts the [faithful](#) to contend earnestly for the [faith](#) first delivered to them and to beware of [heretics](#). (*For more information, see the article [EPISTLE OF JUDE](#) in the Catholic Encyclopedia.*)

**1:1.** Jude, the servant of [Jesus Christ](#) and brother of [James](#): to them that are beloved in [God the Father](#) and preserved in [Jesus Christ](#) and called.

Iudas Iesu Christi servus frater autem Iacobi his qui in Deo Patre dilectis et Iesu Christo conservatis vocatis

**1:2.** Mercy unto you and peace: and [charity](#) be fulfilled.

Misericordia vobis et pax et caritas adimpleatur

**1:3.** Dearly beloved, taking all care to write unto you concerning your common [salvation](#), I was under a necessity to write unto you: to beseech you to contend earnestly for the [faith](#) once delivered to the [saints](#).

Carissimi omnem sollicitudinem faciens scribendi vobis de communi vestra salute necesse habui scribere vobis deprecans supercertari semel traditae sanctis fidei

**1:4.** For certain [men](#) are secretly entered in (who were written of long ago unto this judgment), ungodly [men](#), turning the [grace](#) of our Lord [God](#) into riotousness and denying the only sovereign Ruler and our Lord [Jesus Christ](#).

Subintroierunt enim quidam homines qui olim praescripti sunt in hoc iudicium impii Dei nostri gratiam transferentes in luxuriam et solum Dominatorem et Dominum nostrum Iesum Christum negantes

**1:5.** I will therefore admonish you, though ye once [knew](#) all things, that [Jesus](#), having saved the people out of the land of [Egypt](#), did afterwards destroy them that [believed](#) not.

Commonere autem vos volo scientes semel omnia quoniam Iesus populum de terra Aegypti salvans secundo eos qui non crediderunt perdidit

**1:6.** And the [angels](#) who kept not their principality but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day.

Angelos vero qui non servaverunt suum principatum sed dereliquerunt suum domicilium in iudicium magni diei vinculis aeternis sub caligine reservavit

**Principality...** That is, the state in which they were first created, their original dignity.

**1:7.** As [Sodom and Gomorra](#) and the neighbouring cities, in like manner, having given themselves to fornication and going after other flesh, were made an example, suffering the punishment of [eternal](#) fire.

Sicut Sodoma et Gomorra et finitimae civitates simili modo exfornicatae et abeuntes post carnem alteram factae sunt exemplum ignis aeterni poenam sustinentes

**1:8.** In like manner, these [men](#) also defile the flesh and [despise](#) dominion and [blaspheme](#) majesty.

Similiter et hii carnem quidem maculant dominationem autem spernunt maiestates autem blasphemant

**Blaspheme majesty...** Speak [evil](#) of them that are in dignity: and even utter blasphemies against the divine majesty.

**1:9.** When [Michael the archangel](#), disputing with the [devil](#), contended about the body of [Moses](#), he durst not bring against him the judgment of [railing speech](#), but said: The Lord command thee.

Cum Michahel archangelus cum diabolo disputans altercaretur de Mosi corpore non est ausus iudicium inferre blasphemiae sed dixit imperet tibi Dominus

**Contended about the body, etc...** This contention, which is no where else mentioned in [holy writ](#), was originally [known](#) by [revelation](#), and transmitted by tradition. It is thought the occasion of it was, that the [devil](#) would have had the body buried in such a place and manner, as to be worshipped by the [Jews](#) with [divine honours](#). **Command thee...** or rebuke thee.

**1:10.** But these **men blaspheme** whatever things they **know** not: and what things soever they naturally **know**, like dumb beasts, in these they are corrupted.

Hii autem quaecumque quidem ignorant blasphemant quaecumque autem naturaliter tamquam muta animalia norunt in his corrumpuntur

**1:11.** Woe unto them! For they have gone in the way of **Cain**: and after the **error** of **Balaam** they have for reward poured out themselves and have perished in the contradiction of **Core**.

Vae illis quia via Cain abierunt et errore Balaam mercede effusi sunt et contradictione Core perierunt

**Gone in the way, etc...** Heretics follow the way of **Cain**, by murdering the **souls** of their brethren; the way of **Balaam**, by putting a **scandal** before the people of **God**, for their own private ends; and the way of **Core or Korah**, by their opposition to the church governors of divine appointment.

**1:12.** These are spots in their banquets, feasting together without fear, feeding themselves: clouds without water, which are carried about by winds: trees of the autumn, unfruitful, twice dead, plucked up by the roots:

Hii sunt in epulis suis maculae convivantes sine timore semet ipsos pascentes nubes sine aqua quae a ventis circumferuntur arbores autumnales infructuosae bis mortuae eradicatae

**1:13.** Raging waves of the sea, foaming out their own confusion: wandering stars, to whom the storm of darkness is reserved for ever.

Fluctus feri maris despumantes suas confusiones sidera errantia quibus procella tenebrarum in aeternum servata est

**1:14.** Now of these **Enoch** also, the seventh from **Adam**, **prophesied**, saying: Behold, the Lord cometh with thousands of his **saints**:

Prophetavit autem et his septimus ab Adam Enoc dicens ecce venit Dominus in sanctis milibus suis

**Prophesied...** This **prophecy** was either **known** by tradition, or from some book that is since lost.

**1:15.** To execute judgment upon all and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly: and for all the hard things which ungodly sinners have spoken against **God**.

Facere iudicium contra omnes et arguere omnes impios de omnibus operibus impietatis eorum quibus impie egerunt et de omnibus duris quae locuti sunt contra eum peccatores impii

**1:16.** These are murmurers, full of complaints, walking according to their own desires: and their mouth speaketh **proud** things, admiring persons, for gain's sake.

Hii sunt murmuratores querellosi secundum desideria sua ambulantes et os illorum loquitur superba mirantes personas quaestus causa

**1:17.** But you, my dearly beloved, be mindful of the words which have been spoken before by the **apostles** of **our Lord Jesus Christ**:

Vos autem carissimi memores estote verborum quae praedicta sunt ab apostolis Domini nostri Iesu Christi

**But you, my dearly beloved, be mindful, etc...** He now exhorts the **faithful** to remain steadfast in the **belief** and practice of what they had heard from the **apostles**, who had also foretold that in aftertimes (lit. in the last time) there should be **false** teachers, scoffing and ridiculing all **revealed** truths, abandoning themselves to their passions and **lusts**: who separate themselves from the Catholic communion by **heresies** and **schisms**. **Sensual men...** carried away and enslaved by the pleasures of the senses.

**1:18.** Who told you that in the last time there should come mockers, walking according to their own desires in ungodlinesses.

Quia dicebant vobis quoniam in novissimo tempore venient inlusores secundum sua desideria ambulantes impietatum

**1:19.** These are they who separate themselves, sensual **men**, having not the Spirit.

Hii sunt qui segregant animales Spiritum non habentes

**1:20.** But you, my beloved, building yourselves upon your most **holy faith**, **praying** in the **Holy Ghost**,

Vos autem carissimi supraedificantes vosmet ipsos sanctissimae vestrae fidei in Spiritu Sancto orantes

**1:21.** Keep yourselves in the **love** of **God**, waiting for the mercy of **our Lord Jesus Christ**, unto life everlasting.

Ipsos vos in dilectione Dei servate

**Building yourselves upon your most holy faith...** Raising by your actions, a spiritual building, founded, 1st, upon **faith**; 2d, on the **love** of **God**; 3d, upon **hope**, whilst you are waiting for the mercies of **God**, and the reward of **eternal** life; 4th, joined with the great duty of **prayer**.

**1:22.** And some indeed reprove, being judged:

Et hos quidem arguite iudicatos

**1:23.** But others save, pulling them out of the fire. And on others have **mercy**, in fear, **hating** also the spotted garment which is carnal.

Illos vero salvate de igne rapientes aliis autem miseremini in timore odientes et eam quae carnalis est maculatam tunicam

**And some indeed reprove being judged...** He gives them another instruction to practice **charity** in endeavouring to convert their neighbour, where they will meet with three sorts of persons: 1st, With persons obstinate in their errors and **sins**; these may be said to be already judged and condemned; they are to be sharply reprehended, reprov'd, and if possible convinced of their **error**. 2d, As to others you must endeavour to save them, by pulling them, as it were, out of the fire, from the ruin they stand in great danger of. 3d, You must have **mercy** on others in fear, when you see them through **ignorance** of frailty, in danger of being drawn into the snares of these **heretics**; with these you must deal more gently and mildly, with a charitable compassion, **hating** always, and teaching others to **hate** the carnal garment which is spotted, their sensual and corrupt manners, that defile both the **soul** and body.

**1:24.** Now to him who is able to preserve you without **sin** and to present you spotless before the presence of his **glory** with exceeding **joy**, in the coming of **our Lord Jesus Christ**:

Ei autem qui potest vos conservare sine peccato et constituere ante conspectum gloriae suae immaculatos in exultatione

**1:25.** To the only **God** our Saviour through **Jesus Christ our Lord**, be **glory** and magnificence, empire and power, before all ages, and now, and for all ages of ages. **Amen**.

Soli Deo salvatori nostro per Iesum Christum Dominum nostrum gloria magnificentia imperium et potestas ante omne saeculum et nunc et in omnia saecula amen

**Now to him, etc...** St. Jude concludes his **epistle** with this **doxology** of praising **God**, and **praying** to the only **God** our Saviour, which may either signify **God the Father**, or **God** as equally agreeing to all the three persons, who are equally the cause of **Christ's incarnation**, and **man's salvation**, through **Jesus Christ our Lord**, who, being **God** from eternity, took upon him our **human** nature, that he might become our Redeemer.

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## Lamentations

### The Lamentations of Jeremias

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In these JEREMIAS laments in a most pathetic manner the miseries of his people, and the destruction of JERUSALEM and the [temple](#), in [Hebrew](#) verses, beginning with different letters according to the order of the [Hebrew](#) alphabet. (*For more information, see the article [JEREMIAS](#) in the Catholic Encyclopedia.*)

- [Lamentations Chapter 1](#). First alphabetical cycle
- [Lamentations Chapter 2](#). Second alphabetical cycle.
- [Lamentations Chapter 3](#). Third alphabetical cycle.
- [Lamentations Chapter 4](#). Fourth alphabetical cycle.
- [Lamentations Chapter 5](#). The prayer of Jeremias the Prophet.

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## Lamentations Chapter 1

### First alphabetical cycle.

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**Preface.** And it came to pass, after [Israel](#) was carried into captivity, and [Jerusalem](#) was desolate, that [Jeremias the prophet](#) sat weeping, and mourned with this lamentation over [Jerusalem](#), and with a sorrowful mind, sighing and moaning, he said:

**And it came to pass, etc...** This preface was not written by Jeremias, but was added by the seventy interpreters, to give the reader to understand upon what occasion the Lamentations were published.

**1:1. *Aleph.*** How doth the city sit solitary that was full of people! how is the mistress of the [Gentiles](#) become as a widow: the princes of provinces made tributary!

ALEPH quomodo sedit sola civitas plena populo facta est quasi vidua domina gentium princeps provinciarum facta est sub tributo

**1:2. *Beth.*** Weeping, she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have [despised](#) her, and are become her enemies.

BETH plorans ploravit in nocte et lacrimae eius in maxillis eius non est qui consoletur eam ex omnibus caris eius omnes amici eius spreverunt eam et facti sunt ei inimici

**1:3. *Ghimel.*** [Juda](#) hath removed her dwelling place, because of her affliction, and the greatness of her bondage; she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

GIMEL migravit Iuda propter adflictionem et multitudinem servitutis habitavit inter gentes nec invenit requiem omnes persecutores eius adprehenderunt eam inter angustias

**1:4. *Daleth.*** The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down; her [priests](#) sigh; her [virgins](#) are in affliction; and she is oppressed with bitterness.

DELETH viae Sion lugent eo quod non sint qui veniant ad sollemnitatem omnes portae eius destructae sacerdotes eius gementes virgines eius squalidae et ipsa oppressa amaritudine

**1:5. *He.*** Her adversaries are become her lords; her enemies are enriched; because the [Lord](#) hath spoken against her for the multitude of her [iniquities](#); her children are led into captivity, before the face of the oppressor.

HE facti sunt hostes eius in capite inimici illius locupletati sunt quia Dominus locutus est super eam propter multitudinem iniquitatum eius parvuli eius ducti sunt captivi ante faciem tribulantis

**1:6. *Vau.*** And from the daughter of Sion, all her beauty is departed; her princes are become like rams that find no pastures; and they are gone away without strength before the face of the pursuer.

VAV et egressus est a filia Sion omnis decor eius facti sunt principes eius velut arietes non inventientes pascuam et abierunt absque fortitudine ante faciem subsequentis

**1:7. *Zain.*** [Jerusalem](#) hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper; the enemies have seen her, and have mocked at her [sabbaths](#).

ZAI recordata est Hierusalem dierum adflictionis suae et praevaricationis omnium desiderabilium suorum quae habuerat a diebus antiquis cum caderet populus eius in manu hostili et non esset auxiliator viderunt eam hostes et deriserunt sabbata eius

**1:8. *Heth.*** [Jerusalem](#) hath grievously [sinned](#), therefore is she become unstable; all that honoured her, have [despised](#) her, because they have seen her shame; but she sighed, and turned backward.

HETH peccatum peccavit Hierusalem propterea instabilis facta est omnes qui glorificabant eam spreverunt illam quia viderunt ignominiam eius ipsa autem gemens et conversa retrorsum

**1:9. *Teth.*** Her filthiness is on her feet, and she hath not remembered her end; she is wonderfully cast

down, not having a comforter: behold, O **Lord**, my affliction, because the enemy is lifted up.  
TETH sordes eius in pedibus eius nec recordata est finis sui deposita est vehementer non habens  
consolatoreme vide Domine adfflictionem meam quoniam erectus est inimicus

**1:10. Jod.** The enemy hath put out his hand to all her desirable things: for she hath seen the **Gentiles** enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.  
IOTH manum suam misit hostis ad omnia desiderabilia eius quia vidit gentes ingressas sanctuarium suum  
de quibus praeceperas ne intrarent in ecclesiam tuam

**1:11. Caph.** All her people sigh, they seek bread: they have given all their precious things for food to relieve the **soul**: see, O **Lord**, and consider, for I am become vile.  
CAPH omnis populus eius gemens et quaerens panem dederunt pretiosa quaeque pro cibo ad refocilandam  
animam vide Domine considera quoniam facta sum vilis

**1:12. Lamed.** O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the **Lord** spoke in the day of his fierce **anger**.  
LAMED o vos omnes qui transitis per viam attendite et videte si est dolor sicut dolor meus quoniam  
vindemiavit me ut locutus est Dominus in die irae furoris sui

**1:13. Mem.** From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, wasted with sorrow all the day long.  
MEM de excelso misit ignem in ossibus meis et erudivit me expandit rete pedibus meis convertit me  
retrorsum posuit me desolatam tota die maerore confectam

**1:14. Nun.** The yoke of my **iniquities** hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: the **Lord** hath delivered me into a hand, out of which I am not able to rise.  
NUN vigilavit iugum iniquitatum mearum in manu eius convolutae sunt et inpositae collo meo infirmata est  
virtus mea dedit me Dominus in manu de qua non potero surgere

**1:15. Samech.** The **Lord** hath taken away all my mighty **men** out of the midst of me: he hath called against me the time, to destroy my chosen **men**: the **Lord** hath trodden the winepress for the **virgin** daughter of **Juda**.  
SAMECH abstulit omnes magnificos meos Dominus de medio mei vocavit adversum me tempus ut  
contereret electos meos torcular calcavit Dominus virgini filiae Iuda

**1:16. Ain.** Therefore do I weep, and my eyes run down with water: because the comforter, the relief of my **soul**, is far from me: my children are desolate because the enemy hath prevailed.  
AIN idcirco ego plorans et oculus meus deducens aquam quia longe factus est a me consolator convertens  
animam meam facti sunt filii mei perdit quoniam invaluit inimicus

**1:17. Phe.** Sion hath spread forth her hands, there is none to comfort her: the **Lord** hath commanded against **Jacob**, his enemies are round about him: **Jerusalem** is as a menstruous **woman** among them.  
FE expandit Sion manus suas non est qui consoletur eam mandavit Dominus adversum Iacob in circuitu  
eius hostes eius facta est Hierusalem quasi polluta menstruis inter eos

**1:18. Sade.** The **Lord** is **just**, for I have provoked his mouth to **wrath**: hear, I **pray** you, all ye people, and see my sorrow: my **virgins**, and my young men are gone into captivity.  
SADE iustus est Dominus quia os eius ad iracundiam provocavi audite obsecro universi populi et videte  
dolorem meum virgines meae et iuvenes mei abierunt in captivitatem

**1:19. Coph.** I called for my friends, but they deceived me: my **priests** and my ancients pined away in the city: while they sought their food, to relieve their **souls**.  
COPH vocavi amicos meos et ipsi deceperunt me sacerdotes mei et senes mei in urbe consumpti sunt quia  
quaesierunt cibum sibi ut refocilarent animam suam

**1:20. Res.** Behold, O **Lord**, for I am in distress, my bowels are troubled: my heart is turned within me, for I am full of bitterness: abroad the sword destroyeth and at home there is death alike.  
RES vide Domine quoniam tribulor venter meus conturbatus est subversum est cor meum in memet ipsa  
quoniam amaritudine plena sum foris interfecit gladius et domi mors similis est

**1:21. Sin.** They have heard that I sigh, and there is none to comfort me: all my enemies have heard of my **evil**, they have rejoiced that thou hast done it: thou hast brought a day of consolation, and they shall be like unto me.

SEN audierunt quia ingemescio ego et non est qui consoletur me omnes inimici mei audierunt malum meum  
laetati sunt quoniam tu fecisti adduxisti diem consolationis et fiet similes mei

**1:22.** *Thau.* Let all their **evil** be present before thee: and make vintage of them, as thou hast made vintage  
of me for all my **iniquities**: for my sighs are many, and my heart is sorrowful.

THAU ingrediatur omne malum eorum coram te et devindemia eos sicut vindemiasti me propter omnes  
iniquitates meas multi enim gemitus mei et cor meum maerens

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## Lamentations Chapter 2

### Second alphabetical cycle.

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**2:1. Aleph.** How hath the Lord covered with obscurity the daughter of Sion in his **wrath!** how hath he cast down from **heaven** to the earth the **glorious** one of **Israel**, and hath not remembered his footstool in the day of his **anger**.

ALEPH quomodo obtexit caligine in furore suo Dominus filiam Sion proiecit de caelo terram inclitam Israhel et non recordatus est scabilli pedum suorum in die furoris sui

**2:2. Beth.** The **Lord** hath cast down headlong, and hath not spared, all that was beautiful in **Jacob**: he hath destroyed in his **wrath** the strong holds of the **virgin** of **Juda**, and brought them down to the ground: he hath made the kingdom **unclean**, and the princes thereof.

BETH praecipitavit Dominus nec pepercit omnia speciosa Iacob destruxit in furore suo munitiones virginis Iuda deiecit in terram polluit regnum et principes eius

**2:3. Ghimel.** He hath broken in his fierce **anger** all the horn of **Israel**: he hath drawn back his right hand from before the enemy: and he hath kindled in **Jacob** as it were a flaming fire devouring round about.

GIMEL confregit in ira furoris omne cornu Israhel avertit retrorsum dexteram suam a facie inimici et succendit in Iacob quasi ignem flammae devorantis in gyro

**2:4. Daleth.** He hath bent his bow as an enemy, he hath fixed his right hand as an adversary: and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation like fire.

DELETH tetendit arcum suum quasi inimicus firmavit dexteram suam quasi hostis et occidit omne quod pulchrum erat visu in tabernaculo filiae Sion effudit quasi ignem indignationem suam

**2:5. He.** The **Lord** is become as an enemy: he hath cast down **Israel** headlong, he hath overthrown all the walls thereof: he hath destroyed his strong holds, and hath multiplied in the daughter of **Juda** the afflicted, both men and **women**.

HE factus est Dominus velut inimicus praecipitavit Israhel praecipitavit omnia moenia eius dissipavit munitiones eius et replevit in filia Iuda humiliatum et humiliatam

**2:6. Vau.** And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: the **Lord** hath caused feasts and **sabbaths** to be forgotten in Sion: and hath delivered up king and **priest** to reproach, and to the indignation of his **wrath**.

VAV et dissipavit quasi hortum tentorium suum demolitus est tabernaculum suum oblivioni tradidit Dominus in Sion festivitatem et sabbatum et obprobrio in indignatione furoris sui regem et sacerdotem

**2:7. Zain.** The **Lord** hath cast off his **altar**, he hath **cursed** his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the **house of the Lord**, as in the day of a solemn feast.

ZAI reppulit Dominus altare suum maledixit sanctificationi suae tradidit in manu inimici muros turrium eius vocem dederunt in domo Domini sicut in die sollemni

**He hath cursed his sanctuary...** That is, he permitted his sanctuary to be destroyed, as if it had not been **consecrated**, but execrable.

**2:8. Heth.** The **Lord** hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

HETH cogitavit Dominus dissipare murum filiae Sion tetendit funiculum suum et non avertit manum suam a perditione luxitque antemurale et murus pariter dissipatus est

**2:9. Teth.** Her gates are sunk into the ground: he hath destroyed, and broken her bars: her king and her princes are among the **Gentiles**: the law is no more, and her **prophets** have found no vision from the **Lord**.

TETH defixae sunt in terra portae eius perdidit et contrivit vectes eius regem eius et principes eius in

gentibus non est lex et prophetae eius non invenerunt visionem a Domino

**2:10. *Jod.*** The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the **virgins** of **Jerusalem** hang down their heads to the ground.

IOTH sederunt in terra conticuerunt senes filiae Sion consperserunt cinere capita sua accincti sunt ciliciis abiecerunt in terra capita sua virgines Hierusalem

**2:11. *Caph.*** My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

CAPH defecerunt prae lacrimis oculi mei conturbata sunt viscera mea effusum est in terra iecur meum super contritione filiae populi mei cum deficeret parvulus et lactans in plateis oppidi

**2:12. *Lamed.*** They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their **souls** in the bosoms of their mothers.

LAMED matribus suis dixerunt ubi est triticum et vinum cum deficerent quasi vulnerati in plateis civitatis cum exhalarent animas suas in sinu matrum suarum

**2:13. *Mem.*** To what shall I compare thee? or to what shall I liken thee, O daughter of **Jerusalem**? to what shall I equal thee, that I may comfort thee, O **virgin** daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

MEM cui comparabo te vel cui adsimilabo te filia Hierusalem cui exaequabo te et consolabor te virgo filia Sion magna enim velut mare contritio tua quis medebitur tui

**2:14. *Nun.*** Thy **prophets** have seen **false** and foolish things for thee: and they have not laid open thy **iniquity**, to excite thee to **penance**: but they have seen for thee **false** revelations and banishments.

NUN prophetae tui viderunt tibi falsa et stulta nec aperiebant iniquitatem tuam ut te ad paenitentiam provocarent viderunt autem tibi adsumptiones falsas et eiectiones

**2:15. *Samech.*** All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of **Jerusalem**, saying: Is this the city of perfect beauty, the **joy** of all the earth?

SAMECH plauserunt super te manibus omnes transeuntes per viam sibilaverunt et moverunt caput suum super filiam Hierusalem haecine est urbs dicentes perfecti decoris gaudium universae terrae

**2:16. *Phe.*** All thy enemies have opened their month against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

FE aperuerunt super te os suum omnes inimici tui sibilaverunt et fremuerunt dentibus dixerunt devoravimus en ista est dies quam expectabamus invenimus vidimus

**2:17. *Ain.*** The **Lord** hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

AIN fecit Dominus quae cogitavit conplevit sermonem suum quem praeceperat a diebus antiquis destruxit et non pepercit et laetificavit super te inimicum et exaltavit cornu hostium tuorum

**2:18. *Sade.*** Their heart cried to the **Lord** upon the walls of the daughter of Sion: Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

SADE clamavit cor eorum ad Dominum super muros filiae Sion deduc quasi torrentem lacrimas per diem et per noctem non des requiem tibi neque taceat pupilla oculi tui

**2:19. *Coph.*** Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water, before the face of the **Lord**: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

COPH consurge lauda in nocte in principio vigiliarum effunde sicut aqua cor tuum ante conspectum Domini leva ad eum manus tuas pro anima parvulorum tuorum qui defecerunt in fame in capite omnium conpetorum

**2:20. *Res.*** Behold, O **Lord**, and consider whom thou hast thus dealt with: shall **women** then eat their own fruit, their children of a span long? shall the **priest** and the **prophet** be slain in the sanctuary of the **Lord**?

RES vide Domine et considera quem vindemiaveris ita ergone comedent mulieres fructum suum parvulos ad mensuram palmae si occidetur in sanctuario Domini sacerdos et propheta

**2:21.** *Sin.* The child and the old **man** lie without on the ground: my **virgins** and my young men are fallen by the sword: thou hast slain them in the day of thy **wrath**: thou hast killed, and shown them no pity.

SEN iacuerunt in terra foris puer et senex virgines meae et iuvenes mei ceciderunt in gladio interfecisti in die furoris tui percussisti nec misertus es

**2:22.** *Thau.* Thou hast called as to a festival, those that should terrify me round about, and there was none in the day of the **wrath** of the **Lord** that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

THAU vocasti quasi ad diem sollemnem qui terrerent me de circuitu et non fuit in die furoris Domini qui effugeret et relinqueretur quos educavi et enutrivi inimicus meus consumpsit eos

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## Lamentations Chapter 3

### Third alphabetical cycle.

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**3:1.** *Aleph.* I am the [man](#) that see my [poverty](#) by the rod of his indignation.

ALEPH ego vir videns paupertatem meam in virga indignationis eius

**3:2.** *Aleph.* He hath led me, and brought me into darkness, and not into light.

ALEPH me minavit et adduxit in tenebris et non in lucem

**3:3.** *Aleph.* Only against me he hath turned, and turned again his hand all the day.

ALEPH tantum in me vertit et convertit manum suam tota die

**3:4.** *Beth.* My skin and my flesh he hath made old, he hath broken my bones.

BETH vetustam fecit pellem meam et carnem meam contrivit ossa mea

**3:5.** *Beth.* He hath built round about me, and he hath compassed me with gall, and labour.

BETH aedificavit in gyro meo et circumdedit me felle et labore

**3:6.** *Beth.* He hath set me in dark places as those that are dead for ever.

BETH in tenebrosis conlocavit me quasi mortuos sempiternos

**3:7.** *Ghimel.* He hath built against me round about, that I may not get out: he hath made my fetters heavy.

GIMEL circumaedificavit adversum me ut non egrediar adgravavit conpedem meam

**3:8.** *Ghimel.* Yea, and when I cry, and entreat, he hath shut out my [prayer](#).

GIMEL sed et cum clamavero et rogavero exclusit orationem meam

**3:9.** *Ghimel.* He hath shut up my ways with square stones, he hath turned my paths upside down.

GIMEL conclusit vias meas lapidibus quadris semitas meas subvertit

**3:10.** *Daleth.* He is become to me as a bear lying in wait: as a lion in secret places.

DELETH ursus insidians factus est mihi leo in absconditis

**3:11.** *Daleth.* He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

DELETH semitas meas subvertit et confregit me posuit me desolatam

**3:12.** *Daleth.* He hath bent his bow, and set me as a mark for his arrows.

DELETH tetendit arcum suum et posuit me quasi signum ad sagittam

**3:13.** *He.* He hath shot into my reins the daughters of his quiver.

HE misit in renibus meis filias faretrae suae

**3:14.** *He.* I am made a derision to all my people, their song all the day long.

HE factus sum in derisu omni populo meo canticum eorum tota die

**3:15.** *He.* He hath filled me with bitterness, he hath inebriated me with [wormwood](#).

HE replevit me amaritudinibus inebriavit me absinthio

**3:16.** *Vau.* And he hath broken my teeth one by one, he hath fed me with ashes.

VAV et fregit ad numerum dentes meos cibavit me cinere

**3:17.** *Vau.* And my [soul](#) is removed far off from peace, I have forgotten [good](#) things.

VAV et repulsa est anima mea oblitus sum bonorum

**3:18.** *Vau.* And I said: My end and my [hope](#) is perished from the [Lord](#).

VAV et dixi periit finis meus et spes mea a Domino

**3:19. Zain.** Remember my **poverty**, and transgression, the **wormwood** and the gall.  
ZAI recordare paupertatis et transgressionis meae absinthii et fellis

**3:20. Zain.** I will be mindful and remember, and my **soul** shall languish within me.  
ZAI memoria memor ero et tabescet in me anima mea

**3:21. Zain.** These things I shall think over in my heart, therefore will I **hope**.  
ZAI hoc recolens in corde meo ideo sperabo

**3:22. Heth.** The mercies of the **Lord** that we are not consumed: because his commiserations have not failed.  
HETH misericordiae Domini quia non sumus consumpti quia non defecerunt miseraciones eius

**3:23. Heth.** They are new every morning, great is thy faithfulness.  
HETH novae diluculo multa est fides tua

**3:24. Heth.** The **Lord** is my portion, said my **soul**: therefore will I wait for him.  
HETH pars mea Dominus dixit anima mea propterea expectabo eum

**3:25. Teth.** The **Lord** is **good** to them that **hope** in him, to the **soul** that seeketh him.  
TETH bonus est Dominus sperantibus in eum animae quaerenti illum

**3:26. Teth.** It is **good** to wait with silence for the **salvation** of **God**.  
TETH bonum est praestolari cum silentio salutare Domini

**3:27. Teth.** It is **good** for a **man**, when he hath borne the yoke from his youth.  
TETH bonum est viro cum portaverit iugum ab adolescentia sua

**3:28. Jod.** He shall sit solitary, and hold his peace: because he hath taken it up upon himself.  
IOTH sedebit solitarius et tacebit quia levavit super se

**3:29. Jod.** He shall put his mouth in the dust, if so be there may be **hope**.  
IOTH ponet in pulvere os suum si forte sit spes

**3:30. Jod.** He shall give his cheek to him that striketh him, he shall be filled with reproaches.  
IOTH dabit percutienti se maxillam saturabitur obprobriis

**3:31. Caph.** For the **Lord** will not cast off for ever.  
CAPH quia non repellet in sempiternum Dominus

**3:32. Caph.** For if he hath cast off, he will also have mercy, according to the multitude of his mercies.  
CAPH quia si abiecit et miserebitur secundum multitudinem misericordiarum suarum

**3:33. Caph.** For he hath not willingly afflicted, nor cast off the children of **men**.  
CAPH non enim humiliavit ex corde suo et abiecit filios hominis

**3:34. Lamed.** To crush under his feet all the prisoners of the land,  
LAMED ut contereret sub pedibus suis omnes vinctos terrae

**3:35. Lamed.** To turn aside the judgment of a **man** before the face of the **most High**,  
LAMED ut declinaret iudicium viri in conspectu vultus Altissimi

**3:36. Lamed.** To destroy a **man** wrongfully in his judgment, the **Lord** hath not approved.  
LAMED ut perverteret hominem in iudicio suo Dominus ignoravit

**3:37. Mem.** Who is he that hath commanded a thing to be done, when the **Lord** commandeth it not?  
MEM quis est iste qui dixit ut fieret Domino non iubente

**3:38. Mem.** Shall not both **evil** and **good** proceed out of the mouth of the Highest?  
MEM ex ore Altissimi non egredientur nec mala nec bona

**3:39. Mem.** Why hath a living **man** murmured, **man** suffering for his **sins**?

MEM quid murmuravit homo vivens vir pro peccatis suis

**3:40. Nun.** Let us search our ways, and seek, and return to the **Lord**.

NUN scrutemur vias nostras et quaeramus et revertamur ad Dominum

**3:41. Nun.** Let us lift up our hearts with our hands to the **Lord** in the **heavens**.

NUN levemus corda nostra cum manibus ad Dominum in caelos

**3:42. Nun.** We have done **wickedly**, and provoked thee to **wrath**: therefore thou art inexorable.

NUN nos inique egimus et ad iracundiam provocavimus idcirco tu inexorabilis es

**3:43. Samech.** Thou hast covered in thy **wrath**, and hast struck us: thou hast killed and hast not spared.

SAMECH operuisti in furore et percussisti nos occidisti nec pepercisti

**3:44. Samech.** Thou hast set a cloud before thee, that our **prayer** may not pass through.

SAMECH opposuisti nubem tibi ne transeat oratio

**3:45. Samech.** Thou hast made me as an outcast, and refuse in the midst of the people.

SAMECH eradicationem et abiECTIONem posuisti me in medio populorum

**3:46. Phe.** All our enemies have opened their mouths against us.

FE aperuerunt super nos os suum omnes inimici

**3:47. Phe.** **Prophecy** is become to us a fear, and a snare, and destruction.

FE formido et laqueus facta est nobis vaticinatio et contritio

**3:48. Phe.** My eye hath run down with streams of water, for the destruction of the daughter of my people.

FE divisiones aquarum deduxit oculus meus in contritione filiae populi mei

**3:49. Ain.** My eye is afflicted, and hath not been quiet, because there was no rest:

AIN oculus meus adflictus est nec tacuit eo quod non esset requies

**3:50. Ain.** Till the **Lord** regarded and looked down from the **heavens**.

AIN donec respiceret et videret Dominus de caelis

**3:51. Ain.** My eye hath wasted my **soul** because of all the daughters of my city.

AIN oculus meus depraedatus est animam meam in cunctis filiabus urbis meae

**3:52. Sade.** My enemies have chased me and caught me like a bird, without cause.

SADE venatione ceperunt me quasi avem inimici mei gratis

**3:53. Sade.** My life is fallen into the pit, and they have laid a stone over me.

SADE lapsa est in lacu vita mea et posuerunt lapidem super me

**3:54. Sade.** Waters have flowed over my head: I said: I am cut off.

SADE inundaverunt aquae super caput meum dixi perii

**3:55. Coph.** I have called upon thy **name**, O **Lord**, from the lowest pit.

COPH invocavi nomen tuum Domine de lacis novissimis

**3:56. Coph.** Thou hast heard my voice: turn not away thy ear from my sighs, and cries.

COPH vocem meam audisti ne avertas aurem tuam a singultu meo et clamoribus

**3:57. Coph.** Thou drewest near in the day, when I called upon thee, thou saidst: Fear not.

COPH adpropinquasti in die quando invocavi te dixisti ne timeas

**3:58. Res.** Thou hast judged, O **Lord**, the cause of my **soul**, thou the Redeemer of my life.

RES iudicasti Domine causam animae meae redemptor vitae meae

**3:59. Res.** Thou hast seen, O **Lord**, their **iniquity** against me: judge thou my judgment.

RES vidisti Domine iniquitatem adversum me iudica iudicium meum

**3:60. Res.** Thou hast seen all their fury, and all their thoughts against me.

RES vidisti omnem furorem universas cogitationes eorum adversum me

**3:61.** *Sin.* Thou hast heard their reproach, O **Lord**, all their imaginations against me.  
SEN audisti obprobria eorum Domine omnes cogitationes eorum adversum me

**3:62.** *Sin.* The lips of them that rise up against me: and their devices against me all the day.  
SEN labia insurgentium mihi et meditationes eorum adversum me tota die

**3:63.** *Sin.* Behold their sitting down, and their rising up, I am their song.  
SEN sessionem eorum et resurrectionem eorum vide ego sum psalmus eorum

**3:64.** *Thau.* Thou shalt render them a recompense, O **Lord**, according to the works of their hands.  
THAU reddes eis vicem Domine iuxta opera manuum suarum

**3:65.** *Thau.* Thou shalt give them a buckler of heart, thy labour.  
THAU dabis eis scutum cordis laborem tuum

**3:66.** *Thau.* Thou shalt persecute them in **anger**, and shalt destroy them from under the **heavens**, O **Lord**.  
THAU persequeris in furore et conteres eos sub caelis Domine

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## Lamentations Chapter 4

### Fourth alphabetical cycle.

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**4:1.** *Aleph.* How is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

ALEPH quomodo obscuratum est aurum mutatus est color optimus dispersi sunt lapides sanctuarii in capite omnium platearum

**4:2.** *Beth.* The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

BETH filii Sion incliti et amicti auro primo quomodo reputati sunt in vasa testea opus manuum figuli

**4:3.** *Ghimel.* Even the sea monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the [desert](#).

GIMEL sed et lamiae nudaverunt mammam lactaverunt catulos suos filia populi mei crudelis quasi strutio in deserto

**4:4.** *Daleth.* The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

DELETH adhesit lingua lactantis ad palatum eius in siti parvuli petierunt panem et non erat qui frangeret eis

**4:5.** *He.* They that were fed delicately have died in the streets: they that were brought up in scarlet have embraced the dung.

HE qui vescebantur voluptuose interierunt in viis qui nutriebantur in croceis amplexati sunt stercora

**4:6.** *Vau.* And the [iniquity](#) of the daughter of my people is made greater than the [sin](#) of [Sodom](#), which was overthrown in a moment, and hands took nothing in her.

VAV et maior effecta est iniquitas filiae populi mei peccato Sodomorum quae subversa est in momento et non ceperunt in ea manus

**4:7.** *Zain.* Her [Nazarites](#) were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire.

ZAI candidiores nazarei eius nive nitidiores lacte rubicundiores ebore antiquo sapphyro pulchriores

**4:8.** *Heth.* Their face is now made blacker than coals, and they are not [known](#) in the streets: their skin hath stuck to their bones, it is withered, and is become like wood.

HETH denigrata est super carbones facies eorum et non sunt cogniti in plateis adhesit cutis eorum ossibus aruit et facta est quasi lignum

**4:9.** *Teth.* It was better with them that were slain by the sword, than with them that died with hunger: for these pined away being consumed for want of the fruits of the earth.

TETH melius fuit occisis gladio quam interfectis fame quoniam isti extabuerunt consumpti ab sterilitate terrae

**4:10.** *Jod.* The hands of the pitiful [women](#) have sodden their own children: they were their meat in the destruction of the daughter of my people.

IOTH manus mulierum misericordium coxerunt filios suos facti sunt cibus earum in contritione filiae populi mei

**4:11.** *Caph.* The [Lord](#) hath accomplished his [wrath](#), he hath poured out his fierce [anger](#): and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

CAPH conplevit Dominus furorem suum effudit iram indignationis suae et succendit ignem in Sion et devoravit fundamenta eius

**4:12. Lamed.** The kings of the earth, and all the inhabitants of the world would not have **believed**, that the adversary and the enemy should enter in by the gates of **Jerusalem**.

LAMED non crediderunt reges terrae et universi habitatores orbis quoniam ingrederetur hostis et inimicus per portas Hierusalem

**4:13. Mem.** For the **sins** of her **prophets**, and the **iniquities** of her **priests**, that have shed the blood of the **just** in the midst of her.

MEM propter peccata prophetarum eius iniquitates sacerdotum eius qui effuderunt in medio eius sanguinem iustorum

**4:14. Nun.** They have wandered as blind **men** in the streets, they were defiled with blood: and when they could not help walking in it, they held up their skirts.

NUN erraverunt caeci in plateis polluti sunt sanguine cumque non possent tenerunt lacinias suas

**4:15. Samech.** Depart you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they said among the **Gentiles**: He will no more dwell among them.

SAMECH recedite polluti clamaverunt eis recedite abite nolite tangere iurgati quippe sunt et commoti dixerunt inter gentes non addet ultra ut habitet in eis

**4:16. Phe.** The face of the **Lord** hath divided them, he will no more regard them: they respected not the persons of the **priests**, neither had they pity on the ancient.

FE facies Domini divisit eos non addet ut respiciat eos facies sacerdotum non erubuerunt neque senum miserti sunt

**4:17. Ain.** While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save.

AIN cum adhuc subsisteremus defecerunt oculi nostri ad auxilium nostrum vanum cum respiceremus adtenti ad gentem quae salvare non poterat

**4:18. Sade.** Our steps have slipped in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

SADE lubricaverunt vestigia nostra in itinere platearum nostrarum adpropinquavit finis noster completi sunt dies nostri quia venit finis noster

**4:19. Coph.** Our persecutors were swifter than the eagles of the air: they pursued us upon the mountains, they lay in wait for us in the **wilderness**.

COPH velociores fuerunt persecutores nostri aquilis caeli super montes persecuti sunt nos in deserto insidiati sunt nobis

**4:20. Res.** The breath of our mouth, Christ the Lord, is taken in our **sins**: to whom we said: Under thy shadow we shall live among the **Gentiles**.

RES spiritus oris nostri christus dominus captus est in peccatis nostris cui diximus in umbra tua vivemus in gentibus

**Christ, etc...** This, according to the **letter**, is spoken of their king, who is called the Christ, that is, the Anointed of the **Lord**. But it also relates, in the spiritual sense, to **Christ our Lord**, suffering for our **sins**.

**4:21. Sin.** Rejoice, and be glad, O daughter of **Edom**, that dwellest in the land of Hus: to thee also shall the cup come, thou shalt be made drunk, and naked.

SEN gaude et laetare filia Edom quae habitas in terra Hus ad te quoque perveniet calix inebriaberis atque nudaberis

**4:22. Thau.** Thy **iniquity** is accomplished, O daughter of Sion, he will no more carry thee away into captivity: he hath visited thy **iniquity**, O daughter of **Edom**, he hath discovered thy **sins**.

THAU completa est iniquitas tua filia Sion non addet ultra ut transmigret te visitavit iniquitatem tuam filia Edom discoperuit peccata tua

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## Lamentations Chapter 5

### The prayer of Jeremias the Prophet.

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**5:1.** Remember, O [Lord](#), what is come upon us: consider and behold our reproach.

Recordare Domine quid acciderit nobis intuere et respice obprobrium nostrum

**5:2.** Our inheritance is turned to aliens: our houses to strangers.

Hereditas nostra versa est ad alienos domus nostrae ad extraneos

**5:3.** We are become orphans without a father: our mothers are as [widows](#).

Pupilli facti sumus absque patre matres nostrae quasi viduae

**5:4.** We have drunk our water for money: we have bought our wood.

Aquam nostram pecunia bibimus ligna nostra pretio conparavimus

**5:6.** We were dragged by the necks, we were weary and no rest was given us.

Aegypto dedimus manum et Assyriis ut saturaremur pane

**5:6.** We have given our hand to [Egypt](#), and to the [Assyrians](#), that we might be satisfied with bread.

Aegypto dedimus manum et Assyriis ut saturaremur pane

**5:7.** Our fathers have [sinned](#), and are not: and we have borne their [iniquities](#).

Patres nostri peccaverunt et non sunt et nos iniquitates eorum portavimus

**5:8.** Servants have ruled over us: there was none to [redeem](#) us out of their hand.

Servi dominati sunt nostri non fuit qui redimeret de manu eorum

**5:9.** We fetched our bread at the peril of our lives, because of the sword in the [desert](#).

In animabus nostris adferebamus panem nobis a facie gladii in deserto

**5:10.** Our skin was burnt as an oven, by reason of the [violence](#) of the famine.

Pellis nostra quasi clibanus exusta est a facie tempestatum famis

**5:11.** They oppressed the [women](#) in Sion, and the [virgins](#) in the cities of [Juda](#).

Mulieres in Sion humiliaverunt virgines in civitatibus Iuda

**5:12.** The princes were hanged up by their hand: they did not respect the persons of the ancients.

Principes manu suspensi sunt facies senum non erubuerunt

**5:13.** They abused the young men indecently: and the children fell under the wood.

Adulescentibus in pudice abusi sunt et pueri in ligno corruerunt

**5:14.** The ancients have ceased from the gates: the young men from the choir of the singers.

Senes de portis defecerunt iuvenes de choro psallentium

**5:15.** The [joy](#) of our heart is ceased, our [dancing](#) is turned into mourning.

Defecit gaudium cordis nostri versus est in luctu chorus noster

**5:16.** The crown is fallen from our head: woe to us, because we have [sinned](#).

Cecidit corona capitis nostri vae nobis quia peccavimus

**5:17.** Therefore is our heart sorrowful, therefore are our eyes become dim.

Propterea maestum factum est cor nostrum ideo contenebrati sunt oculi nostri

**5:18.** For mount Sion, because it is destroyed, foxes have walked upon it.

Propter montem Sion quia disperit vulpes ambulaverunt in eo

**5:19.** But thou, O **Lord**, shalt remain for ever, thy throne from **generation** to **generation**.  
Tu autem Domine in aeternum permanebis solium tuum in generatione et generatione

**5:20.** Why wilt thou forget us for ever? why wilt thou forsake us for a long time?  
Quare in perpetuum oblivisceris nostri derelinques nos in longitudinem dierum

**5:21.** Convert us, O **Lord**, to thee, and we shall be converted: renew our days, as from the beginning.  
Converte nos Domine ad te et convertemur innova dies nostros sicut a principio

**5:22.** But thou hast utterly rejected us, thou art exceedingly **angry** with us.  
Sed proiciens reppulisti nos iratus es contra nos vehementer

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## Leviticus

This Book is called LEVITICUS, because it treats of the Offices, Ministries, Rites and Ceremonies of the Priests and Levites. The Hebrews call it VAICRA, from the word with which it begins. (*For more information, see the articles LEVITICUS and PENTATEUCH in the Catholic Encyclopedia.*)

- Leviticus Chapter 1.** Of holocausts or burnt offerings.
- Leviticus Chapter 2.** Of offerings of flour, and firstfruits.
- Leviticus Chapter 3.** Of peace offerings.
- Leviticus Chapter 4.** Of offerings for sins of ignorance.
- Leviticus Chapter 5.** Of other sacrifices for sins.
- Leviticus Chapter 6.** Oblation for sins of injustice: ordinances concerning the holocausts and the perpetual fire: the sacrifices of the priests, and the sin offerings.
- Leviticus Chapter 7.** Of sacrifices for trespasses and thanks offerings. No fat nor blood is to be eaten.
- Leviticus Chapter 8.** Moses consecrateth Aaron and his sons.
- Leviticus Chapter 9.** Aaron offereth sacrifice for himself and the people. Fire cometh from the Lord upon the altar.
- Leviticus Chapter 10.** Nadab and Abiu for offering strange fire, are burnt by fire. Priests are forbidden to drink wine, when they enter into the tabernacle. The law of eating the holy things.
- Leviticus Chapter 11.** The distinction of clean and unclean animals.
- Leviticus Chapter 12.** The purification of women after childbirth.
- Leviticus Chapter 13.** The law concerning leprosy in men, and in garments.
- Leviticus Chapter 14.** The rites of sacrifices in cleansing the leprosy. Leprosy in houses.
- Leviticus Chapter 15.** Other legal uncleannesses.
- Leviticus Chapter 16.** When and how the high priest must enter into the sanctuary. The feast of expiation.
- Leviticus Chapter 17.** No sacrifices to be offered but at the door of the tabernacle: a prohibition of blood.
- Leviticus Chapter 18.** Marriage is prohibited in certain degrees of kindred: and all unnatural lusts.
- Leviticus Chapter 19.** Divers ordinances, partly moral, partly ceremonial or judicial.
- Leviticus Chapter 20.** Divers crimes to be punished with death.
- Leviticus Chapter 21.** Ordinances relating to the priests.
- Leviticus Chapter 22.** Who may eat the holy things: and what things may be offered.
- Leviticus Chapter 23.** Holy days to be kept.
- Leviticus Chapter 24.** The oil for the lamps. The loaves of proposition. The punishment of blasphemy.
- Leviticus Chapter 25.** The law of the seventh and of the fiftieth year of jubilee.
- Leviticus Chapter 26.** God's promises to them that keep his commandments. And the many punishments with which he threatens transgressors.
- Leviticus Chapter 27.** Of vows and tithes.

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## Leviticus Chapter 1

### Of holocausts or burnt offerings.

**1:1.** And the [Lord](#) called [Moses](#), and spoke to him from the [tabernacle of the testimony](#), saying:

Vocavit autem Mosen et locutus est ei Dominus de tabernaculo testimonii dicens

**1:2.** Speak to the [children of Israel](#), and thou shalt say to them: The [man](#) among you that shall offer to the [Lord](#) a [sacrifice](#) of the cattle, that is, [offering](#) victims of oxen and sheep:

Loquere filiis Israhel et dices ad eos homo qui obtulerit ex vobis hostiam Domino de pecoribus id est de bubus et ovibus offerens victimas

**1:3.** If his [offering](#) be a [holocaust](#), and of the herd, he shall offer a male without blemish, at the door of the [testimony](#), to make the [Lord](#) favourable to him.

Si holocaustum fuerit eius oblatio ac de armento masculum immaculatum offeret ad ostium tabernaculi testimonii ad placandum sibi Dominum

**A holocaust...** That is, a whole burnt [offering](#) (*olocauston*), so called, because the whole victim was consumed with fire; and given in such manner to [God](#) as wholly to evaporate, as it were, for his [honour](#) and [glory](#); without having any part of it reserved for the use of [man](#). The other [sacrifices](#) in the [Old Testament](#) were either [offerings](#) for [sin](#), or peace [offerings](#): and these latter again were either offered in thanksgiving for [blessings](#) received; or by way of [prayer](#) for new favours or [graces](#). So that [sacrifices](#) were then offered to [God](#) for four different ends or intentions, answerable to the different [obligations](#) which [man](#) has to [God](#): 1. By way of [adoration](#), homage, praise, and [glory](#) due to his divine majesty. 2. By way of thanksgiving for all benefits received from him. 3. By way of confessing and craving pardon for [sins](#). 4. By way of [prayer](#) and petition for [grace](#) and relief in all necessities. In the New Law we have but one [sacrifice](#), viz., that of the [body and blood of Christ](#): but this one [sacrifice of the New Testament](#) perfectly answers all these four ends; and both [priest](#) and [people](#), as often as it is celebrated, ought to join in [offering](#) it up for these four ends.

**1:4.** And he shall put his hand upon the head of the victim: and it shall be acceptable, and help to its expiation.

Ponetque manus super caput hostiae et acceptabilis erit atque in expiationem eius proficiens

**1:5.** And he shall immolate the calf before the [Lord](#): and the [priests](#) the sons of [Aaron](#) shall offer the blood thereof, pouring it round about the [altar](#), which is before the door of the [tabernacle](#).

Immolabitque vitulum coram Domino et offerent filii Aaron sacerdotes sanguinem eius fundentes super altaris circuitum quod est ante ostium tabernaculi

**1:6.** And when they have flayed the victim, they shall cut the joints into pieces:

Detrahaque pelle hostiae artus in frusta incidant

**1:7.** And shall put fire on the [altar](#), having before laid in order a pile of wood.

Et subicient in altari ignem strue lignorum ante conposita

**1:8.** And they shall lay the parts that are cut out in order thereupon: to wit, the head, and all things that cleave to the liver;

Et membra quae caesa sunt desuper ordinantes caput videlicet et cuncta quae adherent iecori

**1:9.** The entrails and feet being washed with water. And the [priest](#) shall burn them upon the [altar](#) for a [holocaust](#), and a sweet savour to the [Lord](#).

Intestinis et pedibus lotis aqua adolebitque ea sacerdos super altare in holocaustum et suavem odorem Domino

**1:10.** And if the [offering](#) be of the flocks, a [holocaust](#) of sheep or of goats, he shall offer a male without blemish.

Quod si de pecoribus oblatio est de ovibus sive de capris holocaustum anniculum et absque macula offeret

**1:11.** And he shall immolate it at the side of the [altar](#) that looketh to the north, before the [Lord](#): but the sons of [Aaron](#) shall pour the blood thereof upon the [altar](#) round about.

Immolabitque ad latus altaris quod respicit ad aquilonem coram Domino sanguinem vero illius fundent

super altare filii Aaron per circuitum

**1:12.** And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put.

Dividentque membra caput et omnia quae adherent iecori et inponent super ligna quibus subiciendus est ignis

**1:13.** But the entrails and the feet they shall wash with water. And the **priest** shall offer it all and burn it all upon the **altar** for a **holocaust**, and most sweet savour to the **Lord**.

Intestina vero et pedes lavabunt aqua et oblata omnia adolebit sacerdos super altare in holocaustum et odorem suavissimum Domino

**1:14.** But if the **oblation** of a **holocaust** to the **Lord** be of birds, of turtles, or of young pigeons:

Sin autem de avibus holocausti oblatio fuerit Domino de turturibus et pullis columbae

**1:15.** The **priest** shall offer it at the **altar**: and twisting back the neck, and breaking the place of the wound, he shall make the blood run down upon the brim of the **altar**.

Offeret eam sacerdos ad altare et retorto ad collum capite ac rupto vulneris loco decurrere faciet sanguinem super crepidinem altaris

**1:16.** But the crop of the throat, and the feathers he shall cast beside the **altar** at the east side, in the place where the ashes are wont to be poured out.

Vesiculam vero gutturis et plumas proiciet propter altare ad orientalem plagam in loco in quo cineres effundi solent

**1:17.** And he shall break the pinions thereof, and shall not cut, nor divide it with a knife: and shall burn it upon the **altar**, putting fire under the wood. It is a **holocaust** and **oblation** of most sweet savour to the **Lord**.

Confringetque ascellas eius et non secabit nec ferro dividet eam et adolebit super altare lignis igne subposito holocaustum est et oblatio suavissimi odoris Domino

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## Leviticus Chapter 2

### Of offerings of flour, and firstfruits.

**2:1.** When any one shall offer an **oblation** of **sacrifice** to the **Lord**, his **offering** shall be of fine flour: and he shall pour oil upon it, and put frankincense,

Anima cum obtulerit oblationem sacrificii Domino simila erit eius oblatio fundetque super eam oleum et ponet tus

**2:2.** And shall bring it to the sons of **Aaron** the **priests**. And one of them shall take a handful of the flour and oil, and all the frankincense; and shall put it a memorial upon the **altar** for a most sweet savour to the **Lord**.

Ac deferet ad filios Aaron sacerdotes quorum unus tollet pugillum plenum similiae et olei ac totum tus et ponet memoriale super altare in odorem suavissimum Domino

**2:3.** And the remnant of the **sacrifice** shall be **Aaron's**, and his sons', holy of holies of the **offerings** of the **Lord**.

Quod autem reliquum fuerit de sacrificio erit Aaron et filiorum eius sanctum sanctorum de oblationibus Domini

**Holy of holies...** That is, most **holy**, as being **dedicated** to **God**, and set aside by his ordinance for the use of his **priests**.

**2:4.** But when thou offerest a **sacrifice** baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and **unleavened wafers**, anointed with oil:

Cum autem obtuleris sacrificium coctum in clibano de simila panes scilicet absque fermento conspersos oleo et lagana azyma oleo lita

**2:5.** If thy **oblation** be from the fryingpan, of flour tempered with oil, and without leaven:

Si oblatio tua fuerit de sartagine similiae conspersae oleo et absque fermento

**2:6.** Thou shalt divide it into little pieces, and shalt pour oil upon it.

Divides eam minutatim et fundes supra oleum

**2:7.** And if the **sacrifice** be from the gridiron, in like manner the flour shall be tempered with oil.

Sin autem de craticula sacrificium aequè simila oleo conspergetur

**2:8.** And when thou offerest it to the **Lord**, thou shalt deliver it to the hands of the **priest**.

Quam offeres Domino tradens manibus sacerdotis

**2:9.** And when he hath offered it, he shall take a memorial out of the **sacrifice**, and burn it upon the **altar** for a sweet savour to the **Lord**.

Qui cum obtulerit eam tollet memoriale de sacrificio et adolebit super altare in odorem suavitatis Domino

**2:10.** And whatsoever is left, shall be **Aaron's**, and his sons': holy of holies of the **offerings** of the **Lord**.

Quicquid autem reliquum est erit Aaron et filiorum eius sanctum sanctorum de oblationibus Domini

**2:11.** Every **oblation** that is offered to the **Lord** shall be made without leaven: neither shall any leaven or honey be burnt in the **sacrifice** to the **Lord**.

Omnis oblatio quae offertur Domino absque fermento fiet nec quicquam fermenti ac mellis adolebitur in sacrificio Domini

**Without leaven or honey...** No leaven nor honey was to be used in the **sacrifice** offered to **God**; to signify that we are to exclude from the **pure worship of the gospel**, all double dealing and affection to carnal pleasures.

**2:12.** You shall offer only the **firstfruits** of them and gifts: but they shall not be put upon the **altar**, for a savour of sweetness.

Primitias tantum eorum offeretis et munera super altare vero non ponentur in odorem suavitatis

**2:13.** Whatsoever **sacrifice** thou offerest, thou shalt season it with **salt**: neither shalt thou take away the **salt** of the covenant of thy **God** from thy **sacrifice**. In all thy **oblations** thou shalt offer **salt**.

Quicquid obtuleris sacrificii sale condies nec auferes sal foederis Dei tui de sacrificio tuo in omni oblatione offeres sal

**Salt...** In every **sacrifice salt** was to be used, which is an emblem of wisdom and discretion, without which none of our performances are agreeable to **God**.

**2:14.** But if thou offer a gift of the **firstfruits** of thy corn to the **Lord**, of the ears yet green, thou shalt dry it at the fire, and break it small like meal; and so shalt thou offer thy **firstfruits** to the **Lord**:

Sin autem obtuleris munus primarum frugum tuarum Domino de spicis adhuc virentibus torres eas igni et confringes in morem farris et sic offeres primitias tuas Domino

**2:15.** Pouring oil upon it and putting on frankincense, because it is the **oblation** of the **Lord**.

Fundens supra oleum et tus inponens quia oblatio Domini est

**2:16.** Whereof the **priest** shall burn for a memorial of the gift, part of the corn broken small and of the oil, and all the frankincense.

De qua adolebit sacerdos in memoriam muneris partem farris fracti et olei ac totum tus

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## Leviticus Chapter 3

### Of peace offerings.

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**3:1.** And if his [oblation](#) be a [sacrifice](#) of peace [offerings](#), and he will offer of the herd, whether male or female: he shall offer them without blemish before the [Lord](#).

Quod si hostia pacificorum fuerit eius oblatio et de bubus voluerit offerre marem sive feminam immaculata offeret coram Domino

**Peace offerings...** Peace, in the [scripture](#) language, signifies [happiness](#), welfare or prosperity; in a word, all kind of [blessings](#). Such [sacrifices](#), therefore, as were offered either on occasion of [blessings](#) received, or to obtain new favours, were called pacific or peace [offerings](#). In these, some part of the victim was consumed with fire on the [altar](#) of [God](#); other parts were eaten by the [priests](#) and by the [persons](#) for whom the [sacrifice](#) was offered.

**3:2.** And he shall [lay his hand](#) upon the head of his victim, which shall be slain in the entry of the [tabernacle of the testimony](#): and the sons of [Aaron](#) the [priests](#) shall pour the blood round about upon the [altar](#).

Ponetque manum super caput victimae suae quae immolabitur in introitu tabernaculi fundentque filii Aaron sacerdotes sanguinem per circuitum altaris

**3:3.** And they shall offer of the [sacrifice](#) of peace [offerings](#), for an [oblation](#) to the [Lord](#): the fat that covereth the entrails, and all the fat that is within,

Et offerent de hostia pacificorum in oblationem Domini adipem qui operit vitalia et quicquid pinguedinis intrinsecus est

**3:4.** The two kidneys with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys.

Duos renes cum adipe quo teguntur ilia et reticulum iecoris cum renunculis

**3:5.** And they shall burn them upon the [altar](#), for a [holocaust](#), putting fire under the wood: for an [oblation](#) of most sweet savour to the [Lord](#).

Adolebuntque ea super altare in holocaustum lignis igne subposito in oblationem suavissimi odoris Domino

**3:6.** But if his [oblation](#) and the [sacrifice](#) of peace [offering](#) be of the flock, whether he offer male or female, they shall be without blemish.

Si vero de ovibus fuerit eius oblatio et pacificorum hostia sive masculum sive feminam obtulerit immaculata erunt

**3:7.** If he offer a lamb before the [Lord](#):

Si agnum obtulerit coram Domino

**3:8.** He shall [put his hand](#) upon the head of the victim. And it shall be slain in the entry of the [tabernacle of the testimony](#): and the sons of [Aaron](#) shall pour the blood thereof round about upon the [altar](#).

Ponet manum super caput victimae suae quae immolabitur in vestibulo tabernaculi testimonii fundentque filii Aaron sanguinem eius per altaris circuitum

**3:9.** And they shall offer of the victim of peace [offerings](#), a [sacrifice](#) to the [Lord](#): the fat and the whole rump,

Et offerent de pacificorum hostia sacrificium Domino adipem et caudam totam

**3:10.** With the kidneys, and the fat that covereth the belly and all the vitals and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys.

Cum renibus et pinguedinem quae operit ventrem atque universa vitalia et utrumque renunculum cum adipe qui est iuxta ilia reticulumque iecoris cum renunculis

**3:11.** And the [priest](#) shall burn them upon the [altar](#), for the food of the fire, and of the [oblation](#) of the [Lord](#).

Et adolebit ea sacerdos super altare in pabulum ignis et oblationis Domini

**3:12.** If his offering be a goat, and he offer it to the Lord:

Si capra fuerit eius oblatio et obtulerit eam Domino

**3:13.** He shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar.

Ponet manum suam super caput eius immolabitque eam in introitu tabernaculi testimonii et fundent filii Aaron sanguinem eius per altaris circuitum

**3:14.** And they shall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

Tollentque ex ea in pastum ignis dominici adipem qui operit ventrem et qui tegit universa vitalia

**3:15.** The two little kidneys with the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys.

Duos renunculos cum reticulo qui est super eos iuxta ilia et arvinam iecoris cum renunculis

**3:16.** And the priest shall burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat shall be the Lord's.

Adolebitque ea sacerdos super altare in alimoniam ignis et suavissimi odoris omnis adeps Domini erit

**3:17.** By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall you eat at all.

Iure perpetuo in generationibus et cunctis habitaculis vestris nec adipem nec sanguinem omnino comedetis

**Fat...** It is meant of the fat, which by the prescription of the law was to be offered on God's altar; not of the fat of meat, such as we commonly eat.

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## Leviticus Chapter 4

### Of offerings for sins of ignorance.

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**4:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**4:2.** Say to the [children of Israel](#): The [soul](#) that [sinneth](#) through [ignorance](#), and doth any thing concerning any of the commandments of the [Lord](#), which he commanded not to be done:

Loquere filiis Israhel anima cum peccaverit per ignorantiam et de universis mandatis Domini quae praecepit ut non fierent quippiam fecerit

**Ignorance...** To be [ignorant](#) of what we are bound to know is [sinful](#); and for such culpable [ignorance](#), these [sacrifices](#), prescribed in this and the following chapter, were appointed.

**4:3.** If the [priest](#) that is anointed shall [sin](#), making the people to offend, he shall offer to the [Lord](#) for his [sin](#) a calf without blemish.

Si sacerdos qui est unctus peccaverit delinquere faciens populum offeret pro peccato suo vitulum immaculatum Domino

**4:4.** And he shall bring it to the door of the [testimony](#) before the [Lord](#): and shall put his hand upon the head thereof, and shall [sacrifice](#) it to the [Lord](#).

Et adducet illum ad ostium tabernaculi testimonii coram Domino ponetque manum super caput eius et immolabit eum Domino

**4:5.** He shall take also of the blood of the calf: and carry it into the [tabernacle of the testimony](#).

Hauriet quoque de sanguine vituli inferens illud in tabernaculum testimonii

**The blood...** As the [figure](#) of the blood of [Christ](#) shed for the remission of our [sins](#), and carried by him into the sanctuary of [heaven](#).

**4:6.** And having dipped his finger in the blood, he shall sprinkle with it seven times before the [Lord](#), before the veil of the sanctuary.

Cumque intinxerit digitum in sanguinem asperget eo septies coram Domino contra velum sanctuarii

**4:7.** And he shall put some of the same blood upon the [horns of the altar](#) of the sweet [incense](#) most acceptable to the [Lord](#), which is in the [tabernacle of the testimony](#). And he shall pour all the rest of the blood at the foot of the [altar of holocaust](#) in the entry of the [tabernacle](#).

Ponetque de eodem sanguine super cornua altaris thymiamatis gratissimi Domino quod est in tabernaculo testimonii omnem autem reliquum sanguinem fundet in basim altaris holocausti in introitu tabernaculi

**4:8.** And he shall take off the fat of the calf for the [sin offering](#), as well that which covereth the entrails, as all the inwards:

Et adipem vituli auferet pro peccato tam eum qui operit vitalia quam omnia quae intrinsecus sunt

**4:9.** The two little kidneys, and the caul that is upon them, which is by the flanks, and the fat of the liver with the little kidneys:

Duos renunculos et reticulum quod est super eos iuxta ilia et adipem iecoris cum renunculis

**4:10.** As it is taken off from the calf of the [sacrifice](#) of peace [offerings](#). And he shall burn them upon the [altar of holocaust](#).

Sicut aufertur de vitulo hostiae pacificorum et adolebit ea super altare holocausti

**4:11.** But the skin and all the flesh with the head and the feet and the bowels and the dung:

Pellem vero et omnes carnes cum capite et pedibus et intestinis et fimo

**4:12.** And the rest of the body, he shall carry forth without the camp into a clean place where the ashes are wont to be poured out: and he shall burn them upon a pile of wood. They shall be burnt in the place where the ashes are poured out.

Et reliquo corpore efferet extra castra in locum mundum ubi cineres effundi solent incendetque ea super lignorum struem quae in loco effusorum cinerum cremabuntur

**4:13.** And if all the multitude of **Israel** shall be **ignorant**, and through **ignorance** shall do that which is against the commandment of the **Lord**,

Quod si omnis turba Israhel ignoraverit et per inperitiam fecerit quod contra mandatum Domini est

**4:14.** And afterwards shall understand their **sin**: they shall offer for their **sin** a calf, and shall bring it to the door of the **tabernacle**.

Et postea intellexerit peccatum suum offeret vitulum pro peccato adducetque eum ad ostium tabernaculi

**4:15.** And the ancients of the people shall **put their hands** upon the head thereof before the **Lord**. And the calf being immolated in the sight of the **Lord**:

Et ponent seniores populi manus super caput eius coram Domino immolatoque vitulo in conspectu Domini

**4:16.** The **priest** that is anointed shall carry of the blood into the **tabernacle of the testimony**.

Inferet sacerdos qui unctus est de sanguine eius in tabernaculum testimonii

**4:17.** And shall dip his finger in it and sprinkle it seven times before the veil.

Tincto digito aspergens septies contra velum

**4:18.** And he shall put of the same blood on the **horns of the altar** that is before the **Lord**, in the **tabernacle of the testimony**. And the rest of the blood he shall pour at the foot of the **altar of holocaust**, which is at the door of the **tabernacle of the testimony**.

Ponetque de eodem sanguine in cornibus altaris quod est coram Domino in tabernaculo testimonii reliquum autem sanguinem fundet iuxta basim altaris holocaustorum quod est in ostio tabernaculi testimonii

**4:19.** And all the fat thereof he shall take off, and shall burn it upon the **altar**:

Omnemque eius adipem tollet et adolebit super altare

**4:20.** Doing so with this calf, as he did also with that before. And the **priest praying** for them, the **Lord** will be merciful unto them.

Sic faciens et de hoc vitulo quomodo fecit et prius et rogante pro eis sacerdote propitius erit Dominus

**4:21.** But the calf itself he shall carry forth without the camp, and shall burn it as he did the former calf: because it is for the **sin** of the multitude.

Ipsam autem vitulum efferet extra castra atque comburet sicut et priorem vitulum quia pro peccato est multitudinis

**4:22.** If a prince shall **sin**, and through **ignorance** do any one of the things that the **law** of the **Lord** forbiddeth,

Si peccaverit princeps et fecerit unum e pluribus per ignorantiam quod Domini lege prohibetur

**4:23.** And afterwards shall come to **know** his **sin**: he shall offer a buck goat without blemish, a **sacrifice** to the **Lord**.

Et postea intellexerit peccatum suum offeret hostiam Domino hircum de capris immaculatum

**4:24.** And he shall **put his hand** upon the head thereof: and when he hath immolated it in the place where the **holocaust** is wont to be slain before the **Lord**, because it is for **sin**,

Ponetque manum suam super caput eius cumque immolaverit eum in loco ubi solet mactari holocaustum coram Domino quia pro peccato est

**4:25.** The **priest** shall dip his finger in the blood of the victim for **sin**, touching therewith the **horns of the altar of holocaust**, and pouring out the rest at the foot thereof.

Tinguet sacerdos digitum in sanguine hostiae pro peccato tangens cornua altaris holocausti et reliquum fundens ad basim eius

**4:26.** But the fat he shall burn upon it, as is wont to be done with the victims of peace **offerings**. And the **priest** shall **pray** for him, and for his **sin**: and it shall be forgiven him.

Adipem vero adolebit supra sicut in victimis pacificorum fieri solet rogabitque pro eo et pro peccato eius ac dimittetur ei

**4:27.** And if any one of the people of the land shall **sin** through **ignorance**, doing any of those things that by

the **law** of the **Lord** are forbidden, and offending,

Quod si peccaverit anima per ignorantiam de populo terrae ut faciat quicquam ex his quae Domini lege prohibentur atque delinquat

**4:28.** And shall come to know his **sin**: he shall offer a she goat without blemish.

Et cognoverit peccatum suum offeret capram immaculatam

**4:29.** And he shall put his hand upon the head of the victim that is for **sin**: and shall immolate it in the place of the **holocaust**.

Ponetque manum super caput hostiae quae pro peccato est et immolabit eam in loco holocausti

**4:30.** And the **priest** shall take of the blood with his finger, and shall touch the **horns of the altar of holocaust**: and shall pour out the rest at the foot thereof.

Tolletque sacerdos de sanguine in digito suo et tangens cornua altaris holocausti reliquum fundet ad basim eius

**4:31.** But taking off all the fat, as is wont to be taken away of the victims of peace **offerings**, he shall burn it upon the **altar**, for a sweet savour to the **Lord**: and he shall **pray** for him, and it shall be forgiven him.

Omnem autem auferens adipem sicut auferri solet de victimis pacificorum adolebit super altare in odorem suavitatis Domino rogabitque pro eo et dimittetur ei

**4:32.** But if he offer of the flock a victim for his **sin**, to wit, an ewe without blemish:

Sin autem de pecoribus obtulerit victimam pro peccato ovem scilicet immaculatam

**4:33.** He shall put his hand upon the head thereof, and shall immolate it in the place where the victims of **holocausts** are wont to be slain.

Ponet manum super caput eius et immolabit eam in loco ubi solent holocaustorum caedi hostiae

**4:34.** And the **priest** shall take of the blood thereof with his finger, and shall touch the **horns of the altar of holocaust**: and the rest he shall pour out at the foot thereof.

Sumetque sacerdos de sanguine eius digito suo et tangens cornua altaris holocausti reliquum fundet ad basim eius

**4:35.** All the fat also he shall take off, as the fat of the ram that is offered for peace **offerings** is wont to be taken away: and shall burn it upon the **altar**, for a burnt **sacrifice** of the **Lord**. And he shall **pray** for him and his **sin**, and it shall be forgiven him.

Omnem quoque auferens adipem sicut auferri solet adeps arietis qui immolatur pro pacificis et cremabit super altare in incensum Domini rogabitque pro eo et pro peccato eius et dimittetur illi

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## Leviticus Chapter 5

### Of other sacrifices for sins.

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**5:1.** If any one [sin](#), and hear the voice of one [swearing](#), and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his [iniquity](#).

Si peccaverit anima et audierit vocem iurantis testisque fuerit quod aut ipse vidit aut conscius est nisi indicaverit portabit iniquitatem suam

**5:2.** Whosoever toucheth any [unclean](#) thing, either that which hath been killed by a beast, or died of itself, or any other creeping thing: and forgetteth his [uncleanness](#), he is guilty, and hath offended.

Anima quae tetigerit aliquid inmundum sive quod occisum a bestia est aut per se mortuum vel quodlibet aliud reptile et oblita fuerit inmunditiae suae rea est et deliquit

**5:3.** And if he touch any thing of the [uncleanness](#) of [man](#), according to any [uncleanness](#) wherewith he is wont to be defiled: and having forgotten it, come afterwards to know it, he shall be guilty of an offence.

Et si tetigerit quicquam de inmunditia hominis iuxta omnem inpuritatem qua pollui solet oblitaque cognoverit postea subiacebit delicto

**5:4.** The person that [swareth](#), and uttereth with his lips, that he would do either [evil](#) or [good](#), and bindeth the same with an [oath](#), and his word: and having forgotten it afterwards understandeth his offence,

Anima quae iuraverit et protulerit labiis suis ut vel male quid faceret vel bene et id ipsum iuramento et sermone firmaverit oblitaque postea intellexerit delictum suum

**5:5.** Let him do [penance](#) for his [sin](#):

Agat paenitentiam pro peccato

**5:6.** And offer of the flocks an ewe lamb, or a she goat, and the [priest](#) shall [pray](#) for him and for his [sin](#).

Et offerat agnam de gregibus sive capram orabitque pro eo sacerdos et pro peccato eius

**5:7.** But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the [Lord](#), one for [sin](#), and the other for a [holocaust](#),

Sin autem non potuerit offerre pecus offerat duos turtures vel duos pullos columbarum Domino unum pro peccato et alterum in holocaustum

**5:8.** And he shall give them to the [priest](#): who shall offer the first for [sin](#), and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off.

Dabitque eos sacerdoti qui primum offerens pro peccato retorquet caput eius ad pinnulas ita ut collo hereat et non penitus abrumpatur

**5:9.** And of its blood he shall sprinkle the side of the [altar](#): and whatever is left, he shall let it drop at the bottom thereof, because it is for [sin](#).

Et asperget de sanguine eius parietem altaris quicquid autem reliquum fuerit faciet destillare ad fundamentum eius quia pro peccato est

**5:10.** And the other he shall burn for a [holocaust](#), as is wont to be done. And the [priest](#) shall [pray](#) for him, and for his [sin](#), and it shall be forgiven him.

Alterum vero adolebit holocaustum ut fieri solet rogabitque pro eo sacerdos et pro peccato eius et dimittetur ei

**5:11.** And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his [sin](#) the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for [sin](#).

Quod si non quiverit manus eius offerre duos turtures vel duos pullos columbae offeret pro peccato similam partem oepi decimam non mittet in eam oleum nec turis aliquid inponet quia pro peccato est

**5:12.** And he shall deliver it to the **priest**, who shall take a handful thereof, and shall burn it upon the **altar** for a memorial of him that offered it:

Tradetque eam sacerdoti qui plenum ex toto pugillum hauriens cremabit super altare in monumentum eius qui obtulit

**5:13.** **Praying** for him and making **atonement**. But the part that is left, he himself shall have for a gift.

Rogans pro illo et expians reliquam vero partem ipse habebit in munere

**5:14.** And the **Lord** spoke to **Moses**, saying:

Locutus est Dominus ad Mosen dicens

**5:15.** If any one shall **sin** through mistake, transgressing the **ceremonies** in those things that are **sacrificed** to the **Lord**, he shall offer for his offence a ram without blemish out of the flocks, that may be bought for two sicles, according to the weight of the sanctuary.

Anima si praevaricans caerimonias per errorem in his quae Domino sunt sanctificata peccaverit offeret pro delicto suo arietem immaculatum de gregibus qui emi potest duobus siclis iuxta pondus sanctuarii

**5:16.** And he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the **priest**, who shall **pray** for him, **offering** the ram: and it shall be forgiven him.

Ipsumque quod intulit damni restituet et quintam partem ponet supra tradens sacerdoti qui rogabit pro eo offerens arietem et dimittetur ei

**5:17.** If any one **sin** through **ignorance**, and do one of those things which by the **law** of the **Lord** are forbidden, and being guilty of **sin**, understand his **iniquity**:

Anima si peccaverit per ignorantiam feceritque unum ex his quae Domini lege prohibentur et peccati rea intellexerit iniquitatem suam

**5:18.** He shall offer of the flocks a ram without blemish to the **priest**, according to the measure and estimation of the **sin**. And the **priest** shall **pray** for him, because he did it **ignorantly**: And it shall be forgiven him,

Offeret arietem immaculatum de gregibus sacerdoti iuxta mensuram aestimationemque peccati qui orabit pro eo quod nesciens fecerit et dimittetur ei

**5:19.** Because by mistake he **trespassed** against the **Lord**.

Quia per errorem deliquit in Dominum

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## Leviticus Chapter 6

### Oblation for sins of injustice: ordinances concerning the holocausts and the perpetual fire: the sacrifices of the priests, and the sin offerings.

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**6:1.** The [Lord](#) spoke to [Moses](#), saying:  
Locutus est Dominus ad Mosen dicens

**6:2.** Whosoever shall [sin](#), and despising the [Lord](#), shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust; or shall by [force](#) extort any thing, or commit oppression;  
Anima quae peccaverit et contempto Domino negaverit depositum proximo suo quod fidei eius creditum fuerat vel vi aliquid extorserit aut calumniam fecerit

**6:3.** Or shall find a thing lost, and denying it, shall also [swear](#) falsely, or shall do any other of the many things, wherein [men](#) are wont to [sin](#):  
Sive rem perditam invenerit et infitians insuper peierarit et quodlibet aliud ex pluribus fecerit in quibus peccare solent homines

**6:4.** Being convicted of the offence, he shall restore  
Convicta delicti reddet

**6:5.** All that he would have gotten by [fraud](#), in the principal, and the fifth part besides, to the owner, whom he wronged.  
Omnia quae per fraudem voluit obtinere integra et quintam insuper partem domino cui damnum intulerat

**6:6.** Moreover for his [sin](#) he shall offer a ram without blemish out of the flock: and shall give it to the [priest](#), according to the estimation and measure of the offence.  
Pro peccato autem suo offeret arietem immaculatum de grege et dabit eum sacerdoti iuxta aestimationem mensuramque delicti

**6:7.** And he shall [pray](#) for him before the [Lord](#): and he shall have forgiveness for every thing in doing of which he hath [sinned](#).  
Qui rogabit pro eo coram Domino et dimittetur illi pro singulis quae faciendo peccaverit

**6:8.** And the [Lord](#) spoke to [Moses](#), saying:  
Locutus est Dominus ad Mosen dicens

**6:9.** Command [Aaron](#) and his sons: This is the law of a [holocaust](#). It shall be burnt upon the [altar](#), all night until morning: the fire shall be of the same [altar](#).  
Praecepit Aaron et filiis eius haec est lex holocausti cremabitur in altari tota nocte usque mane ignis ex eodem altari erit

**6:10.** The [priest](#) shall be [vested](#) with the [tunick](#) and the linen breeches; and he shall take up the ashes of that which the devouring fire hath burnt: and putting them beside the [altar](#),  
Vestietur sacerdos tunica et feminalibus lineis tolletque cineres quos vorans ignis exurit et ponens iuxta altare

**6:11.** Shall put off his former [vestments](#), and being clothed with others, shall carry them forth without the camp, and shall cause them to be consumed to dust in a very clean place.  
Spoliabitur prioribus vestimentis indutusque aliis efferet eos extra castra et in loco mundissimo usque ad favillam consumi faciet

**6:12.** And the fire on the [altar](#) shall always burn, and the [priest](#) shall feed it, putting wood on it every day

in the morning: and laying on the **holocaust**, shall burn thereupon the fat of the peace **offerings**.  
Ignis autem in altari semper ardebit quem nutriet sacerdos subiciens ligna mane per singulos dies et inposito holocausto desuper adolebit adipēs pacificorum

**6:13.** This is the perpetual fire which shall never go out on the **altar**.

Ignis est iste perpetuus qui numquam deficiet in altari

**The perpetual fire...** This fire came from **heaven** (**Leviticus 9:24**), and was always kept burning on the **altar**, as a **figure** of the **heavenly** fire of divine **love**, which ought to be always burning in the heart of a **Christian**.

**6:14.** This is the law of the **sacrifice** and libations, which the children of **Aaron** shall offer before the **Lord**, and before the **altar**.

Haec est lex sacrificii et libamentorum quae offerent filii Aaron coram Domino et coram altari

**6:15.** The **priest** shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour: and he shall burn on the **altar** for a memorial of most sweet odour to the **Lord**.

Tollet sacerdos pugillum similiae quae conspersa est oleo et totum tus quod super similam positum est adolebitque illud in altari in monumentum odoris suavissimi Domino

**6:16.** And the part of the flour that is left, **Aaron** and his sons shall eat, without leaven: and he shall eat it in the **holy** place of the **court** of the **tabernacle**.

Reliquam autem partem similiae comedet Aaron cum filiis suis absque fermento et comedet in loco sancto atrii tabernaculi

**6:17.** And therefore it shall not be leavened, because part thereof is offered for the burnt **sacrifice** of the **Lord**. It shall be most **holy**, as that which is offered for **sin** and for trespass.

Ideo autem non fermentabitur quia pars eius in Domini offertur incensum sanctum sanctorum erit sicut pro peccato atque delicto

**6:18.** The males only of the race of **Aaron** shall eat it. It shall be an ordinance everlasting in your **generations** concerning the **sacrifices** of the **Lord**: Every one that toucheth them shall be **sanctified**.

Mares tantum stirpis Aaron comedent illud legitimum ac sempiternum est in generationibus vestris de sacrificiis Domini omnis qui tetigerit illa sanctificabitur

**6:19.** And the **Lord** spoke to **Moses**, saying:

Et locutus est Dominus ad Mosen dicens

**6:20.** This is the **oblation** of **Aaron**, and of his sons, which they must offer to the **Lord**, in the day of their anointing. They shall offer the tenth part of an ephi of flour for a perpetual **sacrifice**, half of it in the morning, and half of it in the evening.

Haec est oblatio Aaron et filiorum eius quam offerre debent Domino in die unctionis suae decimam partem oephi offerent similiae in sacrificio sempiterno medium eius mane et medium vespere

**6:21.** It shall be tempered with oil, and shall be fried in a fryingpan.

Quae in sartagine oleo conspersa frigetur offeret autem eam calidam in odorem suavissimum Domino

**6:22.** And the **priest** that rightfully succeedeth his father, shall offer it hot, for a most sweet odour to the **Lord**: and it shall he wholly burnt on the **altar**.

Sacerdos qui patri iure successerit et tota cremabitur in altari

**6:23.** For every **sacrifice** of the **priest** shall be consumed with fire: neither shall any **man** eat thereof.

Omne enim sacrificium sacerdotum igne consumetur nec quisquam comedet ex eo

**6:24.** And the **Lord** spoke to **Moses**, saying:

Locutus est Dominus ad Mosen dicens

**6:25.** Say to **Aaron** and his sons: This is the **law** of the victim for **sin**. In the place where the **holocaust** is offered, it shall be immolated before the **Lord**. It is holy of holies.

Loquere Aaron et filiis eius ista est lex hostiae pro peccato in loco ubi offertur holocaustum immolabitur coram Domino sanctum sanctorum est

**6:26.** The **priest** that offereth it, shall eat it in a **holy** place, in the **court** of the **tabernacle**.

Sacerdos qui offert comedet eam in loco sancto in atrio tabernaculi

**6:27.** Whatsoever shall touch the flesh thereof, shall be **sanctified**. If a garment be sprinkled with the blood

thereof, it shall be washed in a [holy](#) place.

Quicquid tetigerit carnes eius sanctificabitur si de sanguine illius vestis fuerit aspersa lavabitur in loco sancto

**6:28.** And the earthen vessel, wherein it was sodden, shall be broken: but if the vessel be of brass, it shall be scoured, and washed with water.

Vas autem fictile in quo cocta est confringetur quod si vas aeneum fuerit defricabitur et lavabitur aqua

**6:29.** Every male of the [priestly](#) race shall eat of the flesh thereof, because it is holy of holies.

Omnis masculus de genere sacerdotali vescetur carnibus eius quia sanctum sanctorum est

**6:30.** For the victim that is slain for [sin](#), the blood of which is carried into the [tabernacle of the testimony](#) to make [atonement](#) in the sanctuary, shall not be eaten, but shall be burnt with fire.

Hostia enim quae caeditur pro peccato cuius sanguis infertur in tabernaculum testimonii ad expiandum in sanctuario non comedetur sed conburetur igni

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## Leviticus Chapter 7

### Of sacrifices for trespasses and thanks offerings. No fat nor blood is to be eaten.

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**7:1.** This also is the [law](#) of the [sacrifice](#) for a trespass: it is most [holy](#).

Haec quoque est lex hostiae pro delicto sancta sanctorum est

**Trespass...** Trespasses, for which these [offerings](#) were to be made, were lesser offences than those for which the [sin offerings](#) were appointed.

**7:2.** Therefore where the [holocaust](#) is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the [altar](#).

Idcirco ubi immolatur holocaustum mactabitur et victima pro delicto sanguis eius per gyrum fundetur altaris

**7:3.** They shall offer thereof the rump and the fat that covereth the entrails:

Offerent ex ea caudam et adipem qui operit vitalia

**7:4.** The two little kidneys, and the fat which is by the flanks, and the caul of the liver with the little kidneys.

Duos renunculos et pinguedinem quae iuxta ilia est reticulumque iecoris cum renunculis

**7:5.** And the [priest](#) shall burn them upon the [altar](#): it is the burnt [sacrifice](#) of the [Lord](#) for a trespass.

Et adolebit ea sacerdos super altare incensum est Domini pro delicto

**7:6.** Every male of the [priestly](#) race, shall eat this flesh in a [holy](#) place, because it is most [holy](#).

Omnis masculus de sacerdotali genere in loco sancto vescetur his carnibus quia sanctum sanctorum est

**7:7.** As the [sacrifice](#) for [sin](#) is offered, so is also that for a trespass: the same shall be the [law](#) of both these [sacrifices](#). It shall belong to the [priest](#) that offereth it.

Sicut pro peccato offertur hostia ita et pro delicto utriusque hostiae lex una erit ad sacerdotem qui eam obtulerit pertinebit

**7:8.** The [priest](#) that offereth the victim of [holocaust](#), shall have the skin thereof.

Sacerdos qui offert holocausti victimam habebit pellem eius

**7:9.** And every [sacrifice](#) of flour that is baked in the oven, and whatsoever is dressed on the gridiron, or in the fryingpan, shall be the [priest's](#) that offereth it.

Et omne sacrificium similiae quod coquitur in clibano et quicquid in craticula vel in sartagine praeparatur eius erit sacerdotis a quo offertur

**7:10.** Whether they be tempered with oil, or dry, all the sons of [Aaron](#) shall have one as much as another.

Sive oleo conspersa sive arida fuerit cunctis filiis Aaron aequa mensura per singulos dividetur

**7:11.** This is the [law](#) of the [sacrifice](#) of peace [offerings](#) that is offered to the [Lord](#).

Haec est lex hostiae pacificorum quae offertur Domino

**7:12.** If the [oblation](#) be for thanksgiving, they shall offer loaves without leaven tempered with oil, and [unleavened wafers](#) anointed with oil, and fine flour fried, and cakes tempered and mingled with oil.

Si pro gratiarum actione fuerit oblatio offerent panes absque fermento conspersos oleo et lagana azyma uncta oleo coctamque similam et collyridas olei admixtione conspersas

**7:13.** Moreover loaves of leavened bread with the [sacrifice](#) of thanks, which is offered for peace [offerings](#):

Panes quoque fermentatos cum hostia gratiarum quae immolatur pro pacificis

**7:14.** Of which one shall be offered to the [Lord](#) for [firstfruits](#), and shall be the [priest's](#) that shall pour out the blood of the victim.

Ex quibus unus pro primitiis offeretur Domino et erit sacerdotis qui fundet hostiae sanguinem

**7:15.** And the flesh of it shall be eaten the same day: neither shall any of it remain until the morning.  
Cuius carnes eadem comedentur die nec remanebit ex eis quicquam usque mane

**7:16.** If any **man** by **vow**, or of his own accord offer a **sacrifice**, it shall in like manner be eaten the same day. And if any of it remain until the morrow, it is lawful to eat it.  
Si voto vel sponte quisquam obtulerit hostiam eadem similiter edetur die sed et si quid in crastinum remanserit vesci licitum est

**7:17.** But whatsoever shall be found on the third day shall be consumed with fire.  
Quicquid autem tertius invenerit dies ignis absumet

**7:18.** If any **man** eat of the flesh of the victim of peace **offerings** on the third day, the **oblation** shall be of no effect: neither shall it profit the offerer. Yea rather, whatsoever **soul** shall defile itself with such meat, shall be guilty of transgression.

Si quis de carnibus victimae pacificorum die tertio comederit irrita fiet oblatio nec proderit offerenti quin potius quaecumque anima tali se edulio contaminarit praevaricationis rea erit

**7:19.** The flesh that hath touched any **unclean** thing, shall not be eaten: but shall be burnt with fire. He that is **clean** shall eat of it.

Caro quae aliquid tetigerit immundum non comedetur sed conburetur igni qui fuerit mundus vescetur ea

**7:20.** If any one that is **defiled** shall eat of the flesh of the **sacrifice** of peace **offerings**, which is offered to the **Lord**, he shall be cut off from his people.

Anima polluta quae ederit de carnibus hostiae pacificorum quae oblata est Domino peribit de populis suis

**7:21.** And he that hath touched the **uncleanness** of **man**, or of beast, or of any thing that can defile, and shall eat of such kind of flesh: shall be cut off from his people.

Et quae tetigerit immunditiam hominis vel iumenti sive omnis rei quae polluere potest et comederit de huiusmodi carnibus interibit de populis suis

**7:22.** And the **Lord** spoke to **Moses**, saying:  
Locutusque est Dominus ad Mosen dicens

**7:23.** Say to the **children of Israel**: The fat of a sheep, and of an ox, and of a goat you shall not eat.  
Loquere filiis Israhel adipem bovis et ovis et caprae non comedetis

**7:24.** The fat of a carcass that hath died of itself, and of a beast that was caught by another beast, you shall have for divers uses.

Adipem cadaveris morticini et eius animalis quod a bestia captum est habebitis in usus varios

**7:25.** If any **man** eat the fat that should be offered for the burnt **sacrifice** of the **Lord**, he shall perish out of his people.

Si quis adipem qui offerri debet in incensum Domini comederit peribit de populo suo

**7:26.** Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.  
Sanguinem quoque omnis animalis non sumetis in cibo tam de avibus quam de pecoribus

**7:27.** Every one that eateth blood, shall perish from among the people.  
Omnis anima quae ederit sanguinem peribit de populis suis

**7:28.** And the **Lord** spoke to **Moses**, saying:  
Locutus est Dominus ad Mosen dicens

**7:29.** Speak to the **children of Israel**, saying: He that offereth a victim of peace **offerings** to the **Lord**, let him offer therewith a **sacrifice** also, that is, the libations thereof.

Loquere filiis Israhel qui offert victimam pacificorum Domino offerat simul et sacrificium id est libamenta eius

**7:30.** He shall hold in his hands the fat of the victim, and the breast. And when he hath offered and **consecrated** both to the **Lord**, he shall deliver them to the **priest**,

Tenebit manibus adipem hostiae et pectusculum cumque ambo oblata Domino consecrarit tradet sacerdoti

**7:31.** Who shall burn the fat upon the altar. But the breast shall be Aaron's and his sons'.  
Qui adolebit adipem super altare pectusculum autem erit Aaron et filiorum eius

**7:32.** The right shoulder also of the victim, of peace offerings shall fall to the priest for firstfruits.  
Armus quoque dexter de pacificorum hostiis cedet in primitias sacerdotis

**7:33.** He among the sons of Aaron, that offereth the blood, and the fat: he shall have the right shoulder also for his portion.  
Qui obtulerit sanguinem et adipem filiorum Aaron ipse habebit et armum dextrum in portione sua

**7:34.** For the breast that is elevated and the shoulder that is separated I have taken of the children of Israel, from off their victims of peace offerings: and have given them to Aaron the priest, and to his sons, by a law for ever, from all the people of Israel.  
Pectusculum enim elationis et armum separationis tuli a filiis Israhel de hostiis eorum pacificis et dedi Aaron sacerdoti ac filiis eius lege perpetua ab omni populo Israhel

**7:35.** This is the anointing of Aaron and his sons, in the ceremonies of the Lord, in the day when Moses offered them, that they might do the office of priesthood,  
Haec est unctio Aaron et filiorum eius in caerimoniis Domini die qua obtulit eos Moses ut sacerdotio fungerentur

**7:36.** And the things that the Lord commanded to be given them by the children of Israel, by a perpetual observance in their generations.  
Et quae praecepit dari eis Dominus a filiis Israhel religione perpetua in generationibus suis

**7:37.** This is the law of holocaust, and of the sacrifice for sin, and for trespass, and for consecration, and the victims of peace offerings:  
Ista est lex holocausti et sacrificii pro peccato atque delicto et pro consecratione et pacificorum victimis

**7:38.** Which the Lord appointed to Moses in mount Sinai, when he commanded the children of Israel, that they should offer their oblations to the Lord in the desert of Sinai.  
Quas constituit Dominus Mosi in monte Sinai quando mandavit filiis Israhel ut offerrent oblationes suas Domino in deserto Sinai

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## Leviticus Chapter 8

### Moses consecrateth Aaron and his sons.

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**8:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**8:2.** Take [Aaron](#) with his sons, their [vestments](#), and the oil of unction: a calf for [sin](#), two rams, a basket with [unleavened bread](#).

Tolle Aaron cum filiis suis vestes eorum et unctionis oleum vitulum pro peccato duos arietes canistrum cum azymis

**8:3.** And thou shalt gather together all the congregation to the door of the [tabernacle](#).

Et congregabis omnem coetum ad ostium tabernaculi

**8:4.** And [Moses](#) did as the [Lord](#) had commanded. And all the multitude being gathered together before the door of the [tabernacle](#):

Fecit Moses ut Dominus imperarat congregataque omni turba ante fores

**8:5.** He said: This is the word that the [Lord](#) hath commanded to be done.

Ait iste est sermo quem iussit Dominus fieri

**8:6.** And immediately, he offered [Aaron](#) and his sons. And when he had washed them,

Statimque obtulit Aaron et filios eius cumque lavisset eos

**8:7.** He [vested](#) the [high priest](#) with the strait linen garment, girding him with the girdle, and putting on him the violet [tunic](#): and over it he put the [ephod](#).

Vestivit pontificem subucula linea accingens eum balteo et induens tunica hyacinthina et desuper umerale inposuit

**8:8.** And binding it with the girdle, he fitted it to the [rational](#), on which was [Doctrine and Truth](#).

Quod adstringens cingulo aptavit rationali in quo erat doctrina et veritas

**8:9.** He put also the [mitre](#) upon his head: and upon the [mitre](#) over the forehead, he put the plate of gold, [consecrated](#) with [sanctification](#), as the [Lord](#) had commanded him.

Cidarim quoque textit caput et super eam contra frontem posuit lamminam auream consecratam in sanctificationem sicut praeceperat ei Dominus

**8:10.** He took also the oil of unction, with which he anointed the [tabernacle](#), with all the furniture thereof.

Tulit et unctionis oleum quo levit tabernaculum cum omni supellectili sua

**8:11.** And when he had [sanctified](#) and sprinkled the [altar](#) seven times, he anointed it, and all the vessels thereof: and the laver with the foot thereof, he [sanctified](#) with the oil.

Cumque sanctificans aspersionem altare septem vicibus unxit illud et omnia vasa eius labrumque cum basi sua sanctificavit oleo

**8:12.** And he poured it upon [Aaron's](#) head: and he anointed and [consecrated](#) him.

Quod fundens super caput Aaron unxit eum et consecravit

**8:13.** And after he had offered his sons, he [vested](#) them with linen [tunicks](#), and girded them with girdles: and put [mitres](#) on them as the [Lord](#) had commanded.

Filios quoque eius oblatos vestivit tunicis lineis et cinxit balteo inposuitque mitras ut iusserat Dominus

**8:14.** He offered also the calf for [sin](#): and when [Aaron](#) and his sons had [put their hands](#) upon the head thereof,

Obtulit et vitulum pro peccato cumque super caput eius posuissent Aaron et filii eius manus suas

**8:15.** He immolated it: and took the blood, and dipping his finger in it, he touched the [horns of the altar](#) round about. Which being expiated, and [sanctified](#), he poured the rest of the blood at the bottom thereof. *Immolavit eum hauriens sanguinem et tincto digito tetigit cornua altaris per gyrum quo expiato et sanctificato fudit reliquum sanguinem ad fundamenta eius*

**8:16.** But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their fat, he burnt upon the [altar](#). *Adipem autem qui erat super vitalia et reticulum iecoris duosque renunculos cum arvinulis suis adolevit super altare*

**8:17.** And the calf with the skin, and the flesh and the dung, he burnt without the camp, as the [Lord](#) had commanded. *Vitulum cum pelle carnibus et fimo cremans extra castra sicut praeceperat Dominus*

**8:18.** He offered also a ram for [holocaust](#). And when [Aaron](#) and his sons had [put their hands](#) upon its head: *Obtulit et arietem in holocaustum super cuius caput cum inposuissent Aaron et filii eius manus suas*

**8:19.** He immolated it, and poured the blood thereof round about the [altar](#). *Immolavit eum et fudit sanguinem eius per altaris circuitum*

**8:20.** And cutting the ram into pieces, the head thereof, and the joints, and the fat he burnt in the fire. *Ipsumque arietem in frusta concidens caput eius et artus et adipem adolevit igni*

**8:21.** Having first washed the entrails, and the feet, and the whole ram together he burnt upon the [altar](#): because it was a [holocaust](#) of most sweet odour to the [Lord](#), as he had commanded him. *Lotis prius intestinis et pedibus totumque simul arietem incendit super altare eo quod esset holocaustum suavissimi odoris Domino sicut praeceperat ei*

**8:22.** He offered also the second ram, in the [consecration](#) of [priests](#): and [Aaron](#), and his sons [put their hands](#) upon the head thereof. *Obtulit et arietem secundum in consecrationem sacerdotum posueruntque super caput illius Aaron et filii eius manus suas*

**8:23.** And when [Moses](#) had immolated it, he took of the blood thereof, and touched the tip of [Aaron's](#) right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot. *Quem cum immolasset Moses sumens de sanguine tetigit extremum auriculae dextrae Aaron et pollicem manus eius dextrae similiter et pedis*

**8:24.** He offered also the sons of [Aaron](#): and when with the blood of the ram that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the rest he poured on the [altar](#) round about. *Obtulit et filios Aaron cumque de sanguine arietis immolati tetigisset extremum auriculae singulorum dextrae et pollices manus ac pedis dextri reliquum fudit super altare per circuitum*

**8:25.** But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated. *Adipem vero et caudam omnemque pinguedinem quae operit intestina reticulumque iecoris et duos renes cum adipibus suis et armo dextro separavit*

**8:26.** And taking out of the basket of [unleavened bread](#), which was before the [Lord](#), a [loaf without leaven](#), and a cake tempered with oil and a wafer, he put them upon the fat, and the right shoulder: *Tollens autem de canistro azymorum quod erat coram Domino panem absque fermento et collyridam conspersam oleo laganumque posuit super adipem et armum dextrum*

**8:27.** Delivering all to [Aaron](#), and to his sons. Who having lifted them up before the [Lord](#), *Tradens simul omnia Aaron et filiis eius qui postquam levaverunt ea coram Domino*

**8:28.** He took them again from their hands, and burnt them upon the [altar of holocaust](#): because it was the [oblation](#) of [consecration](#), for a sweet odour of [sacrifice](#) to the [Lord](#). *Rursum suscepta de manibus eorum adolevit super altare holocausti eo quod consecrationis esset oblatio in odorem suavitatis sacrificii Domini*

**8:29.** And he took of the ram of **consecration**, the breast for his portion, elevating it before the **Lord**, as the **Lord** had commanded him.

Tulit et pectusculum elevans illud coram Domino de ariete consecrationis in partem suam sicut praeceperat ei Dominus

**8:30.** And taking the **ointment**, and the blood that was upon the **altar**, he sprinkled **Aaron**, and his **vestments**, and his sons, and their **vestments** with it.

Adsumensque unguentum et sanguinem qui erat in altari aspersit super Aaron et vestimenta eius et super filios illius ac vestes eorum

**8:31.** And when he had **sanctified** them in their **vestments**, he commanded them, saying: Boil the flesh before the door of the **tabernacle**, and there eat it. Eat ye also the loaves of **consecration**, that are laid in the basket, as the **Lord** commanded me, saying: **Aaron** and his sons shall eat them.

Cumque sanctificasset eos in vestitu suo praecepit eis dicens coquite carnes ante fores tabernaculi et ibi comedite eas panes quoque consecrationis edite qui positi sunt in canistro sicut praecepit mihi dicens Aaron et filii eius comedent eos

**8:32.** And whatsoever shall be left of the flesh and the loaves, shall be consumed with fire.

Quicquid autem reliquum fuerit de carne et panibus ignis absumet

**8:33.** And you shall not go out of the door of the **tabernacle** for seven days, until the day wherein the time of your **consecration** shall be expired. For in seven days the **consecration** is finished:

De ostio quoque tabernaculi non exibitis septem diebus usque ad diem quo complebitur tempus consecrationis vestrae septem enim diebus finitur consecratio

**8:34.** As at this present it hath been done, that the **rite** of the **sacrifice** might be accomplished.

Sicut et inpraesentiarum factum est ut ritus sacrificii conpleretur

**8:35.** Day and night shall you remain in the **tabernacle** observing the watches of the **Lord**, lest you die. For so it hath been commanded me.

Die ac nocte manebitis in tabernaculo observantes custodias Domini ne moriamini sic enim mihi praeceptum est

**8:36.** And **Aaron** and his sons did all things which the **Lord** spoke by the hand of **Moses**.

Feceruntque Aaron et filii eius cuncta quae locutus est Dominus per manum Mosi

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## Leviticus Chapter 9

### Aaron offereth sacrifice for himself and the people. Fire cometh from the Lord upon the altar.

---

**9:1.** And when the eighth day was come, [Moses](#) called [Aaron](#) and his sons, and the ancients of [Israel](#), and said to [Aaron](#):

Facto autem octavo die vocavit Moses Aaron et filios eius ac maiores natu Israhel dixitque ad Aaron

**9:2.** Take of the herd a calf for [sin](#), and a ram for a [holocaust](#), both without blemish, and offer them before the [Lord](#).

Tolle de armento vitulum pro peccato et arietem in holocaustum utrumque immaculatos et offer illos coram Domino

**9:3.** And to the [children of Israel](#) thou shalt say: Take ye a he goat for [sin](#), and a calf, and a lamb, both of a year old, and without blemish for a [holocaust](#).

Et ad filios Israhel loqueris tollite hircum pro peccato et vitulum atque agnum anniculos et sine macula in holocaustum

**9:4.** Also a bullock and a ram for peace [offerings](#). And immolate them before the [Lord](#), [offering](#) for the [sacrifice](#) of every one of them flour tempered with oil: for to day the [Lord](#) will appear to you.

Bovem et arietem pro pacificis et immolate eos coram Domino in sacrificio singulorum similam oleo conspersam offerentes hodie enim Dominus apparebit vobis

**9:5.** They brought therefore all things that [Moses](#) had commanded before the door of the [tabernacle](#): where when all the multitude stood,

Tulerunt ergo cuncta quae iusserat Moses ad ostium tabernaculi ubi cum omnis staret multitudo

**9:6.** [Moses](#) said: This is the word, which the [Lord](#) hath commanded. Do it, and his [glory](#) will appear to you.

Ait Moses iste est sermo quem praecepit Dominus facite et apparebit vobis gloria eius

**9:7.** And he said to [Aaron](#): Approach to the [altar](#), and offer [sacrifice](#) for thy [sin](#). Offer the [holocaust](#), and [pray](#) for thyself and for the people: and when thou hast slain the people's victim, [pray](#) for them, as the [Lord](#) hath commanded.

Dixit et ad Aaron accede ad altare et immola pro peccato tuo offer holocaustum et deprecare pro te et pro populo cumque mactaveris hostiam populi ora pro eo sicut praecepit Dominus

**9:8.** And forthwith [Aaron](#), approaching to the [altar](#), immolated the calf for his [sin](#).

Statimque Aaron accedens ad altare immolavit vitulum pro peccato suo

**9:9.** And his sons brought him the blood of it: and he dipped his finger therein, and touched the [horns of the altar](#), and poured the rest at the foot thereof.

Cuius sanguinem obtulerunt ei filii sui in quo tinguens digitum tetigit cornua altaris et fudit residuum ad basim eius

**9:10.** And the fat, and the little kidneys, and the caul of the liver, which are for [sin](#), he burnt upon the [altar](#), as the [Lord](#) had commanded [Moses](#).

Adipemque et renunculos ac reticulum iecoris quae sunt pro peccato adolevit super altare sicut praeceperat Dominus Mosi

**9:11.** But the flesh and skins thereof he burnt with fire without the camp.

Carnes vero et pellem eius extra castra conbusit igni

**9:12.** He immolated also the victim of [holocaust](#): and his sons brought him the blood thereof, which he poured round about on the [altar](#).

Immolavit et holocausti victimam obtuleruntque ei filii sui sanguinem eius quem fudit per altaris circuitum

**9:13.** And the victim being cut into pieces, they brought to him the head and all the members: all which he burnt with fire upon the [altar](#).

Ipsam etiam hostiam in frusta concisam cum capite et membris singulis obtulerunt quae omnia super altare cremavit igni

**9:14.** Having first washed the entrails and the feet with water.

Lotis prius aqua intestinis et pedibus

**9:15.** Then [offering](#) for the [sin](#) of the people, he slew the he goat: and expiating the [altar](#),

Et pro peccato populi offerens mactavit hircum expiatoque altari

**9:16.** He offered the [holocaust](#).

Fecit holocaustum

**9:17.** Adding in the [sacrifice](#) the libations, which are offered withal, and burning them upon the [altar](#), besides the [ceremonies](#) of the morning [holocaust](#).

Addens in sacrificio libamenta quae pariter offeruntur et adolens ea super altare absque caerimoniis holocausti matutini

**9:18.** He immolated also the bullock and the ram, and peace [offerings](#) of the people: and his sons brought him the blood, which he poured upon the [altar](#) round about.

Immolavit et bovem atque arietem hostias pacificas populi obtuleruntque ei filii sui sanguinem quem fudit super altare in circuitu

**9:19.** The fat also of the bullock, and the rump of the ram, and the two little kidneys with their fat, and the caul of the liver,

Adipes autem bovis et caudam arietis renunculosque cum adipibus suis et reticulum iecoris

**9:20.** They put upon the breasts. And after the fat was burnt upon the [altar](#),

Posuerunt super pectora cumque cremati essent adipes in altari

**9:21.** [Aaron](#) separated their breasts, and the right shoulders, elevating them before the [Lord](#), as [Moses](#) had commanded.

Pectora eorum et armos dextros separavit Aaron elevans coram Domino sicut praeceperat Moses

**9:22.** And stretching forth his hands to the people, he [blessed](#) them. And so the victims for [sin](#), and the [holocausts](#), and the peace [offerings](#) being finished, he came down.

Et tendens manum contra populum benedixit eis sicque completis hostiis pro peccato et holocaustis et pacificis descendit

**9:23.** And [Moses](#) and [Aaron](#) went into the [tabernacle of the testimony](#), and afterwards came forth and [blessed](#) the people. And the [glory](#) of the [Lord](#) appeared to all the multitude.

Ingressi autem Moses et Aaron tabernaculum testimonii et deinceps egressi benedixerunt populo apparuitque gloria Domini omni multitudini

**9:24.** And, behold, a fire, coming forth from the [Lord](#), devoured the [holocaust](#), and the fat that was upon the [altar](#): which when the multitude saw, they praised the [Lord](#), falling on their faces.

Et ecce egressus ignis a Domino devoravit holocaustum et adipes qui erant super altare quod cum vidissent turbae laudaverunt Dominum ruentes in facies suas

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## Leviticus Chapter 10

**Nadab and Abiu for offering strange fire, are burnt by fire. Priests are forbidden to drink wine, when they enter into the tabernacle. The law of eating the holy things.**

---

**10:1.** And Nadab and Abiu, the sons of [Aaron](#), taking their [censers](#), put fire therein, and [incense](#) on it, [offering](#) before the [Lord](#) strange fire: which was not commanded them.

Arreptisque Nadab et Abiu filii Aaron turibulis posuerunt ignem et incensum desuper offerentes coram Domino ignem alienum quod eis praeceptum non erat

**10:2.** And fire coming out from the [Lord](#) destroyed them: and they died before the [Lord](#).

Egressusque ignis a Domino devoravit eos et mortui sunt coram Domino

**10:3.** And [Moses](#) said to [Aaron](#): This is what the [Lord](#) hath spoken. I will be [sanctified](#) in them that approach to me: and I will be [glorified](#) in the sight of all the people. And when [Aaron](#) heard this, he held his peace.

Dixitque Moses ad Aaron hoc est quod locutus est Dominus sanctificabor in his qui adpropinquant mihi et in conspectu omnis populi glorificabor quod audiens tacuit Aaron

**10:4.** And [Moses](#) called Misael and Elisaphan, the sons of [Oziel](#), the uncle of [Aaron](#), and said to them: Go and take away your brethren from before the sanctuary, and carry them without the camp.

Vocatis autem Moses Misahel et Elisaphan filios Ozihel patruis Aaron ait ad eos ite et colligite fratres vestros de conspectu sanctuarii et asportate extra castra

**10:5.** And they went forthwith and took them as they lay, [vested](#) with linen [tunicks](#), and cast them forth, as had been commanded them.

Confestimque pergentes tulerunt eos sicut iacebant vestitos lineis tunicis et eiecerunt foras ut sibi fuerat imperatum

**10:6.** And [Moses](#) said to [Aaron](#), and to [Eleazar](#) and [Ithamar](#), his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the [house of Israel](#), bewail the burning which the [Lord](#) has kindled.

Locutus est Moses ad Aaron et ad Eleazar atque Ithamar filios eius capita vestra nolite nudare et vestimenta nolite scindere ne forte moriamini et super omnem coetum oriatur indignatio fratres vestri et omnis domus Israhel plangent incendium quod Dominus suscitavit

**10:7.** But you shall not go out of the door of the [tabernacle](#): otherwise you shall perish, for the oil of the [holy](#) unction is on you. And they did all things according to the [precept of Moses](#).

Vos autem non egredimini fores tabernaculi alioquin peribitis oleum quippe sanctae unctionis est super vos qui fecerunt omnia iuxta praeceptum Mosi

**10:8.** The [Lord](#) also said to [Aaron](#):

Dixit quoque Dominus ad Aaron

**10:9.** You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the [tabernacle of the testimony](#), lest you die. Because it is an everlasting [precept](#); through your [generations](#):

Vinum et omne quod inebriare potest non bibetis tu et filii tui quando intratis tabernaculum testimonii ne moriamini quia praeceptum est sempiternum in generationes vestras

**10:10.** And that you may have knowledge to discern between [holy](#) and unholy, between [unclean and clean](#):

Et ut habeatis scientiam discernendi inter sanctum et profanum inter pollutum et mundum

**10:11.** And may teach the **children of Israel** all my ordinances which the **Lord** hath spoken to them by the hand of **Moses**.

Doceatisque filios Israhel omnia legitima mea quae locutus est Dominus ad eos per manum Mosi

**10:12.** And **Moses** spoke to **Aaron**, and to **Eleazar** and **Ithamar**, his sons that were left: Take the **sacrifice** that is remaining of the **oblation** of the **Lord**, and eat it **without leaven** beside the **altar**, because it is holy of holies.

Locutusque est Moses ad Aaron et ad Eleazar atque Ithamar filios eius qui residui erant tollite sacrificium quod remansit de oblatione Domini et comedite illud absque fermento iuxta altare quia sanctum sanctorum est

**10:13.** And you shall eat it in a **holy** place: which is given to thee and thy sons of the **oblations** of the **Lord**, as it hath been commanded me.

Comeditis autem in loco sancto quod datum est tibi et filiis tuis de oblationibus Domini sicut praeceptum est mihi

**10:14.** The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place, thou and thy sons, and thy daughters with thee. For they are set aside for thee and thy children, of the victims of peace **offerings** of the **children of Israel**.

Pectusculum quoque quod oblatum est et armum qui separatus est edetis in loco mundissimo tu et filii tui ac filiae tuae tecum tibi enim ac liberis tuis reposita sunt de hostiis salutaribus filiorum Israhel

**10:15.** Because they have elevated before the **Lord** the shoulder and the breast, and the fat that is burnt on the **altar**: and they belong to thee and to thy sons by a perpetual **law**, as the **Lord** hath commanded.

Eo quod armum et pectus et adipēs qui cremantur in altari elevaverint coram Domino et pertineant ad te et ad filios tuos lege perpetua sicut praecepit Dominus

**10:16.** While these things were a doing, when **Moses** sought for the buck goat, that had been offered for **sin**, he found it burnt. And being **angry** with **Eleazar** and **Ithamar**, the sons of **Aaron** that were left, he said:

Inter haec hircum qui oblatum fuerat pro peccato cum quaereret Moses exustum reperit iratusque contra Eleazar et Ithamar filios Aaron qui remanserant ait

**10:17.** Why did you not eat in the **holy** place the **sacrifice** for **sin**, which is most **holy**, and given to you, that you may bear the **iniquity** of the people, and may **pray** for them in the sight of the **Lord**.

Cur non comedistis hostiam pro peccato in loco sancto quae sancta sanctorum est et data vobis ut portetis iniquitatem multitudinis et rogetis pro ea in conspectu Domini

**10:18.** Especially, whereas none of the blood thereof hath been carried within the **holy** places: and you ought to have eaten it in the sanctuary, as was commanded me?

Praesertim cum de sanguine illius non sit inlatum intra sancta et comedere eam debueritis in sanctuario sicut praeceptum est mihi

**10:19.** **Aaron** answered: This day hath been offered the victim for **sin**, and the **holocaust** before the **Lord**: and to me what thou seest has happened. How could I eat it, or please the **Lord** in the **ceremonies**, having a sorrowful heart?

Respondit Aaron oblata est hodie victima pro peccato et holocaustum coram Domino mihi autem accidit quod vides quomodo potui comedere eam aut placere Domino in caerimoniis mente lugubri

**10:20.** Which when **Moses** had heard he was satisfied.

Quod cum audisset Moses recepit satisfactionem

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## Leviticus Chapter 11

### The distinction of clean and unclean animals.

**11:1.** And the Lord spoke to Moses and Aaron, saying:

Locutus est Dominus ad Mosen et Aaron dicens

**11:2.** Say to the children of Israel: These are the animals which you are to eat of all the living things of the earth.

Dicite filiis Israhel haec sunt animalia quae comedere debetis de cunctis animantibus terrae

**Animals which you are to eat, etc...** The prohibition of so many kinds of beasts, birds, and fishes, in the law, was ordered, 1st, to exercise the people in obedience, and temperance; 2ndly, to restrain them from the vices of which these animals were symbols; 3rdly, because the things here forbidden were for the most part unwholesome, and not proper to be eaten; 4thly, that the people of God, by being obliged to abstain from things corporally unclean, might be trained up to seek a spiritual cleanness.

**11:3.** Whatsoever hath the hoof divided, and cheweth the cud among the beasts, you shall eat.

Omne quod habet divisam ungulam et ruminat in pecoribus comedetis

**Hoof divided, and cheweth the cud...** The dividing of the hoof and chewing of the cud, signify discretion between good and evil, and meditating on the law of God; and where either of these is wanting a man is unclean. In like manner fishes were reputed unclean that had not fins and scales: that is, souls that did not raise themselves up by prayer and cover themselves with the scales of virtue.

**11:4.** But whatsoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others: that you shall not eat, but shall reckon it among the unclean.

Quicquid autem ruminat quidem et habet ungulam sed non dividit eam sicut camelus et cetera non comedetis illud et inter inmundanda reputabitis

**11:5.** The chero-grillus which cheweth the cud, but divideth not the hoof, is unclean.

Chyrogryllus qui ruminat ungulamque non dividit inmundus est

**The chero-grillus...** Some suppose it to be the rabbit, others the hedgehog. St. Jerome intimates that it is another kind of animal common in Palestine, which lives in the holes of rocks or in the earth. We choose here, as also in the names of several other creatures that follow (which are little known in this part of the world), to keep the Greek or Latin names.

**11:6.** The hare also: for that too cheweth the cud, but divideth not the hoof.

Lepus quoque nam et ipse ruminat sed ungulam non dividit

**11:7.** And the swine, which, though it divideth the hoof, cheweth not the cud.

Et sus qui cum ungulam dividat non ruminat

**11:8.** The flesh of these you shall not eat, nor shall you touch their carcasses, because they are unclean to you.

Horum carnibus non vescemini nec cadavera contingetis quia inmundanda sunt vobis

**11:9.** These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat.

Haec sunt quae gignuntur in aquis et vesci licitum est omne quod habet pinnulas et squamas tam in mari quam in fluminibus et stagnis comedetis

**11:10.** But whatsoever hath not fins and scales, of those things that move and live in the waters, shall be an abomination to you,

Quicquid autem pinnulas et squamas non habet eorum quae in aquis moventur et vivunt abominabile vobis

**11:11.** And detestable. Their flesh you shall not eat: and their carcasses you shall avoid.

Et execrandum erit carnes eorum non comedetis et morticina vitabitis

**11:12.** All that have not fins and scales, in the waters, shall be unclean.

Cuncta quae non habent pinnulas et squamas in aquis polluta erunt

**11:13.** Of birds these are they which you must not eat, and which are to be avoided by you: The eagle,

and the griffon, and the osprey.

Haec sunt quae de avibus comedere non debetis et vitanda sunt vobis aquilam et grypem et alietum

**The griffon...** Not the monster which the painter represent, which hath no being upon earth; but a bird of the eagle kind, larger than the common.

**11:14.** And the kite, and the vulture, according to their kind.

Milvum ac vulturem iuxta genus suum

**11:15.** And all that is of the raven kind, according to their likeness.

Et omne corvini generis in similitudinem suam

**11:16.** The ostrich, and the owl, and the larus, and the hawk according to its kind.

Strutionem et noctuam et larum et accipitrem iuxta genus suum

**11:17.** The screech owl, and the cormorant, and the ibis.

Bubonem et mergulum et ibin

**11:18.** And the swan, and the bittern, and the porphyron.

Cygnum et onocrotalum et porphirionem

**11:19.** The heron, and the charadriin according to its kind, the houp also, and the bat.

Erodionem et charadriin iuxta genus suum opupam quoque et vespertilionem

**11:20.** Of things that fly, whatsoever goeth upon four feet, shall be abominable to you.

Omne de volucribus quod graditur super quattuor pedes abominabile erit vobis

**11:21.** But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth,

Quicquid autem ambulat quidem super quattuor pedes sed habet longiora retro crura per quae salit super terram

**11:22.** That you shall eat: as the bruchus in its kind, the attacus, and ophimachus, and the locust, every, one according to their kind.

Comedere debetis ut est brucus in genere suo et attacus atque ophiomachus ac lucusta singula iuxta genus suum

**11:23.** But of flying things whatsoever hath four feet only, shall be an abomination to you.

Quicquid autem ex volucribus quattuor tantum habet pedes execrabile erit vobis

**11:24.** And whosoever shall touch the carcasses of them, shall be defiled: and shall be **unclean** until the evening:

Et quicumque morticina eorum tetigerit polluetur et erit immundus usque ad vesperum

**11:25.** And if it be necessary that he carry any of these things when they are dead: he shall wash his clothes, and shall be **unclean** until the sun set.

Et si necesse fuerit ut portet quippiam horum mortuum lavabit vestimenta sua et immundus erit usque ad solis occasum

**11:26.** Every beast that hath a hoof, but divideth it not, nor cheweth the cud shall be **unclean**: and he that toucheth it, shall be defiled.

Omne animal quod habet quidem unguam sed non dividit eam nec ruminat immundum erit et quicquid tetigerit illud contaminabitur

**11:27.** That which walketh upon hands of all animals which go on all four, shall be **unclean**: he that shall touch their carcasses shall be defiled until evening.

Quod ambulat super manus ex cunctis animantibus quae incedunt quadrupedia immundum erit qui tetigerit morticina eorum polluetur usque ad vesperum

**11:28.** And he that shall carry such carcasses, shall wash his clothes, and shall be **unclean** until evening: because all these things are **unclean** to you.

Et qui portaverit huiusmodi cadavera lavabit vestimenta sua et immundus erit usque ad vesperum quia omnia haec imunda sunt vobis

**11:29.** These also shall be reckoned among **unclean** things, of all that move upon the earth. The weasel,

and the mouse, and the crocodile, every one according to their kind:

Hoc quoque inter polluta reputabitur de his quae moventur in terra mustela et mus et corcodillus singula iuxta genus suum

**11:30.** The shrew, and the chameleon, and the stellio, and the lizard, and the mole.

Migale et cameleon et stelio ac lacerta et talpa

**11:31.** All these are **unclean**. He that toucheth their carcasses shall be **unclean** until the evening.

Omnia haec imunda sunt qui tetigerit morticina eorum imundus erit usque ad vesperum

**11:32.** And upon what thing soever any of their carcasses shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or haircloths: or any thing in which work is done. They shall be dipped in water, and shall be **unclean** until the evening, and so afterwards shall be clean.

Et super quod ceciderit quicquam de morticinis eorum polluetur tam vas ligneum et vestimentum quam pelles et cilicia et in quocumque fit opus tinguntur aqua et polluta erunt usque ad vesperum et sic postea mundabuntur

**11:33.** But an earthen vessel, into which any of these shall fall, shall be defiled: and therefore is to be broken.

Vas autem fictile in quo horum quicquam intro ceciderit polluetur et idcirco frangendum est

**11:34.** Any meat which you eat, if water from such a vessel be poured upon it, shall be **unclean**; and every liquor that is drunk out of any such vessel, shall be **unclean**.

Omnis cibus quem comeditis si fusa fuerit super eum aqua imundus erit et omne liquens quod bibitur de universo vase imundum erit

**11:35.** And upon whatsoever thing any of these dead beasts shall fall, it shall be **unclean**. Whether it be oven, or pots with feet, they shall be destroyed, and shall be **unclean**.

Et quicquid de morticinis istiusmodi ceciderit super illud imundum erit sive clibani sive cytropodes destruentur et imundi erunt

**11:36.** But fountains and **cisterns**, and all gatherings together of waters shall be clean. He that toucheth their carcasses shall be defiled.

Fontes vero et cisternae et omnis aquarum congregatio munda erit qui morticinum eorum tetigerit polluetur

**11:37.** If it fall upon seed corn, it shall not defile it.

Si ceciderint super sementem non pollutent eam

**11:38.** But if any **man** pour water upon the seed, and afterwards it be touched by the carcasses, it shall be forthwith defiled.

Sin autem quispiam aqua sementem perfuderit et postea morticinis tacta fuerit ilico polluetur

**11:39.** If any beast die, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be **unclean** until the evening.

Si mortuum fuerit animal quod licet vobis comedere qui cadaver eius tetigerit imundus erit usque ad vesperum

**11:40.** And he that eateth or carrieth any thing thereof, shall wash his clothes, and shall be **unclean** until the evening.

Et qui comederit ex eo quippiam sive portaverit lavabit vestimenta sua et imundus erit usque ad vesperum

**11:41.** All that creepeth upon the earth shall be abominable: neither shall it be taken for meat.

Omne quod reptat super terram abominabile erit nec adsumetur in cibum

**11:42.** Whatsoever goeth upon the breast on four feet, or hath many feet, or traileth on the earth, you shall not eat, because it is abominable.

Quicquid super pectus quadrupes graditur et multos habet pedes sive per humum trahitur non comedetis quia abominabile est

**11:43.** Do not defile your **souls**, nor touch aught thereof, lest you be **unclean**,

Nolite contaminare animas vestras nec tangatis quicquam eorum ne imundi sitis

**11:44.** For I am the **Lord your God**. Be **holy** because I am **holy**. Defile not your **souls** by any creeping thing,

that moveth upon the earth.

Ego enim sum Dominus Deus vester sancti estote quoniam et ego sanctus sum ne polluatis animas vestras in omni reptili quod movetur super terram

**11:45.** For I am the **Lord**, who brought you out of the land of **Egypt**, that I might be your **God**.

Ego sum Dominus qui eduxi vos de terra Aegypti ut essem vobis in Deum sancti eritis quia et ego sanctus sum

**11:46.** You shall be **holy**, because I am **holy**. This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth:

Ista est lex animantium et volucrum et omnis animae viventis quae movetur in aqua et reptat in terra

**11:47.** That you may know the differences of the clean, and **unclean**, and know what you ought to eat, and what to refuse.

Ut differentias noveritis mundi et inmundi et sciatis quid comedere et quid respuere debeatis

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## Leviticus Chapter 12

### The purification of women after childbirth.

**12:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**12:2.** Speak to the [children of Israel](#), and thou shalt say to them: If a [woman](#) having received seed shall bear a man child, she shall be [unclean](#) seven days, according to the days of separation of her flowers.

Loquere filiis Israhel et dices ad eos mulier si suscepto semine pepererit masculum inmunda erit septem diebus iuxta dies separationis menstruae

**12:3.** And on the eighth day the infant shall be [circumcised](#):

Et die octavo circumcidetur infantulus

**12:4.** But she shall remain three and thirty days in the blood of her purification. She shall touch no [holy](#) thing: neither shall she enter into the sanctuary, until the days of her purification, be fulfilled.

Ipsa vero triginta tribus diebus manebit in sanguine purificationis suae omne sanctum non tanget nec ingrediatur sanctuarium donec impleantur dies purificationis eius

**12:5.** But if she shall bear a maid child, she shall be [unclean](#) two weeks, according to the custom of her monthly courses. And she shall remain in the blood of her purification sixty-six days.

Sin autem feminam pepererit inmunda erit duabus ebdomadibus iuxta ritum fluxus menstrui et sexaginta ac sex diebus manebit in sanguine purificationis suae

**12:6.** And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the [tabernacle of the testimony](#), a lamb of a year old for a [holocaust](#), and a young pigeon or a turtle for [sin](#): and shall deliver them to the [priest](#).

Cumque expleti fuerint dies purificationis eius pro filio sive pro filia deferet agnum anniculum in holocaustum et pullum columbae sive turturem pro peccato ad ostium tabernaculi testimonii et tradet sacerdoti

**12:7.** Who shall offer them before the [Lord](#), and shall [pray](#) for her: and so she shall be cleansed from the issue of her blood. This is the [law](#) for her that beareth a man child or a maid child.

Qui offeret illa coram Domino et rogabit pro ea et sic mundabitur a profluvio sanguinis sui ista est lex parientis masculum ac feminam

**12:8.** And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles, or two young pigeons, one for a [holocaust](#), and another for [sin](#): and the [priest](#) shall [pray](#) for her, and so she shall be cleansed.

Quod si non invenerit manus eius nec potuerit offerre agnum sumet duos turtures vel duos pullos columbae unum in holocaustum et alterum pro peccato orabitque pro ea sacerdos et sic mundabitur

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## Leviticus Chapter 13

### The law concerning leprosy in men, and in garments.

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**13:1.** And the [Lord](#) spoke to [Moses](#) and [Aaron](#), saying:

Locutus est Dominus ad Mosen et Aaron dicens

**13:2.** The [man](#) in whose skin or flesh shall arise a different colour or a blister, or as it were something shining, that is the stroke of the [leprosy](#), shall be brought to [Aaron](#) the [priest](#), or any or of his sons.

Homo in cuius carne et cute ortus fuerit diversus color sive pustula aut quasi lucens quippiam id est plaga leprae adducetur ad Aaron sacerdotem vel ad unum quemlibet filiorum eius

**13:3.** And if he see the [leprosy](#) in his skin, and the hair turned white and the place where the [leprosy](#) appears lower than the skin and the rest of the flesh: it is the stroke of the [leprosy](#), and upon his judgment he shall be separated.

Qui cum viderit lepram in cute et pilos in album mutatos colorem ipsamque speciem leprae humiliorem cute et carne reliqua plaga leprae est et ad arbitrium eius separabitur

**13:4.** But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former colour, the [priest](#) shall shut him up seven days.

Sin autem lucens candor fuerit in cute nec humilior carne reliqua et pili coloris pristini recludet eum sacerdos septem diebus

**13:5.** And the seventh day he shall look on him: and if the [leprosy](#) be grown no farther, and hath not spread itself in the skin, he shall shut him up again other seven days.

Et considerabit die septimo et siquidem lepra ultra non creverit nec transierit in cute priores terminos rursum includet eum septem diebus aliis

**13:6.** And on the seventh day, he shall look on him. If the [leprosy](#) be somewhat obscure, and not spread in the skin, he shall declare him [clean](#), because it is but a scab: and the [man](#) shall wash his clothes, and shall be [clean](#).

Et die septimo contemplabitur si obscurior fuerit lepra et non creverit in cute mundabit eum quia scabies est lavabitque homo vestimenta sua et mundus erit

**13:7.** But, if the [leprosy](#) grow again, after he was seen by the [priest](#) and restored to [cleanness](#), he shall be brought to him:

Quod si postquam a sacerdote visus est et redditus munditiae iterum lepra creverit adducetur ad eum

**13:8.** And shall be condemned of [uncleanness](#).

Et inmunditiae condemnabitur

**13:9.** If the stroke of the [leprosy](#) be in a [man](#), he shall be brought to the [priest](#):

Plaga leprae si fuerit in homine adducetur ad sacerdotem

**13:10.** And he shall view him. And when there shall be a white colour in the skin, and it shall have changed the look of the hair, and the living flesh itself shall appear:

Et videbit eum cumque color albus in cute fuerit et capillorum mutarit aspectum ipsa quoque caro viva apparuerit

**13:11.** It shall be judged an inveterate [leprosy](#), and grown into the skin. The [priest](#) therefore shall declare him [unclean](#): and shall not shut him up, because he is evidently [unclean](#).

Lepra vetustissima iudicabitur atque inolita cuti contaminabit itaque eum sacerdos et non recludet quia perspicue inmunditia est

**13:12.** But if the [leprosy](#) spring out running about in the skin, and cover all the skin from the head to the

feet, whatsoever falleth under the sight of the eyes:

Sin autem effloruerit discurrens lepra in cute et operuerit omnem carnem a capite usque ad pedes quicquid sub aspectu oculorum cadit

**13:13.** The **priest** shall view him, and shall judge that the **leprosy** which he has is very clean: because it is all turned into whiteness, and therefore the **man** shall be clean.

Considerabit eum sacerdos et teneri lepra mundissima iudicabit eo quod omnis in candorem versa sit et idcirco homo mundus erit

**13:14.** But when the live flesh shall appear in him:

Quando vero caro vivens in eo apparuerit

**13:15.** Then by the judgment of the **priest** he shall be defiled, and shall be reckoned among the **unclean**. For live flesh, if it be spotted with **leprosy**, is **unclean**.

Tunc sacerdotis iudicio polluetur et inter inmundos reputabitur caro enim viva si lepra aspergatur inmundata est

**13:16.** And if again it be turned into whiteness, and cover all the **man**:

Quod si rursum versa fuerit in alborem et totum hominem operuerit

**13:17.** The **priest** shall view him, and shall judge him to be clean.

Considerabit eum sacerdos et mundum esse decernet

**13:18.** When also there has been an ulcer in the flesh and the skin, and it has been healed:

Caro et cutis in qua ulcus natum est et sanatum

**13:19.** And in the place of the ulcer, there appeareth a white scar, or somewhat red, the **man** shall be brought to the **priest**.

Et in loco ulceris cicatrix apparuerit alba sive subrufa adducetur homo ad sacerdotem

**13:20.** And when he shall see the place of the **leprosy** lower than the other flesh, and the hair turned white: he shall declare him **unclean**, for the plague of **leprosy** is broken out in the ulcer.

Qui cum viderit locum leprae humiliorem carne reliqua et pilos versos in candorem contaminabit eum plaga enim leprae orta est in ulcere

**13:21.** But if the hair be of the former colour, and the scar somewhat obscure, and be not lower than the flesh that is near it: he shall shut him up seven days.

Quod si pilus coloris est pristini et cicatrix subobscura et vicina carne non est humilior recludet eum septem diebus

**13:22.** And if it spread, he shall judge him to have the **leprosy**:

Et siquidem creverit adiudicabit eum leprae

**13:23.** But if it stay in its place, it is but the scar of an ulcer: and the **man** shall be clean.

Sin autem steterit in loco suo ulceris est cicatrix et homo mundus erit

**13:24.** The flesh also and skin that hath been burnt, and after it is healed hath a white or a red scar:

Caro et cutis quam ignis exuserit et sanata albam sive rufam habuerit cicatricem

**13:25.** The **priest** shall view it, and if he see it turned white, and the place thereof is lower than the other skin: he shall declare him **unclean**, because the **evil** of **leprosy** is broken out in the scar.

Considerabit eam sacerdos et ecce versa est in alborem et locus eius reliqua cute humilior contaminabit eum quia plaga leprae in cicatrice orta est

**13:26.** But if the colour of the hair be not changed, nor the blemish lower than the other flesh, and the appearance of the **leprosy** be somewhat obscure: he shall shut him up seven days,

Quod si pilorum color non fuerit inmutatus nec humilior plaga carne reliqua et ipsa leprae species fuerit subobscura recludet eum septem diebus

**13:27.** And on the seventh day he shall view him. If the **leprosy** be grown farther in the skin, he shall declare him **unclean**.

Et die septimo contemplantur si creverit in cute lepra contaminabit eum

**13:28.** But if the whiteness stay in its place, and be not very clear, it is the sore of a burning: and therefore he shall be cleansed, because it is only the scar of a burning.

Sin autem in loco suo candor steterit non satis clarus plaga combustionis est et idcirco mundabitur quia cicatrix est combusturae

**13:29.** If the **leprosy** break out in the head or the beard of a **man** or **woman**, the **priest** shall see them, Vir sive mulier in cuius capite vel barba germinarit lepra videbit eos sacerdos

**13:30.** And if the place be lower than the other flesh, and the hair yellow, and thinner than usual: he shall declare them **unclean**, because it is the **leprosy** of the head and the beard;

Et siquidem humilior fuerit locus carne reliqua et capillus flavus solitoque subtilior contaminabit eos quia lepra capitis ac barbae est

**13:31.** But if he perceive the place of the spot is equal with the flesh that is near it, and the hair black: he shall shut him up seven days,

Sin autem viderit et locum maculae aequalem vicinae carni et capillum nigrum recludet eos septem diebus

**13:32.** And on the seventh day he shall look upon it. If the spot be not grown, and the hair keep its colour, and the place of the blemish be even with the other flesh:

Et die septimo intuebitur si non creverit macula et capillus sui coloris est et locus plagae carni reliquae aequalis

**13:33.** The **man** shall be shaven all but the place of the spot: and he shall be shut up other seven days.

Radetur homo absque loco maculae et includetur septem diebus aliis

**13:34.** If on the seventh day the **evil** seem to have stayed in its place, and not lower than the other flesh, he shall cleanse him: and his clothes being washed he shall be **clean**.

Si die septimo visa fuerit stetisse plaga in loco suo nec humilior carne reliqua mundabit eum lotisque vestibus mundus erit

**13:35.** But if after his cleansing the spot spread again in the skin:

Sin autem post emundationem rursus creverit macula in cute

**13:36.** He shall seek no more whether the hair be turned yellow, because he is evidently **unclean**.

Non quaeret amplius utrum capillus in flavum colorem sit commutatus quia aperte inmundus est

**13:37.** But if the spot be stayed, and the hair be black, let him know that the **man** is healed: and let him confidently pronounce him **clean**.

Porro si steterit macula et capilli nigri fuerint noverit hominem esse sanatum et confidenter eum pronuntiet mundum

**13:38.** If a whiteness appear in the skin of a **man** or a **woman**,

Vir et mulier in cuius cute candor apparuerit

**13:39.** The **priest** shall view them. If he find that a darkish whiteness shineth in the skin, let him know that it is not the **leprosy**, but a white blemish, and that the **man** is **clean**.

Intuebitur eos sacerdos si deprehenderit subobscurum alborem lucere in cute sciat non esse lepram sed maculam coloris candidi et hominem mundum

**13:40.** The **man** whose hair falleth off from his head, he is bald and **clean**:

Vir de cuius capite capilli fluunt calvus ac mundus est

**13:41.** And if the hair fall from his forehead, he is bald before and **clean**.

Et si a fronte ceciderint pili recalvaster et mundus est

**13:42.** But if in the bald head or in the bald forehead there be risen a white or reddish colour:

Sin autem in calvitio sive in recalvatione albus vel rufus color fuerit exortus

**13:43.** And the **priest** perceive this, he shall condemn him undoubtedly of **leprosy** which is risen in the bald part.

Et hoc sacerdos viderit condemnabit eum haut dubiae leprae quae orta est in calvitio

**13:44.** Now whosoever shall be defiled with the **leprosy**, and is separated by the judgment of the **priest**:

Quicumque ergo maculatus fuerit lepra et separatus ad arbitrium sacerdotis

**13:45.** Shall have his clothes hanging loose, his head bare, his mouth covered with a cloth: and he shall cry out that he is defiled and **unclean**.

Habebit vestimenta dissuta caput nudum os veste contectum contaminatum ac sordidum se clamabit

**13:46.** All the time that he is a **leper** and **unclean** he shall dwell alone without the camp.

Omni tempore quo leprosus est et immundus solus habitabit extra castra

**13:47.** A woollen or linen garment that shall have the **leprosy**

Vestis lanæ sive lineæ quæ lepram habuerit

**13:48.** In the warp, and the woof: or skin, or whatsoever is made of a skin:

In stamine atque subtemine aut certe pellis vel quicquid ex pelle confectum est

**13:49.** If it be infected with a white or red spot, it shall be accounted the **leprosy**, and shall be shown to the **priest**.

Si alba aut rufa macula fuerit infecta lepra reputabitur ostendeturque sacerdoti

**13:50.** And he shall look upon it and shall shut it up seven days.

Qui consideratam recludet septem diebus

**13:51.** And on the seventh day when he looketh on it again, if he find that it is grown, it is a fixed **leprosy**. He shall judge the garment **unclean**, and every thing wherein it shall be found.

Et die septimo rursus aspiciens si crevisse deprehenderit lepra perseverans est pollutum iudicabit vestimentum et omne in quo fuerit inventa

**13:52.** And therefore it shall be burnt with fire.

Et idcirco comburetur flammis

**13:53.** But if he see that it is not grown,

Quod si eam viderit non crevisse

**13:54.** He shall give orders, and they shall wash that part wherein the **leprosy** is: and he shall shut it up other seven days.

Praecipiet et lavabunt id in quo lepra est recludetque illud septem diebus aliis

**13:55.** And when he shall see that the former colour is not returned, nor yet the **leprosy** spread, he shall judge it **unclean**: and shall burn it with fire, for the **leprosy** has taken hold of the outside of the garment, or through the whole.

Et cum viderit faciem quidem pristinam non reversam nec tamen crevisse lepram immundum iudicabit et igne comburet eo quod infusa sit in superficie vestimenti vel per totum lepra

**13:56.** But if the place of the **leprosy** be somewhat dark, after the garment is washed, he shall tear it off, and divide it from that which is sound.

Sin autem obscurior fuerit locus lepræ postquam vestis est lota abrumpet eum et a solido dividet

**13:57.** And if after this there appear in those places that before were without spot, a flying and wandering **leprosy**: it must be burnt with fire.

Quod si ultra apparuerit in his locis quæ prius immaculata erant lepra volatilis et vaga debet igne comburi

**13:58.** If it cease, he shall wash with water the parts that are pure, the second time: and they shall be clean.

Si cessaverit lavabit ea quæ pura sunt secundo et munda erunt

**13:59.** This is the law touching the **leprosy** of any woollen or linen garment, either in the warp or woof, or any thing of skins: how it ought to be cleaned, or pronounced **unclean**.

Ista est lex lepræ vestimenti lanæ et lineæ staminis atque subteminis omnisque supellectilis pelliciae quomodo mundari debeat vel contaminari

*The Holy Bible*

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New Testament First Published 1582 by the English College at Rheims  
Revised and Annotated 1749 by Bishop Richard Challoner

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## Leviticus Chapter 14

### The rites of sacrifices in cleansing the leprosy. Leprosy in houses.

**14:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**14:2.** This is the rite of a [leper](#), when he is to be cleansed. He shall be brought to the [priest](#):

Hic est ritus leprosi quando mundandus est adducetur ad sacerdotem

**14:3.** Who going out of the camp, when he shall find that the [leprosy](#) is cleansed,

Qui egressus e castris cum invenerit lepram esse mundatam

**14:4.** Shall command him that is to be purified, to offer for himself two living sparrows, which it is lawful to eat, and [cedar wood](#), and scarlet, and [hysso](#)p.

Praecipiet ei qui purificatur ut offerat pro se duos passeris vivos quos vesci licitum est et lignum cedrinum vermiculumque et hysopum

**14:5.** And he shall command one of the sparrows to be immolated in an earthen vessel over living waters.

Et unum e passeribus immolari iubebit in vase fictili super aquas viventes

**Living waters...** That is, waters taken from a spring, brook, or river.

**14:6.** But the other that is alive, he shall dip, with the [cedar wood](#), and the scarlet and the [hysso](#)p, in the blood of the sparrow that is immolated:

Alium autem vivum cum ligno cedrino et cocco et hysopo tinguet in sanguine passeris immolati

**14:7.** Wherewith he shall sprinkle him that is to be cleansed seven times, that he may be rightly purified.

And he shall let go the living sparrow, that it may fly into the field.

Quo asperget illum qui mundandus est septies ut iure purgetur et dimittet passerem vivum ut in agrum avolet

**14:8.** And when the [man](#) hath washed his clothes, he shall shave all the hair of his body, and shall be washed with water: and being purified he shall enter into the camp, yet so that he tarry without his own tent seven days.

Cumque laverit homo vestimenta sua radet omnes pilos corporis et lavabitur aqua purificatusque ingrediatur castra ita dumtaxat ut maneat extra tabernaculum suum septem diebus

**14:9.** And on the seventh day he shall shave the hair of his head, and his beard and his eyebrows, and the hair of all his body. And having washed again his clothes, and his body,

Et die septimo radat capillos capitis barbamque et supercilia ac totius corporis pilos et lotis rursum vestibus et corpore

**14:10.** On the eighth day, he shall take two lambs without blemish, and an ewe of a year old without blemish, and three tenths of flour tempered with oil for a [sacrifice](#), and a sextary of oil apart.

Die octavo adsumet duos agnos immaculatos et ovem anniculam absque macula et tres decimas similiae in sacrificium quae conspersa sit oleo et seorsum olei sextarium

**A sextary...** [Hebrew log](#): a measure of liquids, which was the twelfth part of a hin; and held about as much as six eggs.

**14:11.** And when the [priest](#) that purifieth the [man](#), hath presented him, and all these things before the [Lord](#), at the door of the [tabernacle of the testimony](#):

Cumque sacerdos purificans hominem statuerit eum et haec omnia coram Domino in ostio tabernaculi testimonii

**14:12.** He shall take a lamb, and offer it for a trespass [offering](#) with the sextary of oil. And having offered all before the [Lord](#),

Tollet agnum et offeret eum pro delicto oleique sextarium et oblati ante Dominum omnibus

**14:13.** He shall immolate the lamb, where the victim for **sin** is wont to be immolated, and the **holocaust**, that is, in the **holy** place. For as that which is for **sin**, so also the victim for a trespass **offering** pertaineth to the **priest**: it is holy of holies.

Immolabit agnum ubi immolari solet hostia pro peccato et holocaustum id est in loco sancto sicut enim pro peccato ita et pro delicto ad sacerdotem pertinet hostia sancta sanctorum est

**14:14.** And the **priest** taking of the blood of the victim that was immolated for trespass, shall put it upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand and the great toe of his right foot.

Adsumensque sacerdos de sanguine hostiae quae immolata est pro delicto ponet super extremum auriculae dextrae eius qui mundatur et super pollices manus dextrae et pedis

**Taking of the blood, etc...** These **ceremonies** used in the cleansing of a **leper**, were **mysterious** and very **significant**. The sprinkling seven times with the blood of the little bird, the washing himself and his clothes, the shaving his hair and his beard, signify the means which are to be used in the reconciliation of a sinner, and the steps by which he is to return to **God**, viz., by the repeated application of the blood of **Christ**: the washing his **conscience** with the waters of compunction: and retrenching all vanities and superfluities, by employing all that is over and above what is necessary in **alms** deeds. The **sin offering**, and the **holocaust** or burnt **offering**, which he was to offer at his cleansing, signify the **sacrifice** of a contrite and **humble** heart, and that of **adoration** in spirit and **truth**, with gratitude and thankfulness, for the forgiveness of **sins**, with which we are ever to appear before the **Almighty**. The touching the right ear, the thumb of the right hand, and the great toe of the right foot, first with the blood of the victim, and then with the remainder of the oil, which had been sprinkled seven times before the **Lord**, signify the application of the blood of **Christ**, and the unction of the sevenfold **grace** of the **Holy Ghost**; to the sinner's right ear, that he may duly hearken to and **obey** the **law** of **God**; and to his right hand and foot, that the works of his hands, and all the steps or affections of his **soul**, signified by the feet, may be rightly directed to **God**.

**14:15.** And he shall pour of the sextary of oil into his own left hand,

Et de olei sextario mittet in manum suam sinistram

**14:16.** And shall dip his right finger in it, and sprinkle it before the **Lord** seven times.

Tinguetque digitum dextrum in eo et asperget septies contra Dominum

**14:17.** And the rest of the oil in his left hand, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand and the great toe of his right foot, and upon the blood that was shed for trespass:

Quod autem reliquum est olei in leva manu fundet super extremum auriculae dextrae eius qui mundatur et super pollices manus ac pedis dextri et super sanguinem qui fusus est pro delicto

**14:18.** And upon his head.

Et super caput eius

**14:19.** And he shall **pray** for him before the **Lord**, and shall offer the **sacrifice** for **sin**. Then shall he immolate the **holocaust**.

Rogabitque pro eo coram Domino et faciet sacrificium pro peccato tunc immolabit holocaustum

**14:20.** And put it on the **altar** with the libations thereof: and the **man** shall be rightly cleansed.

Et ponet illud in altari cum libamentis suis et homo rite mundabitur

**14:21.** But if he be **poor**, and his hand cannot find the things aforesaid: he shall take a lamb for an **offering** for trespass, that the **priest** may **pray** for him, and a tenth part of flour tempered with oil for a **sacrifice**, and a sextary of oil:

Quod si pauper est et non potest manus eius invenire quae dicta sunt adsumet agnum pro delicto ad oblationem ut roget pro eo sacerdos decimamque partem similiae conspersae oleo in sacrificium et olei sextarium

**14:22.** And two turtles or two young pigeons, of which one may be for **sin**, and the other for a **holocaust**.

Duosque turtures sive duos pullos columbae quorum sit unus pro peccato et alter in holocaustum

**14:23.** And he shall offer them on the eighth day of his purification to the **priest**, at the door of the **tabernacle of the testimony** before the **Lord**.

Offeretque ea die octavo purificationis suae sacerdoti ad ostium tabernaculi testimonii coram Domino

**14:24.** And the **priest** receiving the lamb for trespass, and the sextary of oil, shall elevate them together.

Qui suscipiens agnum pro delicto et sextarium olei levabit simul

**14:25.** And the lamb being immolated, he shall put of the blood thereof upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot.

Immolatoque agno de sanguine eius ponet super extremum auriculae dextrae illius qui mundatur et super pollices manus eius ac pedis dextri

**14:26.** But he shall pour part of the oil into his own left hand,  
Olei vero partem mittet in manum suam sinistram

**14:27.** And dipping the finger of his right hand in it, he shall sprinkle it seven times before the [Lord](#).  
In quo tinguens digitum dextrae manus asperget septies contra Dominum

**14:28.** And he shall touch the tip of the right ear of him that is cleansed, and the thumb of his right hand and the great toe of his right foot, in the place of the blood that was shed for trespass.  
Tangetque extremum dextrae auriculae illius qui mundatur et pollices manus ac pedis dextri in loco sanguinis qui effusus est pro delicto

**14:29.** And the other part of the oil that is in his left hand, he shall pour upon the head of the purified person, that he may appease the [Lord](#) for him.  
Reliquam autem partem olei quae est in sinistra manu mittet super caput purificati ut placet pro eo Dominum

**14:30.** And he shall offer a turtle, or young pigeon:  
Et turturem sive pullum columbae offeret

**14:31.** One for trespass, and the other for a [holocaust](#), with their libations.  
Unum pro delicto et alterum in holocaustum cum libamentis suis

**14:32.** This is the [sacrifice](#) of a [leper](#), that is not able to have all things that appertain to his cleansing.  
Hoc est sacrificium leprosi qui habere non potest omnia in emundationem sui

**14:33.** And the [Lord](#) spoke to [Moses](#) and [Aaron](#), saying:  
Locutus est Dominus ad Mosen et Aaron dicens

**14:34.** When you shall come into the land of [Chanaan](#), which I will give you for a possession, if there be the plague or [leprosy](#) in a house:  
Cum ingressi fueritis terram Chanaan quam ego dabo vobis in possessionem si fuerit plaga leprae in aedibus

**14:35.** He whose house it is, shall go and tell the [priest](#), saying: It seemeth to me, that there is the plague of [leprosy](#) in my house,  
Ibit cuius est domus nuntians sacerdoti et dicet quasi plaga leprae videtur mihi esse in domo mea

**14:36.** And he shall command, that they carry forth all things out of the house, before he go into it, and see whether it have the [leprosy](#), let all things become [unclean](#) that are in the house. And afterwards he shall go in to view the [leprosy](#) of the house.  
At ille praecipiet ut efferant universa de domo priusquam ingrediatur eam et videat utrum lepra sit ne inmundanda fiant omnia quae in domo sunt intrabitque postea ut consideret domus lepram

**14:37.** And if he see in the walls thereof as it were little dints, disfigured with paleness or redness, and lower than all he rest:  
Et cum viderit in parietibus illius quasi valliculas pallore sive rubore deformes et humiliores superficie reliqua

**14:38.** He shall go out of the door of the house, and forthwith shut it up seven days,  
Egredietur ostium domus et statim claudet eam septem diebus

**14:39.** And returning on the seventh day, he shall look upon it. If he find that the [leprosy](#) is spread, Reversusque die septimo considerabit eam si invenerit crevisse lepram

**14:40.** He shall command, that the stones wherein the [leprosy](#) is, be taken out, and cast without the city into an [unclean](#) place:  
Iubebit erui lapides in quibus lepra est et proici eos extra civitatem in loco inundo

**14:41.** And that the house be scraped on the inside round about, and the dust of the scrapings be scattered without the city into an [unclean](#) place:

Domum autem ipsam radi intrinsecus per circuitum et spargi pulverem rasurae extra urbem in loco inundo

**14:42.** And that other stones be laid in the place of them that were taken away, and the house be plastered with other mortar.

Lapidesque alios reponi pro his qui ablati fuerint et luto alio liniri domum

**14:43.** But if after the stones be taken out, and the dust scraped off, and it be plastered with other earth.

Sin autem postquam eruti sunt lapides et pulvis elatus et alia terra lita

**14:44.** The [priest](#) going in perceive that the [leprosy](#) is returned, and the walls full of spots, it is a lasting [leprosy](#), and the house is [unclean](#).

Ingressus sacerdos viderit reversam lepram et parietes aspersione maculis lepra est perseverans et inunda domus

**14:45.** And they shall destroy it forthwith, and shall cast the stones and timber thereof, and all the dust without the town into an [unclean](#) place.

Quam statim destruent et lapides eius ac ligna atque universum pulverem proicient extra oppidum in loco inundo

**14:46.** He that entereth into the house when it is shut, shall be [unclean](#) until evening,

Qui intraverit domum quando clausa est inmundus erit usque ad vesperum

**14:47.** And he that sleepeth in it, and eateth any thing, shall wash his clothes.

Et qui dormierit in ea et comederit quippiam lavabit vestimenta sua

**14:48.** But if the [priest](#) going in perceive that the [leprosy](#) is not spread in the house, after it was plastered again, he shall purify it, it being cured.

Quod si introiens sacerdos viderit lepram non crevisse in domo postquam denuo lita est purificabit eam reddita sanitate

**14:49.** And for the purification thereof he shall take two sparrows, and [cedar wood](#), and scarlet, and [hyssop](#).

Et in purificationem eius sumet duos passeris lignumque cedrinum et vermiculum atque hysopum

**14:50.** And having immolated one sparrow in an earthen vessel, over living waters,

Et immolato uno passere in vase fictili super aquas vivas

**14:51.** He shall take the [cedar wood](#), and the [hyssop](#), and the scarlet, and the living sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water: and he shall sprinkle the house seven times.

Tollet lignum cedrinum et hysopum et coccum et passerem vivum et intinguet omnia in sanguine passeris immolati atque in aquis viventibus et asperget domum septies

**14:52.** And shall purify it as well with the blood of the sparrow, as with the living water, and with the living sparrow, and with the [cedar wood](#), and the [hyssop](#), and the scarlet.

Purificabitque eam tam in sanguine passeris quam in aquis viventibus et in passere vivo lignoque cedrino et hysopo atque vermiculo

**14:53.** And when he hath let go the sparrow to fly freely away into the field, he shall [pray](#) for the house: and it shall be rightly cleansed.

Cumque dimiserit passerem avolare in agrum libere orabit pro domo et iure mundabitur

**14:54.** This is the [law](#) of every kind of [leprosy](#) and stroke.

Ista est lex omnis leprae et percussurae

**14:55.** Of the [leprosy](#) of garments and houses,

Leprae vestium et domorum

**14:56.** Of a scar and of blisters breaking out of a shining spot, and when the colours are diversely changed:

Cicatricis et erumpentium papularum lucentis maculae et in varias species coloribus inmutatis

**14:57.** That it may be known when a thing is [clean](#) or [unclean](#).

Ut possit sciri quo tempore mundum quid vel inmundum sit

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## Leviticus Chapter 15

### Other legal uncleannesses.

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**15:1.** And the [Lord](#) spoke to [Moses](#) and [Aaron](#), saying:

Locutusque est Dominus ad Mosen et Aaron dicens

**15:2.** Speak to the [children of Israel](#), and say to them: The [man](#) that hath an issue of seed, shall be [unclean](#).

Loquimini filiis Israhel et dicite eis vir qui patitur fluxum seminis immundus erit

**Issue of seed shall be unclean...** These legal [uncleannesses](#) were instituted in order to give the people a horror of carnal impurities.

**15:3.** And then shall he be judged subject to this [evil](#), when a filthy humour, at every moment, cleaveth to his flesh, and gathereth there.

Et tunc iudicabitur huic vitio subiacere cum per momenta singula adheserit carni illius atque concreverit foedus humor

**15:4.** Every bed on which he sleepeth, shall be [unclean](#), and every place on which he sitteth.

Omne stratum in quo dormierit immundum erit et ubicumque sederit

**15:5.** If any [man](#) touch his bed, he shall wash his clothes and being washed with water, he shall be [unclean](#) until the evening.

Si quis hominum tetigerit lectum eius lavabit vestimenta sua et ipse lotus aqua immundus erit usque ad vesperum

**15:6.** If a [man](#) sit where that [man](#) hath sitten, he also shall wash his clothes: and being washed with water, shall be [unclean](#) until the evening.

Si sederit ubi ille sederat et ipse lavabit vestimenta sua et lotus aqua immundus erit usque ad vesperum

**15:7.** He that toucheth his flesh, shall wash his clothes: and being himself washed with water shall be [unclean](#) until the evening.

Qui tetigerit carnem eius lavabit vestimenta sua et ipse lotus aqua immundus erit usque ad vesperum

**15:8.** If such a [man](#) cast his spittle upon him that is [clean](#), he shall wash his clothes: and being washed with water, he shall be [unclean](#) until the evening.

Si salivam huiusmodi homo iecerit super eum qui mundus est lavabit vestem suam et lotus aqua immundus erit usque ad vesperum

**15:9.** The saddle on which he hath sitten shall be [unclean](#).

Sagma super quo sederit immundum erit

**15:10.** And whatsoever has been under him that hath the issue of seed, shall be [unclean](#) until the evening. He that carrieth any of these things, shall wash his clothes: and being washed with water, he shall be [unclean](#) until the evening.

Et quicquid sub eo fuerit qui fluxum seminis patitur pollutum erit usque ad vesperum qui portaverit horum aliquid lavabit vestem suam et ipse lotus aqua immundus erit usque ad vesperum

**15:11.** Every person whom such a one shall touch, not having [washed his hands](#) before, shall wash his clothes: and being washed with water, shall be [unclean](#) until the evening.

Omnis quem tetigerit qui talis est non lotis ante manibus lavabit vestimenta sua et lotus aqua immundus erit usque ad vesperum

**15:12.** If he touch a vessel of earth, it shall be broken: but if a vessel of wood, it shall be washed with water.

Vas fictile quod tetigerit confringetur vas autem ligneum lavabitur aqua

**15:13.** If he who suffereth this disease be healed, he shall number seven days after his cleansing: and having washed his clothes, and all his body in living water, he shall be clean.

Si sanatus fuerit qui huiuscemodi sustinet passionem numerabit septem dies post emundationem sui et lotis vestibus ac toto corpore in aquis viventibus erit mundus

**15:14.** And on the eighth day he shall take two turtles, or two young pigeons, and he shall come before the **Lord**, to the door of the **tabernacle of the testimony**, and shall give them to the **priest**.

Die autem octavo sumet duos turtures aut duos pullos columbae et veniet in conspectu Domini ad ostium tabernaculi testimonii dabitque eos sacerdoti

**15:15.** Who shall offer one for **sin**, and the other for a **holocaust**: and he shall **pray** for him before the **Lord**, that he may be cleansed of the issue of his seed.

Qui faciet unum pro peccato et alterum in holocaustum rogabitque pro eo coram Domino ut emundetur a fluxu seminis sui

**15:16.** The **man** from whom the seed of copulation goeth out, shall wash all his body with water: and he shall be **unclean** until the evening.

Vir de quo egreditur semen coitus lavabit aqua omne corpus suum et inmundus erit usque ad vesperum

**15:17.** The garment or skin that he weareth, he shall wash with water: and it shall be **unclean** until the evening.

Vestem et pellem quam habuerit lavabit aqua et inmunda erit usque ad vesperum

**15:18.** The **woman**, with whom he copulateth, shall be washed with water: and shall be **unclean** until the evening.

Mulier cum qua coierit lavabitur aqua et inmunda erit usque ad vesperum

**15:19.** The **woman**, who at the return of the month, hath her issue of blood, shall be separated seven days.

Mulier quae redeunte mense patitur fluxum sanguinis septem diebus separabitur

**15:20.** Every one that toucheth her, shall be **unclean** until the evening.

Omnis qui tetigerit eam inmundus erit usque ad vesperum

**15:21.** And every thing that she sleepeth on, or that she sitteth on in the days of her separation, shall be defiled.

Et in quo dormierit vel sederit diebus separationis suae polluetur

**15:22.** He that toucheth her bed shall wash his clothes: and being himself washed with water, shall be **unclean** until the evening.

Qui tetigerit lectum eius lavabit vestimenta sua et ipse lotus aqua inmundus erit usque ad vesperum

**15:23.** Whosoever shall touch any vessel on which she sitteth, shall wash his clothes: and himself being washed with water, shall be defiled until the evening.

Omne vas super quo illa sederit quisquis adtigerit lavabit vestimenta sua et lotus aqua pollutus erit usque ad vesperum

**15:24.** If a **man** copulateth with her in the time of her flowers, he shall be **unclean** seven days: and every bed on which he shall sleep, shall be defiled.

Si coierit cum ea vir tempore sanguinis menstrualis inmundus erit septem diebus et omne stratum in quo dormierit polluetur

**15:25.** The **woman** that hath still issue of blood many days out of her ordinary time, or that ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be **unclean**, in the same manner as if she were in her flowers.

Mulier quae patitur multis diebus fluxum sanguinis non in tempore menstruali vel quae post menstruum sanguinem fluere non cessat quamdiu huic subiacet passioni inmunda erit quasi sit in tempore menstruo

**15:26.** Every bed on which she sleepeth, and every vessel on which she sitteth, shall be defiled.

Omne stratum in quo dormierit et vas in quo sederit pollutum erit

**15:27.** Whosoever toucheth them shall wash his clothes: and himself being washed with water, shall be **unclean** until the evening.

Quicumque tetigerit eam lavabit vestimenta sua et ipse lotus aqua inmundus erit usque ad vesperum

**15:28.** If the blood stop and cease to run, she shall count seven days of her purification:

Si steterit sanguis et fluere cessarit numerabit septem dies purificationis suae

**15:29.** And on the eighth day she shall offer for herself to the [priest](#), two turtles, or two young pigeons, at the door of the [tabernacle of the testimony](#):

Et octavo die offeret pro se sacerdoti duos turtures vel duos pullos columbae ad ostium tabernaculi testimonii

**15:30.** And he shall offer one for [sin](#), and the other for a [holocaust](#), and he shall [pray](#) for her before the [Lord](#), and for the issue of her [uncleanness](#).

Qui unum faciet pro peccato et alterum in holocaustum rogabitque pro ea coram Domino et pro fluxu inmunditiae eius

**15:31.** You shall teach therefore the [children of Israel](#) to take heed of [uncleanness](#), that they may not die in their filth, when they shall have defiled my [tabernacle](#) that is among them.

Docebitis ergo filios Israhel ut caveant inmunditiam et non moriantur in sordibus suis cum polluerint tabernaculum meum quod est inter eos

**15:32.** This is the law of him that hath the issue of seed, and that is defiled by copulation.

Ista est lex eius qui patitur fluxum seminis et qui polluitur coitu

**15:33.** And of the [woman](#) that is separated in her monthly times, or that hath a continual issue of blood, and of the [man](#) that sleepeth with her.

Et quae menstruis temporibus separatur vel quae iugi fluit sanguine et hominis qui dormierit cum ea

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## Leviticus Chapter 16

### When and how the high priest must enter into the sanctuary. The feast of expiation.

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**16:1.** And the [Lord](#) spoke to [Moses](#), after the death of the two sons of [Aaron](#) when they were slain upon their [offering](#) strange fire:

Locutusque est Dominus ad Mosen post mortem duum filiorum Aaron quando offerentes ignem alienum interfecti sunt

**16:2.** And he commanded him, saying: Speak to [Aaron](#) thy brother, that he enter not at all into the sanctuary, which is within the veil before the propitiatory, with which the [ark](#) is covered, lest he die, (for I will appear in a cloud over the oracle),

Et praecepit ei dicens loquere ad Aaron fratrem tuum ne omni tempore ingrediatur sanctuarium quod est intra velum coram propitiatorio quo tegitur arca ut non moriatur quia in nube apparebo super oraculum

**Enter not...** No one but the [high priest](#), and he but [once a year](#), could enter into the sanctuary; to signify that no one could enter into the sanctuary of [heaven](#), till [Christ](#) our [high priest](#) opened it by his [passion](#). [Hebrews 10: 8](#).

**16:3.** Unless he first do these things. He shall offer a calf for [sin](#), and a ram for a [holocaust](#).

Nisi haec ante fecerit vitulum offeret pro peccato et arietem in holocaustum

**16:4.** He shall be [vested](#) with a linen [tunic](#): he shall cover his nakedness with linen breeches: he shall be girded with a linen girdle, and he shall put a linen [mitre](#) upon his head. For these are [holy vestments](#): all which he shall put on, after he is washed.

Tunica linea vestietur feminalibus lineis verecunda celabit accingetur zona linea cidarim lineam inponet capiti haec enim vestimenta sunt sancta quibus cunctis cum lotus fuerit induetur

**16:5.** And he shall receive from the whole multitude of the [children of Israel](#) two buck goats for [sin](#), and one ram for a [holocaust](#).

Suscipietque ab universa multitudine filiorum Israhel duos hircos pro peccato et unum arietem in holocaustum

**16:6.** And when he hath offered the cattle and [prayed](#) for himself and for his own house:

Cumque obtulerit vitulum et oraverit pro se et pro domo sua

**16:7.** He shall make the two buck goats to stand before the [Lord](#) in the door of the [tabernacle of the testimony](#).

Duos hircos stare faciet coram Domino in ostio tabernaculi testimonii

**16:8.** And casting lots upon them both, one to be offered to the [Lord](#), and the other to be the emissary goat:

Mittens super utrumque sortem unam Domino et alteram capro emissario

**16:9.** That whose lot fell to be offered to the [Lord](#), he shall offer for [sin](#).

Cuius sors exierit Domino offeret illum pro peccato

**16:10.** But that whose lot was to be the emissary goat, he shall present before the [Lord](#), that he may pour [prayers](#) upon him, and let him go into the [wilderness](#).

Cuius autem in caprum emissarium statuet eum vivum coram Domino ut fundat preces super eo et emittat illum in solitudinem

**16:11.** After these things are duly celebrated, he shall offer the calf: and [praying](#) for himself and for his own house, he shall immolate it.

His rite celebratis offeret vitulum et rogans pro se et pro domo sua immolabit eum

**16:12.** And taking the **censer**, which he hath filled with the burning coals of the **altar**, and taking up with his hands the compounded perfume for **incense**, he shall go in within the veil into the **holy** place:

Adsumptoque turibulo quod de prunis altaris impleverit et hauriens manu compositum thymiama in incensum ultra velum intrabit in sancta

**16:13.** That when the perfumes are put upon the fire, the cloud and vapour thereof may cover the oracle, which is over the **testimony**, and he may not die.

Ut positis super ignem aromatibus nebula eorum et vapor operiat oraculum quod est super testimonium et non moriatur

**16:14.** He shall take also of the blood of the calf, and sprinkle with his finger seven times towards the propitiatory to the east.

Tollet quoque de sanguine vituli et asperget digito septies contra propitiatorium ad orientem

**16:15.** And when he hath killed the buck goat for the **sin** of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle:

Cumque mactaverit hircum pro peccato populi inferet sanguinem eius intra velum sicut praeceptum est de sanguine vituli ut aspergat e regione oraculi

**16:16.** And may expiate the sanctuary from the **uncleanness** of the **children of Israel**, and from their transgressions, and all their **sins**. According to this **rite** shall he do to the **tabernacle of the testimony**, which is fixed among them in the midst of the filth of their habitation.

Et expiet sanctuarium ab inmunditiis filiorum Israhel et a praevaricationibus eorum cunctisque peccatis iuxta hunc ritum faciet tabernaculo testimonii quod fixum est inter eos in medio sordium habitationis eorum

**16:17.** Let no **man** be in the **tabernacle** when the **high priest** goeth into the sanctuary, to **pray** for himself and his **house**, and for the whole congregation of **Israel**, until he come out.

Nullus hominum sit in tabernaculo quando pontifex ingreditur sanctuarium ut roget pro se et pro domo sua et pro universo coetu Israhel donec egrediatur

**16:18.** And when he is come out to the **altar** that is before the **Lord**, let him **pray** for himself: and taking the blood of the calf, and of the buck goat, let him pour it upon the **horns** thereof round about.

Cum autem exierit ad altare quod coram Domino est oret pro se et sumptum sanguinem vituli atque hirci fundat super cornua eius per gyrum

**16:19.** And sprinkling with his finger seven times, let him expiate, and sanctify it from the **uncleanness** of the **children of Israel**.

Aspergensque digito septies expiet et sanctificet illud ab inmunditiis filiorum Israhel

**16:20.** After he hath cleaned the sanctuary, and the **tabernacle**, and the **altar**, then let him offer the living goat.

Postquam emundarit sanctuarium et tabernaculum et altare tunc offerat hircum viventem

**16:21.** And putting both hands upon his head, let him confess all the **iniquities** of the **children of Israel**, and all their offences and **sins**. And **praying** that they may light on its head, he shall turn him out by a **man** ready for it, into the **desert**.

Et posita utraque manu super caput eius confiteatur omnes iniquitates filiorum Israhel et universa delicta atque peccata eorum quae inprecans capiti eius emittet illum per hominem paratum in desertum

**16:22.** And when the goat hath carried all their **iniquities** into an uninhabited land, and shall be let go into the **desert**:

Cumque portaverit hircus omnes iniquitates eorum in terram solitariam et dimissus fuerit in deserto

**16:23.** **Aaron** shall return into the **tabernacle of the testimony**, and putting off the **vestments**, which he had on him before when he entered into the sanctuary, and leaving them there,

Revertetur Aaron in tabernaculum testimonii et depositis vestibus quibus prius indutus erat cum intraret sanctuarium relictisque ibi

**16:24.** He shall wash his flesh in the **holy** place, and shall put on his own garments. And after that he is come out and hath offered his own **holocaust**, and that of the people, he shall **pray** both for himself, and for the people.

Lavabit carnem suam in loco sancto indueturque vestimentis suis et postquam egressus obtulerit

holocaustum suum ac plebis rogabit tam pro se quam pro populo

**16:25.** And the fat that is offered for [sins](#), he shall burn on the [altar](#).

Et adipem qui oblatum est pro peccatis adolebit super altare

**16:26.** But he that hath let go the emissary goat, shall wash his clothes, and his body with water, and so shall enter into the camp.

Ille vero qui dimiserit caprum emissarium lavabit vestimenta sua et corpus aqua et sic ingredietur in castra

**16:27.** But the calf and the buck goat, that were [sacrificed](#) for [sin](#), and whose blood was carried into the sanctuary, to accomplish the [atonement](#), they shall carry forth without the camp, and shall burn with fire: their skins and their flesh, and their dung.

Vitulum autem et hircum qui pro peccato fuerant immolati et quorum sanguis inlatus est ut in sanctuario expiatio conpleretur asportabunt foras castra et comburent igni tam pelles quam carnes eorum et fimum

**16:28.** And whosoever burneth them shall wash his clothes, and flesh with water: and so shall enter into the camp.

Et quicumque combuserit ea lavabit vestimenta sua et carnem aqua et sic ingredietur in castra

**16:29.** And this shall be to you an everlasting ordinance. The seventh month, the tenth day of the month, you shall afflict your [souls](#), and shall do no work, whether it be one of your own country, or a stranger that sojourneth among you.

Eritque hoc vobis legitimum sempiternum mense septimo decima die mensis adfligetis animas vestras nullumque facietis opus sive indigena sive advena qui peregrinatur inter vos

**16:30.** Upon this day shall be the expiation for you, and the cleansing from all your [sins](#). You shall be cleansed before the [Lord](#).

In hac die expiatio erit vestri atque mundatio ab omnibus peccatis vestris coram Domino mundabimini

**16:31.** For it is a [sabbath](#) of rest: and you shall afflict your [souls](#) by a perpetual [religion](#).

Sabbatum enim requietionis est et adfligetis animas vestras religione perpetua

**16:32.** And the [priest](#) that is anointed, and whose hands are [consecrated](#) to do the office of the [priesthood](#) in his father's stead, shall make [atonement](#). And he shall be [vested](#) with the linen robe and the [holy vestments](#).

Expiabit autem sacerdos qui unctus fuerit et cuius initiatae manus ut sacerdotio fungatur pro patre suo indueturque stola linea et vestibus sanctis

**16:33.** And he shall expiate the sanctuary and the [tabernacle of the testimony](#) and the [altar](#): the [priest](#) also and all the people.

Et expiabit sanctuarium et tabernaculum testimonii atque altare sacerdotes quoque et universum populum

**16:34.** And this shall be an ordinance for ever, that you [pray](#) for the [children of Israel](#), and for all their [sins](#) once a year. He did therefore as the [Lord](#) had commanded [Moses](#).

Eritque hoc vobis legitimum sempiternum ut oretis pro filiis Israhel et pro cunctis peccatis eorum semel in anno fecit igitur sicut praeceperat Dominus Mosi

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## Leviticus Chapter 17

### No sacrifices to be offered but at the door of the tabernacle: a prohibition of blood.

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**17:1.** And the [Lord](#) spoke to [Moses](#), saying:

Et locutus est Dominus ad Mosen dicens

**17:2.** Speak to [Aaron](#) and his sons, and to all the [children of Israel](#), saying to them: This is the word, which the [Lord](#) hath commanded, saying:

Loquere Aaron et filiis eius et cunctis filiis Israhel et dices ad eos iste est sermo quem mandavit Dominus dicens

**17:3.** Any [man](#) whosoever of the [house of Israel](#), if he kill an ox, or a sheep, or a goat in the camp, or without the camp,

Homo quilibet de domo Israhel si occiderit bovem aut ovem sive capram in castris vel extra castra

**If he kill, etc...** That is, in order to [sacrifice](#). The [law](#) of [God](#) forbids [sacrifices](#) to be offered in any other place but at the [tabernacle](#) or [temple of the Lord](#); to signify that no [sacrifice](#) would be acceptable to [God](#), out of his [true temple](#), the [one holy, catholic, apostolic church](#).

**17:4.** And offer it not at the door of the [tabernacle](#) an [oblation](#) to the [Lord](#), shall be guilty of blood. As if he had shed blood, so shall he perish from the midst of his people.

Et non obtulerit ad ostium tabernaculi oblationem Domino sanguinis reus erit quasi sanguinem fuderit sic peribit de medio populi sui

**17:5.** Therefore the [children of Israel](#) shall bring to the [priest](#) their victims, which they kill in the field, that they may be [sanctified](#) to the [Lord](#) before the door of the [tabernacle of the testimony](#): and they may [sacrifice](#) them for peace [offerings](#) to the [Lord](#).

Ideo offerre debent sacerdoti filii Israhel hostias suas quas occidunt in agro ut sanctificentur Domino ante ostium tabernaculi testimonii et immolent eas hostias pacificas Domino

**17:6.** And the [priest](#) shall pour the blood upon the [altar](#) of the [Lord](#), at the door of the [tabernacle of the testimony](#): and shall burn the fat for a sweet odour to the [Lord](#).

Fundetque sacerdos sanguinem super altare Domini ad ostium tabernaculi testimonii et adolebit adipem in odorem suavitatis Domino

**17:7.** And they shall no more [sacrifice](#) their victims to [devils](#), with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity.

Et nequaquam ultra immolabunt hostias suas daemonibus cum quibus fornicati sunt legitimum sempiternum erit illis et posteris eorum

**17:8.** And thou shalt say to them: The [man](#) of the [house of Israel](#), and of the strangers who sojourn among you, that offereth a [holocaust](#) or a victim,

Et ad ipsos dices homo de domo Israhel et de advenis qui peregrinantur apud vos qui obtulerit holocaustum sive victimam

**17:9.** And bringeth it not to the door of the [tabernacle of the testimony](#), that it may be offered to the [Lord](#), shall perish from among his people.

Et ad ostium tabernaculi testimonii non adduxerit eam ut offeratur Domino interibit de populo suo

**17:10.** If any [man](#) whosoever of the [house of Israel](#), and of the strangers that sojourn among them, eat blood, I will set my face against his [soul](#), and will cut him off from among his people.

Homo quilibet de domo Israhel et de advenis qui peregrinantur inter eos si comederit sanguinem obfirmabo faciem meam contra animam illius et disperdam eam de populo suo

**Eat blood...** To eat blood was forbidden in the law; partly, because [God](#) reserved it to himself, to be offered in [sacrifices](#) on the [altar](#), as to the [Lord](#) of life and death; and as a [figure](#) of the blood of [Christ](#); and partly, to give [men](#) a horror of shedding blood. [Genesis 9:4-6](#).

**17:11.** Because the life of the flesh is in the blood: and I have given it to you, that you may make **atonement** with it upon the **altar** for your **souls**, and the blood may be for an expiation of the **soul**.  
Quia anima carnis in sanguine est et ego dedi illum vobis ut super altare in eo expietis pro animabus vestris et sanguis pro animae piaculo sit

**17:12.** Therefore I have said to the **children of Israel**: No **soul** of you, nor of the strangers that sojourn among you, shall eat blood.  
Idcirco dixi filiis Israhel omnis anima ex vobis non comedet sanguinem nec ex advenis qui peregrinantur inter vos

**17:13.** Any **man** whosoever of the **children of Israel**, and of the strangers that sojourn among you, if by hunting or fowling, he take a wild beast or a bird, which is lawful to eat, let him pour out its blood, and cover it with earth.  
Homo quicumque de filiis Israhel et de advenis qui peregrinantur apud vos si venatione atque aucupio ceperit feram vel avem quibus vesci licitum est fundat sanguinem eius et operiat illum terra

**17:14.** For the life of all flesh is in the blood. Therefore I said to the **children of Israel**: you shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off.  
Anima enim omnis carnis in sanguine est unde dixi filiis Israhel sanguinem universae carnis non comedetis quia anima carnis in sanguine est et quicumque comederit illum interibit

**17:15.** The **soul** that eateth that which died of itself, or has been caught by a beast, whether he be one of your own country or a stranger, shall wash his clothes and himself with water, and shall be defiled until the evening: and in this manner he shall be made clean.  
Anima quae comederit morticinum vel captum a bestia tam de indigenis quam de advenis lavabit vestes suas et semet ipsum aqua et contaminatus erit usque ad vesperum et hoc ordine mundus fiet

**17:16.** But if he do not wash his clothes, and his body, he shall bear his **iniquity**.  
Quod si non laverit vestimenta sua nec corpus portabit iniquitatem suam

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## Leviticus Chapter 18

### Marriage is prohibited in certain degrees of kindred: and all unnatural lusts.

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**18:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**18:2.** Speak to the [children of Israel](#), and thou shalt say to them: I am the [Lord your God](#).

Loquere filiis Israhel et dices ad eos ego Dominus Deus vester

**18:3.** You shall not do according to the custom of the land of [Egypt](#), in which you dwelt: neither shall you act according to the manner of the country of [Chanaan](#), into which I will bring you. Nor shall you walk in their [ordinances](#).

Iuxta consuetudinem terrae Aegypti in qua habitastis non facietis et iuxta morem regionis Chanaan ad quam ego introducturus sum vos non ageris nec in legitimis eorum ambulabitis

**18:4.** You shall do my judgments, and shall observe my [precepts](#), and shall walk in them. I am the [Lord your God](#).

Facietis iudicia mea et praecepta servabitis et ambulabitis in eis ego Dominus Deus vester

**18:5.** Keep my [laws](#) and my judgments: which if a [man](#) do, he shall live in them, I am the [Lord](#).

Custodite leges meas atque iudicia quae faciens homo vivet in eis ego Dominus

**18:6.** No [man](#) shall approach to her that is near of kin to him, to uncover her nakedness. I am the [Lord](#).

Omnis homo ad proximam sanguinis sui non accedet ut revelet turpitudinem eius ego Dominus

**18:7.** Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother, thou shalt not uncover her nakedness.

Turpitudinem patris et turpitudinem matris tuae non discoperies mater tua est non revelabis turpitudinem eius

**18:8.** Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

Turpitudinem uxoris patris tui non discoperies turpitudinem enim patris tui est

**18:9.** Thou shalt not uncover the nakedness of thy sister by father or by mother: whether born at home or abroad.

Turpitudinem sororis tuae ex patre sive ex matre quae domi vel foris genita est non revelabis

**18:10.** Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

Turpitudinem filiae filii tui vel neptis ex filia non revelabis quia turpitudinem tua est

**18:11.** Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bore to thy father: and who is thy sister.

Turpitudinem filiae uxoris patris tui quam peperit patri tuo et est soror tua non revelabis

**18:12.** Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

Turpitudinem sororis patris tui non discoperies quia caro est patris tui

**18:13.** Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

Turpitudinem sororis matris tuae non revelabis eo quod caro sit matris tuae

**18:14.** Thou shalt not uncover the nakedness of thy father's brother: neither shalt thou approach to his wife, who is joined to thee by [affinity](#).

Turpitudinem patruī tui non revelabis nec accedes ad uxorem eius quae tibi adfinitate coniungitur

**18:15.** Thou shalt not uncover the nakedness of thy daughter in law: because she is thy son's wife, neither shalt thou discover her shame.

Turpitudinem nurus tuae non revelabis quia uxor filii tui est nec discoperies ignominiam eius

**18:16.** Thou shalt not uncover the nakedness of thy brother's wife: because it is the nakedness of thy brother.

Turpitudinem uxoris fratris tui non revelabis quia turpitude fratris tui est

**18:17.** Thou shalt not uncover the nakedness of thy wife and her daughter. Thou shalt not take her son's daughter or her daughter's daughter, to discover her shame: because they are her flesh, and such copulation is **incest**.

Turpitudinem uxoris tuae et filiae eius non revelabis filiam filii eius et filiam filiae illius non sumes ut reveles ignominiam eius quia caro illius sunt et talis coitus incestus est

**18:18.** Thou shalt not take thy wife's sister for a harlot, to rival her: neither shalt thou discover her nakedness, while she is yet living.

Sororem uxoris tuae in pelicatum illius non accipies nec revelabis turpitudinem eius adhuc illa vivente

**18:19.** Thou shalt not approach to a **woman** having her flowers: neither shalt thou uncover her nakedness.

Ad mulierem quae patitur menstrua non accedes nec revelabis foeditatem eius

**18:20.** Thou shalt not **lie with thy neighbour's wife**: nor be defiled with mingling of seed.

Cum uxore proximi tui non coibis nec seminis commixtione maculaberis

**18:21.** Thou shalt not give any of thy seed to be **consecrated** to the **idol Moloch**, nor defile the **name** of thy **God**. I am the **Lord**.

De semine tuo non dabis ut consecretur idolo Moloch nec pollues nomen Dei tui ego Dominus

**18:22.** Thou shalt not lie with mankind as with womankind: because it is an abomination.

Cum masculo non commisceberis coitu femineo quia abominatio est

**18:23.** Thou shalt not copulate with any beast: neither shalt thou be defiled with it. A **woman** shall not lie down to a beast, nor copulate with it: because it is a heinous crime.

Cum omni pecore non coibis nec maculaberis cum eo mulier non subcumbet iumento nec miscebitur ei quia scelus est

**Because it is a heinous crime...** In **Hebrew**, this word *heinous crime* is expressed by the word *confusion*, signifying the shamefulness and baseness of this abominable sin.

**18:24.** Defile not yourselves with any of these things with which all the **nations** have been defiled, which I will cast out before you,

Ne polluamini in omnibus his quibus contaminatae sunt universae gentes quas ego eiciam ante conspectum vestrum

**18:25.** And with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants.

Et quibus polluta est terra cuius ego scelera visitabo ut evomat habitatores suos

**18:26.** Keep ye my **ordinances** and my judgments: and do not any of these abominations. Neither any of your own nation, nor any stranger that sojourneth among you.

Custodite legitima mea atque iudicia et non faciat ex omnibus abominationibus istis tam indigena quam colonus qui peregrinatur apud vos

**18:27.** For all these detestable things the inhabitants of the land have done, that were before you, and have defiled it.

Omnes enim execrationes istas fecerunt accolae terrae qui fuerunt ante vos et polluerunt eam

**18:28.** Beware then, lest in like manner, it vomit you also out, if you do the like things: as it vomited out the **nation** that was before you.

Cavete ergo ne et vos similiter evomat cum paria feceritis sicut evomuit gentem quae fuit ante vos

**18:29.** Every **soul** that shall commit any of these abominations, shall perish from the midst of his people.

Omnis anima quae fecerit de abominationibus his quippiam peribit de medio populi sui

**18:30.** Keep my [commandments](#). Do not the things which they have done, that have been before you: and be not defiled therein. I am the [Lord your God](#).

Custodite mandata mea nolite facere quae fecerunt hii qui fuerunt ante vos et ne polluamini in eis ego Dominus Deus vester

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Revised and Annotated 1749 by Bishop Richard Challoner

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## Leviticus Chapter 19

### Divers ordinances, partly moral, partly ceremonial or judicial.

**19:1.** The [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**19:2.** Speak to all the congregation of the [children of Israel](#). And thou shalt say to them: Be ye [holy](#), because I the [Lord your God](#) am [holy](#).

Loquere ad omnem coetum filiorum Israhel et dices ad eos sancti estote quia ego sanctus sum Dominus Deus vester

**19:3.** Let every one fear his father, and his mother. Keep my [sabbaths](#). I am the [Lord your God](#).

Unusquisque matrem et patrem suum timeat sabbata mea custodite ego Dominus Deus vester

**19:4.** Turn ye not to [idols](#): nor make to yourselves molten gods. I am the [Lord your God](#).

Nolite converti ad idola nec deos conflates faciatis vobis ego Dominus Deus vester

**19:5.** If ye offer in [sacrifice](#) a peace [offering](#) to the [Lord](#), that he may be favourable:

Si immolaveritis hostiam pacificorum Domino ut sit placabilis

**19:6.** You shall eat it on the same day it was offered, and the next day. And whatsoever shall be left until the third day, you shall burn with fire.

Eo die quo fuerit immolata comedetis eam et die altero quicquid autem residuum fuerit in diem tertium igne comburetis

**19:7.** If after two days any [man](#) eat thereof, he shall be profane and guilty of impiety:

Si quis post biduum comederit ex ea profanus erit et impietatis reus

**19:8.** And shall bear his [iniquity](#), because he hath defiled the [holy](#) thing of the [Lord](#). And that [soul](#) shall perish from among his people.

Portabit iniquitatem suam quia sanctum Domini polluit et peribit anima illa de populo suo

**19:9.** When thou reapest the corn of thy land, thou shalt not cut down all that is on the face of the earth to the very ground: nor shalt thou gather the ears that remain.

Cum messueris segetes terrae tuae non tondebis usque ad solum superficiem terrae nec remanentes spicas colliges

**19:10.** Neither shalt thou gather the bunches and grapes that fall down in thy vineyard: but shalt leave them to the [poor](#) and the strangers to take. I am the [Lord your God](#).

Neque in vinea tua racemos et grana decidentia congregabis sed pauperibus et peregrinis carpenda dimittes ego Dominus Deus vester

**19:11.** You shall not [steal](#). You shall not [lie](#): neither shall any [man](#) deceive his neighbour.

Non facietis furtum non mentiemini nec decipiet unusquisque proximum suum

**19:12.** Thou shalt not [swear](#) falsely by my [name](#), nor [profane the name](#) of thy [God](#). I am the [Lord](#).

Non peierabis in nomine meo nec pollues nomen Dei tui ego Dominus

**19:13.** Thou shalt not [calumniate](#) thy neighbour, nor oppress him by [violence](#). The wages of him that hath been hired by thee shall not abide with thee until the morning.

Non facies calumniam proximo tuo nec vi opprimes eum non morabitur opus mercennarii apud te usque mane

**19:14.** Thou shalt not speak [evil](#) of the deaf, nor put a stumbling block before the blind: but thou shalt fear the [Lord thy God](#), because I am the [Lord](#).

Non maledices surdo nec coram caeco pones offendiculum sed timebis Deum tuum quia ego sum Dominus

**19:15.** Thou shalt not do that which is **unjust**, nor judge **unjustly**. Respect not the person of the **poor**: nor **honour** the countenance of the mighty. But judge thy neighbour according to **justice**.

Non facies quod iniquum est nec iniuste iudicabis nec consideres personam pauperis nec honores vultum potentis iuste iudica proximo tuo

**19:16.** Thou shalt not be a **detractor** nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the **Lord**.

Non eris criminator et susurro in populis non stabis contra sanguinem proximi tui ego Dominus

**19:17.** Thou shalt not **hate** thy brother in thy heart: But **reprove** him openly, lest thou incur **sin** through him.

Ne oderis fratrem tuum in corde tuo sed publice argue eum ne habeas super illo peccatum

**19:18.** Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt **love** thy friend as thyself. I am the **Lord**.

Non quaeres ultionem nec memor eris iniuriae civium tuorum diliges amicum tuum sicut temet ipsum ego Dominus

**19:19.** Keep ye my **laws**. Thou shalt not make thy cattle to gender with beasts of any other kind. Thou shalt not sow thy field with different seeds. Thou shalt not wear a garment that is woven of two sorts. Leges meas custodite iumenta tua non facies coire cum alterius generis animantibus agrum non seres diverso semine veste quae ex duobus texta est non indueris

**Different seeds, etc...** This law tends to recommend simplicity and plain dealing in all things, and to teach the people not to join any **false worship** or **heresy** with the **worship** of the **true God**.

**19:20.** If a **man** carnally lie with a **woman** that is a bondservant and marriageable, and yet not **redeemed** with a price, nor made free: they both shall be scourged: and they shall not be put to death, because she was not a free **woman**.

Homo si dormierit cum muliere coitu seminis quae sit ancilla etiam nubilis et tamen pretio non redempta nec libertate donata vapulabunt ambo et non morientur quia non fuit libera

**19:21.** And for his **trespass** he shall offer a ram to the **Lord**, at the door of the **tabernacle of the testimony**.

Pro delicto autem suo offeret Domino ad ostium tabernaculi testimonii arietem

**19:22.** And the **priest** shall **pray** for him: and for his **sin** before the **Lord**: and he shall have mercy on him, and the **sin** shall be forgiven.

Orabitque pro eo sacerdos et pro delicto eius coram Domino et repropitiabitur ei dimitteturque peccatum

**19:23.** When you shall be come into the land, and shall have planted in it fruit trees, you shall take away the **firstfruits** of them. The fruit that comes forth shall be **unclean** to you: neither shall you eat of them.

Quando ingressi fueritis terram et plantaveritis in ea ligna pomifera auferetis praepudia eorum poma quae germinant imunda erunt vobis nec edetis ex eis

**Firstfruits...** *Proepudia*, literally, their foreskins; it alludes to **circumcision**, and signifies that for the first three years the trees were to be as uncircumcised, and their fruit **unclean**: till in the fourth year their increase was **sanctified** and given to the **Lord**, that is, to the **priests**.

**19:24.** But in the fourth year, all their fruit shall be **sanctified**, to the praise of the **Lord**.

Quarto anno omnis fructus eorum sanctificabitur laudabilis Domino

**19:25.** And in the fifth year you shall eat the fruits thereof, gathering the increase thereof. I am the **Lord your God**.

Quinto autem anno comedetis fructus congregantes poma quae proferunt ego Dominus Deus vester

**19:26.** You shall not eat with blood. You shall not **divine** nor **observe dreams**.

Non comedetis cum sanguine non augurabimini nec observabitis somnia

**19:27.** Nor shall you cut your hair roundwise: nor shave your beard.

Neque in rotundum adtondebitis comam nec radatis barbam

**19:28.** You shall not make any cuttings in your flesh, for the dead: neither shall you make in yourselves any figures or marks. I am the **Lord**.

Et super mortuo non incidetis carnem vestram neque figuras aliquas et stigmata facietis vobis ego Dominus

**19:29.** Make not thy daughter a common strumpet, lest the land be defiled, and filled with **wickedness**.  
Ne prostituas filiam tuam et contaminetur terra et impleatur piaculo

**19:30.** Keep ye my **sabbaths**, and **reverence** my sanctuary. I am the **Lord**.  
Sabbata mea custodite et sanctuarium meum metuite ego Dominus

**19:31.** Go not aside after **wizards**: neither ask any thing of **soothsayers**, to be defiled by them. I am the **Lord your God**.  
Ne declinetis ad magos nec ab ariolis aliquid sciscitemini ut polluamini per eos ego Dominus Deus vester

**19:32.** Rise up before the hoary head, and **honour** the person of the aged **man**: and fear the **Lord thy God**. I am the **Lord**.  
Coram cano capite consurge et honora personam senis et time Deum tuum ego sum Dominus

**19:33.** If a stranger dwell in your land, and abide among you, do not upbraid him:  
Si habitaverit advena in terra vestra et moratus fuerit inter vos ne exprobretis ei

**19:34.** But let him be among you as one of the same country. And you shall **love** him as yourselves: for you were strangers in the land of **Egypt**. I am the **Lord your God**.  
Sed sit inter vos quasi indigena et diligetis eum quasi vosmet ipsos fuistis enim et vos advenae in terra Aegypti ego Dominus Deus vester

**19:35.** Do not any **unjust** thing in judgment, in rule, in weight, or in measure.  
Nolite facere iniquum aliquid in iudicio in regula in pondere in mensura

**19:36.** Let the balance be **just** and the weights equal, the bushel **just**, and the sextary equal. I am the **Lord your God**, that brought you out of the land of **Egypt**.  
Statera iusta et aequa sint pondera iustus modius aequusque sextarius ego Dominus Deus vester qui eduxi vos de terra Aegypti

**19:37.** Keep all my **precepts**, and all my judgments: and do them. I am the **Lord**.  
Custodite omnia praecepta mea et universa iudicia et facite ea ego Dominus

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## Leviticus Chapter 20

### Divers crimes to be punished with death.

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**20:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**20:2.** Thus shalt thou say to the [children of Israel](#): If any [man](#) of the [children of Israel](#), or of the strangers that dwell in [Israel](#), give of his seed to the [idol Moloch](#), dying let him die. The people of the land shall [stone](#) him.

Haec loqueris filiis Israhel homo de filiis Israhel et de advenis qui habitant in Israhel si quis dederit de semine suo idolo Moloch morte moriatur populus terrae lapidabit eum

**20:3.** And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to [Moloch](#), and hath defiled my sanctuary, and profaned my [holy name](#).

Et ego ponam faciem meam contra illum succidamque eum de medio populi sui eo quod dederit de semine suo Moloch et contaminaverit sanctuarium meum ac polluerit nomen sanctum meum

**20:4.** And if the people of the land neglecting, and as it were little regarding my [commandment](#), let alone the [man](#) that hath given of his seed to [Moloch](#), and will not [kill](#) him:

Quod si neglegens populus terrae et quasi parvipendens imperium meum dimiserit hominem qui dederit de semine suo Moloch nec voluerit eum occidere

**20:5.** I will set my face against that [man](#), and his [kindred](#), and will cut off both him and all that consented with him, to commit fornication with [Moloch](#), out of the midst of their people.

Ponam faciem meam super hominem illum et cognationem eius succidamque et ipsum et omnes qui consenserunt ei ut fornicarentur cum Moloch de medio populi sui

**20:6.** The [soul](#) that shall go aside after magicians, and soothsayers, and shall commit fornication with them: I will set my face against that [soul](#), and destroy it out of the midst of its people.

Anima quae declinaverit ad magos et ariolos et fornicata fuerit cum eis ponam faciem meam contra eam et interficiam illam de medio populi sui

**20:7.** Sanctify yourselves, and be ye [holy](#): because I am the [Lord your God](#).

Sanctificamini et estote sancti quia ego Dominus Deus vester

**20:8.** Keep my [precepts](#), and do them. I am the [Lord](#) that sanctify you.

Custodite praecepta mea et facite ea ego Dominus qui sanctifico vos

**20:9.** He that [curseth](#) his father, or mother, dying let him die. He hath [cursed](#) his father, and mother: let his blood be upon him.

Qui maledixerit patri suo et matri morte moriatur patri matrique maledixit sanguis eius sit super eum

**20:10.** If any [man](#) commit [adultery](#) with the wife of another, and defile his neighbour's wife: let them be [put to death](#), both the adulterer and the adulteress.

Si moechatus quis fuerit cum uxore alterius et adulterium perpetrarit cum coniuge proximi sui morte moriantur et moechus et adultera

**20:11.** If a [man](#) lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them.

Qui dormierit cum noverca sua et revelaverit ignominiam patris sui morte moriantur ambo sanguis eorum sit super eos

**20:12.** If any [man](#) lie with his daughter in law: let both die, because they have done a [heinous crime](#). Their blood be upon them.

Si quis dormierit cum nuru sua uterque moriantur quia scelus operati sunt sanguis eorum sit super eos

**20:13.** If any one lie with a **man** as with a **woman**, both have committed an abomination: let them be put to death. Their blood be upon them.

Qui dormierit cum masculo coitu femineo uterque operati sunt nefas morte moriantur sit sanguis eorum super eos

**20:14.** If any **man** after **marrying** the daughter, **marry** her mother, he hath done a heinous crime. He shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

Qui supra uxorem filiam duxerit matrem eius scelus operatus est vivus ardebit cum eis nec permanebit tantum nefas in medio vestri

**20:15.** He that shall copulate with any beast or cattle, dying let him die: the beast also ye shall kill.

Qui cum iumento et pecore coierit morte moriatur pecus quoque occidite

**The beast also ye shall kill...** The killing of the beast was for the greater horror of the crime, and to prevent the remembrance of such abomination.

**20:16.** The **woman** that shall lie under any beast, shall be **killed** together with the same. Their blood be upon them.

Mulier quae subcubuerit cuilibet iumento simul interficietur cum eo sanguis eorum sit super eos

**20:17.** If any **man** take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a **crime**. They shall be slain, in the sight of their people, because they have discovered one another's nakedness. And they shall bear their **iniquity**.

Qui acceperit sororem suam filiam patris sui vel filiam matris suae et viderit turpitudinem eius illaque conspexerit fratris ignominiam nefariam rem operati sunt occidentur in conspectu populi sui eo quod turpitudinem suam mutuo revelarint et portabunt iniquitatem suam

**20:18.** If any **man** lie with a **woman** in her flowers, and uncover her nakedness, and she open the fountain of her blood: both shall be destroyed out of the midst of their people.

Qui coierit cum muliere in fluxu menstruo et revelaverit turpitudinem eius ipsaque aperuerit fontem sanguinis sui interficientur ambo de medio populi sui

**20:19.** Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy father. He that doth this, hath uncovered the shame of his own flesh: both shall bear their **iniquity**.

Turpitudinem materterae tuae et amitae tuae non discoperies qui hoc fecerit ignominiam carnis suae nudavit portabunt ambo iniquitatem suam

**20:20.** If any **man** lie with the wife of his uncle by the father, or of his uncle by the mother, and **uncover the shame of his near akin**, both shall bear their **sin**. They shall die without children.

Qui coierit cum uxore patris sui vel avunculi sui et revelaverit ignominiam cognationis suae portabunt ambo peccatum suum absque liberis morientur

**20:21.** He that **marrieth** his brother's wife, doth an unlawful thing: he hath uncovered his brother's nakedness. They shall be without children.

Qui duxerit uxorem fratris sui rem facit illicitam turpitudinem fratris sui revelavit absque filiis erunt

**20:22.** Keep my **laws** and my judgments, and do them: lest the land into which you are to enter to dwell therein, vomit you also out.

Custodite leges meas atque iudicia et facite ea ne et vos evomat terra quam intraturi estis et habitaturi

**20:23.** Walk not after the **laws** of the **nations**, which I will cast out before you. For they have done all these things: and therefore I abhorred them.

Nolite ambulare in legitimis nationum quas ego expulsurus sum ante vos omnia enim haec fecerunt et abominatus sum eos

**20:24.** But to you I say: Possess their land which I will give you for an inheritance, a land flowing with milk and honey. I am the **Lord your God**, who have separated you from other people.

Vobis autem loquor possidete terram eorum quam dabo vobis in hereditatem terram fluentem lacte et melle ego Dominus Deus vester qui separavi vos a ceteris populis

**20:25.** Therefore do you also separate the **clean** beast from the **unclean**, and the **clean** fowl from the

**unclean.** Defile not your **souls** with beasts, or birds, or any things that move on the earth, and which I have shown you to be **unclean**:

Separate ergo et vos iumentum mundum ab immundo et avem mundam ab immunda ne polluatis animas vestras in pecore et in avibus et cunctis quae moventur in terra et quae vobis ostendi esse polluta

**20:26.** You shall be **holy** unto me, because I the **Lord** am **holy**: and I have separated you from other people, that you should be mine.

Eritis sancti mihi quia sanctus ego sum Dominus et separavi vos a ceteris populis ut essetis mei

**20:27.** A **man**, or **woman**, in whom there is a pythonical or **divining spirit**, dying let them die. They shall **stone** them. Their blood be upon them.

Vir sive mulier in quibus pythonicus vel divinationis fuerit spiritus morte moriantur lapidibus obruent eos sanguis eorum sit super illos

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## Leviticus Chapter 21

### Ordinances relating to the priests.

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**21:1.** The [Lord](#) said also to [Moses](#): Speak to the [priests](#) the sons of [Aaron](#), and thou shalt say for them: Let not a [priest](#) incur an [uncleanness](#) at the death of his citizens.

Dixit quoque Dominus ad Mosen loquere ad sacerdotes filios Aaron et dices eis ne contaminetur sacerdos in mortibus civium suorum

**An uncleanness...** Viz., such as was contracted in laying out the dead body, or touching it; or in going into the house, or assisting at the funeral, etc.

**21:2.** But only for his [kin](#), such as are near in blood: that is to say, for his father and for his mother, and for his son, and for his daughter, for his brother also:

Nisi tantum in consanguineis ac propinquis id est super matre et patre et filio ac filia fratre quoque

**21:3.** And for a maiden sister, who hath had no husband.

Et sorore virgine quae non est nupta viro

**21:4.** But not even for the prince of his people shall he do any thing that may make him [unclean](#).

Sed nec in principe populi sui contaminabitur

**21:5.** Neither shall they shave their head, nor their beard, nor make incisions in their flesh.

Non radent caput nec barbam neque in carnibus suis facient incisuras

**21:6.** They shall be [holy](#) to their [God](#), and shall not [profane his name](#). For they offer the burnt [offering](#) of the [Lord](#), and the bread of their [God](#): and therefore they shall be [holy](#).

Sancti erunt Deo suo et non polluent nomen eius incensum enim Domini et panes Dei sui offerunt et ideo sancti erunt

**21:7.** They shall not [take to wife](#) a harlot or a vile prostitute, nor one that has been put away from her husband: because they are [consecrated](#) to their [God](#),

Scortum et vile prostibulum non ducet uxorem nec eam quae repudiata est a marito quia consecratus est Deo suo

**21:8.** And offer the [loaves of proposition](#). Let them therefore be [holy](#) because I also am [holy](#): the [Lord](#), who sanctify them.

Et panes propositionis offert sit ergo sanctus quia et ego sanctus sum Dominus qui sanctifico vos

**21:9.** If the daughter of a [priest](#) be taken in whoredom and dishonour the [name](#) of her father, she shall be burnt with fire.

Sacerdotis filia si deprehensa fuerit in stupro et violaverit nomen patris sui flammis exuretur

**21:10.** The [high priest](#), that is to say, the [priest](#) who is the greatest among his brethren, upon whose head the oil of unction hath been poured; and whose hands have been [consecrated](#) for the [priesthood](#); and who hath been [vested](#) with the [holy vestments](#). He shall not uncover his head: he shall not rend his garments.

Pontifex id est sacerdos maximus inter fratres suos super cuius caput fustum est unctionis oleum et cuius manus in sacerdotio consecratae sunt vestitusque est sanctis vestibus caput suum non discoperiet vestimenta non scindet

**21:11.** Nor shall he go in at all to any dead person: not even for his father, or his mother, shall he be defiled.

Et ad omnem mortuum non ingredietur omnino super patre quoque suo et matre non contaminabitur

**21:12.** Neither shall he go out of the [holy](#) places, lest he defile the sanctuary of the [Lord](#): because the oil of the [holy](#) unction of his [God](#) is upon him. I am the [Lord](#).

Nec egredietur de sanctis ne polluat sanctuarium Domini quia oleum sanctae unctionis Dei sui super eum

est ego Dominus

**21:13.** He shall take a virgin unto his wife.

Virginem ducet uxorem

**21:14.** But a **widow** or one that is **divorced**, or defiled, or a harlot, he shall not take: but a maid of his own people.

Viduam et repudiatam et sordidam atque meretricem non accipiet sed puellam de populo suo

**21:15.** He shall not mingle the stock of his **kindred** with the common people of this nation: for I am the **Lord** who sanctify him.

Ne commisceat stirpem generis sui vulgo gentis suae quia ego Dominus qui sanctifico eum

**21:16.** And the **Lord** spoke to **Moses**, saying:

Locutusque est Dominus ad Mosen dicens

**21:17.** Say to **Aaron**: Whosoever of thy seed throughout their **families**, hath a blemish, he shall not offer bread to his **God**.

Loquere ad Aaron homo de semine tuo per familias qui habuerit maculam non offeret panes Deo suo

**21:18.** Neither shall he approach to minister to him: If he be blind; if he be lame; if he have a little, or a great, or a crooked nose;

Nec accedet ad ministerium eius si caecus fuerit si claudus si vel parvo vel grandi et torto naso

**21:19.** If his foot, or if his hand be broken;

Si fracto pede si manu

**21:20.** If he be crookbacked; or blear eyed; or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture.

Si gibbus si lippus si albuginem habens in oculo si iugem scabiem si insetiginem in corpore vel hirniosus

**21:21.** Whosoever of the seed of **Aaron** the **priest** hath a blemish: he shall not approach to offer **sacrifices** to the **Lord**, nor bread to his **God**.

Omnis qui habuerit maculam de semine Aaron sacerdotis non accedet offerre hostias Domino nec panes Deo suo

**21:22.** He shall eat nevertheless of the **loaves** that are offered in the sanctuary.

Vescetur tamen panibus qui offeruntur in sanctuario

**21:23.** Yet so that he enter not within the veil, nor approach to the **altar**: because he hath a blemish, and he must not defile my sanctuary. I am the **Lord** who sanctify them.

Ita dumtaxat ut intra velum non ingrediatur nec accedat ad altare quia maculam habet et contaminare non debet sanctuarium meum ego Dominus qui sanctifico eos

**21:24.** **Moses**, therefore spoke to **Aaron**, and to his sons and to all **Israel**, all the things that had been commanded him.

Locutus est ergo Moses ad Aaron et filios eius et ad omnem Israhel cuncta quae sibi fuerant imperata

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## Leviticus Chapter 22

### Who may eat the holy things: and what things may be offered.

**22:1.** And the Lord spoke to Moses saying:

Locutus quoque est Dominus ad Mosen dicens

**22:2.** Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel: and defile not the name of the things sanctified to me, which they offer. I am the Lord.

Loquere ad Aaron et ad filios eius ut caveant ab his quae consecrata sunt filiorum Israhel et non contaminent nomen sanctificationum mihi quae ipsi offerunt ego Dominus

**22:3.** Say to them and to their posterity: Every man of your race, that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.

Dic ad eos et ad posteros eorum omnis homo qui accesserit de stirpe vestra ad ea quae consecrata sunt et quae obtulerunt filii Israhel Domino in quo est inmunditia peribit coram Domino ego sum Dominus

**Approacheth, etc...** This is to give us to understand, with what purity of soul we are to approach to the blessed sacrament of which these meats that had been offered in sacrifice were a figure.

**22:4.** The man of the seed of Aaron, that is a leper, or that suffereth a running of the seed, shall not eat of those things that are sanctified to me, until he be healed. He that toucheth any thing unclean by occasion of the dead: and he whose seed goeth from him as in generation:

Homo de semine Aaron qui fuerit leprosus aut patiens fluxum seminis non vescetur de his quae sanctificata sunt mihi donec sanetur qui tetigerit inmundum super mortuo et ex quo egreditur semen quasi coitus

**22:5.** And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling:

Et qui tangit reptile et quodlibet inmundum cuius tactus est sordidus

**22:6.** Shall be unclean until the evening, and shall not eat those things that are sanctified. But when he hath washed his flesh with water,

Inmundus erit usque ad vesperum et non vescetur his quae sanctificata sunt sed cum laverit carnem suam aqua

**22:7.** And the sun is down, then being purified, he shall eat of the sanctified things, because it is his meat.

Et occubuerit sol tunc mundatus vescetur de sanctificatis quia cibus illius est

**22:8.** That which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith. I am the Lord.

Morticinum et captum a bestia non comedent nec polluentur in eis ego sum Dominus

**22:9.** Let them keep my precepts, that they may not fall into sin, and die in the sanctuary, when they shall have defiled it. I am the Lord who sanctify them.

Custodient praecepta mea ut non subiaceant peccato et moriantur in sanctuario cum polluerint illud ego Dominus qui sanctifico eos

**22:10.** No stranger shall eat of the sanctified things: a sojourner of the priests, or a hired servant, shall not eat of them.

Omnis alienigena non comedet de sanctificatis inquilinus sacerdotis et mercennarius non vescetur ex eis

**22:11.** But he whom the priest hath bought, and he that is his servant, born in his house, these shall eat of them.

Quem autem sacerdos emerit et qui vernaculus domus eius fuerit hii comedent ex eis

**22:12.** If the daughter of a priest be married to any of the people, she shall not eat of those things that are sanctified nor of the firstfruits.

Si filia sacerdotis cuilibet ex populo nupta fuerit de his quae sanctificata sunt et de primitiis non vescetur

**22:13.** But if she be a **widow**, or **divorced**, and having no children return to her father's house, she shall eat of her father's meats, as she was wont to do when she was a maid. No stranger hath leave to eat of them.

Sin autem vidua vel repudiata et absque liberis reversa fuerit ad domum patris sui sicut puella consuerat aletur cibus patris sui omnis alienigena comedendi ex eis non habet potestatem

**22:14.** He that eateth of the **sanctified** things through **ignorance**, shall add the fifth part with that which he ate, and shall give it to the **priest** into the sanctuary.

Qui comederit de sanctificatis per ignorantiam addet quintam partem cum eo quod comedit et dabit sacerdoti in sanctuarium

**22:15.** And they shall not profane the **sanctified** things of the **children of Israel**, which they offer to the **Lord**:

Nec contaminabunt sanctificata filiorum Israhel quae offerunt Domino

**22:16.** Lest perhaps they bear the **iniquity** of their **trespass**, when they shall have eaten the **sanctified** things. I am the **Lord** who sanctify them.

Ne forte sustineant iniquitatem delicti sui cum sanctificata comederint ego Dominus qui sanctifico eos

**22:17.** And the **Lord** spoke to **Moses**, saying:

Locutus est Dominus ad Mosen dicens

**22:18.** Speak to **Aaron**, and to his sons, and to all the **children of Israel**, and thou shalt say to them: The **man** of the **house of Israel**, and of the strangers who dwell with you, that offereth his **oblation**, either paying his **vows**, or **offering** of his own accord, whatsoever it be which he presenteth for a **holocaust** of the **Lord**,

Loquere ad Aaron et filios eius et ad omnes filios Israhel dicesque ad eos homo de domo Israhel et de advenis qui habitant apud vos qui obtulerit oblationem suam vel vota solvens vel sponte offerens quicquid illud obtulerit in holocaustum Domini

**22:19.** To be offered by you: it shall be a male without blemish of the beeves, or of the sheep, or of the goats.

Ut offeratur per vos masculus immaculatus erit ex bubus et ex ovibus et ex capris

**22:20.** If it have a blemish you shall not offer it: neither shall it be acceptable.

Si maculam habuerit non offeretis neque erit acceptabile

**22:21.** The **man** that offereth a victim of peace **offerings** to the **Lord**, either paying his **vows**, or **offering** of his own accord, whether of beeves or of sheep, shall offer it without blemish, that it may be acceptable. There shall be no blemish in it.

Homo qui obtulerit victimam pacificorum Domino vel vota solvens vel sponte offerens tam de bubus quam de ovibus immaculatum offeret ut acceptabile sit omnis macula non erit in eo

**22:22.** If it be blind, or broken, or have a scar or blisters, or a scab, or a dry scurf: you shall not offer them to the **Lord**, nor burn any thing of them upon the **Lord's altar**.

Si caecum fuerit si fractum si cicatricem habens si papulas aut scabiem vel inpetiginem non offeretis ea Domino neque adolebitis ex eis super altare Domini

**22:23.** An ox or a sheep, that hath the ear and the tail cut off, thou mayst offer voluntarily: but a **vow** may not be paid with them.

Bovem et ovem aure et cauda amputatis voluntarie offerre potes votum autem ex his solvi non potest

**22:24.** You shall not offer to the **Lord** any beast that hath the testicles bruised, or crushed, or cut and taken away: neither shall you do any such things in your land.

Omne animal quod vel contritis vel tunsis vel sectis ablisque testiculis est non offeretis Domino et in terra vestra hoc omnino ne faciatis

**22:25.** You shall not offer bread to your **God**, from the hand of a stranger, nor any other thing that he would give: because they are all corrupted, and defiled. You shall not receive them.

De manu alienigenae non offeretis panes Deo vestro et quicquid aliud dare voluerint quia corrupta et maculata sunt omnia non suscipietis ea

**22:26.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**22:27.** When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eighth day, and thenceforth, they may be offered to the [Lord](#).

Bos ovis et capra cum genita fuerint septem diebus erunt sub ubere matris suae die autem octavo et deinceps offerri poterunt Domino

**22:28.** Whether it be a cow, or a sheep, they shall not be [sacrificed](#) the same day with their young ones.

Sive illa bos sive ovis non immolabuntur una die cum fetibus suis

**22:29.** If you immolate a victim for thanksgiving to the [Lord](#), that he may be favourable,

Si immolaveritis hostiam pro gratiarum actione Domino ut possit esse placabilis

**22:30.** You shall eat it the same day. There shall not any of it remain until the morning of the next day. I am the [Lord](#).

Eodem die comedetis eam non remanebit quicquam in mane alterius diei ego Dominus

**22:31.** Keep my [commandments](#), and do them. I am the [Lord](#).

Custodite mandata mea et facite ea ego Dominus

**22:32.** [Profane](#) not my [holy name](#), that I may be [sanctified](#) in the midst of the [children of Israel](#). I am the [Lord](#) who sanctify you:

Ne polluatis nomen meum sanctum ut sanctificer in medio filiorum Israhel ego Dominus qui sanctifico vos

**22:33.** And who brought you out of the land of [Egypt](#), that I might be your [God](#). I am the [Lord](#).

Et eduxi de terra Aegypti ut essem vobis in Deum ego Dominus

*The Holy Bible*

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## Leviticus Chapter 23

### Holy days to be kept.

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**23:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**23:2.** Speak to the [children of Israel](#), and thou shalt say to them: These are the feasts of the [Lord](#), which you shall call [holy](#).

Loquere filiis Israhel et dices ad eos hae sunt feriae Domini quas vocabitis sanctas

**23:3.** Six days shall ye do work: the seventh day, because it is the rest of the [sabbath](#), shall be called [holy](#). You shall do no work on that day: it is the [sabbath](#) of the [Lord](#) in all your habitations.

Sex diebus facietis opus dies septimus quia sabbati requies est vocabitur sanctus omne opus non facietis in eo sabbatum Domini est in cunctis habitationibus vestris

**23:4.** These also are the [holy](#) days of the [Lord](#), which you must celebrate in their seasons.

Hae sunt ergo feriae Domini sanctae quas celebrare debetis temporibus suis

**23:5.** The first month, the fourteenth day of the month at evening, is the [phase of the Lord](#).

Mense primo quartadecima die mensis ad vesperum phase Domini est

**23:6.** And the fifteenth day of the same month is the [solemnity of the unleavened bread of the Lord](#). Seven days shall you eat [unleavened bread](#).

Et quintadecima die mensis huius sollemnitas azymorum Domini est septem diebus azyma comedetis

**23:7.** The first day shall be most [solemn](#) unto you, and [holy](#): you shall do no servile work therein.

Dies primus erit vobis celeberrimus sanctusque omne opus servile non facietis in eo

**23:8.** But you shall offer [sacrifice](#) in fire to the [Lord](#) seven days. And the seventh day shall be more solemn, and more [holy](#): and you shall do no servile work therein.

Sed offeretis sacrificium in igne Domino septem diebus dies autem septimus erit celebrior et sanctior nullumque servile opus fiet in eo

**23:9.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**23:10.** Speak to the [children of Israel](#), and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the [firstfruits](#) of your harvest to the [priest](#).

Loquere filiis Israhel et dices ad eos cum ingressi fueritis terram quam ego dabo vobis et messueritis segetem feretis manipulos spicarum primitias messis vestrae ad sacerdotem

**23:11.** Who shall lift up the sheaf before the [Lord](#), the next day after the [sabbath](#), that it may be acceptable for you, and shall sanctify it.

Qui elevabit fasciculum coram Domino ut acceptabile sit pro vobis altero die sabbati et sanctificabit illum

**23:12.** And on the same day that the sheaf is [consecrated](#), a lamb without blemish of the first year shall be killed for a [holocaust](#) of the [Lord](#).

Atque in eodem die quo manipulus consecratur caedetur agnus immaculatus anniculus in holocaustum Domini

**23:13.** And the libations shall be offered with it: two tenths of flour tempered with oil, for a burnt [offering](#) of the [Lord](#), and a most sweet odour. Libations also of wine, the fourth part of a hin.

Et libamenta offerentur cum eo duae decimae similae conspersae oleo in incensum Domini odoremque suavissimum liba quoque vini quarta pars hin

**23:14.** You shall not eat either bread, or parched corn, or frumenty or the harvest, until the day that you shall offer thereof to your **God**. It is a precept for ever throughout your **generations**, and all your dwellings.  
Panem et pulentam et pultes non comedetis ex segete usque ad diem qua offeratis ex ea Deo vestro praeceptum est sempiternum in generationibus cunctisque habitaculis vestris

**23:15.** You shall count therefore from the morrow after the **sabbath**, wherein you offered the sheaf of **firstfruits**, seven full weeks.  
Numerabitis ergo ab altero die sabbati in quo obtulistis manipulum primitiarum septem ebdomadas plenas

**23:16.** Even unto the morrow after the seventh week be expired, that is to say, fifty days: and so you shall offer a new **sacrifice** to the **Lord**.  
Usque ad alteram diem expletionis ebdomadae septimae id est quinquaginta dies et sic offeretis sacrificium novum Domino

**23:17.** Out of all your dwellings, two loaves of the **firstfruits**, of two tenths of flour leavened, which you shall bake for the **firstfruits** of the **Lord**.  
Ex omnibus habitaculis vestris panes primitiarum duos de duabus decimis similiae fermentatae quos coquetis in primitias Domini

**23:18.** And you shall offer with the loaves seven lambs without blemish of the first year, and one calf from the herd, and they shall be for a **holocaust** with their two rams: and they shall be for a **holocaust** with their libations for a most sweet odour to the **Lord**.  
Offeretisque cum panibus septem agnos immaculatos anniculos et vitulum de armento unum et arietes duos et erunt in holocausto cum libamentis suis in odorem suavissimum Domino

**23:19.** You shall offer also a buck goat for **sin**, and two lambs of the first year for **sacrifices** of peace **offerings**.  
Facietis et hircum pro peccato duosque agnos anniculos hostias pacificorum

**23:20.** And when the **priest** hath lifted them up with the loaves of the **firstfruits** before the **Lord**, they shall fall to his use.  
Cumque elevaverit eos sacerdos cum panibus primitiarum coram Domino cedent in usum eius

**23:21.** And you shall call this day most **solemn**, and most **holy**. You shall do no servile work therein. It shall be an everlasting **ordinance** in all your dwellings and **generations**.  
Et vocabitis hunc diem celeberrimum atque sanctissimum omne opus servile non facietis in eo legitimum sempiternum erit in cunctis habitaculis et generationibus vestris

**23:22.** And when you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain. But you shall leave them for the **poor** and for the strangers. I am the **Lord your God**.  
Postquam autem messueritis segetem terrae vestrae non secabitis eam usque ad solum nec remanentes spicas colligetis sed pauperibus et peregrinis dimittetis eas ego Dominus Deus vester

**23:23.** And the **Lord** spoke to **Moses**, saying:  
Locutusque est Dominus ad Mosen dicens

**23:24.** Say to the **children of Israel**: The seventh month, on the first day of the month, you shall keep a **sabbath**, a memorial, with the sound of trumpets, and it shall be called **holy**.  
Loquere filiis Israhel mense septimo prima die mensis erit vobis sabbatum memorabile clangentibus tubis et vocabitur sanctum

**23:25.** You shall do no servile work therein, and you shall offer a **holocaust** to the **Lord**.  
Omne opus servile non facietis in eo et offeretis holocaustum Domino

**23:26.** And the **Lord** spoke to **Moses**, saying:  
Locutusque est Dominus ad Mosen dicens

**23:27.** Upon the tenth day of this seventh month shall be the **day of atonement**. It shall be most **solemn**, and shall be called **holy**: and you shall await your **souls** on that day, and shall offer a **holocaust** to the **Lord**.  
Decimo die mensis huius septimi dies expiationum erit celeberrimus et vocabitur sanctus adfligetisque animas vestras in eo et offeretis holocaustum Domino

**23:28.** You shall do no servile work in the time of this day: because it is a day of propitiation, that the [Lord your God](#) may be merciful unto you.

Omne opus non facietis in tempore diei huius quia dies propitiationis est ut propitietur vobis Dominus Deus vester

**23:29.** Every [soul](#) that is not afflicted on this day, shall perish from among his people.

Omnis anima quae adflcta non fuerit die hoc peribit de populis suis

**23:30.** And every [soul](#) that shall do any work, the same will I destroy from among his people.

Et quae operis quippiam fecerit delebo eam de populo suo

**23:31.** You shall do no work therefore on that day: it shall be an everlasting [ordinance](#) unto you in all your [generations](#), and dwellings.

Nihil ergo operis facietis in eo legitimum sempiternum erit vobis in cunctis generationibus et habitationibus vestris

**23:32.** It is a [sabbath](#) of rest, and you shall afflict your [souls](#) beginning on the ninth day of the month.

From evening until evening you shall celebrate your [sabbaths](#).

Sabbatum requietionis est adfligetis animas vestras die nono mensis a vespero usque ad vesperum celebrabitis sabbata vestra

**23:33.** And the [Lord](#) spoke to [Moses](#), saying:

Et locutus est Dominus ad Mosen dicens

**23:34.** Say to the [children of Israel](#): From the fifteenth day of this same seventh month, shall be kept the [feast of tabernacles](#), seven days to the [Lord](#).

Loquere filiis Israhel a quintodecimo die mensis huius septimi erunt feriae tabernaculorum septem diebus Domino

**23:35.** The first day shall be called most [solemn](#) and most [holy](#): you shall do no servile work therein. And seven days you shall offer [holocausts](#) to the [Lord](#).

Dies primus vocabitur celeberrimus atque sanctissimus omne opus servile non facietis

**23:36.** The eighth day also shall be most [solemn](#) and most [holy](#): and you shall offer [holocausts](#) to the [Lord](#). For it is the day of assembly and congregation. You shall do no servile work therein.

Et septem diebus offeretis holocausta Domino dies quoque octavus erit celeberrimus atque sanctissimus et offeretis holocaustum Domino est enim coetus atque collectae omne opus servile non facietis in eo

**23:37.** These are the feasts of the [Lord](#) which you shall call most [solemn](#) and most [holy](#), and shall offer on them [oblations](#) to the [Lord](#): [holocausts](#) and libations according to the [rite](#) of every day.

Hae sunt feriae Domini quas vocabitis celeberrimas et sanctissimas offeretisque in eis oblationes Domino holocausta et libamenta iuxta ritum uniuscuiusque diei

**23:38.** Besides the [sabbaths](#) of the [Lord](#), and your gifts, and those things that you offer by [vow](#), or which you shall give to the [Lord](#) voluntarily.

Exceptis sabbatis Domini donisque vestris et quae offertis ex voto vel quae sponte tribuitis Domino

**23:39.** So from the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the [feast of the Lord](#) seven days. On the first day and the eighth shall be a [sabbath](#): that is a day of rest.

A quintodecimo ergo die mensis septimi quando congregaveritis omnes fructus terrae vestrae celebrabitis ferias Domini septem diebus die primo et die octavo erit sabbatum id est requies

**23:40.** And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook: And you shall rejoice before the [Lord your God](#).

Sumetisque vobis die primo fructus arboris pulcherrimae spatulasque palmarum et ramos ligni densarum frondium et salices de torrente et laetabimini coram Domino Deo vestro

**23:41.** And you shall keep the [solemnity](#) thereof seven days in the year. It shall be an everlasting [ordinance](#) in your [generations](#). In the seventh month shall you celebrate [this feast](#).

Celebrabitisque sollempnitatem eius septem diebus per annum legitimum sempiternum erit in generationibus vestris mense septimo festa celebrabitis

**23:42.** And you shall dwell in bowers seven days. Every one that is of the [race of Israel](#), shall dwell in tabernacles:

Et habitabit in umbraculis septem diebus omnis qui de genere est Israhel manebit in tabernaculis

**23:43.** That your posterity may know, that I made the [children of Israel](#) to dwell in tabernacles, when I brought them out of the land of [Egypt](#). I am the [Lord your God](#).

Ut discant posteri vestri quod in tabernaculis habitare fecerim filios Israhel cum educerem eos de terra Aegypti ego Dominus Deus vester

**23:44.** And [Moses](#) spoke concerning the feasts of the [Lord](#) to the [children of Israel](#).

Locutusque est Moses super sollempnitatibus Domini ad filios Israhel

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## Leviticus Chapter 24

### The oil for the lamps. The loaves of proposition. The punishment of blasphemy.

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**24:1.** And the [Lord](#) spoke to [Moses](#), saying:

*Et locutus est Dominus ad Mosen dicens*

**24:2.** Command the [children of Israel](#), that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually,

*Praecepte filiis Israhel ut adferant tibi oleum de olivis purissimum ac lucidum ad concinnandas lucernas iugiter*

**24:3.** Without the veil of the [testimony](#) in the [tabernacle of the covenant](#). And [Aaron](#) shall set them from evening until morning before the [Lord](#), by a perpetual service and [rite](#) in your [generations](#).

*Extra velum testimonii in tabernaculo foederis ponetque eas Aaron a vespere usque in mane coram Domino cultu rituque perpetuo in generationibus vestris*

**24:4.** They shall be set upon the [most pure candlestick](#) before the [Lord](#) continually.

*Super candelabro mundissimo ponentur semper in conspectu Domini*

**24:5.** Thou shalt take also fine flour, and shalt bake twelve [loaves](#) thereof, two tenths shall be in every [loaf](#).

*Accipies quoque similam et coques ex ea duodecim panes qui singuli habebunt duas decimas*

**24:6.** And thou shalt set them six and six, one against another, upon the most clean table before the [Lord](#).

*Quorum senos altrinsecus super mensam purissimam coram Domino statues*

**24:7.** And thou shalt put upon them the clearest frankincense, that the [bread](#) may be for a memorial of the [oblation](#) of the [Lord](#).

*Et pones super eos tus lucidissimum ut sit panis in monumentum oblationis Domini*

**24:8.** Every [sabbath](#) they shall be changed before the [Lord](#): being received of the [children of Israel](#) by an everlasting covenant.

*Per singula sabbata mutabuntur coram Domino suscepti a filiis Israhel foedere sempiterno*

**24:9.** And they shall be [Aaron's](#) and his sons', that they may eat them in the [holy](#) place: because it is most [holy](#) of the [sacrifices](#) of the [Lord](#) by a perpetual right.

*Eruntque Aaron et filiorum eius ut comedant eos in loco sancto quia sanctum sanctorum est de sacrificiis Domini iure perpetuo*

**24:10.** And behold there went out the son of a [woman](#) of [Israel](#), whom she had of an [Egyptian](#), among the [children of Israel](#): and fell at words in the camp with a [man](#) of [Israel](#).

*Ecce autem egressus filius mulieris israhelitis quem pepererat de viro aegyptio inter filios Israhel iurgatus est in castris cum viro israhelite*

**24:11.** And when he had [blasphemed](#) the [name](#), and had [cursed](#) it, he was brought to [Moses](#). (Now his mother was called Salumith, the daughter of Dabri, of the [tribe of Dan](#).)

*Cumque blasphemasset nomen et maledixisset ei adductus est ad Mosen vocabatur autem mater eius Salumith filia Dabri de tribu Dan*

**24:12.** And they put him into [prison](#), till they might know what the [Lord](#) would command.

*Miseruntque eum in carcerem donec nossent quid iuberet Dominus*

**24:13.** And the [Lord](#) spoke to [Moses](#),

Qui locutus est ad Mosen

**24:14.** Saying: Bring forth the **blasphemer** without the camp: and let them that heard him, **put their hands** upon his head: and let all the people **stone** him.

Dicens educ blasphemum extra castra et ponant omnes qui audierunt manus suas super caput eius et lapidet eum populus universus

**24:15.** And thou shalt speak to the **children of Israel**: The **man** that **curseth** his **God**, shall bear his **sin**:

Et ad filios Israhel loqueris homo qui maledixerit Deo suo portabit peccatum suum

**24:16.** And he that **blasphemeth** the **name** of the **Lord**, dying let him die. All the multitude shall **stone** him, whether he be a native or a stranger. He that **blasphemeth** the **name** of the **Lord**, dying let him die.

Et qui blasphemaverit nomen Domini morte moriatur lapidibus opprimet eum omnis multitudo sive ille civis seu peregrinus fuerit qui blasphemaverit nomen Domini morte moriatur

**24:17.** He that striketh and **killeth** a **man**: dying let him die.

Qui percusserit et occiderit hominem morte moriatur

**24:18.** He that killeth a beast, shall make it good that is to say, shall give beast for beast.

Qui percusserit animal reddat vicarium id est animam pro anima

**24:19.** He that giveth a blemish to any of his neighbours: as he hath done, so shall it be done to him:

Qui inrogaverit maculam cuilibet civium suorum sicut fecit fiet ei

**24:20.** Breach for breach, eye for eye, tooth for tooth, shall he restore. What blemish he gave, the like shall he be compelled to suffer.

Fracturam pro fractura oculum pro oculo dentem pro dente restituet qualem inflixerit maculam talem sustinere cogetur

**24:21.** He that striketh a beast, shall render another. He that striketh a **man** shall be punished.

Qui percusserit iumentum reddet aliud qui percusserit hominem punietur

**24:22.** Let there be equal judgment among you, whether he be a stranger, or a native that offends: because I am the **Lord your God**.

Aequum iudicium sit inter vos sive peregrinus sive civis peccaverit quia ego sum Dominus Deus vester

**24:23.** And **Moses** spoke to the **children of Israel**. And they brought forth him that had **blasphemed**, without the camp: and they **stoned** him. And the **children of Israel** did as the **Lord** had commanded **Moses**.

Locutusque est Moses ad filios Israhel et eduxerunt eum qui blasphemaverat extra castra ac lapidibus oppresserunt feceruntque filii Israhel sicut praeceperat Dominus Mosi

*The Holy Bible*

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New Testament First Published 1582 by the English College at Rheims

Revised and Annotated 1749 by Bishop Richard Challoner

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## Leviticus Chapter 25

### The law of the seventh and of the fiftieth year of jubilee.

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**25:1.** And the [Lord](#) spoke to [Moses](#) in [mount Sinai](#), saying:

Locutusque est Dominus ad Mosen in monte Sinai dicens

**25:2.** Speak to the [children of Israel](#), and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the [sabbath](#) of the [Lord](#).

Loquere filiis Israhel et dices ad eos quando ingressi fueritis terram quam ego dabo vobis sabbatizet sabbatum Domini

**25:3.** Six years thou shalt sow thy field and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof.

Sex annis seres agrum tuum et sex annis putabis vineam tuam colligesque fructus eius

**25:4.** But in the seventh year there shall be a [sabbath](#) to the land, of the resting of the [Lord](#). Thou shalt not sow thy field, nor prune thy vineyard.

Septimo autem anno sabbatum erit terrae requietionis Domini agrum non seres et vineam non putabis

**25:5.** What the ground shall bring forth of itself, thou shalt not reap: neither shalt thou gather the grapes or the [firstfruits](#) as a vintage. For it is a year of rest to the land.

Quae sponte gignit humus non metes et uvas primitiarum tuarum non colliges quasi vindemiam annus enim requietionis terrae est

**25:6.** But they shall be unto you for meat, to thee and to thy manservant, to thy maidservant and thy hireling, and to the strangers that sojourn with thee.

Sed erunt vobis in cibum tibi et servo tuo ancillae et mercenario tuo et advenae qui peregrinantur apud te

**25:7.** All things that grow shall be meat to thy beasts and to thy cattle.

Iumentis tuis et pecoribus omnia quae nascuntur praebebunt cibum

**25:8.** Thou shalt also number to thee seven weeks of years: that is to say, seven times seven, which together make forty-nine years.

Numerabis quoque tibi septem ebdomades annorum id est septem septies quae simul faciunt annos quadraginta novem

**25:9.** And thou shalt sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land.

Et clanges bucina mense septimo decima die mensis propitiationis tempore in universa terra vestra

**25:10.** And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the [year of jubilee](#). Every [man](#) shall return to his possession, and every one shall go back to his former [family](#):

Sanctificabisque annum quinquagesimum et vocabis remissionem cunctis habitatoribus terrae tuae ipse est enim iobeus revertetur homo ad possessionem suam et unusquisque rediet ad familiam pristinam

**Remission...** That is, a general release and discharge from [debts](#) and [bondage](#), and a reinstating of every [man](#) in his former [possessions](#).

**25:11.** Because it is the [jubilee](#) and the [fiftieth year](#). You shall not sow, nor reap the things that grow in the field of their own accord, neither shall you gather the [firstfruits](#) of the vines,

Quia iobeus est et quinquagesimus annus non seretis neque metetis sponte in agro nascentia et primitias vindemiae non colligetis

**25:12.** Because of the [sanctification](#) of the [jubilee](#). But as they grow you shall presently eat them.

Ob sanctificationem iobei sed statim ablata comedetis

**25:13.** In the year of the [jubilee](#) all shall return to their possessions.

Anno iobelei redient omnes ad possessiones suas

**25:14.** When thou shalt sell any thing to thy neighbour, or shalt buy of him: grieve not thy brother. But thou shalt buy of him according to the number of years from the [jubilee](#).

Quando vendas quippiam civi tuo vel emes ab eo ne contristes fratrem tuum sed iuxta numerum annorum iobelei emes ab eo

**25:15.** And he shall sell to thee according to the computation of the fruits.

Et iuxta supputationem frugum vendet tibi

**25:16.** The more years remain after the [jubilee](#), the more shall the price increase: and the less time is counted, so much the less shall the purchase cost. For he shall sell to thee the time of the fruits.

Quanto plus anni remanserint post iobeleum tanto crescet et pretium et quanto minus temporis numeraveris tanto minoris et emptio constabit tempus enim frugum vendet tibi

**25:17.** Do not afflict your countrymen: but let every one fear his [God](#). Because I am the [Lord your God](#).

Nolite adfligere contribules vestros sed timeat unusquisque Deum suum quia ego Dominus Deus vester

**25:18.** Do my [precepts](#), and keep my judgments, and fulfil them: that you may dwell in the land without any fear.

Facite praecepta mea et iudicia custodite et implete ea ut habitare possitis in terra absque ullo pavore

**25:19.** And the ground may yield you its fruits, of which you may eat your fill, fearing no [man's](#) invasion.

Et gignat vobis humus fructus suos quibus vescamini usque ad saturitatem nullius impetum formidantes

**25:20.** But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits?

Quod si dixeritis quid comedemus anno septimo si non seruerimus neque collegerimus fruges nostras

**25:21.** I will give you my [blessing](#) the sixth year: and it shall yield the fruits of three years.

Dabo benedictionem meam vobis anno sexto et faciet fructus trium annorum

**25:22.** And the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new grow up, you shall eat the old store.

Seretisque anno octavo et comedetis veteres fruges usque ad nonum annum donec nova nascantur edetis vetera

**25:23.** The land also shall not be sold for ever: because it is mine, and you are strangers and sojourners with me.

Terra quoque non veniet in perpetuum quia mea est et vos advenae et coloni mei estis

**25:24.** For which cause all the country of your possession shall be under the condition of [redemption](#).

Unde cuncta regio possessionis vestrae sub redemptionis condicione vendetur

**25:25.** If thy brother being [impoverished](#) sell his little possession, and his [kinsman](#) will: he may [redeem](#) what he had sold.

Si adtenuatus frater tuus vendiderit possessiunculam suam et voluerit propinquus eius potest redimere quod ille vendiderat

**25:26.** But if he have no [kinsman](#), and he himself can find the price to [redeem](#) it:

Sin autem non habuerit proximum et ipse pretium ad redimendum potuerit invenire

**25:27.** The value of the fruits shall be counted from that time when he sold it. And the overplus he shall restore to the buyer, and so shall receive his possession again.

Computabuntur fructus ex eo tempore quo vendidit et quod reliquum est reddet emptori sicque recipiet possessionem suam

**25:28.** But if his hands find not the means to repay the price, the buyer shall have what he bought, until the [year of the jubilee](#). For in that year all that is sold shall return to the owner, and to the ancient possessor.

Quod si non invenerit manus eius ut reddat pretium habebit emptor quod emerat usque ad annum iobeleum in ipso enim omnis venditio redit ad dominum et ad possessorem pristinum

**25:29.** He that selleth a house within the walls of a city, shall have the liberty to **redeem** it, until one year be expired.

Qui vendiderit domum intra urbis muros habebit licentiam redimendi donec unus impleatur annus

**25:30.** If he **redeem** it not, and the whole year be fully out, the buyer shall possess it, and his posterity for ever, and it cannot be **redeemed**, not even in the **jubilee**.

Si non redemerit et anni circulus fuerit evolutus emptor possidebit eam et posteri eius in perpetuum et redimi non poterit etiam in iobeleo

**25:31.** But if the house be in a **village**, that hath no walls, it shall be sold according to the same **law** as the fields. If it be not **redeemed** before, in the **jubilee** it shall return to the owner.

Sin autem in villa fuerit domus quae muros non habet agrorum iure vendetur si ante redempta non fuerit in iobeleo revertetur ad dominum

**25:32.** The houses of **Levites**, which are in cities, may always be **redeemed**.

Aedes Levitarum quae in urbibus sunt semper possunt redimi

**25:33.** If they be not **redeemed**, in the **jubilee** they shall all return to the owners: because the houses of the cities of the **Levites** are for their **possessions** among the **children of Israel**.

Si redemptae non fuerint in iobeleo revertentur ad dominos quia domus urbium leviticarum pro possessionibus sunt inter filios Israhel

**25:34.** But let not their suburbs be sold, because it is a perpetual possession.

Suburbana autem eorum non venient quia possessio sempiterna est

**25:35.** If thy brother be **impoverished**, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee:

Si adtenuatus fuerit frater tuus et infirmus manu et susceperis eum quasi advenam et peregrinum et vixerit tecum

**25:36.** Take not **usury** of him nor more than thou gavest. Fear thy **God**, that thy brother may live with thee.

Ne accipias usuras ab eo nec amplius quam dedisti time Deum tuum ut vivere possit frater tuus apud te

**25:37.** Thou shalt not give him thy money upon **usury**: nor exact of him any increase of fruits.

Pecuniam tuam non dabis ei ad usuram et frugum superabundantiam non exiges

**25:38.** I am the **Lord your God**, who brought you out of the land of **Egypt**, that I might give you the land of **Chanaan**, and might be your **God**.

Ego Dominus Deus vester qui eduxi vos de terra Aegypti ut darem vobis terram Chanaan et essem vester Deus

**25:39.** If thy brother constrained by **poverty**, sell himself to thee: thou shalt not oppress him with the service of **bondservants**.

Si paupertate compulsus vendiderit se tibi frater tuus non eum opprimes servitute famulorum

**25:40.** But he shall be as a hireling, and a sojourner: he shall work with thee until the **year of the jubilee**.

Sed quasi mercennarius et colonus erit usque ad annum iobeleum operabitur apud te

**25:41.** And afterwards he shall go out with his children: and shall return to his **kindred** and to the possession of his fathers.

Et postea egredietur cum liberis suis et revertetur ad cognationem et ad possessionem patrum suorum

**25:42.** For they are my servants, and I brought them out of the land of **Egypt**: let them not be sold as **bondmen**.

Mei enim servi sunt et ego eduxi eos de terra Aegypti non venient condicione servorum

**25:43.** Afflict him not by might: but fear thy **God**.

Ne adfligas eum per potentiam sed metuito Deum tuum

**25:44.** Let your **bondmen**, and your **bondwomen**, be of the **nations** that are round about you:

Servus et ancilla sint vobis de nationibus quae in circuitu vestro sunt

**25:45.** And of the strangers that sojourn among you, or that were born of them in your land. These you shall have for servants:

Et de advenis qui peregrinantur apud vos vel qui ex his nati fuerint in terra vestra hos habebitis famulos

**25:46.** And by right of inheritance shall leave them to your posterity, and shall possess them for ever. But oppress not your brethren the **children of Israel** by might.

Et hereditario iure transmittetis ad posteros ac possidebitis in aeternum fratres autem vestros filios Israhel ne opprimatis per potentiam

**25:47.** If the hand of a stranger or a sojourner grow strong among you, and thy brother being **impoverished** sell himself to him, or to any of his race:

Si invaluerit apud vos manus advenae atque peregrini et adtenuatus frater tuus vendiderit se ei aut cuiquam de stirpe eius

**25:48.** After the sale he may be **redeemed**. He that will of his brethren shall **redeem** him:

Post venditionem potest redimi qui voluerit ex fratribus suis redimet eum

**25:49.** Either his uncle, or his uncle's son, or his **kinsman**, by blood, or by **affinity**. But if he himself be able also, he shall **redeem** himself:

Et patruus et patruelis et consanguineus et adfinis sin autem et ipse potuerit redimet se

**25:50.** Counting only the years from the time of his selling unto the **year of the jubilee**: and counting the money that he was sold for, according to the number of the years and the reckoning of a hired servant.

Supputatis dumtaxat annis a tempore venditionis suae usque ad annum iobeleum et pecunia qua venditus fuerat iuxta annorum numerum et rationem mercennarii supputata

**25:51.** If there be many years that remain until the **jubilee**, according to them shall he also repay the price.

Si plures fuerint anni qui remanent usque ad iobeleum secundum hos reddet et pretium

**25:52.** If few, he shall make the reckoning with him according to the number of the years: and shall repay to the buyer of what remaineth of the years.

Si pauci ponet rationem cum eo iuxta annorum numerum et reddet emptori quod reliquum est annorum

**25:53.** His wages being allowed for which he served before: he shall not afflict him **violently** in thy sight.

Quibus ante servivit mercedibus inputatis non adfliget eum violenter in conspectu tuo

**25:54.** And if by these means he cannot be **redeemed**, in the **year of the jubilee** he shall go out with his children.

Quod si per haec redimi non potuerit anno iobeleo egredietur cum liberis suis

**25:55.** For the **children of Israel** are my servants, whom I brought forth out of the land of **Egypt**.

Mei sunt enim servi filii Israhel quos eduxi de terra Aegypti

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## Leviticus Chapter 26

### God's promises to them that keep his commandments. And the many punishments with which he threatens transgressors.

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**26:1.** I am the [Lord your God](#). You shall not make to yourselves any [idol](#) or graven thing: neither shall you erect pillars, nor set up a remarkable stone in your land, to [adore](#) it. For I am the [Lord your God](#).

Ego Dominus Deus vester non facietis vobis idolum et sculptile nec titulos erigatis nec insignem lapidem ponetis in terra vestra ut adoretis eum ego enim sum Dominus Deus vester

**26:2.** Keep my [sabbaths](#), and [reverence](#) my sanctuary. I am the [Lord](#).

Custodite sabbata mea et pavete ad sanctuarium meum ego Dominus

**26:3.** If you walk in my [precepts](#), and keep my [commandments](#), and do them, I will give you rain in due seasons.

Si in praeceptis meis ambulaveritis et mandata mea custodieritis et feceritis ea dabo vobis pluvias temporibus suis

**26:4.** And the ground shall bring forth its increase: and the trees shall be filled with fruit.

Et terra gignet germen suum et pomis arbores replebuntur

**26:5.** The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time: and you shall eat your bread to the full, and dwell in your land without fear.

Adprehendet messium tritura vindemiam et vindemia occupabit sementem et comedetis panem vestrum in saturitatem et absque pavore habitabitis in terra vestra

**26:6.** I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away [evil](#) beasts: and the sword shall not pass through your quarters.

Dabo pacem in finibus vestris dormietis et non erit qui exterreat auferam malas bestias et gladius non transibit terminos vestros

**26:7.** You shall pursue your enemies: and they shall fall before you.

Persequemini inimicos vestros et corruent coram vobis

**26:8.** Five of yours shall pursue a hundred others: and a hundred of you ten thousand. Your enemies shall fall before you by the sword.

Persequentur quinque de vestris centum alienos et centum ex vobis decem milia cadent inimici vestri in conspectu vestro gladio

**26:9.** I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you.

Respiciam vos et crescere faciam multiplicabimini et firmabo pactum meum vobiscum

**26:10.** You shall eat the oldest of the old store: and, new coming on, you shall cast away the old.

Comedetis vetustissima veterum et vetera novis supervenientibus proicietis

**26:11.** I will set my [tabernacle](#) in the midst of you: and my [soul](#) shall not cast you off.

Ponam tabernaculum meum in medio vestri et non abiciet vos anima mea

**26:12.** I will walk among you, and will be your [God](#): and you shall be my people.

Ambulabo inter vos et ero vester Deus vosque eritis populus meus

**26:13.** I am the [Lord your God](#): who have brought you out of the land of the [Egyptians](#), that you should not serve them: and who have broken the chains of your necks, that you might go upright.

Ego Dominus Deus vester qui eduxi vos de terra Aegyptiorum ne serviretis eis et qui confregi catenas

cervicum vestrarum ut incederetis erecti

**26:14.** But if you will not hear me, nor do all my **commandments**:

Quod si non audieritis me nec feceritis omnia mandata mea

**26:15.** If you **despise** my **laws**, and contemn my judgments so as not to do those things which are appointed by me, and to make void my covenant:

Si spreveritis leges meas et iudicia mea contempseritis ut non faciatis ea quae a me constituta sunt et ad irritum perducatis pactum meum

**26:16.** I also will do these things to you. I will quickly visit you with **poverty**, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies.

Ego quoque haec faciam vobis visitabo vos velociter in egestate et ardore qui conficiat oculos vestros et consumat animas frustra seretis sementem quae ab hostibus devorabitur

**26:17.** I will set my face against you, and you shall fall down before your enemies: and shall be made subject to them that **hate** you. You shall flee when no **man** pursueth you.

Ponam faciem meam contra vos et corruetis coram hostibus vestris et subiciemini his qui oderunt vos fugietis nemine persequente

**26:18.** But if you will not yet for all this **obey** me: I will chastise you seven times more for your **sins**.

Sin autem nec sic oboedieritis mihi addam correptiones vestras septuplum propter peccata vestra

**26:19.** And I will break the **pride** of your stubbornness: and I will make to you the **heaven** above as iron, and the earth as brass.

Et conteram superbiam duritiae vestrae daboque caelum vobis desuper sicut ferrum et terram aeneam

**26:20.** Your labour shall be spent in vain: the ground shall not bring forth her increase: nor the trees yield their fruit.

Consumetur in cassum labor vester non proferet terra germen nec arbores poma praebebunt

**26:21.** If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your **sins**.

Si ambulaveritis ex adverso mihi nec volueritis audire me addam plagas vestras usque in septuplum propter peccata vestra

**26:22.** And I will send in upon you the beasts of the field, to destroy you and your cattle, and make you few in number: and that your highways may be desolate.

Emittamque in vos bestias agri quae consumant et vos et pecora vestra et ad paucitatem cuncta redigant desertaque fiant viae vestrae

**26:23.** And if even so you will not amend, but will walk contrary to me:

Quod si nec sic volueritis recipere disciplinam sed ambulaveritis ex adverso mihi

**26:24.** I also will walk contrary to you, and will strike you seven times for your **sins**.

Ego quoque contra vos adversus incedam et percutiam vos septies propter peccata vestra

**26:25.** And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you. And you shall be delivered into the hands of your enemies,

Inducamque super vos gladium ultorem foederis mei cumque confugeritis in urbes mittam pestilentiam in medio vestri et trademini hostium manibus

**26:26.** After I shall have broken the staff of your bread: so that ten **women** shall bake your bread in one oven, and give it out by weight: and you shall eat, and shall not be filled,

Postquam confregero baculum panis vestri ita ut decem mulieres in uno clibano coquant panes et reddant eos ad pondus et comedetis et non saturabimini

**26:27.** But if you will not for all this hearken to me, but will walk against me,

Sin autem nec per haec audieritis me sed ambulaveritis contra me

**26:28.** I will also go against you with opposite fury: and I will chastise you with seven plagues for your

sins,

Et ego incedam adversum vos in furore contrario et corripiam vos septem plagis propter peccata vestra

**26:29.** So that you shall eat the flesh of your sons and of your daughters.

Ita ut comedatis carnes filiorum et filiarum vestrarum

**26:30.** I will destroy your [high places](#), and break your [idols](#). You shall fall among the ruins of your [idols](#), and my [soul](#) shall abhor you.

Destruam excelsa vestra et simulacra confringam cadetis inter ruinas idolorum vestrorum et abominabitur vos anima mea

**26:31.** Inasmuch that I will bring your cities to be a [wilderness](#): and I will make your sanctuaries desolate: and will receive no more your sweet odours.

In tantum ut urbes vestras redigam in solitudinem et deserta faciam sanctuaria vestra nec recipiam ultra odorem suavissimum

**26:32.** And I will destroy your land: and your enemies shall be astonished at it, when they shall be the inhabitants thereof.

Disperdamque terram vestram et stupebunt super ea inimici vestri cum habitatores illius fuerint

**26:33.** And I will scatter you among the [Gentiles](#): and I will draw out the sword after you. And your land shall be [desert](#), and your cities destroyed.

Vos autem dispergam in gentes et evaginabo post vos gladium eritque terra vestra deserta et civitates dirutae

**26:34.** Then shall the land enjoy her [sabbaths](#) all the days of her desolation. When you shall be

Tunc placebunt terrae sabbata sua cunctis diebus solitudinis suae quando fueritis

**26:35.** In the enemy's land, she shall keep a [sabbath](#), and rest in the [sabbaths](#) of her desolation: because she did not rest in your [sabbaths](#), when you dwelt therein.

In terra hostili sabbatizabit et requiescet in sabbatis solitudinis suae eo quod non requieverit in sabbatis vestris quando habitabatis in ea

**26:36.** And as to them that shall remain of you I will send fear in their hearts in the countries of their enemies. The sound of a flying leaf shall terrify them: and they shall flee as it were from the sword. They shall fall, when no [man](#) pursueth them.

Et qui de vobis remanserint dabo pavorem in cordibus eorum in regionibus hostium terrebit eos sonitus folii volantis et ita fugient quasi gladium cadent nullo sequente

**26:37.** And they shall every one fall upon their brethren as fleeing from wars: none of you shall dare to resist your enemies.

Et corruent singuli super fratres suos quasi bella fugientes nemo vestrum inimicis audebit resistere

**26:38.** You shall perish among the [Gentiles](#): and an enemy's land shall consume you.

Peribitis inter gentes et hostilis vos terra consumet

**26:39.** And if of them also some remain, they shall pine away in their [iniquities](#), in the land of their enemies: and they shall be afflicted for the [sins](#) of their fathers, and their own.

Quod si et de his aliqui remanserint tabescent in iniquitatibus suis in terra inimicorum suorum et propter peccata patrum suorum et sua adfligentur

**26:40.** Until they confess their [iniquities](#), and the [iniquities](#) of their ancestors, whereby they have transgressed against me, and walked contrary unto me.

Donec confiteantur iniquitates suas et maiorum suorum quibus praevaricati sunt in me et ambulaverunt ex adverso mihi

**26:41.** Therefore I also will walk against them, and bring them into their enemies' land until their uncircumcised [mind](#) be ashamed. Then shall they [pray](#) for their [sins](#).

Ambulabo igitur et ego contra eos et inducam illos in terram hostilem donec erubescat incircumcisa mens eorum tunc orabunt pro impietatibus suis

**26:42.** And I will remember my covenant, that I made with [Jacob](#), and [Isaac](#), and [Abraham](#). I will remember also the land:

Et recordabor foederis mei quod pepigi cum Iacob et Isaac et Abraham terrae quoque memor ero

**26:43.** Which when she shall be left by them, shall enjoy her **sabbaths**, being desolate for them. But they shall **pray** for their **sins**, because they rejected my judgments, and **despised** my **laws**.

Quae cum relicta fuerit ab eis conplacebit sibi in sabbatis suis patiens solitudinem propter illos ipsi vero rogabunt pro peccatis suis eo quod abiecerint iudicia mea et leges meas despexerint

**26:44.** And yet for all that when they were in the land of their enemies, I did not cast them off altogether. Neither did I so **despise** them that they should be quite consumed: and I should make void my covenant with them. For I am the **Lord** their **God**.

Et tamen etiam cum essent in terra hostili non penitus abieci eos neque sic despexi ut consumerentur et irritum facerem pactum meum cum eis ego enim sum Dominus Deus eorum

**26:45.** And I will remember my former covenant, when I brought them out of the land of **Egypt**, in the sight of the **Gentiles**, to be their **God**. I am the **Lord**. These are the judgments, and precepts, and **laws**, which the **Lord** gave between him and the **children of Israel**, in **mount Sinai**, by the hand of **Moses**.

Et recordabor foederis mei pristini quando eduxi eos de terra Aegypti in conspectu gentium ut essem Deus eorum ego Dominus Deus haec sunt praecepta atque iudicia et leges quas dedit Dominus inter se et inter filios Israhel in monte Sinai per manum Mosi

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## Leviticus Chapter 27

### Of vows and tithes.

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**27:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**27:2.** Speak to the [children of Israel](#), and thou shalt say to them: The [man](#) that shall have made a [vow](#), and promised his [soul](#) to [God](#), shall give the price according to estimation.

Loquere filiis Israhel et dices ad eos homo qui votum fecerit et sponderit Deo animam suam sub aestimatione dabit pretium

**27:3.** If it be a [man](#) from twenty years old unto sixty years old, he shall give fifty sicles of silver, after the weight of the sanctuary:

Si fuerit masculus a vicesimo usque ad sexagesimum annum dabit quinquaginta siclos argenti ad mensuram sanctuarii

**27:4.** If a [woman](#), thirty.

Si mulier triginta

**27:5.** But from the fifth year until the twentieth, a [man](#) shall give twenty sicles: a [woman](#) ten.

A quinto autem anno usque ad vicesimum masculus dabit viginti siclos femina decem

**27:6.** From one month until the fifth year, for a male shall be given five sicles: for a female three.

Ab uno mense usque ad annum quintum pro masculo dabuntur quinque sicli pro femina tres

**27:7.** A [man](#) that is sixty years old or upward, shall give fifteen sicles: a [woman](#) ten.

Sexagenarius et ultra masculus dabit quindecim siclos femina decem

**27:8.** If he be [poor](#), and not able to pay the estimation, he shall stand before the [priest](#): and as much as he shall value him at, and see him able to pay, so much shall he give.

Si pauper fuerit et aestimationem reddere non valebit stabit coram sacerdote et quantum ille aestimaverit et viderit eum posse reddere tantum dabit

**27:9.** But a beast that may be [sacrificed](#) to the [Lord](#), if any one shall [vow](#), shall be [holy](#),

Animal autem quod immolari potest Domino si quis voverit sanctum erit

**27:10.** And cannot be changed: that is to say, neither a better for a worse, nor a worse for a better. And if he shall change it: both that which was changed, and that for which it was changed, shall be [consecrated](#) to the [Lord](#).

Et mutari non poterit id est nec melius malo nec peius bono quod si mutaverit et ipsum quod mutatum est et illud pro quo mutatum est consecratum erit Domino

**27:11.** An [unclean](#) beast, which cannot be [sacrificed](#) to the [Lord](#), if any [man](#) shall [vow](#), shall be brought before the [priest](#):

Animal inmundum quod immolari Domino non potest si quis voverit adducetur ante sacerdotem

**27:12.** Who judging whether it be [good](#) or bad, shall set the price.

Qui diiudicans utrum bonum an malum sit statuet pretium

**27:13.** Which, if he that offereth it will give, he shall add above the estimation the fifth part.

Quod si dare voluerit is qui offert addet supra aestimationis quintam partem

**27:14.** If a [man](#) shall [vow](#) his house, and sanctify it to the [Lord](#), the [priest](#) shall consider it, whether it be [good](#) or bad: and it shall be sold according to the price, which he shall appoint.

Homo si voverit domum suam et sanctificaverit Domino considerabit eam sacerdos utrum bona an mala sit

et iuxta pretium quod ab eo fuerit constitutum venundabitur

**27:15.** But if he that **vowed**, will **redeem** it, he shall give the fifth part of the estimation over and above: and shall have the house.

Sin autem ille qui voverat voluerit redimere eam dabit quintam partem aestimationis supra et habebit domum

**27:16.** And if he **vow** the field of his possession, and **consecrate** it to the **Lord**, the price shall be rated according to the measure of the seed. If the ground be sown with thirty bushels of barley, let it be sold for fifty sicles of silver.

Quod si agrum possessionis suae voverit et consecraverit Domino iuxta mensuram sementis aestimabitur pretium si triginta modiis hordei seritur terra quinquaginta siclis veniet argenti

**27:17.** If he **vow** his field immediately from the **year of jubilee** that is beginning: as much as it may be worth, at so much it shall be rated.

Si statim ab anno incipientis iobelei voverit agrum quanto valere potest tanto aestimabitur

**27:18.** But if some time after, the **priest** shall reckon the money according to the number of years that remain until the **jubilee**, and the price shall be abated.

Sin autem post aliquantum temporis supputabit sacerdos pecuniam iuxta annorum qui reliqui sunt numerum usque ad iobelem et detrahetur ex pretio

**27:19.** And if he that had **vowed**, will **redeem** his field, he shall add the fifth part of the money of the estimation, and shall possess it.

Quod si voluerit redimere agrum ille qui voverat addet quintam partem aestimatae pecuniae et possidebit eum

**27:20.** And if he will not **redeem** it, but it be sold to any other **man**, he that **vowed** it, may not **redeem** it any more.

Sin autem noluerit redimere sed alteri cuilibet fuerit venundatus ultra eum qui voverat redimere non poterit

**27:21.** For when the day of **jubilee** cometh, it shall be **sanctified** to the **Lord**, and as a possession **consecrated**, pertaineth to the right of the **priest**.

Quia cum iobelei venerit dies sanctificatus erit Domino et possessio consecrata ad ius pertinet sacerdotum

**27:22.** If a field that was bought, and not of a **man's** ancestors' possession, be **sanctified** to the **Lord**:

Si ager emptus et non de possessione maiorum sanctificatus fuerit Domino

**27:23.** The **priest** shall reckon the price according to the number of years, unto the **jubilee**. And he that had **vowed**, shall give that to the **Lord**.

Supputabit sacerdos iuxta annorum numerum usque ad iobelem pretium et dabit ille qui voverat eum Domino

**27:24.** But in the **jubilee**, it shall return to the former owner, who had sold it, and had it in the lot of his possession.

In iobeleo autem revertetur ad priorem dominum qui vendiderat eum et habuerat in sortem possessionis suae

**27:25.** All estimation shall be made according to the sicle of the sanctuary. A sicle hath twenty obols.

Omnis aestimatio siclo sanctuarii ponderabitur siclus viginti obolos habet

**27:26.** The **firstborn**, which belong to the **Lord**, no **man** may sanctify and **vow**: whether it be bullock, or sheep, they are the **Lord's**.

Primogenita quae ad Dominum pertinent nemo sanctificare poterit et vovere sive bos sive ovis fuerit Domini sunt

**27:27.** And if it be an **unclean** beast, he that offereth it shall **redeem** it, according to thy estimation, and shall add the fifth part of the price. If he will not **redeem** it, it shall be sold to another for how much soever it was estimated by thee.

Quod si inmundum est animal redimet qui obtulit iuxta aestimationem tuam et addet quintam partem pretii si redimere noluerit vendetur alteri quantumcumque a te fuerit aestimatum

**27:28.** Any thing that is devoted to the **Lord**, whether it be **man**, or beast, or field, shall not be sold:

neither may it be **redeemed**. Whatsoever is once **consecrated** shall be holy of holies to the **Lord**.  
Omne quod Domino consecratur sive homo fuerit sive animal sive ager non veniet nec redimi poterit  
quicquid semel fuerit consecratum sanctum sanctorum erit Domino

**27:29.** And any **consecration** that is offered by **man**, shall not be **redeemed**, but dying shall die.  
Et omnis consecratio quae offertur ab homine non redimetur sed morte morietur

**27:30.** All **tithes** of the land, whether of corn, or of the fruits of trees, are the **Lord's**, and are **sanctified** to him.  
Omnes decimae terrae sive de frugibus sive de pomis arborum Domini sunt et illi sanctificantur

**27:31.** And if any **man** will **redeem** his **tithes**, he shall add the fifth part of them.  
Si quis autem voluerit redimere decimas suas addet quintam partem earum

**27:32.** Of all the **tithes** of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be **sanctified** to the **Lord**.  
Omnium decimarum boves et oves et caprae quae sub pastoris virga transeunt quicquid decimum venerit sanctificabitur Domino

**27:33.** It shall not be chosen neither **good** nor bad, neither shall it be changed for another. If any **man** change it: both that which was changed, and that for which it was changed, shall be **sanctified** to the **Lord**, and shall not be **redeemed**.  
Non eligetur nec bonum nec malum nec altero commutabitur si quis mutaverit et quod mutatum est et pro quo mutatum est sanctificabitur Domino et non redimetur

**27:34.** These are the **precepts** which the **Lord** commanded **Moses** for the **children of Israel** in **mount Sinai**.  
Haec sunt praecepta quae mandavit Dominus Mosi ad filios Israhel in monte Sinai

*The Holy Bible*

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## Luke

### The Holy Gospel of Jesus Christ according to St. Luke

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**St. Luke** was a native of **Antioch**, the capital of **Syria**. He was by profession a physician; and some ancient writers say, that he was very skillful in painting. He was converted by **St. Paul** and became his **disciple** and companion in his travels, and fellow-labourer in the ministry of the **Gospel**. He wrote in Greek, about twenty-four years after **our Lord's Ascension**. (*For more information, see the article **GOSPEL OF LUKE** in the **Catholic Encyclopedia**.*)

**Luke Chapter 1.** The conception of John the Baptist, and of Christ. The visitation and canticle of the Blessed Virgin. The birth of the Baptist and the canticle of Zachary.

**Luke Chapter 2.** The birth of Christ. His presentation in the temple. Simeon's prophecy. Christ at twelve years of age, is found amongst the doctors.

**Luke Chapter 3.** John's mission and preaching. Christ is baptized by him.

**Luke Chapter 4.** Christ's fasting and temptation. He is persecuted in Nazareth. His miracles in Capharnaum.

**Luke Chapter 5.** The miraculous draught of fishes. The cure of the leper and of the paralytic. The call of Matthew.

**Luke Chapter 6.** Christ excuses his disciples. He cures upon the sabbath day, chooses the twelve and makes a sermon to them.

**Luke Chapter 7.** Christ heals the centurion's servant. He raises the widow's son to life, answers the messengers sent by John and absolves the penitent sinner.

**Luke Chapter 8.** The parable of the seed. Christ stills the storm at sea, casts out the legion, heals the issue of blood and raises the daughter of Jairus to life.

**Luke Chapter 9.** Christ sends forth his apostles, feeds five thousand with five loaves, is transfigured and casts out a devil.

**Luke Chapter 10.** Christ sends forth and instructs his seventy-two disciples. The good Samaritan.

**Luke Chapter 11.** Christ teaches his disciples to pray. He casts out a dumb devil, confutes the Pharisees, and pronounces woes against them for their hypocrisy.

**Luke Chapter 12.** Christ warns us against hypocrisy, the fear of the world and covetousness. He admonishes all to watch.

**Luke Chapter 13.** The necessity of penance. The barren fig tree. The cure of the infirm woman. The journey to Jerusalem.

**Luke Chapter 14.** Christ heals the dropsical man. The parable of the supper. The necessity of renouncing all to follow Christ.

**Luke Chapter 15.** The parables of the lost sheep and of the prodigal son.

**Luke Chapter 16.** The parable of the unjust steward and of the rich man and Lazarus.

**Luke Chapter 17.** Lessons of avoiding scandal and of the efficacy of faith. The ten lepers. The manner of the coming of Christ.

**Luke Chapter 18.** We must pray always. The Pharisee and the publican. The danger of riches. The blind man is restored to sight.

**Luke Chapter 19.** Zacheus entertains Christ. The parable of the pounds. Christ rides upon an ass and weeps over Jerusalem.

**Luke Chapter 20.** The parable of the husbandmen. Of paying tribute to Caesar and of the resurrection of the dead.

**Luke Chapter 21.** The widow's mites. The signs that should forerun the destruction of Jerusalem and the end of the world.

**Luke Chapter 22.** The treason of Judas. The last supper. The first part of the history of the passion.

**Luke Chapter 23.** The continuation of the history of the passion.

**Luke Chapter 24.** Christ's resurrection and manifestation of himself to his disciples.

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## Luke Chapter 1

### The conception of John the Baptist, and of Christ. The visitation and canticle of the Blessed Virgin. The birth of the Baptist and the canticle of Zachary.

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**1:1.** Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us,

Quoniam quidem multi conati sunt ordinare narrationem quae in nobis conpletae sunt rerum

**1:2.** According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word:

Sicut tradiderunt nobis qui ab initio ipsi viderunt et ministri fuerunt sermonis

**1:3.** It seemed [good](#) to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,

Visum est et mihi adsecuto a principio omnibus diligenter ex ordine tibi scribere optime Theophile

**1:4.** That thou mayest [know](#) the verity of those words in which thou hast been instructed.

Ut cognoscas eorum verborum de quibus eruditus es veritatem

**1:5.** There was in the days of [Herod](#), the king of [Judea](#), a certain [priest named](#) Zachary, of the course of Abia: and his wife was of the daughters of [Aaron](#), and her [name Elizabeth](#).

Fuit in diebus Herodis regis Iudaeae sacerdos quidam nomine Zaccharias de vice Abia et uxor illi de filiabus Aaron et nomen eius Elisabeth

**Of the course of Abia...** that is, of the rank of Abia, which word in the Greek is commonly put for the employment of one day: but here for the functions of a whole week. For, by the appointment of [David](#), 1 Par. 24., the descendants from [Aaron](#) were divided into twenty-four [families](#), of which the eighth was Abia, from whom descended this Zachary, who at this time was in the week of his [priestly](#) functions.

**1:6.** And they were both [just](#) before [God](#), walking in all the commandments and justifications of the Lord without blame.

Erant autem iusti ambo ante Deum incedentes in omnibus mandatis et iustificationibus Domini sine querella

**1:7.** And they had no son, for that [Elizabeth](#) was barren: and they both were well advanced in years.

Et non erat illis filius eo quod esset Elisabeth sterilis et ambo processissent in diebus suis

**1:8.** And it came to pass, when he executed the [priestly](#) function in the order of his course before [God](#),

Factum est autem cum sacerdotio fungeretur in ordine vicis suae ante Deum

**1:9.** According to the custom of the [priestly office](#), it was his lot to offer [incense](#), going into the [temple of the Lord](#).

Secundum consuetudinem sacerdotii sorte exiit ut incensum poneret ingressus in templum Domini

**1:10.** And all the multitude of the people was [praying](#) without, at the hour of [incense](#).

Et omnis multitudo erat populi orans foris hora incensi

**1:11.** And there appeared to him an [angel of the Lord](#), standing on the right side of the [altar of incense](#).

Apparuit autem illi angelus Domini stans a dextris altaris incensi

**1:12.** And Zachary seeing him, was troubled: and fear fell upon him.

Et Zaccharias turbatus est videns et timor inruit super eum

**1:13.** But the [angel](#) said to him: Fear not, Zachary, for thy [prayer](#) is heard: and thy wife [Elizabeth](#) shall bear thee a son. And thou shalt call his [name John](#).

Ait autem ad illum angelus ne timeas Zaccharia quoniam exaudita est deprecatio tua et uxor tua Elisabeth

pariet tibi filium et vocabis nomen eius Iohannem

**1:14.** And thou shalt have **joy and gladness**: and many shall rejoice in his nativity.

Et erit gaudium tibi et exultatio et multi in nativitate eius gaudebunt

**1:15.** For he shall be great before the **Lord** and shall drink no wine nor strong drink: and he shall be filled with the **Holy Ghost**, even from his mother's womb.

Erit enim magnus coram Domino et vinum et sicera non bibet et Spiritu Sancto replebitur adhuc ex utero matris suae

**1:16.** And he shall convert many of the **children of Israel** to the **Lord their God**.

Et multos filiorum Israhel convertet ad Dominum Deum ipsorum

**1:17.** And he shall go before him in the spirit and power of **Elias**: that he may turn the hearts of the fathers unto the children and the incredulous to the wisdom of the **just**, to prepare unto the Lord a perfect people.

Et ipse praecedet ante illum in spiritu et virtute Heliae ut convertat corda patrum in filios et incredibiles ad prudentiam iustorum parare Domino plebem perfectam

**1:18.** And Zachary said to the **angel**: Whereby shall I **know** this? For I am an old **man**, and my wife is advanced in years.

Et dixit Zaccharias ad angelum unde hoc sciam ego enim sum senex et uxor mea processit in diebus suis

**1:19.** And the **angel** answering, said to him: I am **Gabriel**, who stand before **God** and am sent to speak to thee and to bring thee these **good tidings**.

Et respondens angelus dixit ei ego sum Gabrihel qui adsto ante Deum et missus sum loqui ad te et haec tibi evangelizare

**1:20.** And behold, thou shalt be dumb and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not **believed** my words, which shall be fulfilled in their time.

Et ecce eris tacens et non poteris loqui usque in diem quo haec fiant pro eo quod non credidisti verbis meis quae implebuntur in tempore suo

**1:21.** And the people were waiting for Zachary: and they wondered that he tarried so long in the **temple**.

Et erat plebs expectans Zacchariam et mirabantur quod tardaret ipse in templo

**1:22.** And when he came out, he could not speak to them: and they understood that he had seen a **vision** in the **temple**. And he made signs to them and remained dumb.

Egressus autem non poterat loqui ad illos et cognoverunt quod visionem vidisset in templo et ipse erat innuens illis et permansit mutus

**1:23.** And it came to pass, after the days of his office were accomplished, he departed to his own house.

Et factum est ut impleti sunt dies officii eius abiit in domum suam

**1:24.** And after those days, **Elizabeth** his wife conceived and hid herself five months, saying:

Post hos autem dies concepit Elisabeth uxor eius et occultabat se mensibus quinque dicens

**1:25.** Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among **men**.

Quia sic mihi fecit Dominus in diebus quibus respexit auferre obprobrium meum inter homines

**1:26.** And in the sixth month, the **angel Gabriel** was sent from **God** into a city of **Galilee**, called **Nazareth**,

In mense autem sexto missus est angelus Gabrihel a Deo in civitatem Galilaeae cui nomen Nazareth

**1:27.** To a **virgin** espoused to a **man** whose **name** was **Joseph**, of the house of **David**: and the **virgin's name** was **Mary**.

Ad virginem desponsatam viro cui nomen erat Ioseph de domo David et nomen virginis Maria

**1:28.** And the **angel** being come in, said unto her: **Hail**, full of **grace**, the **Lord** is with thee: **blessed** art thou among **women**.

Et ingressus angelus ad eam dixit haec gratia plena Dominus tecum benedicta tu in mulieribus

**1:29.** Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be.

Quae cum vidisset turbata est in sermone eius et cogitabat qualis esset ista salutatio

**1:30.** And the [angel](#) said to her: Fear not, [Mary](#), for thou hast found [grace](#) with [God](#).  
Et ait angelus ei ne timeas Maria invenisti enim gratiam apud Deum

**1:31.** Behold thou shalt conceive in thy womb and shalt bring forth a son: and thou shalt call his [name](#) [Jesus](#).  
Ecce concipies in utero et paries filium et vocabis nomen eius Iesum

**1:32.** He shall be great and shall be called the [Son of the Most High](#). And the [Lord God](#) shall give unto him the throne of [David](#) his father: and he shall reign in the [house of Jacob](#) for ever.  
Hic erit magnus et Filius Altissimi vocabitur et dabit illi Dominus Deus sedem David patris eius

**1:33.** And of his [kingdom](#) there shall be no end.  
Et regnabit in domo Iacob in aeternum et regni eius non erit finis

**1:34.** And [Mary](#) said to the [angel](#): How shall this be done, because I [know](#) not man?  
Dixit autem Maria ad angelum quomodo fiet istud quoniam virum non cognosco

**1:35.** And the [angel](#) answering, said to her: The [Holy Ghost](#) shall come upon thee and the power of the [Most High](#) shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the [Son of God](#).  
Et respondens angelus dixit ei Spiritus Sanctus superveniet in te et virtus Altissimi obumbrabit tibi ideoque et quod nascetur sanctum vocabitur Filius Dei

**1:36.** And behold thy cousin [Elizabeth](#), she also hath conceived a son in her old age: and this is the sixth month with her that is called barren.  
Et ecce Elisabeth cognata tua et ipsa concepit filium in senecta sua et hic mensis est sextus illi quae vocatur sterilis

**1:37.** Because no word shall be impossible with [God](#).  
Quia non erit impossibile apud Deum omne verbum

**1:38.** And [Mary](#) said: Behold the handmaid of the Lord: be it done to me according to thy word. And the [angel](#) departed from her.  
Dixit autem Maria ecce ancilla Domini fiat mihi secundum verbum tuum et discessit ab illa angelus

**1:39.** And [Mary](#) rising up in those days, went into the hill country with haste into a city of [Juda](#).  
Exsurgens autem Maria in diebus illis abiit in montana cum festinatione in civitatem Iuda

**1:40.** And she entered into the house of Zachary and saluted [Elizabeth](#).  
Et intravit in domum Zacchariae et salutavit Elisabeth

**1:41.** And it came to pass that when [Elizabeth](#) heard the salutation of [Mary](#), the [infant](#) leaped in her womb. And [Elizabeth](#) was filled with the [Holy Ghost](#).  
Et factum est ut audivit salutationem Mariae Elisabeth exultavit infans in utero eius et repleta est Spiritu Sancto Elisabeth

**1:42.** And she cried out with a loud voice and said: [Blessed](#) art thou among [women](#) and [blessed](#) is the fruit of thy womb.  
Et exclamavit voce magna et dixit benedicta tu inter mulieres et benedictus fructus ventris tui

**1:43.** And whence is this to me that the mother of my Lord should come to me?  
Et unde hoc mihi ut veniat mater Domini mei ad me

**1:44.** For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for [joy](#).  
Ecce enim ut facta est vox salutationis tuae in auribus meis exultavit in gaudio infans in utero meo

**1:45.** And [blessed](#) art thou that hast [believed](#), because those things shall be accomplished that were spoken to thee by the Lord.  
Et beata quae credidit quoniam perficientur ea quae dicta sunt ei a Domino

**1:46.** And [Mary](#) said: [My soul doth magnify the Lord](#).

Et ait Maria magnificat anima mea Dominum

**1:47.** And my spirit hath rejoiced in **God my Saviour**.

Et exultavit spiritus meus in Deo salutari meo

**1:48.** Because he hath regarded the **humility** of his handmaid: for behold from henceforth all **generations** shall call me **blessed**.

Quia respexit humilitatem ancillae suae ecce enim ex hoc beatam me dicent omnes generationes

**Shall call me blessed...** These words are a prediction of that **honour** which the church in all ages should pay to the **Blessed Virgin**. Let **Protestants** examine whether they are any way concerned in this **prophecy**.

**1:49.** Because he that is mighty hath done great things to me: and **holy** is his **name**.

Quia fecit mihi magna qui potens est et sanctum nomen eius

**1:50.** And his mercy is from **generation** unto **generations**, to them that fear him.

Et misericordia eius in progenies et progenies timentibus eum

**1:51.** He hath showed might in his arm: he hath scattered the **proud** in the conceit of their heart.

Fecit potentiam in brachio suo dispersit superbos mente cordis sui

**1:52.** He hath put down the mighty from their seat and hath exalted the **humble**.

Deposuit potentes de sede et exaltavit humiles

**1:53.** He hath filled the hungry with **good** things: and the rich he hath sent empty away.

Esurientes implevit bonis et divites dimisit inanes

**1:54.** He hath received **Israel** his servant, being mindful of his mercy.

Suscepit Israhel puerum suum memorari misericordiae

**1:55.** As he spoke to our fathers: to **Abraham** and to his seed for ever.

Sicut locutus est ad patres nostros Abraham et semini eius in saecula

**1:56.** And **Mary** abode with her about three months. And she returned to her own house.

Mansit autem Maria cum illa quasi mensibus tribus et reversa est in domum suam

**1:57.** Now **Elizabeth's** full time of being delivered was come: and she brought forth a son.

Elisabeth autem impletum est tempus pariendi et peperit filium

**1:58.** And her neighbors and kinsfolks heard that the Lord had showed his great mercy towards her: and they congratulated with her.

Et audierunt vicini et cognati eius quia magnificavit Dominus misericordiam suam cum illa et congratulabantur ei

**1:59.** And it came to pass that on the eighth day they came to **circumcise** the child: and they called him by his father's **name** Zachary.

Et factum est in die octavo venerunt circumcidere puerum et vocabant eum nomine patris eius Zacchariam

**1:60.** And his mother answering, said: Not so. But he shall be called **John**.

Et respondens mater eius dixit nequaquam sed vocabitur Iohannes

**1:61.** And they said to her: There is none of thy kindred that is called by this **name**.

Et dixerunt ad illam quia nemo est in cognatione tua qui vocetur hoc nomine

**1:62.** And they made signs to his father, how he would have him called.

Innuebant autem patri eius quem vellet vocari eum

**1:63.** And demanding a writing table, he wrote, saying: **John** is his **name**. And they all wondered.

Et postulans pugillarem scripsit dicens Iohannes est nomen eius et mirati sunt universi

**1:64.** And immediately his mouth was opened and his tongue loosed: and he spoke, **blessing God**.

Apertum est autem ilico os eius et lingua eius et loquebatur benedicens Deum

**1:65.** And fear came upon all their neighbours: and all these things were noised abroad over all the hill country of **Judea**.

Et factus est timor super omnes vicinos eorum et super omnia montana Iudaeae divulgabantur omnia verba haec

**1:66.** And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

Et posuerunt omnes qui audierant in corde suo dicentes quid putas puer iste erit etenim manus Domini erat cum illo

**1:67.** And Zachary his father was filled with the [Holy Ghost](#). And he [prophesied](#), saying:

Et Zaccharias pater eius impletus est Spiritu Sancto et prophetavit dicens

**1:68.** [Blessed be the Lord God of Israel](#): because he hath visited and wrought the [redemption](#) of his people.

Benedictus Deus Israhel quia visitavit et fecit redemptionem plebi suae

**1:69.** And hath raised up an horn of [salvation](#) to us, in the house of [David](#) his servant.

Et erexit cornu salutis nobis in domo David pueri sui

**Horn of salvation...** That is, A powerful [salvation](#), as Dr. Witham translates it. For in the Scripture, by horn is generally understood strength and power.

**1:70.** As he spoke by the mouth of his [holy prophets](#), who are from the beginning.

Sicut locutus est per os sanctorum qui a saeculo sunt prophetarum eius

**1:71.** Salvation from our enemies and from the hand of all that [hate](#) us.

Salutem ex inimicis nostris et de manu omnium qui oderunt nos

**1:72.** To perform mercy to our fathers and to remember his [holy](#) testament.

Ad faciendam misericordiam cum patribus nostris et memorari testamenti sui sancti

**1:73.** The [oath](#), which he [swore](#) to [Abraham](#) our father, that he would grant to us.

Iusiurandum quod iuravit ad Abraham patrem nostrum

**1:74.** That being delivered from the hand of our enemies, we may serve him without fear:

Daturum se nobis ut sine timore de manu inimicorum nostrorum liberati serviamus illi

**1:75.** In [holiness](#) and [justice](#) before him, all our days.

In sanctitate et iustitia coram ipso omnibus diebus nostris

**1:76.** And thou, child, shalt be called the [prophet](#) of the Highest: for thou shalt, go before the face of the Lord to prepare his ways:

Et tu puer propheta Altissimi vocaberis praeibis enim ante faciem Domini parare vias eius

**1:77.** To give [knowledge](#) of [salvation](#) to his people, unto the remission of their [sins](#).

Ad dandam scientiam salutis plebi eius in remissionem peccatorum eorum

**1:78.** Through the bowels of the mercy of our [God](#), in which the Orient from on high hath visited us:

Per viscera misericordiae Dei nostri in quibus visitavit nos oriens ex alto

**The Orient...** It is one of the titles of the [Messias](#), the [true](#) light of the world, and the sun of [justice](#).

**1:79.** To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.

Inluminare his qui in tenebris et in umbra mortis sedent ad dirigendos pedes nostros in viam pacis

**1:80.** And the child grew and was strengthened in spirit: and was in the deserts until the day of his manifestation to [Israel](#).

Puer autem crescebat et confortabatur spiritu et erat in deserto usque in diem ostensionis suae ad Israhel

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## Luke Chapter 2

**The birth of Christ. His presentation in the temple. Simeon's prophecy. Christ at twelve years of age, is found amongst the doctors.**

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**2:1.** And it came to pass that in those days there went out a decree from [Caesar Augustus](#) that the whole world should be enrolled.

Factum est autem in diebus illis exiit edictum a Caesare Augusto ut describeretur universus orbis

**2:2.** This enrolling was first made by [Cyrinus](#), the governor of [Syria](#).

Haec descriptio prima facta est praeside Syriae Cyrino

**2:3.** And all went to be enrolled, every one into his own city.

Et ibant omnes ut profiterentur singuli in suam civitatem

**2:4.** And [Joseph](#) also went up from [Galilee](#), out of the city of [Nazareth](#), into [Judea](#), to the city of [David](#), which is called [Bethlehem](#): because he was of the house and family of [David](#).

Ascendit autem et Ioseph a Galilaea de civitate Nazareth in Iudaeam civitatem David quae vocatur Bethlehem eo quod esset de domo et familia David

**2:5.** To be enrolled with [Mary](#) his espoused wife, who was with child.

Ut profiteretur cum Maria desponsata sibi uxore praegnate

**2:6.** And it came to pass that when they were there, her days were accomplished that she should be delivered.

Factum est autem cum essent ibi impleti sunt dies ut pareret

**2:7.** And she brought forth her [first born son](#) and wrapped him up in swaddling clothes and laid him in a [manger](#): because there was no room for them in the inn.

Et peperit filium suum primogenitum et pannis eum involvit et reclinavit eum in praesepio quia non erat eis locus in diversorio

**Her firstborn...** The meaning is, not that she had afterward any other child; but it is a way of speech among the [Hebrews](#), to call them also the [firstborn](#), who are the only children. See annotation Matt. 1. 25.

**2:8.** And there were in the same country shepherds watching and keeping the night watches over their flock.

Et pastores erant in regione eadem vigilantes et custodientes vigiliis noctis supra gregem suum

**2:9.** And behold an [angel of the Lord](#) stood by them and the brightness of [God](#) shone round about them: and they feared with a great fear.

Et ecce angelus Domini stetit iuxta illos et claritas Dei circumfulsit illos et timuerunt timore magno

**2:10.** And the [angel](#) said to them: Fear not; for, behold, I bring you [good](#) tidings of great [joy](#) that shall be to all the people:

Et dixit illis angelus nolite timere ecce enim evangelizo vobis gaudium magnum quod erit omni populo

**2:11.** For, this day is born to you a Saviour, who is [Christ the Lord](#), in the [city of David](#).

Quia natus est vobis hodie salvator qui est Christus Dominus in civitate David

**2:12.** And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a [manger](#).

Et hoc vobis signum invenietis infantem pannis involutum et positum in praesepio

**2:13.** And suddenly there was with the [angel](#) a multitude of the [heavenly](#) army, praising [God](#) and saying:

Et subito facta est cum angelo multitudo militiae caelestis laudantium Deum et dicentium

**2:14.** [Glory to God in the highest](#): and on earth peace to [men of good will](#).

Gloria in altissimis Deo et in terra pax in hominibus bonae voluntatis

**2:15.** And it came to pass, after the [angels](#) departed from them into [heaven](#), the shepherds said one to another: Let us go over to [Bethlehem](#) and let us see this word that is come to pass, which the Lord hath showed to us.

Et factum est ut discesserunt ab eis angeli in caelum pastores loquebantur ad invicem transeamus usque Bethlehem et videamus hoc verbum quod factum est quod fecit Dominus et ostendit nobis

**2:16.** And they came with haste: and they found [Mary](#) and [Joseph](#), and the [infant](#) lying in the [manger](#).

Et venerunt festinantes et invenerunt Mariam et Ioseph et infantem positum in praesepio

**2:17.** And seeing, they understood of the word that had been spoken to them concerning this child.

Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc

**2:18.** And all that heard wondered: and at those things that were told them by the shepherds.

Et omnes qui audierunt mirati sunt et de his quae dicta erant a pastoribus ad ipsos

**2:19.** But [Mary](#) kept all these words, pondering them in her heart.

Maria autem conservabat omnia verba haec conferens in corde suo

**2:20.** And the shepherds returned, [glorifying](#) and praising [God](#) for all the things they had heard and seen, as it was told unto them.

Et reversi sunt pastores glorificantes et laudantes Deum in omnibus quae audierant et viderant sicut dictum est ad illos

**2:21.** And after eight days were accomplished, that the child should be [circumcised](#), his [name](#) was called JESUS, which was called by the [angel](#) before he was conceived in the womb.

Et postquam consummati sunt dies octo ut circumcideretur vocatum est nomen eius Iesus quod vocatum est ab angelo priusquam in utero conciperetur

**2:22.** And after the days of her purification, according to the [law of Moses](#), were accomplished, they carried him to [Jerusalem](#), to present him to the Lord:

Et postquam impleti sunt dies purgationis eius secundum legem Mosi tulerunt illum in Hierusalem ut sisterent eum Domino

**2:23.** As it is written in the law of the Lord: Every [male opening the womb](#) shall be called [holy](#) to the Lord:

Sicut scriptum est in lege Domini quia omne masculinum adaperiens vulvam sanctum Domino vocabitur

**2:24.** And to offer a [sacrifice](#), according as it is written in the law of the Lord, a pair of turtledoves or two young pigeons:

Et ut darent hostiam secundum quod dictum est in lege Domini par turturum aut duos pullos columbarum

**2:25.** And behold there was a [man](#) in [Jerusalem named Simeon](#): and this [man](#) was [just](#) and devout, waiting for the [consolation of Israel](#). And the [Holy Ghost](#) was in him.

Et ecce homo erat in Hierusalem cui nomen Symeon et homo iste iustus et timoratus expectans consolationem Israhel et Spiritus Sanctus erat in eo

**2:26.** And he had received an answer from the [Holy Ghost](#), that he should not see death before he had seen the [Christ of the Lord](#).

Et responsum acceperat ab Spiritu Sancto non visurum se mortem nisi prius videret Christum Domini

**2:27.** And he came by the Spirit into the [temple](#). And when his parents brought in the child [Jesus](#), to do for him according to the custom of the law,

Et venit in Spiritu in templum et cum inducerent puerum Iesum parentes eius ut facerent secundum consuetudinem legis pro eo

**2:28.** He also took him into his arms and [blessed God](#) and said

Et ipse accepit eum in ulnas suas et benedixit Deum et dixit

**2:29.** [Now thou dost dismiss thy servant](#), O Lord, according to thy word in peace:

Nunc dimittis servum tuum Domine secundum verbum tuum in pace

**2:30.** Because my eyes have seen thy [salvation](#),  
Quia viderunt oculi mei salutare tuum

**2:31.** Which thou hast prepared before the face of all peoples:  
Quod parasti ante faciem omnium populorum

**2:32.** A light to the revelation of the [Gentiles](#) and the [glory](#) of thy people [Israel](#).  
Lumen ad revelationem gentium et gloriam plebis tuae Israhel

**2:33.** And his father and mother were wondering at those things which were spoken concerning him.  
Et erat pater eius et mater mirantes super his quae dicebantur de illo

**2:34.** And [Simeon](#) [blessed](#) them and said to Mary his mother: Behold this child is set for the fall and for the resurrection of many in [Israel](#) and for a sign which shall be contradicted.

Et benedixit illis Symeon et dixit ad Mariam matrem eius ecce positus est hic in ruinam et resurrectionem multorum in Israhel et in signum cui contradicetur

**For the fall, etc...** [Christ](#) came for the [salvation](#) of all [men](#); but here [Simeon](#) [prophesies](#) what would come to pass, that many through their own wilful blindness and obstinacy would not [believe](#) in [Christ](#), nor receive his doctrine, which therefore would be ruin to them: but to others a resurrection, by their believing in him, and [obeying](#) his commandments.

**2:35.** And thy own [soul](#) a sword shall pierce, that, out of many hearts thoughts may be revealed.  
Et tuam ipsius animam pertransiet gladius ut revelentur ex multis cordibus cogitationes

**2:36.** And there was one [Anna](#), a [prophetess](#), the daughter of Phanuel, of the [tribe of Aser](#). She was far advanced in years and had lived with her husband seven years from her virginity.

Et erat Anna prophetissa filia Phanuhel de tribu Aser haec processerat in diebus multis et vixerat cum viro suo annis septem a virginitate sua

**2:37.** And she was a widow until fourscore and four years: who departed not from the [temple](#), by fastings and [prayers](#) serving night and day.

Et haec vidua usque ad annos octoginta quattuor quae non discedebat de templo ieiuniis et obsecrationibus serviens nocte ac die

**2:38.** Now she, at the same hour, coming in, confessed to the Lord: and spoke of him to all that looked for the [redemption](#) of [Israel](#).

Et haec ipsa hora superveniens confitebatur Domino et loquebatur de illo omnibus qui expectabant redemptionem Hierusalem

**2:39.** And after they had performed all things according to the law of the Lord, they returned into [Galilee](#), to their city [Nazareth](#).

Et ut perfecerunt omnia secundum legem Domini reversi sunt in Galilaeam in civitatem suam Nazareth

**2:40.** And the child grew and waxed strong, full of wisdom: and the [grace](#) of [God](#) was in him.

Puer autem crescebat et confortabatur plenus sapientia et gratia Dei erat in illo

**2:41.** And his parents went every year to [Jerusalem](#), at the solemn day of the [pasch](#).

Et ibant parentes eius per omnes annos in Hierusalem in die sollemni paschae

**2:42.** And when he was twelve years old, they going up into [Jerusalem](#), according to the custom of the feast,

Et cum factus esset annorum duodecim ascendentibus illis in Hierosolymam secundum consuetudinem diei festi

**2:43.** And having fulfilled the days, when they returned, the child [Jesus](#) remained in [Jerusalem](#). And his parents [knew](#) it not.

Consummatisque diebus cum redirent remansit puer Iesus in Hierusalem et non cognoverunt parentes eius

**2:44.** And thinking that he was in the company, they came a day's journey and sought him among their kinsfolks and acquaintance.

Existimantes autem illum esse in comitatu venerunt iter diei et requirebant eum inter cognatos et notos

**2:45.** And not finding him, they returned into [Jerusalem](#), seeking him.

Et non invenientes regressi sunt in Hierusalem requirentes eum

**2:46.** And it came to pass, that, after three days, they found him in the [temple](#), sitting in the midst of the [doctors](#), hearing them and asking them questions.

Et factum est post triduum invenerunt illum in templo sedentem in medio doctorum audientem illos et interrogantem

**2:47.** And all that heard him were astonished at his wisdom and his answers.

Stupebant autem omnes qui eum audiebant super prudentia et responsis eius

**2:48.** And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

Et videntes admirati sunt et dixit mater eius ad illum fili quid fecisti nobis sic ecce pater tuus et ego dolentes quaerebamus te

**2:49.** And he said to them: How is it that you sought me? Did you not [know](#) that I must be about my father's business?

Et ait ad illos quid est quod me quaerebatis nesciebatis quia in his quae Patris mei sunt oportet me esse

**2:50.** And they understood not the word that he spoke unto them.

Et ipsi non intellexerunt verbum quod locutus est ad illos

**2:51.** And he went down with them and came to [Nazareth](#) and was subject to them. And his mother kept all these words in her heart.

Et descendit cum eis et venit Nazareth et erat subditus illis et mater eius conservabat omnia verba haec in corde suo

**2:52.** And [Jesus](#) advanced in wisdom and age and [grace](#) with [God](#) and [men](#).

Et Iesus proficiebat sapientia aetate et gratia apud Deum et homines

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## Luke Chapter 3

### John's mission and preaching. Christ is baptized by him.

**3:1.** Now in the fifteenth year of the reign of [Tiberius Caesar](#), [Pontius Pilate](#) being governor of [Judea](#), and [Herod](#) being tetrarch of [Galilee](#), and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina:

Anno autem quintodecimo imperii Tiberii Caesaris procurante Pontio Pilato Iudaeam tetrarcha autem Galilaeae Herode Philippo autem fratre eius tetrarcha Itureae et Trachonitidis regionis et Lysania Abilinae tetrarcha

**3:2.** Under the [high priests Annas](#) and [Caiphas](#): the word of the Lord was made unto [John](#), the son of Zachary, in the [desert](#).

Sub principibus sacerdotum Anna et Caiapha factum est verbum Dei super Iohannem Zacchariae filium in deserto

**3:3.** And he came into all the [country about the Jordan](#), preaching the [baptism](#) of [penance](#) for the remission of [sins](#).

Et venit in omnem regionem Iordanis praedicans baptismum paenitentiae in remissionem peccatorum

**3:4.** As it was written in the book of the sayings of [Isaias the prophet](#): A voice of one crying in the [wilderness](#): Prepare ye the way of the Lord, make straight his paths.

Sicut scriptum est in libro sermonum Esaiae prophetae vox clamantis in deserto parate viam Domini rectas facite semitas eius

**3:5.** Every valley shall be filled and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain.

Omnis vallis implebitur et omnis mons et collis humiliabitur et erunt prava in directa et aspera in vias planas

**3:6.** And all flesh shall see the [salvation](#) of [God](#).

Et videbit omnis caro salutare Dei

**3:7.** He said therefore to the multitudes that went forth to be [baptized](#) by him: Ye offspring of vipers, who hath showed you to flee from the [wrath](#) to come?

Dicebat ergo ad turbas quae exiebant ut baptizarentur ab ipso genimina viperarum quis ostendit vobis fugere a ventura ira

**3:8.** Bring forth therefore fruits worthy of [penance](#): and do not begin to say, We have [Abraham](#) for our father. For I say unto you that [God](#) is able of these stones, to raise up children to [Abraham](#).

Facite ergo fructus dignos paenitentiae et ne coeperitis dicere patrem habemus Abraham dico enim vobis quia potest Deus de lapidibus istis suscitare filios Abrahae

**3:9.** For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth [good](#) fruit shall be cut down and cast into the fire.

Iam enim securis ad radicem arborum posita est omnis ergo arbor non faciens fructum exciditur et in ignem mittitur

**3:10.** And the people asked him, saying: What then shall we do?

Et interrogabant eum turbae dicentes quid ergo faciemus

**3:11.** And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.

Respondens autem dicebat illis qui habet duas tunicas det non habenti et qui habet escas similiter faciat

**3:12.** And the **publicans** also came to be **baptized** and said to him: Master, what shall we do?  
Venerunt autem et publicani ut baptizarentur et dixerunt ad illum magister quid faciemus

**3:13.** But he said to them: Do nothing more than that which is appointed you.  
At ille dixit ad eos nihil amplius quam quod constitutum est vobis faciatis

**3:14.** And the soldiers also asked him, saying: And what shall we do? And he said to them: Do **violence** to no **man**, neither calumniate any **man**; and be content with your pay.  
Interrogabant autem eum et milites dicentes quid faciemus et nos et ait illis neminem concutiatis neque calumniam faciatis et contenti estote stipendiis vestris

**3:15.** And as the people were of opinion, and all were thinking in their hearts of **John**, that perhaps he might be the **Christ**:  
Existimante autem populo et cogitantibus omnibus in cordibus suis de Iohanne ne forte ipse esset Christus

**3:16.** **John** answered, saying unto all: I indeed **baptize** you with water: but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose. He shall **baptize** you with the **Holy Ghost** and with fire;  
Respondit Iohannes dicens omnibus ego quidem aqua baptizo vos venit autem fortior me cuius non sum dignus solvere corrigiam calciamentorum eius ipse vos baptizabit in Spiritu Sancto et igni

**3:17.** Whose fan is in his hand: and he will purge his floor and will gather the wheat into his barn: but the chaff he will burn with unquenchable fire.  
Cuius ventilabrum in manu eius et purgabit aream suam et congregabit triticum in horreum suum paleas autem conburet igni inextinguibili

**3:18.** And many other things exhorting did he preach to the people.  
Multa quidem et alia exhortans evangelizabat populum

**3:19.** But **Herod the tetrarch**, when he was reproved by him for **Herodias**, his brother's wife, and for all the **evils** which **Herod** had done:  
Herodes autem tetrarcha cum corripere ab illo de Herodiade uxore fratris sui et de omnibus malis quae fecit Herodes

**3:20.** He added this also above all and shut up **John** in prison.  
Adiecit et hoc supra omnia et inclusit Iohannem in carcere

**3:21.** Now it came to pass, when all the people were **baptized**, that **Jesus** also being **baptized** and **praying**, **heaven** was opened.  
Factum est autem cum baptizaretur omnis populus et Iesu baptizato et orante apertum est caelum

**3:22.** And the **Holy Ghost** descended in a bodily shape, as a **dove**, upon him. And a voice came from **heaven**: Thou art my beloved Son. In thee I am well pleased.  
Et descendit Spiritus Sanctus corporali specie sicut columba in ipsum et vox de caelo facta est tu es Filius meus dilectus in te conplacuit mihi

**3:23.** And **Jesus** himself was beginning about the age of thirty years: being (as it was supposed) the son of **Joseph**, who was of **Heli**, who was of Mathat,  
Et ipse Iesus erat incipiens quasi annorum triginta ut putabatur filius Ioseph qui fuit Heli  
**Who was of Heli... St. Joseph**, who by nature was the son of Jacob, (**Matthew 1: 16**), in the account of the law, was son of **Heli**. For **Heli** and Jacob were brothers, by the same mother; and **Heli**, who was the elder, dying without issue, Jacob, as the law directed, **married his widow**: in consequence of such **marriage**, his son **Joseph** was reputed in the law the son of **Heli**.

**3:24.** Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,  
Qui fuit Matthat qui fuit Levi qui fuit Melchi qui fuit Iannae qui fuit Ioseph

**3:25.** Who was of **Mathathias**, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,  
Qui fuit Matthathiae qui fuit Amos qui fuit Naum qui fuit Esli qui fuit Naggae

**3:26.** Who was of Mahath, who was of **Mathathias**, who was of Semei, who was of Joseph, who was of **Juda**,  
Qui fuit Maath qui fuit Matthathiae qui fuit Semei qui fuit Iosech qui fuit Ioda

**3:27.** Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

Qui fuit Iohanna qui fuit Resa qui fuit Zorobabel qui fuit Salathihel qui fuit Neri

**3:28.** Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her,  
Qui fuit Melchi qui fuit Addi qui fuit Cosam qui fuit Helmadam qui fuit Her

**3:29.** Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,  
Qui fuit Iesu qui fuit Eliezer qui fuit Iorim qui fuit Matthat qui fuit Levi

**3:30.** Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,  
Qui fuit Symeon qui fuit Iuda qui fuit Ioseph qui fuit Iona qui fuit Eliachim

**3:31.** Who was of Melea, who was of Menna, who was of Mathatha, who was of [Nathan](#), who was of [David](#),  
Qui fuit Melea qui fuit Menna qui fuit Matthata qui fuit Nathan qui fuit David

**3:32.** Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,  
Qui fuit Iesse qui fuit Obed qui fuit Booz qui fuit Salmon qui fuit Naasson

**3:33.** Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of [Judas](#),  
Qui fuit Aminadab qui fuit Aram qui fuit Esrom qui fuit Phares qui fuit Iudae

**3:34.** Who was of [Jacob](#), who was of [Isaac](#), who was of [Abraham](#), who was of Thare, who was of Nachor,  
Qui fuit Iacob qui fuit Isaac qui fuit Abraham qui fuit Thare qui fuit Nachor

**3:35.** Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,  
Qui fuit Seruch qui fuit Ragau qui fuit Phalec qui fuit Eber qui fuit Sale

**3:36.** Who was of Cainan, who was of Arphaxad, who was of [Sem](#), who was of [Noe](#), who was of Lamech,  
Qui fuit Cainan qui fuit Arfaxat qui fuit Sem qui fuit Noe qui fuit Lamech

**3:37.** Who was of [Mathusale](#), who was of [Henocho](#), who was of Jared, who was of Malaleel, who was of Cainan,  
Qui fuit Mathusalae qui fuit Enoch qui fuit Iared qui fuit Malelehel qui fuit Cainan

**3:38.** Who was of Henos, who was of Seth, who was of [Adam](#), who was of [God](#).  
Qui fuit Enos qui fuit Seth qui fuit Adam qui fuit Dei

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## Luke Chapter 4

### Christ's fasting and temptation. He is persecuted in Nazareth. His miracles in Capharnaum.

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**4:1.** And [Jesus](#) being full of the [Holy Ghost](#), returned from the [Jordan](#) and was led the by the spirit into the [desert](#),

Iesus autem plenus Spiritu Sancto regressus est ab Iordane et agebatur in Spiritu in desertum

**4:2.** For the space of forty days, and was tempted by the [devil](#). And he ate nothing in those days. And when they were ended, he was hungry.

Diebus quadraginta et temptabatur a diabolo et nihil manducavit in diebus illis et consummatis illis esuriit

**4:3.** And the [devil](#) said to him: If thou be the [Son of God](#), say to this stone that it be made bread.

Dixit autem illi diabolus si Filius Dei es dic lapidi huic ut panis fiat

**4:4.** And [Jesus](#) answered him: is written that [Man](#) liveth not by bread alone, but by every [word of God](#).

Et respondit ad illum Iesus scriptum est quia non in pane solo vivet homo sed in omni verbo Dei

**4:5.** And the [devil](#) led him into a high mountain and showed him all the kingdoms of the world in a moment of time.

Et duxit illum diabolus et ostendit illi omnia regna orbis terrae in momento temporis

**4:6.** And he said to him: To thee will I give all this power and the [glory](#) of them. For to me they are delivered: and to whom I will, I give them.

Et ait ei tibi dabo potestatem hanc universam et gloriam illorum quia mihi tradita sunt et cui volo do illa

**4:7.** If thou therefore wilt [adore](#) before me, all shall be thine.

Tu ergo si adoraveris coram me erunt tua omnia

**4:8.** And [Jesus](#) answering said to him. It is written: Thou shalt [adore](#) the [Lord thy God](#), and him only shalt thou serve.

Et respondens Iesus dixit illi scriptum est Dominum Deum tuum adorabis et illi soli servies

**4:9.** And he brought him to [Jerusalem](#) and set him on a pinnacle of the [temple](#) and said to him: If thou be the [Son of God](#), cast thyself from hence.

Et duxit illum in Hierusalem et statuit eum supra pinnam templi et dixit illi si Filius Dei es mitte te hinc deorsum

**4:10.** For it is written that He hath given his [angels](#) charge over thee that they keep thee.

Scriptum est enim quod angelis suis mandabit de te ut conservent te

**4:11.** And that in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.

Et quia in manibus tollent te ne forte offendas ad lapidem pedem tuum

**4:12.** And [Jesus](#) answering, said to him: It is said: Thou shalt not [tempt](#) the [Lord thy God](#).

Et respondens Iesus ait illi dictum est non temptabis Dominum Deum tuum

**4:13.** And all the temptation being ended, the [devil](#) departed from him for a time.

Et consummata omni temptatione diabolus recessit ab illo usque ad tempus

**4:14.** And [Jesus](#) returned in the power of the spirit, into [Galilee](#): and the fame of him went out through the whole country.

Et regressus est Iesus in virtute Spiritus in Galilaeam et fama exiit per universam regionem de illo

**4:15.** And he taught in their [synagogues](#) and was magnified by all.

Et ipse docebat in synagogis eorum et magnificabatur ab omnibus

**4:16.** And he came to [Nazareth](#), where he was brought up: and he went into the [synagogue](#), according to his custom, on the [sabbath day](#): and he rose up to read.

Et venit Nazareth ubi erat nutritus et intravit secundum consuetudinem suam die sabbati in synagogam et surrexit legere

**4:17.** And the book of [Isaias the prophet](#) was delivered unto him. And as he unfolded the book, he found the place where it was written:

Et traditus est illi liber prophetae Esaias et ut revolvit librum invenit locum ubi scriptum erat

**4:18.** The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the [gospel](#) to the [poor](#), he hath sent me to heal the contrite of heart,

Spiritus Domini super me propter quod unxit me evangelizare pauperibus misit me

**4:19.** To preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward.

Praedicare captivis remissionem et caecis visum dimittere concontractos in remissionem praedicare annum Domini acceptum et diem retributionis

**4:20.** And when he had folded the book, he restored it to the minister and sat down. And the eyes of all in the [synagogue](#) were fixed on him.

Et cum plicuisset librum reddidit ministro et sedit et omnium in synagoga oculi erant intendentes in eum

**4:21.** And he began to say to them: This day is fulfilled this [scripture](#) in your ears.

Coepit autem dicere ad illos quia hodie impleta est haec scriptura in auribus vestris

**4:22.** And all gave testimony to him. And they wondered at the words of [grace](#) that proceeded from his mouth. And they said: Is not this the son of [Joseph](#)?

Et omnes testimonium illi dabant et mirabantur in verbis gratiae quae procedebant de ore ipsius et dicebant nonne hic filius est Ioseph

**4:23.** And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself. As great things as we have heard done in [Capharnaum](#), do also here in thy own country.

Et ait illis utique dicetis mihi hanc similitudinem medice cura te ipsum quanta audivimus facta in Capharnaum fac et hic in patria tua

**4:24.** And he said: [Amen](#) I say to you that no [prophet](#) is accepted in his own country.

Ait autem amen dico vobis quia nemo propheta acceptus est in patria sua

**4:25.** In [truth](#) I say to You, there were many [widows](#) in the days of [Elias](#) in [Israel](#), when [heaven](#) was shut up three years and six months, when there was a great famine throughout all the earth.

In veritate dico vobis multae viduae erant in diebus Heliae in Israhel quando clusum est caelum annis tribus et mensibus sex cum facta est fames magna in omni terra

**4:26.** And to none of them was [Elias](#) sent, but to [Sarepta of Sidon](#), to a widow [woman](#).

Et ad nullam illarum missus est Helias nisi in Sareptha Sidoniae ad mulierem viduam

**4:27.** And there were many [lepers](#) in [Israel](#) in the time of [Eliseus the prophet](#): and none of them was cleansed but Naaman the [Syrian](#).

Et multi leprosi erant in Israhel sub Heliseo propheta et nemo eorum mundatus est nisi Neman Syrus

**4:28.** And all they in the [synagogue](#), hearing these things, were filled with [anger](#).

Et repleti sunt omnes in synagoga ira haec audientes

**4:29.** And they rose up and thrust him out of the city: and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong.

Et surrexerunt et eiecerunt illum extra civitatem et duxerunt illum usque ad supercilium montis supra quem civitas illorum erat aedificata ut praecipitarent eum

**4:30.** But he passing through the midst of them, went his way.

Ipse autem transiens per medium illorum ibat

**4:31.** And he went down into **Capharnaum**, a city of **Galilee**: and there he taught them on the **sabbath days**.

Et descendit in Capharnaum civitatem Galilaeae ibique docebat illos sabbatis

**4:32.** And they were astonished at his doctrine: for his speech was with power.

Et stupebant in doctrina eius quia in potestate erat sermo ipsius

**4:33.** And in the **synagogue** there was a **man** who had an **unclean devil**: and he cried out with a loud voice,

Et in synagoga erat homo habens daemonium inmundum et exclamavit voce magna

**4:34.** Saying: Let us alone. What have we to do with thee, **Jesus of Nazareth**? Art thou come to destroy us? I **know** thee who thou art, the **holy one of God**.

Dicens sine quid nobis et tibi Iesu Nazarene venisti perdere nos scio te qui sis Sanctus Dei

**4:35.** And **Jesus** rebuked him, saying: Hold thy peace and go out of him. And when the **devil** had thrown him into the midst, he went out of him and hurt him not at all.

Et increpavit illi Iesus dicens obmutesce et exi ab illo et cum proiecisset illum daemonium in medium exiit ab illo nihilque illum nocuit

**4:36.** And there came fear upon all; and they talked among themselves, saying: What word is this, for with authority and power he commandeth the **unclean spirits**, and they go out?

Et factus est pavor in omnibus et conloquebantur ad invicem dicentes quod est hoc verbum quia in potestate et virtute imperat inmundis spiritibus et exeunt

**4:37.** And the fame of him was published into every place of the country.

Et divulgabatur fama de illo in omnem locum regionis

**4:38.** And **Jesus** rising up out of the **synagogue**, went into **Simon's** house. And **Simon's** wife's mother was taken with a great fever: and they besought him for her.

Surgens autem de synagoga introivit in domum Simonis socrus autem Simonis tenebatur magnis febribus et rogaverunt illum pro ea

**4:39.** And standing over her, he commanded the fever: and it left her. And immediately rising, she ministered to them.

Et stans super illam imperavit feбри et dimisit illam et continuo surgens ministrabat illis

**4:40.** And when the sun was down, all they that had any sick with divers diseases brought them to him. But he, laying his hands on every one of them, healed them.

Cum sol autem occidisset omnes qui habebant infirmos variis languoribus ducebant illos ad eum at ille singulis manus inponens curabat eos

**4:41.** And **devils** went out from many, crying out and saying: Thou art the **son of God**. And rebuking them he suffered them not to speak; for they **knew** that he was **Christ**.

Exiebant autem etiam daemonia a multis clamantia et dicentia quia tu es Filius Dei et increpans non sinebat ea loqui quia sciebant ipsum esse Christum

**4:42.** And when it was day, going out he went into a **desert place**: and the multitudes sought him, and came unto him. And they stayed him that should not depart from them.

Facta autem die egressus ibat in desertum locum et turbae requirebant eum et venerunt usque ad ipsum et detinebant illum ne discederet ab eis

**4:43.** To whom he said: To other cities also I must preach the **kingdom of God**: for therefore am I sent.

Quibus ille ait quia et aliis civitatibus oportet me evangelizare regnum Dei quia ideo missus sum

**4:44.** And he was preaching in the **synagogues** of **Galilee**.

Et erat praedicans in synagogis Galilaeae

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## Luke Chapter 5

### The miraculous draught of fishes. The cure of the leper and of the paralytic. The call of Matthew.

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**5:1.** And it came to pass, that when the multitudes pressed upon him to hear the [word of God](#), he stood by the [lake of Genesareth](#),

Factum est autem cum turbae inruerent in eum ut audirent verbum Dei et ipse stabat secus stagnum Gennesareth

**5:2.** And saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets.

Et vidit duas naves stantes secus stagnum piscatores autem descenderant et lavabant retia

**5:3.** And going into one of the ships that was [Simon's](#), he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.

Ascendens autem in unam navem quae erat Simonis rogavit eum a terra reducere pusillum et sedens docebat de navicula turbas

**5:4.** Now when he had ceased to speak, he said to [Simon](#): Launch out into the deep and let down your nets for a draught.

Ut cessavit autem loqui dixit ad Simonem duc in altum et laxate retia vestra in capturam

**5:5.** And [Simon](#) answering said to him: Master, we have laboured all the night and have taken nothing: but at thy word I will let down the net.

Et respondens Simon dixit illi praeceptor per totam noctem laborantes nihil cepimus in verbo autem tuo laxabo rete

**5:6.** And when they had done this, they enclosed a very great multitude of fishes: and their net broke.

Et cum hoc fecissent concluderunt piscium multitudinem copiosam rumpebatur autem rete eorum

**5:7.** And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.

Et annuerunt sociis qui erant in alia navi ut venirent et adiuverent eos et venerunt et impleverunt ambas naviculas ita ut mergerentur

**5:8.** Which when [Simon Peter](#) saw, he fell down at [Jesus'](#) knees, saying: Depart from me, for I am a [sinful man](#), O Lord.

Quod cum videret Simon Petrus procidit ad genua Iesu dicens exi a me quia homo peccator sum Domine

**5:9.** For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

Stupor enim circumdederat eum et omnes qui cum illo erant in captura piscium quam ceperant

**5:10.** And so were also James and [John](#), the sons of Zebedee, who were [Simon's](#) partners. And [Jesus](#) saith to [Simon](#): Fear not: from henceforth thou shalt catch [men](#).

Similiter autem Iacobum et Iohannem filios Zebedaei qui erant socii Simonis et ait ad Simonem Iesus noli timere ex hoc iam homines eris capiens

**5:11.** And having brought their ships to land, leaving all things, they followed him.

Et subductis ad terram navibus relictis omnibus secuti sunt illum

**5:12.** And it came to pass, when he was in a certain city, behold a [man](#) full of [leprosy](#) who, seeing [Jesus](#) and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me clean.

Et factum est cum esset in una civitatum et ecce vir plenus lepra et videns Iesum et procidens in faciem

rogavit eum dicens Domine si vis potes me mundare

**5:13.** And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the **leprosy** departed from him.

Et extendens manum tetigit illum dicens volo mundare et confestim lepra discessit ab illo

**5:14.** And he charged him that he should tell no **man**, but: Go, show thyself to the **priest** and offer for thy cleansing according as **Moses** commanded, for a testimony to them.

Et ipse praecepit illi ut nemini diceret sed vade ostende te sacerdoti et offer pro emundatione tua sicut praecepit Moses in testimonium illis

**5:15.** But the fame of him went abroad the more: and great multitudes came together to hear and to be healed by him of their infirmities.

Perambulabat autem magis sermo de illo et conveniebant turbae multae ut audirent et curarentur ab infirmitatibus suis

**5:16.** And he retired into the **desert**; and **prayed**.

Ipse autem secedebat in deserto et orabat

**5:17.** And it came to pass on a certain day, as he sat teaching, that there were also **Pharisees** and **doctors** of the law sitting by, that were come out of every town of **Galilee** and **Judea** and **Jerusalem**: and the power of the Lord was to heal them.

Et factum est in una dierum et ipse sedebat docens et erant Pharisaei sedentes et legis doctores qui venerant ex omni castello Galilaeae et Iudaeae et Hierusalem et virtus erat Domini ad sanandum eos

**5:18.** And behold, **men** brought in a bed a **man** who had the palsy: and they sought means to bring him in and to lay him before him.

Et ecce viri portantes in lecto hominem qui erat paralyticus et quaerebant eum inferre et ponere ante eum

**5:19.** And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof and let him down through the tiles with his bed into the midst before **Jesus**.

Et non invenientes qua parte illum inferrent prae turba ascenderunt supra tectum per tegulas submiserunt illum cum lecto in medium ante Iesum

**5:20.** Whose **faith** when he saw, he said: Man, thy **sins** are forgiven thee.

Quorum fidem ut vidit dixit homo remittuntur tibi peccata tua

**5:21.** And the **scribes** and **Pharisees** began to think, saying: Who is this who speaketh blasphemies? Who can forgive **sins**, but **God** alone?

Et coeperunt cogitare scribae et Pharisaei dicentes quis est hic qui loquitur blasphemias quis potest dimittere peccata nisi solus Deus

**5:22.** And when **Jesus knew their thoughts**, answering he said to them: What is it you think in your hearts?

Ut cognovit autem Iesus cogitationes eorum respondens dixit ad illos quid cogitatis in cordibus vestris

**5:23.** Which is easier to say: Thy **sins** are forgiven thee; or to say: Arise and walk?

Quid est facilius dicere dimittuntur tibi peccata an dicere surge et ambula

**5:24.** But that you may **know** that the **Son of man** hath the power on earth to forgive **sins** (he saith to the sick of the palsy), I say to thee to: Arise, take up thy bed and go into thy house.

Ut autem sciatis quia Filius hominis potestatem habet in terra dimittere peccata ait paralytico tibi dico surge tolle lectum tuum et vade in domum tuam

**5:25.** And immediately rising up before them, he took up the bed on which he lay: and he went away to his own house, **glorifying God**.

Et confestim surgens coram illis tulit in quo iacebat et abiit in domum suam magnificans Deum

**5:26.** And all were astonished: and they **glorified God**. And they were filled with fear, saying: We have seen wonderful things to-day.

Et stupor adprehendit omnes et magnificabant Deum et repleti sunt timore dicentes quia vidimus mirabilia hodie

**5:27.** And after these things, he went forth and saw a **publican named Levi**, sitting at the receipt of custom: and he said to him: Follow me.

Et post haec exiit et vidit publicanum nomine Levi sedentem ad teloneum et ait illi sequere me

**5:28.** And leaving all things, he rose up and followed him.

Et relictis omnibus surgens secutus est eum

**5:29.** And **Levi** made him a great feast in his own house: And there was a great company of **publicans** and of others that were at table with them.

Et fecit ei convivium magnum Levi in domo sua et erat turba multa publicanorum et aliorum qui cum illis erant discumbentes

**5:30.** But the **Pharisees** and **scribes** murmured, saying to his **disciples**: Why do you eat and drink with **publicans** and sinners?

Et murmurabant Phariseae et scribae eorum dicentes ad discipulos eius quare cum publicanis et peccatoribus manducatis et bibitis

**5:31.** And **Jesus** answering, said to them: They that are whole need not the physician: but they that are sick.

Et respondens Iesus dixit ad illos non egent qui sani sunt medico sed qui male habent

**5:32.** I came not to call the **just**, but sinners to **penance**.

Non veni vocare iustos sed peccatores in paenitentiam

**5:33.** And they said to him: Why do the **disciples** of **John** fast often and make **prayers**, and the **disciples** of the **Pharisees** in like manner; but thine eat and drink?

At illi dixerunt ad eum quare discipuli Iohannis ieiunant frequenter et obsecrationes faciunt similiter et Pharisaeorum tui autem edunt et bibunt

**5:34.** To whom he said: Can you make the children of the bridegroom fast whilst the bridegroom is with them?

Quibus ipse ait numquid potestis filios sponsi dum cum illis est sponsus facere ieiunare

**5:35.** But the days will come when the bridegroom shall be taken away from them: then shall they fast in those days.

Venient autem dies et cum ablati fuerint ab illis sponsus tunc ieiunabunt in illis diebus

**5:36.** And he spoke also a similitude to them: That no **man** putteth a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

Dicebat autem et similitudinem ad illos quia nemo commissuram a vestimento novo inmittit in vestimentum vetus alioquin et novum rumpit et veteri non convenit commissura a novo

**5:37.** And no **man** putteth new wine into old bottles: otherwise the new wine will break the bottles; and it will be spilled and the bottles will be lost.

Et nemo mittit vinum novum in utres veteres alioquin rumpet vinum novum utres et ipsum effundetur et utres peribunt

**5:38.** But new wine must be put into new bottles: and both are preserved.

Sed vinum novum in utres novos mittendum est et utraque conservantur

**5:39.** And no **man** drinking old hath presently a mind to new: for he saith: The old is better.

Et nemo bibens vetus statim vult novum dicit enim vetus melius est

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## Luke Chapter 6

### Christ excuses his disciples. He cures upon the sabbath day, chooses the twelve and makes a sermon to them.

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**6:1.** And it came to pass on the second first [sabbath](#) that, as he went through the corn fields, his [disciples](#) plucked the ears and did eat, rubbing them in their hands.

Factum est autem in sabbato secundoprmo cum transiret per sata vellebant discipuli eius spicas et manducabant confricantes manibus

**The second first sabbath...** Some understand this of the [sabbath](#) of Pentecost, which was the second in course among the great feasts: others, of a [sabbath day](#) that immediately followed any solemn feast.

**6:2.** And some of the [Pharisees](#) said to them: Why do you that which is not lawful on the [sabbath days](#)?

Quidam autem Pharisaeorum dicebant illis quid facitis quod non licet in sabbatis

**6:3.** And [Jesus](#) answering them, said: Have you not read so much as this, what [David](#) did, when himself was hungry and they that were with him:

Et respondens Iesus ad eos dixit nec hoc legistis quod fecit David cum esurisset ipse et qui cum eo erant

**6:4.** How he went into the [house of God](#) and took and ate the [bread of proposition](#) and gave to them that were with him, which is not lawful to eat but only for the [priests](#)?

Quomodo intravit in domum Dei et panes propositionis sumpsit et manducavit et dedit his qui cum ipso erant quos non licet manducare nisi tantum sacerdotibus

**6:5.** And he said to them: The [Son of man](#) is Lord also of the [sabbath](#).

Et dicebat illis quia dominus est Filius hominis etiam sabbati

**6:6.** And it came to pass also, on another [sabbath](#), that he entered into the [synagogue](#) and taught. And there was a [man](#) whose right hand was withered.

Factum est autem et in alio sabbato ut intraret in synagogam et doceret et erat ibi homo et manus eius dextra erat arida

**6:7.** And the [scribes](#) and [Pharisees](#) watched if he would heal on the [sabbath](#): that they might find an accusation against him.

Observabant autem scribae et Pharisaei si in sabbato curaret ut invenirent accusare illum

**6:8.** But he [knew their thoughts](#) and said to the [man](#) who had the withered hand: Arise and stand forth in the midst. And rising he stood forth.

Ipse vero sciebat cogitationes eorum et ait homini qui habebat manum aridam surge et sta in medium et surgens stetit

**6:9.** Then [Jesus](#) said to them: I ask you, if it be lawful on the [sabbath days](#) to do [good](#) or to do [evil](#)? To save life or to destroy?

Ait autem ad illos Iesus interrogo vos si licet sabbato bene facere an male animam salvam facere an perdere

**6:10.** And looking round about on them all, he said to the [man](#): Stretch forth thy hand. And he stretched it forth. And his hand was restored.

Et circumspectis omnibus dixit homini extende manum tuam et extendit et restituta est manus eius

**6:11.** And they were filled with [madness](#): and they talked one with another, what they might do to [Jesus](#).

Ipsi autem repleti sunt insipientia et conloquebantur ad invicem quidnam facerent Iesu

**6:12.** And it came to pass in those days, that he went out into a mountain to [pray](#): and he passed the whole night in the [prayer](#) of [God](#).

Factum est autem in illis diebus exiit in montem orare et erat pernoctans in oratione Dei

**6:13.** And when day was come, he called unto him his **disciples**: and he chose twelve of them (whom also he **named apostles**):

Et cum dies factus esset vocavit discipulos suos et elegit duodecim ex ipsis quos et apostolos nominavit

**6:14.** **Simon**, whom he surnamed Peter, and **Andrew** his brother, James and **John**, **Philip** and **Bartholomew**, Simonem quem cognominavit Petrum et Andream fratrem eius Iacobum et Iohannem Philippum et Bartholomeum

**6:15.** **Matthew** and **Thomas**, **James the son of Alpheus**, and **Simon who is called Zelotes**, Mattheum et Thomam Iacobum Alpei et Simonem qui vocatur Zelotes

**6:16.** And Jude the brother of James, and **Judas Iscariot**, who was the traitor.

Iudam Iacobi et Iudam Scarioth qui fuit proditor

**6:17.** And coming down with them, he stood in a plain place: and the company of his **disciples** and a very great multitude of people from all **Judea** and **Jerusalem** and the sea coast, both of **Tyre** and **Sidon**,

Et descendens cum illis stetit in loco campestri et turba discipulorum eius et multitudo copiosa plebis ab omni Iudaea et Hierusalem et maritimae Tyri et Sidonis

**6:18.** Who were come to hear him and to be healed of their diseases. And they that were troubled with **unclean spirits** were cured.

Qui venerunt ut audirent eum et sanarentur a languoribus suis et qui vexabantur ab spiritibus inmundis curabantur

**6:19.** And all the multitude sought to touch him: for virtue went out from him and healed all.

Et omnis turba quaerebant eum tangere quia virtus de illo exiebat et sanabat omnes

**6:20.** And he, lifting up his eyes on his **disciples**, said: **Blessed** are ye **poor**: for yours is the **kingdom of God**.

Et ipse elevatis oculis in discipulos suos dicebat beati pauperes quia vestrum est regnum Dei

**6:21.** **Blessed** are ye that hunger now: for you shall be filled. **Blessed** are ye that weep now: for you shall laugh.

Beati qui nunc esuritis quia saturabimini beati qui nunc fletis quia ridebitis

**6:22.** **Blessed** shall you be when **men** shall **hate** you, and when they shall separate you and shall reproach you and cast out your **name** as **evil**, for the **Son of man's** sake.

Beati eritis cum vos oderint homines et cum separaverint vos et exprobraverint et eiecerint nomen vestrum tamquam malum propter Filium hominis

**6:23.** Be glad in that day and rejoice: for behold, your reward is great in **heaven**, For according to these things did their fathers to the **prophets**.

Gaudete in illa die et exultate ecce enim merces vestra multa in caelo secundum haec enim faciebant prophetis patres eorum

**6:24.** But woe to you that are rich: for you have your consolation.

Verumtamen vae vobis divitibus quia habetis consolationem vestram

**6:25.** Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep.

Vae vobis qui saturati estis quia esurietis vae vobis qui ridetis nunc quia lugebitis et flebitis

**6:26.** Woe to you when **men** shall **bless** you: for according to these things did their fathers to the **false prophets**.

Vae cum bene vobis dixerint omnes homines secundum haec faciebant prophetis patres eorum

**6:27.** But I say to you that hear: **Love** your enemies. Do **good** to them that **hate** you.

Sed vobis dico qui auditis diligite inimicos vestros benefacite his qui vos oderunt

**6:28.** **Bless** them that **curse** you and **pray** for them that calumniate you.

Benedicite maledicentibus vobis orate pro calumniantibus vos

**6:29.** And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also.

*Ei qui te percutit in maxillam praebe et alteram et ab eo qui aufert tibi vestimentum etiam tunicam noli prohibere*

**6:30.** Give to every one that asketh thee: and of him that taketh away thy goods, ask them not again.

*Omni autem petenti te tribue et qui aufert quae tua sunt ne repetas*

**6:31.** And as you would that **men** should do to you, do you also to them in like manner.

*Et prout vultis ut faciant vobis homines et vos facite illis similiter*

**6:32.** And if you **love** them that **love** you, what thanks are to you? For sinners also **love** those that **love** them.

*Et si diligitis eos qui vos diligunt quae vobis est gratia nam et peccatores diligentes se diligunt*

**6:33.** And if you do **good** to them who do **good** to you, what thanks are to you? For sinners also do this.

*Et si benefeceritis his qui vobis benefaciunt quae vobis est gratia siquidem et peccatores hoc faciunt*

**6:34.** And if you lend to them of whom you **hope** to receive, what thanks are to you? For sinners also lend to sinners, for to receive as much.

*Et si mutuum dederitis his a quibus speratis recipere quae gratia est vobis nam et peccatores peccatoribus fenerantur ut recipiant aequalia*

**6:35.** But **love** ye your enemies: do **good**, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest. For he is kind to the unthankful and to the **evil**.

*Verumtamen diligite inimicos vestros et benefacite et mutuum date nihil desperantes et erit merces vestra multa et eritis filii Altissimi quia ipse benignus est super ingratos et malos*

**6:36.** Be ye therefore merciful, as your **Father** also is merciful.

*Estote ergo misericordes sicut et Pater vester misericors est*

**6:37.** Judge not: and you shall not be judged. Condemn not: and you shall not be condemned. Forgive: and you shall be forgiven.

*Nolite iudicare et non iudicabimini nolite condemnare et non condemnabimini dimittite et dimittemini*

**6:38.** Give: and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

*Date et dabitur vobis mensuram bonam confersam et coagitatam et supereffluentem dabunt in sinum vestrum eadem quippe mensura qua mensi fueritis remetietur vobis*

**6:39.** And he spoke also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch?

*Dicebat autem illis et similitudinem numquid potest caecus caecum ducere nonne ambo in foveam cadent*

**6:40.** The **disciple** is not above his master: but every one shall be perfect, if he be as his master.

*Non est discipulus super magistrum perfectus autem omnis erit sicut magister eius*

**6:41.** And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not?

*Quid autem vides festucam in oculo fratris tui trabem autem quae in oculo tuo est non consideras*

**6:42.** Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? **Hypocrite**, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

*Et quomodo potes dicere fratri tuo frater sine eiciam festucam de oculo tuo ipse in oculo tuo trabem non videns hypocrita eice primum trabem de oculo tuo et tunc perspicias ut educas festucam de oculo fratris tui*

**6:43.** For there is no **good** tree that bringeth forth **evil** fruit: nor an **evil** tree that bringeth forth **good** fruit.

*Non est enim arbor bona quae facit fructus malos neque arbor mala faciens fructum bonum*

**6:44.** For every tree is **known** by its fruit. For **men** do not gather figs from thorns: nor from a bramble bush do they gather the grape.

Unaquaeque enim arbor de fructu suo cognoscitur neque enim de spinis colligunt ficus neque de rubo vindemiant uvam

**6:45.** A **good man** out of the **good** treasure of his heart bringeth forth that which is **good**: and an **evil man** out of the **evil** treasure bringeth forth that which is **evil**. For out of the abundance of the heart the mouth speaketh.

Bonus homo de bono thesauro cordis sui profert bonum et malus homo de malo profert malum ex abundantia enim cordis os loquitur

**6:46.** And why call you me, Lord, Lord; and do not the things which I say?

Quid autem vocatis me Domine Domine et non facitis quae dico

**6:47.** Every one that cometh to me and heareth my words and doth them, I will show you to whom he is like.

Omnis qui venit ad me et audit sermones meos et facit eos ostendam vobis cui similis est

**6:48.** He is like to a **man** building a house, who digged deep and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house: and it could not shake it: for it was founded on a rock.

Similis est homini aedificanti domum qui fodit in altum et posuit fundamenta supra petram inundatione autem facta inlissum est flumen domui illi et non potuit eam movere fundata enim erat supra petram

**6:49.** But he that heareth and doth not is like to a **man** building his house upon the earth without a foundation: against which the stream beat vehemently. And immediately it fell: and the ruin of that house was great.

Qui autem audivit et non fecit similis est homini aedificanti domum suam supra terram sine fundamento in quam inlissus est fluvius et continuo concidit et facta est ruina domus illius magna

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## Luke Chapter 7

### Christ heals the centurion's servant. He raises the widow's son to life, answers the messengers sent by John and absolves the penitent sinner.

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**7:1.** And when he had finished all his words in the hearing of the people, he entered into [Capharnaum](#).  
Cum autem implesset omnia verba sua in aures plebis intravit Capharnaum

**7:2.** And the servant of a certain [centurion](#) who was dear to him, being sick, was ready to die.  
Centurionis autem cuiusdam servus male habens erat moriturus qui illi erat pretiosus

**7:3.** And when he had heard of [Jesus](#), he sent unto him the ancients of the [Jews](#), desiring him to come and heal his servant.  
Et cum audisset de Iesu misit ad eum seniores Iudaeorum rogans eum ut veniret et salvaret servum eius

**7:4.** And when they came to [Jesus](#), they besought him earnestly, saying to him: He is worthy that thou shouldst do this for him.  
At illi cum venissent ad Iesum rogabant eum sollicite dicentes ei quia dignus est ut hoc illi praestes

**7:5.** For he [loveth](#) our nation: and he hath built us a [synagogue](#).  
Diligit enim gentem nostram et synagogam ipse aedificavit nobis

**7:6.** And [Jesus](#) went with them. And when he was now not far from the house, the [centurion](#) sent his friends to him, saying: Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof.  
Iesus autem ibat cum illis et cum iam non longe esset a domo misit ad eum centurio amicos dicens Domine noli vexari non enim dignus sum ut sub tectum meum intres

**7:7.** For which cause neither did I think myself worthy to come to thee: but say the word, and my servant shall be healed.  
Propter quod et me ipsum non sum dignum arbitratus ut venirem ad te sed dic verbo et sanabitur puer meus

**7:8.** For I also am a [man](#) subject to authority, having under me soldiers: and I say to one, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doth it.  
Nam et ego homo sum sub potestate constitutus habens sub me milites et dico huic vade et vadit et alio veni et venit et servo meo fac hoc et facit

**7:9.** Which [Jesus](#) hearing, marvelled: and turning about to the multitude that followed him, he said: [Amen](#) I say to you, I have not found so great [faith](#), not even in [Israel](#).  
Quo audito Iesus miratus est et conversus sequentibus se turbis dixit amen dico vobis nec in Israhel tantam fidem inveni

**7:10.** And they who were sent, being returned to the house, found the servant whole who had been sick.  
Et reversi qui missi fuerant domum invenerunt servum qui languerat sanum

**7:11.** And it came to pass afterwards that he went into a city that is called [Naim](#): and there went with him his [disciples](#) and a great multitude.  
Et factum est deinceps ibat in civitatem quae vocatur Naim et ibant cum illo discipuli eius et turba copiosa

**7:12.** And when he came nigh to the gate of the city, behold a dead [man](#) was carried out, the only son of his mother: and she was a widow. And a great multitude of the city was with her.  
Cum autem adpropinquaret portae civitatis et ecce defunctus efferebatur filius unicus matri suae et haec

vidua erat et turba civitatis multa cum illa

**7:13.** Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not.  
Quam cum vidisset Dominus misericordia motus super ea dixit illi noli flere

**7:14.** And he came near and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, arise.

Et accessit et tetigit loculum hii autem qui portabant steterunt et ait adulescens tibi dico surge

**7:15.** And he that was dead sat up and begun to speak. And he gave him to his mother.

Et resedit qui erat mortuus et coepit loqui et dedit illum matri suae

**7:16.** And there came a fear upon them all: and they glorified God saying: A great prophet is risen up among us: and, God hath visited his people.

Acceptit autem omnes timor et magnificabant Deum dicentes quia propheta magnus surrexit in nobis et quia Deus visitavit plebem suam

**7:17.** And this rumour of him went forth throughout all Judea and throughout all the country round about.

Et exiit hic sermo in universam Iudaeam de eo et omnem circa regionem

**7:18.** And John's disciples told him of all these things.

Et nuntiaverunt Iohanni discipuli eius de omnibus his

**7:19.** And John called to him two of his disciples and sent them to Jesus, saying: Art thou he that art to come? Or look we for another?

Et convocavit duos de discipulis suis Iohannes et misit ad Dominum dicens tu es qui venturus es an alium expectamus

**7:20.** And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come? Or look we for another?

Cum autem venissent ad eum viri dixerunt Iohannes Baptista misit nos ad te dicens tu es qui venturus es an alium expectamus

**7:21.** (And in that same hour, he cured many of their diseases and hurts and evil spirits: and to many that were blind he gave sight.)

In ipsa autem hora curavit multos a languoribus et plagis et spiritibus malis et caecis multis donavit visum

**7:22.** And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached.

Et respondens dixit illis euntes nuntiate Iohanni quae vidistis et audistis quia caeci vident claudi ambulant leprosi mundantur surdi audiunt mortui resurgunt pauperes evangelizantur

**7:23.** And blessed is he whosoever shall not be scandalized in me.

Et beatus est quicumque non fuerit scandalizatus in me

**7:24.** And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? A reed shaken with the wind?

Et cum discessissent nuntii Iohannis coepit dicere de Iohanne ad turbas quid existis in desertum videre harundinem vento moveri

**7:25.** But what went you out to see? A man clothed in soft garments? Behold they that are in costly apparel and live delicately are in the houses of kings.

Sed quid existis videre hominem mollibus vestimentis indutum ecce qui in veste pretiosa sunt et deliciis in domibus regum sunt

**7:26.** But what went you out to see? A prophet? Yea, I say to you, and more than a prophet.

Sed quid existis videre prophetam utique dico vobis et plus quam prophetam

**7:27.** This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

Hic est de quo scriptum est ecce mitto angelum meum ante faciem tuam qui praeparabit viam tuam ante te

**7:28.** For I say to you: Amongst those that are born of **men**, there is not a greater **prophet** than **John the Baptist**. But he that is the lesser in the **kingdom of God** is greater than he.

Dico enim vobis maior inter natos mulierum propheta Iohanne Baptista nemo est qui autem minor est in regno Dei maior est illo

**7:29.** And all the people hearing, and the **publicans**, justified **God**, being **baptized** with **John's baptism**.

Et omnis populus audiens et publicani iustificaverunt Deum baptizati baptismo Iohannis

**Justified God... that is, praised the justice of God, feared and worshipped God, as just and merciful.**

**7:30.** But the **Pharisees** and the lawyers **despised** the counsel of **God** against themselves, being not **baptized** by him.

Pharisaei autem et legis periti consilium Dei spreverunt in semet ipsos non baptizati ab eo

**7:31.** And the Lord said: Whereunto then shall I liken the **men** of this **generation**? And to what are they like?

Cui ergo similes dicam homines generationis huius et cui similes sunt

**7:32.** They are like to children sitting in the marketplace and speaking one to another and saying: We have piped to you, and you have not **danced**: we have mourned, and you have not wept.

Similes sunt pueris sedentibus in foro et loquentibus ad invicem et dicentibus cantavimus vobis tibiis et non saltastis lamentavimus et non plorastis

**7:33.** For **John the Baptist** came neither eating bread nor drinking wine. And you say: He hath a **devil**.

Venit enim Iohannes Baptista neque manducans panem neque bibens vinum et dicitis daemonium habet

**7:34.** The **Son of man** is come eating and drinking. And you say: Behold a **man** that is a glutton and a drinker of wine, a friend of **publicans** and sinners.

Venit Filius hominis manducans et bibens et dicitis ecce homo devorator et bibens vinum amicus publicanorum et peccatorum

**7:35.** And wisdom is justified by all her children.

Et iustificata est sapientia ab omnibus filiis suis

**7:36.** And one of the **Pharisees** desired him to eat with him. And he went into the house of the **Pharisee** and sat down to meat.

Rogabat autem illum quidam de Pharisaeis ut manducaret cum illo et ingressus domum Pharisaei discubuit

**One of the Pharisees: that is, Simon.**

**7:37.** And behold a **woman** that was in the city, a sinner, when she **knew** that he sat at meat in the **Pharisee's** house, brought an alabaster box of **ointment**.

Et ecce mulier quae erat in civitate peccatrix ut cognovit quod accubuit in domo Pharisaei adtulit alabastrum unguenti

**7:38.** And standing behind at his feet she began to **wash his feet** with tears and wiped them with the hairs of her head and **kissed** his feet and anointed them with the **ointment**.

Et stans retro secus pedes eius lacrimis coepit rigare pedes eius et capillis capitis sui tergebat et osculabatur pedes eius et unguento unguebat

**7:39.** And the **Pharisee**, who had invited him, seeing it, spoke within himself, saying: This **man**, if he were if a **prophet**, would **know** surely who and what manner of **woman** this is that toucheth him, that she is a sinner.

Videns autem Pharisaeus qui vocaverat eum ait intra se dicens hic si esset propheta sciret utique quae et qualis mulier quae tangit eum quia peccatrix est

**7:40.** And **Jesus** answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

Et respondens Iesus dixit ad illum Simon habeo tibi aliquid dicere at ille ait magister dic

**7:41.** A certain creditor had two debtors: the one owed five hundred pence and the other fifty.

Duo debitores erant cuidam feneratori unus debebat denarios quingentos alius quinquaginta

**7:42.** And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two **loveth** him most?

Non habentibus illis unde redderent donavit utrisque quis ergo eum plus diligit

**7:43.** Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

Respondens Simon dixit aestimo quia is cui plus donavit at ille dixit ei recte iudicasti

**7:44.** And turning to the **woman**, he said unto Simon: Dost thou see this **woman**? I entered into thy house: thou gavest me no water for my feet. But she with tears hath **washed my feet**; and with her hairs hath wiped them.

Et conversus ad mulierem dixit Simoni vides hanc mulierem intravi in domum tuam aquam pedibus meis non dedisti haec autem lacrimis rigavit pedes meos et capillis suis tersit

**7:45.** Thou gavest me no **kiss**. But she, since she came in, hath not ceased to **kiss** my feet.

Osculum mihi non dedisti haec autem ex quo intravit non cessavit osculari pedes meos

**7:46.** My head with oil thou didst not anoint. But she with **ointment** hath anointed my feet.

Oleo caput meum non unxisti haec autem unguento unxit pedes meos

**7:47.** Wherefore, I say to thee: Many **sins** are forgiven her, because she hath **loved** much. But to whom less is forgiven, he **loveth** less.

Propter quod dico tibi remittentur ei peccata multa quoniam dilexit multum cui autem minus dimittitur minus diligit

**Many sins are forgiven her, because she hath loved much...** In the **scripture** an effect sometimes seems attributed to one only cause, when there are divers other concurring dispositions; for the **sins** of this **woman**, in this verse, are said to be forgiven, because she **loved** much: but (ver. 50) **Christ** tells her, Thy **faith** hath made thee safe. Hence in a **true** conversion are joined **faith, hope, love**, sorrow for **sin**, and other pious dispositions.

**7:48.** And he said to her: Thy **sins** are forgiven thee.

Dixit autem ad illam remittuntur tibi peccata

**7:49.** And they that sat at meat with him began to say within themselves: Who is this that forgiveth **sins** also?

Et coeperunt qui simul accumbebant dicere intra se quis est hic qui etiam peccata dimittit

**7:50.** And he said to the **woman**: Thy **faith** hath made thee safe. Go in peace.

Dixit autem ad mulierem fides tua te salvam fecit vade in pace

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## Luke Chapter 8

### The parable of the seed. Christ stills the storm at sea, casts out the legion, heals the issue of blood and raises the daughter of Jairus to life.

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**8:1.** And it came to pass afterwards he travelled through the cities and towns, preaching and evangelizing the [kingdom of God](#): and the twelve with him:

Et factum est deinceps et ipse iter faciebat per civitatem et castellum praedicans et evangelizans regnum Dei et duodecim cum illo

**8:2.** And certain [women](#) who had been healed of [evil spirits](#) and infirmities: Mary who is called Magdalen, out of whom seven [devils](#) were gone forth,

Et mulieres aliquae quae erant curatae ab spiritibus malignis et infirmitatibus Maria quae vocatur Magdalene de qua daemones septem exierant

**8:3.** And Joanna the wife of Chusa, [Herod's](#) steward, and Susanna and many others who ministered unto him of their substance.

Et Iohanna uxor Chuza procuratoris Herodis et Susanna et aliae multae quae ministrabant eis de facultatibus suis

**8:4.** And when a very great multitude was gathered together and hastened out of the cities, unto him, he spoke by a similitude.

Cum autem turba plurima conveniret et de civitatibus properarent ad eum dixit per similitudinem

**8:5.** The sower went out to sow his seed. And as he sowed, some fell by the way side. And it was trodden down: and the fowls of the air devoured it.

Exiit qui seminat seminare semen suum et dum seminat aliud cecidit secus viam et conculcatum est et volucres caeli comederunt illud

**8:6.** And other some fell upon a rock. And as soon as it was sprung up, it withered away, because it had no moisture.

Et aliud cecidit supra petram et natum aruit quia non habebat humorem

**8:7.** And other some fell among thorns. And the thorns growing up with it, choked it.

Et aliud cecidit inter spinas et simul exortae spinae suffocaverunt illud

**8:8.** And other some fell upon [good](#) ground and, being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear.

Et aliud cecidit in terram bonam et ortum fecit fructum centuplum haec dicens clamabat qui habet aures audiendi audiat

**8:9.** And his [disciples](#) asked him what this [parable](#) might be.

Interrogabant autem eum discipuli eius quae esset haec parabola

**8:10.** To whom he said: To you it is given to [know](#) the [mystery](#) of the [kingdom of God](#); but to the rest in [parables](#), that seeing they may not see and hearing may not understand.

Quibus ipse dixit vobis datum est nosse mysterium regni Dei ceteris autem in parabolis ut videntes non videant et audientes non intellegant

**Seeing they may not see...** See the annotation, Mark 4. 12.

**8:11.** Now the [parable](#) is this: The seed is the [word of God](#).

Est autem haec parabola semen est verbum Dei

**8:12.** And they by the way side are they that hear: then the [devil](#) cometh and taketh the word out of their

heart, lest believing they should be saved.

Qui autem secus viam sunt qui audiunt deinde venit diabolus et tollit verbum de corde eorum ne credentes salvi fiant

**8:13.** Now they upon the rock are they who when they hear receive the word with **joy**: and these have no roots: for they **believe** for a while and in time of temptation they fall away.

Nam qui supra petram qui cum audierint cum gaudio suscipiunt verbum et hii radices non habent qui ad tempus credunt et in tempore temptationis recedunt

**8:14.** And that which fell among thorns are they who have heard and, going their way, are choked with the cares and riches and pleasures of this life and yield no fruit.

Quod autem in spinis cecidit hii sunt qui audierunt et a sollicitudinibus et divitiis et voluptatibus vitae euntes suffocantur et non referunt fructum

**8:15.** But that on the **good** ground are they who in a **good** and perfect heart, hearing the word, keep it and bring forth fruit in patience.

Quod autem in bonam terram hii sunt qui in corde bono et optimo audientes verbum retinent et fructum adferunt in patientia

**8:16.** Now no **man** lighting a candle covereth it with a vessel or putteth it under a bed: but setteth it upon a candlestick, that they who come in may see the light.

Nemo autem lucernam accendens operit eam vaso aut subtus lectum ponit sed supra candelabrum ponit ut intrantes videant lumen

**8:17.** For there is not any thing secret that shall not be made manifest, nor hidden that shall not be **known** and come abroad.

Non enim est occultum quod non manifestetur nec absconditum quod non cognoscatur et in palam veniat

**8:18.** Take heed therefore how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath shall be taken away from him.

Videte ergo quomodo auditis qui enim habet dabitur illi et quicumque non habet etiam quod putat se habere auferetur ab illo

**8:19.** And his mother and brethren came unto him: and they could not come at him for the crowd.

Venerunt autem ad illum mater et fratres eius et non poterant adire ad eum prae turba

**8:20.** And it was told him: Thy mother and thy brethren stand without, desiring to see thee.

Et nuntiatum est illi mater tua et fratres tui stant foris volentes te videre

**8:21.** Who answering, said to them: My mother and my brethren are they who hear the **word of God** and do it.

Qui respondens dixit ad eos mater mea et fratres mei hii sunt qui verbum Dei audiunt et faciunt

**8:22.** And it came to pass on a certain day that he went into a little ship with his **disciples**. And he said to them: Let us go over to the other side of the lake. And they launched forth.

Factum est autem in una dierum et ipse ascendit in naviculam et discipuli eius et ait ad illos transfretemus trans stagnum et ascenderunt

**8:23.** And when they were sailing, he slept. And there came down a storm of wind upon the lake: and they were filled and were in danger.

Navigantibus autem illis obdormiit et descendit procella venti in stagnum et conplebantur et periclitabantur

**8:24.** And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the water. And it ceased: and there was a calm.

Accedentes autem suscitaverunt eum dicentes praeceptor perimus at ille surgens increpavit ventum et tempestatem aquae et cessavit et facta est tranquillitas

**8:25.** And he said to them: Where is your **faith**? Who being afraid, wondered, saying one to another: Who is this (think you), that he commandeth both the winds and the sea: and they **obey** him?

Dixit autem illis ubi est fides vestra qui timentes mirati sunt dicentes ad invicem quis putas hic est quia et ventis imperat et mari et oboediunt ei

**8:26.** And they sailed to the country of the **Gerasens**, which is over against **Galilee**.

Enavigaverunt autem ad regionem Gerasenorum quae est contra Galilaeam

**8:27.** And when he was come forth to the land, there met him a certain **man** who had a **devil** now a very long time. And he wore no clothes: neither did he abide in a house, but in the sepulchres.

Et cum egressus esset ad terram occurrit illi vir quidam qui habebat daemonium iam temporibus multis et vestimento non induebatur neque in domo manebat sed in monumentis

**8:28.** And when he saw **Jesus**, he fell down before him. And crying out with a loud voice, he said: What have I to do with thee, **Jesus, Son of the most high God**? I beseech thee, do not torment me.

Is ut vidit Iesum procidit ante illum et exclamans voce magna dixit quid mihi et tibi est Iesu Fili Dei altissimi obsecro te ne me torqueas

**8:29.** For he commanded the **unclean spirit** to go out of the **man**. For many times it seized him: and he was bound with chains and kept in fetters: and breaking the bonds, he was driven by the **devil** into the deserts.

Praecipiebat enim spiritui in mundo ut exiret ab homine multis enim temporibus arripiebat illum et vinciebatur catenis et conpedibus custoditus et ruptis vinculis agebatur a daemonio in deserta

**8:30.** And **Jesus** asked him, saying: What is thy **name**? But he said: Legion. Because many **devils** were entered into him.

Interrogavit autem illum Iesus dicens quod tibi nomen est at ille dixit Legio quia intraverunt daemonia multa in eum

**8:31.** And they besought him that he would not command them to go into the **abyss**.

Et rogabant illum ne imperaret illis ut in abyssum irent

**8:32.** And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

Erat autem ibi grex porcorum multorum pascentium in monte et rogabant eum ut permitteret eos in illos ingredi et permisit illos

**8:33.** The **devils** therefore went out of the **man** and entered into the swine. And the herd ran **violently** down a steep place into the lake and were stifled.

Exierunt ergo daemonia ab homine et intraverunt in porcos et impetu abiit grex per praeceptum in stagnum et suffocatus est

**8:34.** Which when they that fed them saw done, they fled away and told it in the city and in the **villages**.

Quod ut viderunt factum qui pascebant fugerunt et nuntiaverunt in civitatem et in villas

**8:35.** And they went out to see what was done. And they came to **Jesus** and found the **man** out of whom the **devils** were departed, sitting at his feet, clothed and in his right mind. And they were afraid.

Exierunt autem videre quod factum est et venerunt ad Iesum et invenerunt hominem sedentem a quo daemonia exierant vestitum ac sana mente ad pedes eius et timuerunt

**8:36.** And they also that had seen told them how he had been healed from the legion.

Nuntiaverunt autem illis et qui viderant quomodo sanus factus esset a Legione

**8:37.** And all the multitude of the country of the **Gerasens** besought him to depart from them: for they were taken with great fear. And he, going up into the ship, returned back again.

Et rogaverunt illum omnis multitudo regionis Gerasenorum ut discederet ab ipsis quia timore magno tenebantur ipse autem ascendens navem reversus est

**8:38.** Now the **man** out of whom the **devils** were departed besought him that he might be with him. But **Jesus** sent him away, saying:

Et rogabat illum vir a quo daemonia exierant ut cum eo esset dimisit autem eum Iesus dicens

**8:39.** Return to thy house and tell how great things **God** hath done to thee. And he went through the whole city, publishing how great things **Jesus** had done to him.

Redi domum tuam et narra quanta tibi fecit Deus et abiit per universam civitatem praedicans quanta illi fecisset Iesus

**8:40.** And it came to pass that when **Jesus** was returned, the multitude received him: for they were all waiting for him.

Factum est autem cum redisset Iesus excepit illum turba erant enim omnes expectantes eum

**8:41.** And behold there came a **man** whose **name** was Jairus: and he was a ruler of the **synagogue**. And he fell down at the feet of **Jesus**, beseeching him that he would come into his house:

Et ecce venit vir cui nomen Iairus et ipse princeps synagogae erat et cecidit ad pedes Iesu rogans eum ut intraret in domum eius

**8:42.** For he had an only daughter, almost twelve years old, and she was dying. And it happened as he went that he was thronged by the multitudes.

Quia filia unica erat illi fere annorum duodecim et haec moriebatur et contigit dum iret a turbis conprimebatur

**8:43.** And there was a certain **woman** having an issue of blood twelve years, who had bestowed all her substance on physicians and could not be healed by any.

Et mulier quaedam erat in fluxu sanguinis ab annis duodecim quae in medicos erogaverat omnem substantiam suam nec ab ullo potuit curari

**8:44.** She came behind him and touched the **hem** of his garment: and immediately the issue of her blood stopped.

Accessit retro et tetigit fimbriam vestimenti eius et confestim stetit fluxus sanguinis eius

**8:45.** And **Jesus** said: Who is it that touched me? And all denying, **Peter** and they that were with him said: Master, the multitudes throng and press thee; and dost thou say, who touched me?

Et ait Iesus quis est qui me tetigit negantibus autem omnibus dixit Petrus et qui cum illo erant praeceptor turbae te comprimunt et adfligunt et dicis quis me tetigit

**8:46.** And **Jesus** said: Somebody hath touched me; for I **know** that virtue is gone out from me.

Et dixit Iesus tetigit me aliquis nam ego novi virtutem de me exisse

**8:47.** And the **woman** seeing that she was not hid, came trembling and fell down before his feet and declared before all the people for what cause she had touched him, and how she was immediately healed.

Videns autem mulier quia non latuit tremens venit et procidit ante pedes illius et ob quam causam tetigerit eum indicavit coram omni populo et quemadmodum confestim sanata sit

**8:48.** But he said to her: Daughter, thy **faith** hath made thee whole. Go thy way in peace.

At ipse dixit illi filia fides tua te salvam fecit vade in pace

**8:49.** As he was yet speaking, there cometh one to the ruler of the **synagogue**, saying to him: Thy daughter is dead: trouble him not.

Adhuc illo loquente venit a principe synagogae dicens ei quia mortua est filia tua noli vexare illum

**8:50.** And **Jesus** hearing this word, answered the father of the maid: Fear not. Believe only: and she shall be safe.

Iesus autem audito hoc verbo respondit patri puellae noli timere crede tantum et salva erit

**8:51.** And when he was come to the house, he suffered not any **man** to go in with him, but **Peter** and James and **John**, and the father and mother of the maiden.

Et cum venisset domum non permisit intrare secum quemquam nisi Petrum et Iohannem et Iacobum et patrem et matrem puellae

**8:52.** And all wept and mourned for her. But he said: Weep not. The maid is not dead, but sleepeth.

Flebant autem omnes et plangebant illam at ille dixit nolite flere non est mortua sed dormit

**8:53.** And they laughed him to scorn, **knowing** that she was dead.

Et deridebant eum scientes quia mortua esset

**8:54.** But he taking her by the hand, cried out, saying: Maid, arise.

Ipse autem tenens manum eius clamavit dicens puella surge

**8:55.** And her spirit returned: and she arose immediately. And he bid them give her to eat.

Et reversus est spiritus eius et surrexit continuo et iussit illi dari manducare

**8:56.** And her parents were astonished, whom he charged to tell no **man** what was done.

Et stupuerunt parentes eius quibus praecepit ne alicui dicerent quod factum erat

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## Luke Chapter 9

### Christ sends forth his apostles, feeds five thousand with five loaves, is transfigured and casts out a devil.

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**9:1.** Then calling together the twelve [apostles](#), he gave them power and authority over all [devils](#) and to cure diseases.

Convocatis autem duodecim apostolis dedit illis virtutem et potestatem super omnia daemonia et ut languores curarent

**9:2.** And he sent them to preach the [kingdom of God](#) and to heal the sick.

Et misit illos praedicare regnum Dei et sanare infirmos

**9:3.** And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats.

Et ait ad illos nihil tuleritis in via neque virgam neque peram neque panem neque pecuniam neque duas tunicas habeatis

**9:4.** And whatsoever house you shall enter into, abide there and depart not from thence.

Et in quamcumque domum intraveritis ibi manete et inde ne exeatis

**9:5.** And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet, for a testimony against them.

Et quicumque non receperint vos exeuntes de civitate illa etiam pulverem pedum vestrorum excutite in testimonium supra illos

**9:6.** And going out, they went about through the towns, preaching the [gospel](#) and healing every where.

Egressi autem circumibant per castella evangelizantes et curantes ubique

**9:7.** Now [Herod, the tetrarch](#), heard of all things that were done by him. And he was in a doubt, because it was said

Audivit autem Herodes tetrarcha omnia quae fiebant ab eo et haesitabat eo quod diceretur

**9:8.** By some that [John](#) was risen from the dead: but by other some, that [Elias](#) had appeared: and by others, that one of the old [prophets](#) was [risen again](#).

A quibusdam quia Iohannes surrexit a mortuis a quibusdam vero quia Helias apparuit ab aliis autem quia propheta unus de antiquis surrexit

**9:9.** And [Herod](#) said: [John](#) I have beheaded. But who is this of whom I hear such things? And he sought to see him.

Et ait Herodes Iohannem ego decollavi quis autem est iste de quo audio ego talia et quaerebat videre eum

**9:10.** And the [apostles](#), when they were returned, told him all they had done. And taking them, he went aside into a [desert place](#), apart, which belongeth to [Bethsaida](#).

Et reversi apostoli narraverunt illi quaecumque fecerunt et adsumptis illis secessit seorsum in locum desertum qui est Bethsaida

**9:11.** Which when the people [knew](#), they followed him: and he received them and spoke to them of the [kingdom of God](#) and healed them who had need of healing.

Quod cum cognovissent turbae secutae sunt illum et exceptit illos et loquebatur illis de regno Dei et eos qui cura indigebant sanabat

**9:12.** Now the day began to decline. And the twelve came and said to him: Send away the multitude, that, going into the towns and [villages](#) round about, they may lodge and get victuals; for we are here in a [desert place](#).

Dies autem coeperat declinare et accedentes duodecim dixerunt illi dimitte turbas ut euntes in castella villasque quae circa sunt devertant et inveniant escas quia hic in loco deserto sumus

**9:13.** But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes; unless perhaps, we should go and buy food for all this multitude.

Ait autem ad illos vos date illis manducare at illi dixerunt non sunt nobis plus quam quinque panes et duo pisces nisi forte nos eamus et emamus in omnem hanc turbam escas

**9:14.** Now there were about five thousand **men**. And he said to his **disciples**: Make them sit down by fifties in a company.

Erant autem fere viri quinque milia ait autem ad discipulos suos facite illos discumbere per convivia quinquagenos

**9:15.** And they did so and made them all sit down.

Et ita fecerunt et discumbere fecerunt omnes

**9:16.** And taking the five loaves and the two fishes, he looked up to **heaven** and **blessed** them: and he broke and distributed to his **disciples**, to set before the multitude.

Acceptis autem quinque panibus et duobus piscibus respexit in caelum et benedixit illis et fregit et distribuit discipulis suis ut ponerent ante turbas

**9:17.** And they did all eat and were filled. And there were taken up of fragments that remained to them, twelve baskets.

Et manducaverunt omnes et saturati sunt et sublatum est quod superfuit illis fragmentorum cofini duodecim

**9:18.** And it came to pass, as he was alone **praying**, his **disciples** also were with him: and he asked them, saying: Whom do the people say that I am?

Et factum est cum solus esset orans erant cum illo et discipuli et interrogavit illos dicens quem me dicunt esse turbae

**9:19.** But they answered and said: **John the Baptist**; but some say **Elias**: and others say that one of the former **prophets** is **risen again**.

At illi responderunt et dixerunt Iohannem Baptistam alii autem Heliam alii quia propheta unus de prioribus surrexit

**9:20.** And he said to them: But whom do you say that I am? **Simon Peter** answering, said: **The Christ of God**.

Dixit autem illis vos autem quem me esse dicitis respondens Simon Petrus dixit Christum Dei

**9:21.** But he strictly charging them, commanded they should tell this to no **man**.

At ille increpans illos praecepit ne cui dicerent hoc

**9:22.** Saying: The **Son of man** must suffer many things and be rejected by the ancients and chief **priests** and **scribes** and be killed and the third day **rise again**.

Dicens quia oportet Filium hominis multa pati et reprobari a senioribus et principibus sacerdotum et scribis et occidi et tertia die resurgere

**9:23.** And he said to all: If any **man** will come after me, let him deny himself and take up his cross daily and follow me.

Dicebat autem ad omnes si quis vult post me venire abneget se ipsum et tollat crucem suam cotidie et sequatur me

**9:24.** For whosoever will save his **life** shall lose it: for he that shall lose his **life** for my sake shall save it.

Qui enim voluerit animam suam salvam facere perdet illam nam qui perdiderit animam suam propter me salvam faciet illam

**9:25.** For what is a **man** advantaged, if he gain the whole world and lose himself and cast away himself?

Quid enim proficit homo si lucretur universum mundum se autem ipsum perdat et detrimentum sui faciat

**9:26.** For he that shall be ashamed of me and of my words, of him the **Son of man** shall be ashamed, when he shall come in his majesty and that of his **Father** and of the **holy angels**.

Nam qui me erubuerit et meos sermones hunc Filius hominis erubescet cum venerit in maiestate sua et Patris et sanctorum angelorum

**9:27.** But I tell you of a [truth](#): There are some standing here that shall not taste death till they see the [kingdom of God](#).

Dico autem vobis vere sunt aliqui hic stantes qui non gustabunt mortem donec videant regnum Dei

**9:28.** And it came to pass, about eight days after these words, that he took [Peter](#) and James and [John](#) and went up into a mountain to [pray](#).

Factum est autem post haec verba fere dies octo et adsumpsit Petrum et Iohannem et Iacobum et ascendit in montem ut oraret

**9:29.** And whilst he [prayed](#), the shape of his countenance was [altered](#) and his raiment became white and glittering.

Et factum est dum oraret species vultus eius altera et vestitus eius albus refulgens

**9:30.** And behold two [men](#) were talking with him. And they were [Moses](#) and [Elias](#),

Et ecce duo viri loquebantur cum illo erant autem Moses et Helias

**9:31.** Appearing in majesty. And they spoke of his decease that he should accomplish in [Jerusalem](#).

Visi in maiestate et dicebant excessum eius quem completurus erat in Hierusalem

**9:32.** But [Peter](#) and they that were with him were heavy with sleep. And waking, they saw his [glory](#) and the two [men](#) that stood with him.

Petrus vero et qui cum illo gravati erant somno et evigilantes viderunt maiestatem eius et duos viros qui stabant cum illo

**9:33.** And it came to pass that, as they were departing from him, [Peter](#) saith to [Jesus](#): Master, it is [good](#) for us to be here: and let us make three tabernacles, one for thee, and one for [Moses](#); and one for [Elias](#): not [knowing](#) what he said.

Et factum est cum discederent ab illo ait Petrus ad Iesum praeceptor bonum est nos hic esse et faciamus tria tabernacula unum tibi et unum Mosi et unum Heliae nesciens quid diceret

**9:34.** And as he spoke these things, there came a cloud and overshadowed them. And they were afraid when they entered into the cloud.

Haec autem illo loquente facta est nubes et obumbravit eos et timuerunt intransibus illis in nubem

**9:35.** And a voice came out of the cloud; saying: This is my beloved son. Hear him.

Et vox facta est de nube dicens hic est Filius meus electus ipsum audite

**9:36.** And whilst the voice was uttered [Jesus](#) was found alone. And they held their peace and told no [man](#) in those days any of these things which they had seen.

Et dum fieret vox inventus est Iesus solus et ipsi tacuerunt et nemini dixerunt in illis diebus quicquam ex his quae viderant

**9:37.** And it came to pass the day following, when they came down from the mountain, there met him a great multitude.

Factum est autem in sequenti die descendentibus illis de monte occurrit illi turba multa

**9:38.** And behold a [man](#) among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one.

Et ecce vir de turba exclamavit dicens magister obsecro te respice in filium meum quia unicus est mihi

**9:39.** And lo, a [spirit](#) seizeth him, and he suddenly crieth out, and he throweth him down and teareth him, so that he foameth; and bruising him, he hardly departeth from him.

Et ecce spiritus adprehendit illum et subito clamat et elidit et dissipat eum cum spuma et vix discedit dilanians eum

**9:40.** And I desired thy [disciples](#) to [cast him out](#): and they could not.

Et rogavi discipulos tuos ut eicerent illum et non potuerunt

**9:41.** And [Jesus](#), answering, said: O faithless and perverse [generation](#), how long shall I be with you and suffer you? Bring hither thy son.

Respondens autem Iesus dixit o generatio infidelis et perversa usquequo ero apud vos et patiar vos adduc huc filium tuum

**9:42.** And as he was coming to him, the **devil** threw him down and tore him.

Et cum accederet elisit illum daemonium et dissipavit

**9:43.** And **Jesus** rebuked the **unclean spirit** and cured the boy and restored him to his father.

Et increpavit Iesus spiritum inmundum et sanavit puerum et reddidit illum patri eius

**9:44.** And all were astonished at the mighty power of **God**. But while all wondered at all the things he did, he said to his **disciples**: Lay you up in your hearts these words, for it shall come to pass that the **Son of man** shall be delivered into the hands of **men**.

Stupebant autem omnes in magnitudine Dei omnibusque mirantibus in omnibus quae faciebat dixit ad discipulos suos ponite vos in cordibus vestris sermones istos Filius enim hominis futurum est ut tradatur in manus hominum

**9:45.** But they understood not this word: and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

At illi ignorabant verbum istud et erat velatum ante eos ut non sentirent illud et timebant interrogare eum de hoc verbo

**9:46.** And there entered a thought into them, which of them should be greater.

Intravit autem cogitatio in eos quis eorum maior esset

**9:47.** But **Jesus** seeing the thoughts of their hearts, took a child and set him by him,

At Iesus videns cogitationes cordis illorum adprehendens puerum statuit eum secus se

**9:48.** And said to them: Whosoever shall receive this child in my **name** receiveth me; and whosoever shall receive me receiveth him that sent me. For he that is the lesser among you all, he is the greater.

Et ait illis quicumque susceperit puerum istum in nomine meo me recipit et quicumque me recipit recipit eum qui me misit nam qui minor est inter omnes vos hic maior est

**9:49.** And **John**, answering, said: Master, we saw a certain **man casting out devils** in thy **name**: and we forbade him, because he followeth not with us.

Respondens autem Iohannes dixit praeceptor vidimus quendam in nomine tuo eicientem daemonia et prohibuimus eum quia non sequitur nobiscum

**9:50.** And **Jesus** said to him: Forbid him not: for he that is not against you is for you.

Et ait ad illum Iesus nolite prohibere qui enim non est adversum vos pro vobis est

**9:51.** And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to **Jerusalem**.

Factum est autem dum conplerentur dies adsumptionis eius et ipse faciem suam firmavit ut iret Hierusalem

**9:52.** And he sent messengers before his face: and going, they entered into a city of the **Samaritans**, to prepare for him.

Et misit nuntios ante conspectum suum et euntes intraverunt in civitatem Samaritanorum ut pararent illi

**9:53.** And they received him not, because his face was of one going to **Jerusalem**.

Et non receperunt eum quia facies eius erat euntis Hierusalem

**9:54.** And when his **disciples**, James and **John**, had seen this, they said: Lord, wilt thou that we command fire to come down from **heaven** and consume them?

Cum vidissent autem discipuli eius Iacobus et Iohannes dixerunt Domine vis dicimus ut ignis descendat de caelo et consumat illos

**9:55.** And turning, he rebuked them, saying: you **know** not of **what spirit** you are.

Et conversus increpavit illos

**9:56.** The **Son of man** came not to destroy **souls**, but to save. And they went into another town.

Et abierunt in aliud castellum

**9:57.** And it came to pass, as they walked in the way, that a certain **man** said to him: I will follow thee whithersoever thou goest.

Factum est autem ambulans illis in via dixit quidam ad illum sequar te quocumque ieris

**9:58.** **Jesus** said to him: The foxes have holes, and the birds of the air nests: but the **Son of man** hath not where to lay his head.

Et ait illi Iesus vulpes foveas habent et volucres caeli nidos Filius autem hominis non habet ubi caput reclinet

**9:59.** But he said to another: Follow me. And he said: Lord, suffer me first to go and to bury my father.  
Ait autem ad alterum sequere me ille autem dixit Domine permittite mihi primum ire sepelire patrem meum

**9:60.** And **Jesus** said to him: Let the dead bury their dead: but go thou and preach the **kingdom of God**.  
Dixitque ei Iesus sine ut mortui sepeliant mortuos suos tu autem vade adnuntia regnum Dei

**9:61.** And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house.

Et ait alter sequar te Domine sed primum permittite mihi renuntiare his qui domi sunt

**9:62.** **Jesus** said to him: No **man** putting his hand to the plough and looking back is fit for the **kingdom of God**.

Ait ad illum Iesus nemo mittens manum suam in aratrum et aspiciens retro aptus est regno Dei

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## Luke Chapter 10

### Christ sends forth and instructs his seventy-two disciples. The good Samaritan.

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**10:1.** And after these things, the Lord appointed also other seventy-two. And he sent them two and two before his face into every city and place whither he himself was to come.

Post haec autem designavit Dominus et alios septuaginta duos et misit illos binos ante faciem suam in omnem civitatem et locum quo erat ipse venturus

**10:2.** And he said to them: The harvest indeed is great, but the labourers are few. [Pray](#) ye therefore the Lord of the harvest that he send labourers into his harvest.

Et dicebat illis messis quidem multa operarii autem pauci rogate ergo Dominum messis ut mittat operarios in messem

**10:3.** Go: Behold I send you as lambs among wolves.

Ite ecce ego mitto vos sicut agnos inter lupos

**10:4.** Carry neither purse, nor scrip, nor shoes: and salute no [man](#) by the way.

Nolite portare sacculum neque peram neque calciamenta et neminem per viam salutaveritis

**10:5.** Into whatever house you enter, first say: Peace be to this house.

In quamcumque domum intraveritis primum dicite pax huic domui

**10:6.** And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

Et si ibi fuerit filius pacis requiescet super illam pax vestra sin autem ad vos revertetur

**10:7.** And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house.

In eadem autem domo manete edentes et bibentes quae apud illos sunt dignus enim est operarius mercede sua nolite transire de domo in domum

**10:8.** And into what city soever you enter, and they receive you, eat such things as are set before you.

Et in quamcumque civitatem intraveritis et susceperint vos manducate quae adponuntur vobis

**10:9.** And heal the sick that are therein and say to them: The [kingdom of God](#) is come nigh unto you.

Et curate infirmos qui in illa sunt et dicite illis adpropinquavit in vos regnum Dei

**10:10.** But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

In quamcumque civitatem intraveritis et non receperint vos exeuntes in plateas eius dicite

**10:11.** Even the very dust of your city that cleaveth to us, we wipe off against you. Yet [know](#) this, that the [kingdom of God](#) is at hand.

Etiam pulverem qui adhesit nobis de civitate vestra extergimus in vos tamen hoc scitote quia adpropinquavit regnum Dei

**10:12.** I say to you, it shall be more tolerable at that day for [Sodom](#) than for that city.

Dico vobis quia Sodomis in die illa remissius erit quam illi civitati

**10:13.** Woe to thee, Corozain! Woe to thee, [Bethsaida](#)! For if in [Tyre](#) and [Sidon](#) had been wrought the mighty works that have been wrought in you, they would have done [penance](#) long ago, sitting in sackcloth and ashes.

Vae tibi Corozain vae tibi Bethsaida quia si in Tyro et Sidone factae fuissent virtutes quae in vobis factae sunt olim in cilicio et cinere sedentes paeniterent

**10:14.** But it shall be more tolerable for **Tyre** and **Sidon** at the judgment than for you.

Verumtamen Tyro et Sidoni remissius erit in iudicio quam vobis

**10:15.** And thou, **Capharnaum**, which art exalted unto **heaven**, thou shalt be thrust down to **hell**.

Et tu Capharnaum usque in caelum exaltata usque ad infernum demergeris

**10:16.** He that heareth you heareth me: and he that **despiseth** you **despiseth** me: and he that **despiseth** me **despiseth** him that sent me.

Qui vos audit me audit et qui vos spernit me spernit qui autem me spernit spernit eum qui me misit

**10:17.** And the seventy-two returned with **joy**, saying: Lord, the **devils** also are subject to us in thy **name**.

Reversi sunt autem septuaginta duo cum gaudio dicentes Domine etiam daemonia subiciuntur nobis in nomine tuo

**10:18.** And he said to them: I saw **Satan** like lightning falling from **heaven**.

Et ait illis videbam Satanam sicut fulgur de caelo cadentem

**10:19.** Behold, I have given you power to tread upon serpents and scorpions and upon all the power of the enemy: and nothing shall hurt you.

Ecce dedi vobis potestatem calcandi supra serpentes et scorpiones et supra omnem virtutem inimici et nihil vobis nocebit

**10:20.** But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your **names** are written in **heaven**.

Verumtamen in hoc nolite gaudere quia spiritus vobis subiciuntur gaudete autem quod nomina vestra scripta sunt in caelis

**10:21.** In that same hour, he rejoiced in the **Holy Ghost** and said: I confess to thee, O **Father**, Lord of **heaven** and earth, because thou hast hidden these things from the wise and **prudent** and hast revealed them to little ones. Yea, **Father**, for so it hath seemed **good** in thy sight.

In ipsa hora exultavit Spiritu Sancto et dixit confiteor tibi Pater Domine caeli et terrae quod abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis etiam Pater quia sic placuit ante te

**He rejoiced in the Holy Ghost...** That is, according to his humanity he rejoiced in the **Holy Ghost**, and gave thanks to his **eternal Father**.

**10:22.** All things are delivered to me by my **Father**. And no one **knoweth** who the Son is, but the **Father**: and who the **Father** is, but the Son and to whom the Son will reveal him.

Omnia mihi tradita sunt a Patre meo et nemo scit qui sit Filius nisi Pater et qui sit Pater nisi Filius et cui voluerit Filius revelare

**10:23.** And turning to his **disciples**, he said: **Blessed** are the eyes that see the things which you see.

Et conversus ad discipulos suos dixit beati oculi qui vident quae videtis

**10:24.** For I say to you that many **prophets** and kings have desired to see the things that you see and have not seen them; and to hear the things that you hear and have not heard them.

Dico enim vobis quod multi prophetae et reges voluerunt videre quae vos videtis et non viderunt et audire quae auditis et non audierunt

**10:25.** And behold a certain lawyer stood up, tempting him and saying, Master, what must I do to possess **eternal** life?

Et ecce quidam legis peritus surrexit temptans illum et dicens magister quid faciendo vitam aeternam possidebo

**10:26.** But he said to him: What is written in the law? How readest thou?

At ille dixit ad eum in lege quid scriptum est quomodo legis

**10:27.** He answering, said: Thou shalt **love** the **Lord thy God** with thy whole heart and with thy whole **soul** and with all thy strength and with all thy mind: and thy neighbour as thyself.

Ille respondens dixit diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex omnibus viribus tuis et ex omni mente tua et proximum tuum sicut te ipsum

**10:28.** And he said to him: Thou hast answered right. This do: and thou shalt live.

Dixitque illi recte respondisti hoc fac et vives

**10:29.** But he willing to justify himself, said to **Jesus**: And who is my neighbour?

Ille autem volens iustificare se ipsum dixit ad Iesum et quis est meus proximus

**10:30.** And **Jesus** answering, said: A certain **man** went down from **Jerusalem** to **Jericho** and fell among robbers, who also stripped him and having wounded him went away, leaving him half dead.

Suscipiens autem Iesus dixit homo quidam descendebat ab Hierusalem in Hiericho et incidit in latrones qui etiam despoliaverunt eum et plagis inpositis abierunt semivivo relicto

**10:31.** And it chanced, that a certain **priest** went down the same way: and seeing him, passed by.

Accidit autem ut sacerdos quidam descenderet eadem via et viso illo praeterivit

**10:32.** In like manner also a **Levite**, when he was near the place and saw him, passed by.

Similiter et Levita cum esset secus locum et videret eum pertransiit

**10:33.** But a certain **Samaritan**, being on his journey, came near him: and seeing him, was moved with compassion:

Samaritanus autem quidam iter faciens venit secus eum et videns eum misericordia motus est

**10:34.** And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn and took care of him.

Et adpropians alligavit vulnera eius infundens oleum et vinum et inponens illum in iumentum suum duxit in stabulum et curam eius egit

**10:35.** And the next day he took out two pence and gave to the host and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.

Et altera die protulit duos denarios et dedit stabulario et ait curam illius habe et quodcumque supererogaveris ego cum rediero reddam tibi

**10:36.** Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

Quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones

**10:37.** But he said: He that showed **mercy** to him. And **Jesus** said to him: Go, and do thou in like manner.

At ille dixit qui fecit misericordiam in illum et ait illi Iesus vade et tu fac similiter

**10:38.** Now it came to pass, as they went, that he entered into a certain town: and a certain **woman named Martha** received him into her house.

Factum est autem dum irent et ipse intravit in quoddam castellum et mulier quaedam Martha nomine excepit illum in domum suam

**10:39.** And she had a sister called **Mary**. who, sitting also at the Lord's feet, heard his word.

Et huic erat soror nomine Maria quae etiam sedens secus pedes Domini audiebat verbum illius

**10:40.** But **Martha** was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me.

Martha autem satagebat circa frequens ministerium quae stetit et ait Domine non est tibi curae quod soror mea reliquit me solam ministrare dic ergo illi ut me adiuvet

**10:41.** And the Lord answering, said to her: **Martha, Martha**, thou art careful and art troubled about many things:

Et respondens dixit illi Dominus Martha Martha sollicita es et turbaris erga plurima

**10:42.** But one thing is necessary. **Mary** hath chosen the best part, which shall not be taken away from her.

Porro unum est necessarium Maria optimam partem elegit quae non auferetur ab ea

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## Luke Chapter 11

### Christ teaches his disciples to pray. He casts out a dumb devil, confutes the Pharisees, and pronounces woes against them for their hypocrisy.

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**11:1.** And it came to pass that as he was in a certain place [praying](#), when he ceased, one of his [disciples](#) said to him: Lord, teach us to [pray](#), as [John](#) also taught his [disciples](#).

Et factum est cum esset in loco quodam orans ut cessavit dixit unus ex discipulis eius ad eum Domine doce nos orare sicut et Iohannes docuit discipulos suos

**11:2.** And he said to them: When you [pray](#), say: [Father](#), hallowed be thy [name](#). Thy kingdom come.

Et ait illis cum oratis dicite Pater sanctificetur nomen tuum adveniat regnum tuum

**11:3.** Give us this day our daily bread.

Panem nostrum cotidianum da nobis cotidie

**11:4.** And forgive us our [sins](#), for we also forgive every one that is indebted to us. And lead us not into temptation.

Et dimitte nobis peccata nostra siquidem et ipsi dimittimus omni debenti nobis et ne nos inducas in temptationem

**11:5.** And he said to them: Which of you shall have a friend and shall go to him at midnight and shall say to him: Friend, lend me three loaves,

Et ait ad illos quis vestrum habebit amicum et ibit ad illum media nocte et dicit illi amice commoda mihi tres panes

**11:6.** Because a friend of mine is come off his journey to me and I have not what to set before him.

Quoniam amicus meus venit de via ad me et non habeo quod ponam ante illum

**11:7.** And he from within should answer and say: Trouble me not; the door is now shut, and my children are with me in bed. I cannot rise and give thee.

Et ille de intus respondens dicat noli mihi molestus esse iam ostium clausum est et pueri mei mecum sunt in cubili non possum surgere et dare tibi

**11:8.** Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend; yet, because of his importunity, he will rise and give him as many as he needeth.

Dico vobis et si non dabit illi surgens eo quod amicus eius sit propter inprobitatem tamen eius surget et dabit illi quotquot habet necessarios

**11:9.** And I say to you: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

Et ego vobis dico petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis

**11:10.** For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened:

Omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur

**11:11.** And which of you, if he ask his father bread, will he give him a stone? Or a fish, will he for a fish give him a serpent?

Quis autem ex vobis patrem petet panem numquid lapidem dabit illi aut piscem numquid pro pisce serpentem dabit illi

**11:12.** Or if he shall ask an egg, will he reach him a scorpion?

Aut si petierit ovum numquid porriget illi scorpionem

**11:13.** If you then, being **evil**, **know** how to give **good** gifts to your children, how much more will your **Father** from **heaven** give the **good Spirit** to them that ask him?

Si ergo vos cum sitis mali nostis bona data dare filiis vestris quanto magis Pater vester de caelo dabit spiritum bonum petentibus se

**11:14.** And he was casting out a **devil**: and the same was dumb. And when he had **cast out** the **devil**, the dumb spoke: and the multitudes, were in admiration at it.

Et erat eiciens daemonium et illud erat mutum et cum eiecisset daemonium locutus est mutus et admiratae sunt turbae

**11:15.** But some of them said: He casteth out **devils** by **Beelzebub**, the prince of **devils**.

Quidam autem ex eis dixerunt in Beelzebub principe daemoniorum eicit daemonia

**11:16.** And others tempting, asked of him a **sign from heaven**.

Et alii temptantes signum de caelo quaerebant ab eo

**11:17.** But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation; and house upon house shall fall.

Ipse autem ut vidit cogitationes eorum dixit eis omne regnum in se ipsum divisum desolatur et domus supra domum cadet

**11:18.** And if **Satan** also be divided against himself, how shall his kingdom stand? Because you say that through **Beelzebub** I **cast out devils**.

Si autem et Satanias in se ipsum divisus est quomodo stabit regnum ipsius quia dicitis in Beelzebub eicere me daemonia

**11:19.** Now if I **cast out devils** by **Beelzebub**, by whom do your children **cast them out**? Therefore, they shall be your judges.

Si autem ego in Beelzebub eicio daemonia filii vestri in quo eiciunt ideo ipsi iudices vestri erunt

**11:20.** But if I by the finger of **God** **cast out devils**, doubtless the **kingdom of God** is come upon you.

Porro si in digito Dei eicio daemonia profecto praevent in vos regnum Dei

**11:21.** When a strong **man** armed keepeth his **court**, those things are in peace which he possesseth.

Cum fortis armatus custodit atrium suum in pace sunt ea quae possidet

**11:22.** But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted and will distribute his spoils.

Si autem fortior illo superveniens vicerit eum universa arma eius aufert in quibus confidebat et spolia eius distribuit

**11:23.** He that is not with me is against me; and he that gathereth not with me scattereth.

Qui non est mecum adversum me est et qui non colligit mecum dispergit

**11:24.** When the **unclean spirit** is gone out of a **man**, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out.

Cum immundus spiritus exierit de homine perambulat per loca inaquosa quaerens requiem et non inveniens dicit revertar in domum meam unde exivi

**11:25.** And when he is come, he findeth it swept and garnished.

Et cum venerit invenit scopis mundatam

**11:26.** Then he goeth and taketh with him seven other spirits more **wicked** than himself: and entering in they dwell there. And the last state of that **man** becomes worse than the first.

Et tunc vadit et adsumit septem alios spiritus nequiores se et ingressi habitant ibi et sunt novissima hominis illius peiora prioribus

**11:27.** And it came to pass, as he spoke these things, a certain **woman** from the crowd, lifting up her voice, said to him: **Blessed** is the womb that bore thee and the paps that gave thee suck.

Factum est autem cum haec diceret extollens vocem quaedam mulier de turba dixit illi beatus venter qui te portavit et ubera quae suxisti

**11:28.** But he said: Yea rather, **blessed** are they who hear the **word of God** and keep it.

At ille dixit quippini beati qui audiunt verbum Dei et custodiunt

**11:29.** And the multitudes running together, he began to say: This **generation** is a **wicked generation**. It asketh a sign: and a sign shall not be given it, but the sign of Jonas the **prophet**.

Turbis autem concurrentibus coepit dicere generatio haec generatio nequam est signum quaerit et signum non dabitur illi nisi signum Ioniae

**11:30.** For as Jonas was a sign to the Ninivites; so shall the **Son of man** also be to this **generation**.

Nam sicut Ionas fuit signum Ninevitis ita erit et Filius hominis generationi isti

**11:31.** The queen of the **south** shall rise in the judgment with the **men** of this **generation** and shall condemn them: because she came from the ends of the earth to hear the wisdom of **Solomon**. And behold more than **Solomon** here.

Regina austri surget in iudicio cum viris generationis huius et condemnabit illos quia venit a finibus terrae audire sapientiam Salomonis et ecce plus Salomone hic

**11:32.** The **men** of Ninive shall rise in the judgment with this **generation** and shall condemn it; Because they did **penance** at the preaching of Jonas. And behold more than Jonas here.

Viri ninevitae surgent in iudicio cum generatione hac et condemnabunt illam quia paenitentiam egerunt ad praedicationem Ioniae et ecce plus Iona hic

**11:33.** No **man** lighteth a candle and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light.

Nemo lucernam accendit et in abscondito ponit neque sub modio sed supra candelabrum ut qui ingrediuntur lumen videant

**11:34.** The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be **evil**, thy body also will be darksome.

Lucerna corporis tui est oculus tuus si oculus tuus fuerit simplex totum corpus tuum lucidum erit si autem nequam fuerit etiam corpus tuum tenebrosum erit

**11:35.** Take heed therefore that the light which is in thee be not darkness.

Vide ergo ne lumen quod in te est tenebrae sint

**11:36.** If then thy whole body be lightsome, having no part of darkness: the whole shall be lightsome and, as a bright lamp, shall enlighten thee.

Si ergo corpus tuum totum lucidum fuerit non habens aliquam partem tenebrarum erit lucidum totum et sicut lucerna fulgoris inluminabit te

**11:37.** And as he was speaking, a certain **Pharisee** **prayed** him that he would dine with him. And he going in, sat down to eat.

Et cum loqueretur rogavit illum quidam Pharisaeus ut pranderet apud se et ingressus recubuit

**11:38.** And the **Pharisee** began to say, thinking within himself, why he was not **washed** before dinner.

Pharisaeus autem coepit intra se reputans dicere quare non baptizatus esset ante prandium

**11:39.** And the Lord said to him: Now you, **Pharisees**, make clean the outside of the cup and of the platter: but your inside is full of rapine and **iniquity**.

Et ait Dominus ad illum nunc vos Pharisaei quod de foris est calicis et catini mundatis quod autem intus est vestrum plenum est rapina et iniquitate

**11:40.** Ye fools, did not he that made that which is without make also that which is within?

Stulti nonne qui fecit quod de foris est etiam id quod de intus est fecit

**11:41.** But yet that which remaineth, give **alms**: and behold, all things are clean unto you.

Verumtamen quod superest date elemosynam et ecce omnia munda sunt vobis

**11:42.** But woe to you, **Pharisees**, because you **tithe** mint and rue and every herb and pass over judgment and the **charity** of **God**. Now these things you ought to have done, and not to leave the other undone.

Sed vae vobis Pharisaeis quia decimatis mentam et rutam et omne holus et praeteritis iudicium et caritatem Dei haec autem oportuit facere et illa non omittere

**11:43.** Woe to you, **Pharisees**, because you **love** the uppermost seats in the **synagogues** and salutations in the marketplace.

Vae vobis Pharisaeis quia diligitis primas cathedras in synagogis et salutationes in foro

**11:44.** Woe to you, because you are as sepulchres that appear not: and **men** that walk over are not aware.

Vae vobis quia estis ut monumenta quae non parent et homines ambulantes supra nesciunt

**11:45.** And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.

Respondens autem quidam ex legis peritis ait illi magister haec dicens etiam nobis contumeliam facis

**11:46.** But he said: Woe to you lawyers also, because you load **men** with burdens which they cannot bear and you yourselves touch not the packs with one of your fingers.

At ille ait et vobis legis peritis vae quia oneratis homines oneribus quae portari non possunt et ipsi uno digito vestro non tangitis sarcinas

**Woe to you lawyers...** He speaks of the **doctors** of the **law of Moses**, commonly called the **scribes**.

**11:47.** Woe to you who build the monuments of the **prophets**: and your fathers killed them.

Vae vobis quia aedificatis monumenta prophetarum patres autem vestri occiderunt illos

**Woe to you who build, etc...** Not that the building of the monuments of the **prophets** was in itself blameworthy, but only the intention of these unhappy **men**, who made use of this outward show of religion and piety, as a means to carry on their **wicked** designs against the prince of **prophets**.

**11:48.** Truly you bear witness that you consent to the doings of your fathers. For they indeed killed them: and you build their sepulchres.

Profecto testificamini quod consentitis operibus patrum vestrorum quoniam quidem ipsi eos occiderunt vos autem aedificatis eorum sepulchra

**11:49.** For this cause also the wisdom of **God** said: I will send to them **prophets** and **apostles**: and some of them they will kill and persecute.

Propterea et sapientia Dei dixit mittam ad illos prophetas et apostolos et ex illis occident et persequentur

**11:50.** That the blood of all the **prophets** which was shed from the foundation of the world may be required of this **generation**,

Ut inquiratur sanguis omnium prophetarum qui effusus est a constitutione mundi a generatione ista

**11:51.** From the blood of **Abel** unto the blood of Zacharias, who was slain between the **altar** and the **temple**. Yea I say to you: It shall be required of this **generation**.

A sanguine Abel usque ad sanguinem Zacchariae qui periit inter altare et aedem ita dico vobis requiretur ab hac generatione

**11:52.** Woe to you lawyers, for you have taken away the key of **knowledge**. You yourselves have not entered in: and those that were entering in, you have hindered.

Vae vobis legis peritis quia tulistis clavem scientiae ipsi non introistis et eos qui introibant prohibuistis

**11:53.** And as he was saying these things to them, the **Pharisees** and the lawyers began **violently** to urge him and to oppress his mouth about many things,

Cum haec ad illos diceret coeperunt Pharisaei et legis periti graviter insistere et os eius opprimere de multis

**11:54.** Lying in wait for him and seeking to catch something from his mouth, that they might accuse him.

Insidiantes et quaerentes capere aliquid ex ore eius ut accusarent eum

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## Luke Chapter 12

### Christ warns us against hypocrisy, the fear of the world and covetousness. He admonishes all to watch.

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**12:1.** And when great multitudes stood about him, so that they trod one upon another, he began to say to his [disciples](#): Beware ye of the leaven of the [Pharisees](#), which is [hypocrisy](#).

Multis autem turbis circumstantibus ita ut se invicem conculcarent coepit dicere ad discipulos suos attendite a fermento Pharisaeorum quae est hypocrisis

**12:2.** For there is nothing covered that shall not be revealed: nor hidden that shall not be [known](#).

Nihil autem opertum est quod non reveletur neque absconditum quod non sciatur

**12:3.** For whatsoever things you have spoken in darkness shall be published in the light: and that which you have spoken in the ear in the chambers shall be preached on the housetops.

Quoniam quae in tenebris dixistis in lumine dicentur et quod in aurem locuti estis in cubiculis praedicabitur in tectis

**12:4.** And I say to you, my friends: Be not afraid of them who [kill the body](#) and after that have no more that they can do.

Dico autem vobis amicis meis ne terreamini ab his qui occidunt corpus et post haec non habent amplius quod faciant

**12:5.** But I will show you whom you shall fear: Fear ye him who, after he hath killed, hath power to cast into [hell](#). Yea, I say to you: Fear him.

Ostendam autem vobis quem timeatis timete eum qui postquam occiderit habet potestatem mittere in gehennam ita dico vobis hunc timete

**12:6.** Are not five sparrows sold for two farthings, and not one of them is forgotten before [God](#)?

Nonne quinque passerres veneunt dipundio et unus ex illis non est in oblivione coram Deo

**12:7.** Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

Sed et capilli capitis vestri omnes numerati sunt nolite ergo timere multis passeribus pluris estis

**12:8.** And I say to you: Whosoever shall confess me before [men](#), him shall the [Son of man](#) also confess before the [angels of God](#).

Dico autem vobis omnis quicumque confessus fuerit in me coram hominibus et Filius hominis confitebitur in illo coram angelis Dei

**12:9.** But he that shall deny me before [men](#) shall be denied before the [angels of God](#).

Qui autem negaverit me coram hominibus denegabitur coram angelis Dei

**12:10.** And whosoever speaketh a word against the [Son of man](#), it shall be forgiven him: but to him that shall [blaspheme](#) against the [Holy Ghost](#), it shall not be forgiven.

Et omnis qui dicit verbum in Filium hominis remittetur illi ei autem qui in Spiritum Sanctum blasphemaverit non remittetur

**12:11.** And when they shall bring you into the [synagogues](#) and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say.

Cum autem inducent vos in synagogas et ad magistratus et potestates nolite solliciti esse qualiter aut quid respondeatis aut quid dicatis

**12:12.** For the [Holy Ghost](#) shall teach you in the same hour what you must say.

Spiritus enim Sanctus docebit vos in ipsa hora quae oporteat dicere

**12:13.** And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.

Ait autem quidam ei de turba magister dic fratri meo ut dividat mecum hereditatem

**12:14.** But he said to him: Man, who hath appointed me judge or divider over you?

At ille dixit ei homo quis me constituit iudicem aut divisorem super vos

**12:15.** And he said to them: Take heed and beware of all **covetousness**: for a **man's** life doth not consist in the abundance of things which he possesseth.

Dixitque ad illos videte et cavete ab omni avaritia quia non in abundantia cuiusquam vita eius est ex his quae possidet

**12:16.** And he spoke a similitude to them, saying: The land of a certain rich **man** brought forth plenty of fruits.

Dixit autem similitudinem ad illos dicens hominis cuiusdam divitis uberes fructus ager adtulit

**12:17.** And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?

Et cogitabat intra se dicens quid faciam quod non habeo quo congregem fructus meos

**12:18.** And he said: This will I do: I will pull down my barns and will build greater: and into them will I gather all things that are grown to me and my goods.

Et dixit hoc faciam destruam horrea mea et maiora faciam et illuc congregabo omnia quae nata sunt mihi et bona mea

**12:19.** And I will say to my **soul**: Soul, thou hast much goods laid up for many years. Take thy rest: eat, drink, make **good** cheer.

Et dicam animae meae anima habes multa bona posita in annos plurimos requiesce comede bibe epulare

**12:20.** But **God** said to him: Thou fool, this night do they require thy **soul** of thee. And whose shall those things be which thou hast provided?

Dixit autem illi Deus stulte hac nocte animam tuam repetunt a te quae autem parasti cuius erunt

**12:21.** So is he that layeth up treasure for himself and is not rich towards **God**.

Sic est qui sibi thesaurizat et non est in Deum dives

**12:22.** And he said to his **disciples**: Therefore I say to you: Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on.

Dixitque ad discipulos suos ideo dico vobis nolite solliciti esse animae quid manducetis neque corpori quid vestiamini

**12:23.** The life is more than the meat: and the body is more than the raiment.

Anima plus est quam esca et corpus quam vestimentum

**12:24.** Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and **God** feedeth them. How much are you more valuable than they?

Considerate corvos quia non seminant neque metunt quibus non est cellarium neque horreum et Deus pascit illos quanto magis vos pluris estis illis

**12:25.** And which of you by taking thought can add to his stature one cubit?

Quis autem vestrum cogitando potest adicere ad staturam suam cubitum unum

**12:26.** If then ye be not able to do so much as the least thing, why are you solicitous for the rest?

Si ergo neque quod minimum est potestis quid de ceteris solliciti estis

**12:27.** Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even **Solomon** in all his **glory** was clothed like one of these.

Considerate lilia quomodo crescunt non laborant non nent dico autem vobis nec Salomon in omni gloria sua vestiebatur sicut unum ex istis

**12:28.** Now, if **God** clothe in this manner the grass that is to-day in the field and to-morrow is cast into the oven: how much more you, O ye of little **faith**?

Si autem faenum quod hodie in agro est et cras in clibanum mittitur Deus sic vestit quanto magis vos

pusillae fidei

**12:29.** And seek not what you shall eat or what you shall drink: and be not lifted up on high.

Et vos nolite quaerere quid manducetis aut quid bibatis et nolite in sublime tolli

**12:30.** For all these things do the nations of the world seek. But your **Father knoweth** that you have need of these things.

Haec enim omnia gentes mundi quaerunt Pater autem vester scit quoniam his indigetis

**12:31.** But seek ye first the **kingdom of God** and his **justice**: and all these things shall be added unto you.

Verumtamen quaerite regnum Dei et haec omnia adicientur vobis

**12:32.** Fear not, little flock, for it hath pleased your **Father** to give you a kingdom.

Nolite timere pusillus grex quia conplacuit Patri vestro dare vobis regnum

**12:33.** Sell what you possess and give **alms**. Make to yourselves bags which grow not old, a treasure in **heaven** which faileth not: where no thief approacheth, nor moth corrupteth.

Vendite quae possidetis et date elemosynam facite vobis sacculos qui non veterescunt thesaurum non deficientem in caelis quo fur non adpropriet neque tinea corrumpit

**12:34.** For where your treasure is, there will your heart be also.

Ubi enim thesaurus vester est ibi et cor vestrum erit

**12:35.** Let your loins be girt and lamps burning in your hands.

Sint lumbi vestri praecinctorum et lucernae ardentes

**12:36.** And you yourselves like to **men** who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.

Et vos similes hominibus expectantibus dominum suum quando revertatur a nuptiis ut cum venerit et pulsaverit confestim aperiant ei

**12:37.** **Blessed** are those servants whom the Lord, when he cometh, shall find watching. **Amen** I say to you that he will gird himself and make them sit down to meat and passing will minister unto them.

Beati servi illi quos cum venerit dominus invenerit vigilantes amen dico vobis quod praecinet se et faciet illos discumbere et transiens ministrabit illis

**12:38.** And if he shall come in the second watch or come in the third watch and find them so, **blessed** are those servants.

Et si venerit in secunda vigilia et si in tertia vigilia venerit et ita invenerit beati sunt servi illi

**12:39.** But this **know** ye, that if the householder did **know** at what hour the thief would come, he would surely watch and would not suffer his house to be broken open.

Hoc autem scitote quia si sciret pater familias qua hora fur veniret vigilaret utique et non sineret perfodiri domum suam

**12:40.** Be you then also ready: for at what hour you think not the **Son of man** will come.

Et vos estote parati quia qua hora non putatis Filius hominis veni

**12:41.** And **Peter** said to him: Lord, dost thou speak this **parable** to us, or likewise to all?

Ait autem ei Petrus Domine ad nos dicis hanc parabolam an et ad omnes

**12:42.** And the Lord said: Who thinkest thou is the faithful and wise steward, whom his lord setteth over his **family**, to give them their measure of wheat in due season?

Dixit autem Dominus quis putas est fidelis dispensator et prudens quem constituet dominus super familiam suam ut det illis in tempore tritici mensuram

**12:43.** **Blessed** is that servant whom, when his lord shall come, he shall find so doing.

Beatus ille servus quem cum venerit dominus invenerit ita facientem

**12:44.** Verily I say to you, he will set him over all that he possesseth.

Vere dico vobis quia supra omnia quae possidet constituet illum

**12:45.** But if that servant shall say in his heart: My Lord is long a coming; and shall begin to strike the **men**-servants and maid-servants, and to eat and to drink and be drunk:

Quod si dixerit servus ille in corde suo moram facit dominus meus venire et coeperit percutere pueros et ancillas et edere et bibere et inebriari

**12:46.** The lord of that servant will come in the day that he **hopeth** not, and at the hour that he **knoweth** not: and shall separate him and shall appoint him his portion with unbelievers.

Veniet dominus servi illius in die qua non sperat et hora qua nescit et dividet eum partemque eius cum infidelibus ponet

**12:47.** And that servant, who **knew** the will of his lord and prepared not himself and did not according to his will, shall be beaten with many stripes.

Ille autem servus qui cognovit voluntatem domini sui et non praeparavit et non fecit secundum voluntatem eius vapulabit multas

**12:48.** But he that **knew not** and did things worthy of stripes shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

Qui autem non cognovit et fecit digna plagis vapulabit paucis omni autem cui multum datum est multum quaeretur ab eo et cui commendaverunt multum plus petent ab eo

**12:49.** I am come to cast fire on the earth. And what will I, but that it be kindled?

Ignem veni mittere in terram et quid volo si accendatur

**12:50.** And I have a **baptism** wherewith I am to be **baptized**. And how am I straitened until it be accomplished?

Baptisma autem habeo baptizari et quomodo coartor usque dum perficiatur

**12:51.** Think ye, that I am come to give peace on earth? I tell you, no; but separation.

Putatis quia pacem veni dare in terram non dico vobis sed separationem

**12:52.** For there shall be from henceforth five in one house divided: three against two, and two against three.

Erunt enim ex hoc quinque in domo una divisi tres in duo et duo in tres

**12:53.** The father shall be divided against the son and the son against his father: the mother against the daughter and the daughter against her mother: the mother-in-law against the daughter-in-law and the daughter-in-law law against her mother-in-law.

Dividentur pater in filium et filius in patrem suum mater in filiam et filia in matrem socrus in nurum suam et nurus in socrum suam

**12:54.** And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming. And so it happeneth.

Dicebat autem et ad turbas cum videritis nubem orientem ab occasu statim dicitis nimbus venit et ita fit

**12:55.** And when ye see the south wind blow, you say: There will heat. And it cometh to pass.

Et cum austrum flantem dicitis quia aestus erit et fit

**12:56.** You **hypocrites**, you **know** how to discern the face of the **heaven** and of the earth: but how is it that you do not discern this time?

Hypocritae faciem terrae et caeli nostis probare hoc autem tempus quomodo non probatis

**12:57.** And why, even of yourselves, do you not judge that which is **just**?

Quid autem et a vobis ipsis non iudicatis quod iustum est

**12:58.** And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest perhaps he draw thee to be judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison.

Cum autem vadis cum adversario tuo ad principem in via da operam liberari ab illo ne forte trahat te apud iudicem et iudex tradat te exactori et exactor mittat te in carcerem

**12:59.** I say to thee, thou shalt not go out thence until thou pay the very last mite.

Dico tibi non exies inde donec etiam novissimum minutum reddas

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## Luke Chapter 13

### The necessity of penance. The barren fig tree. The cure of the infirm woman. The journey to Jerusalem.

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**13:1.** And there were present, at that very time, some that told him of the [Galileans](#), whose blood [Pilate](#) had mingled with their [sacrifices](#).

Aderant autem quidam ipso in tempore nuntiantes illi de Galilaeis quorum sanguinem Pilatus miscuit cum sacrificiis eorum

**13:2.** And he answering, said to them: Think you that these [Galileans](#) were sinners above all the [men](#) of [Galilee](#), because they suffered such things?

Et respondens dixit illis putatis quod hii Galilaei prae omnibus Galilaeis peccatores fuerunt quia talia passi sunt

**13:3.** No, I say to you: but unless you shall do [penance](#), you shall all likewise perish.

Non dico vobis sed nisi paenitentiam habueritis omnes similiter peribitis

**13:4.** Or those eighteen upon whom the tower fell in [Silo](#) and slew them: think you that they also were debtors above all the [men](#) that dwelt in [Jerusalem](#)?

Sicut illi decem et octo supra quos cecidit turris in Siloam et occidit eos putatis quia et ipsi debitores fuerunt praeter omnes homines habitantes in Hierusalem

**13:5.** No, I say to you: but except you do [penance](#), you shall all likewise perish.

Non dico vobis sed si non paenitentiam egeritis omnes similiter peribitis

**13:6.** He spoke also this [parable](#): A certain [man](#) had a fig tree planted in his vineyard: and he came seeking fruit on it and found none.

Dicebat autem hanc similitudinem arborem fici habebat quidam plantatam in vinea sua et venit quaerens fructum in illa et non invenit

**13:7.** And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree and I find none. Cut it down therefore. Why cumbereth it the ground?

Dixit autem ad cultorem vineae ecce anni tres sunt ex quo venio quaerens fructum in ficulnea hac et non invenio succide ergo illam ut quid etiam terram occupat

**13:8.** But he answering, said to him: Lord, let it alone this year also, until I dig about it and dung it.

At ille respondens dixit illi domine dimitte illam et hoc anno usque dum fodiam circa illam et mittam stercora

**13:9.** And if happily it bear fruit: but if not, then after that thou shalt cut it down.

Et si quidem fecerit fructum sin autem in futurum succides eam

**13:10.** And he was teaching in their [synagogue](#) on their [sabbath](#).

Erat autem docens in synagoga eorum sabbatis

**13:11.** And behold there was a [woman](#) who had a spirit of infirmity eighteen years. And she was bowed together: neither could she look upwards at all.

Et ecce mulier quae habebat spiritum infirmitatis annis decem et octo et erat inclinata nec omnino poterat sursum respicere

**13:12.** Whom when [Jesus](#) saw, he called her unto him and said to her: [Woman](#), thou art delivered from thy infirmity.

Quam cum videret Iesus vocavit ad se et ait illi mulier dimissa es ab infirmitate tua

**13:13.** And he **laid his hands** upon her: and immediately she was made straight and **glorified God**.  
Et inposuit illi manus et confestim erecta est et glorificabat Deum

**13:14.** And the ruler of the **synagogue** being **angry** that **Jesus** had healed on the **sabbath** answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come and be healed: and not on the **sabbath day**.

Respondens autem archisynagogus indignans quia sabbato curasset Iesus dicebat turbae sex dies sunt in quibus oportet operari in his ergo venite et curamini et non in die sabbati

**13:15.** And the Lord answering him, said: Ye **hypocrites**, doth not every one of you, on the **sabbath day**, loose his ox or his ass from the manger and lead them to water?

Respondit autem ad illum Dominus et dixit hypocritae unusquisque vestrum sabbato non solvit bovem suum aut asinum a praesepio et ducit adquare

**13:16.** And ought not this daughter of **Abraham**, whom **Satan** hath bound, lo, these eighteen years, be loosed from this bond on the **sabbath day**?

Hanc autem filiam Abrahae quam alligavit Satanus ecce decem et octo annis non oportuit solvi a vinculo isto die sabbati

**13:17.** And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were **gloriously** done by him.

Et cum haec diceret erubescabant omnes adversarii eius et omnis populus gaudebat in universis quae gloriose fiebant ab eo

**13:18.** He said therefore: To what is the **kingdom of God** like, and whereunto shall I resemble it?

Dicebat ergo cui simile est regnum Dei et cui simile esse existimabo illud

**13:19.** It is like to a grain of mustard seed, which a **man** took and cast into his garden: and it grew and became a great tree, and the birds of the air lodged in the branches thereof.

Simile est grano sinapis quod acceptum homo misit in hortum suum et crevit et factum est in arborem magnam et volucres caeli requieverunt in ramis eius

**13:20.** And again he said: Whereunto shall I esteem the **kingdom of God** to be like?

Et iterum dixit cui simile aestimabo regnum Dei

**13:21.** It is like to leaven, which a **woman** took and hid in three measures of meal, till the whole was leavened.

Simile est fermento quod acceptum mulier abscondit in farinae sata tria donec fermentaretur totum

**13:22.** And he went through the cities and towns teaching and making his journey to **Jerusalem**.

Et ibat per civitates et castella docens et iter faciens in Hierusalem

**13:23.** And a certain **man** said to him: Lord, are they few that are saved? But he said to them:

Ait autem illi quidam Domine si pauci sunt qui salvantur ipse autem dixit ad illos

**13:24.** Strive to enter by the narrow gate: for many, I say to you, shall seek to enter and shall not be able.

Contendite intrare per angustam portam quia multi dico vobis quaerunt intrare et non poterunt

**Shall seek, etc...** Shall desire to be saved; but for want of taking sufficient pains, and being thoroughly in earnest, shall not attain to it.

**13:25.** But when the master of the house shall be gone in and shall shut the door, you shall begin to stand without; and knock at the door, saying: Lord, open to us. And he answering, shall say to you: I **know** you not, whence you are.

Cum autem intraverit pater familias et cluserit ostium et incipietis foris stare et pulsare ostium dicentes Domine aperi nobis et respondens dicet vobis nescio vos unde sitis

**13:26.** Then you shall begin to say: We have eaten and drunk in thy presence: and thou hast taught in our streets.

Tunc incipietis dicere manducavimus coram te et bibimus et in plateis nostris docuisti

**13:27.** And he shall say to you: I **know** you not, whence you are. Depart from me, all ye workers of **iniquity**.

Et dicet vobis nescio vos unde sitis discedite a me omnes operarii iniquitatis

**13:28.** There shall be weeping and gnashing of teeth; when you shall see [Abraham](#) and [Isaac](#) and [Jacob](#) and all the [prophets](#), in the [kingdom of God](#): and you yourselves thrust out.

Ibi erit fletus et stridor dentium cum videritis Abraham et Isaac et Iacob et omnes prophetas in regno Dei vos autem expelli foras

**13:29.** And there shall come from the east and the west and the north and the south: and shall sit down in the [kingdom of God](#).

Et venient ab oriente et occidente et aquilone et austro et accumbent in regno Dei

**13:30.** And behold, they are last that shall be first: and they are first that shall be last.

Et ecce sunt novissimi qui erunt primi et sunt primi qui erunt novissimi

**13:31.** The same day, there came some of the [Pharisees](#), saying to him: Depart, and get thee hence, for [Herod](#) hath a mind to kill thee.

In ipsa die accesserunt quidam Pharisaeorum dicentes illi exi et vade hinc quia Herodes vult te occidere

**13:32.** And he said to them: Go and tell that fox: Behold, I [cast out devils](#) and do cures, to-day and to-morrow, and the third day I am consummated.

Et ait illis ite dicite vulpi illi ecce eicio daemonia et sanitates perficio hodie et cras et tertia consummor

**13:33.** Nevertheless, I must walk to-day and to-morrow and the day following, because it cannot be that a [prophet](#) perish, out of [Jerusalem](#).

Verumtamen oportet me hodie et cras et sequenti ambulare quia non capit prophetam perire extra Hierusalem

**13:34.** [Jerusalem, Jerusalem](#), that killest the [prophets](#); and [stonest](#) them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not?

Hierusalem Hierusalem quae occidis prophetas et lapidas eos qui mittuntur ad te quotiens volui congregare filios tuos quemadmodum avis nidum suum sub pinnis et noluisti

**13:35.** Behold your house shall be left to you desolate. And I say to you that you shall not see me till the time come when you shall say: [Blessed](#) is he that cometh in the [name](#) of the Lord.

Ecce relinquitur vobis domus vestra dico autem vobis quia non videbitis me donec veniat cum dicetis benedictus qui venit in nomine Domini

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## Luke Chapter 14

### Christ heals the dropsical man. The parable of the supper. The necessity of renouncing all to follow Christ.

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**14:1.** And it came to pass, when [Jesus](#) went into the house of one of the [Pharisees](#), on the [sabbath day](#), that they watched him.

Et factum est cum intraret in domum cuiusdam principis Pharisaeorum sabbato manducare panem et ipsi observabant eum

**14:2.** And behold, there was a certain [man](#) before him that had the dropsy.

Et ecce homo quidam hydropticus erat ante illum

**14:3.** And [Jesus](#) answering, spoke to the lawyers and [Pharisees](#), saying: Is it lawful to heal on the [sabbath day](#)?

Et respondens Iesus dixit ad legis peritos et Pharisaeos dicens si licet sabbato curare

**14:4.** But they held their peace. But he taking him, healed him and sent him away.

At illi tacuerunt ipse vero adprehensum sanavit eum ac dimisit

**14:5.** And answering them, he said: Which of you shall have an ass or an ox fall into a pit and will not immediately draw him out, on the [sabbath day](#)?

Et respondens ad illos dixit cuius vestrum asinus aut bos in puteum cadet et non continuo extrahet illum die sabbati

**14:6.** And they could not answer him to these things.

Et non poterant ad haec respondere illi

**14:7.** And he spoke a [parable](#) also to them that were invited, marking how they chose the first seats at the table, saying to them:

Dicebat autem et ad invitatos parabolam intendens quomodo primos accubitus eligerent dicens ad illos

**14:8.** When thou art invited to a wedding, sit not down in the first place, lest perhaps one more [honourable](#) than thou be invited by him:

Cum invitatus fueris ad nuptias non discumbas in primo loco ne forte honoratior te sit invitatus ab eo

**14:9.** And he that invited thee and him, come and say to thee: Give this [man](#) place. And then thou begin with shame to take the lowest place.

Et veniens is qui te et illum vocavit dicat tibi da huic locum et tunc incipias cum rubore novissimum locum tenere

**14:10.** But when thou art invited, go, sit down in the lowest place; that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have [glory](#) before them that sit at table with thee.

Sed cum vocatus fueris vade recumbe in novissimo loco ut cum venerit qui te invitavit dicat tibi amice ascende superius tunc erit tibi gloria coram simul discumbentibus

**14:11.** Because every one that exalteth himself shall be [humbled](#): and he that [humbleth](#) himself shall be exalted.

Quia omnis qui se exaltat humiliabitur et qui se humiliat exaltabitur

**14:12.** And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee.

Dicebat autem et ei qui se invitaverat cum facis prandium aut cenam noli vocare amicos tuos neque fratres

tuos neque cognatos neque vicinos divites ne forte et ipsi te reinvitent et fiat tibi retributio

**14:13.** But when thou makest a feast, call the **poor**, the maimed, the lame and the blind.

Sed cum facis convivium voca pauperes debiles claudos caecos

**14:14.** And thou shalt be **blessed**, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the **just**.

Et beatus eris quia non habent retribuere tibi retribuetur enim tibi in resurrectione iustorum

**14:15.** When one of them that sat at table with him had heard these things, he said to him: **Blessed** is he that shall eat bread in the **kingdom of God**.

Haec cum audisset quidam de simul discumbentibus dixit illi beatus qui manducabit panem in regno Dei

**14:16.** But he said to him: A certain **man** made a great supper and invited many.

At ipse dixit ei homo quidam fecit cenam magnam et vocavit multos

**14:17.** And he sent his servant at the hour of supper to say to them that were invited, that they should come: for now all things are ready.

Et misit servum suum hora cenae dicere invitatis ut venirent quia iam parata sunt omnia

**14:18.** And they began all at once to make excuse. The first said to him: I have bought a farm and I must needs go out and see it. I pray thee, hold me excused.

Et coeperunt simul omnes excusare primus dixit ei villam emi et necesse habeo exire et videre illam rogo te habe me excusatum

**14:19.** And another said: I have bought five yoke of oxen and I go to try them. I pray thee, hold me excused.

Et alter dixit iuga boum emi quinque et eo probare illa rogo te habe me excusatum

**14:20.** And another said: I have **married** a wife; and therefore I cannot come.

Et alius dixit uxorem duxi et ideo non possum venire

**14:21.** And the servant returning, told these things to his lord. Then the master of the house, being **angry**, said to his servant: Go out quickly into the streets and lanes of the city; and bring in hither the **poor** and the feeble and the blind and the lame.

Et reversus servus nuntiavit haec domino suo tunc iratus pater familias dixit servo suo exi cito in plateas et vicos civitatis et pauperes ac debiles et caecos et claudos introduc huc

**14:22.** And the servant said: Lord, it is done as thou hast commanded; and yet there is room.

Et ait servus domine factum est ut imperasti et adhuc locus est

**14:23.** And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled.

Et ait dominus servo exi in vias et sepes et compelle intrare ut impleatur domus mea

**14:24.** But I say unto you that none of those **men** that were invited shall taste of my supper.

Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit cenam meam

**14:25.** And there went great multitudes with him. And turning, he said to them:

Ibant autem turbae multae cum eo et conversus dixit ad illos

**14:26.** If any **man** come to me, and **hate** not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my **disciple**.

Si quis venit ad me et non odit patrem suum et matrem et uxorem et filios et fratres et sorores adhuc autem et animam suam non potest esse meus discipulus

**Hate not, etc...** The law of **Christ** does not allow us to **hate** even our enemies, much less our parents: but the meaning of the text is, that we must be in that disposition of **soul**, as to be willing to renounce, and part with every thing, how near or dear soever it may be to us, that would keep us from following **Christ**.

**14:27.** And whosoever doth not carry his cross and come after me cannot be my **disciple**.

Et qui non baiulat crucem suam et venit post me non potest esse meus discipulus

**14:28.** For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it:

Quis enim ex vobis volens turrem aedificare non prius sedens computat sumptus qui necessarii sunt si habet ad perficiendum

**14:29.** Lest, after he hath laid the foundation and is not able to finish it, all that see it begin to mock him,  
Ne posteaquam posuerit fundamentum et non potuerit perficere omnes qui vident incipiant inludere ei

**14:30.** Saying: This **man** began to build and was not able to finish.  
Dicentes quia hic homo coepit aedificare et non potuit consummare

**14:31.** Or, what king, about to go to make **war** against another king, doth not first sit down and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him?  
Aut qui rex iturus committere bellum adversus alium regem non sedens prius cogitat si possit cum decem milibus occurrere ei qui cum viginti milibus venit ad se

**14:32.** Or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace.  
Alioquin adhuc illo longe agente legationem mittens rogat ea quae pacis sunt

**14:33.** So likewise every one of you that doth not renounce all that he possesseth cannot be my **disciple**.  
Sic ergo omnis ex vobis qui non renuntiat omnibus quae possidet non potest meus esse discipulus

**14:34.** **Salt** is **good**. But if the **salt** shall lose its savour, wherewith shall it be seasoned?  
Bonum est sal si autem sal quoque evanuerit in quo condietur

**14:35.** It is neither profitable for the land nor for the dunghill: but shall be cast out. He that hath ears to hear, let him hear.  
Neque in terram neque in sterquilinum utile est sed foras mittetur qui habet aures audiendi audiat

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## Luke Chapter 15

### The parables of the lost sheep and of the prodigal son.

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**15:1.** Now the [publicans](#) and sinners drew near unto him to hear him.

Erant autem adpropinquantes ei publicani et peccatores ut audirent illum

**15:2.** And the [Pharisees](#) and the [scribes](#) murmured, saying: This [man](#) receiveth sinners and eateth with them.

Et murmurabant Pharisaei et scribae dicentes quia hic peccatores recipit et manducat cum illis

**15:3.** And he spoke to them this [parable](#), saying:

Et ait ad illos parabolam istam dicens

**15:4.** What [man](#) of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the [desert](#) and go after that which was lost, until he find it?

Quis ex vobis homo qui habet centum oves et si perdiderit unam ex illis nonne dimittit nonaginta novem in deserto et vadit ad illam quae perierat donec inveniat illam

**15:5.** And when he hath found it, lay it upon his shoulders, rejoicing?

Et cum invenerit eam inponit in umeros suos gaudens

**15:6.** And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

Et veniens domum convocat amicos et vicinos dicens illis congratulamini mihi quia inveni ovem meam quae perierat

**15:7.** I say to you that even so there shall be [joy](#) in [heaven](#) upon one sinner that doth [penance](#), more than upon ninety-nine [just](#) who need not [penance](#).

Dico vobis quod ita gaudium erit in caelo super uno peccatore paenitentiam habente quam super nonaginta novem iustis qui non indigent paenitentia

**15:8.** Or what [woman](#) having ten [groats](#), if she lose one [groat](#), doth not light a candle and sweep the house and seek diligently until she find it?

Aut quae mulier habens dragmas decem si perdiderit dragmam unam nonne accendit lucernam et everrit domum et quaerit diligenter donec inveniat

**15:9.** And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the [groat](#) which I had lost.

Et cum invenerit convocat amicas et vicinas dicens congratulamini mihi quia inveni dragmam quam perdideram

**15:10.** So I say to you, there shall be [joy](#) before the [angels of God](#) upon one sinner doing [penance](#).

Ita dico vobis gaudium erit coram angelis Dei super uno peccatore paenitentiam agente

**Before the angels...** By this it is plain that the [spirits in heaven](#) have a concern for us below, and a [joy](#) at our repentance and consequently a [knowledge](#) of it.

**15:11.** And he said: A certain [man](#) had two sons.

Ait autem homo quidam habuit duos filios

**15:12.** And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.

Et dixit adulescentior ex illis patri pater da mihi portionem substantiae quae me contingit et divisit illis substantiam

**15:13.** And not many days after, the younger son, gathering all together, went abroad into a far country:

and there wasted his substance, living riotously.

Et non post multos dies congregatis omnibus adulescentior filius peregre profectus est in regionem longinquam et ibi dissipavit substantiam suam vivendo luxuriose

**15:14.** And after he had spent all, there came a mighty famine in that country: and he began to be in want.

Et postquam omnia consummasset facta est fames valida in regione illa et ipse coepit egere

**15:15.** And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine.

Et abiit et adhesit uni civium regionis illius et misit illum in villam suam ut pasceret porcos

**15:16.** And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.

Et cupiebat implere ventrem suum de siliquis quas porci manducabant et nemo illi dabat

**15:17.** And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger!

In se autem reversus dixit quanti mercennarii patris mei abundant panibus ego autem hic fame pereo

**15:18.** I will arise and will go to my father and say to him: Father, I have sinned against heaven and before thee.

Surgam et ibo ad patrem meum et dicam illi pater peccavi in caelum et coram te

**15:19.** I am not worthy to be called thy son: make me as one of thy hired servants.

Et iam non sum dignus vocari filius tuus fac me sicut unum de mercennariis tuis

**15:20.** And rising up, he came to his father. And when he was yet a great way off, his father saw him and was moved with compassion and running to him fell upon his neck and kissed him.

Et surgens venit ad patrem suum cum autem adhuc longe esset vidit illum pater ipsius et misericordia motus est et adcurrrens cecidit supra collum eius et osculatus est illum

**15:21.** And the son said to him: Father: I have sinned against heaven and before thee I am not now worthy to be called thy son.

Dixitque ei filius pater peccavi in caelum et coram te iam non sum dignus vocari filius tuus

**15:22.** And the father said to his servants: Bring forth quickly the first robe and put it on him: and put a ring on his hand and shoes on his feet.

Dixit autem pater ad servos suos cito proferte stolam primam et induite illum et date anulum in manum eius et calciamenta in pedes

**15:23.** And bring hither the fatted calf, and kill it: and let us eat and make merry:

Et adducite vitulum saginatum et occidite et manducemus et epulemur

**15:24.** Because this my son was dead and is come to life again, was lost and is found. And they began to be merry.

Quia hic filius meus mortuus erat et revixit perierat et inventus est et coeperunt epulari

**15:25.** Now his elder son was in the field and when he came and drew nigh to the house, he heard music and dancing.

Erat autem filius eius senior in agro et cum veniret et adpropinquaret domui audivit symphoniam et chorum

**15:26.** And he called one of the servants, and asked what these things meant.

Et vocavit unum de servis et interrogavit quae haec essent

**15:27.** And he said to him: Thy brother is come and thy father hath killed the fatted calf, because he hath received him safe.

Isque dixit illi frater tuus venit et occidit pater tuus vitulum saginatum quia salvum illum recepit

**15:28.** And he was angry and would not go in. His father therefore coming out began to entreat him.

Indignatus est autem et nolebat introire pater ergo illius egressus coepit rogare illum

**15:29.** And he answering, said to his father: Behold, for so many years do I serve thee and I have never

transgressed thy commandment: and yet thou hast never given me a kid to make merry with my friends.  
At ille respondens dixit patri suo ecce tot annis servio tibi et numquam mandatum tuum praeterii et  
numquam dedisti mihi hedum ut cum amicis meis epularer

**15:30.** But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

Sed postquam filius tuus hic qui devoravit substantiam suam cum meretricibus venit occidisti illi vitulum saginatum

**15:31.** But he said to him: Son, thou art always with me; and all I have is thine.

At ipse dixit illi fili tu semper mecum es et omnia mea tua sunt

**15:32.** But it was fit that we should make merry and be glad: for this thy brother was dead and is come to life again; he was lost, and is found.

Epulari autem et gaudere oportebat quia frater tuus hic mortuus erat et revixit perierat et inventus est

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## Luke Chapter 16

### The parable of the unjust steward and of the rich man and Lazarus.

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**16:1.** And he said also to his [disciples](#): There was a certain rich [man](#) who had a steward: and the same was accused unto him, that he had wasted his goods.

Dicebat autem et ad discipulos suos homo quidam erat dives qui habebat vilicum et hic diffamatus est apud illum quasi dissipasset bona ipsius

**16:2.** And he called him and said to him: How is it that I hear this of thee? Give an account of thy stewardship: for now thou canst be steward no longer.

Et vocavit illum et ait illi quid hoc audio de te redde rationem vilicationis tuae iam enim non poteris vilicare

**16:3.** And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed.

Ait autem vilicus intra se quid faciam quia dominus meus aufert a me vilicationem fodere non valeo mendicare erubesco

**16:4.** I [know](#) what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

Scio quid faciam ut cum amotus fuero a vilicatione recipiant me in domos suas

**16:5.** Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

Convocatis itaque singulis debitoribus domini sui dicebat primo quantum debes domino meo

**16:6.** But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly and write fifty.

At ille dixit centum cados olei dixitque illi accipe cautionem tuam et sede cito scribe quinquaginta

**16:7.** Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write eighty.

Deinde alio dixit tu vero quantum debes qui ait centum choros tritici ait illi accipe litteras tuas et scribe octoginta

**16:8.** And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their [generation](#) than the children of light.

Et laudavit dominus vilicum iniquitatis quia prudenter fecisset quia filii huius saeculi prudentiores filiis lucis in generatione sua sunt

**16:9.** And I say to you: Make unto you friends of the [mammon](#) of [iniquity](#): that when you shall fail, they may receive you into everlasting dwellings.

Et ego vobis dico facite vobis amicos de mamona iniquitatis ut cum defeceritis recipiant vos in aeterna tabernacula

**Mammon of iniquity...** Mammon signifies riches. They are here called the [mammon](#) of [iniquity](#), because oftentimes ill gotten, ill bestowed, or an [occasion of evil](#); and at the best are but worldly, and [false](#); and not the [true](#) riches of a Christian. **They may receive...** By this we see, that the [poor](#) servants of [God](#), whom we have relieved by our [alms](#), may hereafter, by their intercession, bring our [souls](#) to [heaven](#).

**16:10.** He that is faithful in that which is least is faithful also in that which is greater: and he that is [unjust](#) in that which is little is [unjust](#) also in that which is greater.

Qui fidelis est in minimo et in maiori fidelis est et qui in modico iniquus est et in maiori iniquus est

**16:11.** If then you have not been faithful in the unjust [mammon](#), who will trust you with that which is the [true](#)?

Si ergo in iniquo mamona fideles non fuistis quod verum est quis credet vobis

**16:12.** And if you have not been faithful in that which is another's, who will give you that which is your own?

Et si in alieno fideles non fuistis quod vestrum est quis dabit vobis

**16:13.** No servant can serve two masters: for either he will **hate** the one and **love** the other: or he will hold to the one and **despise** the other. You cannot serve **God** and **mammon**.

Nemo servus potest duobus dominis servire aut enim unum odiet et alterum diliget aut uni adhaerebit et alterum contemnet non potestis Deo servire et mammonae

**16:14.** Now the **Pharisees**, who were **covetous**, heard all these things: and they derided him.

Audiebant autem omnia haec Pharisaei qui erant avari et deridebant illum

**16:15.** And he said to them: you are they who justify yourselves before **men**, but **God knoweth** your hearts. For that which is high to **men** is an abomination before **God**.

Et ait illis vos estis qui iustificatis vos coram hominibus Deus autem novit corda vestra quia quod hominibus altum est abominatio est ante Deum

**16:16.** The law and the **prophets** were until **John**. From that time the **kingdom of God** is preached: and every one useth **violence** towards it.

Lex et prophetae usque ad Iohannem ex eo regnum Dei evangelizatur et omnis in illud vim facit

**16:17.** And it is easier for **heaven** and earth to pass than one tittle of the law to fall.

Facilius est autem caelum et terram praeterire quam de lege unum apicem cadere

**16:18.** Every one that putteth away his wife and marrieth another committeth **adultery**: and he that marrieth her that is put away from her husband committeth **adultery**.

Omnis qui dimittit uxorem suam et ducit alteram moechatur et qui dimissam a viro ducit moechatur

**16:19.** There was a certain **rich man** who was clothed in purple and fine linen and feasted sumptuously every day.

Homo quidam erat dives et induebatur purpura et bysso et epulabatur cotidie splendide

**16:20.** And there was a certain beggar, **named Lazarus**, who lay at his gate, full of sores,

Et erat quidam mendicus nomine Lazarus qui iacebat ad ianuam eius ulceribus plenus

**16:21.** Desiring to be filled with the crumbs that fell from the **rich man's** table. And no one did give him: moreover the dogs came and licked his sores.

Cupiens saturari de micis quae cadebant de mensa divitis sed et canes veniebant et lingebant ulcera eius

**16:22.** And it came to pass that the beggar died and was carried by the **angels** into **Abraham's bosom**. And the **rich man** also died: and he was buried in hell.

Factum est autem ut moreretur mendicus et portaretur ab angelis in sinum Abrahae mortuus est autem et dives et sepultus est in inferno

**Abraham's bosom...** The place of rest, where the **souls** of the **saints** resided, till **Christ** had opened **heaven** by his death.

**16:23.** And lifting up his eyes when he was in torments, he saw **Abraham** afar off and **Lazarus** in his **bosom**:

Elevans oculos suos cum esset in tormentis videbat Abraham a longe et Lazarum in sinu eius

**16:24.** And he cried and said: **Father Abraham**, have mercy on me and send **Lazarus**, that he may dip the tip of his finger in water to cool my tongue: for I am tormented in this flame.

Et ipse clamans dixit pater Abraham miserere mei et mitte Lazarum ut intinguat extremum digiti sui in aqua ut refrigeret linguam meam quia crucior in hac flamma

**16:25.** And **Abraham** said to him: Son, remember that thou didst receive **good** things in thy lifetime, and likewise **Lazarus evil** things: but now he is comforted and thou art tormented.

Et dixit illi Abraham fili recordare quia recepisti bona in vita tua et Lazarus similiter mala nunc autem hic consolatur tu vero cruciaris

**16:26.** And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither.

Et in his omnibus inter nos et vos chasma magnum firmatum est ut hii qui volunt hinc transire ad vos non possint neque inde huc transmeare

**16:27.** And he said: Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren,

Et ait rogo ergo te pater ut mittas eum in domum patris mei

**16:28.** That he may testify unto them, lest they also come into this place of torments.

Habeo enim quinque fratres ut testetur illis ne et ipsi veniant in locum hunc tormentorum

**16:29.** And **Abraham** said to him: They have **Moses** and the **prophets**. Let them hear them.

Et ait illi Abraham habent Mosen et prophetas audiant illos

**16:30.** But he said: No, **father Abraham**: but if one went to them from the dead, they will do **penance**.

At ille dixit non pater Abraham sed si quis ex mortuis ierit ad eos paenitentiam agent

**16:31.** And he said to him: If they hear not **Moses** and the **prophets**, neither will they **believe**, if one **rise again** from the dead.

Ait autem illi si Mosen et prophetas non audiunt neque si quis ex mortuis resurrexerit credent

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## Luke Chapter 17

### Lessons of avoiding scandal and of the efficacy of faith. The ten lepers. The manner of the coming of Christ.

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**17:1.** And he said to his [disciples](#): It is impossible that [scandals](#) should not come. But woe to him through whom they come!

Et ad discipulos suos ait impossibile est ut non veniant scandala vae autem illi per quem veniunt

**17:2.** It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should [scandalize](#) one of these little ones.

Utilius est illi si lapis molaris inponatur circa collum eius et proiciatur in mare quam ut scandalizet unum de pusillis istis

**17:3.** Take heed to yourselves. If thy brother [sin](#) against thee, reprove him: and if he do [penance](#), forgive him.

Adtendite vobis si peccaverit frater tuus increpa illum et si paenitentiam egerit dimitte illi

**17:4.** And if he [sin](#) against thee seven times in a day, and seven times in a day be converted unto thee, saying: I repent: forgive him.

Et si septies in die peccaverit in te et septies in die conversus fuerit ad te dicens paenitet me dimitte illi

**17:5.** And the [apostles](#) said to the Lord: Increase our [faith](#).

Et dixerunt apostoli Domino adauge nobis fidem

**17:6.** And the Lord said: If you had [faith](#) like to a grain of mustard seed, you might say to this mulberry tree: Be thou rooted up and be thou transplanted into the sea. And it would [obey](#) you.

Dixit autem Dominus si haberetis fidem sicut granum sinapis diceretis huic arbori moro eradicare et transplantare in mare et oboediret vobis

**17:7.** But which of you, having a servant ploughing or feeding cattle, will say to him, when he is come from the field: Immediately go. Sit down to meat.

Quis autem vestrum habens servum arantem aut pascentem qui regresso de agro dicit illi statim transi recumbe

**17:8.** And will not rather say to him: Make ready my supper and gird thyself and serve me, whilst I eat and drink; and afterwards thou shalt eat and drink?

Et non dicit ei para quod cenem et praecinge te et ministra mihi donec manducem et bibam et post haec tu manducabis et bibes

**17:9.** Doth he thank that servant for doing the things which he commanded him?

Numquid gratiam habet servo illi quia fecit quae sibi imperaverat non puto

**17:10.** I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

Sic et vos cum feceritis omnia quae praecepta sunt vobis dicite servi inutiles sumus quod debuimus facere fecimus

**Unprofitable servants...** Because our service is of no profit to our master; and he [justly](#) claims it as our bounden duty. But though we are unprofitable to him, our serving him is not unprofitable to us; for he is pleased to give by his [grace](#) a value to our good works, which, in consequence of his [promise](#), entitles them to an [eternal](#) reward.

**17:11.** And it came to pass, as he was going to [Jerusalem](#), he passed through the midst of [Samaria](#) and [Galilee](#).

Et factum est dum iret in Hierusalem transiebat per mediam Samariam et Galilaeam

**17:12.** And as he entered into a certain town, there met him ten [men](#) that were [lepers](#), who stood afar off.

Et cum ingrederetur quoddam castellum occurrerunt ei decem viri leprosi qui steterunt a longe

**17:13.** And lifted up their voice, saying: **Jesus**, Master, have mercy on us.

Et levaverunt vocem dicentes Iesu praeceptor miserere nostri

**17:14.** Whom when he saw, he said: Go, show yourselves to the **priests**. And it came to pass, as they went, they were made clean.

Quos ut vidit dixit ite ostendite vos sacerdotibus et factum est dum irent mundati sunt

**17:15.** And one of them, when he saw that he was made clean, went back, with a loud voice **glorifying God**.

Unus autem ex illis ut vidit quia mundatus est regressus est cum magna voce magnificans Deum

**17:16.** And he fell on his face before his feet, giving thanks. And this was a **Samaritan**.

Et cecidit in faciem ante pedes eius gratias agens et hic erat Samaritanus

**17:17.** And **Jesus** answering, said: Were not ten made clean? And where are the nine?

Respondens autem Iesus dixit nonne decem mundati sunt et novem ubi sunt

**17:18.** There is no one found to return and give **glory** to **God**, but this stranger.

Non est inventus qui rediret et daret gloriam Deo nisi hic alienigena

**17:19.** And he said to him: Arise, go thy way; for thy **faith** hath made thee whole.

Et ait illi surge vade quia fides tua te salvum fecit

**17:20.** And being asked by the **Pharisees** when the **kingdom of God** should come, he answering them and said: The **kingdom of God** cometh not with observation.

Interrogatus autem a Pharisaeis quando venit regnum Dei respondit eis et dixit non venit regnum Dei cum observatione

**17:21.** Neither shall they say: Behold here, or behold there. For lo, the **kingdom of God** is within you.

Neque dicent ecce hic aut ecce illic ecce enim regnum Dei intra vos est

**17:22.** And he said to his **disciples**: The days will come when you shall desire to see one day of the **Son of man**. And you shall not see it.

Et ait ad discipulos venient dies quando desideretis videre unum diem Filii hominis et non videbitis

**17:23.** And they will say to you: See here, and see there. Go ye not after, nor follow them.

Et dicent vobis ecce hic ecce illic nolite ire neque sectemini

**17:24.** For as the lightning that lighteneth from under **heaven** shineth unto the parts that are under **heaven**, so shall the **Son of man** be in his day.

Nam sicut fulgur coruscans de sub caelo in ea quae sub caelo sunt fulget ita erit Filius hominis in die sua

**17:25.** But first he must suffer many things and be rejected by this **generation**.

Primum autem oportet illum multa pati et reprobari a generatione hac

**17:26.** And as it came to pass in the days of **Noe**, so shall it be also in the days of the **Son of man**.

Et sicut factum est in diebus Noe ita erit et in diebus Filii hominis

**17:27.** They did eat and drink, they **married** wives and were given in **marriage**, until the day that **Noe** entered into the **ark** and the **flood** came and destroyed them all.

Edebant et bibebant uxores ducebant et dabantur ad nuptias usque in diem qua intravit Noe in arcam et venit diluvium et perdidit omnes

**17:28.** Likewise as it came to pass in the days of **Lot**. They did eat and drink, they bought and sold, they planted and built.

Similiter sicut factum est in diebus Loth edebant et bibebant emebant et vendebant plantabant aedificabant

**17:29.** And in the day that **Lot** went out of **Sodom**, it rained fire and brimstone from **heaven** and destroyed them all.

Qua die autem exiit Loth a Sodomis pluit ignem et sulphur de caelo et omnes perdidit

**17:30.** Even thus shall it be in the day when the **Son of man** shall be revealed.

Secundum haec erit qua die Filius hominis revelabitur

**17:31.** In that hour, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him not return back.

In illa hora qui fuerit in tecto et vasa eius in domo ne descendat tollere illa et qui in agro similiter non redeat retro

**17:32.** Remember [Lot's wife](#).

Memores estote uxoris Loth

**17:33.** Whosoever shall seek to save his life shall lose it: and whosoever shall lose it shall preserve it.

Quicumque quaesierit animam suam salvare perdet illam et qui perdiderit illam vivificabit eam

**17:34.** I say to you: In that night there shall be two [men](#) in one bed. The one shall be taken and the other shall be left.

Dico vobis illa nocte erunt duo in lecto uno unus adsumetur et alter relinquetur

**17:35.** Two [women](#) shall be grinding together. The one shall be taken and the other shall be left. Two [men](#) shall be in the field. The one shall be taken and the other shall be left.

Duae erunt molentes in unum una adsumetur et altera relinquetur duo in agro unus adsumetur et alter relinquetur

**17:36.** They answering, say to him: Where, Lord?

Respondentes dicunt illi ubi Domine

**17:37.** Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

Qui dixit eis ubicumque fuerit corpus illuc congregabuntur aquilae

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## Luke Chapter 18

### We must pray always. The Pharisee and the publican. The danger of riches. The blind man is restored to sight.

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**18:1.** And he spoke also a [parable](#) to them, that we ought always to [pray](#) and not to faint,  
Dicebat autem et parabolam ad illos quoniam oportet semper orare et non deficere

**18:2.** Saying: There was a judge in a certain city, who feared not [God](#) nor regarded [man](#).  
Dicens iudex quidam erat in quadam civitate qui Deum non timebat et hominem non verebatur

**18:3.** And there was a certain widow in that city; and she came to him, saying: Avenge me of my adversary.  
Vidua autem quaedam erat in civitate illa et veniebat ad eum dicens vindica me de adversario meo  
**Avenge...** That is, do me [justice](#). It is a Hebraism.

**18:4.** And he would not for a long time. But afterwards he said within himself: Although I fear not [God](#) nor regard [man](#),  
Et nolebat per multum tempus post haec autem dixit intra se et si Deum non timeo nec hominem revereor

**18:5.** Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.  
Tamen quia molesta est mihi haec vidua vindicabo illam ne in novissimo veniens suggillet me

**18:6.** And the Lord said: Hear what the unjust judge saith.  
Ait autem Dominus audite quid iudex iniquitatis dicit

**18:7.** And will not [God](#) revenge his [elect](#) who cry to him day and night? And will he have patience in their regard?  
Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte et patientiam habebit in illis

**18:8.** I say to you that he will quickly revenge them. But yet the [Son of man](#), when he cometh, shall he find, think you, [faith](#) on earth?  
Dico vobis quia cito faciet vindictam illorum verumtamen Filius hominis veniens putas inveniet fidem in terra

**18:9.** And to some who trusted in themselves as [just](#) and [despised](#) others, he spoke also this [parable](#):  
Dixit autem et ad quosdam qui in se confidebant tamquam iusti et aspernabantur ceteros parabolam istam

**18:10.** Two [men](#) went up into the [temple](#) to [pray](#): the one a [Pharisee](#) and the other a [publican](#).  
Duo homines ascenderunt in templum ut orarent unus Pharisaeus et alter publicanus

**18:11.** The [Pharisee](#) standing, [prayed](#) thus with himself: O [God](#), I give thee thanks that I am not as the rest of [men](#), extortioners, [unjust](#), [adulterers](#), as also is this [publican](#).  
Pharisaeus stans haec apud se orabat Deus gratias ago tibi quia non sum sicut ceteri hominum raptores iniusti adulteri vel ut etiam hic publicanus

**18:12.** I fast twice in a week: I give [tithes](#) of all that I possess.  
ieiuno bis in sabbato decimas do omnium quae possideo

**18:13.** And the [publican](#), standing afar off, would not so much as lift up his eyes towards [heaven](#); but [struck his breast](#), saying: O [God](#), be merciful to me a sinner.  
Et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus propitius esto mihi peccatori

**18:14.** I say to you, this **man** went down into his house justified rather than the other: because every one that exalteth himself shall be **humbled**: and he that **humbleth** himself shall be exalted.

Dico vobis descendit hic iustificatus in domum suam ab illo quia omnis qui se exaltat humiliabitur et qui se humiliat exaltabitur

**18:15.** And they brought unto him also infants, that he might touch them. Which when the **disciples** saw, they rebuked them.

Adferebant autem ad illum et infantes ut eos tangeret quod cum viderent discipuli increpabant illos

**18:16.** But **Jesus**, calling them together, said: Suffer children to come to me and forbid them not: for of such is the **kingdom of God**.

Iesus autem convocans illos dixit sinite pueros venire ad me et nolite eos vetare talium est enim regnum Dei

**18:17.** **Amen**, I say to you: Whosoever shall not receive the **kingdom of God** as a child shall not enter into it.

Amen dico vobis quicumque non acceperit regnum Dei sicut puer non intrabit in illud

**18:18.** And a certain ruler asked him, saying: **Good** master, what shall I do to possess everlasting life?

Et interrogavit eum quidam princeps dicens magister bone quid faciens vitam aeternam possidebo

**18:19.** And **Jesus** said to him: Why dost thou call me **good**? None is **good** but **God** alone.

Dixit autem ei Iesus quid me dicis bonum nemo bonus nisi solus Deus

**18:20.** Thou **knowest** the commandments: Thou shalt not kill. Thou shalt not commit **adultery**: Thou shalt not steal: Thou shalt not bear **false** witness: Honour thy father and mother.

Mandata nosti non occides non moechaberis non furtum facies non falsum testimonium dices honora patrem tuum et matrem

**18:21.** Who said: All these things have I kept from my youth.

Qui ait haec omnia custodivi a iuventute mea

**18:22.** Which when **Jesus** had heard, he said to him: Yet one thing is wanting to thee. Sell all whatever thou hast and give to the **poor**: and thou shalt have treasure in **heaven**. And come, follow me.

Quo audito Iesus ait ei adhuc unum tibi deest omnia quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me

**18:23.** He having heard these things, became sorrowful: for he was very rich.

His ille auditis contristatus est quia dives erat valde

**18:24.** And **Jesus** seeing him become sorrowful, said: How hardly shall they that have riches enter into the **kingdom of God**:

Videns autem illum Iesus tristem factum dixit quam difficile qui pecunias habent in regnum Dei intrabunt

**18:25.** For it is easier for a camel to pass through the eye of a needle than for a rich **man** to enter into the **kingdom of God**.

Facilius est enim camelum per foramen acus transire quam divitem intrare in regnum Dei

**18:26.** And they that heard it said: Who then can be saved?

Et dixerunt qui audiebant et quis potest salvus fieri

**18:27.** He said to them: The things that are impossible with **men** are possible with **God**.

Ait illis quae impossibilia sunt apud homines possible sunt apud Deum

**18:28.** Then **Peter** said: Behold, we have left all things and have followed thee.

Ait autem Petrus ecce nos dimisimus omnia et secuti sumus te

**18:29.** Who said to them: **Amen**, I say to you, there is no **man** that hath left home or parents or brethren or wife or children, for the **kingdom of God's** sake,

Qui dixit eis amen dico vobis nemo est qui reliquit domum aut parentes aut fratres aut uxorem aut filios propter regnum Dei

**18:30.** Who shall not receive much more in this present time, and in the world to come life everlasting.

Et non recipiat multo plura in hoc tempore et in saeculo venturo vitam aeternam

**18:31.** Then **Jesus** took unto him the twelve and said to them: Behold, we go up to **Jerusalem**; and all things shall be accomplished which were written by the **prophets** concerning the **Son of man**.

Adsumpsit autem Iesus duodecim et ait illis ecce ascendimus Hierosolyma et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis

**18:32.** For he shall be delivered to the **Gentiles** and shall be mocked and scourged and spit upon.

Tradetur enim gentibus et inludetur et flagellabitur et conspuetur

**18:33.** And after they have scourged him, they will put him to death. And the third day he shall **rise again**.

Et postquam flagellaverint occident eum et die tertia resurget

**18:34.** And they understood none of these things, and this word was hid from them: and they understood not the things that were said.

Et ipsi nihil horum intellexerunt et erat verbum istud absconditum ab eis et non intellegebant quae dicebantur

**18:35.** Now it came to pass, when he drew nigh to **Jericho**, that a certain blind **man** sat by the way side, begging.

Factum est autem cum adpropinquaret Hiericho caecus quidam sedebat secus viam mendicans

**18:36.** And when he heard the multitude passing by, he asked what this meant.

Et cum audiret turbam praetereuntem interrogabat quid hoc esset

**18:37.** And they told him that **Jesus of Nazareth** was passing by.

Dixerunt autem ei quod Iesus Nazarenus transiret

**18:38.** And he cried out, saying: **Jesus, Son of David**, have mercy on me.

Et clamavit dicens Iesu Fili David miserere mei

**18:39.** And they that went before rebuked him, that he should hold his peace: but he cried out much more: **Son of David**, have mercy on me.

Et qui praeibant increpabant eum ut taceret ipse vero multo magis clamabat Fili David miserere mei

**18:40.** And **Jesus** standing, commanded him to be brought unto him. And when he was come near, he asked him,

Stans autem Iesus iussit illum adduci ad se et cum adpropinquasset interrogavit illum

**18:41.** Saying; What wilt thou that I do to thee? But he said: Lord, that I may see.

Dicens quid tibi vis faciam at ille dixit Domine ut videam

**18:42.** And **Jesus** said to him: Receive thy sight: thy **faith** hath made thee whole.

Et Iesus dixit illi respice fides tua te salvum fecit

**18:43.** And immediately he saw and followed him, **glorifying God**. And all the people, when they saw it, gave praise to **God**.

Et confestim vidit et sequebatur illum magnificans Deum et omnis plebs ut vidit dedit laudem Deo

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## Luke Chapter 19

### Zacheus entertains Christ. The parable of the pounds. Christ rides upon an ass and weeps over Jerusalem.

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**19:1.** And entering he walked through [Jericho](#).

Et ingressus perambulabat Hiericho

**19:2.** And behold, there was a [man named](#) Zacheus, who was the chief of the [publicans](#): and he was rich.

Et ecce vir nomine Zaccheus et hic erat princeps publicanorum et ipse dives

**19:3.** And he sought to see [Jesus](#) who he was: and he could not for the crowd, because he was low of stature.

Et quaerebat videre Iesum quis esset et non poterat prae turba quia statura pusillus erat

**19:4.** And running before, he climbed up into a sycamore tree, that he might see him: for he was to pass that way.

Et praecurrens ascendit in arborem sycomorum ut videret illum quia inde erat transiturus

**19:5.** And when [Jesus](#) was come to the place, looking up, he saw him and said to him: Zacheus, make haste and come down: for this day I must abide in thy house.

Et cum venisset ad locum suspiciens Iesus vidit illum et dixit ad eum Zacchee festinans descende quia hodie in domo tua oportet me manere

**19:6.** And he made haste and came down and received him with [joy](#).

Et festinans descendit et excepit illum gaudens

**19:7.** And when all saw it, they murmured, saying, that he was gone to be a guest with a [man](#) that was a sinner.

Et cum viderent omnes murmurabant dicentes quod ad hominem peccatorem devertisset

**19:8.** But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the [poor](#); and if I have wronged any [man](#) of any thing, I restore him fourfold.

Stans autem Zaccheus dixit ad Dominum ecce dimidium bonorum meorum Domine do pauperibus et si quid aliquem defraudavi reddo quadruplum

**19:9.** [Jesus](#) said to him: This day is [salvation](#) come to this house, because he also is a son of [Abraham](#).

Ait Iesus ad eum quia hodie salus domui huic facta est eo quod et ipse filius sit Abrahae

**19:10.** For the [Son of man](#) is come to seek and to save that which was lost.

Venit enim Filius hominis quaerere et salvum facere quod perierat

**19:11.** As they were hearing these things, he added and spoke a [parable](#), because he was nigh to [Jerusalem](#) and because they thought that the [kingdom of God](#) should immediately be manifested.

Haec illis audientibus adiciens dixit parabolam eo quod esset prope Hierusalem et quia existimarent quod confestim regnum Dei manifestaretur

**19:12.** He said therefore: a certain nobleman went into a far country, to receive for himself a kingdom and to return.

Dixit ergo homo quidam nobilis abiit in regionem longinquam accipere sibi regnum et reverti

**19:13.** And calling his ten servants, he gave them ten pounds and said to them: Trade till I come.

Vocatis autem decem servis suis dedit illis decem mnas et ait ad illos negotiamini dum venio

**He gave them ten pounds...** In the original, what is here translated a pound, is in [Latin](#), mina, in value of our coin, three pounds two shillings and sixpence.

**19:14.** But his citizens **hated** him and they sent an embassy after him, saying: We will not have this **man** to reign over us.

Cives autem eius oderant illum et miserunt legationem post illum dicentes nolumus hunc regnare super nos

**19:15.** And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might **know** how much every **man** had gained by trading,

Et factum est ut rediret accepto regno et iussit vocari servos quibus dedit pecuniam ut sciret quantum quisque negotiatus esset

**19:16.** And the first came saying: Lord, thy pound hath gained ten pounds.

Venit autem primus dicens domine mna tua decem mnas adquisivit

**19:17.** And he said to him: Well done, thou **good** servant, because thou hast been faithful in a little, thou shalt have power over ten cities.

Et ait illi euge bone serve quia in modico fidelis fuisti eris potestatem habens supra decem civitates

**19:18.** And the second came, saying: Lord, thy pound hath gained five pounds.

Et alter venit dicens domine mna tua fecit quinque mnas

**19:19.** And he said to him: Be thou also over five cities.

Et huic ait et tu esto supra quinque civitates

**19:20.** And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin.

Et alter venit dicens domine ecce mna tua quam habui repositam in sudario

**19:21.** For I feared thee, because thou art an austere **man**: thou takest up what thou didst not lay down: and thou reapest that which thou didst not sow.

Timui enim te quia homo austeris es tollis quod non posuisti et metis quod non seminasti

**19:22.** He saith to him: Out of thy own mouth I judge thee, thou **wicked** servant. Thou **knewest** that I was an austere **man**, taking up what I laid not down and reaping that which I did not sow.

Dicit ei de ore tuo te iudico serve nequam sciebas quod ego austeris homo sum tollens quod non posui et metens quod non seminavi

**19:23.** And why then didst thou not give my money into the bank, that at my coming I might have exacted it with **usury**?

Et quare non dedisti pecuniam meam ad mensam et ego veniens cum usuris utique exegissem illud

**19:24.** And he said to them that stood by: Take the pound away from him and give it to him that hath ten pounds.

Et adstantibus dixit auferte ab illo mnam et date illi qui decem mnas habet

**19:25.** And they said to him: Lord, he hath ten pounds.

Et dixerunt ei domine habet decem mnas

**19:26.** But I say to you that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him.

Dico autem vobis quia omni habenti dabitur ab eo autem qui non habet et quod habet auferetur ab eo

**19:27.** But as for those my enemies, who would not have me reign over them, bring them hither and kill them before me.

Verumtamen inimicos meos illos qui noluerunt me regnare super se adducite huc et interficite ante me

**19:28.** And having said these things, he went before, going up to **Jerusalem**.

Et his dictis praecedebat ascendens in Hierosolyma

**19:29.** And it came to pass, when he was come nigh to Bethphage and **Bethania**, unto the **mount called Olivet**, he sent two of his **disciples**,

Et factum est cum adpropinquasset ad Bethphage et Bethania ad montem qui vocatur Oliveti misit duos discipulos suos

**19:30.** Saying: Go into the town which is over against you, at your entering into which you shall find the

colt of an ass tied, on which no **man** ever hath sitten: loose him and bring him hither.

Dicens ite in castellum quod contra est in quod introeuntes inveniatis pullum asinae alligatum cui nemo umquam hominum sedit solvite illum et adducite

**19:31.** And if any **man** shall ask you: Why do you loose him? You shall say thus unto him: Because the Lord hath need of his service.

Et si quis vos interrogaverit quare solvitis sic dicetis ei quia Dominus operam eius desiderat

**19:32.** And they that were sent went their way and found the colt standing, as he said unto them.

Abierunt autem qui missi erant et invenerunt sicut dixit illis stantem pullum

**19:33.** And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

Solventibus autem illis pullum dixerunt domini eius ad illos quid solvitis pullum

**19:34.** But they said: Because the Lord hath need of him.

At illi dixerunt quia Dominus eum necessarium habet

**19:35.** And they brought him to **Jesus**. And casting their garments on the colt, they set **Jesus** thereon.

Et duxerunt illum ad Iesum et iactantes vestimenta sua supra pullum inposuerunt Iesum

**19:36.** And as he went, they spread their clothes underneath in the way.

Eunte autem illo substernebant vestimenta sua in via

**19:37.** And when he was now coming near the descent of **Mount Olivet**, the whole multitude of his **disciples** began with **joy** to praise **God** with a loud voice, for all the mighty works they had seen,

Et cum adpropinquaret iam ad descensum montis Oliveti coeperunt omnes turbae discentium gaudentes laudare Deum voce magna super omnibus quas viderant virtutibus

**19:38.** Saying: **Blessed** be the king who cometh in the **name** of the Lord! Peace in **heaven** and **glory** on high!

Dicentes benedictus qui venit rex in nomine Domini pax in caelo et gloria in excelsis

**19:39.** And some of the **Pharisees**, from amongst the multitude, said to him: Master, rebuke thy **disciples**.

Et quidam Pharisaeorum de turbis dixerunt ad illum magister increpa discipulos tuos

**19:40.** To whom he said: I say to you that if these shall hold their peace, the stones will cry out.

Quibus ipse ait dico vobis quia si hii tacuerint lapides clamabunt

**19:41.** And when he drew near, seeing the city, he wept over it, saying:

Et ut adpropinquavit videns civitatem flevit super illam dicens

**19:42.** If thou also hadst **known**, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes.

Quia si cognovisses et tu et quidem in hac die tua quae ad pacem tibi nunc autem abscondita sunt ab oculis tuis

**19:43.** For the days shall come upon thee: and thy enemies shall cast a trench about thee and compass thee round and straiten thee on every side,

Quia venient dies in te et circumdabunt te inimici tui vallo et circumdabunt te et coangustabunt te undique

**19:44.** And beat thee flat to the ground, and thy children who are in thee. And they shall not leave in thee a stone upon a stone: because thou hast not **known** the time of thy visitation.

Ad terram prosternent te et filios qui in te sunt et non relinquent in te lapidem super lapidem eo quod non cognoveris tempus visitationis tuae

**19:45.** And entering into the **temple**, he began to cast out them that sold therein and them that bought.

Et ingressus in templum coepit eicere vendentes in illo et ementes

**19:46.** Saying to them: It is written: My house is the house of **prayer**. But you have made it a den of **thieves**.

Dicens illis scriptum est quia domus mea domus orationis est vos autem fecistis illam speluncam latronum

**19:47.** And he was teaching daily in the **temple**. And the chief **priests** and the **scribes** and the rulers of the people sought to destroy him.

Et erat docens cotidie in templo principes autem sacerdotum et scribae et principes plebis quaerebant illum perdere

**19:48.** And they found not what to do to him: for all the people were very attentive to hear him.  
Et non inveniebant quid facerent illi omnis enim populus suspensus erat audiens illum

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## Luke Chapter 20

### The parable of the husbandmen. Of paying tribute to Caesar and of the resurrection of the dead.

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**20:1.** And it came to pass that on one of the days, as he was teaching the people in the [temple](#) and preaching the [gospel](#), the chief [priests](#) and the [scribes](#), with the ancients, met together,  
Et factum est in una dierum docente illo populum in templo et evangelizante convenerunt principes sacerdotum et scribae cum senioribus

**20:2.** And spoke to him, saying: Tell us, by what authority dost thou these things? Or, who is he that hath given thee this authority?  
Et aiunt dicentes ad illum dic nobis in qua potestate haec facis aut quis est qui dedit tibi hanc potestatem

**20:3.** And [Jesus](#) answering, said to them: I will also ask you one thing. Answer me:  
Respondens autem dixit ad illos interrogabo vos et ego verbum respondete mihi

**20:4.** The [baptism](#) of [John](#), was it from [heaven](#), or of [men](#)?  
Baptismum Iohannis de caelo erat an ex hominibus

**20:5.** But they thought within themselves, saying: If we shall say, From [heaven](#): he will say: Why then did you not [believe](#) in him?  
At illi cogitabant inter se dicentes quia si dixerimus de caelo dicet quare ergo non credidistis illi

**20:6.** But if we say, of [men](#): the whole people will [stone](#) us. For they are persuaded that [John](#) was a [prophet](#).  
Si autem dixerimus ex hominibus plebs universa lapidabit nos certi sunt enim Iohannem prophetam esse

**20:7.** And they answered that they [knew](#) not whence it was.  
Et responderunt se nescire unde esset

**20:8.** And [Jesus](#) said to them: Neither do I tell you by what authority I do these things.  
Et Iesus ait illis neque ego dico vobis in qua potestate haec facio

**20:9.** And he began to speak to the people this [parable](#): A certain [man](#) planted a vineyard and let it out to husbandmen: and he was abroad for a long time.  
Coepit autem dicere ad plebem parabolam hanc homo plantavit vineam et locavit eam colonis et ipse peregre fuit multis temporibus

**20:10.** And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who, beating him, sent him away empty.  
Et in tempore misit ad cultores servum ut de fructu vineae darent illi qui caesum dimiserunt eum inanem

**20:11.** And again he sent another servant. But they beat him also and, treating him reproachfully, sent him away empty.  
Et addidit alterum servum mittere illi autem hunc quoque caedentes et adficientes contumelia dimiserunt inanem

**20:12.** And again he sent the third: and they wounded him also and cast him out.  
Et addidit tertium mittere qui et illum vulnerantes eiecerunt

**20:13.** Then the lord of the vineyard said: What shall I do? I will send my beloved son. It may be, when they see him, they will reverence him.  
Dixit autem dominus vineae quid faciam mittam filium meum dilectum forsitan cum hunc viderint verebuntur

**20:14.** Whom, when the husbandmen saw, they thought within themselves, saying: This is the heir. Let us kill him, that the inheritance may be ours.

Quem cum vidissent coloni cogitaverunt inter se dicentes hic est heres occidamus illum ut nostra fiat hereditas

**20:15.** So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

Et eiectum illum extra vineam occiderunt quid ergo faciet illis dominus vineae

**20:16.** He will come and will destroy these husbandmen and will give the vineyard to others. Which they hearing, said to him: **God** forbid.

Veniet et perdet colonos istos et dabit vineam aliis quo audito dixerunt illi absit

**20:17.** But he looking on them, said: What is this then that is written, The stone, which the builders rejected, the same is become the **head of the corner**?

Ille autem aspiciens eos ait quid est ergo hoc quod scriptum est lapidem quem reprobaverunt aedificantes hic factus est in caput anguli

**20:18.** Whosoever shall fall upon that stone shall be bruised: and upon whomsoever it shall fall, it will grind him to powder.

Omnis qui ceciderit supra illum lapidem conquassabitur supra quem autem ceciderit comminuet illum

**20:19.** And the chief **priests** and the **scribes** sought to lay hands on him the same hour: but they feared the people, for they **knew** that he spoke this **parable** to them.

Et quaerebant principes sacerdotum et scribae mittere in illum manus illa hora et timuerunt populum cognoverunt enim quod ad ipsos dixerit similitudinem istam

**20:20.** And being upon the watch, they sent spies, who should feign themselves **just**, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

Et observantes miserunt insidiatores qui se iustos simularent ut caperent eum in sermone et traderent illum principatui et potestati praesidis

**20:21.** And they asked him, saying: Master, we **know** that thou speakest and teachest rightly: and thou dost not respect any person, but teachest the way of **God** in **truth**.

Et interrogaverunt illum dicentes magister scimus quia recte dicis et doces et non accipis personam sed in veritate viam Dei doces

**20:22.** Is it lawful for us to give tribute to **Caesar**, or no?

Licet nobis dare tributum Caesari an non

**20:23.** But he, considering their guile, said to them: Why **tempt** you me?

Considerans autem dolum illorum dixit ad eos quid me temptatis

**20:24.** Show me a penny. Whose image and inscription hath it? They answering, said to him: **Caesar's**.

Ostendite mihi denarium cuius habet imaginem et inscriptionem respondentes dixerunt Caesaris

**20:25.** And he said to them: Render therefore to **Caesar** the things, that are **Caesar's**: and to **God** the things that are **God's**.

Et ait illis reddite ergo quae Caesaris sunt Caesari et quae Dei sunt Deo

**20:26.** And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

Et non potuerunt verbum eius reprehendere coram plebe et mirati in responso eius tacuerunt

**20:27.** And there came to him some of the **Sadducees**, who deny that there is any resurrection: and they asked him,

Accesserunt autem quidam Sadducaeorum qui negant esse resurrectionem et interrogaverunt eum

**20:28.** Saying: Master, **Moses** wrote unto us: If any **man's** brother die, having a wife, and he leave no children, that his brother should take her to wife and raise up seed unto his brother.

Dicentes magister Moses scripsit nobis si frater alicuius mortuus fuerit habens uxorem et hic sine filiis fuerit ut accipiat eam frater eius uxorem et suscitet semen fratri suo

**20:29.** There were therefore seven brethren: and the first took a wife and died without children.  
Septem ergo fratres erant et primus accepit uxorem et mortuus est sine filiis

**20:30.** And the next took her to wife: and he also died childless.  
Et sequens accepit illam et ipse mortuus est sine filio

**20:31.** And the third took her. And in like manner, all the seven: and they left no children and died.  
Et tertius accepit illam similiter et omnes septem et non reliquerunt semen et mortui sunt

**20:32.** Last of all the [woman](#) died also.  
Novissima omnium mortua est et mulier

**20:33.** In the resurrection therefore, whose wife of them shall she be? For all the seven had her to wife.  
In resurrectione ergo cuius eorum erit uxor siquidem septem habuerunt eam uxorem

**20:34.** And [Jesus](#) said to them: The children of this world [marry](#) and are given in [marriage](#):  
Et ait illis Iesus filii saeculi huius nubunt et traduntur ad nuptias

**20:35.** But they that shall be accounted worthy of that world and of the resurrection from the dead shall neither be [married](#) nor take wives.  
Illi autem qui digni habebuntur saeculo illo et resurrectione ex mortuis neque nubunt neque ducunt uxores

**20:36.** Neither can they die any more for they are equal to the [angels](#) and are the [children of God](#), being the children of the resurrection.  
Neque enim ultra mori poterunt aequales enim angelis sunt et filii sunt Dei cum sint filii resurrectionis

**20:37.** Now that the dead [rise again](#), [Moses](#) also showed at the bush, when he called the Lord: The [God](#) of [Abraham](#) and the [God](#) of [Isaac](#) and the [God](#) of [Jacob](#).  
Quia vero resurgant mortui et Moses ostendit secus rubum sicut dicit Dominum Deum Abraham et Deum Isaac et Deum Iacob

**20:38.** For he is not the [God](#) of the dead, but of the living: for all live to him.  
Deus autem non est mortuorum sed vivorum omnes enim vivunt ei

**20:39.** And some of the [scribes](#) answering, said to him: Master, thou hast said well.  
Respondentes autem quidam scribarum dixerunt magister bene dixisti

**20:40.** And after that they durst not ask him any more questions.  
Et amplius non audebant eum quicquam interrogare

**20:41.** But he said to them: How say they that [Christ](#) is the son of [David](#)?  
Dixit autem ad illos quomodo dicunt Christum Filium David esse

**20:42.** And [David](#) himself saith in the book of Psalms: The Lord said to my Lord, sit thou on my right hand,  
Et ipse David dicit in libro Psalmorum dixit Dominus Domino meo sede a dextris meis

**20:43.** Till I make thy enemies thy footstool.  
Donec ponam inimicos tuos scabillum pedum tuorum

**20:44.** [David](#) then calleth him Lord. And how is he his son?  
David ergo Dominum illum vocat et quomodo filius eius est

**20:45.** And in the hearing of all the people, he said to his [disciples](#):  
Audiente autem omni populo dixit discipulis suis

**20:46.** Beware of the [scribes](#), who desire to walk in long robes and [love](#) salutations in the market place and the first chairs in the [synagogues](#) and the chief rooms at feasts:  
Attendite a scribis qui volunt ambulare in stolis et amant salutationes in foro et primas cathedras in synagogis et primos discubitus in conviviis

**20:47.** Who devour the houses of [widows](#), feigning long [prayer](#). These shall receive greater damnation.  
Qui devorant domos viduarum simulantes longam orationem hii accipient damnationem maiorem

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## Luke Chapter 21

### The widow's mites. The signs that should forerun the destruction of Jerusalem and the end of the world.

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**21:1.** And looking on, he saw the rich [men](#) cast their gifts into the treasury.  
Respicens autem vidit eos qui mittebant munera sua in gazofilacium divites

**21:2.** And he saw also a certain [poor](#) widow casting in two brass mites.  
Vidit autem et quandam viduam pauperulam mittentem aera minuta duo

**21:3.** And he said: Verily, I say to you that this [poor](#) widow hath cast in more than they all.  
Et dixit vere dico vobis quia vidua haec pauper plus quam omnes misit

**21:4.** For all these have of their abundance cast into the [offerings](#) of [God](#): but she of her want hath cast in all the living that she had.  
Nam omnes hii ex abundanti sibi miserunt in munera Dei haec autem ex eo quod deest illi omnem victum suum quem habuit misit

**21:5.** And some saying of the [temple](#) that it was adorned with goodly stones and gifts, he said:  
Et quibusdam dicentibus de templo quod lapidibus bonis et donis ornatum esset dixit

**21:6.** These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.  
Haec quae videtis venient dies in quibus non relinquetur lapis super lapidem qui non destruat

**21:7.** And they asked him, saying: Master, when shall these things be? And what shall be the sign when they shall begin to come to pass?  
Interrogaverunt autem illum dicentes praeceptor quando haec erunt et quod signum cum fieri incipient

**21:8.** Who said: Take heed you be not seduced: for many will come in my [name](#), saying: I am he and the time is at hand. Go ye not therefore after them.  
Qui dixit videte ne seducamini multi enim venient in nomine meo dicentes quia ego sum et tempus adpropinquavit nolite ergo ire post illos

**21:9.** And when you shall hear of wars and seditions, be not [terrified](#). These things must first come to pass: but the end is not yet presently.  
Cum autem audieritis proelia et seditiones nolite terri oportet primum haec fieri sed non statim finis

**21:10.** Then he said to them: Nation shall rise against nation, and kingdom against kingdom.  
Tunc dicebat illis surget gens contra gentem et regnum adversus regnum

**21:11.** And there shall be great earthquakes in divers places and pestilences and famines and terrors from [heaven](#): and there shall be great signs.  
Terraemotus magni erunt per loca et pestilentiae et fames terroresque de caelo et signa magna erunt

**21:12.** But before all these things, they will lay their hands on you and persecute you, delivering you up to the [synagogues](#) and into prisons, dragging you before kings and governors, for my [name's](#) sake.  
Sed ante haec omnia incient vobis manus suas et persequentur tradentes in synagogas et custodias trahentes ad reges et praesides propter nomen meum

**21:13.** And it shall happen unto you for a testimony.  
Continget autem vobis in testimonium

**21:14.** Lay it up therefore in your hearts, not to meditate before how you shall answer:

Ponite ergo in cordibus vestris non praemeditari quemadmodum respondeatis

**21:15.** For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

Ego enim dabo vobis os et sapientiam cui non poterunt resistere et contradicere omnes adversarii vestri

**21:16.** And you shall be betrayed by your parents and brethren and kinsmen and friends: and some of you they will put to death.

Trademini autem a parentibus et fratribus et cognatis et amicis et morte adficiet ex vobis

**21:17.** And you shall be **hated** by all **men** for my **name's** sake.

Et eritis odio omnibus propter nomen meum

**21:18.** But a hair of your head shall not perish.

Et capillus de capite vestro non peribit

**21:19.** In your patience you shall possess your **souls**.

In patientia vestra possidebitis animas vestras

**21:20.** And when you shall see **Jerusalem** compassed about with an army, then **know** that the desolation thereof is at hand.

Cum autem videritis circumdari ab exercitu Hierusalem tunc scitote quia adpropinquavit desolatio eius

**21:21.** Then let those who are in **Judea** flee to the mountains: and those who are in the midst thereof depart out: and those who are in the countries not enter into it.

Tunc qui in Iudaea sunt fugiant in montes et qui in medio eius discedant et qui in regionibus non intrent in eam

**21:22.** For these are the days of vengeance, that all things may be fulfilled, that are written.

Quia dies ultionis hii sunt ut impleantur omnia quae scripta sunt

**21:23.** But woe to them that are with child and give suck in those days: for there shall be great distress in the land and **wrath** upon this people.

Vae autem praegnatibus et nutrientibus in illis diebus erit enim pressura magna supra terram et ira populo huic

**21:24.** And they shall fall by the edge of the sword and shall be led away captives into all nations: and **Jerusalem** shall be trodden down by the **Gentiles** till the times of the nations be fulfilled.

Et cadent in ore gladii et captivi ducentur in omnes gentes et Hierusalem calcabitur a gentibus donec impleantur tempora nationum

**21:25.** And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea, and of the waves:

Et erunt signa in sole et luna et stellis et in terris pressura gentium prae confusione sonitus maris et fluctuum

**21:26.** Men withering away for fear and expectation of what shall come upon the whole world. For the powers of **heaven** shall be moved.

Arescentibus hominibus prae timore et expectatione quae supervenient universo orbi nam virtutes caelorum movebuntur

**21:27.** And then they shall see the **Son of man** coming in a cloud, with great power and majesty.

Et tunc videbunt Filium hominis venientem in nube cum potestate magna et maiestate

**21:28.** But when these things begin to come to pass, look up and lift up your heads, because your **redemption** is at hand.

His autem fieri incipientibus respicite et levate capita vestra quoniam adpropinquat redemptio vestra

**21:29.** And he spoke to them a similitude. See the fig tree and all the trees:

Et dixit illis similitudinem videte ficulneam et omnes arbores

**21:30.** When they now shoot forth their fruit, you **know** that summer is nigh;

Cum producant iam ex se fructum scitis quoniam prope est aestas

**21:31.** So you also, when you shall see these things come to pass, [know](#) that the [kingdom of God](#) is at hand.

Ita et vos cum videritis haec fieri scitote quoniam prope est regnum Dei

**21:32.** [Amen](#), I say to you, this [generation](#) shall not pass away till all things be fulfilled.

Amen dico vobis quia non praeteribit generatio haec donec omnia fiant

**21:33.** Heaven and earth shall pass away: but my words shall not pass away.

Caelum et terra transibunt verba autem mea non transient

**21:34.** And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly.

Adtendite autem vobis ne forte graventur corda vestra in crapula et ebrietate et curis huius vitae et superveniat in vos repentina dies illa

**21:35.** For as a snare shall it come upon all that sit upon the face of the whole earth.

Tamquam laqueus enim superveniet in omnes qui sedent super faciem omnis terrae

**21:36.** Watch ye, therefore, [praying](#) at all times, that you may be accounted worthy to escape all these things that are to come and to stand before the [Son of man](#).

Vigilate itaque omni tempore orantes ut digni habeamini fugere ista omnia quae futura sunt et stare ante Filium hominis

**21:37.** And in the daytime, he was teaching in the [temple](#): but at night going out, he abode in the [mount that is called Olivet](#).

Erat autem diebus docens in templo noctibus vero exiens morabatur in monte qui vocatur Oliveti

**21:38.** And all the people came early in the morning to him in the [temple](#), to hear him.

Et omnis populus manicabat ad eum in templo audire eum

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## Luke Chapter 22

### The treason of Judas. The last supper. The first part of the history of the passion.

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**22:1.** Now the [feast of unleavened bread](#), which is called the [pasch](#), was at hand.

Adpropinquabat autem dies festus azymorum qui dicitur pascha

**22:2.** And the chief [priests](#) and the [scribes](#) sought how they might put [Jesus](#) to death: but they feared the people.

Et quaerebant principes sacerdotum et scribae quomodo eum interficerent timebant vero plebem

**22:3.** And [Satan](#) entered into [Judas, who was surnamed Iscariot](#), one of the twelve.

Intravit autem Satan in Iudam qui cognominatur Scarioth unum de duodecim

**22:4.** And he went and discoursed with the chief [priests](#) and the magistrates, how he might betray him to them.

Et abiit et locutus est cum principibus sacerdotum et magistratibus quemadmodum illum traderet eis

**22:5.** And they were glad and covenanted to give him money.

Et gavisi sunt et pacti sunt pecuniam illi dare

**22:6.** And he promised. And he sought opportunity to betray him in the absence of the multitude.

Et spondit et quaerebat oportunitatem ut traderet illum sine turbis

**22:7.** And the day of the [unleavened bread](#) came, on which it was necessary that the [pasch](#) should be killed.

Venit autem dies azymorum in qua necesse erat occidi pascha

**22:8.** And he sent [Peter](#) and [John](#), saying: Go, and prepare for us the [pasch](#), that we may eat.

Et misit Petrum et Iohannem dicens euntes parate nobis pascha ut manducemus

**22:9.** But they said: Where wilt thou that we prepare?

At illi dixerunt ubi vis paremus

**22:10.** And he said to them: Behold, as you go into the city, there shall meet you a [man](#) carrying a pitcher of water: follow him into the house where he entereth in.

Et dixit ad eos ecce introeuntibus vobis in civitatem occurret vobis homo amphoram aquae portans sequimini eum in domum in qua intrat

**22:11.** And you shall say to the goodman of the house: The master saith to thee: Where is the guest chamber, where I may eat the [pasch](#) with my [disciples](#)?

Et dicetis patri familias domus dicit tibi magister ubi est diversorium ubi pascha cum discipulis meis manducem

**22:12.** And he will show you a large dining room, furnished. And there prepare.

Et ipse vobis ostendet cenaculum magnum stratum et ibi parate

**22:13.** And they going, found as he had said to them and made ready the [pasch](#).

Euntes autem invenerunt sicut dixit illis et paraverunt pascha

**22:14.** And when the hour was come, he sat down: and the twelve [apostles](#) with him.

Et cum facta esset hora discubuit et duodecim apostoli cum eo

**22:15.** And he said to them: With desire I have desired to eat this [pasch](#) with you, before I suffer.

Et ait illis desiderio desideravi hoc pascha manducare vobiscum antequam patiar

**22:16.** For I say to you that from this time I will not eat it, till it be fulfilled in the [kingdom of God](#).  
Dico enim vobis quia ex hoc non manducabo illud donec impleatur in regno Dei

**22:17.** And having taken the chalice, he gave thanks and said: Take and divide it among you.  
Et accepto calice gratias egit et dixit accipite et dividite inter vos

**22:18.** For I say to you that I will not drink of the fruit of the vine, till the [kingdom of God](#) come.  
Dico enim vobis quod non bibam de generatione vitis donec regnum Dei veniat

**22:19.** And taking bread, he gave thanks and brake and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me.

Et accepto pane gratias egit et fregit et dedit eis dicens hoc est corpus meum quod pro vobis datur hoc facite in meam commemorationem

**Do this for a commemoration of me...** This [sacrifice](#) and sacrament is to be continued in the church, to the [end of the world](#), to show forth the [death of Christ](#), until he cometh. But this commemoration, or remembrance, is by no means inconsistent with the [real presence of his body and blood](#), under these sacramental veils, which represent his death; on the contrary, it is the manner that he himself hath commanded, of commemorating and celebrating his death, by [offering in sacrifice](#), and receiving in the sacrament, that body and blood by which we were [redeemed](#).

**22:20.** In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

Similiter et calicem postquam cenavit dicens hic est calix novum testamentum in sanguine meo quod pro vobis funditur

**22:21.** But yet behold: the hand of him that betrayeth me is with me on the table.

Verumtamen ecce manus tradentis me mecum est in mensa

**22:22.** And the [Son of man](#) indeed goeth, according to that which is determined: but yet, woe to that [man](#) by whom he shall be betrayed.

Et quidem Filius hominis secundum quod definitum est vadit verumtamen vae illi homini per quem traditur

**22:23.** And they began to inquire among themselves, which of them it was that should do this thing.

Et ipsi coeperunt quaerere inter se quis esset ex eis qui hoc facturus esset

**22:24.** And there was also a strife amongst them, which of them should seem to be the greater.

Facta est autem et contentio inter eos quis eorum videretur esse maior

**22:25.** And he said to them: The kings of the [Gentiles](#) lord it over them; and they that have power over them are called beneficent.

Dixit autem eis reges gentium dominantur eorum et qui potestatem habent super eos benefici vocantur

**22:26.** But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth.

Vos autem non sic sed qui maior est in vobis fiat sicut iunior et qui praecessor est sicut ministrator

**22:27.** For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth.

Nam quis maior est qui recumbit an qui ministrat nonne qui recumbit ego autem in medio vestrum sum sicut qui ministrat

**22:28.** And you are they who have continued with me in my temptations:

Vos autem estis qui permansistis mecum in temptationibus meis

**22:29.** And I dispose to you, as my [Father](#) hath disposed to me, a kingdom;

Et ego dispono vobis sicut disposuit mihi Pater meus regnum

**22:30.** That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the [twelve tribes of Israel](#).

Ut edatis et bibatis super mensam meam in regno et sedeatis super thronos iudicantes duodecim tribus Israhel

**22:31.** And the Lord said: [Simon, Simon](#), behold [Satan](#) hath desired to have you, that he may sift you as wheat.

Ait autem Dominus Simon Simon ecce Satanas expetivit vos ut cribraret sicut triticum

**22:32.** But I have [prayed](#) for thee, that thy [faith](#) fail not: and thou, being once converted, confirm thy brethren.

Ego autem rogavi pro te ut non deficiat fides tua et tu aliquando conversus confirma fratres tuos

**22:33.** Who said to him: Lord, I am ready to go with thee, both into prison and to death.

Qui dixit ei Domine tecum paratus sum et in carcerem et in mortem ire

**22:34.** And he said: I say to thee, [Peter](#), the cock shall not crow this day, till thou thrice deniest that thou [knowest](#) me. And he said to them:

Et ille dixit dico tibi Petre non cantabit hodie gallus donec ter abneges nosse me

**22:35.** When I sent you without purse and scrip and shoes, did you want anything?

Et dixit eis quando misi vos sine sacculo et pera et calciamentis numquid aliquid defuit vobis at illi dixerunt nihil

**22:36.** But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat and buy a sword.

Dixit ergo eis sed nunc qui habet sacculum tollat similiter et peram et qui non habet vendat tunicam suam et emat gladium

**22:37.** For I say to you that this that is written must yet be fulfilled in me. And with the [wicked](#) was he reckoned. For the things concerning me have an end.

Dico enim vobis quoniam adhuc hoc quod scriptum est oportet impleri in me et quod cum iniustus deputatus est etenim ea quae sunt de me finem habent

**22:38.** But they said: Lord, behold, here are two swords. And he said to them: It is enough.

At illi dixerunt Domine ecce gladii duo hic at ille dixit eis satis est

**22:39.** And going out, he went, according to his custom, to the [Mount of Olives](#). And his [disciples](#) also followed him.

Et egressus ibat secundum consuetudinem in montem Olivarum secuti sunt autem illum et discipuli

**22:40.** And when he was come to the place, he said to them: [Pray](#), lest ye enter into temptation.

Et cum pervenisset ad locum dixit illis orate ne intretis in temptationem

**22:41.** And he was withdrawn away from them a stone's cast. And kneeling down, he [prayed](#).

Et ipse avulsus est ab eis quantum iactus est lapidis et positus genibus orabat

**22:42.** Saying: [Father](#), if thou wilt, remove this chalice from me: but yet not my will, but thine be done.

Dicens Pater si vis transfer calicem istum a me verumtamen non mea voluntas sed tua fiat

**22:43.** And there appeared to him an [angel](#) from [heaven](#), strengthening him. And being in an [agony](#), he [prayed](#) the longer.

Apparuit autem illi angelus de caelo confortans eum et factus in agonia prolixius orabat

**22:44.** And his sweat became as drops of blood, trickling down upon the ground.

Et factus est sudor eius sicut guttae sanguinis decurrentis in terram

**22:45.** And when he rose up from [prayer](#) and was come to the [disciples](#), he found them sleeping for sorrow.

Et cum surrexisset ab oratione et venisset ad discipulos suos invenit eos dormientes prae tristitia

**22:46.** And he said to them: Why sleep you? Arise: [pray](#): lest you enter into temptation.

Et ait illis quid dormitis surgite orate ne intretis in temptationem

**22:47.** As he was yet speaking, behold a multitude; and he that was called [Judas](#), one of the twelve, went before them and drew near to [Jesus](#), for to [kiss](#) him.

Adhuc eo loquente ecce turba et qui vocabatur Judas unus de duodecim antecedebat eos et adpropinquavit Iesu ut oscularetur eum

**22:48.** And [Jesus](#) said to him: [Judas](#), dost thou betray the [Son of man](#) with a [kiss](#)?

Iesus autem dixit ei Iuda osculo Filium hominis tradis

**22:49.** And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?

Videntes autem hii qui circa ipsum erant quod futurum erat dixerunt ei Domine si percutimus in gladio

**22:50.** And one of them struck the servant of the [high priest](#) and cut off his right ear.

Et percussit unus ex illis servum principis sacerdotum et amputavit auriculam eius dextram

**22:51.** But [Jesus](#) answering, said: Suffer ye thus far. And when he had touched his ear, he healed him.

Respondens autem Iesus ait sinite usque huc et cum tetigisset auriculam eius sanavit eum

**22:52.** And [Jesus](#) said to the chief [priests](#) and magistrates of the [temple](#) and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs?

Dixit autem Iesus ad eos qui venerant ad se principes sacerdotum et magistratus templi et seniores quasi ad latronem existis cum gladiis et fustibus

**22:53.** When I was daily with you in the [temple](#), you did not stretch forth your hands against me: but this is your hour and the power of darkness.

Cum cotidie vobiscum fuerim in templo non extendistis manus in me sed haec est hora vestra et potestas tenebrarum

**22:54.** And apprehending him, they led him to the [high priest's](#) house. But [Peter](#) followed afar off.

Conprehendentes autem eum duxerunt ad domum principis sacerdotum Petrus vero sequebatur a longe

**22:55.** And when they had kindled a fire in the midst of the hall and were sitting about it, [Peter](#) was in the midst of them.

Accenso autem igni in medio atrio et circumsedentibus illis erat Petrus in medio eorum

**22:56.** Whom when a certain servant maid had seen sitting at the light and had earnestly beheld him, she said: This [man](#) also was with him.

Quem cum vidisset ancilla quaedam sedentem ad lumen et eum fuisset intuita dixit et hic cum illo erat

**22:57.** But he denied him, saying: [Woman](#), I [know](#) him not.

At ille negavit eum dicens mulier non novi illum

**22:58.** And after a little while, another seeing him, said: Thou also art one of them. But [Peter](#) said: O [man](#), I am not.

Et post pusillum alius videns eum dixit et tu de illis es Petrus vero ait o homo non sum

**Another, etc...** Observe here, in order to reconcile the four [Evangelists](#), that divers persons concurred in charging [Peter](#) with being [Christ's](#) [disciple](#); till at length they brought him to deny him thrice. 1. The portress that let him in, and afterwards seeing him at the fire, first put the question to him; and then positively affirmed that he was with [Christ](#). 2. Another maid accused him to the standers by; and gave occasion to the [man](#) here mentioned to renew the charge against him, which caused the second denial. 3. Others of the company took notice of his being a [Galilean](#); and were seconded by the kinsman of Malchus, who affirmed he had seen him in the garden. And this drew on the third denial.

**22:59.** And after the space, as it were of one hour, another certain [man](#) affirmed, saying: Of a [truth](#), this [man](#) was also with him: for he is also a [Galilean](#).

Et intervallo facto quasi horae unius alius quidam adfirmabat dicens vere et hic cum illo erat nam et Galilaeus est

**22:60.** And [Peter](#) said: Man, I [know](#) not what thou sayest. And immediately, as he was yet speaking, the cock crew.

Et ait Petrus homo nescio quod dicis et continuo adhuc illo loquente cantavit gallus

**22:61.** And the Lord turning looked on [Peter](#). And [Peter](#) remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny thrice.

Et conversus Dominus respexit Petrum et recordatus est Petrus verbi Domini sicut dixit quia priusquam gallus cantet ter me negabis

**22:62.** And [Peter](#) going out, wept bitterly.

Et egressus foras Petrus flevit amare

**22:63.** And the [men](#) that held him mocked him and struck him.

Et viri qui tenebant illum includebant ei caedentes

**22:64.** And they blindfolded him and smote his face. And they asked him saying: **Prophecy**: Who is it that struck thee?

Et velaverunt eum et percutiebant faciem eius et interrogabant eum dicentes prophetiza quis est qui te percussit

**22:65.** And **blaspheming**, many other things they said against him.

Et alia multa blasphemantes dicebant in eum

**22:66.** And as soon as it was day, the ancients of the people and the chief **priests** and **scribes** came together. And they brought him into their council saying: If thou be the **Christ**, tell us.

Et ut factus est dies convenerunt seniores plebis et principes sacerdotum et scribae et duxerunt illum in concilium suum dicentes si tu es Christus dic nobis

**22:67.** And he saith to them: If I shall tell you, you will not **believe** me.

Et ait illis si vobis dixero non creditis mihi

**22:68.** And if I shall also ask you, you will not answer me, nor let me go.

Si autem et interrogavero non respondebitis mihi neque dimittetis

**22:69.** But hereafter the **Son of man** shall be sitting on the right hand of the power of **God**.

Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei

**22:70.** Then said they all: Art thou then the **Son of God**? Who said: You say that I am.

Dixerunt autem omnes tu ergo es Filius Dei qui ait vos dicitis quia ego sum

**22:71.** And they said: What need we any further testimony? For we ourselves have heard it from his own mouth.

At illi dixerunt quid adhuc desideramus testimonium ipsi enim audivimus de ore eius

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## Luke Chapter 23

### The continuation of the history of the passion.

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**23:1.** And the whole multitude of them, rising up, led him to [Pilate](#).

Et surgens omnis multitudo eorum duxerunt illum ad Pilatum

**23:2.** And they began to accuse him, saying: We have found this [man](#) perverting our nation and forbidding to give tribute to [Caesar](#) and saying that he is [Christ the king](#).

Coeperunt autem accusare illum dicentes hunc invenimus subvertentem gentem nostram et prohibentem tributa dari Caesari et dicentem se Christum regem esse

**23:3.** And [Pilate](#) asked him, saying: Art thou the king of the [Jews](#)? But he answering, said: Thou sayest it.

Pilatus autem interrogavit eum dicens tu es rex Iudaeorum at ille respondens ait tu dicis

**23:4.** And [Pilate](#) said to the chief [priests](#) and to the multitudes: I find no cause in this [man](#).

Ait autem Pilatus ad principes sacerdotum et turbas nihil invenio causae in hoc homine

**23:5.** But they were more earnest, saying: He stirreth up the people, teaching throughout all [Judea](#), beginning from [Galilee](#) to this place.

At illi invalescebant dicentes commovet populum docens per universam Iudaeam et incipiens a Galilaea usque huc

**23:6.** But [Pilate](#) hearing [Galilee](#), asked if the [man](#) were of [Galilee](#)?

Pilatus autem audiens Galilaeam interrogavit si homo Galilaeus esset

**23:7.** And when he understood that he was of [Herod's](#) jurisdiction, he sent him away to [Herod](#), who was also himself at [Jerusalem](#) in those days.

Et ut cognovit quod de Herodis potestate esset remisit eum ad Herodem qui et ipse Hierosolymis erat illis diebus

**23:8.** And [Herod](#) seeing [Jesus](#), was very glad: for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him.

Herodes autem viso Iesu gavisus est valde erat enim cupiens ex multo tempore videre eum eo quod audiret multa de illo et sperabat signum aliquod videre ab eo fieri

**23:9.** And he questioned him in many words. But he answered him nothing.

Interrogabat autem illum multis sermonibus at ipse nihil illi respondebat

**23:10.** And the chief [priests](#) and the [scribes](#) stood by, earnestly accusing him.

Stabant etiam principes sacerdotum et scribae constanter accusantes eum

**23:11.** And [Herod](#) with his army set him at nought and mocked him, putting on him a white garment: and sent him back to [Pilate](#).

Sprevit autem illum Herodes cum exercitu suo et inlusit indutum veste alba et remisit ad Pilatum

**23:12.** And [Herod](#) and [Pilate](#) were made friends, that same day: for before they were enemies one to another.

Et facti sunt amici Herodes et Pilatus in ipsa die nam antea inimici erant ad invicem

**23:13.** And [Pilate](#), calling together the chief [priests](#) and the magistrates and the people,

Pilatus autem convocatis principibus sacerdotum et magistratibus et plebe

**23:14.** Said to them: You have presented unto me this [man](#) as one that perverteth the people. And behold I, having examined him before you, find no cause in this [man](#), in those things wherein you accuse him.

Dixit ad illos obtulistis mihi hunc hominem quasi avertentem populum et ecce ego coram vobis interrogans

nullam causam inveni in homine isto ex his in quibus eum accusatis

**23:15.** No, nor **Herod** neither. For, I sent you to him: and behold, nothing worthy of death is done to him.  
Sed neque Herodes nam remisi vos ad illum et ecce nihil dignum morte actum est ei

**23:16.** I will chastise him therefore and release him.  
Emendatum ergo illum dimittam

**23:17.** Now of necessity he was to release unto them one upon the feast day.  
Necesse autem habebat dimittere eis per diem festum unum

**23:18.** But the whole multitude together cried out, saying: Away with this **man**, and release unto us Barabbas:  
Exclamavit autem simul universa turba dicens tolle hunc et dimitte nobis Barabban

**23:19.** Who, for a certain sedition made in the city and for a murder, was cast into prison.  
Qui erat propter seditionem quandam factam in civitate et homicidium missus in carcerem

**23:20.** And **Pilate** again spoke to them, desiring to release **Jesus**.  
Iterum autem Pilatus locutus est ad illos volens dimittere Iesum

**23:21.** But they cried again, saying: Crucify him, Crucify him.  
At illi succlamabant dicentes crucifige crucifige illum

**23:22.** And he said to them the third time: Why, what **evil** hath this **man** done? I find no cause of death in him. I will chastise him therefore and let him go.  
Ille autem tertio dixit ad illos quid enim mali fecit iste nullam causam mortis invenio in eo corripiam ergo illum et dimittam

**23:23.** But they were instant with loud voices, requiring that he might be crucified. And their voices prevailed.  
At illi instabant vocibus magnis postulantes ut crucifigeretur et invalescebant voces eorum

**23:24.** And **Pilate** gave sentence that it should be as they required.  
Et Pilatus adiudicavit fieri petitionem eorum

**23:25.** And he released unto them him who for murder and sedition had been cast into prison, whom they had desired. But **Jesus** he delivered up to their will.  
Dimisit autem illis eum qui propter homicidium et seditionem missus fuerat in carcerem quem petebant Iesum vero tradidit voluntati eorum

**23:26.** And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after **Jesus**.  
Et cum ducerent eum adprehenderunt Simonem quendam Cyrenensem venientem de villa et inposuerunt illi crucem portare post Iesum

**23:27.** And there followed him a great multitude of people and of **women**, who bewailed and lamented him.  
Sequebatur autem illum multa turba populi et mulierum quae plangebant et lamentabant eum

**23:28.** But **Jesus** turning to them, said: Daughters of **Jerusalem**, weep not over me; but weep for yourselves and for your children.  
Conversus autem ad illas Iesus dixit filiae Hierusalem nolite flere super me sed super vos ipsas flete et super filios vestros

**23:29.** For behold, the days shall come, wherein they will say: **Blessed** are the barren and the wombs that have not borne and the paps that have not given suck.  
Quoniam ecce venient dies in quibus dicent beatuae steriles et ventres qui non genuerunt et ubera quae non lactaverunt

**23:30.** Then shall they begin to say to the mountains: Fall upon us. And to the hills: Cover us.  
Tunc incipient dicere montibus cadite super nos et collibus operite nos

**23:31.** For if in the green wood they do these things, what shall be done in the dry?

Quia si in viridi ligno haec faciunt in arido quid fiet

**23:32.** And there were also two other malefactors led with him to be put to death.

Ducebantur autem et alii duo nequam cum eo ut interficerentur

**23:33.** And when they were come to the place which is called **Calvary**, they crucified him there: and the robbers, one on the right hand, and the other on the left.

Et postquam venerunt in locum qui vocatur Calvariae ibi crucifixerunt eum et latrones unum a dextris et alterum a sinistris

**23:34.** And **Jesus** said: **Father**, forgive them, for they **know not** what they do. But they, dividing his garments, cast lots.

Iesus autem dicebat Pater dimitte illis non enim sciunt quid faciunt dividentes vero vestimenta eius miserunt sortes

**23:35.** And the people stood beholding. And the rulers with them derided him, saying: He saved others: let him save himself, if he be **Christ**, the elect of **God**.

Et stabat populus expectans et deridebant illum principes cum eis dicentes alios salvos fecit se salvum faciat si hic est Christus Dei electus

**23:36.** And the soldiers also mocked him, coming to him and **offering** him vinegar,

Inludabant autem ei et milites accedentes et acetum offerentes illi

**23:37.** And saying: If thou be the king of the **Jews**, save thyself.

Dicentes si tu es rex Iudaeorum salvum te fac

**23:38.** And there was also a superscription written over him in letters of Greek and **Latin** and **Hebrew** THIS IS THE KING OF THE JEWS.

Erat autem et superscriptio inscripta super illum litteris graecis et latinis et hebraicis hic est rex Iudaeorum

**23:39.** And one of those robbers who were hanged **blasphemed** him, saying: If thou be **Christ**, save thyself and us.

Unus autem de his qui pendebant latronibus blasphemabat eum dicens si tu es Christus salvum fac temet ipsum et nos

**23:40.** But the other answering, rebuked him, saying: Neither dost thou fear **God**, seeing; thou art under the same condemnation?

Respondens autem alter increpabat illum dicens neque tu times Deum quod in eadem damnatione es

**23:41.** And we indeed **justly**: for we receive the due reward of our deeds. But this **man** hath done no **evil**.

Et nos quidem iuste nam digna factis recipimus hic vero nihil mali gessit

**23:42.** And he said to **Jesus**: Lord, remember me when thou shalt come into thy **kingdom**.

Et dicebat ad Iesum Domine memento mei cum veneris in regnum tuum

**23:43.** And **Jesus** said to him: **Amen** I say to thee: This day thou shalt be with me in **paradise**.

Et dixit illi Iesus amen dico tibi hodie mecum eris in paradiso

**In paradise...** That is, in the **happy** state of rest, **joy**, and peace everlasting. **Christ** was pleased, by a special privilege, to reward the **faith** and confession of the penitent thief, with a full discharge of all his **sins**, both as to the guilt and punishment; and to introduce him immediately after death into the **happy** society of the **saints**, whose **limbo**, that is, the place of their confinement, was now made a **paradise** by **our Lord's** going thither.

**23:44.** And it was almost the **sixth hour**: and there was darkness over all the earth until the **ninth hour**.

Erat autem fere hora sexta et tenebrae factae sunt in universa terra usque in nonam horam

**23:45.** And the sun was darkened, and the veil of the **temple** was rent in the midst.

Et obscuratus est sol et velum templi scissum est medium

**23:46.** And **Jesus** crying with a loud voice, said: **Father**, into thy hands I commend my spirit. And saying this, he gave up the **ghost**.

Et clamans voce magna Iesus ait Pater in manus tuas commendo spiritum meum et haec dicens exspiravit

**23:47.** Now, the **centurion**, seeing what was done, **glorified God**, saying: Indeed this was a **just man**.

Videns autem centurio quod factum fuerat glorificavit Deum dicens vere hic homo iustus erat

**23:48.** And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts.

Et omnis turba eorum qui simul aderant ad spectaculum istud et videbant quae fiebant percutientes pectora sua revertebantur

**23:49.** And all his acquaintance and the **women** that had followed him from **Galilee** stood afar off, beholding these things.

Stabant autem omnes noti eius a longe et mulieres quae secutae erant eum a Galilaea haec videntes

**23:50.** And behold there was a **man named Joseph** who was a counsellor, a **good** and a **just man**,

Et ecce vir nomine Ioseph qui erat decurio vir bonus et iustus

**23:51.** (The same had not consented to their counsel and doings) of Arimathea, a city of **Judea**: who also himself looked for the **kingdom of God**.

Hic non consenserat consilio et actibus eorum ab Arimathia civitate Iudaeae qui expectabat et ipse regnum Dei

**23:52.** This **man** went to **Pilate** and begged the body of **Jesus**.

Hic accessit ad Pilatum et petiit corpus Iesu

**23:53.** And taking him down, he wrapped him in fine linen and laid him in a **sepulchre** that was hewed in stone, wherein never yet any **man** had been laid.

Et depositum involvit sindone et posuit eum in monumento exciso in quo nondum quisquam positus fuerat

**23:54.** And it was the day of the **Parasceve**: and the **sabbath** drew on.

Et dies erat parasceves et sabbatum inluciscebat

**Parasceve...** That is, the eve, or day of preparation for the **sabbath**.

**23:55.** And the **women** that were come with him from **Galilee**, following after, saw the **sepulchre** and how his body was laid.

Subsecutae autem mulieres quae cum ipso venerant de Galilaea viderunt monumentum et quemadmodum positum erat corpus eius

**23:56.** And returning, they prepared spices and **ointments**: and on the **sabbath day** they rested, according to the commandment.

Et revertentes paraverunt aromata et unguenta et sabbato quidem siluerunt secundum mandatum

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## Luke Chapter 24

### Christ's resurrection and manifestation of himself to his disciples.

**24:1.** And on the first day of the week, very early in the morning, they came to the [sepulchre](#), bringing the spices which they had prepared.

Una autem sabbati valde diluculo venerunt ad monumentum portantes quae paraverant aromata

**24:2.** And they found the stone rolled back from the [sepulchre](#).

Et invenerunt lapidem revolutum a monumento

**24:3.** And going in, they found not the body of the [Lord Jesus](#).

Et ingressae non invenerunt corpus Domini Iesu

**24:4.** And it came to pass, as they were astonished in their mind at this, behold, two [men](#) stood by them, in shining apparel.

Et factum est dum mente consternatae essent de isto ecce duo viri steterunt secus illas in veste fulgenti

**24:5.** And as they were afraid and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead?

Cum timerent autem et declinarent vultum in terram dixerunt ad illas quid quaeritis viventem cum mortuis

**24:6.** He is not here, but is risen. Remember how he spoke unto you, when he was yet in [Galilee](#),

Non est hic sed surrexit recordamini qualiter locutus est vobis cum adhuc in Galilaea esset

**24:7.** Saying: The [Son of man](#) must be delivered into the hands of [sinful men](#) and be crucified and the third day [rise again](#).

Dicens quia oportet Filium hominis tradi in manus hominum peccatorum et crucifigi et die tertia resurgere

**24:8.** And they remembered his words.

Et recordatae sunt verborum eius

**24:9.** And going back from the [sepulchre](#), they told all these things to the eleven and to all the rest.

Et regressae a monumento nuntiaverunt haec omnia illis undecim et ceteris omnibus

**24:10.** And it was [Mary Magdalen](#) and Joanna and Mary of James and the other [women](#) that were with them, who told these things to the [apostles](#).

Erat autem Maria Magdalene et Iohanna et Maria Iacobi et ceterae quae cum eis erant quae dicebant ad apostolos haec

**24:11.** And these words seemed to them as idle tales: and they did not [believe](#) them.

Et visa sunt ante illos sicut deliramentum verba ista et non credebant illis

**24:12.** But [Peter](#) rising up, ran to the [sepulchre](#) and, stooping down, he saw the linen cloths laid by themselves: and went away wondering in himself at that which was come to pass.

Petrus autem surgens cucurrit ad monumentum et procumbens videt linteamina sola posita et abiit secum mirans quod factum fuerat

**24:13.** And behold, two of them went, the same day, to a town which was sixty furlongs from [Jerusalem](#), [named](#) Emmaus.

Et ecce duo ex illis ibant ipsa die in castellum quod erat in spatio stadiorum sexaginta ab Hierusalem nomine Emmaus

**24:14.** And they talked together of all these things which had happened.

Et ipsi loquebantur ad invicem de his omnibus quae acciderant

**24:15.** And it came to pass that while they talked and reasoned with themselves, [Jesus](#) himself also, drawing near, went with them.

Et factum est dum fabularentur et secum quaerent et ipse Iesus adpropinquans ibat cum illis

**24:16.** But their eyes were held, that they should not [know](#) him.

Oculi autem illorum tenebantur ne eum agnoscerent

**24:17.** And he said to them: What are these discourses that you hold one with another as you walk and are sad?

Et ait ad illos qui sunt hii sermones quos confertis ad invicem ambulantes et estis tristes

**24:18.** And the one of them, whose [name](#) was [Cleophas](#), answering, said to him: Art thou only a stranger in [Jerusalem](#), and hast not [known](#) the things that have been done there in these days?

Et respondens unus cui nomen Cleopas dixit ei tu solus peregrinus es in Hierusalem et non cognovisti quae facta sunt in illa his diebus

**24:19.** To whom he said: What things? And they said: Concerning [Jesus of Nazareth](#), who was a [prophet](#), mighty in work and word before [God](#) and all the people.

Quibus ille dixit quae et dixerunt de Iesu Nazareno qui fuit vir propheta potens in opere et sermone coram Deo et omni populo

**24:20.** And how our chief [priests](#) and princes delivered him to be condemned to death and crucified him.

Et quomodo eum tradiderunt summi sacerdotum et principes nostri in damnationem mortis et crucifixerunt eum

**24:21.** But we hoped that it was he that should have [redeemed Israel](#). And now besides all this, to-day is the third day since these things were done.

Nos autem sperabamus quia ipse esset redempturus Israhel et nunc super haec omnia tertia dies hodie quod haec facta sunt

**24:22.** Yea and certain [women](#) also of our company affrighted us who, before it was light, were at the [sepulchre](#),

Sed et mulieres quaedam ex nostris terruerunt nos quae ante lucem fuerunt ad monumentum

**24:23.** And not finding his body, came, saying that they had all seen a [vision](#) of [angels](#), who say that he is alive.

Et non invento corpore eius venerunt dicentes se etiam visionem angelorum vidisse qui dicunt eum vivere

**24:24.** And some of our people went to the [sepulchre](#) and found it so as the [women](#) had said: but him they found not.

Et abierunt quidam ex nostris ad monumentum et ita invenerunt sicut mulieres dixerunt ipsum vero non viderunt

**24:25.** Then he said to them: O foolish and slow of heart to [believe](#) in all things, Which the [prophets](#) have spoken.

Et ipse dixit ad eos o stulti et tardi corde ad credendum in omnibus quae locuti sunt prophetae

**24:26.** Ought not [Christ](#) to have suffered these things and so, to enter into his [glory](#)?

Nonne haec oportuit pati Christum et ita intrare in gloriam suam

**24:27.** And beginning at [Moses](#) and all the [prophets](#), he expounded to them in all the [scriptures](#) the things that were concerning him.

Et incipiens a Mose et omnibus prophetis interpretabatur illis in omnibus scripturis quae de ipso erant

**24:28.** And they drew nigh to the town whither they were going: and he made as though he would go farther.

Et adpropinquaverunt castello quo ibant et ipse se finxit longius ire

**24:29.** But they constrained him, saying: Stay with us, because it is towards evening and the day is now far spent. And he went in with them.

Et coegerunt illum dicentes mane nobiscum quoniam advesperascit et inclinata est iam dies et intravit cum illis

**24:30.** And it came to pass, whilst he was at table with them, he took bread and **blessed** and brake and gave to them.

Et factum est dum recumberet cum illis accepit panem et benedixit ac fregit et porrigebat illis

**24:31.** And their eyes were opened: and they **knew** him. And he vanished out of their sight.

Et aperti sunt oculi eorum et cognoverunt eum et ipse evanuit ex oculis eorum

**24:32.** And they said one to the other: Was not our heart burning within us, whilst he spoke in the way and opened to us the **scriptures**?

Et dixerunt ad invicem nonne cor nostrum ardens erat in nobis dum loqueretur in via et aperiret nobis scripturas

**24:33.** And rising up, the same hour, they went back to **Jerusalem**: and they found the eleven gathered together, and those that were with them,

Et surgentes eadem hora regressi sunt in Hierusalem et invenerunt congregatos undecim et eos qui cum ipsis erant

**24:34.** Saying: The Lord is risen indeed and hath appeared to **Simon**.

Dicentes quod surrexit Dominus vere et apparuit Simoni

**24:35.** And they told what things were done in the way: and how they **knew** him in the breaking of bread.

Et ipsi narrabant quae gesta erant in via et quomodo cognoverunt eum in fractione panis

**24:36.** Now, whilst they were speaking these things, **Jesus** stood in the midst of them and saith to them: Peace be to you. It is I: Fear not.

Dum haec autem loquuntur Iesus stetit in medio eorum et dicit eis pax vobis ego sum nolite timere

**24:37.** But they being troubled and frightened, supposed that they saw a spirit.

Conturbati vero et conterriti existimabant se spiritum videre

**24:38.** And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

Et dixit eis quid turbati estis et cogitationes ascendunt in corda vestra

**24:39.** See my hands and feet, that it is I myself. Handle, and see: for a spirit hath not flesh and bones, as you see me to have.

Videte manus meas et pedes quia ipse ego sum palpate et videte quia spiritus carnem et ossa non habet sicut me videtis habere

**24:40.** And when he had said this, he showed them his hands and feet.

Et cum hoc dixisset ostendit eis manus et pedes

**24:41.** But while they yet **believed** not and wondered for **joy**, he said: Have you here any thing to eat?

Adhuc autem illis non credentibus et mirantibus prae gaudio dixit habetis hic aliquid quod manducetur

**24:42.** And they offered him a piece of a broiled fish and a honeycomb.

At illi obtulerunt ei partem piscis assi et favum mellis

**24:43.** And when he had eaten before them, taking the remains, he gave to them.

Et cum manducasset coram eis sumens reliquias dedit eis

**24:44.** And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the **law of Moses** and in the **prophets** and in the psalms, concerning me.

Et dixit ad eos haec sunt verba quae locutus sum ad vos cum adhuc essem vobiscum quoniam necesse est impleri omnia quae scripta sunt in lege Mosi et prophetis et psalmis de me

**24:45.** Then he opened their understanding, that they might understand the **scriptures**.

Tunc aperuit illis sensum ut intellegerent scripturas

**24:46.** And he said to them: Thus it is written, and thus it behoved **Christ** to suffer and to **rise again from the dead**, the third day:

Et dixit eis quoniam sic scriptum est et sic oportebat Christum pati et resurgere a mortuis die tertia

**24:47.** And that **penance** and remission of **sins** should be preached in his **name**, unto all nations, beginning

at [Jerusalem](#).

Et praedicari in nomine eius paenitentiam et remissionem peccatorum in omnes gentes incipientibus ab Hierosolyma

**24:48.** And you are [witnesses](#) of these things.

Vos autem estis testes horum

**24:49.** And I send the [promise of my Father](#) upon you: but stay you in the city till you be endued with power from on high.

Et ego mitto promissum Patris mei in vos vos autem sedete in civitate quoadusque induamini virtutem ex alto

**The promise of my Father...** that is, the [Holy Ghost](#), whom [Christ](#) had [promised](#) that his [Father](#) and he would send, John 14. 26, and 17. 7.

**24:50.** And he led them out as far as [Bethania](#): and lifting up his hands, he [blessed](#) them.

Eduxit autem eos foras in Bethaniam et elevatis manibus suis benedixit eis

**24:51.** And it came to pass, whilst he [blessed](#) them, he departed from them and was carried up to [heaven](#).

Et factum est dum benediceret illis recessit ab eis et ferebatur in caelum

**24:52.** And they adoring went back into [Jerusalem](#) with great [joy](#).

Et ipsi adorantes regressi sunt in Hierusalem cum gaudio magno

**24:53.** And they were always in the [temple](#), praising and [blessing God](#). [Amen](#).

Et erant semper in templo laudantes et benedicentes Deum amen

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## Malachias

MALACHIAS, whose [name](#) signifies The Angel of the [Lord](#), was contemporary with NEHEMIAS, and by some is [believed](#) to have been the same person as ESDRAS. He was the last of the [prophets](#), in the order of time, and flourished about four hundred years before [Christ](#). He foretells the coming of [Christ](#); the reprobation of the [Jews](#) and their [sacrifices](#); and the calling of the [Gentiles](#), who shall offer up to [God](#) in every place an acceptable [sacrifice](#). (*For more information, see the article MALACHIAS in the Catholic Encyclopedia.*)

**Malachias Chapter 1.** God reproaches the Jews with their ingratitude: and the priests for not offering pure sacrifices. He will accept of the sacrifice that shall be offered in every place among the Gentiles.

**Malachias Chapter 2.** The priests are sharply reprovved for neglecting their covenant. The evil of marrying with idolaters: and too easily putting away their wives.

**Malachias Chapter 3.** Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.

**Malachias Chapter 4.** The judgment of the wicked, and reward of the just. An exhortation to observe the law. Elias shall come for the conversion of the Jews.

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## Malachias Chapter 1

**God reproaches the Jews with their ingratitude: and the priests for not offering pure sacrifices. He will accept of the sacrifice that shall be offered in every place among the Gentiles.**

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**1:1.** The burden of the [word of the Lord](#) to [Israel](#) by the hand of Malachias.  
Onus verbi Domini ad Israhel in manu Malachi

**1:2.** I have [loved](#) you, saith the [Lord](#): and you have said: Wherein hast thou [loved](#) us? Was not [Esau](#) brother to [Jacob](#), saith the [Lord](#), and I have [loved Jacob](#),  
Dilexi vos dicit Dominus et dixistis in quo dilexisti nos nonne frater erat Esau Iacob dicit Dominus et dilexi Iacob

**I have loved Jacob, etc...** I have preferred his posterity, to make them my chosen people, and to lead them with my [blessings](#), without any merit on their part, and though they have been always ungrateful; whilst I have rejected [Esau](#), and executed severe judgments upon his posterity. Not that [God](#) punished [Esau](#), or his posterity, beyond their [desert](#): but that by his free [election](#) and [grace](#) he [loved Jacob](#), and favoured his posterity above their deserts. See the annotations upon [Romans 9](#).

**1:3.** But have [hated Esau](#)? and I have made his mountains a [wilderness](#), and given his inheritance to the dragons of the [desert](#).

Esau autem odio habui et posui montes eius in solitudinem et hereditatem eius in dracones deserti

**1:4.** But if [Edom](#) shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the [Lord](#) of [hosts](#): They shall build up, and I will throw down: and they shall be called the borders of [wickedness](#), and the people with whom the [Lord](#) is [angry](#) for ever.

Quod si dixerit Idumea destructi sumus sed revertentes aedificabimus quae deserta sunt haec dicit Dominus exercituum isti aedificabunt et ego destruam et vocabuntur Termini impietatis et Populus cui iratus est Dominus usque in aeternum

**1:5.** And your eyes shall see: and you shall say: The [Lord](#) be magnified upon the border of [Israel](#).  
Et oculi vestri videbunt et vos dicetis magnificetur Dominus super terminum Israhel

**1:6.** The son honoureth the father, and the servant his master: if then I be a father, where is my [honour](#)? and if I be a master, where is my fear: saith the [Lord](#) of [hosts](#).

Filius honorat patrem et servus dominum suum si ergo pater ego sum ubi est honor meus et si dominus ego sum ubi est timor meus dicit Dominus exercituum ad vos o sacerdotes qui despicitis nomen meum et dixistis in quo despeximus nomen tuum

**1:7.** To you, O [priests](#), that [despise](#) my [name](#), and have said: Wherein have we [despised](#) thy [name](#)? You offer polluted bread upon my [altar](#), and you say: Wherein have we polluted thee? In that you say: The [table of the Lord](#) is contemptible.

Offertis super altare meum panem pollutum et dicitis in quo polluimus te in eo quod dicitis mensa Domini despecta est

**1:8.** If you offer the blind for [sacrifice](#), is it not [evil](#)? and if you offer the lame and the sick, is it not [evil](#)? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the [Lord](#) of [hosts](#).

Si offeratis caecum ad immolandum nonne malum est et si offeratis claudum et languidum nonne malum est offer illud duci tuo si placuerit ei aut si susceperit faciem tuam dicit Dominus exercituum

**1:9.** And now beseech ye the face of [God](#), that he may have mercy on you, (for by your hand hath this been done), if by any means he will receive your faces, saith the [Lord](#) of [hosts](#).

Et nunc deprecamini vultum Dei ut misereatur vestri de manu enim vestra factum est hoc si quo modo suscipiat facies vestras dicit Dominus exercituum

**1:10.** Who is there among you, that will shut the doors, and will kindle the fire on my [altar](#) gratis? I have

no pleasure in you, saith the **Lord of hosts**: and I will not receive a gift of your hand.

Quis est in vobis qui claudat ostia et incendat altare meum gratuito non est mihi voluntas in vobis dicit Dominus exercituum et munus non suscipiam de manu vestra

**1:11.** For from the rising of the sun even to the going down, my **name** is great among the **Gentiles**, and in every place there is **sacrifice**, and there is **offered** to my **name** a **clean oblation**: for my **name** is great among the **Gentiles**, saith the **Lord of hosts**.

Ab ortu enim solis usque ad occasum magnum est nomen meum in gentibus et in omni loco sacrificatur et offertur nomini meo oblatio munda quia magnum nomen meum in gentibus dicit Dominus exercituum

**A clean oblation...** Viz., the precious body and blood of **Christ** in the **eucharistic sacrifice**.

**1:12.** And you have profaned it in that you say: The **table of the Lord** is defiled: and that which is laid thereupon is contemptible with the fire that devoureth it.

Et vos polluistis illud in eo quod dicitis mensa Domini contaminata est et quod superponitur contemptibile est cum igni qui illud devorat

**1:13.** And you have said: Behold of our labour, and you puffed it away, saith the **Lord of hosts**, and you brought in of rapine the lame, and the sick, and brought in an **offering**: shall I accept it at your hands, saith the **Lord**?

Et dixistis ecce de labore et exsufflastis illud dicit Dominus exercituum et intulistis de rapinis claudum et languidum et intulistis munus numquid suscipiam illud de manu vestra dicit Dominus

**Behold of our labour, etc...** You pretended labour and weariness, when you brought your **offering**: and so made it of no value, by **offering** it with an **evil** mind. Moreover, what you offered was both defective in itself, and gotten by rapine and extortion.

**1:14.** **Cursed** is the deceitful **man** that hath in his flock a male, and making a **vow** offereth in **sacrifice** that which is feeble to the **Lord**: for I am a great King, saith the **Lord of hosts**, and my **name** is dreadful among the **Gentiles**.

Maledictus dolosus qui habet in grege suo masculum et votum faciens immolat debile Domino quia rex magnus ego dicit Dominus exercituum et nomen meum horribile in gentibus

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## Malachias Chapter 2

**The priests are sharply reprov'd for neglecting their covenant. The evil of marrying with idolaters: and too easily putting away their wives.**

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**2:1.** And now, O ye [priests](#), this commandment is to you.

Et nunc ad vos mandatum hoc o sacerdotes

**2:2.** If you will not hear, and if you will not lay it to heart, to give [glory](#) to my [name](#), saith the [Lord](#) of [hosts](#): I will send [poverty](#) upon you, and will [curse](#) your [blessings](#), yea I will [curse](#) them, because you have not laid it to heart.

Si nolueritis audire et si nolueritis ponere super cor ut detis gloriam nomini meo ait Dominus exercituum mittam in vos egestatem et maledicam benedictionibus vestris et maledicam illis quoniam non posuistis super cor

**2:3.** Behold, I will cast the shoulder to you, and will scatter upon your face the dung of your solemnities, and it shall take you away with it.

Ecce ego proiciam vobis brachium et dispergam super vultum vestrum stercus sollemnitatum vestrarum et adsumet vos secum

**I will cast the shoulder to you...** I will cast away the shoulder, which in the law was appointed to be your portion, and fling it at you in my [anger](#): and will reject both you and your [festivals](#) like dung.

**2:4.** And you shall [know](#) that I sent you this commandment, that my covenant might be with [Levi](#), saith the [Lord](#) of [hosts](#).

Et scietis quia misi ad vos mandatum istud ut esset pactum meum cum Levi dicit Dominus exercituum

**2:5.** My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my [name](#).

Pactum meum fuit cum eo vitae et pacis et dedi ei timorem et timuit me et a facie nominis mei pavebat

**2:6.** The law of [truth](#) was in his mouth, and [iniquity](#) was not found in his lips: he walked with me in peace, and in equity, and turned many away from [iniquity](#).

Lex veritatis fuit in ore eius et iniquitas non est inventa in labiis eius in pace et in aequitate ambulavit mecum et multos avertit ab iniquitate

**2:7.** For the lips of the [priests](#) shall keep [knowledge](#), and they shall seek the law at his mouth: because he is the angel of the [Lord](#) of [hosts](#).

Labia enim sacerdotis custodient scientiam et legem requirent ex ore eius quia angelus Domini exercituum est

**The angel...** Viz., the minister and messenger.

**2:8.** But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of [Levi](#), saith the [Lord](#) of [hosts](#).

Vos autem recessistis de via et scandalizastis plurimos in lege irritum fecistis pactum Levi dicit Dominus exercituum

**2:9.** Therefore have I also made you contemptible, and base before all people, as you have not kept my ways, and have accepted persons in the law.

Propter quod et ego dedi vos contemptibiles et humiles omnibus populis sicut non servastis vias meas et accepistis faciem in lege

**2:10.** Have we not all one father? hath not one [God](#) created us? why then doth every one of us [despise](#) his brother, violating the covenant of our fathers?

Numquid non pater unus omnium nostrum numquid non Deus unus creavit nos quare ergo despicit

unusquisque nostrum fratrem suum violans pactum patrum nostrorum

**2:11.** **Juda** hath transgressed, and abomination hath been committed in **Israel**, and in **Jerusalem**: for **Juda** hath profaned the **holiness** of the **Lord**, which he **loved**, and hath **married** the daughter of a strange god.  
Et transgressus est Iuda et abominatio facta est in Israhel et in Hierusalem quia contaminavit Iudas sanctificationem Domini quam dilexit et habuit filiam dei alieni

**2:12.** The **Lord** will cut off the **man** that hath done this, both the master, and the scholar, out of the tabernacles of **Jacob**, and him that offereth an **offering** to the **Lord** of **hosts**.  
Disperdat Dominus virum qui fecerit hoc magistrum et discipulum de tabernaculis Iacob et offerentem munus Domino exercituum

**2:13.** And this again have you done, you have covered the **altar** of the **Lord** with tears, with weeping, and bellowing, so that I have no more a regard to **sacrifice**, neither do I accept any **atonement** at your hands.  
Et hoc rursum fecistis operiebatis lacrimis altare Domini fletu et mugitu ita ut ultra non respiciam ad sacrificium nec accipiam placabile quid de manu vestra

**With tears...** Viz., by occasion of your wives, whom you have put away: and who came to weep and lament before the **altar**.

**2:14.** And you have said: For what cause? Because the **Lord** hath been witness between thee, and the wife of thy youth, whom thou hast **despised**: yet she was thy partner, and the wife of thy covenant.  
Et dixistis quam ob causam quia Dominus testificatus est inter te et uxorem pubertatis tuae quam tu despexisti et haec particeps tua et uxor foederis tui

**2:15.** Did not one make her, and she is the residue of his spirit? And what doth one seek, but the seed of **God**? Keep then your spirit, and **despise** not the wife of thy youth.  
Nonne unus fecit et residuum spiritus eius est et quid unus quaerit nisi semen Dei custodite ergo spiritum vestrum et uxorem adulescentiae tuae noli despiciere

**2:16.** When thou shalt **hate** her **put her away**, saith the **Lord**, the **God** of **Israel**: but **iniquity** shalt cover his garment, saith the **Lord** of **hosts**, keep your spirit, and **despise** not.  
Cum odio habueris dimitte dicit Dominus Deus Israhel operiet autem iniquitas vestimentum eius dicit Dominus exercituum custodite spiritum vestrum et nolite despiciere

**Iniquity shall cover his garment...** Viz., of every **man** that putteth away his wife without **just** cause; notwithstanding that **God** permitted it in the law, to prevent the **evil** of murder.

**2:17.** You have wearied the **Lord** with your words, and you said: Wherein have we wearied him? In that you say: Every one that doth **evil**, is **good** in the sight of the **Lord**, and such please him: or surely where is the **God** of judgment?  
Laborare fecistis Dominum in sermonibus vestris et dixistis in quo eum fecimus laborare in eo cum diceretis omnis qui facit malum bonus est in conspectu Domini et tales ei placent aut certe ubi est Deus iudicii

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## Malachias Chapter 3

**Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.**

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**3:1.** Behold I send my [angel](#), and he shall prepare the way before my face. And presently the [Lord](#), whom you seek, and the angel of the testament, whom you desire, shall come to his [temple](#). Behold, he cometh, saith the [Lord](#) of [hosts](#).

Ecce ego mittam angelum meum et praeparabit viam ante faciem meam et statim veniet ad templum suum dominator quem vos quaeritis et angelus testamenti quem vos vultis ecce venit dicit Dominus exercituum

**My angel...** Viz., [John the Baptist](#), the messenger of [God](#), and forerunner of [Christ](#).

**3:2.** And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb:

Et quis poterit cogitare diem adventus eius et quis stabit ad videndum eum ipse enim quasi ignis conflans et quasi herba fullonum

**3:3.** And he shall sit refining and cleansing the silver, and he shall purify the [sons of Levi](#), and shall refine them as gold, and as silver, and they shall offer [sacrifices](#) to the [Lord](#) in [justice](#).

Et sedebit conflans et emundans argentum et purgabit filios Levi et colabit eos quasi aurum et quasi argentum et erunt Domino offerentes sacrificia in iustitia

**3:4.** And the [sacrifice](#) of [Juda](#) and of [Jerusalem](#) shall please the [Lord](#), as in the days of old, and in the ancient years.

Et placebit Domino sacrificium Iuda et Hierusalem sicut dies saeculi et sicut anni antiqui

**3:5.** And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and [false swearers](#), and them that oppress the hireling in his wages, the [widows](#), and the fatherless: and oppress the stranger, and have not feared me, saith the [Lord](#) of [hosts](#).

Et accedam ad vos in iudicio et ero testis velox maleficis et adulteris et periuris et qui calumniantur mercedem mercennarii viduas et pupillos et opprimunt peregrinum nec timuerunt me dicit Dominus exercituum

**3:6.** For I am the [Lord](#), and I change not: and you the [sons of Jacob](#) are not consumed.

Ego enim Dominus et non mutor et vos filii Iacob non estis consumpti

**3:7.** For from the days of your fathers you have departed from my ordinances, and have not kept them: Return to me, and I will return to you, saith the [Lord](#) of [hosts](#). And you have said: Wherein shall we return?

A diebus enim patrum vestrorum recessistis a legitimis meis et non custodistis revertimini ad me et revertar ad vos dicit Dominus exercituum et dixistis in quo revertemur

**3:8.** Shall a [man](#) afflict [God](#), for you afflict me. And you have said: Wherein do we afflict thee? in [tithes](#) and in [firstfruits](#).

Si adfiget homo Deum quia vos configitis me et dixistis in quo confiximus te in decimis et in primitivis

**3:9.** And you are [cursed](#) with want, and you afflict me, even the whole nation of you.

Et in penuria vos maledicti estis et me vos configitis gens tota

**3:10.** Bring all the [tithes](#) into the storehouse, that there may be meat in my house, and try me in this, saith the [Lord](#): if I open not unto you the flood-gates of [heaven](#), and pour you out a [blessing](#) even to abundance.

Inferte omnem decimam in horreum et sit cibus in domo mea et probate me super hoc dicit Dominus si non

aperuero vobis cataractas caeli et effudero vobis benedictionem usque ad abundantiam

**3:11.** And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the **Lord of hosts**.

Et increpabo pro vobis devorantem et non corrumpet fructum terrae vestrae nec erit sterilis vinea in agro dicit Dominus exercituum

**3:12.** And all nations shall call you **blessed**: for you shall be a delightful land, saith the **Lord of hosts**.

Et beatos vos dicent omnes gentes eritis enim vos terra desiderabilis dicit Dominus exercituum

**3:13.** Your words have been unsufferable to me, saith the **Lord**.

Invaluerunt super me verba vestra dicit Dominus

**3:14.** And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth **God**, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the **Lord of hosts**?

Et dixistis quid locuti sumus contra te dixistis vanus est qui servit Deo et quod emolumentum quia custodivimus praecepta eius et quia ambulavimus tristes coram Domino exercituum

**3:15.** Wherefore now we call the **proud** people **happy**, for they that work **wickedness** are built up, and they have tempted **God** and are preserved.

Ergo nunc beatos dicimus arrogantes siquidem aedificati sunt facientes impietatem et temptaverunt Deum et salvi facti sunt

**3:16.** Then they that feared the **Lord**, spoke every one with his neighbour: and the **Lord** gave ear, and heard it: and a book of remembrance was written before him for them that fear the **Lord**, and think on his **name**.

Tunc locuti sunt timentes Deum unusquisque cum proximo suo et adtendit Dominus et audivit et scriptus est liber monumenti coram eo timentibus Dominum et cogitantibus nomen eius

**3:17.** And they shall be my special possession, saith the **Lord of hosts**, in the day that I do judgment: and I will spare them, as a **man** spareth his son that serveth him.

Et erunt mihi ait Dominus exercituum in die qua ego facio in peculium et parcam eis sicut parcit vir filio suo servienti sibi

**3:18.** And you shall return, and shall see the difference between the **just** and the **wicked**: and between him that serveth **God**, and him that serveth him not.

Et convertemini et videbitis quid sit inter iustum et impium et inter servientem Deo et non servientem ei

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## Malachias Chapter 4

### The judgment of the wicked, and reward of the just. An exhortation to observe the law. Elias shall come for the conversion of the Jews.

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**4:1.** For behold the day shall come kindled as a furnace: and all the **proud**, and all that do **wickedly** shall be stubble: and the day that cometh shall set them on fire, saith the **Lord of hosts**, it shall not leave them root, nor branch.

Ecce enim dies veniet succensa quasi caminus et erunt omnes superbi et omnes facientes impietatem stipula et inflammabit eos dies veniens dicit Dominus exercituum quae non relinquet eis radicem et germen

**4:2.** But unto you that fear my **name**, the Sun of **justice** shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

Et orietur vobis timentibus nomen meum sol iustitiae et sanitas in pinnis eius et egrediemini et salietis sicut vituli de armento

**4:3.** And you shall tread down the **wicked** when they shall be ashes under the sole of your feet in the day that I do this, saith the **Lord of hosts**.

Et calcabitis impios cum fuerint cinis sub planta pedum vestrorum in die qua ego facio dicit Dominus exercituum

**4:4.** Remember the **law of Moses** my servant, which I commanded him in **Horeb** for all **Israel**, the precepts, and judgments.

Mementote legis Mosi servi mei quam mandavi ei in Choreb ad omnem Israhel praecepta et iudicia

**4:5.** Behold, I will send you **Elias** the **prophet**, before the coming of the great and dreadful day of the **Lord**.

Ecce ego mittam vobis Heliam prophetam antequam veniat dies Domini magnus et horribilis

**4:6.** And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with **anathema**.

Et convertet cor patrum ad filios et cor filiorum ad patres eorum ne forte veniam et percutiam terram anathemate

**He shall turn the heart, etc...** By bringing over the **Jews** to the **faith** of **Christ**, he shall reconcile them to their fathers, viz., the patriarchs and **prophets**; whose hearts for many ages have been turned away from them, because of their refusing to **believe** in **Christ**. -- Ibid. **With anathema...** In the **Hebrew**, Cherem, that is, with utter destruction.

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## Mark

### The Holy Gospel of Jesus Christ according to St. Mark

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**St. Mark**, the **disciple** and interpreter of **St. Peter** (saith **St. Jerome**), according to what he heard from **Peter** himself, wrote at **Rome** a brief **Gospel** at the request of the Brethren, about ten years after **our Lord's Ascension**; which when **Peter** had heard, he approved of it and with his authority published it to the **church** to be read. **Baronius** and others say that the original was written in **Latin**: but the more general opinion is that the **Evangelist** wrote it in Greek. (*For more information, see the article [GOSPEL OF MARK](#) in the [Catholic Encyclopedia](#).*)

**Mark Chapter 1.** The preaching of John the Baptist. Christ is baptized by him. He calls his disciples and works many miracles.

**Mark Chapter 2.** Christ heals the sick of the palsy. He calls Matthew and excuses his disciples.

**Mark Chapter 3.** Christ heals the withered hand. He chooses the twelve. He confutes the blasphemy of the Pharisees.

**Mark Chapter 4.** The parable of the sower. Christ stills the tempest at sea.

**Mark Chapter 5.** Christ casts out a legion of devils: he heals the issue of blood, and raises the daughter of Jairus to life.

**Mark Chapter 6.** Christ teaches at Nazareth: he sends forth the twelve apostles: he feeds five thousand with five loaves; and walks upon the sea.

**Mark Chapter 7.** Christ rebukes the Pharisees. He heals the daughter of the woman of Chanaan; and the man that was deaf and dumb.

**Mark Chapter 8.** Christ feeds four thousand. He gives sight to a blind man. He foretells his passion.

**Mark Chapter 9.** Christ is transfigured. He casts out the dumb spirit. He teaches humility and to avoid scandal.

**Mark Chapter 10.** Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

**Mark Chapter 11.** Christ enters into Jerusalem upon an ass. He curses the barren fig tree and drives the buyers and sellers out of the temple.

**Mark Chapter 12.** The parable of the vineyard and husbandmen. Caesar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.

**Mark Chapter 13.** Christ foretells the destruction of the temple and the signs that shall forerun the day of judgment.

**Mark Chapter 14.** The first part of the history of the passion of Christ.

**Mark Chapter 15.** The continuation of the history of the passion.

**Mark Chapter 16.** Christ's resurrection and ascension.

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## Mark Chapter 1

### The preaching of John the Baptist. Christ is baptized by him. He calls his disciples and works many miracles.

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**1:1.** The beginning of the [gospel](#) of [Jesus Christ](#), the [Son of God](#).

Initium evangelii Iesu Christi Filii Dei

**1:2.** As it is written in [Isaias the prophet](#): Behold I send my angel before thy face, who shall prepare the way before thee.

Sicut scriptum est in Esaia propheta ecce mitto angelum meum ante faciem tuam qui praeeparabit viam tuam

**1:3.** A voice of one crying in the [desert](#): Prepare ye the way of the [Lord](#); make straight his paths.

Vox clamantis in deserto parate viam Domini rectas facite semitas eius

**1:4.** [John](#) was in the [desert](#), [baptizing](#) and preaching the [baptism](#) of [penance](#), unto [remission of sins](#).

Fuit Iohannes in deserto baptizans et praedicans baptismum paenitentiae in remissionem peccatorum

**1:5.** And there went out to him all the country of [Judea](#) and all they of [Jerusalem](#) and were [baptized](#) by him in the river of [Jordan](#), confessing their [sins](#).

Et egrediebatur ad illum omnis Iudaeae regio et Hierosolymitae universi et baptizabantur ab illo in Iordane flumine confitentes peccata sua

**1:6.** And [John](#) was clothed with [camel's hair](#), and a leathern girdle about his loins; and he ate locusts and wild honey.

Et erat Iohannes vestitus pilis cameli et zona pellicia circa lumbos eius et lucustas et mel silvestre edebat

**1:7.** And he preached, saying: There cometh after me [one mightier than I](#), the latchet of whose shoes I am not worthy to stoop down and loose.

Et praedicabat dicens venit fortior me post me cuius non sum dignus procumbens solvere corrigiam calciamentorum eius

**1:8.** I have [baptized](#) you with water: but he shall [baptize](#) you with the [Holy Ghost](#).

Ego baptizavi vos aqua ille vero baptizabit vos Spiritu Sancto

**1:9.** And it came to pass, in those days, [Jesus](#) came from [Nazareth of Galilee](#) and was [baptized](#) by [John](#) in the [Jordan](#).

Et factum est in diebus illis venit Iesus a Nazareth Galilaeae et baptizatus est in Iordane ab Iohanne

**1:10.** And forthwith coming up out of the water, he saw the [heavens](#) open and the [Spirit](#) as a [dove](#) descending and remaining on him.

Et statim ascendens de aqua vidit apertos caelos et Spiritum tamquam columbam descendentem et manentem in ipso

**1:11.** And there came a voice from [heaven](#): Thou art my beloved [Son](#); in thee I am well pleased.

Et vox facta est de caelis tu es Filius meus dilectus in te conplacui

**1:12.** And immediately the [Spirit](#) drove him out into the [desert](#).

Et statim Spiritus expellit eum in desertum

**1:13.** And he was in the [desert](#) forty days and forty nights, and was tempted by [Satan](#). And he was with beasts: and the [angels](#) ministered to him.

Et erat in deserto quadraginta diebus et quadraginta noctibus et temptabatur a Satana eratque cum bestiis et angeli ministrabant illi

**1:14.** And after that **John** was delivered up, **Jesus** came in **Galilee**, preaching the **gospel** of the **kingdom of God**,

Postquam autem traditus est Iohannes venit Iesus in Galilaeam praedicans evangelium regni Dei

**1:15.** And saying: The time is accomplished and the **kingdom of God** is at hand. **Repent** and **believe** the **gospel**:

Et dicens quoniam impletum est tempus et adpropinquavit regnum Dei paenitemini et credite evangelio

**1:16.** And passing by the **sea of Galilee**, he saw **Simon** and **Andrew** his brother, casting nets into the sea for they were fishermen.

Et praeteriens secus mare Galilaeae vidit Simonem et Andream fratrem eius mittentes retia in mare erant enim piscatores

**1:17.** And **Jesus** said to them: Come after me; and I will make you to become fishers of **men**.

Et dixit eis Iesus venite post me et faciam vos fieri piscatores hominum

**1:18.** And immediately leaving their nets, they followed him.

Et protinus relictis retibus secuti sunt eum

**1:19.** And going on from thence a little farther, he saw **James the son of Zebedee** and **John** his brother, who also were mending their nets in the ship:

Et progressus inde pusillum vidit Iacobum Zebedaei et Iohannem fratrem eius et ipsos in navi componentes retia

**1:20.** And forthwith he called them. And leaving their father **Zebedee** in the ship with his hired **men**, they followed him.

Et statim vocavit illos et relicto patre suo Zebedaeo in navi cum mercennariis secuti sunt eum

**1:21.** And they entered into **Capharnaum**: and forthwith upon the **sabbath days** going into the **synagogue**, he taught them.

Et ingrediuntur Capharnaum et statim sabbatis ingressus synagogam docebat eos

**1:22.** And they were astonished at his doctrine. For he was teaching them as one having power, and not as the **scribes**.

Et stupebant super doctrina eius erat enim docens eos quasi potestatem habens et non sicut scribae

**1:23.** And there was in their **synagogue** a **man** with an **unclean spirit**; and he cried out,

Et erat in synagoga eorum homo in spiritu immundo et exclamavit

**1:24.** Saying: What have we to do with thee, **Jesus of Nazareth**? Art thou come to destroy us? I **know** who thou art, the **Holy One of God**.

Dicens quid nobis et tibi Iesu Nazarene venisti perdere nos scio qui sis Sanctus Dei

**1:25.** And **Jesus** threatened him, saying: Speak no more, and **go out** of the **man**.

Et comminatus est ei Iesus dicens obmutesce et exi de homine

**1:26.** And the **unclean spirit**, tearing him and crying out with a loud voice, **went out** of him.

Et discerpens eum spiritus immundus et exclamans voce magna exivit ab eo

**1:27.** And they were all amazed insomuch that they questioned among themselves, saying: What thing is this? What is this new doctrine? For with power he commandeth even the **unclean spirits**: and they **obey** him.

Et mirati sunt omnes ita ut conquirerent inter se dicentes quidnam est hoc quae doctrina haec nova quia in potestate et spiritibus imundis imperat et oboediunt ei

**1:28.** And the fame of him was spread forthwith into all the country of **Galilee**.

Et processit rumor eius statim in omnem regionem Galilaeae

**1:29.** And immediately going out of the **synagogue** they came into the house of **Simon** and **Andrew**, with **James** and **John**.

Et protinus egredientes de synagoga venerunt in domum Simonis et Andreae cum Iacobo et Iohanne

**1:30.** And **Simon's** wife's mother lay in a fit of a fever: and forthwith they tell him of her.

Decumbebat autem socrus Simonis febricitans et statim dicunt ei de illa

**1:31.** And coming to her, he lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them.

Et accedens elevavit eam adprehensa manu eius et continuo dimisit eam febris et ministrabat eis

**1:32.** And when it was evening, after sunset, they brought to him all that were ill and that were possessed with devils.

Vespere autem facto cum occidisset sol adferebant ad eum omnes male habentes et daemonia habentes

**1:33.** And all the city was gathered together at the door.

Et erat omnis civitas congregata ad ianuam

**1:34.** And he healed many that were troubled with divers diseases. And he cast out many devils: and he suffered them not to speak, because they knew him.

Et curavit multos qui vexabantur variis languoribus et daemonia multa eiciebat et non sinebat loqui ea quoniam sciebant eum

**1:35.** And rising very early, going out, he went into a desert place: and there he prayed.

Et diluculo valde surgens egressus abiit in desertum locum ibique orabat

**1:36.** And Simon and they that were with him followed after him.

Et persecutus est eum Simon et qui cum illo erant

**1:37.** And when they had found him, they said to him: All seek for thee.

Et cum invenissent eum dixerunt ei quia omnes quaerunt te

**1:38.** And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come.

Et ait illis eamus in proximos vicos et civitates ut et ibi praedicem ad hoc enim veni

**1:39.** And he was preaching in their synagogues and in all Galilee and casting out devils.

Et erat praedicans in synagogis eorum et omni Galilaea et daemonia eiciens

**1:40.** And there came a leper to him, beseeching him and kneeling down, said to him: If thou wilt thou canst make me clean.

Et venit ad eum leprosus deprecans eum et genu flexo dixit si vis potes me mundare

**1:41.** And Jesus, having compassion on him, stretched forth his hand and touching him saith to him: I will. Be thou made clean.

Iesus autem misertus eius extendit manum suam et tangens eum ait illi volo mundare

**1:42.** And when he had spoken, immediately the leprosy departed from him: and he was made clean.

Et cum dixisset statim discessit ab eo lepra et mundatus est

**1:43.** And he strictly charged him and forthwith sent him away.

Et comminatus ei statim eiecit illum

**1:44.** And he saith to him: See thou tell no one; but go, show thyself to the high priest and offer for thy cleansing the things that Moses commanded, for a testimony to them.

Et dicit ei vide nemini dixeris sed vade ostende te principi sacerdotum et offer pro emundatione tua quae praecepit Moses in testimonium illis

**1:45.** But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places. And they flocked to him from all sides.

At ille egressus coepit praedicare et diffamare sermonem ita ut iam non posset manifeste in civitatem introire sed foris in desertis locis esse et conveniebant ad eum undique

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## Mark Chapter 2

### Christ heals the sick of the palsy. He calls Matthew and excuses his disciples.

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**2:1.** And again he entered into [Capharnaum](#) after some days.

Et iterum intravit Capharnaum post dies

**2:2.** And it was heard that he was in the house. And many came together, so that there was no room: no, not even at the door. And he spoke to them the word.

Et auditum est quod in domo esset et convenerunt multi ita ut non caperet neque ad ianuam et loquebatur eis verbum

**2:3.** And they came to him, bringing one sick of the palsy, who was carried by four.

Et venerunt ferentes ad eum paralyticum qui a quattuor portabatur

**2:4.** And when they could not offer him unto him for the multitude, they uncovered the roof where he was: and opening it, they let down the bed wherein the [man](#) sick of the palsy lay.

Et cum non possent offerre eum illi prae turba nudaverunt tectum ubi erat et patefacientes submiserunt grabattum in quo paralyticus iacebat

**2:5.** And when [Jesus](#) had seen their [faith](#), he saith to the sick of the palsy: Son, thy [sins](#) are [forgiven](#) thee.

Cum vidisset autem Iesus fidem illorum ait paralytico fili dimittuntur tibi peccata

**2:6.** And there were some of the [scribes](#) sitting there and thinking in their hearts:

Erant autem illic quidam de scribis sedentes et cogitantes in cordibus suis

**2:7.** Why doth this [man](#) speak thus? He [blasphemeth](#). Who can forgive [sins](#), but [God](#) only?

Quid hic sic loquitur blasphemat quis potest dimittere peccata nisi solus Deus

**2:8.** Which [Jesus](#) presently [knowing in his spirit](#) that they so thought within themselves, saith to them: Why think you these things in your hearts?

Quo statim cognito Iesus spiritu suo quia sic cogitarent intra se dicit illis quid ista cogitatis in cordibus vestris

**2:9.** Which is easier, to say to the sick of the palsy: Thy [sins](#) are forgiven thee; or to say: Arise, take up thy bed and walk?

Quid est facilius dicere paralytico dimittuntur tibi peccata an dicere surge et tolle grabattum tuum et ambula

**2:10.** But that you may [know](#) that the [Son of man](#) hath power on earth to forgive [sins](#) (he saith to the sick of the palsy):

Ut autem sciatis quia potestatem habet Filius hominis in terra dimittendi peccata ait paralytico

**2:11.** I say to thee: Arise. Take up thy bed and go into thy house.

Tibi dico surge tolle grabattum tuum et vade in domum tuam

**2:12.** And immediately he arose and, taking up his bed, went his way in the sight of all: so that all wondered and [glorified God](#), saying: We never saw the like.

Et statim ille surrexit et sublato grabatto abiit coram omnibus ita ut admirarentur omnes et honorificarent Deum dicentes quia numquam sic vidimus

**2:13.** And he went forth again to the sea side: and all the multitude came to him. And he taught them.

Et egressus est rursus ad mare omnisque turba veniebat ad eum et docebat eos

**2:14.** And when he was passing by, he saw [Levi, the son of Alpheus](#), sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.

Et cum praeteriret vidit Levin Alpei sedentem ad teloneum et ait illi sequere me et surgens secutus est eum

**2:15.** And it came to pass as he sat at meat in his house, many [Publicans](#) and sinners sat down together with [Jesus](#) and his [disciples](#). For they, with [Jesus](#) who also followed him. For they were many, who also followed him.

Et factum est cum accumberet in domo illius multi publicani et peccatores simul discumbebant cum Iesu et discipulis eius erant enim multi qui et sequebantur eum

**2:16.** And the [scribes](#) and the [Pharisees](#), seeing that he ate with [publicans](#) and sinners, said to his [disciples](#): Why doth your master eat and drink with [publicans](#) and sinners?

Et scribae et Pharisaei videntes quia manducaret cum peccatoribus et publicanis dicebant discipulis eius quare cum publicanis et peccatoribus manducat et bibit magister vester

**2:17.** [Jesus](#) hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the [just](#), but sinners.

Hoc audito Iesus ait illis non necesse habent sani medicum sed qui male habent non enim veni vocare iustos sed peccatores

**2:18.** And the [disciples](#) of [John](#) and the [Pharisees](#) used to [fast](#). And they come and say to him: Why do the [disciples](#) of [John](#) and of the [Pharisees](#) [fast](#); but thy [disciples](#) do not [fast](#)?

Et erant discipuli Iohannis et Pharisaei ieiunantes et veniunt et dicunt illi cur discipuli Iohannis et Pharisaeorum ieiunant tui autem discipuli non ieiunant

**2:19.** And [Jesus](#) saith to them: Can the children of the [marriage](#) [fast](#), as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot [fast](#).

Et ait illis Iesus numquid possunt filii nuptiarum quamdiu sponsus cum illis est ieiunare quanto tempore habent secum sponsum non possunt ieiunare

**2:20.** But the days will come when the bridegroom shall be taken away from them: and then they shall [fast](#) in those days.

Venient autem dies cum auferetur ab eis sponsus et tunc ieiunabunt in illa die

**2:21.** No [man](#) seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.

Nemo adsumentum panni rudis adsuit vestimento veteri alioquin aufert supplementum novum a veteri et maior scissura fit

**2:22.** And no [man](#) putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled and the bottles will be lost. But new wine must be put into new bottles.

Et nemo mittit vinum novellum in utres veteres alioquin disrumpet vinum utres et vinum effunditur et utres peribunt sed vinum novum in utres novos mitti debet

**2:23.** And it came to pass again, as the [Lord](#) walked through the corn fields on the [sabbath](#), that his [disciples](#) began to go forward and to pluck the ears of corn.

Et factum est iterum cum sabbatis ambularet per sata et discipuli eius coeperunt praegredi et vellere spicas

**2:24.** And the [Pharisees](#) said to him: Behold, why do they on the [sabbath day](#) that which is not [lawful](#)?

Pharisaei autem dicebant ei ecce quid faciunt sabbatis quod non licet

**2:25.** And he said to them: Have you never read what [David](#) did when he had need and was hungry, himself and they that were with him?

Et ait illis numquam legistis quid fecerit David quando necessitatem habuit et esuriit ipse et qui cum eo erant

**2:26.** How he went into the [house of God](#), under [Abiathar](#) the [high priest](#), and did eat the [loaves of proposition](#), which was not [lawful](#) to eat but for the [priests](#), and gave to them who were with him?

Quomodo introiit in domum Dei sub Abiathar principe sacerdotum et panes propositionis manducavit quos non licet manducare nisi sacerdotibus et dedit eis qui cum eo erant

**2:27.** And he said to them: The [sabbath](#) was made for [man](#), and not [man](#) for the [sabbath](#).

Et dicebat eis sabbatum propter hominem factum est et non homo propter sabbatum

**2:28.** Therefore the **Son of man** is Lord of the **sabbath** also.

Itaque dominus est Filius hominis etiam sabbati

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## Mark Chapter 3

### Christ heals the withered hand. He chooses the twelve. He confutes the blasphemy of the Pharisees.

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**3:1.** And he entered again into the [synagogue](#): and there was a [man](#) there who had a withered hand.  
Et introivit iterum synagogam et erat ibi homo habens manum aridam

**3:2.** And they watched him whether he would heal on the [sabbath days](#), that they might accuse him.  
Et observabant eum si sabbatis curaret ut accusarent illum

**3:3.** And he said to the [man](#) who had the withered hand: Stand up in the midst.  
Et ait homini habenti manum aridam surge in medium

**3:4.** And he saith to them: Is it [lawful](#) to do [good](#) on the [sabbath days](#), or to do [evil](#)? To save [life](#), or to destroy? But they held their peace.  
Et dicit eis licet sabbatis bene facere an male animam salvam facere an perdere at illi tacebant

**3:5.** And looking round about on them with [anger](#), being grieved for the blindness of their hearts, he saith to the [man](#): Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.  
Et circumspiciens eos cum ira contristatus super caecitatem cordis eorum dicit homini extende manum tuam et extendit et restituta est manus illi

**3:6.** And the [Pharisees](#) going out, immediately made a consultation with the Herodians against him, how they might destroy him.  
Exeuntes autem statim Pharisaei cum Herodianis consilium faciebant adversus eum quomodo eum perderent

**3:7.** But [Jesus](#) retired with his [disciples](#) to the [sea](#); and a great multitude followed him from [Galilee](#) and [Judea](#),  
Et Iesus cum discipulis suis secessit ad mare et multa turba a Galilaea et Iudaea secuta est eum

**3:8.** And from [Jerusalem](#), and from [Idumea](#) and from beyond the [Jordan](#). And they about [Tyre](#) and [Sidon](#), a great multitude, hearing the things which he did, came to him.  
Et ab Hierosolymis et ab Idumea et trans Iordanen et qui circa Tyrum et Sidonem multitudo magna audientes quae faciebat venerunt ad eum

**3:9.** And he spoke to his [disciples](#) that a small ship should wait on him, because of the multitude, lest they should throng him.  
Et dixit discipulis suis ut navicula sibi deserviret propter turbam ne conprimerent eum

**3:10.** For he healed many, so that they pressed upon him for to touch him, as many as had [evils](#).  
Multos enim sanabat ita ut inruerent in eum ut illum tangerent quotquot habebant plagas

**3:11.** And the [unclean spirits](#), when they saw him, fell down before him: and they cried, saying:  
Et spiritus immundi cum illum videbant procidebant ei et clamabant dicentes

**3:12.** Thou art the [Son of God](#). And he strictly charged them that they should not make him [known](#).  
Tu es Filius Dei et vehementer comminabatur eis ne manifestarent illum

**3:13.** And going up into a mountain, he called unto him whom he would himself: and they came to him.  
Et ascendens in montem vocavit ad se quos voluit ipse et venerunt ad eum

**3:14.** And he made that twelve should be with him, and that he might send them to preach.  
Et fecit ut essent duodecim cum illo et ut mitteret eos praedicare

**3:15.** And he gave them power to heal sicknesses, and to **cast out devils**.

Et dedit illis potestatem curandi infirmitates et eiciendi daemonia

**3:16.** And to **Simon** he gave the **name Peter**:

Et inposuit Simoni nomen Petrus

**3:17.** And **James the son of Zebedee**, and **John** the brother of James; and he **named** them Boanerges, which is, *The sons of thunder*.

Et Iacobum Zebedaei et Iohannem fratrem Iacobi et inposuit eis nomina Boanerges quod est Filii tonitru

**3:18.** And **Andrew** and **Philip**, and **Bartholomew** and **Matthew**, and **Thomas** and **James of Alpheus**, and **Thaddeus** and **Simon the Cananean**:

Et Andream et Philippum et Bartholomeum et Mattheum et Thomam et Iacobum Alpei et Thaddeum et Simonem Cananeum

**3:19.** And **Judas Iscariot**, who also betrayed him.

Et Iudam Scarioth qui et tradidit illum

**3:20.** And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread.

Et veniunt ad domum et convenit iterum turba ita ut non possent neque panem manducare

**3:21.** And when his friends had heard of it, they went out to lay hold on him. For they said: He is become mad.

Et cum audissent sui exierunt tenere eum dicebant enim quoniam in furorem versus est

**3:22.** And the **scribes** who were come down from **Jerusalem**, said: He hath **Beelzebub**, and by the prince of **devils** he **casteth out devils**.

Et scribae qui ab Hierosolymis descenderant dicebant quoniam Beelzebub habet et quia in principe daemonum eicit daemonia

**3:23.** And after he had called them together, he said to them in **parables**: How can **Satan cast out Satan**?

Et convocatis eis in parabolis dicebat illis quomodo potest Satananas Satanan eicere

**3:24.** And if a kingdom be divided against itself, that kingdom cannot stand.

Et si regnum in se dividatur non potest stare regnum illud

**3:25.** And if a house be divided against itself, that house cannot stand.

Et si domus super semet ipsam dispertiat non poterit domus illa stare

**3:26.** And if **Satan** be risen up against himself, he is divided, and cannot stand, but hath an end.

Et si Satananas consurrexit in semet ipsum dispertitus est et non potest stare sed finem habet

**3:27.** No **man** can enter into the house of a strong **man** and **rob** him of his **goods**, unless he first bind the strong **man**, and then shall he **plunder** his house.

Nemo potest vasa fortis ingressus in domum diripere nisi prius fortem alliget et tunc domum eius diripiet

**3:28.** **Amen** I say to you that all **sins** shall be **forgiven** unto the sons of **men**, and the **blasphemies** wherewith they shall **blaspheme**:

Amen dico vobis quoniam omnia dimittentur filiis hominum peccata et blasphemiae quibus blasphemaverint

**3:29.** But he that shall **blaspheme** against the **Holy Ghost**, shall never have **forgiveness**, but shall be guilty of an everlasting **sin**.

Qui autem blasphemaverit in Spiritum Sanctum non habet remissionem in aeternum sed reus erit aeterni delicti

**3:30.** Because they said: He hath an **unclean spirit**.

Quoniam dicebant spiritum inmundum habet

**3:31.** And his **mother** and his **brethren** came; and standing without, sent unto him, calling him.

Et veniunt mater eius et fratres et foris stantes miserunt ad eum vocantes eum

**3:32.** And the multitude sat about him; and they say to him: Behold thy **mother** and thy **brethren** without seek for thee.

Et sedebat circa eum turba et dicunt ei ecce mater tua et fratres tui foris quaerunt te

**3:33.** And answering them, he said: Who is my **mother** and my **brethren**?

Et respondens eis ait quae est mater mea et fratres mei

**3:34.** And looking round about on them who sat about him, he saith: Behold my mother and my brethren.

Et circumspiciens eos qui in circuitu eius sedebant ait ecce mater mea et fratres mei

**3:35.** For whosoever shall do the **will** of **God**, he is my brother, and my sister, and mother.

Qui enim fecerit voluntatem Dei hic frater meus et soror mea et mater est

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## Mark Chapter 4

### The parable of the sower. Christ stills the tempest at sea.

**4:1.** And again he began to teach by the sea side; and a great multitude was gathered together unto him, so that he went up into a ship and sat in the sea: and all the multitude was upon the land by the sea side.  
Et iterum coepit docere ad mare et congregata est ad eum turba multa ita ut in navem ascendens sederet in mari et omnis turba circa mare super terram erat

**4:2.** And he taught them many things in [parables](#), and said unto them in his doctrine:  
Et docebat eos in parabolis multa et dicebat illis in doctrina sua

**4:3.** Hear ye: Behold, the sower went out to sow.  
Audite ecce exiit seminans ad seminandum

**4:4.** And whilst he sowed, some fell by the way side, and the birds of the air came and ate it up.  
Et dum seminat aliud cecidit circa viam et venerunt volucres et comederunt illud

**4:5.** And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth.  
Aliud vero cecidit super petrosa ubi non habuit terram multam et statim exortum est quoniam non habebat altitudinem terrae

**4:6.** And when the sun was risen, it was scorched; and because it had no root, it withered away.  
Et quando exortus est sol exaestuavit et eo quod non haberet radicem exaruit

**4:7.** And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.  
Et aliud cecidit in spinas et ascenderunt spinae et offocaverunt illud et fructum non dedit

**4:8.** And some fell upon [good](#) ground; and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred.  
Et aliud cecidit in terram bonam et dabat fructum ascendentem et crescentem et adferebat unum triginta et unum sexaginta et unum centum

**4:9.** And he said: He that hath ears to hear, let him hear.  
Et dicebat qui habet aures audiendi audiat

**4:10.** And when he was alone, the twelve that were with him asked him the [parable](#).  
Et cum esset singularis interrogaverunt eum hii qui cum eo erant cum duodecim parabolis

**4:11.** And he said to them: To you it is given to [know](#) the [mystery](#) of the [kingdom of God](#): but to them that are without, all things are done in [parables](#):  
Et dicebat eis vobis datum est mysterium regni Dei illis autem qui foris sunt in parabolis omnia fiunt

**4:12.** That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be [converted](#), and their [sins](#) should be [forgiven](#) them.  
Ut videntes videant et non videant et audientes audiant et non intellegant nequando convertantur et dimittantur eis peccata

**That seeing they may see, etc...** in punishment of their wilfully shutting their eyes, ([Matthew 13:15](#)), [God justly](#) withdrew those lights and [graces](#), which otherwise he would have given them, for their effectual [conversion](#).

**4:13.** And he saith to them: Are you [ignorant](#) of this [parable](#)? and how shall you [know](#) all [parables](#)?  
Et ait illis nescitis parabolam hanc et quomodo omnes parabolis cognoscetis

**4:14.** He that soweth, soweth the [word](#).  
Qui seminat verbum seminat

**4:15.** And these are they by the way side, where the **word** is sown, and as soon as they have heard, immediately **Satan** cometh and taketh away the **word** that was sown in their hearts.

Hii autem sunt qui circa viam ubi seminatur verbum et cum audierint confestim venit Satanas et aufert verbum quod seminatum est in corda eorum

**4:16.** And these likewise are they that are sown on the stony ground: who when they have heard the **word**, immediately receive it with **joy**.

Et hii sunt similiter qui super petrosa seminantur qui cum audierint verbum statim cum gaudio accipiunt illud

**4:17.** And they have no root in themselves, but are only for a time: and then when tribulation and **persecution** ariseth for the **word** they are presently **scandalized**.

Et non habent radicem in se sed temporales sunt deinde orta tribulatione et persecutione propter verbum confestim scandalizantur

**4:18.** And others there are who are sown among thorns: these are they that hear the **word**,

Et alii sunt qui in spinis seminantur hii sunt qui verbum audiunt

**4:19.** And the cares of the world, and the deceitfulness of **riches**, and the **lusts** after other things entering in choke the word, and it is made fruitless.

Et aerumnae saeculi et deceptio divitiarum et circa reliqua concupiscentiae introeuntes suffocant verbum et sine fructu efficitur

**4:20.** And these are they who are sown upon the **good** ground, who hear the **word**, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

Et hii sunt qui super terram bonam seminati sunt qui audiunt verbum et suscipiunt et fructificant unum triginta et unum sexaginta et unum centum

**4:21.** And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

Et dicebat illis numquid venit lucerna ut sub modio ponatur aut sub lecto nonne ut super candelabrum ponatur

**4:22.** For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

Non enim est aliquid absconditum quod non manifestetur nec factum est occultum sed ut in palam veniat

**4:23.** If any **man** have ears to hear, let him hear.

Si quis habet aures audiendi audiat

**4:24.** And he said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you.

Et dicebat illis videte quid audiatis in qua mensura mensi fueritis remetietur vobis et adicietur vobis

**4:25.** For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.

Qui enim habet dabitur illi et qui non habet etiam quod habet auferetur ab illo

**4:26.** And he said: So is the **kingdom of God**, as if a **man** should cast seed into the earth,

Et dicebat sic est regnum Dei quemadmodum si homo iaciat sementem in terram

**4:27.** And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he **knoweth** not.

Et dormiat et exurgat nocte ac die et semen germinet et increscat dum nescit ille

**4:28.** For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

Ultero enim terra fructificat primum herbam deinde spicam deinde plenum frumentum in spica

**4:29.** And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Et cum se produxerit fructus statim mittit falcem quoniam adest messis

**4:30.** And he said: To what shall we liken the **kingdom of God**? or to what **parable** shall we compare it?  
Et dicebat cui adsimilabimus regnum Dei aut cui parabolae comparabimus illud

**4:31.** It is as a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth:

Sicut granum sinapis quod cum seminatum fuerit in terra minus est omnibus seminibus quae sunt in terra

**4:32.** And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

Et cum seminatum fuerit ascendit et fit maius omnibus holeribus et facit ramos magnos ita ut possint sub umbra eius aves caeli habitare

**4:33.** And with many such **parables**, he spoke to them the **word**, according as they were able to hear.

Et talibus multis parabolis loquebatur eis verbum prout poterant audire

**4:34.** And without **parable** he did not speak unto them; but apart, he explained all things to his **disciples**.

Sine parabola autem non loquebatur eis seorsum autem discipulis suis disserebat omnia

**4:35.** And he saith to them that day, when evening was come: Let us pass over to the other side.

Et ait illis illa die cum sero esset factum transeamus contra

**4:36.** And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.

Et dimittentes turbam adsumunt eum ita ut erat in navi et aliae naves erant cum illo

**4:37.** And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.

Et facta est procella magna venti et fluctus mittebat in navem ita ut impleretur navis

**4:38.** And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish?

Et erat ipse in puppi supra cervical dormiens et excitant eum et dicunt ei magister non ad te pertinet quia perimus

**4:39.** And rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm.

Et exsurgens comminatus est vento et dixit mari tace obmutesce et cessavit ventus et facta est tranquillitas magna

**4:40.** And he said to them: Why are you fearful? have you not **faith** yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea **obey** him?

Et ait illis quid timidi estis necdum habetis fidem et timuerunt magno timore et dicebant ad alterutrum quis putas est iste quia et ventus et mare oboediunt ei

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## Mark Chapter 5

### Christ casts out a legion of devils: he heals the issue of blood, and raises the daughter of Jairus to life.

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**5:1.** And they came over the strait of the sea, into the country of the [Gerasens](#).

Et venerunt trans fretum maris in regionem Gerasenorum

**5:2.** And as he went out of the ship, immediately there met him out of the monuments a [man](#) with an [unclean spirit](#),

Et exeunti ei de navi statim occurrit ei de monumentis homo in spiritu immundo

**5:3.** Who had his dwelling in the [tombs](#), and no [man](#) now could bind him, not even with chains.

Qui domicilium habebat in monumentis et neque catenis iam quisquam eum poterat ligare

**5:4.** For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.

Quoniam saepe conpedibus et catenis vinctus disruptisset catenas et conpedes comminisset et nemo poterat eum domare

**5:5.** And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.

Et semper nocte ac die in monumentis et in montibus erat clamans et concidens se lapidibus

**5:6.** And seeing [Jesus](#) afar off, he ran and [adored](#) him.

Videns autem Iesum a longe cucurrit et adoravit eum

**5:7.** And crying with a loud voice, he said: What have I to do with thee, [Jesus](#) the [Son of the most high God](#)? I [adjure](#) thee by [God](#) that thou torment me not.

Et clamans voce magna dicit quid mihi et tibi Iesu Fili Dei summi adiuro te per Deum ne me torqueas

**5:8.** For he said unto him: [Go out](#) of the [man](#), thou [unclean spirit](#).

Dicebat enim illi exi spiritus inmunde ab homine

**5:9.** And he asked him: What is thy [name](#)? And he saith to him: My [name](#) is Legion, for we are many.

Et interrogabat eum quod tibi nomen est et dicit ei Legio nomen mihi est quia multi sumus

**5:10.** And he besought him much, that he would not [drive him away](#) out of the country.

Et deprecabatur eum multum ne se expelleret extra regionem

**5:11.** And there was there near the mountain a great herd of swine, feeding.

Erat autem ibi circa montem grex porcorum magnus pascens

**5:12.** And the [spirits](#) besought him, saying: Send us into the swine, that we may enter into them.

Et deprecabantur eum spiritus dicentes mitte nos in porcous ut in eos introeamus

**5:13.** And [Jesus](#) immediately gave them leave. And the [unclean spirits going out](#), entered into the swine: and the herd with great [violence](#) was carried headlong into the sea, being about two thousand, were stifled in the sea.

Et concessit eis statim Iesus et exeuntes spiritus inmundi introierunt in porcous et magno impetu grex praecipitatus est in mare ad duo milia et suffocati sunt in mare

**5:14.** And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done:

Qui autem pascebant eos fugerunt et nuntiaverunt in civitatem et in agros et egressi sunt videre quid esset

facti

**5:15.** And they came to [Jesus](#), and they see him that was troubled with the [devil](#), sitting, clothed, and well in his wits, and they were afraid.

Et veniunt ad Iesum et vident illum qui a daemonio vexabatur sedentem vestitum et sanae mentis et timuerunt

**5:16.** And they that had seen it, told them, in what manner he had been dealt with who had the [devil](#); and concerning the swine.

Et narraverunt illis qui viderant qualiter factum esset ei qui daemonium habuerat et de porcis

**5:17.** And they began to [pray](#) him that he would depart from their coasts.

Et rogare eum coeperunt ut discederet de finibus eorum

**5:18.** And when he went up into the ship, he that had been troubled with the [devil](#), began to beseech him that he might be with him.

Cumque ascenderet navem coepit illum deprecari qui daemonio vexatus fuerat ut esset cum illo

**5:19.** And he admitted him not, but saith him: Go into thy house to thy friends, and tell them how great things the [Lord](#) hath done for thee, and hath had mercy thee.

Et non admisit eum sed ait illi vade in domum tuam ad tuos et adnuntia illis quanta tibi Dominus fecerit et misertus sit tui

**5:20.** And he went his way, and began to publish in [Decapolis](#) how great things [Jesus](#) had done for him: and all [men](#) wondered.

Et abiit et coepit praedicare in Decapoli quanta sibi fecisset Iesus et omnes mirabantur

**5:21.** And when [Jesus](#) had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

Et cum transcendisset Iesus in navi rursus trans fretum convenit turba multa ad illum et erat circa mare

**5:22.** And there cometh one of the rulers of the [synagogue](#) named Jairus: and seeing him, falleth down at his feet.

Et venit quidam de archisynagogis nomine Iairus et videns eum procidit ad pedes eius

**5:23.** And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live.

Et deprecabatur eum multum dicens quoniam filia mea in extremis est veni inpone manus super eam ut salva sit et vivat

**5:24.** And he went with him, and a great multitude followed him, and they thronged him.

Et abiit cum illo et sequebatur eum turba multa et conprimebant illum

**5:25.** And a [woman](#) who was under an issue of blood twelve years,

Et mulier quae erat in profluvio sanguinis annis duodecim

**5:26.** And had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse,

Et fuerat multa perpessa a conpluribus medicis et erogaverat omnia sua nec quicquam profecerat sed magis deterius habebat

**5:27.** When she had heard of [Jesus](#), came in the crowd behind him, and touched his garment.

Cum audisset de Iesu venit in turba retro et tetigit vestimentum eius

**5:28.** For she said: If I shall touch but his garment, I shall be whole.

Dicebat enim quia si vel vestimentum eius tetigero salva ero

**5:29.** And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the [evil](#).

Et confestim siccatus est fons sanguinis eius et sensit corpore quod sanata esset a plaga

**5:30.** And immediately [Jesus knowing in himself](#) the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

Et statim Iesus cognoscens in semet ipso virtutem quae exierat de eo conversus ad turbam aiebat quis tetigit vestimenta mea

**5:31.** And his **disciples** said to him: Thou seest the multitude thronging thee, and sayest thou who hath touched me?

Et dicebant ei discipuli sui vides turbam conprimentem te et dicis quis me tetigit

**5:32.** And he looked about to see her who had done this.

Et circumspiciebat videre eam quae hoc fecerat

**5:33.** But the **woman** fearing and trembling, **knowing** what was done in her, came and fell down before him, and told him all the **truth**.

Mulier autem timens et tremens sciens quod factum esset in se venit et procidit ante eum et dixit ei omnem veritatem

**5:34.** And he said to her: Daughter, thy **faith** hath made thee whole: go in peace, and be thou whole of thy disease.

Ille autem dixit ei filia fides tua te salvam fecit vade in pace et esto sana a plaga tua

**5:35.** While he was yet speaking, some come from the ruler of the **synagogue's** house, saying: Thy daughter is dead: why dost thou trouble the master any further?

Adhuc eo loquente veniunt ab archisynagogo dicentes quia filia tua mortua est quid ultra vexas magistrum

**5:36.** But **Jesus** having heard the word that was spoken, saith to the ruler of the **synagogue**: Fear not, only **believe**.

Iesus autem verbo quod dicebatur audito ait archisynagogo noli timere tantummodo crede

**5:37.** And he admitted not any **man** to follow him, but **Peter**, and **James**, and **John** the brother of **James**.

Et non admisit quemquam sequi se nisi Petrum et Iacobum et Iohannem fratrem Iacobi

**5:38.** And they come to the house of the ruler of the **synagogue**; and he seeth a tumult, and people weeping and wailing much.

Et veniunt in domum archisynagogi et videt tumultum et flentes et heulantes multum

**5:39.** And going in, he saith to them Why make you this ado, and weep? the damsel is not dead, but sleepeth.

Et ingressus ait eis quid turbamini et ploratis puella non est mortua sed dormit

**5:40.** And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

Et inridebant eum ipse vero eiectis omnibus adsumit patrem et matrem puellae et qui secum erant et ingreditur ubi erat puella iacens

**5:41.** And taking the damsel by the hand, he saith to her: *Talitha cumi*, which is, being interpreted: Damsel (I say to thee) arise.

Et tenens manum puellae ait illi talitha cumi quod est interpretatum puella tibi dico surge

**5:42.** And immediately the damsel rose up, and walked: and she was twelve years old: and they were astonished with a great astonishment.

Et confestim surrexit puella et ambulabat erat autem annorum duodecim et obstipuerunt stupore maximo

**5:43.** And he charged them strictly that no **man** should **know** it: and commanded that something should be given her to eat.

Et praecepit illis vehementer ut nemo id sciret et dixit dari illi manducare

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## Mark Chapter 6

### **Christ teaches at Nazareth: he sends forth the twelve apostles: he feeds five thousand with five loaves; and walks upon the sea.**

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**6:1.** And going out from thence, he went into his own country; and his [disciples](#) followed him.

Et egressus inde abiit in patriam suam et sequebantur illum discipuli sui

**6:2.** And when the [Sabbath](#) was come, he began to teach in the [synagogue](#): and many hearing him were in admiration at his doctrine, saying: How came this [man](#) by all these things? and what wisdom is this that is given to him, and such [mighty works](#) as are wrought by his hands?

Et facta sabbato coepit in synagoga docere et multi audientes admirabantur in doctrina eius dicentes unde huic haec omnia et quae est sapientia quae data est illi et virtutes tales quae per manus eius efficiuntur

**6:3.** Is not this the carpenter, the son of Mary, the [brother](#) of [James](#), and [Joseph](#), and [Jude](#), and [Simon](#)? are not also his [sisters](#) here with us? And they were [scandalized](#) in regard of him.

Nonne iste est faber filius Mariae frater Iacobi et Ioseph et Iudae et Simonis nonne et sorores eius hic nobiscum sunt et scandalizabantur in illo

**6:4.** And [Jesus](#) said to them: A [prophet](#) is not without [honour](#), but in his own country, and in his own house, and among his own [kindred](#).

Et dicebat eis Iesus quia non est propheta sine honore nisi in patria sua et in cognatione sua et in domo sua

**6:5.** And he could not do any [miracles](#) there, only that he cured a few that were sick, laying his hands upon them.

Et non poterat ibi virtutem ullam facere nisi paucos infirmos inpositis manibus curavit

**He could not...** Not for want of power, but because he would not work [miracles](#) in favour of obstinate and incredulous people, who were unworthy of such favours.

**6:6.** And he wondered because of their unbelief, and he went through the [villages](#) round about teaching.

Et mirabatur propter incredulitatem eorum

**6:7.** And he called the twelve; and began to send them two and two, and gave them power over [unclean spirits](#).

Et circumibat castella in circuitu docens et convocavit duodecim et coepit eos mittere binos et dabat illis potestatem spirituum inmundorum

**6:8.** And he commanded them that they should take nothing for the way, but a staff only; no scrip, no bread, nor money in their purse,

Et praecepit eis ne quid tollerent in via nisi virgam tantum non peram non panem neque in zona aes

**6:9.** But to be shod with sandals, and that they should not put on two coats.

Sed calciatos sandaliis et ne induerentur duabus tunicis

**6:10.** And he said to them: Wheresoever you shall enter into an house, there abide till you depart from that place.

Et dicebat eis quocumque introieritis in domum illic manete donec exeatis inde

**6:11.** And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them.

Et quicumque non receperint vos nec audierint vos exeuntes inde excutite pulverem de pedibus vestris in testimonium illis

**6:12.** And going forth they preached [men](#) should do [penance](#):

Et exeuntes praedicabant ut paenitentiam agerent

**6:13.** And they **cast out** many **devils**, and **anointed with oil** many that were sick, and healed them.  
Et daemonia multa eiciebant et unguebant oleo multos aegrotos et sanabant

**6:14.** And **king Herod** heard, (for his **name** was made manifest), and he said: **John the Baptist** is **risen again from the dead**, and therefore **mighty works** show forth themselves in him.  
Et audivit Herodes rex manifestum enim factum est nomen eius et dicebat quia Iohannes Baptista resurrexit a mortuis et propterea inoperantur virtutes in illo

**6:15.** And others said: It is **Elias**. But others said: It is a **prophet**, as one of the **prophets**.  
Alii autem dicebant quia Helias est alii vero dicebant propheta est quasi unus ex prophetis

**6:16.** Which **Herod** hearing, said: **John** whom I beheaded, he is **risen again from the dead**.  
Quo audito Herodes ait quem ego decollavi Iohannem hic a mortuis resurrexit

**6:17.** For **Herod** himself had sent and apprehended **John**, and bound him **prison** for the sake of **Herodias** the wife of Philip his brother, because he had **married** her.  
Ipse enim Herodes misit ac tenuit Iohannem et vinxit eum in carcere propter Herodiam uxorem Philippi fratris sui quia duxerat eam

**6:18.** For **John** said to **Herod**: It is not **lawful** for thee to have thy brother's wife.  
Dicebat enim Iohannes Herodi non licet tibi habere uxorem fratris tui

**6:19.** Now **Herodias** laid snares for him: and was desirous to **put him to death** and could not.  
Herodias autem insidiabatur illi et volebat occidere eum nec poterat

**6:20.** For **Herod** feared **John**, **knowing** him to be a **just** and **holy man**: and kept him, and when he heard him, did many things: and he heard him willingly.  
Herodes enim metuebat Iohannem sciens eum virum iustum et sanctum et custodiebat eum et audito eo multa faciebat et libenter eum audiebat

**And kept him...** That is, from the designs of **Herodias**; and for fear of the people, would not **put him to death**, though she sought it; and through her daughter she effected her wish.

**6:21.** And when a convenient day was come, **Herod** made a supper for his birthday, for the princes, and tribunes, and chief **men** of **Galilee**.  
Et cum dies oportunus accidisset Herodes natalis sui cenam fecit principibus et tribunis et primis Galilaeae

**6:22.** And when the **daughter** of the same **Herodias** had come in, and had **danced**, and pleased **Herod**, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee.  
Cumque introisset filia ipsius Herodiadis et saltasset et placuisset Herodi simulque recumbentibus rex ait puellae pete a me quod vis et dabo tibi

**6:23.** And he **swore** to her: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.  
Et iuravit illi quia quicquid petieris dabo tibi licet dimidium regni mei

**6:24.** Who when she was gone out, said to her mother, What shall I ask? But her mother said: The head of **John the Baptist**.  
Quae cum exisset dixit matri suae quid petam et illa dixit caput Iohannis Baptistae

**6:25.** And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of **John the Baptist**.  
Cumque introisset statim cum festinatione ad regem petivit dicens volo ut protinus des mihi in disco caput Iohannis Baptistae

**6:26.** And the king was struck sad. Yet because of his **oath**, and because of them that were with him at table, he would not displease her:  
Et contristatus rex propter iusiurandum et propter simul recumbentes noluit eam contristare

**6:27.** But sending an executioner, he commanded that his head should be brought in a dish.  
Sed misso speculatore praecepit adferri caput eius in disco et decollavit eum in carcere

**6:28.** And he beheaded him in the **prison**, and brought his head in a dish: and gave to the damsel, and the damsel gave it her mother.

Et adtulit caput eius in disco et dedit illud puellae et puella dedit matri suae

**6:29.** Which his [disciples](#) hearing came, and took his body, and laid it in a [tomb](#).

Quo audito discipuli eius venerunt et tulerunt corpus eius et posuerunt illud in monumento

**6:30.** And the [apostles](#) coming together unto [Jesus](#), related to him all things that they had done and taught.

Et convenientes apostoli ad Iesum renuntiaverunt illi omnia quae egerant et docuerant

**6:31.** And he said to them: Come apart into a [desert place](#), and rest a little. For there were many coming and going: and they had not so much as time to eat.

Et ait illis venite seorsum in desertum locum et requiescite pusillum erant enim qui veniebant et rediebant multi et nec manducandi spatium habebant

**6:32.** And going up into a ship, they went into a [desert place](#) apart.

Et ascendentes in navi abierunt in desertum locum seorsum

**6:33.** And they saw them going away, and many [knew](#): and they ran flocking thither foot from all the cities, and were there before them.

Et viderunt eos abeuntes et cognoverunt multi et pedestre et de omnibus civitatibus concurrerunt illuc et praevenierunt eos

**6:34.** And [Jesus](#) going out saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

Et exiens vidit multam turbam Iesus et misertus est super eos quia erant sicut oves non habentes pastorem et coepit docere illos multa

**6:35.** And when the day was now far spent, his [disciples](#) came to him, saying: This is a [desert place](#), and the hour is now past:

Et cum iam hora multa fieret accesserunt discipuli eius dicentes desertus est locus hic et iam hora praeterivit

**6:36.** Send them away, that going into the next [villages](#) and towns, they may buy themselves meat to eat.

Dimitte illos ut euntes in proximas villas et vicos emant sibi cibos quos manducant

**6:37.** And he answering said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

Et respondens ait illis date illis manducare et dixerunt ei euntes emamus denariis ducentis panes et dabimus eis manducare

**6:38.** And he saith to them: How many loaves have you? go and see. And when they [knew](#), they say: Five, and two fishes.

Et dicit eis quot panes habetis ite et videte et cum cognovissent dicunt quinque et duos pisces

**6:39.** And he commanded them that they should make them all sit down by companies upon the green grass.

Et praecepit illis ut accumbere facerent omnes secundum contubernia super viride faenum

**6:40.** And they sat down in ranks, by hundreds and by fifties.

Et discubuerunt in partes per centenos et per quinquagenos

**6:41.** And when he had taken the five loaves, and the two fishes: looking up to [heaven](#), he [blessed](#), and broke the loaves, and gave to his [disciples](#) to set before them: and the two fishes he divided among them all.

Et acceptis quinque panibus et duobus piscibus intuens in caelum benedixit et fregit panes et dedit discipulis suis ut ponerent ante eos et duos pisces divisit omnibus

**6:42.** And they all did eat, and had their fill.

Et manducaverunt omnes et saturati sunt

**6:43.** And they took up the leavings, twelve full baskets of fragments, and of the fishes.

Et sustulerunt reliquias fragmentorum duodecim cofinos plenos et de piscibus

**6:44.** And they that did eat, were five thousand men.  
Erant autem qui manducaverunt quinque milia virorum

**6:45.** And immediately he obliged his **disciples** to go up into the ship, that they might go before him over the water to **Bethsaida**, whilst he dismissed the people.  
Et statim coegit discipulos suos ascendere navem ut praecederent eum trans fretum ad Bethsaidam dum ipse dimitteret populum

**6:46.** And when he had dismissed them, he went up to the mountain to **pray**,  
Et cum dimisisset eos abiit in montem orare

**6:47.** And when it was late, the ship was in the midst of the sea, and himself alone on the land.  
Et cum sero esset erat navis in medio mari et ipse solus in terra

**6:48.** And seeing them labouring in rowing, (for the wind was against them), and about the fourth watch of the night, he cometh to them walking upon the sea, and he would have passed by them.  
Et videns eos laborantes in remigando erat enim ventus contrarius eis et circa quartam vigiliam noctis venit ad eos ambulans super mare et volebat praeterire eos

**6:49.** But they seeing him walking upon the sea, thought it was an apparition, and they cried out.  
At illi ut viderunt eum ambulantem super mare putaverunt fantasma esse et exclamaverunt

**6:50.** For they all saw him, and were troubled bled. And immediately he spoke with them, and said to them: Have a **good** heart, it is I, fear ye not.  
Omnes enim eum viderunt et conturbati sunt et statim locutus est cum eis et dixit illis confidite ego sum nolite timere

**6:51.** And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:  
Et ascendit ad illos in navem et cessavit ventus et plus magis intra se stupebant

**6:52.** For they understood not concerning the loaves; for their heart was blinded.  
Non enim intellexerant de panibus erat enim cor illorum obcaecatum

**6:53.** And when they had passed over, they came into the **land of Genezareth**, and set to the shore.  
Et cum transfretassent pervenerunt in terram Gennesareth et adplicuerunt

**6:54.** And when they were gone out of the ship, immediately they **knew** him:  
Cumque egressi essent de navi continuo cognoverunt eum

**6:55.** And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.  
Et percurrentes universam regionem illam coeperunt in grabattis eos qui se male habebant circumferre ubi audiebant eum esse

**6:56.** And whithersoever he entered, into towns or into **villages** or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.  
Et quocumque introibat in vicos vel in villas aut civitates in plateis ponebant infirmos et deprecabantur eum ut vel fimbriam vestimenti eius tangerent et quotquot tangebant eum salvi fiebant

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## Mark Chapter 7

### Christ rebukes the Pharisees. He heals the daughter of the woman of Chanaan; and the man that was deaf and dumb.

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**7:1.** And there assembled together unto him the [Pharisees](#) and some of the [scribes](#), coming from [Jerusalem](#).

Et conveniunt ad eum Pharisaei et quidam de scribis venientes ab Hierosolymis

**7:2.** And when they had seen some of his [disciples](#) eat bread with common, that is, with unwashed hands, they found fault.

Et cum vidissent quosdam ex discipulis eius communibus manibus id est non lotis manducare panes vituperaverunt

**7:3.** For the [Pharisees](#) and all the [Jews](#) eat not without often [washing their hands](#), holding the tradition of the ancients.

Pharisaei enim et omnes Iudaei nisi crebro lavent manus non manducant tenentes traditionem seniorum

**7:4.** And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups and of pots and of brazen vessels and of beds.

Et a foro nisi baptizentur non comedunt et alia multa sunt quae tradita sunt illis servare baptismata calicum et urceorum et aeramentorum et lectorum

**7:5.** And the [Pharisees](#) and [scribes](#) asked him: Why do not thy [disciples](#) walk according to the tradition of the ancients, but they eat bread with common hands?

Et interrogant eum Pharisaei et scribae quare discipuli tui non ambulant iuxta traditionem seniorum sed communibus manibus manducant panem

**7:6.** But he answering, said to them: Well did [Isaias prophesy](#) of you [hypocrites](#), as it is written: This people honoureth me with their lips, but their heart is far from me.

At ille respondens dixit eis bene prophetavit Esaias de vobis hypocritis sicut scriptum est populus hic labiis me honorat cor autem eorum longe est a me

**7:7.** And in vain do they worship me, teaching doctrines and precepts of [men](#).

In vanum autem me colunt docentes doctrinas praecepta hominum

**Doctrines and precepts of men...** See the annotations, Matt. 15. 9, 11.

**7:8.** For leaving the [commandment of God](#), you hold the tradition of [men](#), the washing of pots and of cups: and many other things you do like to these.

Relinquentes enim mandatum Dei tenetis traditionem hominum baptismata urceorum et calicum et alia similia his facitis multa

**7:9.** And he said to them: Well do you make void the [commandment of God](#), that you may keep your own tradition.

Et dicebat illis bene irritum facitis praeceptum Dei ut traditionem vestram servetis

**7:10.** For [Moses](#) said: Honour thy father and thy mother. And He that shall [curse](#) father or mother, dying let him die.

Moses enim dixit honora patrem tuum et matrem tuam et qui maledixerit patri aut matri morte moriatur

**7:11.** But you say: If a [man](#) shall say to his father or mother, [Corban](#) (which is a gift) whatsoever is from me shall profit thee.

Vos autem dicitis si dixerit homo patri aut matri corban quod est donum quodcumque ex me tibi profuerit

**7:12.** And further you suffer him not to do any thing for his father or mother,  
Et ultra non dimittitis eum quicquam facere patri suo aut matri

**7:13.** Making void the **word of God** by your own tradition, which you have given forth. And many other such like things you do.  
Rescindentes verbum Dei per traditionem vestram quam tradidistis et similia huiusmodi multa facitis

**7:14.** And calling again the multitude unto him, he said to them: Hear ye me all and understand.  
Et advocans iterum turbam dicebat illis audite me omnes et intellegite

**7:15.** There is nothing from without a **man** that entering into him can defile him. But the things which come from a **man**, those are they that defile a **man**.  
Nihil est extra hominem introiens in eum quod possit eum coinquinare sed quae de homine procedunt illa sunt quae communicant hominem

**7:16.** If any **man** have ears to hear, let him hear.  
Si quis habet aures audiendi audiat

**7:17.** And when he was come into the house from the multitude, his **disciples** asked him the **parable**.  
Et cum introisset in domum a turba interrogabant eum discipuli eius parabolam

**7:18.** And he saith to them: So are you also without **knowledge**? Understand you not that every thing from without entering into a **man** cannot defile him:  
Et ait illis sic et vos imprudentes estis non intellegitis quia omne extrinsecus introiens in hominem non potest eum communicare

**7:19.** Because it entereth not into his heart but goeth into his belly and goeth out into the privy, purging all meats?  
Quia non introit in cor eius sed in ventrem et in secessum exit purgans omnes escas

**7:20.** But he said that the things which come out from a **man**, they defile a **man**.  
Dicebat autem quoniam quae de homine exeunt illa communicant hominem

**7:21.** For from within, out of the heart of **men**, proceed **evil** thoughts, **adulteries**, fornications, murders,  
Ab intus enim de corde hominum cogitationes malae procedunt adulteria fornicationes homicidia

**7:22.** Thefts, **covetousness**, **wickedness**, deceit, lasciviousness, an **evil** eye, **blasphemy**, **pride**, foolishness.  
Furta avaritiae nequitiae dolus inpudivicia oculus malus blasphemia superbia stultitia

**7:23.** All these **evil** things come from within and defile a **man**.  
Omnia haec mala ab intus procedunt et communicant hominem

**7:24.** And rising from thence he went into the coasts of **Tyre** and **Sidon**: and entering into a house, he would that no **man** should **know** it. And he could not be hid.  
Et inde surgens abiit in fines Tyri et Sidonis et ingressus domum neminem voluit scire et non potuit latere

**7:25.** For a **woman** as soon as she heard of him, whose daughter had an **unclean spirit**, came in and fell down at his feet.  
Mulier enim statim ut audivit de eo cuius habebat filia spiritum immundum intravit et procidit ad pedes eius

**7:26.** For the **woman** was a **Gentile**, a Syrophenician born. And she besought him that he would cast forth the **devil** out of her daughter.  
Erat autem mulier gentilis Syrophenissa genere et rogabat eum ut daemonium eiceret de filia eius

**7:27.** Who said to her: suffer first the children to be filled: for it is not **good** to take the bread of the children and cast it to the dogs.  
Qui dixit illi sine prius saturari filios non est enim bonum sumere panem filiorum et mittere canibus

**7:28.** But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children.  
At illa respondit et dicit ei utique Domine nam et catelli sub mensa comedunt de micis puerorum

**7:29.** And he said to her: For this saying, go thy way. The **devil** is gone out of thy daughter.  
Et ait illi propter hunc sermonem vade exiit daemonium de filia tua

**7:30.** And when she was come into her house, she found the girl lying upon the bed and that the **devil** was gone out.

Et cum abisset domum suam invenit puellam iacentem supra lectum et daemonium exisse

**7:31.** And again going out of the coasts of **Tyre**, he came by **Sidon** to the **sea of Galilee**, through the midst the of the coasts of **Decapolis**.

Et iterum exiens de finibus Tyri venit per Sidonem ad mare Galilaeae inter medios fines Decapoleos

**7:32.** And they bring to him one deaf and dumb: and they besought him that he would **lay his hand** upon him.

Et adducunt ei surdum et mutum et deprecantur eum ut inponat illi manum

**7:33.** And taking him from the multitude apart, he put his fingers into his ears: and spitting, he touched his tongue.

Et adprehendens eum de turba seorsum misit digitos suos in auriculas et expuens tetigit linguam eius

**7:34.** And looking up to **heaven**, he groaned and said to him: Ephpheta, which is, Be thou opened.

Et suspiciens in caelum ingemuit et ait illi ephpheta quod est adaperire

**7:35.** And immediately his ears were opened and the string of his tongue was loosed and he spoke right.

Et statim apertae sunt aures eius et solutum est vinculum linguae eius et loquebatur recte

**7:36.** And he charged them that they should tell no **man**. But the more he charged them, so much the more a great deal did they publish it.

Et praecepit illis ne cui dicerent quanto autem eis praecipiebat tanto magis plus praedicabant

**7:37.** And so much the more did they wonder, saying: He hath done all things well. He hath made both the deaf to hear and the dumb to speak.

Et eo amplius admirabantur dicentes bene omnia fecit et surdos facit audire et mutos loqui

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## Mark Chapter 8

### Christ feeds four thousand. He gives sight to a blind man. He foretells his passion.

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**8:1.** In those days again, when there was great multitude and they had nothing to eat; calling his [disciples](#) together, he saith to them:

In illis diebus iterum cum turba multa esset nec haberent quod manducarent convocatis discipulis ait illis

**8:2.** I have compassion on the multitude, for behold they have now been with me three days and have nothing to eat.

Misereor super turba quia ecce iam triduo sustinent me nec habent quod manducant

**8:3.** And if I shall send them away [fasting](#) to their home, they will faint in the way: for some of them came from afar off.

Et si dimisero eos ieiunos in domum suam deficient in via quidam enim ex eis de longe venerunt

**8:4.** And his [disciples](#) answered him: From whence can any one fill them here with bread in the [wilderness](#)?

Et responderunt ei discipuli sui unde istos poterit quis hic saturare panibus in solitudine

**8:5.** And he asked them: How many loaves have ye? Who said: Seven.

Et interrogavit eos quot panes habetis qui dixerunt septem

**8:6.** And he commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, he broke and gave to his [disciples](#) for to set before them. And they set them before the people.

Et praecepit turbae discumbere supra terram et accipiens septem panes gratias agens fregit et dabat discipulis suis ut adponerent et adposuerunt turbae

**8:7.** And they had a few little fishes: and he [blessed](#) them and commanded them to be set before them.

Et habebant pisciculos paucos et ipsos benedixit et iussit adponi

**8:8.** And they did eat and were filled: and they took up that which was left of the fragments, seven baskets.

Et manducaverunt et saturati sunt et sustulerunt quod superaverat de fragmentis septem sportas

**8:9.** And they that had eaten were about four thousand. And he sent them away.

Erant autem qui manducaverunt quasi quattuor milia et dimisit eos

**8:10.** And immediately going up into a ship with his [disciples](#), he came into the parts of [Dalmanutha](#).

Et statim ascendens navem cum discipulis suis venit in partes Dalmanutha

**8:11.** And the [Pharisees](#) came forth and began to question with him, asking him a sign from [heaven](#), tempting him.

Et exierunt Phariseae et coeperunt conquirere cum eo quaerentes ab illo signum de caelo temptantes eum

**8:12.** And sighing deeply in spirit, he saith: Why doth this [generation](#) seek a sign? [Amen](#), I say to you, a sign shall not be given to this [generation](#).

Et ingemescens spiritu ait quid generatio ista quaerit signum amen dico vobis si dabitur generationi isti signum

**8:13.** And leaving them, he went up again into the ship and passed to the other side of the water.

Et dimittens eos ascendens iterum abiit trans fretum

**8:14.** And they forgot to take bread: and they had but one loaf with them in the ship.

Et obliti sunt sumere panes et nisi unum panem non habebant secum in navi

**8:15.** And he charged them saying: Take heed and beware of the leaven of the **Pharisees** and of the leaven of **Herod**.

Et praecipiebat eis dicens videte cavete a fermento Pharisaeorum et fermento Herodis

**8:16.** And they reasoned among themselves, saying: Because we have no bread.

Et cogitabant ad alterutrum dicentes quia panes non habemus

**8:17.** Which **Jesus knowing**, saith to them: Why do you reason, because you have no bread? Do you not yet **know** nor understand? Have you still your heart blinded?

Quo cognito Iesus ait illis quid cogitatis quia panes non habetis nondum cognoscitis nec intellegitis adhuc caecatum habetis cor vestrum

**8:18.** Having eyes, see you not? And having ears, hear you not? Neither do you remember?

Oculos habentes non videtis et aures habentes non auditis nec recordamini

**8:19.** When I broke the five **loaves** among five thousand, how many baskets full of fragments took you up? They say to him: Twelve.

Quando quinque panes fregi in quinque milia et quot cofinos fragmentorum plenos sustulistis dicunt ei duodecim

**8:20.** When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him: Seven.

Quando et septem panes in quattuor milia quot sportas fragmentorum tulistis et dicunt ei septem

**8:21.** And he said to them: How do you not yet understand?

Et dicebat eis quomodo nondum intellegitis

**8:22.** And they came to **Bethsaida**: and they bring to him a blind **man**. And they besought him that he would touch him.

Et veniunt Bethsaida et adducunt ei caecum et rogabant eum ut illum tangeret

**8:23.** And taking the blind **man** by the hand, he led him out of the town. And spitting upon his eyes, laying his hands on him, he asked him if he saw any thing.

Et adprehendens manum caeci eduxit eum extra vicum et expuens in oculos eius inpositis manibus suis interrogavit eum si aliquid videret

**8:24.** And looking up, he said: I see **men**, as it were trees, walking.

Et aspiciens ait video homines velut arbores ambulantes

**8:25.** After that again he **laid his hands** upon his eyes: and he began to see and was restored, so that he saw all things clearly.

Deinde iterum inposuit manus super oculos eius et coepit videre et restitutus est ita ut videret clare omnia

**8:26.** And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

Et misit illum in domum suam dicens vade in domum tuam et si in vicum introieris nemini dixeris

**8:27.** And **Jesus** went out, and his **disciples** into the towns of **Caesarea Philippi**. And in the way, he asked his **disciples**, saying to them: Whom do **men** say that I am?

Et egressus est Iesus et discipuli eius in castella Caesareae Philippi et in via interrogabat discipulos suos dicens eis quem me dicunt esse homines

**8:28.** Who answered him, saying: **John the Baptist**; but some **Elias**, and others as one of the **prophets**.

Qui responderunt illi dicentes Iohannem Baptistam alii Heliam alii vero quasi unum de prophetis

**8:29.** Then he saith to them: But whom do you say that I am? **Peter** answering said to him: Thou art the **Christ**.

Tunc dicit illis vos vero quem me dicitis esse respondens Petrus ait ei tu es Christus

**8:30.** And he strictly charged them that they should not tell any **man** of him.

Et comminatus est eis ne cui dicerent de illo

**8:31.** And he began to teach them that the **Son of man** must suffer many things and be rejected by the ancients and by the **high priests** and the **scribes**: and be killed and after three days **rise again**.

Et coepit docere illos quoniam oportet Filium hominis multa pati et reprobari a senioribus et a summis sacerdotibus et scribis et occidi et post tres dies resurgere

**8:32.** And he spoke the word openly. And **Peter** taking him began to rebuke him.

Et palam verbum loquebatur et adprehendens eum Petrus coepit increpare eum

**8:33.** Who turning about and seeing his **disciples**, threatened **Peter**, saying: Go behind me, **Satan**, because thou savourest not the things that are of **God** but that are of **men**.

Qui conversus et videns discipulos suos comminatus est Petro dicens vade retro me Satana quoniam non sapias quae Dei sunt sed quae sunt hominum

**8:34.** And calling the multitude together with his **disciples**, he said to them: If any **man** will follow me, let him deny himself and take up his cross and follow me.

Et convocata turba cum discipulis suis dixit eis si quis vult post me sequi deneget se ipsum et tollat crucem suam et sequatur me

**8:35.** For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake and the **gospel** shall save it.

Qui enim voluerit animam suam salvam facere perdet eam qui autem perdiderit animam suam propter me et evangelium salvam eam faciet

**8:36.** For what shall it profit a **man**, if he gain the whole world and suffer the loss of his **soul**?

Quid enim proderit homini si lucretur mundum totum et detrimentum faciat animae suae

**8:37.** Or what shall a **man** give in exchange for his **soul**:

Aut quid dabit homo commutationem pro anima sua

**8:38.** For he that shall be ashamed of me and of my words, in this adulterous and **sinful generation**: the **Son of man** also will be ashamed of him, when he shall come in the **glory** of his **Father** with the **holy angels**.

Qui enim me confusus fuerit et mea verba in generatione ista adultera et peccatrice et Filius hominis confundetur eum cum venerit in gloria Patris sui cum angelis sanctis

**8:39.** And he said to them: **Amen** I say to you that there are some of them that stand here who shall not taste death till they see the **kingdom of God** coming in power.

Et dicebat illis amen dico vobis quia sunt quidam de hic stantibus qui non gustabunt mortem donec videant regnum Dei veniens in virtute

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## Mark Chapter 9

### Christ is transfigured. He casts out the dumb spirit. He teaches humility and to avoid scandal.

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**9:1.** And after six days, [Jesus](#) taketh with him [Peter](#) and James and [John](#), and leadeth them up into an high mountain apart by themselves, and was [transfigured](#) before them.

Et post dies sex adsumit Iesus Petrum et Iacobum et Iohannem et ducit illos in montem excelsum seorsum solos et transfiguratus est coram ipsis

**9:2.** And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white.

Et vestimenta eius facta sunt splendentia candida nimis velut nix qualia fullo super terram non potest candida facere

**9:3.** And there appeared to them [Elias](#) with [Moses](#): and they were talking with [Jesus](#).

Et apparuit illis Helias cum Mose et erant loquentes cum Iesu

**9:4.** And [Peter](#) answering, said to [Jesus](#): Rabbi, it is [good](#) for us to be here. And let us make three tabernacles, one for thee, and one for [Moses](#), and one for [Elias](#).

Et respondens Petrus ait Iesu rabbi bonum est hic nos esse et faciamus tria tabernacula tibi unum et Mosi unum et Heliae unum

**9:5.** For he [knew](#) not what he said: for they were struck with fear.

Non enim sciebat quid diceret erant enim timore exterriti

**9:6.** And there was a cloud overshadowing them. And a voice came out of the cloud, saying: This is my most beloved Son. Hear ye him.

Et facta est nubes obumbrans eos et venit vox de nube dicens hic est Filius meus carissimus audite illum

**9:7.** And immediately looking about, they saw no [man](#) any more, but [Jesus](#) only with them.

Et statim circumspicientes neminem amplius viderunt nisi Iesum tantum secum

**9:8.** And as they came down from the mountain, he charged them not to tell any [man](#) what things they had seen, till the [Son of man](#) shall be [risen again from the dead](#).

Et descendentibus illis de monte praecepit illis ne cui quae vidissent narrarent nisi cum Filius hominis a mortuis resurrexerit

**9:9.** And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead.

Et verbum continuerunt apud se conquirentes quid esset cum a mortuis resurrexerit

**9:10.** And they asked him, saying: Why then do the [Pharisees](#) and [scribes](#) say that [Elias](#) must come first?

Et interrogabant eum dicentes quid ergo dicunt Phariseae et scribae quia Heliam oporteat venire primum

**9:11.** Who answering, said to them: [Elias](#), when he shall come first, shall restore all things; and as it is written of the [Son of man](#) that he must suffer many things and be [despised](#).

Qui respondens ait illis Helias cum venerit primo restituet omnia et quomodo scriptum est in Filium hominis ut multa patiatur et contemnatur

**9:12.** But I say to you that [Elias](#) also is come (and they have done to him whatsoever they would), as it is written of him.

Sed dico vobis quia et Helias venit et fecerunt illi quaecumque voluerunt sicut scriptum est de eo

**9:13.** And coming to his [disciples](#) he saw a great multitude about them and the [scribes](#) disputing with

them.

Et veniens ad discipulos suos vidit turbam magnam circa eos et scribas conquirentes cum illis

**9:14.** And presently all the people, seeing [Jesus](#), were astonished and struck with fear: and running to him, they saluted him.

Et confestim omnis populus videns eum stupefactus est et adcurrentes salutabant eum

**9:15.** And he asked them: What do you question about among you?

Et interrogavit eos quid inter vos conquiritis

**9:16.** And one of the multitude, answering, said: Master, I have brought my son to thee, having a dumb spirit.

Et respondens unus de turba dixit magister adtuli filium meum ad te habentem spiritum mutum

**9:17.** Who, wheresoever he taketh him, dasheth him: and he foameth and gnasheth with the teeth and pineth away. And I spoke to thy [disciples](#) to cast him out: and they could not.

Qui ubicumque eum adprehenderit addidit eum et spumat et stridet dentibus et arescit et dixi discipulis tuis ut eicerent illum et non potuerunt

**9:18.** Who answering them, said: O incredulous [generation](#), how long shall I be with you? How long shall I suffer you? Bring him unto me.

Qui respondens eis dicit o generatio incredula quamdiu apud vos ero quamdiu vos patiar adferte illum ad me

**9:19.** And they brought him. And when he had seen him, immediately the spirit troubled him and being thrown down upon the ground, he rolled about foaming.

Et adtulerunt eum et cum vidisset illum statim spiritus conturbavit eum et elisus in terram volutabatur spumans

**9:20.** And he asked his father: How long time is it since this hath happened unto him? But he sad: From his infancy.

Et interrogavit patrem eius quantum temporis est ex quo hoc ei accidit at ille ait ab infantia

**9:21.** And oftentimes hath he cast him into the fire and into the waters to destroy him. But if thou canst do any thing, help us, having compassion on us.

Et frequenter eum et in ignem et in aquas misit ut eum perderet sed si quid potes adiuva nos misertus nostri

**9:22.** And [Jesus](#) saith to him: If thou canst [believe](#), all things are possible to him that [believeth](#).

Iesus autem ait illi si potes credere omnia possibilis credenti

**9:23.** And immediately the father of the boy crying out, with tears said: I do [believe](#), Lord. Help my unbelief.

Et continuo exclamans pater pueri cum lacrimis aiebat credo adiuva incredulitatem meam

**9:24.** And when [Jesus](#) saw the multitude running together, he threatened the [unclean spirit](#), saying to him: Deaf and dumb spirit, I command thee, go out of him and enter not any more into him.

Et cum videret Iesus concurrentem turbam comminatus est spiritui in mundo dicens illi surde et mute spiritus ego tibi praecipio exi ab eo et amplius ne introeas in eum

**9:25.** And crying out and greatly tearing him, he went our of him. And he became as dead, so that many said: He is dead.

Et clamans et multum discerpens eum exiit ab eo et factus est sicut mortuus ita ut multi dicerent quia mortuus est

**9:26.** But [Jesus](#) taking him by the hand, lifted him up. And he arose.

Iesus autem tenens manum eius elevavit illum et surrexit

**9:27.** And when he was come into the house, his [disciples](#) secretly asked him: Why could not we cast him out?

Et cum introisset in domum discipuli eius secreto interrogabant eum quare nos non potuimus eicere eum

**9:28.** And he said to them: This kind can go out by nothing, but by [prayer](#) and [fasting](#).

Et dixit illis hoc genus in nullo potest exire nisi in oratione et ieiunio

**9:29.** And departing from thence, they passed through **Galilee**: and he would not that any **man** should **know** it.

Et inde profecti praetergredebantur Galilaeam nec volebat quemquam scire

**9:30.** And he taught his **disciples** and said to them: The **Son of man** shall be betrayed into the hands of **men**, and they shall kill him; and after that he is killed, he shall **rise again** the third day.

Docebat autem discipulos suos et dicebat illis quoniam Filius hominis tradetur in manus hominum et occidetur eum et occisus tertia die resurget

**9:31.** But they understood not the word: and they were afraid to ask him.

At illi ignorabant verbum et timebant eum interrogare

**9:32.** And they came to **Capharnaum**. And when they were in the house, he asked them: What did you treat of in the way?

Et venerunt Capharnaum qui cum domi esset interrogabat eos quid in via tractabatis

**9:33.** But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.

At illi tacebant siquidem inter se in via disputaverant quis esset illorum maior

**9:34.** And sitting down, he called the twelve and saith to them: If any **man** desire to be first, he shall be the last of all and be minister of all.

Et residens vocavit duodecim et ait illis si quis vult primus esse erit omnium novissimus et omnium minister

**9:35.** And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them:

Et accipiens puerum statuit eum in medio eorum quem cum complexus esset ait illis

**9:36.** Whosoever shall receive one such child as this in my **name** receiveth me. And whosoever shall receive me receiveth not me but him that sent me.

Quisquis unum ex huiusmodi pueris receperit in nomine meo me recipit et quicumque me susceperit non me suscipit sed eum qui me misit

**9:37.** **John** answered him, saying: Master, we saw one casting out **devils** in thy **name**, who followeth not us: and we forbade him.

Respondit illi Iohannes dicens magister vidimus quendam in nomine tuo eicientem daemonia qui non sequitur nos et prohibuimus eum

**9:38.** But **Jesus** said: Do not forbid him. For there is no **man** that doth a **miracle** in my **name** and can soon speak ill of me.

Jesus autem ait nolite prohibere eum nemo est enim qui faciat virtutem in nomine meo et possit cito male loqui de me

**9:39.** For he that is not against you is for you.

Qui enim non est adversum vos pro vobis est

**9:40.** For whosoever shall give you to drink a cup of water in my **name**, because you belong to **Christ**: **amen** I say to you, he shall not lose his reward.

Quisquis enim potum dederit vobis calicem aquae in nomine meo quia Christi estis amen dico vobis non perdet mercedem suam

**9:41.** And whosoever shall **scandalize** one of these little ones that **believe** in me: it were better for him that a millstone were hanged about his neck and he were cast into the sea.

Et quisquis scandalizaverit unum ex his pusillis credentibus in me bonum est ei magis si circumdaretur mola asinaria collo eius et in mare mitteretur

**9:42.** And if thy hand **scandalize** thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into **hell**, into unquenchable fire:

Et si scandalizaverit te manus tua abscide illam bonum est tibi debilem introire in vitam quam duas manus habentem ire in gehennam in ignem inextinguibilem

**9:43.** Where their worm dieth not, and the fire is not extinguished.  
Ubi vermis eorum non moritur et ignis non extinguitur

**9:44.** And if thy foot scandalize thee, cut it off: it is better for thee to enter lame into life everlasting than having two feet to be cast into the hell of unquenchable fire:  
Et si pes tuus te scandalizat amputa illum bonum est tibi claudum introire in vitam aeternam quam duos pedes habentem mitti in gehennam ignis inextinguibilis

**9:45.** Where their worm dieth not, and the fire is not extinguished.  
Ubi vermis eorum non moritur et ignis non extinguitur

**9:46.** And if thy eye scandalize thee, pluck it out: it is better for thee with one eye to enter into the kingdom of God than having two eyes to be cast into the hell of fire:  
Quod si oculus tuus scandalizat te eice eum bonum est tibi luscum introire in regnum Dei quam duos oculos habentem mitti in gehennam ignis

**9:47.** Where their worm dieth not, and the fire is not extinguished.  
Ubi vermis eorum non moritur et ignis non extinguitur

**9:48.** For every one shall be salted with fire: and every victim shall be salted with salt.  
Omnis enim igne sallietur et omnis victima sallietur

**9:49.** Salt is good. But if the salt become unsavoury, wherewith will you season it? Have salt in you: and have peace among you.  
Bonum est sal quod si sal insulsum fuerit in quo illud condietis habete in vobis sal et pacem habete inter vos

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## Mark Chapter 10

### Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

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**10:1.** And rising up from thence, he cometh into the coast of [Judea](#) beyond the [Jordan](#): and the multitude flocked to him again. And as he was accustomed, he taught them again.

Et inde exurgens venit in fines Iudaeae ultra Iordanen et conveniunt iterum turbae ad eum et sicut consueverat iterum docebat illos

**10:2.** And the [Pharisees](#) coming to him asked him, tempting him: Is it lawful for a [man](#) to [put away](#) his wife?

Et accedentes Phariseae interrogabant eum si licet viro uxorem dimittere temptantes eum

**10:3.** But he answering, saith to them: What did [Moses](#) command you?

At ille respondens dixit eis quid vobis praecepit Moses

**10:4.** Who said: [Moses](#) permitted to write a bill of [divorce](#) and to [put her away](#).

Qui dixerunt Moses permisit libellum repudii scribere et dimittere

**10:5.** To whom [Jesus](#) answering, said: Because of the hardness of your heart, he wrote you that precept.

Quibus respondens Iesus ait ad duritiam cordis vestri scripsit vobis praeceptum istud

**10:6.** But from the beginning of the creation, [God](#) made them male and female.

Ab initio autem creaturae masculum et feminam fecit eos Deus

**10:7.** For this cause, a [man](#) shall leave his father and mother and shall cleave to his wife.

Propter hoc relinquet homo patrem suum et matrem et adhaerebit ad uxorem suam

**10:8.** And they two shall be in one flesh. Therefore now they are not two, but one flesh.

Et erunt duo in carne una itaque iam non sunt duo sed una caro

**10:9.** What therefore [God](#) hath joined together, let no [man](#) put asunder.

Quod ergo Deus iunxit homo non separet

**10:10.** And in the house again his [disciples](#) asked him concerning the same thing.

Et in domo iterum discipuli eius de eodem interrogaverunt eum

**10:11.** And he saith to them: Whosoever shall [put away](#) his wife and [marry another](#) committeth [adultery](#) against her.

Et dicit illis quicumque dimiserit uxorem suam et aliam duxerit adulterium committit super eam

**10:12.** And if the wife shall put away her husband and be [married to another](#), she committeth [adultery](#).

Et si uxor dimiserit virum suum et alii nupserit moechatur

**10:13.** And they brought to him young children, that he might touch them. And the [disciples](#) rebuked them that brought them.

Et offerebant illi parvulos ut tangeret illos discipuli autem comminabantur offerentibus

**10:14.** Whom when [Jesus](#) saw, he was much displeased and saith to them: Suffer the little children to come unto me and forbid them not: for of such is the [kingdom of God](#).

Quos cum videret Iesus indigne tulit et ait illis sinite parvulos venire ad me et ne prohibueritis eos talium est enim regnum Dei

**10:15.** Amen I say to you, whosoever shall not receive the **kingdom of God** as a little child shall not enter into it.

Amen dico vobis quisque non receperit regnum Dei velut parvulus non intrabit in illud

**10:16.** And embracing them and laying his hands upon them, he **blessed** them.

Et complexans eos et inponens manus super illos benedicebat eos

**10:17.** And when he was gone forth into the way, a certain **man**, running up and kneeling before him, asked him: **Good** Master, what shall I do that I may receive life everlasting?

Et cum egressus esset in viam procurrrens quidam genu flexo ante eum rogabat eum magister bone quid faciam ut vitam aeternam percipiam

**10:18.** And **Jesus** said to him: Why callest thou me **good**? None is **good** but one, that is **God**.

Iesus autem dixit ei quid me dicis bonum nemo bonus nisi unus Deus

**None is good...** Of himself entirely and essentially, but **God** alone; **men** may be **good** also, but only by participation of **God's** goodness.

**10:19.** Thou **knowest** the commandments: Do not commit **adultery**, do not kill, do not steal, bear not **false** witness, do no **fraud**, **honour** thy father and mother.

Praecepta nosti ne adulteres ne occidas ne fureris ne falsum testimonium dixeris ne fraudem feceris honora patrem tuum et matrem

**10:20.** But he answering, said to him: Master, all these things I have observed from my youth.

Et ille respondens ait illi magister omnia haec conservavi a iuventute mea

**10:21.** And **Jesus**, looking on him, **loved** him and said to him: One thing is wanting unto thee. Go, sell whatsoever thou hast and give to the **poor**: and thou shalt have treasure in **heaven**. And come, follow me.

Iesus autem intuitus eum dilexit eum et dixit illi unum tibi deest vade quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me

**10:22.** Who being struck sad at that saying, went away sorrowful: for he had great **possessions**.

Qui contristatus in verbo abiit maerens erat enim habens possessiones multas

**10:23.** And **Jesus** looking round about, saith to his **disciples**: How hardly shall they that have riches enter into the **kingdom of God**!

Et circumspiciens Iesus ait discipulis suis quam difficile qui pecunias habent in regnum Dei introibunt

**10:24.** And the **disciples** were astonished at his words. But **Jesus** again answering, saith to them: Children, how hard is it for them that trust in riches to enter into the **kingdom of God**?

Discipuli autem obstupescebant in verbis eius at Iesus rursus respondens ait illis filioli quam difficile est confidentes in pecuniis regnum Dei introire

**10:25.** It is easier for a camel to pass through the eye of a needle than for a rich **man** to enter into the **kingdom of God**.

Facilius est camelum per foramen acus transire quam divitem intrare in regnum Dei

**10:26.** Who wondered the more, saying among themselves: Who then can be saved?

Qui magis admirabantur dicentes ad semet ipsos et quis potest salvus fieri

**10:27.** And **Jesus** looking on them, saith with **men** it is impossible; but not with **God**. For all things are possible with **God**.

Et intuens illos Iesus ait apud homines impossibile est sed non apud Deum omnia enim possibilia sunt apud Deum

**10:28.** And **Peter** began to say unto him: Behold, we have left all things and have followed thee.

Coepit Petrus ei dicere ecce nos dimisimus omnia et secuti sumus te

**10:29.** **Jesus** answering said: **Amen** I say to you, there is no **man** who hath left house or brethren or sisters or father or mother or children or lands, for my sake and for the **gospel**,

Respondens Iesus ait amen dico vobis nemo est qui reliquerit domum aut fratres aut sorores aut matrem aut patrem aut filios aut agros propter me et propter evangelium

**10:30.** Who shall not receive an hundred times as much, now in this time: houses and brethren and sisters and mothers and children and lands, with persecutions: and in the world to come life everlasting.

Qui non accipiat centies tantum nunc in tempore hoc domos et fratres et sorores et matres et filios et agros cum persecutionibus et in saeculo futuro vitam aeternam

**10:31.** But many that are first shall be last: and the last, first.

Multi autem erunt primi novissimi et novissimi primi

**10:32.** And they were in the way going up to **Jerusalem**: and **Jesus** went before them. And they were astonished and following were afraid. And taking again the twelve, he began to tell them the things that should befall him.

Erant autem in via ascendentes in Hierosolyma et praecedebat illos Iesus et stupebant et sequentes timebant et adsumens iterum duodecim coepit illis dicere quae essent ei ventura

**10:33.** Saying: Behold we go up to **Jerusalem**, and the **Son of man** shall be betrayed to the chief **priests** and to the **scribes** and ancients. And they shall condemn him to death and shall deliver him to the **Gentiles**.

Quia ecce ascendimus in Hierosolyma et Filius hominis tradetur principibus sacerdotum et scribis et senioribus et damnabunt eum morti et tradent eum gentibus

**10:34.** And they shall mock him and spit on him and scourge him and kill him: and the third day he shall **rise again**.

Et inludent ei et conspuent eum et flagellabunt eum et interficient eum et tertia die resurget

**10:35.** And James and **John**, the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us.

Et accedunt ad illum Iacobus et Iohannes filii Zebedaei dicentes magister volumus ut quodcumque petierimus facias nobis

**10:36.** But he said to them: What would you that I should do for you?

At ille dixit eis quid vultis ut faciam vobis

**10:37.** And they said: Grant to us that we may sit, one on thy right hand and the other on thy left hand, in thy **glory**.

Et dixerunt da nobis ut unus ad dexteram tuam et alius ad sinistram tuam sedeamus in gloria tua

**10:38.** And **Jesus** said to them: You **know** not what you ask. Can you drink of the chalice that I drink of or be **baptized** with the **baptism** wherewith I am **baptized**?

Iesus autem ait eis nescitis quid petatis potestis bibere calicem quem ego bibo aut baptismum quo ego baptizor baptizari

**10:39.** But they said to him: We can. And **Jesus** saith to them: You shall indeed drink of the chalice that I drink of; and with the **baptism** wherewith I am **baptized** you shall be **baptized**.

At illi dixerunt ei possumus Iesus autem ait eis calicem quidem quem ego bibo bibetis et baptismum quo ego baptizor baptizabimini

**10:40.** But to sit on my right hand or on my left is not mine to give to you, but to them for whom it is prepared.

Sedere autem ad dexteram meam vel ad sinistram non est meum dare sed quibus paratum est

**10:41.** And the ten, hearing it, began to be much displeased at James and **John**.

Et audientes decem coeperunt indignari de Iacobo et Iohanne

**10:42.** But **Jesus** calling them, saith to them: You **know** that they who seem to rule over the **Gentiles** lord it over them: and their princes have power over them.

Iesus autem vocans eos ait illis scitis quia hii qui videntur principari gentibus dominantur eis et principes eorum potestatem habent ipsorum

**10:43.** But it is not so among you: but whosoever will be greater shall be your minister.

Non ita est autem in vobis sed quicumque voluerit fieri maior erit vester minister

**10:44.** And whosoever will be first among you shall be the servant of all.

Et quicumque voluerit in vobis primus esse erit omnium servus

**10:45.** For the **Son of man** also is not come to be ministered unto: but to minister and to give his life a **redemption** for many.

Nam et Filius hominis non venit ut ministraretur ei sed ut ministraret et daret animam suam redemptionem pro multis

**10:46.** And they came to **Jericho**. And as he went out of **Jericho** with his **disciples** and a very great multitude, Bartimeus the blind **man**, the son of Timeus, sat by the way side begging.

Et veniunt Hierichum et proficiscente eo de Hiericho et discipulis eius et plurima multitudine filius Timei Bartimeus caecus sedebat iuxta viam mendicans

**10:47.** Who when he had heard that it was **Jesus of Nazareth**, began to cry out and to say: **Jesus, Son of David**, have mercy on me.

Qui cum audisset quia Iesus Nazarenus est coepit clamare et dicere Fili David Iesu miserere mei

**10:48.** And many rebuked him, that he might hold his peace; but he cried a great deal the more: **Son of David**, have mercy on me.

Et comminabantur illi multi ut taceret at ille multo magis clamabat Fili David miserere mei

**10:49.** And **Jesus**, standing still, commanded him to be called. And they call the blind **man**, saying to him: Be of better comfort. Arise, he calleth thee.

Et stans Iesus praecepit illum vocari et vocant caecum dicentes ei animaequior esto surge vocat te

**10:50.** Who casting off his garment leaped up and came to him.

Qui proiecto vestimento suo exiliens venit ad eum

**10:51.** And **Jesus** answering, said to him: What wilt thou that I should do to thee? And the blind **man** said to him: Rabboni. That I may see.

Et respondens illi Iesus dixit quid vis tibi faciam caecus autem dixit ei rabboni ut videam

**10:52.** And **Jesus** saith to him: Go thy way. Thy **faith** hath made thee whole. And immediately he saw and followed him in the way.

Iesus autem ait illi vade fides tua te salvum fecit et confestim vidit et sequebatur eum in via

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## Mark Chapter 11

### **Christ enters into Jerusalem upon an ass. He curses the barren fig tree and drives the buyers and sellers out of the temple.**

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**11:1.** And when they were drawing near to [Jerusalem](#) and to [Bethania](#), at the [mount of Olives](#), he sendeth two of his [disciples](#),

Et cum adpropinquarent Hierosolymae et Bethaniae ad montem Olivarum mittit duos ex discipulis suis

**11:2.** And saith to them: Go into the [village](#) that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no [man](#) yet hath sat. Loose him and bring him.

Et ait illis ite in castellum quod est contra vos et statim introeuntes illuc invenietis pullum ligatum super quem nemo adhuc hominum sedit solvite illum et adducite

**11:3.** And if any [man](#) shall say to you: What are you doing? Say ye that the Lord hath need of him. And immediately he will let him come hither.

Et si quis vobis dixerit quid facitis dicite quia Domino necessarius est et continuo illum dimittet huc

**11:4.** And going their way, they found the colt tied before the gate without, in the meeting of two ways. And they loose him.

Et abeuntes invenerunt pullum ligatum ante ianuam foris in bivio et solvunt eum

**11:5.** And some of them that stood there said to them: What do you loosing the colt?

Et quidam de illic stantibus dicebant illis quid facitis solventes pullum

**11:6.** Who said to them as [Jesus](#) had commanded them. And they let him go with them.

Qui dixerunt eis sicut praeceperat illis Iesus et dimiserunt eis

**11:7.** And they brought the colt to [Jesus](#). And they lay their garments on him: and he sat upon him.

Et duxerunt pullum ad Iesum et inponunt illi vestimenta sua et sedit super eo

**11:8.** And many spread their garments in the way: and others cut down boughs from the trees and strewed them in the way.

Multi autem vestimenta sua straverunt in via alii autem frondes caedebant de arboribus et sternebant in via

**11:9.** And they that went before and they that followed cried, saying: [Hosanna](#): [Blessed](#) is he that cometh in the [name](#) of the Lord.

Et qui praeibant et qui sequebantur clamabant dicentes osanna benedictus qui venit in nomine Domini

**11:10.** [Blessed](#) be the kingdom of our father [David](#) that cometh: [Hosanna](#) in the highest.

Benedictum quod venit regnum patris nostri David osanna in excelsis

**11:11.** And he entered into [Jerusalem](#), into the [temple](#): and having viewed all things round about, when now the eventide was come, he went out to [Bethania](#) with the twelve.

Et introivit Hierosolyma in templum et circumspexit omnibus cum iam vespera esset hora exivit in Bethania cum duodecim

**11:12.** And the next day when they came out from [Bethania](#), he was hungry.

Et alia die cum exirent a Bethania esuriit

**11:13.** And when he had seen afar off a fig tree having leaves, he came, if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs.

Cumque vidisset a longe ficum habentem folia venit si quid forte inveniret in ea et cum venisset ad eam nihil invenit praeter folia non enim erat tempus ficorum

**11:14.** And answering he said to it: May no **man** hereafter eat fruit of thee any more for ever! And his **disciples** heard it.

Et respondens dixit ei iam non amplius in aeternum quisquam fructum ex te manducet et audiebant discipuli eius

**11:15.** And they came to **Jerusalem**. And when he was entered into the **temple**, he began to cast out them that sold and bought in the **temple**: and over threw the tables of the moneychangers and the chairs of them that sold doves.

Et veniunt Hierosolymam et cum introisset templum coepit eicere vendentes et ementes in templo et mensas nummulariorum et cathedras vendentium columbas evertit

**11:16.** And he suffered not that any **man** should carry a vessel through the **temple**.

Et non sinebat ut quisquam vas transferret per templum

**11:17.** And he taught, saying to them: Is it not written: My house shall be called the house of **prayer** to all nations, but you have made it a den of **thieves**.

Et docebat dicens eis non scriptum est quia domus mea domus orationis vocabitur omnibus gentibus vos autem fecistis eam speluncam latronum

**11:18.** Which when the chief **priests** and the **scribes** had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine.

Quo audito principes sacerdotum et scribae quaerebant quomodo eum perderent timebant enim eum quoniam universa turba admirabatur super doctrina eius

**11:19.** And when evening was come, he went forth out of the city.

Et cum vespera facta esset egrediebatur de civitate

**11:20.** And when they passed by in the morning they saw the fig tree dried up from the roots.

Et cum mane transirent viderunt ficum aridam factam a radicibus

**11:21.** And **Peter** remembering, said to him: Rabbi, behold the fig tree which thou didst **curse** is withered away.

Et recordatus Petrus dicit ei rabbi ecce ficus cui maledixisti aruit

**11:22.** And **Jesus** answering, saith to them: Have the **faith** of **God**.

Et respondens Iesus ait illis habete fidem Dei

**11:23.** **Amen** I say to you that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but be **believe** that whatsoever he saith shall be done; it shall be done unto him.

Amen dico vobis quicumque dixerit huic monti tollere et mittere in mare et non haesitaverit in corde suo sed crediderit quia quodcumque dixerit fiat fiet ei

**11:24.** Therefore I say unto you, all things, whatsoever you ask when ye **pray**, **believe** that you shall receive: and they shall come unto you.

Propterea dico vobis omnia quaecumque orantes petitis credite quia accipietis et veniet vobis

**11:25.** And when you shall stand to **pray**, forgive, if you have aught against any **man**: that your **Father** also, who is in **heaven**, may forgive you your **sins**.

Et cum stabitis ad orandum dimittite si quid habetis adversus aliquem ut et Pater vester qui in caelis est dimittat vobis peccata vestra

**11:26.** But if you will not forgive, neither will your **father** that is in **heaven** forgive you your **sins**.

Quod si vos non dimiseritis nec Pater vester qui in caelis est dimittet vobis peccata vestra

**11:27.** And they come again to **Jerusalem**. And when he was walking in the **temple**, there come to him the chief **priests** and the **scribes** and the ancients.

Et veniunt rursus Hierosolymam et cum ambularet in templo accedunt ad eum summi sacerdotes et scribae et seniores

**11:28.** And they say to him: By what authority dost thou these things? And who hath given thee this authority that thou shouldst do these things?

Et dicunt illi in qua potestate haec facis et quis tibi dedit hanc potestatem ut ista facias

**11:29.** And **Jesus** answering, said to them: I will also ask you one word. And answer you me: and I will tell you by what authority I do these things.

Jesus autem respondens ait illis interrogabo vos et ego unum verbum et respondete mihi et dicam vobis in qua potestate haec faciam

**11:30.** The **baptism** of **John**, was it from **heaven** or from **men**? Answer me.

Baptismum Iohannis de caelo erat an ex hominibus respondete mihi

**11:31.** But they thought with themselves, saying: If we say, From **heaven**; he will say, Why then did you not **believe** him?

At illi cogitabant secum dicentes si dixerimus de caelo dicet quare ergo non credidistis ei

**11:32.** If we say, From **men**, we fear the people. For all **men** counted **John** that he was a **prophet** indeed.

Sed dicemus ex hominibus timebant populum omnes enim habebant Iohannem quia vere propheta esset

**11:33.** And they answering, say to **Jesus**: We **know** not. And **Jesus** answering, saith to them: Neither do I tell you by what authority I do these things.

Et respondentes dicunt Iesu nescimus respondens Iesus ait illis neque ego dico vobis in qua potestate haec faciam

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## Mark Chapter 12

**The parable of the vineyard and husbandmen. Caesar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.**

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**12:1.** And he began to speak to them in [parables](#): A certain [man](#) planted a vineyard and made a hedge about it and dug a place for the winefat and built a tower and let it to husbandmen: and went into a far country.

Et coepit illis in parabolis loqui vineam pastinavit homo et circumdedit sepem et fodit lacum et aedificavit turrem et locavit eam agricolis et peregre profectus est

**12:2.** And at the season he sent to the husbandmen a servant to receive of the husbandmen of the fruit of the vineyard.

Et misit ad agricolas in tempore servum ut ab agricolis acciperet de fructu vineae

**12:3.** Who, having laid hands on him, beat and sent him away empty.

Qui adprehensum eum ceciderunt et dimiserunt vacuum

**12:4.** And again he sent to them another servant: and him they wounded in the head and used him reproachfully.

Et iterum misit ad illos alium servum et illum capite vulneraverunt et contumeliis adfecerunt

**12:5.** And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

Et rursum alium misit et illum occiderunt et plures alios quosdam caedentes alios vero occidentes

**12:6.** Therefore, having yet one son, most dear to him, he also sent him unto them last of all, saying: They will reverence my son.

Adhuc ergo unum habens filium carissimum et illum misit ad eos novissimum dicens quia reverebuntur filium meum

**12:7.** But the husbandmen said one to another: This is the heir. Come let us kill him and the inheritance shall be ours.

Coloni autem dixerunt ad invicem hic est heres venite occidamus eum et nostra erit hereditas

**12:8.** And laying hold on him, they killed him and cast him out of the vineyard.

Et adprehendentes eum occiderunt et eiecerunt extra vineam

**12:9.** What therefore will the lord of the vineyard do? He will come and destroy those husbandmen and will give the vineyard to others.

Quid ergo faciet dominus vineae veniet et perdet colonos et dabit vineam aliis

**12:10.** And have you not read this [scripture](#), The stone which the builders rejected, the same is made the [head of the corner](#):

Nec scripturam hanc legistis lapidem quem reprobaverunt aedificantes hic factus est in caput anguli

**12:11.** By the Lord has this been done, and it is wonderful in our eyes.

A Domino factum est istud et est mirabile in oculis nostris

**12:12.** And they sought to lay hands on him: but they feared the people. For they [knew](#) that he spoke this [parable](#) to them. And leaving him, they went their way.

Et quaerebant eum tenere et timuerunt turbam cognoverunt enim quoniam ad eos parabolam hanc dixerit et relicto eo abierunt

**12:13.** And they sent to him some of the **Pharisees** and of the Herodians: that they should catch him in his words.

Et mittunt ad eum quosdam ex Pharisaeis et Herodianis ut eum caperent in verbo

**12:14.** Who coming, say to him: Master, we **know** that thou art a **true** speaker and carest not for any **man**; for thou regardest not the person of **men**, but teachest the way of **God** in **truth**. Is it lawful to give tribute to **Caesar**? Or shall we not give it?

Qui venientes dicunt ei magister scimus quoniam verax es et non curas quemquam nec enim vides in faciem hominis sed in veritate viam Dei doces licet dari tributum Caesari an non dabimus

**12:15.** Who **knowing** their williness, saith to them: Why **tempt** you me? Bring me a penny that I may see it.

Qui sciens versutiam eorum ait illis quid me temptatis adferte mihi denarium ut videam

**12:16.** And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, **Caesar's**.

At illi adtulerunt et ait illis cuius est imago haec et inscriptio dicunt illi Caesaris

**12:17.** And **Jesus** answering, said to them: Render therefore to **Caesar** the things that are **Caesar's** and to **God** the things that are **God's**. And they marvelled at him.

Respondens autem Iesus dixit illis reddite igitur quae sunt Caesaris Caesari et quae sunt Dei Deo et mirabantur super eo

**12:18.** And there came to him the **Sadducees**, who say there is no resurrection. And they asked him, saying:

Et venerunt ad eum Sadducaeii qui dicunt resurrectionem non esse et interrogabant eum dicentes

**12:19.** Master, **Moses** wrote unto us that if any **man's** brother die and leave his wife behind him and leave no children, his brother should take his wife and raise up seed to his brother.

Magister Moses nobis scripsit ut si cuius frater mortuus fuerit et dimiserit uxorem et filios non reliquerit accipiat frater eius uxorem ipsius et resuscitet semen fratri suo

**12:20.** Now there were seven brethren: and the first took a wife and died leaving no issue.

Septem ergo fratres erant et primus accepit uxorem et mortuus est non relicto semine

**12:21.** And the second took her and died: and neither did he leave any issue. And the third in like manner.

Et secundus accepit eam et mortuus est et nec iste reliquit semen et tertius similiter

**12:22.** And the seven all took her in like manner and did not leave issue. Last of all the **woman** also died.

Et acceperunt eam similiter septem et non reliquerunt semen novissima omnium defuncta est et mulier

**12:23.** In the **resurrection** therefore, when they shall rise again, whose wife shall she be of them? For the seven had her to wife.

In resurrectione ergo cum resurrexerint cuius de his erit uxor septem enim habuerunt eam uxorem

**12:24.** And **Jesus** answering, saith to them: Do ye not therefore **err**, because you **know** not the **scriptures** nor the power of **God**?

Et respondens Iesus ait illis non ideo erratis non scientes scripturas neque virtutem Dei

**12:25.** For when they shall **rise again from the dead**, they shall neither **marry**, nor be **married**, but are as the **angels** in **heaven**.

Cum enim a mortuis resurrexerint neque nubent neque nubentur sed sunt sicut angeli in caelis

**12:26.** And as concerning the dead that they **rise again** have you not read in the **book of Moses**, how in the bush **God** spoke to him, saying: I am the **God** of **Abraham** and the **God** of **Isaac** and the **God** of **Jacob**?

De mortuis autem quod resurgant non legistis in libro Mosi super rubum quomodo dixerit illi Deus inquiring ego sum Deus Abraham et Deus Isaac et Deus Iacob

**12:27.** He is not the **God** of the dead, but of the living. You therefore do greatly **err**.

Non est Deus mortuorum sed vivorum vos ergo multum erratis

**12:28.** And there came one of the **scribes** that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all.

Et accessit unus de scribis qui audierat illos conquiientes et videns quoniam bene illis responderit interrogavit eum quod esset primum omnium mandatum

**12:29.** And **Jesus** answered him: The first commandment of all is, Hear, O **Israel**: the **Lord thy God** is one **God**.

Jesus autem respondit ei quia primum omnium mandatum est audi Israhel Dominus Deus noster Deus unus est

**12:30.** And thou shalt **love** the **Lord thy God** with thy whole heart and with thy whole **soul** and with thy whole mind and with thy whole strength. This is the first commandment.

Et diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex tota mente tua et ex tota virtute tua hoc est primum mandatum

**12:31.** And the second is like to it: Thou shalt **love** thy neighbour as thyself. There is no other commandment greater than these.

Secundum autem simile illi diliges proximum tuum tamquam te ipsum maius horum aliud mandatum non est

**12:32.** And the **scribe** said to him: Well, Master, thou hast said in **truth** that there is **one God** and there is no other besides him.

Et ait illi scriba bene magister in veritate dixisti quia unus est et non est alius praeter eum

**12:33.** And that he should be **loved** with the whole heart and with the whole understanding and with the whole **soul** and with the whole strength. And to **love** one's neighbour as one's self is a greater thing than all **holocausts** and **sacrifices**.

Et ut diligatur ex toto corde et ex toto intellectu et ex tota anima et ex tota fortitudine et diligere proximum tamquam se ipsum maius est omnibus holocaustomatibus et sacrificiis

**12:34.** And **Jesus** seeing that he had answered wisely, said to him: Thou art not far from the **kingdom of God**. And no **man** after that durst ask him any question.

Jesus autem videns quod sapienter respondisset dixit illi non es longe a regno Dei et nemo iam audebat eum interrogare

**12:35.** And **Jesus** answering, said, teaching in the **temple**: How do the **scribes** say that **Christ** is the son of **David**?

Et respondens Iesus dicebat docens in templo quomodo dicunt scribae Christum Filium esse David

**12:36.** For **David** himself saith by the **Holy Ghost**: The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool.

Ipsa enim David dicit in Spiritu Sancto dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum

**12:37.** **David** therefore himself calleth him Lord. And whence is he then his son? And a great multitude heard him gladly.

Ipsa ergo David dicit eum Dominum et unde est filius eius et multa turba eum libenter audivit

**12:38.** And he said to them in his doctrine: Beware of the **scribes**, who **love** to walk in long robes and to be saluted in the marketplace,

Et dicebat eis in doctrina sua cavete a scribis qui volunt in stolis ambulare et salutari in foro

**12:39.** And to sit in the first chairs in the **synagogues** and to have the highest places at suppers:

Et in primis cathedris sedere in synagogis et primos discubitus in cenis

**12:40.** Who devour the houses of **widows** under the pretence of long **prayer**. These shall receive greater judgment.

Qui devorant domos viduarum sub obtentu prolixae orationis hii accipient prolixius iudicium

**12:41.** And **Jesus** sitting over against the treasury, beheld how the people cast money into the treasury. And many that were rich cast in much.

Et sedens Iesus contra gazofilacium aspiciebat quomodo turba iactaret aes in gazofilacium et multi divites iactabant multa

**12:42.** And there came a certain **poor** widow: and she cast in two mites, which make a farthing.

Cum venisset autem una vidua pauper misit duo minuta quod est quadrans

**12:43.** And calling his **disciples** together, he saith to them: **Amen** I say to you, this **poor** widow hath cast in more than all they who have cast into the treasury.

Et convocans discipulos suos ait illis amen dico vobis quoniam vidua haec pauper plus omnibus misit qui miserunt in gazofilacium

**12:44.** For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.

Omnes enim ex eo quod abundabat illis miserunt haec vero de penuria sua omnia quae habuit misit totum victum suum

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## Mark Chapter 13

### Christ foretells the destruction of the temple and the signs that shall forerun the day of judgment.

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**13:1.** And as he was going out of the [temple](#), one of his [disciples](#) said to him: Master, behold what manner of stones and what buildings are here.

Et cum egrederetur de templo ait illi unus ex discipulis suis magister aspice quales lapides et quales structurae

**13:2.** And [Jesus](#) answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.

Et respondens Iesus ait illi vides has omnes magnas aedificationes non relinquetur lapis super lapidem qui non destruat

**13:3.** And as he sat on the [mount of Olivet](#) over against the [temple](#), [Peter](#) and James and [John](#) and [Andrew](#) asked him apart:

Et cum sederet in montem Olivarum contra templum interrogabant eum separatim Petrus et Iacobus et Iohannes et Andreas

**13:4.** Tell us, when shall these things be and what shall be the sign when all these things shall begin to be fulfilled?

Dic nobis quando ista fient et quod signum erit quando haec omnia incipient consummari

**13:5.** And [Jesus](#) answering, began to say to them: Take heed lest any [man](#) deceive you.

Et respondens Iesus coepit dicere illis videte ne quis vos seducat

**13:6.** For many shall come in my [name](#) saying, I am he: and they shall deceive many.

Multi enim venient in nomine meo dicentes quia ego sum et multos seducent

**13:7.** And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be: but the end is not yet.

Cum audieritis autem bella et opiniones bellorum ne timueritis oportet enim fieri sed nondum finis

**13:8.** For nation shall rise against nation and kingdom against kingdom: and there shall be earthquakes in divers places and famines. These things are the beginning of sorrows.

Exsurget autem gens super gentem et regnum super regnum et erunt terraemotus per loca et fames initium dolorum haec

**13:9.** But look to yourselves. For they shall deliver you up to councils: and in the [synagogues](#) you shall be beaten: and you shall stand before governors and kings for my sake, for a testimony unto them.

Videte autem vosmet ipsos tradent enim vos conciliis et in synagogis vapulabitis et ante praesides et reges stabitis propter me in testimonium illis

**13:10.** And unto all nations the [gospel](#) must first be preached.

Et in omnes gentes primum oportet praedicari evangelium

**13:11.** And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak: but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the [Holy Ghost](#).

Et cum duxerint vos tradentes nolite praecogitare quid loquamini sed quod datum vobis fuerit in illa hora id loquimini non enim estis vos loquentes sed Spiritus Sanctus

**13:12.** And the brother shall betray his brother unto death, and the father his son; and children shall rise up against their parents and shall work their death.

Tradet autem frater fratrem in mortem et pater filium et consurgent filii in parentes et morte adficiant eos

**13:13.** And you shall be **hated** by all **men** for my **name's** sake. But he that shall endure unto the end, he shall be saved.

Et eritis odio omnibus propter nomen meum qui autem sustinuerit in finem hic salvus erit

**13:14.** And when you shall see the **abomination of desolation**, standing where it ought not (he that readeth let him understand): then let them that are in **Judea** flee unto the mountains.

Cum autem videritis abominationem desolationis stantem ubi non debet qui legit intellegat tunc qui in Iudaea sunt fugiant in montes

**13:15.** And let him that is on the housetop not go down into the house nor enter therein to take any thing out of the house.

Et qui super tectum ne descendat in domum nec introeat ut tollat quid de domo sua

**13:16.** And let him that shall be in the field not turn back to take up his garment.

Et qui in agro erit non revertatur retro tollere vestimentum suum

**13:17.** And woe to them that are with child and that give suck in those days.

Vae autem praegnatibus et nutrientibus in illis diebus

**13:18.** But **pray** ye that these things happen not in winter.

Orate vero ut hieme non fiant

**13:19.** For in those days shall be such tribulations as were not from the beginning of the creation which **God** created until now: neither shall be.

Erunt enim dies illi tribulationes tales quales non fuerunt ab initio creaturae quam condidit Deus usque nunc neque fient

**13:20.** And unless the Lord had shortened the days, no flesh should be saved: but, for the sake of the **elect** which he hath chosen, he hath shortened the days.

Et nisi breviasset Dominus dies non fuisset salva omnis caro sed propter electos quos elegit breviavit dies

**13:21.** And then if any **man** shall say to you: Lo, here is **Christ**. Lo, he is here: do not **believe**.

Et tunc si quis vobis dixerit ecce hic est Christus ecce illic ne credideritis

**13:22.** For there will rise up **false Christs** and **false prophets**: and they shall show **signs and wonders**, to seduce (if it were possible) even the **elect**.

Exsurgent enim pseudochristi et pseudoprophetae et dabunt signa et portenta ad seducendos si potest fieri etiam electos

**13:23.** Take you heed therefore: behold, I have foretold you all things.

Vos ergo videte ecce praedixi vobis omnia

**13:24.** But in those days, after that tribulation, the sun shall be darkened and the moon shall not give her light.

Sed in illis diebus post tribulationem illam sol contenebrabitur et luna non dabit splendorem suum

**13:25.** And the stars of **heaven** shall be falling down and the powers that are in **heaven** shall be moved.

Et erunt stellae caeli decidentes et virtutes quae sunt in caelis movebuntur

**13:26.** And then shall they see the **Son of man** coming in the clouds, with great power and **glory**.

Et tunc videbunt Filium hominis venientem in nubibus cum virtute multa et gloria

**13:27.** And then shall he send his **angels** and shall gather together his **elect** from the four winds, from the uttermost part of the earth to the uttermost part of **heaven**.

Et tunc mittet angelos suos et congregabit electos suos a quattuor ventis a summo terrae usque ad summum caeli

**13:28.** Now of the fig tree learn ye a **parable**. When the branch thereof is now tender and the leaves are come forth, you **know** that summer is very near.

A ficu autem discite parabolam cum iam ramus eius tener fuerit et nata fuerint folia cognoscitis quia in proximo sit aestas

**13:29.** So you also when you shall see these things come to pass, **know** ye that it is very nigh, even at the doors.

Sic et vos cum videritis haec fieri scitote quod in proximo sit in ostiis

**13:30.** **Amen**, I say to you that this **generation** shall not pass until all these things be done.

Amen dico vobis quoniam non transiet generatio haec donec omnia ista fiant

**13:31.** Heaven and earth shall pass away: but my word shall not pass away.

Caelum et terra transibunt verba autem mea non transibunt

**13:32.** But of that day or hour no **man knoweth**, neither the **angels** in **heaven**, **nor the Son**, but the **Father**.

De die autem illo vel hora nemo scit neque angeli in caelo neque Filius nisi Pater

**Nor the Son...** Not that the **Son of God** is absolutely **ignorant** of the day of judgment, but that he **knoweth** it not, as our teacher; that is, he **knoweth** it not so as to teach it to us, as not being expedient.

**13:33.** Take ye heed, watch and **pray**. For ye **know** not when the time is.

Videte vigilate et orate nescitis enim quando tempus sit

**13:34.** Even as a **man** who, going into a far country, left his house and gave authority to his servants over every work and commanded the porter to watch.

Sicut homo qui peregre profectus reliquit domum suam et dedit servis suis potestatem cuiusque operis et ianitori praecipiat ut vigilet

**13:35.** Watch ye therefore (for you **know** not when the lord of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning):

Vigilate ergo nescitis enim quando dominus domus veniat sero an media nocte an galli cantu an mane

**13:36.** Lest coming on a sudden, he find you sleeping.

Ne cum venerit repente inveniatis vos dormientes

**13:37.** And what I say to you, I say to all: Watch.

Quod autem vobis dico omnibus dico vigilate

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## Mark Chapter 14

### The first part of the history of the passion of Christ.

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**14:1.** Now the [feast](#) of the [pasch](#) and of the [Azymes](#) was after two days: and the chief [priests](#) and the [scribes](#) sought how they might by some wile lay hold on him and kill him.

Erat autem pascha et azyma post biduum et quaerebant summi sacerdotes et scribae quomodo eum dolo tenerent et occiderent

**Azymes...** That is, the [feast of the unleavened bread](#).

**14:2.** But they said: Not on the festival day, lest there should be a tumult among the people.

Dicebant enim non in die festo ne forte tumultus fieret populi

**14:3.** And when he was in [Bethania](#), in the house of Simon the [leper](#), and was at meat, there came a [woman](#) having an alabaster box of [ointment](#) of precious spikenard. And breaking the alabaster box, she poured it out upon his head.

Et cum esset Bethaniae in domo Simonis leprosi et recumberet venit mulier habens alabastrum unguenti nardi spicati pretiosi et fracto alabastro effudit super caput eius

**14:4.** Now there were some that had indignation within themselves and said: Why was this waste of the [ointment](#) made?

Erant autem quidam indigne ferentes intra semet ipsos et dicentes ut quid perditio ista unguenti facta est

**14:5.** For this [ointment](#) might have been sold for more than three hundred pence and given to the [poor](#). And they murmured against her.

Poterat enim unguentum istud veniri plus quam trecentis denariis et dari pauperibus et fremebant in eam

**14:6.** But [Jesus](#) said: Let her alone. Why do You molest her? She hath wrought a good work upon me.

Iesus autem dixit sinite eam quid illi molesti estis bonum opus operata est in me

**14:7.** For the [poor](#) you have always with you: and whensoever you will, you may do them [good](#): but me you have not always.

Semper enim pauperes habetis vobiscum et cum volueritis potestis illis benefacere me autem non semper habetis

**14:8.** She hath done what she could: she is come beforehand to anoint my body for the burial.

Quod habuit haec fecit praevenit unguere corpus meum in sepulturam

**14:9.** [Amen](#), I say to you, wheresoever this [gospel](#) shall be preached in the whole world, that also which she hath done shall be told for a memorial of her.

Amen dico vobis ubicumque praedicatum fuerit evangelium istud in universum mundum et quod fecit haec narrabitur in memoriam eius

**14:10.** And [Judas Iscariot](#), one of the twelve, went to the chief [priests](#), to betray him to them.

Et Iudas Scariotis unus de duodecim abiit ad summos sacerdotes ut proderet eum illis

**14:11.** Who hearing it were glad: and they promised him they would give him money. And he sought how he might conveniently betray him.

Qui audientes gavisi sunt et promiserunt ei pecuniam se daturos et quaerebat quomodo illum oportune traderet

**14:12.** Now on the first day of the [unleavened bread](#), when they [sacrificed](#) the [pasch](#), the [disciples](#) say to him: Whither wilt thou that we go and prepare for thee to eat the [pasch](#)?

Et primo die azymorum quando pascha immolabant dicunt ei discipuli quo vis eamus et paremus tibi ut manduces pascha

**14:13.** And he sendeth two of his [disciples](#) and saith to them: Go ye into the city; and there shall meet you a [man](#) carrying a pitcher of water. Follow him.

Et mittit duos ex discipulis suis et dicit eis ite in civitatem et occurret vobis homo lagenam aquae baiulans sequimini eum

**14:14.** And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the [pasch](#) with my [disciples](#)?

Et quocumque introierit dicite domino domus quia magister dicit ubi est refectio mea ubi pascha cum discipulis meis manducem

**14:15.** And he will show you a large dining room furnished. And there prepare ye for us.

Et ipse vobis demonstrabit cenaculum grande stratum et illic parate nobis

**14:16.** And his [disciples](#) went their way and came into the city. And they found as he had told them: and they prepared the [pasch](#).

Et abierunt discipuli eius et venerunt in civitatem et invenerunt sicut dixerat illis et praeparaverunt pascha

**14:17.** And when evening was come, he cometh with the twelve.

Vespere autem facto venit cum duodecim

**14:18.** And when they were at table and eating, [Jesus](#) saith: [Amen](#) I say to you, one of you that eateth with me shall betray me.

Et discumbentibus eis et manducantibus ait Iesus amen dico vobis quia unus ex vobis me tradet qui manducat mecum

**14:19.** But they began to be sorrowful and to say to him, one by one: Is it I?

At illi coeperunt contristari et dicere ei singillatim numquid ego

**14:20.** Who saith to them: One of the twelve, who dippeth with me his hand in the dish.

Qui ait illis unus ex duodecim qui intinguit mecum in catino

**14:21.** And the [Son of man](#) indeed goeth, as it is written of him: but woe to that [man](#) by whom the [Son of man](#) shall be betrayed. It were better for him, if that [man](#) had not been born.

Et Filius quidem hominis vadit sicut scriptum est de eo vae autem homini illi per quem Filius hominis traditur bonum ei si non esset natus homo ille

**14:22.** And whilst they were eating, [Jesus](#) took bread; and [blessing](#), broke and gave to them and said: Take ye. This is my body.

Et manducantibus illis accepit Iesus panem et benedicens fregit et dedit eis et ait sumite hoc est corpus meum

**14:23.** And having taken the chalice, giving thanks, he gave it to them. And they all drank of it.

Et accepto calice gratias agens dedit eis et biberunt ex illo omnes

**14:24.** And he said to them: This is my blood of the new testament, which shall be shed for many.

Et ait illis hic est sanguis meus novi testamenti qui pro multis effunditur

**14:25.** [Amen](#) I say to you that I will drink no more of the fruit of the vine until that day when I shall drink it new in the [kingdom of God](#).

Amen dico vobis quod iam non bibam de genimine vitis usque in diem illum cum illud bibam novum in regno Dei

**14:26.** And when they had sung an hymn, they went forth to the [mount of Olives](#).

Et hymno dicto exierunt in montem Olivarum

**14:27.** And [Jesus](#) saith to them: You will all be [scandalized](#) in my regard this night. For it is written: I will strike the shepherd, and the sheep shall be dispersed.

Et ait eis Iesus omnes scandalizabimini in nocte ista quia scriptum est percutiam pastorem et dispergentur oves

**14:28.** But after I shall be [risen again](#), I will go before you into [Galilee](#).

Sed posteaquam resurrexero praecedam vos in Galilaeam

**14:29.** But **Peter** saith to him: Although all shall be **scandalized** in thee, yet not I.

Petrus autem ait ei et si omnes scandalizati fuerint sed non ego

**14:30.** And **Jesus** saith to him: **Amen** I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice.

Et ait illi Iesus amen dico tibi quia tu hodie in nocte hac priusquam bis gallus vocem dederit ter me es negaturus

**Crow twice...** The cocks crow at two different times of the night; viz., about midnight for the first time; and then about the time commonly called the cock crowing; and this was the cock crowing **our Saviour** spoke of; and therefore the other **Evangelists** take no notice of the first crowing.

**14:31.** But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

At ille amplius loquebatur et si oportuerit me simul conmori tibi non te negabo similiter autem et omnes dicebant

**14:32.** And they came to a farm called **Gethsemani**. And he saith to his **disciples**: Sit you here, while I **pray**.

Et veniunt in praedium cui nomen Gethsemani et ait discipulis suis sedete hic donec orem

**14:33.** And he taketh **Peter** and James and **John** with him: and he began to fear and to be heavy.

Et adsumit Petrum et Iacobum et Iohannem secum et coepit pavere et taedere

**14:34.** And he saith to them: My **soul** is sorrowful even unto death. Stay you here and watch.

Et ait illis tristis est anima mea usque ad mortem sustinete hic et vigilate

**14:35.** And when he was gone forward a little, he fell flat on the ground: and he **prayed** that, if it might be, the hour might pass from him.

Et cum processisset paululum procidit super terram et orabat ut si fieri posset transiret ab eo hora

**14:36.** And he saith: **Abba, Father**, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt.

Et dixit Abba Pater omnia possibilia tibi sunt transfer calicem hunc a me sed non quod ego volo sed quod tu

**14:37.** And he cometh and findeth them sleeping. And he saith to **Peter**: **Simon**, sleepest thou? Couldst thou not watch one hour?

Et venit et invenit eos dormientes et ait Petro Simon dormis non potuisti una hora vigilare

**14:38.** Watch ye: and **pray** that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

Vigilate et orate ut non intretis in temptationem spiritus quidem promptus caro vero infirma

**14:39.** And going away again, he **prayed**, saying the same words.

Et iterum abiens oravit eundem sermonem dicens

**14:40.** And when he returned, he found them again asleep (for their eyes were heavy): and they **knew** not what to answer him.

Et reversus denuo invenit eos dormientes erant enim oculi illorum ingravati et ignorabant quid responderent ei

**14:41.** And he cometh the third time and saith to them: Sleep ye now and take your rest. It is enough. The hour is come: behold the **Son of man** shall be betrayed into the hands of sinners.

Et venit tertio et ait illis dormite iam et requiescite sufficit venit hora ecce traditur Filius hominis in manus peccatorum

**14:42.** Rise up: let us go. Behold, he that will betray me is at hand.

Surgite eamus ecce qui me tradit prope est

**14:43.** And while he was yet speaking, cometh **Judas Iscariot**, one of the twelve: and with him a great multitude with swords and staves, from the chief **priests** and the **scribes** and the ancients.

Et adhuc eo loquente venit Iudas Scarioth unus ex duodecim et cum illo turba cum gladiis et lignis a summis sacerdotibus et a scribis et a senioribus

**14:44.** And he that betrayed him had given them a sign, saying: Whomsoever I shall **kiss**, that is he. Lay

hold on him: and lead him away carefully.

Dederat autem traditor eius signum eis dicens quemcumque osculatus fuero ipse est tenete eum et ducite

**14:45.** And when he was come, immediately going up to him he saith: Hail, Rabbi! And he **kissed** him.

Et cum venisset statim accedens ad eum ait rabbi et osculatus est eum

**14:46.** But they laid hands on him and held him.

At illi manus iniecerunt in eum et tenuerunt eum

**14:47.** And one of them that stood by, drawing a sword, struck a servant of the chief **priest** and cut off his ear.

Unus autem quidam de circumstantibus educens gladium percussit servum summi sacerdotis et amputavit illi auriculam

**14:48.** And **Jesus** answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me?

Et respondens Iesus ait illis tamquam ad latronem existis cum gladiis et lignis comprehendere me

**14:49.** I was daily with you in the **temple** teaching: and you did not lay hands on me. But that the **scriptures** may be fulfilled.

Cotidie eram apud vos in templo docens et non me tenuistis sed ut adimpleantur scripturae

**14:50.** Then his **disciples**, leaving him, all fled away.

Tunc discipuli eius relinquentes eum omnes fugerunt

**14:51.** And a **certain young man** followed him, having a linen cloth cast about his naked body. And they laid hold on him.

Adulescens autem quidam sequebatur illum amictus sindone super nudo et tenuerunt eum

**14:52.** But he, casting off the linen cloth, fled from them naked.

At ille reiecta sindone nudus profugit ab eis

**14:53.** And they brought **Jesus** to the **high priest**. And all the **priests** and the **scribes** and the ancients assembled together.

Et adduxerunt Iesum ad summum sacerdotem et conveniunt omnes sacerdotes et scribae et seniores

**14:54.** And **Peter** followed him afar off, even into the **court** of the **high priest**. And he sat with the servants at the fire and warmed himself.

Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis et sedebat cum ministris et calefaciebat se ad ignem

**14:55.** And the chief **priests** and all the council sought for evidence against **Jesus**, that they might put him to death: and found none.

Summi vero sacerdotes et omne concilium quaerebant adversum Iesum testimonium ut eum morti traderent nec inveniebant

**14:56.** For many bore **false** witness against him: and their evidences were not agreeing.

Multi enim testimonium falsum dicebant adversus eum et convenientia testimonia non erant

**14:57.** And some rising up, bore **false** witness against him, saying:

Et quidam surgentes falsum testimonium ferebant adversus eum dicentes

**14:58.** We heard him say, I will destroy this **temple** made with hands and within three days I will build another not made with hands.

Quoniam nos audivimus eum dicentem ego dissolvam templum hoc manufactum et per triduum aliud non manufactum aedificabo

**14:59.** And their witness did not agree.

Et non erat conveniens testimonium illorum

**14:60.** And the **high priest** rising up in the midst, asked **Jesus**, saying: Answerest thou nothing to the things that are laid to thy charge by these **men**?

Et exurgens summus sacerdos in medium interrogavit Iesum dicens non respondes quicquam ad ea quae

tibi obiciuntur ab his

**14:61.** But he held his peace and answered nothing. Again the [high priest](#) asked him and said to him: Art thou the [Christ](#), the [Son of the Blessed God](#)?

Ille autem tacebat et nihil respondit rursum summus sacerdos interrogabat eum et dicit ei tu es Christus Filius Benedicti

**14:62.** And [Jesus](#) said to him: I am. And you shall see the [Son of man](#) sitting on the right hand of the power of [God](#) and coming with the clouds of [heaven](#).

Jesus autem dixit illi ego sum et videbitis Filium hominis a dextris sedentem Virtutis et venientem cum nubibus caeli

**14:63.** Then the [high priest](#) rending his garments, saith: What need we any further [witnesses](#)?

Summus autem sacerdos scindens vestimenta sua ait quid adhuc desideramus testes

**14:64.** You have heard the [blasphemy](#). What think you? Who all condemned him to be guilty of death.

Audistis blasphemiam quid vobis videtur qui omnes condemnauerunt eum esse reum mortis

**14:65.** And some began to spit on him and to cover his face and to buffet him and to say unto him: [Prophecy](#). And the servants struck him with the palms their hands.

Et coeperunt quidam conspuere eum et velare faciem eius et colaphis eum caedere et dicere ei prophetiza et ministri alapis eum caedebant

**14:66.** Now when [Peter](#) was in the [court](#) below, there cometh one of the maidservants of the [high priest](#).

Et cum esset Petrus in atrio deorsum venit una ex ancillis summi sacerdotis

**14:67.** And when she had seen [Peter](#) warming himself looking on him, she saith: Thou also wast with [Jesus of Nazareth](#).

Et cum vidisset Petrum calefacientem se aspiciens illum ait et tu cum Iesu Nazareno eras

**14:68.** But he denied, saying: I neither [know](#) nor understand what thou sayest. And he went forth before the [court](#); and the cock crew.

At ille negavit dicens neque scio neque novi quid dicas et exiit foras ante atrium et gallus cantavit

**14:69.** And again a maidservant seeing him, began to say to the standers by: This is one of them.

Rursus autem cum vidisset illum ancilla coepit dicere circumstantibus quia hic ex illis est

**14:70.** But he denied again. And after a while they that stood by said again to [Peter](#): Surely thou art one of them; for thou art also a [Galilean](#).

At ille iterum negavit et post pusillum rursus qui adstabant dicebant Petro vere ex illis es nam et Galilaeus es

**14:71.** But he began o [curse](#) and to [swear](#), saying: I [know](#) not this [man](#) of whom you speak.

Ille autem coepit anathematizare et iurare quia nescio hominem istum quem dicitis

**14:72.** And immediately the cock crew again. And [Peter](#) remembered the word that [Jesus](#) had said unto him: Before the cock crew twice, thou shalt thrice deny me. And he began to weep,

Et statim iterum gallus cantavit et recordatus est Petrus verbi quod dixerat ei Iesus priusquam gallus cantet bis ter me negabis et coepit flere

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## Mark Chapter 15

### The continuation of the history of the passion.

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**15:1.** And straightway in the morning, the chief [priests](#) holding a consultation with the ancients and the [scribes](#) and the whole council, binding [Jesus](#), led him away and delivered him to [Pilate](#).

Et confestim mane consilium facientes summi sacerdotes cum senioribus et scribis et universo concilio vincientes Iesum duxerunt et tradiderunt Pilato

**15:2.** And [Pilate](#) asked him: Art thou the king of the [Jews](#)? But he answering, saith to him: Thou sayest it.

Et interrogavit eum Pilatus tu es rex Iudaeorum at ille respondens ait illi tu dicis

**15:3.** And the chief [priests](#) accused him in many things.

Et accusabant eum summi sacerdotes in multis

**15:4.** And [Pilate](#) again asked him, saying: Answerest thou nothing? Behold in how many things they accuse thee.

Pilatus autem rursum interrogavit eum dicens non respondes quicquam vide in quantis te accusant

**15:5.** But [Jesus](#) still answered nothing: so that [Pilate](#) wondered.

Iesus autem amplius nihil respondit ita ut miraretur Pilatus

**15:6.** Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.

Per diem autem festum dimittere solebat illis unum ex vincitis quemcumque petissent

**15:7.** And there was one called Barabbas, who was put in prison with some seditious [men](#), who in the sedition had committed murder.

Erat autem qui dicebatur Barabbas qui cum seditiosis erat vincitus qui in seditione fecerant homicidium

**15:8.** And when the multitude was come up, they began to desire that he would do as he had ever done unto them.

Et cum ascendisset turba coepit rogare sicut semper faciebat illis

**15:9.** And [Pilate](#) answered them and said: Will you that I release to you the king of the [Jews](#)?

Pilatus autem respondit eis et dixit vultis dimittam vobis regem Iudaeorum

**15:10.** For he [knew](#) that the chief [priests](#) had delivered him up out of envy.

Sciebat enim quod per invidiam tradidissent eum summi sacerdotes

**15:11.** But the chief [priests](#) moved the people, that he should rather release Barabbas to them.

Pontifices autem concitaverunt turbam ut magis Barabban dimitteret eis

**15:12.** And [Pilate](#) again answering, saith to them: What will you then that I do to the king of the [Jews](#)?

Pilatus autem iterum respondens ait illis quid ergo vultis faciam regi Iudaeorum

**15:13.** But they again cried out: Crucify him.

At illi iterum clamaverunt crucifige eum

**15:14.** And [Pilate](#) saith to them: Why, what [evil](#) hath he done? But they cried out the more: Crucify him.

Pilatus vero dicebat eis quid enim mali fecit at illi magis clamabant crucifige eum

**15:15.** And so [Pilate](#) being willing to satisfy the people, released to them Barabbas: and delivered up [Jesus](#), when he had scourged him, to be crucified.

Pilatus autem volens populo satisfacere dimisit illis Barabban et tradidit Iesum flagellis caesum ut crucifigeretur

**15:16.** And the soldiers led him away into the [court](#) of the palace: and they called together the whole band.

Milites autem duxerunt eum intro in atrium praetorii et convocant totam cohortem

**15:17.** And they clothed him with purple: and, plating a [crown of thorns](#), they put it upon him.

Et induunt eum purpuram et inponunt ei plectentes spineam coronam

**15:18.** And they began to salute him: Hail, king of the [Jews](#).

Et coeperunt salutare eum have rex Iudaeorum

**15:19.** And they struck his head with a reed: and they did spit on him. And bowing their knees, they [adored](#) him.

Et percutiebant caput eius harundine et conspuebant eum et ponentes genua adorabant eum

**15:20.** And after they had mocked him, they took off the purple from him and put his own garments on him: and they led him out to crucify him.

Et postquam inluserunt ei exuerunt illum purpuram et induerunt eum vestimentis suis et educunt illum ut crucifigerent eum

**15:21.** And they forced one Simon a Cyrenian, who passed by coming out of the country, the father of Alexander and of [Rufus](#), to take up his cross.

Et angariaverunt praetereuntem quempiam Simonem Cyreneum venientem de villa patrem Alexandri et Rufi ut tolleret crucem eius

**15:22.** And they bring him into the place called [Golgotha](#), which being interpreted is, [The place of Calvary](#).

Et perducunt illum in Golgotha locum quod est interpretatum Calvariae locus

**15:23.** And they gave him to drink wine mingled with myrrh. But he took it not.

Et dabant ei bibere murratum vinum et non accepit

**15:24.** And crucifying him, they divided his garments, casting lots upon them, what every [man](#) should take.

Et crucifigentes eum diviserunt vestimenta eius mittentes sortem super eis quis quid tolleret

**15:25.** And it was the [third hour](#): and they crucified him.

Erat autem hora tertia et crucifixerunt eum

**The third hour...** The ancient account divided the day into four parts, which were [named](#) from the hour from which they began; the [first](#), [third](#), [sixth](#), and [ninth hour](#). [Our Lord](#) was crucified a little before noon; before the [third hour](#) had quite expired; but when the [sixth hour](#) was near at hand.

**15:26.** And the inscription of his cause was written over: THE KING OF THE JEWS.

Et erat titulus causae eius inscriptus rex Iudaeorum

**15:27.** And with him they crucify two [thieves](#): the one on his right hand, and the other on his left.

Et cum eo crucifigunt duos latrones unum a dextris et alium a sinistris eius

**15:28.** And the [scripture](#) was fulfilled, which saith: And with the [wicked](#) he was reputed.

Et adimpleta est scriptura quae dicit et cum iniquis reputatus est

**15:29.** And they that passed by [blasphemed](#) him, wagging their heads and saying: Vah, thou that destroyest the [temple of God](#) and in three days buildest it up again:

Et praetereuntes blasphemabant eum moventes capita sua et dicentes va qui destruit templum et in tribus diebus aedificat

**15:30.** Save thyself, coming down from the [cross](#).

Salvum fac te ipsum descendens de cruce

**15:31.** In like manner also the chief [priests](#), mocking, said with the [scribes](#) one to another: He saved others; himself he cannot save.

Similiter et summi sacerdotes ludentes ad alterutrum cum scribis dicebant alios salvos fecit se ipsum non potest salvum facere

**15:32.** Let [Christ the king of Israel](#) come down now from the [cross](#), that we may see and [believe](#). And they that were crucified with him, [reviled](#) him.

Christus rex Israhel descendat nunc de cruce ut videamus et credamus et qui cum eo crucifixi erant conviciabantur ei

**15:33.** And when the [sixth hour](#) was come, there was darkness over the whole earth until the [ninth hour](#).  
Et facta hora sexta tenebrae factae sunt per totam terram usque in horam nonam

**15:34.** And at the [ninth hour](#), [Jesus](#) cried out with a loud voice, saying: [Eloi, Eloi](#), lamma sabacthani? Which is, being interpreted: My [God](#), My [God](#), Why hast thou forsaken me?  
Et hora nona exclamavit Iesus voce magna dicens Heloi Heloi lama sabacthani quod est interpretatum Deus meus Deus meus ut quid dereliquisti me

**15:35.** And some of the standers by hearing, said: Behold he calleth [Elias](#).  
Et quidam de circumstantibus audientes dicebant ecce Heliam vocat

**15:36.** And one running and filling a sponge with vinegar and putting it upon a reed, gave him to drink, saying: Stay, let us see if [Elias](#) come to take him down.  
Currens autem unus et implens spongiam aceto circumponensque calamo potum dabat ei dicens sinite videamus si veniat Helias ad deponendum eum

**15:37.** And [Jesus](#), having cried out with a loud voice, gave up the [ghost](#).  
Iesus autem emissa voce magna exspiravit

**15:38.** And the veil of the [temple](#) was rent in two, from the top to the bottom.  
Et velum templi scissum est in duo a sursum usque deorsum

**15:39.** And the [centurion](#) who stood over against him, seeing that crying out in this manner he had given up the [ghost](#) said: Indeed this [man](#) was the [son of God](#).  
Videns autem centurio qui ex adverso stabat quia sic clamans exspirasset ait vere homo hic Filius Dei erat

**15:40.** And there were also [women](#) looking on afar off: among whom was [Mary Magdalen](#) and Mary the mother of [James the Less](#) and of Joseph and [Salome](#),  
Erant autem et mulieres de longe aspicientes inter quas et Maria Magdalene et Maria Iacobi minoris et Ioseph mater et Salome

**15:41.** Who also when he was in [Galilee](#) followed him and ministered to him, and many other [women](#) that came up with him to [Jerusalem](#).  
Et cum esset in Galilaea sequebantur eum et ministrabant ei et aliae multae quae simul cum eo ascenderant Hierosolyma

**15:42.** And when evening was now come (because it was the [Parasceve](#), that is, the day before the [sabbath](#)),  
Et cum iam sero esset factum quia erat parasceve quod est ante sabbatum

**15:43.** [Joseph of Arimathea](#), a noble counsellor, who was also himself looking for the [kingdom of God](#), came and went in boldly to [Pilate](#) and begged the body of [Jesus](#).  
Venit Ioseph ab Arimathia nobilis decurio qui et ipse erat expectans regnum Dei et audacter introiit ad Pilatum et petiit corpus Iesu

**15:44.** But [Pilate](#) wondered that he should be already dead. And sending for the [centurion](#), he asked him if he were already dead.  
Pilatus autem mirabatur si iam obisset et accersito centurione interrogavit eum si iam mortuus esset

**15:45.** And when he had understood it by the [centurion](#), he gave the body to [Joseph](#).  
Et cum cognovisset a centurione donavit corpus Ioseph

**15:46.** And [Joseph](#), buying fine linen and taking him down, wrapped him up in the fine linen and laid him in a [sepulchre](#) which was hewed out of a rock. And he rolled a stone to the door of the [sepulchre](#).  
Ioseph autem mercatus sindonem et deponens eum involvit sindone et posuit eum in monumento quod erat excisum de petra et advolvit lapidem ad ostium monumenti

**15:47.** And [Mary Magdalen](#) and Mary the mother of Joseph, beheld where he was laid.  
Maria autem Magdalene et Maria Ioseph aspicebant ubi poneretur

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## Mark Chapter 16

### Christ's resurrection and ascension.

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**16:1.** And when the [sabbath](#) was past, [Mary Magdalen](#) and Mary the mother of James and [Salome](#) bought sweet spices, that coming, they might anoint [Jesus](#).

Et cum transisset sabbatum Maria Magdalene et Maria Iacobi et Salome emerunt aromata ut venientes unguerent eum

**16:2.** And very early in the morning, the first day of the week, they come to the [sepulchre](#), the sun being now risen.

Et valde mane una sabbatorum veniunt ad monumentum orto iam sole

**The sun being now risen...** They set out before it was light, to go to the [sepulchre](#); but the sun was risen when they arrived there. Or, figuratively, the sun here spoken of is the sun of [justice](#), [Christ Jesus our Lord](#), who was risen before their coming.

**16:3.** And they said one to another: Who shall roll us back the stone from the door of the [sepulchre](#)?

Et dicebant ad invicem quis revolvat nobis lapidem ab ostio monumenti

**16:4.** And looking, they saw the stone rolled back. For it was very great.

Et respicientes vident revolutum lapidem erat quippe magnus valde

**16:5.** And entering into the [sepulchre](#), they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

Et introeuntes in monumento viderunt iuvenem sedentem in dextris coopertum stola candida et obstipuerunt

**16:6.** Who saith to them: Be not affrighted, you seek [Jesus of Nazareth](#), who was crucified. He is risen: he is not here. Behold the place where they laid him.

Qui dicit illis nolite expavescere Iesum quaeritis Nazarenum crucifixum surrexit non est hic ecce locus ubi posuerunt eum

**16:7.** But go, tell his [disciples](#) and [Peter](#) that he goeth before you into [Galilee](#). There you shall see him, as he told you.

Sed ite et dicite discipulis eius et Petro quia praecedit vos in Galilaeam ibi eum videbitis sicut dixit vobis

**16:8.** But they going out, fled from the [sepulchre](#): for a trembling and fear had seized them. And they said nothing to any [man](#): for they were afraid.

At illae exeuntes fugerunt de monumento invaserat enim eas tremor et pavor et nemini quicquam dixerunt timebant enim

**16:9.** But he rising early the first day of the week, appeared first to [Mary Magdalen](#); out of whom he had cast seven [devils](#).

Surgens autem mane prima sabbati apparuit primo Mariae Magdalенаe de qua eiecerat septem daemona

**16:10.** She went and told them that had been with him, who were mourning and weeping.

Illa vadens nuntiavit his qui cum eo fuerant lugentibus et flentibus

**16:11.** And they hearing that he was alive and had been seen by her, did not [believe](#).

Et illi audientes quia viveret et visus esset ab ea non crediderunt

**16:12.** And after that he appeared in another shape to two of them walking, as they were going into the country.

Post haec autem duobus ex eis ambulatibus ostensus est in alia effigie euntibus in villam

**16:13.** And they going told it to the rest: neither did they [believe](#) them.

Et illi euntes nuntiaverunt ceteris nec illis crediderunt

**16:14.** At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

Novissime recumbentibus illis undecim apparuit et exprobravit incredulitatem illorum et duritiam cordis quia his qui viderant eum resurrexisse non crediderant

**16:15.** And he said to them: Go ye into the whole world and preach the gospel to every creature.

Et dixit eis euntes in mundum universum praedicate evangelium omni creaturae

**16:16.** He that believeth and is baptized shall be saved: but he that believeth not shall he condemned.

Qui crediderit et baptizatus fuerit salvus erit qui vero non crediderit condemnabitur

**16:17.** And these signs shall follow them that believe: In my name they shall cast out devils. They shall speak with new tongues.

Signa autem eos qui crediderint haec sequentur in nomine meo daemonia eicient linguis loquentur novis

**16:18.** They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them. They shall lay their hand upon the sick: and they shall recover.

Serpentes tollent et si mortiferum quid biberint non eos nocebit super aegrotos manus inponent et bene habebunt

**16:19.** And the Lord Jesus, after he had spoken to them, was taken up into heaven and sitteth on the right hand of God.

Et Dominus quidem postquam locutus est eis adsumptus est in caelum et sedit a dextris Dei

**16:20.** But they going forth preached every where: the Lord working withal, and confirming the word with signs that followed.

Illi autem profecti praedicaverunt ubique Domino cooperante et sermonem confirmante sequentibus signis

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## Matthew

### The Holy Gospel of Jesus Christ according to St. Matthew

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**Saint Matthew**, one of the twelve **Apostles**, who from being a **publican**, that is, a taxgatherer, was called by our **Saviour** to the **Apostleship**: in that profession his **name** is **Levi**. (**Luke 5:27**, and **Mark 2:14**.) He was the first of the **Evangelists** that wrote the **Gospel**, and that in **Hebrew** or Syro-Chaldaic which the **Jews** in Palestine spoke at that time. The original is not now extant; but it was translated in the time of the **Apostles** into Greek, that version was of equal authority. He wrote about six years after the **Lord's Ascension**. (*For more information, see the article **GOSPEL OF MATTHEW** in the *Catholic Encyclopedia*.*)

**Matthew Chapter 1.** The genealogy of Christ: he is conceived and born of a virgin.

**Matthew Chapter 2.** The offerings of the wise men: the flight into Egypt: the massacre of the Innocents.

**Matthew Chapter 3.** The preaching of John: Christ is baptized.

**Matthew Chapter 4.** Christ's fast of forty days: He is tempted. He begins to preach, to call disciples to him, and to work miracles.

**Matthew Chapter 5.** Christ's sermon upon the mount. The eight beatitudes.

**Matthew Chapter 6.** A continuation of the sermon on the mount.

**Matthew Chapter 7.** The third part of the sermon on the mount.

**Matthew Chapter 8.** Christ cleanses the leper, heals the centurion's servant, Peter's mother-in-law, and many others: he stills the storm at sea, drives the devils out of two men possessed, and suffers them to go into the swine.

**Matthew Chapter 9.** Christ heals one sick of palsy: calls Matthew: cures the issue of blood: raises to life the daughter of Jairus: gives sight to two blind men: and heals a dumb man possessed by the devil.

**Matthew Chapter 10.** Christ sends out his twelve apostles, with the power of miracles. The lessons he gives them.

**Matthew Chapter 11.** John sends his disciples to Christ, who upbraids the Jews for their incredulity, and calls to him such as are sensible of their burdens.

**Matthew Chapter 12.** Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to Satan.

**Matthew Chapter 13.** The parables of the sower and the cockle: of the mustardseed, etc.

**Matthew Chapter 14.** Herod puts John to death. Christ feeds five thousand in the desert. He walks upon the sea, and heals all the diseased with the touch of his garment.

**Matthew Chapter 15.** Christ reproves the Scribes. He cures the daughter of the woman of Canaan: and many others: and feeds four thousand with seven loaves.

**Matthew Chapter 16.** Christ refuses to show the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.

**Matthew Chapter 17.** The Transfiguration of Christ: He cures the lunatic child: foretells his passion; and pays the didrachma.

**Matthew Chapter 18.** Christ teaches humility, to beware of scandal, and to flee the occasions of sin: to denounce to the church incorrigible sinners, and to look upon such as refuse to hear the church as heathens. He promises to his disciples the power of binding and loosing: and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.

**Matthew Chapter 19.** Christ declares matrimony to be indissoluble: he recommends the making one's self an eunuch for the kingdom of heaven; and parting with all things for him. He shows the danger of riches, and the reward of leaving all to follow him.

**Matthew Chapter 20.** The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

**Matthew Chapter 21.** Christ rides into Jerusalem upon an ass. He casts the buyers and sellers out of the temple, curses the fig tree and puts to silence the priests and scribes.

**Matthew Chapter 22.** The parable of the marriage feast. Christ orders tribute to be paid to Caesar. He confutes the Sadducees, shows which is the first commandment in the law and puzzles the Pharisees.

**Matthew Chapter 23.** Christ admonishes the people to follow the good doctrine, not the bad example of the scribes and Pharisees. He warns his disciples not to imitate their ambition and denounces divers woes

against them for their hypocrisy and blindness.

**Matthew Chapter 24.** Christ foretells the destruction of the temple, with the signs that shall come before it and before the last judgment. We must always watch.

**Matthew Chapter 25.** The parable of the ten virgins and of the talents. The description of the last judgment.

**Matthew Chapter 26.** The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord. His treatment in the house of Caiphas.

**Matthew Chapter 27.** The continuation of the history of the passion of Christ. His death and burial.

**Matthew Chapter 28.** The resurrection of Christ. His commission to his disciples.

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## Matthew Chapter 1

### The genealogy of Christ: he is conceived and born of a virgin.

**1:1.** The book of the [generation of Jesus Christ](#), the son of [David](#), the son of [Abraham](#):

Liber generationis Iesu Christi filii David filii Abraham

**1:2.** [Abraham](#) begot [Isaac](#). And [Isaac](#) begot [Jacob](#). And [Jacob](#) begot [Judas](#) and his brethren.

Abraham genuit Isaac Isaac autem genuit Iacob Iacob autem genuit Iudam et fratres eius

**1:3.** And [Judas](#) begot Phares and Zara of Tamar. And Phares begot Esron. And Esron begot Aram.

Iudas autem genuit Phares et Zara de Tamar Phares autem genuit Esrom Esrom autem genuit Aram

**1:4.** And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.

Aram autem genuit Aminadab Aminadab autem genuit Naasson Naasson autem genuit Salmon

**1:5.** And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.

Salmon autem genuit Booz de Rachab Booz autem genuit Obed ex Ruth Obed autem genuit Iesse Iesse autem genuit David regem

**1:6.** And Jesse begot [David the king](#). And [David the king](#) begot [Solomon](#), of her that had been the wife of Urias.

David autem rex genuit Salomonem ex ea quae fuit Uriae

**1:7.** And [Solomon](#) begot Roboam. And Roboam begot Abia. And Abia begot Asa.

Salomon autem genuit Roboam Roboam autem genuit Abiam Abia autem genuit Asa

**1:8.** And Asa begot [Josaphat](#). And [Josaphat](#) begot Joram. And Joram begot [Ozias](#).

Asa autem genuit Iosaphat Iosaphat autem genuit Ioram Ioram autem genuit Oziam

**1:9.** And [Ozias](#) begot Joatham. And Joatham begot [Achaz](#). And [Achaz](#) begot [Ezechias](#).

Ozias autem genuit Ioatham Ioatham autem genuit Achaz Achaz autem genuit Ezechiam

**1:10.** And [Ezechias](#) begot [Manasses](#). And [Manasses](#) begot Amon. And Amon begot [Josias](#).

Ezechias autem genuit Manassen Manasses autem genuit Amon Amon autem genuit Iosiam

**1:11.** And [Josias](#) begot Jechonias and his brethren in the [transmigration](#) of [Babylon](#).

Iosias autem genuit Iechoniam et fratres eius in transmigracione Babylonis

**1:12.** And after the [transmigration](#) of [Babylon](#), Jechonias begot Salathiel. And Salathiel begot Zorobabel.

Et post transmigracionem Babylonis Iechonias genuit Salathihel Salathihel autem genuit Zorobabel

**1:13.** And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

Zorobabel autem genuit Abiud Abiud autem genuit Eliachim Eliachim autem genuit Azor

**1:14.** And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

Azor autem genuit Saddoc Saddoc autem genuit Achim Achim autem genuit Eliud

**1:15.** And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

Eliud autem genuit Eleazar Eleazar autem genuit Matthan Matthan autem genuit Iacob

**1:16.** And Jacob begot [Joseph](#) the husband of [Mary](#), of whom was born [Jesus](#), who is called [Christ](#).

Iacob autem genuit Ioseph virum Mariae de qua natus est Iesus qui vocatur Christus

**The husband of Mary...** The [Evangelist](#) gives us rather the pedigree of [St. Joseph](#), than that of the [blessed Virgin](#), to conform to the custom of the [Hebrews](#), who in their [genealogies](#) took no notice of [women](#); but as they were near akin, the pedigree of the one showeth that of the other.

**1:17.** So all the **generations** from **Abraham** to **David**, are fourteen **generations**. And from **David** to the **transmigration** of **Babylon**, are fourteen **generations**: and from the **transmigration** of **Babylon** to **Christ** are fourteen **generations**.

Omnes ergo generationes ab Abraham usque ad David generationes quattuordecim et a David usque ad transmigracionem Babylonis generationes quattuordecim et a transmigracione Babylonis usque ad Christum generationes quattuordecim

**1:18.** Now the **generation** of **Christ** was in this wise. When as his mother **Mary** was espoused to **Joseph**, before they came together, she was found with child, of the **Holy Ghost**.

Christi autem generatio sic erat cum esset desponsata mater eius Maria Ioseph antequam convenirent inventa est in utero habens de Spiritu Sancto

**1:19.** Whereupon **Joseph her husband**, being a **just man**, and not willing publicly to expose her, was minded to **put her away** privately.

Ioseph autem vir eius cum esset iustus et nollet eam traducere voluit occulte dimittere eam

**1:20.** But while he thought on these things, behold the **Angel of the Lord** appeared to him in his sleep, saying: **Joseph**, son of **David**, fear not to take unto thee **Mary** thy wife, for that which is conceived in her, is of the **Holy Ghost**.

Haec autem eo cogitante ecce angelus Domini in somnis apparuit ei dicens Ioseph fili David noli timere accipere Mariam coniugem tuam quod enim in ea natum est de Spiritu Sancto est

**1:21.** And she shall bring forth a son: and thou shalt call his **name Jesus**. For he shall save his people from their **sins**.

Pariet autem filium et vocabis nomen eius Iesum ipse enim salvum faciet populum suum a peccatis eorum

**1:22.** Now all this was done that it might be fulfilled which the Lord spoke by the **prophet**, saying:

Hoc autem totum factum est ut adimpleretur id quod dictum est a Domino per prophetam dicentem

**1:23.** Behold a **virgin** shall be with child, and bring forth a son, and they shall call his **name Emmanuel**, which being interpreted is, **God** with us.

Ecce virgo in utero habebit et pariet filium et vocabunt nomen eius Emmanuhel quod est interpretatum Nobiscum Deus

**1:24.** And **Joseph** rising up from sleep, did as the **angel of the Lord** had commanded him, and took unto him his wife.

Exsurgens autem Ioseph a somno fecit sicut praecepit ei angelus Domini et accepit coniugem suam

**1:25.** And he knew her not till she brought forth her **first born son**: and he called his **name Jesus**.

Et non cognoscebat eam donec peperit filium suum primogenitum et vocavit nomen eius Iesum

**Till she brought forth her firstborn son...** From these words Helvidius and other **heretics** most impiously inferred that the **blessed Virgin Mary** had other children besides **Christ**; but **St. Jerome** shows, by divers examples, that this expression of the **Evangelist** was a manner of speaking usual among the **Hebrews**, to denote by the word *until*, only what is done, without any regard to the future. Thus it is said, **Genesis 8:6** and **8:7**, that **Noe** sent forth a raven, which went forth, and did not return till the waters were dried up on the earth. That is, did not return any more. Also **Isaias 46:4**, **God** says: I am till you grow old. Who dare infer that **God** should then cease to be: Also in the **1 Maccabees 5:54**, And they went up to mount Sion with **joy and gladness**, and offered **holocausts**, because not one of them was slain till they had returned in peace. That is, not one was slain before or after they had returned. **God** saith to his **divine Son**: Sit on my right hand till I make thy enemies thy footstool. Shall he sit no longer after his enemies are subdued? Yea and for all **eternity**. **St. Jerome** also proves by **Scripture** examples, that an only begotten son, was also called **firstborn**, or first begotten: because according to the **law**, the **firstborn** males were to be **consecrated to God**: Sanctify unto me, saith the Lord, every **firstborn** that openeth the womb among the **children of Israel**, etc. **Exodus 13:2**.

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## Matthew Chapter 2

### The offerings of the wise men: the flight into Egypt: the massacre of the Innocents.

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**2:1.** When [Jesus](#) therefore was born in [Bethlehem of Juda](#), in the days of [king Herod](#), behold, there came [wise men](#) from the East to [Jerusalem](#),

Cum ergo natus esset Iesus in Bethleem Iudaeae in diebus Herodis regis ecce magi ab oriente venerunt Hierosolymam

**2:2.** Saying: Where is he that is born king of the [Jews](#)? For we have seen his star in the East, and are come to [adore](#) him.

Dicentes ubi est qui natus est rex Iudaeorum vidimus enim stellam eius in oriente et venimus adorare eum

**2:3.** And [king Herod](#) hearing this, was troubled, and all [Jerusalem](#) with him.

Audiens autem Herodes rex turbatus est et omnis Hierosolyma cum illo

**2:4.** And assembling together all the chief [priests](#) and the [scribes](#) of the people, he inquired of them where [Christ](#) should be born.

Et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis ubi Christus nasceretur

**2:5.** But they said to him: In [Bethlehem of Juda](#). For so it is written by the [prophet](#):

At illi dixerunt ei in Bethleem Iudaeae sic enim scriptum est per prophetam

**2:6.** And thou [Bethlehem the land of Juda](#) art not the least among the princes of [Juda](#): for out of thee shall come forth the [captain](#) that shall rule my people [Israel](#).

Et tu Bethleem terra Iuda nequaquam minima es in principibus Iuda ex te enim exiet dux qui reget populum meum Israhel

**2:7.** Then [Herod](#), privately calling the [wise men](#) learned diligently of them the time of the star which appeared to them;

Tunc Herodes clam vocatis magis diligenter didicit ab eis tempus stellae quae apparuit eis

**2:8.** And sending them into [Bethlehem](#), said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and [adore](#) him.

Et mittens illos in Bethleem dixit ite et interrogate diligenter de puero et cum inveneritis renuntiate mihi ut et ego veniens adorem eum

**2:9.** Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was.

Qui cum audissent regem abierunt et ecce stella quam viderant in oriente antecedebat eos usque dum veniens staret supra ubi erat puer

**2:10.** And seeing the star they rejoiced with exceeding great [joy](#).

Videntes autem stellam gavisii sunt gaudio magno valde

**2:11.** And entering into the house, they found the child with [Mary](#) his mother, and falling down they [adored](#) him: and opening their treasures, they offered him gifts; gold, frankincense, and myrrh. VRSEb\_mat\_2: 11-

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Et intrantes domum invenerunt puerum cum Maria matre eius et procidentes adoraverunt eum et apertis thesauris suis obtulerunt ei munera aurum tus et murram

**2:12.** And having received an [answer in sleep](#) that they should not return to [Herod](#), they went back another way into their country.

Et responso accepto in somnis ne redirent ad Herodem per aliam viam reversi sunt in regionem suam

**2:13.** And after they were departed, behold an **angel of the Lord** appeared **in sleep** to **Joseph**, saying: Arise, and take the child and his mother, and fly into **Egypt**: and be there until I shall tell thee. For it will come to pass that **Herod** will seek the child to **destroy** him.

Qui cum recessissent ecce angelus Domini apparuit in somnis Ioseph dicens surge et accipe puerum et matrem eius et fuge in Aegyptum et esto ibi usque dum dicam tibi futurum est enim ut Herodes quaerat puerum ad perdendum eum

**2:14.** Who arose, and took the child and his mother by night, and retired into **Egypt**: and he was there until the death of **Herod**:

Qui consurgens accepit puerum et matrem eius nocte et recessit in Aegyptum

**2:15.** That it might be fulfilled which the Lord spoke by the **prophet**, saying: Out of **Egypt** have I called my son.

Et erat ibi usque ad obitum Herodis ut adimpleretur quod dictum est a Domino per prophetam dicentem ex Aegypto vocavi filium meum

**2:16.** Then **Herod** perceiving that he was deluded by the **wise men**, was exceeding **angry**: and sending **killed** all the **menchildren** that were in **Bethlehem**, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the **wise men**.

Tunc Herodes videns quoniam inlusus esset a magis iratus est valde et mittens occidit omnes pueros qui erant in Bethlehem et in omnibus finibus eius a bimatu et infra secundum tempus quod exquisierat a magis

**2:17.** Then was fulfilled that which was spoken by **Jeremias the prophet**, saying:

Tunc adimpletum est quod dictum est per Hieremiam prophetam dicentem

**2:18.** A voice in Rama was heard, lamentation and great mourning; **Rachel** bewailing her children, and would not be comforted, because they are not.

Vox in Rama audita est ploratus et ululatus multus Rachel plorans filios suos et noluit consolari quia non sunt

**2:19.** But when **Herod** was dead, behold an **angel of the Lord** appeared **in sleep** to **Joseph** in **Egypt**,

Defuncto autem Herode ecce apparuit angelus Domini in somnis Ioseph in Aegypto

**2:20.** Saying: Arise, and take the child and his mother, and go into the land of **Israel**. For they are dead that sought the life of the child.

Dicens surge et accipe puerum et matrem eius et vade in terram Israhel defuncti sunt enim qui quaerebant animam pueri

**2:21.** Who arose, and took the child and his mother, and came into the land of **Israel**.

Qui surgens accepit puerum et matrem eius et venit in terram Israhel

**2:22.** But hearing that Archelaus reigned in **Judea** in the room of **Herod** his father, he was afraid to go thither: and being warned **in sleep** retired into the quarters of **Galilee**.

Audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo timuit illo ire et admonitus in somnis secessit in partes Galilaeae

**2:23.** And coming he dwelt in a city called **Nazareth**: that it might be fulfilled which was said by the **prophets**: That he shall be called a **Nazarene**.

Et veniens habitavit in civitate quae vocatur Nazareth ut adimpleretur quod dictum est per prophetas quoniam Nazareus vocabitur

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## Matthew Chapter 3

### The preaching of John: Christ is baptized.

**3:1.** And in those days cometh [John the Baptist](#) preaching in the [desert](#) of [Judea](#).

In diebus autem illis venit Iohannes Baptista praedicans in deserto Iudaeae

**3:2.** And saying: Do [penance](#): for the [kingdom of heaven](#) is at hand.

Et dicens paenitentiam agite adpropinquavit enim regnum caelorum

**Do penance...** *Paenitentiam agite.* Which word, according to the use of the [scriptures](#) and the [holy fathers](#), does not only signify [repentance](#) and amendment of life, but also punishing past [sins](#) by [fasting](#), and such like penitential exercises.

**3:3.** For this is he that was spoken of by [Isaias the prophet](#), saying: A voice of one crying in the [desert](#), Prepare ye the way of the [Lord](#), make straight his paths.

Hic est enim qui dictus est per Esaiam prophetam dicentem vox clamantis in deserto parate viam Domini rectas facite semitas eius

**3:4.** And the same [John](#) had his garment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

Ipse autem Iohannes habebat vestimentum de pilis camelorum et zonam pelliciam circa lumbos suos esca autem eius erat lucustae et mel silvestre

**3:5.** Then went out to him [Jerusalem](#) and all [Judea](#), and all the country about [Jordan](#):

Tunc exiebat ad eum Hierosolyma et omnis Iudaea et omnis regio circa Iordanem

**3:6.** And were [baptized](#) by him in the [Jordan](#), confessing their [sins](#).

Et baptizabantur in Iordane ab eo confitentes peccata sua

**3:7.** And seeing many of the [Pharisees](#) and [Sadducees](#) coming to his [baptism](#), he said to them: Ye brood of vipers, who hath showed you to flee from the [wrath](#) to come?

Videns autem multos Pharisaeorum et Sadducaeorum venientes ad baptismum suum dixit eis progenies viperarum quis demonstravit vobis fugere a futura ira

**Pharisees and Sadducees...** These were two [sects](#) among the [Jews](#): of which the former were for the most part notorious [hypocrites](#); the latter, a kind of [freethinkers](#) in matters of [religion](#).

**3:8.** Bring forth therefore fruit worthy of [penance](#).

Facite ergo fructum dignum paenitentiae

**3:9.** And think not to say within yourselves, We have [Abraham](#) for our father. For I tell you that [God](#) is able of these stones to raise up children to [Abraham](#).

Et ne velitis dicere intra vos patrem habemus Abraham dico enim vobis quoniam potest Deus de lapidibus istis suscitare filios Abrahae

**3:10.** For now the axe is laid to the root of the trees. Every tree therefore that doth not yield [good](#) fruit, shall be cut down, and cast into the fire.

Iam enim securis ad radicem arborum posita est omnis ergo arbor quae non facit fructum bonum exciditur et in ignem mittitur

**3:11.** I indeed [baptize](#) you in water unto [penance](#), but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear: he shall [baptize](#) you in the [Holy Ghost](#) and fire.

Ego quidem vos baptizo in aqua in paenitentiam qui autem post me venturus est fortior me est cuius non sum dignus calciamenta portare ipse vos baptizabit in Spiritu Sancto et igni

**3:12.** Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.

Cuius ventilabrum in manu sua et permundabit aream suam et congregabit triticum suum in horreum

paleas autem conburet igni inextinguibili

**3:13.** Then cometh **Jesus** from **Galilee** to the **Jordan**, unto **John**, to be **baptized** by him.  
Tunc venit Iesus a Galilaea in Iordanen ad Iohannem ut baptizaretur ab eo

**3:14.** But **John** stayed him, saying: I ought to be **baptized** by thee, and comest thou to me?  
Iohannes autem prohibebat eum dicens ego a te debeo baptizari et tu venis ad me

**3:15.** And **Jesus** answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all **justice**.  
Then he suffered him.  
Respondens autem Iesus dixit ei sine modo sic enim decet nos implere omnem iustitiam tunc dimisit eum

**3:16.** And **Jesus** being **baptized**, forthwith came out of the water: and lo, the **heavens** were opened to him:  
and he saw the **Spirit of God** descending as a **dove**, and coming upon him.  
Baptizatus autem confestim ascendit de aqua et ecce aperti sunt ei caeli et vidit Spiritum Dei descendentem  
sicut columbam venientem super se

**3:17.** And behold a voice from **heaven** saying: This is my beloved **Son**, in whom I am well pleased.  
Et ecce vox de caelis dicens hic est Filius meus dilectus in quo mihi conplacui

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## Matthew Chapter 4

### Christ's fast of forty days: He is tempted. He begins to preach, to call disciples to him, and to work miracles.

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**4:1.** Then [Jesus](#) was led by the [spirit](#) into the [desert](#), to be [tempted](#) by the [devil](#).

Tunc Iesus ductus est in desertum ab Spiritu ut temptaretur a diabolo

**4:2.** And when he had [fasted](#) forty days and forty nights, afterwards he was hungry.

Et cum ieiunasset quadraginta diebus et quadraginta noctibus postea esuriit

**4:3.** And the [tempter](#) coming said to him: If thou be the [Son of God](#), command that these stones be made bread.

Et accedens temptator dixit ei si Filius Dei es dic ut lapides isti panes fiant

**4:4.** Who answered and said: It is written, Not in bread alone doth [man](#) live, but in every [word](#) that proceedeth from the mouth of [God](#).

Qui respondens dixit scriptum est non in pane solo vivet homo sed in omni verbo quod procedit de ore Dei

**4:5.** Then the [devil](#) took him up into the [holy city](#), and set him upon the pinnacle of the [temple](#),

Tunc adsumit eum diabolus in sanctam civitatem et statuit eum supra pinnaculum templi

**4:6.** And said to him: If thou be the [Son of God](#), cast thyself down, for it is written: That he hath given his [angels](#) charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.

Et dixit ei si Filius Dei es mitte te deorsum scriptum est enim quia angelis suis mandabit de te et in manibus tollent te ne forte offendas ad lapidem pedem tuum

**4:7.** [Jesus](#) said to him: It is written again: Thou shalt not tempt the [Lord thy God](#).

Ait illi Iesus rursum scriptum est non temptabis Dominum Deum tuum

**4:8.** Again the [devil](#) took him up into a very high mountain, and showed him all the kingdoms of the world, and the [glory](#) of them,

Iterum adsumit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi et gloriam eorum

**Showed him, etc...** That is, pointed out to him where each kingdom lay; and set forth in words what was most [glorious](#) and admirable in each of them. Or also set before his eyes, as it were in a large map, a lively representation of all those kingdoms.

**4:9.** And said to him: All these will I give thee, if falling down thou wilt [adore](#) me.

Et dixit illi haec tibi omnia dabo si cadens adoraveris me

**4:10.** Then [Jesus](#) saith to him: Begone, [Satan](#): for it is written: The [Lord thy God](#) shalt thou [adore](#), and him only shalt thou serve.

Tunc dicit ei Iesus vade Satanas scriptum est Dominum Deum tuum adorabis et illi soli servies

**4:11.** Then the [devil](#) left him; and behold [angels](#) came and ministered to him.

Tunc reliquit eum diabolus et ecce angeli accesserunt et ministrabant ei

**4:12.** And when [Jesus](#) had heard that [John](#) was delivered up, he retired into [Galilee](#):

Cum autem audisset quod Iohannes traditus esset secessit in Galilaeam

**4:13.** And leaving the city [Nazareth](#), he came and dwelt in [Capharnaum](#) on the sea coast, in the borders of [Zabulon](#) and of [Nephtalim](#);

Et relicta civitate Nazareth venit et habitavit in Capharnaum maritimam in finibus Zabulon et Nephtalim

**4:14.** That it might be fulfilled which was said by [Isaias the prophet](#):

Ut adimpleretur quod dictum est per Esaiam prophetam

**4:15.** Land of [Zabulon](#) and land of [Nephtalim](#), the way of the sea beyond the [Jordan](#), [Galilee](#) of the [Gentiles](#):

Terra Zabulon et terra Nephtalim via maris trans Iordanen Galilaeae gentium

**4:16.** The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.

Populus qui sedebat in tenebris lucem vidit magnam et sedentibus in regione et umbra mortis lux orta est eis

**4:17.** From that time [Jesus](#) began to preach, and to say: Do [penance](#), for the [kingdom of heaven](#) is at hand.

Exinde coepit Iesus praedicare et dicere paenitentiam agite adpropinquavit enim regnum caelorum

**4:18.** And [Jesus](#) walking by the [sea of Galilee](#), saw two brethren, [Simon who is called Peter](#), and [Andrew](#) his brother, casting a net into the sea (for they were fishers).

Ambulans autem iuxta mare Galilaeae vidit duos fratres Simonem qui vocatur Petrus et Andream fratrem eius mittentes rete in mare erant enim piscatores

**4:19.** And he saith to them: Come ye after me, and I will make you to be fishers of [men](#).

Et ait illis venite post me et faciam vos fieri piscatores hominum

**4:20.** And they immediately leaving their nets, followed him.

At illi continuo relictis retibus secuti sunt eum

**4:21.** And going on from thence, he saw other two brethren, [James the son of Zebedee](#), and [John](#) his brother, in a ship with Zebedee their [father](#), mending their nets: and he called them.

Et procedens inde vidit alios duos fratres Iacobum Zebedaei et Iohannem fratrem eius in navi cum Zebedaeo patre eorum reficientes retia sua et vocavit eos

**4:22.** And they forthwith left their nets and [father](#), and followed him.

Illi autem statim relictis retibus et patre secuti sunt eum

**4:23.** And [Jesus](#) went about all [Galilee](#), teaching in their [synagogues](#), and preaching the [gospel](#) of the [kingdom](#): and healing all manner of sickness and every infirmity, among the people.

Et circumibat Iesus totam Galilaeam docens in synagogis eorum et praedicans evangelium regni et sanans omnem languorem et omnem infirmitatem in populo

**4:24.** And his fame went throughout all [Syria](#), and they presented to him all sick people that were taken with divers diseases and torments, and such as were [possessed by devils](#), and [lunatics](#), and those that had the palsy, and he cured them:

Et abiit opinio eius in totam Syriam et obtulerunt ei omnes male habentes variis languoribus et tormentis comprehensos et qui daemonia habebant et lunaticos et paralyticos et curavit eos

**4:25.** And much people followed him from [Galilee](#), and from [Decapolis](#), and from [Jerusalem](#), and from [Judea](#), and from beyond the [Jordan](#).

Et secutae sunt eum turbae multae de Galilaea et Decapoli et Hierosolymis et Iudaea et de trans Iordanen

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## Matthew Chapter 5

### Christ's sermon upon the mount. The eight beatitudes.

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**5:1.** And seeing the multitudes, he went up into a [mountain](#), and when he was set down, his [disciples](#) came unto him.

Videns autem turbas ascendit in montem et cum sedisset accesserunt ad eum discipuli eius

**5:2.** And opening his mouth he taught them, saying:

Et aperiens os suum docebat eos dicens

**5:3.** [Blessed](#) are the [poor in spirit](#): for theirs is the [kingdom of heaven](#).

Beati pauperes spiritu quoniam ipsorum est regnum caelorum

[The poor in spirit...](#) That is, the [humble](#); and they whose [spirit](#) is not set upon [riches](#).

**5:4.** [Blessed](#) are the meek: for they shall possess the land.

Beati mites quoniam ipsi possidebunt terram

**5:5.** [Blessed](#) are they that mourn: for they shall be comforted.

Beati qui lugent quoniam ipsi consolabuntur

**5:6.** [Blessed](#) are they that hunger and thirst after [justice](#): for they shall have their fill.

Beati qui esuriunt et sitiunt iustitiam quoniam ipsi saturabuntur

**5:7.** [Blessed](#) are the [merciful](#): for they shall obtain mercy.

Beati misericordes quia ipsi misericordiam consequentur

**5:8.** [Blessed](#) are the [clean of heart](#): they shall [see God](#).

Beati mundo corde quoniam ipsi Deum videbunt

**5:9.** [Blessed](#) are the peacemakers: for they shall be called the [children of God](#).

Beati pacifici quoniam filii Dei vocabuntur

**5:10.** [Blessed](#) are they that suffer [persecution](#) for [justice](#)' sake: for theirs is the [kingdom of heaven](#).

Beati qui persecutionem patiuntur propter iustitiam quoniam ipsorum est regnum caelorum

**5:11.** [Blessed](#) are ye when they shall [revile](#) you, and [persecute](#) you, and speak all that is [evil](#) against you, untruly, for my sake:

Beati estis cum maledixerint vobis et persecuti vos fuerint et dixerint omne malum adversum vos mentientes propter me

**5:12.** Be glad and rejoice for your reward is very great in [heaven](#). For so they [persecuted](#) the [prophets](#) that were before you.

Gaudete et exultate quoniam merces vestra copiosa est in caelis sic enim persecuti sunt prophetas qui fuerunt ante vos

**5:13.** You are the [salt](#) of the earth. But if the [salt](#) lose its savour, wherewith shall it be salted? It is [good](#) for nothing anymore but to be cast out, and to be trodden on by [men](#).

Vos estis sal terrae quod si sal evanuerit in quo sallietur ad nihilum valet ultra nisi ut mittatur foras et conculcetur ab hominibus

**5:14.** You are the light of the world. A city seated on a mountain cannot be hid.

Vos estis lux mundi non potest civitas abscondi supra montem posita

**5:15.** Neither do [men](#) light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

Neque accendunt lucernam et ponunt eam sub modio sed super candelabrum ut luceat omnibus qui in domo sunt

**5:16.** So let your light shine before **men**, that they may see your good works, and **glorify** your **Father** who is in **heaven**.

Sic luceat lux vestra coram hominibus ut videant vestra bona opera et glorificent Patrem vestrum qui in caelis est

**5:17.** Do not think that I am come to destroy the **law**, or the **prophets**. I am not come to destroy, but to fulfil.

Nolite putare quoniam veni solvere legem aut prophetas non veni solvere sed adimplere

**To fulfil...** By accomplishing all the **figures** and **prophecies**; and **perfecting** all that was imperfect.

**5:18.** For **amen** I say unto you, till **heaven** and earth pass, one jot, or one tittle shall not pass of the **law**, till all be fulfilled.

Amen quippe dico vobis donec transeat caelum et terra iota unum aut unus apex non praeteribit a lege donec omnia fiant

**Amen...** That is, *assuredly of a truth*. This **Hebrew** word, **amen**, is here retained by the example and authority of all the four **Evangelists**. It is used by **our Lord** as a strong asseveration, and affirmation of the **truth**.

**5:19.** He therefore that shall break one of these least **commandments**, and shall so teach **men** shall be called the least in the **kingdom of heaven**. But he that shall do and teach, he shall be called great in the **kingdom of heaven**.

Qui ergo solverit unum de mandatis istis minimis et docuerit sic homines minimus vocabitur in regno caelorum qui autem fecerit et docuerit hic magnus vocabitur in regno caelorum

**5:20.** For I tell you, that unless your **justice** abound more than that of the **scribes** and **Pharisees**, you shall not enter into the **kingdom of heaven**.

Dico enim vobis quia nisi abundaverit iustitia vestra plus quam scribarum et Pharisaeorum non intrabitis in regnum caelorum

**The scribes and Pharisees...** The **scribes** were the doctors of the **law of Moses**: the **Pharisees** were a precise set of **men**, making profession of a more exact observance of the **law**: and upon that account greatly esteemed among the people.

**5:21.** You have heard that it was said to them of old: Thou shalt not **kill**. And whosoever shall **kill**, shall be in danger of the **judgment**.

Audistis quia dictum est antiquis non occides qui autem occiderit reus erit iudicio

**Shall be in danger of the judgment...** That is, shall deserve to be punished by that lesser tribunal among the **Jews**, called the Judgment, which took cognizance of such crimes.

**5:22.** But I say to you, that whosoever is **angry** with his brother, shall be in danger of the **judgment**. And whosoever shall say to his brother, *Raca*, shall be in danger of the **council**. And whosoever shall say, *Thou fool*, shall be in danger of **hell fire**.

Ego autem dico vobis quia omnis qui irascitur fratri suo reus erit iudicio qui autem dixerit fratri suo racha reus erit concilio qui autem dixerit fatue reus erit gehennae ignis

**Raca...** A word expressing great indignation or **contempt**. **Shall be in danger of the council...** That is, shall deserve to be punished by the highest court of judicature, called the Council, or **Sanhedrim**, consisting of seventy-two persons, where the highest causes were tried and judged, which was at **Jerusalem**. **Thou fool...** This was then looked upon as a heinous injury, when uttered with contempt, spite, or **malice**: and therefore is here so severely condemned. **Shall be in danger of hell fire...** Literally, according to the Greek, shall deserve to be cast into the Gehenna of fire. Which words **our Saviour** made use of to express the fire and punishments of **hell**.

**5:23.** If therefore thou offer thy gift at the **altar**, and there thou remember that thy brother hath anything against thee;

Si ergo offeres munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te

**5:24.** Leave there thy **offering** before the **altar**, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.

Relinque ibi munus tuum ante altare et vade prius reconciliare fratri tuo et tunc veniens offers munus tuum

**5:25.** Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into **prison**.

Esto consentiens adversario tuo cito dum es in via cum eo ne forte tradat te adversarius iudici et iudex tradat te ministro et in carcerem mittaris

**5:26.** **Amen** I say to thee, thou shalt not go out from thence till thou repay the last farthing.

Amen dico tibi non exies inde donec reddas novissimum quadrantem

**5:27.** You have heard that it was said to them of old: Thou shalt not commit **adultery**.

Audistis quia dictum est antiquis non moechaberis

**5:28.** But I say to you, that whosoever shall look on a **woman** to **lust** after her, hath already committed **adultery** with her in his heart.

Ego autem dico vobis quoniam omnis qui viderit mulierem ad concupiscendum eam iam moechatus est eam in corde suo

**5:29.** And if thy right eye **scandalize** thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into **hell**.

Quod si oculus tuus dexter scandalizat te erue eum et proice abs te expedit enim tibi ut pereat unum membrorum tuorum quam totum corpus tuum mittatur in gehennam

**Scandalize thee...** That is, if it be a stumblingblock, or **occasion of sin** to thee. By which we are taught to fly the immediate **occasions of sin**, though they be as dear to us, or as necessary as a hand or an eye.

**5:30.** And if thy right hand **scandalize** thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into **hell**.

Et si dextera manus tua scandalizat te abscide eam et proice abs te expedit tibi ut pereat unum membrorum tuorum quam totum corpus tuum eat in gehennam

**5:31.** And it hath been said, Whosoever shall **put away** his wife, let him give her a bill of **divorce**.

Dictum est autem quicumque dimiserit uxorem suam det illi libellum repudii

**5:32.** But I say to you, that whosoever shall **put away** his wife, excepting the cause of fornication, maketh her to commit **adultery**: and he that shall **marry** her that is **put away**, committeth **adultery**.

Ego autem dico vobis quia omnis qui dimiserit uxorem suam excepta fornicationis causa facit eam moechari et qui dimissam duxerit adulterat

**5:33.** Again you have heard that it was said to them of old, thou shalt not forswear thyself: but thou shalt perform thy **oaths** to the Lord.

Iterum audistis quia dictum est antiquis non peierabis reddes autem Domino iuramenta tua

**5:34.** But I say to you not to **swear** at all, neither by **heaven** for it is the throne of **God**:

Ego autem dico vobis non iurare omnino neque per caelum quia thronus Dei est

**Not to swear at all...** It is not forbid to **swear** in **truth, justice** and judgment: to the **honour** of **God**, or our own or neighbour's **just** defence: but only to **swear** rashly, or profanely, in common discourse, and without necessity.

**5:35.** Nor by the earth, for it is his footstool: nor by **Jerusalem**, for it is the city of the **great king**:

Neque per terram quia scabillum est pedum eius neque per Hierosolymam quia civitas est magni Regis

**5:36.** Neither shalt thou **swear** by thy head, because thou canst not make one hair white or black.

Neque per caput tuum iuraveris quia non potes unum capillum album facere aut nigrum

**5:37.** But let your speech be yea, yea: no, no: and that which is over and above these, is of **evil**.

Sit autem sermo vester est est non non quod autem his abundantius est a malo est

**5:38.** You have heard that it hath been said: An eye for an eye, and a tooth for a tooth.

Audistis quia dictum est oculum pro oculo et dentem pro dente

**5:39.** But I say to you not to resist **evil**: but if one strike thee on thy right cheek, turn to him also the other:

Ego autem dico vobis non resistere malo sed si quis te percusserit in dextera maxilla tua praebe illi et alteram

**Not to resist evil, etc...** What is here commanded, is a Christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge: but what is further added does not strictly **oblige** according to the letter, for neither did **Christ** nor **St. Paul** turn the other cheek. **St. John 18**, and **Acts 23**.

**5:40.** And if a **man** will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.

Et ei qui vult tecum iudicio contendere et tunicam tuam tollere remitte ei et pallium

**5:41.** And whosoever will force thee one mile, go with him other two.

Et quicumque te angariaverit mille passus vade cum illo alia duo

**5:42.** Give to him that asketh of thee, and from him that would borrow of thee turn not away.  
Qui petit a te da ei et volenti mutuari a te ne avertaris

**5:43.** You have heard that it hath been said, Thou shalt **love** thy neighbour, and **hate** thy enemy.  
Audistis quia dictum est diliges proximum tuum et odio habebis inimicum tuum

**5:44.** But I say to you, **Love** your enemies: do **good** to them that **hate** you: and **pray** for them that **persecute** and **calumniate** you:  
Ego autem dico vobis diligite inimicos vestros benefacite his qui oderunt vos et orate pro persequentibus et calumniantibus vos

**5:45.** That you may be the children of your **Father** who is in **heaven**, who maketh his sun to rise upon the **good**, and bad, and raineth upon the **just** and the **unjust**.  
Ut sitis filii Patris vestri qui in caelis est qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos

**5:46.** For if you **love** them that **love** you, what reward shall you have? do not even the **publicans** this?  
Si enim diligatis eos qui vos diligunt quam mercedem habebitis nonne et publicani hoc faciunt  
**The publicans...** These were the gatherers of the public taxes: a set of **men**, odious and infamous among the **Jews**, for their extortions and **injustice**.

**5:47.** And if you salute your brethren only, what do you more? do not also the **heathens** this?  
Et si salutaveritis fratres vestros tantum quid amplius facitis nonne et ethnici hoc faciunt

**5:48.** Be you therefore **perfect**, as also your **heavenly Father** is **perfect**.  
Estote ergo vos perfecti sicut et Pater vester caelestis perfectus est

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## Matthew Chapter 6

### A continuation of the sermon on the mount.

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**6:1.** Take heed that you do not your [justice](#) before [men](#), to be seen by them: otherwise you shall not have a reward of your [Father](#) who is in [heaven](#).

Adtendite ne iustitiam vestram faciatis coram hominibus ut videamini ab eis alioquin mercedem non habebitis apud Patrem vestrum qui in caelis est

**Your justice...** that is, works of [justice](#); viz., [fasting](#), [prayer](#), and [almsdeeds](#); which ought to be performed not out of ostentation, or a view to please [men](#), but solely to please [God](#).

**6:2.** Therefore when thou dost an [alms-deed](#), sound not a trumpet before thee, as the [hypocrites](#) do in the [synagogues](#) and in the streets, that they may be [honoured](#) by [men](#). [Amen](#) I say to you, they have received their reward.

Cum ergo facies elemosynam noli tuba canere ante te sicut hypocritae faciunt in synagogis et in vicis ut honorificentur ab hominibus amen dico vobis receperunt mercedem suam

**6:3.** But when thou dost [alms](#), let not thy left hand [know](#) what thy right hand doth.

Te autem faciente elemosynam nesciat sinistra tua quid faciat dextera tua

**6:4.** That thy [alms](#) may be in secret, and thy [Father](#) who seeth in secret will repay thee.

Ut sit elemosyna tua in abscondito et Pater tuus qui videt in abscondito reddet tibi

**6:5.** And when ye [pray](#), you shall not be as the [hypocrites](#), that [love](#) to stand and [pray](#) in the [synagogues](#) and corners of the streets, that they may be seen by [men](#): [Amen](#) I say to you, they have received their reward.

Et cum oratis non eritis sicut hypocritae qui amant in synagogis et in angulis platearum stantes orare ut videantur ab hominibus amen dico vobis receperunt mercedem suam

**6:6.** But thou when thou shalt [pray](#), enter into thy chamber, and having shut the door, [pray](#) to thy [Father](#) in secret, and thy father who seeth in secret will repay thee.

Tu autem cum orabis intra in cubiculum tuum et cluso ostio tuo ora Patrem tuum in abscondito et Pater tuus qui videt in abscondito reddet tibi

**6:7.** And when you are [praying](#), speak not much, as the [heathens](#). For they think that in their much speaking they may be heard.

Orantes autem nolite multum loqui sicut ethnici putant enim quia in multiloquio suo exaudiantur

**6:8.** Be not you therefore like to them for your [Father](#) knoweth what is needful for you, before you ask him.

Nolite ergo adsimilari eis scit enim Pater vester quibus opus sit vobis antequam petatis eum

**6:9.** Thus therefore shall you [pray](#): [Our Father](#) who art in [heaven](#), hallowed be thy [name](#).

Sic ergo vos orabitis Pater noster qui in caelis es sanctificetur nomen tuum

**6:10.** Thy [kingdom](#) come. Thy will be done on earth as it is in [heaven](#).

Veniat regnum tuum fiat voluntas tua sicut in caelo et in terra

**6:11.** Give us this day our supersubstantial bread.

Panem nostrum supersubstantialem da nobis hodie

**Supersubstantial bread...** In [Luke 11:3](#) the same word is rendered *daily bread*. It is understood of the bread of life, which we receive in the [Blessed Sacrament](#).

**6:12.** And forgive us our [debts](#), as we also forgive our [debtors](#).

Et dimitte nobis debita nostra sicut et nos dimisimus debitoribus nostris

**6:13.** And lead us not into **temptation**. But deliver us from **evil**. **Amen**.

Et ne inducas nos in temptationem sed libera nos a malo

**Lead us not into temptation...** That is, suffer us not to be overcome by **temptation**.

**6:14.** For if you will forgive **men** their offences, your **heavenly Father** will forgive you also your offences.

Si enim dimiseritis hominibus peccata eorum dimittet et vobis Pater vester caelestis delicta vestra

**6:15.** But if you will not forgive **men**, neither will your **Father** forgive you your offences.

Si autem non dimiseritis hominibus nec Pater vester dimittet peccata vestra

**6:16.** And when you **fast**, be not as the **hypocrites**, sad. For they disfigure their faces, that they may appear unto **men** to **fast**. **Amen** I say to you, they have received their reward.

Cum autem ieiunatis nolite fieri sicut hypocritae tristes demoluntur enim facies suas ut pareant hominibus ieiunantes amen dico vobis quia receperunt mercedem suam

**6:17.** But thou, when thou **fastest** anoint thy head, and wash thy face;

Tu autem cum ieiunas ungue caput tuum et faciem tuam lava

**6:18.** That thou appear not to **men** to **fast**, but to thy **Father** who is in secret: and thy **Father** who seeth in secret, will repay thee.

Ne videaris hominibus ieiunans sed Patri tuo qui est in abscondito et Pater tuus qui videt in abscondito reddet tibi

**6:19.** Lay not up to yourselves **treasures** on earth: where the rust, and moth consume, and where thieves break through, and **steal**.

Nolite thesaurizare vobis thesauros in terra ubi erugo et tinea demolitur ubi fures effodiunt et furantur

**6:20.** But lay up to yourselves treasures in **heaven**: where neither the rust nor moth doth consume, and where thieves do not break through, nor **steal**.

Thesaurizate autem vobis thesauros in caelo ubi neque erugo neque tinea demolitur et ubi fures non effodiunt nec furantur

**6:21.** For where thy **treasure** is, there is thy heart also.

Ubi enim est thesaurus tuus ibi est et cor tuum

**6:22.** The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome.

Lucerna corporis est oculus si fuerit oculus tuus simplex totum corpus tuum lucidum erit

**6:23.** But if thy eye be **evil** thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be!

Si autem oculus tuus nequam fuerit totum corpus tuum tenebrosum erit si ergo lumen quod in te est tenebrae sunt tenebrae quantae erunt

**6:24.** No **man** can serve two masters. For either he will **hate** the one, and **love** the other: or he will sustain the one, and **despise** the other. You cannot serve **God** and **mammon**.

Nemo potest duobus dominis servire aut enim unum odio habebit et alterum diligit aut unum sustinebit et alterum contemnet non potestis Deo servire et mammonae

**Mammon...** That is, **riches**, worldly interest.

**6:25.** Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?

Ideo dico vobis ne solliciti sitis animae vestrae quid manducetis neque corpori vestro quid induamini nonne anima plus est quam esca et corpus plus est quam vestimentum

**6:26.** Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your **heavenly Father** feedeth them. Are not you of much more value than they?

Respicite volatilia caeli quoniam non serunt neque metunt neque congregant in horrea et Pater vester caelestis pascit illa nonne vos magis plus estis illis

**6:27.** And which of you by taking thought, can add to his stature one cubit?

Quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum

**6:28.** And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin.

Et de vestimento quid solliciti estis considerate lilia agri quomodo crescunt non laborant nec nent

**6:29.** But I say to you, that not even **Solomon** in all his **glory** was arrayed as one of these.

Dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis

**6:30.** And if the grass of the field, which is to day, and to morrow is cast into the oven, **God** doth so clothe: how much more you, O ye of little **faith**?

Si autem faenum agri quod hodie est et cras in clibanum mittitur Deus sic vestit quanto magis vos minimae fidei

**6:31.** Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed?

Nolite ergo solliciti esse dicentes quid manducabimus aut quid bibemus aut quo operiemur

**6:32.** For after all these things do the heathens seek. For your **Father** knoweth that you have need of all these things.

Haec enim omnia gentes inquirunt scit enim Pater vester quia his omnibus indigetis

**6:33.** Seek ye therefore first the **kingdom of God**, and his **justice**, and all these things shall be added unto you.

Quaerite autem primum regnum et iustitiam eius et omnia haec adicientur vobis

**6:34.** Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the **evil** thereof.

Nolite ergo esse solliciti in crastinum crastinus enim dies sollicitus erit sibi ipse sufficit diei malitia sua

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## Matthew Chapter 7

### The third part of the sermon on the mount.

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**7:1.** Judge not, that you may not be judged.

Nolite iudicare ut non iudicemini

**7:2.** For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again.

In quo enim iudicio iudicaveritis iudicabimini et in qua mensura mensi fueritis metietur vobis

**7:3.** And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?

Quid autem vides festucam in oculo fratris tui et trabem in oculo tuo non vides

**7:4.** Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye?

Aut quomodo dicis fratri tuo sine eiciam festucam de oculo tuo et ecce trabis est in oculo tuo

**7:5.** Thou [hypocrite](#), cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

Hypocrita eice primum trabem de oculo tuo et tunc videbis eicere festucam de oculo fratris tui

**7:6.** Give not that which is [holy](#) to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.

Nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos ne forte conculcent eas pedibus suis et conversi dirumpant vos

**7:7.** Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

Petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis

**7:8.** For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

Omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur

**7:9.** Or what [man](#) is there among you, of whom if his son shall ask bread, will he reach him a stone?

Aut quis est ex vobis homo quem si petierit filius suus panem numquid lapidem porriget ei

**7:10.** Or if he shall ask him a fish, will he reach him a serpent?

Aut si piscem petet numquid serpentem porriget ei

**7:11.** If you then being [evil](#), [know](#) how to give [good](#) gifts to your children: how much more will your [Father](#) who is in [heaven](#), give [good](#) things to them that ask him?

Si ergo vos cum sitis mali nostis bona dare filiis vestris quanto magis Pater vester qui in caelis est dabit bona petentibus se

**7:12.** All things therefore whatsoever you would that [men](#) should do to you, do you also to them. For this is the [law](#) and the [prophets](#).

Omnia ergo quaecumque vultis ut faciant vobis homines et vos facite eis haec est enim lex et prophetae

**7:13.** Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.

Intrate per angustam portam quia lata porta et spatiosa via quae ducit ad perditionem et multi sunt qui intrant per eam

**7:14.** How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

Quam angusta porta et arta via quae ducit ad vitam et pauci sunt qui inveniunt eam

**7:15.** Beware of **false prophets**, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

Adtendite a falsis prophetis qui veniunt ad vos in vestimentis ovium intrinsecus autem sunt lupi rapaces

**7:16.** By their fruits you shall **know** them. Do **men** gather grapes of thorns, or figs of thistles?

A fructibus eorum cognoscetis eos numquid colligunt de spinis uvas aut de tribulis ficus

**7:17.** Even so every **good** tree bringeth forth **good** fruit, and the **evil** tree bringeth forth **evil** fruit.

Sic omnis arbor bona fructus bonos facit mala autem arbor fructus malos facit

**7:18.** A **good** tree cannot bring forth **evil** fruit, neither can an **evil** tree bring forth **good** fruit.

Non potest arbor bona fructus malos facere neque arbor mala fructus bonos facere

**7:19.** Every tree that bringeth not forth **good** fruit, shall be cut down, and shall be cast into the fire.

Omnis arbor quae non facit fructum bonum exciditur et in ignem mittitur

**7:20.** Wherefore by their fruits you shall **know** them.

Igitur ex fructibus eorum cognoscetis eos

**7:21.** Not every one that saith to me, Lord, Lord, shall enter into the **kingdom of heaven**: but he that doth the **will** of my **Father** who is in **heaven**, he shall enter into the **kingdom of heaven**.

Non omnis qui dicit mihi Domine Domine intrabit in regnum caelorum sed qui facit voluntatem Patris mei qui in caelis est ipse intrabit in regnum caelorum

**7:22.** Many will say to me in that day: Lord, Lord, have not we **prophesied** in thy **name**, and **cast out devils** in thy **name**, and done many **miracles** in thy **name**?

Multi dicent mihi in illa die Domine Domine nonne in nomine tuo prophetavimus et in tuo nomine daemonia eiecimus et in tuo nomine virtutes multas fecimus

**7:23.** And then will I profess unto them, I never **knew** you: depart from me, you that work **iniquity**.

Et tunc confitebor illis quia numquam novi vos discedite a me qui operamini iniquitatem

**7:24.** Every one therefore that heareth these my words, and doth them, shall be likened to a wise **man** that built his house upon a rock,

Omnis ergo qui audit verba mea haec et facit ea adsimilabitur viro sapienti qui aedificavit domum suam supra petram

**7:25.** And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.

Et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam et non cecidit fundata enim erat super petram

**7:26.** And every one that heareth these my words and doth them not, shall be like a foolish **man** that built his house upon the sand,

Et omnis qui audit verba mea haec et non facit ea similis erit viro stulto qui aedificavit domum suam supra harenam

**7:27.** And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

Et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam et cecidit et fuit ruina eius magna

**7:28.** And it came to pass when **Jesus** had fully ended these words, the people were in admiration at his doctrine.

Et factum est cum consummasset Iesus verba haec admirabantur turbae super doctrinam eius

**7:29.** For he was teaching them as one having power, and not as the **scribes** and **Pharisees**.

Erat enim docens eos sicut potestatem habens non sicut scribae eorum et Pharisei

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## Matthew Chapter 8

**Christ cleanses the leper, heals the centurion's servant, Peter's mother-in-law, and many others: he stills the storm at sea, drives the devils out of two men possessed, and suffers them to go into the swine.**

---

**8:1.** And when he was come down from the [mountain](#), great multitudes followed him:

Cum autem descendisset de monte secutae sunt eum turbae multae

**8:2.** And behold a [leper](#) came and [adored](#) him, saying: Lord, if thou wilt, thou canst make me [clean](#).

Et ecce leprosus veniens adorabat eum dicens Domine si vis potes me mundare

**8:3.** And [Jesus](#) stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his [leprosy](#) was [cleansed](#).

Et extendens manum tetigit eum Iesus dicens volo mundare et confestim mundata est lepra eius

**8:4.** And [Jesus](#) saith to him: See thou tell no [man](#): but go, show thyself to the [priest](#), and offer the gift which [Moses](#) commanded, for a testimony unto them.

Et ait illi Iesus vide nemini dixeris sed vade ostende te sacerdoti et offer munus quod praecepit Moses in testimonium illis

**8:5.** And when he had entered into [Capharnaum](#), there came to him a [centurion](#), beseeching him,

Cum autem introisset Capharnaum accessit ad eum centurio rogans eum

**8:6.** And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

Et dicens Domine puer meus iacet in domo paralyticus et male torquetur

**8:7.** And [Jesus](#) saith to him: I will come and heal him.

Et ait illi Iesus ego veniam et curabo eum

**8:8.** And the [centurion](#), making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed.

Et respondens centurio ait Domine non sum dignus ut intres sub tectum meum sed tantum dic verbo et sanabitur puer meus

**8:9.** For I also am a [man](#) subject to [authority](#), having under me soldiers; and I say to this, *Go*, and he goeth, and to another *Come*, and he cometh, and to my servant, *Do this*, and he doeth it.

Nam et ego homo sum sub potestate habens sub me milites et dico huic vade et vadit et alio veni et venit et servo meo fac hoc et facit

**8:10.** And [Jesus](#) hearing this, marvelled; and said to them that followed him. [Amen](#) I say to you, I have not found so great [faith](#) in [Israel](#).

Audiens autem Iesus miratus est et sequentibus se dixit amen dico vobis non inveni tantam fidem in Israhel

**8:11.** And I say to you that many shall come from the east and the west, and shall sit down with [Abraham](#), and [Isaac](#) and [Jacob](#) in the [kingdom of heaven](#):

Dico autem vobis quod multi ab oriente et occidente venient et recumbent cum Abraham et Isaac et Iacob in regno caelorum

**8:12.** But the children of the [kingdom](#) shall be cast out into the [exterior darkness](#): there shall be weeping and gnashing of teeth.

Filii autem regni eicientur in tenebras exteriores ibi erit fletus et stridor dentium

**8:13.** And **Jesus** said to the **centurion**: Go, and as thou hast **believed**, so be it done to thee. And the servant was healed at the same hour.

Et dixit Iesus centurioni vade et sicut credidisti fiat tibi et sanatus est puer in hora illa

**8:14.** And when **Jesus** was come into **Peter's** house, he saw his wife's mother lying, and sick of a fever;

Et cum venisset Iesus in domum Petri vidit socrum eius iacentem et febricitantem

**8:15.** And he touched her hand, and the fever left her, and she arose and ministered to them.

Et tetigit manum eius et dimisit eam febris et surrexit et ministrabat eis

**8:16.** And when evening was come, they brought to him many that were **possessed** with **devils**: and he **cast out** the **spirits** with his word: and all that were sick he healed:

Vespere autem facto obtulerunt ei multos daemona habentes et eiciebat spiritus verbo et omnes male habentes curavit

**8:17.** That it might be fulfilled, which was spoken by the **prophet Isaias**, saying: *He took our infirmities, and bore our diseases.*

Ut adimpleretur quod dictum est per Esaiam prophetam dicentem ipse infirmitates nostras accepit et aegrotationes portavit

**8:18.** And **Jesus** seeing great multitudes about him, gave orders to pass over the water.

Videns autem Iesus turbas multas circum se iussit ire trans fretum

**8:19.** And a certain **scribe** came and said to him: Master, I will follow thee whithersoever thou shalt go.

Et accedens unus scriba ait illi magister sequar te quocumque ieris

**8:20.** And **Jesus** saith to him: The foxes have holes, and the birds of the air nests; but the **Son of man** hath not where to lay his head.

Et dicit ei Iesus vulpes foveas habent et volucres caeli tabernacula Filius autem hominis non habet ubi caput reclinet

**8:21.** And another of his **disciples** said to him: Lord, suffer me first to go and bury my father.

Alius autem de discipulis eius ait illi Domine permitte me primum ire et sepelire patrem meum

**8:22.** But **Jesus** said to him: Follow me, and let the dead bury their dead.

Iesus autem ait illi sequere me et dimitte mortuos sepelire mortuos suos

**8:23.** And when he entered into the boat, his **disciples** followed him:

Et ascendente eo in navicula secuti sunt eum discipuli eius

**8:24.** And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.

Et ecce motus magnus factus est in mari ita ut navicula operiretur fluctibus ipse vero dormiebat

**8:25.** And they came to him, and awaked him, saying: Lord, save us, we perish.

Et accesserunt et suscitaverunt eum dicentes Domine salva nos perimus

**8:26.** And **Jesus** saith to them: Why are you fearful, O ye of little **faith**? Then rising up, he commanded the winds, and the sea, and there came a great calm.

Et dicit eis quid timidi estis modicae fidei tunc surgens imperavit ventis et mari et facta est tranquillitas magna

**8:27.** But the **men** wondered, saying: What manner of **man** is this, for the winds and the sea **obey** him?

Porro homines mirati sunt dicentes qualis est hic quia et venti et mare oboediunt ei

**8:28.** And when he was come on the other side of the water, into the country of the **Gerasens**, there met him two that were **possessed** with **devils**, coming out of the sepulchres, exceeding fierce, so that none could pass by that way.

Et cum venisset trans fretum in regionem Gerasenorum occurrerunt ei duo habentes daemona de monumentis exeuntes saevi nimis ita ut nemo posset transire per viam illam

**8:29.** And behold they cried out, saying: What have we to do with thee, **Jesus Son of God**? art thou come hither to torment us before the time?

Et ecce clamaverunt dicentes quid nobis et tibi Fili Dei venisti huc ante tempus torquere nos

**8:30.** And there was, not far from them, a herd of many swine feeding.

Erat autem non longe ab illis grex porcorum multorum pascens

**8:31.** And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

Daemones autem rogabant eum dicentes si eicis nos mitte nos in gregem porcorum

**8:32.** And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters.

Et ait illis ite at illi exeuntes abierunt in porcos et ecce impetu abiit totus grex per praeceps in mare et mortui sunt in aquis

**8:33.** And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.

Pastores autem fugerunt et venientes in civitatem nuntiaverunt omnia et de his qui daemonia habuerant

**8:34.** And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would depart from their coast.

Et ecce tota civitas exiit obviam Iesu et viso eo rogabant ut transiret a finibus eorum

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## Matthew Chapter 9

### Christ heals one sick of palsy: calls Matthew: cures the issue of blood: raises to life the daughter of Jairus: gives sight to two blind men: and heals a dumb man possessed by the devil.

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**9:1.** And entering into a boat, he passed over the water and came into his own city.

Et ascendens in naviculam transfretavit et venit in civitatem suam

**9:2.** And behold they brought to him one sick of the palsy lying in a bed. And **Jesus**, seeing their **faith**, said to the **man** sick of the palsy: Be of **good** heart, son, thy **sins** are forgiven thee.

Et ecce offerebant ei paralyticum iacentem in lecto et videns Iesus fidem illorum dixit paralytico confide filii remittuntur tibi peccata tua

**9:3.** And behold some of the **scribes** said within themselves: He **blasphemeth**.

Et ecce quidam de scribis dixerunt intra se hic blasphematur

**9:4.** And **Jesus** seeing their thoughts, said: Why do you think **evil** in your hearts?

Et cum vidisset Iesus cogitationes eorum dixit ut quid cogitatis mala in cordibus vestris

**9:5.** Whether is easier, to say, Thy **sins** are forgiven thee: or to say, Arise, and walk?

Quid est facilius dicere dimittuntur tibi peccata aut dicere surge et ambula

**9:6.** But that you may **know** that the **Son of man** hath power on earth to forgive **sins**, (then said he to the **man** sick of the palsy), *Arise, take up thy bed, and go into thy house.*

Ut sciatis autem quoniam Filius hominis habet potestatem in terra dimittendi peccata tunc ait paralytico surge tolle lectum tuum et vade in domum tuam

**9:7.** And he arose, and went into his house.

Et surrexit et abiit in domum suam

**9:8.** And the multitude seeing it, feared, and **glorified God** that gave such power to **men**.

Videntes autem turbae timuerunt et glorificaverunt Deum qui dedit potestatem talem hominibus

**9:9.** And when **Jesus** passed on from thence, he saw a **man** sitting in the custom house, **named Matthew**; and he saith to him: Follow me. And he arose up and followed him.

Et cum transiret inde Iesus vidit hominem sedentem in teloneo Mattheum nomine et ait illi sequere me et surgens secutus est eum

**9:10.** And it came to pass as he was sitting at meat in the house, behold many **publicans** and sinners came, and sat down with **Jesus** and his **disciples**.

Et factum est discumbente eo in domo ecce multi publicani et peccatores venientes discumbebant cum Iesu et discipulis eius

**9:11.** And the **Pharisees** seeing it, said to his **disciples**: Why doth your master eat with **publicans** and sinners?

Et videntes Pharisei dicebant discipulis eius quare cum publicanis et peccatoribus manducat magister vester

**9:12.** But **Jesus** hearing it, said: They that are in health need not a physician, but they that are ill.

At Iesus audiens ait non est opus valentibus medico sed male habentibus

**9:13.** Go then and learn what this meaneth, I will have **mercy** and not **sacrifice**. For I am not come to call the **just**, but sinners.

Euntes autem discite quid est misericordiam volo et non sacrificium non enim veni vocare iustos sed

peccatores

**9:14.** Then came to him the **disciples** of **John**, saying: Why do we and the **Pharisees**, **fast** often, but thy **disciples** do not **fast**?

Tunc accesserunt ad eum discipuli Iohannis dicentes quare nos et Pharisei ieiunamus frequenter discipuli autem tui non ieiunant

**9:15.** And **Jesus** said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall **fast**.

Et ait illis Iesus numquid possunt filii sponsi lugere quamdiu cum illis est sponsus venient autem dies cum auferetur ab eis sponsus et tunc ieiunabunt

**Can the children of the bridegroom...** This, by a Hebraism, signifies the friends or companions of the bridegroom.

**9:16.** And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fulness thereof from the garment, and there is made a greater rent.

Nemo autem inmittit commissuram panni rudis in vestimentum vetus tollit enim plenitudinem eius a vestimento et peior scissura fit

**9:17.** Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.

Neque mittunt vinum novum in utres veteres alioquin rumpuntur utres et vinum effunditur et utres pereunt sed vinum novum in utres novos mittunt et ambo conservantur

**9:18.** As he was speaking these things unto them, behold a certain ruler came up, and **adored** him, saying: Lord, my daughter is even now dead; but come, **lay thy hand** upon her, and she shall live.

Haec illo loquente ad eos ecce princeps unus accessit et adorabat eum dicens filia mea modo defuncta est sed veni inpone manum super eam et vivet

**9:19.** And **Jesus** rising up followed him, with his **disciples**.

Et surgens Iesus sequebatur eum et discipuli eius

**9:20.** And behold a **woman** who was troubled with an issue of blood twelve years, came behind him, and touched the **hem** of his garment.

Et ecce mulier quae sanguinis fluxum patiebatur duodecim annis accessit retro et tetigit fimbriam vestimenti eius

**9:21.** For she said within herself: If I shall touch only his garment, I shall be healed.

Dicebat enim intra se si tetigero tantum vestimentum eius salva ero

**9:22.** But **Jesus** turning and seeing her, said: Be of **good** heart, daughter, thy **faith** hath made thee whole. And the **woman** was made whole from that hour.

At Iesus conversus et videns eam dixit confide filia fides tua te salvam fecit et salva facta est mulier ex illa hora

**9:23.** And when **Jesus** was come into the house of the ruler, and saw the minstrels and the multitude making a rout,

Et cum venisset Iesus in domum principis et vidisset tibicines et turbam tumultuantem

**9:24.** He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn.

Dicebat recedite non est enim mortua puella sed dormit et deridebant eum

**9:25.** And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.

Et cum eiecta esset turba intravit et tenuit manum eius et surrexit puella

**9:26.** And the fame hereof went abroad into all that country.

Et exiit fama haec in universam terram illam

**9:27.** And as **Jesus** passed from thence, there followed him two blind **men** crying out and saying, Have mercy on us, O **Son of David**.

Et transeunte inde Iesu secuti sunt eum duo caeci clamantes et dicentes miserere nostri Fili David

**9:28.** And when he was come to the house, the blind **men** came to him. And **Jesus** saith to them, Do you

**believe**, that I can do this unto you? They say to him, Yea, Lord.

Cum autem venisset domum accesserunt ad eum caeci et dicit eis Iesus creditis quia possum hoc facere vobis dicunt ei utique Domine

**9:29.** Then he touched their eyes, saying, According to your **faith**, be it done unto you.

Tunc tetigit oculos eorum dicens secundum fidem vestram fiat vobis

**9:30.** And their eyes were opened, and **Jesus** strictly charged them, saying, See that no **man know** this.

Et aperti sunt oculi illorum et comminatus est illis Iesus dicens videte ne quis sciat

**9:31.** But they going out, spread his fame abroad in all that country.

Illi autem exeuntes diffamaverunt eum in tota terra illa

**9:32.** And when they were gone out, behold they brought him a dumb **man**, **possessed** with a **devil**.

Egressis autem illis ecce obtulerunt ei hominem mutum daemonium habentem

**9:33.** And after the **devil** was **cast out**, the dumb **man** spoke, and the multitudes wondered, saying, Never was the like seen in **Israel**.

Et eiecto daemone locutus est mutus et miratae sunt turbae dicentes numquam paruit sic in Israhel

**9:34.** But the **Pharisees** said, By the **prince of devils** he casteth out **devils**.

Pharisaei autem dicebant in principe daemoniorum eicit daemones

**9:35.** And **Jesus** went about all the cities and towns, teaching in their **synagogues**, and preaching the **gospel** of the **kingdom**, and healing every disease, and every infirmity.

Et circumibat Iesus civitates omnes et castella docens in synagogis eorum et praedicans evangelium regni et curans omnem languorem et omnem infirmitatem

**9:36.** And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.

Videns autem turbas misertus est eis quia erant vexati et iacentes sicut oves non habentes pastorem

**9:37.** Then he saith to his **disciples**, The harvest indeed is great, but the labourers are few.

Tunc dicit discipulis suis messis quidem multa operarii autem pauci

**9:38.** **Pray** ye therefore the **Lord of the harvest**, that he send forth labourers into his harvest.

Rogate ergo dominum messis ut eiciat operarios in messem suam

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## Matthew Chapter 10

### Christ sends out his twelve apostles, with the power of miracles. The lessons he gives them.

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**10:1.** And having called his twelve [disciples](#) together, he gave them power over [unclean spirits](#), to [cast them out](#), and to heal all manner of diseases, and all manner of infirmities.

Et convocatis duodecim discipulis suis dedit illis potestatem spirituum inmundorum ut eicerent eos et curarent omnem languorem et omnem infirmitatem

**10:2.** And the [names](#) of the twelve [Apostles](#) are these: The first, [Simon who is called Peter](#), and [Andrew](#) his brother,

Duodecim autem apostolorum nomina sunt haec primus Simon qui dicitur Petrus et Andreas frater eius

**10:3.** [James the son of Zebedee](#), and [John](#) his brother, [Philip](#) and [Bartholomew](#), [Thomas](#) and [Matthew the publican](#), and [James the son of Alpheus](#), and [Thaddeus](#),

Iacobus Zebedaei et Iohannes frater eius Philippus et Bartholomeus Thomas et Mattheus publicanus et Iacobus Alpei et Thaddeus

**10:4.** [Simon the Cananean](#), and [Judas Iscariot](#), who also betrayed him.

Simon Cananeus et Iudas Scariotes qui et tradidit eum

**10:5.** These twelve [Jesus](#) sent: commanding them, saying: Go ye not into the way of the [Gentiles](#), and into the city of the [Samaritans](#) enter ye not.

Hos duodecim misit Iesus praeciens eis et dicens in viam gentium ne abieritis et in civitates Samaritanorum ne intraveritis

**10:6.** But go ye rather to the lost sheep of the [house of Israel](#).

Sed potius ite ad oves quae perierunt domus Israhel

**10:7.** And going, preach, saying: The [kingdom of heaven](#) is at hand.

Euntes autem praedicate dicentes quia adpropinquavit regnum caelorum

**10:8.** Heal the sick, raise the dead, [cleanse the lepers](#), [cast out devils](#): freely have you received, freely give.

Infirmos curate mortuos suscite leprosos mundate daemones eicite gratis accepistis gratis date

**10:9.** Do not possess gold, nor silver, nor money in your purses:

Nolite possidere aurum neque argentum neque pecuniam in zonis vestris

**10:10.** Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

Non peram in via neque duas tunicas neque calciamenta neque virgam dignus enim est operarius cibo suo

**10:11.** And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.

In quamcumque civitatem aut castellum intraveritis interrogate quis in ea dignus sit et ibi manete donec exeatis

**10:12.** And when you come into the house, salute it, saying: Peace be to this house.

Intrantes autem in domum salutate eam

**10:13.** And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

Et siquidem fuerit domus digna veniat pax vestra super eam si autem non fuerit digna pax vestra ad vos

revertatur

**10:14.** And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

Et quicumque non receperit vos neque audierit sermones vestros exeuntes foras de domo vel de civitate excutite pulverem de pedibus vestris

**10:15.** Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Amen dico vobis tolerabilius erit terrae Sodomorum et Gomorraeorum in die iudicii quam illi civitati

**10:16.** Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.

Ecce ego mitto vos sicut oves in medio luporum estote ergo prudentes sicut serpentes et simplices sicut columbae

**Simple...** That is, harmless, plain, sincere, and without guile.

**10:17.** But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues.

Cavete autem ab hominibus tradent enim vos in conciliis et in synagogis suis flagellabunt vos

**10:18.** And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:

Et ad praesides et ad reges ducemini propter me in testimonium illis et gentibus

**10:19.** But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak:

Cum autem tradent vos nolite cogitare quomodo aut quid loquamini dabitur enim vobis in illa hora quid loquamini

**10:20.** For it is not you that speak, but the spirit of your Father that speaketh in you.

Non enim vos estis qui loquimini sed Spiritus Patris vestri qui loquitur in vobis

**10:21.** The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death.

Tradet autem frater fratrem in mortem et pater filium et insurgent filii in parentes et morte eos adficient

**10:22.** And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.

Et eritis odio omnibus propter nomen meum qui autem perseveraverit in finem hic salvus erit

**10:23.** And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

Cum autem persequentur vos in civitate ista fugite in aliam amen enim dico vobis non consummabitis civitates Israhel donec veniat Filius hominis

**10:24.** The disciple is not above the master, nor the servant above his lord.

Non est discipulus super magistrum nec servus super dominum suum

**10:25.** It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household?

Sufficit discipulo ut sit sicut magister eius et servus sicut dominus eius si patrem familias Beelzebub vocaverunt quanto magis domesticos eius

**10:26.** Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known.

Ne ergo timueritis eos nihil enim opertum quod non revelabitur et occultum quod non scietur

**10:27.** That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops.

Quod dico vobis in tenebris dicite in lumine et quod in aure auditis praedicate super tecta

**10:28.** And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that

can destroy both **soul** and body in **hell**.

Et nolite timere eos qui occidunt corpus animam autem non possunt occidere sed potius eum timete qui potest et animam et corpus perdere in gehennam

**10:29.** Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your **Father**.

Nonne duo passerres asse veneunt et unus ex illis non cadet super terram sine Patre vestro

**10:30.** But the very hairs of your head are all numbered.

Vestri autem et capilli capitis omnes numerati sunt

**10:31.** Fear not therefore: better are you than many sparrows.

Nolite ergo timere multis passeribus meliores estis vos

**10:32.** Every one therefore that shall confess me before **men**, I will also confess him before my **Father** who is in **heaven**.

Omnis ergo qui confitebitur me coram hominibus confitebor et ego eum coram Patre meo qui est in caelis

**10:33.** But he that shall deny me before **men**, I will also deny him before my **Father** who is in **heaven**.

Qui autem negaverit me coram hominibus negabo et ego eum coram Patre meo qui est in caelis

**10:34.** Do not think that I came to send peace upon earth: I came not to send peace, but the sword.

Nolite arbitrari quia venerim mittere pacem in terram non veni pacem mittere sed gladium

**10:35.** For I came to set a **man** at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

Veni enim separare hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam

**I came to set a man at variance, etc...** Not that this was the end or design of the coming of **our Saviour**; but that his coming and his doctrine would have this effect, by reason of the obstinate resistance that many would make, and of their **persecuting** all such as should adhere to him.

**10:36.** And a **man's** enemies shall be they of his own **household**.

Et inimici hominis domestici eius

**10:37.** He that **loveth father or mother** more than me, is not worthy of me; and he that **loveth** son or daughter more than me, is not worthy of me.

Qui amat patrem aut matrem plus quam me non est me dignus et qui amat filium aut filiam super me non est me dignus

**10:38.** And he that taketh not up his **cross**, and followeth me, is not worthy of me.

Et qui non accipit crucem suam et sequitur me non est me dignus

**10:39.** He that findeth his **life**, shall lose it: and he that shall lose his **life** for me, shall find it.

Qui invenit animam suam perdet illam et qui perdidit animam suam propter me inveniet eam

**10:40.** He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

Qui recipit vos me recipit et qui me recipit recipit eum qui me misit

**10:41.** He that receiveth a **prophet** in the **name** of a **prophet**, shall receive the reward of a **prophet**: and he that receiveth a **just man** in the **name** of a **just man**, shall receive the reward of a **just man**.

Qui recipit prophetam in nomine prophetae mercedem prophetae accipiet et qui recipit iustum in nomine iusti mercedem iusti accipiet

**10:42.** And whosoever shall give to drink to one of these little ones a cup of cold water only in the **name** of a **disciple**, **amen** I say to you he shall not lose his reward.

Et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli amen dico vobis non perdet mercedem suam

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## Matthew Chapter 11

### **John sends his disciples to Christ, who upbraids the Jews for their incredulity, and calls to him such as are sensible of their burdens.**

**11:1.** And it came to pass, when [Jesus](#) had made an end of commanding his twelve [disciples](#), he passed from thence, to teach and to preach in their cities.

Et factum est cum consummasset Iesus praecipiens duodecim discipulis suis transiit inde ut doceret et praedicaret in civitatibus eorum

**11:2.** Now when [John](#) had heard in [prison](#) the works of [Christ](#): sending two of his [disciples](#) he said to him: Iohannes autem cum audisset in vinculis opera Christi mittens duos de discipulis suis

**11:3.** Art thou [he that art to come](#), or look we for another?  
Ait illi tu es qui venturus es an alium expectamus

**11:4.** And [Jesus](#) making answer said to them: Go and relate to [John](#) what you have heard and seen.  
Et respondens Iesus ait illis euntes renuntiate Iohanni quae auditis et videtis

**11:5.** The blind see, the lame walk, the [lepers](#) are cleansed, the deaf hear, the dead rise again, the [poor](#) have the [gospel](#) preached to them.

Caeci vident claudi ambulant leprosi mundantur surdi audiunt mortui resurgunt pauperes evangelizantur

**11:6.** And [blessed](#) is he that shall not be [scandalized](#) in me.  
Et beatus est qui non fuerit scandalizatus in me

**Scandalized in me...** That is, who shall not take occasion of [scandal](#) or offence from my [humility](#), and the [disgraceful death of the cross](#) which I shall endure.

**11:7.** And when they went their way, [Jesus](#) began to say to the multitudes concerning [John](#): What went you out into the [desert](#) to see? a reed shaken with the wind?

Illis autem abeuntibus coepit Iesus dicere ad turbas de Iohanne quid existis in desertum videre harundinem vento agitatam

**11:8.** But what went you out to see? a [man](#) clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings.

Sed quid existis videre hominem mollibus vestitum ecce qui mollibus vestiuntur in domibus regum sunt

**11:9.** But what went you out to see? A [prophet](#)? Yea I tell you, and more than a [prophet](#).

Sed quid existis videre prophetam etiam dico vobis et plus quam prophetam

**11:10.** For this is he of whom it is written: Behold I send my [angel](#) before my face, who shall prepare thy way before thee.

Hic enim est de quo scriptum est ecce ego mitto angelum meum ante faciem tuam qui praeparabit viam tuam ante te

**11:11.** [Amen](#) I say to you, there hath not risen among them that are born of [women](#) a greater than [John the Baptist](#): yet he that is the lesser in the [kingdom of heaven](#) is greater than he.

Amen dico vobis non surrexit inter natos mulierum maior Iohanne Baptista qui autem minor est in regno caelorum maior est illo

**11:12.** And from the days of [John the Baptist](#) until now, the [kingdom of heaven](#) suffereth [violence](#), and the [violent](#) bear it away.

A diebus autem Iohannis Baptistae usque nunc regnum caelorum vim patitur et violenti rapiunt illud

**Suffereth violence, etc...** It is not to be obtained but by main force, by using [violence](#) upon ourselves, by [mortification](#) and [penance](#), and resisting our [perverse inclinations](#).

**11:13.** For all the prophets and the law prophesied until John:

Omnes enim prophetae et lex usque ad Iohannem prophetaverunt

**11:14.** And if you will receive it, he is Elias that is to come.

Et si vultis recipere ipse est Helias qui venturus est

He is Elias, etc... Not in person, but in spirit (Luke 1:17).

**11:15.** He that hath ears to hear, let him hear.

Qui habet aures audiendi audiat

**11:16.** But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place.

Cui autem similem aestimabo generationem istam similis est pueris sedentibus in foro qui clamantes coequalibus

**11:17.** Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

Dicunt cecinimus vobis et non saltastis lamentavimus et non planxistis

**11:18.** For John came neither eating nor drinking; and they say: He hath a devil.

Venit enim Iohannes neque manducans neque bibens et dicunt daemonium habet

**11:19.** The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children.

Venit Filius hominis manducans et bibens et dicunt ecce homo vorax et potator vini publicanorum et peccatorum amicus et iustificata est sapientia a filiis suis

**11:20.** Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance.

Tunc coepit exprobrare civitatibus in quibus factae sunt plurimae virtutes eius quia non egissent paenitentiam

**11:21.** Woe thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes.

Vae tibi Corozain vae tibi Bethsaida quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis olim in cilicio et cinere paenitentiam egissent

**11:22.** But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

Verumtamen dico vobis Tyro et Sidoni remissius erit in die iudicii quam vobis

**11:23.** And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day.

Et tu Capharnaum numquid usque in caelum exaltaberis usque in infernum descendes quia si in Sodomis factae fuissent virtutes quae factae sunt in te forte mansissent usque in hunc diem

**11:24.** But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

Verumtamen dico vobis quia terrae Sodomorum remissius erit in die iudicii quam tibi

**11:25.** At that time Jesus answered and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

In illo tempore respondens Iesus dixit confiteor tibi Pater Domine caeli et terrae quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis

**11:26.** Yea, Father: for so hath it seemed good in thy sight.

Ita Pater quoniam sic fuit placitum ante te

**11:27.** All things are delivered to me by my Father. And no one knoweth the Son but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

Omnia mihi tradita sunt a Patre meo et nemo novit Filium nisi Pater neque Patrem quis novit nisi Filius et cui voluerit Filius revelare

**11:28.** Come to me all you that labor and are burdened, and I will refresh you.

Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos

**11:29.** Take up my yoke upon you, and learn of me, because I am **meek**, and **humble** of heart: And you shall find rest to your **souls**.

Tollite iugum meum super vos et discite a me quia mitis sum et humilis corde et invenietis requiem animabus vestris

**11:30.** For my yoke is sweet and my burden light.

Iugum enim meum suave est et onus meum leve est

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## Matthew Chapter 12

### Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to Satan.

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**12:1.** At that time [Jesus](#) went through the corn on the [sabbath](#): and his [disciples](#) being hungry, began to pluck the ears, and to eat.

In illo tempore abiit Iesus sabbato per sata discipuli autem eius esurientes coeperunt vellere spicas et manducare

**12:2.** And the [Pharisees](#) seeing them, said to him: Behold thy [disciples](#) do that which is not lawful to do on the [sabbath days](#).

Pharisaei autem videntes dixerunt ei ecce discipuli tui faciunt quod non licet eis facere sabbatis

**12:3.** But he said to them: Have you not read what [David](#) did when he was hungry, and they that were with him:

At ille dixit eis non legistis quid fecerit David quando esuriit et qui cum eo erant

**12:4.** How he entered into the [house of God](#), and did eat the [loaves of proposition](#), which it was not lawful for him to eat, nor for them that were with him, but for the [priests](#) only?

Quomodo intravit in domum Dei et panes propositionis comedit quos non licebat ei edere neque his qui cum eo erant nisi solis sacerdotibus

**The loaves of proposition...** So were called the [twelve loaves](#) which were placed before the sanctuary in the [temple of God](#).

**12:5.** Or have ye not read in the [law](#), that on the [sabbath days](#) the [priests](#) in the [temple](#) break the [sabbath](#), and are without blame?

Aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt

**12:6.** But I tell you that there is here a greater than the [temple](#).

Dico autem vobis quia templo maior est hic

**12:7.** And if you [knew](#) what this meaneth: I will have [mercy](#), and not [sacrifice](#): you would never have condemned the innocent.

Si autem sciretis quid est misericordiam volo et non sacrificium numquam condemnassetis innocentes

**12:8.** For the [Son of man](#) is Lord even of the [sabbath](#).

Dominus est enim Filius hominis etiam sabbati

**12:9.** And when he had passed from thence, he came into their [synagogues](#).

Et cum inde transisset venit in synagogam eorum

**12:10.** And behold there was a [man](#) who had a withered hand, and they asked him, saying: Is it lawful to heal on the [sabbath days](#)? that they might accuse him.

Et ecce homo manum habens aridam et interrogabant eum dicentes si licet sabbatis curare ut accusarent eum

**12:11.** But he said to them: What [man](#) shall there be among you, that hath one sheep: and if the same fall into a pit on the [sabbath day](#), will he not take hold on it and lift it up?

Ipse autem dixit illis quis erit ex vobis homo qui habeat ovem unam et si ceciderit haec sabbatis in foveam nonne tenebit et levabit eam

**12:12.** How much better is a [man](#) than a sheep? Therefore it is lawful to do a good deed on the [sabbath days](#).

Quanto magis melior est homo ove itaque licet sabbatis benefacere

**12:13.** Then he saith to the **man**: Stretch forth thy hand; and he stretched it forth, and it was restored to health even as the other.

Tunc ait homini extende manum tuam et extendit et restituta est sanitati sicut altera

**12:14.** And the **Pharisees** going out made a consultation against him, how they might **destroy** him.

Exeuntes autem Phariseae consilium faciebant adversus eum quomodo eum perderent

**12:15.** But **Jesus knowing** it, retired from thence: and many followed him, and he healed them all.

Jesus autem sciens recessit inde et secuti sunt eum multi et curavit eos omnes

**12:16.** And he charged them that they should not make him **known**.

Et praecepit eis ne manifestum eum facerent

**12:17.** That it might be fulfilled which was spoken by **Isaias** the prophet, saying:

Ut adimpleretur quod dictum est per Esaiam prophetam dicentem

**12:18.** Behold my servant whom I have chosen, my beloved in whom my **soul** hath been well pleased. I will put my **spirit** upon him, and he shall show **judgment** to the **Gentiles**.

Ecce puer meus quem elegi dilectus meus in quo bene placuit animae meae ponam spiritum meum super eum et iudicium gentibus nuntiabit

**12:19.** He shall not contend, nor cry out, neither shall any **man** hear his voice in the streets.

Non contendet neque clamabit neque audiet aliquis in plateis vocem eius

**12:20.** The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth **judgment** unto victory.

Harundinem quassatam non confringet et linum fumigans non extinguet donec eiciat ad victoriam iudicium

**12:21.** And in his **name** the **Gentiles** shall hope.

Et in nomine eius gentes sperabunt

**12:22.** Then was offered to him one **possessed** with a **devil**, blind and dumb: and he healed him, so that he spoke and saw.

Tunc oblatus est ei daemonium habens caecus et mutus et curavit eum ita ut loqueretur et videret

**12:23.** And all the multitudes were amazed, and said: Is not this the **son of David**?

Et stupebant omnes turbae et dicebant numquid hic est Filius David

**12:24.** But the **Pharisees** hearing it, said: This **man** casteth not out **devils** but by **Beelzebub** the prince of the **devils**.

Phariseae autem audientes dixerunt hic non eicit daemones nisi in Beelzebub principe daemoniorum

**12:25.** And **Jesus knowing** their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.

Jesus autem sciens cogitationes eorum dixit eis omne regnum divisum contra se desolatur et omnis civitas vel domus divisa contra se non stabit

**12:26.** And if **Satan cast out Satan**, he is divided against himself: how then shall his kingdom stand?

Et si Satanus Satanam eicit adversus se divisus est quomodo ergo stabit regnum eius

**12:27.** And if I by **Beelzebub cast out devils**, by whom do your children **cast them out**? Therefore they shall be your judges.

Et si ego in Beelzebub eicio daemones filii vestri in quo eiciunt ideo ipsi iudices erunt vestri

**12:28.** But if I by the **Spirit of God cast out devils**, then is the **kingdom of God** come upon you.

Si autem ego in Spiritu Dei eicio daemones igitur pervenit in vos regnum Dei

**12:29.** Or how can any one enter into the house of the strong, and rifle his **goods**, unless he first bind the strong? and then he will rifle his house.

Aut quomodo potest quisquam intrare in domum fortis et vasa eius diripere nisi prius alligaverit fortem et tunc domum illius diripiat

**12:30.** He that is not with me, is against me: and he that gathereth not with me, scattereth.

Qui non est mecum contra me est et qui non congregat mecum spargit

**12:31.** Therefore I say to you: Every **sin** and **blasphemy** shall be forgiven **men**, but the **blasphemy** of the **Spirit** shall not be forgiven.

Ideo dico vobis omne peccatum et blasphemia remittetur hominibus Spiritus autem blasphemia non remittetur

**The blasphemy of the Spirit...** The **sin** here spoken of is that **blasphemy**, by which the **Pharisees** attributed the **miracles** of **Christ**, wrought by the **Spirit of God**, to **Beelzebub** the prince of **devils**. Now this kind of **sin** is usually accompanied with so much obstinacy, and such wilful opposing the **Spirit of God**, and the **known truth**, that **men** who are guilty of it, are seldom or never **converted**: and therefore are never forgiven, because they will not repent. Otherwise there is no **sin**, which **God** cannot or will not forgive to such as sincerely repent, and have recourse to the **keys of the church**.

**12:32.** And whosoever shall speak a word against the **Son of man**, it shall be forgiven him: but he that shall speak against the **Holy Ghost**, it shall not be forgiven him neither in this world, nor in the world to come.

Et quicumque dixerit verbum contra Filium hominis remittetur ei qui autem dixerit contra Spiritum Sanctum non remittetur ei neque in hoc saeculo neque in futuro

**Nor in the world to come...** From these words **St. Augustine** (De Civ. Dei, lib. 21, c. 13) and **St. Gregory** (Dialog., 4, c. 39) gather, that some **sins** may be remitted in the world to come; and, consequently, that there is a **purgatory** or a middle place.

**12:33.** Either make the tree **good** and its fruit **good**: or make the tree **evil**, and its fruit **evil**. For by the fruit the tree is **known**.

Aut facite arborem bonam et fructum eius bonum aut facite arborem malam et fructum eius malum siquidem ex fructu arbor agnoscitur

**12:34.** O **generation** of vipers, how can you speak **good** things, whereas you are **evil**? for out of the abundance of the heart the mouth speaketh.

Progenies viperarum quomodo potestis bona loqui cum sitis mali ex abundantia enim cordis os loquitur

**12:35.** A **good man** out of a **good** treasure bringeth forth **good** things: and an **evil man** out of an **evil** treasure bringeth forth **evil** things.

Bonus homo de bono thesauro profert bona et malus homo de malo thesauro profert mala

**12:36.** But I say unto you, that every idle word that **men** shall speak, they shall render an account for it in the **day of judgment**.

Dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines reddent rationem de eo in die iudicii

**Every idle word...** This shows there must be a **place of temporal punishment** hereafter where these slighter faults shall be punished.

**12:37.** For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Ex verbis enim tuis iustificaberis et ex verbis tuis condemnaberis

**12:38.** Then some of the **scribes** and **Pharisees** answered him, saying: Master, we would see a sign from thee.

Tunc responderunt ei quidam de scribis et Pharisaeis dicentes magister volumus a te signum videre

**A sign...** That is, a **miracle** from **heaven**. [Luke 11:16]

**12:39.** Who answering said to them: An **evil** and adulterous **generation** seeketh a sign: and a sign shall not be given it, but the sign of **Jonas the prophet**.

Qui respondens ait illis generatio mala et adultera signum quaerit et signum non dabitur ei nisi signum Ioniae prophetae

**12:40.** For as **Jonas** was in the whale's belly three days and three nights: so shall the **Son of man** be in the **heart of the earth** three days and three nights.

Sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus sic erit Filius hominis in corde terrae tribus diebus et tribus noctibus

**Three days, etc...** Not complete days and nights; but part of three days, and three nights taken according to the way that the **Hebrews** counted their days and nights, viz., from evening to evening.

**12:41.** The **men** of Ninive shall rise in judgment with this **generation**, and shall condemn it: because they did **penance** at the preaching of **Jonas**. And behold a greater than **Jonas** here.

Viri ninevitae surgent in iudicio cum generatione ista et condemnabunt eam quia paenitentiam egerunt in praedicatione Ioniae et ecce plus quam Iona hic

**12:42.** The queen of the **south** shall rise in judgment with this **generation**, and shall condemn it: because she came from the ends of the earth to hear the wisdom of **Solomon**, and behold a greater than **Solomon**

here.

Regina austri surget in iudicio cum generatione ista et condemnabit eam quia venit a finibus terrae audire sapientiam Salomonis et ecce plus quam Salomon hic

**12:43.** And when an **unclean spirit** is gone out of a **man** he walketh through dry places seeking rest, and findeth none.

Cum autem immundus spiritus exierit ab homine ambulat per loca arida quaerens requiem et non invenit

**12:44.** Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

Tunc dicit revertar in domum meam unde exivi et veniens invenit vacantem scopis mundatam et ornatam

**12:45.** Then he goeth, and taketh with him seven other **spirits** more **wicked** than himself, and they enter in and dwell there: and the last state of that **man** is made worse than the first. So shall it be also to this **wicked generation**.

Tunc vadit et adsumit septem alios spiritus secum nequiores se et intrantes habitant ibi et fiunt novissima hominis illius peiora prioribus sic erit et generationi huic pessimae

**12:46.** As he was yet speaking to the multitudes, behold his **mother** and his **brethren** stood without, seeking to speak to him.

Adhuc eo loquente ad turbas ecce mater eius et fratres stabant foris quaerentes loqui ei

**12:47.** And one said unto him: Behold thy **mother** and thy **brethren** stand without, seeking thee.

Dixit autem ei quidam ecce mater tua et fratres tui foris stant quaerentes te

**12:48.** But he answering him that told him, said: Who is my mother, and who are my brethren?

At ipse respondens dicenti sibi ait quae est mater mea et qui sunt fratres mei

**Who is my mother?...** This was not spoken by way of slighting his **mother**, but to show that we are never to suffer ourselves to be taken from the service of **God**, by any inordinate affection to our earthly **parents**: and that which **our Lord** chiefly regarded in his **mother**, was her doing the **will** of his **Father** in **heaven**. It may also further allude to the reprobation of the **Jews**, his carnal **kindred**, and the **election** of the **Gentiles**.

**12:49.** And stretching forth his hand towards his **disciples**, he said: Behold my mother and my brethren.

Et extendens manum in discipulos suos dixit ecce mater mea et fratres mei

**12:50.** For whosoever shall do the **will** of my **Father**, that is in **heaven**, he is my brother, and sister, and mother.

Quicumque enim fecerit voluntatem Patris mei qui in caelis est ipse meus et frater et soror et mater est

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## Matthew Chapter 13

### The parables of the sower and the cockle: of the mustardseed, etc.

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**13:1.** The same day [Jesus](#) going out of the house, sat by the sea side.

In illo die exiens Iesus de domo sedebat secus mare

**13:2.** And great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore.

Et congregatae sunt ad eum turbae multae ita ut in naviculam ascendens sederet et omnis turba stabat in litore

**13:3.** And he spoke to them many things in [parables](#), saying: Behold the sower went forth to sow.

Et locutus est eis multa in parabolis dicens ecce exiit qui seminat seminare

**13:4.** And whilst he soweth some fell by the way side, and the birds of the air came and ate them up.

Et dum seminat quaedam ceciderunt secus viam et venerunt volucres et comederunt ea

**13:5.** And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.

Alia autem ceciderunt in petrosa ubi non habebat terram multam et continuo exorta sunt quia non habebant altitudinem terrae

**13:6.** And when the sun was up they were scorched: and because they had not root, they withered away.

Sole autem orto aestuaverunt et quia non habebant radicem aruerunt

**13:7.** And others fell among thorns: and the thorns grew up and choked them.

Alia autem ceciderunt in spinas et creverunt spinae et suffocaverunt ea

**13:8.** And others fell upon [good](#) ground: and they brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold.

Alia vero ceciderunt in terram bonam et dabant fructum aliud centesimum aliud sexagesimum aliud tricesimum

**13:9.** He that hath ears to hear, let him hear.

Qui habet aures audiendi audiat

**13:10.** And his [disciples](#) came and said to him: Why speakest thou to them in [parables](#)?

Et accedentes discipuli dixerunt ei quare in parabolis loqueris eis

**13:11.** Who answered and said to them: Because to you it is given to [know](#) the [mysteries](#) of the [kingdom of heaven](#): but to them it is not given.

Qui respondens ait illis quia vobis datum est nosse mysteria regni caelorum illis autem non est datum

**13:12.** For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath.

Qui enim habet dabitur ei et abundabit qui autem non habet et quod habet auferetur ab eo

**13:13.** Therefore do I speak to them in [parables](#): because seeing they see not, and hearing they hear not, neither do they understand.

Ideo in parabolis loquor eis quia videntes non vident et audientes non audiunt neque intellegunt

**13:14.** And the [prophecy](#) of [Isaias](#) is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.

Et adimpletur eis prophetia Esaiae dicens auditu audietis et non intellegitis et videntes videbitis et non videbitis

**13:15.** For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be **converted**, and I should heal them.

Incrassatum est enim cor populi huius et auribus graviter audierunt et oculos suos cluserunt nequando oculis videant et auribus audiant et corde intellegant et convertantur et sanem eos

**13:16.** But **blessed** are your eyes, because they see, and your ears, because they hear.

Vestri autem beati oculi quia vident et aures vestrae quia audiunt

**13:17.** For, **amen**, I say to you, many **prophets** and **just men** have desired to see the things that you see, and have not seen them: and to hear the things that you hear and have not heard them.

Amen quippe dico vobis quia multi prophetae et iusti cupierunt videre quae videtis et non viderunt et audire quae auditis et non audierunt

**13:18.** Hear you therefore the **parable** of the sower.

Vos ergo audite parabolam seminantis

**13:19.** When any one heareth the **word of the kingdom**, and understandeth it not, there cometh the **wicked one**, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

Omnis qui audit verbum regni et non intellegit venit malus et rapit quod seminatum est in corde eius hic est qui secus viam seminatus est

**13:20.** And he that received the seed upon stony ground, is he that heareth the **word**, and immediately receiveth it with **joy**.

Qui autem supra petrosa seminatus est hic est qui verbum audit et continuo cum gaudio accipit illud

**13:21.** Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and **persecution** because of the **word**, he is presently **scandalized**.

Non habet autem in se radicem sed est temporalis facta autem tribulatione et persecutione propter verbum continuo scandalizatur

**13:22.** And he that received the seed among thorns, is he that heareth the **word**, and the care of this world and the deceitfulness of **riches** choketh up the **word**, and he becometh fruitless.

Qui autem est seminatus in spinis hic est qui verbum audit et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum et sine fructu efficitur

**13:23.** But he that received the seed upon **good** ground, is he that heareth the **word**, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.

Qui vero in terra bona seminatus est hic est qui audit verbum et intellegit et fructum adfert et facit aliud quidem centum aliud autem sexaginta porro aliud triginta

**13:24.** Another **parable** he proposed to them, saying: The **kingdom of heaven** is likened to a **man** that sowed **good** seed in his field.

Aliam parabolam proposuit illis dicens simile factum est regnum caelorum homini qui seminavit bonum semen in agro suo

**13:25.** But while **men** were asleep, his enemy came and oversowed cockle among the wheat and went his way.

Cum autem dormirent homines venit inimicus eius et superseminavit zizania in medio tritici et abiit

**13:26.** And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.

Cum autem crevisset herba et fructum fecisset tunc apparuerunt et zizania

**13:27.** And the servants of the **good man** of the house coming said to him. Sir, didst thou not sow **good** seed in thy field? Whence then hath it cockle?

Accedentes autem servi patris familias dixerunt ei domine nonne bonum semen seminasti in agro tuo unde ergo habet zizania

**13:28.** And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go

and gather it up?

Et ait illis inimicus homo hoc fecit servi autem dixerunt ei vis imus et colligimus ea

**13:29.** And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it.  
Et ait non ne forte colligentes zizania eradicetis simul cum eis et triticum

**13:30.** Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.  
Sinite utraque crescere usque ad messem et in tempore messis dicam messoribus colligite primum zizania et alligate ea fasciculos ad conburendum triticum autem congregate in horreum meum

**13:31.** Another [parable](#) he proposed unto them, saying: The [kingdom of heaven](#) is like to a grain of mustard seed, which a [man](#) took and sowed in his field.  
Aliam parabolam proposuit eis dicens simile est regnum caelorum grano sinapis quod accipiens homo seminavit in agro suo

**13:32.** Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.  
Quod minimum quidem est omnibus seminibus cum autem creverit maius est omnibus holeribus et fit arbor ita ut volucres caeli veniant et habitent in ramis eius

**13:33.** Another [parable](#) he spoke to them: The [kingdom of heaven](#) is like to leaven, which a [woman](#) took and hid in three measures of meal, until the whole was leavened.  
Aliam parabolam locutus est eis simile est regnum caelorum fermento quod acceptum mulier abscondit in farinae satis tribus donec fermentatum est totum

**13:34.** All these things [Jesus](#) spoke in [parables](#) to the multitudes: and without [parables](#) he did not speak to them.  
Haec omnia locutus est Iesus in parabolis ad turbas et sine parabolis non loquebatur eis

**13:35.** That it might be fulfilled which was spoken by the [prophet](#), saying: I will open my mouth in [parables](#), I will utter things hidden from the foundation of the world.  
Ut impleretur quod dictum erat per prophetam dicentem aperiam in parabolis os meum eructabo abscondita a constitutione mundi

**13:36.** Then having sent away the multitudes, he came into the house, and his [disciples](#) came to him, saying: Expound to us the [parable](#) of the cockle of the field.  
Tunc dimissis turbis venit in domum et accesserunt ad eum discipuli eius dicentes dissere nobis parabolam zizaniorum agri

**13:37.** Who made answer and said to them: He that soweth the [good](#) seed is the [Son of man](#).  
Qui respondens ait qui seminat bonum semen est Filius hominis

**13:38.** And the field is the world. And the [good](#) seed are the children of the [kingdom](#). And the cockle are the children of the [wicked one](#).  
Ager autem est mundus bonum vero semen hii sunt filii regni zizania autem filii sunt nequam

**13:39.** And the enemy that sowed them, is the [devil](#). But the harvest is the [end of the world](#). And the reapers are the [angels](#).  
Inimicus autem qui seminavit ea est diabolus messis vero consummatio saeculi est messorum autem angeli sunt

**13:40.** Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the [end of the world](#).  
Sicut ergo colliguntur zizania et igni conburuntur sic erit in consummatione saeculi

**13:41.** The [Son of man](#) shall send his [angels](#), and they shall gather out of his [kingdom](#) all [scandals](#), and them that work [iniquity](#).  
Mittet Filius hominis angelos suos et colligent de regno eius omnia scandala et eos qui faciunt iniquitatem

**13:42.** And shall cast them into the [furnace of fire](#): there shall be weeping and gnashing of teeth.  
Et mittent eos in caminum ignis ibi erit fletus et stridor dentium

**13:43.** Then shall the [just](#) shine as the sun, in the [kingdom of their Father](#). He that hath ears to hear, let

him hear.

Tunc iusti fulgebunt sicut sol in regno Patris eorum qui habet aures audiat

**13:44.** The [kingdom of heaven](#) is like unto a treasure hidden in a field. Which a [man](#) having found, hid it, and for [joy](#) thereof goeth, and selleth all that he hath, and buyeth that field.

Simile est regnum caelorum thesauro abscondito in agro quem qui invenit homo abscondit et prae gaudio illius vadit et vendit universa quae habet et emit agrum illum

**13:45.** Again the [kingdom of heaven](#) is like to a merchant seeking [good](#) pearls.

Iterum simile est regnum caelorum homini negotiatori quaerenti bonas margaritas

**13:46.** Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

Inventa autem una pretiosa margarita abiit et vendidit omnia quae habuit et emit eam

**13:47.** Again the [kingdom of heaven](#) is like to a net cast into the sea, and gathering together of all kinds of fishes.

Iterum simile est regnum caelorum sagenae missae in mare et ex omni genere congreganti

**13:48.** Which, when it was filled, they drew out, and sitting by the shore, they chose out the [good](#) into vessels, but the bad they cast forth.

Quam cum impleta esset educentes et secus litus sedentes elegerunt bonos in vasa malos autem foras miserunt

**13:49.** So shall it be at the [end of the world](#). The [angels](#) shall go out, and shall separate the wicked from among the [just](#).

Sic erit in consummatione saeculi exhibunt angeli et separabunt malos de medio iustorum

**13:50.** And shall cast them into the [furnace of fire](#): there shall be weeping and gnashing of teeth.

Et mittent eos in caminum ignis ibi erit fletus et stridor dentium

**13:51.** Have ye understood all these things? They say to him: Yes.

Intellexistis haec omnia dicunt ei etiam

**13:52.** He said unto them: Therefore every [scribe](#) instructed in the [kingdom of heaven](#), is like to a [man](#) that is a householder, who bringeth forth out of his treasure new things and old.

Ait illis ideo omnis scriba doctus in regno caelorum similis est homini patri familias qui profert de thesauro suo nova et vetera

**13:53.** And it came to pass: when [Jesus](#) had finished these [parables](#), he passed from thence.

Et factum est cum consummasset Iesus parabolam istam transiit inde

**13:54.** And coming into [his own country](#), he taught them in their [synagogues](#), so that they wondered and said: How came this [man](#) by this wisdom and [miracles](#)?

Et veniens in patriam suam docebat eos in synagogis eorum ita ut mirarentur et dicerent unde huic sapientia haec et virtutes

**13:55.** Is not this the [carpenter's](#) son? Is not his mother called [Mary](#), and his [brethren James](#), and Joseph, and [Simon](#), and [Jude](#):

Nonne hic est fabri filius nonne mater eius dicitur Maria et fratres eius Iacobus et Ioseph et Simon et Iudas **His brethren...** These were the children of [Mary the wife of Cleophas](#), sister to our [Blessed Lady](#), ([Matthew 27:56](#); [John 19:25](#)), and therefore, according to the usual style of the [Scripture](#), they were called [brethren](#), that is, near relations to [our Saviour](#).

**13:56.** And his [sisters](#), are they not all with us? Whence therefore hath he all these things?

Et sorores eius nonne omnes apud nos sunt unde ergo huic omnia ista

**13:57.** And they were [scandalized](#) in his regard. But [Jesus](#) said to them: A [prophet](#) is not without [honour](#), save in his own country, and in his own house.

Et scandalizabantur in eo Iesus autem dixit eis non est propheta sine honore nisi in patria sua et in domo sua

**13:58.** And he wrought not many [miracles](#) there, because of their unbelief.

Et non fecit ibi virtutes multas propter incredulitatem illorum

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## Matthew Chapter 14

**Herod puts John to death. Christ feeds five thousand in the desert. He walks upon the sea, and heals all the diseased with the touch of his garment.**

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**14:1.** At that time [Herod the Tetrarch](#) heard the fame of [Jesus](#).

In illo tempore audiit Herodes tetrarcha famam Iesu

**Tetrarch...** This word, derived from the Greek, signifies one that rules over the fourth part of a kingdom: as [Herod](#) then ruled over [Galilee](#), which was but the fourth part of the kingdom of his father.

**14:2.** And he said to his servants: This is [John the Baptist](#): he is [risen from the dead](#), and therefore [mighty works](#) show forth themselves in him.

Et ait pueris suis hic est Iohannes Baptista ipse surrexit a mortuis et ideo virtutes inoperantur in eo

**14:3.** For [Herod](#) had apprehended [John](#) and bound him, and put him into [prison](#), because of [Herodias](#), his brother's wife.

Herodes enim tenuit Iohannem et alligavit eum et posuit in carcere propter Herodiam uxorem fratris sui

**14:4.** For [John](#) said to him: It is not lawful for thee to have her.

Dicebat enim illi Iohannes non licet tibi habere eam

**14:5.** And having a mind to [put him to death](#), he feared the people: because they esteemed him as a [prophet](#).

Et volens illum occidere timuit populum quia sicut prophetam eum habebant

**14:6.** But on [Herod's](#) birthday, the [daughter of Herodias danced](#) before them: and pleased [Herod](#).

Die autem natalis Herodis saltavit filia Herodias in medio et placuit Herodi

**14:7.** Whereupon he promised with an [oath](#), to give her whatsoever she would ask of him.

Unde cum iuramento pollicitus est ei dare quodcumque postulasset ab eo

**14:8.** But she being instructed before by her mother, said: Give me here in a dish the head of [John the Baptist](#).

At illa praemonita a matre sua da mihi inquit hic in disco caput Iohannis Baptistae

**14:9.** And the king was struck sad: yet because of his [oath](#), and for them that sat with him at table, he commanded it to be given.

Et contristatus est rex propter iuramentum autem et eos qui pariter recumbebant iussit dari

**14:10.** And he sent, and beheaded [John](#) in the prison.

Misitque et decollavit Iohannem in carcere

**14:11.** And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

Et adlatum est caput eius in disco et datum est puellae et tulit matri suae

**14:12.** And his [disciples](#) came and took the body, and buried it, and came and told [Jesus](#).

Et accedentes discipuli eius tulerunt corpus et sepelierunt illud et venientes nuntiaverunt Iesu

**14:13.** Which when [Jesus](#) had heard, he retired from thence by a boat, into a [desert place](#) apart, and the multitudes having heard of it, followed him on foot out of the cities.

Quod cum audisset Iesus secessit inde in navicula in locum desertum seorsum et cum audissent turbae secutae sunt eum pedestres de civitatibus

**14:14.** And he coming forth saw a great multitude, and had compassion on them, and healed their sick.  
Et exiens vidit turbam multam et misertus est eius et curavit languidos eorum

**14:15.** And when it was evening, his [disciples](#) came to him, saying: This is a [desert place](#), and the hour is now passed: send away the multitudes, that going into the towns, they may buy themselves victuals.  
Vespere autem facto accesserunt ad eum discipuli eius dicentes desertus est locus et hora iam praeteriit dimitte turbas ut euntes in castella emant sibi escas

**14:16.** But [Jesus](#) said to them, They have no need to go: give you them to eat.  
Iesus autem dixit eis non habent necesse ire date illis vos manducare

**14:17.** They answered him: We have not here, but five loaves, and two fishes.  
Responderunt ei non habemus hic nisi quinque panes et duos pisces

**14:18.** Who said to them: Bring them hither to me.  
Qui ait eis adferte illos mihi huc

**14:19.** And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to [heaven](#), he [blessed](#), and brake, and gave the loaves to his [disciples](#), and the [disciples](#) to the multitudes.  
Et cum iussisset turbam discumbere supra faenum acceptis quinque panibus et duobus piscibus aspiciens in caelum benedixit et fregit et dedit discipulis panes discipuli autem turbis

**14:20.** And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.  
Et manducaverunt omnes et saturati sunt et tulerunt reliquias duodecim cofinos fragmentorum plenos

**14:21.** And the number of them that did eat, was five thousand [men](#), besides [women](#) and children.  
Manducantium autem fuit numerus quinque milia virorum exceptis mulieribus et parvulis

**14:22.** And forthwith [Jesus](#) obliged his [disciples](#) to go up into the boat, and to go before him over the water, till he dismissed the people.  
Et statim iussit discipulos ascendere in navicula et praecedere eum trans fretum donec dimitteret turbas

**14:23.** And having dismissed the multitude, he went into a mountain alone to [pray](#). And when it was evening, he was there alone.  
Et dimissa turba ascendit in montem solus orare vespere autem facto solus erat ibi

**14:24.** But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.  
Navicula autem in medio mari iactabatur fluctibus erat enim contrarius ventus

**14:25.** And in the fourth watch of the night, he came to them walking upon the sea.  
Quarta autem vigilia noctis venit ad eos ambulans supra mare

**14:26.** And they seeing him walking upon the sea, were troubled, saying: It is an [apparition](#). And they cried out for fear.  
Et videntes eum supra mare ambulantem turbati sunt dicentes quia fantasma est et prae timore clamaverunt

**14:27.** And immediately [Jesus](#) spoke to them, saying: Be of [good](#) heart: it is I, fear ye not.  
Statimque Iesus locutus est eis dicens habete fiduciam ego sum nolite timere

**14:28.** And [Peter](#) making answer, said: Lord, if it be thou, bid me come to thee upon the waters.  
Respondens autem Petrus dixit Domine si tu es iube me venire ad te super aquas

**14:29.** And he said: Come. And [Peter](#) going down out of the boat walked upon the water to come to [Jesus](#).  
At ipse ait veni et descendens Petrus de navicula ambulabat super aquam ut veniret ad Iesum

**14:30.** But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.  
Videns vero ventum validum timuit et cum coepisset mergi clamavit dicens Domine salvum me fac

**14:31.** And immediately [Jesus](#) stretching forth his hand took hold of him, and said to him: O thou of little [faith](#), why didst thou [doubt](#)?

Et continuo Iesus extendens manum adprehendit eum et ait illi modicae fidei quare dubitasti

**14:32.** And when they were come up into the boat, the wind ceased.

Et cum ascendissent in naviculam cessavit ventus

**14:33.** And they that were in the boat came and **adored** him, saying: Indeed thou art the **Son of God**.

Qui autem in navicula erant venerunt et adoraverunt eum dicentes vere Filius Dei es

**14:34.** And having passed the water, they came into the **country of Genesar**.

Et cum transfretassent venerunt in terram Gennesar

**14:35.** And when the **men** of that place had **knowledge** of him, they sent into all that country, and brought to him all that were diseased.

Et cum cognovissent eum viri loci illius miserunt in universam regionem illam et obtulerunt ei omnes male habentes

**14:36.** And they besought him that they might touch but the **hem of his garment**. And as many as touched, were made whole.

Et rogabant eum ut vel fimbriam vestimenti eius tangerent et quicumque tetigerunt salvi facti sunt

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## Matthew Chapter 15

### Christ reproves the Scribes. He cures the daughter of the woman of Canaan: and many others: and feeds four thousand with seven loaves.

**15:1.** Then came to him from [Jerusalem scribes](#) and [Pharisees](#), saying:  
Tunc accesserunt ad eum ab Hierosolymis scribae et Pharisaei dicentes

**15:2.** Why do thy [disciples](#) transgress the tradition of the ancients? For they [wash not their hands](#) when they eat bread.  
Quare discipuli tui transgrediuntur traditionem seniorum non enim lavant manus suas cum panem manducant

**15:3.** But he answering, said to them: Why do you also transgress the [commandment of God](#) for your tradition? For [God](#) said:  
Ipse autem respondens ait illis quare et vos transgredimini mandatum Dei propter traditionem vestram

**15:4.** [Honour](#) thy [father and mother](#): And: He that shall [curse father or mother](#), let him [die the death](#).  
Nam Deus dixit honora patrem et matrem et qui maledixerit patri vel matri morte moriatur

**15:5.** But you say: Whosoever shall say to [father or mother](#), The gift whatsoever proceedeth from me, shall profit thee.  
Vos autem dicitis quicumque dixerit patri vel matri munus quodcumque est ex me tibi proderit

**The gift, etc...** That is, the [offering](#) that I shall make to [God](#), shall be instead of that which should be expended for thy profit. This tradition of the [Pharisees](#) was calculated to enrich themselves; by exempting children from giving any further assistance to their [parents](#), if they once offered to the [temple](#) and the [priests](#), that which should have been the support of their [parents](#). But this was a violation of the [law of God](#), and of [nature](#), which [our Saviour](#) here condemns.

**15:6.** And he shall not [honour](#) his [father](#) or his [mother](#): and you have made void the [commandment of God](#) for your tradition.  
Et non honorificabit patrem suum aut matrem et irritum fecistis mandatum Dei propter traditionem vestram

**15:7.** [Hypocrites](#), well hath [Isaias](#) [prophesied](#) of you, saying:  
Hypocritae bene prophetavit de vobis Esaias dicens

**15:8.** This people [honoureth](#) me with their lips: but their heart is far from me.  
Populus hic labiis me honorat cor autem eorum longe est a me

**15:9.** And in vain do they [worship](#) me, teaching doctrines and commandments of [men](#).  
Sine causa autem colunt me docentes doctrinas mandata hominum

**Commandments of men...** The doctrines and commandments here reprehended are such as are either contrary to the [law of God](#), (as that of neglecting [parents](#), under pretence of giving to [God](#)), or at least are frivolous, unprofitable, and no ways conducing to [true](#) piety, as that of often [washing hands](#), etc., without regard to the [purity of the heart](#). But as to the [rules and ordinances of the holy church](#), touching [fasts](#), [festivals](#), etc., these are no ways repugnant to, but highly agreeable to [God's holy word](#), and all [Christian](#) piety: neither are they to be counted among the doctrines and commandments of [men](#); because they proceed not from mere [human authority](#); but from that which [Christ](#) has established in his [church](#): whose [pastors](#) he has commanded us to hear and [obey](#), even as himself. [Luke 10:16](#); [Matthew 18:17](#).

**15:10.** And having called together the multitudes unto him, he said to them: Hear ye and understand.  
Et convocatis ad se turbis dixit eis audite et intellegite

**15:11.** Not that which goeth into the mouth defileth a [man](#): but what cometh out of the mouth, this defileth a [man](#).  
Non quod intrat in os coinquinat hominem sed quod procedit ex ore hoc coinquinat hominem

**Not that which goeth into, etc...** No [uncleanness](#) in meat, nor any dirt contracted by eating it with unwashed hands, can defile the [soul](#): but [sin](#) alone; or a disobedience of the heart to the ordinance and [will](#) of [God](#). And thus when [Adam](#) took the forbidden fruit, it was not the

apple, which entered into the mouth, but the disobedience to the law of God which defiled him. The same is to be said if a Jew, in the time of the old law, had eaten swine's flesh; or a Christian convert, in the days of the apostles, contrary to their ordinance, had eaten blood; or if any of the faithful at present should transgress the ordinance of God's church, by breaking the fasts: for in all these cases the soul would be defiled; not indeed by that which goeth into the mouth; but by the disobedience of the heart, in wilfully transgressing the ordinance of God, or of those who have their authority from him.

**15:12.** Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?

Tunc accedentes discipuli eius dixerunt ei scis quia Pharisei audito verbo scandalizati sunt

**15:13.** But he answering, said: Every plant which my heavenly Father hath not planted, shall be rooted up.

At ille respondens ait omnis plantatio quam non plantavit Pater meus caelestis eradicabitur

**15:14.** Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

Sinite illos caeci sunt duces caecorum caecus autem si caeco ducatum praestet ambo in foveam cadunt

**15:15.** And Peter answering, said to him: Expound to us this parable.

Respondens autem Petrus dixit ei edissere nobis parabolam istam

**15:16.** But he said: Are you also yet without understanding?

At ille dixit adhuc et vos sine intellectu estis

**15:17.** Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

Non intellegitis quia omne quod in os intrat in ventrem vadit et in secessum emittitur

**15:18.** But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

Quae autem procedunt de ore de corde exeunt et ea coinquant hominem

**15:19.** For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

De corde enim exeunt cogitationes malae homicidia adulteria fornicationes furta falsa testimonia blasphemiae

**15:20.** These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

Haec sunt quae coinquant hominem non lotis autem manibus manducare non coinquant hominem

**15:21.** And Jesus went from thence, and retired into the coast of Tyre and Sidon.

Et egressus inde Iesus secessit in partes Tyri et Sidonis

**15:22.** And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil.

Et ecce mulier chananea a finibus illis egressa clamavit dicens ei miserere mei Domine Fili David filia mea male a daemonio vexatur

**15:23.** Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

Qui non respondit ei verbum et accedentes discipuli eius rogabant eum dicentes dimitte eam quia clamat post nos

**15:24.** And he answering, said: I was not sent but to the sheep, that are lost of the house of Israel.

Ipse autem respondens ait non sum missus nisi ad oves quae perierunt domus Israhel

**15:25.** But she came and adored him, saying: Lord, help me.

At illa venit et adoravit eum dicens Domine adiuva me

**15:26.** Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs.

Qui respondens ait non est bonum sumere panem filiorum et mittere canibus

**15:27.** But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters.

At illa dixit etiam Domine nam et catelli edunt de micis quae cadunt de mensa dominorum suorum

**15:28.** Then **Jesus** answering, said to her: O **woman**, great is thy **faith**: be it done to thee as thou wilt: and her daughter was cured from that hour.

Tunc respondens Iesus ait illi o mulier magna est fides tua fiat tibi sicut vis et sanata est filia illius ex illa hora

**15:29.** And when **Jesus** had passed away from thence, he came nigh the **sea of Galilee**: and going up into a mountain, he sat there.

Et cum transisset inde Iesus venit secus mare Galilaeae et ascendens in montem sedebat ibi

**15:30.** And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

Et accesserunt ad eum turbae multae habentes secum mutos clodos caecos debiles et alios multos et proiecerunt eos ad pedes eius et curavit eos

**15:31.** So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they **glorified** the **God of Israel**.

Ita ut turbae mirarentur videntes mutos loquentes clodos ambulantes caecos videntes et magnificabant Deum Israhel

**15:32.** And **Jesus** called together his **disciples**, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away **fasting**, lest they faint in the way.

Iesus autem convocatis discipulis suis dixit misereor turbae quia triduo iam perseverant mecum et non habent quod manducent et dimittere eos ieiunos nolo ne deficiant in via

**15:33.** And the **disciples** say unto him: Whence then should we have so many loaves in the **desert**, as to fill so great a multitude?

Et dicunt ei discipuli unde ergo nobis in deserto panes tantos ut saturemus turbam tantam

**15:34.** And **Jesus** said to them: How many loaves have you? But they said: Seven, and a few little fishes.

Et ait illis Iesus quot panes habetis at illi dixerunt septem et paucos pisciculos

**15:35.** And he commanded the multitude to sit down upon the ground.

Et praecepit turbae ut discumberet super terram

**15:36.** And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his **disciples**, and the **disciples** gave to the people.

Et accipiens septem panes et pisces et gratias agens fregit et dedit discipulis suis et discipuli dederunt populo

**15:37.** And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

Et comederunt omnes et saturati sunt et quod superfuit de fragmentis tulerunt septem sportas plenas

**15:38.** And they that did eat, were four thousand **men**, beside children and **women**.

Erant autem qui manducaverant quattuor milia hominum extra parvulos et mulieres

**15:39.** And having dismissed the multitude, he went up into a boat, and came into the coasts of **Magedan**.

Et dimissa turba ascendit in naviculam et venit in fines Magedan

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## Matthew Chapter 16

**Christ refuses to show the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.**

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**16:1.** And there came to him the [Pharisees](#) and [Sadducees](#) tempting: and they asked him to show them a sign from [heaven](#).

Et accesserunt ad eum Pharisaei et Sadducaei temptantes et rogaverunt eum ut signum de caelo ostenderet eis

**16:2.** But he answered and said to them: When it is evening, you say, It will be fair weather, for the sky is red.

At ille respondens ait eis facto vespere dicitis serenum erit rubicundum est enim caelum

**16:3.** And in the morning: Today there will be a storm, for the sky is red and lowering. You [know](#) then how to discern the face of the sky: and can you not [know](#) the signs of the times?

Et mane hodie tempestas rutilat enim triste caelum

**16:4.** A [wicked](#) and adulterous [generation](#) seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the [prophet](#). And he left them, and went away.

Faciem ergo caeli diiudicare nostis signa autem temporum non potestis generatio mala et adultera signum quaerit et signum non dabitur ei nisi signum Ionae et relictis illis abiit

**16:5.** And when his [disciples](#) were come over the water, they had forgotten to take bread.

Et cum venissent discipuli eius trans fretum obliti sunt panes accipere

**16:6.** Who said to them: Take heed and beware of the leaven of the [Pharisees](#) and [Sadducees](#).

Qui dixit illis intuemini et cavete a fermento Pharisaeorum et Sadducaeorum

**16:7.** But they thought within themselves, saying: Because we have taken no bread.

At illi cogitabant inter se dicentes quia panes non accepimus

**16:8.** And [Jesus knowing](#) it, said: Why do you think within yourselves, O ye of little [faith](#), for that you have no bread?

Sciens autem Iesus dixit quid cogitatis inter vos modicae fidei quia panes non habetis

**16:9.** Do you not yet understand, neither do you remember the five loaves among five thousand [men](#), and how many baskets you took up?

Nondum intellegitis neque recordamini quinque panum quinque milium hominum et quot cofinos sumpsistis

**16:10.** Nor the seven loaves, among four thousand [men](#), and how many baskets you took up?

Neque septem panum quattuor milium hominum et quot sportas sumpsistis

**16:11.** Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the [Pharisees](#) and [Sadducees](#)?

Quare non intellegitis quia non de pane dixi vobis cavete a fermento Pharisaeorum et Sadducaeorum

**16:12.** Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the [Pharisees](#) and [Sadducees](#).

Tunc intellexerunt quia non dixerit cavendum a fermento panum sed a doctrina Pharisaeorum et Sadducaeorum

**16:13.** And [Jesus](#) came into the quarters of [Caesarea Philippi](#): and he asked his [disciples](#), saying: Whom do [men](#) say that the [Son of man](#) is?

Venit autem Iesus in partes Caesareae Philippi et interrogabat discipulos suos dicens quem dicunt homines esse Filium hominis

**16:14.** But they said: Some [John the Baptist](#), and other some [Elias](#), and others [Jeremias](#), or one of the [prophets](#).

At illi dixerunt alii Iohannem Baptistam alii autem Heliam alii vero Hieremiam aut unum ex prophetis

**16:15.** [Jesus](#) saith to them: But whom do you say that I am?

Dicit illis vos autem quem me esse dicitis

**16:16.** [Simon Peter](#) answered and said: Thou art [Christ](#), the [Son of the living God](#).

Respondens Simon Petrus dixit tu es Christus Filius Dei vivi

**16:17.** And [Jesus](#) answering said to him: [Blessed](#) art thou, [Simon Bar-Jona](#): because flesh and blood hath not revealed it to thee, but my [Father](#) who is in [heaven](#).

Respondens autem Iesus dixit ei beatus es Simon Bar Iona quia caro et sanguis non revelavit tibi sed Pater meus qui in caelis est

**16:18.** And I say to thee: That thou art [Peter](#); and upon this [rock](#) I will build my [church](#), and the gates of [hell](#) shall not prevail against it.

Et ego dico tibi quia tu es Petrus et super hanc petram aedificabo ecclesiam meam et portae inferi non praevallebunt adversum eam

**Thou art Peter, etc...** As [St. Peter](#), by [divine revelation](#), here made a [solemn](#) profession of his [faith](#) of the divinity of [Christ](#); so in recompense of this [faith](#) and profession, [our Lord](#) here declares to him the dignity to which he is pleased to raise him: viz., that he to whom he had already given the [name](#) of [Peter](#), signifying a rock, [John 1:42](#), should be a rock indeed, of invincible strength, for the support of the building of the [church](#); in which building he should be, next to [Christ](#) himself, the chief foundation stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fulness of ecclesiastical power, signified by the [keys of the kingdom of heaven](#). **Upon this rock, etc...** The words of [Christ](#) to [Peter](#), spoken in the vulgar language of the [Jews](#) which [our Lord](#) made use of, were the same as if he had said in English, *Thou art a Rock, and upon this rock I will build my church*. So that, by the plain course of the words, [Peter](#) is here declared to be the rock, upon which the [church](#) was to be built: [Christ](#) himself being both the principal foundation and founder of the same. Where also note, that [Christ](#), by building his house, that is, his [church](#), upon a rock, has thereby secured it against all storms and floods, like the wise builder, [Matthew 7:24-25](#). **The gates of hell, etc...** That is, the [powers of darkness](#), and whatever [Satan](#) can do, either by himself, or his agents. For as the [church](#) is here likened to a house, or fortress, built on a rock; so the [adverse powers](#) are likened to a contrary house or fortress, the gates of which, that is, the whole strength, and all the efforts it can make, will never be able to prevail over the city or [church of Christ](#). By this [promise](#) we are fully assured, that neither [idolatry](#), [heresy](#), nor any pernicious [error](#) whatsoever shall at any time prevail over the [church of Christ](#).

**16:19.** And I will give to thee the [keys of the kingdom of heaven](#). And whatsoever thou shalt bind upon earth, it shall be bound also in [heaven](#): and whatsoever thou shalt loose on earth, it shall be loosed also in [heaven](#).

Et tibi dabo claves regni caelorum et quodcumque ligaveris super terram erit ligatum in caelis et quodcumque solveris super terram erit solutum in caelis

**Loose on earth...** The loosing the bands of temporal punishments due to [sins](#), is called an [indulgence](#); the power of which is here granted.

**16:20.** Then he commanded his [disciples](#), that they should tell no one that he was [Jesus](#) the [Christ](#).

Tunc praecepit discipulis suis ut nemini dicerent quia ipse esset Iesus Christus

**16:21.** From that time [Jesus](#) began to show to his [disciples](#), that he must go to [Jerusalem](#), and suffer many things from the ancients and [scribes](#) and chief [priests](#), and be [put to death](#), and the third day [rise again](#).

Exinde coepit Iesus ostendere discipulis suis quia oporteret eum ire Hierosolimam et multa pati a senioribus et scribis et principibus sacerdotum et occidi et tertia die resurgere

**16:22.** And [Peter](#) taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee.

Et adsumens eum Petrus coepit increpare illum dicens absit a te Domine non erit tibi hoc

**And Peter taking him...** That is, taking him aside, out of a tender [love](#), respect and [zeal](#) for his [Lord and Master's honour](#), began to expostulate with him, as it were to rebuke him, saying, *Lord, far be it from thee to suffer death*; but the [Lord](#) said to [Peter](#), [verse 23](#), *Go behind me, Satan*. These words may signify, *Begone from me*; but the [holy Fathers](#) expound them otherwise, that is, come after me, or follow me; and by these words the [Lord](#) would have [Peter](#) to follow him in his suffering, and not to oppose the divine [will](#) by contradiction; for the word *satan* means in [Hebrew](#) an adversary, or one that opposes.

**16:23.** Who turning, said to [Peter](#): Go behind me, [Satan](#), thou art a [scandal](#) unto me: because thou savourest not the things that are of [God](#), but the things that are of [men](#).

Qui conversus dixit Petro vade post me Satana scandalum es mihi quia non sapis ea quae Dei sunt sed ea quae hominum

**16:24.** Then **Jesus** said to his **disciples**: If any **man** will come after me, let him **deny himself**, and take up his cross, and follow me.

Tunc Iesus dixit discipulis suis si quis vult post me venire abneget semet ipsum et tollat crucem suam et sequatur me

**16:25.** For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

Qui enim voluerit animam suam salvam facere perdet eam qui autem perdidit animam suam propter me inveniet eam

**16:26.** For what doth it profit a **man**, if he gain the whole world and suffer the loss of his own **soul**? Or what exchange shall a **man** give for his **soul**?

Quid enim prodest homini si mundum universum lucretur animae vero suae detrimentum patiatur aut quam dabit homo commutationem pro anima sua

**16:27.** For the **Son of man** shall come in the **glory** of his **Father** with his **angels**: and then will he render to every **man** according to his **works**.

Filius enim hominis venturus est in gloria Patris sui cum angelis suis et tunc reddet unicuique secundum opus eius

**16:28.** **Amen** I say to you, there are some of them that stand here, that shall not taste death, till they see the **Son of man** coming in his **kingdom**.

Amen dico vobis sunt quidam de hic stantibus qui non gustabunt mortem donec videant Filium hominis venientem in regno suo

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## Matthew Chapter 17

### The Transfiguration of Christ: He cures the lunatic child: foretells his passion; and pays the didrachma.

---

**17:1.** And after six days [Jesus](#) taketh unto him [Peter](#) and [James](#), and [John](#) his brother, and bringeth them up into a high mountain apart:

Et post dies sex adsumpsit Iesus Petrum et Iacobum et Iohannem fratrem eius et ducit illos in montem excelsum seorsum

**17:2.** And he was [transfigured](#) before them. And his face did shine as the sun: and his garments became white as snow.

Et transfiguratus est ante eos et resplenduit facies eius sicut sol vestimenta autem eius facta sunt alba sicut nix

**17:3.** And behold there appeared to them [Moses](#) and [Elias](#) talking with him.

Et ecce apparuit illis Moses et Helias cum eo loquentes

**17:4.** And [Peter](#) answering, said to [Jesus](#): Lord, it is [good](#) for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for [Moses](#), and one for [Elias](#).

Respondens autem Petrus dixit ad Iesum Domine bonum est nos hic esse si vis faciamus hic tria tabernacula tibi unum et Mosi unum et Heliae unum

**17:5.** And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved [Son](#), in whom I am well pleased: hear ye him.

Adhuc eo loquente ecce nubes lucida obumbravit eos et ecce vox de nube dicens hic est Filius meus dilectus in quo mihi bene conplacuit ipsum audite

**17:6.** And the [disciples](#) hearing fell upon their face, and were very much afraid.

Et audientes discipuli ceciderunt in faciem suam et timuerunt valde

**17:7.** And [Jesus](#) came and touched them: and said to them: Arise, and fear not.

Et accessit Iesus et tetigit eos dixitque eis surgite et nolite timere

**17:8.** And they lifting up their eyes, saw no one, but only [Jesus](#).

Levantes autem oculos suos neminem viderunt nisi solum Iesum

**17:9.** And as they came down from the mountain, [Jesus](#) charged them, saying: Tell the vision to no [man](#), till the [Son of man](#) be [risen from the dead](#).

Et descendentibus illis de monte praecepit Iesus dicens nemini dixeritis visionem donec Filius hominis a mortuis resurgat

**17:10.** And his [disciples](#) asked him, saying: Why then do the [scribes](#) say that [Elias](#) must come first?

Et interrogaverunt eum discipuli dicentes quid ergo scribae dicunt quod Heliam oporteat primum venire

**17:11.** But he answering, said to them: [Elias](#) indeed shall come, and restore all things.

At ille respondens ait eis Helias quidem venturus est et restituet omnia

**17:12.** But I say to you, that [Elias](#) is already come, and they [knew](#) him not, But have done unto him whatsoever they had a mind. So also the [Son of man](#) shall suffer from them.

Dico autem vobis quia Helias iam venit et non cognoverunt eum sed fecerunt in eo quaecumque voluerunt sic et Filius hominis passurus est ab eis

**17:13.** Then the [disciples](#) understood, that he had spoken to them of [John the Baptist](#).

Tunc intellexerunt discipuli quia de Iohanne Baptista dixisset eis

**17:14.** And when he was come to the multitude, there came to him a **man** falling down on his knees before him saying: Lord, have pity on my son, for he is a **lunatic**, and suffereth much: for he falleth often into the fire, and often into the water.

Et cum venisset ad turbam accessit ad eum homo genibus provolutus ante eum dicens Domine miserere filii mei quia lunaticus est et male patitur nam saepe cadit in ignem et crebro in aquam

**17:15.** And I brought him to thy **disciples**, and they could not cure him.

Et obtuli eum discipulis tuis et non potuerunt curare eum

**17:16.** Then **Jesus** answered and said: O unbelieving and perverse **generation**, how long shall I be with you? How long shall I suffer you? Bring him hither to me.

Respondens Iesus ait o generatio incredula et perversa quousque ero vobiscum usquequo patiar vos adferte huc illum ad me

**17:17.** And **Jesus** rebuked him, and the **devil** went out of him, and the child was cured from that hour.

Et increpavit ei Iesus et exiit ab eo daemonium et curatus est puer ex illa hora

**17:18.** Then came the **disciples** to **Jesus** secretly, and said: Why could not we cast him out?

Tunc accesserunt discipuli ad Iesum secreto et dixerunt quare nos non potuimus eicere illum

**17:19.** **Jesus** said to them: Because of your unbelief. For, **amen** I say to you, if you have **faith** as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove: and nothing shall be impossible to you.

Dicit illis propter incredulitatem vestram amen quippe dico vobis si habueritis fidem sicut granum sinapis dicetis monti huic transi hinc et transibit et nihil impossibile erit vobis

**As a grain of mustard seed...** That is, a perfect **faith**; which in its properties, and its fruits, resembles the grain of mustard seed, in the parable, **Matthew 13:31.**

**17:20.** But this kind is not **cast out** but by **prayer** and **fasting**.

Hoc autem genus non eicitur nisi per orationem et ieiunium

**17:21.** And when they abode together in **Galilee**, **Jesus** said to them: The **Son of man** shall be betrayed into the hands of **men**:

Conversantibus autem eis in Galilaea dixit illis Iesus Filius hominis tradendus est in manus hominum

**17:22.** And they shall **kill** him, and the third day he shall **rise again**. And they were troubled exceedingly.

Et occident eum et tertio die resurget et contristati sunt vehementer

**17:23.** And when they were come to **Capharnaum**, they that received the didrachmas, came to **Peter**, and said to him: Doth not your master pay the didrachma?

Et cum venissent Capharnaum accesserunt qui didragma accipiebant ad Petrum et dixerunt magister vester non solvit didragma

**The didrachmas...** A didrachma was half a sicle, or half a stater; that is, about 15d. English: which was a tax laid upon every head for the service of the **temple**.

**17:24.** He said: Yes. And when he was come into the house, **Jesus** prevented him, saying: What is thy opinion, **Simon**? The kings of the earth, of whom do they receive tribute or custom, of their own children, or of strangers?

Ait etiam et cum intrasset domum praevenit eum Iesus dicens quid tibi videtur Simon reges terrae a quibus accipiunt tributum vel censum a filiis suis an ab alienis

**17:25.** And he said: Of strangers. **Jesus** said to him: Then the children are free.

Et ille dixit ab alienis dixit illi Iesus ergo liberi sunt filii

**17:26.** But that we may not **scandalize** them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened it's mouth, thou shalt find a stater: take that, and give it to them for me and thee.

Ut autem non scandalizemus eos vade ad mare et mitte hamum et eum piscem qui primus ascenderit tolle et aperto ore eius invenies staterem illum sumens da eis pro me et te

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## Matthew Chapter 18

**Christ teaches humility, to beware of scandal, and to flee the occasions of sin: to denounce to the church incorrigible sinners, and to look upon such as refuse to hear the church as heathens. He promises to his disciples the power of binding and loosing: and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.**

---

**18:1.** At that hour the [disciples](#) came to [Jesus](#), saying: Who, thinkest thou, is the greater in the [kingdom of heaven](#)?

In illa hora accesserunt discipuli ad Iesum dicentes quis putas maior est in regno caelorum

**18:2.** And [Jesus](#), calling unto him a little child, set him in the midst of them.

Et advocans Iesus parvulum statuit eum in medio eorum

**18:3.** And said: [amen](#) I say to you, unless you be [converted](#), and become as little children, you shall not enter into the [kingdom of heaven](#).

Et dixit amen dico vobis nisi conversi fueritis et efficiamini sicut parvuli non intrabitis in regnum caelorum

**18:4.** Whosoever therefore shall [humble](#) himself as this little child, he is the greater in the [kingdom of heaven](#).

Quicumque ergo humiliaverit se sicut parvulus iste hic est maior in regno caelorum

**18:5.** And he that shall receive one such little child in my [name](#), receiveth me.

Et qui susceperit unum parvulum talem in nomine meo me suscipit

**18:6.** But he that shall [scandalize](#) one of these little ones that [believe](#) in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.

Qui autem scandalizaverit unum de pusillis istis qui in me credunt expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris

**Shall scandalize...** That is, shall put a stumblingblock in their way, and cause them to fall into [sin](#).

**18:7.** Woe to the world because of [scandals](#). For it must needs be that [scandals](#) come: but nevertheless woe to that [man](#) by whom the [scandal](#) cometh.

Vae mundo ab scandalis necesse est enim ut veniant scandala verumtamen vae homini per quem scandalum venit

**It must needs be, etc...** Viz., considering the [wickedness](#) and corruption of the world.

**18:8.** And if thy hand, or thy foot, [scandalize](#) thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into [everlasting fire](#).

Si autem manus tua vel pes tuus scandalizat te abscide eum et proice abs te bonum tibi est ad vitam ingredi debilem vel clodum quam duas manus vel duos pedes habentem mitti in ignem aeternum

**Scandalize thee...** That is, cause thee to [offend](#).

**18:9.** And if thy eye [scandalize](#) thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into [life](#), than having two eyes to be cast into [hell fire](#).

Et si oculus tuus scandalizat te erue eum et proice abs te bonum tibi est unoculum in vitam intrare quam duos oculos habentem mitti in gehennam ignis

**18:10.** See that you [despise](#) not one of these little ones: for I say to you, that [their angels](#) in [heaven](#) always [see the face](#) of my [Father](#) who is in [heaven](#).

Videte ne contemnatis unum ex his pusillis dico enim vobis quia angeli eorum in caelis semper vident

faciem Patris mei qui in caelis est

**18:11.** For the **Son of man** is come to **save** that which was lost.

Venit enim Filius hominis salvare quod perierat

**18:12.** What think you? If a **man** have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray?

Quid vobis videtur si fuerint alicui centum oves et erraverit una ex eis nonne relinquet nonaginta novem in montibus et vadit quaerere eam quae erravit

**18:13.** And if it so be that he find it: **Amen** I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

Et si contigerit ut inveniat eam amen dico vobis quia gaudebit super eam magis quam super nonaginta novem quae non erraverunt

**18:14.** Even so it is not the **will** of your **Father**, who is in **heaven**, that one of these little ones should perish.

Sic non est voluntas ante Patrem vestrum qui in caelis est ut pereat unus de pusillis istis

**18:15.** But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

Si autem peccaverit in te frater tuus vade et corripe eum inter te et ipsum solum si te audierit lucratus es fratrem tuum

**18:16.** And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand.

Si autem non te audierit adhibe tecum adhuc unum vel duos ut in ore duorum testium vel trium stet omne verbum

**18:17.** And if he will not hear them: tell the **church**. And if he will not hear the **church**, let him be to thee as the **heathen** and **publican**.

Quod si non audierit eos dic ecclesiae si autem et ecclesiam non audierit sit tibi sicut ethnicus et publicanus

**18:18.** **Amen** I say to you, whatsoever you shall bind upon earth, shall be bound also in **heaven**: and whatsoever you shall loose upon earth, shall be loosed also in **heaven**.

Amen dico vobis quaecumque alligaveritis super terram erunt ligata et in caelo et quaecumque solveritis super terram erunt soluta et in caelo

**18:19.** Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my **Father** who is in **heaven**.

Iterum dico vobis quia si duo ex vobis consenserint super terram de omni re quaecumque petierint fiet illis a Patre meo qui in caelis est

**18:20.** For where there are two or three gathered together in my **name**, there am I in the midst of them.

Ubi enim sunt duo vel tres congregati in nomine meo ibi sum in medio eorum

**There am I in the midst of them...** This is understood of such assemblies only as are gathered in the **name** and authority of **Christ**; and in **unity** of the **church of Christ**. **St. Cyprian**, De Unitate Ecclesiae.

**18:21.** Then came **Peter** unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times?

Tunc accedens Petrus ad eum dixit Domine quotiens peccabit in me frater meus et dimittam ei usque septies

**18:22.** **Jesus** saith to him: I say not to thee, till seven times; but till seventy times seven times.

Dicit illi Iesus non dico tibi usque septies sed usque septuagies septies

**18:23.** Therefore is the **kingdom of heaven** likened to a king, who would take an account of his servants.

Ideo adsimilatum est regnum caelorum homini regi qui voluit rationem ponere cum servis suis

**18:24.** And when he had begun to take the account, one as brought to him, that owed him ten thousand talents.

Et cum coepisset rationem ponere oblatus est ei unus qui debebat decem milia talenta

**Talents...** A talent was seven hundred and fifty ounces of silver, which at the rate of five shillings to the ounce is a hundred and eighty-seven pounds ten shillings sterling.

**18:25.** And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made.

Cum autem non haberet unde redderet iussit eum dominus venundari et uxorem eius et filios et omnia quae habebat et reddi

**18:26.** But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

Procidens autem servus ille orabat eum dicens patientiam habe in me et omnia reddam tibi

**18:27.** And the lord of that servant being moved with pity, let him go and forgave him the **debt**.

Misertus autem dominus servi illius dimisit eum et debitum dimisit ei

**18:28.** But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.

Egressus autem servus ille invenit unum de conservis suis qui debebat ei centum denarios et tenens suffocabat eum dicens redde quod debes

**Pence...** The Roman penny was the eighth part of an ounce, that is, about sevenpence half-penny English.

**18:29.** And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

Et procidens conservus eius rogabat eum dicens patientiam habe in me et omnia reddam tibi

**18:30.** And he would not: but went and cast him into **prison**, till he paid the **debt**.

Ille autem noluit sed abiit et misit eum in carcerem donec redderet debitum

**18:31.** Now his fellow servants seeing what was done, were very much grieved, and they came, and told their lord all that was done.

Videntes autem conservi eius quae fiebant contristati sunt valde et venerunt et narraverunt domino suo omnia quae facta erant

**18:32.** Then his lord called him: and said to him: Thou **wicked** servant, I forgave thee all the **debt**, because thou besoughtest me:

Tunc vocavit illum dominus suus et ait illi serve nequam omne debitum dimisi tibi quoniam rogasti me

**18:33.** Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?

Non ergo oportuit et te misereri conservi tui sicut et ego tui misertus sum

**18:34.** And his lord being **angry**, delivered him to the torturers until he paid all the **debt**.

Et iratus dominus eius tradidit eum tortoribus quoadusque redderet universum debitum

**18:35.** So also shall my **heavenly Father** do to you, if you forgive not every one his brother from your hearts.

Sic et Pater meus caelestis faciet vobis si non remisistis unusquisque fratri suo de cordibus vestris

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## Matthew Chapter 19

**Christ declares matrimony to be indissoluble: he recommends the making one's self an eunuch for the kingdom of heaven; and parting with all things for him. He shows the danger of riches, and the reward of leaving all to follow him.**

---

**19:1.** And it came to pass when [Jesus](#) had ended these words, he departed from [Galilee](#) and came into the coasts of [Judea](#), beyond [Jordan](#).

Et factum est cum consummasset Iesus sermones istos migravit a Galilaea et venit in fines Iudaeae trans Iordanen

**19:2.** And great multitudes followed him: and he healed them there.

Et secutae sunt eum turbae multae et curavit eos ibi

**19:3.** And there came to him the [Pharisees](#) tempting him, saying: Is it lawful for a [man](#) to [put away](#) his wife for every cause?

Et accesserunt ad eum Pharisaei temptantes eum et dicentes si licet homini dimittere uxorem suam quacumque ex causa

**19:4.** Who answering, said to them: Have ye not read, that he who made [man](#) from the beginning, made them male and [female](#)? And he said:

Qui respondens ait eis non legistis quia qui fecit ab initio masculum et feminam fecit eos

**19:5.** For this cause shall a [man](#) leave [father and mother](#), and shall cleave to his wife, and they two shall be in one flesh.

Et dixit propter hoc dimittet homo patrem et matrem et adhaerebit uxori suae et erunt duo in carne una

**19:6.** Therefore now they are not two, but one flesh. What therefore [God](#) hath joined together, let no [man](#) put asunder.

Itaque iam non sunt duo sed una caro quod ergo Deus coniunxit homo non separet

**19:7.** They say to him: Why then did [Moses](#) command to give a bill of [divorce](#), and to [put away](#)?

Dicunt illi quid ergo Moses mandavit dari libellum repudii et dimittere

**19:8.** He saith to them: Because [Moses](#) by reason of the hardness of your heart permitted you to [put away](#) your wives: but from the beginning it was not so.

Ait illis quoniam Moses ad duritiam cordis vestri permisit vobis dimittere uxores vestras ab initio autem non sic fuit

**19:9.** And I say to you, that whosoever shall [put away](#) his wife, except it be for fornication, and shall [marry another](#), committeth [adultery](#): and he that shall [marry](#) her that is [put away](#), committeth [adultery](#).

Dico autem vobis quia quicumque dimiserit uxorem suam nisi ob fornicationem et aliam duxerit moechatur et qui dimissam duxerit moechatur

**Except it be, etc...** In the case of fornication, that is, of [adultery](#), the wife may be put away: but even then the husband cannot [marry another](#) as long as the wife is living.

**19:10.** His [disciples](#) say unto him: If the case of a [man](#) with his wife be so, it is not expedient to [marry](#).

Dicunt ei discipuli eius si ita est causa homini cum uxore non expedit nubere

**19:11.** Who said to them: All [men](#) take not this word, but they to whom it is given.

Qui dixit non omnes capiunt verbum istud sed quibus datum est

**All men take not this word...** That is, all receive not the [gift of living singly and chastely](#), unless they [pray](#) for the [grace](#) of [God](#) to enable them to live so, and for some it may be necessary to that end to [fast](#) as well as [pray](#): and to those it is given from above.

**19:12.** For there are eunuchs, who were born so from their mothers womb: and there are eunuchs, who were made so by **men**: and there are eunuchs, who have **made themselves eunuchs** for the **kingdom of heaven**. He that can take, let him take it.

Sunt enim eunuchi qui de matris utero sic nati sunt et sunt eunuchi qui facti sunt ab hominibus et sunt eunuchi qui se ipsos castraverunt propter regnum caelorum qui potest capere capiat

**There are eunuchs, who have made themselves eunuchs, for the kingdom of heaven...** This text is not to be taken in the literal sense; but means, that there are such, who have taken a firm and commendable resolution of leading a **single and chaste life**, in order to serve **God** in a more **perfect** state than those who **marry**: as **St. Paul** clearly shows. **1 Corinthians 7: 37-38.**

**19:13.** Then were little children presented to him, that he should **impose hands** upon them and **pray**. And the **disciples** rebuked them.

Tunc oblati sunt ei parvuli ut manus eis inponeret et oraret discipuli autem increpabant eis

**19:14.** But **Jesus** said to them: Suffer the little children, and forbid them not to come to me: for the **kingdom of heaven** is for such.

Iesus vero ait eis sinite parvulos et nolite eos prohibere ad me venire talium est enim regnum caelorum

**19:15.** And when he had **imposed hands** upon them, he departed from thence.

Et cum inposuisset eis manus abiit inde

**19:16.** And behold one came and said to him: **Good** master, what **good** shall I do that I may have **life everlasting**?

Et ecce unus accedens ait illi magister bone quid boni faciam ut habeam vitam aeternam

**19:17.** Who said to him: Why askest thou me concerning **good**? One is **good**, **God**. But if thou wilt enter into **life**, keep the **commandments**.

Qui dixit ei quid me interrogas de bono unus est bonus Deus si autem vis ad vitam ingredi serva mandata

**19:18.** He said to him: Which? And **Jesus** said: Thou shalt do no **murder**, Thou shalt not commit **adultery**, Thou shalt not **steal**, Thou shalt not bear **false witness**.

Dicit illi quae Iesus autem dixit non homicidium facies non adulterabis non facies furtum non falsum testimonium dices

**19:19.** **Honour thy father and thy mother**: and, Thou shalt **love** thy neighbor as thyself.

Honora patrem et matrem et diliges proximum tuum sicut te ipsum

**19:20.** The young man saith to him: All these have I kept from my youth, what is yet wanting to me?

Dicit illi adulescens omnia haec custodivi quid adhuc mihi deest

**19:21.** **Jesus** saith to him: If thou wilt be **perfect**, go sell what thou hast, and **give** to the **poor**, and thou shalt have treasure in **heaven**: and come, follow me.

Ait illi Iesus si vis perfectus esse vade vende quae habes et da pauperibus et habebis thesaurum in caelo et veni sequere me

**19:22.** And when the young man had heard this word, he went away sad: for he had great **possessions**.

Cum audisset autem adulescens verbum abiit tristis erat enim habens multas possessiones

**19:23.** Then **Jesus** said to his **disciples**: **Amen**, I say to you, that a **rich man** shall hardly enter into the **kingdom of heaven**.

Iesus autem dixit discipulis suis amen dico vobis quia dives difficile intrabit in regnum caelorum

**19:24.** And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a **rich man** to enter into the **kingdom of heaven**.

Et iterum dico vobis facilius est camelum per foramen acus transire quam divitem intrare in regnum caelorum

**19:25.** And when they had heard this, the **disciples** wondered much, saying: Who then can be **saved**?

Auditis autem his discipuli mirabantur valde dicentes quis ergo poterit salvus esse

**19:26.** And **Jesus** beholding, said to them: With **men** this is impossible: but with **God** all things are possible.

Aspiciens autem Iesus dixit illis apud homines hoc impossibile est apud Deum autem omnia possibilia sunt

**19:27.** Then **Peter** answering, said to him: Behold we have left all things, and have followed thee: what

therefore shall we have?

Tunc respondens Petrus dixit ei ecce nos reliquimus omnia et secuti sumus te quid ergo erit nobis

**19:28.** And **Jesus** said to them: **Amen** I say to you, that you who have followed me, in the regeneration, when the **Son of man** shall sit on the seat of his majesty, you also shall sit on twelve seats judging the **twelve tribes of Israel**.

Iesus autem dixit illis amen dico vobis quod vos qui secuti estis me in regeneratione cum sederit Filius hominis in sede maiestatis suae sedebitis et vos super sedes duodecim iudicantes duodecim tribus Israhel

**19:29.** And every one that hath left house, or brethren, or sisters, or **father**, or **mother**, or wife, or children, or lands for my **name's** sake, shall receive an hundredfold, and shall possess **life everlasting**.

Et omnis qui reliquit domum vel fratres aut sorores aut patrem aut matrem aut uxorem aut filios aut agros propter nomen meum centuplum accipiet et vitam aeternam possidebit

**19:30.** And many that are first, shall be last: and the last shall be first.

Multi autem erunt primi novissimi et novissimi primi

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## Matthew Chapter 20

### The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

**20:1.** The [kingdom of heaven](#) is like to an householder, who went out early in the morning to hire labourers into his vineyard.

Simile est enim regnum caelorum homini patri familias qui exiit primo mane conducere operarios in vineam suam

**20:2.** And having agreed with the labourers for a penny a day, he sent them into his vineyard.

Conventione autem facta cum operariis ex denario diurno misit eos in vineam suam

**20:3.** And going out about the [third hour](#), he saw others standing in the marketplace idle.

Et egressus circa horam tertiam vidit alios stantes in foro otiosos

**20:4.** And he said to them: Go you also into my vineyard, and I will give you what shall be [just](#).

Et illis dixit ite et vos in vineam et quod iustum fuerit dabo vobis

**20:5.** And they went their way. And again he went out about the [sixth](#) and the [ninth hour](#), and did in like manner.

Illi autem abierunt iterum autem exiit circa sextam et nonam horam et fecit similiter

**20:6.** But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?

Circa undecimam vero exiit et invenit alios stantes et dicit illis quid hic statis tota die otiosi

**20:7.** They say to him: Because no [man](#) hath hired us. He saith to them: Go ye also into my vineyard.

Dicunt ei quia nemo nos conduxit dicit illis ite et vos in vineam

**20:8.** And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

Cum sero autem factum esset dicit dominus vineae procuratori suo voca operarios et redde illis mercedem incipiens a novissimis usque ad primos

**20:9.** When therefore they were come that came about the eleventh hour, they received every [man](#) a penny.

Cum venissent ergo qui circa undecimam horam venerant acceperunt singulos denarios

**20:10.** But when the first also came, they thought that they should receive more: And they also received every [man](#) a penny.

Venientes autem et primi arbitrati sunt quod plus essent accepturi acceperunt autem et ipsi singulos denarios

**20:11.** And receiving it they murmured against the master of the house,

Et accipientes murmurabant adversus patrem familias

**20:12.** Saying: These last have worked but one hour and thou hast made them equal to us, that have borne the burden of the day and the heats.

Dicentes hii novissimi una hora fecerunt et pares illos nobis fecisti qui portavimus pondus diei et aestus

**20:13.** But he answering said to one of them: friend, I do thee no wrong: didst thou not agree with me for a penny?

At ille respondens uni eorum dixit amice non facio tibi iniuriam nonne ex denario convenisti mecum

**20:14.** Take what is thine, and go thy way: I will also give to this last even as to thee.  
Tolle quod tuum est et vade volo autem et huic novissimo dare sicut et tibi

**20:15.** Or, is it not lawful for me to do what I will? Is thy eye **evil**, because I am **good**?  
Aut non licet mihi quod volo facere an oculus tuus nequam est quia ego bonus sum  
**What I will...** Viz., with my own, and in matters that depend on my own bounty.

**20:16.** So shall the last be first and the first last. For many are **called** but few chosen.  
Sic erunt novissimi primi et primi novissimi multi sunt enim vocati pauci autem electi

**20:17.** And **Jesus** going up to **Jerusalem**, took the twelve **disciples** apart and said to them:  
Et ascendens Iesus Hierosolymam adsumpsit duodecim discipulos secreto et ait illis

**20:18.** Behold we go up to **Jerusalem**, and the **Son of man** shall be betrayed to the chief **priests** and the **scribes**: and they shall condemn him to **death**.  
Ecce ascendimus Hierosolymam et Filius hominis tradetur principibus sacerdotum et scribis et condemnabunt eum morte

**20:19.** And shall deliver him to the **Gentiles** to be mocked and scourged and crucified: and the third day he shall **rise again**.  
Et tradent eum gentibus ad deludendum et flagellandum et crucifigendum et tertia die resurget

**20:20.** Then came to him the mother of the sons of Zebedee with her sons, **adoring** and asking something of him.  
Tunc accessit ad eum mater filiorum Zebedaei cum filiis suis adorans et petens aliquid ab eo

**20:21.** Who said to her: What wilt thou? She saith to him: say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy **kingdom**.  
Qui dixit ei quid vis ait illi dic ut sedeant hii duo filii mei unus ad dexteram tuam et unus ad sinistram in regno tuo

**20:22.** And **Jesus** answering, said: You **know** not what you ask. Can you drink the **chalice** that I shall drink? They say to him: We can.  
Respondens autem Iesus dixit nescitis quid petatis potestis bibere calicem quem ego bibiturus sum dicunt ei possumus

**20:23.** He saith to them: My **chalice** indeed you shall drink; but to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my **Father**.  
Ait illis calicem quidem meum bibetis sedere autem ad dexteram meam et sinistram non est meum dare vobis sed quibus paratum est a Patre meo

**20:24.** And the ten, hearing it, were moved with indignation against the two brethren.  
Et audientes decem indignati sunt de duobus fratribus

**20:25.** But **Jesus** called them to him and said: You **know** that the princes of the **Gentiles** lord it over them; and that they that are the greater, exercise power upon them.  
Iesus autem vocavit eos ad se et ait scitis quia principes gentium dominantur eorum et qui maiores sunt potestatem exercent in eos

**20:26.** It shall not be so among you: but whosoever is the greater among you, let him be your **minister**.  
Non ita erit inter vos sed quicumque voluerit inter vos maior fieri sit vester minister

**20:27.** And he that will be first among you shall be your servant.  
Et qui voluerit inter vos primus esse erit vester servus

**20:28.** Even as the **Son of man** is not come to be ministered unto, but to minister and to give his **life** a **redemption** for many.  
Sicut Filius hominis non venit ministrari sed ministrare et dare animam suam redemptionem pro multis

**20:29.** And when they went out from **Jericho**, a great multitude followed him.  
Et egredientibus eis ab Hiericho secuta est eum turba multa

**20:30.** And behold two blind **men** sitting by the way side heard that **Jesus** passed by. And they cried out, saying: O Lord, thou **son of David**, have mercy on us.

Et ecce duo caeci sedentes secus viam audierunt quia Iesus transiret et clamaverunt dicentes Domine miserere nostri Fili David

**20:31.** And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou **son of David**, have mercy on us.

Turba autem increpabat eos ut tacerent at illi magis clamabant dicentes Domine miserere nostri Fili David

**20:32.** And **Jesus** stood and called them and said: What will ye that I do to you?

Et stetit Iesus et vocavit eos et ait quid vultis ut faciam vobis

**20:33.** They say to him: Lord, that our eyes be opened.

Dicunt illi Domine ut aperiantur oculi nostri

**20:34.** And **Jesus** having compassion on them, touched their eyes. And immediately they saw and followed him.

Miseratus autem eorum Iesus tetigit oculos eorum et confestim viderunt et secuti sunt eum

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## Matthew Chapter 21

**Christ rides into Jerusalem upon an ass. He casts the buyers and sellers out of the temple, curses the fig tree and puts to silence the priests and scribes.**

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**21:1.** And when they drew nigh to [Jerusalem](#) and were come to Bethphage, unto [mount Olivet](#), then [Jesus](#) sent two [disciples](#),

Et cum adpropinquassent Hierosolymis et venissent Bethfage ad montem Oliveti tunc Iesus misit duos discipulos

**21:2.** Saying to them: Go ye into the [village](#) that is over against you: and immediately you shall find an ass tied and a colt with her. Loose them and bring them to me.

Dicens eis ite in castellum quod contra vos est et statim invenietis asinam alligatam et pullum cum ea solvite et adducite mihi

**21:3.** And if any [man](#) shall say anything to you, say ye that the Lord hath need of them. And forthwith he will let them go.

Et si quis vobis aliquid dixerit dicite quia Dominus his opus habet et confestim dimittet eos

**21:4.** Now all this was done that it might be fulfilled which was spoken by the [prophet](#), saying:

Hoc autem factum est ut impleretur quod dictum est per prophetam dicentem

**21:5.** Tell ye the daughter of [Sion](#): Behold thy king cometh to thee, meek and sitting upon an ass and a colt, the foal of her that is used to the yoke.

Dicite filiae Sion ecce rex tuus venit tibi mansuetus et sedens super asinam et pullum filium subiugalis

**21:6.** And the [disciples](#) going, did as [Jesus](#) commanded them.

Euntes autem discipuli fecerunt sicut praecepit illis Iesus

**21:7.** And they brought the ass and the colt and laid their garments upon them and made him sit thereon.

Et adduxerunt asinam et pullum et inposuerunt super eis vestimenta sua et eum desuper sedere fecerunt

**21:8.** And a very great multitude spread their garments in the way: and others cut boughs from the trees and strewed them in the way.

Plurima autem turba straverunt vestimenta sua in via alii autem caedebant ramos de arboribus et sternebant in via

**21:9.** And the multitudes that went before and that followed cried, saying: [Hosanna](#) to the [son of David](#): [Blessed](#) is he that cometh in the [name](#) of the [Lord](#): [Hosanna](#) in the highest.

Turbae autem quae praecedebant et quae sequebantur clamabant dicentes osanna Filio David benedictus qui venturus est in nomine Domini osanna in altissimis

**21:10.** And when he was come into [Jerusalem](#), the whole city was moved, saying: Who is this?

Et cum intrasset Hierosolymam commota est universa civitas dicens quis est hic

**21:11.** And the people said: This is [Jesus](#), the [prophet](#) from [Nazareth of Galilee](#).

Populi autem dicebant hic est Iesus propheta a Nazareth Galilaeae

**21:12.** And [Jesus](#) went into the [temple of God](#) and cast out all them that sold and bought in the [temple](#) and overthrew the tables of the money changers and the chairs of them that sold doves.

Et intravit Iesus in templum Dei et eiciebat omnes vendentes et ementes in templo et mensas nummulariorum et cathedras vendentium columbas evertit

**21:13.** And he saith to them: It is written, My [house](#) shall be called the [house](#) of [prayer](#); but you have

made it a den of thieves.

Et dicit eis scriptum est domus mea domus orationis vocabitur vos autem fecistis eam speluncam latronum

**21:14.** And there came to him the blind and the lame in the **temple**: and he healed them.

Et accesserunt ad eum caeci et claudi in templo et sanavit eos

**21:15.** And the chief **priests** and **scribes**, seeing the wonderful things that he did and the children crying in the **temple** and saying: **Hosanna** to the **son of David**, were moved with indignation,

Videntes autem principes sacerdotum et scribae mirabilia quae fecit et pueros clamantes in templo et dicentes osanna Filio David indignati sunt

**21:16.** And said to him: Hearest thou what these say? And **Jesus** said to them: Yea, have you never read: Out of the mouth of infants and of sucklings thou hast perfected **praise**?

Et dixerunt ei audis quid isti dicant Jesus autem dicit eis utique numquam legistis quia ex ore infantium et lactantium perfecisti laudem

**21:17.** And leaving them, he went out of the city into **Bethania** and remained here.

Et relictis illis abiit foras extra civitatem in Bethaniam ibique mansit

**21:18.** And in the morning, returning into the city, he was hungry.

Mane autem revertens in civitatem esuriit

**21:19.** And seeing a certain fig tree by the way side, he came to it and found nothing on it but leaves only. And he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away.

Et videns fici arborem unam secus viam venit ad eam et nihil invenit in ea nisi folia tantum et ait illi numquam ex te fructus nascatur in sempiternum et arefacta est continuo ficulnea

**21:20.** And the **disciples** seeing it wondered, saying: How is it presently withered away?

Et videntes discipuli mirati sunt dicentes quomodo continuo aruit

**21:21.** And **Jesus** answering, said to them: **Amen**, I say to you, if you shall have **faith** and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

Respondens autem Iesus ait eis amen dico vobis si habueritis fidem et non haesitaveritis non solum de ficulnea facietis sed et si monti huic dixeritis tolle et iacta te in mare fiet

**21:22.** And all things whatsoever you shall ask in **prayer believing**, you shall receive.

Et omnia quaecumque petieritis in oratione credentes accipietis

**21:23.** And when he was come into the **temple**, there came to him, as he was teaching, the chief **priests** and ancients of the people, saying: By what authority dost thou these things? And who hath given thee this authority?

Et cum venisset in templum accesserunt ad eum docentem principes sacerdotum et seniores populi dicentes in qua potestate haec facis et quis tibi dedit hanc potestatem

**21:24.** **Jesus** answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

Respondens Iesus dixit illis interrogabo vos et ego unum sermonem quem si dixeritis mihi et ego vobis dicam in qua potestate haec facio

**21:25.** The **baptism** of **John**, whence was it? From **heaven** or from **men**? But they thought within themselves, saying:

Baptismum Iohannis unde erat e caelo an ex hominibus at illi cogitabant inter se dicentes si dixerimus e caelo dicet nobis quare ergo non credidistis illi

**21:26.** If we shall say, from **heaven**, he will say to us: Why then did you not **believe** him? But if we shall say, from **men**, we are afraid of the multitude: for all held **John** as a **prophet**.

Si autem dixerimus ex hominibus timemus turbam omnes enim habent Iohannem sicut prophetam

**21:27.** And answering **Jesus**, they said: We **know** not. He also said to them: Neither do I tell you by what authority I do these things.

Et respondentes Iesu dixerunt nescimus ait illis et ipse nec ego dico vobis in qua potestate haec facio

**21:28.** But what think you? A certain **man** had two sons: and coming to the first, he said: Son, go work to day in my vineyard.

Quid autem vobis videtur homo habebat duos filios et accedens ad primum dixit fili vade hodie operare in vinea mea

**21:29.** And he answering, said: I will not. But afterwards, being moved with **repentance**, he went.

Ille autem respondens ait nolo postea autem paenitentia motus abiit

**21:30.** And coming to the other, he said in like manner. And he answering said: I go, Sir. And he went not.

Accedens autem ad alterum dixit similiter at ille respondens ait eo domine et non ivit

**21:31.** Which of the two did the father's will? They say to him: The first. **Jesus** saith to them: **Amen** I say to you that the **publicans** and the harlots shall go into the **kingdom of God** before you.

Quis ex duobus fecit voluntatem patris dicunt novissimus dicit illis Iesus amen dico vobis quia publicani et meretrices praecedunt vos in regno Dei

**21:32.** For **John** came to you in the way of **justice**: and you did not **believe** him. But the **publicans** and the harlots **believed** him: but you, seeing it, did not even afterwards **repent**, that you might **believe** him.

Venit enim ad vos Iohannes in via iustitiae et non credidistis ei publicani autem et meretrices crediderunt ei vos autem videntes nec paenitentiam habuistis postea ut crederetis ei

**21:33.** Hear ye another **parable**. There was a **man**, an householder, who planted a vineyard and made a hedge round about it and dug in it a press and built a tower and let it out to husbandmen and went into a strange country.

Aliam parabolam audite homo erat pater familias qui plantavit vineam et sepem circumdedit ei et fodit in ea torcular et aedificavit turrem et locavit eam agricolis et peregre profectus est

**21:34.** And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof.

Cum autem tempus fructuum adpropinquasset misit servos suos ad agricolas ut acciperent fructus eius

**21:35.** And the husbandmen laying hands on his servants, beat one and **killed** another and **stoned** another.

Et agricolae adprehensis servis eius alium ceciderunt alium occiderunt alium vero lapidaverunt

**21:36.** Again he sent other servants, more than the former; and they did to them in like manner.

Iterum misit alios servos plures prioribus et fecerunt illis similiter

**21:37.** And last of all he sent to them his son, saying: They will **reverence** my son.

Novissime autem misit ad eos filium suum dicens verebuntur filium meum

**21:38.** But the husbandmen seeing the son, said among themselves: This is the heir: come, let us **kill** him, and we shall have his inheritance.

Agricolae autem videntes filium dixerunt intra se hic est heres venite occidamus eum et habebimus hereditatem eius

**21:39.** And taking him, they cast him forth out of the vineyard and **killed** him.

Et adprehensum eum eiecerunt extra vineam et occiderunt

**21:40.** When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

Cum ergo venerit dominus vineae quid faciet agricolis illis

**21:41.** They say to him: He will bring those **evil men** to an **evil** end and let out his vineyard to other husbandmen that shall render him the fruit in due season.

Aiunt illi malos male perdet et vineam locabit aliis agricolis qui reddant ei fructum temporibus suis

**21:42.** **Jesus** saith to them: Have you never read in the **Scriptures**: The stone which the builders rejected, the same is become the **head of the corner**? By the **Lord** this has been done; and it is wonderful in our eyes.

Dicit illis Iesus numquam legistis in scripturis lapidem quem reprobaverunt aedificantes hic factus est in caput anguli a Domino factum est istud et est mirabile in oculis nostris

**21:43.** Therefore I say to you that the **kingdom of God** shall be taken from you and shall be given to a nation yielding the fruits thereof.

Ideo dico vobis quia auferetur a vobis regnum Dei et dabitur genti facienti fructus eius

**21:44.** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

Et qui ceciderit super lapidem istum confringetur super quem vero ceciderit conteret eum

**21:45.** And when the chief **priests** and **Pharisees** had heard his **parables**, they **knew** that he spoke of them.

Et cum audissent principes sacerdotum et Phariseaei parabolas eius cognoverunt quod de ipsis diceret

**21:46.** And seeking to lay hands on him, they feared the multitudes, because they held him as a **prophet**.

Et quaerentes eum tenere timuerunt turbas quoniam sicut prophetam eum habebant

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## Matthew Chapter 22

**The parable of the marriage feast. Christ orders tribute to be paid to Caesar. He confutes the Sadducees, shows which is the first commandment in the law and puzzles the Pharisees.**

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**22:1.** And [Jesus](#) answering, spoke again in [parables](#) to them, saying:

Et respondens Iesus dixit iterum in parabolis eis dicens

**22:2.** The [kingdom of heaven](#) is likened to a king who made a marriage for his son.

Simile factum est regnum caelorum homini regi qui fecit nuptias filio suo

**22:3.** And he sent his servants to call them that were invited to the marriage: and they would not come.

Et misit servos suos vocare invitatos ad nuptias et nolebant venire

**22:4.** Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready. Come ye to the marriage.

Iterum misit alios servos dicens dicite invitatis ecce prandium meum paravi tauri mei et altilia occisa et omnia parata venite ad nuptias

**22:5.** But they neglected and went their ways, one to his farm and another to his merchandise.

Illi autem neglexerunt et abierunt alius in villam suam alius vero ad negotiationem suam

**22:6.** And the rest laid hands on his servants and, having treated them contumeliously, [put them to death](#).

Reliqui vero tenuerunt servos eius et contumelia adfectos occiderunt

**22:7.** But when the king had heard of it, he was [angry](#): and sending his armies, he destroyed those murderers and burnt their city.

Rex autem cum audisset iratus est et missis exercitibus suis perdidit homicidas illos et civitatem illorum succendit

**22:8.** Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy.

Tunc ait servis suis nuptiae quidem paratae sunt sed qui invitati erant non fuerunt digni

**22:9.** Go ye therefore into the highways; and as many as you shall find, call to the marriage.

Ite ergo ad exitus viarum et quoscumque inveneritis vocate ad nuptias

**22:10.** And his servants going forth into the ways, gathered together all that they found, both [bad](#) and [good](#): and the marriage was filled with guests.

Et egressi servi eius in vias congregaverunt omnes quos invenerunt malos et bonos et impletae sunt nuptiae discumbentium

**22:11.** And the king went in to see the guests: and he saw there a [man](#) who had not on a wedding garment.

Intravit autem rex ut videret discumbentes et vidit ibi hominem non vestitum veste nuptiali

**22:12.** And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent.

Et ait illi amice quomodo huc intrasti non habens vestem nuptialem at ille obmutuit

**22:13.** Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness. There shall be weeping and gnashing of teeth.

Tunc dixit rex ministris ligatis pedibus eius et manibus mittite eum in tenebras exteriores ibi erit fletus et stridor dentium

**22:14.** For many are called, but few are chosen.

Multi autem sunt vocati pauci vero electi

**22:15.** Then the Pharisees going, consulted among themselves how to insnare him in his speech.

Tunc abeuntes Pharisaei consilium inierunt ut caperent eum in sermone

**22:16.** And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker and teachest the way of God in truth. Neither carest thou for any man: for thou dost not regard the person of men.

Et mittunt ei discipulos suos cum Herodianis dicentes magister scimus quia verax es et viam Dei in veritate doces et non est tibi cura de aliquo non enim respicis personam hominum

**The Herodians...** That is, some that belonged to Herod, and that joined with him in standing up for the necessity of paying tribute to Caesar, that is, to the Roman emperor. Some are of opinion that there was a sect among the Jews called Herodians, from their maintaining that Herod was the Messiah.

**22:17.** Tell us therefore what dost thou think? Is it lawful to give tribute to Caesar, or not?

Dic ergo nobis quid tibi videatur licet census dare Caesari an non

**22:18.** But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?

Cognita autem Iesus nequitia eorum ait quid me temptatis hypocritae

**22:19.** Show me the coin of the tribute. And they offered him a penny.

Ostendite mihi nomisma census at illi obtulerunt ei denarium

**22:20.** And Jesus saith to them: Whose image and inscription is this?

Et ait illis Iesus cuius est imago haec et suprascriptio

**22:21.** They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.

Dicunt ei Caesaris tunc ait illis reddite ergo quae sunt Caesaris Caesari et quae sunt Dei Deo

**22:22.** And hearing this, they wondered and, leaving him, went their ways.

Et audientes mirati sunt et relicto eo abierunt

**22:23.** That day there came to him the Sadducees, who say there is no resurrection; and asked him,

In illo die accesserunt ad eum Sadducaei qui dicunt non esse resurrectionem et interrogaverunt eum

**22:24.** Saying: Master, Moses said: If a man die having no son, his brother shall marry his wife and raise up issue to his brother.

Dicentes magister Moses dixit si quis mortuus fuerit non habens filium ut ducat frater eius uxorem illius et suscitet semen fratri suo

**22:25.** Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother.

Erant autem apud nos septem fratres et primus uxore ducta defunctus est et non habens semen reliquit uxorem suam fratri suo

**22:26.** In like manner the second and the third and so on, to the seventh.

Similiter secundus et tertius usque ad septimum

**22:27.** And last of all the woman died also.

Novissime autem omnium et mulier defuncta est

**22:28.** At the resurrection therefore, whose wife of the seven shall she be? For they all had her.

In resurrectione ergo cuius erit de septem uxor omnes enim habuerunt eam

**22:29.** And Jesus answering, said to them: You err, not knowing the Scriptures nor the power of God.

Respondens autem Iesus ait illis erratis nescientes scripturas neque virtutem Dei

**22:30.** For in the resurrection they shall neither marry nor be married, but shall be as the angels of God in heaven.

In resurrectione enim neque nubent neque nubentur sed sunt sicut angeli Dei in caelo

**22:31.** And concerning the [resurrection of the dead](#), have you not read that which was spoken by [God](#), saying to you:

De resurrectione autem mortuorum non legistis quod dictum est a Deo dicente vobis

**22:32.** I am the [God](#) of [Abraham](#) and the [God](#) of [Isaac](#) and the [God](#) of [Jacob](#)? He is not the [God](#) of the dead but of the living.

Ego sum Deus Abraham et Deus Isaac et Deus Iacob non est Deus mortuorum sed viventium

**22:33.** And the multitudes hearing it were in admiration at his doctrine.

Et audientes turbae mirabantur in doctrina eius

**22:34.** But the [Pharisees](#), hearing that he had silenced the [Sadducees](#), came together.

Pharisaei autem audientes quod silentium inposuisset Sadducaeis convenerunt in unum

**22:35.** And one of them, a doctor of the [law](#), asked him, tempting him:

Et interrogavit eum unus ex eis legis doctor temptans eum

**22:36.** Master, which is the great [commandment](#) in the [law](#)?

Magister quod est mandatum magnum in lege

**22:37.** [Jesus](#) said to him: Thou shalt [love](#) the [Lord thy God](#) with thy whole heart and with thy whole [soul](#) and with thy whole [mind](#).

Ait illi Iesus diliges Dominum Deum tuum ex toto corde tuo et in tota anima tua et in tota mente tua

**22:38.** This is the greatest and the first [commandment](#).

Hoc est maximum et primum mandatum

**22:39.** And the second is like to this: Thou shalt [love](#) thy neighbour as thyself.

Secundum autem simile est huic diliges proximum tuum sicut te ipsum

**22:40.** On these two [commandments](#) dependeth the whole [law](#) and the [prophets](#).

In his duobus mandatis universa lex pendet et prophetae

**22:41.** And the [Pharisees](#) being gathered together, [Jesus](#) asked them,

Congregatis autem Pharisaeis interrogavit eos Iesus

**22:42.** Saying: What think you of [Christ](#)? Whose son is he? They say to him: [David's](#).

Dicens quid vobis videtur de Christo cuius filius est dicunt ei David

**22:43.** He saith to them: How then doth [David](#) in [spirit](#) call him Lord, saying:

Ait illis quomodo ergo David in spiritu vocat eum Dominum dicens

**22:44.** The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?

Dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum

**22:45.** If [David](#) then call him Lord, how is he his son?

Si ergo David vocat eum Dominum quomodo filius eius est

**22:46.** And no [man](#) was able to answer him a word: neither durst any [man](#) from that day forth ask him any more questions.

Et nemo poterat respondere ei verbum neque ausus fuit quisquam ex illa die eum amplius interrogare

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## Matthew Chapter 23

**Christ admonishes the people to follow the good doctrine, not the bad example of the scribes and Pharisees. He warns his disciples not to imitate their ambition and denounces divers woes against them for their hypocrisy and blindness.**

---

**23:1.** Then [Jesus](#) spoke to the multitudes and to his [disciples](#),  
Tunc Iesus locutus est ad turbas et discipulos suos

**23:2.** Saying: The [scribes](#) and the [Pharisees](#) have sitten on the chair of [Moses](#).  
Dicens super cathedram Mosi sederunt scribae et Pharisaei

**23:3.** All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not. For they say, and do not.  
Omnia ergo quaecumque dixerint vobis servate et facite secundum opera vero eorum nolite facere dicunt enim et non faciunt

**23:4.** For they bind heavy and insupportable burdens and lay them on [men's](#) shoulders: but with a finger of their own they will not move them.  
Alligant autem onera gravia et inportabilia et inponunt in umeros hominum digito autem suo nolunt ea movere

**23:5.** And all their works they do for to be seen of [men](#). For they make their [phylacteries](#) broad and enlarge their [fringes](#).  
Omnia vero opera sua faciunt ut videantur ab hominibus dilatant enim phylacteria sua et magnificant fimbrias

**Phylacteries...** that is, parchments, on which they wrote the [ten commandments](#), and carried them on their foreheads before their eyes: which the [Pharisees](#) affected to wear broader than other [men](#); so to seem more [zealous](#) for the [law](#).

**23:6.** And they [love](#) the first places at feasts and the first chairs in the [synagogues](#),  
Amant autem primos recubitus in cenis et primas cathedras in synagogis

**23:7.** And salutations in the market place, and to be called by [men](#), [Rabbi](#).  
Et salutationes in foro et vocari ab hominibus rabbi

**23:8.** But be not you called [Rabbi](#). For one is your master: and all you are brethren.  
Vos autem nolite vocari rabbi unus enim est magister vester omnes autem vos fratres estis

**23:9.** And call none your father upon earth; for one is your [father](#), who is in [heaven](#).  
Et patrem nolite vocare vobis super terram unus enim est Pater vester qui in caelis est

**Call none your father--Neither be ye called masters, etc...** The meaning is that our [Father](#) in [heaven](#) is incomparably more to be regarded, than any father upon earth: and no master to be followed, who would lead us away from [Christ](#). But this does not hinder but that we are by the [law of God](#) to have a due [respect](#) both for our [parents](#) and [spiritual fathers](#) [[1 Corinthians 4:15](#)], and for our masters and teachers.

**23:10.** Neither be ye called masters: for one is your master, [Christ](#).  
Nec vocemini magistri quia magister vester unus est Christus

**23:11.** He that is the greatest among you shall be your servant.  
Qui maior est vestrum erit minister vester

**23:12.** And whosoever shall exalt himself shall be [humbled](#): and he that shall [humble](#) himself shall be exalted.  
Qui autem se exaltaverit humiliabitur et qui se humiliaverit exaltabitur

**23:13.** But woe to you, [scribes](#) and [Pharisees](#), [hypocrites](#), because you shut the [kingdom of heaven](#) against [men](#): for you yourselves do not enter in and those that are going in, you suffer not to enter.

Vae autem vobis scribae et Pharisei hypocritae quia clauditis regnum caelorum ante homines vos enim non intratis nec introeuntes sinitis intrare

**23:14.** Woe to you [scribes](#) and [Pharisees](#), [hypocrites](#), because you devour the houses of [widows](#), [praying](#) long [prayers](#). For this you shall receive the greater [judgment](#).

[]

**23:15.** Woe to you, [scribes](#) and [Pharisees](#), [hypocrites](#), because you go round about the sea and the land to make one [proselyte](#). And when he is made, you make him the child of [hell](#) twofold more than yourselves.

Vae vobis scribae et Pharisei hypocritae quia circuitis mare et aridam ut faciatis unum proselytum et cum fuerit factus facitis eum filium gehennae duplo quam vos

**23:16.** Woe to you, blind guides, that say, Whosoever shall [swear](#) by the [temple](#), it is nothing; but he that shall [swear](#) by the gold of the [temple](#) is a debtor.

Vae vobis duces caeci qui dicitis quicumque iuraverit per templum nihil est qui autem iuraverit in aurum templi debet

**23:17.** Ye foolish and blind: for whether is greater, the gold or the [temple](#) that [sanctifieth](#) the gold?

Stulti et caeci quid enim maius est aurum an templum quod sanctificat aurum

**23:18.** And whosoever shall [swear](#) by the [altar](#), it is nothing; but whosoever shall [swear](#) by the [gift](#) that is upon it is a debtor.

Et quicumque iuraverit in altari nihil est quicumque autem iuraverit in dono quod est super illud debet

**23:19.** Ye foolish and blind: for whether is greater, the [gift](#) or the [altar](#) that [sanctifieth](#) the [gift](#)?

Caeci quid enim maius est donum an altare quod sanctificat donum

**23:20.** He therefore that [sweareth](#) by the [altar](#) [sweareth](#) by it and by all things that are upon it.

Qui ergo iurat in altare iurat in eo et in omnibus quae super illud sunt

**23:21.** And whosoever shall [swear](#) by the [temple](#) [sweareth](#) by it and by him that dwelleth in it.

Et qui iuraverit in templo iurat in illo et in eo qui inhabitat in ipso

**23:22.** And he that [sweareth](#) by [heaven](#) [sweareth](#) by the throne of [God](#) and by [him that sitteth thereon](#).

Et qui iurat in caelo iurat in throno Dei et in eo qui sedet super eum

**23:23.** Woe to you, [scribes](#) and [Pharisees](#), [hypocrites](#); because you [tithe](#) mint and [anise](#) and cummin and have left the weightier things of the [law](#): [judgment](#) and [mercy](#) and [faith](#). These things you ought to have done and not to leave those undone.

Vae vobis scribae et Pharisei hypocritae quia decimatis mentam et anethum et cyminum et reliquistis quae graviora sunt legis iudicium et misericordiam et fidem haec oportuit facere et illa non omittere

**23:24.** Blind guides, who strain out a gnat and swallow a camel.

Duces caeci excolantes culicem camelum autem glutientes

**23:25.** Woe to you, [scribes](#) and [Pharisees](#), [hypocrites](#); because you make [clean](#) the outside of the cup and of the dish, but within you are full of rapine and [uncleanness](#).

Vae vobis scribae et Pharisei hypocritae quia mundatis quod de foris est calicis et parapsidis intus autem pleni sunt rapina et imunditia

**23:26.** Thou blind [Pharisee](#), first make [clean](#) the inside of the cup and of the dish, that the outside may become [clean](#).

Phariseae caece munda prius quod intus est calicis et parapsidis ut fiat et id quod de foris est mundum

**23:27.** Woe to you, [scribes](#) and [Pharisees](#), [hypocrites](#); because you are like to whited [sepulchres](#), which outwardly appear to [men](#) beautiful but within are full of dead [men's](#) bones and of all filthiness.

Vae vobis scribae et Pharisei hypocritae quia similes estis sepulchris dealbatis quae a foris parent hominibus speciosa intus vero plena sunt ossibus mortuorum et omni spurcitia

**23:28.** So you also outwardly indeed appear to [men](#) [just](#): but inwardly you are full of [hypocrisy](#) and [iniquity](#).

Sic et vos a foris quidem paretis hominibus iusti intus autem pleni estis hypocrisi et iniquitate

**23:29.** Woe to you, **scribes** and **Pharisees**, **hypocrites**, that build the **sepulchres** of the **prophets** and adorn the monuments of the **just**,

Vae vobis scribae et Pharisei hypocritae quia aedificatis sepulchra prophetarum et ornatis monumenta iustorum

**Build the sepulchres, etc...** This is not blamed, as if it were in itself **evil** to build or adorn the monuments of the **prophets**: but the **hypocrisy** of the **Pharisees** is here taxed: who, whilst they pretended to **honour** the memory of the **prophets**, were **persecuting** even unto death the **Lord of the prophets**.

**23:30.** And say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the **prophets**.

Et dicitis si fuissetis in diebus patrum nostrorum non essemus socii eorum in sanguine prophetarum

**23:31.** Wherefore you are witnesses against yourselves, that you are the sons of them that **killed** the **prophets**.

Itaque testimonio estis vobismet ipsis quia filii estis eorum qui prophetas occiderunt

**23:32.** Fill ye up then the measure of your fathers.

Et vos implete mensuram patrum vestrorum

**23:33.** You serpents, **generation** of vipers, how will you flee from the **judgment** of **hell**?

Serpentes genimina viperarum quomodo fugietis a iudicio gehennae

**23:34.** Therefore behold I send to you **prophets** and wise **men** and **scribes**: and some of them you will **put to death** and crucify: and some you will scourge in your **synagogues** and **persecute** from city to city.

Ideo ecce ego mitto ad vos prophetas et sapientes et scribas ex illis occidetis et crucifigetis et ex eis flagellabitis in synagogis vestris et persequemini de civitate in civitatem

**23:35.** That upon you may come all the **just** blood that hath been shed upon the earth, from the blood of **Abel the just**, even unto the blood of **Zacharias the son of Barachias**, whom you **killed** between the **temple** and the **altar**.

Ut veniat super vos omnis sanguis iustus qui effusus est super terram a sanguine Abel iusti usque ad sanguinem Zacchariae filii Barachiae quem occidistis inter templum et altare

**That upon you may come, etc...** Not that they should suffer more than their own **sins justly** deserved; but that the **justice of God** should now fall upon them with such a final vengeance, once for all, as might comprise all the different kinds of **judgments** and punishments, that had at any time before been inflicted for the shedding of **just** blood.

**23:36.** **Amen** I say to you, all these things shall come upon this **generation**.

Amen dico vobis venient haec omnia super generationem istam

**23:37.** **Jerusalem**, **Jerusalem**, thou that **killest** the **prophets** and **stonest** them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not?

Hierusalem Hierusalem quae occidis prophetas et lapidas eos qui ad te missi sunt quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alas et noluisti

**23:38.** Behold, your house shall be left to you, desolate.

Ecce relinquitur vobis domus vestra deserta

**23:39.** For I say to you, you shall not see me henceforth till you say: **Blessed** is he that cometh in the **name** of the Lord.

Dico enim vobis non me videbitis amodo donec dicatis benedictus qui venit in nomine Domini

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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## Matthew Chapter 24

**Christ foretells the destruction of the temple, with the signs that shall come before it and before the last judgment. We must always watch.**

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**24:1.** And [Jesus](#) being come out of the [temple](#), went away. And his [disciples](#) came to show him the buildings of the [temple](#).

Et egressus Iesus de templo ibat et accesserunt discipuli eius ut ostenderent ei aedificationes templi

**24:2.** And he answering, said to them: Do you see all these things? [Amen](#) I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

Ipse autem respondens dixit eis videtis haec omnia amen dico vobis non relinquetur hic lapis super lapidem qui non destruatur

**24:3.** And when he was sitting on [mount Olivet](#), the [disciples](#) came to him privately, saying: Tell us when shall these things be? And what shall be the sign of thy coming and of the consummation of the world?

Sedente autem eo super montem Oliveti accesserunt ad eum discipuli secreto dicentes dic nobis quando haec erunt et quod signum adventus tui et consummationis saeculi

**24:4.** And [Jesus](#) answering, said to them: Take heed that no [man](#) seduce you.

Et respondens Iesus dixit eis videte ne quis vos seducat

**24:5.** For many will come in my [name](#) saying, I am [Christ](#). And they will seduce many.

Multi enim venient in nomine meo dicentes ego sum Christus et multos seducent

**24:6.** And you shall hear of [wars](#) and rumours of [wars](#). See that ye be not troubled. For these things must come to pass: but the end is not yet.

Audituri autem estis proelia et opiniones proeliorum videte ne turbemini oportet enim haec fieri sed nondum est finis

**24:7.** For nation shall rise against nation, and kingdom against kingdom: And there shall be pestilences and famines and earthquakes in places.

Consurget enim gens in gentem et regnum in regnum et erunt pestilentiae et fames et terraemotus per loca

**24:8.** Now all these are the beginnings of sorrows.

Haec autem omnia initia sunt dolorum

**24:9.** Then shall they deliver you up to be afflicted and shall [put you to death](#): and you shall be [hated](#) by all [nations](#) for my [name's](#) sake.

Tunc tradent vos in tribulationem et occident vos et eritis odio omnibus gentibus propter nomen meum

**24:10.** And then shall many be [scandalized](#) and shall betray one another and shall [hate](#) one another.

Et tunc scandalizabuntur multi et invicem tradent et odio habebunt invicem

**24:11.** And many false [prophets](#) shall rise and shall seduce many.

Et multi pseudoprophetae surgent et seducent multos

**24:12.** And because [iniquity](#) hath abounded, the [charity](#) of many shall grow cold.

Et quoniam abundabit iniquitas refrigescet caritas multorum

**24:13.** But he that shall persevere to the end, he shall be [saved](#).

Qui autem permanserit usque in finem hic salvus erit

**24:14.** And this [gospel](#) of the [kingdom](#) shall be preached in the whole world, for a testimony to all [nations](#):

and then shall the consummation come.

Et praedicabitur hoc evangelium regni in universo orbe in testimonium omnibus gentibus et tunc veniet consummatio

**24:15.** When therefore you shall see the [abomination of desolation](#), which was spoken of by [Daniel the prophet](#), standing in the [holy](#) place: he that readeth let him understand.

Cum ergo videritis abominationem desolationis quae dicta est a Danihelo propheta stantem in loco sancto qui legit intellegat

**24:16.** Then they that are in [Judea](#), let them flee to the mountains:

Tunc qui in Iudaea sunt fugiant ad montes

**24:17.** And he that is on the housetop, let him not come down to take any thing out of his house:

Et qui in tecto non descendat tollere aliquid de domo sua

**24:18.** And he that is in the field, let him not go back to take his coat.

Et qui in agro non revertatur tollere tunicam suam

**24:19.** And woe to them that are with child and that give suck in those days.

Vae autem praegnatibus et nutrientibus in illis diebus

**24:20.** But [pray](#) that your flight be not in the winter or on the [sabbath](#).

Orate autem ut non fiat fuga vestra hieme vel sabbato

**24:21.** For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

Erit enim tunc tribulatio magna qualis non fuit ab initio mundi usque modo neque fiet

**24:22.** And unless those days had been shortened, no flesh should be saved: but for the sake of the [elect](#) those days shall be shortened.

Et nisi breviati fuissent dies illi non fieret salva omnis caro sed propter electos breviabuntur dies illi

**24:23.** Then if any [man](#) shall say to you, Lo here is [Christ](#), or there: do not [believe](#) him.

Tunc si quis vobis dixerit ecce hic Christus aut illic nolite credere

**24:24.** For there shall arise [false Christs](#) and false [prophets](#) and shall show great [signs and wonders](#), insomuch as to deceive (if possible) even the [elect](#).

Surgent enim pseudochristi et pseudoprophetae et dabunt signa magna et prodigia ita ut in errorem inducantur si fieri potest etiam electi

**24:25.** Behold I have told it to you, beforehand.

Ecce praedixi vobis

**24:26.** If therefore they shall say to you, Behold he is in the [desert](#): go ye not out. Behold he is in the closets: [believe](#) it not.

Si ergo dixerint vobis ecce in deserto est nolite exire ecce in penetrabilibus nolite credere

**24:27.** For as lightning cometh out of the east and appeareth even into the west: so shall also the coming of the [Son of man](#) be.

Sicut enim fulgur exit ab oriente et paret usque in occidente ita erit et adventus Filii hominis

**24:28.** Wheresoever the body shall be, there shall the eagles also be gathered together.

Ubi cumque fuerit corpus illuc congregabuntur aquilae

**Wheresoever, etc...** The coming of [Christ](#) shall be sudden, and manifest to all the world, like lightning: and wheresoever he shall come, thither shall all [mankind](#) be gathered to him, as eagles are gathered about a dead body.

**24:29.** And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from [heaven](#) and the powers of [heaven](#) shall be moved.

Statim autem post tribulationem dierum illorum sol obscurabitur et luna non dabit lumen suum et stellae cadent de caelo et virtutes caelorum commovebuntur

**The stars...** Or flaming meteors resembling stars.

**24:30.** And then shall appear the sign of the [Son of man](#) in [heaven](#). And then shall all tribes of the earth mourn: and they shall see the [Son of man](#) coming in the clouds of [heaven](#) with much power and majesty.

Et tunc parebit signum Filii hominis in caelo et tunc plangent omnes tribus terrae et videbunt Filium hominis venientem in nubibus caeli cum virtute multa et maiestate

**The sign, etc...** The **cross of Christ**.

**24:31.** And he shall send his **angels** with a trumpet and a great voice: and they shall gather together his **elect** from the four winds, from the farthest parts of the **heavens** to the utmost bounds of them.

Et mittet angelos suos cum tuba et voce magna et congregabunt electos eius a quattuor ventis a summis caelorum usque ad terminos eorum

**24:32.** And from the fig tree learn a **parable**: When the branch thereof is now tender and the leaves come forth, you **know** that summer is nigh.

Ab arbore autem fici discite parabolam cum iam ramus eius tener fuerit et folia nata scitis quia prope est aestas

**24:33.** So you also, when you shall see all these things, **know** ye that it is nigh, even at the doors.

Ita et vos cum videritis haec omnia scitote quia prope est in ianuis

**24:34.** **Amen** I say to you that this **generation** shall not pass till all these things be done.

Amen dico vobis quia non praeteribit haec generatio donec omnia haec fiant

**24:35.** Heaven and earth shall pass: but my words shall not pass.

Caelum et terra transibunt verba vero mea non praeteribunt

**Shall pass...** Because they shall be changed at the **end of the world** into a new **heaven** and new earth.

**24:36.** But of that day and hour no one **knoweth**: no, not the **angels** of **heaven**, but the **Father** alone.

De die autem illa et hora nemo scit neque angeli caelorum nisi Pater solus

**24:37.** And as in the days of **Noe**, so shall also the coming of the **Son of man** be.

Sicut autem in diebus Noe ita erit et adventus Filii hominis

**24:38.** For, as in the days before the **flood** they were eating and drinking, **marrying** and giving in **marriage**, even till that day in which **Noe** entered into the **ark**:

Sicut enim erant in diebus ante diluvium comedentes et bibentes nubentes et nuptum tradentes usque ad eum diem quo introivit in arcam Noe

**24:39.** And they **knew** not till the **flood** came and took them all away: so also shall the coming of the **Son of man** be.

Et non cognoverunt donec venit diluvium et tulit omnes ita erit et adventus Filii hominis

**24:40.** Then two shall be in the field. One shall be taken and one shall be left.

Tunc duo erunt in agro unus adsumetur et unus relinquetur

**24:41.** Two **women** shall be grinding at the mill. One shall be taken and one shall be left.

Duae molentes in mola una adsumetur et una relinquetur

**24:42.** Watch ye therefore, because you **know** not what hour your **Lord** will come.

Vigilate ergo quia nescitis qua hora Dominus vester venturus sit

**24:43.** But this **know** ye, that, if the goodman of the house **knew** at what hour the thief would come, he would certainly watch and would not suffer his house to be broken open.

Illud autem scitote quoniam si sciret pater familias qua hora fur venturus esset vigilaret utique et non sineret perfodiri domum suam

**24:44.** Wherefore be you also ready, because at what hour you **know** not the **Son of man** will come.

Ideoque et vos estote parati quia qua nescitis hora Filius hominis venturus est

**24:45.** Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his **family**, to give them meat in season?

Quis putas est fidelis servus et prudens quem constituit dominus suus supra familiam suam ut det illis cibum in tempore

**24:46.** **Blessed** is that servant, whom when his lord shall come he shall find so doing.

Beatus ille servus quem cum venerit dominus eius invenerit sic facientem

**24:47. Amen** I say to you: he shall place him over all his **goods**.  
Amen dico vobis quoniam super omnia bona sua constituet eum

**24:48.** But if that **evil** servant shall say in his heart: My lord is long a coming:  
Si autem dixerit malus servus ille in corde suo moram facit dominus meus venire

**24:49.** And shall begin to strike his fellow servants and shall eat and drink with **drunkards**:  
Et coeperit percutere conservos suos manducet autem et bibat cum ebriis

**24:50.** The lord of that servant shall come in a day that he **hopeth** not and at an hour that he **knoweth** not:

Veniet dominus servi illius in die qua non sperat et hora qua ignorat

**24:51.** And shall separate him and appoint his portion with the **hypocrites**. There shall be weeping and gnashing of teeth.  
Et dividet eum partemque eius ponet cum hypocritis illic erit fletus et stridor dentium

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## Matthew Chapter 25

### The parable of the ten virgins and of the talents. The description of the last judgment.

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**25:1.** Then shall the [kingdom of heaven](#) be like to ten [virgins](#), who taking their lamps went out to meet the bridegroom and the bride.

Tunc simile erit regnum caelorum decem virginibus quae accipientes lampadas suas exierunt obviam sponso et sponsae

**25:2.** And five of them were foolish and five wise.

Quinque autem ex eis erant fatuae et quinque prudentes

**25:3.** But the five foolish, having taken their lamps, did not take oil with them.

Sed quinque fatuae acceptis lampadibus non sumpserunt oleum secum

**25:4.** But the wise took oil in their vessels with the lamps.

Prudentes vero acceperunt oleum in vasis suis cum lampadibus

**25:5.** And the bridegroom tarrying, they all slumbered and slept.

Moram autem faciente sponso dormitaverunt omnes et dormierunt

**25:6.** And at midnight there was a cry made: Behold the bridegroom cometh. Go ye forth to meet him.

Media autem nocte clamor factus est ecce sponsus venit exite obviam ei

**25:7.** Then all those [virgins](#) arose and trimmed their lamps.

Tunc surrexerunt omnes virgines illae et ornaverunt lampades suas

**25:8.** And the foolish said to the wise: Give us of your oil, for our lamps are gone out.

Fatuae autem sapientibus dixerunt date nobis de oleo vestro quia lampades nostrae extinguntur

**25:9.** The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell and buy for yourselves.

Responderunt prudentes dicentes ne forte non sufficiat nobis et vobis ite potius ad vendentes et emite vobis

**25:10.** Now whilst they went to buy the bridegroom came: and they that were ready went in with him to the [marriage](#). And the door was shut.

Dum autem irent emere venit sponsus et quae paratae erant intraverunt cum eo ad nuptias et clausa est ianua

**25:11.** But at last came also the other [virgins](#), saying: Lord, Lord, open to us.

Novissime veniunt et reliquae virgines dicentes domine domine aperi nobis

**25:12.** But he answering said: [Amen](#) I say to you, I [know](#) you not.

At ille respondens ait amen dico vobis nescio vos

**25:13.** Watch ye therefore, because you [know](#) not the day nor the hour.

Vigilate itaque quia nescitis diem neque horam

**25:14.** For even as a [man](#) going into a far country called his servants and delivered to them his [goods](#);

Sicut enim homo proficiscens vocavit servos suos et tradidit illis bona sua

**25:15.** And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.

Et uni dedit quinque talenta alii autem duo alii vero unum unicuique secundum propriam virtutem et profectus est statim

**25:16.** And he that had received the five talents went his way and traded with the same and gained other five.

*Abiit autem qui quinque talenta acceperat et operatus est in eis et lucratus est alia quinque*

**25:17.** And in like manner he that had received the two gained other two.

*Similiter qui duo acceperat lucratus est alia duo*

**25:18.** But he that had received the one, going his way, digged into the earth and hid his lord's money.

*Qui autem unum acceperat abiens fodit in terra et abscondit pecuniam domini sui*

**25:19.** But after a long time the lord of those servants came and reckoned with them.

*Post multum vero temporis venit dominus servorum illorum et posuit rationem cum eis*

**25:20.** And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents. Behold I have gained other five over and above.

*Et accedens qui quinque talenta acceperat obtulit alia quinque talenta dicens domine quinque talenta mihi tradidisti ecce alia quinque superlucratus sum*

**25:21.** His lord said to him: Well done, **good** and faithful servant, because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the **joy** of thy lord.

*Ait illi dominus eius euge bone serve et fidelis quia super pauca fuisti fidelis super multa te constituam intra in gaudium domini tui*

**25:22.** And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me. Behold I have gained other two.

*Accessit autem et qui duo talenta acceperat et ait domine duo talenta tradidisti mihi ecce alia duo lucratus sum*

**25:23.** His lord said to him: Well done, **good** and faithful servant: because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the **joy** of thy lord.

*Ait illi dominus eius euge serve bone et fidelis quia super pauca fuisti fidelis supra multa te constituam intra in gaudium domini tui*

**25:24.** But he that had received the one talent, came and said: Lord, I **know** that thou art a hard **man**; thou reapest where thou hast not sown and gatherest where thou hast not strewed.

*Accedens autem et qui unum talentum acceperat ait domine scio quia homo durus es metis ubi non seminasti et congregas ubi non sparsisti*

**25:25.** And being **afraid**, I went and hid thy talent in the earth. Behold here thou hast that which is thine.

*Et timens abii et abscondi talentum tuum in terra ecce habes quod tuum est*

**25:26.** And his lord answering, said to him: **Wicked** and **slothful** servant, thou **knewest** that I reap where I sow not and gather where I have not strewed.

*Respondens autem dominus eius dixit ei serve male et piger sciebas quia meto ubi non semino et congrego ubi non sparsi*

**25:27.** Thou oughtest therefore to have committed my money to the bankers: and at my coming I should have received my own with **usury**.

*Oportuit ergo te mittere pecuniam meam nummulariis et veniens ego recepissem utique quod meum est cum usura*

**25:28.** Take ye away therefore the talent from him and give it him that hath ten talents.

*Tollite itaque ab eo talentum et date ei qui habet decem talenta*

**25:29.** For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away.

*Omni enim habenti dabitur et abundabit ei autem qui non habet et quod videtur habere auferetur ab eo*

**25:30.** And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

*Et inutilem servum eicite in tenebras exteriores illic erit fletus et stridor dentium*

**25:31.** And when the **Son of man** shall come in his majesty, and all the **angels** with him, then shall he sit upon the seat of his majesty.

Cum autem venerit Filius hominis in maiestate sua et omnes angeli cum eo tunc sedebit super sedem maiestatis suae

**25:32.** And all **nations** shall be gathered together before him: and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

Et congregabuntur ante eum omnes gentes et separabit eos ab invicem sicut pastor segregat oves ab hedis

**25:33.** And he shall set the sheep on his right hand, but the goats on his left.

Et statuet oves quidem a dextris suis hedos autem a sinistris

**25:34.** Then shall the king say to them that shall be on his right hand: Come, ye **blessed** of my **Father**, possess you the **kingdom** prepared for you from the foundation of the world.

Tunc dicet rex his qui a dextris eius erunt venite benedicti Patris mei possidete paratum vobis regnum a constitutione mundi

**25:35.** For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in:

Esurivi enim et dedistis mihi manducare sitiivi et dedistis mihi bibere hospes eram et collexistis me

**25:36.** Naked, and you covered me: sick, and you visited me: I was in **prison**, and you came to me.

Nudus et operuistis me infirmus et visitastis me in carcere eram et venistis ad me

**25:37.** Then shall the **just** answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink?

Tunc respondebunt ei iusti dicentes Domine quando te vidimus esurientem et pavimus sitientem et dedimus tibi potum

**25:38.** Or when did we see thee a stranger and took thee in? Or naked and covered thee?

Quando autem te vidimus hospitem et colleximus te aut nudum et cooperuimus

**25:39.** Or when did we see thee sick or in **prison** and came to thee?

Aut quando te vidimus infirmum aut in carcere et venimus ad te

**25:40.** And the king answering shall say to them: **Amen** I say to you, as long as you did it to one of these my least brethren, you did it to me.

Et respondens rex dicet illis amen dico vobis quamdiu fecistis uni de his fratribus meis minimis mihi fecistis

**25:41.** Then he shall say to them also that shall be on his left hand: Depart from me, you **cursed**, into **everlasting fire**, which was prepared for the **devil** and his **angels**.

Tunc dicet et his qui a sinistris erunt discedite a me maledicti in ignem aeternum qui paratus est diabolo et angelis eius

**25:42.** For I was hungry and you gave me not to eat: I was thirsty and you gave me not to drink.

Esurivi enim et non dedistis mihi manducare sitiivi et non dedistis mihi potum

**25:43.** I was a stranger and you took me not in: naked and you covered me not: sick and in **prison** and you did not visit me.

Hospes eram et non collexistis me nudus et non operuistis me infirmus et in carcere et non visitastis me

**25:44.** Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in **prison** and did not minister to thee?

Tunc respondebunt et ipsi dicentes Domine quando te vidimus esurientem aut sitientem aut hospitem aut nudum aut infirmum vel in carcere et non ministravimus tibi

**25:45.** Then he shall answer them, saying: **Amen**: I say to you, as long as you did it not to one of these least, neither did you do it to me.

Tunc respondebit illis dicens amen dico vobis quamdiu non fecistis uni de minoribus his nec mihi fecistis

**25:46.** And these shall go into **everlasting punishment**: but the **just**, into **life everlasting**.

Et ibunt hii in supplicium aeternum iusti autem in vitam aeternam

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## Matthew Chapter 26

**The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord. His treatment in the house of Caiphaz.**

---

**26:1.** And it came to pass, when [Jesus](#) had ended all these words, he said to his [disciples](#):

Et factum est cum consummasset Iesus sermones hos omnes dixit discipulis suis

**26:2.** You [know](#) that after two days shall be the [pasch](#): and the [Son of man](#) shall be delivered up to be crucified.

Scitis quia post biduum pascha fiet et Filius hominis tradetur ut crucifigatur

**26:3.** Then were gathered together the chief [priests](#) and ancients of the people, into the [court](#) of the [high priest](#), who was called [Caiphaz](#):

Tunc congregati sunt principes sacerdotum et seniores populi in atrium principis sacerdotum qui dicebatur Caiaphas

**26:4.** And they consulted together that by subtilty they might apprehend [Jesus](#) and put him to death.

Et consilium fecerunt ut Iesum dolo tenerent et occiderent

**26:5.** But they said: Not on the [festival day](#), lest perhaps there should be a tumult among the people.

Dicebant autem non in die festo ne forte tumultus fieret in populo

**26:6.** And when [Jesus](#) was in [Bethania](#), in the house of Simon the [leper](#),

Cum autem esset Iesus in Bethania in domo Simonis leprosi

**26:7.** There came to him a [woman](#) having an alabaster box of precious [ointment](#) and poured it on his head as he was at table.

Accessit ad eum mulier habens alabastrum unguenti pretiosi et effudit super caput ipsius recumbentis

**26:8.** And the [disciples](#) seeing it had indignation, saying: To what purpose is this waste?

Videntes autem discipuli indignati sunt dicentes ut quid perditio haec

**26:9.** For this might have been sold for much and given to the [poor](#).

Potuit enim istud venundari multo et dari pauperibus

**26:10.** And [Jesus knowing](#) it, said to them: Why do you trouble this [woman](#)? For she hath wrought a good work upon me.

Sciens autem Iesus ait illis quid molesti estis mulieri opus bonum operata est in me

**26:11.** For the [poor](#) you have always with you: but me you have not always.

Nam semper pauperes habetis vobiscum me autem non semper habetis

**Me you have not always...** Viz., in a visible manner, as when conversant here on earth; and as we have the [poor](#), whom we may daily assist and relieve.

**26:12.** For she in pouring this [ointment](#) on my body hath done it for my burial.

Mittens enim haec unguentum hoc in corpus meum ad sepeliendum me fecit

**26:13.** [Amen](#) I say to you, wheresoever this [gospel](#) shall be preached in the whole world, that also which she hath done shall be told for a memory of her.

Amen dico vobis ubicumque praedicatum fuerit hoc evangelium in toto mundo dicetur et quod haec fecit in memoriam eius

**26:14.** Then went one of the twelve, who was called [Judas Iscariot](#), to the chief [priests](#).

Tunc abiit unus de duodecim qui dicitur Iudas Scarioth ad principes sacerdotum

**26:15.** And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

Et ait illis quid vultis mihi dare et ego vobis eum tradam at illi constituerunt ei triginta argenteos

**26:16.** And from thenceforth he sought opportunity to betray him.

Et exinde quaerebat oportunitatem ut eum traderet

**26:17.** And on the first day of the **Azymes**, the **disciples** came to **Jesus**, saying: Where wilt thou that we prepare for thee to eat the **pasch**?

Prima autem azymorum accesserunt discipuli ad Iesum dicentes ubi vis paremus tibi comedere pascha **Azymes... Feast of the unleavened bread. Pasch... The paschal lamb.**

**26:18.** But **Jesus** said: Go ye into the city to a certain **man** and say to him: The master saith, My time is near at hand. With thee I make the **pasch** with my **disciples**.

At Iesus dixit ite in civitatem ad quendam et dicite ei magister dicit tempus meum prope est apud te facio pascha cum discipulis meis

**26:19.** And the **disciples** did as **Jesus** appointed to them: and they prepared the **pasch**.

Et fecerunt discipuli sicut constituit illis Iesus et paraverunt pascha

**26:20.** But when it was evening, he sat down with his twelve **disciples**.

Vespere autem facto discumbebat cum duodecim discipulis

**26:21.** And whilst they were eating, he said: **Amen** I say to you that one of you is about to betray me.

Et edentibus illis dixit amen dico vobis quia unus vestrum me traditurus est

**26:22.** And they being very much troubled began every one to say: Is it I, Lord?

Et contristati valde coeperunt singuli dicere numquid ego sum Domine

**26:23.** But he answering said: He that dippeth his hand with me in the dish, he shall betray me.

At ipse respondens ait qui intinguit mecum manum in parapside hic me tradet

**26:24.** The **Son of man** indeed goeth, as it is written of him. But woe to that **man** by whom the **Son of man** shall be betrayed. It were better for him, if that **man** had not been born.

Filius quidem hominis vadit sicut scriptum est de illo vae autem homini illi per quem Filius hominis traditur bonum erat ei si natus non fuisset homo ille

**26:25.** And **Judas** that betrayed him answering, said: Is it I, **Rabbi**? He saith to him: Thou hast said it.

Respondens autem Iudas qui tradidit eum dixit numquid ego sum rabbi ait illi tu dixisti

**26:26.** And whilst they were at **supper**, **Jesus** took **bread** and **blessed** and broke and gave to his **disciples** and said: Take ye and eat. This is my **body**.

Cenantibus autem eis accepit Iesus panem et benedixit ac fregit deditque discipulis suis et ait accipite et comedite hoc est corpus meum

**This is my body...** He does not say, *This is the figure of my body*--but *This is my body*. (2 Council of Nice, Act. 6.) Neither does he say *in this*, or *with this is my body*; but absolutely, *This is my body*: which plainly implies **transubstantiation**.

**26:27.** And taking the **chalice**, he gave thanks and gave to them, saying: Drink ye all of this.

Et accipiens calicem gratias egit et dedit illis dicens bibite ex hoc omnes

**Drink ye all of this...** This was spoken to the twelve **apostles**; who were the all then present; and they all drank of it, says **Mark 14:23**. But it no ways follows from these words spoken to the **apostles**, that all the **faithful** are here commanded to **drink of the chalice**; any more than that all the **faithful** are commanded to **consecrate**, offer and administer this **sacrament**; because **Christ** upon this same occasion, and at the same time, bid the **apostles** do so; in these words, **Luke 22:19**, Do this for a commemoration of me.

**26:28.** For this is my **blood of the new testament**, which shall be shed for many unto remission of **sins**.

Hic est enim sanguis meus novi testamenti qui pro multis effunditur in remissionem peccatorum

**Blood of the new testament...** As the old testament was **dedicated** with the blood of victims, by **Moses**, in these words: This is the blood of the testament, etc. [**Hebrews 9:20**]; so here is the **dedication** and institution of the new testament, in the blood of **Christ**, here mystically shed by these words: This is the blood of the new testament, etc.

**26:29.** And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the **kingdom of my Father**.

Dico autem vobis non bibam amodo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum

novum in regno Patris mei

**Fruit of the vine...** These words, by the account of [Luke 22: 18](#), were not spoken of the [sacramental cup](#), but of the wine that was drunk with the [paschal lamb](#). Though the [sacramental cup](#) might also be called the fruit of the vine, because it was [consecrated](#) from [wine](#), and retains the likeness, and all the [accidents](#) or qualities of [wine](#).

**26:30.** And a [hymn](#) being said, they went out unto [mount Olivet](#).

Et hymno dicto exierunt in montem Oliveti

**26:31.** Then [Jesus](#) saith to them: All you shall be [scandalized](#) in me this night. For it is written: I will strike the shepherd: and the sheep of the flock shall be dispersed.

Tunc dicit illis Iesus omnes vos scandalum patiemini in me in ista nocte scriptum est enim percutiam pastorem et dispergentur oves gregis

**Scandalized in me, etc...** Forasmuch as my being apprehended shall make you all run away and forsake me.

**26:32.** But after I shall be [risen again](#), I will go before you into [Galilee](#).

Postquam autem resurrexero praecedam vos in Galilaeam

**26:33.** And [Peter](#) answering, said to him: Although all shall be [scandalized](#) in thee, I will never be [scandalized](#).

Respondens autem Petrus ait illi et si omnes scandalizati fuerint in te ego numquam scandalizabor

**26:34.** [Jesus](#) said to him: [Amen](#) I say to thee that in this night before the cock crow, thou wilt deny me thrice.

Ait illi Iesus amen dico tibi quia in hac nocte antequam gallus cantet ter me negabis

**26:35.** [Peter](#) saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the [disciples](#).

Ait illi Petrus etiam si oportuerit me mori tecum non te negabo similiter et omnes discipuli dixerunt

**26:36.** Then [Jesus](#) came with them into a country place which is called [Gethsemani](#). And he said to his [disciples](#): Sit you here, till I go yonder and [pray](#).

Tunc venit Iesus cum illis in villam quae dicitur Gethsemani et dixit discipulis suis sedete hic donec vadam illuc et orem

**26:37.** And taking with him [Peter](#) and the two sons of Zebedee, he began to grow sorrowful and to be sad.

Et adsumpto Petro et duobus filiis Zebedaei coepit contristari et maestus esse

**26:38.** Then he saith to them: My [soul](#) is sorrowful even unto death. Stay you here and watch with me.

Tunc ait illis tristis est anima mea usque ad mortem sustinete hic et vigilate mecum

**26:39.** And going a little further, he fell upon his face, [praying](#) and saying: My [Father](#), if it be possible, let this [chalice](#) pass from me. Nevertheless, not as I will but as thou wilt.

Et progressus pusillum procidit in faciem suam orans et dicens mi Pater si possibile est transeat a me calix iste verumtamen non sicut ego volo sed sicut tu

**26:40.** And he cometh to his [disciples](#) and findeth them asleep. And he saith to [Peter](#): What? Could you not watch one hour with me?

Et venit ad discipulos et invenit eos dormientes et dicit Petro sic non potuistis una hora vigilare mecum

**26:41.** Watch ye: and [pray](#) that ye enter not into [temptation](#). The [spirit](#) indeed is willing, but the flesh is weak.

Vigilate et orate ut non intretis in temptationem spiritus quidem promptus est caro autem infirma

**26:42.** Again the second time, he went and [prayed](#), saying: My [Father](#), if this [chalice](#) may not pass away, but I must drink it, thy will be done.

Iterum secundo abiit et oravit dicens Pater mi si non potest hic calix transire nisi bibam illum fiat voluntas tua

**26:43.** And he cometh again and findeth them sleeping: for their eyes were heavy.

Et venit iterum et invenit eos dormientes erant enim oculi eorum gravati

**26:44.** And leaving them, he went again: and he [prayed](#) the third time, saying the selfsame word.

Et relictis illis iterum abiit et oravit tertio eundem sermonem dicens

**26:45.** Then he cometh to his [disciples](#) and said to them: Sleep ye now and take your rest. Behold the hour is at hand: and the [Son of man](#) shall be betrayed into the hands of sinners.

Tunc venit ad discipulos suos et dicit illis dormite iam et requiescite ecce adpropinquavit hora et Filius hominis traditur in manus peccatorum

**26:46.** Rise: let us go. Behold he is at hand that will betray me.

Surgite eamus ecce adpropinquavit qui me tradit

**26:47.** As he yet spoke, behold [Judas](#), one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief [priests](#) and the ancients of the people.

Adhuc ipso loquente ecce Iudas unus de duodecim venit et cum eo turba multa cum gladiis et fustibus a principibus sacerdotum et senioribus populi

**26:48.** And he that betrayed him gave them a sign, saying: Whomsoever I shall [kiss](#), that is he. Hold him fast.

Qui autem tradidit eum dedit illis signum dicens quemcumque osculatus fuero ipse est tenete eum

**26:49.** And forthwith coming to [Jesus](#), he said: Hail, [Rabbi](#). And he [kissed](#) him.

Et confestim accedens ad Iesum dixit have rabbi et osculatus est eum

**26:50.** And [Jesus](#) said to him: Friend, whereto art thou come? Then they came up and laid hands on [Jesus](#) and held him.

Dixitque illi Iesus amice ad quod venisti tunc accesserunt et manus iniecerunt in Iesum et tenuerunt eum

**26:51.** And behold one of them that were with [Jesus](#), stretching forth his hand, drew out his sword: and striking the [servant of the high priest](#), cut off his ear.

Et ecce unus ex his qui erant cum Iesu extendens manum exemit gladium suum et percutiens servum principis sacerdotum amputavit auriculam eius

**26:52.** Then [Jesus](#) saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword.

Tunc ait illi Iesus converte gladium tuum in locum suum omnes enim qui acceperint gladium gladio peribunt

**26:53.** Thinkest thou that I cannot ask my [Father](#), and he will give me presently more than twelve legions of [angels](#)?

An putas quia non possum rogare Patrem meum et exhibebit mihi modo plus quam duodecim legiones angelorum

**26:54.** How then shall the [scriptures](#) be fulfilled, that so it must be done?

Quomodo ergo implebuntur scripturae quia sic oportet fieri

**26:55.** In that same hour, [Jesus](#) said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you, teaching in the [temple](#): and you laid not hands on me.

In illa hora dixit Iesus turbis tamquam ad latronem existis cum gladiis et fustibus comprehendere me cotidie apud vos sedebam docens in templo et non me tenuistis

**26:56.** Now all this was done that the [scriptures](#) of the [prophets](#) might be fulfilled. Then the [disciples](#), all leaving him, fled.

Hoc autem totum factum est ut implerentur scripturae prophetarum tunc discipuli omnes relicto eo fugerunt

**26:57.** But they holding [Jesus](#) led him to [Caiphas](#) the [high priest](#), where the [scribes](#) and the ancients were assembled.

At illi tenentes Iesum duxerunt ad Caiaphan principem sacerdotum ubi scribae et seniores convenerant

**26:58.** And [Peter](#) followed him afar off, even to the [court](#) of the [high priest](#), And going in, he sat with the servants, that he might see the end.

Petrus autem sequebatur eum a longe usque in atrium principis sacerdotum et ingressus intro sedebat cum ministris ut videret finem

**26:59.** And the chief [priests](#) and the whole [council](#) sought [false](#) witness against [Jesus](#), that they might [put him to death](#).

Principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Iesum ut eum morti

traderent

**26:60.** And they found not, whereas many **false** witnesses had come in. And last of all there came two **false** witnesses:

Et non invenerunt cum multi falsi testes accessissent novissime autem venerunt duo falsi testes

**26:61.** And they said: This **man** said, I am able to destroy the **temple of God** and after three days to rebuild it.

Et dixerunt hic dixit possum destruere templum Dei et post triduum aedificare illud

**26:62.** And the **high priest** rising up, said to him: Answerest thou nothing to the things which these witness against thee?

Et surgens princeps sacerdotum ait illi nihil respondes ad ea quae isti adversum te testificantur

**26:63.** But **Jesus** held his peace. And the **high priest** said to him: I adjure thee by the **living God**, that thou tell us if thou be the **Christ** the **Son of God**.

Iesus autem tacebat et princeps sacerdotum ait illi adiuro te per Deum vivum ut dicas nobis si tu es Christus Filius Dei

**26:64.** **Jesus** saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the **Son of man** sitting on the right hand of the power of **God** and coming in the clouds of **heaven**.

Dicit illi Iesus tu dixisti verumtamen dico vobis amodo videbitis Filium hominis sedentem a dextris virtutis et venientem in nubibus caeli

**26:65.** Then the **high priest** rent his garments, saying: He hath **blasphemed**: What further need have we of witnesses? Behold, now you have heard the **blasphemy**.

Tunc princeps sacerdotum scidit vestimenta sua dicens blasphemavit quid adhuc egemus testibus ecce nunc audistis blasphemiam

**26:66.** What think you? But they answering, said: He is guilty of death.

Quid vobis videtur at illi respondentes dixerunt reus est mortis

**26:67.** Then did they spit in his face and buffeted him. And others struck his face with the palms of their hands,

Tunc expuerunt in faciem eius et colaphis eum ceciderunt alii autem palmas in faciem ei dederunt

**26:68.** Saying: **Prophecy** unto us, O **Christ**. Who is he that struck thee?

Dicentes prophetiza nobis Christe quis est qui te percussit

**26:69.** But **Peter** sat without in the **court**. And there came to him a servant maid, saying: Thou also wast with **Jesus the Galilean**.

Petrus vero sedebat foris in atrio et accessit ad eum una ancilla dicens et tu cum Iesu Galilaeo eras

**26:70.** But he denied before them all, saying: I **know** not what thou sayest.

At ille negavit coram omnibus dicens nescio quid dicis

**26:71.** And as he went out of the gate, another maid saw him; and she saith to them that were there: This **man** also was with **Jesus of Nazareth**.

Exeunte autem illo ianuam vidit eum alia et ait his qui erant ibi et hic erat cum Iesu Nazareno

**26:72.** And again he denied with an **oath**: I **know** not the **man**.

Et iterum negavit cum iuramento quia non novi hominem

**26:73.** And after a little while, they came that stood by and said to **Peter**: Surely thou also art one of them. For even thy speech doth discover thee.

Et post pusillum accesserunt qui stabant et dixerunt Petro vere et tu ex illis es nam et loquella tua manifestum te facit

**26:74.** Then he began to **curse** and to **swear** that he **knew** not the **man**. And immediately the cock crew.

Tunc coepit detestari et iurare quia non novisset hominem et continuo gallus cantavit

**26:75.** And **Peter** remembered the word of **Jesus** which he had said: Before the cock crew, thou wilt deny me thrice. And going forth, he wept bitterly.

Et recordatus est Petrus verbi Iesu quod dixerat priusquam gallus cantet ter me negabis et egressus foras  
ploravit amare

*The Holy Bible*

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## Matthew Chapter 27

### The continuation of the history of the passion of Christ. His death and burial.

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**27:1.** And when morning was come, all the chief [priests](#) and ancients of the people took counsel against [Jesus](#), that they might [put him to death](#).

Mane autem facto consilium inierunt omnes principes sacerdotum et seniores populi adversus Iesum ut eum morti traderent

**27:2.** And they brought him bound and delivered him to [Pontius Pilate](#) the governor.

Et vinctum adduxerunt eum et tradiderunt Pontio Pilato praesidi

**27:3.** Then [Judas](#), who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief [priests](#) and ancients,

Tunc videns Iudas qui eum tradidit quod damnatus esset paenitentia ductus rettulit triginta argenteos principibus sacerdotum et senioribus

**27:4.** Saying: I have [sinned](#) in betraying innocent blood. But they said: What is that to us? Look thou to it.

Dicens peccavi tradens sanguinem iustum at illi dixerunt quid ad nos tu videris

**27:5.** And casting down the pieces of silver in the [temple](#), he departed and went and [hanged himself](#) with an halter.

Et proiectis argenteis in templo recessit et abiens laqueo se suspendit

**27:6.** But the chief [priests](#) having taken the pieces of silver, said: It is not [lawful](#) to put them into the *corbona*, because it is the price of blood.

Principes autem sacerdotum acceptis argenteis dixerunt non licet mittere eos in corbanan quia pretium sanguinis est

**Corbona...** A place in the [temple](#) where the people put in their gifts or [offerings](#).

**27:7.** And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers.

Consilio autem inito emerunt ex illis agrum figuli in sepulturam peregrinorum

**27:8.** For this cause that field was called *Haceldama*, that is, *the field of blood*, even to this day.

Propter hoc vocatus est ager ille Acheldemach ager sanguinis usque in hodiernum diem

**27:9.** Then was fulfilled that which was spoken by [Jeremias the prophet](#), saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the [children of Israel](#).

Tunc impletum est quod dictum est per Hieremiam prophetam dicentem et acceperunt triginta argenteos pretium adpretiati quem adpretiaverunt a filiis Israhel

**27:10.** And they gave them unto the potter's field, as the [Lord](#) appointed to me.

Et dederunt eos in agrum figuli sicut constituit mihi Dominus

**27:11.** And [Jesus](#) stood before the governor, and the governor asked him, saying: Art thou the king of the [Jews](#)? [Jesus](#) saith to him: Thou sayest it.

Iesus autem stetit ante praesidem et interrogavit eum praeses dicens tu es rex Iudaeorum dicit ei Iesus tu dicis

**27:12.** And when he was accused by the chief [priests](#) and ancients, he answered nothing.

Et cum accusaretur a principibus sacerdotum et senioribus nihil respondit

**27:13.** Then [Pilate](#) saith to him: Dost not thou hear how great testimonies they allege against thee?

Tunc dicit illi Pilatus non audis quanta adversum te dicant testimonia

**27:14.** And he answered him to never a word, so that the governor wondered exceedingly.  
Et non respondit ei ad ullum verbum ita ut miraretur praeses vehementer

**27:15.** Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.  
Per diem autem sollemnem consueverat praeses dimittere populo unum vinctum quem voluissent

**27:16.** And he had then a notorious prisoner that was called Barabbas.  
Habebat autem tunc vinctum insignem qui dicebatur Barabbas

**27:17.** They therefore being gathered together, **Pilate** said: Whom will you that I release to You: Barabbas, or **Jesus** that is called **Christ**?  
Congregatis ergo illis dixit Pilatus quem vultis dimittam vobis Barabban an Iesum qui dicitur Christus

**27:18.** For he **knew** that for envy they had delivered him.  
Sciebat enim quod per invidiam tradidissent eum

**27:19.** And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that **just man**; for I have suffered many things this day in a **dream** because of him.  
Sedente autem illo pro tribunali misit ad illum uxor eius dicens nihil tibi et iusto illi multa enim passa sum hodie per visum propter eum

**27:20.** But the chief **priests** and ancients persuaded the people that they should ask Barabbas and make **Jesus** away.  
Princeps autem sacerdotum et seniores persuaserunt populis ut peterent Barabban Iesum vero perderent

**27:21.** And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas.  
Respondens autem praeses ait illis quem vultis vobis de duobus dimitti at illi dixerunt Barabban

**27:22.** **Pilate** saith to them: What shall I do then with **Jesus** that is called **Christ**? They say all: Let him be crucified.  
Dicit illis Pilatus quid igitur faciam de Iesu qui dicitur Christus

**27:23.** The governor said to them: Why, what **evil** hath he done? But they cried out the more, saying: Let him be crucified.  
Dicunt omnes crucifigatur ait illis praeses quid enim mali fecit at illi magis clamabant dicentes crucifigatur

**27:24.** And **Pilate** seeing that he prevailed nothing, but that rather a tumult was made, taking water **washed his hands** before the people, saying: I am innocent of the blood of this **just man**. Look you to it.  
Videns autem Pilatus quia nihil proficeret sed magis tumultus fieret accepta aqua lavit manus coram populo dicens innocens ego sum a sanguine iusti huius vos videritis

**27:25.** And the whole people answering, said: His blood be upon us and upon our children.  
Et respondens universus populus dixit sanguis eius super nos et super filios nostros

**27:26.** Then he released to them Barabbas: and having scourged **Jesus**, delivered him unto them to be crucified.  
Tunc dimisit illis Barabban Iesum autem flagellatum tradidit eis ut crucifigeretur

**27:27.** Then the soldiers of the governor, taking **Jesus** into the **hall**, gathered together unto him the whole band.  
Tunc milites praesidis suscipientes Iesum in praetorio congregaverunt ad eum universam cohortem

**27:28.** And stripping him, they put a scarlet cloak about him.  
Et exuentes eum clamydem coccineam circumdederunt ei

**27:29.** And plating a **crown of thorns**, they put it upon his head, and a reed in his right hand. And **bowing the knee** before him, they mocked him, saying: Hail, King of the **Jews**.  
Et plectentes coronam de spinis posuerunt super caput eius et harundinem in dextera eius et genu flexo ante eum inludabant dicentes have rex Iudaeorum

**27:30.** And spitting upon him, they took the reed and struck his head.  
Et expuentes in eum acceperunt harundinem et percutiebant caput eius

**27:31.** And after they had mocked him, they took off the cloak from him and put on him his own garments and led him away to crucify him.  
Et postquam inluserunt ei exuerunt eum clamydem et induerunt eum vestimentis eius et duxerunt eum ut crucifigerent

**27:32.** And going out, they found a **man** of Cyrene, **named** Simon: him they forced to take up his **cross**.  
Exeuntes autem invenerunt hominem cyreneum nomine Simonem hunc angariaverunt ut tolleret crucem eius

**27:33.** And they came to the place that is called **Golgotha**, which is the place of **Calvary**.  
Et venerunt in locum qui dicitur Golgotha quod est Calvariae locus

**27:34.** And they gave him **wine** to drink mingled with gall. And when he had tasted, he would not drink.  
Et dederunt ei vinum bibere cum felle mixtum et cum gustasset noluit bibere

**27:35.** And after they had crucified him, they divided his garments, **casting lots**; that it might be fulfilled which was spoken by the **prophet**, saying: They divided my garments among them; and upon my vesture they **cast lots**.  
Postquam autem crucifixerunt eum diviserunt vestimenta eius sortem mittentes

**27:36.** And they sat and watched him.  
Et sedentes servabant eum

**27:37.** And they put over his head his **cause** written: THIS IS JESUS THE KING OF THE JEWS.  
Et inposuerunt super caput eius causam ipsius scriptam hic est Iesus rex Iudaeorum

**27:38.** Then were crucified with him two thieves: one on the right hand and one on the left.  
Tunc crucifixi sunt cum eo duo latrones unus a dextris et unus a sinistris

**27:39.** And they that passed by **blasphemed** him, wagging their heads,  
Praetereuntes autem blasphemabant eum moventes capita sua

**27:40.** And saying: Vah, thou that destroyest the **temple of God** and in three days dost rebuild it: save thy own self. If thou be the **Son of God**, come down from the **cross**.  
Et dicentes qui destruit templum et in triduo illud reaedificat salva temet ipsum si Filius Dei es descende de cruce

**27:41.** In like manner also the chief **priests**, with the **scribes** and ancients, mocking said:  
Similiter et principes sacerdotum inludentes cum scribis et senioribus dicentes

**27:42.** He saved others: himself he cannot save. If he be the king of **Israel**, let him now come down from the **cross**: and we will **believe** him.  
Alios salvos fecit se ipsum non potest salvum facere si rex Israhel est descendat nunc de cruce et credemus ei

**27:43.** He trusted in **God**: let him now deliver him if he will have him. For he said: I am the **Son of God**.  
Confidet in Deo liberet nunc eum si vult dixit enim quia Dei Filius sum

**27:44.** And the selfsame thing the thieves also that were crucified with him reproached him with.  
Id ipsum autem et latrones qui fixi erant cum eo inproperabant ei

**27:45.** Now from the **sixth hour**, there was darkness over the whole earth, until the **ninth hour**.  
A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam

**27:46.** And about the **ninth hour**, **Jesus** cried with a loud voice, saying: **Eli, Eli**, lamma sabachthani? That is, **My God, My God**, why hast thou forsaken me?  
Et circa horam nonam clamavit Iesus voce magna dicens Heli Heli lema sabachthani hoc est Deus meus Deus meus ut quid dereliquisti me

**27:47.** And some that stood there and heard said: This **man** calleth **Elias**.  
Quidam autem illic stantes et audientes dicebant Heliam vocat iste

**27:48.** And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave him to drink.

Et continuo currens unus ex eis acceptam spongiam implevit aceto et inposuit harundini et dabat ei bibere

**27:49.** And the others said: Let be. Let us see whether **Elias** will come to deliver him.

Ceteri vero dicebant sine videamus an veniat Helias liberans eum

**27:50.** And **Jesus** again crying with a loud voice, yielded up the **ghost**.

Iesus autem iterum clamans voce magna emisit spiritum

**27:51.** And behold the veil of the **temple** was rent in two from the top even to the bottom: and the earth quaked and the rocks were rent.

Et ecce velum templi scissum est in duas partes a summo usque deorsum et terra mota est et petrae scissae sunt

**27:52.** And the graves were opened: and many bodies of the **saints** that had slept **arose**,

Et monumenta aperta sunt et multa corpora sanctorum qui dormierant surrexerunt

**27:53.** And coming out of the **tombs** after his **resurrection**, came into the **holy city** and appeared to many.

Et exeuntes de monumentis post resurrectionem eius venerunt in sanctam civitatem et apparuerunt multis

**27:54.** Now the **centurion** and they that were with him watching **Jesus**, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the **Son of God**.

Centurio autem et qui cum eo erant custodientes Iesum viso terraemotu et his quae fiebant timuerunt valde dicentes vere Dei Filius erat iste

**27:55.** And there were there many **women** afar off, who had followed **Jesus** from **Galilee**, ministering unto him:

Erant autem ibi mulieres multae a longe quae secutae erant Iesum a Galilaea ministrantes ei

**27:56.** Among whom was **Mary Magdalen** and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

Inter quas erat Maria Magdalene et Maria Iacobi et Ioseph mater et mater filiorum Zebedaei

**27:57.** And when it was evening, there came a certain **rich man** of Arimathea, **named Joseph**, who also himself was a **disciple** of **Jesus**.

Cum sero autem factum esset venit quidam homo dives ab Arimathia nomine Ioseph qui et ipse discipulus erat Iesu

**27:58.** He went to **Pilate** and asked the body of **Jesus**. Then **Pilate** commanded that the body should be delivered.

Hic accessit ad Pilatum et petiit corpus Iesu tunc Pilatus iussit reddi corpus

**27:59.** And **Joseph** taking the body wrapped it up in a **clean linen cloth**:

Et accepto corpore Ioseph involvit illud sindone munda

**27:60.** And laid it in his own new **monument**, which he had hewed out in a rock. And he rolled a great stone to the door of the **monument** and went his way.

Et posuit illud in monumento suo novo quod exciderat in petra et advolvit saxum magnum ad ostium monumenti et abiit

**27:61.** And there was there **Mary Magdalen** and the other Mary, sitting over against the **sepulchre**.

Erat autem ibi Maria Magdalene et altera Maria sedentes contra sepulchrum

**27:62.** And the next day, which followed the **day of preparation**, the chief **priests** and the **Pharisees** came together to **Pilate**,

Altera autem die quae est post parasceven convenerunt principes sacerdotum et Pharisei ad Pilatum

**The day of preparation...** The eve of the **sabbath**; so called, because on that day they prepared all things necessary; not being allowed so much as to dress their meat on the **sabbath day**.

**27:63.** Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will **rise again**.

Dicentes domine recordati sumus quia seductor ille dixit adhuc vivens post tres dies resurgam

**27:64.** Command therefore the **sepulchre** to be guarded until the third day: lest perhaps his **disciples** come and steal him away and say to the people: He is **risen from the dead**. And the last **error** shall be worse than the first.

*lube ergo custodiri sepulchrum usque in diem tertium ne forte veniant discipuli eius et furentur eum et dicant plebi surrexit a mortuis et erit novissimus error peior priore*

**27:65.** **Pilate** saith to them: You have a guard. Go, guard it as you **know**.

*Ait illis Pilatus habetis custodiam ite custodite sicut scitis*

**27:66.** And they departing, made the **sepulchre** sure, sealing the stone and setting guards.

*Illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus*

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## Matthew Chapter 28

### The resurrection of Christ. His commission to his disciples.

**28:1.** And in the end of the [sabbath](#), when it began to dawn towards the first day of the week, came [Mary Magdalen](#) and the other Mary, to see the [sepulchre](#).

Vespere autem sabbati quae lucescit in primam sabbati venit Maria Magdalene et altera Maria videre sepulchrum

**28:2.** And behold there was a great earthquake. For an [angel of the Lord](#) descended from [heaven](#) and coming rolled back the stone and sat upon it.

Et ecce terraemotus factus est magnus angelus enim Domini descendit de caelo et accedens revolvit lapidem et sedebat super eum

**28:3.** And his countenance was as lightning and his raiment as snow.

Erat autem aspectus eius sicut fulgur et vestimentum eius sicut nix

**28:4.** And for fear of him, the guards were struck with terror and became as dead [men](#).

Prae timore autem eius exterriti sunt custodes et facti sunt velut mortui

**28:5.** And the [angel](#) answering, said to the [women](#): Fear not you: for I [know](#) that you seek [Jesus](#) who was crucified.

Respondens autem angelus dixit mulieribus nolite timere vos scio enim quod Iesum qui crucifixus est quaeritis

**28:6.** He is not here. For he is [risen](#), as he said. Come, and see the place where the [Lord](#) was laid.

Non est hic surrexit enim sicut dixit venite videte locum ubi positus erat Dominus

**28:7.** And going quickly, tell ye his [disciples](#) that he is [risen](#). And behold he will go before you into [Galilee](#). There you shall see him. Lo, I have foretold it to you.

Et cito euntes dicite discipulis eius quia surrexit et ecce praecedit vos in Galilaeam ibi eum videbitis ecce praedixi vobis

**28:8.** And they went out quickly from the [sepulchre](#) with fear and great [joy](#), running to tell his [disciples](#).

Et exierunt cito de monumento cum timore et magno gaudio currentes nuntiare discipulis eius

**28:9.** And behold, [Jesus](#) met them, saying: All hail. But they came up and took hold of his feet and [adored](#) him.

Et ecce Iesus occurrit illis dicens havete illae autem accesserunt et tenuerunt pedes eius et adoraverunt eum

**28:10.** Then [Jesus](#) said to them: Fear not. Go, tell my brethren that they go into [Galilee](#). There they shall see me.

Tunc ait illis Iesus nolite timere ite nuntiate fratribus meis ut eant in Galilaeam ibi me videbunt

**28:11.** Who when they were departed, behold, some of the guards came into the city and told the chief [priests](#) all things that had been done.

Quae cum abissent ecce quidam de custodibus venerunt in civitatem et nuntiaverunt principibus sacerdotum omnia quae facta fuerant

**28:12.** And they being assembled together with the ancients, taking counsel, gave a [great sum of money](#) to the soldiers,

Et congregati cum senioribus consilio accepto pecuniam copiosam dederunt militibus

**28:13.** Saying: Say you, His [disciples](#) came by night and stole him away when we were asleep.

Dicentes dicite quia discipuli eius nocte venerunt et furati sunt eum nobis dormientibus

**28:14.** And if the governor shall hear of this, we will persuade him and secure you.  
Et si hoc auditum fuerit a praeside nos suadebimus ei et securos vos faciemus

**28:15.** So they taking the **money**, did as they were taught: and this word was spread abroad among the **Jews** even unto this day.  
At illi accepta pecunia fecerunt sicut erant docti et divulgatum est verbum istud apud Iudaeos usque in hodiernum diem

**28:16.** And the eleven **disciples** went into **Galilee**, unto the mountain where **Jesus** had appointed them.  
Undecim autem discipuli abierunt in Galilaeam in montem ubi constituerat illis Iesus

**28:17.** And seeing him they **adored**: but some **doubted**.  
Et videntes eum adoraverunt quidam autem dubitaverunt

**28:18.** And **Jesus** coming, spoke to them, saying: All power is given to me in **heaven** and in earth.  
Et accedens Iesus locutus est eis dicens data est mihi omnis potestas in caelo et in terra

**All power, etc...** See here the warrant and commission of the **apostles** and their successors, the **bishops** and **pastors** of **Christ's church**. He received from his **Father** all power in **heaven** and in earth: and in virtue of this power, he sends them (even as his **Father** sent him, **John 20:21**) to teach and **disciple**, not one, but all **nations**; and instruct them in all **truths**: and that he may assist them effectually in the execution of this commission, he **promises** to be with them, not for three or four hundred years only, but all days, even to the **consummation of the world**. How then could the **Catholic Church** ever go astray; having always with her **pastors**, as is here **promised**, **Christ** himself, who is the way, the **truth**, and the life. **John 14.**

**28:19.** Going therefore, teach ye all **nations**: **baptizing** them in the **name** of the **Father** and of the **Son** and of the **Holy Ghost**.  
Euntes ergo docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus Sancti

**28:20.** Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the **consummation of the world**.  
Docentes eos servare omnia quaecumque mandavi vobis et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi

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## Micheas

MICHEAS, of Morasti, a little town in the tribe of JUDA, was contemporary with the [prophet ISAIAS](#): whom he resembles both in his spirit and his style. He is different from the [prophet MICHEAS](#) mentioned in the third book of Kings, chap. 22. For that MICHEAS lived in the days of king ACHAB, one hundred and fifty years before the time of EZECHIAS, under whom this MICHEAS [prophesied](#). (*For more information, see the article [BOOK OF MICHEAS](#) in the Catholic Encyclopedia.*)

**Micheas Chapter 1.** Samaria for her sins shall be destroyed by the Assyrians; they shall also invade Juda and Jerusalem.

**Micheas Chapter 2.** The Israelites by their crying injustices provoke God to punish them. He shall at last restore Jacob.

**Micheas Chapter 3.** For the sins of the rich oppressing the poor, of false prophets flattering for lucre, and of judges perverting justice, Jerusalem and the temple shall be destroyed.

**Micheas Chapter 4.** The glory of the church of Christ, by the conversion of the Gentiles. The Jews shall be carried captives to Babylon, and be delivered again.

**Micheas Chapter 5.** The birth of Christ in Bethlehem: his reign and spiritual conquests.

**Micheas Chapter 6.** God expostulates with the Jews for their ingratitude and sins: for which they shall be punished.

**Micheas Chapter 7.** The prophet laments, that notwithstanding all his preaching, the generality are still corrupt in their manners: therefore their desolation is at hand: but they shall be restored again and prosper; and all mankind shall be redeemed by Christ.

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## Micheas Chapter 1

### Samaria for her sins shall be destroyed by the Assyrians; they shall also invade Juda and Jerusalem.

---

**1:1.** The [word of the Lord](#), that came to Micheas, the Morasthite, in the days of Joathan, [Achaz](#), and [Ezechias](#), kings of [Juda](#): which he saw concerning [Samaria](#) and [Jerusalem](#).

Verbum Domini quod factum est ad Micham Morasthiten in diebus Ioatham Ahaz Ezechiae regum Iuda quod vidit super Samariam et Hierusalem

**1:2.** Hear, all ye people: and let the earth give ear, and all that is therein: and let the [Lord God](#) be a witness to you, the [Lord](#) from his [holy temple](#).

Audite populi omnes et attendat terra et plenitudo eius et sit Dominus Deus vobis in testem Dominus de templo sancto suo

**1:3.** For behold the [Lord](#) will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

Quia ecce Dominus egreditur de loco suo et descendet et calcabit super excelsa terrae

**1:4.** And the mountains shall be melted under him: and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.

Et consumentur montes subtus eum et valles scindentur sicut cera a facie ignis sicut aquae quae decurrunt in praeceps

**1:5.** For the wickedness of [Jacob](#) is all this, and for the [sins](#) of the [house of Israel](#). What is the wickedness of [Jacob](#)? is it not [Samaria](#)? and what are the high places of [Juda](#)? are they not [Jerusalem](#)?

In scelere Iacob omne istud et in peccatis domus Israhel quod scelus Iacob nonne Samaria et quae excelsa Iudae nonne Hierusalem

**1:6.** And I will make [Samaria](#) as a heap of stones in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare.

Et ponam Samariam quasi acervum lapidum in agro cum plantatur vinea et detraham in vallem lapides eius et fundamenta eius revelabo

**1:7.** And all her graven things shall be cut in pieces, and all her wages shall be burnt with fire, and I will bring to destruction all her [idols](#): for they were gathered together of the hire of a harlot, and unto the hire of a harlot they shall return.

Et omnia sculptilia eius concidentur et omnes mercedes eius conburentur igni et omnia idola eius ponam in perditionem quia de mercedibus meretricis congregata sunt et usque ad mercedem meretricis revertentur **Her wages...** That is, her donaries or presents offered to her [idols](#): or the hire of all her traffic and labour. Ibid. **Of the hire of a harlot, etc...** They were gathered together by one [idolatrous](#) city, viz., [Samaria](#): and they shall be carried away to another [idolatrous](#) city, viz., Ninive.

**1:8.** Therefore will I lament, and howl: I will go stript and naked: I will make a wailing like the dragons, and a mourning like the ostriches.

Super hoc plangam et ululabo vadam spoliatus et nudus faciam planctum velut draconum et luctum quasi strutionum

**1:9.** Because her wound is desperate, because it is come even to [Juda](#), it hath touched the gate of my people, even to [Jerusalem](#).

Quia desperata est plaga eius quia venit usque ad Iudam tetigit portam populi mei usque ad Hierusalem **It hath touched the gate, etc...** That is, the destruction of [Samaria](#) shall be followed by the invasion of my people of [Juda](#), and the [Assyrians](#) shall come and lay all waste even to the confines of [Jerusalem](#).

**1:10.** Declare ye it not in Geth, weep ye not with tears: in the house of Dust sprinkle yourselves with dust. In Geth nolite adnuntiare lacrimis ne ploretis in domo Pulveris pulvere vos conspergite

**Declare ye it not in Geth...** Viz., amongst the **Philistines**, lest they rejoice at your calamity. -- Ibid. **Weep ye not, etc...** Keep in your tears, that you may not give your enemies an occasion of insulting over you; but in your own houses, or in your house of dust, your earthly habitation, sprinkle yourselves with dust, and put on the habit of penitents. Some take the house of dust (in **Hebrew**, Aphrah) to be the proper **name** of a city.

**1:11.** And pass away, O thou that dwellest in the beautiful place, covered with thy shame: she went not forth that dwelleth in the confines: the house adjoining shall receive mourning from you, which stood by herself.

Et transite vobis habitatio Pulchra confusa ignominia non est egressa quae habitat in Exitu planctum domus Vicinae accipiet ex vobis quae stetit sibimet

**Thou that dwellest in the Beautiful place, viz., in Samaria. In the Hebrew the Beautiful place is expressed by the word Sapis, which some take for the proper name of a city.** -- Ibid. **She went not forth, etc...** that is, they that dwelt in the confines came not forth, but kept themselves within, for fear. -- Ibid. **The house adjoining, etc...** Viz., **Judea** and **Jerusalem**, neighbours to **Samaria**, and partners in her **sins**, shall share also in her mourning and calamity; though they have pretended to stand by themselves, trusting in their strength.

**1:12.** For she is become weak unto **good** that dwelleth in bitterness: for **evil** is come down from the **Lord** into the gate of **Jerusalem**.

Quia infirmata est in bonum quae habitat in Amaritudinibus quia descendit malum a Domino in portam Hierusalem

**She is become weak, etc...** **Jerusalem** is become weak unto any **good**; because she dwells in the bitterness of **sin**.

**1:13.** A tumult of chariots hath astonished the inhabitants of Lachis: it is the beginning of **sin** to the daughter of Sion for in thee were found the crimes of **Israel**.

Tumultus quadrigae stuporis habitanti Lachis principium peccati est filiae Sion quia in te inventa sunt scelera Israhel

**It is the beginning, etc...** That is, Lachis was the first city of **Juda** that learned from **Samaria** the worship of **idols**, and communicated it to **Jerusalem**.

**1:14.** Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of **Israel**.

Propterea dabit emissarios super hereditatem Geth domus Mendacii in deceptionem regibus Israhel

**Therefore shall she send, etc...** Lachis shall send to Geth for help: but in vain: for Geth, instead of helping, shall be found to be a house of lying and deceit to **Israel**.

**1:15.** Yet will I bring an heir to thee that dwellest in Maresa: even to **Odollam** shall the **glory** of **Israel** come.

Adhuc heredem adducam tibi quae habitas in Maresa usque Adollam veniet gloria Israhel

**An heir, etc...** Maresa (which was the **name** of a city of **Juda**) signifies inheritance: but here **God** by his **prophet** tells the **Jews**, that he will bring them an heir to take possession of their inheritance: and that the **glory** of **Israel** shall be obliged to give place, and to retire even to **Odollam**, a city in the extremity of their dominions. And therefore he exhorts them to **penance** in the following verse.

**1:16.** Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

Decalvare et tondere super filios deliciarum tuarum dilata calvitium tuum sicut aquila quoniam captivi ducti sunt ex te

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## Micheas Chapter 2

### The Israelites by their crying injustices provoke God to punish them. He shall at last restore Jacob.

---

**2:1.** Woe to you that devise that which is unprofitable, and work **evil** in your beds: in the morning light they execute it, because their hand is against **God**.

Vae qui cogitatis inutile et operamini malum in cubilibus vestris in luce matutina faciunt illud quoniam contra Deum est manus eorum

**2:2.** And they have **coveted** fields, and taken them by **violence**, and houses they have forcibly taken away: and oppressed a **man** and his house, a **man** and his inheritance.

Et concupierunt agros et violenter tulerunt et domos rapuerunt et calumniabantur virum et domum eius virum et hereditatem eius

**2:3.** Therefore thus saith the **Lord**: Behold I devise an **evil** against this **family**: from which you shall not withdraw your necks, and you shall not walk haughtily, for this is a very **evil** time.

Idcirco haec dicit Dominus ecce ego cogito super familiam istam malum unde non auferetis colla vestra et non ambulabitis superbi quoniam tempus pessimum est

**2:4.** In that day a **parable** shall be taken up upon you, and a song shall be sung with melody by them that say: We are laid waste and spoiled: the portion of my people is changed: how shall he depart from me, whereas he is returning that will divide our land?

In die illa sumetur super vos parabola et cantabitur canticum cum suavitate dicentium depopulatione vastati sumus pars populi mei commutata est quomodo recedet a me cum revertatur qui regiones nostras dividat

**How shall he depart, etc...** How do you pretend to say that the **Assyrian** is departing: when indeed he is coming to divide our lands amongst his subjects?

**2:5.** Therefore thou shalt have none that shall cast the cord of a lot in the assembly of the **Lord**.

Propter hoc non erit tibi mittens funiculum sortis in coetu Domini

**Thou shalt have none, etc...** Thou shalt have no longer any lot or inheritance in the land of the people of the **Lord**.

**2:6.** Speak ye not, saying: It shall not drop upon these, confusion shall not take them.

Ne loquamini loquentes non stillabit super istos non comprehendet confusio

**It shall not drop, etc...** That is, the **prophecy** shall not come upon these. Such were the sentiments of the people that were unwilling to **believe** the threats of the **prophets**.

**2:7.** The **house of Jacob** saith: Is the **Spirit of the Lord** straitened or are these his thoughts? Are not my words **good** to him that walketh uprightly?

Dicit domus Iacob numquid abbreviatus est spiritus Domini aut tales sunt cogitationes eius nonne verba mea bona sunt cum eo qui recte graditur

**2:8.** But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to **war**.

Et e contrario populus meus in adversarium consurrexit desuper tunica pallium sustulistis eos qui transiebant simpliciter convertistis in bellum

**You have taken away, etc...** You have even stripped people of their necessary garments: and have treated such as were innocently passing on the way, as if they were at **war** with you.

**2:9.** You have cast out the **women** of my people from their houses, in which they took delight: you have taken my praise forever from their children.

Mulieres populi mei eiecistis de domo deliciarum suarum a parvulis earum tulistis laudem meam in perpetuum

**You have cast out, etc...** either by depriving them of their houses: or, by your crimes, given occasion to their being carried away captives, and their children, by that means, never learning to praise the **Lord**.

**2:10.** Arise ye, and depart, for there is no rest here for you. For that **uncleanness** of the land, it shall be corrupted with a grievous corruption.

Surgite et ite quia non habetis hic requiem propter immunditiam eius corrumpetur putredine pessima

**2:11.** Would **God** I were not a **man** that hath the spirit, and that I rather spoke a lie: I will let drop to thee of wine, and of drunkenness: and it shall be this people upon whom it shall drop.

Utinam non essem vir habens spiritum et mendacium potius loquerer stillabo tibi in vinum et in ebrietatem et erit super quem stillatur populus iste

**Would God, etc...** The **prophet** could have wished, out of his **love** to his people, that he might be deceived in denouncing to them these **evils** that were to fall upon them: but by conforming himself to the **will** of **God**, he declares to them, that he is sent to **prophecy**, literally to let drop upon them, the wine of **God's** indignation, with which they should be made drunk; that is, stupefied and cast down.

**2:12.** I will assemble and gather together all of thee, O **Jacob**: I will bring together the remnant of **Israel**, I will put them together as a flock in the fold, as sheep in the midst of the sheepcotes, they shall make a tumult by reason of the multitude of **men**.

Congregatione congregabo Iacob totum te in unum conducam reliquias Israhel pariter ponam illum quasi gregem in ovili quasi pecus in medio caularum tumultuabuntur a multitudine hominum

**2:13.** For he shall go up that shall open the way before them: they shall divide and pass through the gate, and shall come in by it: and their king shall pass before them, and the **Lord** at the head of them.

Ascendet enim pandens iter ante eos dividet et transibunt portam et egredientur per eam et transibit rex eorum coram eis et Dominus in capite eorum

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## Micheas Chapter 3

**For the sins of the rich oppressing the poor, of false prophets flattering for lucre, and of judges perverting justice, Jerusalem and the temple shall be destroyed.**

---

**3:1.** And I said: Hear, O ye princes of [Jacob](#), and ye chiefs of the [house of Israel](#): Is it not your part to [know](#) judgment,

Et dixi audite principes Iacob et duces domus Israhel numquid non vestrum est scire iudicium

**3:2.** You that [hate good](#), and [love evil](#): that [violently](#) pluck off their skins from them and their flesh from their bones?

Qui odio habetis bonum et diligitis malum qui violenter tollitis pelles eorum desuper eos et carnem eorum desuper ossibus eorum

**3:3.** Who have eaten the flesh of my people, and have flayed their skin off them: and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot.

Qui comederunt carnem populi mei et pellem eorum desuper excoriaverunt et ossa eorum confregerunt et conciderunt sicut in lebetes et quasi carnem in medio ollae

**3:4.** Then shall they cry to the [Lord](#), and he will not hear them: and he will hide his face from them at that time, as they have behaved [wickedly](#) in their devices.

Tunc clamabunt ad Dominum et non exaudiet eos et abscondet faciem suam ab eis in tempore illo sicut nequiter egerunt in adinventionibus suis

**3:5.** Thus saith the [Lord](#) concerning the [prophets](#) that make my people [err](#): that bite with their teeth, and preach peace: and if a [man](#) give not something into their mouth, they prepare [war](#) against him.

Haec dicit Dominus super prophetas qui seducunt populum meum qui mordent dentibus suis et praedicant pacem et si quis non dederit in ore eorum quippiam sanctificant super eum proelium

**3:6.** Therefore night shall be to you instead of vision, and darkness to you instead of divination: and the sun shall go down upon the [prophets](#), and the day shall be darkened over them.

Propterea nox vobis pro visione erit et tenebrae vobis pro divinatione et occumbet sol super prophetas et obtenebrabitur super eos dies

**3:7.** And they shall be confounded that see visions, and the diviners shall be confounded: and they shall all cover their faces, because there is no answer of [God](#).

Et confundentur qui vident visiones et confundentur divini et operient vultus suos omnes quia non est responsum Dei

**3:8.** But yet I am filled with the strength of the [spirit of the Lord](#), with judgment and power: to declare unto [Jacob](#) his [wickedness](#) and to [Israel](#) his [sin](#).

Verumtamen ego repletus sum fortitudine spiritus Domini iudicio et virtute ut adnuntiem Iacob scelus suum et Israhel peccatum suum

**3:9.** Hear this, ye princes of the [house of Jacob](#), and ye judges of the [house of Israel](#): you that abhor judgment and pervert all that is right.

Audite haec principes domus Iacob et iudices domus Israhel qui abominamini iudicium et omnia recta pervertitis

**3:10.** You that build up Sion with blood, and [Jerusalem](#) with [iniquity](#).

Qui aedificatis Sion in sanguinibus et Hierusalem in iniquitate

**3:11.** Her princes have judged for [bribes](#): and her [priests](#) have taught for hire, and her [prophets](#) divined for

money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come among us.

Principes eius in muneribus iudicabant et sacerdotes eius in mercede docebant et prophetae eius in pecunia divinabant et super Dominum requiescebant dicentes numquid non Dominus in medio nostrum non venient super nos mala

**3:12.** Therefore because of you, Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.

Propter hoc causa vestri Sion quasi ager arabitur et Hierusalem quasi acervus lapidum erit et mons templi in excelsa silvarum

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## Micheas Chapter 4

### The glory of the church of Christ, by the conversion of the Gentiles. The Jews shall be carried captives to Babylon, and be delivered again.

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**4:1.** And it shall come to pass in the last days, that the mountain of the [house of the Lord](#) shall be prepared in the top of the mountains, and high above the hills: and people shall flow to it.

Et in novissimo dierum erit mons domus Domini praeparatus in vertice montium et sublimis super colles et fluent ad eum populi

**4:2.** And many nations shall come in haste, and say: Come, let us go up to the mountain of the [Lord](#), and to the house of the [God of Jacob](#): and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion, and the [word of the Lord](#) out of [Jerusalem](#).

Et properabunt gentes multae et dicent venite ascendamus ad montem Domini et ad domum Dei Iacob et docebit nos de viis suis et ibimus in semitis eius quia de Sion egredietur lex et verbum Domini de Hierusalem

**4:3.** And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into spades: nation shall not take sword against nation: neither shall they learn [war](#) anymore.

Et iudicabit inter populos multos et corripiet gentes fortes usque in longinquum et concident gladios suos in vomeres et hastas suas in ligones non sumet gens adversus gentem gladium et non discent ultra belligerare

**Neither shall they learn, etc...** The [law of Christ](#) is a law of peace; and all his [true](#) subjects, as much as lies in them [love](#) and keep peace with all the world.

**4:4.** And every [man](#) shall sit under his vine, and under his fig tree, and there shall be none to make them afraid, for the mouth of the [Lord of hosts](#) hath spoken.

Et sedebit vir subtus vineam suam et subtus ficum suam et non erit qui deterreat quia os Domini exercituum locutum est

**4:5.** For all people will walk every one in the [name](#) of his god: but we will walk in the [name](#) of the [Lord](#), our [God](#), for ever and ever.

Quia omnes populi ambulabunt unusquisque in nomine dei sui nos autem ambulabimus in nomine Domini Dei nostri in aeternum et ultra

**4:6.** In that day, saith the [Lord](#), I will gather up her that halteth: and her that I had cast out, I will gather up: and her whom I had afflicted.

In die illa dicit Dominus congregabo claudicantem et eam quam eieceram colligam et quam adflixeram

**4:7.** And I will make her that halted, a remnant: and her that had been afflicted, a mighty nation: and the [Lord](#) will reign over them in Mount Sion, from this time now and forever.

Et ponam claudicantem in reliquias et eam quae laboraverat in gentem robustam et regnabit Dominus super eos in monte Sion ex hoc nunc et usque in aeternum

**4:8.** And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come: yea the first power shall come, the kingdom to the daughter of [Jerusalem](#).

Et tu turris Gregis nebulosa filiae Sion usque ad te veniet et veniet potestas prima regnum filiae Hierusalem

**4:9.** Now, why art thou drawn together with grief? Hast thou no king in thee, or is thy counselor perished, because sorrow hath taken thee as a [woman](#) in labour.

Nunc quare maerore contraheris numquid rex non est tibi aut consiliarius tuus periit quia comprehendit te dolor sicut parturientem

**4:10.** Be in pain and labour, O daughter of Sion, as a **woman** that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to **Babylon**, there thou shalt be delivered: there the **Lord** will **redeem** thee out of the hand of thy enemies.

Dole et satage filia Sion quasi parturiens quia nunc egredieris de civitate et habitabis in regione et venies usque ad Babylonem ibi liberaberis ibi redimet te Dominus de manu inimicorum tuorum

**4:11.** And now many nations are gathered together against thee, and they say: Let her be **stoned**: and let our eye look upon Sion.

Et nunc congregatae sunt super te gentes multae quae dicunt lapidetur et aspiciat in Sion oculus noster

**4:12.** But they have not **known** the thoughts of the **Lord**, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

Ipsi autem non cognoverunt cogitationes Domini et non intellexerunt consilium eius quia congregavit eos quasi faenum areae

**4:13.** Arise, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will make brass: and thou shalt beat in pieces many peoples, and shalt immolate the spoils of them to the **Lord**, and their strength to the **Lord** of the whole earth.

Surge et tritura filia Sion quia cornu tuum ponam ferreum et ungulas tuas ponam aereas et comminues populos multos et interficiam Domino rapinas eorum et fortitudinem eorum Domino universae terrae

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## Micheas Chapter 5

### The birth of Christ in Bethlehem: his reign and spiritual conquests.

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**5:1.** Now shalt thou be laid waste, O daughter of the robber: they have laid siege against us, with a rod shall they strike the cheek of the judge of [Israel](#).

Nunc vastaberis filia latronis obsidionem posuerunt super nos in virga percipient maxillam iudicis Israhel  
**Daughter of the robber...** Some understand this of [Babylon](#); which robbed and pillaged the [temple of God](#): others understand it of [Jerusalem](#); by reason of the many rapines and oppressions committed there.

**5:2.** And thou [Bethlehem Ephrata](#), art a little one among the thousands of [Juda](#), out of thee shall he come forth unto me that is to be the ruler in [Israel](#): and his going forth is from the beginning, from the days of eternity.

Et tu Bethleem Ephrata parvulus es in milibus Iuda ex te mihi egredietur qui sit dominator in Israhel et egressus eius ab initio a diebus aeternitatis

**His going forth, etc...** That is, he who as [man](#) shall be born in thee, as [God](#) was born of his Father from all eternity.

**5:3.** Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the [children of Israel](#).

Propter hoc dabit eos usque ad tempus in quo parturiens pariet reliquiae fratrum eius convertentur ad filios Israhel

**5:4.** And he shall stand, and feed in the strength of the [Lord](#), in the height of the [name](#) of the [Lord](#), his [God](#): and they shall be converted, for now shall he be magnified even to the ends of the earth.

Et stabit et pascet in fortitudine Domini in sublimitate nominis Domini Dei sui et convertentur quia nunc magnificabitur usque ad terminos terrae

**5:5.** And this [man](#) shall be our peace, when the [Assyrian](#) shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven shepherds, and eight principal [men](#).

Et erit iste pax Assyrius cum venerit in terram nostram et quando calcaverit in domibus nostris et suscitabimus super eum septem pastores et octo primates homines

**The Assyrian...** That is, the persecutors of the church: who are here called [Assyrians](#) by the [prophet](#): because the [Assyrians](#) were at that time the chief enemies and persecutors of the people of [God](#). -- Ibid. **Seven shepherds, etc...** Viz., the pastors of [God's](#) church, and the defenders of the [faith](#). The number seven in [scripture](#) is taken to signify many: and when eight is joined with it, we are to understand that the number will be very great.

**5:6.** And they shall feed the land of [Assyria](#) with the sword, and the land of [Nemrod](#) with the spears thereof: and he shall deliver us from the [Assyrian](#) when he shall come into our land, and when he shall tread in our borders.

Et pascent terram Assur in gladio et terram Nemrod in lanceis eius et liberabit ab Assur cum venerit in terram nostram et cum calcaverit in finibus nostris

**They shall feed, etc...** They shall make spiritual conquests in the lands of their persecutors, with the word of the spirit, which is the word of [God](#). Eph. 6.17.

**5:7.** And the remnant of [Jacob](#) shall be in the midst of many peoples, as a dew from the [Lord](#), and as drops upon the grass, which waiteth not for [man](#), nor tarrieth for the children of [men](#).

Et erunt reliquiae Iacob in medio populorum multorum quasi ros a Domino et quasi stillae super herbam quae non expectat virum et non praestolatur filios hominum

**The remnant of Jacob...** Viz., the [apostles](#), and the first preachers of the [Jewish nation](#); whose doctrine, like dew, shall make the plants of the converted [Gentiles](#) grow up, without waiting for any [man](#) to cultivate them by [human](#) learning.

**5:8.** And the remnant of [Jacob](#) shall be among the [Gentiles](#), in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep: who, when he shall go through, and tread down, and take there is none to deliver.

Et erunt reliquiae Iacob in gentibus in medio populorum multorum quasi leo in iumentis silvarum et quasi

catulus leonis in gregibus pecorum qui cum transierit et conculcaverit et ceperit non est qui eruat  
**As a lion, etc...** This denotes the **fortitude** of these first preachers; and their success in their spiritual enterprises.

**5:9.** Thy hand shall be lifted up over thy enemies, and all thy enemies shall be cut off.  
Exaltabitur manus tua super hostes tuos et omnes inimici tui interibunt

**5:10.** And it shall come to pass in that day, saith the **Lord**, that I will take away thy horses out of the midst of thee, and will destroy thy chariots.

Et erit in die illa dicit Dominus auferam equos tuos de medio tui et disperdam quadrigas tuas

**I will take away thy horses, etc...** Some understand this, and all that follows to the end of the chapter, as addressed to the enemies of the **church**. But it may as well be understood of the converts to the church: who should no longer put their trust in any of these things.

**5:11.** And I will destroy the cities of thy land, and will throw down all thy strong holds, and I will take away sorceries out of thy hand, and there shall be no divinations in thee.

Et perdam civitates terrae tuae et destruam omnes munitiones tuas et auferam maleficia de manu tua et divinationes non erunt in te

**5:12.** And I will destroy thy graven things, and thy statues, out of the midst of thee: and thou shalt no more **adore** the works of thy hands.

Et perire faciam sculptilia tua et statuas tuas de medio tui et non adorabis ultra opera manuum tuarum

**5:13.** And I will pluck up thy groves out of the midst of thee: and will crush thy cities.

Et evellam lucos tuos de medio tui et conteram civitates tuas

**5:14.** And I will execute vengeance in **wrath**, and in indignation, among all the nations that have not given ear.

Et faciam in furore et in indignatione ultionem in omnibus gentibus quae non audierunt

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## Micheas Chapter 6

### God expostulates with the Jews for their ingratitude and sins: for which they shall be punished.

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**6:1.** Hear ye what the [Lord](#) saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice.

Audite quae Dominus loquitur surge contende iudicio adversum montes et audiant colles vocem tuam

**The mountains, etc...** That is, the great ones, the princes of the people.

**6:2.** Let the mountains hear the judgment of the [Lord](#), and the strong foundations of the earth: for the [Lord](#) will enter into judgment with his people, and he will plead against [Israel](#).

Audiant montes iudicium Domini et fortia fundamenta terrae quia iudicium Domini cum populo suo et cum Israhel diudicabitur

**6:3.** O my people, what have I done to thee, or in what have I molested thee? answer thou me.

Populus meus quid feci tibi et quid molestus fui tibi responde mihi

**6:4.** For I brought thee up out of the land of [Egypt](#), and delivered thee out of the house of slaves: and I sent before thy face [Moses](#), and [Aaron](#), and [Mary](#).

Quia eduxi te de terra Aegypti et de domo servientium liberavi te et misi ante faciem tuam Mosen et Aaron et Mariam

**6:5.** O my people, remember, I pray thee, what [Balach](#), the king of [Moab](#), purposed: and what [Balaam](#), the son of [Beor](#), answered him, from [Setim](#) to [Galgal](#), that thou mightest know the [justice](#) of the [Lord](#).

Populus meus memento quaeso quid cogitaverit Balac rex Moab et quid responderit ei Balaam filius Beor de Sethim usque ad Galgalam ut cognosceret iustitias Domini

**From Setim to Galgal...** He puts them in mind of the favour he did them, in not suffering them to be quite destroyed by the [evil](#) purpose of [Balach](#), and the [wicked](#) counsel of [Balaam](#): and then gives them a hint of the wonders he wrought, in order to bring them into the land of Promise, by stopping the course of the [Jordan](#), in their march from [Setim](#) to [Galgal](#).

**6:6.** What shall I offer to the [Lord](#) that is worthy? wherewith shall I kneel before the [high God](#)? shall I offer [holocausts](#) unto him, and calves of a year old?

Quid dignum offeram Domino curvem genu Deo excelso numquid offeram ei holocaustomata et vitulos anniculos

**What shall I offer, etc...** This is spoken in the person of the people, desiring to be informed what they are to do to please [God](#).

**6:7.** May the [Lord](#) be appeased with thousands of rams, or with many thousands of fat he goats? shall I give my [firstborn](#) for my [wickedness](#), the fruit of my body for the [sin](#) of my [soul](#)?

Numquid placari potest Dominus in milibus arietum aut in multis milibus hircorum pinguium numquid dabo primogenitum meum pro scelere meo fructum ventris mei pro peccato animae meae

**6:8.** I will show thee, O [man](#), what is [good](#), and what the [Lord](#) requireth of thee: Verily to do judgment, and to [love](#) mercy, and to walk solicitous with thy [God](#).

Indicabo tibi o homo quid sit bonum et quid Dominus quaerat a te utique facere iudicium et diligere misericordiam et sollicitum ambulare cum Deo tuo

**6:9.** The voice of the [Lord](#) crieth to the city, and [salvation](#) shall be to them that fear thy [name](#): hear O ye tribes, and who shall approve it?

Vox Domini ad civitatem clamat et salus erit timentibus nomen tuum audite tribus et quis adprobabit illud

**6:10.** As yet there is a fire in the house of the [wicked](#), the treasures of [iniquity](#), and a scant measure full of [wrath](#).

Adhuc ignis in domo impii thesauri iniquitatis et mensura minor irae plena

**Full of wrath, etc...** That is, highly provoking in the sight of [God](#).

**6:11.** Shall I justify **wicked** balances, and the deceitful weights of the bag?

Numquid iustificabo stateram impiam et saccelli pondera dolosa

**6:12.** By which her rich **men** were filled with **iniquity**, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.

In quibus divites eius repleti sunt iniquitate et habitantes in ea loquebantur mendacium et lingua eorum fraudulenta in ore eorum

**6:13.** And I therefore began to strike thee with desolation for thy **sins**.

Et ego ergo coepi percutere te perditione super peccatis tuis

**6:14.** Thou shalt eat, but shalt not be filled: and thy humiliation shall be in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.

Tu comedes et non saturaberis et humiliatio tua in medio tui et adprehendes et non salvabis et quos salvaveris in gladium dabo

**6:15.** Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with oil: and the new wine, but shalt not drink the wine.

Tu seminabis et non metes tu calcabis olivam et non ungueris oleo et mustum et non bibes vinum

**6:16.** For thou hast kept the statutes of Amri, and all the works of the house of **Achab**: and thou hast walked according their wills, that I should make thee a desolation, and the inhabitants thereof a hissing, and you shall bear the reproach of my people.

Et custodisti praecepta Omri et omne opus domus Achab et ambulasti in voluntatibus eorum ut darem te in perditionem et habitantes in ea in sibilum et obprobrium populi mei portabitis

**The statutes of Amri, etc...** The **wicked** ways of Amri and **Achab**, **idolatrous** kings.

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## Micheas Chapter 7

**The prophet laments, that notwithstanding all his preaching, the generality are still corrupt in their manners: therefore their desolation is at hand: but they shall be restored again and prosper; and all mankind shall be redeemed by Christ.**

---

**7:1.** Woe is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my **soul** desired the first ripe figs.

Vae mihi quia factus sum sicut qui colligit in autumnno racemos vindemiae non est botrus ad comedendum praecoquas ficus desideravit anima mea

**7:2.** The **holy man** is perished out of the earth, and there is none upright among **men**: they all lie in wait for blood, every one hunteth his brother to death.

Periit sanctus de terra et rectus in hominibus non est omnes in sanguine insidiantur vir fratrem suum venatur ad mortem

**7:3.** The **evil** of their hands they call **good**: the prince requireth, and the judge is for giving: and the great **man** hath uttered the desire of his **soul**, and they have troubled it.

Malum manuum suarum dicunt bonum princeps postulat et iudex in reddendo est et magnus locutus est desiderium animae suae et conturbaverunt eam

**7:4.** He that is best among them, is as a brier, and he that is righteous, as the thorn of the hedge. The day of thy inspection, thy visitation cometh: now shall be their destruction.

Qui optimus in eis est quasi paliurus et qui rectus quasi spina de sepe dies speculationis tuae visitatio tua venit nunc erit vastitas eorum

**7:5.** Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.

Nolite credere amico et nolite confidere in duce ab ea quae dormit in sinu tuo custodi claustra oris tui

**7:6.** For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter in law against her mother in law: and a **man's** enemies are they of his own household.

Quia filius contumeliam facit patri filia consurgit adversus matrem suam nurus contra socrum suam inimici hominis domestici eius

**7:7.** But I will look towards the **Lord**, I will wait for **God**, my saviour: my **God** will hear me.

Ego autem ad Dominum aspiciam expectabo Deum salvatorem meum audiet me Deus meus

**7:8.** Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the **Lord** is my light.

Ne laeteris inimica mea super me quia cecidi consurgam cum sedero in tenebris Dominus lux mea est

**7:9.** I will bear the **wrath** of the **Lord**, because I have **sinned** against him: until he judge my cause, and execute judgment for me: he will bring me forth into the light, I shall behold his **justice**.

Iram Domini portabo quoniam peccavi ei donec iudicet causam meam et faciat iudicium meum educet me in lucem videbo in iustitiam eius

**7:10.** And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the **Lord thy God**? my eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

Et aspiciet inimica mea et operietur confusione quae dicit ad me ubi est Dominus Deus tuus oculi mei videbunt in eam nunc erit in conculcationem ut lutum platearum

**She shall be covered, etc...** Viz., **Babylon** my enemy.

**7:11.** The day shall come, that thy walls may be built up: in that day shall the law be far removed.

Dies ut aedificentur maceriae tuae in die illa longe fiet lex

**The law...** Viz., of thy enemies, who have tyrannized over thee.

**7:12.** In that day they shall come even from **Assyria** to thee, and to the fortified cities: and from the fortified cities even to the river, and from sea to sea, and from mountain to mountain.

In die illa et usque ad te veniet Assur et usque ad civitates munitas et a civitatibus munitis usque ad flumen et ad mare de mari et ad montem de monte

**7:13.** And the land shall be made desolate because of the inhabitants thereof, and for the fruit of their devices.

Et erit terra in desolationem propter habitatores suos et propter fructum cogitationum eorum

**The land, etc...** Viz., of **Babylon**.

**7:14.** Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of **Carmel**: they shall feed in Basan and Galaad, according to the days of old.

Pasce populum tuum in virga tua gregem hereditatis tuae habitantes solos in saltu in medio Carmeli pascentur Basan et Galaad iuxta dies antiquos

**7:15.** According to the days of thy coming out of the land of **Egypt**, I will show him wonders.

Secundum dies egressionis tuae de terra Aegypti ostendam ei mirabilia

**7:16.** The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

Videbunt gentes et confundentur super omni fortitudine sua ponent manus super os aures eorum surdae erunt

**7:17.** They shall lick the dust like serpents, as the creeping things of the earth, they shall be disturbed in their houses: they shall dread the **Lord**, our **God**, and shall fear thee.

Lingent pulverem sicut serpens velut reptilia terrae proturbabuntur de aedibus suis Dominum Deum nostrum desiderabunt et timebunt te

**7:18.** Who is a **God** like to thee, who takest away **iniquity**, and passest by the **sin** of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy.

Quis Deus similis tui qui aufers iniquitatem et transis peccatum reliquiarum hereditatis tuae non inmittet ultra furorem suum quoniam volens misericordiam est

**7:19.** He will turn again, and have mercy on us: he will put away our **iniquities**: and he will cast all our **sins** into the bottom of the sea.

Revertetur et miserebitur nostri deponet iniquitates nostras et proiciet in profundum maris omnia peccata nostra

**7:20.** Thou wilt perform the **truth** to **Jacob**, the mercy to **Abraham**: which thou hast sworn to our fathers from the days of old.

Dabis veritatem Iacob misericordiam Abraham quae iurasti patribus nostris a diebus antiquis

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## Nahum

NAHUM, whose name signifies A COMFORTER, was a native of Elcese, or Elcesai, supposed to be a little town in Galilee. He prophesied, after the ten tribes were carried into captivity, and foretold the utter destruction of Ninive, by the Babylonians and Medes: which happened in the reign of JOSIAS. (*For more information, see the article NAHUM in the Catholic Encyclopedia.*)

**Nahum Chapter 1.** The majesty of God, his goodness to his people, and severity to his enemies.

**Nahum Chapter 2.** God sends his armies against Ninive to destroy it.

**Nahum Chapter 3.** The miserable destruction of Ninive.

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## Nahum Chapter 1

### The majesty of God, his goodness to his people, and severity to his enemies.

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**1:1.** The burden of Ninive. The book of the vision of Nahum, the Elcesite.

Onus Nineve liber visionis Naum Helcesei

**1:2.** The **Lord** is a jealous **God**, and a revenger: the **Lord** is a revenger, and hath **wrath**: the **Lord** taketh vengeance on his adversaries, and he is **angry** with his enemies.

Deus aemulator et ulciscens Dominus ulciscens Dominus et habens furorem ulciscens Dominus in hostes suos et irascens ipse inimicis suis

**1:3.** The **Lord** is patient, and great in power, and will not cleanse and acquit the guilty. The **Lord's** ways are in a tempest, and a whirlwind, and clouds are the dust of his feet.

Dominus patiens et magnus fortitudine et mundans non faciet innocentem Dominus in tempestate et turbine viae eius et nebulae pulvis pedum eius

**1:4.** He rebuketh the sea and drieth it up: and bringeth all the rivers to be a **desert**. Basan languisheth and **Carmel**: and the flower of Libanus fadeth away.

Increpans mare et exsiccans illud et omnia flumina ad desertum deducens infirmatus est Basan et Carmelus et flos Libani elanguit

**1:5.** The mountains tremble at him, and the hills are made desolate: and the earth hath quaked at his presence, and the world, and all that dwell therein.

Montes commoti sunt ab eo et colles adsolati sunt et contremuit terra a facie eius et orbis et omnes habitantes in eo

**1:6.** Who can stand before the face of his indignation? and who shall resist in the fierceness of his **anger**? his indignation is poured out like fire: and the rocks are melted by him.

Ante faciem indignationis eius quis stabit et quis resistet in ira furoris eius indignatio eius effusa est ut ignis et petrae dissolutae sunt ab eo

**1:7.** The **Lord** is **good**, and giveth strength in the day of trouble: and **knoweth** them that **hope** in him.

Bonus Dominus et confortans in die tribulationis et sciens sperantes in se

**1:8.** But with a flood that passeth by, he will make an utter end of the place thereof: and darkness shall pursue his enemies.

Et in diluvio praetereunte consummationem faciet loci eius et inimicos eius persequentur tenebrae

**Of the place thereof... Viz., of Ninive.**

**1:9.** What do ye devise against the **Lord**? he will make an utter end: there shall not rise a double affliction.

Quid cogitatis contra Dominum consummationem ipse faciet non consurget duplex tribulatio

**1:10.** For as thorns embrace one another: so while they are feasting and drinking together, they shall be consumed as stubble that is fully dry.

Quia sicut spinae se invicem conplectuntur sic convivium eorum pariter potantium consumentur quasi stipula ariditate plena

**1:11.** Out of thee shall come forth one that imagineth **evil** against the **Lord**, contriving treachery in his mind.

Ex te exivit cogitans contra Dominum malitiam mente pertractans praevaricationem

**Shall come forth one, etc...** Some understand this of Sennacherib. But as his attempt against the people seems to have been prior to the **prophecy** of Nahum, we may better understand it of Holofernes.

**1:12.** Thus saith the **Lord**: Though they were perfect: and many of them so, yet thus shall they be cut off,

and he shall pass: I have afflicted thee, and I will afflict thee no more.

Haec dicit Dominus si perfecti fuerint et ita plures sic quoque adtondentur et pertransibit adflixit te et non adfligam te ultra

**Though they were perfect, etc...** That is, however strong or numerous their forces may be, they shall be cut off; and their prince or leader shall pass away and disappear.

**1:13.** And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.

Et nunc conteram virgam eius de dorso tuo et vincula tua dirumpam

**1:14.** And the **Lord** will give a commandment concerning thee, that no more of thy **name** shall be sown: I will destroy the graven and molten thing out of the house of thy **God**, I will make it thy grave, for thou art disgraced.

Et praecipiet super te Dominus non seminabitur ex nomine tuo amplius de domo Dei tui interficiam sculptile et conflatile ponam sepulchrum tuum quia inhonoratus es

**Will give a commandment...** That is, a decree, concerning thee, O king of Ninive, thy seed shall fail, etc.

**1:15.** Behold upon the mountains the feet of him that bringeth **good** tidings, and that preacheth peace: O **Juda**, keep thy festivals, and pay thy **vows**: for **Belial** shall no more pass through thee again, he is utterly cut off.

Ecce super montes pedes evangelizantis et adnuntiantis pacem celebra Iuda festivitates tuas et redde vota tua quia non adiciet ultra ut pertranseat in te Belial universus interiit

**Belial...** The **wicked one**, viz., the **Assyrian**.

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## Nahum Chapter 2

### God sends his armies against Ninive to destroy it.

**2:1.** He is come up that shall destroy before thy face, that shall keep the siege: watch the way, fortify thy loins, strengthen thy power exceedingly.

Ascendit qui dispergat coram te qui custodit obsidionem contemplare viam conforta lumbos robora virtutem valde

**2:2.** For the Lord hath rendered the pride of Jacob, as the pride of Israel: because the spoilers have laid them waste, and have marred their vine branches.

Quia reddidit Dominus superbiam Iacob sicut superbiam Israhel quia vastatores dissipaverunt eos et propagine eorum corruperunt

**Hath rendered the pride of Jacob, etc...** He hath punished Jacob for his pride; and therefore Ninive must not expect to escape. Or else, rendering the pride of Jacob means rewarding, that is, punishing Ninive for the pride they exercised against Jacob.

**2:3.** The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are stupefied.

Clypeus fortium eius ignitus viri exercitus in coccineis igneae habenae currus in die praeparationis eius et agitatores consopiti sunt

**Of his mighty men, etc...** He speaks of the Chaldeans and Medes sent to destroy Ninive. -- Ibid. **Stupefied...** consopiti. That is, they drive on furiously like men intoxicated with wine.

**2:4.** They are in confusion in the ways, the chariots jostle one against another in the streets: their looks are like torches, like lightning running to and fro.

In itineribus conturbati sunt quadrigae conlisae sunt in plateis aspectus eorum quasi lampades quasi fulgura discurrentia

**2:5.** He will muster up his valiant men, they shall stumble in their march: they shall quickly get upon the walls thereof: and a covering shall be prepared.

Recordabitur fortium suorum ruent in itineribus suis velociter ascendent muros eius et praeparabitur umbraculum

**Stumble in their march...** By running hastily on.

**2:6.** The gates of the rivers are opened, and the temple is thrown down to the ground.

Portae fluviorum apertae sunt et templum ad solum dirutum

**2:7.** And the soldier is led away captive: and her bondwomen were led away mourning as doves, murmuring in their hearts.

Et miles captivus abductus est et ancillae eius minabantur gementes ut columbae murmurantes in cordibus suis

**2:8.** And as for Ninive, her waters are like a great pool: but the men flee away. They cry: Stand, stand, but there is none that will return back.

Et Nineve quasi piscina aquarum aquae eius ipsi vero fugerunt state state et non est qui revertatur

**2:9.** Take ye the spoil of the silver, take the spoil of the gold: for there is no end of the riches of all the precious furniture.

Diripite argentum diripite aurum et non est finis divitiarum ex omnibus vasis desiderabilibus

**2:10.** She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all are as the blackness of a kettle.

Dissipata et scissa et dilacerata et cor tabescens et dissolutio geniculorum et defectio in cunctis renibus et facies omnium sicut nigredo ollae

**2:11.** Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion

went, to enter in thither, the young lion, and there was none to make them afraid?

Ubi est habitaculum leonum et pascua catulorum leonum ad quam ivit leo ut ingrederetur illuc catulus leonis et non est qui exterreat

**2:12.** The lion caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

Leo cepit sufficienter catulis suis et necavit leaenis suis et implevit praeda speluncas suas et cubile suum rapina

**2:13.** Behold I come against thee, saith the [Lord of hosts](#), and I will burn thy chariots even to smoke, and the sword shall devour thy young lions: and I will cut off thy prey out of the land, and the voice of thy messengers shall be heard no more.

Ecce ego ad te dicit Dominus exercituum et succendam usque ad fenum quadrigas eius et leunculos tuos comedet gladius et exterminabo de terra praedam tuam et non audietur ultra vox nuntiorum tuorum

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## Nahum Chapter 3

### The miserable destruction of Ninive.

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**3:1.** Woe to thee, O city of blood, all full of lies and **violence**: rapine shall not depart from thee.

Vae civitas sanguinum universa mendacii dilaceratione plena non recedet a te rapina

**3:2.** The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse; and of the running chariot, and of the horsemen coming up,

Vox flagelli et vox impetus rotae et equi frementis et quadrigae ferventis equitis ascendentis

**3:3.** And of the shining sword, and of the glittering spear, and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their dead bodies.

Et micantis gladii et fulgurantis hastae et multitudinis interfectae et gravis ruinae nec est finis cadaverum et corruent in corporibus suis

**3:4.** Because of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made use of witchcraft, that sold nations through her fornications, and **families** through her witchcrafts.

Propter multitudinem fornicationum meretricis speciosae et gratae et habentis maleficia quae vendidit gentes in fornicationibus suis et familias in maleficiis suis

**3:5.** Behold I come against thee, saith the **Lord** of **hosts**: and I will discover thy shame to thy face, and will show thy nakedness to the nations, and thy shame to kingdoms.

Ecce ego ad te dicit Dominus exercituum et revelabo pudenda tua in facie tua et ostendam gentibus nuditatem tuam et regnis ignominiam tuam

**3:6.** And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

Et proiciam super te abominationes et contumeliis te adficiam et ponam te in exemplum

**3:7.** And it shall come to pass that every one that shall see thee, shall flee from thee, and shall say: Ninive is laid waste: who shall bemoan thee? whence shall I seek a comforter for thee?

Et erit omnis qui viderit te resiliet a te et dicet vastata est Nineve quis commovebit super te caput unde quaeram consolatorem tibi

**3:8.** Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the sea is its riches: the waters are its walls.

Numquid melior es ab Alexandria populorum quae habitat in fluminibus aqua in circuitu eius cuius divitiae mare aquae muri eius

**Populous Alexandria...** No-Ammon. A populous city of **Egypt** destroyed by the Chaldeans, and afterwards rebuilt by Alexander, and called **Alexandria**. Others suppose No-Ammon to be the same as **Diospolis**.

**3:9.** **Ethiopia** and **Egypt** were the strength thereof, and there is no end: Africa and the Libyans were thy helpers.

Aethiopia fortitudo et Aegyptus et non est finis Africa et Lybies fuerunt in auxilio tuo

**3:10.** Yet she also was removed and carried into captivity: her young children were dashed in pieces at the top of every street, and they cast lots upon her nobles, and all her great **men** were bound in fetters.

Sed et ipsa in transmirationem ducta est in captivitatem parvuli eius elisi sunt in capite omnium viarum et super inclitos eius miserunt sortem et omnes optimates eius confixi sunt in conpedibus

**3:11.** Therefore thou also shalt be made drunk, and shalt be **despised**: and thou shalt seek help from the enemies.

Et tu ergo inebriaberis eris despecta et tu quaeres auxilium ab inimico

**3:12.** All thy strong holds shall be like fig trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

Omnes munitiones tuae sicuti ficus cum grossis suis si concussae fuerint cadent in os comedentis

**3:13.** Behold thy people in the midst of thee are **women**: the gates of thy land shall be set wide open to thy enemies, the fire shall devour thy bars.

Ecce populus tuus mulieres in medio tui inimicis tuis adapertione pandentur portae terrae tuae devorabit ignis vectes tuos

**3:14.** Draw thee water for the siege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

Aquam propter obsidionem hauri tibi extrue munitiones tuas intra in lutum et calca subigens tene laterem

**3:15.** There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus, make thyself many like the locust.

Ibi comedet te ignis peribis gladio devorabit te ut bruchus congregare ut bruchus multiplicare ut lucusta

**3:16.** Thou hast multiplied thy merchandises above the stars of **heaven**: the bruchus hath spread himself and flown away.

Plures fecisti negotiationes tuas quam stellae sunt caeli bruchus expansus est et avolavit

**3:17.** Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not **known** where they were.

Custodes tui quasi lucustae et parvuli tui quasi lucustae lucustarum quae considunt in sepibus in die frigoris sol ortus est et avolaverunt et non est cognitus locus earum ubi fuerint

**Locusts of locusts...** The young locusts.

**3:18.** Thy shepherds have slumbered, O king of **Assyria**, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them.

Dormitaverunt pastores tui rex Assur sepelientur principes tui latitavit populus tuus in montibus et non est qui congreget

**3:19.** Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy **wickedness** passed continually?

Non est obscura contritio tua pessima est plaga tua omnes qui audierunt auditionem tuam compresserunt manum super te quia super quem non transiit malitia tua semper

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## Nehemias

### The Book of Nehemias, also called the Second Book of Esdras

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This Book takes its [name](#) from the writer, who was cupbearer to Artaxerxes (surnamed Longimanus) king of Persia, and was sent by him with a commission to rebuild the walls of [Jerusalem](#). It is also called the second book of Esdras; because it is a continuation of the history, begun by [Esdras](#), of the state of the people of [God](#) after their return from captivity. (*For more information, see the article [NEHEMIAS](#) in the Catholic Encyclopedia.*)

**Nehemias Chapter 1.** Nehemias hearing the miserable state of his countrymen in Judea, lamenteth, fasteth, and prayeth to God for their relief.

**Nehemias Chapter 2.** Nehemias with commission from king Artaxerxes cometh to Jerusalem: and exhorteth the Jews to rebuild the walls.

**Nehemias Chapter 3.** They begin to build the walls: the names and order of the builders.

**Nehemias Chapter 4.** The building is carried on notwithstanding the opposition of their enemies.

**Nehemias Chapter 5.** Nehemias blameth the rich, for their oppressing the poor. His exhortation, and bounty to his countrymen.

**Nehemias Chapter 6.** The enemies seek to terrify Nehemias. He proceedeth and finisheth the wall.

**Nehemias Chapter 7.** Nehemias appointeth watchmen in Jerusalem. The list of those who came first from Babylon.

**Nehemias Chapter 8.** Esdras readeth the law before the people. Nehemias comforteth them. They celebrate the feast of tabernacles.

**Nehemias Chapter 9.** The people repent with fasting and sackcloth. The Levites confess God's benefits, and the people's ingratitude: they pray for them, and make a covenant with God.

**Nehemias Chapter 10.** The names of the subscribers to the covenant, and the contents of it.

**Nehemias Chapter 11.** Who were the inhabitants of Jerusalem, and the other cities.

**Nehemias Chapter 12.** The priests, and Levites that came up with Zorobabel. The succession of high priests: the solemnity of the dedication of the wall.

**Nehemias Chapter 13.** Divers abuses are reformed.

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## Nehemias Chapter 1

### Nehemias hearing the miserable state of his countrymen in Judea, lamenteth, fasteth, and prayeth to God for their relief.

**1:1.** The words of Nehemias the son of Helchias. And it came to pass in the month of Casleu, in the twentieth year, as I was in the castle of [Susa](#),

Verba Neemiae filii Echliae et factum est in mense casleu anno vicesimo et ego eram in Susis castro

**1:2.** That Hanani one of my brethren came, he and some [men of Juda](#); and I asked them concerning the [Jews](#), that remained and were left of the captivity, and concerning [Jerusalem](#).

Et venit Anani unus de fratribus meis ipse et viri ex Iuda et interrogavi eos de Iudaeis qui remanserant et supererant de captivitate et de Hierusalem

**1:3.** And they said to me: They that have remained, and are left of the captivity there in the province, are in great affliction, and reproach: and the wall of [Jerusalem](#) is broken down, and the gates thereof are burnt with fire.

Et dixerunt mihi qui remanserunt et derelicti sunt de captivitate ibi in provincia in adflictione magna sunt et in obprobrio et murus Hierusalem dissipatus est et portae eius combustae sunt igni

**1:4.** And when I had heard these words, I sat down, and wept, and mourned for many days: and I [fasted](#), and [prayed](#) before the face of the [God](#) of [heaven](#).

Cumque audissem verba huiusmodi sedi et flevi et luxi diebus et ieiunabam et orabam ante faciem Dei caeli

**1:5.** And I said: I beseech thee, O [Lord God](#) of [heaven](#), strong, great, and terrible, who keepest covenant and mercy with those that [love](#) thee, and keep thy commandments:

Et dixi quaeso Domine Deus caeli fortis magne atque terribilis qui custodis pactum et misericordiam cum his qui te diligunt et custodiunt mandata tua

**1:6.** Let thy ears be attentive, and thy eyes open, to hear the [prayer](#) of thy servant, which I [pray](#) before thee now, night and day, for the [children of Israel](#) thy servants: and I confess the [sins](#) of the [children of Israel](#), by which they have [sinned](#) against thee: I and my father's house have [sinned](#).

Fiat auris tua auscultans et oculi tui aperti ut audias orationem servi tui quam ego oro coram te hodie nocte et die pro filiis Israhel servis tuis et confiteor pro peccatis filiorum Israhel quibus peccaverunt tibi et ego et domus patris mei peccavimus

**1:7.** We have been seduced by vanity, and have not kept thy commandments, and [ceremonies](#) and judgments, which thou hast commanded thy servant [Moses](#).

Vanitate seducti sumus et non custodivimus mandatum et caerimonias et iudicia quae praecepisti Mosi servo tuo

**1:8.** Remember the word that thou commandedst to [Moses](#) thy servant, saying: If you shall transgress, I will scatter you abroad among the nations:

Memento verbi quod mandasti Mosi famulo tuo dicens cum transgressi fueritis ego dispergam vos in populos

**1:9.** But if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my [name](#) to dwell there.

Et si revertamini ad me et custodiatis mandata mea et faciatis ea etiam si abducti fueritis ad extrema caeli inde congregabo vos et inducam in locum quem elegi ut habitaret nomen meum ibi

**1:10.** And these are thy servants, and thy people: whom thou hast [redeemed](#) by thy great strength, and by thy mighty hand.

Et ipsi servi tui et populus tuus quos redemisti in fortitudine tua magna et in manu tua valida

**1:11.** I beseech thee, O **Lord**, let thy ear be attentive to the **prayer** of thy servant, and to the **prayer** of thy servants who desire to fear thy **name**: and direct thy servant this day, and give him mercy before this **man**. For I was the king's cupbearer.

Obsecro Domine sit auris tua adtendens ad orationem servi tui et ad orationem servorum tuorum qui volunt timere nomen tuum et dirige servum tuum hodie et da ei misericordiam ante virum hunc ego enim eram pincerna regis

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## Nehemias Chapter 2

### Nehemias with commission from king Artaxerxes cometh to Jerusalem: and exhorteth the Jews to rebuild the walls.

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**2:1.** And it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king: that wine was before him, and I took up the wine, and gave it to the king: and I was as one languishing away before his face.

Factum est autem in mense nisan anno vicesimo Artaxersis regis et vinum erat ante eum et levavi vinum et dedi regi et non eram quasi languidus ante faciem eius

**2:2.** And the king said to me: Why is thy countenance sad, seeing thou dost not appear to be sick? this is not without cause, but some [evil](#), I know not what, is in thy heart. And I was seized with an exceeding great fear:

Dixitque mihi rex quare vultus tuus tristis cum te aegrotum non videam non est hoc frustra sed malum nescio quid in corde tuo est et timui valde ac nimis

**2:3.** And I said to the king: O king, live for ever: why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire?

Et dixi regi rex in aeternum vive quare non maereat vultus meus quia civitas domus sepulchrorum patris mei deserta est et portae eius combustae sunt igni

**2:4.** Then the king said to me: For what dost thou make request? And I [prayed](#) to the [God of heaven](#),

Et ait mihi rex pro qua re postulas et oravi Deum caeli

**2:5.** And I said to the king: If it seem [good](#) to the king, and if thy servant hath found favour in thy sight, that thou wouldst send me into [Judea](#) to the city of the sepulchre of my father, and I will build it.

Et dixi ad regem si videtur regi bonum et si placet servus tuus ante faciem tuam ut mittas me in Iudaeam ad civitatem sepulchri patris mei et aedificabo eam

**2:6.** And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king, and he sent me: and I fixed him a time.

Dixitque mihi rex et regina quae sedebat iuxta eum usque ad quod tempus erit iter tuum et quando reverteris et placuit ante vultum regis et misit me et constitui ei tempus

**2:7.** And I said to the king: If it seem [good](#) to the king, let him give me [letters](#) to the governors of the country beyond the river, that they convey me over, till I come into [Judea](#):

Et dixi regi si regi videtur bonum epistulas det mihi ad duces regionis trans Flumen ut transducant me donec veniam in Iudaeam

**2:8.** And a [letter](#) to Asaph the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the [good](#) hand of my [God](#) with me.

Et epistulam ad Asaph custodem saltus regis ut det mihi ligna et tegere possim portas turris domus et muri civitatis et domum quam ingressus fuero et dedit mihi rex iuxta manum Dei mei bonam mecum

**2:9.** And I came to the governors of the country beyond the river, and gave them the king's [letters](#). And the king had sent with me [captains](#) of soldiers, and horsemen.

Et veni ad duces regionis trans Flumen dedique eis epistulas regis miserat autem mecum rex principes militum et equites

**2:10.** And Sanaballat the Horonite, and Tobias the servant, the [Ammonite](#), heard it, and it grieved them exceedingly, that a [man](#) was come, who sought the prosperity of the [children of Israel](#).

Et audierunt Sanaballat Horonites et Tobias servus ammanites et contristati sunt adflictione magna quod venisset homo qui quaereret prosperitatem filiorum Israhel

**2:11.** And I came to [Jerusalem](#), and was there three days.

Et veni Hierusalem et eram ibi diebus tribus

**2:12.** And I arose in the night, I and some few [men](#) with me, and I told not any [man](#) what [God](#) had put in my heart to do in [Jerusalem](#), and there was no beast with me, but the beast that I rode upon.

Et surrexi nocte ego et viri pauci mecum et non indicavi cuiquam quid Deus dedisset in corde meo ut facerem in Hierusalem et iumentum non erat mecum nisi animal cui sedebam

**2:13.** And I went out by night by the gate of the valley, and before the dragon fountain, and to the dung gate, and I viewed the wall of [Jerusalem](#) which was broken down, and the gates thereof which were consumed with fire.

Et egressus sum per portam Vallis nocte et ante fontem Draconis et ad portam Stercoris et considerabam murum Hierusalem dissipatum et portas eius consumptas igni

**2:14.** And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass.

Et transivi ad portam Fontis et ad aquaeductum Regis et non erat locus iumento cui sedebam ut transiret

**2:15.** And I went up in the night by the torrent, and viewed the wall, and going back I came to the gate of the valley, and returned.

Et ascendi per torrentem nocte et considerabam murum et reversus veni ad portam Vallis et redii

**2:16.** But the magistrates knew not whither I went, or what I did: neither had I as yet told any thing to the [Jews](#), or to the [priests](#), or to the nobles, or to the magistrates, or to the rest that did the work.

Magistratus autem nesciebant quo abissem aut quid ego facerem sed et Iudaeis et sacerdotibus et optimatibus et magistratibus et reliquis qui faciebant opus usque ad id locorum nihil indicaveram

**2:17.** Then I said to them: You know the affliction wherein we are, because [Jerusalem](#) is desolate, and the gates thereof are consumed with fire: come, and let us build up the walls of [Jerusalem](#), and let us be no longer a reproach.

Et dixi eis vos nostis afflictionem in qua sumus quia Hierusalem deserta est et portae eius consumptae sunt igni venite et aedificemus muros Hierusalem et non simus ultra obprobrium

**2:18.** And I showed them how the hand of my [God](#) was [good](#) with me, and the king's words, which he had spoken to me, and I said: Let us rise up, and build. And their hands were strengthened in [good](#).

Et indicavi eis manum Dei mei quod esset bona mecum et verba regis quae locutus est mihi et aio surgamus et aedificemus et confortatae sunt manus eorum in bono

**2:19.** But Sanaballat the Horonite, and Tobias the servant, the [Ammonite](#), and Gossem the Arabian heard of it, and they scoffed at us, and [despised](#) us, and said: What is this thing that you do? are you going to rebel against the king?

Audierunt autem Sanaballat Horonites et Tobias servus ammanites et Gosem Arabs et subsannaverunt nos et despexerunt dixeruntque quae est haec res quam facitis numquid contra regem vos rebellatis

**2:20.** And I answered them, and said to them: The [God](#) of [heaven](#) he helpeth us, and we are his servants: let us rise up and build: but you have no part, nor [justice](#), nor remembrance in [Jerusalem](#).

Et reddidi eis sermonem dixique ad eos Deus caeli ipse nos iuvat et nos servi eius sumus surgamus et aedificemus vobis autem non est pars et iustitia et memoria in Hierusalem

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## Nehemias Chapter 3

### They begin to build the walls: the names and order of the builders.

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**3:1.** Then Eliasib the [high priest](#) arose, and his brethren the [priests](#), and they built the flock gate: they [sanctified](#) it, and set up the doors thereof, even unto the tower of a hundred cubits they [sanctified](#) it unto the tower of Hananeel.

Et surrexit Eliasib sacerdos magnus et fratres eius sacerdotes et aedificaverunt portam Gregis ipsi sanctificaverunt eam et statuerunt valvas eius et usque ad turrem centum cubitorum sanctificaverunt eam usque ad turrem Ananehel

**3:2.** And next to him the [men](#) of [Jericho](#) built: and next to them built Zachur the son of Amri.

Et iuxta eum aedificaverunt viri Hiericho et iuxta eum aedificavit Zecchur filius Amri

**3:3.** But the fish gate the sons of Asnaa built: they covered it, and set up the doors thereof, and the locks, and the bars. And next to them built Marimuth the son of Urias the son of Accus.

Portam autem Piscium aedificaverunt filii Asanaa ipsi texerunt eam et statuerunt valvas eius et seras et vectes et iuxta eos aedificavit Marimuth filius Uriae filii Accus

**3:4.** And next to him built Mosollam the son of Barachias, the son of Merezabel, and next to them built Sadoc the son of Baana.

Et iuxta eos aedificavit Mosollam filius Barachiae filii Mesezebel et iuxta eos aedificavit Sadoc filius Baana

**3:5.** And next to them the Thecutes built: but their great [men](#) did not put their necks to the work of their [Lord](#).

Et iuxta eos aedificaverunt Thecueni optimates autem eorum non subposuerunt colla sua in opere Domini sui

**3:6.** And Joiada the son of Phasea, and Mosollam the son of Besodia built the old gate: they covered it and set up the doors thereof, and the locks, and the bars.

Et portam Veterem aedificaverunt Ioiada filius Fasea et Mosollam filius Besodia ipsi texerunt eam et statuerunt valvas eius et seras et vectes

**3:7.** And next to them built Meltias the Gabaonite, and Jadon the Meronathite, the [men](#) of Gabaon and [Maspha](#), for the governor that was in the country beyond the river.

Et iuxta eos aedificavit Meletias Gabaonites et Iadon Meronathites viri de Gabaon et Maspha pro duce qui erat in regione trans Flumen

**3:8.** And next to him built Eziel the son of Araia the goldsmith: and next to him built Ananias the son of the perfumer: and they left [Jerusalem](#) unto the wall of the broad street.

Et iuxta eum aedificavit Eziel filius Araia aurifex et iuxta eum aedificavit Anania filius pigmentarii et dimiserunt Hierusalem usque ad murum plateae latioris

**3:9.** And next to him built Raphaia the son of Hur, lord of the street of [Jerusalem](#).

Et iuxta eum aedificavit Rafaia filius Ahur princeps vici Hierusalem

**3:10.** And next to him Jedaia the son of Haromaph over against his own house: and next to him built Hattus the son of Hasebonia.

Et iuxta eos aedificavit Ieiada filius Aromath contra domum suam et iuxta eum aedificavit Attus filius Asebeniae

**3:11.** Melchias the son of Herem, and Hasub the son of Phahath [Moab](#), built half the street, and the tower of the furnaces.

Mediam partem vici aedificavit Melchias filius Erem et Asub filius Phaethmoab et turrem Furnorum

**3:12.** And next to him built Sellum the son of Alohes, lord of half the street of [Jerusalem](#), he and his daughters.

*Iuxta eum aedificavit Sellum filius Alloes princeps mediae partis vici Hierusalem ipse et filiae eius*

**3:13.** And the gate of the valley Hanun built, and the inhabitants of Zanoë: they built it, and set up the doors thereof, and the locks, and the bars, and a thousand cubits in the wall unto the gate of the dunghill. Et portam Vallis aedificavit Anun et habitatores Zanoë ipsi aedificaverunt eam et statuerunt valvas eius et seras et vectes et mille cubitos in muro usque ad portam Sterquilinii

**3:14.** And the gate of the dunghill Melchias the son of [Rechab](#) built, lord of the street of Bethacharam: he built it, and set up the doors thereof, and the locks, and the bars.

*Et portam Sterquilinii aedificavit Melchias filius Rechab princeps vici Bethaccharem ipse aedificavit eam et statuit valvas eius et seras et vectes*

**3:15.** And the gate of the fountain, Sellum, the son of Cholhoza, built, lord of the street of [Maspha](#): he built it, and covered it, and set up the doors thereof, and the locks, and the bars, and the walls of the [pool of Siloë](#) unto the king's guard, and unto the steps that go down from the city of David.

*Et portam Fontis aedificavit Sellum filius Choloozai princeps pagi Maspha ipse aedificavit eam et textit et statuit valvas eius et seras et vectes et muros piscinae Siloae in hortum regis et usque ad gradus qui descendunt de civitate David*

**3:16.** After him built Nehemias the son of Azboc, lord of half the street of Bethsur, as far as over against the sepulchre of [David](#), and to the [pool](#), that was built with great labour, and to the house of the mighty.

*Post eum aedificavit Neemias filius Azboc princeps dimidiae partis vici Bethsur usque contra sepulchra David et usque ad piscinam quae grandi opere constructa est et usque ad domum Fortium*

**3:17.** After him built the [Levites](#), Rehum the son of Benni. After him built Hasebias, lord of half the street of Ceila in his own street.

*Post eum aedificaverunt Levitae Reum filius Benni post eum aedificavit Asebias princeps dimidiae partis vici Ceilae in vico suo*

**3:18.** After him built their brethren Bavai the son of Enadad, lord of half Ceila.

*Post eum aedificaverunt fratres eorum Behui filius Enadad princeps dimidiae partis Ceila*

**3:19.** And next to him Aser the son of Josue, lord of [Maspha](#), built another measure, over against the going up of the strong corner.

*Et aedificavit iuxta eum Azer filius Iosue princeps Maspha mensuram secundam contra ascensum firmissimi anguli*

**3:20.** After him in the mount Baruch the son of Zachai built another measure, from the corner to the door of the house of Eliasib the [high priest](#).

*Post eum in monte aedificavit Baruch filius Zacchai mensuram secundam ab angulo usque ad portam domus Eliasib sacerdotis magni*

**3:21.** After him Merimuth the son of Urias the son of Haccus, built another measure, from the door of the house of Eliasib, to the end of the house of Eliasib.

*Post eum aedificavit Meremuth filius Uriae filii Accus mensuram secundam a porta domus Eliasib donec extenderetur domus Eliasib*

**3:22.** And after him built the [priests](#), the [men](#) of the plains of the [Jordan](#).

*Et post eum aedificaverunt sacerdotes viri de campestribus Iordanis*

**3:23.** After him built Benjamin and Hasub, over against their own house: and after him built Azarias the son of Maasias the son of Ananias over against his house.

*Post eum aedificavit Beniamin et Asub contra domum suam et post eum aedificavit Azarias filius Maasiae filii Ananiae contra domum suam*

**3:24.** After him built Bennui the son of Hanadad another measure, from the house of Azarias unto the bending, and unto the corner.

*Post eum aedificavit Bennui filius Enadda mensuram secundam a domo Azariae usque ad flexuram et usque ad angulum*

**3:25.** Phalel, the son of Ozi, over against the bending and the tower, which lieth out from the king's high house, that is, in the **court** of the prison: after him Phadaia the son of Pharos.

Falel filius Ozi contra flexuram et turrem quae eminent de domo regis excelsa id est in atrio carceris post eum Phadaia filius Pheros

**3:26.** And the **Nathinites** dwelt in Ophel, as far as over against the water gate toward the east, and the tower that stood out.

Nathinnei autem habitabant in Ofel usque contra portam Aquarum ad orientem et turrem quae prominebat

**3:27.** After him the Thecutes built another measure over against, from the great tower that standeth out unto the wall of the **temple**.

Post eum aedificaverunt Thecueni mensuram secundam e regione a turre magna et eminenti usque ad murum templi

**3:28.** And upward from the horse gate the **priests** built, every **man** over against his house.

Sursum autem a porta Equorum aedificaverunt sacerdotes unusquisque contra domum suam

**3:29.** After them built Sadoc the son of Emmer over against his house. And after him built Semaia the son of Sechenias, keeper of the east gate.

Post eos aedificavit Seddo filius Emmer contra domum suam et post eum aedificavit Semeia filius Secheniae custos portae orientalis

**3:30.** After him built Hanania the son of Selemia, and Hanun the sixth son of Seleph, another measure: after him built Mosollam the son of Barachias over against his treasury. After him Melcias the goldsmith's son built unto the house of the **Nathinites**, and of the sellers of small wares, over against the judgment gate, and unto the chamber of the corner.

Post eum aedificavit Anania filius Selemiae et Anon filius Selo sextus mensuram secundam post eum aedificavit Mosollam filius Barachiae contra gazofilacium suum post eum aedificavit Melchias filius aurificis usque ad domum Nathinneorum et scruta vendentium contra portam Iudicalem et usque ad cenaculum Anguli

**3:31.** And within the chamber of the corner of the flock gate, the goldsmiths and the merchants built.

Et inter cenaculum Anguli in porta Gregis aedificaverunt artifices et negotiatores

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## Nehemias Chapter 4

### The building is carried on notwithstanding the opposition of their enemies.

---

**4:1.** And it came to pass, that when Sanaballat heard that we were building the wall he was **angry**: and being moved exceedingly he scoffed at the **Jews**.

Factum est autem cum audisset Sanaballat quod aedificaremus murum iratus est valde et motus nimis subsannavit Iudaeos

**4:2.** And said before his brethren, and the multitude of the **Samaritans**: What are the silly **Jews** doing? Will the **Gentiles** let them alone? will they **sacrifice** and make an end in a day? are they able to raise stones out of the heaps of the rubbish, which are burnt?

Et dixit coram fratribus suis et frequentia Samaritanorum quid Iudaei inbecilli faciunt num dimittent eos gentes num sacrificabunt et conplebunt in una die numquid aedificare poterunt lapides de acervis pulveris qui combusti sunt

**4:3.** Tobias also the **Ammonite** who was by him said: Let them build: if a fox go up, he will leap over their stone wall.

Sed et Tobias Ammanites proximus eius ait aedificent si ascenderit vulpis transiliet murum eorum lapideum

**4:4.** Hear thou our **God**, for we are **despised**: turn their reproach upon their own head, and give them to be **despised** in a land of captivity.

Audi Deus noster quia facti sumus despectio converte obprobrium super caput eorum et da eos in despectionem in terra captivitatis

**4:5.** Cover not their **iniquity**, and let not their **sin** be blotted out from before thy face, because they have mocked thy builders.

Ne operias iniquitatem eorum et peccatum eorum coram facie tua non deleatur quia inriserunt aedificantes

**4:6.** So we built the wall, and joined it all together unto the half thereof: and the heart of the people was excited to work.

Itaque aedificavimus murum et coniunximus totum usque ad partem dimidiam et provocatum est cor populi ad operandum

**4:7.** And it came to pass, when Sanaballat, and Tobias, and the Arabians, and the **Ammonites**, and the **Azotians** heard that the walls of **Jerusalem** were made up, and the breaches began to be closed, that they were exceedingly **angry**.

Factum est autem cum audisset Sanaballat et Tobias et Arabes et Ammanitae et Azotii quod obducta esset cicatrix muri Hierusalem et quod coepissent interrupta concludi irati sunt nimis

**4:8.** And they all assembled themselves together, to come, and to fight against **Jerusalem**, and to prepare ambushes.

Et congregati omnes pariter ut venirent et pugnarent contra Hierusalem et molirentur insidias

**4:9.** And we **prayed** to our **God**, and set watchmen upon the wall day and night against them.

Et oravimus Deum nostrum et posuimus custodes super murum die et nocte contra eos

**4:10.** And **Juda** said: The strength of the bearer of burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall.

Dixit autem Iudas debilitata est fortitudo portantis et humus nimia est et nos non poterimus aedificare murum

**4:11.** And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease.

Et dixerunt hostes nostri nesciant et ignorent donec veniamus in medio eorum et interficiamus eos et cessare faciamus opus

**4:12.** And it came to pass, that when the **Jews** that dwelt by them came and told us ten times, out of all the places from whence they came to us,

Factum est autem venientibus Iudaeis qui habitabant iuxta eos et dicentibus nobis per decem vices ex omnibus locis quibus venerant ad nos

**4:13.** I set the people in the place behind the wall round about in order, with their swords, and spears, and bows.

Statui in loco post murum per circuitum populum in ordine cum gladiis suis et lanceis et arcis

**4:14.** And I looked and rose up: and I said to the chief **men** and the magistrates, and to the rest of the common people: be not afraid of them. Remember the **Lord** who is great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses.

Perspexi atque surrexi et aio ad optimates et ad magistratus et ad reliquam partem vulgi nolite timere a facie eorum Domini magni et terribilis mementote et pugnate pro fratribus vestris filiis vestris et filiabus vestris uxoribus vestris et domibus

**4:15.** And it came to pass, when our enemies heard that the thing had been told us, that **God** defeated their counsel. And we returned all of us to the walls, every **man** to his work.

Factum est autem cum audissent inimici nostri nuntiatum esse nobis dissipavit Deus consilium eorum et reversi sumus omnes ad muros unusquisque ad opus suum

**4:16.** And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of **Juda**.

Et factum est a die illa media pars iuvenum eorum faciebant opus et media parata erat ad bellum et lanceae et scuta et arcus et loricae et principes post eos in omni domo Iuda

**4:17.** Of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the work, and with the other he held a sword.

Aedificantium in muro et portantium onera et inponentium una manu sua faciebat opus et altera tenebat gladium

**4:18.** For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.

Aedificantium enim unusquisque gladio erat accinctus renes et aedificabant et clangebant bucina iuxta me

**4:19.** And I said to the nobles, and to the magistrates, and to the rest of the common people: The work is great and wide, and we are separated on the wall one far from another:

Et dixi ad optimates et ad magistratus et ad reliquam partem vulgi opus grande est et latum et nos separati sumus in muro procul alter ab altero

**4:20.** In what place soever you shall hear the sound of the trumpet, run all thither unto us: our **God** will fight for us.

In loco quocumque audieritis clangorem tubae illuc concurrite ad nos Deus noster pugnabit pro nobis

**4:21.** And let us do the work: and let one half of us hold our spears from the rising of the morning, till the stars appear.

Et nos ipsi faciamus opus et media pars nostrum teneat lanceas ab ascensu aurorae donec egrediantur astra

**4:22.** At that time also I said to the people: Let every one with his servant stay in the midst of **Jerusalem**, and let us take our turns in the night, and by day, to work.

In tempore quoque illo dixi populo unusquisque cum puero suo maneat in medio Hierusalem et sint vobis vices per noctem et diem ad operandum

**4:23.** Now I and my brethren, and my servants, and the watchmen that followed me, did not put off our clothes: only every **man** stripped himself when he was to be washed.

Ego autem et fratres mei et pueri mei et custodes qui erant post me non deponebamus vestimenta nostra unusquisque tantum nudabatur ad baptismum

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## Nehemias Chapter 5

### Nehemias blameth the rich, for their oppressing the poor. His exhortation, and bounty to his countrymen.

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**5:1.** Now there was a great cry of the people, and of their wives against their brethren the [Jews](#).

Et factus est clamor populi et uxorum eius magnus adversus fratres suos iudaeos

**5:2.** And there were some that said: Our sons and our daughters are very many: let us take up corn for the price of them, and let us eat and live.

Et erant qui dicerent filii nostri et filiae nostrae multae sunt nimis accipiamus pro pretio eorum frumentum et comedamus et vivamus

**5:3.** And there were some that said: Let us mortgage our lands, and our vineyards, and our houses, and let us take corn because of the famine.

Et erant qui dicerent agros nostros et vineas et domos nostras opponamus et accipiamus frumentum in fame

**5:4.** And others said: Let us borrow money for the king's tribute, and let us give up our fields and vineyards:

Et alii dicebant mutuo sumamus pecunias in tributa regis demusque agros nostros et vineas

**5:5.** And now our flesh is as the flesh of our brethren: and our children as their children. Behold we bring into bondage our sons and our daughters, and some of our daughters are bondwomen already, neither have we wherewith to [redeem](#) them, and our fields and our vineyards other [men](#) possess.

Et nunc sicut carnes fratrum nostrorum sic carnes nostrae sunt sicut filii eorum ita filii nostri ecce nos subiugamus filios nostros et filias nostras in servitutem et de filiabus nostris sunt famulae nec habemus unde possint redimi et agros nostros et vineas alii possident

**5:6.** And I was exceedingly [angry](#) when I heard their cry according to these words.

Et iratus sum nimis cum audissem clamorem eorum secundum verba haec

**5:7.** And my heart thought with myself: and I rebuked the nobles and magistrates, and said to them: Do you every one exact [usury](#) of your brethren? And I gathered together a great assembly against them, Cogitavitque cor meum mecum et increpui optimates et magistratus et dixi eis usurasne singuli a fratribus vestris exigatis et congregavi adversus eos contionem magnam

**5:8.** And I said to them: We, as you know, have [redeemed](#) according to our ability our brethren the [Jews](#), that were sold to the [Gentiles](#): and will you then sell your brethren, for us to [redeem](#) them? And they held their peace, and found not what to answer.

Et dixi eis nos ut scitis redemimus fratres nostros iudaeos qui venditi fuerant gentibus secundum possibilitatem nostram et vos igitur vendite fratres vestros et emimus eos et siluerunt nec invenerunt quid responderent

**5:9.** And I said to them: The thing you do is not [good](#): why walk you not in the fear of our [God](#), that we be not exposed to the reproaches of the [Gentiles](#) our enemies?

Dixique ad eos non est bona res quam facitis quare non in timore Dei nostri ambulatis ne exprobetur nobis a gentibus inimicis nostris

**5:10.** Both I and my brethren, and my servants, have lent money and corn to many: let us all agree not to call for it again; let us forgive the debt that is owing to us.

Et ego et fratres mei et pueri mei commodavimus plurimis pecuniam et frumentum non repetamus in commune istud aes alienum concedamus quod debetur nobis

**5:11.** Restore ye to them this day their fields, and their vineyards, and their oliveyards, and their houses:

and the hundredth part of the money, and of the corn, the wine, and the oil, which you were wont to exact of them, give it rather for them.

Reddite eis hodie agros suos vineas suas oliveta sua et domos suas quin potius et centesimam pecuniae frumenti vini et olei quam exigere soletis ab eis date pro illis

**5:12.** And they said: We will restore, and we will require nothing of them: and we will do as thou sayest. And I called the **priests** and took an **oath** of them, to do according to what I had said.

Et dixerunt reddimus et ab eis nihil quaerimus sicque faciemus ut loqueris et vocavi sacerdotes et adiuravi eos ut facerent iuxta quod dixeram

**5:13.** Moreover I shook my lap, and said: So may **God** shake every **man** that shall not accomplish this word, out of his house, and out of his labours, thus may he be shaken out, and become empty. And all the multitude said: **Amen**. And they praised **God**. And the people did according to what was said.

Insuper et sinum meum excussi et dixi sic excutiat Deus omnem virum qui non compleverit verbum istud de domo sua et de laboribus suis sic excutiat et vacuus fiat et dixit universa multitudo amen et laudaverunt Deum fecit ergo populus sicut dictum erat

**5:14.** And from the day, in which the king commanded me to be governor in the land of **Juda**, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, for twelve years, I and my brethren did not eat the yearly allowance that was due to the governors.

A die autem illa qua praeceperat mihi ut essem dux in terra Iuda ab anno vicesimo usque ad annum tricesimum secundum Artaxerxis regis per annos duodecim ego et fratres mei annonas quae ducibus debebantur non comedimus

**5:15.** But the former governors that had been before me, were chargeable to the people, and took of them in bread, and wine, and in money every day forty sicles: and their officers also oppressed the people. But I did not so for the fear of **God**.

Duces autem primi qui fuerant ante me gravaverunt populum et acceperunt ab eis in pane vino et pecunia cotidie siclos quadraginta sed et ministri eorum depresserant populum ego autem non feci ita propter timorem Dei

**5:16.** Moreover I built in the work of the wall, and I bought no land, and all my servants were gathered together to the work.

Quin potius in opere muri aedificavi et agrum non emi et omnes pueri mei congregati ad opus erant

**5:17.** The **Jews** also and the magistrates to the number of one hundred and fifty **men**, were at my table, besides them that came to us from among the nations that were round about us.

Iudaei quoque et magistratus centum quinquaginta viri et qui veniebant ad nos de gentibus quae in circuitu nostro sunt in mensa mea erant

**5:18.** And there was prepared for me day by day one ox, and six choice rams, besides fowls, and once in ten days I gave store of divers wines, and many other things: yet I did not require my yearly allowance as governor: for the people were very much impoverished.

Parabatur autem mihi per dies singulos bos unus arietes sex electi exceptis volatilibus et inter dies decem vina diversa et alia multa tribuebam insuper et annonas ducatus mei non quaesivi valde enim erat adtenuatus populus

**5:19.** Remember me, O my **God**, for **good** according to all that I have done for this people.

Memento mei Deus meus in bonum secundum omnia quae feci populo huic

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## Nehemias Chapter 6

### The enemies seek to terrify Nehemias. He proceedeth and finisheth the wall.

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**6:1.** And it came to pass, when Sanaballat, and Tobias, and Gossem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it, (though at that time I had not set up the doors in the gates),

Factum est autem cum audisset Sanaballat et Tobia et Gosem Arabs et ceteri inimici nostri quod aedificassem ego murum et non esset in ipso residua interruptio usque ad tempus autem illud valvas non posueram in portis

**6:2.** Sanaballat and Gossem sent to me, saying: Come, and let us make a league together in the [villages](#), in the plain of Ono. But they thought to do me mischief.

Miserunt Sanaballat et Gosem ad me dicentes veni et percutiamus foedus pariter in viculis in campo Ono ipsi autem cogitabant ut facerent mihi malum

**6:3.** And I sent messengers to them, saying: I am doing a great work, and I cannot come down, lest it be neglected whilst I come, and go down to you.

Misi ergo ad eos nuntios dicens opus grande ego facio et non possum descendere ne forte neglegatur cum venero et descendero ad vos

**6:4.** And they sent to me according to this word, four times: and I answered them after the same manner.

Miserunt autem ad me secundum verbum hoc per quattuor vices et respondi eis iuxta sermonem priorem

**6:5.** And Sanaballat sent his servant to me the fifth time according to the former word, and he had a [letter](#) in his hand written in this manner:

Et misit ad me Sanaballat iuxta verbum prius quinta vice puerum suum et epistulam habebat in manu scriptam hoc modo

**6:6.** It is reported amongst the [Gentiles](#), and Gossem hath said it, that thou and the [Jews](#) think to rebel, and therefore thou buildest the wall, and hast a mind to set thyself king over them: for which end

In gentibus auditum est et Gosem dixit quod tu et Iudaei cogitetis rebellare et propterea aedifices murum et levare te velis super eos regem propter quam causam

**6:7.** Thou hast also set up [prophets](#), to preach of thee at [Jerusalem](#), saying: There is a king in [Judea](#). The king will hear of these things: therefore come now, that we may take counsel together.

Et prophetas posueris qui praedicent de te in Hierusalem dicentes rex in Iudaea est auditorus est rex verba haec idcirco nunc veni ut ineamus consilium pariter

**6:8.** And I sent to them, saying: There is no such thing done as thou sayest: but thou feignest these things out of thy own heart.

Et misi ad eos dicens non est factum secundum verba haec quae tu loqueris de corde enim tuo tu conponis haec

**6:9.** For all these [men](#) thought to frighten us, thinking that our hands would cease from the work, and that we would leave off. Wherefore I strengthened my hands the more:

Omnes autem hii terrebant nos cogitantes quod cessarent manus nostrae ab opere et quiesceremus quam ob causam magis confortavi manus meas

**6:10.** And I went into the house of Samaia the son of Delaia, the son of Metabeel privately. And he said: Let us consult together in the [house of God](#) in the midst of the [temple](#): and let us shut the doors of the [temple](#), for they will come to kill thee, and in the night they will come to slay thee.

Et ingressus sum domum Samaiae filii Dalaiiae filii Metabehel secreto qui ait tractemus nobiscum in domo Dei in medio templi et claudamus portas aedis quia venturi sunt ut interficiant te et nocte venturi sunt ad

occidendum te

**6:11.** And I said: Should such a **man** as I flee? and who is there that being as I am, would go into the **temple**, to save his life? I will not go in.

Et dixi num quisquam similis mei fugit et quis ut ego ingredietur templum et vivet non ingrediar

**6:12.** And I understood that **God** had not sent him, but that he had spoken to me as if he had been **prophesying**, and Tobias, and Sanaballat had hired him.

Et intellexi quod Deus non misset eum sed quasi vaticinans locutus esset ad me et Tobia et Sanaballat conduxissent eum

**6:13.** For he had taken money, that I being afraid should do this thing, and **sin**, and they might have some **evil** to upbraid me withal.

Acceperat enim pretium ut territus facerem et peccarem et haberent malum quod exprobrarent mihi

**6:14.** Remember me, O **Lord**, for Tobias and Sanaballat, according to their works of this kind: and Noadiah the **prophet**, and the rest of the **prophets** that would have put me in fear.

Memento Domine mei pro Tobia et Sanaballat iuxta opera eorum talia sed et Noadiae prophetae et ceterorum prophetarum qui terrebant me

**6:15.** But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days.

Completus est autem murus vicesimo quinto die mensis elul quinquaginta duobus diebus

**6:16.** And it came to pass when all our enemies heard of it, that all nations which were round about us, were afraid, and were cast down within themselves, for they perceived that this work was the work of **God**.

Factum est ergo cum audissent omnes inimici nostri ut timerent universae gentes quae erant in circuitu nostro et conciderent intra semet ipsos et scirent quod a Deo factum esset opus hoc

**6:17.** Moreover in those days many **letters** were sent by the principal **men** of the **Jews** to Tobias, and from Tobias there came **letters** to them.

Sed et in diebus illis multae optimatum Iudaeorum epistulae mittebantur ad Tobiam et a Tobia veniebant ad eos

**6:18.** For there were many in **Judea** sworn to him, because he was the son in law of Sechenias the son of Area, and Johanan his son had taken to wife the daughter of Mosollam the son of Barachias.

Multi enim erant in Iudaea habentes iuramentum eius quia gener erat Secheniae filii Orei et Iohanan filius eius acceperat filiam Mosollam filii Barachiae

**6:19.** And they praised him also before me, and they related my words to him: And Tobias sent **letters** to put me in fear.

Sed et laudabant eum coram me et verba mea nuntiabant ei et Tobias mittebat epistulas ut terreret me

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## Nehemias Chapter 7

### Nehemias appointeth watchmen in Jerusalem. The list of those who came first from Babylon.

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**7:1.** Now after the wall was built, and I had set up the doors, and numbered the porters and singing men, and Levites:

Postquam autem aedificatus est murus et posui valvas et recensui ianitores et cantores et Levitas

**7:2.** I commanded Hanani my brother, and Hananias ruler of the house of Jerusalem, (for he seemed as a sincere man, and one that feared God above the rest),

Praecepit Aneni fratri meo et Ananiae principi domus de Hierusalem ipse enim quasi vir verax et timens Deum plus ceteris videbatur

**7:3.** And I said to them: Let not the gates of Jerusalem be opened till the sun be hot. And while they were yet standing by the gates were shut, and barred: and I set watchmen of the inhabitants of Jerusalem, every one by their courses, and every man over against his house.

Et dixi eis non aperiantur portae Hierusalem usque ad calorem solis cumque adhuc adsisterent clausae portae sunt et oppilatae et posui custodes de habitatoribus Hierusalem singulos per vices suas et unumquemque contra domum suam

**7:4.** And the city was very wide and great, and the people few in the midst thereof, and the houses were not built.

Civitas autem erat lata nimis et grandis et populus parvus in medio eius et non erant domus aedificatae

**7:5.** But God had put in my heart, and I assembled the princes and magistrates, and common people, to number them: and I found a book of the number of them who came up at first and therein it was found written:

Dedit autem Deus in corde meo et congregavi optimates et magistratus et vulgum ut recenserem eos et inveni librum census eorum qui ascenderant primum et inventum est scriptum in eo

**7:6.** These are the children of the province, who came up from the captivity of them that had been carried away, whom Nabuchodonosor the king of Babylon had carried away, and who returned into Judea, every one into his own city.

Isti filii provinciae qui ascenderunt de captivitate migrantium quos transtulerat Nabuchodonosor rex Babylonis et reversi sunt in Hierusalem et in Iudaeam unusquisque in civitatem suam

**7:7.** Who came with Zorobabel, Josue, Nehemias, Azarias, Raamias, Nahamani, Mardochai, Belsam, Mespharath, Begoia, Nahum, Baana. The number of the men of the people of Israel:

Qui venerunt cum Zorobabel Hiesuae Neemias Azarias Raamias Naamni Mardocheus Belsar Mespharath Beggoai Naum Baana numerus virorum populi Israhel

**7:8.** The children of Pharos, two thousand one hundred seventy-two.

Filii Pharos duo milia centum septuaginta duo

**7:9.** The children of Sephatia, three hundred seventy-two.

Filii Saphatae trecenti septuaginta duo

**7:10.** The children of Area, six hundred fifty-two.

Filii Area sescenti quinquaginta duo

**7:11.** The children of Phahath Moab of the children of Josue and Joab, two thousand eight hundred eighteen.

Filii Phaethmoab filiorum Hiesuae et Ioab duo milia octingenti decem et octo

**7:12.** The children of Elam, one thousand two hundred fifty-four.  
Fili Helam mille octingenti quinquaginta quattuor

**7:13.** The children of Zethua, eight hundred forty-five.  
Fili Zethua octingenti quadraginta quinque

**7:14.** The children of Zachai, seven hundred sixty.  
Fili Zacchai septingenti sexaginta

**7:15.** The children of Bannui, six hundred forty-eight.  
Fili Bennui sescenti quadraginta octo

**7:16.** The children of Bebai, six hundred twenty-eight.  
Fili Bebai sescenti viginti octo

**7:17.** The children of Azgad, two thousand three hundred twenty-two.  
Fili Azgad duo milia trecenti viginti duo

**7:18.** The children of Adonicam, six hundred sixty-seven.  
Fili Adonicam sescenti sexaginta septem

**7:19.** The children of Beguai, two thousand sixty-seven.  
Fili Baggoaim duo milia sexaginta septem

**7:20.** The children of Adin, six hundred fifty-five.  
Fili Adin sescenti quinquaginta quinque

**7:21.** The children of Ater, children of Hezechias, ninety-eight.  
Fili Ater filii Ezechiae nonaginta octo

**7:22.** The children of Hasem, three hundred twenty-eight.  
Fili Asem trecenti viginti octo

**7:23.** The children of Besai, three hundred twenty-four.  
Fili Besai trecenti viginti quattuor

**7:24.** The children of Hareph, a hundred and twelve.  
Fili Areph centum duodecim

**7:25.** The children of Gabaon, ninety-five.  
Fili Gabaon nonaginta quinque

**7:26.** The children of [Bethlehem](#), and Netupha, a hundred eighty-eight.  
Viri Bethleem et Netupha centum octoginta octo

**7:27.** The [men](#) of [Anathoth](#), a hundred twenty-eight.  
Viri Anathoth centum viginti octo

**7:28.** The [men](#) of Bethazmoth, forty-two.  
Viri Bethamoth quadraginta duo

**7:29.** The [men](#) of Cariathiarim, Cephira, and [Beroth](#), seven hundred forty-three.  
Viri Cariathiarim Cephira et Beroth septingenti quadraginta tres

**7:30.** The [men](#) of Rama and Geba, six hundred twenty-one.  
Viri Rama et Geba sescenti viginti unus

**7:31.** The [men](#) of Machmas, a hundred twenty-two.  
Viri Machmas centum viginti duo

**7:32.** The [men](#) of [Bethel](#) and Hai, a hundred twenty-three.  
Viri Bethel et Hai centum viginti tres

**7:33.** The [men](#) of the other Nebo, fifty-two.

Viri Nebo alterius quinquaginta duo

**7:34.** The **men** of the other Elam, one thousand two hundred fifty-four.

Viri Helam alterius mille ducenti quinquaginta quattuor

**7:35.** The children of Harem, three hundred and twenty.

Filii Arem trecenti viginti

**7:36.** The children of **Jericho**, three hundred forty-five.

Filii Hiericho trecenti quadraginta quinque

**7:37.** The children of Lod, of Hadid and Ono, seven hundred twenty-one.

Filii Lod Adid et Ono septingenti viginti unus

**7:38.** The children of Senaa, three thousand nine hundred thirty.

Filii Senaa tria milia nongenti triginta

**7:39.** The **priests**: the children of Idaia in the house of Josue, nine hundred and seventy-three.

Sacerdotes filii Idaia in domo Iosua nongenti septuaginta tres

**7:40.** The children of Emmer, one thousand fifty-two.

Filii Emmer mille quinquaginta duo

**7:41.** The children of Phashur, one thousand two hundred forty-seven.

Filii Phassur mille ducenti quadraginta septem

**7:42.** The children of Arem, one thousand and seventeen. The **Levites**:

Filii Arem mille decem et septem Levitae

**7:43.** The children of Josue and Cedmihel, the sons

Filii Iosue et Cadmihel filiorum

**7:44.** Of Oduia, seventy-four. The singing **men**:

Oduia septuaginta quattuor cantores

**7:45.** The children of Asaph, a hundred forty-eight.

Filii Asaph centum quadraginta octo

**7:46.** The porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: a hundred thirty-eight.

Ianitores filii Sellum filii Ater filii Telmon filii Accub filii Atita filii Sobai centum triginta octo

**7:47.** The **Nathinites**: the children of Soha, the children of Hasupha, the children of Tebbaoth,

Nathinnei filii Soa filii Asfa filii Tebaoth

**7:48.** The children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai,

Filii Ceros filii Siaa filii Fado filii Lebana filii Agaba filii Selmon

**7:49.** The children of Hanan, the children of Geddel, the children of Gaher,

Filii Anan filii Geddel filii Gaer

**7:50.** The children of Raaia, the children of Rasin, the children of Necoda,

Filii Raaia filii Rasim filii Necoda

**7:51.** The children of Gezem, the children of Asa, the children of Phasea,

Filii Gezem filii Aza filii Fasea

**7:52.** The children of Besai, the children of Munim, the children of Nephussim,

Filii Besai filii Munim filii Nephusim

**7:53.** The children of Bacbuc, the children of Hacupha, the children of Harhur,

Filii Becbuc filii Acupha filii Arur

**7:54.** The children of Besloth, the children of Mahida, the children of Harsa,  
Filia Besloth filii Meida filii Arsa

**7:55.** The children of Bercos, the children of Sisara, the children of Thema,  
Filia Bercos filii Sisara filii Thema

**7:56.** The children of Nasia, the children of Hatipha,  
Filia Nasia filii Atipha

**7:57.** The children of the servants of **Solomon**, the children of Sothai, the children of Sophereth, the children of Pharida,  
Filia servorum Salomonis filii Sotai filii Sophereth filii Pherida

**7:58.** The children of Jahala, the children of Darcon, the children of Jeddal,  
Filia Jahala filii Dercon filii Geddel

**7:59.** The children of Saphatia, the children of Hatil, the children of Phochereth, who was born of Sabaim, the son of Amon.  
Filia Saphatia filii Athil filii Phocereth qui erat ortus ex Sabaim filio Amon

**7:60.** All the **Nathinities**, and the children of the servants of **Solomon**, three hundred ninety-two.  
Omnes Nathinnei et filii servorum Salomonis trecenti nonaginta duo

**7:61.** And these are they that came up from Telmela, Thelharsa, Cherub, Addon, and Emmer: and could not show the house of their fathers, nor their seed, whether they were of **Israel**.  
Hii sunt autem qui ascenderunt de Thelmella Thelarsa Cherub Addon et Emmer et non potuerunt indicare domum patrum suorum et semen suum utrum ex Israhel essent

**7:62.** The children of Dalaia, the children of Tobia, the children of Necoda, six hundred forty-two.  
Filia Dalaia filii Tobia filii Necoda sescenti quadraginta duo

**7:63.** And of the **priests**, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai the Galaadite, and he was called by their **name**.  
Et de sacerdotibus filii Abia filii Accos filii Berzellai qui accepit de filiabus Berzellai Galaditis uxorem et vocatus est nomine eorum

**7:64.** These sought their writing in the record, and found it not: and they were cast out of the **priesthood**.  
Hii quaesierunt scripturam suam in censu et non invenerunt et eieci sunt de sacerdotio

**7:65.** And Athersatha said to them, that they should not eat of the holies of holies, until there stood up a **priest** learned and skilful.  
Dixitque Athersatha eis ut non manducarent de sanctis sanctorum donec staret sacerdos doctus et eruditus

**7:66.** All the multitude as it were one **man**, forty-two thousand three hundred sixty,  
Omnis multitudo quasi unus quadraginta duo milia sescenti sexaginta

**7:67.** Beside their menservants and womenservants, who were seven thousand three hundred thirty-seven: and among them singing **men**, and singing **women**, two hundred forty-five.  
Absque servis et ancillis eorum qui erant septem milia trecenti triginta et septem et inter eos cantores et cantrices ducentae quadraginta quinque

**7:68.** Their horses, seven hundred thirty-six: their mules two hundred forty-five.  
[]

**7:69.** Their camels, four hundred thirty-five, their asses, six thousand seven hundred and twenty.  
Cameli quadringenti triginta quinque asini sex milia septingenti viginti

*Hitherto is related what was written in the record. From this place forward goeth on the history of Nehemias.*

**7:70.** And some of the heads of the **families** gave unto the work. Athersatha gave into the treasure a thousand drams of gold, fifty bowls, and five hundred and thirty garments for **priests**.  
Nonnulli autem de principibus familiarum dederunt in opus Athersatha dedit in thesaurum auri dragmas mille fialas quinquaginta tunicas sacerdotales quingentas triginta

**Athersatha...** That is, Nehemias; as appears from chap. 12. Either that he was so called at the **court** of the king of **Persia**, where he was cupbearer: or that, as some think, this **name** signifies governor; and he was at that time governor of **Judea**.

**7:71.** And some of the heads of **families** gave to the treasure of the work, twenty thousand drams of gold, and two thousand two hundred pounds of silver.

Et de principibus familiarum dederunt in thesaurum operis auri dragmas viginti milia et argenti minas duo milia ducentas

**7:72.** And that which the rest of the people gave, was twenty thousand drams of gold, and two thousand pounds of silver, and sixty-seven garments for **priests**.

Et quod dedit reliquus populus auri dragmas viginti milia et argenti minas duo milia et tunicas sacerdotales sexaginta septem

**7:73.** And the **priests**, and the **Levites**, and the porters, and the singing **men**, and the rest of the common people, and the **Nathinites**, and all **Israel** dwelt in their cities.

Habitaverunt autem sacerdotes et Levitae et ianitores et cantores et reliquum vulgus et Nathinnei et omnis Israhel in civitatibus suis

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## Nehemias Chapter 8

### Esdras readeth the law before the people. Nehemias comforteth them. They celebrate the feast of tabernacles.

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**8:1.** And the seventh month came: and the [children of Israel](#) were in their cities. And all the people were gathered together as one [man](#) to the street which is before the water gate, and they spoke to [Esdras](#) the [scribe](#), to bring the [book of the law of Moses](#), which the [Lord](#) had commanded to [Israel](#).

Et venerat mensis septimus filii autem Israhel erant in civitatibus suis congregatusque est omnis populus quasi vir unus ad plateam quae est ante portam Aquarum et dixerunt Ezrae scribae ut adferret librum legis Mosi quam praecepit Dominus Israheli

**8:2.** Then [Esdras](#) the [priest](#) brought the law before the multitude of men and [women](#), and all those that could understand, in the first day of the seventh month.

Adtulit ergo Ezras sacerdos legem coram multitudine virorum et mulierum cunctisque qui poterant intellegere in die prima mensis septimi

**8:3.** And he read it plainly in the street that was before the water gate, from the morning until midday, before the [men](#), and the [women](#), and all those that could understand: and the ears of all the people were attentive to the book.

Et legit in eo aperte in platea quae erat ante portam Aquarum de mane usque ad mediam diem in conspectu virorum et mulierum et sapientium et aures omnis populi erant erectae ad librum

**8:4.** And [Esdras](#) the [scribe](#) stood upon a step of wood, which he had made to speak upon, and there stood by him [Mathathias](#), and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand: and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia and Mosollam.

Stetit autem Ezras scriba super gradum ligneum quem fecerat ad loquendum et steterunt iuxta eum Matthathia et Sema et Ania et Uria et Helcia et Maasia ad dextram eius et ad sinistram Phadaia Misahel et Melchia et Asum et Asephdana Zaccharia et Mosollam

**8:5.** And [Esdras](#) opened the book before all the people: for he was above all the people: and when he had opened it, all the people stood.

Et aperuit Ezras librum coram omni populo super universum quippe populum eminebat et cum aperuisset eum stetit omnis populus

**8:6.** And [Esdras](#) [blessed](#) the [Lord](#) the great [God](#): and all the people answered, [Amen](#), [amen](#): lifting up their hands: and they bowed down, and [adored](#) [God](#) with their faces to the ground.

Et benedixit Ezras Domino Deo magno et respondit omnis populus amen amen elevans manus suas et incurvati sunt et adoraverunt Deum proni in terram

**8:7.** Now Josue, and Bani, and Serebia, Jamin, Accub, Sephtai, Odia, Maasia, Celtia, Azarias, Jozabed, Hanan, Phalaia, the [Levites](#), made silence among the people to hear the law: and the people stood in their place.

Porro Hiesue et Baani et Serebia Iamin Accub Sephtai Odia Maasia Celita Azarias Iozabed Anam Phalaia Levitae silentium faciebant in populo ad audiendam legem populus autem stabat in gradu suo

**8:8.** And they read in the [book of the law of God](#) distinctly and plainly to be understood: and they understood when it was read.

Et legerunt in libro legis Dei distincte et adposite ad intellegendum et intellexerunt cum legeretur

**8:9.** And Nehemias (he is Athersatha) and [Esdras](#) the [priest](#) and [scribe](#), and the [Levites](#) who interpreted to all the people, said: This is a [holy](#) day to the [Lord our God](#): do not mourn, nor weep: for all the people wept, when they heard the words of the law.

Dixit autem Neemias ipse est Athersatha et Ezras sacerdos scriba et Levitae interpretantes universo populo

dies sanctificatus est Domino Deo nostro nolite lugere et nolite flere flebat enim omnis populus cum audiret verba legis

**8:10.** And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the **holy** day of the **Lord**, and be not sad: for the **joy** of the **Lord** is our strength.

Et dixit eis ite comedite pingua et bibite mulsum et mittite partes ei qui non praeparavit sibi quia sanctus dies Domini est et nolite contristari gaudium enim Domini est fortitudo nostra

**8:11.** And the **Levites** stilled all the people, saying: Hold your peace, for the day is **holy**, and be not sorrowful.

Levitae autem silentium faciebant in omni populo dicentes tacete quia dies sanctus est et nolite dolere

**8:12.** So all the people went to eat and drink, and to send portions, and to make great mirth: because they understood the words that he had taught them.

Abiit itaque omnis populus ut comederet et biberet et mitteret partes et faceret laetitiam magnam quia intellexerant verba quae docuerat eos

**8:13.** And on the second day the chiefs of the **families** of all the people, the **priests**, and the **Levites** were gathered together to **Esdra**s the **scribe**, that he should interpret to them the words of the law.

Et in die secundo congregati sunt principes familiarum universi populi sacerdotes et Levitae ad Ezram scribam ut interpretaretur eis verba legis

**8:14.** And they found written in the law, that the **Lord** had commanded by the hand of **Moses**, that the **children of Israel** should dwell in tabernacles, on the feast, in the seventh month:

Et invenerunt scriptum in lege praecepisse Dominum in manu Mosi ut habitent filii Israhel in tabernaculis in die sollemni mense septimo

**8:15.** And that they should proclaim and publish the word in all their cities, and in **Jerusalem**, saying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees, to make tabernacles, as it is written.

Et ut praedicerent et divulgarent vocem in universis urbibus suis et in Hierusalem dicentes egredimini in montem et adferite frondes olivae et frondes ligni pulcherrimi frondes myrti et ramos palmarum et frondes ligni nemorosi ut fiant tabernacula sicut scriptum est

**8:16.** And the people went forth, and brought. And they made themselves tabernacles every **man** on the top of his house, and in their **courts**, and in the **courts** of the **house of God**, and in the street of the water gate, and in the street of the gate of Ephraim.

Et egressus est populus et adtulerunt feceruntque sibi tabernacula unusquisque in domate suo et in atriis suis et in atriis domus Dei et in platea portae Aquarum et in platea portae Ephraim

**8:17.** And all the assembly of them that were returned from the captivity, made tabernacles, and dwelt in tabernacles: for since the days of **Josue the son of Nun** the **children of Israel** had not done so, until that day: and there was exceeding great **joy**.

Fecit ergo universa ecclesia eorum qui redierant de captivitate tabernacula et habitaverunt in tabernaculis non enim fecerant a diebus Iosue filii Nun taliter filii Israhel usque ad diem illum et fuit laetitia magna nimis

**8:18.** And he read in the **book of the law of God** day by day, from the first day till the last, and they kept the solemnity seven days, and in the eighth day a solemn assembly according to the manner.

Legit autem in libro legis Dei per dies singulos a die primo usque ad diem novissimum et fecerunt sollemnitatem septem diebus et in die octavo collectum iuxta ritum

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

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Revised and Annotated 1749 by Bishop Richard Challoner

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## Nehemias Chapter 9

**The people repent with fasting and sackcloth. The Levites confess God's benefits, and the people's ingratitude: they pray for them, and make a covenant with God.**

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**9:1.** And in the four and twentieth day of the month the [children of Israel](#) came together with [fasting](#) and with sackcloth, and earth upon them.

In die autem vicesimo quarto mensis huius convenerunt filii Israhel in ieiunio et in saccis et humus super eos

**9:2.** And the seed of the [children of Israel](#) separated themselves from every stranger: and they stood, and confessed their [sins](#), and the [iniquities](#) of their fathers.

Et separatum est semen filiorum Israhel ab omni filio alienigena et steterunt et confitebantur peccata sua et iniquitates patrum suorum

**9:3.** And they rose up to stand: and they read in the [book of the law](#) of the [Lord](#) their [God](#), four times in the day, and four times they confessed, and [adored](#) the [Lord](#) their [God](#).

Et consurrexerunt ad standum et legerunt in volumine legis Domini Dei sui quater in die et quater confitebantur et adorabant Dominum Deum suum

**9:4.** And there stood up upon the step of the [Levites](#), Josue, and Bani, and Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to the [Lord](#) their [God](#).

Surrexit autem super gradum Levitarum Iosue et Bani Cedmihel Sebnia Bani Sarebias Bani Chanani et inclamaverunt voce magna Dominum Deum suum

**9:5.** And the [Levites](#) Josue and Cedmihel, Bonni, Hasebnia, Serebia, Oduia, Sebnia, and Phathahia, said: Arise, [bless](#) the [Lord your God](#) from eternity to eternity: and [blessed](#) be the high [name](#) of thy [glory](#) with all [blessing](#) and praise.

Et dixerunt Levitae Iosue et Cedmihel Bonni Asebia Serebia Odoia Sebnia Fataia surgite benedicite Domino Deo vestro ab aeterno usque in aeternum et benedicant nomini gloriae tuae excelso in omni benedictione et laude

**9:6.** Thou thyself, O [Lord](#) alone, thou hast made [heaven](#), and the [heaven](#) of [heavens](#), and all the host thereof: the earth and all things that are in it: the seas and all that are therein: and thou givest life to all these things, and the host of [heaven adoreth](#) thee.

Tu ipse Domine solus tu fecisti caelum caelum caelorum et omnem exercitum eorum terram et universa quae in ea sunt maria et omnia quae in eis sunt et tu vivificas omnia haec et exercitus caeli te adorant

**9:7.** Thou O [Lord God](#), art he who cholest [Abram](#), and broughtest him forth out of the fire of the Chaldeans, and gavest him the [name](#) of [Abraham](#).

Tu ipse Domine Deus qui elegisti Abram et eduxisti eum de igne Chaldeorum et posuisti nomen eius Abraham

**The fire of the Chaldeans...** The city of Ur in Chaldea, the [name](#) of which signifies fire. Or out of the fire of the tribulations and temptations, to which he was there exposed. The ancient [Rabbins](#) understood this literally, affirming that [Abram](#) was cast into the fire by the [idolaters](#), and brought out by a [miracle](#) without any hurt.

**9:8.** And thou didst find his heart [faithful](#) before thee: and thou madest a covenant with him, to give him the land of the [Chanaanite](#), of the [Hethite](#), and of the [Amorrhite](#), and of the Pherezite, and of the Jebusite, and of the Gergezite, to give it to his seed: and thou hast fulfilled thy words, because thou art [just](#).

Et invenisti cor eius fidele coram te et percussisti cum eo foedus ut dares ei terram Chananei Chetthei Amorrei et Ferezei et Iebusei et Gergesei ut dares semini eius et implesti verba tua quoniam iustus es

**9:9.** And thou sawest the affliction of our fathers in [Egypt](#): and thou didst hear their cry by the [Red Sea](#).

Et vidisti adflictionem patrum nostrorum in Aegypto clamoremque eorum audisti super mare Rubrum

**9:10.** And thou showedst **signs and wonders** upon **Pharao**, and upon all his servants, and upon the people of his land: for thou knewest that they dealt **proudly** against them: and thou madest thyself a **name**, as it is at this day.

Et dedisti signa et portenta in Pharao et in universis servis eius et in omni populo terrae illius cognovisti enim quia superbe egerant contra eos et fecisti tibi nomen sicut et in hac die

**9:11.** And thou didst divide the sea before them, and they passed through the midst of the sea on dry land: but their persecutors thou threwest into the depth, as a stone into mighty waters.

Et mare divisisti ante eos et transierunt per medium maris in sicca persecutores autem eorum proiecisti in profundum quasi lapidem in aquas validas

**9:12.** And in a **pillar of a cloud** thou wast their leader by day, and in a **pillar of fire** by night, that they might see the way by which they went.

Et in columna nubis ductor eorum fuisti per diem et in columna ignis per noctem ut appareret eis via per quam ingrediebantur

**9:13.** Thou camest down also to **mount Sinai**, and didst speak with them from **heaven**, and thou gavest them right judgments, and the law of **truth**, **ceremonies**, and **good** precepts.

Ad montem quoque Sinai descendisti et locutus es cum eis de caelo et dedisti eis iudicia recta et legem veritatis caerimonias et praecepta bona

**9:14.** Thou madest known to them thy **holy sabbath**, and didst prescribe to them commandments, and **ceremonies**, and the law by the hand of **Moses** thy servant.

Et sabbatum sanctificatum tuum ostendisti eis et mandata et caerimonias et legem praecepisti eis in manu Mosi servi tui

**9:15.** And thou gavest them bread from **heaven** in their hunger, and broughtest forth water for them out of the rock in their thirst, and thou saidst to them that they should go in, and possess the land, upon which thou hadst lifted up thy hand to give it them.

Panem quoque de caelo dedisti eis in fame eorum et aquam de petra eduxisti eis sitientibus et dixisti eis ut ingrederentur et possiderent terram super quam levasti manum tuam ut traderes eis

**9:16.** But they and our fathers dealt **proudly**, and hardened their necks and hearkened not to thy commandments.

Ipsi vero et patres nostri superbe egerunt et induraverunt cervices suas et non audierunt mandata tua

**9:17.** And they would not hear, and they remembered not thy wonders which thou hadst done for them. And they hardened their necks, and gave the head to return to their bondage, as it were by contention. But thou, a forgiving **God**, gracious, and merciful, longsuffering, and full of compassion, didst not forsake them.

Et noluerunt audire et non sunt recordati mirabilium tuorum quae feceras eis et induraverunt cervices suas et dederunt caput ut converterentur ad servitatem suam quasi per contentionem tu autem Deus propitius clemens et misericors longanimis et multae miserationis non dereliquisti eos

**And gave the head...** That is, they set their head, or were bent to return to **Egypt**.

**9:18.** Yea when they had made also to themselves a **molten calf**, and had said: This is thy **God**, that brought thee out of **Egypt**: and had committed great blasphemies:

Et quidem cum fecissent sibi vitulum conflatilem et dixissent iste est Deus tuus qui eduxit te de Aegypto feceruntque blasphemias magnas

**9:19.** Yet thou, in thy many mercies, didst not leave them in the **desert**: the **pillar of the cloud** departed not from them by day to lead them in the way, and the **pillar of fire** by night to show them the way by which they should go.

Tu autem in misericordiis tuis multis non dimisisti eos in deserto columna nubis non recessit ab eis per diem ut duceret eos in via et columna ignis in nocte ut ostenderet eis iter per quod ingrederentur

**9:20.** And thou gavest them thy **good Spirit** to teach them, and thy **mana** thou didst not withhold from their mouth, and thou gavest them water for their thirst.

Et spiritum tuum bonum dedisti qui doceret eos et manna tuum non prohibuisti ab ore eorum et aquam dedisti eis in siti

**9:21.** Forty years didst thou feed them in the **desert**, and nothing was wanting to them: their garments did not grow old, and their feet were not worn.

Quadraginta annis pavisti eos in deserto nihilque eis defuit vestimenta eorum non inveteraverunt et pedes eorum non sunt adtriti

**9:22.** And thou gavest them kingdoms, and nations, and didst divide lots for them: and they possessed the land of Sehon, and the land of the king of **Hesebon**, and the land of Og king of Basan.

Et dedisti eis regna et populos et partitus es eis sortes et possederunt terram Seon et terram regis Esebon et terram Og regis Basan

**9:23.** And thou didst multiply their children as the stars of **heaven**, and broughtest them to the land concerning which thou hadst said to their fathers, that they should go in and possess it.

Et filios eorum multiplicasti sicut stellas caeli et adduxisti eos ad terram de qua dixeras patribus eorum ut ingrederentur et possiderent

**9:24.** And the children came and possessed the land, and thou didst **humble** before them the inhabitants of the land, the **Chanaanites**, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as it pleased them.

Et venerunt filii et possederunt terram et humiliasti coram eis habitatores terrae Chananeos et dedisti eos in manu eorum et reges eorum et populos terrae ut facerent eis sicut placebat illis

**9:25.** And they took strong cities and a fat land, and possessed houses full of all goods: **cisterns** made by others, vineyards, and oliveyards, and fruit trees in abundance: and they ate, and were filled, and became fat, and abounded with delight in thy great goodness.

Ceperunt itaque urbes munitas et humum pinguem et possederunt domos plenas cunctis bonis cisternas ab aliis fabricatas vineas et oliveta et ligna pomifera multa et comederunt et saturati sunt et inpinguati sunt et abundavere deliciis in bonitate tua magna

**9:26.** But they provoked thee to **wrath**, and departed from thee, and threw thy law behind their backs: and they killed thy **prophets**, who admonished them earnestly to return to thee: and they were guilty of great blasphemies.

Provocaverunt autem te ad iracundiam et recesserunt a te et proiecerunt legem tuam post terga sua et prophetas tuos occiderunt qui contestabantur eos ut reverterentur ad te feceruntque blasphemias grandes

**9:27.** And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardest from **heaven**, and according to the multitude of thy tender mercies thou gavest them saviours, to save them from the hands of their enemies.

Et dedisti eos in manu hostium suorum et adflixerunt eos et in tempore tribulationis suae clamaverunt ad te et tu de caelo audisti et secundum miserationes tuas multas dedisti eis salvatores qui salvaverunt eos de manu hostium suorum

**9:28.** But after they had rest, they returned to do **evil** in thy sight: and thou leftest them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to thee: and thou heardest from **heaven**, and deliveredst them many times in thy mercies.

Cumque requievissent reversi sunt ut facerent malum in conspectu tuo et dereliquisti eos in manu inimicorum suorum et possederunt eos conversique sunt et clamaverunt ad te tu autem de caelo audisti et liberasti eos in misericordiis tuis multis temporibus

**9:29.** And thou didst admonish them to return to thy law. But they dealt **proudly**, and hearkened not to thy commandments, but **sinned** against thy judgments, which if a **man** do, he shall live in them: and they withdrew the shoulder, and hardened their neck, and would not hear.

Et contestatus es eos ut reverterentur ad legem tuam ipsi vero superbe egerunt et non audierunt mandata tua et in iudiciis tuis peccaverunt quae faciet homo et vivet in eis et dederunt umerum recedentem et cervicem suam induraverunt nec audierunt

**9:30.** And thou didst forbear with them for many years, and didst testify against them by thy spirit by the hand of thy **prophets**: and they heard not, and thou didst deliver them into the hand of the people of the lands.

Et protraxisti super eos annos multos et contestatus es eos in spiritu tuo per manum prophetarum tuorum et non audierunt et tradidisti eos in manu populorum terrarum

**9:31.** Yet in thy very many mercies thou didst not utterly consume them, nor forsake them: because thou

art a merciful and gracious **God**.

In misericordiis autem tuis plurimis non fecisti eos in consumptione nec dereliquisti eos quoniam Deus miserationum et clemens tu es

**9:32.** Now therefore our **God**, great, strong, and terrible, who keepest covenant and mercy, turn not away from thy face all the labour which hath come upon us, upon our kings, and our princes, and our **priests**, and our **prophets**, and our fathers, and all the people from the days of the king of **Assur**, until this day.

Nunc itaque Deus noster Deus magne fortis et terribilis custodiens pactum et misericordiam ne avertas a facie tua omnem laborem qui invenit nos reges nostros principes nostros et sacerdotes nostros prophetas nostros et patres nostros et omnem populum tuum a diebus regis Assur usque in diem hanc

**9:33.** And thou art **just** in all things that have come upon us: because thou hast done **truth**, but we have done **wickedly**.

Et tu iustus in omnibus quae venerunt super nos quia veritatem fecisti nos autem impie egimus

**9:34.** Our kings, our princes, our **priests**, and our fathers have not kept thy law, and have not minded thy commandments, and thy testimonies which thou hast testified among them.

Reges nostri principes nostri sacerdotes nostri et patres nostri non fecerunt legem tuam et non adtenderunt mandata tua et testimonia tua quae testificatus es in eis

**9:35.** And they have not served thee in their kingdoms, and in thy manifold goodness, which thou gavest them, and in the large and fat land, which thou deliveredst before them, nor did they return from their most **wicked** devices.

Et ipsi in regnis suis bonis et in bonitate tua multa quam dederas eis et in terra latissima et pingui quam tradideras in conspectu eorum non servierunt tibi nec reversi sunt ab studiis suis pessimis

**9:36.** Behold we ourselves this day are bondmen: and the land, which thou gavest our fathers, to eat the bread thereof, and the **good** things thereof, and we ourselves are servants in it.

Ecce nos ipsi hodie servi sumus et terram quam dedisti patribus nostris ut comederent panem eius et quae bona sunt eius et nos ipsi servi sumus in ea

**9:37.** And the fruits thereof grow up for the kings, whom thou hast set over us for our **sins**, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation.

Et fruges eius multiplicantur regibus quos posuisti super nos propter peccata nostra et in corporibus nostris dominantur et in iumentis nostris secundum voluntatem suam et in tribulatione magna sumus

**9:38.** And because of all this we ourselves make a covenant, and write it, and our princes, our **Levites**, and our **priests** sign it.

Super omnibus ergo his nos ipsi percutimus foedus et scribimus et signant principes nostri Levitae nostri et sacerdotes nostri

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## Nehemias Chapter 10

### The names of the subscribers to the covenant, and the contents of it.

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**10:1.** And the subscribers were Nehemias, Athersatha the son of Hachelai, and Sedecias,  
Signatores autem fuerunt Neemias Athersatha filius Achelai et Sedecias

**10:2.** Saraias, Azarias, [Jeremias](#),  
Saraias Azarias Hieremias

**10:3.** Pheshur, Amarias, Melchias,  
Phessur Amaria Melchia

**10:4.** Hattus, Sebenia, Melluch,  
Attus Sebenia Melluc

**10:5.** Harem, Merimuth, Obdias,  
Arem Mermuth Obdias

**10:6.** Daniel, Genthon, Baruch,  
Danihel Genton Baruch

**10:7.** Mosollam, Abia, Miamin,  
Mosollam Abia Miamin

**10:8.** Maazia, Belgia, Semeia: these were [priests](#).  
Mazia Belga Semaia hii sacerdotes

**10:9.** And the [Levites](#), Josue the son of Azanias, Bennui of the sons of Henadad, Cedmihel,  
Porro Levitae Iosue filius Azaniae Bennui de filiis Enadad Cedmihel

**10:10.** And their brethren, Sebenia, Oduia, Celita, Phalaia, Hanan,  
Et fratres eorum Sechenia Odevia Celita Phalaia Anan

**10:11.** Micha, Rohob, Hasebia,  
Micha Roob Asebia

**10:12.** Zachur, Serebia, Sabania,  
Zacchur Serebia Sabania

**10:13.** Odaia, Bani, Baninu.  
Odia Bani Baninu

**10:14.** The heads of the people, Pharos, Phahath [Moab](#), Elam, Zethu, Bani,  
Capita populi Pheros Phaethmoab Helam Zethu Bani

**10:15.** Bonni, Azgad, Bebai,  
Bonni Azgad Bebai

**10:16.** Adonia, Begoai, Adin,  
Adonia Beggoai Adin

**10:17.** Ater, Hezecia, Azur,  
Ater Ezechia Azur

**10:18.** Odaia, Hasum, Besai,  
Odevia Asum Besai

**10:19.** Hareph, [Anathoth](#), Nebai,  
Ares Anathoth Nebai

**10:20.** Megphias, Mosollam, Hazir,  
Mecphia Mosollam Azir

**10:21.** Mesizabel, Sadoc, Jeddua,  
Mesizabel Sadoc Ieddua

**10:22.** Pheltia, Hanan, Anaia,  
Felthia Anan Ania

**10:23.** Osee, Hanania, Hasub,  
Osee Anania Asub

**10:24.** Alohes, Phalea, Sobec,  
Aloes Phaleam Sobec

**10:25.** Rehum, Hasebna, Maasia,  
Reum Asebna Madsia

**10:26.** Echaia, Hanan, Anan,  
Et Haia Hanam Anan

**10:27.** Melluch, Haran, Baana:  
Melluc Arem Baana

**10:28.** And the rest of the people, [priests](#), [Levites](#), porters, and singing [men](#), [Nathinites](#), and all that had separated themselves from the people of the lands to the [law](#) of [God](#), their wives, their sons, and their daughters.

Et reliqui de populo sacerdotes Levitae ianitores et cantores Nathinnei et omnes qui se separaverunt de populis terrarum ad legem Dei uxores eorum filii eorum et filiae eorum

**10:29.** All that could understand, promising for their brethren, with their chief [men](#), and they came to promise, and [swear](#) that they would walk in the [law](#) of [God](#), which he gave in the hand of [Moses](#) the servant of [God](#), that they would do and keep all the commandments of the [Lord our God](#), and his judgments and his [ceremonies](#).

Omnis qui poterat sapere spondentes pro fratribus suis optimates eorum et qui veniebant ad pollicendum et iurandum ut ambularent in lege Dei quam dederat in manu Mosi servi Dei ut facerent et custodirent universa mandata Domini Dei nostri et iudicia eius et caerimonias eius

**10:30.** And that we would not give our daughters to the people of the land, nor take their daughters for our sons.

Et ut non daremus filias nostras populo terrae et filias eorum non acciperemus filiis nostris

**10:31.** And if the people of the land bring in things to sell, or any things for use, to sell them on the [sabbath day](#), that we would not buy them on the [sabbath](#), or on the [holy](#) day. And that we would leave the seventh year, and the exaction of every hand.

Populi quoque terrae qui inportant venalia et omnia ad usum per diem sabbati ut vendant non accipiemus ab eis in sabbato et in die sanctificata et dimitemus annum septimum et exactionem universae manus

**10:32.** And we made ordinances for ourselves, to give the third part of a sicle every year for the work of the [house of our God](#),

Et statuemus super nos praecepta ut demus tertiam partem sicli per annum ad opus domus Dei nostri

**10:33.** For the [loaves of proposition](#), and for the continual [sacrifice](#), and for a continual [holocaust](#) on the [sabbaths](#), on the new moons, on the set feasts, and for the [holy](#) things, and for the [sin offering](#): that [atonement](#) might be made for [Israel](#), and for every use of the [house of our God](#).

Ad panes propositionis et ad sacrificium sempiternum et in holocaustum sempiternum in sabbatis in kalendis in sollempnitatibus et in sanctificatis et pro peccato ut exoretur pro Israhel et in omnem usum

domus Dei nostri

**10:34.** And we cast lots among the **priests**, and the **Levites**, and the people for the **offering** of wood, that it might be brought into the **house of our God** by the houses of our fathers at set times, from year to year: to burn upon the **altar** of the **Lord our God**, as it is written in the **law of Moses**:

Sortes ergo misimus super oblatione lignorum inter sacerdotes et Levitas et populos ut inferrentur in domum Dei nostri per domos patrum nostrorum per tempora a temporibus anni usque ad annum ut arderent super altare Domini Dei nostri sicut scriptum est in lege Mosi

**10:35.** And that we would bring the **firstfruits** of our land, and the **firstfruits** of all fruit of every tree, from year to year, in the **house of our Lord**.

Et ut adferremus primogenita terrae nostrae et primitiva universi fructus omnis ligni ab anno in annum in domo Domini

**10:36.** And the **firstborn** of our sons, and of our cattle, as it is written in the law, and the **firstlings** of our oxen, and of our sheep, to be offered in the **house of our God**, to the **priests** who minister in the **house of our God**.

Et primitiva filiorum nostrorum et pecorum nostrorum sicut scriptum est in lege et primitiva boum nostrorum et ovium nostrorum ut offerrentur in domo Dei nostri sacerdotibus qui ministrant in domo Dei nostri

**10:37.** And that we would bring the **firstfruits** of our meats, and of our libations, and the fruit of every tree, of the vintage also and of oil to the **priests**, to the storehouse of our **God**, and the **tithes** of our ground to the **Levites**. The **Levites** also shall receive the **tithes** of our works out of all the cities.

Et primitias ciborum nostrorum et libaminum nostrorum et poma omnis ligni vindemiae quoque et olei adferemus sacerdotibus ad gazofilacium Dei nostri et decimam partem terrae nostrae Levitis ipsi Levitae decimas accipient ex omnibus civitatibus operum nostrorum

**10:38.** And the **priest** the son of **Aaron** shall be with the **Levites** in the **tithes** of the **Levites**, and the **Levites** shall offer the **tithe** of their **tithes** in the **house of our God**, to the storeroom into the treasure house.

Erit autem sacerdos filius Aaron cum Levitis in decimis Levitarum et Levitae offerent decimam partem decimae suae in domum Dei nostri ad gazofilacium in domo thesauri

**10:39.** For the **children of Israel** and the **children of Levi** shall carry to the treasury the **firstfruits** of corn, of wine, and of oil: and the **sanctified** vessels shall be there, and the **priests**, and the singing **men**, and the porters, and ministers, and we will not forsake the **house of our God**.

Ad gazofilacium enim deportabunt filii Israhel et filii Levi primitias frumenti vini et olei et ibi erunt vasa sanctificata et sacerdotes et cantores et ianitores et ministri et non dimitemus domum Dei nostri

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## Nehemias Chapter 11

### Who were the inhabitants of Jerusalem, and the other cities.

**11:1.** And the princes of the people dwelt at [Jerusalem](#): but the rest of the people cast lots, to take one part in ten to dwell in [Jerusalem](#) the [holy](#) city, and nine parts in the other cities.

Habitaverunt autem principes populi in Hierusalem reliqua vero plebs misit sortem ut tollerent unam partem de decem qui habitaturi essent in Hierusalem in civitate sancta novem vero partes in civitatibus

**11:2.** And the people [blessed](#) all the [men](#) that willingly offered themselves to dwell in [Jerusalem](#).

Benedixit autem populus omnibus viris qui se sponte obtulerunt ut habitarent in Hierusalem

**11:3.** These therefore are the chief [men](#) of the province, who dwelt in [Jerusalem](#), and in the cities of [Juda](#). And every one dwelt in his possession, in their cities: [Israel](#), the [priests](#), the [Levites](#), the [Nathinites](#), and the children of the servants of [Solomon](#).

Hii sunt itaque principes provinciae qui habitaverunt in Hierusalem et in civitatibus Iuda habitavit unusquisque in possessione sua in urbibus suis Israhel sacerdotes Levitae Nathinnei et filii servorum Salomonis

**11:4.** And in [Jerusalem](#) there dwelt some of the [children of Juda](#), and some of the [children of Benjamin](#): of the [children of Juda](#), Athaias the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the sons of Phares,

Et in Hierusalem habitaverunt de filiis Iuda et de filiis Benjamin de filiis Iuda Athaias filius Aziam filii Zacchariae filii Amariae filii Saphatia filii Malelehel de filiis Phares

**11:5.** Maasia the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of the Silonite:

Imaasia filius Baruch filius Coloza filius Azia filius Adaia filius Ioiarib filius Zacchariae filius Silonites

**11:6.** All these the sons of Phares, who dwelt in [Jerusalem](#), were four hundred sixty-eight [valiant men](#).

Omnes filii Phares qui habitaverunt in Hierusalem quadringenti sexaginta octo viri fortes

**11:7.** And these are the [children of Benjamin](#): Sellum the son of Mosollam, the son of Joed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia.

Hii sunt autem filii Benjamin Sellum filius Mosollam filius Ioed filius Phadaia filius Colaia filius Masia filius Ethehel filius Isaia

**11:8.** And after him Gebbai, Sellai, nine hundred twenty-eight.

Et post eum Gabbai Sellai nongenti viginti octo

**11:9.** And Joel the son of Zechri their ruler, and Judas the son of Senua was second over the city.

Et Iohel filius Zechri praepositus eorum et Iuda filius Sennua super civitatem secundus

**11:10.** And of the [priests](#) Idaia the son of Joarib, Jachin,

Et de sacerdotibus Idaia filius Ioarib Iachin

**11:11.** Saraia the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob the prince of the [house of God](#),

Saraia filius Elcia filius Mesollam filius Sadoc filius Meraioth filius Ahitub princeps domus Dei

**11:12.** And their brethren that do the works of the [temple](#): eight hundred twenty-two. And Adaia the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias,

Et fratres eorum facientes opera templi octingenti viginti duo et Adaia filius Ieroam filius Felelia filius Amsi filius Zacchariae filius Phessur filius Melchia

**11:13.** And his brethren the chiefs of the fathers: two hundred forty-two. And Amassai the son of Azreel, the son of Ahazi, the son of Mosollamoth, the son of Emmer,

Et fratres eius principes patrum ducenti quadraginta duo et Amassai filius Azrihel filius Aazi filius Mosollamoth filius Emmer

**11:14.** And their brethren who were very mighty, a hundred twenty-eight: and their ruler Zabdiel son of the mighty.

Et fratres eorum potentes nimis centum viginti octo et praepositus eorum Zabdiel filius potentium

**11:15.** And of the **Levites** Semeia the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Boni,

Et de Levitis Sebenia filius Asob filius Azaricam filius Asabia filius Boni

**11:16.** And Sabathai and Jozabed, who were over all the outward business of the **house of God**, of the princes of the **Levites**,

Et Sabathai et Iozabed super opera quae erant forinsecus in domo Dei a principibus Levitarum

**11:17.** And Mathania the son of Micha, the son of Zebedei, the son of Asaph, was the principal **man** to praise, and to give **glory** in **prayer**, and Becbecia, the second, one of his brethren, and Abda the son of Samua, the son of Galal, the son of Idithun.

Et Mathania filius Micha filius Zebdae filius Asaph princeps ad laudandum et confitendum in oratione et Becbecia secundus de fratribus eius et Abda filius Sammua filius Galal filius Idithun

**11:18.** All the **Levites** in the **holy city** were two hundred eighty-four.

Omnes Levitae in civitate sancta ducenti octoginta quattuor

**11:19.** And the porters, Accub, Telmon, and their brethren, who kept the doors: a hundred seventy-two.

Et ianitores Accob Telmon et fratres eorum qui custodiebant ostia centum septuaginta duo

**11:20.** And the rest of **Israel**, the **priests** and the **Levites** were in all the cities of **Juda**, every **man** in his possession.

Et reliqui ex Israhel sacerdotes et Levitae in universis civitatibus Iuda unusquisque in possessione sua

**11:21.** And the **Nathinites**, that dwelt in Ophel, and Siaha, and Gaspha of the **Nathinites**.

Et Nathinnei qui habitabant in Ofel et Siaha et Gaspha de Nathinneis

**11:22.** And the overseer of the **Levites** in **Jerusalem**, was Azzi the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the sons of Asaph, were the singing **men** in the ministry of the **house of God**.

Et episcopus Levitarum in Hierusalem Azzi filius Bani filius Asabiae filius Matthaniae filius Michae de filiis Asaph cantores in ministerio domus Dei

**11:23.** For the king's commandment was concerning them, and an order among the singing **men** day by day.

Praeceptum quippe regis super eos erat et ordo in cantoribus per dies singulos

**11:24.** And Phathahia the son of Mesezebel of the children of Zara the son of **Juda** was at the hand of the king, in all matters concerning the people,

Et Fataia filius Mesezebel de filiis Zera filii Iuda in manu regis iuxta omne verbum populi

**11:25.** And in the houses through all their countries. Of the **children of Juda** some dwelt at Cariath-Arbe, and in the **villages** thereof: and at **Dibon**, and in the **villages** thereof: and at Cabseel, and in the **villages** thereof.

Et in domibus per omnes regiones eorum de filiis Iuda habitaverunt in Cariatharbe et in filiabus eius et in Dibon et in filiabus eius et in Capsel et in viculis eius

**11:26.** And at Jesue, and at Molada, and at Bethphaleth,

Et in Iesue et in Molada et in Bethphaleth

**11:27.** And at Hasersuel, and at **Bersabee**, and in the **villages** thereof,

Et in Asersual et in Bersabee et in filiabus eius

**11:28.** And at Siceleg, and at Mochona, and in the **villages** thereof,

Et in Siceleg et in Mochona et in filiabus eius

**11:29.** And at Remmon, and at Saraa, and at Jerimuth,  
Et in Ainremmon et in Sara et in Irimuth

**11:30.** Zanoa, [Odollam](#), and in their [villages](#), at Lachis and its dependencies, and at Azeca and the [villages](#) thereof. And they dwelt from [Bersabee](#) unto the valley of Ennom.  
Zanoa Odollam et villis earum Lachis et regionibus eius Azeca et filiabus eius et manserunt in Bersabee usque ad vallem Ennom

**11:31.** And the [children of Benjamin](#), from Geba, at Mechmas, and at Hai, and at [Bethel](#), and in the [villages](#) thereof,  
Filii autem Beniamin a Geba Mechmas et Aia et Bethel et filiabus eius

**11:32.** At [Anathoth](#), Nob, Anania,  
Anathoth Nob Anania

**11:33.** Asor, Rama, Gethaim,  
Asor Rama Getthaim

**11:34.** Hadid, Seboim, and Neballat, Lod,  
Adid Seboim Neballa Loth

**11:35.** And Ono the valley of craftsmen.  
Et Ono valle Artificum

**11:36.** And of the [Levites](#) were portions of [Juda](#) and [Benjamin](#).  
Et de Levitis partitiones Iuda et Beniamin

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## Nehemias Chapter 12

**The priests, and Levites that came up with Zorobabel. The succession of high priests: the solemnity of the dedication of the wall.**

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**12:1.** Now these are the [priests](#) and the [Levites](#), that went up with Zorobabel the son of Salathiel, and Josue: Saraia, [Jeremias](#), [Esdras](#),

Hii autem sacerdotes et Levitae qui ascenderunt cum Zorobabel filio Salathihel et Iosue Saraia Hieremias Ezra

**12:2.** Amaria, Melluch, Hattus,  
Amaria Melluch Attus

**12:3.** Sebenias, Rheum, Merimuth,  
Sechenia Reum Meremuth

**12:4.** Addo, Genthon, Abia,  
Addo Genthon Abia

**12:5.** Miamin, [Madia](#), Belga,  
Miamin Madia Belga

**12:6.** Semeia, and Joiarib, Idaia, Sellum Amoc, Helcias,  
Semaia et Ioarib Idaia Sellum Amoc Elceia

**12:7.** Idaia. These were the chief of the [priests](#), and of their brethren in the days of Josue.  
Idaia isti principes sacerdotum et fratres eorum in diebus Iosue

**12:8.** And the [Levites](#), Jesua, Bennui, Cedmihel, Sarebia, [Juda](#), Mathanias, they and their brethren were over the hymns:  
Porro Levitae Iesua Bennui Cedmihel Sarabia Iuda Mathanias super hymnos ipsi et fratres eorum

**12:9.** And Becbecia, and Hanni, and their brethren every one in his office.  
Et Becbecia atque et Hanni fratres eorum unusquisque in officio suo

**12:10.** And Josue begot Joacim, and Joacim begot Eliasib, and Eliasib begot Joiada,  
Hiesue autem genuit Ioachim et Ioachim genuit Eliasib et Eliasib genuit Ioiada

**12:11.** And Joiada begot [Jonathan](#) and [Jonathan](#) begot Jeddoa.  
Et Ioiada genuit Ionathan et Ionathan genuit Ieddoa

**12:12.** And in the days of Joacim the [priests](#) and heads of the [families](#) were: Of Saraia, Maraia: of [Jeremias](#), Hanania:  
In diebus autem Ioachim erant sacerdotes principes familiarum Saraiae Amaria Hieremiae Anania

**12:13.** Of [Esdras](#), Mosollam: and of Amaria, Johanan:  
Ezrae Mosollam Amariae Iohanan

**12:14.** Of Milicho, [Jonathan](#): of Sebenia, Joseph:  
Milico Ionathan Sebeniae Ioseph

**12:15.** Of Haram, Edna: of Maraioth, Helci:  
Arem Edna Maraioth Elci

**12:16.** Of Adaia, Zacharia: of Genthon, Mosollam:  
Addaiae Zaccharia Genthon Mosollam

**12:17.** Of Abia, Zechri: of Miamin and Moadia, Phelti:  
Abiae Zecheri Miamin et Moadiae Felti

**12:18.** Of Belga, Sammua of Semaia, **Jonathan**:  
Belgae Sammua Semaiae Ionathan

**12:19.** Of Joiarib, Mathanai: of Jodaia, Azzi:  
Iojarib Matthanai Iadaiae Azzi

**12:20.** Of Sellai, Celai: of Amoc, Heber:  
Sellaiae Celai Amoc Eber

**12:21.** Of Helcias, Hasebia: of Idaia, Nathanael.  
Elciae Asebia Idaiae Nathanael

**12:22.** The **Levites** the chiefs of the **families** in the days of Eliasib, and Joiada, and Johanan, and Jeddoa, were recorded, and the **priests** in the reign of Darius the Persian.  
Levitae in diebus Eliasib et Ioiada et Ionan et Ieddoa scripti principes familiarum et sacerdotes in regno Darii Persae

**12:23.** The **sons of Levi**, heads of the **families** were written in the book of Chronicles, even unto the days of **Jonathan** the son of Eliasib.  
Fili Levi principes familiarum scripti in libro verborum dierum et usque ad dies Ionathan filii Eliasib

**12:24.** Now the chief of the **Levites** were Hasebia, Serebia, and Josue the son of Cedmihel: and their brethren by their courses, to praise and to give thanks according to the commandment of **David** the **man of God**, and to wait equally in order.  
Et principes Levitarum Asebia Serebia et Iesue filius Cedmihel et fratres eorum per vices suas ut laudent et confiterentur iuxta praeceptum David viri Dei et observarent aequae per ordinem

**12:25.** Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, were keepers of the gates and of the entrances before the gates.  
Matthania et Becbecia Obedia Mosollam Thelmon Accub custodes portarum et vestibulorum ante portas

**12:26.** These were in the days of Joacim the son of Josue, the son of Josedec, and in the days of Nehemias the governor, and of **Esdra**s the **priest** and **scribe**.  
Hii in diebus Ioachim filii Iesue filii Iosedech et in diebus Neemiae ducis et Ezrae sacerdotis scribaeque

**12:27.** And at the **dedication** of the wall of **Jerusalem** they sought the **Levites** out of all their places, to bring them to **Jerusalem**, and to keep the **dedication**, and to rejoice with thanksgiving, and with singing, and with cymbals, and psalteries and harps.  
In dedicatione autem muri Hierusalem requisierunt Levitas de omnibus locis suis ut adducerent eos in Hierusalem et facerent dedicationem et laetitiam in actione gratiarum et in cantico in cymbalis psalteriis et citharis

**12:28.** And the sons of the singing **men** were gathered together out of the plain country about **Jerusalem**, and out of the **villages** of Nethuphati,  
Congregati sunt ergo filii cantorum et de campestribus circa Hierusalem et de villis Netuphati

**12:29.** And from the house of Galgal, and from the countries of Geba and Azmaveth: for the singing **men** had built themselves **villages** round about **Jerusalem**.  
Et de domo Galgal et de regionibus Geba et Azmaveth quoniam villas aedificaverunt sibi cantores in circuitu Hierusalem

**12:30.** And the **priests** and the **Levites** were purified, and they purified the people, and the gates, and the wall.  
Et mundati sunt sacerdotes et Levitae et mundaverunt populum et portas et murum

**12:31.** And I made the princes of **Juda** go up upon the wall, and I appointed two great choirs to give praise. And they went on the right hand upon the wall toward the dung gate.

Ascendere autem feci principes Iuda super murum et statui duos choros laudantium magnos et ierunt ad dexteram super murum ad portam Sterquilinii

**12:32.** And after them went Osaias, and half of the princes of [Juda](#),  
Et ivit post eos Osaias et media pars principum Iuda

**12:33.** And Azarias, [Esdras](#), and Mosollam, Judas, and Benjamin, and Semeia, and [Jeremias](#).  
Et Azarias Ezras et Mosollam Iuda et Benjamin et Semeia et Hieremia

**12:34.** And of the sons of the [priests](#) with trumpets, Zacharias the son of [Jonathan](#), the son of Semeia, the son of Mathania, the son of Michaia, the son of Zechur, the son of Asaph,  
Et de filiis sacerdotum in tubis Zaccharias filius Ionathan filius Semeiae filius Mathaniae filius Michaiae filius Zecchur filius Asaph

**12:35.** And his brethren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the musical instruments of [David](#) the [man of God](#): and [Esdras](#) the [scribe](#) before them at the fountain gate.  
Et fratres eius Semeia et Azarel Malalai Galalai Maai Nathanel et Iuda et Anani in vasis cantici David viri Dei et Ezras scriba ante eos in porta Fontis

**12:36.** And they went up over against them by the stairs of the city of David, at the going up of the wall of the house of [David](#), and to the water gate eastward:  
Et contra eos ascenderunt in gradibus civitatis David in ascensu muri super domum David et usque ad portam Aquarum ad orientem

**12:37.** And the second choir of them that gave thanks went on the opposite side, and I after them, and the half of the people upon the wall, and upon the tower of the furnaces, even to the broad wall,  
Et chorus secundus gratias referentium ibat ex adverso et ego post eum et media pars populi super murum et super turrem Furnorum et usque ad murum latissimum

**12:38.** And above the gate of Ephraim, and above the old gate, and above the fish gate and the tower of Hananeel, and the tower of Emath, and even to the flock gate: and they stood still in the watch gate.  
Et super portam Ephraim et super portam Antiquam et super portam Piscium et turrem Ananehel et turrem Ema et usque ad portam Gregis et steterunt in porta Custodiae

**12:39.** And the two choirs of them that gave praise stood still at the [house of God](#), and I and the half of the magistrates with me.  
Steteruntque duo chori laudantium in domo Dei et ego et dimidia pars magistratum mecum

**12:40.** And the [priests](#), Eliachim, Maasia, Miamin, Michea, Elioenai, Zacharia, Hanania with trumpets,  
Et sacerdotes Eliachim Maasia Miniamin Michea Elioenai Zaccharia Anania in tubis

**12:41.** And Maasia, and Semeia, and [Eleazar](#), and Azzi, and Johanan, and Melchia, and Elam, and Ezer. And the singers sung loud, and Jezraia was their overseer:  
Et Maasia et Semea et Eleazar et Azi et Iohanan et Melchia et Elam et Ezer et clare cecinerunt cantores et Jezraia praepositus

**12:42.** And they [sacrificed](#) on that day great [sacrifices](#), and they rejoiced: for [God](#) had made them joyful with great [joy](#): their wives also and their children rejoiced, and the [joy of Jerusalem](#) was heard afar off.  
Et immolaverunt in die illa victimas magnas et laetati sunt Deus enim laetificaverat eos laetitia magna sed et uxores eorum et liberi gavisi sunt et audita est laetitia Hierusalem procul

**12:43.** They appointed also in that day [men](#) over the storehouses of the treasure, for the libations, and for the [firstfruits](#), and for the [tithes](#), that the rulers of the city might bring them in by them in honour of thanksgiving, for the [priests](#) and [Levites](#): for [Juda](#) was joyful in the [priests](#) and [Levites](#) that assisted.  
Recensuerunt quoque in die illa viros super gazofilacia thesauri ad libamina et ad primitias et ad decimas ut introferrent per eos principes civitatis in decore gratiarum actionis sacerdotes et Levitas quia laetatus est Iuda in sacerdotibus et Levitis adstantibus

**12:44.** And they kept the watch of their [God](#), and the observance of expiation, and the singing [men](#), and the porters, according to the commandment of [David](#), and of [Solomon](#) his son.  
Et custodierunt observationem Dei sui et observationem expiationis et cantores et ianitores iuxta praeceptum David et Salomonis filii eius

**12:45.** For in the days of [David](#) and Asaph from the beginning there were chief singers appointed, to praise with canticles, and give thanks to [God](#).

Quia in diebus David et Asaph ab exordio erant principes constituti cantorum in carmine laudantium et confitentium Deo

**12:46.** And all [Israel](#), in the days of Zorobabel, and in the days of Nehemias gave portions to the singing [men](#), and to the porters, day by day, and they [sanctified](#) the [Levites](#), and the [Levites sanctified](#) the sons of [Aaron](#).

Et omnis Israhel in diebus Zorobabel et in diebus Neemiae dabat partes cantoribus et ianitoribus per dies singulos et sanctificabant Levitas et Levitae sanctificabant filios Aaron

**Sanctified...** That is, they gave them that which by the [law](#) was set aside, and [sanctified](#) for their use.

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## Nehemias Chapter 13

### Divers abuses are reformed.

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**13:1.** And on that day they read in the [book of Moses](#) in the hearing of the people: and therein was found written, that the [Ammonites](#) and the [Moabites](#) should not come in to the church of [God](#) for ever:

In die autem illo lectum est in volumine Mosi audiente populo et inventum est scriptum in eo quod non debeat introire Ammanites et Moabites in ecclesiam Dei usque in aeternum

**13:2.** Because they met not the [children of Israel](#) with bread and water: and they hired against them [Balaam](#), to [curse](#) them, and our [God](#) turned the [curse](#) into [blessing](#).

Eo quod non occurrerint filiis Israhel cum pane et aqua et conduxerint adversum eum Balaam ad maledicendum ei et convertit Deus noster maledictionem in benedictionem

**13:3.** And it came to pass, when they had heard the law, that they separated every stranger from [Israel](#).

Factum est autem cum audissent legem separaverunt omnem alienigenam ab Israhel

**13:4.** And over this thing was [Eliasib](#) the [priest](#), who was set over the treasury of the [house of our God](#), and was near akin to [Tobias](#).

Et super hoc erat Eliasib sacerdos qui fuerat positus in gazofilacio domus Dei nostri et proximus Tobiae

**Over this thing, etc...** Or, he was faulty in this thing, or in this kind.

**13:5.** And he made him a great storeroom, where before him they laid up gifts, and frankincense, and vessels, and the [tithes](#) of the corn, of the wine, and of the oil, the portions of the [Levites](#), and of the singing [men](#), and of the porters, and the [firstfruits](#) of the [priests](#).

Fecit ergo sibi gazofilacium grande et ibi erant ante eum reponentes munera et tus et vasa et decimam frumenti et vini et olei partes Levitarum et cantorum et ianitorum et primitias sacerdotales

**13:6.** But in all this time I was not in [Jerusalem](#), because in the two and thirtieth year of [Artaxerxes king of Babylon](#), I went to the king, and after certain days I asked the king:

In omnibus autem his non fui in Hierusalem quia in anno tricesimo secundo Artarxersis regis Babylonis veni ad regem et in fine dierum rogavi regem

**13:7.** And I came to [Jerusalem](#), and I understood the [evil](#) that [Eliasib](#) had done for [Tobias](#), to make him a storehouse in the [courts](#) of the [house of God](#).

Et veni in Hierusalem et intellexi malum quod fecerat Eliasib Tobiae ut faceret ei thesaurum in vestibulis domus Dei

**13:8.** And it seemed to me exceeding [evil](#). And I cast forth the vessels of the house of [Tobias](#) out of the storehouse.

Et malum mihi visum est valde et proieci vasa domus Tobiae foras de gazofilacio

**13:9.** And I commanded and they cleansed again the vessels of the [house of God](#), the [sacrifice](#), and the frankincense.

Praecipique et mundaverunt gazofilacia et rettuli ibi vasa domus Dei sacrificium et tus

**13:10.** And I perceived that the portions of the [Levites](#) had not been given them: and that the [Levites](#), and the singing [men](#), and they that ministered were fled away every [man](#) to his own country:

Et cognovi quoniam partes Levitarum non fuissent datae et fugisset unusquisque in regionem suam de Levitis et de cantoribus et de his qui ministrabant

**13:11.** And I pleaded the matter against the magistrates, and said: Why have we forsaken the [house of God](#)? And I gathered them together, and I made them to stand in their places.

Et egi causam adversus magistratus et dixi quare dereliquimus domum Dei et congregavi eos et feci stare in stationibus suis

**13:12.** And all **Juda** brought the **tithe** of the corn, and the wine, and the oil into the storehouses.

Et omnis Iuda adportabat decimam frumenti et vini et olei in horrea

**13:13.** And we set over the storehouses Selemias the **priest**, and Sadoc the **scribe**, and of the **Levites** Phadaia, and next to them Hanan the son of Zachur, the son of Mathania: for they were approved as **faithful**, and to them were committed the portions of their brethren.

Et constituimus super horrea Selemiam sacerdotem et Sadoc scribam et Phadaiam de Levitis et iuxta eos Anan filium Zacchur filium Matthaniam quoniam fideles conprobati sunt et ipsis creditae sunt partes fratrum suorum

**13:14.** Remember me, O my **God**, for this thing, and wipe not out my kindnesses, which I have done relating to the house of my **God** and his **ceremonies**.

Memento mei Deus meus pro hoc et ne deleas miserationes meas quas feci in domo Dei mei et in caerimoniis eius

**13:15.** In those days I saw in **Juda** some treading the presses on the **sabbath**, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burthens, and bringing them into **Jerusalem** on the **sabbath day**. And I charged them that they should sell on a day on which it was lawful to sell.

In diebus illis vidi in Iuda calcabant torcularia in sabbato portantes acervos et onerantes super asinos vinum et uvas et ficus et omne onus et inferentes Hierusalem in die sabbati et contestatus sum ut in die qua vendere liceret venderent

**13:16.** Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the **sabbaths** to the **children of Juda** in **Jerusalem**.

Et Tyrii habitaverunt in ea inferentes pisces et omnia venalia et vendebant in sabbatis filiis Iuda et in Hierusalem

**13:17.** And I rebuked the chief **men of Juda**, and said to them: What is this **evil** thing that you are doing, profaning the **sabbath day**:

Et obiurgavi optimates Iuda et dixi eis quae est res haec mala quam vos facitis et profanatis diem sabbati

**13:18.** Did not our fathers do these things, and our **God** brought all this **evil** upon us, and upon this city? And you bring more **wrath** upon **Israel** by violating the **sabbath**.

Numquid non haec fecerunt patres nostri et adduxit Deus noster super nos omne malum hoc et super civitatem hanc et vos additis iracundiam super Israhel violando sabbatum

**13:19.** And it came to pass, that when the gates of **Jerusalem** were at rest on the **sabbath day**, I spoke: and they shut the gates, and I commanded that they should not open them till after the **sabbath**: and I set some of my servants at the gates, that none should bring in burthens on the **sabbath day**.

Factum est itaque cum quievissent portae Hierusalem die sabbati dixi et cluserunt ianuas et praecepi ut non aperirent eas usque post sabbatum et de pueris meis constitui super portas ut nullus inferret onus in die sabbati

**13:20.** So the merchants, and they that sold all kinds of wares, stayed without **Jerusalem**, once or twice.

Et manserunt negotiatores et vendentes universa venalia foris Hierusalem semel et bis

**13:21.** And I charged them, and I said to them: Why stay you before the wall? if you do so another time, I will lay hands on you. And from that time they came no more on the **sabbath**.

Et contestatus sum eos et dixi eis quare manetis ex adverso muri si secundo hoc feceritis manum mittam in vos itaque ex tempore illo non venerunt in sabbato

**13:22.** I spoke also to the **Levites** that they should be purified, and should come to keep the gates, and to sanctify the **sabbath day**: for this also remember me, O my **God**, and spare me according to the multitude of thy tender mercies.

Dixi quoque Levitis ut mundarentur et venirent ad custodiendas portas et sanctificandum diem sabbati et pro hoc ergo memento mei Deus meus et parce mihi secundum multitudinem miserationum tuarum

**13:23.** In those days also I saw **Jews** that **married** wives, **women** of **Azotus**, and of **Ammon**, and of **Moab**.

Sed et in diebus illis vidi Iudaeos ducentes uxores azotias ammanitidas et moabitidas

**13:24.** And their children spoke half in the speech of **Azotus**, and could not speak the **Jews' language**, but they spoke according to the language of this and that people.

Et filii eorum ex media parte loquebantur azotice et nesciebant loqui iudaice et loquebantur iuxta linguam

populi et populi

**13:25.** And I chid them, and laid my **curse** upon them. And I beat some of them, and shaved off their hair, and made them **swear** by **God** that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves, saying:

Et obiurgavi eos et maledixi et cecidi ex ipsis viros et decalvavi eos et adiuravi in Deo ut non darent filias suas filiis eorum et non acciperent de filiabus eorum filiis suis et sibimet ipsis dicens

**13:26.** Did not **Solomon** king of **Israel** **sin** in this kind of thing: and surely among many nations, there was not a king like him, and he was beloved of his **God**, and **God** made him king over all **Israel**: and yet **women** of other countries brought even him to **sin**.

Numquid non in huiusmodi re peccavit Salomon rex Israhel et certe in gentibus multis non erat rex similis ei et dilectus Deo suo erat et posuit eum Deus regem super omnem Israhel et ipsum ergo ad peccatum duxerunt mulieres alienigenae

**13:27.** And shall we also be disobedient and do all this great **evil** to transgress against our **God**, and **marry** strange **women**:

Numquid et nos inoboedientes faciemus omne malum grande hoc ut praevaricemur in Deo nostro et ducamus uxores peregrinas

**13:28.** And one of the sons of Joiada the son of Eliasib the **high priest**, was son in law to Sanaballat the Horonite, and I drove him from me.

De filiis autem Ioiada filii Eliasib sacerdotis magni gener erat Sanaballat Horonitis quem fugavi a me

**13:29.** Remember them, O **Lord** my **God**, that defile the **priesthood**, and the law of **priests** and **Levites**.

Recordare Domine Deus meus adversum eos qui polluunt sacerdotium iusque sacerdotale et leviticum

**13:30.** So I separated from them all strangers, and I appointed the courses of the **priests** and the **Levites**, every **man** in his ministry:

Igitur mundavi eos ab omnibus alienigenis et constitui ordines sacerdotum et Levitarum unumquemque in ministerio suo

**13:31.** And for the **offering** of wood at times appointed, and for the **firstfruits**: remember me, O my **God**, unto **good**. **Amen**.

Et in oblatione lignorum in temporibus constitutis et in primitiis memento mei Deus meus in bonum

*The Holy Bible*

Old Testament First Published 1609 by the English College at Douay

New Testament First Published 1582 by the English College at Rheims

Revised and Annotated 1749 by Bishop Richard Challoner

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## Numbers

This fourth Book of [Moses](#) is called NUMBERS, because it begins with the numbering of the people. The [Hebrews](#), from its first words, call it VAIEDABBER. It contains the transactions of the [Israelites](#) from the second month of the second year after their going out of [Egypt](#), until the beginning of the eleventh month of the fortieth year; that is, a history almost of thirty-nine years. (*For more information, see the article PENTATEUCH in the Catholic Encyclopedia.*)

**Numbers Chapter 1.** The children of Israel are numbered: the Levites are designed to serve the tabernacle.

**Numbers Chapter 2.** The order of the tribes in their camp.

**Numbers Chapter 3.** The Levites are numbered and their offices distinguished. They are taken in the place of the firstborn of the children of Israel.

**Numbers Chapter 4.** The age and time of the Levites' service: their offices and burdens.

**Numbers Chapter 5.** The unclean are removed out of the camp: confession of sins, and satisfaction: firstfruits and oblations belonging to the priests: trial of jealousy.

**Numbers Chapter 6.** The law of the Nazarites: the form of blessing the people.

**Numbers Chapter 7.** The offerings of the princes at the dedication of the tabernacle. God speaketh to Moses from the propitiatory.

**Numbers Chapter 8.** The seven lamps are placed on the golden candlestick, to shine towards the loaves of proposition: the ordination of the Levites: and to what age they shall serve in the tabernacle.

**Numbers Chapter 9.** The precept of the pasch is renewed: the unclean and travellers are to observe it the second month: the camp is guided by the pillar of the cloud.

**Numbers Chapter 10.** The silver trumpets and their use. They march from Sinai.

**Numbers Chapter 11.** The people murmur and are punished with fire. God appointeth seventy ancients for assistants to Moses. They prophesy. The people have their fill of flesh, but forthwith many die of the plague.

**Numbers Chapter 12.** Mary and Aaron murmur against Moses, whom God praiseth above other prophets. Mary being struck with leprosy, Aaron confesseth his fault. Moses prayeth for her, and after seven days' separation from the camp, she is restored.

**Numbers Chapter 13.** The twelve spies are sent to view the land. The relation they make of it.

**Numbers Chapter 14.** The people murmur. God threateneth to destroy them. He is appeased by Moses, yet so as to exclude the murmurers from entering the promised land. The authors of the sedition are struck dead. The rest going to fight against the will of God are beaten.

**Numbers Chapter 15.** Certain laws concerning sacrifices. Sabbath breaking is punished with death. The law of fringes on their garments.

**Numbers Chapter 16.** The schism of Core and his adherents: their punishment.

**Numbers Chapter 17.** The priesthood is confirmed to Aaron by the miracle of the blooming of his rod, which is kept for a monument in the tabernacle.

**Numbers Chapter 18.** The charge of the priests and of the Levites, and their portion.

**Numbers Chapter 19.** The law of the sacrifice of the red cow, and the water of expiation.

**Numbers Chapter 20.** The death of Mary the sister of Moses. The people murmur for want of water: God giveth it them from the rock. The death of Aaron.

**Numbers Chapter 21.** King Arad is overcome. The people murmur and are punished with fiery serpents: they are healed by the brazen serpent. They conquer the kings Sehon and Og.

**Numbers Chapter 22.** Balac, king of Moab, sendeth twice for Balaam to curse Israel. In his way Balaam is rebuked by an angel.

**Numbers Chapter 23.** Balaam, instead of cursing Israel, is obliged to bless them, and prophesy good things of them.

**Numbers Chapter 24.** Balaam still continues to prophesy good things in favour of Israel.

**Numbers Chapter 25.** The people fall into fornication and idolatry; for which twenty-four thousand are slain. The zeal of Phinees.

**Numbers Chapter 26.** The people are again numbered by their tribes and families.

**Numbers Chapter 27.** The law of inheritance. Josue is appointed to succeed Moses.

**Numbers Chapter 28.** Sacrifices are appointed as well for every day as for sabbaths, and other festivals.

**Numbers Chapter 29.** Sacrifices for the festivals of the seventh month.

**Numbers Chapter 30.** Of vows and oaths: and their obligation.

**Numbers Chapter 31.** The Madianites are slain for having drawn the people of Israel into sin. The dividing of the booty.

**Numbers Chapter 32.** The tribes of Ruben and Gad, and half of the tribe of Manasses, receive their inheritance on the east side of Jordan, upon conditions approved of by Moses.

**Numbers Chapter 33.** The mansions or journeys of the children of Israel towards the land of promise.

**Numbers Chapter 34.** The limits of Chanaan; with the names of the men that make the division of it.

**Numbers Chapter 35.** Cities are appointed for the Levites. Of which six are to be the cities of refuge.

**Numbers Chapter 36.** That the inheritances may not be alienated from one tribe to another, all are to marry within their own tribes.

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## Numbers Chapter 1

### The children of Israel are numbered: the Levites are designed to serve the tabernacle.

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**1:1.** And the [Lord](#) spoke to [Moses](#) in the [desert](#) of [Sinai](#) in the [tabernacle of the covenant](#), the first day of the second month, the second year of their going out of [Egypt](#), saying:

Locutusque est Dominus ad Mosen in deserto Sinai in tabernaculo foederis prima die mensis secundi anno altero egressionis eorum ex Aegypto dicens

**1:2.** Take the sum of all the congregation of the [children of Israel](#) by their [families](#), and houses, and the [names](#) of every one, as many as are of the male sex,

Tollite summam universae congregationis filiorum Israhel per cognationes et domos suas et nomina singulorum quicquid sexus est masculini

**1:3.** From twenty years old and upwards, of all the [men](#) of [Israel](#) fit for [war](#), and you shall number them by their troops, thou and [Aaron](#).

A vicesimo anno et supra omnium virorum fortium ex Israhel et numerabitis eos per turmas suas tu et Aaron

**1:4.** And there shall be with you the princes of the [tribes](#), and of the houses in their kindreds,

Eruntque vobiscum principes tribuum ac domorum in cognationibus suis

**1:5.** Whose [names](#) are these: Of [Ruben](#), [Elisur](#) the son of [Sedeur](#).

Quorum ista sunt nomina de Ruben Elisur filius Sedeur

**1:6.** Of [Simeon](#), [Salamiel](#) the son of [Surisaddai](#).

De Symeon Salamihel filius Surisaddai

**1:7.** Of [Juda](#), [Nahasson](#) the son of [Aminadab](#).

De Iuda Naasson filius Aminadab

**1:8.** Of [Issachar](#), [Nathanael](#) the son of [Suar](#).

De Isachar Nathanahel filius Suar

**1:9.** Of [Zabulon](#), [Eliab](#) the son of [Helon](#).

De Zabulon Heliab filius Helon

**1:10.** And of the sons of [Joseph](#): of [Ephraim](#), [Elisama](#) the son of [Ammiud](#): of [Manasses](#), [Gamaliel](#) the son of [Phadassur](#).

Filiorum autem Ioseph de Ephraim Helisama filius Ammiud de Manasse Gamalihel filius Phadassur

**1:11.** Of [Benjamin](#), [Abidan](#) the son of [Gedeon](#).

De Benjamin Abidan filius Gedeonis

**1:12.** Of [Dan](#), [Ahiezer](#) the son of [Ammisaddai](#).

De Dan Ahiezer filius Amisaddai

**1:13.** Of [Aser](#), [Phegiel](#) the son of [Ochran](#).

De Aser Phegihel filius Ochran

**1:14.** Of [Gad](#), [Eliasaph](#) the son of [Duel](#).

De Gad Heliasaph filius Duhel

**1:15.** Of [Nephtali](#), [Ahira](#) the son of [Enan](#).

De Nephtali Ahira filius Henan

**1:16.** These are the most noble princes of the multitude by their **tribes** and kindreds, and the chiefs of the army of **Israel**:

Hii nobilissimi principes multitudinis per tribus et cognationes suas et capita exercitus Israhel

**1:17.** Whom **Moses** and **Aaron** took with all the multitude of the common people:

Quos tulerunt Moses et Aaron cum omni vulgi multitudine

**1:18.** And assembled them on the first day of the second month, reckoning them up by the kindreds, and houses, and **families**, and heads, and **names** of every one from twenty years old and upward,

Et congregaverunt primo die mensis secundi recensentes eos per cognationes et domos ac familias et capita et nomina singulorum a vicesimo anno et supra

**1:19.** As the **Lord** had commanded **Moses**. And they were numbered in the **desert** of **Sinai**.

Sicut praeceperat Dominus Mosi numeratique sunt in deserto Sinai

**1:20.** Of **Ruben** the **eldest son** of **Israel**, by their **generations** and **families** and houses and **names** of every head, all that were of the male sex, from twenty years old and upward, that were able to go forth to **war**,

De Ruben primogenito Israhelis per generationes et familias ac domos suas et nomina capitum singulorum omne quod sexus est masculini a vicesimo anno et supra procedentium ad bellum

**1:21.** Were forty-six thousand five hundred.

Quadraginta sex milia quingenti

**1:22.** Of the **sons of Simeon** by their **generations** and **families**, and houses of their kindreds, were reckoned up by the **names** and heads of every one, all that were of the male sex, from twenty years old and upward, that were able to go forth to **war**,

De filiis Symeon per generationes et familias ac domos cognationum suarum recensiti sunt per nomina et capita singulorum omne quod sexus est masculini a vicesimo anno et supra procedentium ad bellum

**1:23.** Fifty-nine thousand three hundred.

Quinquaginta novem milia trecenti

**1:24.** Of the **sons of Gad**, by their **generations** and **families** and houses of their kindreds were reckoned up by the **names** of every one from twenty years old and upward, all that were able to go forth to **war**,

De filiis Gad per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a viginti annis et supra omnes qui ad bella procederent

**1:25.** Forty-five thousand six hundred and fifty.

Quadraginta quinque milia sescenti quinquaginta

**1:26.** Of the **sons of Juda**, by their **generations** and **families** and houses of their kindreds, by the **names** of every one from twenty years old and upward, all that were able to go forth to **war**,

De filiis Iuda per generationes et familias ac domos cognationum suarum per nomina singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

**1:27.** Were reckoned up seventy-four thousand six hundred.

Recensiti sunt septuaginta quattuor milia sescenti

**1:28.** Of the **sons of Issachar**, by their **generations** and **families** and houses of their kindreds, by the **names** of every one from twenty years old and upward, all that could go forth to **war**,

De filiis Isachar per generationes et familias ac domos cognationum suarum per nomina singulorum a vicesimo anno et supra omnes qui ad bella procederent

**1:29.** Were reckoned up fifty-four thousand four hundred.

Recensiti sunt quinquaginta quattuor milia quadringenti

**1:30.** Of the **sons of Zabulon**, by the **generations** and **families** and houses of their kindreds, were reckoned up by the **names** of every one from twenty years old and upward, all that were able to go forth to **war**,

De filiis Zabulon per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

**1:31.** Fifty-seven thousand four hundred.

Quinquaginta septem milia quadringenti

**1:32.** Of the [sons of Joseph](#), namely, of the sons of Ephraim, by the [generations](#) and [families](#) and houses of their kindreds, were reckoned up by the [names](#) of every one, from twenty years old and upward, all that were able to go forth to [war](#),

De filiis Ioseph filiorum Ephraim per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

**1:33.** Forty thousand five hundred.

Quadraginta milia quingenti

**1:34.** Moreover of the [sons of Manasses](#), by the [generations](#) and [families](#) and houses of their kindreds, were reckoned up by the [names](#) of every one from twenty years old and upward, all that could go forth to [war](#),

Porro filiorum Manasse per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a viginti annis et supra omnes qui poterant ad bella procedere

**1:35.** Thirty-two thousand two hundred.

Triginta duo milia ducenti

**1:36.** Of the [sons of Benjamin](#), by their [generations](#) and [families](#) and houses of their kindreds, were reckoned up by the [names](#) of every one from twenty years old and upward, all that were able to go forth to [war](#),

De filiis Benjamin per generationes et familias ac domos cognationum suarum recensiti sunt nominibus singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

**1:37.** Thirty-five thousand four hundred.

Triginta quinque milia quadringenti

**1:38.** Of the [sons of Dan](#), by their [generations](#) and [families](#) and houses of their kindreds, were reckoned up by the [names](#) of every one from twenty years old and upward, all that were able to go forth to [war](#),

De filiis Dan per generationes et familias ac domos cognationum suarum recensiti sunt nominibus singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

**1:39.** Sixty-two thousand seven hundred.

Sexaginta duo milia septingenti

**1:40.** Of the [sons of Aser](#), by their [generations](#) and [families](#) and houses of their kindreds, were reckoned up by the [names](#) of every one from twenty years old and upward, all that were able to go forth to [war](#),

De filiis Aser per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

**1:41.** Forty-one thousand and five hundred.

Quadraginta milia et mille quingenti

**1:42.** Of the [sons of Nephtali](#), by their [generations](#) and [families](#) and houses of their kindreds, were reckoned up by the [names](#) of every one from twenty years old and upward, were able to go forth to [war](#),

De filiis Nephtali per generationes et familias ac domos cognationum suarum recensiti sunt nominibus singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

**1:43.** Fifty-three thousand four hundred.

Quinquaginta tria milia quadringenti

**1:44.** These are they who were numbered by [Moses](#) and [Aaron](#), and the twelve princes of [Israel](#), every one by the houses of their kindreds.

Hii sunt quos numeraverunt Moses et Aaron et duodecim principes Israhel singulos per domos cognationum suarum

**1:45.** And the whole number of the [children of Israel](#) by their houses and [families](#), from twenty years old and upward, that were able to go to [war](#),

Fueruntque omnes filiorum Israhel per domos et familias suas a vicesimo anno et supra qui poterant ad bella procedere

**1:46.** Were six hundred and three thousand five hundred and fifty **men**.

Sescenta tria milia virorum quingenti quinquaginta

**1:47.** But the **Levites** in the tribes of their **families** were not numbered with them.

Levitae autem in tribu familiarum suarum non sunt numerati cum eis

**1:48.** And the **Lord** spoke to **Moses**, saying:

Locutusque est Dominus ad Mosen dicens

**1:49.** Number not the **tribe of Levi**, neither shalt thou put down the sum of them with the **children of Israel**:

Tribum Levi noli numerare neque ponas summam eorum cum filiis Israhel

**1:50.** But appoint them over the **tabernacle of the testimony**, and all the vessels thereof, and whatsoever pertaineth to the **ceremonies**. They shall carry the **tabernacle** and all the furniture thereof: and they shall minister, and shall encamp round about the **tabernacle**.

Sed constitue eos super tabernaculum testimonii cuncta vasa eius et quicquid ad caerimonias pertinet ipsi portabunt tabernaculum et omnia utensilia eius et erunt in ministerio ac per gyrum tabernaculi metabuntur

**1:51.** When you are to go forward, the **Levites** shall take down the **tabernacle**: when you are to camp, they shall set it up. What stranger soever cometh to it, shall be slain.

Cum proficiscendum fuerit deponent Levitae tabernaculum cum castra metanda erigent quisquis externorum accesserit occidetur

**1:52.** And the **children of Israel** shall camp every **man** by his troops and bands and army.

Metabuntur autem castra filii Israhel unusquisque per turmas et cuneos atque exercitum suum

**1:53.** But the **Levites** shall pitch their tents round about the **tabernacle**, lest there come indignation upon the multitude of the **children of Israel**, and they shall keep watch, and guard the **tabernacle of the testimony**.

Porro Levitae per gyrum tabernaculi figent tentoria ne fiat indignatio super multitudinem filiorum Israhel et excubabunt in custodiis tabernaculi testimonii

**1:54.** And the **children of Israel** did according to all things which the **Lord** had commanded **Moses**.

Fecerunt ergo filii Israhel iuxta omnia quae praeceperat Dominus Mosi

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## Numbers Chapter 2

### The order of the tribes in their camp.

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**2:1.** And the [Lord](#) spoke to [Moses](#) and [Aaron](#), saying:

Locutusque est Dominus ad Mosen et Aaron dicens

**2:2.** All the [children of Israel](#) shall camp by their troops, ensigns, and standards, and the houses of their kindreds, round about the [tabernacle of the covenant](#).

Singuli per turmas signa atque vexilla et domos cognationum suarum castrametabuntur filiorum Israhel per gyrum tabernaculi foederis

**2:3.** On the east [Juda](#) shall pitch his tents by the bands of his army: and the prince of his sons, shall be Nahasson the son of Aminadab.

Ad orientem Iudas figet tentoria per turmas exercitus sui eritque princeps filiorum eius Naasson filius Aminadab

**2:4.** And the whole sum of the fighting [men](#) of his stock, were seventy-four thousand six hundred.

Et omnis de stirpe eius summa pugnantium septuaginta quattuor milia sescentorum

**2:5.** Next unto him they of the [tribe of Issachar](#) encamped, whose prince was Nathanael, the son of Suar.

Iuxta eum castrametati sunt de tribu Isachar quorum princeps fuit Nathanahel filius Suar

**2:6.** And the whole number of his fighting [men](#) were fifty-four thousand four hundred.

Et omnis numerus pugnatorum eius quinquaginta quattuor milia quadringenti

**2:7.** In the [tribe of Zabulon](#) the prince was Eliab the son of Helon.

In tribu Zabulon princeps fuit Heliab filius Helon

**2:8.** And all the army of fighting [men](#) of his stock, were fifty-seven thousand four hundred.

Omnis de stirpe eius exercitus pugnatorum quinquaginta septem milia quadringenti

**2:9.** All that were numbered in the camp of [Juda](#), were a hundred and eighty-six thousand four hundred: and they by their troops shall march first.

Universi qui in castris Iudae adnumerati sunt fuerunt centum octoginta sex milia quadringenti et per turmas suas primi egredientur

**2:10.** In the camp of the [sons of Ruben](#), on the south side, the prince shall be Elisur the son of Sedeur:

In castris filiorum Ruben ad meridianam plagam erit princeps Elisur filius Sedeur

**2:11.** And the whole army of his fighting [men](#), that were numbered, were forty-six thousand five hundred.

Et cunctus exercitus pugnatorum eius qui numerati sunt quadraginta sex milia quingenti

**2:12.** Beside him camped they of the [tribe of Simeon](#): whose prince was Salamiel the son of Surisaddai.

Iuxta eum castrametati sunt de tribu Symeon quorum princeps fuit Salamihel filius Surisaddai

**2:13.** And the whole army of his fighting [men](#), that were numbered, were fifty-nine thousand three hundred.

Et cunctus exercitus pugnatorum eius qui numerati sunt quinquaginta novem milia trecenti

**2:14.** In the [tribe of Gad](#) the prince was Eliasaph the son of Duel.

In tribu Gad princeps fuit Heliasaph filius Duhel

**2:15.** And the whole army of his fighting [men](#) that were numbered, were forty-five thousand six hundred and fifty.

Et cunctus exercitus pugnatorum eius qui numerati sunt quadraginta quinque milia sescenti quinquaginta

**2:16.** All that were reckoned up in the camp of **Ruben**, were a hundred and fifty-one thousand four hundred and fifty, by their troops: they shall march in the second place.

Omnes qui recensiti sunt in castris Ruben centum quinquaginta milia et mille quadringenti quinquaginta per turmas suas in secundo loco proficiscentur

**2:17.** And the **tabernacle of the testimony** shall be carried by the officers of the **Levites** and their troops. As it shall be set up, so shall it be taken down. Every one shall march according to their places, and ranks.

Levabitur autem tabernaculum testimonii per officia Levitarum et turmas eorum quomodo erigetur ita et deponetur singuli per loca et ordines suos proficiscentur

**2:18.** On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama the son of Ammiud.

Ad occidentalem plagam erunt castra filiorum Ephraim quorum princeps fuit Helisama filius Ammiud

**2:19.** The whole army of his fighting **men**, that were numbered, were forty thousand five hundred.

Cunctus exercitus pugnatorum eius qui numerati sunt quadraginta milia quingenti

**2:20.** And with them the tribe of the sons of **Manasses**, whose prince was Gamaliel the son of Phadassur.

Et cum eis tribus filiorum Manasse quorum princeps fuit Gamalihel filius Phadassur

**2:21.** And the whole army of his fighting **men**, that were numbered, were thirty-two thousand two hundred.

Cunctus exercitus pugnatorum eius qui numerati sunt triginta duo milia ducenti

**2:22.** In the **tribe of the sons of Benjamin** the prince was Abidan the son of Gedeon.

In tribu filiorum Benjamin princeps fuit Abidan filius Gedeonis

**2:23.** And the whole army of fighting **men**, that were reckoned up, were thirty-five thousand four hundred.

Et cunctus exercitus pugnatorum eius qui recensiti sunt triginta quinque milia quadringenti

**2:24.** All that were numbered in the camp of Ephraim, were a hundred and eight-thousand one hundred by their troops: they shall march in the third place.

Omnes qui numerati sunt in castris Ephraim centum octo milia centum per turmas suas tertii proficiscentur

**2:25.** On the north side camped the **sons of Dan**: whose prince was Ahiezar the son of Ammisaddai.

Ad aquilonis partem castrametati sunt filii Dan quorum princeps fuit Ahiezer filius Amisaddai

**2:26.** The whole army of his fighting **men**, that were numbered, were sixty-two thousand seven hundred.

Cunctus exercitus pugnatorum eius qui numerati sunt sexaginta duo milia septingenti

**2:27.** Beside him they of the **tribe of Aser** pitched their tents: whose prince was Phegiel the son of Ocran.

Iuxta eum fixere tentoria de tribu Aser quorum princeps fuit Phegiel filius Ocran

**2:28.** The whole army of his fighting **men**, that were numbered, were forty-one thousand five hundred.

Cunctus exercitus pugnatorum eius qui numerati sunt quadraginta milia et mille quingenti

**2:29.** Of the **tribe of the sons of Nephtali** the prince was Ahira the son of Enan.

De tribu filiorum Nephtalim princeps fuit Ahira filius Henan

**2:30.** The whole army of his fighting **men**, were fifty-three thousand four hundred.

Cunctus exercitus pugnatorum eius quinquaginta tria milia quadringenti

**2:31.** All that were numbered in the camp of **Dan**, were a hundred and fifty-seven thousand six hundred: and they shall march last.

Omnes qui numerati sunt in castris Dan fuerunt centum quinquaginta septem milia sescenti et novissimi proficiscentur

**2:32.** This is the number of the **children of Israel**, of their army divided according to the houses of their kindreds and their troops, six hundred and three thousand five hundred and fifty.

Hic numerus filiorum Israhel per domos cognationum suarum et turmas divisi exercitus sescenta tria milia quingenti quinquaginta

**2:33.** And the **Levites** were not numbered among the **children of Israel**: for so the **Lord** had commanded

Moses.

Levitae autem non sunt numerati inter filios Israhel sic enim praecepit Dominus Mosi

**2:34.** And the [children of Israel](#) did according to all things that the [Lord](#) had commanded. They camped by their troops, and marched by the [families](#) and houses of their fathers.

Feceruntque filii Israhel iuxta omnia quae mandaverat Dominus castrametati sunt per turmas suas et profecti per familias ac domos patrum suorum

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## Numbers Chapter 3

### The Levites are numbered and their offices distinguished. They are taken in the place of the firstborn of the children of Israel.

**3:1.** These are the [generations](#) of [Aaron](#) and [Moses](#) in the day that the [Lord](#) spoke to [Moses](#) in [mount Sinai](#).

Haec sunt generationes Aaron et Mosi in die qua locutus est Dominus ad Mosen in monte Sinai

**3:2.** And these the [names](#) of the sons of [Aaron](#): his [firstborn](#) [Nadab](#), then [Abiu](#), and [Eleazar](#), and [Ithamar](#).  
Et haec nomina filiorum Aaron primogenitus eius Nadab dein Abiu et Eleazar et Ithamar

**3:3.** These the [names](#) of the sons of [Aaron](#) the [priests](#) that were anointed, and whose hands were filled and [consecrated](#), to do the functions of [priesthood](#).

Haec nomina filiorum Aaron sacerdotum qui uncti sunt et quorum repletae et consecratae manus ut sacerdotio fungerentur

**3:4.** Now [Nadab](#) and [Abiu](#) died, without children, when they offered strange fire before the [Lord](#), in the [desert](#) of [Sinai](#): and [Eleazar](#) and [Ithamar](#) performed the [priestly office](#) in the presence of [Aaron](#) their father.  
Mortui sunt Nadab et Abiu cum offerrent ignem alienum in conspectu Domini in deserto Sinai absque liberis functique sunt sacerdotio Eleazar et Ithamar coram Aaron patre suo

**3:5.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**3:6.** Bring the [tribe of Levi](#), and make them stand in the sight of [Aaron](#) the [priest](#) to minister to him, and let them watch,

Adplica tribum Levi et fac stare in conspectu Aaron sacerdotis ut ministrent ei et excubent

**3:7.** And observe whatsoever appertaineth to the service of the multitude before the [tabernacle of the testimony](#),

Et observent quicquid ad cultum pertinet multitudinis coram tabernaculo testimonii

**3:8.** And let them keep the vessels of the [tabernacle](#), serving in the ministry thereof.

Et custodiant vasa tabernaculi servientes in ministerio eius

**3:9.** And thou shalt give the [Levites](#) for a gift,

Dabisque dono Levitas

**3:10.** To [Aaron](#) and to his sons, to whom they are delivered by the [children of Israel](#). But thou shalt appoint [Aaron](#) and his sons over the service of [priesthood](#). The stranger that approacheth to minister, shall be put to death.

Aaron et filiis eius quibus traditi sunt a filiis Israhel Aaron autem et filios eius constitues super cultum sacerdotii externus qui ad ministrandum accesserit morietur

**3:11.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**3:12.** I have taken the [Levites](#) from the [children of Israel](#), for every [firstborn](#) that openeth the womb among the [children of Israel](#), and the [Levites](#) shall be mine.

Ego tuli Levitas a filiis Israhel pro omni primogenito qui aperit vulvam in filiis Israhel eruntque Levitae mei

**3:13.** For every [firstborn](#) is mine: since I struck the [firstborn](#) in the land of [Egypt](#): I have [sanctified](#) to myself whatsoever is [firstborn](#) in [Israel](#) both of [man](#) and beast, they are mine: I am the [Lord](#).

Meum est enim omne primogenitum ex quo percussi primogenitos in terra Aegypti sanctificavi mihi quicquid

primum nascitur in Israhel ab homine usque ad pecus mei sunt ego Dominus

**3:14.** And the [Lord](#) spoke to [Moses](#) in the [desert](#) of [Sinai](#), saying:

Locutus est Dominus ad Mosen in deserto Sinai dicens

**3:15.** Number the [sons of Levi](#) by the houses of their fathers and their [families](#), every male from one month and upward.

Numerata filios Levi per domos patrum suorum et familias omnem masculinum ab uno mense et supra

**3:16.** [Moses](#) numbered them as the [Lord](#) had commanded.

Numeravit Moses ut praeceperat Dominus

**3:17.** And there were found [sons of Levi](#) by their [names](#), Gerson and Caath Merari.

Et inventi sunt filii Levi per nomina sua Gerson et Caath et Merari

**3:18.** The sons of Gerson: Lebni and Semei.

Filii Gerson Lebni et Semei

**3:19.** The sons of Caath: Amram, and Jesaar, [Hebron](#) and Oziel:

Filii Caath Amram et Iessaar Hebron et Ozihel

**3:20.** The sons of Merari, Moholi and Musi.

Filii Merari Mooli et Musi

**3:21.** Of Gerson were two [families](#), the Lebnites, and the Semeites:

De Gerson fuere familiae duae lebnitica et semeitica

**3:22.** Of which were numbered, people of the male sex from one month and upward, seven thousand five hundred.

Quorum numeratus est populus sexus masculini ab uno mense et supra septem milia quingentorum

**3:23.** These shall pitch behind the [tabernacle](#) on the west,

Hii post tabernaculum metabuntur ad occidentem

**3:24.** Under their prince Eliasaph the son of Lael.

Sub principe Eliasaph filio Lahel

**3:25.** And their charge shall be in the [tabernacle of the covenant](#):

Et habebunt excubias in tabernaculo foederis

**3:26.** The [tabernacle](#) itself and the cover thereof, the hanging that is drawn before the doors of the [tabernacle of the covenant](#), and the curtains of the [court](#): the hanging also that is hanged in the entry of the [court](#) of the [tabernacle](#), and whatsoever belongeth to the [rite](#) of the [altar](#), the cords of the [tabernacle](#), and all the furniture thereof.

Ipsam tabernaculum et operimentum eius tentorium quod trahitur ante fores tecti foederis et cortinas atrii tentorium quoque quod adpenditur in introitu atrii tabernaculi et quicquid ad ritum altaris pertinet funes tabernaculi et omnia utensilia eius

**3:27.** Of the kindred of Caath come the [families](#) of the Amramites and Jesaarites and [Hebronites](#) and Ozielites. These are the [families](#) of the Caathites reckoned up by their [names](#):

Cognatio Caath habebit populos Amramitas et Iessaaritas et Hebronitas et Ozihelitas hae sunt familiae Caathitarum recensitae per nomina sua

**3:28.** All of the male sex from one month and upward, eight thousand six hundred: they shall have the guard of the sanctuary,

Omnes generis masculini ab uno mense et supra octo milia sescenti habebunt excubias sanctuarii

**3:29.** And shall camp on the south side.

Et castrametabuntur ad meridianam plagam

**3:30.** And their prince shall be Elisaphan the son of Oziel:

Princepsque eorum erit Elisaphan filius Ozihel

**3:31.** And they shall keep the [ark](#), and the table and the [candlestick](#), the [altars](#), and the vessels of the

sanctuary, wherewith they minister, and the veil, and all the furniture of this kind.

Et custodient arcam mensamque et candelabrum altaria et vasa sanctuarii in quibus ministratur et velum cunctamque huiuscemodi suppellectilem

**3:32.** And the prince of the princes of the [Levites](#), [Eleazar](#), the son of [Aaron](#) the [priest](#), shall be over them that watch for the guard of the sanctuary.

Princeps autem principum Levitarum Eleazar filius Aaron sacerdotis erit super excubitores custodiae sanctuarii

**3:33.** And of Merari are the [families](#) of the Moholites, and Musites, reckoned up by their [names](#):

At vero de Merari erunt populi Moolitae et Musitae recensiti per nomina sua

**3:34.** All of the male kind from one month and upward, six thousand two hundred.

Omnes generis masculini ab uno mense et supra sex milia ducenti

**3:35.** Their prince Suriel the son of Abihaiel: their shall camp on the north side.

Princeps eorum Surihel filius Abiahiel in plaga septentrionali castrametabuntur

**3:36.** Under their custody shall be the boards of the [tabernacle](#), and the bars, and the pillars and their sockets, and all things that pertain to this kind of service:

Erunt sub custodia eorum tabulae tabernaculi et vectes et columnae ac bases earum et omnia quae ad cultum huiuscemodi pertinent

**3:37.** And the pillars of the [court](#) round about with their sockets, and the pins with their cords.

Columnaeque atrii per circuitum cum basibus suis et paxilli cum funibus

**3:38.** Before the [tabernacle of the covenant](#), that is to say on the east side shall [Moses](#) and [Aaron](#) camp, with their sons, having the custody of the sanctuary, in the midst of the [children of Israel](#). What stranger soever cometh unto it, shall be put to death.

Castrametabuntur ante tabernaculum foederis id est ad orientalem plagam Moses et Aaron cum filiis suis habentes custodiam sanctuarii in medio filiorum Israhel quisquis alienus accesserit morietur

**3:39.** All the [Levites](#), that I [Moses](#) and [Aaron](#) numbered according to the precept of the [Lord](#), by their [families](#), of the male kind from one month and upward, were twenty-two thousand.

Omnes Levitae quos numeraverunt Moses et Aaron iuxta praeceptum Domini per familias suas in genere masculino a mense uno et supra fuerunt viginti duo milia

**3:40.** And the [Lord](#) said to [Moses](#): Number the [firstborn](#) of the male sex of the [children of Israel](#), from one month and upward, and thou shalt take the sum of them.

Et ait Dominus ad Mosen numera primogenitos sexus masculini de filiis Israhel a mense uno et supra et habebis summam eorum

**3:41.** And thou shalt take the [Levites](#) to me for all the [firstborn](#) of the [children of Israel](#), I am the [Lord](#): and their cattle for all the [firstborn](#) of the cattle of the [children of Israel](#):

Tollesque Levitas mihi pro omni primogenito filiorum Israhel ego sum Dominus et pecora eorum pro universis primogenitis pecoris filiorum Israhel

**3:42.** [Moses](#) reckoned up, as the [Lord](#) had commanded, the [firstborn](#) of the [children of Israel](#):

Recensuit Moses sicut praeceperat Dominus primogenitos filiorum Israhel

**3:43.** And the males by their [names](#), from one month and upward, were twenty-two thousand two hundred and seventy-three.

Et fuerunt masculi per nomina sua a mense uno et supra viginti duo milia ducenti septuaginta tres

**3:44.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen

**3:45.** Take the [Levites](#) for the [firstborn](#) of the [children of Israel](#), and the cattle of the [Levites](#) for their cattle, and the [Levites](#) shall be mine. I am the [Lord](#).

Tolle Levitas pro primogenitis filiorum Israhel et pecora Levitarum pro pecoribus eorum eruntque Levitae mei ego sum Dominus

**3:46.** But for the price of the two hundred and seventy-three, of the [firstborn](#) of the [children of Israel](#), that

exceed the number of the [Levites](#),

In pretio autem ducentorum septuaginta trium qui excedunt numerum Levitarum de primogenitis filiorum Israhel

**3:47.** Thou shalt take five sicles for every bead, according to the weight of the sanctuary. A sicle hath twenty obols.

Accipies quinque siclos per singula capita ad mensuram sanctuarii siclus habet obolos viginti

**3:48.** And thou shalt give the money to [Aaron](#) and his sons, the price of them that are above.

Dabisque pecuniam Aaron et filiis eius pretium eorum qui supra sunt

**3:49.** [Moses](#) therefore took the money of them that were above, and whom they had [redeemed](#) from the [Levites](#),

Tulit igitur Moses pecuniam eorum qui fuerant amplius et quos redemerant a Levitis

**3:50.** For the [firstborn](#) of the [children of Israel](#), one thousand three hundred and sixty-five sicles, according to the weight of the sanctuary,

Pro primogenitis filiorum Israhel mille trecentorum sexaginta quinque siclorum iuxta pondus sanctuarii

**3:51.** And gave it to [Aaron](#) and his sons according to the word that the [Lord](#) had commanded him.

Et dedit eam Aaroni et filiis eius iuxta verbum quod praeceperat sibi Dominus

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## Numbers Chapter 4

### The age and time of the Levites' service: their offices and burdens.

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**4:1.** And the [Lord](#) spoke to [Moses](#), and [Aaron](#), saying:

Locutusque est Dominus ad Mosen et Aaron dicens

**4:2.** Take the sum of the sons of Caath from the midst of the [Levites](#), by their houses and [families](#).

Tolle summam filiorum Caath de medio Levitarum per domos et familias suas

**4:3.** From thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the [tabernacle of the covenant](#).

A tricesimo anno et supra usque ad quinquagesimum annum omnium qui ingrediuntur ut stent et ministrent in tabernaculo foederis

**4:4.** This is the service of the sons of Caath:

Hic est cultus filiorum Caath tabernaculum foederis et sanctum sanctorum

**4:5.** When the camp is; to set forward, [Aaron](#) and his sons shall go into the [tabernacle of the covenant](#), and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the [ark of the testimony](#) in it,

Ingredientur Aaron et filii eius quando movenda sunt castra et deponent velum quod pendet ante fores involventque eo arcam testimonii

**4:6.** And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.

Et operient rursum velamine ianthinarum pellium extendentque desuper pallium totum hyacinthinum et inducent vectes

**4:7.** They shall wrap up also the table of [proposition](#) in a cloth of violet, and shall put with it the [censers](#) and little mortars, the cups and bowls to pour out the libations: the loaves shall be always on it:

Mensam quoque propositionis involvent hyacinthino pallio et ponent cum ea turibula et mortariola cyatos et crateras ad liba fundenda panes semper in ea erunt

**4:8.** And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.

Extendentque desuper pallium coccineum quod rursum operient velamento ianthinarum pellium et inducent vectes

**4:9.** They shall take also a cloth of violet wherewith they shall cover the [candlestick](#) with the lamps and tongs thereof and the snuffers and all the oil vessels, which are necessary for the dressing of the lamps:

Sument et pallium hyacinthinum quo operient candelabrum cum lucernis et forcipibus suis et emunctoriis et cunctis vasis olei quae ad concinnandas lucernas necessaria sunt

**4:10.** And over all they shall put a cover of violet skins and put in the bars.

Et super omnia ponent operimentum ianthinarum pellium et inducent vectes

**4:11.** And they shall wrap up the golden [altar](#) also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

Nec non et altare aureum involvent hyacinthino vestimento et extendent desuper operimentum ianthinarum pellium inducentque vectes

**4:12.** All the vessels wherewith they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

Omnia vasa quibus ministratur in sanctuario involvent hyacinthino pallio et extendent desuper operimentum ianthinarum pellium inducentque vectes

**4:13.** They shall cleanse the [altar](#) also from the ashes, and shall wrap it up in a purple cloth,  
Sed et altare mundabunt cinere et involvent illud purpureo vestimento

**4:14.** And shall put it with all the vessels that they use in the ministry thereof, that is to say, firepans, fleshhooks and forks, pothooks and shovels. They shall cover all the vessels of the [altar](#) together with a covering of violet skins, and shall put in the bars.

Ponentque cum eo omnia vasa quibus in ministerio eius utuntur id est ignium receptacula fuscinulas ac tridentes uncinos et vatilla cuncta vasa altaris operient simul velamine ianthinarum pellium et inducent vectes

**4:15.** And when [Aaron](#) and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath: in the [tabernacle of the covenant](#):

Cumque involverint Aaron et filii eius sanctuarium et omnia vasa eius in commotione castrorum tunc intrabunt filii Caath ut portent involuta et non tangant vasa sanctuarii ne moriantur ista sunt onera filiorum Caath in tabernaculo foederis

**4:16.** And over them shall be [Eleazar](#) the son of [Aaron](#) the [priest](#), to whose charge pertaineth the oil to dress the lamps, and the sweet [incense](#), and the [sacrifice](#), that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the [tabernacle](#), and of all the vessels that are in the sanctuary. Super quos erit Eleazar filius Aaron sacerdotis ad cuius pertinet curam oleum ad concinnandas lucernas et compositionis incensum et sacrificium quod semper offertur et oleum unctionis et quicquid ad cultum tabernaculi pertinet omniumque vasorum quae in sanctuario sunt

**4:17.** And the [Lord](#) spoke to [Moses](#) and [Aaron](#), saying:  
Locutusque est Dominus ad Mosen et Aaron dicens

**4:18.** Destroy not the people of Caath from the midst of the [Levites](#):  
Nolite perdere populum Caath de medio Levitarum

**4:19.** But do this to them, that they may live, and not die, by touching the holies of holies. [Aaron](#) and his sons shall go in, and they shall appoint every [man](#) his work, and shall divide the burdens that every [man](#) is to carry.

Sed hoc facite eis ut vivant et non moriantur si tetigerint sancta sanctorum Aaron et filii eius intrabunt ipsique disponent opera singulorum et dividant quid portare quis debeat

**4:20.** Let not others by any curiosity see the things that are in the sanctuary before they be wrapped up, otherwise they shall die.

Alii nulla curiositate videant quae sunt in sanctuario priusquam involvantur alioquin morientur

**4:21.** And the [Lord](#) spoke to [Moses](#), saying:  
Locutus est Dominus ad Mosen dicens

**4:22.** Take the sum of the sons of Gerson also by their houses and [families](#) and kindreds.  
Tolle summam etiam filiorum Gerson per domos ac familias et cognationes suas

**4:23.** From thirty years old and upward, unto fifty years old. Number them all that go in and minister in the [tabernacle of the covenant](#).

A triginta annis et supra usque ad annos quinquaginta numera omnes qui ingrediuntur et ministrant in tabernaculo foederis

**4:24.** This is the office of the [family](#) of the Gersonites:  
Hoc est officium familiae Gersonitarum

**4:25.** To carry the curtains of the [tabernacle](#) and the roof of the covenant, the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the [tabernacle of the covenant](#),  
Ut portent cortinas tabernaculi et tectum foederis operimentum aliud et super omnia velamen ianthinum tentoriumque quod pendet in introitu foederis tabernaculi

**4:26.** The curtains of the [court](#), and the veil in the entry that is before [tabernacle](#). All things that pertain to the [altar](#), the cords and the vessels of the ministry,

Cortinas atrii et velum in introitu quod est ante tabernaculum omnia quae ad altare pertinent funiculos et vasa ministerii

**4:27.** The sons of Gerson shall carry, by the commandment of [Aaron](#) and his sons: and each [man](#) shall know to what burden he must be assigned.

Iubente Aaron et filiis eius portabunt filii Gerson et scient singuli cui debeant oneri mancipari

**4:28.** This is the service of the [family](#) of the Gersonites in the [tabernacle of the covenant](#), and they shall be under the hand of Ithamar the son of [Aaron](#) the [priest](#).

Hic est cultus familiae Gersonitarum in tabernaculo foederis eruntque sub manu Ithamar filii Aaron sacerdotis

**4:29.** Thou shalt reckon up the sons of Merari also by the [families](#) and houses of their fathers,

Filios quoque Merari per familias et domos patrum suorum recensebis

**4:30.** From thirty years old and upward, unto fifty years old, all that go in to the office of their ministry, and to the service of the [covenant of the testimony](#).

A triginta annis et supra usque ad annos quinquaginta omnes qui ingrediuntur ad officium ministerii sui et cultum foederis testimonii

**4:31.** These are their burdens: They shall carry the boards of the [tabernacle](#) and the bars thereof, the pillars and their sockets,

Haec sunt onera eorum portabunt tabulas tabernaculi et vectes eius columnas et bases earum

**4:32.** The pillars also of the [court](#) round about, with their sockets and pins and cords. They shall receive by account all the vessels and furniture, and so shall carry them.

Columnas quoque atrii per circuitum cum basibus et paxillis et funibus suis omnia vasa et suppellectilem ad numerum accipient sicque portabunt

**4:33.** This is the office of the [family](#) of the Merarites, and their ministry in the [tabernacle of the covenant](#): and they shall be under the hand of Ithamar the son of [Aaron](#) the [priest](#).

Hoc est officium familiae Meraritarum et ministerium in tabernaculo foederis eruntque sub manu Ithamar filii Aaron sacerdotis

**4:34.** So [Moses](#) and [Aaron](#) and the princes of the [synagogue](#) reckoned up the sons of Caath, by their kindreds and the houses of their fathers,

Recensuerunt igitur Moses et Aaron et principes synagogae filios Caath per cognationes et domos patrum suorum

**4:35.** From thirty years old and upward, unto fifty years old, all that go in to the ministry of the [tabernacle of the covenant](#):

A triginta annis et supra usque ad annum quinquagesimum omnes qui ingrediuntur ad ministerium tabernaculi foederis

**4:36.** And they were found two thousand seven hundred and fifty.

Et inventi sunt duo milia septingenti quinquaginta

**4:37.** This is the number of the people of Caath that go in to the [tabernacle of the covenant](#): these did [Moses](#) and [Aaron](#) number according to the [word of the Lord](#) by the hand of [Moses](#).

Hic est numerus populi Caath qui intrat tabernaculum foederis hos numeravit Moses et Aaron iuxta sermonem Domini per manum Mosi

**4:38.** The sons of Gerson also were numbered by the kindreds and houses of their fathers,

Numerati sunt et filii Gerson per cognationes et domos patrum suorum

**4:39.** From thirty years old and upward, unto fifty years old, all that go in to minister in the [tabernacle of the covenant](#):

A triginta annis et supra usque ad annum quinquagesimum omnes qui ingrediuntur ut ministrent in tabernaculo foederis

**4:40.** And they were found two thousand six hundred and thirty.

Et inventi sunt duo milia sescenti triginta

**4:41.** This is the people of the Gersonites, whom [Moses](#) and [Aaron](#) numbered according to the [word of the Lord](#).

Hic est populus Gersonitarum quos numeraverunt Moses et Aaron iuxta verbum Domini

**4:42.** The sons of Merari also were numbered by the kindreds and houses of their fathers,

Numerati sunt et filii Merari per cognationes et domos patrum suorum

**4:43.** From thirty years old and upward, unto fifty years old, all that go in to fulfil the [rites](#) of the [tabernacle of the covenant](#):

A triginta annis et supra usque ad annum quinquagesimum omnes qui ingrediuntur ad explendos ritus tabernaculi foederis

**4:44.** And they were found three thousand two hundred.

Et inventi sunt tria milia ducenti

**4:45.** This is the number of the sons of Merari, whom [Moses](#) and [Aaron](#) reckoned up according to the commandment of the [Lord](#) by the hand of [Moses](#).

Hic est numerus filiorum Merari quos recensuerunt Moses et Aaron iuxta imperium Domini per manum Mosi

**4:46.** All that were reckoned up of the [Levites](#), and whom [Moses](#) and [Aaron](#) and the princes of [Israel](#) took by [name](#), by the kindreds and houses of their fathers,

Omnes qui recensiti sunt de Levitis et quos fecit ad nomen Moses et Aaron et principes Israhel per cognationes et domos patrum suorum

**4:47.** From thirty years old and upward, until fifty years old, that go into the ministry of the [tabernacle](#), and to carry the burdens,

A triginta annis et supra usque ad annum quinquagesimum ingredienti ad ministerium tabernaculi et onera portanda

**4:48.** Were in all eight thousand five hundred and eighty.

Fuerunt simul octo milia quingenti octoginta

**4:49.** [Moses](#) reckoned them up according to the [word of the Lord](#), every one according to their office and burdens, as the [Lord](#) had commanded him.

Iuxta verbum Domini recensuit eos Moses unumquemque iuxta officium et onera sua sicut praeceperat ei Dominus

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## Numbers Chapter 5

### The unclean are removed out of the camp: confession of sins, and satisfaction: firstfruits and oblations belonging to the priests: trial of jealousy.

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**5:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**5:2.** Command the [children of Israel](#), that they cast out of the camp every [leper](#), and whosoever hath an issue of seed, or is defiled by the dead:

Praecepit filiis Israhel ut eiciant de castris omnem leprosum et qui semine fluit pollutusque est super mortuo

**5:3.** Whether it be [man](#) or [woman](#), cast ye them out of the camp, lest they defile it when I shall dwell with you,

Tam masculum quam feminam eicite de castris ne contaminent ea cum habitaverim vobiscum

**5:4.** And the [children of Israel](#) did so, and they cast them forth without the camp, as the [Lord](#) had spoken to [Moses](#).

Feceruntque ita filii Israhel et eiecerunt eos extra castra sicut locutus erat Dominus Mosi

**5:5.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**5:6.** Say to the [children of Israel](#): When a [man](#) or [woman](#) shall have committed any of all the [sins](#) that [men](#) are wont to commit, and by negligence shall have transgressed the commandment of the [Lord](#), and offended,

Loquere ad filios Israhel vir sive mulier cum fecerint ex omnibus peccatis quae solent hominibus accidere et per negligentiam transgressi fuerint mandatum Domini atque deliquerint

**5:7.** They shall confess their [sin](#), and restore the principal itself, and the fifth part over and above, to him against whom they have [sinned](#).

Confitebuntur peccatum suum et reddent ipsum caput quintamque partem desuper ei in quem peccaverint

**Shall confess...** This confession and satisfaction, ordained in the [Old Law](#), was a [figure](#) of the [sacrament of penance](#).

**5:8.** But if there be no one to receive it, they shall give it to the [Lord](#), and it shall be the [priest's](#), besides the ram that is offered for expiation, to be an atoning [sacrifice](#).

Sin autem non fuerit qui recipiat dabunt Domino et erit sacerdotis excepto ariete qui offertur pro expiatione ut sit placabilis hostia

**5:9.** All the [firstfruits](#) also, which the [children of Israel](#) offer, belong to the [priest](#):

Omnes quoque primitiae quas offerunt filii Israhel ad sacerdotem pertinent

**5:10.** And whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the [priest](#), it shall be his.

Et quicquid in sanctuarium offertur a singulis et traditur manibus sacerdotis ipsius erit

**5:11.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**5:12.** Speak to the [children of Israel](#), and thou shalt say to them: The [man](#) whose wife shall have gone astray, and contemning her husband,

Loquere ad filios Israhel et dices ad eos vir cuius uxor erraverit maritumque contemnens

**5:13.** Shall have slept with another [man](#), and her husband cannot discover it, but the [adultery](#) is secret,

and cannot be proved by witnesses, because she was not found in the **adultery**:

Dormierit cum altero viro et hoc maritus deprehendere non quiverit sed latet adulterium et testibus argui non potest quia non est inventa in stupro

**5:14.** If the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion,

Si spiritus zelotypiae concitaverit virum contra uxorem suam quae vel polluta est vel falsa suspicione appetitur

**The spirit of jealousy, etc...** This **ordinance** was designed to clear the innocent, and to prevent **jealous** husbands from doing mischief to their wives: as likewise to give all a horror of **adultery**, by punishing it in so remarkable a manner.

**5:15.** He shall bring her to the **priest**, and shall offer an **oblation** for her, the tenth part of a measure of barley meal: he shall not pour oil thereon, nor put frankincense upon it: because it is a **sacrifice** of **jealousy**, and an **oblation** searching out **adultery**.

Adducet eam ad sacerdotem et offeret oblationem pro illa decimam partem sati farinae hordiaciae non fundet super eam oleum nec inponet tus quia sacrificium zelotypiae est et oblatio investigans adulterium

**5:16.** The **priest** therefore shall offer it, and set it before the **Lord**.

Offeret igitur eam sacerdos et statuet coram Domino

**5:17.** And he shall take **holy** water in an earthen vessel, and he shall cast a little earth of the pavement of the **tabernacle** into it.

Adsumetque aquam sanctam in vase fictili et pauxillum terrae de pavimento tabernaculi mittet in eam

**5:18.** And when the **woman** shall stand before the **Lord**, he shall uncover her head, and shall put on her hands the **sacrifice** of remembrance, and the **oblation** of **jealousy**: and he himself shall hold the most bitter waters, whereon he hath heaped **curses** with execration.

Cumque steterit mulier in conspectu Domini discoperiet caput eius et ponet super manus illius sacrificium recordationis et oblationem zelotypiae ipse autem tenebit aquas amarissimas in quibus cum execratione maledicta congegissit

**5:19.** And he shall adjure her, and shall say: If another **man** hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped **curses**, shall not hurt thee.

Adiurabitque eam et dicet si non dormivit vir alienus tecum et si non polluta es deserto mariti toro non te nocebunt aquae istae amarissimae in quas maledicta congegissi

**5:20.** But if thou hast gone aside from thy husband, and art defiled, and hast lain with another **man**:

Sin autem declinasti a viro tuo atque polluta es et concubuisti cum altero

**5:21.** These **curses** shall light upon thee: The **Lord** make thee a **curse**, and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder.

His maledictionibus subiacebis det te Dominus in maledictionem exemplumque cunctorum in populo suo putrescere faciat femur tuum et tumens uterus dirumpatur

**5:22.** Let the **cursed** waters enter into thy belly, and may thy womb swell and thy thigh rot. And the **woman** shall answer, **Amen, amen**.

Ingrediantur aquae maledictae in ventrem tuum et utero tumescente putrescat femur et respondebit mulier amen amen

**5:23.** And the **priest** shall write these **curses** in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the **curses**,

Scribetque sacerdos in libello ista maledicta et delebit ea aquis amarissimis in quas maledicta congegissit

**5:24.** And he shall give them her to drink. And when she hath drunk them up,

Et dabit ei bibere quas cum exhauserit

**5:25.** The **priest** shall take from her hand the **sacrifice** of jealousy, and shall elevate it before the **Lord**, and shall put it upon the **altar**: yet so as first,

Tollet sacerdos de manu eius sacrificium zelotypiae et elevabit illud coram Domino inponetque super altare ita dumtaxat ut prius

**5:26.** To take a handful of the **sacrifice** of that which is offered, and burn it upon the **altar**: and so give the

most bitter waters to the **woman** to drink.

Pugillum sacrificii tollat de eo quod offertur et incendat super altare et sic potum det mulieri aquas amarissimas

**5:27.** And when she hath drunk them, if she be defiled, and having **despised** her husband be guilty of **adultery**, the **malediction** shall go through her, and her belly swelling, her thigh shall rot: and the **woman** shall be a **curse**, and an example to all the people.

Quas cum biberit si polluta est et contempto viro adulterii rea pertransibunt eam aquae maledictionis et inflato ventre conputrescet femur eritque mulier in maledictionem et in exemplum omni populo

**5:28.** But if she be not defiled, she shall not be hurt, and shall bear children.

Quod si polluta non fuerit erit innoxia et faciet liberos

**5:29.** This is the law of **jealousy**. If a **woman** hath gone aside from her husband, and be defiled,

Ista est lex zelotypiae si declinaverit mulier a viro suo et si polluta fuerit

**5:30.** And the husband stirred up by the spirit of **jealousy** bring her before the **Lord**, and the **priest** do to her according to all things that are here written:

Maritusque zelotypiae spiritu concitatus adduxerit eam in conspectu Domini et fecerit ei sacerdos iuxta omnia quae scripta sunt

**5:31.** The husband shall be blameless, and she shall bear her **iniquity**.

Maritus absque culpa erit et illa recipiet iniquitatem suam

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## Numbers Chapter 6

### The law of the Nazarites: the form of blessing the people.

---

**6:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**6:2.** Speak to the [children of Israel](#), and thou shalt say to them: When a [man](#), or [woman](#), shall make a [vow](#) to be [sanctified](#), and will [consecrate](#) themselves to the [Lord](#):

Loquere ad filios Israhel et dices ad eos vir sive mulier cum fecerit votum ut sanctificentur et se voluerint Domino consecrare

**6:3.** They shall abstain from wine, and from every thing that may make a [man drunk](#). They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried.

Vino et omni quod inebriare potest abstinebunt acetum ex vino et ex qualibet alia potione et quicquid de uva exprimitur non bibent uvas recentes siccisque non comedent

**6:4.** All the days that they are [consecrated](#) to the [Lord](#) by [vow](#): they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel.

Cunctis diebus quibus ex voto Domino consecrantur quicquid ex vinea esse potest ab uva passa usque ad acinum non comedent

**6:5.** All the time of his separation no razor shall pass over his head, until the day be fulfilled of his [consecration](#) to the [Lord](#). He shall be [holy](#), and shall let the hair of his head grow.

Omni tempore separationis suae novacula non transibit super caput eius usque ad completum diem quo Domino consecratur sanctus erit crescente caesarie capitis eius

**6:6.** All the time of his [consecration](#) he shall not go in to any dead,

Omni tempore consecrationis suae super mortuum non ingrediatur

**6:7.** Neither shall he make himself [unclean](#), even for his father, or for his mother, or for his brother, or for his sister, when they die, because the [consecration](#) of his [God](#) is upon his head.

Nec super patris quidem et matris et fratris sororisque funere contaminabitur quia consecratio Dei sui super caput eius est

**6:8.** All the days of his separation he shall be [holy](#) to the [Lord](#).

Omnes dies separationis suae sanctus erit Domino

**6:9.** But if any [man](#) die suddenly before him: the head of his [consecration](#) shall be defiled: and he shall shave it forthwith on the same day of his purification, and again on the seventh day.

Sin autem mortuus fuerit subito quispiam coram eo polluetur caput consecrationis eius quod radet ilico et in eadem die purgationis suae et rursus septima

**6:10.** And on the eighth day he shall bring two turtles, or two young pigeons to the [priest](#) in the entry of the [covenant of the testimony](#).

In octavo autem die offeret duos turtures vel duos pullos columbae sacerdoti in introitu foederis testimonii

**6:11.** And the [priest](#) shall offer one for [sin](#), and the other for a [holocaust](#), and shall [pray](#) for him, for that he hath [sinned](#) by the dead: and he shall sanctify his head that day:

Facietque sacerdos unum pro peccato et alterum in holocaustum et deprecabitur pro eo quia peccavit super mortuo sanctificabitque caput eius in die illo

**6:12.** And shall [consecrate](#) to the [Lord](#) the days of his separation, [offering](#) a lamb of one year for [sin](#): yet so that the former days be made void, because his [sanctification](#) was profaned.

Et consecrabit Domino dies separationis illius offerens agnum anniculum pro peccato ita tamen ut dies priores irriti fiant quoniam polluta est sanctificatio eius

**6:13.** This is the [law](#) of [consecration](#). When the days which he had determined by [vow](#) shall be expired, he shall bring him to the door of the [tabernacle of the covenant](#),  
Ista est lex consecrationis cum dies quos ex voto decreverat complebuntur adducet eum ad ostium tabernaculi foederis

**6:14.** And shall offer his [oblation](#) to the [Lord](#): one he lamb of a year old without blemish for a [holocaust](#), and one ewe lamb of a year old without blemish for a [sin offering](#), and one ram without blemish for a victim of peace [offering](#),  
Et offeret oblationem eius Domino agnum anniculum immaculatum in holocaustum et ovem anniculam immaculatam pro peccato et arietem immaculatum hostiam pacificam

**6:15.** A basket also of [unleavened bread](#), tempered with oil, and [wafers without leaven](#) anointed with oil, and the libations of each:  
Canistrum quoque panum azymorum qui conspersi sunt oleo et lagana absque fermento uncta oleo ac libamina singulorum

**6:16.** And the [priest](#) shall present them before the [Lord](#), and shall offer both the [sin offering](#) and the [holocaust](#).  
Quae offeret sacerdos coram Domino et faciet tam pro peccato quam in holocaustum

**6:17.** But the ram he shall immolate for a [sacrifice](#) of peace [offering](#) to the [Lord](#), [offering](#) at the same time the basket of [unleavened bread](#), and the libations that are due by custom.  
Arietem vero immolabit hostiam pacificam Domino offerens simul canistrum azymorum et libamenta quae ex more debentur

**6:18.** Then shall the hair of the [consecration](#) of the [Nazarite](#), be shaved off before the door of the [tabernacle of the covenant](#): and he shall take his hair, and lay it upon the fire, which is under the [sacrifice](#) of the peace [offerings](#).  
Tunc radetur nazareus ante ostium tabernaculi foederis caesarie consecrationis suae tolletque capillos eius et ponet super ignem qui est subpositus sacrificio pacificorum

**6:19.** And shall take the boiled shoulder of the ram, and one [unleavened cake](#) out of the basket, and one [unleavened wafer](#), and he shall deliver them into the hands of the [Nazarite](#), after his head is shaven.  
Et armum coctum arietis tortamque absque fermento unam de canistro et laganum azymum unum et tradet in manibus nazarei postquam rasum fuerit caput eius

**6:20.** And receiving them again from him, he shall elevate them in the sight of the [Lord](#): and they being [sanctified](#) shall belong to the [priest](#), as the breast, which was commanded to be separated, and the shoulder. After this the [Nazarite](#) may drink wine.  
Susceptaque rursum ab eo elevabit in conspectu Domini et sanctificata sacerdotis erunt sicut pectusculum quod separari iussum est et femur post haec potest bibere nazareus vinum

**6:21.** This is the [law](#) of the [Nazarite](#), when he hath [vowed](#) his [oblation](#) to the [Lord](#) in the time of his [consecration](#), besides those things which his hand shall find, according to that which he had [vowed](#) in his mind, so shall he do for the fulfilling of his [sanctification](#).  
Ista est lex nazarei cum voverit oblationem suam Domino tempore consecrationis suae exceptis his quae invenerit manus eius iuxta quod mente devoverat ita faciet ad perfectionem sanctificationis suae

**6:22.** And the [Lord](#) spoke to [Moses](#), saying:  
Locutus est Dominus ad Mosen dicens

**6:23.** Say to [Aaron](#) and his sons: Thus shall you [bless](#) the [children of Israel](#), and you shall say to them:  
Loquere Aaron et filiis eius sic benedicetis filiis Israhel et dicetis eis

**6:24.** The [Lord](#) [bless](#) thee, and keep thee.  
Benedicat tibi Dominus et custodiat te

**6:25.** The [Lord](#) show his face to thee, and have mercy on thee.  
Ostendat Dominus faciem suam tibi et misereatur tui

**6:26.** The **Lord** turn his countenance to thee, and give thee peace.  
Convertat Dominus vultum suum ad te et det tibi pacem

**6:27.** And they shall invoke my **name** upon the **children of Israel**, and I will **bless** them.  
Invocabunt nomen meum super filios Israhel et ego benedicam eis

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## Numbers Chapter 7

### The offerings of the princes at the dedication of the tabernacle. God speaketh to Moses from the propitiatory.

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**7:1.** And it came to pass in the day that [Moses](#) had finished the [tabernacle](#), and set it up, and had anointed and [sanctified](#) it with all its vessels, the [altar](#) likewise and all the vessels thereof,

Factum est autem in die qua conplevit Moses tabernaculum et erexit illud unxitque et sanctificavit cum omnibus vasis suis altare similiter et vasa eius

**7:2.** The princes of [Israel](#) and the heads of the [families](#), in every [tribe](#), who were the rulers of them who had been numbered, offered

Obtulerunt principes Israhel et capita familiarum qui erant per singulas tribus praefecti eorum qui numerati fuerant

**7:3.** Their gifts before the [Lord](#), six wagons covered, and twelve oxen. Two princes offered one wagon, and each one an ox, and they offered them before the [tabernacle](#).

Munera coram Domino sex plaustra tecta cum duodecim bubus unum plaustrum obtulere duo duces et unum bovem singuli obtuleruntque ea in conspectu tabernaculi

**7:4.** And the [Lord](#) said to [Moses](#):

Ait autem Dominus ad Mosen

**7:5.** Receive them from them to serve in the ministry of the [tabernacle](#), and thou shalt deliver them to the [Levites](#) according to the order of their ministry.

Suscipe ab eis ut serviant in ministerio tabernaculi et tradas ea Levitis iuxta ordinem ministerii sui

**7:6.** [Moses](#) therefore receiving the wagons and the oxen, delivered them to the [Levites](#).

Itaque cum suscepisset Moses plaustra et boves tradidit eos Levitis

**7:7.** Two wagons and four oxen he gave to the sons of Gerson, according to their necessity.

Duo plaustra et quattuor boves dedit filiis Gerson iuxta id quod habebant necessarium

**7:8.** The other four wagons, and eight oxen he gave to the sons of Merari, according to their offices and service, under the hand of Ithamar the son of [Aaron](#) the [priest](#).

Quattuor alia plaustra et octo boves dedit filiis Merari secundum officia et cultum suum sub manu Ithamar filii Aaron sacerdotis

**7:9.** But to the sons of Caath he gave no wagons or oxen: because they serve in the sanctuary and carry their burdens upon their own shoulders.

Filiis autem Caath non dedit plaustra et boves quia in sanctuario serviunt et onera propriis portant umeris

**7:10.** And the princes offered for the [dedication](#) of the [altar](#) on the day when it was anointed, their [oblation](#) before the [altar](#).

Igitur obtulerunt duces in dedicationem altaris die qua unctum est oblationem suam ante altare

**7:11.** And the [Lord](#) said to [Moses](#): Let each of the princes one day after another offer their gifts for the [dedication](#) of the [altar](#).

Dixitque Dominus ad Mosen singuli duces per singulos dies offerant munera in dedicationem altaris

**7:12.** The first day Nahasson the son of Aminadab of the [tribe of Juda](#) offered his [offering](#):

Primo die obtulit oblationem suam Naasson filius Aminadab de tribu Iuda

**7:13.** And his [offering](#) was a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Fueruntque in ea acetabulum argenteum pondo centum triginta siclorum fiala argentea habens septuaginta siclos iuxta pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:14.** A little mortar of ten sicles of gold full of [incense](#):

Mortariolum ex decem siclis aureis plenum incenso

**7:15.** An ox of the herd, and a ram, and lamb of a year old for a [holocaust](#):

Bovem et arietem et agnum anniculum in holocaustum

**7:16.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:17.** And for the [sacrifice](#) of peace [offerings](#), two oxen, five rams, five he goats, five lambs of a year old. This was the [offering](#) of Nahasson the son of Aminadab.

Et in sacrificio pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec est oblatio Naasson filii Aminadab

**7:18.** The second day Nathanael the son of Suar, prince of the [tribe of Issachar](#), made his [offering](#),

Secundo die obtulit Nathanahel filius Suar dux de tribu Isachar

**7:19.** A silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos iuxta pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:20.** A little mortar of gold weighing ten sicles full of [incense](#):

Mortariolum aureum habens decem siclos plenum incenso

**7:21.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):

Bovem de armento et arietem et agnum anniculum in holocaustum

**7:22.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:23.** And for the [sacrifice](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Nathanael the son of Suar.

Et in sacrificio pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Nathanahel filii Suar

**7:24.** The third day the prince of the [sons of Zabulon](#), Eliab the son of Helon,

Tertio die princeps filiorum Zabulon Heliab filius Helon

**7:25.** Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:26.** A little mortar of gold weighing ten sicles full of [incense](#):

Mortariolum aureum adpendens decem siclos plenum incenso

**7:27.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):

Bovem de armento et arietem et agnum anniculum in holocaustum

**7:28.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:29.** And for the [sacrifice](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This is the [oblation](#) of Eliab the son of Helon.

Et in sacrificio pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec est oblatio Heliab filii Helon

**7:30.** The fourth day the prince of the [sons of Ruben](#), Elisur the son of Sedeur,

Die quarto princeps filiorum Ruben Helisur filius Sedeur

**7:31.** Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:32.** A little mortar of gold weighing ten sicles full of [incense](#):

Mortariolum aureum adpendens decem siclos plenum incenso

**7:33.** An ox of the herd, and a ram, and a lamb of a year old, for a [holocaust](#):

Bovem de armento et arietem et agnum anniculum in holocaustum

**7:34.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:35.** And for victims of peace [offerings](#) two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Elisur the son of Sedeut.

Et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Helisur filii Sedeut

**7:36.** The fifth day the prince of the [sons of Simeon](#), Salamiel the son of Surisaddai,

Die quinto princeps filiorum Symeon Salamihel filius Surisaddai

**7:37.** Offered a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles after the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:38.** A little mortar of gold weighing ten sicles full of [incense](#):

Mortariolum aureum adpendens decem siclos plenum incenso

**7:39.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):

Bovem de armento et arietem et agnum anniculum in holocaustum

**7:40.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:41.** And for [sacrifices](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Salamiel the son of Surisaddai.

Et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Salamihel filii Surisaddai

**7:42.** The sixth day the prince of the [sons of Gad](#), Eliasaph the son of Duhel,

Die sexto princeps filiorum Gad Heliasaph filius Duhel

**7:43.** Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:44.** A little mortar of gold weighing ten sicles full of [incense](#):

Mortariolum aureum adpendens siclos decem plenum incenso

**7:45.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):

Bovem de armento et arietem et agnum anniculum in holocaustum

**7:46.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:47.** And for [sacrifices](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Eliasaph the son of Duhel.

Et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Heliasaph filii Duhel

**7:48.** The seventh day the prince of the sons of Ephraim, Elisama the son of Ammiud,

Die septimo princeps filiorum Ephraim Helisama filius Ammiud

**7:49.** Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:50.** A little mortar of gold weighing ten sicles full of [incense](#):

Mortariolum aureum adpendens decem siclos plenum incenso

**7:51.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):

Bovem de armento et arietem et agnum anniculum in holocaustum

**7:52.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:53.** And for [sacrifices](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Elisama the son of Ammiud.

Et in hostias pacificas boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Helisama filii Ammiud

**7:54.** The eighth day the prince of the sons of [Manasses](#), Gamaliel the son of Phadassur,

Die octavo princeps filiorum Manasse Gamalihel filius Phadassur

**7:55.** Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:56.** A little mortar of gold weighing ten sicles full of [incense](#):

Mortariolum aureum adpendens decem siclos plenum incenso

**7:57.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):

Bovem de armento et arietem et agnum anniculum in holocaustum

**7:58.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:59.** And for [sacrifices](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Gamaliel the son of Phadassur.

Et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Gamalihel filii Phadassur

**7:60.** The ninth day the prince of the [sons of Benjamin](#), Abidan the son of Gedeon,

Die nono princeps filiorum Benjamin Abidan filius Gedeonis

**7:61.** Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):

Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:62.** A little mortar of gold weighing ten sicles full of [incense](#):

Mortariolum aureum adpendens decem siclos plenum incenso

**7:63.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):

Bovem de armento et arietem et agnum anniculum in holocaustum

**7:64.** And a buck goat for [sin](#):

Hircumque pro peccato

**7:65.** And for [sacrifices](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Abidan the son of Gedeon.

Et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Abidan filii Gedeonis

**7:66.** The tenth day the princes of the [sons of Dan](#), Ahiezer the son of Ammisaddai,  
Die decimo princeps filiorum Dan Ahiezer filius Amisaddai

**7:67.** Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):  
Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:68.** A little mortar of gold weighing ten sicles full of [incense](#):  
Mortariolum aureum adpendens decem siclos plenum incenso

**7:69.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):  
Bovem de armento et arietem et agnum anniculum in holocaustum

**7:70.** And a buck goat for [sin](#):  
Hircumque pro peccato

**7:71.** And for [sacrifices](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Ahiezer the son of Ammisaddai.  
Et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Ahiezer filii Amisaddai

**7:72.** The eleventh day the prince of the [sons of Aser](#), Phegiel the son of Ochran,  
Die undecimo princeps filiorum Aser Phagaihel filius Ochran

**7:73.** Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):  
Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:74.** A little mortar of gold weighing ten sicles full of [incense](#):  
Mortariolum aureum adpendens decem siclos plenum incenso

**7:75.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):  
Bovem de armento et arietem et agnum anniculum in holocaustum

**7:76.** And a buck goat for [sin](#):  
Hircumque pro peccato

**7:77.** And for [sacrifices](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Phegiel the son of Ochran.  
Et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Phagaihel filii Ochran

**7:78.** The twelfth day the prince of the [sons of Nephtali](#), Ahira the son of Enan,  
Die duodecimo princeps filiorum Nephtalim Achira filius Henan

**7:79.** Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a [sacrifice](#):  
Obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

**7:80.** A little mortar of gold weighing ten sicles full of [incense](#):  
Mortariolum aureum adpendens decem siclos plenum incenso

**7:81.** An ox of the herd, and a ram, and a lamb of a year old for a [holocaust](#):  
Bovem de armento et arietem et agnum anniculum in holocaustum

**7:82.** And a buck goat for [sin](#):  
Hircumque pro peccato

**7:83.** And for [sacrifices](#) of peace [offerings](#), two oxen, five rams, five buck goats, five lambs of a year old. This was the [offering](#) of Ahira the son of Enan.

Et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Achira filii Henan

**7:84.** These were the [offerings](#) made by the princes of [Israel](#) in the [dedication](#) of the [altar](#), in the day wherein it was [consecrated](#). Twelve dishes of silver: twelve silver bowls: twelve little mortars of gold: Haec in dedicatione altaris oblata sunt a principibus Israhel in die qua consecratum est acetabula argentea duodecim fialae argenteae duodecim mortariola aurea duodecim

**7:85.** Each dish weighing a hundred and thirty sicles of silver, and each bowl seventy sicles: that is, putting all the vessels of silver together, two thousand four hundred sicles, by the weight of the sanctuary. Ita ut centum triginta argenti siclos haberet unum acetabulum et septuaginta siclos una fiala id est in commune vasorum omnium ex argento sicli duo milia quodringenti pondere sanctuarii

**7:86.** Twelve little mortars of gold full of [incense](#), weighing ten sicles apiece, by the weight of the sanctuary: that is, in all a hundred and twenty sicles of gold. Mortariola aurea duodecim plena incenso denos siclos adpendentia pondere sanctuarii id est simul auri sicli centum viginti

**7:87.** Twelve oxen out of the herd for a [holocaust](#), twelve rams, twelve lambs of a year old, and their libations: twelve buck goats for [sin](#). Boves de armento in holocaustum duodecim arietes duodecim agni anniculi duodecim et libamenta eorum hirci duodecim pro peccato

**7:88.** And for [sacrifices](#) of peace [offerings](#), oxen twenty-four, rams sixty, buck goats sixty, lambs of a year old sixty. These things were offered in the [dedication](#) of the [altar](#), when it was anointed. Hostiae pacificorum boves viginti quattuor arietes sexaginta hirci sexaginta agni anniculi sexaginta haec oblata sunt in dedicatione altaris quando unctum est

**7:89.** And when [Moses](#) entered into the [tabernacle of the covenant](#), to consult the [oracle](#), he heard the voice of one speaking to him from the propitiatory, that is over the [ark](#) between the two [cherubims](#), and from this place he spoke to him. Cumque ingrederetur Moses tabernaculum foederis ut consuleret oraculum audiebat vocem loquentis ad se de propitiatorio quod erat super arcam testimonii inter duos cherubin unde et loquebatur ei

*The Holy Bible*

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## Numbers Chapter 8

**The seven lamps are placed on the golden candlestick, to shine towards the loaves of proposition: the ordination of the Levites: and to what age they shall serve in the tabernacle.**

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**8:1.** And the [Lord](#) spoke to [Moses](#), saying:  
Locutus est Dominus ad Mosen dicens

**8:2.** Speak to [Aaron](#), and thou shalt say to him: When thou shalt place the seven lamps, let the [candlestick](#) be set up on the south side. Give orders therefore that the lamps look over against the north, towards the table of the [loaves of proposition](#), over against that part shall they give light, towards which the [candlestick](#) looketh.

Loquere Aaroni et dices ad eum cum posueris septem lucernas contra eam partem quam candelabrum respicit lucere debebunt

**8:3.** And [Aaron](#) did so, and he put the lamps upon the [candlestick](#), as the [Lord](#) had commanded [Moses](#).  
Fecitque Aaron et inposuit lucernas super candelabrum ut praeceperat Dominus Mosi

**8:4.** Now this was the work of the [candlestick](#), it was of beaten gold, both the shaft in the middle, and all that came out of both sides of the branches: according to the pattern which the [Lord](#) had shown to [Moses](#), so he made the [candlestick](#).

Haec autem erat factura candelabri ex auro ductili tam medius stipes quam cuncta ex utroque calamorum latera nascebantur iuxta exemplum quod ostendit Dominus Mosi ita operatus est candelabrum

**8:5.** And the [Lord](#) spoke to [Moses](#), saying:  
Et locutus est Dominus ad Mosen dicens

**8:6.** Take the [Levites](#) out of the midst of the [children of Israel](#), and thou shalt purify them,  
Tolle Levitas de medio filiorum Israhel et purificabis eos

**8:7.** According to this [rite](#): Let them be sprinkled with the water of purification, and let them shave all the hairs of their flesh. And when they shall have washed their garments, and are cleansed,  
Iuxta hunc ritum aspergantur aqua lustrationis et radant omnes pilos carnis suae cumque laverint vestimenta sua et mundati fuerint

**Let them be sprinkled with the water of purification...** This was the [holy](#) water mixed with the ashes of the [red cow](#), [Numbers 19](#), appointed for purifying all that were [unclean](#). It was a [figure](#) of the blood of [Christ](#), applied to our [souls](#) by his [holy sacraments](#).

**8:8.** They shall take an ox of the herd, and for the [offering](#) thereof fine flour tempered with oil: and thou shalt take another ox of the herd for a [sin offering](#):

Tollant bovem de armentis et libamentum eius similam oleo conspersam bovem autem alterum de armento tu accipies pro peccato

**8:9.** And thou shalt bring the [Levites](#) before the [tabernacle of the covenant](#), calling together all the multitude of the [children of Israel](#):

Et adplicabis Levitas coram tabernaculo foederis convocata omni multitudine filiorum Israhel

**8:10.** And when the [Levites](#) are before the [Lord](#), the [children of Israel](#) shall [put their hands](#) upon them:  
Cumque Levitae fuerint coram Domino ponent filii Israhel manus suas super eos

**8:11.** And [Aaron](#) shall offer the [Levites](#), as a gift in the sight of the [Lord](#) from the [children of Israel](#), that they may serve in his ministry.

Et offeret Aaron Levitas munus in conspectu Domini a filiis Israhel ut serviant in ministerio eius

**8:12.** The [Levites](#) also shall [put their hands](#) upon the heads of the oxen, of which thou shalt [sacrifice](#) one

for **sin**, and the other for a **holocaust** to the **Lord**, to **pray** for them.

Levitae quoque ponent manus suas super capita boum e quibus unum facies pro peccato et alterum in holocaustum Domini ut deprecetis pro eis

**8:13.** And thou shalt set the **Levites** in the sight of **Aaron** and of his, and shalt **consecrate** them being offered to the **Lord**,

Statuesque Levitas in conspectu Aaron et filiorum eius et consecrabis oblatos Domino

**8:14.** And shalt separate them from the midst of the **children of Israel**, to be mine.

Ac separabis de medio filiorum Israhel ut sint mei

**8:15.** And afterwards they shall enter into the **tabernacle of the covenant**, to serve me. And thus shalt thou purify and **consecrate** them for an **oblation** of the **Lord**: for as a gift they were given me by the **children of Israel**.

Et postea ingrediantur tabernaculum foederis ut serviant mihi sicque purificabis et consecrabis eos in oblationem Domini quoniam dono donati sunt mihi a filiis Israhel

**8:16.** I have taken them instead of the **firstborn** that open every womb in **Israel**,

Pro primogenitis quae aperiant omnem vulvam in Israhel accepi eos

**8:17.** For all the **firstborn** of the **children of Israel**, both of **men** and of beasts, are mine. From the day that I slew every **firstborn** in the land of **Egypt**, have I **sanctified** them to myself:

Mea sunt omnia primogenita filiorum Israhel tam ex hominibus quam ex iumentis ex die quo percussi omnem primogenitum in terra Aegypti sanctificavi eos mihi

**8:18.** And I have taken the **Levites** for all the **firstborn** of the **children of Israel**:

Et tuli Levitas pro cunctis primogenitis filiorum Israhel

**8:19.** And have delivered them for a gift to **Aaron** and his sons out of the midst of the people, to serve me for **Israel** in the **tabernacle of the covenant**, and to **pray** for them, lest there should be a plague among the people, if they should presume to approach unto my sanctuary.

Tradidique eos dono Aaroni et filiis eius de medio populi ut serviant mihi pro Israhel in tabernaculo foederis et orent pro eis ne sit in populo plaga si ausi fuerint accedere ad sanctuarium

**8:20.** And **Moses** and **Aaron** and all the multitude of the **children of Israel** did with the **Levites** all that the **Lord** had commanded **Moses**,

Feceruntque Moses et Aaron et omnis multitudo filiorum Israhel super Levitas quae praeceperat Dominus Mosi

**8:21.** And they were purified, and washed their garments. And **Aaron** lifted them up in the sight of the **Lord**, and **prayed** for them,

Purificatique sunt et laverunt vestimenta sua elevavitque eos Aaron in conspectu Domini et oravit pro eis

**8:22.** That being purified they might go into the **tabernacle of the covenant** to do their services before **Aaron** and his sons. As the **Lord** had commanded **Moses** touching the **Levites**, so was it done.

Ut purificati ingrederentur ad officia sua in tabernaculum foederis coram Aaron et filiis eius sicut praeceperat Dominus Mosi de Levitis ita factum est

**8:23.** And the **Lord** spoke to **Moses**, saying:

Locutus est Dominus ad Mosen dicens

**8:24.** This is the **law** of the **Levites**: From twenty-five years old and upwards, they shall go in to minister in the **tabernacle of the covenant**.

Haec est lex Levitarum a viginti quinque annis et supra ingredientur ut ministrent in tabernaculo foederis

**8:25.** And when they shall have accomplished the fiftieth year of their age, they shall cease to serve:

Cumque quinquagesimum annum aetatis impleverint servire cessabunt

**8:26.** And they shall be the ministers of their brethren in the **tabernacle of the covenant**, to keep the things that are committed to their care, but not to do the works. Thus shalt thou order the **Levites** touching their charge.

Erunoque ministri fratrum suorum in tabernaculo foederis ut custodiant quae sibi fuerint commendata opera autem ipsa non faciant sic dispones Levitas in custodiis suis

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## Numbers Chapter 9

### The precept of the pasch is renewed: the unclean and travellers are to observe it the second month: the camp is guided by the pillar of the cloud.

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**9:1.** The [Lord](#) spoke to [Moses](#) in the [desert](#) of [Sinai](#), the second year after they were come out of the land of [Egypt](#), in the first month, saying:

Locutus est Dominus ad Mosen in deserto Sinai anno secundo postquam egressi sunt de terra Aegypti mense primo dicens

**9:2.** Let the [children of Israel](#) make the [phase](#) in its due time,

Faciant filii Israhel phase in tempore suo

**Make the phase...** That is, keep the [paschal solemnity](#), and eat the [paschal lamb](#).

**9:3.** The fourteenth day of this month in the evening, according to all the [ceremonies](#) and justifications thereof.

Quartadecima die mensis huius ad vesperam iuxta omnes caerimonias et iustificationes eius

**9:4.** And [Moses](#) commanded the [children of Israel](#) that they should make the [phase](#).

Praecipitque Moses filiis Israhel ut facerent phase

**9:5.** And they made it in its proper time: the fourteenth day of the month at evening, in [mount Sinai](#). The [children of Israel](#) did according to all things that the [Lord](#) had commanded [Moses](#).

Qui fecerunt tempore suo quartadecima die mensis ad vesperam in monte Sinai iuxta omnia quae mandaverat Dominus Mosi fecerunt filii Israhel

**9:6.** But behold some who were [unclean](#) by occasion of the [soul](#) of a [man](#), who could not make the [phase](#) on that day, coming to [Moses](#) and [Aaron](#),

Ecce autem quidam inmundi super animam hominis qui non poterant facere pascha in die illo accedentes ad Mosen et Aaron

**Behold some who were unclean by occasion of the soul of a man, etc...** That is, by having touched or come near a dead body, out of which the [soul](#) was departed.

**9:7.** Said to them: We are [unclean](#) by occasion of the [soul](#) of a [man](#). Why are we kept back that we may not offer in its season the [offering](#) to the [Lord](#) among the [children of Israel](#)?

Dixerunt eis inmundi sumus super animam hominis quare fraudamur ut non valeamus offerre oblationem Domino in tempore suo inter filios Israhel

**9:8.** And [Moses](#) answered them: Stay that I may consult the [Lord](#) what he will ordain concerning you.

Quibus respondit Moses state ut consulam quid praecipiat Dominus de vobis

**9:9.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**9:10.** Say to the [children of Israel](#): The [man](#) that shall be [unclean](#) by occasion of one that is dead, or shall be in a journey afar off in your nation, let him make the [phase](#) to the [Lord](#).

Loquere filiis Israhel homo qui fuerit inmundus super anima sive in via procul in gente vestra faciat phase Domino

**9:11.** In the second month, on the fourteenth day of the month in the evening, they shall eat it with [unleavened bread](#) and wild lettuce:

Mense secundo quartadecima die mensis ad vesperam cum azymis et lactucis agrestibus comedent illud

**9:12.** They shall not leave any thing thereof until morning, nor break a bone thereof, they shall observe all

the [ceremonies](#) of the [phase](#).

Non relinquunt ex eo quippiam usque mane et os eius non confringent omnem ritum phase observabunt

**9:13.** But if any [man](#) is clean, and was not on a journey, and did not make the [phase](#), that [soul](#) shall be cut off from among his people, because he offered not [sacrifice](#) to the [Lord](#) in due season: he shall bear his [sin](#).

Si quis autem et mundus est et in itinere non fuit et tamen non fecit phase exterminabitur anima illa de populis suis quia sacrificium Domino non obtulit tempore suo peccatum suum ipse portabit

**9:14.** The sojourner also and the stranger if they be among you, shall make the [phase](#) to the [Lord](#) according to the [ceremonies](#) and justifications thereof. The same [ordinances](#) shall be with you both for the stranger, and for him that was born in the land.

Peregrinus quoque et advena si fuerit apud vos faciet phase Domini iuxta caerimonias et iustificationes eius praeceptum idem erit apud vos tam advenae quam indigenae

**9:15.** Now on the day that the [tabernacle](#) was reared up, a cloud covered it. But from the evening there was over the [tabernacle](#), as it were, the appearance of fire until the morning.

Igitur die qua erectum est tabernaculum operuit illud nubes a vespere autem super tentorium erat quasi species ignis usque mane

**9:16.** So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

Sic fiebat iugiter per diem operiebat illud nubes et per noctem quasi species ignis

**9:17.** And when the cloud that covered the [tabernacle](#) was taken up, then the [children of Israel](#) marched forward: and in the place where the cloud stood still, there they camped.

Cumque ablata fuisset nubes quae tabernaculum protegebat tunc proficiscebantur filii Israhel et in loco ubi stetisset nubes ibi castrametabantur

**9:18.** At the commandment of the [Lord](#) they marched, and at his commandment they pitched the [tabernacle](#). All the days that the cloud abode over the [tabernacle](#), they remained in the same place:

Ad imperium Domini proficiscebantur et ad imperium illius figebant tabernaculum cunctis diebus quibus stabat nubes super tabernaculum manebant in eodem loco

**9:19.** And if it was so that it continued over it a long time, the [children of Israel](#) kept the watches of the [Lord](#), and marched not,

Et si evenisset ut multo tempore maneret super illud erant filii Israhel in excubiis Domini et non proficiscebantur

**9:20.** For as many days soever as the cloud stayed over the [tabernacle](#). At the commandment of the [Lord](#) they pitched their tents, and at his commandment they took them down.

Quotquot diebus fuisset nubes super tabernaculum ad imperium Domini erigebant tentoria et ad imperium illius deponebant

**9:21.** If the cloud tarried from evening until morning, and immediately at break of day left the [tabernacle](#), they marched forward: and if it departed after a day and a night, they took down their tents.

Si fuisset nubes a vespere usque mane et statim diluculo tabernaculum reliquisset proficiscebantur et si post diem et noctem recessisset dissipabant tentoria

**9:22.** But if it remained over the [tabernacle](#) for two days or a month or a longer time, the [children of Israel](#) remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.

Si biduo aut uno mense vel longiori tempore fuisset super tabernaculum manebant filii Israhel in eodem loco et non proficiscebantur statim autem ut recessisset movebant castra

**9:23.** By the [word of the Lord](#) they pitched their tents, and by his word they marched: and kept the watches of the [Lord](#) according to his commandment by the hand of [Moses](#).

Per verbum Domini figebant tentoria et per verbum illius proficiscebantur erantque in excubiis Domini iuxta imperium eius per manum Mosi

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## Numbers Chapter 10

### The silver trumpets and their use. They march from Sinai.

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**10:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**10:2.** Make thee two trumpets of beaten silver, wherewith thou mayest call together the multitude when the camp is to be removed.

Fac tibi duas tubas argenteas ductiles quibus convocare possis multitudinem quando movenda sunt castra

**10:3.** And when thou shalt sound the trumpets, all the multitude shall gather unto thee to the door of the [tabernacle of the covenant](#).

Cumque increpueris tubis congregabitur ad te omnis turba ad ostium foederis tabernaculi

**10:4.** If thou sound but once, the princes and the heads of the multitude of [Israel](#) shall come to thee.

Si semel clangueris venient ad te principes et capita multitudinis Israhel

**10:5.** But if the sound of the trumpets be longer, and with interruptions, they that are on the east side, shall first go forward.

Sin autem prolixior atque concisus clangor increpuerit movebunt castra primi qui sunt ad orientalem plagam

**10:6.** And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march.

In secundo autem sonitu et pari ululatu tubae levabunt tentoria qui habitant ad meridiem et iuxta hunc modum reliqui facient ululantibus tubis in profectioe

**10:7.** But when the people is to be gathered together, the sound of the trumpets shall be plain, and they shall not make a broken sound.

Quando autem congregandus est populus simplex tubarum clangor erit et non concise ululabunt

**10:8.** And the sons of [Aaron](#) the [priest](#) shall sound the trumpets: and this shall be an ordinance for ever in your [generations](#).

Filii Aaron sacerdotes clangent tubis eritque hoc legitimum sempiternum in generationibus vestris

**10:9.** If you go forth to [war](#) out of your land against the enemies that fight against you, you shall sound aloud with the trumpets, and there shall be a remembrance of you before the [Lord your God](#), that you may be delivered out of the hands of your enemies.

Si exieritis ad bellum de terra vestra contra hostes qui dimicant adversum vos clangentis ululantibus tubis et erit recordatio vestri coram Domino Deo vestro ut eruamini de manibus inimicorum vestrorum

**10:10.** If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the [holocausts](#), and the [sacrifices](#) of peace [offerings](#), that they may be to you for a remembrance of your [God](#). I am the [Lord your God](#).

Si quando habebitis epulum et dies festos et kalendas canetis tubis super holocaustis et pacificis victimis ut sint vobis in recordationem Dei vestri ego Dominus Deus vester

**10:11.** The second year, in the second month, the twentieth day of the month, the cloud was taken up from the [tabernacle of the covenant](#).

Anno secundo mense secundo vicesima die mensis elevata est nubes de tabernaculo foederis

**10:12.** And the [children of Israel](#) marched by their troops from the [desert](#) of [Sinai](#), and the cloud rested in the [wilderness](#) of [Pharan](#).

Profectique sunt filii Israhel per turmas suas de deserto Sinai et recubuit nubes in solitudine Pharan

**10:13.** And the first went forward according to the commandment of the [Lord](#) by the hand of [Moses](#).

Moveruntque castra primi iuxta imperium Domini in manu Mosi

**10:14.** The [sons of Juda](#) by their troops: whose prince was Nahasson the son of Aminadab.  
Filii Iuda per turmas suas quorum princeps erat Naasson filius Aminadab

**10:15.** In the [tribe of the sons of Issachar](#), the prince was Nathanael the son of Suar.  
In tribu filiorum Issachar fuit princeps Nathanahel filius Suar

**10:16.** In the [tribe of Zabulon](#), the prince was Eliab the son of Helon.  
In tribu Zabulon erat princeps Heliab filius Helon

**10:17.** And the [tabernacle](#) was taken down, and the sons of Gerson and Merari set forward, bearing it.  
Depositumque est tabernaculum quod portantes egressi sunt filii Gerson et Merari

**10:18.** And the [sons of Ruben](#) also marched, by their troops and ranks, whose prince was Helisur the son of Sedeur.  
Profectique sunt et filii Ruben per turmas et ordinem suum quorum princeps erat Helisur filius Sedeur

**10:19.** And in the [tribe of Simeon](#), the prince was Salamiel the son of Surisaddai.  
In tribu autem filiorum Symeon princeps fuit Salamihel filius Surisaddai

**10:20.** And in the [tribe of Gad](#), the prince was Eliasaph the son of Duel.  
Porro in tribu Gad erat princeps Heliasaph filius Duhel

**10:21.** Then the Caathites also marched carrying the sanctuary. So long was the [tabernacle](#) carried, till they came to the place of setting it up.  
Profectique sunt et Caathitae portantes sanctuarium tamdiu tabernaculum portabatur donec venirent ad erectionis locum

**10:22.** The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama the son of Ammiud.  
Moverunt castra et filii Ephraim per turmas suas in quorum exercitu princeps erat Helisama filius Ammiud

**10:23.** And in the tribe of the sons of [Manasses](#), the prince was Gamaliel the son of Phadassur.  
In tribu autem filiorum Manasse princeps fuit Gamalihel filius Phadassur

**10:24.** And in the [tribe of Benjamin](#), the prince was Abidan the son of Gedeon.  
Et in tribu Benjamin dux Abidan filius Gedeonis

**10:25.** The last of all the camp marched the [sons of Dan](#) by their troops, in whose army the prince was Ahiezer the son of Ammisaddai.  
Novissimi castrorum omnium profecti sunt filii Dan per turmas suas in quorum exercitu princeps fuit Ahiezer filius Amisaddai

**10:26.** And in the [tribe of the sons of Aser](#), the prince was Phegiel the son of Ochran.  
In tribu autem filiorum Aser erat princeps Phagaihel filius Ochran

**10:27.** And in the [tribe of the sons of Nephtali](#), the prince was Ahira the son of Enan.  
Et in tribu filiorum Nephtalim princeps Achira filius Henan

**10:28.** This was the order of the camps, and marches of the [children of Israel](#) by their troops, when they set forward.  
Haec sunt castra et profectiones filiorum Israhel per turmas suas quando egrediebantur

**10:29.** And [Moses](#) said to Hobab the son of Raguel the [Madianite](#), his kinsman: We are going towards the place which the [Lord](#) will give us: come with us, that we may do thee [good](#): for the [Lord](#) hath [promised good](#) things to [Israel](#).  
Dixitque Moses Hobab filio Rahuhel Madianiti cognato suo proficiscimur ad locum quem Dominus daturus est nobis veni nobiscum ut beneficiamus tibi quia Dominus bona promisit Israheli

**10:30.** But he answered him: I will not go with thee, but I will return to my country, wherein I was born.  
Cui ille respondit non vadam tecum sed revertar in terram meam in qua natus sum

**10:31.** And he said: Do not leave us: for thou [knowest](#) in what places we should encamp in the [wilderness](#),

and thou shalt be our guide.

Et ille noli inquit nos relinquere tu enim nosti in quibus locis per desertum castra ponere debeamus et eris ductor noster

**10:32.** And if thou comest with us, we will give thee what is the best of the riches which the **Lord** shall deliver to us.

Cumque nobiscum veneris quicquid optimum fuerit ex opibus quas nobis traditurus est Dominus dabimus tibi

**10:33.** So they marched from the **mount of the Lord** three days' journey, and the **ark of the covenant of the Lord** went before them, for three days providing a place for the camp.

Profecti sunt ergo de monte Domini via trium dierum arcaque foederis Domini praecedebat eos per dies tres providens castrorum locum

**10:34.** The cloud also of the **Lord** was over them by day when they marched.

Nubes quoque Domini super eos erat per diem cum incederent

**10:35.** And when the **ark** was lifted up, **Moses** said: Arise, O **Lord**, and let thy enemies be scattered, and let them that **hate** thee, flee from before thy face.

Cumque elevaretur arca dicebat Moses surge Domine et dissipentur inimici tui et fugiant qui oderunt te a facie tua

**10:36.** And when it was set down, he said: Return, O **Lord**, to the multitude of the host of **Israel**.

Cum autem deponeretur aiebat revertere Domine ad multitudinem exercitus Israhel

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## Numbers Chapter 11

**The people murmur and are punished with fire. God appointeth seventy ancients for assistants to Moses. They prophesy. The people have their fill of flesh, but forthwith many die of the plague.**

---

**11:1.** In the mean time there arose a murmuring of the people against the [Lord](#), as it were repining at their fatigue. And when the [Lord](#) heard it he was [angry](#). And the fire of the [Lord](#) being kindled against them, devoured them that were at the uttermost part of the camp.

Interea ortum est murmur populi quasi dolentium pro labore contra Dominum quod cum audisset iratus est et accensus in eos ignis Domini devoravit extremam castrorum partem

**11:2.** And when the people cried to [Moses](#), [Moses](#) prayed to the [Lord](#), and the fire was swallowed up. Cumque clamasset populus ad Mosen oravit Moses Dominum et absortus est ignis

**11:3.** And he called the [name](#) of that place, *The burning*: for that the fire of the [Lord](#) had been kindled against them.

Vocavitque nomen loci illius Incensio eo quod succensus fuisset contra eos ignis Domini

**The burning...** [Hebrew](#), *Taberah*.

**11:4.** For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, the [children of Israel](#) also being joined with them, and said: Who shall give us flesh to eat?

Vulgus quippe promiscuum quod ascenderat cum eis flagravit desiderio sedens et flens iunctis sibi pariter filiis Israhel et ait quis dabit nobis ad vescendum carnes

**A mixt multitude...** These were people that came with them out of [Egypt](#), who were not of the [race of Israel](#); who, by their murmuring, drew also the [children of Israel](#) to murmur: this should teach us the danger of associating ourselves with the children of [Egypt](#), that is, with the lovers and admirers of this [wicked](#) world.

**11:5.** We remember the fish that we ate in [Egypt](#) free cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.

Recordamur piscium quos comedebamus in Aegypto gratis in mentem nobis veniunt cucumeres et pepones porrique et cepae et alia

**11:6.** Our [soul](#) is dry, our eyes behold nothing else but [manna](#).

Anima nostra arida est nihil aliud respiciunt oculi nostri nisi man

**11:7.** Now the [manna](#) was like coriander seed, of the colour of bdellium.

Erat autem man quasi semen coriandri coloris bdellii

**Bdellium...** *Bdellium*, according to Pliny, 1.21, c. 9. was of the colour of a [man's](#) nail, white and bright.

**11:8.** And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof of the taste of bread tempered with oil.

Circuibatque populus et colligens illud frangebatur mola sive terebatur in mortario coquens in olla et faciens ex eo tortulas saporis quasi panis oleati

**11:9.** And when the dew fell in the night upon the camp, the [manna](#) also fell with it.

Cumque descenderet nocte super castra ros descendebatur pariter et man

**11:10.** Now [Moses](#) heard the people weeping by their [families](#), every one at the door of his tent. And the [wrath](#) of the [Lord](#) was exceedingly enkindled: to [Moses](#) also the thing seemed insupportable.

Audivit ergo Moses flentem populum per familias singulos per ostia tentorii sui iratusque est furor Domini valde sed et Mosi intoleranda res visa est

**11:11.** And he said to the [Lord](#): Why hast thou afflicted thy servant? Wherefore do I not find favour before

thee? And why hast thou laid the weight of all this people upon me?

Et ait ad Dominum cur adflixisti servum tuum quare non invenio gratiam coram te et cur inposuisti pondus universi populi huius super me

**11:12.** Have I conceived all this multitude, or begotten them, that thou shouldst say to me: Carry them in thy bosom as the nurse is wont to carry the little infant, and bear them into the land, for which thou hast sworn to their fathers?

Numquid ego concepi omnem hanc multitudinem vel genui eam ut dicas mihi porta eos in sinu tuo sicut portare solet nutrix infantulum et defer in terram pro qua iurasti patribus eorum

**11:13.** Whence should I have flesh to give to so great a multitude? They weep against me, saying: Give us flesh that we may eat.

Unde mihi carnes ut dem tantae multitudini flent contra me dicentes da nobis carnes ut comedamus

**11:14.** I am not able alone to bear all this people, because it is too heavy for me.

Non possum solus sustinere omnem hunc populum quia gravis mihi est

**11:15.** But if it seem unto thee otherwise, I beseech thee to kill me, and let me find [grace](#) in thy eyes, that I be not afflicted with so great [evils](#).

Sin aliter tibi videtur obsecro ut interficias me et inveniam gratiam in oculis tuis ne tantis adficiar malis

**11:16.** And the [Lord](#) said to [Moses](#): Gather unto me seventy [men](#) of the ancients of [Israel](#), whom thou knowest to be ancients and masters of the people: and thou shalt bring them to the door of the [tabernacle of the covenant](#), and shalt make them stand there with thee,

Et dixit Dominus ad Mosen congrega mihi septuaginta viros de senibus Israhel quos tu nosti quod senes populi sint ac magistri et duces eos ad ostium tabernaculi foederis faciesque ibi stare tecum

**Seventy men...** This was the first institution of the council or senate, called the [Sanhedrin](#), consisting of seventy or seventy-two senators or counsellors.

**11:17.** That I may come down and speak with thee: and I will take of thy [spirit](#), and will give to them, that they may bear with thee the burden of the people, and thou mayest not be burthened alone.

Ut descendam et loquar tibi et auferam de spiritu tuo tradamque eis ut sustentent tecum onus populi et non tu solus graveris

**11:18.** And thou shalt say to the people: Be ye [sanctified](#): to morrow you shall eat flesh: for I have heard you say: Who will give us flesh to eat? It was well with us in [Egypt](#). That the [Lord](#) may give you flesh, and you may eat:

Populo quoque dices sanctificamini cras comedetis carnes ego enim audivi vos dicere quis dabit nobis escas carnum bene nobis erat in Aegypto ut det vobis Dominus carnes et comedatis

**11:19.** Not for one day, nor two, nor five, nor ten, nor for twenty.

Non uno die nec duobus vel quinque aut decem nec viginti quidem

**11:20.** But even for a month of days, till it come out at your nostrils, and become loathsome to you, because you have cast off the [Lord](#), who is in the midst of you, and have wept before him, saying: Why came we out of [Egypt](#)?

Sed usque ad mensem dierum donec exeat per nares vestras et vertatur in nausiam eo quod reppuleritis Dominum qui in medio vestri est et fleveritis coram eo dicentes quare egressi sumus ex Aegypto

**11:21.** And [Moses](#) said: There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month?

Et ait Moses sescenta milia peditum huius populi sunt et tu dicis dabo eis esum carnum mense integro

**11:22.** Shall then a multitude of sheep and oxen be killed, that it may suffice for their food? or shall the fishes of the sea be gathered together to fill them?

Numquid ovium et boum multitudo caedetur ut possit sufficere ad cibum vel omnes pisces maris in unum congregabuntur ut eos satient

**11:23.** And the [Lord](#) answered him: Is the hand of the [Lord](#) unable? Thou shalt presently see whether my word shall come to pass or no.

Cui respondit Dominus numquid manus Domini invalida est iam nunc videbis utrum meus sermo opere compleatur

**11:24.** **Moses** therefore came, and told the people the words of the **Lord**, and assembled seventy **men** of the ancients of **Israel**, and made them to stand about the **tabernacle**.

Venit igitur Moses et narravit populo verba Domini congregans septuaginta viros de senibus Israhel quos stare fecit circa tabernaculum

**11:25.** And the **Lord** came down in a cloud, and spoke to him, taking away of the **spirit** that was in **Moses**, and giving to the seventy **men**. And when the **spirit** had rested on them they **prophesied**, nor did they cease afterwards.

Descenditque Dominus per nubem et locutus est ad eum auferens de spiritu qui erat in Mosen et dans septuaginta viris cumque requievisset in eis spiritus prophetaverunt nec ultra cessarunt

**11:26.** Now there remained in the camp two of the **men**, of whom one was called Eldad, and the other Medad, upon whom the **spirit** rested; for they also had been enrolled, but were not gone forth to the **tabernacle**.

Remanserant autem in castris duo viri quorum unus vocabatur Heldad et alter Medad super quos requievit spiritus nam et ipsi descripti fuerant et non exierant ad tabernaculum

**11:27.** And when they **prophesied** in the camp, there ran a young man, and told **Moses**, saying: Eldad and Medad **prophesy** in the camp.

Cumque prophetarent in castris cucurrit puer et nuntiavit Mosi dicens Heldad et Medad prophetant in castris

**11:28.** Forthwith **Josue the son of Nun**, the minister of **Moses**, and chosen out of many, said: My lord **Moses** forbid them.

Statim Josue filius Nun minister Mosi et electus e pluribus ait domine mi Moses prohibe eos

**11:29.** But he said: Why hast thou emulation for me? O that all the people might **prophesy**, and that the **Lord** would give them his **spirit**!

At ille quid inquit aemularis pro me quis tribuat ut omnis populus prophetet et det eis Dominus spiritum suum

**11:30.** And **Moses** returned, with the ancients of **Israel**, into the camp.

Reversusque est Moses et maiores natu Israhel in castra

**11:31.** And a wind going out from the **Lord**, taking quails up beyond the sea brought them, and cast them into the camp for the space of one day's journey, on every side of the camp round about, and they flew in the air two cubits high above the ground.

Ventus autem egrediens a Domino arreptas trans mare coturnices detulit et dimisit in castra itinere quantum uno die confici potest ex omni parte castrorum per circuitum volabantque in aere duobus cubitis altitudine super terram

**11:32.** The people therefore rising up all that day, and night, and the next day, gathered together of quails, he that did least, ten cores: and they dried them round about the camp.

Surgens ergo populus toto die illo et nocte ac die altero congregavit coturnicum qui parum decem choros et siccaverunt eas per gyrum castrorum

**11:33.** As yet the flesh was between their teeth, neither had that kind of meat failed: when behold the **wrath** of the **Lord** being provoked against the people, struck them with an exceeding great plague.

Adhuc carnes erant in dentibus eorum nec defecerat huiuscemodi cibus et ecce furor Domini concitatus in populum percussit eum plaga magna nimis

**11:34.** And that place was called, *The graves of lust*: for there they buried the people that had **lusted**. And departing from the graves of **lust**, they came unto Hase-roth, and abode there.

Vocatusque est ille locus sepulchra Concupiscentiae ibi enim sepelierunt populum qui desideraverat egressi autem de sepulchris Concupiscentiae venerunt in Aseroth et manserunt ibi

**The graves of lust...** Or, the sepulchres of **concupiscence**: so called from their irregular desire of flesh. In **Hebrew**, *Kibroth. Hattaavah*.

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## Numbers Chapter 12

**Mary and Aaron murmur against Moses, whom God praiseth above other prophets. Mary being struck with leprosy, Aaron confesseth his fault. Moses prayeth for her, and after seven days' separation from the camp, she is restored.**

---

**12:1.** And Mary and Aaron spoke against Moses, because of his wife the Ethiopian,

Locutaque est Maria et Aaron contra Mosen propter uxorem eius aethiopissam

**Ethiopian...** Sephora the wife of Moses was of Madian, which bordered upon the land of Chus or Ethiopia: where note, that the Ethiopia here spoken of is not that of Africa but that of Arabia.

**12:2.** And they said: Hath the Lord spoken by Moses only? Hath he not also spoken to us in like manner? And when the Lord heard this,

Et dixerunt num per solum Mosen locutus est Dominus nonne et nobis similiter est locutus quod cum audisset Dominus

**12:3.** (For Moses was a man exceeding meek above all men that dwelt upon earth)

Erat enim Moses vir mitissimus super omnes homines qui morabantur in terra

**Exceeding meek...** Moses being the meekest of men, would not contend for himself; therefore, God inspired him to write here his own defence: and the Holy Spirit, whose dictate he wrote, obliged him to declare the truth, though it was so much to his own praise.

**12:4.** Immediately he spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out,

Statim locutus est ad eum et ad Aaron et Mariam egredimini vos tantum tres ad tabernaculum foederis cumque fuissent egressi

**12:5.** The Lord came down in a pillar of the cloud, and stood in the entry of the tabernacle calling to Aaron and Mary. And when they were come,

Descendit Dominus in columna nubis et stetit in introitu tabernaculi vocans Aaron et Mariam qui cum issent

**12:6.** He said to them: Hear my words: if there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream.

Dixit ad eos audite sermones meos si quis fuerit inter vos propheta Domini in visione apparebo ei vel per somnium loquar ad illum

**12:7.** But it is not so with my servant Moses who is most faithful in all my house:

At non talis servus meus Moses qui in omni domo mea fidelissimus est

**12:8.** For I speak to him mouth to mouth: and plainly, and not by riddles and figures doth he see the Lord. Why then were you not afraid to speak ill of my servant Moses?

Ore enim ad os loquor ei et palam non per enigmata et figuras Dominum videt quare igitur non timuistis detrahare servo meo Mosi

**12:9.** And being angry with them he went away:

Iratusque contra eos abiit

**12:10.** The cloud also that was over the tabernacle departed: and behold Mary appeared white as snow with a leprosy. And when Aaron had looked on her, and saw her all covered with leprosy,

Nubes quoque recessit quae erat super tabernaculum et ecce Maria apparuit candens lepra quasi nix cumque respexisset eam Aaron et vidisset perfusam lepra

**12:11.** He said to Moses: I beseech thee, my lord, lay not upon us this sin, which we have foolishly committed:

Ait ad Mosen obsecro domine mi ne inponas nobis hoc peccatum quod stulte commisimus

**12:12.** Let her not be as one dead, and as an [abortive](#) that is cast forth from the mother's womb. Lo, now one half of her flesh is consumed with the [leprosy](#).

Ne fiat haec quasi mortua et ut abortivum quod proicitur de vulva matris suae ecce iam medium carnis eius devoratum est lepra

**12:13.** And [Moses](#) cried to the [Lord](#), saying O [God](#), I beseech thee heal her.

Clamavitque Moses ad Dominum dicens Deus obsecro sana eam

**12:14.** And the [Lord](#) answered him: If her father had spitten upon her face, ought she not to have been ashamed for seven days at least? Let her be separated seven days without the camp, and afterwards she shall be called again.

Cui respondit Dominus si pater eius spuisset in faciem illius nonne debuerat saltem septem dierum rubore suffundi separetur septem diebus extra castra et postea revocabitur

**12:15.** Mary therefore was put out of the camp seven days: and the people moved not from that place until Mary was called again.

Exclusa est itaque Maria extra castra septem diebus et populus non est motus de loco illo donec revocata est Maria

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## Numbers Chapter 13

### The twelve spies are sent to view the land. The relation they make of it.

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**13:1.** And the people marched from Haseroth, and pitched their tents in the [desert](#) of Pharan.

Profectus est de Aseroth fixis tentoriis in deserto Pharan

**13:2.** And there the [Lord](#) spoke to [Moses](#), saying.

Ibi locutus est Dominus ad Mosen dicens

**13:3.** Send [men](#) to view the land of [Chanaan](#), which I will give to the [children of Israel](#), one of every [tribe](#), of the rulers.

Mitte viros qui considerent terram Chanaan quam daturus sum filiis Israhel singulos de singulis tribubus ex principibus

**13:4.** [Moses](#) did what the [Lord](#) had commanded, sending from the [desert](#) of Pharan, principal [men](#), whose [names](#) are these:

Fecit Moses quod Dominus imperarat de deserto Pharan mittens principes viros quorum ista sunt nomina

**13:5.** Of the [tribe of Ruben](#), Sammua the son of Zechur.

De tribu Ruben Semmua filium Zecchur

**13:6.** Of the [tribe of Simeon](#), Saphat the son of Huri.

De tribu Symeon Saphat filium Huri

**13:7.** Of the [tribe of Juda](#), [Caleb the son of Jephone](#).

De tribu Iuda Chaleb filium Iepphonne

**13:8.** Of the [tribe of Issachar](#), Igal the son of [Joseph](#).

De tribu Isachar Igal filium Ioseph

**13:9.** Of the tribe of Ephraim, Osee the son of Nun.

De tribu Ephraim Osee filium Nun

**13:10.** Of the [tribe of Benjamin](#), Phalti the son of Raphu.

De tribu Benjamin Phalti filium Raphu

**13:11.** Of the [tribe of Zabulon](#), Geddiel the son of Sodi.

De tribu Zabulon Geddiel filium Sodi

**13:12.** Of the [tribe of Joseph](#), of the sceptre of [Manasses](#), Gaddi the son of Susi.

De tribu Ioseph sceptri Manasse Gaddi filium Susi

**13:13.** Of the [tribe of Dan](#), Ammiel the son of Gemalli.

De tribu Dan Ammiel filium Gemalli

**13:14.** Of the [tribe of Aser](#), Sthur the son of Michael.

De tribu Aser Sthur filium Michahel

**13:15.** Of the [tribe of Nephtali](#), Nahabi the son of Vapsi.

De tribu Nephtali Naabbi filium Vaphsi

**13:16.** Of the [tribe of Gad](#), Guel the son of Machi.

De tribu Gad Guhel filium Machi

**13:17.** These are the [names](#) of the [men](#), whom [Moses](#) sent to view the land: and he called Osee the son of Nun, [Josue](#).

Haec sunt nomina virorum quos misit Moses ad considerandam terram vocavitque Osee filium Nun Iosue

**13:18.** And [Moses](#) sent them to view the land of [Chanaan](#), and said to them: Go you up by the south side. And when you shall come to the mountains,

Misit ergo eos Moses ad considerandam terram Chanaan et dixit ad eos ascendite per meridianam plagam cumque veneritis ad montes

**13:19.** View the land, of what sort it is, and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many:

Considerate terram qualis sit et populum qui habitator est eius utrum fortis sit an infirmus pauci numero an plures

**13:20.** The land itself, whether it be [good](#) or bad: what manner of cities, walled or without walls:

Ipsa terra bona an mala urbes quales muratae an absque muris

**13:21.** The ground, fat or barren, woody or without trees. Be of [good courage](#), and bring us of the fruits of the land. Now it was the time when the firstripe grapes are fit to be eaten.

Humus pinguis an sterilis nemorosa an absque arboribus confortamini et adferite nobis de fructibus terrae erat autem tempus quando iam praecoquae uvae vesci possunt

**13:22.** And when they were gone up, they viewed the land from the [desert](#) of Sin, unto Rohob as you enter into Emath.

Cumque ascendissent exploraverunt terram a deserto Sin usque Roob intransibus Emath

**13:23.** And they went up at the south side, and came to [Hebron](#), where were Achiman and Sisai and Tholmai the sons of Enac. For [Hebron](#) was built seven years before [Tanis](#) the city of [Egypt](#).

Ascenderuntque ad meridiem et venerunt in Hebron ubi erant Ahiman et Sisai et Tholmai filii Enach nam Hebron septem annis ante Tanim urbem Aegypti condita est

**13:24.** And forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which two [men](#) carried upon a lever. They took also of the pomegranates and of the figs of that place:

Pergentesque usque ad torrentem Botri absciderunt palmitem cum uva sua quem portaverunt in vecte duo viri de malis quoque granatis et de ficis loci illius tulerunt

**13:25.** Which was called Nehelescol, that is to say, the torrent of the cluster of grapes, because from thence the [children of Israel](#) had carried a cluster of grapes.

Qui appellatus est Neelescol id est torrens Botri eo quod botrum inde portassent filii Israhel

**13:26.** And they that went to spy out the land returned after forty days, having gone round all the country,

Reversique exploratores terrae post quadraginta dies omni regione circuita

**13:27.** And came to [Moses](#) and [Aaron](#) and to all the assembly of the [children of Israel](#) to the [desert](#) of Pharan, which is in [Cades](#). And speaking to them and to all the multitude, they showed them the fruits of the land:

Venerunt ad Mosen et Aaron et ad omnem coetum filiorum Israhel in desertum Pharan quod est in Cades locutique eis et omni multitudini ostenderunt fructus terrae

**13:28.** And they related and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey as may be known by these fruits:

Et narraverunt dicentes venimus in terram ad quam misisti nos quae re vera fluit lacte et melle ut ex his fructibus cognosci potest

**13:29.** But it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac.

Sed cultores fortissimos habet et urbes grandes atque muratas stirpem Enach vidimus ibi

**13:30.** [Amalec](#) dwelleth in the south, the [Hethite](#) and the Jebusite and the [Amorrhite](#) in the mountains: but the [Chanaanite](#) abideth by the sea and near the streams of the [Jordan](#).

Amalech habitat in meridie Hettheus et Iebuseus et Amorreus in montanis Chananeus vero moratur iuxta

mare et circa fluentia Iordanis

**13:31.** In the mean time **Caleb**, to still the murmuring of the people that rose against **Moses**, said: Let us go up and possess the land, for we shall be able to conquer it.

Inter haec Chaleb conpescens murmur populi qui oriebatur contra Mosen ait ascendamus et possideamus terram quoniam poterimus obtinere eam

**13:32.** But the others, that had been with him, said: No, we are not able to go up to this people, because they are stronger than we.

Alii vero qui fuerant cum eo dicebant nequaquam ad hunc populum valemus ascendere quia fortior nobis est

**13:33.** And they spoke ill of the land, which they had viewed, before the **children of Israel**, saying: The land which we have viewed, devoureth its inhabitants: the people, that we beheld are of a tall stature.

Detraxeruntque terrae quam inspexerant apud filios Israhel dicentes terram quam lustravimus devorat habitatores suos populum quem aspeximus procerae staturae est

**Spoke ill, etc...** These **men**, who by their misrepresentations of the land of promise, discouraged the **Israelites** from attempting the conquest of it, were a **figure** of worldlings, who, by decrying or misrepresenting **true** devotion, discourage **Christians** from seeking in earnest and acquiring so great a **good**, and thereby securing to themselves a **happy eternity**.

**13:34.** There we saw certain monsters of the sons of Enac, of the giant kind: in comparison of whom, we seemed like locusts.

Ibi vidimus monstra quaedam filiorum Enach de genere giganteo quibus comparati quasi lucustae videbamur

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## Numbers Chapter 14

**The people murmur. God threateneth to destroy them. He is appeased by Moses, yet so as to exclude the murmurers from entering the promised land. The authors of the sedition are struck dead. The rest going to fight against the will of God are beaten.**

---

**14:1.** Therefore the whole multitude crying wept that night.

Igitur vociferans omnis turba flevit nocte illa

**14:2.** And all the [children of Israel](#) murmured against [Moses](#) and [Aaron](#), saying:

Et murmurati sunt contra Mosen et Aaron cuncti filii Israhel dicentes

**14:3.** Would [God](#) that we had died in [Egypt](#): and would [God](#) we may die in this vast [wilderness](#), and that the [Lord](#) may not bring us into this land, lest we fall by the sword, and our wives and children be led away [captives](#). Is it not better to return into [Egypt](#)?

Utinam mortui essemus in Aegypto et non in hac vasta solitudine utinam pereamus et non inducat nos Dominus in terram istam ne cadamus gladio et uxores ac liberi nostri ducantur captivi nonne melius est reverti in Aegyptum

**14:4.** And they said one to another: Let us appoint a [captain](#), and let us return into [Egypt](#).

Dixeruntque alter ad alterum constituamus nobis ducem et revertamur in Aegyptum

**14:5.** And when [Moses](#) and [Aaron](#) heard this, they fell down flat upon the ground before the multitude of the [children of Israel](#).

Quo audito Moses et Aaron ceciderunt proni in terram coram omni multitudine filiorum Israhel

**14:6.** But [Josue the son of Nun](#), and [Caleb the son of Jephone](#), who themselves also had viewed the land, rent their garments,

At vero Iosue filius Nun et Chaleb filius Iepphonne qui et ipsi lustraverant terram sciderunt vestimenta sua

**14:7.** And said to all the multitude of the [children of Israel](#): The land which we have gone round is very [good](#):

Et ad omnem multitudinem filiorum Israhel locuti sunt terram quam circuivimus valde bona est

**14:8.** If the [Lord](#) be favourable, he will bring us into it, and give us a land flowing with milk and honey.

Si propitius fuerit Dominus inducet nos in eam et tradet humum lacte et melle manantem

**14:9.** Be not rebellious against the [Lord](#): and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the [Lord](#) is with us, fear ye not.

Nolite rebelles esse contra Dominum neque timeatis populum terrae huius quia sicut panem ita eos possumus devorare recessit ab illis omne praesidium Dominus nobiscum est nolite metuere

**14:10.** And when all the multitude cried out, and would have [stoned](#) them, the [glory](#) of the [Lord](#) appeared over the [tabernacle of the covenant](#) to all the [children of Israel](#).

Cumque clamaret omnis multitudo et lapidibus eos vellet opprimere apparuit gloria Domini super tectum foederis cunctis filiis Israhel

**14:11.** And the [Lord](#) said to [Moses](#): How long will this people detract me? how long will they not [believe](#) me for all the [signs](#) that I have wrought before them?

Et dixit Dominus ad Mosen usquequo detrahet mihi populus iste quousque non credent mihi in omnibus signis quae feci coram eis

**14:12.** I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler

over a great nation, and a mightier than this is.

Feriam igitur eos pestilentia atque consumam te autem faciam principem super gentem magnam et fortiozem quam haec est

**14:13.** And **Moses** said to the **Lord**: That the **Egyptians**, from the midst of whom thou hast brought forth this people,

Et ait Moses ad Dominum ut audiant Aegyptii de quorum medio eduxisti populum istum

**14:14.** And the inhabitants of this land, (who have heard that thou, O **Lord**, art among this people, and art seen face to face, and thy cloud protecteth them, and thou goest before them in a **pillar of a cloud** by day, and in a **pillar of fire** by night),

Et habitatores terrae huius qui audierunt quod tu Domine in populo isto sis et facie videaris ad faciem et nubes tua protegat illos et in columna nubis praecedas eos per diem et in columna ignis per noctem

**14:15.** May hear that thou hast killed so great a multitude as it were one **man** and may say:

Quod occideris tantam multitudinem quasi unum hominem et dicant

**14:16.** He could not bring the people into the land for which he had sworn, therefore did he kill them in the **wilderness**.

Non poterat introducere populum in terram pro qua iuraverat idcirco occidit eos in solitudine

**14:17.** Let then the strength of the **Lord** be magnified, as thou hast sworn, saying:

Magnificetur ergo fortitudo Domini sicut iurasti dicens

**14:18.** The **Lord** is patient and full of mercy, by taking away **iniquity** and **wickedness**, and leaving no **man** clear, who visiteth the **sins** of the fathers upon the children unto the third and fourth **generation**.

Dominus patiens et multae misericordiae auferens iniquitatem et scelera nullumque innoxium derelinquens qui visitas peccata patrum in filios in tertiam et quartam generationem

**Clear... i.e., who deserves punishment.**

**14:19.** Forgive, I beseech thee, the **sins** of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of **Egypt** unto this place.

Dimitte obsecro peccatum populi tui huius secundum magnitudinem misericordiae tuae sicut propitius fuisti egredientibus de Aegypto usque ad locum istum

**14:20.** And the **Lord** said: I have forgiven according to thy word.

Dixitque Dominus dimisi iuxta verbum tuum

**14:21.** As I live: and the whole earth shall be filled with the **glory** of the **Lord**.

Vivo ego et implebitur gloria Domini universa terra

**14:22.** But yet all the **men** that have seen my majesty, and the signs that I have done in **Egypt**, and in the **wilderness**, and have **tempted** me now ten times, and have not **obeyed** my voice,

Attamen omnes homines qui viderunt maiestatem meam et signa quae feci in Aegypto et in solitudine et temptaverunt me iam per decem vices nec oboedierunt voci meae

**14:23.** Shall not see the land for which I **swore** to their fathers, neither shall any one of them that hath detracted me behold it.

Non videbunt terram pro qua iuravi patribus eorum nec quisquam ex illis qui detraxit mihi intuebitur eam

**14:24.** My servant **Caleb**, who being full of another **spirit** hath followed me, I will bring into this land which he hath gone round: and his seed shall possess it.

Servum meum Chaleb qui plenus alio spiritu secutus est me inducam in terram hanc quam circumvit et semen eius possidebit eam

**14:25.** For the **Amalecite** and the **Chanaanite** dwell in the valleys. To morrow remove the camp, and return into the **wilderness** by the way of the **Red Sea**.

Quoniam Amalechites et Chananeus habitant in vallibus cras movete castra et revertimini in solitudinem per viam maris Rubri

**14:26.** And the **Lord** spoke to **Moses** and **Aaron**, saying:

Locutusque est Dominus ad Mosen et Aaron dicens

**14:27.** How long doth this **wicked** multitude murmur against me? I have heard the murmurings of the **children of Israel**.

Usquequo multitudo haec pessima murmurat contra me querellas filiorum Israhel audivi

**14:28.** Say therefore to them: As I live, saith the **Lord**: According as you have spoken in my hearing, so will I do to you.

Dic ergo eis vivo ego ait Dominus sicut locuti estis audiente me sic faciam vobis

**14:29.** In the **wilderness** shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me,

In solitudine hac iacebunt cadavera vestra omnes qui numerati estis a viginti annis et supra et murmurastis contra me

**14:30.** Shall not enter into the land, over which I lifted up my hand to make you dwell therein, except **Caleb the son of Jephone**, and **Josue the son of Nun**.

Non intrabitis terram super quam levavi manum meam ut habitare vos facerem praeter Chaleb filium Iepphonne et Iosue filium Nun

**14:31.** But your children, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the land which you have **despised**.

Parvulos autem vestros de quibus dixistis quod praedae hostibus forent introducram ut videant terram quae vobis displicuit

**14:32.** Your carcasses shall lie in the **wilderness**.

Vestra cadavera iacebunt in solitudine

**14:33.** Your children shall wander in the **desert** forty years, and shall bear your fornication, until the carcasses of their fathers be consumed in the **desert**,

Filii vestri erunt vagi in deserto annis quadraginta et portabunt fornicationem vestram donec consumantur cadavera patrum in deserto

**Shall bear your fornication...** That is, shall bear the punishment of your disloyalty to **God**, which in the **scripture** language is here called a fornication, in a spiritual sense.

**14:34.** According to the number of the forty days, wherein you viewed the land: a year shall be counted for a day. And forty years you shall receive your **iniquities**, and shall know my revenge:

Iuxta numerum quadraginta dierum quibus considerastis terram annus pro die inputabitur et quadraginta annis recipietis iniquitates vestras et scietis ultionem meam

**14:35.** For as I have spoken, so will I do to all this **wicked** multitude, that hath risen up together against me: in this **wilderness** shall it faint away and die.

Quoniam sicut locutus sum ita faciam omni multitudini huic pessimae quae consurrexit adversum me in solitudine hac deficiet et morietur

**14:36.** Therefore all the **men**, whom **Moses** had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was naught,

Igitur omnes viri quos miserat Moses ad contemplandam terram et qui reversi murmurare fecerant contra eum omnem multitudinem detrahentes terrae quod esset mala

**14:37.** Died and were struck in the sight of the **Lord**.

Mortui sunt atque percussi in conspectu Domini

**14:38.** But **Josue the son of Nun**, and **Caleb** had gone to view the land.

Iosue autem filius Nun et Chaleb filius Iepphonne vixerunt ex omnibus qui perrexerant ad considerandam terram

**14:39.** And **Moses** spoke all these words to all the **children of Israel**, and the people mourned exceedingly.

Locutusque est Moses universa verba haec ad omnes filios Israhel et luxit populus nimis

**14:40.** And behold rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place, of which the **Lord** hath spoken: for we have **sinned**.

Et ecce mane primo surgentes ascenderunt verticem montis atque dixerunt parati sumus ascendere ad locum de quo Dominus locutus est quia peccavimus

**14:41.** And **Moses** said to them: Why transgress you the **word of the Lord**, which shall not succeed prosperously with you?

Quibus Moses cur inquit transgredimini verbum Domini quod vobis non cedet in prosperum

**14:42.** Go not up, for the **Lord** is not with you: lest you fall before your enemies.

Nolite ascendere non enim est Dominus vobiscum ne corruatis coram inimicis vestris

**14:43.** The **Amalecite** and the **Chanaanite** are before you, and by their sword you shall fall, because you would not consent to the **Lord**, neither will the **Lord** be with you.

Amalechites et Chananeus ante vos sunt quorum gladio corruetis eo quod nolueritis adquiescere Domino nec erit Dominus vobiscum

**14:44.** But they being blinded went up to the top of the mountain. But the **ark of the testament** of the **Lord** and **Moses** departed not from the camp.

At illi contenebrati ascenderunt in verticem montis arca autem testamenti Domini et Moses non recesserunt de castris

**14:45.** And the **Amalecite** came down, and the **Chanaanite** that dwelt in the mountain: and smiting and slaying them pursued them as far as Horma.

Descenditque Amalechites et Chananeus qui habitabant in monte et percutiens eos atque concidens persecutus est usque Horma

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## Numbers Chapter 15

### Certain laws concerning sacrifices. Sabbath breaking is punished with death. The law of fringes on their garments.

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**15:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen dicens

**15:2.** Speak to the [children of Israel](#) and thou shalt say to them: When you shall be come unto the land of your habitation, which I will give you,

Loquere ad filios Israhel et dices ad eos cum ingressi fueritis terram habitationis vestrae quam ego dabo vobis

**15:3.** And shall make an [offering](#) to the [Lord](#), for a [holocaust](#), or a victim, paying your [vows](#), or voluntarily [offering](#) gifts, or in your solemnities burning a sweet savour unto the [Lord](#), of oxen or of sheep:

Et feceritis oblationem Domino in holocaustum aut victimam vota solventes vel sponte offerentes munera aut in sollempnitatibus vestris adolentes odorem suavitatis Domino de bubus sive de ovibus

**15:4.** Whosoever immolateth the victim, shall offer a [sacrifice](#) of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil:

Offeret quicumque immolaverit victimam sacrificium similiae decimam partem oephi conspersae oleo quod mensuram habebit quartam partem hin

**15:5.** And he shall give the same measure of wine to pour out in libations for the [holocaust](#) or for the victim. For every lamb,

Et vinum ad liba fundenda eiusdem mensurae dabit in holocausto sive in victima per agnos singulos

**15:6.** And for every ram there shall be a [sacrifice](#) of flour of two tenths, which shall be tempered with the third part of a hin of oil:

Et arietis erit sacrificium similiae duarum decimarum quae conspersa sit oleo tertiae partis hin

**15:7.** And he shall offer the third part the same measure of wine for the libation, for a sweet savour to the [Lord](#).

Et vinum ad libamentum tertiae partis eiusdem mensurae offeret in odorem suavitatis Domino

**15:8.** But when thou offerest a [holocaust](#) or [sacrifice](#) of oxen, to fulfil thy [vow](#) or for victims of peace [offerings](#),

Quando vero de bubus feceris holocaustum aut hostiam ut impleas votum vel pacificas victimas

**15:9.** Thou shalt give for every ox three tenths of flour tempered with half a hin of oil,

Dabis per singulos boves similiae tres decimas conspersae oleo quod habeat medium mensurae hin

**15:10.** And wine for libations of the same measure, for an [offering](#) of most sweet savour to the [Lord](#).

Et vinum ad liba fundenda eiusdem mensurae in oblationem suavissimi odoris Domino

**15:11.** Thus shalt thou do

Sic facietis

**15:12.** For every ox and ram and lamb and kid.

Per singulos boves et arietes et agnos et hedos

**15:13.** Both they that are born in the land, and the strangers

Tam indigenae quam peregrini

**15:14.** Shall offer [sacrifices](#) after the same rite.

Eodem ritu offerent sacrificia

**15:15.** There shall be all one law and judgment both for you and for them who are strangers in the land.  
Unum praeceptum erit atque iudicium tam vobis quam advenis terrae

**15:16.** And the [Lord](#) spoke to [Moses](#), saying:  
Locutus est Dominus ad Mosen dicens

**15:17.** Speak to the [children of Israel](#), and thou shalt say to them:  
Loquere filiis Israhel et dices ad eos

**15:18.** When you are come into the land which I will give you,  
Cum veneritis in terram quam dabo vobis

**15:19.** And shall eat of the bread of that country, you shall separate [firstfruits](#) to the [Lord](#),  
Et comederitis de panibus regionis illius separabitis primitias Domino

**15:20.** Of the things you eat. As you separate [firstfruits](#) of your barnfloors:  
De cibis vestris sicut de areis primitias separatis

**15:21.** So also shall you give [firstfruits](#) of your dough to the [Lord](#).  
Ita et de pulmentis dabitur primitiva Domino

**15:22.** And if through [ignorance](#) you omit any of these things, which the [Lord](#) hath spoken to [Moses](#),  
Quod si per ignorantiam praeterieritis quicquam horum quae locutus est Dominus ad Mosen

**15:23.** And by him hath commanded you from the day that he began to command and thenceforward,  
Et mandavit per eum ad vos a die qua coepit iubere et ultra

**15:24.** And the multitude have forgotten to do it: they shall offer a calf out of the herd, a [holocaust](#) for a most sweet savour to the [Lord](#), and the [sacrifice](#) and libations thereof, as the [ceremonies](#) require, and a buck goat for [sin](#):  
Oblitaque fuerit facere multitudo offeret vitulum de armento holocaustum in odorem suavissimum Domino et sacrificium eius ac liba ut caerimoniae postulant hircumque pro peccato

**15:25.** And the [priest](#) shall [pray](#) for all the multitude of the [children of Israel](#): and it shall be forgiven them, because they [sinned ignorantly](#), [offering](#) notwithstanding a burnt [offering](#) to the [Lord](#) for themselves and for their [sin](#) and their [ignorance](#):  
Et rogabit sacerdos pro omni multitudine filiorum Israhel et dimittetur eis quoniam non sponte peccaverunt nihilominus offerentes incensum Domino pro se et pro peccato atque errore suo

**15:26.** And it shall be forgiven all the people of the [children of Israel](#): and the strangers that sojourn among them: because it is the fault of all the people through [ignorance](#).  
Et dimittetur universae plebi filiorum Israhel et advenis qui peregrinantur inter vos quoniam culpa est omnis populi per ignorantiam

**15:27.** But if one [soul](#) shall [sin ignorantly](#), he shall offer a she goat of a year old for his [sin](#).  
Quod si anima una nesciens peccaverit offeret capram anniculam pro peccato suo

**15:28.** And the [priest](#) shall [pray](#) for him, because he [sinned ignorantly](#) before the [Lord](#): and he shall obtain his pardon, and it shall be forgiven him.  
Et deprecabitur pro ea sacerdos quod inscia peccaverit coram Domino inpetrabitque ei veniam et dimittetur illi

**15:29.** The same law shall be for all that [sin](#) by [ignorance](#), whether they be natives or strangers.  
Tam indigenis quam advenis una lex erit omnium qui peccaverint ignorantes

**15:30.** But the [soul](#) that committeth any thing through [pride](#), whether he be born in the land or a stranger (because he hath been rebellious against the [Lord](#)) shall be cut off from among his people:  
Anima vero quae per superbiam aliquid commiserit sive civis sit ille sive peregrinus quoniam adversum Dominum rebellis fuit peribit de populo suo

**15:31.** For he hath contemned the [word of the Lord](#), and made void his [precept](#): therefore shall he be destroyed, and shall bear his [iniquity](#).

Verbum enim Domini contempsit et praeceptum illius fecit irritum idcirco delebitur et portabit iniquitatem suam

**15:32.** And it came to pass, when the [children of Israel](#) were in the [wilderness](#), and had found a [man](#) gathering sticks on the [sabbath day](#),

Factum est autem cum essent filii Israhel in solitudine et invenissent hominem colligentem ligna in die sabbati

**15:33.** That they brought him to [Moses](#) and [Aaron](#) and the whole multitude.

Obtulerunt eum Mosi et Aaron et universae multitudini

**15:34.** And they put him into [prison](#), not knowing what they should do with him.

Qui recluserunt eum in carcerem nescientes quid super eo facere deberent

**15:35.** And the [Lord](#) said to [Moses](#): Let that [man die](#), let all the multitude [stone](#) him without the camp.

Dixitque Dominus ad Mosen morte moriatur homo iste obruat eum lapidibus omnis turba extra castra

**15:36.** And when they had brought him out, they [stoned](#) him, and he [died](#) as the [Lord](#) had commanded.

Cumque eduxissent eum foras obruerunt lapidibus et mortuus est sicut praeceperat Dominus

**15:37.** The [Lord](#) also said to [Moses](#):

Dixit quoque Dominus ad Mosen

**15:38.** Speak to the [children of Israel](#), and thou shalt tell them to make to themselves [fringes](#) in the corners of their garments, putting in them ribands of blue:

Loquere filiis Israhel et dices ad eos ut faciant sibi fimbrias per angulos palliorum ponentes in eis vittas hyacinthinas

**Fringes...** The [Pharisees](#) enlarged these [fringes](#) through [hypocrisy](#) ([Matthew 23:5](#)) to appear more zealous than other [men](#) for the [law](#) of [God](#).

**15:39.** That when they shall see them, they may remember all the [commandments](#) of the [Lord](#), and not follow their own thoughts and eyes going astray after divers things,

Quas cum viderint recordentur omnium mandatorum Domini nec sequantur cogitationes suas et oculos per res varias fornicantes

**15:40.** But rather being mindful of the [precepts](#) of the [Lord](#), may do them and be [holy](#) to their [God](#).

Sed magis memores praeceptorum Domini faciant ea sintque sancti Deo suo

**15:41.** I am the [Lord your God](#), who brought you out of the land of [Egypt](#), that I might be your [God](#).

Ego Dominus Deus vester qui eduxi vos de terra Aegypti ut essem vester Deus

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## Numbers Chapter 16

### The schism of Core and his adherents: their punishment.

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**16:1.** And behold [Core](#) the son of Isaar, the son of Caath, the son of [Levi](#), and [Dathan and Abiron](#) the sons of Eliab, and Hon the son of Pheleth of the [children of Ruben](#),

Ecce autem Core filius Isaar filii Caath filii Levi et Dathan atque Abiram filii Heliab Hon quoque filius Pheleth de filiis Ruben

**16:2.** Rose up against [Moses](#), and with them two hundred and fifty others of the [children of Israel](#), leading [men](#) of the [synagogue](#), and who in the time of assembly were called by [name](#).

Surrexerunt contra Mosen alique filiorum Israhel ducenti quinquaginta viri proceres synagogae et qui tempore concilii per nomina vocabantur

**Rose up...** The crime of these [men](#), which was punished in so remarkable a manner, was that of [schism](#), and of rebellion against the authority established by [God](#) in the [church](#); and their pretending to the [priesthood](#) without being lawfully [called and sent](#): the same is the case of all modern [sectaries](#).

**16:3.** And when they had stood up against [Moses](#) and [Aaron](#), they said: Let it be enough for you, that all the multitude consisteth of [holy](#) ones, and the [Lord](#) is among them: Why lift you up yourselves above the people of the [Lord](#)?

Cumque stetissent adversum Mosen et Aaron dixerunt sufficiat vobis quia omnis multitudo sanctorum est et in ipsis est Dominus cur elevamini super populum Domini

**16:4.** When [Moses](#) heard this, he fell flat on his face:

Quod cum audisset Moses cecidit pronus in faciem

**16:5.** And speaking to [Core](#) and all the multitude, he said: In the morning the [Lord](#) will make known who belong to him, and the [holy](#) he will join to himself: and whom he shall choose, they shall approach to him.

Locutusque ad Core et ad omnem multitudinem mane inquit notum faciet Dominus qui ad se pertineant et sanctos adplicabit sibi et quos elegerit adpropinquabunt ei

**16:6.** Do this therefore: Take every [man](#) of you your [censers](#), thou [Core](#), and all thy company.

Hoc igitur facite tollat unusquisque turibula sua tu Core et omne concilium tuum

**16:7.** And putting fire in them to morrow, put [incense](#) upon it before the [Lord](#): and whomsoever he shall choose, the same shall be [holy](#): you take too much upon you, ye [sons of Levi](#).

Et hausto cras igne ponite desuper thymiana coram Domino et quemcumque elegerit ipse erit sanctus multum erigimini filii Levi

**16:8.** And he said again to [Core](#): Hear ye [sons of Levi](#).

Dixitque rursum ad Core audite filii Levi

**16:9.** Is it a small thing unto you, that the [God](#) of [Israel](#) hath spared you from all the people, and joined you to himself, that you should serve him in the service of the [tabernacle](#), and should stand before the congregation of the people, and should minister to him?

Num parum vobis est quod separavit vos Deus Israhel ab omni populo et iunxit sibi ut serviretis ei in cultu tabernaculi et staretis coram frequentia populi et ministraretis ei

**16:10.** Did he therefore make thee and all thy brethren the [sons of Levi](#) to approach unto him, that you should challenge to yourselves the [priesthood](#) also,

Idcirco ad se fecit accedere te et omnes fratres tuos filios Levi ut vobis etiam sacerdotium vindicetis

**16:11.** And that all thy company should stand against the [Lord](#)? for what is [Aaron](#) that you murmur against him?

Et omnis globus tuus stet contra Dominum quid est enim Aaron ut murmuretis contra eum

**16:12.** Then **Moses** sent to call **Dathan and Abiron** the sons of Eliab. But they answered: We will not come.  
Misit ergo Moses ut vocaret Dathan et Abiram filios Heliab qui responderunt non venimus

**16:13.** Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey, to kill us in the **desert**, except thou rule also like a lord over us?  
Numquid parum est tibi quod eduxisti nos de terra quae lacte et melle manabat ut occideres in deserto nisi et dominatus fueris nostri

**16:14.** Thou hast brought us indeed into a land that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes? We will not come.  
Re vera induxisti nos in terram quae fluit rivis lactis et mellis et dedisti nobis possessiones agrorum et vinearum an et oculos nostros vis eruere non venimus

**16:15.** **Moses** therefore being very **angry**, said to the **Lord**: Respect not their **sacrifices**: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them.  
Iratusque Moses valde ait ad Dominum ne respicias sacrificia eorum tu scis quod ne asellum quidem umquam acceperim ab eis nec adflixerim quempiam eorum

**Very angry...** This **anger** was a **zeal** against **sin**; and an indignation at the affront offered to **God**; like that which the same **holy prophet** conceived upon the sight of the **golden calf** [Exodus 32:19].

**16:16.** And he said to **Core**: Do thou and thy congregation stand apart before the **Lord** to morrow, and **Aaron** apart.  
Dixitque ad Core tu et omnis congregatio tua state seorsum coram Domino et Aaron die crastino separatim

**16:17.** Take every one of you **censers**, and put **incense** upon them, **offering** to the **Lord** two hundred and fifty **censers**: let **Aaron** also hold his **censer**.  
Tollite singuli turibula vestra et ponite super ea incensum offerentes Domino ducenta quinquaginta turibula Aaron quoque teneat turibulum suum

**16:18.** When they had done this, **Moses** and **Aaron** standing,  
Quod cum fecissent stantibus Mosen et Aaron

**16:19.** And had drawn up all the multitude against them to the door of the **tabernacle**, the **glory** of the **Lord** appeared to them all.  
Et coacervassent adversum eos omnem multitudinem ad ostium tabernaculi apparuit cunctis gloria Domini

**16:20.** And the **Lord** speaking to **Moses** and **Aaron**, said:  
Locutusque Dominus ad Mosen et Aaron ait

**16:21.** Separate yourselves from among this congregation, that I may presently destroy them.  
Separamini de medio congregationis huius ut eos repente disperdam

**16:22.** They fell flat on their face, and said: O most mighty, the **God** of the **spirits** of all flesh, for one **man's sin** shall thy **wrath** rage against all?  
Qui ceciderunt proni in faciem atque dixerunt fortissime Deus spirituum universae carnis num uno peccante contra omnes tua ira desaeviet

**16:23.** And the **Lord** said to **Moses**:  
Et ait Dominus ad Mosen

**16:24.** Command the whole people to separate themselves from the tents of **Core and Dathan and Abiron**.  
Praecepto universo populo ut separetur a tabernaculis Core et Dathan et Abiram

**16:25.** And **Moses** arose, and went to **Dathan and Abiron**: and the ancients of **Israel** following him,  
Surrexitque Moses et abiit ad Dathan et Abiram et sequentibus eum senioribus Israhel

**16:26.** He said to the multitude: Depart from the tents of these **wicked men**, and touch nothing of theirs, lest you be involved in their **sins**.  
Dixit ad turbam recedite a tabernaculis hominum impiorum et nolite tangere quae ad eos pertinent ne involvamini in peccatis eorum

**16:27.** And when they were departed from their tents round about, **Dathan and Abiron** coming out stood in the entry of their pavilions with their wives and children, and all the people.  
Cumque recessissent a tentoriis eorum per circuitum Dathan et Abiram egressi stabant in introitu

papilionum suorum cum uxoribus et liberis omnique frequentia

**16:28.** And **Moses** said: By this you shall know that the **Lord** hath sent me to do all things that you see, and that I have not forged them of my own head:

Et ait Moses in hoc scietis quod Dominus miserit me ut facerem universa quae cernitis et non ex proprio ea corde protulerim

**16:29.** If these **men** die the common death of **men**, and if they be visited with a plague, wherewith others also are wont to be visited, the **Lord** did not send me.

Si consueta hominum morte interierint et visitaverit eos plaga qua et ceteri visitari solent non misit me Dominus

**16:30.** But if the **Lord** do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into **hell**, you shall know that they have **blasphemed** the **Lord**.

Sin autem novam rem fecerit Dominus ut aperiens terra os suum degluttiat eos et omnia quae ad illos pertinent descenderintque viventes in infernum scietis quod blasphemaverint Dominum

**16:31.** And immediately as he had made an end of speaking, the earth broke asunder under their feet:

Confestim igitur ut cessavit loqui disrupta est terra sub pedibus eorum

**16:32.** And opening her mouth, devoured them with their tents and all their **substance**.

Et aperiens os suum devoravit illos cum tabernaculis suis et universa substantia

**16:33.** And they went down alive into **hell**, the ground closing upon them, and they perished from among the people.

Descenderuntque vivi in infernum operti humo et perierunt de medio multitudinis

**16:34.** But all **Israel**, that was standing round about, fled at the cry of them that were perishing: saying: Lest perhaps the earth swallow us up also.

At vero omnis Israhel qui stabat per gyrum fugit ad clamorem pereuntium dicens ne forte et nos terra degluttiat

**16:35.** And a fire coming out from the **Lord**, destroyed the two hundred and fifty **men** that offered the **incense**.

Sed et ignis egressus a Domino interfecit ducentos quinquaginta viros qui offerebant incensum

**16:36.** And the **Lord** spoke to **Moses**, saying:

Locutusque est Dominus ad Mosen dicens

**16:37.** Command **Eleazar** the son of **Aaron** the **priest** to take up the **censers** that lie in the burning, and to scatter the fire of one side and the other: because they are **sanctified**

Praecipe Eleazaro filio Aaron sacerdotis ut tollat turibula quae iacent in incendio et ignem huc illucque dispergat quoniam sanctificata sunt

**16:38.** In the deaths of the sinners: and let him beat them into plates, and fasten them to the **altar**, because **incense** hath been offered in them to the **Lord**, and they are **sanctified**, that the **children of Israel** may see them for a sign and a memorial.

In mortibus peccatorum producatque ea in lamminas et adfigat altari eo quod oblatum sit in eis incensum Domino et sanctificata sint ut cernant ea pro signo et monumento filii Israhel

**16:39.** Then **Eleazar** the **priest** took the brazen **censers**, wherein they had offered, whom the burning fire had devoured, and beat them into plates, fastening them to the **altar**:

Tulit ergo Eleazar sacerdos turibula aenea in quibus obtulerant hii quos incendium devoravit et produxit ea in lamminas adfigens altari

**16:40.** That the **children of Israel** might have for the time to come wherewith they should be admonished, that no stranger or any one that is not of the seed of **Aaron** should come near to offer **incense** to the **Lord**, lest he should suffer as **Core** suffered, and all his congregation, according as the **Lord** spoke to **Moses**.

Ut haberent postea filii Israhel quibus commonerentur ne quis accedat alienigena et qui non est de semine Aaron ad offerendum incensum Domino ne patiatur sicut passus est Core et omnis congregatio eius loquente Domino ad Mosen

**16:41.** The following day all the multitude of the **children of Israel** murmured against **Moses** and **Aaron**,

saying: You have killed the people of the [Lord](#).

Murmuravit autem omnis multitudo filiorum Israhel sequenti die contra Mosen et Aaron dicens vos interfecistis populum Domini

**16:42.** And when there arose a sedition, and the tumult increased,  
Cumque oreretur seditio et tumultus increseret

**16:43.** [Moses](#) and [Aaron](#) fled to the [tabernacle of the covenant](#). And when they were gone into it, the cloud covered it, and the [glory](#) of the [Lord](#) appeared.

Moses et Aaron fugerunt ad tabernaculum foederis quod postquam ingressi sunt operuit nubes et apparuit gloria Domini

**16:44.** And the [Lord](#) said to [Moses](#):  
Dixitque Dominus ad Mosen

**16:45.** Get you out from the midst of this multitude, this moment will I destroy them. And as they were lying on the ground,  
Recedite de medio huius multitudinis etiam nunc delebo eos cumque iacerent in terra

**16:46.** [Moses](#) said to [Aaron](#): Take the [censer](#), and putting fire in it from the [altar](#), put [incense](#) upon it, and go quickly to the people to [pray](#) for them: for already [wrath](#) is gone out from the [Lord](#), and the plague rageth.

Dixit Moses ad Aaron tolle turibulum et hausto igne de altari mitte incensum desuper pergens cito ad populum ut roges pro eis iam enim egressa est ira a Domino et plaga desaevit

**16:47.** When [Aaron](#) had done this, and had run to the midst of the multitude which the burning fire was now destroying, he offered the [incense](#):

Quod cum fecisset Aaron et cucurrisset ad mediam multitudinem quam iam vastabat incendium obtulit thymiama

**16:48.** And standing between the dead and the living, he [prayed](#) for the people, and the plague ceased.  
Et stans inter mortuos ac viventes pro populo deprecatus est et plaga cessavit

**16:49.** And the number of them that were slain was fourteen thousand and seven hundred [men](#), besides them that had perished in the sedition of [Core](#).

Fuerunt autem qui percussi sunt quattuordecim milia hominum et septingenti absque his qui perierant in seditione Core

**16:50.** And [Aaron](#) returned to [Moses](#) to the door of the [tabernacle of the covenant](#) after the destruction was over.

Reversusque est Aaron ad Mosen ad ostium tabernaculi foederis postquam quievit interitus

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## Numbers Chapter 17

### The priesthood is confirmed to Aaron by the miracle of the blooming of his rod, which is kept for a monument in the tabernacle.

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**17:1.** And the [Lord](#) spoke to [Moses](#), saying:

Et locutus est Dominus ad Mosen dicens

**17:2.** Speak to the [children of Israel](#), and take of every one of them a rod by their kindreds, of all the princes of the [tribes](#), twelve rods, and write the [name](#) of every [man](#) upon his rod.

Loquere ad filios Israhel et accipe ab eis virgas singulas per cognationes suas a cunctis principibus tribuum virgas duodecim et uniuscuiusque nomen superscribes virgae suae

**17:3.** And the [name](#) of [Aaron](#) shall be for the [tribe of Levi](#), and one rod shall contain all their [families](#):

Nomen autem Aaron erit in tribu Levi et una virga cunctas eorum familias continebit

**17:4.** And thou shalt lay them up in the [tabernacle of the covenant](#) before the [testimony](#), where I will speak to thee.

Ponesque eas in tabernaculo foederis coram testimonio ubi loquar ad te

**17:5.** Whomsoever of these I shall choose, his rod shall blossom: and I will make to cease from me the murmurings of the [children of Israel](#), wherewith they murmur against you.

Quem ex his elegero germinabit virga eius et cohibebo a me querimonias filiorum Israhel quibus contra vos murmurant

**17:6.** And [Moses](#) spoke to the [children of Israel](#): and all the princes gave him rods one for every tribe: and there were twelve rods besides the rod of [Aaron](#).

Locutusque est Moses ad filios Israhel et dederunt ei omnes principes virgas per singulas tribus fueruntque virgae duodecim absque virga Aaron

**17:7.** And when [Moses](#) had laid them up before the [Lord](#) in the [tabernacle of the testimony](#):

Quas cum posuisset Moses coram Domino in tabernaculo testimonii

**17:8.** He returned on the following day, and found that the rod of [Aaron](#) for the [house of Levi](#), was budded: and that the buds swelling it hid bloomed blossoms, which spreading the leaves, were formed into almonds.

Sequenti die regressus invenit germinasse virgam Aaron in domo Levi et turgentibus gemmis eruperant flores qui foliis dilatatis in amigdalas deformati sunt

**The rod of Aaron for the house of Levi, was budded, etc...** This rod of [Aaron](#) which thus [miraculously](#) brought forth fruit, was a [figure](#) of the [blessed Virgin](#) conceiving and bringing forth her [Son](#) without any prejudice to her [virginity](#).

**17:9.** [Moses](#) therefore brought out all the rods from before the [Lord](#) to all the [children of Israel](#): and they saw, and every one received their rods.

Protulit ergo Moses omnes virgas de conspectu Domini ad cunctos filios Israhel videruntque et receperunt singuli virgas suas

**17:10.** And the [Lord](#) said to [Moses](#): Carry back the rod of [Aaron](#) into the [tabernacle of the testimony](#), that it may be kept there for a token of the rebellious [children of Israel](#), and that their complaints may cease from me lest they die.

Dixitque Dominus ad Mosen refer virgam Aaron in tabernaculum testimonii ut servetur ibi in signum rebellium filiorum et quiescant querellae eorum a me ne moriantur

**17:11.** And [Moses](#) did as the [Lord](#) had commanded.

Fecitque Moses sicut praeceperat Dominus

**17:12.** And the **children of Israel** said to **Moses**: Behold we are consumed, we all perish.  
Dixerunt autem filii Israhel ad Mosen ecce consumpti sumus omnes perivimus

**17:13.** Whosoever approacheth to the **tabernacle** of the **Lord**, he dieth. Are we all to a **man** to be utterly destroyed?  
Quicumque accedit ad tabernaculum Domini moritur num usque ad internicionem cuncti delendi sumus

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## Numbers Chapter 18

### The charge of the priests and of the Levites, and their portion.

**18:1.** And the [Lord](#) said to [Aaron](#): Thou, and thy sons, and thy father's house with thee shall bear the [iniquity](#) of the sanctuary: and thou and thy sons with thee shall bear the [sins](#) of your [priesthood](#).

Dixitque Dominus ad Aaron tu et filii tui et domus patris tui tecum portabis iniquitatem sanctuarii et tu et filii tui simul sustinebitis peccata sacerdotii vestri

**Thou, and thy father's house with thee, shall bear the iniquity of the sanctuary...** That is, you shall be punished if, through negligence or want of due attention, you err in the discharge of the [sacred](#) functions for which you were ordained.

**18:2.** And take with thee thy brethren also of the [tribe of Levi](#), and the sceptre of thy father, and let them be ready in hand, and minister to thee: but thou and thy sons shall minister in the [tabernacle of the testimony](#).

Sed et fratres tuos de tribu Levi et sceptro patris tui sume tecum praestoque sint et ministrent tibi tu autem et filii tui ministrabis in tabernaculo testimonii

**18:3.** And the [Levites](#) shall watch to do thy commands, and about all the works of the [tabernacle](#): only they shall not come nigh the vessels of the sanctuary nor the [altar](#), lest both they die, and you also perish with them.

Excubabuntque Levitae ad praecepta tua et ad cuncta opera tabernaculi ita dumtaxat ut ad vasa sanctuarii et altare non accedant ne et illi moriantur et vos pereatis simul

**18:4.** But let them be with thee, and watch in the charge of the [tabernacle](#), and in all the [ceremonies](#) thereof. A stranger shall not join himself with you.

Sint autem tecum et excubent in custodiis tabernaculi et in omnibus caerimoniis eius alienigena non miscebitur vobis

**18:5.** Watch ye in the charge of the sanctuary, and in the ministry of the [altar](#): lest indignation rise upon the [children of Israel](#).

Excubate in custodia sanctuarii et in ministerio altaris ne oriatur indignatio super filios Israhel

**18:6.** I have given you your brethren the [Levites](#) from among the [children of Israel](#), and have delivered them for a gift to the [Lord](#), to serve in the ministries of the [tabernacle](#).

Ego dedi vobis fratres vestros Levitas de medio filiorum Israhel et tradidi donum Domino ut serviant in ministeriis tabernaculi eius

**18:7.** But thou and thy sons look ye to the [priesthood](#): and all things that pertain to the service of the [altar](#), and that are within the veil, shall be executed by the [priests](#). If any stranger shall approach, he shall be [slain](#).

Tu autem et filii tui custodite sacerdotium vestrum et omnia quae ad cultum altaris pertinent et intra velum sunt per sacerdotes administrabuntur si quis externus accesserit occidetur

**18:8.** And the [Lord](#) said to [Aaron](#): Behold I have given thee the charge of my [firstfruits](#). All things that are [sanctified](#) by the [children of Israel](#), I have delivered to thee and to thy sons for the [priestly office](#), by everlasting [ordinances](#).

Locutus est Dominus ad Aaron ecce dedi tibi custodiam primitiarum mearum omnia quae sanctificantur a filiis Israhel tibi tradidi et filiis tuis pro officio sacerdotali legitima sempiterna

**18:9.** These therefore shalt thou take of the things that are [sanctified](#), and are offered to the [Lord](#). Every [offering](#), and [sacrifice](#), and whatsoever is rendered to me for [sin](#) and for trespass, and becometh holy of holies, shall be for thee and thy sons.

Haec ergo accipies de his quae sanctificantur et oblata sunt Domino omnis oblatio et sacrificium et quicquid pro peccato atque delicto redditur mihi et cedet in sancta sanctorum tuum erit et filiorum tuorum

**18:10.** Thou shalt eat it in the sanctuary: the males only shall eat thereof, because it is a **consecrated** thing to thee.

In sanctuario comedes illud mares tantum edent ex eo quia consecratum est tibi

**18:11.** But the **firstfruits**, which the **children of Israel** shall **vow** and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual **law**. He that is **clean** in thy house, shall eat them.

Primitias autem quas voverint et obtulerint filii Israhel tibi dedi et filiis ac filiabus tuis iure perpetuo qui mundus est in domo tua vescetur eis

**18:12.** All the best of the oil, and of the wine, and of the corn, whatsoever **firstfruits** they offer to the **Lord**, I have given them to thee.

Omnem medullam olei et vini ac frumenti quicquid offerunt primitiarum Domino tibi dedi

**18:13.** All the firstripe of the fruits, that the ground bringeth forth, and which are brought to the **Lord**, shall be for thy use: he that is clean in thy house, shall eat them.

Universa frugum initia quas gignit humus et Domino deportantur cedent in usus tuos qui mundus est in domo tua vescetur eis

**18:14.** Every thing that the **children of Israel** shall give by **vow**, shall be thine.

Omne quod ex voto reddiderint filii Israhel tuum erit

**18:15.** Whatsoever is **firstborn** of all flesh, which they offer to the **Lord**, whether it be of **men**, or of beasts, shall belong to thee: only for the **firstborn** of **man** thou shalt take a price, and every beast that is **unclean** thou shalt cause to be **redeemed**,

Quicquid primum erumpet e vulva cunctae carnis quam offerunt Domino sive ex hominibus sive de pecoribus fuerit tui iuris erit ita dumtaxat ut pro hominis primogenito pretium accipias et omne animal quod inmundum est redimi facias

**18:16.** And the **redemption** of it shall be after one month, for five sicles of silver, by the weight of the sanctuary. A sicle hath twenty obols.

Cuius redemptio erit post unum mensem siclis argenti quinque pondere sanctuarii siclus viginti obolos habet

**18:17.** But the **firstling** of a cow, and of a sheep and of a goat thou shalt not cause to be **redeemed**, because they are **sanctified** to the **Lord**. Their blood only thou shalt pour upon the **altar**, and their fat thou shalt burn for a most sweet odour to the **Lord**.

Primogenitum autem bovis et ovis et caprae non facies redimi quia sanctificata sunt Domino sanguinem tantum eorum fundes super altare et adipis adolebis in suavissimum odorem Domino

**18:18.** But the flesh shall fall to thy use, as the **consecrated** breast, and the right shoulder shall be thine.

Carnes vero in usum tuum cedent sicut pectusculum consecratum et armus dexter tua erunt

**18:19.** All the **firstfruits** of the sanctuary which the **children of Israel** offer to the **Lord**, I have given to thee and to thy sons and daughters, by a perpetual **ordinance**. It is a covenant of **salt** for ever before the **Lord**, to thee and to thy sons.

Omnes primitias sanctuarii quas offerunt filii Israhel Domino tibi dedi et filiis ac filiabus tuis iure perpetuo pactum salis est sempiternum coram Domino tibi ac filiis tuis

**A covenant of salt...** It is a proverbial expression, signifying a covenant not to be altered or corrupted; as **salt** is used to keep things from corruption; a covenant perpetual, like that by which it was appointed, that **salt** should be used in every **sacrifice**. **Leviticus 2.**

**18:20.** And the **Lord** said to **Aaron**: You shall possess nothing in their land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the **children of Israel**.

Dixitque Dominus ad Aaron in terra eorum nihil possidebitis nec habebitis partem inter eos ego pars et hereditas tua in medio filiorum Israhel

**18:21.** And I have given to the **sons of Levi** all the **tithes** of **Israel** for a possession, for the ministry wherewith they serve me in the **tabernacle of the covenant**:

Filiis autem Levi dedi omnes decimas Israhelis in possessionem pro ministerio quo serviunt mihi in tabernaculo foederis

**18:22.** That the **children of Israel** may not approach any more to the **tabernacle**, nor commit deadly **sin**, Ut non accedant ultra filii Israhel ad tabernaculum nec committant peccatum mortiferum

**Deadly sin...** That is, **sin** which will bring death after it.

**18:23.** But only the **sons of Levi** may serve me in the **tabernacle**, and bear the **sins** of the people. It shall be an everlasting **ordinance** in your **generations**. They shall not possess any other **thing**,  
Solis filiis Levi mihi in tabernaculo servientibus et portantibus peccata populi legitimum sempiternum erit in generationibus vestris nihil aliud possidebunt

**18:24.** But be content with the **oblation** or **tithes**, which I have separated for their uses and necessities.  
Decimarum oblatione contenti quas in usus eorum et necessaria separavi

**18:25.** And the **Lord** spoke to **Moses**, saying:  
Locutusque est Dominus ad Mosen dicens

**18:26.** Command the **Levites**, and declare unto them: When you shall receive of the **children of Israel** the **tithes**, which I have given you, offer the **firstfruits** of them to the **Lord**, that is to say, the tenth part of the tenth:  
Praecepte Levitis atque denuntia cum acceperitis a filiis Israhel decimas quas dedi vobis primitias earum offerite Domino id est decimam partem decimae

**18:27.** That it may be reckoned to you as an **oblation** of **firstfruits**, as well of the barnfloors as of the winepresses:  
Ut reputetur vobis in oblationem primitivorum tam de areis quam de torcularibus

**18:28.** And of all the things of which you receive **tithes**, offer the **firstfruits** to the **Lord**, and give them to **Aaron** the **priest**.  
Et universis quorum accipitis primitias offerite Domino et date Aaron sacerdoti

**18:29.** All the things that you shall offer of the **tithes**, and shall separate for the gifts of the **Lord**, shall be the best and choicest things.  
Omnia quae offertis ex decimis et in donaria Domini separatis optima et electa erunt

**18:30.** And thou shalt say to them: If you offer all the goodly and the better things of the **tithes**, it shall be reckoned to you as if you had given the **firstfruits** of the barnfloor and the winepress:  
Dicesque ad eos si praeclara et meliora quaeque obtuleritis ex decimis reputabitur vobis quasi de area et torculari dederitis primitias

**18:31.** And you shall eat them in all your places, both you and your **families**: because it is your reward for the ministry, wherewith you serve in the **tabernacle of the testimony**.  
Et comedetis eas in omnibus locis vestris tam vos quam familiae vestrae quia pretium est pro ministerio quo servitis in tabernaculo testimonii

**18:32.** And you shall not **sin** in this point, by reserving the choicest and fat things to yourselves, lest you profane the **oblations** of the **children of Israel**, and die.  
Et non peccabitis super hoc egregia vobis et pingua reservantes ne polluatis oblationes filiorum Israhel et moriamini

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## Numbers Chapter 19

### The law of the sacrifice of the red cow, and the water of expiation.

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**19:1.** And the [Lord](#) spoke to [Moses](#) and [Aaron](#), saying:

Locutusque est Dominus ad Mosen et Aaron dicens

**19:2.** This is the observance of the victim, which the [Lord](#) hath ordained. Command the [children of Israel](#), that they bring unto thee a red cow of full age, in which there is no blemish, and which hath not carried the yoke:

Ista est religio victimae quam constituit Dominus praecipere filiis Israhel ut adducant ad te vaccam rufam aetatis integrae in qua nulla sit macula nec portaverit iugum

**A red cow, etc...** This red cow, offered in [sacrifice](#) for [sin](#), and consumed with fire without the camp, with the ashes of which, mingled with water, the [unclean](#) were to be expiated and purified; was a [figure](#) of the [passion of Christ](#), by whose precious blood applied to our [souls](#) in the [holy sacraments](#), we are cleansed from our [sins](#).

**19:3.** And you shall deliver her to [Eleazar](#) the [priest](#), who shall bring her forth without the camp, and shall [immolate](#) her in the sight of all:

Tradetisque eam Eleazaro sacerdoti qui eductam extra castra immolabit in conspectu omnium

**19:4.** And dipping his finger in her blood, shall sprinkle it over against the door of the [tabernacle](#) seven times,

Et tinguens digitum in sanguine eius asperget contra fores tabernaculi septem vicibus

**19:5.** And shall burn her in the sight of all delivering up to the fire her skin, and her flesh, and her blood, and her dung.

Conburetque eam cunctis videntibus tam pelle et carnibus eius quam sanguine et fimo flammae traditis

**19:6.** The [priest](#) shall also take [cedar wood](#), and [hyssop](#), and scarlet twice dyed, and cast it into the flame, with which the cow is consumed.

Lignum quoque cedrinum et hysopum coccumque bis tinctum sacerdos mittet in flammam quae vaccam vorat

**19:7.** And then after washing his garments, and body, he shall enter into the camp, and shall be [unclean](#) until the evening.

Et tunc demum lotis vestibus et corpore suo ingredietur in castra commaculatusque erit usque ad vesperam

**19:8.** He also that hath burned her, shall wash his garments, and his body, and shall be [unclean](#) until the evening.

Sed et ille qui conbuserit eam lavabit vestimenta sua et corpus et inmundus erit usque ad vesperam

**19:9.** And a [man](#) that is [clean](#) shall gather up the ashes of the cow, and shall pour them forth without the camp in a most [clean](#) place, that they may be reserved for the multitude of the [children of Israel](#), and for a water of aspersion: because the cow was burnt for [sin](#).

Colliget autem vir mundus cineres vaccae et effundet eos extra castra in loco purissimo ut sint multitudini filiorum Israhel in custodiam et in aquam aspersionis quia pro peccato vacca conbusta est

**19:10.** And when he that carried the ashes of the cow, hath washed his garments, he shall be [unclean](#) until the evening. The [children of Israel](#), and the strangers that dwell among them, shall observe this for a [holy](#) thing by a perpetual [ordinance](#).

Cumque laverit qui vaccae portaverat cineres vestimenta sua inmundus erit usque ad vesperum habebunt hoc filii Israhel et advenae qui habitant inter eos sanctum iure perpetuo

**19:11.** He that toucheth the corpse of a [man](#), and is therefore [unclean](#) seven days,

Qui tetigerit cadaver hominis et propter hoc septem diebus fuerit immundus

**19:12.** Shall be sprinkled with this water on the third day, and on the seventh, and so shall be cleansed. If he were not sprinkled on the third day, he cannot be cleansed on the seventh.

Aspergetur ex hac aqua die tertio et septimo et sic mundabitur si die tertio aspersus non fuerit septimo non poterit emundari

**19:13.** Every one that toucheth the corpse of a **man**, and is not sprinkled with this mixture, shall profane the **tabernacle** of the **Lord**, and shall perish out of **Israel**: because he was not sprinkled with the water of expiation, he shall be **unclean**, and his **uncleanness** shall remain upon him.

Omnis qui tetigerit humanae animae morticinum et aspersus hac commixtione non fuerit polluet tabernaculum Domini et peribit ex Israhel quia aqua expiationis non est aspersus immundus erit et manebit spurcitia eius super eum

**19:14.** This is the law of a **man** that dieth in a tent: All that go into his tent and all the vessels that are there, shall be **unclean** seven days.

Ista est lex hominis qui moritur in tabernaculo omnes qui ingrediuntur tentorium illius et universa vasa quae ibi sunt polluta erunt septem diebus

**19:15.** The vessel that hath no cover, nor binding over it, shall be **unclean**.

Vas quod non habuerit operculum nec ligaturam desuper immundum erit

**19:16.** If any **man** in the field touch the corpse of a **man** that was **slain**, or that died of himself, or his bone, or his grave, he shall be **unclean** seven days.

Si quis in agro tetigerit cadaver occisi hominis aut per se mortui sive os illius vel sepulchrum immundus erit septem diebus

**19:17.** And they shall take of the ashes of the burning and of the **sin offering**, and shall pour living waters upon them into a vessel.

Tollent de cineribus combustionis atque peccati et mittent aquas vivas super eos in vas

**19:18.** And a **man** that is **clean** shall dip **hyssop** in them, and shall sprinkle therewith all the tent, and all the furniture, and the **men** that are defiled with touching any such thing:

In quibus cum homo mundus tinxerit hyssopum asperget eo omne tentorium et cunctam supellectilem et homines huiusmodi contagione pollutos

**19:19.** And in this manner he that is **clean** shall purify the **unclean** on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be **unclean** until the evening.

Atque hoc modo mundus lustrabit immundum tertio et septimo die expiatusque die septimo lavabit et se et vestimenta sua et mundus erit ad vesperam

**19:20.** If any **man** be not expiated after this **rite**, his **soul** shall perish out of the midst of the **church**: because he hath profaned the sanctuary of the **Lord**, and was not sprinkled with the water of purification.

Si quis hoc ritu non fuerit expiatus peribit anima illius de medio ecclesiae quia sanctuarium Domini polluit et non est aqua lustrationis aspersus

**19:21.** This **precept** shall be an **ordinance** for ever. He also that sprinkled the water, shall wash his garments. Every one that shall touch the waters of expiation, shall be **unclean** until the evening.

Erit hoc praeceptum legitimum sempiternum ipse quoque qui aspergit aquas lavabit vestimenta sua omnis qui tetigerit aquas expiationis immundus erit usque ad vesperam

**19:22.** Whatsoever a person toucheth who is **unclean**, he shall make it **unclean**: and the person that toucheth any of these things, shall be **unclean** until the evening.

Quicquid tetigerit immundus immundum faciet et anima quae horum quippiam tetigerit immunda erit usque ad vesperum

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## Numbers Chapter 20

### The death of Mary the sister of Moses. The people murmur for want of water: God giveth it them from the rock. The death of Aaron.

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**20:1.** And the [children of Israel](#), and all the multitude came into the [desert](#) of Sin, in the first month: and the people abode in [Cades](#). And Mary died there, and was buried in the same place.

Veneruntque filii Israhel et omnis multitudo in desertum Sin mense primo et mansit populus in Cades mortuaque est ibi Maria et sepulta in eodem loco

**20:2.** And the people wanting water, came together against [Moses](#) and [Aaron](#):

Cumque indigeret aqua populus coierunt adversum Mosen et Aaron

**20:3.** And making a sedition, they said: Would [God](#) we had perished among our brethren before the [Lord](#).

Et versi in seditionem dixerunt utinam perissemus inter fratres nostros coram Domino

**20:4.** Why have you brought out the [church](#) of the [Lord](#) into the [wilderness](#), that both we and our cattle should die?

Cur eduxistis ecclesiam Domini in solitudinem ut et nos et nostra iumenta moriantur

**20:5.** Why have you made us come up out of [Egypt](#), and have brought us into this wretched place which cannot be sowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

Quare nos fecistis ascendere de Aegypto et adduxistis in locum istum pessimum qui seri non potest qui nec ficum gignit nec vineas nec mala granata insuper et aquam non habet ad bibendum

**20:6.** And [Moses](#) and [Aaron](#) leaving the multitude, went into the [tabernacle of the covenant](#), and fell flat upon the ground, and cried to the [Lord](#), and said. O [Lord God](#), hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the [glory](#) of the [Lord](#) appeared over them.

Ingressusque Moses et Aaron dimissa multitudo tabernaculum foederis corruerunt proni in terram et apparuit gloria Domini super eos

**20:7.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**20:8.** Take the rod, and assemble the people together, thou and [Aaron](#) thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink.

Tolle virgam et congrega populum tu et Aaron frater tuus et loquimini ad petram coram eis et illa dabit aquas cumque eduxeris aquam de petra bibet omnis multitudo et iumenta eius

**20:9.** [Moses](#) therefore took the rod, which was before the [Lord](#), as he had commanded him,

Tulit igitur Moses virgam quae erat in conspectu Domini sicut praeceperat ei

**20:10.** And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?

Congregata multitudo ante petram dixitque eis audite rebelles et increduli num de petra hac vobis aquam poterimus eicere

**20:11.** And when [Moses](#) bad lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank,

Cumque elevasset Moses manum percutiens virga bis silicem egressae sunt aquae largissimae ita ut et populus biberet et iumenta

**The rock...** This rock was a **figure** of **Christ**, and the water that issued out from the rock, of his precious blood, the source of all our **good**.

**20:12.** And the **Lord** said to **Moses** and **Aaron**: Because you have not **believed** me, to sanctify me before the **children of Israel**, you shall not bring these people into the land, which I will give them.

Dixitque Dominus ad Mosen et Aaron quia non credidistis mihi ut sanctificaretis me coram filiis Israhel non introducetis hos populos in terram quam dabo eis

**You have not believed, etc...** The fault of **Moses** and **Aaron**, on this occasion, was a certain diffidence and weakness of **faith**; not doubting of **God's** power or veracity; but apprehending the unworthiness of that rebellious and incredulous people, and therefore speaking with some ambiguity.

**20:13.** This is the *Water of contradiction*, where the **children of Israel** strove with words against the **Lord**, and he was **sanctified** in them.

Haec est aqua Contradictionis ubi iurgati sunt filii Israhel contra Dominum et sanctificatus est in eis

**The Water of contradiction...** Or strife. **Hebrew**, *Meribah*.

**20:14.** In the mean time **Moses** sent messengers from **Cades** to the king of **Edom**, to say: Thus saith thy brother **Israel**: Thou knowest all the labour that hath come upon us:

Misit interea nuntios Moses de Cades ad regem Edom qui dicerent haec mandat frater tuus Israhel nosti omnem laborem qui adprehendit nos

**20:15.** In what manner our fathers went down into **Egypt**, and there we dwelt a long time, and the **Egyptians** afflicted us and our fathers.

Quomodo descenderint patres nostri in Aegyptum et habitaverimus ibi multo tempore adflixerintque nos Aegyptii et patres nostros

**20:16.** And how we cried to the **Lord**, and he heard us, and sent an **angel**, who hath brought us out of **Egypt**. Lo, we are now in the **city of Cades**, which is in the uttermost of thy borders,

Et quomodo clamaverimus ad Dominum et exaudierit nos miseritque angelum qui eduxerit nos de Aegypto ecce in urbe Cades quae est in extremis finibus tuis positi

**20:17.** And we beseech thee that we may have leave to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy **wells**, but we will go by the common highway, neither turning aside to the right hand, nor to the left, till we are past thy borders.

Obsecramus ut nobis transire liceat per terram tuam non ibimus per agros nec per vineas non bibemus aquas de puteis tuis sed gradiemur via publica nec ad dextram nec ad sinistram declinantes donec transeamus terminos tuos

**20:18.** And **Edom** answered them: Thou shalt not pass by me: if thou dost I will come out armed against thee.

Cui respondit Edom non transibis per me alioquin armatus occurram tibi

**20:19.** And the **children of Israel** said: We will go by the beaten way: and if we and our cattle drink of thy waters, we will give thee what is **just**: there shall be no difficulty in the price, only let us pass speedily.

Dixeruntque filii Israhel per tritam gradiemur viam et si biberimus aquas tuas nos et pecora nostra dabimus quod iustum est nulla erit in pretio difficultas tantum velociter transeamus

**20:20.** But he answered: Thou shalt not pass. And immediately he came forth to meet them with an infinite multitude, and a strong hand,

At ille respondit non transibis statimque egressus est obvius cum infinita multitudine et manu forti

**20:21.** Neither would he condescend to their desire to grant them passage through his borders. Wherefore **Israel** turned another way from him.

Nec voluit adquiescere deprecanti ut concederet transitum per fines suos quam ob rem devertit ab eo Israhel

**20:22.** And when they had removed the camp from **Cades**, they came to mount Hor, which is in the borders of the **land of Edom**:

Cumque castra movissent de Cades venerunt in montem Or qui est in finibus terrae Edom

**20:23.** Where the **Lord** spoke to **Moses**:

Ubi locutus est Dominus ad Mosen

**20:24.** Let **Aaron**, saith he, go to his people: for he shall not go into the land which I have given the **children of Israel**, because he was incredulous to my words, at the *waters of contradiction*.

Pergat inquit Aaron ad populos suos non enim intrabit terram quam dedi filiis Israhel eo quod incredulus fuerit ori meo ad aquas Contradictionis

**20:25.** Take [Aaron](#) and his son with him, and bring them up into mount Hor:  
Tolle Aaron et filium eius cum eo et duces eos in montem Or

**20:26.** And when thou hast stripped the father of his [vesture](#), thou shalt [vest](#) therewith [Eleazar](#) his son:  
[Aaron](#) shall be gathered to his [people](#), and die there.  
Cumque nudaveris patrem veste sua indues ea Eleazarum filium eius et Aaron colligetur et morietur ibi

**20:27.** [Moses](#) did as the [Lord](#) had commanded: and they went up into mount Hor before all the multitude.  
Fecit Moses ut praeceperat Dominus et ascenderunt in montem Or coram omni multitudine

**20:28.** And when he had stripped [Aaron](#) of his [vestments](#), he vested [Eleazar](#) his son with them.  
Cumque Aaron spoliasset vestibus suis induit eis Eleazarum filium eius

**20:29.** And [Aaron](#) being dead in the top of the mountain, he came down with [Eleazar](#).  
Illo mortuo in montis supercilio descendit cum Eleazaro

**20:30.** And all the multitude seeing that [Aaron](#) was dead, mourned for him thirty days throughout all their [families](#).  
Omnis autem multitudo videns occubuisse Aaron flevit super eo triginta diebus per cunctas familias suas

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## Numbers Chapter 21

**King Arad is overcome. The people murmur and are punished with fiery serpents: they are healed by the brazen serpent. They conquer the kings Sehon and Og.**

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**21:1.** And when king Arad the [Chanaanite](#), who dwelt towards the south, had heard this, to wit, that [Israel](#) was come by the way of the spies, he fought against them, and overcoming them carried off their spoils.  
 Quod cum audisset Chananeus rex Arad qui habitabat ad meridiem venisse scilicet Israhel per exploratorum viam pugnavit contra illum et victor existens duxit ex eo praedam

**21:2.** But [Israel](#) binding himself by [vow](#) to the [Lord](#), said: If thou wilt deliver thus people into my hand, I will utterly destroy their cities.

At Israhel voto se Domino obligans ait si tradideris populum istum in manu mea delebo urbes eius

**21:3.** And the [Lord](#) heard the [prayers](#) of [Israel](#), and delivered up the [Chanaanite](#), and they cut them off and destroyed their cities: and they called the [name](#) of that place Horma, that is to say, [Anathema](#).

Exaudivitque Dominus preces Israhel et tradidit Chananeum quem ille interfecit subversis urbibus eius et vocavit nomen loci illius Horma id est anathema

**Anathema...** That is, a thing devoted to utter destruction.

**21:4.** And they marched from mount Hor, by the way that leadeth to the [Red Sea](#), to compass the [land of Edom](#). And the people began to be weary of their journey and labour:

Profecti sunt autem et de monte Or per viam quae ducit ad mare Rubrum ut circumirent terram Edom et taedere coepit populum itineris ac laboris

**21:5.** And speaking against [God](#) and [Moses](#), they said: Why didst thou bring us out of [Egypt](#), to die in the [wilderness](#)? There is no bread, nor have we any waters: our [soul](#) now loatheth this very light food.

Locutusque contra Deum et Mosen ait cur eduxisti nos de Aegypto ut moreremur in solitudine deest panis non sunt aquae anima nostra iam nausiat super cibo isto levissimo

**Very light food...** So they call the [heavenly manna](#): thus worldlings loathe the things of [heaven](#), for which they have no relish.

**21:6.** Wherefore the [Lord](#) sent among the people fiery serpents, which bit them and killed many of them.

Quam ob rem misit Dominus in populum ignitos serpentes ad quorum plagas et mortes plurimorum

**Fiery serpents...** They are so called, because they that were bitten by them were burnt with a violent heat.

**21:7.** Upon which they came to [Moses](#), and said; We have [sinned](#), because we have spoken against the [Lord](#) and thee: [pray](#) that he may take away these serpents from us. And [Moses](#) [prayed](#) for the people.

Venerunt ad Mosen atque dixerunt peccavimus quia locuti sumus contra Dominum et te ora ut tollat a nobis serpentes oravit Moses pro populo

**21:8.** And the [Lord](#) said to him: Make a brazen serpent, and set it up for a [sign](#): whosoever being struck shall look on it, shall live.

Et locutus est Dominus ad eum fac serpentem et pone eum pro signo qui percussus aspexerit eum vivet

**21:9.** [Moses](#) therefore made a brazen serpent, and set it up for a [sign](#): which when they that were bitten looked upon, they were healed.

Fecit ergo Moses serpentem aeneum et posuit pro signo quem cum percussi aspicerent sanabantur

**A brazen serpent...** This was a [figure](#) of [Christ](#) crucified, and of the efficacy of a lively [faith](#) in him, against the bites of the [hellish serpent](#). [John 3:14](#).

**21:10.** And the [children of Israel](#) setting forwards camped in Oboth.

Profectique filii Israhel castrametati sunt in Oboth

**21:11.** And departing thence they pitched their tents in Jeabarim, in the [wilderness](#), that faceth [Moab](#)

toward the east.

Unde egressi fixere tentoria in Hieabarim in solitudine quae respicit Moab contra orientalem plagam

**21:12.** And removing from thence, they came to the torrent Zared:

Et inde moventes venerunt ad torrentem Zared

**21:13.** Which they left and encamped over against Arnon, which is in the [desert](#) and standeth out on the borders of the [Amorrhite](#). For Arnon is the border of [Moab](#), dividing the [Moabites](#) and the [Amorrhites](#).

Quem relinquentes castrametati sunt contra Arnon quae est in deserto et prominet in finibus Amorrei siquidem Arnon terminus est Moab dividens Moabitas et Amorreos

**21:14.** Wherefore it is said in the book of the [wars](#) of the [Lord](#): As he did in the [Red Sea](#), so will he do in the streams of Arnon.

Unde dicitur in libro bellorum Domini sicut fecit in mari Rubro sic faciet in torrentibus Arnon

**The book of the wars, etc...** An ancient book, which, like several others quoted in [scripture](#), has been lost.

**21:15.** The rocks of the torrents were bowed down that they might rest in Ar, and lie down in the borders of the [Moabites](#).

Scopuli torrentium inclinati sunt ut requiescerent in Ar et recumberent in finibus Moabitarum

**21:16.** When they went from that place, the [well](#) appeared whereof the [Lord](#) said to [Moses](#): Gather the people together, and I will give them water.

Ex eo loco apparuit puteus super quo locutus est Dominus ad Mosen congrega populum et dabo ei aquam

**21:17.** Then [Israel](#) sung this song: Let the [well](#) spring up. They sung thereto:

Tunc cecinit Israhel carmen istud ascendat puteus concinebant

**21:18.** The [well](#), which the princes dug, and the chiefs of the people prepared by the direction of the [lawgiver](#), and with their staves. And they marched from the [wilderness](#) to Mathana.

Puteus quem foderunt principes et paraverunt duces multitudinis in datore legis et in baculis suis de solitudine Matthana

**21:19.** From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

De Matthana Nahalihel de Nahalihel in Bamoth

**21:20.** From Bamoth, is a valley in the country of [Moab](#), to the top of [Phasga](#), which looked towards the [desert](#).

De Bamoth vallis est in regione Moab in vertice Phasga et quod respicit contra desertum

**21:21.** And [Israel](#) sent messengers to Sehon king of the [Amorrhites](#), saying:

Misit autem Israhel nuntios ad Seon regem Amorreorum dicens

**21:22.** I beseech thee that I may have leave to pass through thy land: we will not go aside into the fields or the vineyards, we will not drink waters of the [wells](#), we will go the king's highway, till we be past thy borders.

Obsecro ut transire mihi liceat per terram tuam non declinabimus in agros et vineas non bibemus aquas ex puteis via regia gradiemur donec transeamus terminos tuos

**21:23.** And he would not grant that [Israel](#) should pass by his borders: but rather gathering an army, went forth to meet them in the [desert](#), and came to Jasa and fought against them.

Qui concedere noluit ut transiret Israhel per fines suos quin potius exercitu congregato egressus est obviam in desertum et venit in Iasa pugnavitque contra eum

**21:24.** And he was slain by them with the edge of the sword, and they possessed his land from the Arnon unto the Jeboc, and to the confines of the [children of Ammon](#): for the borders of the [Ammonites](#), were kept with a strong garrison.

A quo percussus est in ore gladii et possessa est terra eius ab Arnon usque Ieboc et filios Ammon quia forti praesidio tenebantur termini Ammanitarum

**21:25.** So [Israel](#) took all his cities, and dwelt in the cities of the [Amorrhite](#), to wit, in [Hesebon](#), and in the [villages](#) thereof.

Tulit ergo Israhel omnes civitates eius et habitavit in urbibus Amorrei in Esebon scilicet et viculis eius

**21:26.** **Hesebon** was the city of Sehon the king of the **Amorrhites**, who fought against the king of **Moab**: and took all the land, that had been of his dominion, as far as the Arnon.

Urbs Esebon fuit regis Seon Amorrei qui pugnavit contra regem Moab et tulit omnem terram quae dicionis illius fuerat usque Arnon

**21:27.** Therefore it is said in the proverb: Come into **Hesebon**, let the city of Sehon be built and set up: Idcirco dicitur in proverbio venite in Esebon aedificetur et construatur civitas Seon

**21:28.** A fire is gone out of **Hesebon**, a flame from the city of Sehon, and hath consumed Ar of the **Moabites**, and the inhabitants of the high places of the Arnon.

Ignis egressus est de Esebon flamma de oppido Seon et devoravit Ar Moabitarum et habitatores excelsorum Arnon

**21:29.** Woe to thee **Moab**: thou art undone, O people of Chamos. He hath given his sons to flight, and his daughters into **captivity** to Sehon the king of the **Amorrhites**.

Vae tibi Moab peristi popule Chamos dedit filios eius in fugam et filias in captivitatem regi Amorreorum Seon

**21:30.** Their yoke is perished from **Hesebon** unto **Dibon**, they came weary to Nophe, and unto Medaba. Iugum ipsorum disperiit ab Esebon usque Dibon lassii pervenerunt in Nophe et usque Medaba

**21:31.** So **Israel** dwelt in the land of the **Amorrhite**.

Habitavit itaque Israhel in terra Amorrei

**21:32.** And **Moses** sent some to take a view of Jazer: and they took the **villages** of it, and conquered the inhabitants.

Misitque Moses qui explorarent Iazer cuius ceperunt viculos et possederunt habitatores

**21:33.** And they turned themselves, and went up by the way of Basan, and Og the king of Basan came against them with all his people, to fight in Edrai.

Verteruntque se et ascenderunt per viam Basan et occurrit eis Og rex Basan cum omni populo suo pugnaturus in Edrai

**21:34.** And the **Lord** said to **Moses**: Fear him not, for I have delivered him and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon the king of the **Amorrhites**, the inhabitant of **Hesebon**.

Dixitque Dominus ad Mosen ne timeas eum quia in manu tua tradidi illum et omnem populum ac terram eius faciesque illi sicut fecisti Seon regi Amorreorum habitatori Esebon

**21:35.** So they slew him also with his sons, and all his people, not letting any one escape, and they possessed his land.

Percusserunt igitur et hunc cum filiis suis universumque populum eius usque ad internicionem et possederunt terram illius

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## Numbers Chapter 22

### Balac, king of Moab, sendeth twice for Balaam to curse Israel. In his way Balaam is rebuked by an angel.

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**22:1.** And they went forward and encamped in the plains of [Moab](#), over against where [Jericho](#) is situate beyond the [Jordan](#).

Profectique castrametati sunt in campestribus Moab ubi trans Iordanem Hierichus sita est

**22:2.** And Balac the son of Sephor, seeing all that [Israel](#) had done to the [Amorrhite](#),

Videns autem Balac filius Sepphor omnia quae fecerat Israhel Amorreo

**22:3.** And that the [Moabites](#) were in great fear of him, and were not able to sustain his assault,

Et quod pertimuissent eum Moabitae et impetum eius ferre non possent

**22:4.** He said to the elders of [Madian](#): So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in [Moab](#).

Dixit ad maiores natu Madian ita delebit hic populus omnes qui in nostris finibus commorantur quomodo solet bos herbas usque ad radices carpere ipse erat eo tempore rex in Moab

**22:5.** He sent therefore messengers to [Balaam the son of Beor](#), a [soothsayer](#), who dwelt by the river of the land of the [children of Ammon](#), to call him, and to say: Behold a people is come out of [Egypt](#), that hath covered the face of the earth, sitting over against me.

Misit ergo nuntios ad Balaam filium Beor ariolum qui habitabat super flumen terrae filiorum Ammon ut vocarent eum et dicerent ecce egressus est populus ex Aegypto qui operuit superficiem terrae sedens contra me

**22:6.** Come therefore, and [curse](#) this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom thou shalt [bless](#) is [blessed](#), and he whom thou shalt [curse](#) is [cursed](#).

Veni igitur et maledic populo huic quia fortior me est si quo modo possim percutere et eicere eum de terra mea novi enim quod benedictus sit cui benedixeris et maledictus in quem maledicta congesseris

**22:7.** And the ancients of [Moab](#), and the elders of [Madian](#), went with the price of [divination](#) in their hands. And where they were come to [Balaam](#), and had told him all the words of Balac:

Perrexerunt seniores Moab et maiores natu Madian habentes divinationis pretium in manibus cumque venissent ad Balaam et narrassent ei omnia verba Balac

**22:8.** He answered: Tarry here this night and I will answer whatsoever the [Lord](#) shall say to me. And while they stayed with [Balaam](#), [God](#) came and said to him:

Ille respondit manete hic nocte et respondebo quicquid mihi dixerit Dominus manentibus illis apud Balaam venit Deus et ait ad eum

**22:9.** What mean these [men](#) that are with thee?

Quid sibi volunt homines isti apud te

**22:10.** He answered: Balac the son of Sephor king of the [Moabites](#) hath sent to me,

Respondit Balac filius Sepphor rex Moabitarum misit ad me

**22:11.** Saying: Behold a people that is come out of [Egypt](#), hath covered the face of the land: come and [curse](#) them, if by any means I may fight with them and drive them away.

Dicens ecce populus qui egressus est de Aegypto operuit superficiem terrae veni et maledic ei si quo modo possim pugnans abicere eum

**22:12.** And [God](#) said to [Balaam](#): Thou shalt not go with them, nor shalt thou [curse](#) the people: because it is

blessed.

Dixitque Deus ad Balaam noli ire cum eis neque maledicas populo quia benedictus est

**22:13.** And he rose in the morning and said to the princes: Go into your country, because the Lord hath forbid me to come with you.

Qui mane consurgens dixit ad principes ite in terram vestram quia prohibuit me Deus venire vobiscum

**22:14.** The princes returning, said to Balac: Balaam would not come with us.

Reversi principes dixerunt ad Balac noluit Balaam venire nobiscum

**22:15.** Then he sent many more and more noble than he had sent before:

Rursum ille multo plures et nobiliores quam ante miserat misit

**22:16.** Who, when they were come to Balaam, said: Thus saith Balac the son of Sephor, Delay not to come to me:

Qui cum venissent ad Balaam dixerunt sic dicit Balac filius Sephor ne cuncteris venire ad me

**22:17.** For I am ready to honour thee, and will give thee whatsoever thou wilt: come and curse this people.

Paratum honorare te et quicquid volueris dare veni et maledic populo isti

**22:18.** Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less.

Respondit Balaam si dederit mihi Balac plenam domum suam argenti et auri non potero inmutare verbum Domini Dei mei ut vel plus vel minus loquar

**22:19.** I pray you to stay here this night also, that I may know what the Lord will answer me once more.

Obsecro ut hic maneatis etiam hac nocte et scire queam quid mihi rursum respondeat Dominus

**To stay...** His desiring them to stay, after he had been fully informed already that it was not God's will he should go, came from the inclination he had to gratify Balac, for the sake of worldly gain. And this perverse disposition God punished by permitting him to go (though not to curse the people as he would willingly have done), and suffering him to fall still deeper and deeper into sin, till he came at last to give that abominable counsel against the people of God, which ended in his own destruction. So sad a thing it is to indulge a passion for money.

**22:20.** God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them: yet so, that thou do what I shall command thee.

Venit ergo Deus ad Balaam nocte et ait ei si vocare te venerunt homines isti surge et vade cum eis ita dumtaxat ut quod tibi praecepero facias

**22:21.** Balaam arose in the morning, and saddling his ass went with them.

Surrexit Balaam mane et strata asina profectus est cum eis

**22:22.** And God was angry. And an angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him.

Et iratus est Deus stetitque angelus Domini in via contra Balaam qui sedebat asinae et duos pueros habebat secum

**22:23.** The ass seeing the angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way,

Cernens asina angelum stantem in via evaginato gladio avertit se de itinere et ibat per agrum quam cum verberaret Balaam et vellet ad semitam reducere

**22:24.** The angel stood in a narrow place between two walls, wherewith the vineyards were enclosed.

Stetit angelus in angustiis duarum maceriarum quibus vineae cingebantur

**22:25.** And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again:

Quem videns asina iunxit se parieti et adtrivit sedentis pedem at ille iterum verberabat

**22:26.** And nevertheless the angel going on to a narrow place, where there was no way to turn aside either to the right hand or to the left, stood to meet him.

Et nihilominus angelus ad locum angustum transiens ubi nec ad dextram nec ad sinistram poterat deviari obvius stetit

**22:27.** And when the ass saw the angel standing, she fell under the feet of the rider: who being angry beat

her sides more vehemently with a staff.

Cumque vidisset asina stantem angelum concidit sub pedibus sedentis qui iratus vehementius caedebat fuste latera

**22:28.** And the [Lord](#) opened the mouth of the ass, and she said: What have I done to thee? Why strikest thou me, lo, now this third time?

Aperuitque Dominus os asinae et locuta est quid feci tibi cur percutis me ecce iam tertio

**Opened the mouth, etc...** The [angel](#) moved the tongue of the ass, to utter these speeches, to rebuke, by the mouth of a brute beast, the brutal fury and folly of [Balaam](#).

**22:29.** [Balaam](#) answered: Because thou hast deserved it, and hast served me ill: I would I had a sword that I might kill thee.

Respondit Balaam quia commeruisti et inlusisti mihi utinam haberem gladium ut te percuterem

**22:30.** The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? tell me if I ever did the like thing to thee. But he said: Never.

Dixit asina nonne animal tuum sum cui semper sedere consuesti usque in praesentem diem dic quid simile umquam fecerim tibi at ille ait numquam

**22:31.** Forthwith the [Lord](#) opened the eyes of [Balaam](#), and he saw the [angel](#) standing in the way with a drawn sword, and he [worshipped](#) him falling flat on the ground.

Protinus aperuit Dominus oculos Balaam et vidit angelum stantem in via evaginato gladio adoravitque eum pronus in terram

**22:32.** And the [angel](#) said to him: Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me:

Cui angelus cur inquit tertio verberas asinam tuam ego veni ut adversarer tibi quia perversa est via tua mihique contraria

**Perverse...** Because thy inclinations are [wicked](#) in being willing for the sake of gain to [curse](#) the people of whom I am the [guardian](#).

**22:33.** And unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived.

Et nisi asina declinasset de via dans locum resistenti te occidissem et illa viveret

**22:34.** [Balaam](#) said: I have [sinned](#), not knowing that thou didst stand against me: and now if it displease thee that I go, I will return.

Dixit Balaam peccavi nesciens quod tu stares contra me et nunc si displicet tibi ut vadam revertar

**22:35.** The [angel](#) said: Go with these [men](#), and see thou speak no other thing than what I shall command thee. He went therefore with the princes.

Ait angelus vade cum istis et cave ne aliud quam praecepero tibi loquaris ivit igitur cum principibus

**22:36.** And when Balac heard it he came forth to meet him in a town of the [Moabites](#), that is situate in the uttermost borders of Arnon.

Quod cum audisset Balac egressus est in occursum eius in oppido Moabitarum quod situm est in extremis finibus Arnon

**22:37.** And he said to [Balaam](#): I sent messengers to call thee, why didst thou not come immediately to me? was it because I am not able to reward thy coming?

Dixitque ad Balaam misi nuntios ut vocarent te cur non statim venisti ad me an quia mercedem adventui tuo reddere nequeo

**22:38.** He answered him: Lo, here I am: shall I have power to speak any other thing but that which [God](#) shall put in my mouth?

Cui ille respondit ecce adsum numquid loqui potero aliud nisi quod Deus posuerit in ore meo

**22:39.** So they went on together, and came into a city, that was in the uttermost borders of his kingdom.

Perrexerunt ergo simul et venerunt in urbem quae in extremis regni eius finibus erat

**22:40.** And when Balac had killed oxen and sheep, he sent presents to [Balaam](#), and to the princes that were with him.

Cumque occidisset Balac boves et oves misit ad Balaam et principes qui cum eo erant munera

**22:41.** And when morning was come, he brought him to the high places of [Baal](#), and he beheld the

uttermost part of the people.

Mane autem factus duxit eum ad excelsa Baal et intuitus est extremam partem populi

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## Numbers Chapter 23

### **Balaam, instead of cursing Israel, is obliged to bless them, and prophesy good things of them.**

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**23:1.** And [Balaam](#) said to Balac: Build me here seven [altars](#), and prepare as many calves, and the same number of rams.

Dixitque Balaam ad Balac aedifica mihi hic septem aras et para totidem vitulos eiusdemque numeri arietes

**23:2.** And when he had done according to the word of [Balaam](#), they laid together a calf and a ram upon every [altar](#).

Cumque fecisset iuxta sermonem Balaam inposuerunt simul vitulum et arietem super aram

**23:3.** And [Balaam](#) said to Balac: Stand a while by thy burnt [offering](#), until I go, to see if perhaps the [Lord](#) will meet me, and whatsoever he shall command, I will speak to thee.

Dixitque Balaam ad Balac sta paulisper iuxta holocaustum tuum donec vadam si forte occurrat mihi Dominus et quodcumque imperaverit loquar tibi

**23:4.** And when he was gone with speed, [God](#) met him. And [Balaam](#) speaking to him, said: I have erected seven [altars](#), and have laid on everyone a calf and a ram.

Cumque abisset velociter occurrit ei Deus locutusque ad eum Balaam septem inquit aras erexi et inposui vitulum et arietem desuper

**23:5.** And the [Lord](#) put the word in his mouth, and said: Return to Balac, and thus shalt thou speak.

Dominus autem posuit verbum in ore eius et ait revertere ad Balac et haec loqueris

**23:6.** Returning he found Balac standing by his burnt [offering](#), with all the princes of the [Moabites](#):

Reversus invenit stantem Balac iuxta holocaustum suum et omnes principes Moabitarum

**23:7.** And taking up his [parable](#), he said: Balac king of the [Moabites](#) hath brought me from Aram, from the mountains of the east: Come, said he, and [curse Jacob](#): make haste and detest [Israel](#).

Adsumptaque parabola sua dixit de Aram adduxit me Balac rex Moabitarum de montibus orientis veni inquit et maledic Iacob propera et detestare Israhel

**23:8.** How shall I [curse](#) him, whom [God](#) hath not [cursed](#)? By what means should I detest him, whom the [Lord](#) detesteth not?

Quomodo maledicam cui non maledixit Deus qua ratione detester quem Dominus non detestatur

**23:9.** I shall see him from the tops of the rocks, and shall consider him from the hills. This people shall dwell alone, and shall not be reckoned among the nations.

De summis silicibus videbo eum et de collibus considerabo illum populus solus habitabit et inter gentes non reputabitur

**23:10.** Who can count the dust of [Jacob](#), and know the number of the stock of [Israel](#)? Let my [soul](#) die the death of the [just](#), and my last end be like to them.

Quis dinumerare possit pulverem Iacob et nosse numerum stirpis Israhel moriatur anima mea morte iustorum et fiant novissima mea horum similia

**23:11.** And Balac said to [Balaam](#): What is this that thou dost? I sent for thee to [curse](#) my enemies: and thou contrariwise [blessest](#) them.

Dixitque Balac ad Balaam quid est hoc quod agis ut malediceres inimicis vocavi te et tu e contrario benediscis eis

**23:12.** He answered him: Can I speak any thing else but what the [Lord](#) commandeth?

Cui ille respondit num aliud possum loqui nisi quod iusserit Dominus

**23:13.** Balac therefore said: Come with me to another place from whence thou mayest see part of **Israel**, and canst not see them all: **curse** them from thence.

Dixit ergo Balac veni mecum in alterum locum unde partem Israhelis videas et totum videre non possis inde maledicito ei

**23:14.** And when he had brought him to a high place, upon the top of **mount Phasga**, **Balaam** built seven **altars**, and laying on every one a calf and a ram,

Cumque duxisset eum in locum sublimem super verticem montis Phasga aedificavit Balaam septem aras et inpositis supra vitulo atque ariete

**23:15.** He said to Balac: Stand here by thy burnt **offering** while I go to meet him.

Dixit ad Balac sta hic iuxta holocaustum tuum donec ego pergam obvius

**23:16.** And when the **Lord** had met him, and had put the word in his mouth, he said: Return to Balac, and thus shalt thou say to him.

Cui cum Dominus occurrisset posuissetque verbum in ore eius ait revertere ad Balac et haec loqueris ei

**23:17.** Returning he found him standing by his burnt **sacrifice**, and the princes of the **Moabites** with him. And Balac said to him: What hath the **Lord** spoken?

Reversus invenit eum stantem iuxta holocaustum suum et principes Moabitarum cum eo ad quem Balac quid inquit locutus est Dominus

**23:18.** But he taking up his **parable**, said: Stand, O Balac, and give ear: hear, thou son of Sephor:

At ille adsumpta parabola sua ait sta Balac et ausculta audi fili Sephor

**23:19.** **God** is not a **man**, that he should **lie**, nor is the **son of man**, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

Non est Deus quasi homo ut mentiatur nec ut filius hominis ut mutetur dixit ergo et non faciet locutus est et non implebit

**23:20.** I was brought to **bless**, the **blessing** I am not able to hinder.

Ad benedicendum adductus sum benedictionem prohibere non valeo

**23:21.** There is no **idol** in **Jacob**, neither is there an **image god** to be seen in **Israel**. The **Lord** his **God** is with him, and the sound of the victory of the king in him.

Non est idolum in Iacob nec videtur simulacrum in Israhel Dominus Deus eius cum eo est et clangor victoriae regis in illo

**23:22.** **God** hath brought him out of **Egypt**, whose strength is like to the rhinoceros.

Deus eduxit eum de Aegypto cuius fortitudo similis est rinocerotis

**23:23.** There is no **soothsaying** in **Jacob**, nor **divination** in **Israel**. In their times it shall be told to **Jacob** and to **Israel** what **God** hath wrought.

Non est augurium in Iacob nec divinatio in Israhel temporibus suis dicetur Iacob et Israheli quid operatus sit Deus

**23:24.** Behold the people shall rise up as a lioness, and shall lift itself up as a lion: it shall not lie down till it devour the prey, and drink the blood of the slain.

Ecce populus ut leaena consurget et quasi leo erigetur non accubabit donec devoret praedam et occisorum sanguinem bibat

**23:25.** And Balac said to **Balaam**: Neither **curse**, nor **bless** him.

Dixitque Balac ad Balaam nec maledicas ei nec benedicas

**23:26.** And he said: Did I not tell thee, that whatsoever **God** should command me, that I would do?

Et ille nonne ait dixi tibi quod quicquid mihi Deus imperaret hoc facerem

**23:27.** And Balac said to him: Come and I will bring thee to another place; if peradventure it please **God** that thou mayest **curse** them from thence.

Et ait Balac ad eum veni et ducam te ad alium locum si forte placeat Deo ut inde maledicas eis

**23:28.** And when he had brought him upon the top of mount Phogor, which looketh towards the **wilderness**,

Cumque duxisset eum super verticem montis Phogor qui respicit solitudinem

**23:29.** Balaam said to him: Build me here seven altars, and prepare as many calves, and the same number of rams.

Dixit ei Balaam aedifica mihi hic septem aras et para totidem vitulos eiusdemque numeri arietes

**23:30.** Balac did as Balaam had said: and he laid on every altar, a calf and a ram.

Fecit Balac ut Balaam dixerat inposuitque vitulos et arietes per singulas aras

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## Numbers Chapter 24

### Balaam still continues to prophesy good things in favour of Israel.

**24:1.** And when [Balaam](#) saw that it pleased the [Lord](#) that he should [bless Israel](#), he went not as he had gone before, to seek [divination](#): but setting his face towards the [desert](#),  
Cumque vidisset Balaam quod placeret Domino ut benediceret Israheli nequaquam abiit ut ante perrexerat ut augurium quaereret sed dirigens contra desertum vultum suum

**24:2.** And lifting up his eyes, he saw [Israel](#) abiding in their tents by their [tribes](#): and the [spirit of God](#) rushing upon him,  
Et elevans oculos vidit Israhel in tentoriis commorantem per tribus suas et inruente in se spiritu Dei

**24:3.** He took up his [parable](#) and said: [Balaam the son of Beor](#) hath said: The [man](#) hath said, whose eye is stopped up:  
Adsumpta parabola ait dixit Balaam filius Beor dixit homo cuius obturatus est oculus

**24:4.** The bearer of the words of [God](#) hath said, he that hath beheld the [vision](#) of the [Almighty](#), he that falleth, and so his eyes are opened:  
Dixit auditor sermonum Dei qui visionem Omnipotentis intuitus est qui cadit et sic aperiuntur oculi eius

**24:5.** How beautiful are thy tabernacles O [Jacob](#), and thy tents, O [Israel](#)!  
Quam pulchra tabernacula tua Iacob et tentoria tua Israhel

**24:6.** As woody valleys, as watered gardens near the rivers, as tabernacles which the [Lord](#) hath pitched, as [cedars](#) by the waterside.  
Ut valles nemorosae ut horti iuxta fluvios inrigui ut tabernacula quae fixit Dominus quasi cedri propter aquas

**24:7.** Water shall flow out of his bucket, and his seed shall be in many waters. For Agag his king shall be removed, and his kingdom shall be taken away.  
Fluet aqua de situla eius et semen illius erit in aquas multas tolletur propter Agag rex eius et auferetur regnum illius

**24:8.** [God](#) hath brought him out of [Egypt](#), whose strength is like to the rhinoceros. They shall devour the nations that are his enemies, and break their bones, and pierce them with arrows.  
Deus eduxit illum de Aegypto cuius fortitudo similis est rinocerotis devorabunt gentes hostes illius ossaque eorum confringent et perforabunt sagittis

**24:9.** Lying down he hath slept as a lion, and as a lioness, whom none shall dare to rouse. He that [blesseth](#) thee, shall also himself be [blessed](#): he that [curseth](#) thee shall be reckoned [accursed](#).  
Accubans dormivit ut leo et quasi leaena quam suscitare nullus audebit qui benedixerit tibi erit ipse benedictus qui maledixerit in maledictione reputabitur

**24:10.** And Balac being [angry](#) against [Balaam](#), clapped his hands together and said: I called thee to [curse](#) my enemies, and thou on the contrary hast [blessed](#) them three times.  
Iratuque Balac contra Balaam conplosis manibus ait ad maledicendum inimicis meis vocavi te quibus e contrario tertio benedixisti

**24:11.** Return to thy place. I had determined indeed greatly to [honour](#) thee, but the [Lord](#) hath deprived thee of the [honour](#) designed for thee.  
Revertere ad locum decreveram quidem magnifice honorare te sed Dominus privavit te honore disposito

**24:12.** [Balaam](#) made answer to Balac: Did I not say to thy messengers, whom thou sentest to me:

Respondit Balaam ad Balac nonne nuntiis tuis quos misisti ad me dixi

**24:13.** If Balac would give me his house full of silver and gold, I cannot go beyond the [word of the Lord](#) my [God](#), to utter any thing of my own head either [good](#) or [evil](#): but whatsoever the [Lord](#) shall say, that I will speak?

Si dederit mihi Balac plenam domum suam argenti et auri non potero praeterire sermonem Domini Dei mei ut vel boni quid vel mali proferam ex corde meo sed quicquid Dominus dixerit hoc loquar

**24:14.** But yet going to my people, I will give thee counsel, what this people shall do to thy people in the latter days.

Verumtamen pergens ad populum meum dabo consilium quid populus tuus huic populo faciat extremo tempore

**24:15.** Therefore taking up his [parable](#), again he said: [Balaam the son of Beor](#) hath said: The [man](#) whose eye is stopped up, hath said:

Sumpta igitur parabola rursum ait dixit Balaam filius Beor dixit homo cuius obturatus est oculus

**24:16.** The hearer of the words of [God](#) hath said, who knoweth the doctrine of the [Highest](#), and seeth the [visions](#) of the [Almighty](#), who falling hath his eyes opened:

Dixit auditor sermonum Dei qui novit doctrinam Altissimi et visiones Omnipotentis videt qui cadens apertos habet oculos

**24:17.** I shall see him, but not now: I shall behold him, but not near. A star shall rise out of [Jacob](#) and a sceptre shall spring up from [Israel](#): and shall strike the chiefs of [Moab](#), and shall waste all the children of Seth

Videbo eum sed non modo intuebor illum sed non prope orietur stella ex Iacob et consurget virga de Israhel et percutiet duces Moab vastabitque omnes filios Seth

**24:18.** And he shall possess [Idumea](#): the inheritance of Seir shall come to their enemies, but [Israel](#) shall do manfully.

Et erit Idumea possessio eius hereditas Seir cedet inimicis suis Israhel vero fortiter aget

**24:19.** Out of [Jacob](#) shall he come that shall rule, and shall destroy the remains of the city.

De Iacob erit qui dominetur et perdat reliquias civitatis

**24:20.** And when he saw [Amalec](#), he took up his [parable](#), and said: [Amalec](#) the beginning of nations, whose latter ends shall be destroyed.

Cumque vidisset Amalech adsumens parabolam ait principium gentium Amalech cuius extrema perdentur

**24:21.** He saw also the [Cinite](#): and took up his [parable](#), and said: Thy habitation indeed is strong: but though thou build thy nest in a rock,

Vidit quoque Cineum et adsumpta parabola ait robustum est quidem habitaculum tuum sed si in petra posueris nidum tuum

**24:22.** And thou be chosen of the stock of [Cin](#), how long shalt thou be able to continue? For [Assur](#) shall take thee [captive](#).

Et fueris electus de stirpe Cain quamdiu poteris permanere Assur enim capiet te

**24:23.** And taking up his [parable](#), again he said: Alas, who shall live when [God](#) shall do these things?

Adsumptaque parabola iterum locutus est heu quis victurus est quando ista faciet Deus

**24:24.** They shall come in galleys from [Italy](#), they shall overcome the [Assyrians](#), and shall waste the [Hebrews](#), and at the last they themselves also shall perish.

Venient in trieribus de Italia superabunt Assyrios vastabuntque Hebraeos et ad extremum etiam ipsi peribunt

**24:25.** And [Balaam](#) rose, and returned to his place: Balac also returned the way that he came.

Surrexitque Balaam et reversus est in locum suum Balac quoque via qua venerat rediit

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## Numbers Chapter 25

### The people fall into fornication and idolatry; for which twenty-four thousand are slain. The zeal of Phinees.

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**25:1.** And [Israel](#) at that time abode in [Settim](#), and the people committed fornication with the daughters of [Moab](#),

Morabatur autem eo tempore Israhel in Setthim et fornicatus est populus cum filiabus Moab

**25:2.** Who called them to their [sacrifices](#). And they ate of them, and [adored](#) their [gods](#).

Quae vocaverunt eos ad sacrificia sua at illi comederunt et adoraverunt deos earum

**25:3.** And [Israel](#) was initiated to [Beelphegor](#): upon which the [Lord](#) being [angry](#),

Initiatusque est Israhel Beelphegor et iratus Dominus

**Initiated to Beelphegor...** That is, they took to the [worship](#) of [Beelphegor](#), an obscene [idol](#) of the [Moabites](#), and were [consecrated](#), as it were, to him.

**25:4.** Said to [Moses](#): Take all the princes of the people, and hang them up on gibbets against the sun: that my fury may be turned away from [Israel](#).

Ait ad Mosen tolle cunctos principes populi et suspende eos contra solem in patibulis ut avertatur furor meus ab Israhel

**25:5.** And [Moses](#) said to the judges of [Israel](#): Let every [man](#) kill his neighbours, that have been initiated to [Beelphegor](#).

Dixitque Moses ad iudices Israhel occidat unusquisque proximos suos qui initiati sunt Beelphegor

**25:6.** And behold one of the [children of Israel](#) went in before his brethren to a harlot of [Madian](#), in the sight of [Moses](#) and of all the [children of Israel](#), who were weeping before the door of the [tabernacle](#).

Et ecce unus de filiis Israhel intravit coram fratribus suis ad scortum madianitin vidente Mose et omni turba filiorum Israhel qui flebant ante fores tabernaculi

**25:7.** And when [Phinees](#) the son of [Eleazar](#) the son of [Aaron](#) the [priest](#) saw it, he rose up from the midst of the multitude, and taking a dagger,

Quod cum vidisset Finees filius Eleazari filii Aaron sacerdotis surrexit de medio multitudinis et arrepto pugione

**25:8.** Went in after the [Israelite](#) into the brothel house, and thrust both of them through together, to wit, the [man](#) and the [woman](#) in the genital parts. And the scourge ceased from the [children of Israel](#).

Ingressus est post virum israhelitem in lupanar et perfodit ambos simul virum scilicet et mulierem in locis genitalibus cessavitque plaga a filiis Israhel

**25:9.** And there were slain four and twenty thousand [men](#).

Et occisi sunt viginti quattuor milia homines

**25:10.** And the [Lord](#) said to [Moses](#):

Dixitque Dominus ad Mosen

**25:11.** [Phinees](#) the son of [Eleazar](#) the son of [Aaron](#) the [priest](#), hath turned away my [wrath](#) from the [children of Israel](#): because he was moved with my [zeal](#) against them, that I myself might not destroy the [children of Israel](#) in my [zeal](#).

Finees filius Eleazari filii Aaron sacerdotis avertit iram meam a filiis Israhel quia zelo meo commotus est contra eos ut non ipse delerem filios Israhel in zelo meo

**25:12.** Therefore say to him: behold I give him the peace of my covenant,

Idcirco loquere ad eos ecce do ei pacem foederis mei

**25:13.** And the covenant of the **priesthood** for ever shall be both to him and his seed, because he hath been **zealous** for his **God**, and hath made **atonement** for the **wickedness** of the **children of Israel**.  
Et erit tam ipsi quam semini illius pactum sacerdotii sempiternum quia zelatus est pro Deo suo et expiavit scelus filiorum Israhel

**25:14.** And the **name** of the **Israelite**, that was slain with the **woman** of **Madian**, was Zambri the son of Salu, a prince of the **kindred and tribe of Simeon**.  
Erat autem nomen viri israhelitae qui occisus est cum Madianitide Zambri filius Salu dux de cognatione et tribu Symeonis

**25:15.** And the **Madianite woman**, that was slain with him, was called Cozbi the daughter of Sur, a most noble prince among the **Madianites**.  
Porro mulier madianitis quae pariter interfecta est vocabatur Chozbi filia Sur principis nobilissimi Madianitarum

**25:16.** And the **Lord** spoke to **Moses**, saying:  
Locutusque est Dominus ad Mosen dicens

**25:17.** Let the **Madianites** find you their enemies, and slay you them:  
Hostes vos sentiant Madianitae et percutite eos

**25:18.** Because they also have acted like enemies against you, and have guilefully **deceived** you by the **idol** Phogor, and Cozbi their sister, a daughter of a prince of **Madian**, who was slain in the day of the plague for the **sacrilege** of Phogor.  
Quia et ipsi hostiliter egerunt contra vos et decipere insidiis per idolum Phogor et Chozbi filiam ducis Madian sororem suam quae percussa est in die plagae pro sacrilegio Phogor

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## Numbers Chapter 26

### The people are again numbered by their tribes and families.

**26:1.** After the blood of the guilty was shed, the Lord said to Moses and to Eleazar the son of Aaron, the priest:

Postquam noxiorum sanguis effusus est dixit Dominus ad Mosen et Eleazarum filium Aaron sacerdotem

**26:2.** Number the whole sum of the children of Israel from twenty years old and upward, by their houses and kindreds, all that are able to go forth to war.

Numerate omnem summam filiorum Israhel a viginti annis et supra per domos et cognationes suas cunctos qui possunt ad bella procedere

**26:3.** Moses therefore and Eleazar the priest, being in the plains of Moab upon the Jordan over against Jericho, spoke to them that were

Locuti sunt itaque Moses et Eleazar sacerdos in campestribus Moab super Iordanem contra Hierichum ad eos qui erant

**26:4.** From twenty years old and upward, as the Lord had commanded: and this is the number of them:

A viginti annis et supra sicut Dominus imperarat quorum iste est numerus

**26:5.** Ruben the firstborn of Israel. His sons were Henoah, of whom is the family of the Henoahites: and Phallu, of whom is the family of the Phalluites:

Ruben primogenitus Israhel huius filius Enoch a quo familia Enochitarum et Phallu a quo familia Phalluitarum

**26:6.** And Hesron, of whom is the family of the Hesronites: and Charmi, of whom is the family of the Charmites.

Et Esrom a quo familia Esromitarum et Charmi a quo familia Charmitarum

**26:7.** These are the families of the stock of Ruben: whose number was found to be forty-three thousand seven hundred and thirty.

Hae sunt familiae de stirpe Ruben quarum numerus inventus est quadraginta tria milia et septingenti triginta

**26:8.** The son of Phallu was Eliab.

Filius Phallu Heliab

**26:9.** His sons, were Namuel and Dathan and Abiron. These are Dathan and Abiron the princes of the people, that rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord:

Huius filii Namuhel et Dathan et Abiram isti sunt Dathan et Abiram principes populi qui surrexerunt contra Mosen et Aaron in seditione Core quando adversum Dominum rebellaverunt

**26:10.** And the earth opening her mouth swallowed up Core, many others dying, when the fire burned two hundred and fifty men. And there was a great miracle wrought,

Et aperiens terra os suum devoravit Core morientibus plurimis quando conbusit ignis ducentos quinquaginta viros et factum est grande miraculum

**26:11.** That when Core perished, his sons did not perish.

Ut Core pereunte filii illius non perirent

**26:12.** The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites: Jachim, of him is the family of the Jachimites:

Filii Symeon per cognationes suas Namuhel ab hoc familia Namuhelitarum Iamin ab hoc familia Iaminitarum Iachin ab hoc familia Iachinitarum

**26:13.** Zare, of him is the [family](#) of the Zarites: [Saul](#), of him is the [family](#) of the Saulites.  
Zare ab hoc familia Zareitarum Saul ab hoc familia Saulitarum

**26:14.** These are the [families](#) of the [stock of Simeon](#), of which the whole number was twenty-two thousand two hundred.  
Hae sunt familiae de stirpe Symeon quarum omnis numerus fuit viginti duo milia ducentorum

**26:15.** The [sons of Gad](#) by their kindreds: Sephon, of him is the [family](#) of the Sephonites: Aggi, of him is the [family](#) of the Aggites: Suni, of him is the [family](#) of the Sunites:  
Filiis Gad per cognationes suas Sephon ab hoc familia Sephonitarum Aggi ab hoc familia Aggitarum Suni ab hoc familia Sunitarum

**26:16.** Ozni, of him is the [family](#) of the Oznites: Her, of him is the [family](#) of the Herites:  
Ozni ab hoc familia Oznitarum Heri ab hoc familia Heritarum

**26:17.** Arod, of him is the [family](#) of the Arodites: Ariel, of him is the [family](#) of the Arielites.  
Arod ab hoc familia Aroditarum Arihel ab hoc familia Arihelitarum

**26:18.** These are the [families](#) of [Gad](#), of which the whole number was forty thousand five hundred.  
Istae sunt familiae Gad quarum omnis numerus fuit quadraginta milia quingentorum

**26:19.** The sons of [Juda](#), Her and Onan, who both died in the land of [Chanaan](#).  
Filiis Iuda Her et Onan qui ambo mortui sunt in terra Chanaan

**26:20.** And the sons of [Juda](#) by their kindreds were: Sela, of whom is the [family](#) of the Selaites: Phares, of whom is the [family](#) of the Pharesites: Zare, of whom is the [family](#) of the Zarites.  
Fueruntque filii Iuda per cognationes suas Sela a quo familia Selanitarum Phares a quo familia Pharesitarum Zare a quo familia Zareitarum

**26:21.** Moreover the sons of Phares were: Hesron, of whom is the [family](#) of the Hesronites: and Hamul, of whom is the [family](#) of the Hamulites.  
Porro filii Phares Esrom a quo familia Esromitarum et Amul a quo familia Amulitarum

**26:22.** These are the [families](#) of [Juda](#), of which the whole number was seventy-six thousand five hundred.  
Istae sunt familiae Iuda quarum omnis numerus fuit septuaginta milia quingentorum

**26:23.** The sons of [Issachar](#), by their kindreds: Thola of whom is the [family](#) of the Tholaites: Phua, of whom is the [family](#) of the Phuaites:  
Filiis Isachar per cognationes suas Thola a quo familia Tholaitarum Phua a quo familia Phuaitarum

**26:24.** Jasub, of whom is the [family](#) of the Jasubites: Semran, of whom is the [family](#) of the Semranites.  
Iasub a quo familia Iasubitarum Semran a quo familia Semranitarum

**26:25.** These are the kindreds of [Issachar](#), whose number was sixty-four thousand three hundred.  
Hae sunt cognationes Isachar quarum numerus fuit sexaginta quattuor milia trecentorum

**26:26.** The sons of [Zabulon](#) by their kindreds: Sared, of whom is the [family](#) of the Saredites: Elon, of whom is the [family](#) of the Elonites: Jalel, of whom is the [family](#) of the Jalelites.  
Filiis Zabulon per cognationes suas Sared a quo familia Sareditarum Helon a quo familia Helonitarum Ialel a quo familia Ialelitarum

**26:27.** These are the kindreds of [Zabulon](#), whose number was sixty thousand five hundred.  
Hae sunt cognationes Zabulon quarum numerus fuit sexaginta milia quingentorum

**26:28.** The [sons of Joseph](#) by their kindred, [Manasses](#) and Ephraim.  
Filiis Ioseph per cognationes suas Manasse et Ephraim

**26:29.** Of [Manasses](#) was born Machir, of whom is the [family](#) of the Machirites. Machir begot Galaad, of whom is the [family](#) of the Galaadites.  
De Manasse ortus est Machir a quo familia Machiritarum Machir genuit Galaad a quo familia Galaaditarum

**26:30.** Galaad had sons: Jezer, of whom is the [family](#) of the Jezerites: and Helec, of whom is the [family](#) of the Helecites:  
Galaad habuit filios Hiezer a quo familia Hiezeritarum et Elec a quo familia Elecarum

**26:31.** And Asriel, of whom is the [family](#) of the Asrielites: and Sechem, of whom is the [family](#) of the [Sechemites](#):

Et Asrihel a quo familia Asrihelitarum et Sechem a quo familia Sechemitarum

**26:32.** And Semida, of whom is the [family](#) of the Semidaites: and Hopher, of whom is the [family](#) of the Hopherites.

Et Semida a quo familia Semidatarum et Epher a quo familia Epheritarum

**26:33.** And Hopher was the father of Salphaad, who had no sons, but only daughters, whose [names](#) are these: Maala, and Noa, and Hegla, and Melcha, and Thersa.

Fuit autem Epher pater Salphaad qui filios non habebat sed tantum filias quarum ista sunt nomina Maala et Noa et Egla et Melcha et Thersa

**26:34.** These are the [families](#) of [Manasses](#), and the number of them fifty-two thousand seven hundred.

Hae sunt familiae Manasse et numerus earum quinquaginta duo milia septingentorum

**26:35.** And the sons of Ephraim by their kindreds were these: Suthala, of whom is the [family](#) of the Suthalaites: Becher, of whom is the [family](#) of the Becherites: Thehen, of whom is the [family](#) of the Thehenites.

Filii autem Ephraim per cognationes suas fuerunt hii Suthala a quo familia Suthalitarum Becher a quo familia Becheritarum Tehen a quo familia Tehenitarum

**26:36.** Now the son of Suthala was Heran, of whom is the [family](#) of the Heranites.

Porro filius Suthala fuit Heran a quo familia Heranitarum

**26:37.** These are the kindreds of the sons of Ephraim: whose number was thirty-two thousand five hundred.

Hae sunt cognationes filiorum Ephraim quarum numerus triginta duo milia quingentorum

**26:38.** These are the [sons of Joseph](#) by their [families](#). The [sons of Benjamin](#) in their kindreds: Bela, of whom is the [family](#) of the Belaites: Asbel, of whom is the [family](#) of the Asbelites: Ahiram, of whom is the [family](#) of the Ahiramites:

Isti sunt filii Ioseph per familias suas filii Benjamin in cognationibus suis Bale a quo familia Baleitarum Azbel a quo familia Azbelitarum Ahiram a quo familia Ahiramitarum

**26:39.** Supham, of whom is the [family](#) of the Suphamites: Hupham, of whom is the [family](#) of the Huphamites.

Supham a quo familia Suphamitarum Hupham a quo familia Huphamitarum

**26:40.** The sons of Bela: Hered, and Noeman. Of Hered, is the [family](#) of the Heredites: of Noeman, the [family](#) of the Noemanites.

Filii Bale Hered et Noeman de Hered familia Hereditarum de Noeman familia Noemitarum

**26:41.** These are the [sons of Benjamin](#) by their kindreds, whose number was forty-five thousand six hundred.

Hii sunt filii Benjamin per cognationes suas quorum numerus quadraginta quinque milia sescentorum

**26:42.** The [sons of Dan](#) by their kindreds: Suham, of whom is the [family](#) of the Suhamites: These are the kindreds of [Dan](#) by their [families](#).

Filii Dan per cognationes suas Suham a quo familia Suhamitarum hae cognationes Dan per familias suas

**26:43.** All were Suhamites, whose number was sixty-four thousand four hundred.

Omnes fuere Suhamitae quorum numerus erat sexaginta quattuor milia quadringentorum

**26:44.** The [sons of Aser](#) by their kindreds: Jemna, of whom is the [family](#) of the Jemnaites: Jessui, of whom is the [family](#) of the Jessuites: Brie, of whom is the [family](#) of the Brieites.

Filii Aser per cognationes suas Iemna a quo familia Iemnaitarum Iessui a quo familia Iessuitarum Brie a quo familia Brieitarum

**26:45.** The sons of Brie: Heber, of whom is the [family](#) of the Heberites: and Melchiel, of whom is the [family](#) of the Melchielites.

Filii Brie Haber a quo familia Haberitarum et Melchihel a quo familia Melchihelitarum

**26:46.** And the [name](#) of the daughter of [Aser](#), was Sara.

Nomen autem filiae Aser fuit Sara

**26:47.** These are the kindreds of the [sons of Aser](#), and their number fifty-three thousand four hundred.

Hae cognationes filiorum Aser et numerus eorum quinquaginta tria milia quadingentorum

**26:48.** The [sons of Nephtali](#) by their kindreds: Jesiel, of whom is the [family](#) of the Jesielites: Guni, of whom is the [family](#) of the Gunites:

Filii Nephtalim per cognationes suas Iessihel a quo familia Iessihelitarum Guni a quo familia Gunitarum

**26:49.** Jeser, of whom is the [family](#) of the Jeserites: Sellem, of whom is the [family](#) of the Sellemites.

Iesser a quo familia Iesseritarum Sellem a quo familia Sellemitarum

**26:50.** These are the kindreds of the [sons of Nephtali](#) by their [families](#): whose number was forty-five thousand four hundred.

Hae sunt cognationes filiorum Nephtalim per familias suas quorum numerus quadraginta quinque milia quadingentorum

**26:51.** This is the sum of the [children of Israel](#), that were reckoned up, six hundred and one thousand seven hundred and thirty.

Ista est summa filiorum Israhel qui recensiti sunt sescenta milia et mille septingenti triginta

**26:52.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**26:53.** To these shall the land be divided for their possessions according to the number of [names](#).

Istis dividetur terra iuxta numerum vocabulorum in possessiones suas

**26:54.** To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned up, shall a possession be delivered:

Pluribus maiorem partem dabis et paucioribus minorem singulis sicut nunc recensiti sunt tradetur possessio

**26:55.** Yet so that by lot the land be divided to the [tribe](#) and [families](#).

Ita dumtaxat ut sors terram tribubus dividat et familiis

**26:56.** Whatsoever shall fall by lot, that shall be taken by the more, or the fewer.

Quicquid sorte contigerit hoc vel plures accipient vel pauciores

**26:57.** This also is the number of the [sons of Levi](#) by their [families](#): Gerson, of whom is the [family](#) of the Gersonites: Caath, of whom is the [family](#) of the Caathites: Merari, of whom is the [family](#) of the Merarites.

Hic quoque est numerus filiorum Levi per familias suas Gerson a quo familia Gersonitarum Caath a quo familia Caathitarum Merari a quo familia Meraritarum

**26:58.** These are the [families](#) of [Levi](#): The [family](#) of Lobni, the [family](#) of Hebroni, the [family](#) of [Core](#). Now Caath begot Amram:

Hae sunt familiae Levi familia Lobni familia Hebroni familia Mooli familia Musi familia Cori at vero Caath genuit Amram

**26:59.** Who [had to wife](#) Jochabed the daughter of [Levi](#), who was born to him in [Egypt](#). She bore to her husband Amram sons, [Aaron](#) and [Moses](#), and Mary their sister.

Qui habuit uxorem Iochabed filiam Levi quae nata est ei in Aegypto haec genuit viro suo Amram filios Aaron et Mosen et Mariam sororem eorum

**26:60.** Of [Aaron](#) were born Nadab and Abiu, and [Eleazar](#) and Ithamar:

De Aaron orti sunt Nadab et Abiu et Eleazar et Ithamar

**26:61.** Of whom Nadab and Abiu died, when they had offered the strange fire before the [Lord](#).

Quorum Nadab et Abiu mortui sunt cum obtulissent ignem alienum coram Domino

**26:62.** And all that were numbered, were twenty-three thousand males from one month old and upward: for they were not reckoned up among the [children of Israel](#), neither was a possession given to them with the rest.

Fueruntque omnes qui numerati sunt viginti tria milia generis masculini ab uno mense et supra quia non

sunt recensiti inter filios Israhel nec eis cum ceteris data possessio

**26:63.** This is the number of the [children of Israel](#), that were enrolled by [Moses](#) and [Eleazar](#) the [priest](#), in the plains of [Moab](#) upon the [Jordan](#), over against [Jericho](#).

Hic est numerus filiorum Israhel qui descripti sunt a Mosen et Eleazaro sacerdote in campestribus Moab supra Iordanem contra Hiericho

**26:64.** Among whom there was not one of them that were numbered before by [Moses](#) and [Aaron](#) in the [desert](#) of [Sinai](#).

Inter quos nullus fuit eorum qui ante numerati sunt a Mose et Aaron in deserto Sinai

**26:65.** For the [Lord](#) had foretold that they should die in the [wilderness](#). And none remained of them, but [Caleb the son of Jephone](#), and [Josue the son of Nun](#).

Praedixerat enim Dominus quod omnes morerentur in solitudine nullusque remansit ex eis nisi Chaleb filius Iepphone et Iosue filius Nun

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## Numbers Chapter 27

### The law of inheritance. Josue is appointed to succeed Moses.

**27:1.** Then came the daughters of Salphaad, the son of Hopher, the son of Galaad, the son of Machir, the son of [Manasses](#), who was the son of [Joseph](#): and their [names](#) are Maala, and Noa, and Hegla, and Melcha, and Thersa.

Accesserunt autem filiae Salphaad filii Epher filii Galaad filii Machir filii Manasse qui fuit filius Ioseph quarum sunt nomina Maala et Noa et Eglia et Melcha et Thersa

**27:2.** And they stood before [Moses](#) and [Eleazar](#) the [priest](#), and all the princes of the people at the door of the [tabernacle of the covenant](#), and said:

Steteruntque coram Mosen et Eleazaro sacerdote et cunctis principibus populi ad ostium tabernaculi foederis atque dixerunt

**27:3.** Our father died in the [desert](#), and was not in the sedition, that was raised against the [Lord](#) under [Core](#), but he died in his own [sin](#): and he had no male children. Why is his [name](#) taken away out of his [family](#), because he had no son? Give us a possession among the kinsmen of our father.

Pater noster mortuus est in deserto nec fuit in seditione quae concitata est contra Dominum sub Core sed in peccato suo mortuus est hic non habuit mares filios cur tollitur nomen illius de familia sua quia non habet filium date nobis possessionem inter cognatos patris nostri

**27:4.** And [Moses](#) referred their cause to the judgment of the [Lord](#).

Rettulitque Moses causam earum ad iudicium Domini

**27:5.** And the [Lord](#) said to him:

Qui dixit ad eum

**27:6.** The daughters of Salphaad demand a [just](#) thing: Give them a possession among their father's kindred, and let them succeed him in his inheritance.

Iustam rem postulant filiae Salphaad da eis possessionem inter cognatos patris sui et ei in hereditate succedant

**27:7.** And to the [children of Israel](#) thou shalt speak these things:

Ad filios autem Israhel loqueris haec

**27:8.** When a [man](#) dieth without a son, his inheritance shall pass to his daughter.

Homo cum mortuus fuerit absque filio ad filiam eius transibit hereditas

**27:9.** If he have no daughter, his brethren shall succeed him.

Si filiam non habuerit habebit successores fratres suos

**27:10.** And if he have no brethren, you shall give the inheritance to his father's brethren.

Quod si et fratres non fuerint dabitur hereditatem fratribus patris eius

**27:11.** But if he have no uncles by the father, the inheritance shall be given to them that are the next akin. And this shall be to the [children of Israel](#) [sacred](#) by a perpetual [law](#), as the [Lord](#) hath commanded [Moses](#).

Sin autem nec patruos habuerit dabitur hereditas his qui ei proximi sunt eritque hoc filiis Israhel sanctum lege perpetua sicut praecepit Dominus Mosi

**27:12.** The [Lord](#) also said to [Moses](#): Go up into this mountain [Abarim](#), and view from thence the land which I will give to the [children of Israel](#).

Dixit quoque Dominus ad Mosen ascende in montem istum Abarim et contemplare inde terram quam daturus sum filiis Israhel

**27:13.** And when thou shalt have seen it, thou also shalt go to thy people, as thy brother [Aaron](#) is gone:

Cumque videris eam ibis et tu ad populum tuum sicut ivit frater tuus Aaron

**27:14.** Because you **offended** me in the **desert** of Sin in the contradiction of the multitude, neither would you **sanctify** me before them at the waters. These are the *waters of contradiction* in **Cades** of the **desert** of Sin.

Quia offendistis me in deserto Sin in contradictione multitudinis nec sanctificare me voluistis coram ea super aquas hae sunt aquae Contradictionis in Cades deserti Sin

**27:15.** And **Moses** answered him:

Cui respondit Moses

**27:16.** May the **Lord** the **God** of the **spirits** of all flesh provide a **man**, that may be over this multitude:

Provideat Dominus Deus spirituum omnis carnis hominem qui sit super multitudinem hanc

**27:17.** And may go out and in before them, and may lead them out, or bring them in: lest the people of the **Lord** be as sheep without a shepherd.

Et possit exire et intrare ante eos et educere illos vel introducere ne sit populus Domini sicut oves absque pastore

**27:18.** And the **Lord** said to him: take **Josue the son of Nun**, a **man** in whom is the **Spirit**, and **put thy hand** upon him.

Dixitque Dominus ad eum tolle Josue filium Nun virum in quo est spiritus et pone manum tuam super eum

**27:19.** And he shall stand before **Eleazar** the **priest** and all the multitude:

Qui stabit coram Eleazaro sacerdote et omni multitudine

**27:20.** And thou shalt give him **precepts** in the sight of all, and part of thy **glory**, that all the congregation of the **children of Israel** may hear him.

Et dabis ei praecepta cunctis videntibus et partem gloriae tuae ut audiat eum omnis synagoga filiorum Israhel

**27:21.** If any thing be to be done, **Eleazar** the **priest** shall consult the **Lord** for him. He and all the **children of Israel** with him, and the rest of the multitude shall go out and go in at his word.

Pro hoc si quid agendum erit Eleazar sacerdos consulat Dominum ad verbum eius egredietur et ingredietur ipse et omnes filii Israhel cum eo et cetera multitudo

**27:22.** **Moses** did as the **Lord** had commanded. And, when he had taken **Josue**, he set him before **Eleazar** the **priest**, and all the assembly of the people,

Fecit Moses ut praeceperat Dominus cumque tulisset Josue statuit eum coram Eleazaro sacerdote et omni frequentia populi

**27:23.** And **laying his hands** on his head, he repeated all things that the **Lord** had commanded.

Et inpositis capiti eius manibus cuncta replicavit quae mandaverat Dominus

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## Numbers Chapter 28

### Sacrifices are appointed as well for every day as for sabbaths, and other festivals.

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**28:1.** The [Lord](#) also said to [Moses](#):

Dixit quoque Dominus ad Mosen

**28:2.** Command the [children of Israel](#), and thou shalt say to them: Offer ye my [oblation](#) and my bread, and burnt [sacrifice](#) of most sweet odour, in their due seasons.

Praecepte filiis Israhel et dices ad eos oblationem meam et panes et incensum odoris suavissimi offerte per tempora sua

**28:3.** These are the [sacrifices](#) which you shall offer: Two lambs of a year old without blemish every day for the perpetual [holocaust](#):

Haec sunt sacrificia quae offerre debetis agnos anniculos immaculatos duos cotidie in holocaustum sempiternum

**28:4.** One you shall offer in the mornings, and the other in the evening:

Unum offeretis mane et alterum ad vesperam

**28:5.** And the tenth part of an ephi of flour, which shall be tempered with the, purest oil, of the measure of the fourth part of a hin.

Decimam partem oepi similae quae conspersa sit oleo purissimo et habeat quartam partem hin

**28:6.** It is the continual [holocaust](#) which you offered in [mount Sinai](#) for a most sweet odour of a [sacrifice](#) by fire to the [Lord](#).

Holocaustum iuge est quod obtulistis in monte Sinai in odorem suavissimum incensi Domini

**28:7.** And for a libation you shall offer of wine the fourth part of a hin for every lamb in the sanctuary of the [Lord](#).

Et libabitis vini quartam partem hin per agnos singulos in sanctuario Domini

**28:8.** And you shall offer the other lamb in like manner in the evening according to all the [rites](#) of the morning [sacrifice](#), and of the libations thereof, an [oblation](#) of most sweet odour to the [Lord](#).

Alterumque agnum similiter offeretis ad vesperam iuxta omnem ritum sacrificii matutini et libamentorum eius oblationem suavissimi odoris Domino

**28:9.** And on the [sabbath day](#) you shall offer two lambs of a year old without blemish, and two tenths of flour tempered with oil in [sacrifice](#), and the libations,

Die autem sabbati offeretis duos agnos anniculos immaculatos et duas decimas similae oleo conspersae in sacrificio et liba

**28:10.** Which regularly are poured out every [sabbath](#) for the perpetual [holocaust](#).

Quae rite funduntur per singula sabbata in holocausto sempiterno

**28:11.** And on the first day of the month you shall offer a [holocaust](#) to the [Lord](#), two calves of the herd, one ram, and seven lambs of a year old, without blemish,

In kalendis autem id est in mensuum exordiis offeretis holocaustum Domino vitulos de armento duos arietem unum agnos anniculos septem immaculatos

**28:12.** And three tenths of flour tempered with oil in [sacrifice](#) for every calf: and two tenths of flour tempered with oil for every ram:

Et tres decimas similae oleo conspersae in sacrificio per singulos vitulos et duas decimas similae oleo conspersae per singulos arietes

**28:13.** And the tenth of a tenth of flour tempered with oil in [sacrifice](#) for every lamb. It is a [holocaust](#) of most sweet odour and an [offering](#) by fire to the [Lord](#).

Et decimam decimae similiae ex oleo in sacrificio per agnos singulos holocaustum suavissimi odoris atque incensi est Domino

**28:14.** And these shall be the libations of wine that are to be poured out for every victim: Half a hin for every calf, a third for a ram, and a fourth for a lamb. This shall be the [holocaust](#) for every month, as they succeed one another in the course of the year.

Libamenta autem vini quae per singulas fundenda sunt victimas ista erunt media pars hin per vitulos singulos tertia per arietem quarta per agnum hoc erit holocaustum per omnes menses qui sibi anno vertente succedunt

**28:15.** A buck goat also shall be offered to the [Lord](#) for a [sin offering](#) over and above the perpetual [holocaust](#) with its libations.

Hircus quoque offeretur Domino pro peccatis in holocaustum sempiternum cum libamentis suis

**28:16.** And in the first month, on the four tenth day of the month, shall be the [phase of the Lord](#),

Mense autem primo quartadecima die mensis phase Domini erit

**28:17.** And on the fifteenth day the [solemn feast](#): seven days shall they eat [unleavened bread](#).

Et quintadecima die sollemnitas septem diebus vescentur azymis

**28:18.** And the first day of them shall be venerable and [holy](#): you shall not do any servile work therein.

Quarum dies prima venerabilis et sancta erit omne opus servile non facietis in ea

**28:19.** And you shall offer a burnt [sacrifice](#) a [holocaust](#) to the [Lord](#), two calves of the herd, one ram, seven lambs of a year old, without blemish:

Offeretisque incensum holocaustum Domino vitulos de armento duos arietem unum agnos anniculos immaculatos septem

**28:20.** And for the [sacrifice](#) of every one three tenths of flour which shall be tempered with oil to every calf, and two tenths to every ram,

Et sacrificia singulorum ex simila quae conspersa sit oleo tres decimas per singulos vitulos et duas decimas per arietem

**28:21.** And the tenth of a tenth, to every lamb, that is to say, to all the seven lambs:

Et decimam decimae per agnos singulos id est per septem agnos

**28:22.** And one buck goat for [sin](#), to make [atonement](#) for you,

Et hircum pro peccato unum ut expietur pro vobis

**28:23.** Besides the morning [holocaust](#) which you shall always offer.

Praeter holocaustum matutinum quod semper offertis

**28:24.** So shall you do every day of the seven days for the food of the fire, and for a most sweet odour to the [Lord](#), which shall rise from the [holocaust](#), and from the libations of each.

Ita facietis per singulos dies septem dierum in fomitem ignis et in odorem suavissimum Domino qui surget de holocausto et de libationibus singulorum

**28:25.** The seventh day also shall be most [solemn](#) and [holy](#) unto you, you shall do no servile work therein.

Dies quoque septimus celeberrimus et sanctus erit vobis omne opus servile non facietis in eo

**28:26.** The day also of [firstfruits](#), when after the weeks are accomplished, you shall offer new fruits to the [Lord](#), shall be venerable and [holy](#): you shall do no servile work therein.

Dies etiam primitivorum quando offertis novas fruges Domino expletis ebdomadibus venerabilis et sancta erit omne opus servile non facietis in ea

**28:27.** And you shall offer a [holocaust](#) for a most sweet odour to the [Lord](#), two calves of the herd, one ram, and seven lambs of a year old, without blemish:

Offeretisque holocaustum in odorem suavissimum Domino vitulos de armento duos arietem unum et agnos anniculos immaculatos septem

**28:28.** And in the [sacrifices](#) of them three tenths of flour tempered with oil to every calf, two to every ram,

Atque in sacrificiis eorum similiae oleo conspersae tres decimas per singulos vitulos per arietes duas

**28:29.** The tenth of a tenth to every lamb, which in all are seven lambs: a buck goat also,  
Per agnos decimam decimae qui simul sunt agni septem hircum quoque

**28:30.** Which is slain for expiation: besides the perpetual [holocaust](#) and the libations thereof.  
Qui mactatur pro expiatione praeter holocaustum sempiternum et liba eius

**28:31.** You shall offer them all without blemish with their libations.  
Immaculata offeretis omnia cum libationibus suis

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## Numbers Chapter 29

### Sacrifices for the festivals of the seventh month.

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**29:1.** The first day also of the seventh month shall be venerable and [holy](#) unto you; you shall do no servile work therein, because it is the day of the sounding and of trumpets.

Mensis etiam septimi prima dies venerabilis et sancta erit vobis omne opus servile non facietis in ea quia dies clangoris est et tubarum

**29:2.** And you shall offer a [holocaust](#) for a most sweet odour to the [Lord](#), one calf of the herd, one ram and seven lambs of a year old, without blemish.

Offeretisque holocaustum in odorem suavissimum Domino vitulum de armento unum arietem unum agnos anniculos immaculatos septem

**29:3.** And for their [sacrifices](#), three tenths of flour tempered with oil to every calf, two tenths to a ram, Et in sacrificiis eorum similiae oleo conspersae tres decimas per singulos vitulos duas decimas per arietem

**29:4.** One tenth to a lamb, which in all are seven lambs:

Unam decimam per agnum qui simul sunt agni septem

**29:5.** And a buck goat for [sin](#), which is offered for the expiation of the people,

Et hircum pro peccato qui offertur in expiationem populi

**29:6.** Besides the [holocaust](#) of the first day of the month with the [sacrifices](#) thereof, and the perpetual [holocaust](#) with the accustomed libations. With the same [ceremonies](#) you shall offer a burnt [sacrifice](#) for a most sweet odour to the [Lord](#).

Praeter holocaustum kalendarum cum sacrificiis suis et holocaustum sempiternum cum libationibus solitis hisdem caerimoniis offeretis in odorem suavissimum incensum Domino

**29:7.** The tenth day also of this seventh month shall be [holy](#) and venerable unto you, and you shall afflict your [souls](#); you shall do no servile work therein.

Decima quoque dies mensis huius septimi erit vobis sancta atque venerabilis et adfligetis animas vestras omne opus servile non facietis in ea

**29:8.** And you shall offer a [holocaust](#) to the [Lord](#) for a most sweet odour, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

Offeretisque holocaustum Domino in odorem suavissimum vitulum de armento unum arietem unum agnos anniculos immaculatos septem

**29:9.** And for their [sacrifices](#), three tenths of flour tempered with oil to every calf, two tenths to a ram, Et in sacrificiis eorum similiae oleo conspersae tres decimas per vitulos singulos duas decimas per arietem

**29:10.** The tenth of a tenth to every lamb, which are in all seven lambs:

Decimam decimae per agnos singulos qui sunt simul septem agni

**29:11.** And a buck goat for [sin](#), besides the things that are wont to be offered for [sin](#), for expiation, and for the perpetual [holocaust](#) with their [sacrifice](#) and libations.

Et hircum pro peccato absque his quae offerri pro delicto solent in expiationem et holocaustum sempiternum in sacrificio et libaminibus eorum

**29:12.** And on the fifteenth day of the seventh month, which shall be unto you [holy](#) and venerable, you shall do no servile work, but shall celebrate a [solemnity](#) to the [Lord](#) seven days.

Quintadecima vero die mensis septimi quae vobis erit sancta atque venerabilis omne opus servile non facietis in ea sed celebrabitis sollempnitatem Domino septem diebus

**29:13.** And you shall offer a [holocaust](#) for a most sweet odour to the [Lord](#), thirteen calves of the herd, two

rams, and fourteen lambs of a year old, without blemish:

Offeretisque holocaustum in odorem suavissimum Domino vitulos de armento tredecim arietes duos agnos anniculos quattuordecim immaculatos

**29:14.** And for their libations three tenths of flour tempered with oil to every calf, being in all thirteen calves: and two tenths to each ram, being two rams,

Et in libamentis eorum similiae oleo conspersae tres decimas per vitulos singulos qui sunt simul vituli tredecim et duas decimas arieti uno id est simul arietibus duobus

**29:15.** And the tenth of a tenth to every lamb, being in all fourteen lambs:

Et decimam decimae agnis singulis qui sunt simul agni quattuordecim

**29:16.** And a buck goat for [sin](#), besides the perpetual [holocaust](#), and the [sacrifice](#) and the libation thereof.

Et hircum pro peccato absque holocausto sempiterno et sacrificio et libamine eius

**29:17.** On the second day you shall offer twelve calves of the herd, two rams and fourteen lambs of a year old, without blemish:

In die altero offeres vitulos de armento duodecim arietes duos agnos anniculos immaculatos quattuordecim

**29:18.** And the [sacrifices](#) and the libations for every one, for the calves and for the rams and for the lambs you shall duly celebrate:

Sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis

**29:19.** And a buck goat for a [sin offering](#) besides the perpetual [holocaust](#), and the [sacrifice](#) and the libation thereof.

Et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine

**29:20.** The third day you shall offer eleven calves, two rams, and fourteen lambs of a year old, without blemish:

Die tertio offeres vitulos undecim arietes duos agnos anniculos immaculatos quattuordecim

**29:21.** And the [sacrifices](#) and the libations of every one for the calves and for the rams and for the lambs you shall offer according to the [rite](#):

Sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis

**29:22.** And a buck goat for [sin](#), besides the perpetual [holocaust](#), and the [sacrifice](#), and the libation thereof.

Et hircum pro peccato absque holocausto sempiterno et sacrificio et libamine eius

**29:23.** The fourth day you shall offer ten calves, two rams, and fourteen lambs of a year old, without blemish:

Die quarto offeres vitulos decem arietes duos agnos anniculos immaculatos quattuordecim

**29:24.** And the [sacrifices](#) and the libations of every one for the calves and for the rams and for the lambs you shall celebrate in right manner:

Sacrificiaque eorum et libamina singulorum per vitulos et arietes et agnos rite celebrabis

**29:25.** And a buck goat for [sin](#), besides the perpetual [holocaust](#), and the [sacrifice](#) and the libation thereof.

Et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine

**29:26.** The fifth day you shall offer nine calves, two rams, and fourteen lambs of a year old, without blemish:

Die quinto offeres vitulos novem arietes duos agnos anniculos immaculatos quattuordecim

**29:27.** And the [sacrifices](#) and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the [rite](#):

Sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis

**29:28.** And a buck goat for [sin](#), besides the perpetual [holocaust](#), and the [sacrifice](#) and the libation thereof.

Et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine

**29:29.** The sixth day you shall offer eight calves, two rams, and fourteen lambs of a year old, without blemish:

Die sexto offeres vitulos octo arietes duos agnos anniculos immaculatos quattuordecim

**29:30.** And the [sacrifices](#) and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the [rite](#):

Sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis

**29:31.** And a buck goat for [sin](#), besides the perpetual [holocaust](#), and the [sacrifice](#) and the libation thereof.

Et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine

**29:32.** The seventh day you shall offer seven calves and two rams, and fourteen lambs of a year old, without blemish:

Die septimo offeres vitulos septem arietes duos agnos anniculos immaculatos quattuordecim

**29:33.** And the [sacrifices](#) and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the [rite](#):

Sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis

**29:34.** And a buck goat for [sin](#), besides the perpetual [holocaust](#), and the [sacrifice](#) and the libation thereof.

Et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine

**29:35.** On the eighth day, which is most [solemn](#), you shall do no servile work:

Die octavo qui est celeberrimus omne opus servile non facietis

**29:36.** But you shall offer a [holocaust](#) for a most sweet odour to the [Lord](#), one calf, one ram, and seven lambs of a year old, without blemish:

Offerentes holocaustum in odorem suavissimum Domino vitulum unum arietem unum agnos anniculos immaculatos septem

**29:37.** And the [sacrifices](#) and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the [rite](#):

Sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis

**29:38.** And a buck goat for [sin](#), besides the perpetual [holocaust](#), and the [sacrifice](#) and the libation thereof.

Et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine

**29:39.** These things shall you offer to the [Lord](#) in your [solemnities](#): besides your [vows](#) and voluntary [oblations](#) for [holocaust](#), for [sacrifice](#), for libation, and for victims of peace [offerings](#).

Haec offeretis Domino in sollemnitatibus vestris praeter vota et oblationes spontaneas in holocausto in sacrificio in libamine et in hostiis pacificis

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## Numbers Chapter 30

### Of vows and oaths: and their obligation.

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**30:1.** And [Moses](#) told the [children of Israel](#) all that the [Lord](#) had commanded him:

Narravitque Moses filiis Israhel omnia quae ei Dominus imperarat

**30:2.** And he said to the princes of the [tribes](#) of the [children of Israel](#): This is the word that the [Lord](#) hath commanded:

Et locutus est ad principes tribuum filiorum Israhel iste est sermo quem praecepit Dominus

**30:3.** If any [man](#) make a [vow](#) to the [Lord](#), or bind himself by an [oath](#): he shall not make his word void but shall fulfil all that he promised.

Si quis virorum votum Domino voverit aut se constrinxerit iuramento non faciet irritum verbum suum sed omne quod promisit implebit

**30:4.** If a [woman](#) [vow](#) any thing, and bind herself by an [oath](#), being in her father's house, and but yet a girl in age: if her father knew the [vow](#) that she hath promised, and the [oath](#) wherewith she hath bound her [soul](#), and held his peace, she shall be bound by the [vow](#):

Mulier si quippiam voverit et se constrinxerit iuramento quae est in domo patris sui et in aetate adhuc puellari si cognoverit pater votum quod pollicita est et iuramentum quo obligavit animam suam et tacuerit voti rea erit

**30:5.** Whatsoever she promised and [swore](#), she shall fulfil in deed.

Quicquid pollicita est et iuravit opere complebit

**30:6.** But if her father, immediately as soon as he heard it, gainsaid it, both her [vows](#) and her [oaths](#) shall be void, neither shall she be bound to what she promised, because her father hath gainsaid it.

Sin autem statim ut audierit contradixerit pater et vota et iuramenta eius irrita erunt nec obnoxia tenebitur sponsioni eo quod contradixerit pater

**30:7.** If she have a husband, and shall [vow](#) any thing, and the word once going out of her mouth shall bind her [soul](#) by an [oath](#),

Si maritum habuerit et voverit aliquid et semel verbum de ore eius egrediens animam illius obligaverit iuramento

**30:8.** The day that her husband shall hear it, and not gainsay it, she shall be bound to the [vow](#), and shall give whatsoever she promised.

Quo die audierit vir et non contradixerit voti rea erit reddet quodcumque promiserat

**30:9.** But if as soon as he heareth he gainsay it, and make her promises and the words wherewith she had bound her [soul](#) of no effect: the [Lord](#) will forgive her.

Sin autem audiens statim contradixerit et irritas fecerit pollicitationes eius verbaque quibus obstrinxerat animam suam propitius ei erit Dominus

**30:10.** The [widow](#), and she that is [divorced](#), shall fulfil whatsoever they [vow](#).

Vidua et repudiata quicquid voverint reddent

**30:11.** If the wife in the house of her husband, hath bound herself by [vow](#) and by [oath](#),

Uxor in domo viri cum se voto constrinxerit et iuramento

**30:12.** If her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she had promised.

Si audierit vir et tacuerit nec contradixerit sponsioni reddet quodcumque promiserat

**30:13.** But if forthwith he gainsay it, she shall not be bound by the promise: because her husband gainsaid

it, and the **Lord** will be merciful to her.

Sin autem extemplo contradixerit non tenebitur promissionis rea quia maritus contradixit et Dominus ei propitius erit

**30:14.** If she **vow** and bind herself by **oath**, to afflict her **soul** by **fasting**, or **abstinence** from other things, it shall depend on the **will** of her husband, whether she shall do it, or not do it.

Si voverit et iuramento se constrinxerit ut per ieiunium vel ceterarum rerum abstinentiam adfligat animam suam in arbitrio viri erit ut faciat sive non faciat

**30:15.** But if the husband hearing it hold his peace, and defer the declaring his **mind** till another day: whatsoever she had **vowed** and promised, she shall fulfil: because immediately as he heard it, he held his peace.

Quod si audiens vir tacuerit et in alteram diem distulerit sententiam quicquid voverat atque promiserat reddet quia statim ut audivit tacuit

**30:16.** But if he gainsay it after that he **knew** it, he shall bear her **iniquity**.

Sin autem contradixerit postquam rescivit portabit ipse iniquitatem eius

**30:17.** These are the **laws** which the **Lord** appointed to **Moses** between the husband and the wife, between the father and the daughter that is as yet but a girl in age, or that abideth in her father's house.

Istae sunt leges quas constituit Dominus Mosi inter virum et uxorem inter patrem et filiam quae in puellari adhuc aetate est vel quae manet in parentis domo

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## Numbers Chapter 31

### The Madianites are slain for having drawn the people of Israel into sin. The dividing of the booty.

---

**31:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutusque est Dominus ad Mosen dicens

**31:2.** Revenge first the [children of Israel](#) on the [Madianites](#), and so thou shalt be gathered to thy people.

Ulciscere prius filios Israhel de Madianitis et sic colligeris ad populum tuum

**31:3.** And [Moses](#) forthwith said: Arm of you [men](#) to fight, who may take the revenge of the [Lord](#) on the [Madianites](#).

Statimque Moses armate inquit ex vobis viros ad pugnam qui possint ultionem Domini expetere de Madianitis

**31:4.** Let a thousand [men](#) be chosen out of every [tribe of Israel](#) to be sent to the [war](#).

Mille viri de singulis tribubus eligantur Israhel qui mittantur ad bellum

**31:5.** And they gave a thousand of every [tribe](#), that is to say, twelve thousand [men](#) well appointed for battle.

Dederuntque millenos de cunctis tribubus id est duodecim milia expeditorum ad pugnam

**31:6.** And [Moses](#) sent them with Phinees the son of [Eleazar](#) the [priest](#), and he delivered to him the [holy](#) vessels, and the trumpets to sound.

Quos misit Moses cum Finees filio Eleazari sacerdotis vasa quoque sancta et tubas ad clangendum tradidit ei

**31:7.** And when they had fought against the [Madianites](#) and had overcome them, they slew all the [men](#).

Cumque pugnassent contra Madianitas atque vicissent omnes mares occiderunt

**31:8.** And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: [Balaam](#) also the son of Beor they killed with the sword.

Et reges eorum Evi et Recem et Sur et Ur et Rebe quinque principes gentis Balaam quoque filium Beor interfecerunt gladio

**31:9.** And they took their [women](#), and their children [captives](#), and all their cattle, and all their [goods](#): and all their [possessions](#) they plundered:

Ceperuntque mulieres eorum et parvulos omniaque pecora et cunctam supellectilem quicquid habere potuerant depopulati sunt

**31:10.** And all their cities, and their [villages](#), and [castles](#), they burned.

Tam urbes quam viculos et castella flamma consumpsit

**31:11.** And they carried away the booty, and all that they had taken both of [men](#) and of beasts.

Et tulerunt praedam et universa quae ceperant tam ex hominibus quam ex iumentis

**31:12.** And they brought them to [Moses](#), and [Eleazar](#) the [priest](#), and to all the multitude of the [children of Israel](#). But the rest of the things for use they carried to the camp on the plains of [Moab](#), beside the [Jordan](#) over against [Jericho](#).

Et adduxerunt ad Mosen et Eleazarum sacerdotem et ad omnem multitudinem filiorum Israhel reliqua etiam utensilia portaverunt ad castra in campestribus Moab iuxta Iordanem contra Hiericho

**31:13.** And [Moses](#) and [Eleazar](#) the [priest](#) and all the princes of the [synagogue](#) went forth to meet them without the camp.

Egressi sunt autem Moses et Eleazar sacerdos et omnes principes synagogae in occursum eorum extra

castra

**31:14.** And **Moses** being **angry** with the chief officers of the army, the tribunes, and the **centurions** that were come from the battle,

Iratusque Moses principibus exercitus tribunis et centurionibus qui venerant de bello

**31:15.** Said: Why have you saved the **women**?

Ait cur feminas reservastis

**31:16.** Are not these they, that **deceived** the **children of Israel** by the counsel of **Balaam**, and made you transgress against the **Lord** by the **sin** of Phogor, for which also the people was punished?

Nonne istae sunt quae deceperunt filios Israhel ad suggestionem Balaam et praevaricari vos fecerunt in Domino super peccato Phogor unde et percussus est populus

**The sin of Phogor...** The **sin** committed in the **worship** of **Beelphegor**.

**31:17.** Therefore kill all that are of the male sex, even of the children: and put to death the **women**, that have carnally known **men**.

Ergo cunctos interficite quicquid est generis masculini etiam in parvulis et mulieres quae noverunt viros in coitu iugulate

**Of children...** **Women** and children, ordinarily speaking, were not to be killed in **war** (**Deuteronomy 20: 14**). But the great **Lord** of life and death was pleased to order it otherwise in the present case, in detestation of the **wickedness** of this people, who by the counsel of **Balaam**, had sent their **women** among the **Israelites** on purpose to draw them from **God**.

**31:18.** But the girls, and all the **women** that are **virgins** save for yourselves:

Puellas autem et omnes feminas virgines reservate vobis

**31:19.** And stay without the camp seven days. He that hath killed a **man**, or touched one that is killed, shall be purified the third day and the seventh day.

Et manete extra castra septem diebus qui occiderit hominem vel occisum tetigerit lustrabitur die tertio et septimo

**31:20.** And of all the spoil, every garment, or vessel, or any thing made for use, of the skins, or hair of goats, or of wood, shall be purified.

Et de omni praeda sive vestimentum fuerit sive vas et aliquid in utensilia praeparatum de caprarum pellibus et pillis et ligno expiabitur

**31:21.** **Eleazar** also the **priest** spoke to the **men** of the army, that had fought, in this manner: This is the ordinance of the **law**, which the **Lord** hath commanded **Moses**:

Eleazar quoque sacerdos ad viros exercitus qui pugnaverant sic locutus est hoc est praeceptum legis quod mandavit Dominus Mosi

**31:22.** Gold, and silver, and brass, and iron, and lead, and tin,

Aurum et argentum et aes et ferrum et stagnum et plumbum

**31:23.** And all that may pass through the fire, shall be purified by fire, but whatsoever cannot abide the fire, shall be **sanctified** with the water of expiation:

Et omne quod potest transire per flammam igne purgabitur quicquid autem ignem non potest sustinere aqua expiationis sanctificabitur

**31:24.** And you shall wash your garments the seventh day, and being purified, you shall afterwards enter into the camp.

Et lavabitis vestimenta vestra die septimo et purificati postea castra intrabitis

**31:25.** And the **Lord** said to **Moses**:

Dixitque Dominus ad Mosen

**31:26.** Take the sum of the things that were taken both of **man** and beast, thou and **Eleazar** the **priest** and the princes of the multitude:

Tollite summam eorum quae capta sunt ab homine usque ad pecus tu et Eleazar sacerdos et principes vulgi

**31:27.** And thou shalt divide the spoil equally, between them that fought and went out to the **war**, and between the rest of the multitude.

Dividesque ex aequo praedam inter eos qui pugnaverunt et egressi sunt ad bellum et inter omnem reliquam multitudinem

**31:28.** And thou shalt separate a portion to the **Lord** from them that fought and were in the battle, one **soul** of five hundred as well of persons as of oxen and asses and sheep.  
Et separabis partem Domino ab his qui pugnaverunt et fuerunt in bello unam animam de quingentis tam ex hominibus quam ex bubus et asinis et ovibus

**31:29.** And thou shalt give it to **Eleazar** the **priest**, because they are the **firstfruits** of the **Lord**.  
Et dabis eam Eleazaro sacerdoti quia primitiae Domini sunt

**31:30.** Out of the moiety also of the **children of Israel** thou shalt take the fiftieth head of persons, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the **Levites** that watch in the charge of the **tabernacle** of the **Lord**.  
Ex media quoque parte filiorum Israhel accipies quinquagesimum caput hominum et boum et asinorum et ovium cunctarumque animantium et dabis ea Levitis qui excubant in custodiis tabernaculi Domini

**31:31.** And **Moses** and **Eleazar** did as the **Lord** had commanded.  
Feceruntque Moses et Eleazar sicut praeceperat Dominus

**31:32.** And the spoil which the army had taken, was six hundred seventy-five thousand sheep,  
Fuit autem praeda quam exercitus ceperat ovium sescenta septuaginta quinque milia

**31:33.** Seventy-two thousand oxen,  
Boum septuaginta duo milia

**31:34.** Sixty-one thousand asses:  
Asinorum sexaginta milia et mille

**31:35.** And thirty-two thousand persons of the **female sex**, that had **not known men**.  
Animae hominum sexus feminei quae non cognoverant viros triginta duo milia

**31:36.** And one half was given to them that had been in the battle, to wit, three hundred thirty-seven thousand five hundred sheep:  
Dataque est media pars his qui in proelio fuerant ovium trecenta triginta septem milia quingenta

**31:37.** Out of which, for the portion of the **Lord**, were reckoned six hundred seventy five sheep.  
E quibus in partem Domini supputatae sunt oves sescentae septuaginta quinque

**31:38.** And out of the thirty-six thousand oxen, seventy-two oxen:  
Et de bubus triginta sex milibus boves septuaginta duo

**31:39.** Out of the thirty thousand five hundred asses, sixty-one asses:  
De asinis triginta milibus quingentis asini sexaginta unus

**31:40.** Out of the sixteen thousand persons, there fell to the portion of the **Lord**, thirty-two **souls**.  
De animabus hominum sedecim milibus cesserunt in partem Domini triginta duae animae

**31:41.** And **Moses** delivered the number of the **firstfruits** of the **Lord** to **Eleazar** the **priest**, as had been commanded him,  
Tradiditque Moses numerum primitiarum Domini Eleazaro sacerdoti sicut ei fuerat imperatum

**31:42.** Out of the half of the **children of Israel**, which he had separated for them that had been in the battle.  
Ex media parte filiorum Israhel quam separaverat his qui in proelio fuerant

**31:43.** But out of the half that fell to the rest of the multitude, that is to say, out of the three hundred thirty-seven thousand five hundred sheep,  
De media vero parte quae contigerat reliquae multitudini id est de ovium trecentis triginta septem milibus quingentis

**31:44.** And out of the thirty-six thousand oxen,  
Et de bubus triginta sex milibus

**31:45.** And out of the thirty thousand five hundred asses,  
Et de asinis triginta milibus quingentis

**31:46.** And out of the sixteen thousand [persons](#),

Et de hominibus sedecim milibus

**31:47.** [Moses](#) took the [fiftieth head](#), and gave it to the [Levites](#) that watched in the [tabernacle](#) of the [Lord](#), as the [Lord](#) had commanded.

Tulit Moses quinquagesimum caput et dedit Levitis qui excubant in tabernaculo Domini sicut praeceperat Dominus

**31:48.** And when the commanders of the army, and the tribunes and [centurions](#) were come to [Moses](#), they said:

Cumque accessissent principes exercitus ad Mosen et tribuni centurionesque dixerunt

**31:49.** We thy servants have reckoned up the number of the fighting [men](#), whom we had under our hand, and not so much as one was wanting.

Nos servi tui recensuimus numerum pugnatorum quos habuimus sub manu nostra et ne unus quidem defuit

**31:50.** Therefore we offer as gifts to the [Lord](#) what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayst [pray](#) to the [Lord](#) for us.

Ob hanc causam offerimus in donariis Domini singuli quod in praeda auri potuimus invenire periscelides et armillas anulos et dextralia ac murenulas ut depreceris pro nobis Dominum

**31:51.** And [Moses](#) and [Eleazar](#) the [priest](#) received all the gold in divers kinds,

Susceperuntque Moses et Eleazar sacerdos omne aurum in diversis speciebus

**31:52.** In weight sixteen thousand seven hundred and fifty sicles, from the tribunes and from the [centurions](#).

Pondo sedecim milia septingentos quinquaginta siclos a tribunis et centurionibus

**31:53.** For that which every one had taken in the booty was his own.

Unusquisque enim quod in praeda rapuerat suum erat

**31:54.** And that which was received they brought into the [tabernacle of the testimony](#), for a memorial of the [children of Israel](#) before the [Lord](#).

Et susceptum intulerunt in tabernaculum testimonii in monumentum filiorum Israhel coram Domino

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## Numbers Chapter 32

### The tribes of Ruben and Gad, and half of the tribe of Manasses, receive their inheritance on the east side of Jordan, upon conditions approved of by Moses.

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**32:1.** And the sons of [Ruben](#) and [Gad](#) had many flocks of cattle, and their substance in beasts was infinite. And when they saw the lands of Jazer and Galaad fit for feeding cattle,  
Filiis autem Ruben et Gad habebant pecora multa et erat illis in iumentis infinita substantia cumque vidissent Iazer et Galaad aptas alendis animalibus

**32:2.** They came to [Moses](#) and [Eleazar](#) the [priest](#), and the princes of the multitude, and said:  
Venerunt ad Mosen et ad Eleazarum sacerdotem et principes multitudinis atque dixerunt

**32:3.** Ataroth, and [Dibon](#), and Jazer, and Nemra, [Hesebon](#), and Eleale, and Saban, and [Nebo](#), and Beon, Atharoth et Dibon et Iazer et Nemra Esbon et Eleale et Sabam et Nebo et Beon

**32:4.** The land, which the [Lord](#) hath conquered in the sight of the [children of Israel](#), is a very fertile soil for the feeding of beasts: and we thy servants have very much cattle:  
Terram quam percussit Dominus in conspectu filiorum Israhel regionis uberrimae est ad pastum animalium et nos servi tui habemus iumenta plurima

**32:5.** And we pray thee, if we have found favour in thy sight, that thou give it to us thy servants in possession, and make us not pass over the [Jordan](#).  
Precamurque si invenimus gratiam coram te ut des nobis famulis tuis eam in possessionem ne facias nos transire Iordanem

**32:6.** And [Moses](#) answered them: What, shall your brethren go to fight, and will you sit here?  
Quibus respondit Moses numquid fratres vestri ibunt ad pugnam et vos hic sedebitis

**32:7.** Why do ye overturn the minds of the [children of Israel](#), that they may not dare to pass into the place which the [Lord](#) hath given them?  
Cur subvertitis mentes filiorum Israhel ne transire audeant in locum quem eis daturus est Dominus

**32:8.** Was it not thus your fathers did, when I sent from [Cadesbarne](#) to view the land?  
Nonne ita egerunt patres vestri quando misi de Cadesbarne ad explorandam terram

**32:9.** And when they were come as far as the valley of the cluster, having viewed all the country, they overturned the hearts of the [children of Israel](#), that they should not enter into the coasts, which the [Lord](#) gave them.  
Cumque venissent usque ad vallem Botri lustrata omni regione subverterunt cor filiorum Israhel ut non intrarent fines quos eis Dominus dedit

**32:10.** And he [swore](#) in his [anger](#), saying:  
Qui iratus iuravit dicens

**32:11.** If these [men](#), that came up out of [Egypt](#), from twenty years old and upward, shall see the land, which I [promised](#) with an [oath](#) to [Abraham](#), [Isaac](#), and [Jacob](#): because they would not follow me,  
Si videbunt homines isti qui ascenderunt ex Aegypto a viginti annis et supra terram quam sub iuramento pollicitus sum Abraham Isaac et Iacob et noluerunt sequi me

**32:12.** Except [Caleb the son of Jephone the Cenezite](#), and [Josue the son of Nun](#): these have fulfilled my [will](#).  
Praeter Chaleb filium Iepphonne Cenezeum et Iosue filium Nun isti impleverunt voluntatem meam

**32:13.** And the Lord being angry against Israel, led them about through the desert forty years, until the whole generation, that had done evil in his sight, was consumed.

Iratusque Dominus adversum Israhel circumduxit eum per desertum quadraginta annis donec consumeretur universa generatio quae fecerat malum in conspectu eius

**32:14.** And behold, said he, you are risen up instead of your fathers, the increase and offspring of sinful men, to augment the fury of the Lord against Israel.

Et ecce inquit vos surrexistis pro patribus vestris incrementa et alumni hominum peccatorum ut augetis furorem Domini contra Israhel

**32:15.** For if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the destruction of all.

Qui si nolueritis sequi eum in solitudine populum derelinquet et vos causa eritis necis omnium

**32:16.** But they coming near, said: We will make sheepfolds, and stalls for our cattle, and strong cities for our children:

At illi prope accedentes dixerunt caulas ovium fabricabimus et stabula iumentorum parvulis quoque nostris urbes munitas

**32:17.** And we ourselves will go armed and ready for battle before the children of Israel, until we bring them in unto their places. Our little ones, and all we have, shall be in walled cities, for fear of the ambushes of the inhabitants.

Nos autem ipsi armati et accincti pergemus ad proelium ante filios Israhel donec introducamus eos ad loca sua parvuli nostri et quicquid habere possumus erunt in urbibus muratis propter habitatorum insidias

**32:18.** We will not return into our houses until the children of Israel possess their inheritance:

Non revertemur in domos nostras usquequo possideant filii Israhel hereditatem suam

**32:19.** Neither will we seek any thing beyond the Jordan, because we have already our possession on the east side thereof,

Nec quicquam quaeremus trans Iordanem quia iam habemus possessionem nostram in orientali eius plaga

**32:20.** And Moses said to them: If you do what you promise, go on well appointed for war before the Lord:

Quibus Moses ait si facitis quod promittitis expediti pergite coram Domino ad pugnam

**32:21.** And let every fighting man pass over the Jordan, until the Lord overthrow his enemies:

Et omnis vir bellator armatus Iordanem transeat donec subvertat Dominus inimicos suos

**32:22.** And all the land be brought under him, then shall you be blameless before the Lord and before Israel, and you shall obtain the countries that you desire, before the Lord.

Et subiciatur ei omnis terra tunc eritis inculpabiles et apud Dominum et apud Israhel et obtinebitis regiones quas vultis coram Domino

**32:23.** But if you do not what you say, no man can doubt but you sin against God: and know ye, that your sin shall overtake you.

Sin autem quod dicitis non feceritis nulli dubium quin peccetis in Dominum et scitote quoniam peccatum vestrum adprehendet vos

**32:24.** Build therefore cities for your children, and folds and stalls for your sheep and beasts, and accomplish what you have promised.

Aedificate ergo urbes parvulis vestris et caulas ac stabula ovibus ac iumentis et quod polliciti estis implete

**32:25.** And the children of Gad and Ruben said to Moses: We are thy servants, we will do what my lord commandeth.

Dixeruntque filii Gad et Ruben ad Mosen servi tui sumus faciemus quod iubet dominus noster

**32:26.** We will leave our children, and our wives and sheep and cattle, in the cities of Galaad:

Parvulos nostros et mulieres et pecora ac iumenta relinquemus in urbibus Galaad

**32:27.** And we thy servants all well appointed will march on to the war, as thou, my lord, speakest.

Nos autem famuli tui omnes expediti pergemus ad bellum sicut tu domine loqueris

**32:28.** Moses therefore commanded Eleazar the priest, and Josue the son of Nun, and the princes of the families of all the tribes of Israel, and said to them:

Praecepit ergo Moses Eleazaro sacerdoti et Iosue filio Nun et principibus familiarum per tribus Israhel et dixit ad eos

**32:29.** If the children of Gad, and the children of Ruben pass with you over the Jordan, all armed for war before the Lord, and the land be made subject to you: give them Galaad in possession.

Si transierint filii Gad et filii Ruben vobiscum Iordanem omnes armati ad bellum coram Domino et vobis fuerit terra subiecta date eis Galaad in possessionem

**32:30.** But if they will not pass armed with you into the land of Chanaan, let them receive places to dwell in among you.

Sin autem noluerint transire vobiscum in terram Chanaan inter vos habitandi accipiant loca

**32:31.** And the children of Gad, and the children of Ruben answered: As the Lord hath spoken to his servants, so will we do:

Responderuntque filii Gad et filii Ruben sicut locutus est Dominus servis suis ita faciemus

**32:32.** We will go armed before the Lord into the land of Chanaan, and we confess that we have already received our possession beyond the Jordan.

Ipsi armati pergemus coram Domino in terram Chanaan et possessionem iam suscepisse nos confitemur trans Iordanem

**32:33.** Moses therefore gave to the children of Gad and of Ruben, and to the half tribe of Manasses the son of Joseph, the kingdom of Sehon king of the Amorrhites, and the kingdom of Og king of Basan, and their land and the cities thereof round about.

Dedit itaque Moses filiis Gad et Ruben et dimidia tribui Manasse filii Ioseph regnum Seon regis Amorrei et regnum Og regis Basan et terram eorum cum urbibus suis per circuitum

**32:34.** And the sons of Gad built Dibon, and Ataroth, and Aroer, Igitur extruxerunt filii Gad Dibon et Atharoth et Aroer

**32:35.** And Etroth, and Sophan, and Jazer, and Jegbaa, Etrothsophan et Iazer Iecbaa

**32:36.** And Bethnemra, and Betharan, fenced cities, and folds for their cattle.

Et Bethnemra et Betharan urbes munitas et caulas pecoribus suis

**32:37.** But the children of Ruben built Hesebon, and Eleale, and Cariathaim,

Filii vero Ruben aedificaverunt Esbon et Eleale et Cariathaim

**32:38.** And Kabo, and Baalmeon (their names being changed) and Sabama: giving names to the cities which they had built.

Et Nabo et Baalmeon versis nominibus Sabama quoque inponentes vocabula urbibus quas extruxerant

**32:39.** Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it, cutting off the Amorrhites, the inhabitants thereof.

Porro filii Machir filii Manasse perrexerunt in Galaad et vastaverunt eam interfecto Amorreo habitatore eius

**32:40.** And Moses gave the land of Galaad to Machir the son of Manasses, and he dwelt in it.

Dedit ergo Moses terram Galaad Machir filio Manasse qui habitavit in ea

**32:41.** And Jair the son of Manasses went, and took the villages thereof, and he called them Havoth Jair, that is to say, the villages of Jair.

Iair autem filius Manasse abiit et occupavit vicos eius quos appellavit Avothair id est villas Iair

**32:42.** Nobe also went, and took Canath with the villages thereof: and he called it by his own name, Nobe.

Nobe quoque perrexit et adprehendit Canath cum viculis suis vocavitque eam ex nomine suo Nobe

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## Numbers Chapter 33

### The mansions or journeys of the children of Israel towards the land of promise.

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**33:1.** These are the mansions of the [children of Israel](#), who went out of [Egypt](#) by their troops under the conduct of [Moses](#) and [Aaron](#),

Hae sunt mansiones filiorum Israhel qui egressi sunt de Aegypto per turmas suas in manu Mosi et Aaron  
**The mansions...** These mansions, or journeys of the [children of Israel](#) from [Egypt](#) to the land of promise, were [figures](#), according to the [fathers](#), of the steps and degrees by which [Christians](#) leaving [sin](#) are to advance from [virtue](#) to [virtue](#), till they come to the [heavenly mansions](#), after this [life](#), to [see and enjoy God](#).

**33:2.** Which [Moses](#) wrote down according to the places of their encamping, which they changed by the commandment of the [Lord](#).

Quas descripsit Moses iuxta castrorum loca quae Domini iussione mutabant

**33:3.** Now the [children of Israel](#) departed from [Rameses](#) the first month, on the fifteenth day of the first month, the day after the [phase](#), with a mighty hand, in the sight of all the [Egyptians](#),

Profecti igitur de Ramesse mense primo quintadecima die mensis primi altera die phase filii Israhel in manu excelsa videntibus cunctis Aegyptiis

**33:4.** Who were burying their [firstborn](#), whom the [Lord](#) had slain (upon their [gods](#) also he had executed vengeance),

Et sepelientibus primogenitos quos percusserat Dominus nam et in diis eorum exercuerat ultionem

**33:5.** And they camped in [Socoth](#).

Castrametati sunt in Socoth

**33:6.** And from [Socoth](#) they came into [Etham](#), which is in the uttermost borders of the [wilderness](#).

Et de Socoth venerunt in Aetham quae est in extremis finibus solitudinis

**33:7.** Departing from thence they came over against [Phihahiroth](#), which looketh towards [Beelsephon](#), and they camped before [Magdalum](#).

Inde egressi venerunt contra Phiahiroth quae respicit Beelsephon et castrametati sunt ante Magdolum

**33:8.** And departing from [Phihahiroth](#), they passed through the midst of the [sea](#) into the [wilderness](#): and having marched three days through the [desert](#) of [Etham](#), they camped in [Mara](#).

Profectique de Phiahiroth transierunt per medium mare in solitudinem et ambulantes tribus diebus per desertum Aetham castrametati sunt in Mara

**33:9.** And departing from [Mara](#), they came into [Elim](#), where there were twelve fountains of waters, and seventy palm trees: and there they camped.

Profectique de Mara venerunt in Helim ubi erant duodecim fontes aquarum et palmae septuaginta ibique castrametati sunt

**33:10.** But departing from thence also, they pitched their tents by the [Red Sea](#). And departing from the [Red Sea](#),

Sed et inde egressi fixere tentoria super mare Rubrum profectique de mari Rubro

**33:11.** They camped in the [desert](#) of [Sin](#).

Castrametati sunt in deserto Sin

**33:12.** And they removed from thence, and came to [Daphca](#).

Unde egressi venerunt in Daphca

**33:13.** And departing from [Daphca](#), they camped in [Alus](#).

Profectique de Dephca castrametati sunt in Alus

**33:14.** And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink.

Egressi de Alus Raphidim fixere tentoria ubi aqua populo defuit ad bibendum

**33:15.** And departing from Raphidim, they camped in the [desert](#) of [Sinai](#).

Profectique de Raphidim castrametati sunt in deserto Sinai

**33:16.** But departing also from the [desert](#) of [Sinai](#), they came to the graves of [lust](#).

Sed et de solitudine Sinai egressi venerunt ad sepulchra Concupiscentiae

**33:17.** And departing from the graves of [lust](#), they camped in Haseroth.

Profectique de sepulchris Concupiscentiae castrametati sunt in Aseroth

**33:18.** And from Haseroth they came to Rethma.

Et de Aseroth venerunt in Rethma

**33:19.** And departing from Rethma, they camped in Remmomphares.

Profectique de Rethma castrametati sunt in Remmonphares

**33:20.** And they departed from thence and came to Lebna.

Unde egressi venerunt in Lebna

**33:21.** Removing from Lebna they camped in Ressa.

Et de Lebna castrametati sunt in Ressa

**33:22.** And departing from Ressa, they came to Ceelatha.

Egressi de Ressa venerunt in Ceelatha

**33:23.** And they removed from thence and camped in the mountain Sepher.

Unde profecti castrametati sunt in monte Sepher

**33:24.** Departing from the mountain Sepher, they came to Arada,

Egressi de monte Sepher venerunt in Arada

**33:25.** From thence they went and camped in Maceloth.

Inde proficiscentes castrametati sunt in Maceloth

**33:26.** And departing from Maceloth, they came to Thahath.

Profectique de Maceloth venerunt in Thaath

**33:27.** Removing from Thahath they camped in Thare.

De Thaath castrametati sunt in Thare

**33:28.** And they departed from thence, and pitched their tents in Methca.

Unde egressi fixerunt tentoria in Methca

**33:29.** And removing from Methca, they camped in Hesmona.

Et de Methca castrametati sunt in Esmona

**33:30.** And departing from Hesmona, they came to Moseroth.

Profectique de Esmona venerunt in Moseroth

**33:31.** And removing from Moseroth, they camped in Benejaacan.

Et de Moseroth castrametati sunt in Baneiacan

**33:32.** And departing from Benejaacan, they came to mount Gadgad.

Egressique de Baneiacan venerunt in montem Gadgad

**33:33.** From thence they went and camped in Jetebatha.

Unde profecti castrametati sunt in Hietebatha

**33:34.** And from Jetebatha they came to Hebrona.

Et de Hietebatha venerunt in Ebrona

**33:35.** And departing from Hebrona, they camped in [Asiongaber](#).

Egressique de Ebrona castrametati sunt in Asiongaber

**33:36.** They removed from thence and came into the [desert](#) of Sin, which is [Cades](#).

Inde profecti venerunt in desertum Sin haec est Cades

**33:37.** And departing from [Cades](#), they camped in mount Hor, in the uttermost borders of the [land of Edom](#).

Egressique de Cades castrametati sunt in monte Hor in extremis finibus terrae Edom

**33:38.** And [Aaron](#) the [priest](#) went up into mount Hor at the commandment of the [Lord](#): and there he died in the fortieth year of the coming forth of the [children of Israel](#) out of [Egypt](#), the fifth month, the first day of the month,

Ascenditque Aaron sacerdos montem Hor iubente Domino et ibi mortuus est anno quadragesimo egressionis filiorum Israhel ex Aegypto mense quinto prima die mensis

**33:39.** When he was a hundred and twenty-three years old.

Cum esset annorum centum viginti trium

**33:40.** And king Arad the [Chanaanite](#), who dwelt towards the south, heard that the [children of Israel](#) were come to the land of [Chanaan](#).

Auditque Chananeus rex Arad qui habitabat ad meridiem in terra Chanaan venisse filios Israhel

**33:41.** And they departed from mount Hor, and camped in Salmona.

Et profecti de monte Hor castrametati sunt in Salmona

**33:42.** From whence they removed and came to Phunon.

Unde egressi venerunt in Phinon

**33:43.** And departing from Phunon, they camped in Oboth.

Profectique de Phinon castrametati sunt in Oboth

**33:44.** And from Oboth they came to Ijeabarim, which is in the borders of the [Moabites](#).

Et de Oboth venerunt in Ieabarim quae est in finibus Moabitarum

**33:45.** And departing from Ijeabarim they pitched their tents in Dibongab.

Profectique de Ieabarim fixere tentoria in Dibongad

**33:46.** From thence they went and camped in Helmondeblathaim.

Unde egressi castrametati sunt in Elmondeblathaim

**33:47.** And departing from Helmondeblathaim, they came to the [mountains of Abarim](#) over against [Kabo](#).

Egressi de Elmondeblathaim venerunt ad montes Abarim contra Nabo

**33:48.** And departing from the [mountains of Abarim](#), they passed to the plains of [Moab](#), by the [Jordan](#), over against [Jericho](#).

Profectique de montibus Abarim transierunt ad campestria Moab super Iordanem contra Hiericho

**33:49.** And there they camped from Bethsimoth even to [Ablesatim](#) in the plains of the [Moabites](#),

Ibique castrametati sunt de Bethsimon usque ad Belsattim in planioribus locis Moabitarum

**33:50.** Where the [Lord](#) said to [Moses](#):

Ubi locutus est Dominus ad Mosen

**33:51.** Command the [children of Israel](#), and say to them: When you shall have passed over the [Jordan](#), entering into the land of [Chanaan](#),

Praecepte filiis Israhel et dic ad eos quando transieritis Iordanem intrantes terram Chanaan

**33:52.** Destroy all the inhabitants of that land: Beat down their pillars, and break in pieces their [statues](#), and waste all their high places,

Disperditte cunctos habitatores regionis illius confringite titulos et statuas comminuite atque omnia excelsa vastate

**33:53.** Cleansing the land, and dwelling in it. For I have given it you for a possession.  
Mundantes terram et habitantes in ea ego enim dedi vobis illam in possessionem

**33:54.** And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the **tribes** and the **families**.  
Quam dividetis vobis sorte pluribus dabitur latiore et paucis angustiore singulis ut sors ceciderit ita tribuetur hereditas per tribus et familias possessio dividetur

**33:55.** But if you will not kill the inhabitants of the land: they that remain, shall be unto you as nails in your eyes, and spears in your sides, and they shall be your adversaries in the land of your habitation.  
Sin autem nolueritis interficere habitatores terrae qui remanserint erunt vobis quasi clavi in oculis et lanceae in lateribus et adversabuntur vobis in terra habitationis vestrae

**33:56.** And whatsoever I had thought to do to them, I will do to you.  
Et quicquid illis facere cogitaram vobis faciam

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## Numbers Chapter 34

### The limits of Chanaan; with the names of the men that make the division of it.

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**34:1.** And the [Lord](#) spoke to [Moses](#), saying:

Locutus est Dominus ad Mosen

**34:2.** Command the [children of Israel](#), and thou shalt say to them: When you are entered into the land of [Chanaan](#), and it shall be fallen into your possession by lot, it shall be bounded by these limits:

Praecepte filiis Israhel et dices ad eos cum ingressi fueritis terram Chanaan et in possessionem vobis sorte ceciderit his finibus terminabitur

**34:3.** The south side shall begin from the [wilderness](#) of Sin, which is by [Edom](#): and shall have the [most salt sea](#) for its furthest limits eastward:

Pars meridiana incipiet a solitudine Sin quae est iuxta Edom et habebit terminos contra orientem mare Salsissimum

**The most salt sea...** The lake of [Sodom](#), otherwise called the [Dead Sea](#).

**34:4.** Which limits shall go round on the south side by the ascent of the Scorpion and so into Senna, and reach toward the south as far as [Cadesbarne](#), from whence the frontiers shall go out to the town called [Adar](#), and shall reach as far as Asemona.

Qui circumibunt australem plagam per ascensum Scorpionis ita ut transeant Senna et perveniant in meridiem usque ad Cadesbarne unde egredientur confinia ad villam nomine Addar et tendent usque Asemona

**The Scorpion...** A mountain so called from having a great number of scorpions.

**34:5.** And the limits shall fetch a compass from Asemona to the torrent of [Egypt](#), and shall end in the shore of the great sea.

Ibitque per gyrum terminus ab Asemona usque ad torrentem Aegypti et maris Magni litore finiatur

**The great sea...** The Mediterranean.

**34:6.** And the west side shall begin from the great sea, and the same shall be the end thereof.

Plaga autem occidentalis a mari Magno incipiet et ipso fine cludetur

**34:7.** But toward the north side the borders shall begin from the great sea, reaching to the most high mountain,

Porro ad septentrionalem plagam a mari Magno termini incipient pervenientes usque ad montem Altissimum

**The most high mountain...** Libanus.

**34:8.** From which they shall come to Emath, as far as the borders of Sedada:

A quo venies in Emath usque ad terminos Sedada

**34:9.** And the limits shall go as far as Zephrona, and the [village](#) of Enan. These shall be the borders on the north side.

Ibuntque confinia usque Zephrona et villam Henan hii erunt termini in parte aquilonis

**34:10.** From thence they shall mark out the grounds towards the east side from the [village](#) of Enan unto Sephama.

Inde metabuntur fines contra orientalem plagam de villa Henan usque Sephama

**34:11.** And from Sephama the bounds shall go down to Rebla over against the fountain of Daphnis: from thence they shall come eastward to the [sea of Cenereth](#),

Et de Sephama descendent termini in Rebla contra fontem inde pervenient contra orientem ad mare Chenereth

**Sea of Cenereth...** This is the **sea of Galilee**, illustrated by the **miracles of our Lord**.

**34:12.** And shall reach as far as the **Jordan**, and at the last shall be closed in by the **most salt sea**. This shall be your land with its borders round about.

Et tendent usque Iordanem et ad ultimum Salsissimo cludentur mari hanc habebitis terram per fines suos in circuitu

**34:13.** And **Moses** commanded the **children of Israel**, saying: This shall be the land which you shall possess by lot, and which the **Lord** hath commanded to be given to the nine **tribes**, and to the half **tribe**.

Praecepitque Moses filiis Israhel dicens haec erit terra quam possidebitis sorte et quam iussit dari Dominus novem tribubus et dimidiae tribui

**34:14.** For the **tribe of the children of Ruben** by their **families**, and the **tribe of the children of Gad** according to the number of their kindreds, and **half of the tribe of Manasses**,

Tribus enim filiorum Ruben per familias suas et tribus filiorum Gad iuxta cognationum numerum media quoque tribus Manasse

**34:15.** That is, two **tribes** and a half, have received their portion beyond the **Jordan** over against **Jericho** at the east side.

Id est duae semis tribus acceperunt partem suam trans Iordanem contra Hiericho ad orientalem plagam

**34:16.** And the **Lord** said to **Moses**:

Et ait Dominus ad Mosen

**34:17.** These are the **names** of the **men**, that shall divide the land unto you: **Eleazar** the **priest**, and **Josue** the **son of Nun**,

Haec sunt nomina virorum qui terram vobis divident Eleazar sacerdos et Iosue filius Nun

**34:18.** And one prince of every **tribe**,

Et singuli principes de tribubus singulis

**34:19.** Whose **names** are these: Of the **tribe of Juda**, **Caleb** the **son of Jephone**.

Quorum ista sunt vocabula de tribu Iuda Chaleb filius Iepphonne

**34:20.** Of the **tribe of Simeon**, **Samuel** the son of **Ammiud**.

De tribu Symeon Samuhel filius Ammiud

**34:21.** Of the **tribe of Benjamin**, **Elidad** the son of **Chaselon**.

De tribu Benjamin Helidad filius Chaselon

**34:22.** Of the **tribe of the children of Dan**, **Bocci** the son of **Jogli**.

De tribu filiorum Dan Bocci filius Iogli

**34:23.** Of the **children of Joseph** of the tribe of **Manasses**, **Hanniel** the son of **Ephod**.

Filiorum Ioseph de tribu Manasse Hannihel filius Ephod

**34:24.** Of the tribe of **Ephraim**, **Camuel** the son of **Sephtan**.

De tribu Ephraim Camuhel filius Sephtan

**34:25.** Of the **tribe of Zabulon**, **Elisaphan** the son of **Pharnach**.

De tribu Zabulon Elisaphan filius Pharnach

**34:26.** Of the **tribe of Issachar**, **Phaltiel** the prince, the son of **Ozan**.

De tribu Isachar dux Faltihel filius Ozan

**34:27.** Of the **tribe of Aser**, **Ahiud** the son of **Salomi**.

De tribu Aser Ahiud filius Salomi

**34:28.** Of the **tribe of Nephtali**: **Phedael** the son of **Ammiud**.

De tribu Nephthali Phedahel filius Ameiud

**34:29.** These are they whom the **Lord** hath commanded to divide the land of **Chanaan** to the **children of Israel**.

Hii sunt quibus praecepit Dominus ut dividerent filiis Israhel terram Chanaan

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## Numbers Chapter 35

### Cities are appointed for the Levites. Of which six are to be the cities of refuge.

---

**35:1.** And the [Lord](#) spoke these things also to [Moses](#) in the plains of [Moab](#) by the [Jordan](#), over against [Jericho](#):

Haec quoque locutus est Dominus ad Mosen in campestribus Moab super Iordanem contra Hiericho

**35:2.** Command the [children of Israel](#) that they give to the [Levites](#) out of their [possessions](#),

Praecepte filiis Israhel ut dent Levitis de possessionibus suis

**35:3.** Cities to dwell in, and their suburbs round about: that they may abide in the towns, and the suburbs may be for them cattle and beasts:

Urbes ad habitandum et suburbana earum per circuitum ut ipsi in oppidis maneant et suburbana sint pecoribus ac iumentis

**35:4.** Which suburbs shall reach from the walls of the cities outward, a thousand paces on every side:

Quae a muris civitatum forinsecus per circuitum mille passuum spatio tendentur

**35:5.** Toward the east shall be two thousand cubits: and toward the south in like manner shall be two thousand cubits: toward the sea also, which looketh to the west, shall be the same extent: and the north side shall be bounded with the like limits. And the cities shall be in the midst, and the suburbs without.

Contra orientem duo milia erunt cubiti et contra meridiem similiter duo milia ad mare quoque quod respicit occidentem eadem mensura erit et septentrionalis plaga aequali termino finietur eruntque urbes in medio et foris suburbana

**35:6.** And among the cities, which you shall give to the [Levites](#), six shall be separated for [refuge to fugitives](#), that he who hath [shed blood](#) may flee to them: and besides these there shall be other forty-two cities,

De ipsis autem oppidis quae Levitis dabitur sex erunt in fugitivorum auxilia separata ut fugiat ad ea qui fuderit sanguinem exceptis his alia quadraginta duo oppida

**35:7.** That is, in all forty-eight with their suburbs.

Id est simul quadraginta octo cum suburbanis suis

**35:8.** And of these cities which shall be given out of the [possessions](#) of the [children of Israel](#), from them that have more, more shall be taken: and from them that have less, fewer. Each shall give towns to the [Levites](#) according to the extent of their inheritance.

Ipsaeque urbes quae dabuntur de possessionibus filiorum Israhel ab his qui plus habent plures auferentur et qui minus pauciores singuli iuxta mensuram hereditatis suae dabunt oppida Levitis

**35:9.** The [Lord](#) said to [Moses](#):

Ait Dominus ad Mosen

**35:10.** Speak to the [children of Israel](#), and thou shalt say to them: When you shall have passed over the [Jordan](#) into the land of [Chanaan](#),

Loquere filiis Israhel et dices ad eos quando transgressi fueritis Iordanem in terram Chanaan

**35:11.** Determine what cities shall be for the [refuge of fugitives](#), who have [shed blood](#) against their [will](#).

Decernite quae urbes esse debeant in praesidia fugitivorum qui nolentes sanguinem fuderint

**35:12.** And when the fugitive shall be in them, the [kinsman](#) of him that is [slain](#) may not have power to kill him, until he stand before the multitude, and his cause be judged.

In quibus cum fuerit profugus cognatus occisi eum non poterit occidere donec stet in conspectu multitudinis

et causa illius iudicetur

**35:13.** And of [those cities](#), that are separated for the refuge of fugitives,  
De ipsis autem urbibus quae ad fugitivorum subsidia separantur

**35:14.** Three shall be beyond the [Jordan](#), and three in the land of [Chanaan](#),  
Tres erunt trans Iordanem et tres in terra Chanaan

**35:15.** As well for the [children of Israel](#) as for strangers and sojourners, that he may flee to them, who hath [shed blood](#) against his [will](#).  
Tam filiis Israhel quam advenis atque peregrinis ut confugiat ad eas qui nolens sanguinem fuderit

**35:16.** If any [man](#) strike with iron, and he die that was struck: he shall be guilty of [murder](#), and he himself shall die.  
Si quis ferro percusserit et mortuus fuerit qui percussus est reus erit homicidii et ipse morietur

**35:17.** If he throw a stone, and he that is struck die: he shall be punished in the [same manner](#).  
Si lapidem iecerit et ictus occubuerit similiter punietur

**35:18.** If he that is struck with wood die: he shall be revenged by the blood of him that struck him.  
Si ligno percussus interierit percussoris sanguine vindicabitur

**35:19.** The [kinsman](#) of him that was [slain](#), shall [kill](#) the murderer: as soon as he apprehendeth him, he shall [kill](#) him.  
Propinquus occisi homicidam interficiet statim ut adprehenderit eum percutiet

**35:20.** If through [hatred](#) any one push a [man](#), or fling any thing at him with ill design:  
Si per odium quis hominem inpulerit vel iecerit quippiam in eum per insidias

**35:21.** Or being his enemy, strike him with his hand, and he die: the striker shall be guilty of [murder](#): the [kinsman](#) of him that was [slain](#) as soon as he findeth him, shall kill him.  
Aut cum esset inimicus manu percusserit et ille mortuus fuerit percussor homicidii reus erit cognatus occisi statim ut invenerit eum iugulabit

**35:22.** But if by chance medley, and without [hatred](#),  
Quod si fortuito et absque odio

**35:23.** And [enmity](#), he do any of these things,  
Et inimicitis quicquam horum fecerit

**35:24.** And this be proved in the hearing of the people, and the cause be debated between him that struck, and the [next of kin](#):  
Et hoc audiente populo fuerit conprobatum atque inter percussorem et propinquum sanguinis quaestio ventilata

**35:25.** The innocent shall be delivered from the hand of the revenger, and shall be brought back by sentence into the city, to which he had fled, and he shall abide there until the death of the [high priest](#), that is anointed with the [holy oil](#).  
Liberabitur innocens de ultoris manu et reducetur per sententiam in urbem ad quam confugerat manebitque ibi donec sacerdos magnus qui oleo sancto unctus est moriatur

**Until the death, etc...** This mystically signified that our deliverance was to be effected by the death of [Christ](#), the [high priest](#) and the [anointed of God](#).

**35:26.** If the murderer be found without the limits of the [cities](#) that are appointed for the banished,  
Si interfector extra fines urbium quae exilibus deputatae sunt

**35:27.** And be struck by him that is the avenger of blood: he shall not be guilty that killed him.  
Fuerit inventus et percussus ab eo qui ultor est sanguinis absque noxa erit qui eum occiderit

**35:28.** For the fugitive ought to have stayed in the [city](#) until the death of the [high priest](#): and after he is dead, then shall the manslayer return to his own country.  
Debuerat enim profugus usque ad mortem pontificis in urbe residere postquam autem ille obierit homicida revertetur in terram suam

**35:29.** These things shall be perpetual, and for an [ordinance](#) in all your dwellings.  
Haec sempiterna erunt et legitima in cunctis habitationibus vestris

**35:30.** The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one [man](#).  
Homicida sub testibus punietur ad unius testimonium nullus condemnabitur

**35:31.** You shall not take money of him that is guilty of blood, but he shall die forthwith.  
Non accipietis pretium ab eo qui reus est sanguinis statim et ipse morietur

**35:32.** The banished and fugitives before the death of the [high priest](#) may by no means return into their own cities.  
Exules et profugi ante mortem pontificis nullo modo in urbes suas reverti poterunt

**35:33.** Defile not the land of your habitation, which is stained with the blood of the innocent: neither can it otherwise be expiated, but by his blood that hath shed the blood of another.  
Ne polluatis terram habitationis vestrae quae insontium cruore maculatur nec aliter expiari potest nisi per eius sanguinem qui alterius sanguinem fuderit

**35:34.** And thus shall your possession be cleansed, myself abiding with you. For I am the [Lord](#) that dwell among the [children of Israel](#).  
Atque ita emundabitur vestra possessio me commorante vobiscum ego enim sum Dominus qui habito inter filios Israhel

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## Numbers Chapter 36

### That the inheritances may not be alienated from one tribe to another, all are to marry within their own tribes.

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**36:1.** And the princes of the [families](#) of Galaad, the son of Machir, the son of [Manasses](#), of the [stock of the children of Joseph](#), came and spoke to [Moses](#) before the princes of [Israel](#), and said:

Accesserunt autem et principes familiarum Galaad filii Machir filii Manasse de stirpe filiorum Ioseph locutique sunt Mosi coram principibus Israhel atque dixerunt

**36:2.** The [Lord](#) hath commanded thee, my lord, that thou shouldst divide the land by lot to the [children of Israel](#), and that thou shouldst give to the daughters of Salphaad our brother the [possession](#) due to their father:

Tibi domino nostro praecepit Dominus ut terram sorte divideres filiis Israhel et ut filiabus Salphaad fratris nostri dares possessionem debitam patri

**36:3.** Now if [men](#) of another tribe [take them to wives](#), their [possession](#) will follow them, and being transferred to another [tribe](#), will be a diminishing of our inheritance.

Quas si alterius tribus homines uxores acceperint sequetur possessio sua et translata ad aliam tribum de nostra hereditate minuetur

**36:4.** And so it shall come to pass, that when the [jubilee](#), the is, the fiftieth year of remission, is come, the distribution made by the lots shall be confounded, and the possession of the one shall pass to the others.

Atque ita fiet ut cum iobeleus id est quinquagesimus annus remissionis advenerit confundatur sortium distributio et aliorum possessio ad alios transeat

**36:5.** [Moses](#) answered the [children of Israel](#), and said by the command of the [Lord](#): The [tribe of the children of Joseph](#) hath spoken rightly.

Respondit Moses filiis Israhel et Domino praecipiente ait recte tribus filiorum Ioseph locuta est

**36:6.** And this is the [law](#) promulgated by the [Lord](#) touching the daughters of Salphaad: Let them [marry](#) to whom they will, only so that it be to [men](#) of their own [tribe](#).

Et haec lex super filiabus Salphaad a Domino promulgata est nubant quibus volunt tantum ut suae tribus hominibus

**36:7.** Lest the possession of the [children of Israel](#) be mingled from [tribe](#) to [tribe](#). For all [men](#) shall [marry](#) wives of their own [tribe](#) and kindred:

Ne commisceatur possessio filiorum Israhel de tribu in tribum omnes enim viri ducent uxores de tribu et cognatione sua

**36:8.** And all [women](#) shall take husbands of the same [tribe](#): that the inheritance may remain in the [families](#).

Et cunctae feminae maritos de eadem tribu accipient ut hereditas permaneat in familiis

**36:9.** And that the [tribes](#) be not mingled one with another, but remain so

Nec sibi misceantur tribus sed ita maneant

**36:10.** As they were separated by the [Lord](#). And the daughters of Salphaad did as was commanded:

Ut a Domino separatae sunt feceruntque filiae Salphaad ut fuerat imperatum

**36:11.** And Maala, and Thersa, and Hegla, and Melcha, and Noa were [married](#) to the sons of their uncle by their father

Et nupserunt Maala et Thersa et Egla et Melcha et Noa filiis patris sui

**36:12.** Of the [family](#) of [Manasses](#), who was the son of [Joseph](#): and the possession that had been allotted to

them, remained in the [tribe](#) and [family](#) of their father.

De familia Manasse qui fuit filius Ioseph et possessio quae illis fuerat adtributa mansit in tribu et familia patris earum

**36:13.** These are the commandments and judgment, which the [Lord](#) commanded by the hand of [Moses](#) to the [children of Israel](#), in the plains of [Moab](#) upon the [Jordan](#) over against [Jericho](#).

Haec sunt mandata atque iudicia quae praecepit Dominus per manum Mosi ad filios Israhel in campestribus Moab super Iordanem contra Hiericho

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## Abdias

### The Prophecy of Abdias, also called Obadiah

ABDIAS, whose [name](#) is interpreted THE SERVANT OF THE LORD, is [believed](#) to have [prophesied](#) about the same time as OSEE, JOEL, and AMOS: though some of the [Hebrews](#), who [believe](#) him to be the same with ACHAB's steward, make him much more ancient. His [prophecy](#) is the shortest of any in number of words, but yields to none, says ST. JEROME, in the sublimity of [mysteries](#). It contains but one chapter. (*For more information, see the article [ABDIAS](#) in the Catholic Encyclopedia.*)

**1:1.** The vision of Abdias. Thus saith the [Lord God](#) to [Edom](#): We have heard a rumour from the [Lord](#), and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him.

Visio Abdiae haec dicit Dominus Deus ad Edom auditum audivimus a Domino et legatum ad gentes misit surgite et consurgamus adversum eum in proelium

**1:2.** Behold I have made thee small among the nations: thou art exceeding contemptible.

Ecce parvulum te dedi in gentibus contemptibilis tu es valde

**1:3.** The [pride](#) of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest up thy throne on high: who sayest in thy heart: Who shall bring me down to the ground?

Superbia cordis tui extulit te habitantem in scissuris petrae exaltantem solium suum qui dicit in corde suo quis detrahet me in terram

**1:4.** Though thou be exalted as an eagle, and though thou set thy nest among the stars: thence will I bring thee down, saith the [Lord](#).

Si exaltatus fueris ut aquila et si inter sidera posueris nidum tuum inde detraham te dicit Dominus

**1:5.** If [thieves](#) had gone in to thee, if robbers by night, how wouldst thou have held thy peace? would they not have stolen till they had enough? if the grapegatherers had come in to thee, would they not have left thee at the least a cluster?

Si fures introissent ad te si latrones per noctem quomodo conticuisses nonne furati essent sufficientia sibi si vindemiares introissent ad te numquid saltim racemos reliquissent tibi

**1:6.** How have they searched [Esau](#), how have they sought out his hidden things?

Quomodo scrutati sunt Esau investigaverunt abscondita eius

**1:7.** They have sent thee out even to the border: all the [men](#) of thy confederacy have deceived thee: the [men](#) of thy peace have prevailed against thee: they that eat with thee shall lay snares under thee: there is no wisdom in him.

Usque ad terminum emiserunt te omnes viri foederis tui inluserunt tibi invaluerunt adversum te viri pacis tuae qui comedunt tecum ponent insidias subter te non est prudentia in eo

**1:8.** Shall not I in that day, saith the [Lord](#), destroy the wise out of [Edom](#), and understanding out of the mount of [Esau](#)?

Numquid non in die illa dicit Dominus perdam sapientes de Idumea et prudentiam de monte Esau

**1:9.** And thy [valiant men](#) of the south shall be afraid, that [man](#) may be cut off from the mount of [Esau](#).

Et timebunt fortes tui a meridie ut intereat vir de monte Esau

**1:10.** For the slaughter, and for the [iniquity](#) against thy brother [Jacob](#), confusion shall cover thee, and thou shalt perish for ever.

Propter interfectionem et propter iniquitatem in fratrem tuum Iacob operiet te confusio et peribis in aeternum

**1:11.** In the day when thou stoodest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon [Jerusalem](#): thou also wast as one of them.

In die cum stares adversus quando capiebant alieni exercitum eius et extranei ingrediebantur portas eius et super Hierusalem mittebant sortem tu quoque eras quasi unus ex eis

**1:12.** But thou shalt not look on in the day of thy brother, in the day of his leaving his country: and thou shalt not rejoice over the **children of Juda**, in the day of their destruction: and thou shalt not magnify thy mouth in the day of distress.

Et non despicias in die fratris tui in die peregrinationis eius et non laetaberis super filios Iuda in die perditionis eorum et non magnificabis os tuum in die angustiae

**Thou shalt not look, etc...** or, thou shouldst not, etc. It is a reprehension for what they had done, and at the same time a declaration that these things should not pass unpunished. -- Ibid. **Thou shalt not magnify thy mouth...** That is, thou shalt not speak arrogantly against the **children of Juda** as insulting them in their distress.

**1:13.** Neither shalt thou enter into the gate of my people in the day of their ruin: neither shalt thou also look on in his **evils** in the day of his calamity: and thou shalt not be sent out against his army in the day of his desolation.

Neque ingredieris portam populi mei in die ruinae eorum neque despicias et tu in malis eius in die vastitatis illius et non emitteris adversum exercitum eius in die vastitatis illius

**1:14.** Neither shalt thou stand in the crossways to kill them that flee: and thou shalt not shut up them that remain of him in the day of tribulation.

Neque stabis in exitibus ut interficias eos qui fugerint et non concludes reliquos eius in die tribulationis

**1:15.** For the day of the **Lord** is at hand upon all nations: as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head.

Quoniam iuxta est dies Domini super omnes gentes sicut fecisti fiet tibi retributionem tuam convertet in caput tuum

**1:16.** For as you have drunk upon my **holy** mountain, so all nations shall drink continually: and they shall drink, and sup up, and they shall be as though they were not.

Quomodo enim bibisti super montem sanctum meum bibent omnes gentes iugiter et bibent et absorbent et erunt quasi non sint

**1:17.** And in mount Sion shall be **salvation**, and it shall be **holy**, and the **house of Jacob** shall possess those that possessed them.

Et in monte Sion erit salvatio et erit sanctus et possidebit domus Iacob eos qui se possederant

**1:18.** And the **house of Jacob** shall be a fire, and the **house of Joseph** a flame, and the **house of Esau** stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the **house of Esau**, for the **Lord** hath spoken it.

Et erit domus Iacob ignis et domus Ioseph flamma et domus Esau stipula et succendentur in eis et devorabunt eos et non erunt reliquiae domus Esau quia Dominus locutus est

**1:19.** And they that are toward the south, shall inherit the mount of **Esau**, and they that are in the plains, the **Philistines**: and they shall possess the country of Ephraim, and the country of **Samaria**: and **Benjamin** shall possess Galaad.

Et hereditabunt hii qui ad austrum montem Esau et qui in campestribus Philisthim et possidebunt regionem Ephraim et regionem Samariae et Benjamin possidebit Galaad

**1:20.** And the captivity of this host of the **children of Israel**, all the places of the **Chanaanites** even to **Sarepta**: and the captivity of **Jerusalem** that is in Bosphorus, shall possess the cities of the south.

Et transmigratio exercitus huius filiorum Israhel omnia Chananeorum usque ad Sarapham et transmigratio Hierusalem quae in Bosforo est possidebit civitates austri

**1:21.** And saviours shall come up into mount Sion to judge the mount of **Esau**: and the kingdom shall be for the **Lord**.

Et ascendent salvatores in montem Sion iudicare montem Esau et erit Domino regnum

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## Philippians

### The Epistle of St. Paul to the Philippians

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The [Philippians](#) were the first among the Macedonians converted to the [faith](#). They had a great veneration for [St. Paul](#) and supplied his wants when he was a prisoner in Rome, sending to him by Epaphroditus, by whom he sent this Epistle; in which he recommends [charity](#), unity and [humility](#) and warns them against [false](#) teachers, whom he calls dogs and enemies of the cross of [Christ](#). He also returns thanks for their benefactions. It was written about twenty-nine years after [our Lord's Ascension](#). (*For more information, see the article [EPISTLE TO THE PHILIPPIANS](#) in the Catholic Encyclopedia.*)

**Philippians Chapter 1.** The apostle's affection for the Philippians.

**Philippians Chapter 2.** He recommends them to unity and humility, and to work out their salvation with fear and trembling.

**Philippians Chapter 3.** He warneth them against false teachers. He counts all other things loss, that he may gain Christ.

**Philippians Chapter 4.** He exhorts them to perseverance in all good and acknowledges their charitable contributions to him.

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## Philipians Chapter 1

### The apostle's affection for the Philipians.

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**1:1.** Paul and Timothy, the servants of [Jesus Christ](#): to all the [saints](#) in [Christ Jesus](#) who are at [Philippi](#), with the [bishops](#) and deacons.

Paulus et Timotheus servi Iesu Christi omnibus sanctis in Christo Iesu qui sunt Philippis cum episcopis et diaconis

**1:2.** [Grace](#) be unto you and peace, from [God our Father](#) and from the [Lord Jesus Christ](#).

Gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**1:3.** I give thanks to my [God](#) in every remembrance of you:

Gratias ago Deo meo in omni memoria vestri

**1:4.** Always in all my [prayers](#) making supplication for you all with [joy](#):

Semper in cunctis orationibus meis pro omnibus vobis cum gaudio deprecationem faciens

**1:5.** For your communication in the [gospel](#) of [Christ](#), from the first day unto now.

Super communicatione vestra in evangelio a prima die usque nunc

**1:6.** Being confident of this very thing: that he who hath begun a [good](#) work in you will perfect it unto the day of [Christ Jesus](#).

Confidens hoc ipsum quia qui coepit in vobis opus bonum perficiet usque in diem Christi Iesu

**1:7.** As it is meet for me to think this for you all, for that I have you in my heart; and that, in my bands and in the defence and confirmation of the [gospel](#), you all are partakers of my [joy](#).

Sicut est mihi iustum hoc sentire pro omnibus vobis eo quod habeam in corde vos et in vinculis meis et in defensione et confirmatione evangelii socios gaudii mei omnes vos esse

**1:8.** For [God](#) is my witness how I long after you all in the bowels of [Jesus Christ](#).

Testis enim mihi est Deus quomodo cupiam omnes vos in visceribus Christi Iesu

**1:9.** And this I [pray](#): That your [charity](#) may more and more abound in [knowledge](#) and in all understanding:

Et hoc oro ut caritas vestra magis ac magis abundet in scientia et omni sensu

**1:10.** That you may approve the better things: that you may be sincere and without offence unto the day of [Christ](#):

Ut probetis potiora ut sitis sinceres et sine offensa in diem Christi

**1:11.** Filled with the fruit of [justice](#), through [Jesus Christ](#), unto the [glory](#) and praise of [God](#).

Repleti fructu iustitiae per Christum Iesum in gloriam et laudem Dei

**1:12.** Now, brethren, I desire you should [know](#) that the things which have happened to me have fallen out rather to the furtherance of the [gospel](#):

Scire autem vos volo fratres quia quae circa me sunt magis ad profectum venerunt evangelii

**1:13.** So that my bands are made manifest in [Christ](#), in all the [court](#) and in all other places.

Ita ut vincula mea manifesta fierent in Christo in omni praetorio et in ceteris omnibus

**1:14.** And many of the brethren in the Lord, growing confident by my bands, are much more bold to speak the word of [God](#) without fear.

Et plures e fratribus in Domino confidentes vinculis meis abundantius audere sine timore verbum Dei loqui

**1:15.** Some indeed, even out of envy and contention: but some also for [good](#) will preach [Christ](#).

Quidam quidem et propter invidiam et contentionem quidam autem et propter bonam voluntatem Christum

praedicant

**1:16.** Some out of **charity, knowing** that I am set for the defence of the **gospel**.

Quidam ex caritate scientes quoniam in defensionem evangelii positus sum

**1:17.** And some out of contention preach **Christ** not sincerely: supposing that they raise affliction to my bands.

Quidam autem ex contentione Christum adnuntiant non sincere existimantes pressuram se suscitare vinculis meis

**1:18.** But what then? So that by all means, whether by occasion or by **truth, Christ** be preached: in this also I rejoice, yea, and will rejoice.

Quid enim dum omni modo sive per occasionem sive per veritatem Christus adnuntiatur et in hoc gaudeo sed et gaudebo

**1:19.** For I **know** that this shall fall out to me unto **salvation**, through your **prayer** and the supply of the **Spirit of Jesus Christ**,

Scio enim quia hoc mihi proveniet in salutem per vestram orationem et subministrationem Spiritus Iesu Christi

**1:20.** According to my expectation and **hope**; that in nothing I shall be confounded: but with all confidence, as always, so now also, shall **Christ** be magnified in my body, whether it be by life or by death.

Secundum expectationem et spem meam quia in nullo confundar sed in omni fiducia sicut semper et nunc magnificabitur Christus in corpore meo sive per vitam sive per mortem

**1:21.** For to me, to live is **Christ**: and to die is gain.

Mihi enim vivere Christus est et mori lucrum

**1:22.** And if to live in the flesh: this is to me the fruit of labour. And what I shall choose I **know** not.

Quod si vivere in carne hic mihi fructus operis est et quid eligam ignoro

**This is to me, etc...** His meaning is, that although his dying immediately for **Christ** would be his gain, by putting him presently in possession of **heaven**; yet he is doubtful what he should choose, because by staying longer in the flesh, he should be more beneficial to the **souls** of his neighbours.

**1:23.** But I am straitened between two: having a desire to be dissolved and to be with **Christ**, a thing by far the better.

Coartor autem e duobus desiderium habens dissolvi et cum Christo esse multo magis melius

**1:24.** But to abide still in the flesh is needful for you.

Permanere autem in carne magis necessarium est propter vos

**1:25.** And having this confidence, I **know** that I shall abide and continue with you all, for your furtherance and **joy** of **faith**:

Et hoc confidens scio quia manebo et permanebo omnibus vobis ad profectum vestrum et gaudium fidei

**1:26.** That your rejoicing may abound in **Christ Jesus** for me, by my coming to you again.

Ut gratulatio vestra abundet in Christo Iesu in me per meum adventum iterum ad vos

**1:27.** Only let your conversation be worthy of the **gospel** of **Christ**: that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind labouring together for the **faith** of the **gospel**.

Tantum digne evangelio Christi conversamini ut sive cum venero et videro vos sive absens audiam de vobis quia stetistis uno spiritu unianimes conlaborantes fide evangelii

**1:28.** And in nothing be ye **terrified** by the adversaries: which to them is a cause of perdition, but to you of **salvation**, and this from **God**.

Et in nullo terreamini ab adversariis quae est illis causa perditionis vobis autem salutis et hoc a Deo

**1:29.** For unto you it is given for **Christ**, not only to **believe** in him, but also to suffer for him:

Quia vobis donatum est pro Christo non solum ut in eum credatis sed ut etiam pro illo patiamini

**1:30.** Having the same conflict as that which you have seen in me and now have heard of me.

Eundem certamen habentes qualem et vidistis in me et nunc audistis de me

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## Philippians Chapter 2

### He recommends them to unity and humility, and to work out their salvation with fear and trembling.

---

**2:1.** If there be therefore any consolation in [Christ](#), if any comfort of [charity](#), if any society of the spirit, if any bowels of commiseration:

Si qua ergo consolatio in Christo si quod solacium caritatis si qua societas spiritus si quid viscera et miserationes

**2:2.** Fulfil ye my [joy](#), that you be of one mind, having the same [charity](#), being of one accord, agreeing in sentiment.

Implete gaudium meum ut idem sapiatis eandem caritatem habentes unianimes id ipsum sentientes

**2:3.** Let nothing be done through contention: neither by vain [glory](#). But in [humility](#), let each esteem others better than themselves:

Nihil per contentionem neque per inanem gloriam sed in humilitate superiores sibi invicem arbitrantes

**2:4.** Each one not considering the things that are his own, but those that are other [men's](#).

Non quae sua sunt singuli considerantes sed et ea quae aliorum

**2:5.** For let this [mind](#) be in you, which was also in [Christ Jesus](#):

Hoc enim sentite in vobis quod et in Christo Iesu

**2:6.** Who being in the form of [God](#), thought it not robbery to be equal with [God](#):

Qui cum in forma Dei esset non rapinam arbitratus est esse se aequalem Deo

**2:7.** But [emptied himself](#), taking the form of a servant, being made in the likeness of [men](#), and in habit found as a [man](#).

Sed semet ipsum exinanivit formam servi accipiens in similitudinem hominum factus et habitu inventus ut homo

**Emptied himself, exinanivit...** made himself as of no account.

**2:8.** He [humbled](#) himself, becoming [obedient](#) unto death, even to the death of the [cross](#).

Humiliavit semet ipsum factus oboediens usque ad mortem mortem autem crucis

**2:9.** For which cause, [God](#) also hath exalted him and hath given him a [name](#) which is above all [names](#):

Propter quod et Deus illum exaltavit et donavit illi nomen super omne nomen

**2:10.** That in the [name of Jesus](#) every knee should [bow](#), of those that are in [heaven](#), on earth, and under the earth:

Ut in nomine Iesu omne genu flectat caelestium et terrestrium et infernorum

**2:11.** And that every tongue should confess that the [Lord Jesus Christ](#) is in the [glory](#) of [God the Father](#).

Et omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei Patris

**2:12.** Wherefore, my dearly beloved, (as you have always [obeyed](#), not as in my presence only but much more now in my absence) with fear and trembling work out your [salvation](#).

Itaque carissimi mei sicut semper oboedistis non ut in praesentia mei tantum sed multo magis nunc in absentia mea cum metu et tremore vestram salutem operamini

**With fear, etc...** This is against the [false faith](#), and [presumptuous](#) security of modern sectaries.

**2:13.** For it is [God](#) who worketh in you, both to will and to accomplish, according to his [good](#) will.

Deus est enim qui operatur in vobis et velle et perficere pro bona voluntate

**2:14.** And do ye all things without murmurings and hesitations:

Omnia autem facite sine murmurationibus et haesitationibus

**2:15.** That you may be blameless and sincere children of **God**, without reproof, in the midst of a crooked and perverse **generation**: among whom you shine as lights in the world.

Ut sitis sine querella et simplices filii Dei sine reprehensione in medio nationis pravae et perversae inter quos lucetis sicut luminaria in mundo

**2:16.** Holding forth the word of life to my **glory** in the day of **Christ**: because I have not run in vain, nor laboured in vain.

Verbum vitae continentes ad gloriam meam in die Christi quia non in vacuum cucurri neque in vacuum laboravi

**2:17.** Yea, and if I be made a victim upon the **sacrifice** and service of your **faith**, I rejoice and congratulate with you all.

Sed et si immolor supra sacrificium et obsequium fidei vestrae gaudeo et congratulor omnibus vobis

**2:18.** And for the selfsame thing, do you also rejoice and congratulate with me.

Id ipsum autem et vos gaudete et congratulamini mihi

**2:19.** And I **hope** in the **Lord Jesus** to send Timothy unto you shortly, that I also may be of **good** comfort, when I **know** the things concerning you.

Spero autem in Domino Iesu Timotheum cito me mittere ad vos ut et ego bono animo sim cognitis quae circa vos sunt

**2:20.** For I have no **man** so of the same mind, who with sincere affection is solicitous for you.

Neminem enim habeo tam unianimem qui sincera affectione pro vobis sollicitus sit

**2:21.** For all seek the things that are their own not the things that are **Jesus Christ's**.

Omnes enim sua quaerunt non quae sunt Christi Iesu

**2:22.** Now **know** ye the proof of him: that as a son with the father, so hath he served with me in the **gospel**.

Experimentum autem eius cognoscite quoniam sicut patri filius mecum servivit in evangelium

**2:23.** Him therefore I hope to send unto you immediately: so soon as I shall see how it will go with me.

Hunc igitur spero me mittere mox ut videro quae circa me sunt

**2:24.** And I trust in the **Lord** that I myself also shall come to you shortly.

Confido autem in Domino quoniam et ipse veniam ad vos cito

**2:25.** But I have thought it necessary to send to you Epaphroditus, my brother and fellow labourer and fellow soldier, but your **apostle**: and he that hath ministered to my wants.

Necessarium autem existimavi Epafroditum fratrem et cooperatorem et commilitonem meum vestrum autem apostolum et ministrum necessitatis meae mittere ad vos

**2:26.** For indeed he longed after you all: and was sad, for that you had heard that he was sick.

Quoniam quidem omnes vos desiderabat et maestus erat propterea quod audieratis illum infirmatum

**2:27.** For indeed he was sick, nigh unto death: but **God** had mercy on him. And not only on him, but on me also, lest I should have sorrow upon sorrow.

Nam et infirmatus est usque ad mortem sed Deus misertus est eius non solum autem eius verum etiam et mei ne tristitiam super tristitiam haberem

**2:28.** Therefore, I sent him the more speedily: that seeing him again, you may rejoice, and I may be without sorrow.

Festinantius ergo misi illum ut viso eo iterum gaudeatis et ego sine tristitia sim

**2:29.** Receive him therefore with all **joy** in the **Lord**: and treat with **honour** such as he is.

Excipite itaque illum cum omni gaudio in Domino et eiusmodi cum honore habetote

**2:30.** Because for the work of **Christ** he came to the point of death: delivering his life, that he might fulfil that which on your part was wanting towards my service.

Quoniam propter opus Christi usque ad mortem accessit tradens animam suam ut impleret id quod ex vobis

deerat erga meum obsequium

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## Philipians Chapter 3

### He warneth them against false teachers. He counts all other things loss, that he may gain Christ.

---

**3:1.** As to the rest, my brethren, rejoice in the [Lord](#). To write the same things to you, to me indeed is not wearisome, but to you is necessary.

De cetero fratres mei gaudete in Domino eadem vobis scribere mihi quidem non pigrum vobis autem necessarium

**3:2.** Beware of dogs: beware of evil workers: beware of the concision.

Videte canes videte malos operarios videte concisionem

**3:3.** For we are the [circumcision](#), who in spirit serve [God](#) and [glory](#) in [Christ Jesus](#), not having confidence in the flesh.

Nos enim sumus circumcisio qui spiritu Deo servimus et gloriamur in Christo Iesu et non in carne fiduciam habentes

**3:4.** Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more:

Quamquam ego habeam confidentiam et in carne si quis alius videtur confidere in carne ego magis

**3:5.** Being [circumcised](#) the eighth day, of the [stock of Israel](#), of the [tribe of Benjamin](#), an [Hebrew](#) of the [Hebrews](#). According to the [law](#), a [Pharisee](#):

Circumcिसus octava die ex genere Israhel de tribu Benjamin Hebraeus ex Hebraeis secundum legem Pharisaeus

**3:6.** According to [zeal](#), [persecuting](#) the church of [God](#): According to the [justice](#) that is in the law, conversing without blame.

Secundum aemulationem persequens ecclesiam Dei secundum iustitiam quae in lege est conversatus sine querella

**3:7.** But the things that were gain to me, the same I have counted loss for [Christ](#).

Sed quae mihi fuerunt lucra haec arbitratus sum propter Christum detrimenta

**3:8.** Furthermore, I count all things to be but loss for the excellent [knowledge](#) of [Jesus Christ](#), my Lord: for whom I have suffered the loss of all things and count them but as dung, that I may gain [Christ](#).

Verumtamen existimo omnia detrimentum esse propter eminentem scientiam Iesu Christi Domini mei propter quem omnia detrimentum feci et arbitror ut stercora ut Christum lucri faciam

**3:9.** And may be found in him, not having my [justice](#), which is of the law, but that which is of the [faith](#) of [Christ Jesus](#), which is of [God](#): [justice](#) in [faith](#).

Et inveniar in illo non habens meam iustitiam quae ex lege est sed illam quae ex fide est Christi quae ex Deo est iustitia in fide

**3:10.** That I may [know](#) him and the power of his resurrection and the fellowship of his sufferings: being made conformable to his death,

Ad agnoscendum illum et virtutem resurrectionis eius et societatem passionum illius configuratus morti eius

**3:11.** If by any means I may attain to the resurrection which is from the dead.

Si quo modo occurram ad resurrectionem quae est ex mortuis

**3:12.** Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by [Christ Jesus](#).

Non quod iam acceperim aut iam perfectus sim sequor autem si comprehendam in quo et comprehensus sum

a Christo Iesu

**3:13.** Brethren, I do not count myself to have apprehended. But one thing I do: Forgetting the things that are behind and stretching forth myself to those that are before,

Fratres ego me non arbitror comprehendisse unum autem quae quidem retro sunt obliviscens ad ea vero quae sunt in priora extendens me

**3:14.** I press towards the mark, to the prize of the supernal vocation of **God** in **Christ Jesus**.

Ad destinatum persequor ad bravium supernae vocationis Dei in Christo Iesu

**3:15.** Let us therefore, as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also **God** will reveal to you,

Quicumque ergo perfecti hoc sentiamus et si quid aliter sapitis et hoc vobis Deus revelabit

**3:16.** Nevertheless, whereunto we are come, that we be of the same mind, let us also continue in the same rule.

Verumtamen ad quod pervenimus ut idem sapiamus et in eadem permaneamus regula

**3:17.** Be ye followers of me, brethren: and observe them who walk so as you have our model.

Imitatores mei estote fratres et observate eos qui ita ambulant sicut habetis formam nos

**3:18.** For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the **cross** of **Christ**:

Multi enim ambulant quos saepe dicebam vobis nunc autem et flens dico inimicos crucis Christi

**3:19.** Whose end is destruction: whose **God** is their belly: and whose **glory** is in their shame: who mind earthly things.

Quorum finis interitus quorum deus venter et gloria in confusione ipsorum qui terrena sapiunt

**3:20.** But our conversation is in **heaven**: from whence also we look for the Saviour, **our Lord Jesus Christ**,

Nostra autem conversatio in caelis est unde etiam salvatorem expectamus Dominum Iesum Christum

**3:21.** Who will reform the body of our lowliness, made like to the body of his **glory**, according to the operation whereby also he is able to subdue all things unto himself.

Qui reformabit corpus humilitatis nostrae configuratum corpori claritatis suae secundum operationem qua possit etiam subicere sibi omnia

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## Philippians Chapter 4

### He exhorts them to perseverance in all good and acknowledges their charitable contributions to him.

---

**4:1.** Therefore my dearly beloved brethren and most desired, my [joy](#) and my crown: so stand fast in the Lord, my dearly beloved.

Itaque fratres mei carissimi et desiderantissimi gaudium meum et corona mea sic state in Domino carissimi

**4:2.** I beg of Evodia and I beseech Syntyche to be of one mind in the Lord.

Euhodiam rogo et Syntychen deprecor id ipsum sapere in Domino

**4:3.** And I entreat thee also, my sincere companion, help those [women](#) who have laboured with me in the [gospel](#), with [Clement](#) and the rest of my fellow labourers, whose [names](#) are in the book of life.

Etiam rogo et te germane conpar adiuva illas quae mecum laboraverunt in evangelio cum Clemente et ceteris adiutoribus meis quorum nomina sunt in libro vitae

**4:4.** Rejoice in the Lord always: again, I say, rejoice.

Gaudete in Domino semper iterum dico gaudete

**4:5.** Let your modesty be [known](#) to all [men](#). The Lord is nigh.

Modestia vestra nota sit omnibus hominibus Dominus prope

**4:6.** Be nothing solicitous: but in every thing, by [prayer](#) and supplication, with thanksgiving, let your petitions be made [known](#) to [God](#).

Nihil solliciti sitis sed in omni oratione et obsecratione cum gratiarum actione petitiones vestrae innotescant apud Deum

**4:7.** And the peace of [God](#), which surpasseth all understanding, keep your hearts and minds in [Christ Jesus](#).

Et pax Dei quae exsuperat omnem sensum custodiat corda vestra et intellegentias vestras in Christo Iesu

**4:8.** For the rest, brethren, whatsoever things are [true](#), whatsoever modest, whatsoever [just](#), whatsoever [holy](#), whatsoever lovely, whatsoever of [good](#) fame, if there be any [virtue](#), if any praise of discipline: think on these things.

De cetero fratres quaecumque sunt vera quaecumque pudica quaecumque iusta quaecumque sancta quaecumque amabilia quaecumque bonae famae si qua virtus si qua laus haec cogitate

**For the rest, brethren, whatsoever things are true, etc...** Here the [apostle](#) enumerates general precepts of morality, which they ought to practise. **Whatsoever things are true...** in words, in promises, in lawful [oaths](#), etc., he commands rectitude of mind, and sincerity of heart. **Whatsoever modest...** by these words he prescribes gravity in manners, modesty in dress, and decency in conversation.

**Whatsoever just...** That is, in dealing with others, in buying or selling, in trade or business, to be fair and honest. **Whatsoever holy...** by these words may be understood, that those who are in a religious state professed, or in [holy](#) orders, should lead a life of [sanctity](#) and chastity, according to the [vows](#) they make; but these words being also applied to those in the world, indicate the virtuous life they are bound by the divine commandments to follow. **Whatsoever lovely...** that is, to practise those [good](#) offices in society, that procure us the esteem and [good](#) will of our neighbours. **Whatsoever of good fame...** That is, that by our conduct and behaviour we should edify our neighbours, and give them [good](#) example by our actions. **If there be any virtue, if any praise of discipline...** that those in [error](#), by seeing the morality and [good](#) discipline of the [true](#) religion, may be converted. **And finally, the apostle commands, not only the Philippians, but all Christians, to think on these things...** that is, to make it their study and concern that the peace of [God](#) might be with them.

**4:9.** The things which you have both learned and received and heard and seen in me, these do ye: and the [God](#) of peace shall be with you.

Quae et didicistis et accepistis et audistis et vidistis in me haec agite et Deus pacis erit vobiscum

**4:10.** Now I rejoice in the Lord exceedingly that now at length your thought for me hath flourished again, as you did also think; but you were busied.

Gavisus sum autem in Domino vehementer quoniam tandem aliquando refluistis pro me sentire sicut et

sentiebatis occupati autem eratis

**4:11.** I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.

Non quasi propter penuriam dico ego enim didici in quibus sum sufficiens esse

**4:12.** I **know** both how to be brought low, and I **know** how to abound (every where and in all things I am instructed): both to be full and to be hungry: both to abound and to suffer need.

Scio et humiliari scio et abundare ubique et in omnibus institutus sum et satiari et esurire et abundare et penuriam pati

**4:13.** I can do all things in him who strengtheneth me.

Omnia possum in eo qui me confortat

**4:14.** Nevertheless, you have done well in communicating to my tribulation.

Verumtamen bene fecistis communicantes tribulationi meae

**4:15.** And you also **know**, O **Philippians**, that in the beginning of the **gospel**, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only.

Scitis autem et vos Philippenses quod in principio evangelii quando profectus sum a Macedonia nulla mihi ecclesia communicavit in ratione dati et accepti nisi vos soli

**4:16.** For unto Thessalonica also you sent once and again for my use.

Quia et Thessalonicam et semel et bis in usum mihi misistis

**4:17.** Not that I seek the gift: but I seek the fruit that may abound to your account.

Non quia quaero datum sed requiro fructum abundantem in rationem vestram

**4:18.** But I have all and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable **sacrifice**, pleasing to **God**.

Habeo autem omnia et abundo repletus sum acceptis ab Epafrodito quae misistis odorem suavitatis hostiam acceptam placentem Deo

**4:19.** And may my **God** supply all your want, according to his riches in **glory** in **Christ Jesus**.

Deus autem meus impleat omne desiderium vestrum secundum divitias suas in gloria in Christo Iesu

**4:20.** Now to **God and our Father** be **glory**, world without end. **Amen**.

Deo autem et Patri nostro gloria in saecula saeculorum amen

**4:21.** Salute ye every saint in **Christ Jesus**.

Salutate omnem sanctum in Christo Iesu salutant vos qui mecum sunt fratres

**4:22.** The brethren who are with me salute you. All the **saints** salute you: especially they that are of Caesar's household.

Salutant vos omnes sancti maxime autem qui de Caesaris domo sunt

**4:23.** The **grace** of **our Lord Jesus Christ** be with your spirit. **Amen**.

Gratia Domini Iesu Christi cum spiritu vestro amen

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## Philemon

### The Epistle of St. Paul to Philemon

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Philemon, a noble citizen of [Colossa](#), had a servant [named](#) Onesimus, who robbed him and fled to Rome, where he met [St. Paul](#), who was then a prisoner there the first time. The [apostle](#) took compassion on him and received him with tenderness and converted him to the [faith](#); for he was a [Gentile](#) before. [St. Paul](#) sends him back to his master with this Epistle in his favour: and though he beseeches Philemon to pardon him, yet the [Apostle](#) writes with becoming dignity and authority. It contains divers profitable instructions and points out the [charity](#) and humanity that masters should have for their servants. (*For more information, see the article [EPISTLE TO PHILEMON](#) in the Catholic Encyclopedia.*)

**1:1.** [Paul](#), a prisoner of [Christ Jesus](#), and Timothy, a brother: to Philemon, our beloved and fellow labourer, Paulus vincus Iesu Christi et Timotheus frater Philemoni dilecto et adiutori nostro

**1:2.** And to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house.

Et Appiae sorori et Archippo commilitoni nostro et ecclesiae quae in domo tua est

**1:3.** [Grace](#) to you and peace, from [God our Father](#) and from the [Lord Jesus Christ](#).

Gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**1:4.** I give thanks to my [God](#), always making a remembrance of thee in my [prayers](#).

Gratias ago Deo meo semper memoriam tui faciens in orationibus meis

**1:5.** Hearing of thy [charity](#) and [faith](#), which thou hast in the [Lord Jesus](#) and towards all the [saints](#):

Audiens caritatem tuam et fidem quam habes in Domino Iesu et in omnes sanctos

**1:6.** That the communication of thy [faith](#) may be made evident in the acknowledgment of every good work that is in you in [Christ Jesus](#).

Ut communicatio fidei tuae evidens fiat in agnitione omnis boni in nobis in Christo Iesu

**1:7.** For I have had great [joy](#) and consolation in thy [charity](#), because the bowels of the [saints](#) have been refreshed by thee, brother.

Gaudium enim magnum habui et consolationem in caritate tua quia viscera sanctorum requieverunt per te frater

**1:8.** Wherefore, though I have much confidence in [Christ Jesus](#) to command thee that which is to the purpose:

Propter quod multam fiduciam habentes in Christo Iesu imperandi tibi quod ad rem pertinet

**1:9.** For [charity](#) sake I rather beseech, whereas thou art such a one, as [Paul](#), an old [man](#) and now a prisoner also of [Jesus Christ](#).

Propter caritatem magis obsecro cum sis talis ut Paulus senex nunc autem et vincus Iesu Christi

**1:10.** I beseech thee for my son, whom I have begotten in my bands, Onesimus,

Obsecro te de meo filio quem genui in vinculis Onesimo

**1:11.** Who hath been heretofore unprofitable to thee but now is profitable both to me and thee:

Qui tibi aliquando inutilis fuit nunc autem et tibi et mihi utilis

**1:12.** Whom I have sent back to thee. And do thou receive him as my own bowels.

Quem remisi tu autem illum id est mea viscera suscipe

**1:13.** Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the [gospel](#).

Quem ego volueram mecum detinere ut pro te mihi ministraret in vinculis evangelii

**1:14.** But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary.

Sine consilio autem tuo nihil volui facere uti ne velut ex necessitate bonum tuum esset sed voluntarium

**1:15.** For perhaps he therefore departed for a season from thee that thou mightest receive him again for ever:

Forsitan enim ideo discessit ad horam a te ut aeternum illum recipere

**1:16.** Not now as a servant, but instead of a servant, a most dear brother, especially to me. But how much more to thee, both in the flesh and in the Lord?

Iam non ut servum sed plus servo carissimum fratrem maxime mihi quanto autem magis tibi et in carne et in Domino

**1:17.** If therefore thou count me a partner, receive him as myself.

Si ergo habes me socium suscipe illum sicut me

**1:18.** And if he hath wronged thee in any thing or is in thy debt, put that to my account.

Si autem aliquid nocuit tibi aut debet hoc mihi inputa

**1:19.** I **Paul** have written it with my own hand: I will repay it: not to say to thee that thou owest me thy own self also.

Ego Paulus scripsi mea manu ego reddam ut non dicam tibi quod et te ipsum mihi debes

**1:20.** Yea, brother. May I enjoy thee in the Lord! Refresh my bowels in the Lord.

Ita frater ego te fruar in Domino refice viscera mea in Domino

**1:21.** Trusting in thy **obedience**, I have written to thee: **knowing** that thou wilt also do more than I say.

Confidens oboedientia tua scripsi tibi sciens quoniam et super id quod dico facies

**1:22.** But withal prepare me also a lodging. For I **hope** that through your **prayers** I shall be given unto you.

Simul autem et para mihi hospitium nam spero per orationes vestras donari me vobis

**1:23.** There salute thee Epaphras, my fellow prisoner in **Christ Jesus**:

Salutat te Epaphras concaptivus meus in Christo Iesu

**1:24.** **Mark**, Aristarchus, Demas and Luke, my fellow labourers.

Marcus Aristarchus Demas Lucas adiutores mei

**1:25.** The **grace** of **our Lord Jesus Christ** be with your spirit. **Amen**.

Gratia Domini nostri Iesu Christi cum spiritu vestro amen

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## Proverbs

This Book is so called, because it consists of wise and weighty sentences: regulating the morals of **men**: and directing them to wisdom and **virtue**. And these sentences are also called PARABLES, because great truths are often couched in them under certain **figures** and similitudes. (*For more information, see the article [BOOK OF PROVERBS](#) in the Catholic Encyclopedia.*)

**Proverbs Chapter 1.** The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.

**Proverbs Chapter 2.** The advantages of wisdom: and the evils from which it delivers.

**Proverbs Chapter 3.** An exhortation to the practice of virtue.

**Proverbs Chapter 4.** A further exhortation to seek after wisdom.

**Proverbs Chapter 5.** An exhortation to fly unlawful lust, and the occasions of it.

**Proverbs Chapter 6.** Documents on several heads.

**Proverbs Chapter 7.** The love of wisdom is the best preservative from being led astray by temptation.

**Proverbs Chapter 8.** The preaching of wisdom. Her excellence.

**Proverbs Chapter 9.** Wisdom invites all to her feast. Folly calls another way.

**Proverbs Chapter 10.** In the twenty following chapters are contained many wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 11.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 12.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 13.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 14.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 15.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 16.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 17.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 18.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 19.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 20.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 21.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**Proverbs Chapter 25.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 26.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 27.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 28.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 29.** More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

**Proverbs Chapter 30.** The wise man thinketh humbly of himself. His prayer and sentiments upon certain virtues and vices.

**Proverbs Chapter 31.** An exhortation to chastity, temperance, and works of mercy; with the praise of a wise woman.

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## Proverbs Chapter 1

### The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.

**1:1.** The [parables](#) of [Solomon](#), the son of [David](#), king of [Israel](#),  
Parabolae Salomonis filii David regis Israhel

**1:2.** To [know](#) wisdom, and instruction:  
Ad sciendam sapientiam et disciplinam

**1:3.** To understand the words of [prudence](#): and to receive the instruction of doctrine, [justice](#), and judgment, and equity:  
Ad intellegenda verba prudentiae et suscipiendam eruditionem doctrinae iustitiam et iudicium et aequitatem

**1:4.** To give subtilty to little ones, to the young man [knowledge](#) and understanding.  
Ut detur parvulis astutia adulescenti scientia et intellectus

**1:5.** A wise [man](#) shall hear, and shall be wiser: and he that understandeth shall possess governments.  
Audiens sapiens sapientior erit et intellegens gubernacula possidebit

**1:6.** He shall understand a [parable](#) and the interpretation, the words of the wise, and their mysterious sayings.  
Animadvertet parabolam et interpretationem verba sapientium et enigmata eorum

**1:7.** The fear of the [Lord](#) is the beginning of wisdom. Fools [despise](#) wisdom and instruction.  
Timor Domini principium scientiae sapientiam atque doctrinam stulti despiciunt

**1:8.** My son, hear the instruction of thy father, and forsake not the law of thy mother:  
Audi fili mi disciplinam patris tui et ne dimittas legem matris tuae

**1:9.** That [grace](#) may be added to thy head, and a chain of gold to thy neck.  
Ut addatur gratia capiti tuo et torques collo tuo

**1:10.** My son, if sinners shall entice thee, consent not to them.  
Fili mi si te lactaverint peccatores ne adquiescas

**1:11.** If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:  
Si dixerint veni nobiscum insidiamur sanguini abscondamus tendiculas contra insontem frustra

**1:12.** Let us swallow him up alive like hell, and whole as one that goeth down into the pit.  
Degluttiamus eum sicut infernus viventem et integrum quasi descendentem in lacum

**1:13.** We shall find all precious substance, we shall fill our houses with spoils.  
Omnem pretiosam substantiam repperiemus implebimus domos nostras spoliis

**1:14.** Cast in thy lot with us, let us all have one purse.  
Sortem mitte nobiscum marsuppium unum sit omnium nostrum

**1:15.** My son, walk not thou with them, restrain thy foot from their paths.  
Fili mi ne ambules cum eis prohibe pedem tuum a semitis eorum

**1:16.** For their feet run to [evil](#), and make haste to shed blood.  
Pedes enim illorum ad malum currunt et festinant ut effundant sanguinem

**1:17.** But a net is spread in vain before the eyes of them that have wings.  
Frustra autem iacitur rete ante oculos pinnatorum

**1:18.** And they themselves lie in wait for their own blood, and practise deceits against their own souls.  
Ipsique contra sanguinem suum insidiantur et moliuntur fraudes contra animas suas

**1:19.** So the ways of every covetous man destroy the souls of the possessors.  
Sic semitae omnis avari animas possidentium rapiunt

**1:20.** Wisdom preacheth abroad, she uttereth her voice in the streets:  
Sapientia foris praedicat in plateis dat vocem suam

**1:21.** At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:  
In capite turbarum clamat in foribus portarum urbis profert verba sua dicens

**1:22.** O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?  
Usquequo parvuli diligitis infantiam et stulti ea quae sibi sunt noxia cupiunt et imprudentes odibunt scientiam

**1:23.** Turn ye at my reproof: behold I will utter my spirit to you, and will show you my words.  
Convertimini ad correptionem meam et proferam vobis spiritum meum et ostendam verba mea

**1:24.** Because I called, and you refused: I stretched out my hand, and there was none that regarded.  
Quia vocavi et rennuistis extendi manum meam et non fuit qui aspiceret

**1:25.** You have despised all my counsel, and have neglected my reprehensions.  
Despexistis omne consilium meum et increpationes meas neglexistis

**1:26.** I also will laugh in your destruction, and will mock when that shall come to you which you feared.  
Ego quoque in interitu vestro ridebo et subsannabo cum vobis quod timebatis advenerit

**1:27.** When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:  
Cum inruerit repentina calamitas et interitus quasi tempestas ingruerit quando venerit super vos tribulatio et angustia

**1:28.** Then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me:  
Tunc invocabunt me et non exaudiam mane consurgent et non invenient me

**1:29.** Because they have hated instruction, and received not the fear of the Lord,  
Eo quod exosam habuerint disciplinam et timorem Domini non susceperint

**1:30.** Nor consented to my counsel, but despised all my reproof.  
Nec adqueverint consilio meo et detraxerint universae correptioni meae

**1:31.** Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.  
Comedent igitur fructus viae suae suisque consiliis saturabuntur

**1:32.** The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.  
Aversio parvulorum interficiet eos et prosperitas stultorum perdet illos

**1:33.** But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.  
Qui autem me audierit absque terrore requiescet et abundantia perfruetur malorum timore sublato

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## Proverbs Chapter 2

### The advantages of wisdom: and the evils from which it delivers.

**2:1.** My son, if thou wilt receive my words, and wilt hide my commandments with thee,  
Fili mi si susceperis sermones meos et mandata mea absconderis penes te

**2:2.** That thy ear may hearken to wisdom: incline thy heart to [know](#) [prudence](#).  
Ut audiat sapientiam auris tua inclina cor tuum ad noscendam prudentiam

**2:3.** For if thou shalt call for wisdom, and incline thy heart to [prudence](#):  
Si enim sapientiam invocaveris et inclinaveris cor tuum prudentiae

**2:4.** If thou shalt seek her as money, and shalt dig for her as for a treasure:  
Si quaesieris eam quasi pecuniam et sicut thesauros effoderis illam

**2:5.** Then shalt thou understand the fear of the [Lord](#), and shalt find the [knowledge](#) of [God](#):  
Tunc intelleges timorem Domini et scientiam Dei invenies

**2:6.** Because the [Lord](#) giveth wisdom: and out of his mouth cometh [prudence](#) and [knowledge](#).  
Quia Dominus dat sapientiam et ex ore eius scientia et prudentia

**2:7.** He wilt keep the [salvation](#) of the righteous, and protect them that walk in simplicity,  
Custodiet rectorum salutem et proteget gradientes simpliciter

**2:8.** Keeping the paths of [justice](#), and guarding the ways of [saints](#).  
Servans semitas iustitiae et vias sanctorum custodiens

**2:9.** Then shalt thou understand [justice](#), and judgment, and equity, and every [good](#) path.  
Tunc intelleges iustitiam et iudicium et aequitatem et omnem semitam bonam

**2:10.** If wisdom shall enter into thy heart, and [knowledge](#) please thy [soul](#):  
Si intraverit sapientia cor tuum et scientia animae tuae placuerit

**2:11.** Counsel shall keep thee, and [prudence](#) shall preserve thee,  
Consilium custodiet te prudentia servabit te

**2:12.** That thou mayst be delivered from the [evil](#) way, and from the [man](#) that speaketh perverse things:  
Ut eruaris de via mala ab homine qui perversa loquitur

**2:13.** Who leave the right way, and walk by dark ways:  
Qui relinquunt iter rectum et ambulant per vias tenebrosas

**2:14.** Who are glad when they have done [evil](#), and rejoice in the most [wicked](#) things:  
Qui laetantur cum malefecerint et exultant in rebus pessimis

**2:15.** Whose ways are perverse, and their steps infamous.  
Quorum viae perversae et infames gressus eorum

**2:16.** That thou mayst be delivered from the strange [woman](#), and from the stranger, who softeneth her words;  
Ut eruaris a muliere aliena et ab extranea quae mollit sermones suos

**2:17.** And forsaketh the guide of her youth,  
Et relinquit ducem pubertatis suae

**2:18.** And hath forgotten the covenant of her [God](#): for her house inclineth unto death, and her paths to

hell.

Et pacti Dei sui oblita est inclinata est enim ad mortem domus eius et ad impios semitae ipsius

**2:19.** None that go in unto her, shall return again, neither shall they take hold of the paths of life.  
Omnes qui ingrediuntur ad eam non revertentur nec adprehendent semitas vitae

**2:20.** That thou mayst walk in a **good** way: and mayst keep the paths of the **just**.  
Ut ambules in via bona et calles iustorum custodias

**2:21.** For they that are upright, shall dwell in the earth; and the simple shall continue in it.  
Qui enim recti sunt habitabunt in terra et simplices permanebunt in ea

**2:22.** But the **wicked** shall be destroyed from the earth: and they that do **unjustly**, shall be taken away from it.

Impii vero de terra perdentur et qui inique agunt auferentur ex ea

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## Proverbs Chapter 3

### An exhortation to the practice of virtue.

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**3:1.** My son, forget not my law, and let thy heart keep my commandments.

Fili mi ne obliviscaris legis meae et praecepta mea custodiat cor tuum

**3:2.** For they shall add to thee length of days, and years of life, and peace.

Longitudinem enim dierum et annos vitae et pacem adponent tibi

**3:3.** Let not mercy and [truth](#) leave thee, put them about thy neck, and write them in the tables of thy heart.

Misericordia et veritas non te deserant circumda eas gutturi tuo et describe in tabulis cordis tui

**3:4.** And thou shalt find [grace](#), and [good](#) understanding before [God](#) and [men](#).

Et invenies gratiam et disciplinam bonam coram Deo et hominibus

**3:5.** Have confidence in the [Lord](#) with all thy heart, and lean not upon thy own [prudence](#).

Habe fiduciam in Domino ex toto corde tuo et ne innitaris prudentiae tuae

**3:6.** In all thy ways think on him, and he will direct thy steps.

In omnibus viis tuis cogita illum et ipse diriget gressus tuos

**3:7.** Be not wise in thy own conceit: fear [God](#), and depart from [evil](#):

Ne sis sapiens apud temet ipsum time Dominum et recede a malo

**3:8.** For it shall be health to thy navel, and moistening to thy bones.

Sanitas quippe erit umbilico tuo et inrigatio ossuum tuorum

**3:9.** Honour the [Lord](#) with thy substance, and give him of the [first of all thy fruits](#);

Honora Dominum de tua substantia et de primitiis omnium frugum tuarum

**3:10.** And thy barns shall be filled with abundance, and thy presses shall run over with wine.

Et implebuntur horrea tua saturitate et vino torcularia redundabunt

**3:11.** My son, reject not the correction of the [Lord](#): and do not faint when thou art chastised by him:

Disciplinam Domini fili mi ne abicias nec deficias cum ab eo corripis

**3:12.** For whom the [Lord loveth](#), he chastiseth: and as a father in the son he pleaseth himself.

Quem enim diligit Dominus corripit et quasi pater in filio conplacet sibi

**3:13.** [Blessed](#) is the [man](#) that findeth wisdom, and is rich in [prudence](#):

Beatus homo qui invenit sapientiam et qui affluit prudentia

**3:14.** The purchasing thereof is better than the merchandise of silver, and her fruit than the chief and purest gold:

Melior est adquisitio eius negotiatione argenti et auro primo fructus eius

**3:15.** She is more precious than all riches: and all the things that are desired, are not to be compared to her.

Pretiosior est cunctis opibus et omnia quae desiderantur huic non valent comparari

**3:16.** Length of days is in her right hand, and in her left hand riches and [glory](#).

Longitudo dierum in dextera eius in sinistra illius divitiae et gloria

**3:17.** Her ways are beautiful ways, and all her paths are peaceable.

Viae eius viae pulchrae et omnes semitae illius pacificae

**3:18.** She is a tree of life to them that lay hold on her: and he that shall retain her is **blessed**.  
Lignum vitae est his qui adprehenderint eam et qui tenuerit eam beatus

**3:19.** The **Lord** by wisdom hath founded the earth, hath established the **heavens** by **prudence**.  
Dominus sapientia fundavit terram stabilivit caelos prudentia

**3:20.** By his wisdom the **depths** have broken out, and the clouds grow thick with dew.  
Sapientia illius eruperunt abyssi et nubes rore concresecunt

**3:21.** My son, let not these things depart from thy eyes: keep the law and counsel:  
Fili mi ne effluant haec ab oculis tuis custodi legem atque consilium

**3:22.** And there shall be life to thy **soul**, and **grace** to thy mouth.  
Et erit vita animae tuae et gratia faucibus tuis

**3:23.** Then shalt thou walk confidently in thy way, and thy foot shall not stumble:  
Tunc ambulabis fiducialiter in via tua et pes tuus non inpinget

**3:24.** If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.  
Si dormieris non timebis quiesces et suavis erit somnus tuus

**3:25.** Be not afraid of sudden fear, nor of the power of the **wicked** falling upon thee.  
Ne paveas repentino terrore et inruentes tibi potentias impiorum

**3:26.** For the **Lord** will be at thy side, and will keep thy foot that thou be not taken.  
Dominus enim erit in latere tuo et custodiet pedem tuum ne capiaris

**3:27.** Do not withhold him from doing **good**, who is able: if thou art able, do **good** thyself also.  
Noli prohibere benefacere eum qui potest si vales et ipse benefac

**3:28.** Say not to thy friend: Go, and come again: and to morrow I will give to thee: when thou canst give at present.  
Ne dicas amico tuo vade et revertere et cras dabo tibi cum statim possis dare

**3:29.** Practise not **evil** against thy friend, when he hath confidence in thee.  
Ne moliaris amico tuo malum cum ille in te habeat fiduciam

**3:30.** Strive not against a **man** without cause, when he hath done thee no **evil**.  
Ne contendas adversus hominem frustra cum ipse tibi nihil mali fecerit

**3:31.** Envy not the unjust **man**, and do not follow his ways.  
Ne aemuleris hominem iniustum nec imiteris vias eius

**3:32.** For every mocker is an abomination to the **Lord**, and his communication is with the simple.  
Quia abominatio Domini est omnis inlusor et cum simplicibus sermocinatio eius

**3:33.** Want is from the **Lord** in the house of the **wicked**: but the habitations of the **just** shall be **blessed**.  
Egestas a Domino in domo impii habitacula autem iustorum benedicentur

**3:34.** He shall scorn the scorers, and to the meek he will give **grace**.  
Inlusores ipse deludet et mansuetis dabit gratiam

**3:35.** The wise shall possess **glory**: the promotion of fools is disgrace.  
Gloriam sapientes possidebunt stultorum exaltatio ignominia

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## Proverbs Chapter 4

### A further exhortation to seek after wisdom.

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**4:1.** Hear, ye children, the instruction of a father, and attend, that you may [know prudence](#).

Audite filii disciplinam patris et attendite ut sciatis prudentiam

**4:2.** I will give you a [good](#) gift, forsake not my law.

Donum bonum tribuam vobis legem meam ne derelinquatis

**4:3.** For I also was my father's son, tender, and as an only son in the sight of my mother:

Nam et ego filius fui patris mei tenellus et unigenitus coram matre mea

**4:4.** And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live.

Et docebat me atque dicebat suscipiat verba mea cor tuum custodi praecepta mea et vives

**4:5.** Get wisdom, get [prudence](#): forget not, neither decline from the words of my mouth.

Posside sapientiam posside prudentiam ne obliviscaris neque declines a verbis oris mei

**4:6.** Forsake her not, and she shall keep thee: [love](#) her, and she shall preserve thee.

Ne dimittas eam et custodiet te dilige eam et servabit te

**4:7.** The beginning of wisdom, get wisdom, and with all thy possession purchase [prudence](#).

Principium sapientiae posside sapientiam et in omni possessione tua adquire prudentiam

**4:8.** Take hold on her, and she shall exalt thee: thou shalt be [glorified](#) by her, when thou shalt embrace her.

Arripe illam et exaltabit te glorificaberis ab ea cum eam fueris amplexatus

**4:9.** She shall give to thy head increase of [graces](#), and protect thee with a noble crown.

Dabit capiti tuo augmenta gratiarum et corona inclita proteget te

**4:10.** Hear, O my son, and receive my words, that years of life may be multiplied to thee.

Audi fili mi et suscipe verba mea ut multiplicentur tibi anni vitae

**4:11.** I will show thee the way of wisdom, I will lead thee by the paths of equity:

Viam sapientiae monstravi tibi duxi te per semitas aequitatis

**4:12.** Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumblingblock.

Quas cum ingressus fueris non artabuntur gressus tui et currens non habebis offendiculum

**4:13.** Take hold on instruction, leave it not: keep it, because it is thy life.

Tene disciplinam ne dimittas eam custodi illam quia ipsa est vita tua

**4:14.** Be not delighted in the paths of the [wicked](#), neither let the way of [evil men](#) please thee.

Ne delecteris semitis impiorum nec tibi placeat malorum via

**4:15.** Flee from it, pass not by it: go aside, and forsake it.

Fuge ab ea ne transeas per illam declina et desere eam

**4:16.** For they sleep not, except they have done [evil](#): and their sleep is taken away unless they have made some to fall.

Non enim dormiunt nisi malefecerint et rapitur somnus ab eis nisi subplantaverint

**4:17.** They eat the bread of **wickedness**, and drink the wine of **iniquity**.  
Comedunt panem impietatis et vinum iniquitatis bibunt

**4:18.** But the path of the **just**, as a shining light, goeth forwards, and increaseth even to perfect day.  
Iustorum autem semita quasi lux splenscens procedit et crescit usque ad perfectam diem

**4:19.** The way of the **wicked** is darksome: they **know** not where they fall.  
Via impiorum tenebrosa nesciunt ubi corruant

**4:20.** My son, hearken to my words, and incline thy ear to my sayings.  
Fili mi ausculta sermones meos et ad eloquia mea inclina aurem tuam

**4:21.** Let them not depart from thy eyes, keep them in the midst of thy heart:  
Ne recedant ab oculis tuis custodi ea in medio cordis tui

**4:22.** For they are life to those that find them, and health to all flesh.  
Vita enim sunt invenientibus ea et universae carni sanitas

**4:23.** With all watchfulness keep thy heart, because life issueth out from it.  
Omni custodia serva cor tuum quia ex ipso vita procedit

**4:24.** Remove from thee a froward mouth, and let detracting lips be far from thee.  
Remove a te os pravum et detrahentia labia sint procul a te

**4:25.** Let thy eyes look straight on, and let thy eyelids go before thy steps.  
Oculi tui recta videant et palpebrae tuae praecedant gressus tuos

**4:26.** Make straight the path for thy feet, and all thy ways shall be established.  
Dirige semitam pedibus tuis et omnes viae tuae stabiliuntur

**4:27.** Decline not to the right hand, nor to the left: turn away thy foot from **evil**. For the **Lord knoweth** the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.  
Ne declines ad dexteram et ad sinistram averte pedem tuum a malo

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## Proverbs Chapter 5

### An exhortation to fly unlawful lust, and the occasions of it.

**5:1.** My son, attend to my wisdom, and incline thy ear to my [prudence](#),  
Fili mi adtende sapientiam meam et prudentiae meae inclina aurem tuam

**5:2.** That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a [woman](#).  
Ut custodias cogitationes et disciplinam labia tua conservent

**5:3.** For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.  
Favus enim stillans labia meretricis et nitidius oleo guttur eius

**5:4.** But her end is bitter as [wormwood](#), and sharp as a two-edged sword.  
Novissima autem illius amara quasi absinthium et acuta quasi gladius biceps

**5:5.** Her feet go down into death, and her steps go in as far as hell.  
Pedes eius descendunt in mortem et ad inferos gressus illius penetrant

**5:6.** They walk not by the path of life, her steps are wandering, and unaccountable.  
Per semitam vitae non ambulat vagi sunt gressus eius et investigabiles

**5:7.** Now, therefore, my son, hear me, and depart not from the words of my mouth.  
Nunc ergo fili audi me et ne recedas a verbis oris mei

**5:8.** Remove thy way far from her, and come not nigh the doors of her house.  
Longe fac ab ea viam tuam et ne adpropinques foribus domus eius

**5:9.** Give not thy [honour](#) to strangers, and thy years to the cruel.  
Ne des alienis honorem tuum et annos tuos crudeli

**5:10.** Lest strangers be filled with thy strength, and thy labours be in another [man's](#) house,  
Ne forte impleantur extranei viribus tuis et labores tui sint in domo aliena

**5:11.** And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say;  
Et gemas in novissimis quando consumpseris carnes et corpus tuum et dicas

**5:12.** Why have I [hated](#) instruction, and my heart consented not to reproof,  
Cur detestatus sum disciplinam et increpationibus non adquevit cor meum

**5:13.** And have not heard the voice of them that taught me, and have not inclined my ear to masters?  
Nec audivi vocem doctentium me et magistris non inclinavi aurem meam

**5:14.** I have almost been in all [evil](#), in the midst of the church and of the congregation.  
Paene fui in omni malo in medio ecclesiae et synagogae

**5:15.** Drink water out of thy own [cistern](#), and the streams of thy own [well](#):  
Bibe aquam de cisterna tua et fluenta putei tui

**5:16.** Let thy fountains be conveyed abroad, and in the streets divide thy waters.  
Deriventur fontes tui foras et in plateis aquas tuas divide

**5:17.** Keep them to thyself alone, neither let strangers be partakers with thee.  
Habeto eas solus nec sint alieni participes tui

**5:18.** Let thy vein be [blessed](#), and rejoice with the wife of thy youth:

Sit vena tua benedicta et laetare cum muliere adulescentiae tuae

**5:19.** Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times: be thou delighted continually with her **love**.

Cerva carissima et gratissimus hinulus ubera eius inebrient te omni tempore in amore illius delectare iugiter

**5:20.** Why art thou **seduced**, my son, by a strange **woman**, and art cherished in the bosom of another?

Quare seduceris fili mi ab aliena et foveris sinu alterius

**5:21.** The **Lord** beholdeth the ways of **man**, and considereth all his steps.

Respicit Dominus vias hominis et omnes gressus illius considerat

**5:22.** His own **iniquities** catch the **wicked**, and he is fast bound with the ropes of his own **sins**.

Iniquitates suae capiunt impium et funibus peccatorum suorum constringitur

**5:23.** He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

Ipse morietur quia non habuit disciplinam et multitudine stultitiae suae decipietur

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## Proverbs Chapter 6

### Documents on several heads.

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**6:1.** My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger,  
Fili mi si sponderis pro amico tuo defixisti apud extraneum manum tuam

**6:2.** Thou art ensnared with the words of thy mouth, and caught with thy own words.  
Inlaqueatus es verbis oris tui et captus propriis sermonibus

**6:3.** Do, therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend:  
Fac ergo quod dico fili mi et temet ipsum libera quia incidisti in manu proximi tui discurrere festina suscita amicum tuum

**6:4.** Give not sleep to thy eyes, neither let thy eyelids slumber.  
Ne dederis somnum oculis tuis nec dormitent palpebrae tuae

**6:5.** Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.  
Eruere quasi dammula de manu et quasi avis de insidiis aucupis

**6:6.** Go to the ant, O sluggard, and consider her ways, and learn wisdom:  
Vade ad formicam o piger et considera vias eius et disce sapientiam

**6:7.** Which, although she hath no guide, nor master, nor [captain](#),  
Quae cum non habeat ducem nec praeceptorem nec principem

**6:8.** Provideth her meat for herself in the summer, and gathereth her food in the harvest.  
Parat aestate cibum sibi et congregat in messe quod comedat

**6:9.** How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?  
Usquequo piger dormis quando consurges ex somno tuo

**6:10.** Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:  
Paululum dormies paululum dormitabis paululum conseres manus ut dormias

**6:11.** And want shall come upon thee, as a traveller, and [poverty](#) as a [man](#) armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.  
Et veniet tibi quasi viator egestas et pauperies quasi vir armatus

**6:12.** A [man](#) that is an apostate, an unprofitable [man](#), walketh with a perverse mouth,  
Homo apostata vir inutilis graditur ore perverso

**6:13.** He winketh with the eyes, presseth with the foot, speaketh with the finger.  
Annuit oculis terit pede digito loquitur

**6:14.** With a [wicked](#) heart he deviseth [evil](#), and at all times he soweth discord.  
Pravo corde machinatur malum et in omni tempore iurgia seminat

**6:15.** To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy.  
Huic extemplo veniet perditio sua et subito conteretur nec habebit ultra medicinam

**6:16.** Six things there are, which the [Lord hateth](#), and the seventh his [soul](#) detesteth:  
Sex sunt quae odit Dominus et septimum detestatur anima eius

**6:17.** Haughty eyes, a lying tongue, hands that shed innocent blood,  
Oculos sublimes linguam mendacem manus effundentes innoxium sanguinem

**6:18.** A heart that deviseth **wicked** plots, feet that are swift to run into mischief,  
Cor machinans cogitationes pessimas pedes veloces ad currendum in malum

**6:19.** A deceitful witness that uttereth lies, and him that soweth discord among brethren.  
Proferentem mendacia testem fallacem et eum qui seminat inter fratres discordias

**6:20.** My son, keep the commandments of thy father, and forsake not the law of thy mother.  
Conserva fili mi praecepta patris tui et ne dimittas legem matris tuae

**6:21.** Bind them in thy heart continually, and put them about thy neck.  
Liga ea in corde tuo iugiter et circumda gutturi tuo

**6:22.** When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest, talk with them.  
Cum ambulaveris gradientur tecum cum dormieris custodiant te et evigilans loquere cum eis

**6:23.** Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life:  
Quia mandatum lucerna est et lex lux et via vitae increpatio disciplinae

**6:24.** That they may keep thee from the **evil woman**, and from the flattering tongue of the stranger.  
Ut custodiant te a muliere mala et a blanda lingua extraneae

**6:25.** Let not thy heart **covet** her beauty, be not caught with her winks:  
Non concupiscat pulchritudinem eius cor tuum nec capiaris nutibus illius

**6:26.** For the price of a harlot is scarce one loaf: but the **woman** catcheth the precious **soul** of a **man**.  
Pretium enim scorti vix unius est panis mulier autem viri pretiosam animam capit

**6:27.** Can a **man** hide fire in his bosom, and his garments not burn?  
Numquid abscondere potest homo ignem in sinu suo ut vestimenta illius non ardeant

**6:28.** Or can he walk upon hot coals, and his feet not be burnt?  
Aut ambulare super prunas et non conburentur plantae eius

**6:29.** So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.  
Sic qui ingreditur ad mulierem proximi sui non erit mundus cum tetigerit eam

**6:30.** The fault is not so great when a **man** hath stolen: for he **stealeth** to fill his hungry **soul**:  
Non grandis est culpae cum quis furatus fuerit furatur enim ut esurientem impleat animam

**The fault is not so great, etc...** The **sin** of theft is not so great, as to be compared with **adultery**: especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature. Moreover the damage done by theft may much more easily be repaired, than the wrong done by **adultery**. But this does not hinder, but that theft also is a mortal **sin**, forbidden by one of the ten commandments.

**6:31.** And if he be taken, he shall restore sevenfold, and shall give up all the substance of his house.  
Deprehensus quoque reddet septuplum et omnem substantiam domus suae tradet

**6:32.** But he that is an adulterer, for the folly of his heart shall destroy his own **soul**:  
Qui autem adulter est propter cordis inopiam perdet animam suam

**6:33.** He gathereth to himself shame and dishonour, and his reproach shall not be blotted out:  
Turpitudinem et ignominiam congregat sibi et obprobrium illius non deletur

**6:34.** Because the **jealousy** and rage of the husband will not spare in the day of revenge,  
Quia zelus et furor viri non parcat in die vindictae

**6:35.** Nor will he yield to any **man's prayers**, nor will he accept for satisfaction ever so many gifts.  
Nec adquiescet cuiusquam precibus nec suscipiet pro redemptione dona plurima

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## Proverbs Chapter 7

### The love of wisdom is the best preservative from being led astray by temptation.

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**7:1.** My son, keep my words, and lay up my precepts with thee. Son,  
Fili mi custodi sermones meos et praecepta mea reconde tibi

**7:2.** Keep my commandments, and thou shalt live: and my law as the apple of thy eye:  
Serva mandata mea et vives et legem meam quasi pupillam oculi tui

**7:3.** Bind it upon thy fingers, write it upon the tables of thy heart.  
Liga eam in digitis tuis scribe illam in tabulis cordis tui

**7:4.** Say to wisdom: Thou art my sister: and call [prudence](#) thy friend,  
Dic sapientiae soror mea es et prudentiam voca amicam tuam

**7:5.** That she may keep thee from the [woman](#) that is not thine, and from the stranger who sweeteneth her words.  
Ut custodiat te a muliere extranea et ab aliena quae verba sua dulcia facit

**7:6.** For I looked out of the window of my house through the lattice,  
De fenestra enim domus meae per cancellos prospexi

**7:7.** And I see little ones, I behold a foolish young man,  
Et video parvulos considero vecordem iuvenem

**7:8.** Who passeth through the street by the corner, and goeth nigh the way of her house,  
Qui transit in platea iuxta angulum et propter viam domus illius graditur

**7:9.** In the dark when it grows late, in the darkness and obscurity of the night.  
In obscuro advesperascente die in noctis tenebris et caligine

**7:10.** And behold a [woman](#) meeteth him in harlot's attire, prepared to deceive [souls](#): talkative and wandering,  
Et ecce mulier occurrit illi ornata meretricio praeparata ad capiendas animas garrula et vaga

**7:11.** Not bearing to be quiet, not able to abide still at home,  
Quietis inpatiens nec valens in domo consistere pedibus suis

**7:12.** Now abroad, now in the streets, now lying in wait near the corners.  
Nunc foris nunc in plateis nunc iuxta angulos insidians

**7:13.** And catching the young man, she [kisseth](#) him, and with an impudent face, flattereth, saying:  
Adprehensumque deosculatur iuvenem et procaci vultu blanditur dicens

**7:14.** I [vowed](#) victims for prosperity, this day I have paid my [vows](#).  
Victimas pro salute debui hodie reddidi vota mea

**7:15.** Therefore I am come out to meet thee, desirous to see thee, and I have found thee.  
Idcirco egressa sum in occursum tuum desiderans te videre et repperi

**7:16.** I have woven my bed with cords, I have covered it with painted [tapestry](#), brought from [Egypt](#).  
Intexui funibus lectum meum stravi tapetibus pictis ex Aegypto

**7:17.** I have perfumed my bed with myrrh, aloes, and cinnamon.

Aspersi cubile meum murra et aloe et cinnamomo

**7:18.** Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.

Veni inebriemur uberibus donec inlucescat dies et fruamur cupitis amplexibus

**7:19.** For my husband is not at home, he is gone a very long journey.

Non est enim vir in domo sua abiit via longissima

**7:20.** He took with him a bag of money: he will return home the day of the full moon.

Sacculum pecuniae secum tulit in die plenae lunae reversurus est domum suam

**7:21.** She entangled him with many words, and drew him away with the flattery of her lips.

Inretivit eum multis sermonibus et blanditiis labiorum protraxit illum

**7:22.** Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not **knowing** that he is drawn like a fool to bonds,

Statim eam sequitur quasi bos ductus ad victimam et quasi agnus lascivens et ignorans quod ad vincula stultus trahatur

**7:23.** Till the arrow pierce his liver: as if a bird should make haste to the snare, and **knoweth** not that his life is in danger.

Donec transfigat sagitta iecur eius velut si avis festinet ad laqueum et nescit quia de periculo animae illius agitur

**7:24.** Now, therefore, my son, hear me, and attend to the words of my mouth.

Nunc ergo fili audi me et adtende verba oris mei

**7:25.** Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.

Ne abstrahatur in viis illius mens tua neque decipiaris semitis eius

**7:26.** For she hath cast down many wounded, and the strongest have been slain by her.

Multos enim vulneratos deiecit et fortissimi quique interfecti sunt ab ea

**7:27.** Her house is the way to hell, reaching even to the inner chambers of death.

Viae inferi domus eius penetrantes interiora mortis

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## Proverbs Chapter 8

### The preaching of wisdom. Her excellence.

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**8:1.** Doth not wisdom cry aloud, and [prudence](#) put forth her voice?

Numquid non sapientia clamitat et prudentia dat vocem suam

**8:2.** Standing in the top of the highest places by the way, in the midst of the paths,

In summis excelsisque verticibus super viam in mediis semitis stans

**8:3.** Beside the gates of the city, in the very doors she speaketh, saying:

luxta portas civitatis in ipsis foribus loquitur dicens

**8:4.** O ye [men](#), to you I call, and my voice is to the sons of [men](#).

O viri ad vos clamito et vox mea ad filios hominum

**8:5.** O little ones understand subtlety, and ye unwise, take notice.

Intellegite parvuli astutiam et insipientes animadvertite

**8:6.** Hear, for I will speak of great things: and my lips shall be opened to preach right things.

Audite quoniam de rebus magnis locutura sum et aperientur labia mea ut recta praedicent

**8:7.** My mouth shall meditate [truth](#), and my lips shall [hate wickedness](#).

Veritatem meditabitur guttur meum et labia mea detestabuntur impium

**8:8.** All my words are [just](#), there is nothing [wicked](#), nor perverse in them.

Iusti sunt omnes sermones mei non est in eis pravum quid neque perversum

**8:9.** They are right to them that understand, and [just](#) to them that find [knowledge](#).

Recti sunt intellegentibus et aequi invenientibus scientiam

**8:10.** Receive my instruction, and not money: choose [knowledge](#) rather than gold.

Accipite disciplinam meam et non pecuniam doctrinam magis quam aurum eligite

**8:11.** For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.

Melior est enim sapientia cunctis pretiosissimis et omne desiderabile ei non potest comparari

**8:12.** I, wisdom, dwell in counsel, and am present in learned thoughts.

Ego sapientia habito in consilio et eruditis intersum cogitationibus

**8:13.** The fear of the [Lord hateth evil](#); I [hate](#) arrogance, and [pride](#), and every [wicked](#) way, and a mouth with a double tongue.

Timor Domini odit malum arrogantiam et superbiam et viam pravam et os bilingue detestor

**8:14.** Counsel and equity is mine, [prudence](#) is mine, strength is mine.

Meum est consilium et aequitas mea prudentia mea est fortitudo

**8:15.** By me kings reign, and lawgivers decree [just](#) things.

Per me reges regnant et legum conditores iusta decernunt

**8:16.** By me princes rule, and the mighty decree [justice](#).

Per me principes imperant et potentes decernunt iustitiam

**8:17.** I [love](#) them that [love](#) me: and they that in the morning early watch for me, shall find me.

Ego diligentes me diligo et qui mane vigilant ad me invenient me

**8:18.** With me are riches and **glory**, **glorious** riches and **justice**.

Mecum sunt divitiae et gloria opes superbae et iustitia

**8:19.** For my fruit is better than gold and the **precious stone**, and my blossoms than choice silver.

Melior est fructus meus auro et pretioso lapide et genimina mea argento electo

**8:20.** I walk in the way of **justice**, in the midst of the paths of judgment,

In viis iustitiae ambulo in medio semitarum iudicii

**8:21.** That I may enrich them that **love** me, and may fill their treasures.

Ut ditem diligentes me et thesauros eorum repleam

**8:22.** The **Lord** possessed me in the beginning of his ways, before he made any thing from the beginning.

Dominus possedit me initium viarum suarum antequam quicquam faceret a principio

**8:23.** I was set up from eternity, and of old, before the earth was made.

Ab aeterno ordita sum et ex antiquis antequam terra fieret

**8:24.** The **depths** were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out.

Necdum erant abyssi et ego iam concepta eram necdum fontes aquarum eruperant

**8:25.** The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth:

Necdum montes gravi mole constiterant ante colles ego parturiebar

**8:26.** He had not yet made the earth, nor the rivers, nor the poles of the world.

Adhuc terram non fecerat et flumina et cardines orbis terrae

**8:27.** When he prepared the **heavens**, I was present: when with a certain law, and compass, he enclosed the **depths**:

Quando praeparabat caelos aderam quando certa lege et gyro vallabat abyssos

**8:28.** When he established the sky above, and poised the fountains of waters:

Quando aethera firmabat sursum et librabat fontes aquarum

**8:29.** When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth;

Quando circumdabat mari terminum suum et legem ponebat aquis ne transirent fines suos quando adpendebat fundamenta terrae

**8:30.** I was with him forming all things: and was delighted every day, playing before him at all times;

Cum eo eram cuncta componens et delectabar per singulos dies ludens coram eo omni tempore

**8:31.** Playing in the world: and my delights were to be with the children of **men**.

Ludens in orbe terrarum et deliciae meae esse cum filiis hominum

**8:32.** Now, therefore, ye children, hear me: **blessed** are they that keep my ways.

Nunc ergo filii audite me beati qui custodiunt vias meas

**8:33.** Hear instruction, and be wise, and refuse it not.

Audite disciplinam et estote sapientes et nolite abicere eam

**8:34.** **Blessed** is the **man** that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

Beatus homo qui audit me qui vigilat ad fores meas cotidie et observat ad postes ostii mei

**8:35.** He that shall find me, shall find life, and shall have **salvation** from the **Lord**.

Qui me invenerit inveniet vitam et hauriet salutem a Domino

**8:36.** But he that shall **sin** against me shall hurt his own **soul**. All that **hate** me **love** death.

Qui autem in me peccaverit laedet animam suam omnes qui me oderunt diligunt mortem

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## Proverbs Chapter 9

### Wisdom invites all to her feast. Folly calls another way.

**9:1.** Wisdom hath built herself a house, she hath hewn her out seven pillars.

Sapientia aedificavit sibi domum excidit columnas septem

**9:2.** She hath slain her victims, mingled her wine, and set forth her table.

Immolavit victimas suas miscuit vinum et proposuit mensam suam

**9:3.** She hath sent her maids to invite to the tower, and to the walls of the city:

Misit ancillas suas ut vocarent ad arcem et ad moenia civitatis

**9:4.** Whosoever is a little one, let him come to me. And to the unwise she said:

Si quis est parvulus veniat ad me et insipientibus locuta est

**9:5.** Come, eat my bread, and drink the wine which I have mingled for you.

Venite comedite panem meum et bibite vinum quod miscui vobis

**9:6.** Forsake childishness, and live, and walk by the ways of [prudence](#).

Relinquitte infantiam et vivite et ambulate per vias prudentiae

**9:7.** He that teacheth a scorner, doth an injury to himself; and he that rebuketh a [wicked man](#), getteth himself a blot.

Qui erudit derisorem ipse sibi facit iniuriam et qui arguit impium generat maculam sibi

**9:8.** Rebuke not a scorner, lest he [hate](#) thee. Rebuke a wise [man](#), and he will [love](#) thee.

Noli arguere derisorem ne oderit te argue sapientem et diliget te

**9:9.** Give an occasion to a wise [man](#), and wisdom shall be added to him. Teach a [just man](#), and he shall make haste to receive it.

Da sapienti et addetur ei sapientia doce iustum et festinabit accipere

**9:10.** The fear of the [Lord](#) is the beginning of wisdom: and the [knowledge](#) of the [holy](#) is [prudence](#).

Principium sapientiae timor Domini et scientia sanctorum prudentia

**9:11.** For by me shall thy days be multiplied, and years of life shall be added to thee.

Per me enim multiplicabuntur dies tui et addentur tibi anni vitae

**9:12.** If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the [evil](#).

Si sapiens fueris tibimet ipsi eris si inlusor solus portabis malum

**9:13.** A foolish [woman](#) and clamorous, and full of allurements, and [knowing](#) nothing at all,

Mulier stulta et clamosa plenaque inlecebris et nihil omnino sciens

**9:14.** Sat at the door of her house, upon a seat, in a high place of the city,

Sedit in foribus domus suae super sellam in excelso urbis loco

**9:15.** To call them that pass by the way, and go on their journey:

Ut vocaret transeuntes viam et pergentes itinere suo

**9:16.** He that is a little one, let him turn to me. And to the fool she said:

Quis est parvulus declinet ad me et vecordi locuta est

**9:17.** Stolen waters are sweeter, and hidden bread is more pleasant.

Aquae furtivae dulciores sunt et panis absconditus suavior

**9:18.** And he did not **know** that giants are there, and that her guests are in the depths of hell.  
Et ignoravit quod gigantes ibi sint et in profundis inferni convivae eius

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## Proverbs Chapter 10

**In the twenty following chapters are contained many wise sayings and axioms, relating to wisdom and folly, virtue and vice.**

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**10:1.** A wise son maketh the father glad: but a foolish son is the sorrow of his mother.  
Parabolae Salomonis filius sapiens laetificat patrem filius vero stultus maestitia est matris suae

**10:2.** Treasures of [wickedness](#) shall profit nothing: but [justice](#) shall deliver from death.  
Non proderunt thesauri impietatis iustitia vero liberabit a morte

**10:3.** The [Lord](#) will not afflict the [soul](#) of the [just](#) with famine, and he will disappoint the deceitful practices of the [wicked](#).  
Non adfliget Dominus fame animam iusti et insidias impiorum subvertet

**10:4.** The slothful hand hath wrought [poverty](#): but the hand of the industrious getteth riches. He that trusteth to lies feedeth the winds: and the same runneth after birds, that fly away.  
Egestatem operata est manus remissa manus autem fortium divitias parat

**10:5.** He that gathereth in the harvest, is a wise son: but he that snorteth in the summer, is the son of confusion.  
Qui congregat in messe filius sapiens est qui autem stertit aestate filius confusionis

**10:6.** The [blessing](#) of the [Lord](#) is upon the head of the [just](#): but [iniquity](#) covereth the mouth of the [wicked](#).  
Benedictio super caput iusti os autem impiorum operit iniquitatem

**10:7.** The memory of the [just](#) is with praises: and the [name](#) of the [wicked](#) shall rot.  
Memoria iusti cum laudibus et nomen impiorum putrescet

**10:8.** The wise of heart receiveth precepts: a fool is beaten with lips.  
Sapiens corde praecepta suscipiet stultus caeditur labiis

**10:9.** He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest.  
Qui ambulat simpliciter ambulat confidenter qui autem depravat vias suas manifestus erit

**10:10.** He that winketh with the eye, shall cause sorrow: and the foolish in lips shall be beaten.  
Qui annuit oculo dabit dolorem stultus labiis verberabitur

**10:11.** The mouth of the [just](#) is a vein of life: and the mouth of the [wicked](#) covereth [iniquity](#).  
Vena vitae os iusti et os impiorum operiet iniquitatem

**10:12.** Hatred stirreth up strifes: and [charity](#) covereth all [sins](#).  
Odium suscitatur rixas et universa delicta operit caritas

**10:13.** In the lips of the wise is wisdom found: and a rod on the back of him that wanteth sense.  
In labiis sapientis inveniatur sapientia et virga in dorso eius qui indiget corde

**10:14.** Wise [men](#) lay up [knowledge](#): but the mouth of the fool is next to confusion.  
Sapientes abscondunt scientiam os autem stulti confusioni proximum est

**10:15.** The substance of a rich [man](#) is the city of his strength: the fear of the [poor](#) is their [poverty](#).  
Substantia divitis urbs fortitudinis eius pavor pauperum egestas eorum

**10:16.** The work of the [just](#) is unto life: but the fruit of the [wicked](#) unto [sin](#).  
Opus iusti ad vitam fructus impii ad peccatum

**10:17.** The way of life, to him that observeth correction: but he that forsaketh reproofs, goeth astray.  
Via vitae custodienti disciplinam qui autem increpationes relinquit errat

**10:18.** Lying lips hide **hatred**: he that uttereth reproach, is foolish.  
Abscondunt odium labia mendacia qui profert contumeliam insipiens est

**10:19.** In the multitude of words there shall not want **sin**: but he that refraineth his lips, is most wise.  
In multiloquio peccatum non deerit qui autem moderatur labia sua prudentissimus est

**10:20.** The tongue of the **just** is as choice silver: but the heart of the **wicked** is nothing worth.  
Argentum electum lingua iusti cor impiorum pro nihilo

**10:21.** The lips of the **just** teach many: but they that are **ignorant**, shall die in the want of understanding.  
Labia iusti erudiunt plurimos qui autem indocti sunt in cordis egestate morientur

**10:22.** The **blessing** of the **Lord** maketh **men** rich: neither shall affliction be joined to them.  
Benedictio Domini divites facit nec sociabitur ei ad afflictio

**10:23.** A fool worketh mischief as it were for sport: but wisdom is **prudence** to a **man**.  
Quasi per risum stultus operatur scelus sapientia autem est viro prudentia

**10:24.** That which the **wicked** feareth, shall come upon him: to the **just** their desire shall be given.  
Quod timet impius veniet super eum desiderium suum iustis dabitur

**10:25.** As a tempest that passeth, so the **wicked** shall be no more: but the **just** is as an everlasting foundation.  
Quasi tempestas transiens non erit impius iustus autem quasi fundamentum sempiternum

**10:26.** As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him.  
Sicut acetum dentibus et fumes oculis sic piger his qui miserunt eum

**10:27.** The fear of the **Lord** shall prolong days: and the years of the **wicked** shall be shortened.  
Timor Domini adponet dies et anni impiorum breviabuntur

**10:28.** The expectation of the **just** is **joy**: but the **hope** of the **wicked** shall perish.  
Expectatio iustorum laetitia spes autem impiorum peribit

**10:29.** The strength of the upright is the way of the **Lord**: and fear to them that work **evil**.  
Fortitudo simplicis via Domini et pavor his qui operantur malum

**10:30.** The **just** shall never be moved: but the **wicked** shall not dwell on the earth.  
Iustus in aeternum non commovebitur impii autem non habitabunt in terram

**10:31.** The mouth of the **just** shall bring forth wisdom: the tongue of the perverse shall perish.  
Os iusti parturiet sapientiam lingua pravorum peribit

**10:32.** The lips of the **just** consider what is acceptable: and the mouth of the **wicked** uttereth perverse things.  
Labia iusti considerant placita et os impiorum perversa

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## Proverbs Chapter 11

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**11:1.** A deceitful balance is an abomination before the Lord: and a **just** weight is his will.

Statera dolosa abominatio apud Dominum et pondus aequum voluntas eius

**11:2.** Where **pride** is, there also shall be reproach: but where **humility** is, there also is wisdom.

Ubi fuerit superbia ibi erit et contumelia ubi autem humilitas ibi et sapientia

**11:3.** The simplicity of the **just** shall guide them: and the deceitfulness of the **wicked** shall destroy them.

Simplicitas iustorum diriget eos et subplantatio perversorum vastabit illos

**11:4.** Riches shall not profit in the day of revenge: but **justice** shall deliver from death.

Non proderunt divitiae in die ultionis iustitia autem liberabit a morte

**11:5.** The **justice** of the upright shall make his way prosperous: and the **wicked man** shall fall by his own **wickedness**.

Iustitia simplicis diriget viam eius et in impietate sua corruet impius

**11:6.** The **justice** of the righteous shall deliver them: and the unjust shall be caught in their own snares.

Iustitia rectorum liberabit eos et in insidiis suis capientur iniqui

**11:7.** When the **wicked man** is dead, there shall be no **hope** any more: and the expectation of the solicitous shall perish.

Mortuo homine impio nulla erit ultra spes et expectatio sollicitorum peribit

**11:8.** The **just** is delivered out of distress: and the **wicked** shall be given up for him.

Iustus de angustia liberatus est et tradetur impius pro eo

**11:9.** The dissembler with his mouth deceiveth his friend: but the **just** shall be delivered by **knowledge**.

Simulator ore decipit amicum suum iusti autem liberabuntur scientia

**11:10.** When it goeth well with the **just**, the city shall rejoice: and when the **wicked** perish, there shall be praise.

In bonis iustorum exultabit civitas et in perditione impiorum erit laudatio

**11:11.** By the **blessing** of the **just** the city shall be exalted: and by the mouth of the **wicked** it shall be overthrown.

Benedictione iustorum exaltabitur civitas et ore impiorum subvertetur

**11:12.** He that **despiseth** his friend, is mean of heart: but the wise **man** will hold his peace.

Qui despicit amicum suum indigens corde est vir autem prudens tacebit

**11:13.** He that walketh deceitfully, revealeth secrets: but he that is **faithful**, concealeth the thing committed to him by his friend.

Qui ambulat fraudulenter revelat arcana qui autem fidelis est animi celat commissum

**11:14.** Where there is no governor, the people shall fall: but there is safety where there is much counsel.

Ubi non est gubernator populus corruet salus autem ubi multa consilia

**11:15.** He shall be afflicted with **evil**, that is surety for a stranger: but he that is aware of snares, shall be secure.

Adfligetur malo qui fidem facit pro extraneo qui autem cavet laqueos securus erit

**11:16.** A gracious **woman** shall find **glory**: and the strong shall have riches.

Mulier gratiosa inveniet gloriam et robusti habebunt divitias

**11:17.** A merciful **man** doth **good** to his own **soul**: but he that is cruel casteth off even his own kindred.

Benefacit animae suae vir misericors qui autem crudelis est et propinquos abicit

**11:18.** The **wicked** maketh an unsteady work: but to him that soweth **justice**, there is a faithful reward.

Impius facit opus instabile seminanti autem iustitiam merces fidelis

**11:19.** Clemency prepareth life: and the pursuing of **evil** things, death.

Clementia praeparat vitam et sectatio malorum mortem

**11:20.** A perverse heart is abominable to the **Lord**: and his will is in them that walk sincerely.

Abominabile Domino pravum cor et voluntas eius in his qui simpliciter ambulant

**11:21.** Hand in hand the **evil man** shall not be innocent: but the seed of the **just** shall be saved.

Manus in manu non erit innocens malus semen autem iustorum salvabitur

**11:22.** A golden ring in a swine's snout, a **woman** fair and foolish.

Circulus aureus in naribus suis mulier pulchra et fatua

**11:23.** The desire of the **just** is all **good**, the expectation of the **wicked** is indignation.

Desiderium iustorum omne bonum est praestolatio impiorum furor

**11:24.** Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want.

Alii dividunt propria et ditiores fiunt alii rapiunt non sua et semper in egestate sunt

**11:25.** The **soul** that **blesseth**, shall be made fat: and he that inebriateth, shall be inebriated also himself.

Anima quae benedicit inpinguabitur et qui inebriat ipse quoque inebriabitur

**11:26.** He that hideth up corn, shall be **cursed** among the people: but a **blessing** upon the head of them that sell.

Qui abscondit frumenta maledicetur in populis benedictio autem super caput vendentium

**11:27.** Well doth he rise early who seeketh **good** things; but he that seeketh after **evil** things, shall be oppressed by them.

Bene consurgit diluculo qui quaerit bona qui autem investigator malorum est opprimetur ab eis

**11:28.** He that trusteth in his riches shall fall: but the **just** shall spring up as a green leaf.

Qui confidet in divitiis suis corruet iusti autem quasi virens folium germinabunt

**11:29.** He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.

Qui conturbat domum suam possidebit ventos et qui stultus est serviet sapienti

**11:30.** The fruit of the **just man** is a tree of life: and he that gaineth **souls** is wise.

Fructus iusti lignum vitae et qui suscipit animas sapiens est

**11:31.** If the **just man** receive in the earth, how much more the **wicked** and the sinner.

Si iustus in terra recipit quanto magis impius et peccator

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## Proverbs Chapter 12

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**12:1.** He that [loveth](#) correction, [loveth knowledge](#): but he that [hateth](#) reproof, is foolish.

Qui diligit disciplinam diligit scientiam qui autem odit increpationes insipiens est

**12:2.** He that is [good](#), shall draw [grace](#) from the [Lord](#): but he that trusteth in his own devices, doth [wickedly](#).

Qui bonus est hauriet a Domino gratiam qui autem confidit cogitationibus suis impie agit

**12:3.** Man shall not be strengthened by [wickedness](#): and the root of the [just](#) shall not be moved.

Non roborabitur homo ex impietate et radix iustorum non commovebitur

**12:4.** A diligent [woman](#) is a crown to her husband: and she that doth things worthy of confusion, is as rottenness in his bones.

Mulier diligens corona viro suo et putredo in ossibus eius quae confusione res dignas gerit

**12:5.** The thoughts of the [just](#) are judgments: and the counsels of the [wicked](#) are deceitful.

Cogitationes iustorum iudicia et consilia impiorum fraudulentia

**12:6.** The words of the [wicked](#) lie in wait for blood: the mouth of the [just](#) shall deliver them.

Verba impiorum insidiantur sanguini os iustorum liberabit eos

**12:7.** Turn the [wicked](#), and they shall not be: but the house of the [just](#) shall stand firm.

Verte impios et non erunt domus autem iustorum permanebit

**12:8.** A [man](#) shall be [known](#) by his learning: but he that is vain and foolish, shall be exposed to contempt.

Doctrina sua noscetur vir qui autem vanus et excors est patebit contemptui

**12:9.** Better is the [poor man](#) that provideth for himself, than he that is [glorious](#) and wanteth bread.

Melior est pauper et sufficiens sibi quam gloriosus et indigens pane

**12:10.** The [just](#) regardeth the lives of his beasts: but the bowels of the [wicked](#) are cruel.

Novit iustus animas iumentorum suorum viscera autem impiorum crudelia

**12:11.** He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish. He that is delighted in passing his time over wine, leaveth a reproach in his strong holds.

Qui operatur terram suam saturabitur panibus qui autem sectatur otium stultissimus est

**12:12.** The desire of the [wicked](#) is the fortification of [evil men](#): but the root of the [just](#) shall prosper.

Desiderium impii munimentum est pessimorum radix autem iustorum proficiet

**12:13.** For the [sins](#) of the lips ruin draweth nigh to the [evil man](#): but the [just](#) shall escape out of distress.

Propter peccata labiorum ruina proximat malo effugiet autem iustus de angustia

**12:14.** By the fruit of his own mouth shall a [man](#) be filled with [good](#) things, and according to the works of his hands it shall be repaid him.

De fructu oris sui unusquisque replebitur bonis et iuxta opera manuum suarum retribuetur ei

**12:15.** The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.

Via stulti recta in oculis eius qui autem sapiens est audit consilia

**12:16.** A fool immediately showeth his [anger](#): but he that dissembleth injuries is wise.

Fatuus statim indicat iram suam qui autem dissimulat iniuriam callidus est

**12:17.** He that speaketh that which he **knoweth**, showeth forth **justice**: but he that lieth, is a deceitful witness.

Qui quod novit loquitur index iustitiae est qui autem mentitur testis est fraudulentus

**12:18.** There is that promiseth, and is pricked as it were with a sword of **conscience**: but the tongue of the wise is health.

Est qui promittit et quasi gladio pungitur conscientiae lingua autem sapientium sanitas est

**12:19.** The lip of **truth** shall be steadfast for ever: but he that is a hasty witness, frameth a lying tongue.

Labium veritatis firmum erit in perpetuum qui autem testis est repentinus concinnat linguam mendacii

**12:20.** Deceit is in the heart of them that think **evil** things: but **joy** followeth them that take counsels of peace.

Dolus in corde cogitantium mala qui autem ineunt pacis consilia sequitur eos gaudium

**12:21.** Whatsoever shall befall the **just man**, shall not make him sad: but the **wicked** shall be filled with mischief.

Non contristabit iustum quicquid ei acciderit impii autem replebuntur malo

**12:22.** Lying lips are an abomination to the **Lord**: but they that deal **faithfully**, please him.

Abominatio Domino labia mendacia qui autem fideliter agunt placent ei

**12:23.** A cautious **man** concealeth **knowledge**: and the heart of fools publisheth folly.

Homo versutus celat scientiam et cor insipientium provocabit stultitiam

**12:24.** The hand of the **valiant** shall bear rule: but that which is slothful shall be under tribute.

Manus fortium dominabitur quae autem remissa est tributis serviet

**12:25.** Grief in the heart of a **man** shall bring him low, but with a **good** word he shall be made glad.

Maeror in corde viri humiliabit illud et sermone bono laetificabitur

**12:26.** He that neglecteth a loss for the sake of a friend, is **just**: but the way of the **wicked** shall deceive them.

Qui negligit damnum propter amicum iustus est iter autem impiorum decipiet eos

**12:27.** The deceitful **man** shall not find gain: but the substance of a **just man** shall be precious gold.

Non inveniet fraudulentus lucrum et substantia hominis erit auri pretium

**12:28.** In the path of **justice** is life: but the bye-way leadeth to death.

In semita iustitiae vita iter autem devium ducit ad mortem

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## Proverbs Chapter 13

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**13:1.** A wise son heareth the doctrine of his father: but he that is a scorner, heareth not when he is reprov'd.

Filius sapiens doctrina patris qui autem inlusor est non audit cum arguitur

**13:2.** Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.

De fructu oris homo saturabitur bonis anima autem praevaricatorum iniqua

**13:3.** He that keepeth his mouth keepeth his soul: but he that hath no guard on his speech shall meet with evils.

Qui custodit os suum custodit animam suam qui autem inconsideratus est ad loquendum sentiet mala

**13:4.** The sluggard willeth, and willeth not: but the soul of them that work, shall be made fat.

Vult et non vult piger anima autem operantium inpinguabitur

**13:5.** The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

Verbum mendax iustus detestabitur impius confundit et confundetur

**13:6.** Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.

Iustitia custodit innocentis viam impietas vero peccato subplantat

**13:7.** One is as it were rich, when he hath nothing and another is as it were poor, when he hath great riches.

Est quasi dives cum nihil habeat et est quasi pauper cum in multis divitiis sit

**13:8.** The ransom of a man's life are his riches: but he that is poor, beareth not reprehension.

Redemptio animae viri divitiae suae qui autem pauper est increpationem non sustinet

**13:9.** The light of the just giveth joy: but the lamp of the wicked shall be put out.

Lux iustorum laetificat lucerna autem impiorum extinguetur

**13:10.** Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom.

Inter superbos semper iurgia sunt qui autem agunt cuncta consilio reguntur sapientia

**13:11.** Substance got in haste shall be diminished: but that which by little and little is gathered with the hand, shall increase.

Substantia festinata minuetur quae autem paulatim colligitur manu multiplicabitur

**13:12.** Hope that is deferred afflicteth the soul: desire when it cometh, is a tree of life.

Spes quae differtur adfligit animam lignum vitae desiderium veniens

**13:13.** Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace. Deceitful souls go astray in sins: the just are merciful, and show mercy.

Qui detrahit alicui rei ipse se in futurum obligat qui autem timet praeceptum in pace versabitur

**13:14.** The law of the wise is a fountain of life, that he may decline from the ruin of death.

Lex sapientis fons vitae ut declinet a ruina mortis

**13:15.** Good instruction shall give grace: in the way of scorners is a deep pit.

Doctrina bona dabit gratiam in itinere contemptorum vorago

**13:16.** The **prudent man** doth all things with counsel: but he that is a fool, layeth open his folly.  
Astutus omnia agit cum consilio qui autem fatuus est aperit stultitiam

**13:17.** The messenger of the **wicked** shall fall into mischief: but a faithful ambassador is health.  
Nuntius impii cadet in malum legatus fidelis sanitas

**13:18.** **Poverty** and shame to him that refuseth instruction: but he that yieldeth to reproof shall be **glorified**.  
Egestas et ignominia ei qui deserit disciplinam qui autem adquiescit arguenti glorificabitur

**13:19.** The desire that is accomplished, delighteth the **soul**: fools **hate** them that flee from **evil** things.  
Desiderium si conpleatur delectat animam detestantur stulti eos qui fugiunt mala

**13:20.** He that walketh with the wise, shall be wise: a friend of fools shall become like to them.  
Qui cum sapientibus graditur sapiens erit amicus stultorum efficietur similis

**13:21.** Evil pursueth sinners: and to the **just good** shall be repaid.  
Peccatores persequetur malum et iustis retribuentur bona

**13:22.** The **good man** leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the **just**.  
Bonus relinquet heredes filios et nepotes et custoditur iusto substantia peccatoris

**13:23.** Much food is in the tillage of fathers: but for others it is gathered without judgment.  
Multi cibi in novalibus patrum et alii congregantur absque iudicio

**13:24.** He that spareth the rod, **hateth** his son: but he that **loveth** him, correcteth him betimes.  
Qui parcat virgae suae odit filium suum qui autem diligit illum instanter erudit

**13:25.** The **just** eateth and filleth his **soul**: but the belly of the **wicked** is never to be filled.  
Iustus comedit et replet animam suam venter autem impiorum insaturabilis

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## Proverbs Chapter 14

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**14:1.** A wise [woman](#) buildeth her house: but the foolish will pull down with her hands that also which is built.

Sapiens mulier aedificavit domum suam insipiens instructam quoque destruet manibus

**14:2.** He that walketh in the right way, and feareth [God](#), is [despised](#) by him that goeth by an infamous way.

Ambulans recto itinere et timens Deum despicitur ab eo qui infami graditur via

**14:3.** In the mouth of a fool is the rod of [pride](#): but the lips of the wise preserve them.

In ore stulti virga superbiae labia sapientium custodiunt eos

**14:4.** Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

Ubi non sunt boves praesepe vacuum est ubi autem plurimae segetes ibi manifesta fortitudo bovis

**14:5.** A faithful witness will not lie: but a deceitful witness uttereth a lie.

Testis fidelis non mentietur profert mendacium testis dolosus

**14:6.** A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

Quaerit derisor sapientiam et non inveniet doctrina prudentium facilis

**14:7.** Go against a foolish [man](#), and he [knoweth](#) not the lips of [prudence](#).

Vade contra virum stultum et nescito labia prudentiae

**14:8.** The wisdom of a discreet [man](#) is to understand his way: and the imprudence of fools erreth.

Sapientia callidi est intellegere viam suam et imprudentia stultorum errans

**14:9.** A fool will laugh at [sin](#), but among the [just grace](#) shall abide.

Stultis inludet peccatum inter iustos morabitur gratia

**14:10.** The heart that [knoweth](#) the bitterness of his own [soul](#), in his [joy](#) the stranger shall not intermeddle.

Cor quod novit amaritudinem animae suae in gaudio eius non miscebitur extraneus

**14:11.** The house of the [wicked](#) shall be destroyed: but the tabernacles of the [just](#) shall flourish.

Domus impiorum delebitur tabernacula iustorum germinabunt

**14:12.** There is a way which seemeth [just](#) to a [man](#): but the ends thereof lead to death.

Est via quae videtur homini iusta novissima autem eius deducunt ad mortem

**14:13.** Laughter shall be mingled with sorrow, and mourning taketh hold of the ends of [joy](#).

Risus dolore miscebitur et extrema gaudii luctus occupat

**14:14.** A fool shall be filled with his own ways, and the [good man](#) shall be above him.

Viis suis replebitur stultus et super eum erit vir bonus

**14:15.** The innocent [believeth](#) every word: the discreet [man](#) considereth his steps. No [good](#) shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

Innocens credit omni verbo astutus considerat gressus suos

**14:16.** A wise [man](#) feareth, and declineth from [evil](#): the fool leapeth over, and is confident.

Sapiens timet et declinat malum stultus transilit et confidit

**14:17.** The impatient **man** shall work folly: and the crafty **man** is hateful.  
Impatiens operabitur stultitiam et vir versutus odiosus est

**14:18.** The childish shall possess folly, and the **prudent** shall look for **knowledge**.  
Possidebunt parvuli stultitiam et astuti expectabunt scientiam

**14:19.** The **evil** shall fall down before the **good**: and the **wicked** before the gates of the **just**.  
Iacebunt mali ante bonos et impii ante portas iustorum

**14:20.** The **poor man** shall be hateful even to his own neighbour: but the friends of the rich are many.  
Etiam proximo suo pauper odiosus erit amici vero divitum multi

**14:21.** He that **despiseth** his neighbour, **sinneth**: but he that showeth mercy to the **poor**, shall be **blessed**.  
He that **believeth** in the **Lord**, **loveth** mercy.  
Qui despicit proximum suum peccat qui autem miseretur pauperi beatus erit

**14:22.** They **err** that work **evil**: but mercy and **truth** prepare **good** things.  
Errant qui operantur malum misericordia et veritas praeparant bona

**14:23.** In much work there shall be abundance: but where there are many words, there is oftentimes want.  
In omni opere erit abundantia ubi autem verba sunt plurima frequenter egestas

**14:24.** The crown of the wise, is their riches: the folly of fools, imprudence.  
Corona sapientium divitiae eorum fatuitas stultorum imprudentia

**14:25.** A faithful witness delivereth **souls**: and the double dealer uttereth lies.  
Liberat animas testis fidelis et profert mendacia versipellis

**14:26.** In the fear of the **Lord** is confidence of strength, and there shall be **hope** for his children.  
In timore Domini fiducia fortitudinis et filiis eius erit spes

**14:27.** The fear of the **Lord** is a fountain of life, to decline from the ruin of death.  
Timor Domini fons vitae ut declinet a ruina mortis

**14:28.** In the multitude of people is the dignity of the king: and in the small number of the people the dishonour of the prince.  
In multitudine populi dignitas regis et in paucitate plebis ignominia principis

**14:29.** He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.  
Qui patiens est multa gubernatur prudentia qui autem impatiens exaltat stultitiam suam

**14:30.** Soundness of heart is the life of the flesh: but envy is the rottenness of the bones.  
Vita carnum sanitas cordis putredo ossuum invidia

**14:31.** He that oppresseth the **poor**, upbraideth his maker: but he that hath pity on the **poor**, honoureth him.  
Qui calumniatur egentem exprobrat factori eius honorat autem eum qui miseretur pauperis

**14:32.** The **wicked man** shall be driven out in his **wickedness**: but the **just** hath **hope** in his death.  
In malitia sua expelletur impius sperat autem iustus in morte sua

**14:33.** In the heart of the **prudent** resteth wisdom, and it shall instruct all the **ignorant**.  
In corde prudentis requiescit sapientia et indoctos quoque erudiet

**14:34.** Justice exalteth a nation: but **sin** maketh nations miserable.  
Iustitia elevat gentem miseros facit populos peccatum

**14:35.** A wise servant is acceptable to the king: he that is **good** for nothing shall feel his **anger**.  
Acceptus est regi minister intellegens iracundiam eius inutilis sustinebit

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## Proverbs Chapter 15

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**15:1.** A mild answer breaketh **wrath**: but a harsh word stirreth up fury.

Responsio mollis frangit iram sermo durus suscitatur furorem

**15:2.** The tongue of the wise adorneth **knowledge**: but the mouth of fools bubbleth out folly.

Lingua sapientium ornat scientiam os fatuorum ebullit stultitiam

**15:3.** The eyes of the **Lord** in every place behold the **good** and the **evil**.

In omni loco oculi Domini contemplantur malos et bonos

**15:4.** A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

Lingua placabilis lignum vitae quae immoderata est conteret spiritum

**15:5.** A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become **prudent**.

In abundant **justice** there is the greatest strength: but the devices of the **wicked** shall be rooted out.

Stultus inridet disciplinam patris sui qui autem custodit increpationes astutior fiet

**15:6.** The house of the **just** is very much strength: and in the fruits of the **wicked** is trouble.

Domus iusti plurima fortitudo et in fructibus impii conturbatur

**15:7.** The lips of the wise shall disperse **knowledge**: the heart of fools shall be unlike.

Labia sapientium disseminabunt scientiam cor stultorum dissimile erit

**15:8.** The victims of the **wicked** are abominable to the **Lord**: the **vows** of the **just** are acceptable.

Victimae impiorum abominabiles Domino vota iustorum placabilia

**15:9.** The way of the **wicked** is an abomination to the **Lord**: he that followeth **justice** is beloved by him.

Abominatio est Domino via impii qui sequitur iustitiam diligetur ab eo

**15:10.** Instruction is grievous to him that forsaketh the way of life: he that **hateth** reproof shall die.

Doctrina mala deserenti viam qui increpationes odit morietur

**15:11.** Hell and **destruction** are before the **Lord**: how much more the hearts of the children of **men**?

Infernus et perditio coram Domino quanto magis corda filiorum hominum

**15:12.** A corrupt **man loveth** not one that reproveth him: nor will he go to the wise.

Non amat pestilens eum qui se corripit nec ad sapientes graditur

**15:13.** A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.

Cor gaudens exhilarat faciem in maerore animi deicitur spiritus

**15:14.** The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

Cor sapientis quaerit doctrinam et os stultorum pascetur inperitia

**15:15.** All the days of the **poor** are **evil**: a secure mind is like a continual feast.

Omnes dies pauperis mali segura mens quasi iuge convivium

**15:16.** Better is a little with the fear of the **Lord**, than great treasures without content.

Melius est parum cum timore Domini quam thesauri magni et insatiabiles

**15:17.** It is better to be invited to herbs with **love**, than to a fatted calf with **hatred**.

Melius est vocare ad holera cum caritate quam ad vitulum saginatum cum odio

**15:18.** A passionate **man** stirreth up strifes: he that is patient appeaseth those that are stirred up.  
Vir iracundus provocat rixas qui patiens est mitigat suscitatas

**15:19.** The way of the slothful is as a hedge of thorns: the way of the **just** is without offence.  
Iter pigrorum quasi sepes spinarum via iustorum absque offendiculo

**15:20.** A wise son maketh a father joyful: but the foolish **man despiseth** his mother.  
Filius sapiens laetificat patrem et stultus homo despicit matrem suam

**15:21.** Folly is **joy** to the fool: and the wise **man** maketh straight his steps.  
Stultitia gaudium stulto et vir prudens dirigit gressus

**15:22.** Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established.  
Dissipantur cogitationes ubi non est consilium ubi vero plures sunt consiliarii confirmantur

**15:23.** A **man** rejoiceth in the sentence of his mouth: and a word in due time is best.  
Laetatur homo in sententia oris sui et sermo oportunus est optimus

**15:24.** The path of life is above for the wise, that he may decline from the lowest hell.  
Semita vitae super eruditum ut declinet de inferno novissimo

**15:25.** The **Lord** will destroy the house of the **proud**: and will strengthen the borders of the widow.  
Domum superborum demolietur Dominus et firmos facit terminos viduae

**15:26.** Evil thoughts are an abomination to the **Lord**: and pure words most beautiful shall be confirmed by him.  
Abominatio Domini cogitationes malae et purus sermo pulcherrimus

**15:27.** He that is greedy of gain troubleth his own house: but he that **hateth bribes** shall live. By mercy and **faith sins** are purged away: and by the fear of the **Lord** every one declineth from **evil**.  
Conturbat domum suam qui sectatur avaritiam qui autem odit munera vivet

**15:28.** The mind of the **just** studieth **obedience**: the mouth of the **wicked** overfloweth with **evils**.  
Mens iusti meditatur oboedientiam os impiorum redundat malis

**15:29.** The **Lord** is far from the **wicked**: and he will hear the **prayers** of the **just**.  
Longe est Dominus ab impiis et orationes iustorum exaudiet

**15:30.** The light of the eyes rejoiceth the **soul**: a **good name** maketh the bones fat.  
Lux oculorum laetificat animam fama bona inpinguat ossa

**15:31.** The ear that heareth the reproofs of life, shall abide in the midst of the wise.  
Auris quae audit increpationes vitae in medio sapientium commorabitur

**15:32.** He that rejecteth instruction, **despiseth** his own **soul**: but he that yieldeth to reproof, possesseth understanding.  
Qui abicit disciplinam despicit animam suam qui adquiescit increpationibus possessor est cordis

**15:33.** The fear of the **Lord** is the lesson of wisdom: and **humility** goeth before **glory**.  
Timor Domini disciplina sapientiae et gloriam praecedat humilitas

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## Proverbs Chapter 16

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**16:1.** It is the part of **man** to prepare the **soul**: and of the **Lord** to govern the tongue.

Hominis est animus praeparare et Dei gubernare linguam

**It is the part of man, etc...** That is, a **man** should prepare in his heart and **soul** what he is to say: but after all, it must be the **Lord** that must govern his tongue, to speak to the purpose. Not that we can think any thing of **good** without **God's grace**; but that after we have (with **God's grace**) thought and prepared within our **souls** what we would speak, if **God** does not govern our tongue, we shall not succeed in what we speak.

**16:2.** All the ways of a **man** are open to his eyes: the **Lord** is the weigher of spirits.

Omnes viae hominum patent oculis eius spirituum ponderator est Dominus

**16:3.** Lay open thy works to the **Lord**: and thy thoughts shall be directed.

Revela Domino opera tua et dirigentur cogitationes tuae

**16:4.** The **Lord** hath made all things for himself: the **wicked** also for the **evil** day.

Universa propter semet ipsum operatus est Dominus impium quoque ad diem malum

**16:5.** Every **proud man** is an abomination to the **Lord**: though hand should be joined to hand, he is not innocent. The beginning of a **good** way is to do **justice**: and this is more acceptable with **God**, than to offer **sacrifices**.

Abominatio Domini omnis arrogans etiam si manus ad manum fuerit non erit innocens

**16:6.** By mercy and **truth iniquity** is **redeemed**; and by the fear of the **Lord men** depart from **evil**.

Misericordia et veritate redimitur iniquitas et in timore Domini declinatur a malo

**16:7.** When the ways of **man** shall please the **Lord**, he will convert even his enemies to peace.

Cum placuerint Domino viae hominis inimicos quoque eius convertet ad pacem

**16:8.** Better is a little with **justice**, than great revenues with **iniquity**.

Melius est parum cum iustitia quam multi fructus cum iniquitate

**16:9.** The heart of **man** disposeth his way: but the **Lord** must direct his steps.

Cor hominis disponet viam suam sed Domini est dirigere gressus eius

**16:10.** Divination is in the lips of the king, his mouth shall not **err** in judgment.

Divinatio in labiis regis in iudicio non errabit os eius

**16:11.** Weight and balance are judgments of the **Lord**: and his work all the weights of the bag.

Pondus et statera iudicia Domini sunt et opera eius omnes lapides sacculi

**16:12.** They that act **wickedly** are abominable to the king: for the throne is established by **justice**.

Abominabiles regi qui agunt impie quoniam iustitia firmatur solium

**16:13.** Just lips are the delight of kings: he that speaketh right things shall be **loved**.

Voluntas regum labia iusta qui recta loquitur diligetur

**16:14.** The **wrath** of a king is as messengers of death: and the wise **man** will pacify it.

Indignatio regis nuntii mortis et vir sapiens placabit eam

**16:15.** In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain.

In hilaritate vultus regis vita et clementia eius quasi imber serotinus

**16:16.** Get wisdom, because it is better than gold: and purchase **prudence**, for it is more precious than silver.

Posside sapientiam quia auro melior est et adquire prudentiam quia pretiosior est argento

**16:17.** The path of the **just** departeth from **evils**: he that keepeth his **soul** keepeth his way.

Semita iustorum declinat mala custos animae suae servat viam suam

**16:18.** Pride goeth before destruction: and the spirit is lifted up before a fall.

Contritionem praecedit superbia et ante ruinam exaltatur spiritus

**16:19.** It is better to be **humbled** with the meek, than to divide spoils with the **proud**.

Melius est humiliari cum mitibus quam dividere spolia cum superbis

**16:20.** The learned in word shall find **good** things: and he that trusteth in the **Lord** is **blessed**.

Eruditus in verbo repperiet bona et qui in Domino sperat beatus est

**16:21.** The wise in heart shall be called **prudent**: and he that is sweet in words, shall attain to greater things.

Qui sapiens corde est appellabitur prudens et qui dulcis eloquio maiora percipiet

**16:22.** Knowledge is a fountain of life to him that possesseth it: the instruction of fools is foolishness.

Fons vitae eruditio possidentis doctrina stultorum fatuitas

**16:23.** The heart of the wise shall instruct his mouth: and shall add **grace** to his lips.

Cor sapientis erudiet os eius et labiis illius addet gratiam

**16:24.** Well ordered words are as a honeycomb: sweet to the **soul**, and health to the bones.

Favus mellis verba composita dulcedo animae et sanitas ossuum

**16:25.** There is a way that seemeth to a **man** right: and the ends thereof lead to death.

Est via quae videtur homini recta et novissimum eius ducit ad mortem

**16:26.** The **soul** of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.

Anima laborantis laborat sibi quia compulit eum os suum

**16:27.** The **wicked man** diggeth **evil**, and in his lips is a burning fire.

Vir impius fodit malum et in labiis eius ignis ardescit

**16:28.** A perverse **man** stirreth up quarrels: and one full of words separateth princes.

Homo perversus suscitatur lites et verbosus separat principes

**16:29.** An **unjust man** allureth his friend: and leadeth him into a way that is not **good**.

Vir iniquus lactat amicum suum et ducit eum per viam non bonam

**16:30.** He that with fixed eyes deviseth **wicked** things, biting his lips, bringeth **evil** to pass.

Qui adtonitis oculis cogitat prava mordens labia sua perficit malum

**16:31.** Old age is a crown of dignity, when it is found in the ways of **justice**.

Corona dignitatis senectus in viis iustitiae repperietur

**16:32.** The patient **man** is better than the **valiant**: and he that ruleth his spirit, than he that taketh cities.

Melior est patiens viro forte et qui dominatur animo suo expugnatore urbium

**16:33.** Lots are cast into the lap, but they are disposed of by the **Lord**.

Sortes mittuntur in sinu sed a Domino temperantur

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## Proverbs Chapter 17

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**17:1.** Better is a dry morsel with [joy](#), than a house full of victims with strife.  
Melior est buccella sicca cum gaudio quam domus plena victimis cum iurgio

**17:2.** A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren.  
Servus sapiens dominabitur filiis stultis et inter fratres hereditatem dividet

**17:3.** As silver is tried by fire, and gold in the furnace: so the [Lord](#) trieth the hearts.  
Sicut igne probatur argentum et aurum camino ita corda probat Dominus

**17:4.** The [evil man](#) obeyeth an [unjust](#) tongue: and the deceitful hearkeneth to lying lips.  
Malus oboedit linguae iniquae et fallax obtemperat labiis mendacibus

**17:5.** He that [despiseth](#) the [poor](#), reproacheth his maker: and he that rejoiceth at another [man's](#) ruin, shall not be unpunished.  
Qui despicit pauperem exprobrat factori eius et qui in ruina laetatur alterius non erit inpunitus

**17:6.** Children's children are the crown of old [men](#): and the [glory](#) of children are their fathers.  
Corona senum filii filiorum et gloria filiorum patres sui

**17:7.** Eloquent words do not become a fool, nor lying lips a prince.  
Non decent stultum verba composita nec principem labium mentiens

**17:8.** The expectation of him that expecteth is a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.  
Gemma gratissima expectatio praestolantis quocumque se verterit prudenter intellegit

**17:9.** He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends.  
Qui celat delictum quaerit amicitias qui altero sermone repetit separat foederatos

**17:10.** A reproof availeth more with a wise [man](#), than a hundred stripes with a fool.  
Plus proficit correptio apud prudentem quam centum plagae apud stultum

**17:11.** An [evil man](#) always seeketh quarrels: but a cruel [angel](#) shall be sent against him.  
Semper iurgia quaerit malus angelus autem crudelis mittetur contra eum

**17:12.** It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.  
Expedit magis ursae occurrere raptis fetibus quam fatuo confidenti sibi in stultitia sua

**17:13.** He that rendereth [evil](#) for [good](#), [evil](#) shall not depart from his house.  
Qui reddit mala pro bonis non recedet malum de domo eius

**17:14.** The beginning of quarrels is as when one letteth out water: and before he suffereth reproach, he forsaketh judgment.  
Qui dimittit aquam caput est iurgiorum et antequam patiatur contumeliam iudicium deserit

**17:15.** He that justifieth the [wicked](#), and he that condemneth the [just](#), both are abominable before [God](#).  
Et qui iustificat impium et qui condemnat iustum abominabilis est uterque apud Dominum

**17:16.** What doth it avail a fool to have riches, seeing he cannot buy wisdom? He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into [evils](#).

Quid prodest habere divitias stultum cum sapientiam emere non possit

**17:17.** He that is a friend **loveth** at all times: and a brother is proved in distress.

Omni tempore diligit qui amicus est et frater in angustiis conprobatur

**17:18.** A foolish **man** will clap hands, when he is surety for his friend.

Homo stultus plaudet manibus cum sponderit pro amico suo

**17:19.** He that studieth discords, **loveth** quarrels: and he that exalteth his door, seeketh ruin.

Qui meditatur discordiam diligit rixas et qui exaltat ostium quaerit ruinam

**17:20.** He that is of a perverse heart, shall not find **good**: and he that perverteth his tongue, shall fall into **evil**.

Qui perversi cordis est non inveniet bonum et qui vertit linguam incidet in malum

**17:21.** A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

Natus est stultus in ignominiam suam sed nec pater in fatuo laetabitur

**17:22.** A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.

Animus gaudens aetatem floridam facit spiritus tristis exsiccat ossa

**17:23.** The **wicked man** taketh gifts out of the bosom, that he may pervert the paths of judgment.

Munera de sinu impius accipit ut pervertat semitas iudicii

**17:24.** Wisdom shineth in the face of the wise: the eyes of fools are in the ends of the earth.

In facie prudentis lucet sapientia oculi stultorum in finibus terrae

**17:25.** A foolish son is the **anger** of the father: and the sorrow of the mother that bore him.

Ira patris filius stultus et dolor matris quae genuit eum

**17:26.** It is no **good** thing to do hurt to the **just**: nor to strike the prince, who judgeth right.

Non est bonum damnum inferre iusto nec percutere principem qui recta iudicat

**17:27.** He that setteth bounds to his words, is **knowing** and wise: and the **man** of understanding is of a precious spirit.

Qui moderatur sermones suos doctus et prudens est et pretiosi spiritus vir eruditus

**17:28.** Even a fool, if he will hold his peace, shall be counted wise: and if he close his lips, a **man** of understanding.

Stultus quoque si tacuerit sapiens putabitur et si compresserit labia sua intellegens

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## Proverbs Chapter 18

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**18:1.** He that hath a mind to depart from a friend, seeketh occasions: he shall ever be subject to reproach.

Occasiones quaerit qui vult recedere ab amico omni tempore erit exprobrabilis

**18:2.** A fool receiveth not the words of **prudence**: unless thou say those things which are in his heart.

Non recipit stultus verba prudentiae nisi ea dixeris quae versantur in corde eius

**18:3.** The **wicked man**, when he is come into the depths of **sins**, contemneth: but ignominy and reproach follow him.

Impius cum in profundum venerit peccatorum contemnit sed sequitur eum ignominia et obprobrium

**18:4.** Words from the mouth of a **man** are as deep water: and the fountain of wisdom is an overflowing stream.

Aqua profunda verba ex ore viri et torrens redundans fons sapientiae

**18:5.** It is not **good** to accept the person of the **wicked**, to decline from the **truth** of judgment.

Accipere personam impii non est bonum ut declines a veritate iudicii

**18:6.** The lips of a fool intermeddle with strife: and his mouth provoketh quarrels.

Labia stulti inmiscunt se rixis et os eius iurgia provocat

**18:7.** The mouth of a fool is his destruction: and his lips are the ruin of his **soul**.

Os stulti contritio eius et labia illius ruina animae eius

**18:8.** The words of the double tongued are as if they were harmless: and they reach even to the inner parts of the bowels. Fear casteth down the slothful: and the **souls** of the effeminate shall be hungry.

Verba bilinguis quasi simplicia et ipsa perveniunt usque ad interiora ventris

**18:9.** He that is loose and slack in his work, is the brother of him that wasteth his own works.

Qui mollis et dissolutus est in opere suo frater est sua opera dissipantis

**18:10.** The **name** of the **Lord** is a strong tower: the **just** runneth to it, and shall be exalted.

Turris fortissima nomen Domini ad ipsum currit iustus et exaltabitur

**18:11.** The substance of the rich **man** is the city of his strength, and as a strong wall compassing him about.

Substantia divitis urbs roboris eius et quasi murus validus circumdans eum

**18:12.** Before destruction, the heart of a **man** is exalted: and before he be **glorified**, it is **humbled**.

Antequam coneratur exaltatur cor hominis et antequam glorificetur humiliatur

**18:13.** He that answereth before he heareth, showeth himself to be a fool, and worthy of confusion.

Qui prius respondit quam audiat stultum se esse demonstrat et confusione dignum

**18:14.** The spirit of a **man** upholdeth his infirmity: but a spirit that is easily **angered**, who can bear?

Spiritus viri sustentat inbecillitatem suam spiritum vero ad irascendum facilem quis poterit sustinere

**18:15.** A wise heart shall acquire **knowledge**: and the ear of the wise seeketh instruction.

Cor prudens possidebit scientiam et auris sapientium quaerit doctrinam

**18:16.** A **man's** gift enlargeth his way, and maketh him room before princes.

Donum hominis dilatat viam eius et ante principes spatium ei facit

**18:17.** The **just** is first accuser of himself: his friend cometh, and shall search him.  
Iustus prior est accusator sui venit amicus eius et investigavit eum

**18:18.** The lot suppresseth contentions, and determineth even between the mighty.  
Contradictiones comprimit sors et inter potentes quoque diiudicat

**18:19.** A brother that is helped by his brother, is like a strong city: and judgments are like the bars of cities.  
Frater qui adiuvatur a fratre quasi civitas firma et iudicia quasi vectes urbium

**18:20.** Of the fruit of a **man's** mouth shall his belly be satisfied: and the offspring of his lips shall fill him.  
De fructu oris viri replebitur venter eius et genimina labiorum illius saturabunt eum

**18:21.** Death and life are in the power of the tongue: they that **love** it, shall eat the fruits thereof.  
Mors et vita in manu linguae qui diligunt eam comedent fructus eius

**18:22.** He that hath found a **good** wife, hath found a **good** thing, and shall receive a pleasure from the **Lord**. He that driveth away a **good** wife, driveth away a **good** thing: but he that keepeth an adulteress, is foolish and **wicked**.  
Qui invenit mulierem invenit bonum et hauriet iucunditatem a Domino

**18:23.** The **poor** will speak with supplications, and the rich will speak roughly.  
Cum obsecrationibus loquetur pauper et dives effabitur rigide

**18:24.** A **man** amiable in society, shall be more friendly than a brother.  
Vir amicalis ad societatem magis amicus erit quam frater

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## Proverbs Chapter 19

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**19:1.** Better is the [poor man](#), that walketh in his simplicity, than a rich [man](#) that is perverse in his lips and unwise.

Melior est pauper qui ambulat in simplicitate sua quam torquens labia insipiens

**19:2.** Where there is no [knowledge](#) of the [soul](#), there is no [good](#): and he that is hasty with his feet shall stumble.

Ubi non est scientia animae non est bonum et qui festinus est pedibus offendit

**19:3.** The folly of a [man](#) supplanteth his steps: and he fretteth in his mind against [God](#).

Stultitia hominis subplantat gressus eius et contra Deum fervet animo suo

**19:4.** Riches make many friends: but from the [poor man](#), even they whom he had, depart.

Divitiae addunt amicos plurimos a paupere autem et hii quos habuit separantur

**19:5.** A [false](#) witness shall not be unpunished: and he that speaketh lies, shall not escape.

Testis falsus non erit inpunitus et qui mendacia loquitur non effugiet

**19:6.** Many [honour](#) the person of him that is mighty, and are friends of him that giveth gifts.

Multi colunt personam potentis et amici sunt dona tribuenti

**19:7.** The brethren of the [poor man](#) [hate](#) him: moreover also his friends have departed far from him. He that followeth after words only, shall have nothing.

Fratres hominis pauperis oderunt eum insuper et amici procul recesserunt ab eo qui tantum verba sectatur nihil habebit

**19:8.** But he that possesseth a mind, [loveth](#) his own [soul](#), and he that keepeth [prudence](#), shall find [good](#) things.

Qui autem possessor est mentis diligit animam suam et custos prudentiae inveniet bona

**19:9.** A [false](#) witness shall not be unpunished: and he that speaketh lies, shall perish.

Testis falsus non erit inpunitus et qui loquitur mendacia peribit

**19:10.** Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

Non decent stultum deliciae nec servum dominari principibus

**19:11.** The learning of a [man](#) is [known](#) by patience: and his [glory](#) is to pass over wrongs.

Doctrina viri per patientiam noscitur et gloria eius est iniqua praetergredi

**19:12.** As the roaring of a lion, so also is the [anger](#) of a king: and his cheerfulness as the dew upon the grass.

Sicut fremitus leonis ita et regis ira et sicut ros super herbam ita hilaritas eius

**19:13.** A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

Dolor patris filius stultus et tecta iugiter perstillantia litigiosa mulier

**19:14.** House and riches are given by parents: but a [prudent](#) wife is properly from the [Lord](#).

Domus et divitiae dantur a patribus a Domino autem proprie uxor prudens

**19:15.** Slothfulness casteth into a deep sleep, and an idle [soul](#) shall suffer hunger.

Pigredo inmittit soporem et anima dissoluta esuriet

**19:16.** He that keepeth the commandment, keepeth his own **soul**: but he that neglecteth his own way, shall die.

Qui custodit mandatum custodit animam suam qui autem negligit vias suas mortificabitur

**19:17.** He that hath mercy on the **poor**, lendeth to the **Lord**: and he will repay him.

Feneratur Domino qui miseretur pauperis et vicissitudinem suam reddet ei

**19:18.** Chastise thy son, despair not: but to the killing of him set not thy **soul**.

Erudi filium tuum ne desperes ad interfectionem autem eius ne ponas animam tuam

**19:19.** He that is impatient, shall suffer damage: and when he shall take away, he shall add another thing.

Qui impatiens est sustinebit damnum et cum rapuerit aliud adponet

**19:20.** Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

Audi consilium et suscipe disciplinam ut sis sapiens in novissimis tuis

**19:21.** There are many thoughts in the heart of a **man**: but the will of the **Lord** shall stand firm.

Multae cogitationes in corde viri voluntas autem Domini permanebit

**19:22.** A **needy man** is merciful: and better is the **poor** than the lying **man**.

Homo indigens misericors est et melior pauper quam vir mendax

**19:23.** The fear of the **Lord** is unto life: and he shall abide in the fulness without being visited with **evil**.

Timor Domini ad vitam et in plenitudine commorabitur absque visitatione pessimi

**19:24.** The slothful hideth his hand under his armpit, and will not so much as bring it to his mouth.

Abscondit piger manum suam sub ascella nec ad os suum adplicat eam

**19:25.** The **wicked man** being scourged, the fool shall be wiser: but if thou rebuke a wise **man**, he will understand discipline.

Pestilente flagellato stultus sapientior erit sin autem corripueris sapientem intelletget disciplinam

**19:26.** He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.

Qui adfligit patrem et fugat matrem ignominiosus est et infelix

**19:27.** Cease not, O my son, to hear instruction, and be not **ignorant** of the words of **knowledge**.

Non cesses filii audire doctrinam nec ignores sermones scientiae

**19:28.** An **unjust** witness scorneth judgment: and the mouth of the **wicked** devoureth **iniquity**.

Testis iniquus deridet iudicium et os impiorum devorat iniquitatem

**19:29.** Judgments are prepared for scorers: and striking hammers for the bodies of fools.

Parata sunt derisoribus iudicia et mallei percutientes stultorum corporibus

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## Proverbs Chapter 20

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**20:1.** Wine is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith, shall not be wise.

Luxuriosa res vinum et tumultuosa ebrietas quicumque his delectatur non erit sapiens

**20:2.** As the roaring of a lion, so also is the dread of a king: he that provoketh him, [sinneth](#) against his own [soul](#).

Sicut rugitus leonis ita terror regis qui provocat eum peccat in animam suam

**20:3.** It is an [honour](#) for a [man](#) to separate himself from quarrels: but all fools are meddling with reproaches.

Honor est homini qui separat se a contentionibus omnes autem stulti miscentur contumeliis

**20:4.** Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.

Propter frigus piger arare noluit mendicabit ergo aestate et non dabitur ei

**20:5.** Counsel in the heart of a [man](#) is like deep water: but a wise [man](#) will draw it out.

Sicut aqua profunda sic consilium in corde viri sed homo sapiens exhauriet illud

**20:6.** Many [men](#) are called merciful: but who shall find a [faithful man](#)?

Multi homines misericordes vocantur virum autem fidelem quis inveniet

**20:7.** The [just](#) that walketh in his simplicity, shall leave behind him [blessed](#) children.

Iustus qui ambulat in simplicitate sua beatos post se filios derelinquet

**20:8.** The king, that sitteth on the throne of judgment, scattereth away all [evil](#) with his look.

Rex qui sedet in solio iudicii dissipat omne malum intuitu suo

**20:9.** Who can say: My heart is clean, I am pure from [sin](#)?

Quis potest dicere mundum est cor meum purus sum a peccato

**20:10.** Diverse weights and diverse measures, both are abominable before [God](#).

Pondus et pondus mensura et mensura utrumque abominabile est apud Deum

**20:11.** By his inclinations a child is [known](#), if his works be clean and right.

Ex studiis suis intellegitur puer si munda et si recta sint opera eius

**20:12.** The hearing ear, and the seeing eye, the [Lord](#) hath made them both.

Aurem audientem et oculum videntem Dominus fecit utrumque

**20:13.** [Love](#) not sleep, lest [poverty](#) oppress thee: open thy eyes, and be filled with bread.

Noli diligere somnum ne te egestas opprimat aperi oculos tuos et saturare panibus

**20:14.** It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.

Malum est malum est dicit omnis emptor et cum recesserit tunc gloriabitur

**20:15.** There is gold and a multitude of [jewels](#): but the lips of [knowledge](#) are a precious vessel.

Est aurum et multitudo gemmarum vas autem pretiosum labia scientiae

**20:16.** Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.

Tolle vestimentum eius qui fideiussor extitit alieni et pro extraneis aufer pignus ab eo

**20:17.** The bread of lying is sweet to a **man**: but afterwards his mouth shall be filled with gravel.  
Suavis est homini panis mendacii et postea implebitur os eius calculo

**20:18.** Designs are strengthened by counsels: and wars are to be managed by governments.  
Cogitationes consiliis roborantur et gubernaculis tractanda sunt bella

**20:19.** Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.  
Ei qui revelat mysteria et ambulat fraudulenter et dilatat labia sua ne commiscearis

**20:20.** He that **curseth** his father, and mother, his lamp shall be put out in the midst of darkness.  
Qui maledicit patri suo et matri extinguetur lucerna eius in mediis tenebris

**20:21.** The inheritance gotten hastily in the beginning, in the end shall be without a  **blessing**.  
Hereditas ad quam festinatur in principio in novissimo benedictione carebit

**20:22.** Say not: I will return **evil**: wait for the **Lord**, and he will deliver thee.  
Ne dicas reddam malum expecta Dominum et liberabit te

**20:23.** Diverse weights are an abomination before the **Lord**: a deceitful balance is not **good**.  
Abominatio est apud Deum pondus et pondus statera dolosa non est bona

**20:24.** The steps of **men** are guided by the **Lord**: but who is the **man** that can understand his own way?  
A Domino diriguntur gressus viri quis autem hominum intellegere potest viam suam

**20:25.** It is ruin to a **man** to devour **holy** ones, and after **vows** to retract.  
Ruina est hominis devorare sanctos et post vota tractare

**20:26.** A wise king scattereth the **wicked**, and bringeth over them the wheel.  
Dissipat impios rex sapiens et curvat super eos fornicem

**20:27.** The spirit of a **man** is the lamp of the **Lord**, which searcheth all the hidden things of the bowels.  
Lucerna Domini spiraculum hominis quae investigat omnia secreta ventris

**20:28.** Mercy and **truth** preserve the king, and his throne is strengthened by clemency.  
Misericordia et veritas custodiunt regem et roboratur clementia thronus eius

**20:29.** The **joy** of young men is their strength: and the dignity of old **men**, their grey hairs.  
Exultatio iuvenum fortitudo eorum et dignitas senum canities

**20:30.** The blueness of a wound shall wipe away **evils**: and stripes in the more inward parts of the belly.  
Livor vulneris absterget mala et plagae in secretioribus ventris

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## Proverbs Chapter 21

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**21:1.** As the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will, he shall turn it.

Sicut divisiones aquarum ita cor regis in manu Domini quocumque voluerit inclinabit illud

**21:2.** Every way of a [man](#) seemeth right to himself: but the [Lord](#) weigheth the hearts.

Omnis via viri recta sibi videtur adpendit autem corda Dominus

**21:3.** To do mercy and judgment, pleaseth the [Lord](#) more than victims.

Facere misericordiam et iudicium magis placent Domino quam victimae

**21:4.** Haughtiness of the eyes is the enlarging of the heart: the lamp of the [wicked](#) is [sin](#).

Exaltatio oculorum et dilatatio cordis lucerna impiorum peccatum

**21:5.** The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.

Cogitationes robusti semper in abundantia omnis autem piger semper in egestate

**21:6.** He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death.

Qui congregat thesauros lingua mendacii vanus est et inpingetur ad laqueos mortis

**21:7.** The robberies of the [wicked](#) shall be their downfall, because they would not do judgment.

Rapinae impiorum detrahent eos quia noluerunt facere iudicium

**21:8.** The perverse way of a [man](#) is strange: but as for him that is pure, his work is right.

Perversa via viri aliena est qui autem mundus est rectum opus eius

**21:9.** It is better to sit in a corner of the housetop, than with a brawling [woman](#), and in a common house.

Melius est sedere in angulo domatis quam cum muliere litigiosa et in domo communi

**21:10.** The [soul](#) of the [wicked](#) desireth [evil](#), he will not have pity on his neighbour.

Anima impii desiderat malum non miserebitur proximo suo

**21:11.** When a pestilent [man](#) is punished, the little one will be wiser: and if he follow the wise, he will receive [knowledge](#).

Multato pestilente sapientior erit parvulus et si sectetur sapientem sumet scientiam

**21:12.** The [just](#) considereth seriously the house of the [wicked](#), that he may withdraw the [wicked](#) from [evil](#).

Excogitat iustus de domo impii ut detrahat impios in malum

**21:13.** He that stoppeth his ear against the cry of the [poor](#), shall also cry himself, and shall not be heard.

Qui obturat aurem suam ad clamorem pauperis et ipse clamabit et non exaudietur

**21:14.** A secret present quencheth [anger](#): and a gift in the bosom, the greatest [wrath](#).

Munus absconditum extinguet iras et donum in sinu indignationem maximam

**21:15.** It is [joy](#) to the [just](#) to do judgment: and dread to them that work [iniquity](#).

Gaudium iusto est facere iudicium et pavor operantibus iniquitatem

**21:16.** A [man](#) that shall wander out of the way of doctrine, shall abide in the company of the giants.

Vir qui erraverit a via doctrinae in coetu gigantum commorabitur

**21:17.** He that **loveth good** cheer, shall be in want: he that **loveth** wine, and fat things, shall not be rich.  
Qui diligit epulas in egestate erit qui amat vinum et pingua non ditabitur

**21:18.** The **wicked** is delivered up for the **just**: and the unjust for the righteous.  
Pro iusto datur impius et pro rectis iniquus

**21:19.** It is better to dwell in a **wilderness**, than with a quarrelsome and passionate **woman**.  
Melius est habitare in terra deserta quam cum muliere rixosa et iracunda

**21:20.** There is a treasure to be desired, and oil in the dwelling of the **just**: and the foolish **man** shall spend it.  
Thesaurus desiderabilis et oleum in habitaculo iusti et imprudens homo dissipabit illud

**21:21.** He that followeth **justice** and mercy, shall find life, **justice**, and **glory**.  
Qui sequitur iustitiam et misericordiam inveniet vitam et iustitiam et gloriam

**21:22.** The wise **man** hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.  
Civitatem fortium ascendit sapiens et destruxit robur fiduciae eius

**21:23.** He that keepeth his mouth and his tongue, keepeth his **soul** from distress.  
Qui custodit os suum et linguam suam custodit ab angustiis animam suam

**21:24.** The **proud** and the arrogant is called **ignorant**, who in **anger** worketh **pride**.  
Superbus et arrogans vocatur indoctus qui in ira operatur superbiam

**21:25.** Desires kill the slothful: for his hands have refused to work at all.  
Desideria occidunt pigrum noluerunt enim quicquam manus eius operari

**21:26.** He longeth and desireth all the day: but he that is **just**, will give, and will not cease.  
Tota die concupiscit et desiderat qui autem iustus est tribuet et non cessabit

**21:27.** The **sacrifices** of the **wicked** are abominable, because they are offered of **wickedness**.  
Hostiae impiorum abominabiles quia offeruntur ex scelere

**21:28.** A lying witness shall perish: an **obedient man** shall speak of victory.  
Testis mendax peribit vir oboediens loquitur victoriam

**21:29.** The **wicked man** impudently hardeneth his face: but he that is righteous, correcteth his way.  
Vir impius procaciter obfirmat vultum suum qui autem rectus est corrigit viam suam

**21:30.** There is no wisdom, there is no **prudence**, there is no counsel against the **Lord**.  
Non est sapientia non est prudentia non est consilium contra Dominum

**21:31.** The horse is prepared for the day of battle: but the **Lord** giveth safety.  
Equus paratur ad diem belli Dominus autem salutem tribuet

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## Proverbs Chapter 22

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**22:1.** A [good name](#) is better than great riches: and [good](#) favour is above silver and gold.

Melius est nomen bonum quam divitiae multae super argentum et aurum gratia bona

**22:2.** The rich and [poor](#) have met one another: the [Lord](#) is the maker of them both.

Dives et pauper obviaverunt sibi utriusque operator est Dominus

**22:3.** The [prudent man](#) saw the [evil](#), and hid himself: the simple passed on, and suffered loss.

Callidus vidit malum et abscondit se innocens pertransiit et adflictus est damno

**22:4.** The fruit of [humility](#) is the fear of the [Lord](#), riches and [glory](#) and life.

Finis modestiae timor Domini divitiae et gloria et vita

**22:5.** Arms and swords are in the way of the perverse: but he that keepeth his own [soul](#), departeth far from them.

Arma et gladii in via perversi custos animae suae longe recedit ab eis

**22:6.** It is a proverb: A young man according to his way, even when he is old, he will not depart from it.

Proverbium est adulescens iuxta viam suam etiam cum senuerit non recedet ab ea

**22:7.** The rich ruleth over the [poor](#): and the borrower is servant to him that lendeth.

Dives pauperibus imperat et qui accipit mutuum servus est fenerantis

**22:8.** He that soweth [iniquity](#), shall reap [evils](#), and with the rod of his [anger](#) he shall be consumed.

Qui seminat iniquitatem metet mala et virga irae suae consummabitur

**22:9.** He that is inclined to mercy, shall be [blessed](#): for of his bread he hath given to the [poor](#). He that maketh presents, shall purchase victory and [honour](#): but he carrieth away the [souls](#) of the receivers.

Qui pronus est ad misericordiam benedicetur de panibus enim suis dedit pauperi

**22:10.** Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

Eice derisorem et exhibit cum eo iurgium cessabuntque causae et contumeliae

**22:11.** He that [loveth](#) cleanness of heart, for the [grace](#) of his lips shall have the king for his friend.

Qui diligit cordis munditiam propter gratiam labiorum suorum habebit amicum regem

**22:12.** The eyes of the [Lord](#) preserve [knowledge](#): and the words of the unjust are overthrown.

Oculi Domini custodiunt scientiam et subplantantur verba iniqui

**22:13.** The slothful [man](#) saith: There is a lion without, I shall be slain in the midst of the streets.

Dicit piger leo foris in medio platearum occidendus sum

**22:14.** The mouth of a strange [woman](#) is a deep pit: he whom the [Lord](#) is [angry](#) with, shall fall into it.

Fovea profunda os alienae cui iratus est Dominus incidet in eam

**22:15.** Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

Stultitia conligata est in corde pueri et virga disciplinae fugabit eam

**22:16.** He that oppresseth the [poor](#), to increase his own riches, shall himself give to one that is richer, and shall be in need.

Qui calumniatur pauperem ut augeat divitias suas dabit ipse ditiori et egebit

**22:17.** Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:  
Inclina aurem tuam et audi verba sapientium adpone autem cor ad doctrinam meam

**22:18.** Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:  
Quae pulchra erit tibi cum servaveris eam in ventre tuo et redundabit in labiis tuis

**22:19.** That thy trust may be in the [Lord](#), wherefore I have also shown it to thee this day.  
Ut sit in Domino fiducia tua unde et ostendi eam tibi hodie

**22:20.** Behold I have described it to thee three manner of ways, in thoughts and [knowledge](#):  
Ecce descripsi eam tibi tripliciter in cogitationibus et scientia

**22:21.** That I might show thee the certainty, and the words of [truth](#), to answer out of these to them that sent thee.  
Ut ostenderem tibi firmitatem et eloquia veritatis respondere ex his illi qui misit te

**22:22.** Do no [violence](#) to the [poor](#), because he is [poor](#): and do not oppress the [needy](#) in the gate:  
Non facias violentiam pauperi quia pauper est neque conteras egenum in porta

**22:23.** Because the [Lord](#) will judge his cause: and will afflict them that have afflicted his [soul](#).  
Quia Dominus iudicabit causam eius et configet eos qui confixerint animam eius

**22:24.** Be not a friend to an [angry man](#), and do not walk with a furious [man](#):  
Noli esse amicus homini iracundo neque ambules cum viro furioso

**22:25.** Lest perhaps thou learn his ways, and take [scandal](#) to thy [soul](#).  
Ne forte discas semitas eius et sumas scandalum animae tuae

**22:26.** Be not with them that fasten down their hands, and that offer themselves sureties for debts:  
Noli esse cum his qui defigunt manus suas et qui vades se offerunt pro debitis

**22:27.** For if thou have not wherewith to restore, what cause is there that he should take the covering from thy bed?  
Si enim non habes unde restituas quid causae est ut tollat operimentum de cubili tuo

**22:28.** Pass not beyond the ancient bounds which thy fathers have set.  
Ne transgrediaris terminos antiquos quos posuerunt patres tui

**22:29.** Hast thou seen a [man](#) swift in his work? he shall stand before kings, and shall not be before those that are obscure.  
Vidisti virum velocem in opere suo coram regibus stabit nec erit ante ignobiles

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## Proverbs Chapter 23

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**23:1.** When thou shalt sit to eat with a prince, consider diligently what is set before thy face:  
Quando sederis ut comedas cum principe diligenter adtende quae posita sunt ante faciem tuam

**23:2.** And put a knife to thy throat, if it be so that thou have thy [soul](#) in thy own power.  
Et statue cultrum in gutture tuo si tamen habes in potestate animam tuam

**23:3.** Be not desirous of his meats, in which is the bread of deceit.  
Ne desideres de cibis eius in quo est panis mendacii

**23:4.** Labour not to be rich: but set bounds to thy [prudence](#).  
Noli laborare ut diteris sed prudentiae tuae pone modum

**23:5.** Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards [heaven](#).  
Ne erigas oculos tuos ad opes quas habere non potes quia facient sibi pinnas quasi aquilae et avolabunt in caelum

**23:6.** Eat not with an envious [man](#), and desire not his meats:  
Ne comedas cum homine invidio et ne desideres cibos eius

**23:7.** Because, like a soothsayer, and diviner, he thinketh that which he [knoweth](#) not. Eat and drink, will he say to thee: and his mind is not with thee.  
Quoniam in similitudinem arioli et coniectoris aestimat quod ignorat comede et bibe dicet tibi et mens eius non est tecum

**23:8.** The meats which thou hadst eaten, thou shalt vomit up: and shalt lose thy beautiful words.  
Cibos quos comederas evomes et perdes pulchros sermones tuos

**23:9.** Speak not in the ears of fools: because they will [despise](#) the instruction of thy speech.  
In auribus insipientium ne loquaris quia despicient doctrinam eloquii tui

**23:10.** Touch not the bounds of little ones: and enter not into the field of the fatherless:  
Ne adtingas terminos parvulorum et agrum pupillorum ne introeas

**23:11.** For their near kinsman is strong: and he will judge their cause against thee.  
Propinquus enim eorum Fortis est et ipse iudicabit contra te causam illorum

**23:12.** Let thy heart apply itself to instruction and thy ears to words of [knowledge](#).  
Ingrediatur ad doctrinam cor tuum et aures tuae ad verba scientiae

**23:13.** Withhold not correction from a child: for if thou strike him with the rod, he shall not die.  
Noli subtrahere a puero disciplinam si enim percusseris eum virga non morietur

**23:14.** Thou shalt beat him with the rod, and deliver his [soul](#) from hell.  
Tu virga percuties eum et animam eius de inferno liberabis

**23:15.** My son, if thy mind be wise, my heart shall rejoice with thee:  
Fili mi si sapiens fuerit animus tuus gaudebit tecum cor meum

**23:16.** And my reins shall rejoice, when thy lips shall speak what is right.  
Et exultabunt renes mei cum locuta fuerint rectum labia tua

**23:17.** Let not thy heart envy sinners: but be thou in the fear of the **Lord** all the day long:  
Non aemuletur cor tuum peccatores sed in timore Domini esto tota die

**23:18.** Because thou shalt have **hope** in the latter end, and thy expectation shall not be taken away.  
Quia habebis spem in novissimo et praestolatio tua non auferetur

**23:19.** Hear thou, my son, and be wise: and guide thy mind in the way.  
Audi fili mi et esto sapiens et dirige in via animum tuum

**23:20.** Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:  
Noli esse in conviviis potatorum nec in comensationibus eorum qui carnes ad vescendum conferunt

**23:21.** Because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags.  
Quia vacantes potibus et dantes symbola consumentur et vestietur pannis dormitatio

**23:22.** Hearken to thy father, that begot thee: and **despise** not thy mother when she is old.  
Audi patrem tuum qui genuit te et ne contempnas cum senuerit mater tua

**23:23.** Buy **truth**, and do not sell wisdom, and instruction, and understanding.  
Veritatem eme et noli vendere sapientiam et doctrinam et intellegentiam

**23:24.** The father of the **just** rejoiceth greatly: he that hath begotten a wise son, shall have **joy** in him.  
Exultat gaudio pater iusti qui sapientem genuit laetabitur in eo

**23:25.** Let thy father and thy mother be joyful, and let her rejoice that bore thee.  
Gaudeat pater tuus et mater tua et exultet quae genuit te

**23:26.** My son, give me thy heart: and let thy eyes keep my ways.  
Praebe fili mi cor tuum mihi et oculi tui vias meas custodiant

**23:27.** For a harlot is a deep ditch: and a strange **woman** is a narrow pit.  
Fovea enim profunda est meretrix et puteus angustus aliena

**23:28.** She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.  
Insidiatur in via quasi latro et quos incautos viderit interficit

**23:29.** Who hath woe? whose father hath woe? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes?  
Cui vae cuius patri vae cui rixae cui foveae cui sine causa vulnera cui suffusio oculorum

**23:30.** Surely they that pass their time in wine, and study to drink off their cups.  
Nonne his qui morantur in vino et student calicibus epotandis

**23:31.** Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly,  
Ne intuearis vinum quando flavescit cum splenduerit in vitro color eius ingreditur blande

**23:32.** But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.  
Sed in novissimo mordebit ut coluber et sicut regulus venena diffundet

**23:33.** Thy eyes shall behold strange **women**, and thy heart shall utter perverse things.  
Oculi tui videbunt extraneas et cor tuum loquetur perversa

**23:34.** And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep when the stern is lost.  
Et eris sicut dormiens in medio mari et quasi sopitus gubernator amisso clavo

**23:35.** And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake and find wine again?  
Et dices verberaverunt me sed non dolui traxerunt me et ego non sensi quando evigilabo et rursum vina reperiam

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## Proverbs Chapter 24

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**24:1.** Seek not to be like [evil men](#), neither desire to be with them:

Ne aemuleris viros malos nec desideres esse cum eis

**24:2.** Because their mind studieth robberies, and their lips speak deceits.

Quia rapinas meditatur mens eorum et fraudes labia eorum loquuntur

**24:3.** By wisdom the house shall be built, and by [prudence](#) it shall be strengthened.

Sapientia aedificabitur domus et prudentia roborabitur

**24:4.** By instruction the storerooms shall be filled with all precious and most beautiful wealth.

In doctrina replebuntur cellaria universa substantia pretiosa et pulcherrima

**24:5.** A wise [man](#) is strong: and a [knowing man](#), stout and [valiant](#).

Vir sapiens et fortis est et vir doctus robustus et validus

**24:6.** Because [war](#) is managed by due ordering: and there shall be safety where there are many counsels.

Quia cum dispositione initur bellum et erit salus ubi multa consilia sunt

**24:7.** Wisdom is too high for a fool; in the gate he shall not open his mouth.

Excelsa stulto sapientia in porta non aperiet os suum

**24:8.** He that deviseth to do [evils](#), shall be called a fool.

Qui cogitat malefacere stultus vocabitur

**24:9.** The thought of a fool is [sin](#): and the detractor is the abomination of [men](#).

Cogitatio stulti peccatum est et abominatio hominum detractor

**24:10.** If thou lose [hope](#), being weary in the day of distress, thy strength shall be diminished.

Si desperaveris lassus in die angustiae inminuetur fortitudo tua

**24:11.** Deliver them that are led to death: and those that are drawn to death, forbear not to deliver.

Erue eos qui ducuntur ad mortem et qui trahuntur ad interitum liberare ne cesses

**24:12.** If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy [soul](#), and he shall render to a [man](#) according to his works.

Si dixeris vires non suppetunt qui inspector est cordis ipse intellegit et servatorem animae tuae nihil fallit reddetque homini iuxta opera sua

**24:13.** Eat honey, my son, because it is [good](#), and the honeycomb most sweet to thy throat.

Comede fili mi mel quia bonum est et favum dulcissimum gutturi tuo

**24:14.** So also is the doctrine of wisdom to thy [soul](#): which when thou hast found, thou shalt have [hope](#) in the end, and thy [hope](#) shall not perish.

Sic et doctrina sapientiae animae tuae quam cum inveneris habebis in novissimis et spes tua non peribit

**24:15.** Lie not in wait, nor seek after [wickedness](#) in the house of the [just](#), nor spoil his rest.

Ne insidieris et quaeras impietatem in domo iusti neque vastes requiem eius

**24:16.** For a [just man](#) shall fall seven times, and shall rise again: but the [wicked](#) shall fall down into [evil](#).

Septies enim cadet iustus et resurget impii autem corruent in malum

**24:17.** When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:  
Cum ceciderit inimicus tuus ne gaudeas et in ruina eius ne exultet cor tuum

**24:18.** Lest the **Lord** see, and it displease him, and he turn away his **wrath** from him.  
Ne forte videat Dominus et displiceat ei et auferat ab eo iram suam

**24:19.** Contend not with the **wicked**, nor seek to be like the ungodly.  
Ne contendas cum pessimis nec aemuleris impios

**24:20.** For **evil men** have no **hope** of things to come, and the lamp of the **wicked** shall be put out.  
Quoniam non habent futurorum spem mali et lucerna impiorum extinguetur

**24:21.** My son, fear the **Lord**, and the king: and have nothing to do with detractors.  
Time Dominum fili mi et regem et cum detractoribus non commiscearis

**24:22.** For their destruction shall rise suddenly: and who **knoweth** the ruin of both?  
Quoniam repente consurget perditio eorum et ruinam utriusque quis novit

**24:23.** These things also to the wise: It is not **good** to have respect to persons in judgment.  
Haec quoque sapientibus cognoscere personam in iudicio non est bonum

**24:24.** They that say to the **wicked man**: Thou art **just**: shall be **cursed** by the people, and the tribes shall abhor them.  
Qui dicit impio iustus es maledicent ei populi et detestabuntur eum tribus

**24:25.** They that rebuke him shall be praised: and a **blessing** shall come upon them.  
Qui arguunt laudabuntur et super ipsos veniet benedictio

**24:26.** He shall **kiss** the lips, who answereth right words.  
Labia deosculabitur qui recta verba respondet

**24:27.** Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house.  
Praepara foris opus tuum et diligenter exerce agrum tuum ut postea aedifices domum tuam

**24:28.** Be not witness without cause against thy neighbour: and deceive not any **man** with thy lips.  
Ne sis testis frustra contra proximum tuum nec laces quemquam labiis tuis

**24:29.** Say not: I will do to him as he hath done to me: I will render to every one according to his work.  
Ne dicas quomodo fecit mihi sic faciam ei reddam unicuique secundum opus suum

**24:30.** I passed by the field of the slothful **man**, and by the vineyard of the foolish **man**:  
Per agrum hominis pigri transivi et per vineam viri stulti

**24:31.** And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.  
Et ecce totum repleverant urticae operuerant superficiem eius spinae et maceria lapidum destructa erat

**24:32.** Which when I had seen, I laid it up in my heart, and by the example I received instruction.  
Quod cum vidissem posui in corde meo et exemplo didici disciplinam

**24:33.** Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest.  
Parum inquam dormies modicum dormitabis pauxillum manus conseres ut quiescas

**24:34.** And **poverty** shall come to thee as a runner, and **beggary** as an armed **man**.  
Et veniet quasi cursor egestas tua et mendicitas quasi vir armatus

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## Proverbs Chapter 25

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**25:1.** These are also [parables](#) of [Solomon](#), which the [men](#) of [Ezechias](#), king of [Juda](#), copied out.  
Haec quoque parabolae Salomonis quas transtulerunt viri Ezechiae regis Iuda

**25:2.** It is the [glory](#) of [God](#) to conceal the word, and the [glory](#) of kings to search out the speech.  
Gloria Dei celare verbum et gloria regum investigare sermonem

**25:3.** The [heaven](#) above and the earth beneath, and the heart of kings is unsearchable.  
Caelum sursum et terra deorsum et cor regum inscrutabile

**25:4.** Take away the rust from silver, and there shall come forth a most pure vessel:  
Aufer robiginem de argento et egredietur vas purissimum

**25:5.** Take away [wickedness](#) from the face of the king, and his throne shall be established with [justice](#).  
Aufer impietatem de vultu regis et firmabitur iustitia thronus eius

**25:6.** Appear not [glorious](#) before the king, and stand not in the place of great [men](#).  
Ne gloriosus appareas coram rege et in loco magnorum ne steteris

**25:7.** For it is better that it should be said to thee: Come up hither; than that thou shouldst be [humbled](#) before the prince.  
Melius est enim ut dicatur tibi ascende huc quam ut humilieris coram principe

**25:8.** The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend.  
Quae viderunt oculi tui ne proferas in iurgio cito ne postea emendare non possis cum dehonestaveris amicum tuum

**25:9.** Treat thy cause with thy friend, and discover not the secret to a stranger:  
Causam tuam tracta cum amico tuo et secretum extraneo non reveles

**25:10.** Lest he insult over thee, when he hath heard it, and cease not to upbraid thee. [Grace](#) and friendship deliver a [man](#): keep these for thyself, lest thou fall under reproach.  
Ne forte insultet tibi cum audierit et exprobrare non cesset

**25:11.** To speak a word in due time, is like apples of gold on beds of silver.  
Mala aurea in lectis argenteis qui loquitur verbum in tempore suo

**25:12.** As an earring of gold and a bright pearl, so is he that reproveth the wise, and the [obedient](#) ear.  
Inauris aurea et margaritum fulgens qui arguit sapientem et aurem oboedientem

**25:13.** As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, for he refresheth his [soul](#).  
Sicut frigus nivis in die messis ita legatus fidelis ei qui misit eum animam illius requiescere facit

**25:14.** As clouds, and wind, when no rain followeth, so is the [man](#) that boasteth, and doth not fulfil his promises.  
Nubes et ventus et pluviae non sequentes vir gloriosus et promissa non complens

**25:15.** By patience a prince shall be appeased, and a soft tongue shall break hardness.  
Patientia lenietur princeps et lingua mollis confringet duritiam

**25:16.** Thou hast found honey, eat what is sufficient for thee, lest being gluttoned therewith thou vomit it up.

Mel invenisti comede quod sufficit tibi ne forte saturatus evomas illud

**25:17.** Withdraw thy foot from the house of thy neighbour, lest having his fill he **hate** thee.

Subtrahe pedem tuum de domo proximi tui nequando satiatus oderit te

**25:18.** A **man** that beareth **false** witness against his neighbour, is like a dart and a sword and a sharp arrow.

Iaculum et gladius et sagitta acuta homo qui loquitur contra proximum suum testimonium falsum

**25:19.** To trust in an unfaithful **man** in the time of trouble, is like a rotten tooth, and weary foot,

Dens putridus et pes lapsus qui sperat super infideli in die angustiae

**25:20.** And one that looseth his garment in cold weather. As vinegar upon nitre, so is he that singeth songs to a very **evil** heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a **man** consumeth the heart.

Et amittit pallium in die frigoris acetum in nitro et qui cantat carmina cordi pessimo

**25:21.** If thy enemy be hungry, give him to eat: if he thirst, give him water to drink:

Si esurierit inimicus tuus ciba illum et si sitierit da ei aquam bibere

**25:22.** For thou shalt heap hot coals upon his head, and the **Lord** will reward thee.

Prunam enim congregabis super caput eius et Dominus reddet tibi

**25:23.** The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

Ventus aquilo dissipat pluvias et facies tristis linguam detrahentem

**25:24.** It is better to sit in a corner of the housetop: than with a brawling **woman**, and in a common house.

Melius est sedere in angulo domatis quam cum muliere litigiosa et in domo communi

**25:25.** As cold water to a thirsty **soul**, so are **good** tidings from a far country.

Aqua frigida animae sitiendi et nuntius bonus de terra longinqua

**25:26.** A **just man** falling down before the **wicked**, is as a fountain troubled with the foot and a corrupted spring.

Fons turbatus pede et vena corrupta iustus cadens coram impio

**25:27.** As it is not **good** for a **man** to eat much honey, so he that is a searcher of majesty shall be overwhelmed by **glory**.

Sicut qui mel multum comedit non est ei bonum sic qui scrutator est maiestatis opprimitur gloria

**Majesty... Viz., of God.** For to search into that incomprehensible Majesty, and to pretend to sound the depths of the wisdom of **God**, is exposing our weak understanding to be blinded with an excess of light and **glory**, which it cannot comprehend.

**25:28.** As a city that lieth open and is not compassed with walls, so is a **man** that cannot refrain his own spirit in speaking.

Sicut urbs patens et absque murorum ambitu ita vir qui non potest in loquendo cohibere spiritum suum

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## Proverbs Chapter 26

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**26:1.** As snow in summer, and rain in harvest, so [glory](#) is not seemly for a fool.

Quomodo nix aestate et pluvia in messe sic indecens est stulto gloria

**26:2.** As a bird flying to other places, and a sparrow going here or there: so a [curse](#) uttered without cause shall come upon a [man](#).

Sicut avis ad alia transvolans et passer quolibet vadens sic maledictum frustra prolatum in quempiam superveniet

**As a bird, etc...** The meaning is, that a [curse](#) uttered without cause shall do no harm to the person that is [cursed](#), but will return upon him that [curseth](#), as whithersoever a bird flies, it returns to its own nest.

**26:3.** A whip for a horse, and a snaffle for an ass, and a rod for the back of fools.

Flagellum equo et camus asino et virga dorso imprudentium

**26:4.** Answer not a fool according to his folly, lest thou be made like him.

Ne respondeas stulto iuxta stultitiam suam ne efficiaris ei similis

**Answer not a fool, etc...** Viz., so as to imitate him but only so as to reprove his folly.

**26:5.** Answer a fool according to his folly, lest he imagine himself to be wise.

Responde stulto iuxta stultitiam suam ne sibi sapiens esse videatur

**26:6.** He that sendeth words by a foolish messenger, is lame of feet and drinketh [iniquity](#).

Claudus pedibus et iniquitatem bibens qui mittit verba per nuntium stultum

**26:7.** As a lame [man](#) hath fair legs in vain: so a [parable](#) is unseemly in the mouth of fools.

Quomodo pulchras frustra habet claudus tibias sic indecens est in ore stultorum parabola

**26:8.** As he that casteth a stone into the heap of Mercury: so is he that giveth [honour](#) to a fool.

Sicut qui mittit lapidem in acervum Mercurii ita qui tribuit insipienti honorem

**26:9.** As if a thorn should grow in the hand of a drunkard: so is a [parable](#) in the mouth of fools.

Quomodo si spina nascatur in manu temulenti sic parabola in ore stultorum

**26:10.** Judgment determineth causes: and he that putteth a fool to silence, appeaseth [anger](#).

Iudicium determinat causas et qui inponit stulto silentium iras mitigat

**26:11.** As a dog that returneth to his vomit, so is the fool that repeateth his folly.

Sicut canis qui revertitur ad vomitum suum sic imprudens qui iterat stultitiam suam

**26:12.** Hast thou seen a [man](#) wise in his own conceit? there shall be more [hope](#) of a fool than of him.

Vidisti hominem sapientem sibi videri magis illo spem habebit stultus

**26:13.** The slothful [man](#) saith: There is a lion in the way, and a lioness in the roads.

Dicit piger leaena in via leo in itineribus

**26:14.** As the door turneth upon its hinges, so doth the slothful upon his bed.

Sicut ostium vertitur in cardine suo ita piger in lectulo suo

**26:15.** The slothful hideth his hand under his armpit, and it grieveth him to turn it to his mouth.

Abcondit piger manus sub ascellas suas et laborat si ad os suum eas converterit

**26:16.** The sluggard is wiser in his own conceit, than seven [men](#) that speak sentences.

Sapientior sibi piger videtur septem viris loquentibus sententias

**26:17.** As he that taketh a dog by the ears, so is he that passeth by in **anger**, and meddleth with another **man's** quarrel.

Sicut qui adprehendit auribus canem sic qui transit et inpatiens commiscetur rixae alterius

**26:18.** As he is guilty that shooteth arrows, and lances unto death.

Sicut noxius est qui mittit lanceas et sagittas et mortem

**26:19.** So is the **man** that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

Sic vir qui fraudulenter nocet amico suo et cum fuerit deprehensus dicit ludens feci

**26:20.** When the wood faileth, the fire shall go out: and when the talebearer is taken away, contentions shall cease.

Cum defecerint ligna extinguetur ignis et susurrone subtracto iurgia conquiescunt

**26:21.** As coals are to burning coals, and wood to fire, so an **angry man** stirreth up strife.

Sicut carbones ad prunam et ligna ad ignem sic homo iracundus suscitatur rixas

**26:22.** The words of a talebearer are as it were simple, but they reach to the innermost parts of the belly.

Verba susurronis quasi simplicia et ipsa perveniunt ad intima ventris

**26:23.** Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver dross.

Quomodo si argento sordido ornare velis vas fictile sic labia tumentia cum pessimo corde sociata

**26:24.** An enemy is **known** by his lips, when in his heart he entertaineth deceit.

Labiis suis intellegitur inimicus cum in corde tractaverit dolos

**26:25.** When he shall speak low, trust him not: because there are seven mischiefs in his heart.

Quando submiserit vocem suam ne credideris ei quoniam septem nequitiae sunt in corde illius

**26:26.** He that covereth **hatred** deceitfully, his **malice** shall be laid open in the public assembly.

Qui operit odium fraudulenter revelabitur malitia eius in concilio

**26:27.** He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.

Qui fodit foveam incidet in eam et qui volvit lapidem revertetur ad eum

**26:28.** A deceitful tongue **loveth** not **truth**: and a slippery mouth worketh ruin.

Lingua fallax non amat veritatem et os lubricum operatur ruinas

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## Proverbs Chapter 27

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**27:1.** Boast not for to morrow, for thou **knowest** not what the day to come may bring forth.  
Ne glories in crastinum ignorans quid superventura pariat dies

**27:2.** Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.  
Laudet te alienus et non os tuum extraneus et non labia tua

**27:3.** A stone is heavy, and sand weighty: but the **anger** of a fool is heavier than them both.  
Grave est saxum et onerosa harena sed ira stulti utroque gravior

**27:4.** Anger hath no mercy: nor fury, when it breaketh forth: and who can bear the **violence** of one provoked?  
Ira non habet misericordiam nec erumpens furor et impetum concitati ferre quis poterit

**27:5.** Open rebuke is better than hidden **love**.  
Melior est manifesta correptio quam amor absconditus

**27:6.** Better are the wounds of a friend, than the deceitful **kisses** of an enemy.  
Meliora sunt vulnera diligentis quam fraudulenta odientis oscula

**27:7.** A **soul** that is full shall tread upon the honeycomb: and a **soul** that is hungry shall take even bitter for sweet.  
Anima saturata calcabit favum anima esuriens et amarum pro dulce sumet

**27:8.** As a bird that wandereth from her nest, so is a **man** that leaveth his place.  
Sicut avis transmigrans de nido suo sic vir qui relinquit locum suum

**27:9.** Ointment and perfumes rejoice the heart: and the **good** counsels of a friend are sweet to the **soul**.  
Unguento et variis odoribus delectatur cor et bonis amici consiliis anima dulcoratur

**27:10.** Thy own friend, and thy father's friend, forsake not: and go not into thy brother's house in the day of thy affliction. Better is a neighbour that is near than a brother afar off.  
Amicum tuum et amicum patris tui ne dimiseris et domum fratris tui ne ingrediaris in die adflictionis tuae melior est vicinus iuxta quam frater procul

**27:11.** Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.  
Stude sapientiae filii mi et laetifica cor meum ut possim exprobranti respondere sermonem

**27:12.** The **prudent man** seeing **evil** hideth himself: little ones passing on have suffered losses.  
Astutus videns malum absconditus est parvuli transeuntes sustinere dispendia

**27:13.** Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.  
Tolle vestimentum eius qui spondit pro extraneo et pro alienis auferto pignus

**27:14.** He that **blesseth** his neighbour with a loud voice, rising in the night, shall be like to him that **curseth**.  
Qui benedicit proximo suo voce grandi de nocte consurgens maledicenti similis erit

**27:15.** Roofs dropping through in a cold day, and a contentious **woman** are alike.  
Tecta perstillantia in die frigoris et litigiosa mulier comparantur

**27:16.** He that retaineth her, is as he that would hold the wind, and shall call the oil of his right hand.  
Qui retinet eam quasi qui ventum teneat et oleum dexteræ suæ vocabit

**27:17.** Iron sharpeneth iron, so a **man** sharpeneth the countenance of his friend.  
Ferrum ferro acuitur et homo exacuit faciem amici sui

**27:18.** He that keepeth the fig tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be **glorified**.  
Qui servat ficum comedet fructus eius et qui custos est domini sui glorificabitur

**27:19.** As the faces of them that look therein, shine in the water, so the hearts of **men** are laid open to the wise.  
Quomodo in aquis resplendent vultus prospicientium sic corda hominum manifesta sunt prudentibus

**27:20.** Hell and destruction are never filled: so the eyes of **men** are never satisfied.  
Infernus et perditio non replentur similiter et oculi hominum insatiabiles

**27:21.** As silver is tried in the fining-pot, and gold in the furnace: so a **man** is tried by the mouth of him that praiseth. The heart of the **wicked** seeketh after **evils**, but the righteous heart seeketh after **knowledge**.  
Quomodo probatur in conflatorio argentum et in fornace aurum sic probatur homo ore laudantis

**27:22.** Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.  
Si contuderis stultum in pila quasi tisanas feriente desuper pilo non auferetur ab eo stultitia eius

**27:23.** Be diligent to **know** the countenance of thy cattle, and consider thy own flocks:  
Diligenter agnosce vultum pecoris tui tuosque greges considera

**27:24.** For thou shalt not always have power: but a crown shall be given to **generation** and **generation**.  
Non enim habebis iugiter potestatem sed corona tribuetur in generatione generationum

**27:25.** The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.  
Aperta sunt prata et apparuerunt herbae virentes et collecta sunt faena de montibus

**27:26.** Lambs are for thy clothing: and kids for the price of the field.  
Agni ad vestimentum tuum et hedi agri pretium

**27:27.** Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.  
Sufficiat tibi lac caprarum in cibos tuos in necessaria domus tuæ et ad victum ancillis tuis

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## Proverbs Chapter 28

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**28:1.** The [wicked man](#) fleeth, when no [man](#) pursueth: but the [just](#), bold as a lion, shall be without dread.  
Fugit impius nemine persequente iustus autem quasi leo confidens absque terrore erit

**28:2.** For the [sins](#) of the land many are the princes thereof: and for the wisdom of a [man](#), and the [knowledge](#) of those things that are said, the life of the prince shall be prolonged.  
Propter peccata terrae multi principes eius et propter hominis sapientiam et horum scientiam quae dicuntur vita ducis longior erit

**28:3.** A [poor man](#) that oppresseth the [poor](#), is like a [violent](#) shower, which bringeth a famine.  
Vir pauper calumnians pauperes similis imbri vehementi in quo paratur fames

**28:4.** They that forsake the law, praise the [wicked man](#): they that keep it, are incensed against him.  
Qui derelinquunt legem laudant impium qui custodiunt succenduntur contra eum

**28:5.** Evil [men](#) think not on judgment: but they that seek after the [Lord](#), take notice of all things.  
Viri mali non cogitant iudicium qui autem requirunt Dominum animadvertunt omnia

**28:6.** Better is the [poor man](#) walking in his simplicity, than the rich in crooked ways.  
Melior est pauper ambulans in simplicitate sua quam dives pravis itineribus

**28:7.** He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father.  
Qui custodit legem filius sapiens est qui pascit comesatores confundit patrem suum

**28:8.** He that heapeth together riches by [usury](#) and loan, gathereth them for him that will be bountiful to the [poor](#).  
Qui coacervat divitias usuris et fenore liberali in pauperes congregat eas

**28:9.** He that turneth away his ears from hearing the law, his [prayer](#) shall be an abomination.  
Qui declinat aurem suam ne audiat legem oratio eius erit execrabilis

**28:10.** He that deceiveth the [just](#) in a [wicked](#) way, shall fall in his own destruction: and the upright shall possess his goods.  
Qui decipit iustos in via mala in interitu suo corruet et simplices possidebunt bona

**28:11.** The rich [man](#) seemeth to himself wise: but the [poor man](#) that is [prudent](#) shall search him out.  
Sapiens sibi videtur vir dives pauper autem prudens scrutabitur eum

**28:12.** In the [joy](#) of the [just](#) there is great [glory](#): when the [wicked](#) reign, [men](#) are ruined.  
In exultatione iustorum multa gloria regnantibus impiis ruinae hominum

**28:13.** He that hideth his [sins](#), shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.  
Qui abscondit scelera sua non dirigitur qui confessus fuerit et reliquerit ea misericordiam consequetur

**28:14.** [Blessed](#) is the [man](#) that is always fearful: but he that is hardened in mind shall fall into [evil](#).  
Beatus homo qui semper est pavidus qui vero mentis est durae corruet in malum

**28:15.** As a roaring lion, and a hungry bear, so is a [wicked](#) prince over the [poor](#) people.  
Leo rugiens et ursus esuriens princeps impius super populum pauperem

**28:16.** A prince void of [prudence](#) shall oppress many by calumny: but he that [hateth covetousness](#), shall

prolong his days.

Dux indigens prudentia multos opprimet per calumniam qui autem odit avaritiam longi fient dies eius

**28:17.** A **man** that doth **violence** to the blood of a person, if he flee even to the pit, no **man** will stay him.  
Hominem qui calumniatur animae sanguinem si usque ad lacum fugerit nemo sustentet

**28:18.** He that walketh uprightly, shall be saved: he that is perverse in his ways, shall fall at once.  
Qui ambulat simpliciter salvus erit qui perversis ingreditur viis concidet semel

**28:19.** He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with **poverty**.  
Qui operatur terram suam saturabitur panibus qui sectatur otium replebitur egestate

**28:20.** A faithful **man** shall be much praised: but he that maketh haste to be rich, shall not be innocent.  
Vir fidelis multum laudabitur qui autem festinat ditari non erit innocens

**28:21.** He that hath respect to a person in judgment, doth not well: such a **man** even for a morsel of bread forsaketh the **truth**.  
Qui cognoscit in iudicio faciem non facit bene iste et pro buccella panis deserit veritatem

**28:22.** A **man** that maketh haste to be rich, and **envieth** others, is **ignorant** that **poverty** shall come upon him.  
Vir qui festinat ditari et aliis invidet ignorat quod egestas superveniat ei

**28:23.** He that rebuketh a **man**, shall afterward find favour with him, more than he that by a flattering tongue deceiveth him.  
Qui corripit hominem gratiam postea inveniet apud eum magis quam ille qui per linguae blandimenta decipit

**28:24.** He that **stealeth** any thing from his father, or from his mother: and saith, This is no **sin**, is the partner of a **murderer**.  
Qui subtrahit aliquid a patre suo et matre et dicit hoc non est peccatum particeps homicidae est

**28:26.** He that boasteth and puffeth up himself, stirreth up quarrels: but he that trusteth in the **Lord**, shall be healed.  
Qui confidit in corde suo stultus est qui autem graditur sapienter iste salvabitur

**28:26.** He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.  
Qui confidit in corde suo stultus est qui autem graditur sapienter iste salvabitur

**28:27.** He that giveth to the **poor** shall not want: he that **despiseth** his intreaty, shall suffer **indigence**.  
Qui dat pauperi non indigebit qui despicit deprecantem sustinebit penuriam

**28:28.** When the **wicked** rise up, **men** shall hide themselves: when they perish, the **just** shall be multiplied.  
Cum surrexerint impii abscondentur homines cum illi perierint multiplicabuntur iusti

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## Proverbs Chapter 29

### More wise sayings and axioms, relating to wisdom and folly, virtue and vice.

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**29:1.** The **man** that with a stiff neck **despiseth** him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

Viro qui corripientem dura cervice contemnit repentinus superveniet interitus et eum sanitas non sequitur

**29:2.** When **just men** increase, the people shall rejoice: when the **wicked** shall bear rule, the people shall mourn.

In multiplicatione iustorum laetabitur vulgus cum impii sumpserint principatum gemet populus

**29:3.** A **man** that **loveth** wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.

Vir qui amat sapientiam laetificat patrem suum qui autem nutrit scorta perdet substantiam

**29:4.** A **just** king setteth up the land: a **covetous man** shall destroy it.

Rex iustus erigit terram vir avarus destruet eam

**29:5.** A **man** that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

Homo qui blandis fictisque sermonibus loquitur amico suo rete expandit gressibus eius

**29:6.** A snare shall entangle the **wicked man** when he **sinneth**: and the **just** shall praise and rejoice.

Peccantem virum iniquum involvet laqueus et iustus laudabit atque gaudebit

**29:7.** The **just** taketh notice of the cause of the **poor**: the **wicked** is void of **knowledge**.

Novit iustus causam pauperum impius ignorat scientiam

**29:8.** Corrupt **men** bring a city to ruin: but wise **men** turn away **wrath**.

Homines pestilentes dissipant civitatem sapientes avertunt furorem

**29:9.** If a wise **man** contend with a fool, whether he be **angry**, or laugh, he shall find no rest.

Vir sapiens si cum stulto contenderit sive irascatur sive rideat non inveniet requiem

**29:10.** Bloodthirsty **men hate** the upright: but **just men** seek his **soul**.

Viri sanguinum oderunt simplicem iusti quaerunt animam eius

**29:11.** A fool uttereth all his mind: a wise **man** deferreth, and keepeth it till afterwards.

Totum spiritum suum profert stultus sapiens differt et reservat in posterum

**29:12.** A prince that gladly heareth lying words, hath all his servants **wicked**.

Princeps qui libenter audit verba mendacii omnes ministros habebit impios

**29:13.** The **poor man** and the creditor have met one another: the **Lord** is the enlightener of them both.

Pauper et creditor obviam fuerunt sibi utriusque inluminator est Dominus

**29:14.** The king that judgeth the **poor** in **truth**, his throne shall be established for ever.

Rex qui iudicat in veritate pauperes thronus eius in aeternum firmabitur

**29:15.** The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame.

Virga atque correptio tribuet sapientiam puer autem qui dimittitur voluntati suae confundet matrem suam

**29:16.** When the **wicked** are multiplied, crimes shall be multiplied: but the **just** shall see their downfall.

In multiplicatione impiorum multiplicabuntur scelera et iusti ruinas eorum videbunt

**29:17.** Instruct thy son and he shall refresh thee, and shall give delight to thy **soul**.

Erudi filium tuum et refrigerabit te et dabit delicias animae tuae

**29:18.** When **prophecy** shall fail, the people shall be **scattered abroad**: but he that keepeth the law, is **blessed**.

Cum prophetia defecerit dissipabitur populus qui custodit legem beatus est

**29:19.** A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

Servus verbis non potest erudiri quia quod dicis intellegit et respondere contemnit

**29:20.** Hast thou seen a **man** hasty to speak? folly is rather to be looked for, than his amendment.

Vidisti hominem velocem ad loquendum stulti magis speranda est quam illius correptio

**29:21.** He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.

Qui delicate a pueritia nutrit servum suum postea illum sentiet contumacem

**29:22.** A passionate **man** provoketh quarrels: and he that is easily stirred up to **wrath**, shall be more prone to **sin**.

Vir iracundus provocat rixas et qui ad indignandum facilis est erit ad peccata proclivior

**29:23.** Humiliation followeth the **proud**: and **glory** shall uphold the **humble** of spirit.

Superbum sequitur humilitas et humilem spiritu suscipiet gloria

**29:24.** He that is partaker with a thief, **hateth** his own **soul**: he heareth one putting him to his **oath**, and discovereth not.

Qui cum fure partitur odit animam suam adiurantem audit et non indicat

**29:25.** He that feareth **man** shall quickly fall: he that trusteth in the **Lord**, shall be set on high.

Qui timet hominem cito corruet qui sperat in Domino sublevabitur

**29:26.** Many seek the face of the prince: but the judgment of every one cometh forth from the **Lord**.

Multi requirunt faciem principis et a Domino iudicium egreditur singulorum

**29:27.** The **just** abhor a **wicked man**: and the **wicked** loathe them that are in the right way. The son that keepeth the word, shall be free from destruction.

Abominantur iusti virum impium et abominantur impii eos qui in recta sunt via

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## Proverbs Chapter 30

### The wise man thinketh humbly of himself. His prayer and sentiments upon certain virtues and vices.

---

**30:1.** The words of Gatherer the son of Vomiter. The vision which the [man](#) spoke, with whom [God](#) is, and who being strengthened by [God](#), abiding with him, said:

Verba Congregantis filii Vomitis visio quam locutus est vir cum quo est Deus et qui Deo secum morante confortatus ait

**Gatherer, etc...** Or, as it is in the [Latin](#), Congregans the son of Vomens. The [Latin](#) interpreter has given us in this place the signification of the [Hebrew names](#), instead of the [names](#) themselves, which are in the [Hebrew](#), Agur the son of Jakeh. But whether this Agur be the same person as [Solomon](#), as many think, or a different person, whose doctrine was adopted by [Solomon](#), and inserted among his [parables](#) or [proverbs](#), is uncertain.

**30:2.** I am the most foolish of [men](#), and the wisdom of [men](#) is not with me.

Stultissimus sum virorum et sapientia hominum non est mecum

**30:3.** I have not learned wisdom, and have not [known](#) the science of [saints](#).

Non didici sapientiam et non novi sanctorum scientiam

**30:4.** Who hath ascended up into [heaven](#), and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his [name](#), and what is the [name](#) of his son, if thou [knowest](#)?

Quis ascendit in caelum atque descendit quis continuit spiritum manibus suis quis conligavit aquas quasi in vestimento quis suscitavit omnes terminos terrae quod nomen eius et quod nomen filii eius si nosti

**30:5.** Every word of [God](#) is fire tried: he is a buckler to them that [hope](#) in him.

Omnis sermo Dei ignitus clypeus est sperantibus in se

**Is fire tried...** That is, most pure, like gold purified by fire.

**30:6.** Add not any thing to his words, lest thou be reprov'd and found a [liar](#):

Ne addas quicquam verbis illius et arguaris inveniariusque mendax

**30:7.** Two things I have asked of thee, deny them not to me before I die.

Duo rogavi te ne deneges mihi antequam moriar

**30:8.** Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessaries of life:

Vanitatem et verba mendacia longe fac a me mendicitatem et divitias ne dederis mihi tribue tantum victui meo necessaria

**30:9.** Lest perhaps being filled, I should be tempted to deny, and say: Who is the [Lord](#)? or being compelled by [poverty](#), I should steal, and forswear the [name](#) of my [God](#).

Ne forte saturatus inliciar ad negandum et dicam quis est Dominus et egestate compulsus furer et peierem nomen Dei mei

**30:10.** Accuse not a servant to his master, lest he [curse](#) thee, and thou fall.

Ne accuses servum ad dominum suum ne forte maledicat tibi et corruas

**30:11.** There is a [generation](#) that [curseth](#) their father, and doth not [bless](#) their mother.

Generatio quae patri suo maledicit et quae non benedicit matri suae

**30:12.** A [generation](#) that are pure in their own eyes, and yet are not washed from their filthiness.

Generatio quae sibi munda videtur et tamen non est lota a sordibus suis

**30:13.** A [generation](#), whose eyes are lofty, and their eyelids lifted up on high.

Generatio cuius excelsi sunt oculi et palpebrae eius in alta subrectae

**30:14.** A **generation** that for teeth hath swords, and grindeth with their jaw teeth, to devour the **needy** from off the earth, and the **poor** from among **men**.

Generatio quae pro dentibus gladios habet et commandit molaribus suis ut comedat inopes de terra et pauperes ex hominibus

**30:15.** The horseleech hath two daughters that say: Bring, bring. There are three things that never are satisfied, and the fourth never saith: It is enough.

Sanguisugae duae sunt filiae dicentes adfer adfer tria sunt insaturabilia et quartum quod numquam dicit sufficit

**The horseleech...** **Concupiscence**, which hath two daughters that are never satisfied, viz., **lust** and avarice.

**30:16.** Hell and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.

Infernus et os vulvae et terra quae non satiatur aqua ignis vero numquam dicit sufficit

**30:17.** The eye that mocketh at his father, and that **despiseth** the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

Oculum qui subsannat patrem et qui despicit partum matris suae effodiant corvi de torrentibus et comedant illum filii aquilae

**30:18.** Three things are hard to me, and the fourth I am utterly **ignorant** of.

Tria sunt difficilia mihi et quartum penitus ignoro

**30:19.** The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a **man** in youth.

Viam aquilae in caelo viam colubri super petram viam navis in medio mari et viam viri in adolescentula

**30:20.** Such also is the way of an adulterous **woman**, who eateth and wipeth her mouth, and saith: I have done no **evil**.

Talis est via mulieris adulterae quae comedit et tergens os suum dicit non sum operata malum

**30:21.** By three things the earth is disturbed, and the fourth it cannot bear.

Per tria movetur terra et quartum non potest sustinere

**30:22.** By a slave when he reigneth: by a fool when he is filled with meat:

Per servum cum regnaverit per stultum cum saturatus fuerit cibo

**30:23.** By an odious **woman** when she is **married**: and by a bondwoman when she is heir to her mistress.

Per odiosam mulierem cum in matrimonio fuerit adsumpta et per ancillam cum heres fuerit dominae suae

**30:24.** There are four very little things of the earth, and they are wiser than the wise.

Quattuor sunt minima terrae et ipsa sunt sapientiora sapientibus

**30:25.** The ants, a feeble people, which provide themselves food in the harvest:

Formicae populus infirmus quae praeparant in messe cibum sibi

**30:26.** The rabbit, a weak people, which maketh its bed in the rock:

Lepusculus plebs invalida quae conlocat in petra cubile suum

**30:27.** The locust hath no king, yet they all go out by their bands:

Regem lucusta non habet et egreditur universa per turmas

**30:28.** The stello supporteth itself on hands, and dwelleth in kings' houses.

Stilio manibus nititur et moratur in aedibus regis

**The stello...** A kind of house lizard marked with spots like stars, from whence it has its **name**.

**30:19.** There are three things, which go well, and the fourth that walketh happily:

Viam aquilae in caelo viam colubri super petram viam navis in medio mari et viam viri in adolescentula

**30:30.** A lion, the strongest of beasts, who hath no fear of any thing he meeteth:

Leo fortissimus bestiarum ad nullius pavebit occursum

**30:31.** A cock girded about the loins: and a ram: and a king, whom none can resist.  
Gallus succinctus lumbos et aries nec est rex qui resistat ei

**30:32.** There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.  
Et qui stultus apparuit postquam elatus est in sublime si enim intellexisset ori inposuisset manum

**30:33.** And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that **violently** bloweth his nose, bringeth out blood: and he that provoketh **wrath**, bringeth forth strife.  
Qui autem fortiter premit ubera ad eliciendum lac exprimit butyrum et qui vehementer emungitur elicit sanguinem et qui provocat iras producit discordias

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## Proverbs Chapter 31

### An exhortation to chastity, temperance, and works of mercy; with the praise of a wise woman.

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**31:1.** The words of [king Lamuel](#). The vision wherewith his mother instructed him.

Verba Lamuhel regis visio qua erudivit eum mater sua

**Lamuel...** This [name](#) signifies [God](#) with him, and is supposed to have been one of the [names](#) of [Solomon](#).

**31:2.** What, O my beloved, what, O the beloved of my womb, what, O the beloved of my [vows](#)?

Quid dilecte mi quid dilecte uteri mei quid dilecte votorum meorum

**31:3.** Give not thy substance to [women](#), and thy riches to destroy kings.

Ne dederis mulieribus substantiam tuam et vias tuas ad delendos reges

**31:4.** Give not to kings, O [Lamuel](#), give not wine to kings: because there is no secret where drunkenness reigneth:

Noli regibus o Lamuhel noli regibus dare vinum quia nullum secretum est ubi regnat ebrietas

**31:5.** And lest they drink and forget judgments, and pervert the cause of the children of the [poor](#).

Ne forte bibat et obliviscatur iudiciorum et mutet causam filiorum pauperis

**31:6.** Give strong drink to them that are sad; and wine to them that are grieved in mind:

Date siceram maerentibus et vinum his qui amaro sunt animo

**31:7.** Let them drink, and forget their want, and remember their sorrow no more.

Bibant ut obliviscantur egestatis suae et doloris non recordentur amplius

**31:8.** Open thy mouth for the dumb, and for the causes of all the children that pass.

Aperi os tuum muto et causis omnium filiorum qui pertranseunt

**31:9.** Open thy mouth, decree that which is [just](#), and do [justice](#) to the [needy and poor](#).

Aperi os tuum decerne quod iustum est et iudica inopem et pauperem

**31:10.** Who shall find a [valiant woman](#)? far, and from the uttermost coasts is the price of her.

Aleph mulierem fortem quis inveniet procul et de ultimis finibus pretium eius

**31:11.** The heart of her husband trusteth in her, and he shall have no need of spoils.

Beth confidit in ea cor viri sui et spoliis non indigebit

**31:12.** She will render him [good](#), and not [evil](#) all the days of her life.

Gimel reddet ei bonum et non malum omnibus diebus vitae suae

**31:13.** She hath sought wool and flax, and hath wrought by the counsel of her hands.

Deleth quaesivit lanam et linum et operata est consilio manuum suarum

**31:14.** She is like the merchant's ship, she bringeth her bread from afar.

He facta est quasi navis institoris de longe portat panem suum

**31:15.** And she hath risen in the night, and given a prey to her household, and victuals to her maidens.

Vav et de nocte surrexit deditque praedam domesticis suis et cibaria ancillis suis

**31:16.** She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

Zai consideravit agrum et emit eum de fructu manuum suarum plantavit vineam

**31:17.** She hath girded her loins with strength, and hath strengthened her arm.

Heth accinxit fortitudine lumbos suos et roboravit brachium suum

**31:18.** She hath tasted, and seen that her traffic is **good**: her lamp shall not be put out in the night.  
Teth gustavit quia bona est negotiatio eius non extinguetur in nocte lucerna illius

**31:19.** She hath put out her hand to strong things, and her fingers have taken hold of the spindle.  
Ioth manum suam misit ad fortia et digiti eius adprehenderunt fusum

**31:20.** She hath opened her hand to the **needy**, and stretched out her hands to the **poor**.  
Caph manum suam aperuit inopi et palmas suas extendit ad pauperem

**31:21.** She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.  
Lameth non timebit domui suae a frigidibus nivis omnes enim domestici eius vestiti duplicibus

**31:22.** She hath made for herself clothing of **tapestry**: fine linen, and purple, is her covering.  
Mem stragulam vestem fecit sibi byssus et purpura indumentum eius

**31:23.** Her husband is **honourable** in the gates, when he sitteth among the senators of the land.  
Nun nobilis in portis vir eius quando sederit cum senatoribus terrae

**31:24.** She made fine linen, and sold it, and delivered a girdle to the **Chanaanite**.  
Samech sindonem fecit et vendidit et cingulum tradidit Chananeo  
**The Chanaanite...** The merchant, for **Chanaanite**, in **Hebrew**, signifies a merchant.

**31:25.** Strength and beauty are her clothing, and she shall laugh in the latter day.  
Ain fortitudo et decor indumentum eius et ridebit in die novissimo

**31:26.** She hath opened her mouth to wisdom, and the law of clemency is on her tongue.  
Phe os suum aperuit sapientiae et lex clementiae in lingua eius

**31:27.** She hath looked well on the paths of her house, and hath not eaten her bread idle.  
Sade considerat semitas domus suae et panem otiosa non comedet

**31:28.** Her children rose up, and called her **blessed**: her husband, and he praised her.  
Coph surrexerunt filii eius et beatissimam praedicaverunt vir eius et laudavit eam

**31:29.** Many daughters have gathered together riches: thou hast surpassed them all.  
Res multae filiae congregaverunt divitias tu supergressa es universas

**31:30.** Favour is deceitful, and beauty is vain: the **woman** that feareth the **Lord**, she shall be praised.  
Sin fallax gratia et vana est pulchritudo mulier timens Dominum ipsa laudabitur

**31:31.** Give her of the fruit of her hands: and let her works praise her in the gates.  
Thau date ei de fructu manuum suarum et laudent eam in portis opera eius

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## Book of Psalms

The psalms are called by the [Hebrews](#) TEHILLIM, that is, Hymns of Praise. The author, of a great part of them at least, was [king David](#): but many are of opinion that some of them were made by Asaph, and others whose names are prefixed in the titles. (*For more information, see the article [PSALMS](#) in the Catholic Encyclopedia.*)

**Psalm 1.** *Beatus vir.* The happiness of the just and the evil state of the wicked.

**Psalm 2.** *Quare fremuerunt.* The vain efforts of persecutors against Christ and his church.

**Psalm 3.** *Domine, quid multiplicati.* The prophet's danger and delivery from his son Absalom: mystically, the passion and resurrection of Christ.

**Psalm 4.** *Cum invocarem.* The prophet teacheth us to flee to God in tribulation, with confidence in him.

**Psalm 5.** *Verba mea auribus.* A prayer to God against the iniquities of men.

**Psalm 6.** *Domine, ne in furore.* A prayer of a penitent sinner, under the scourge of God. The first penitential psalm.

**Psalm 7.** *Domine, Deus meus.* David, trusting in the justice of his cause, prayeth for God's help against his enemies.

**Psalm 8.** *Domine, Dominus noster.* God is wonderful in his works; especially in mankind, singularly exalted by the incarnation of Christ.

**Psalm 9.** *Confitebor tibi, Domine.* The church praiseth God for his protection against her enemies.

**Psalm 10.** *In Domino confido.* The just man's confidence in God in the midst of persecutions.

**Psalm 11.** *Salvum me fac.* The prophet calls for God's help against the wicked.

**Psalm 12.** *Usquequo, Domine.* A prayer in tribulation.

**Psalm 13.** *Dixit insipiens. 1.* The general corruption of man before our redemption by Christ.

**Psalm 14.** *Domine, quis habitabit.* What kind of men shall dwell in the heavenly Sion.

**Psalm 15.** *Conserva me, Domine.* Christ's future victory and triumph over the world and death.

**Psalm 16.** *Exaudi, Domine, justitiam.* A just man's prayer in tribulation against the malice of his enemy.

**Psalm 17.** *Diligam te, Domine.* David's thanks to God for his delivery from all his enemies.

**Psalm 18.** *Coeli enarrant.* The works of God show forth his glory: his law is greatly to be esteemed and loved.

**Psalm 19.** *Exaudiat te Dominus.* A prayer for the king.

**Psalm 20.** *Domine, in virtute.* Praise to God for Christ's exaltation after his passion.

**Psalm 21.** *Deus Deus meus.* Christ's passion: and the conversion of the Gentiles.

**Psalm 22.** *Dominus regit me.* God's spiritual benefits to faithful souls.

**Psalm 23.** *Domini est terra.* Who are they that shall ascend to heaven: Christ's triumphant ascension thither.

**Psalm 24.** *Ad te, Domine, levavi.* A prayer for grace, mercy, and protection against our enemies.

**Psalm 25.** *Judica me, Domine.* David's prayer to God in his distress, to be delivered, that he may come to worship him in his tabernacle.

**Psalm 26.** *Dominus illuminatio.* David's faith and hope in God.

**Psalm 27.** *Ad te, Domine, clamabo.* David's prayer that his enemies may not prevail over him.

**Psalm 28.** *Afferte Domino.* An invitation to glorify God, with a commemoration of his mighty works.

**Psalm 29.** *Exaltabo te, Domine.* David praiseth God for his deliverance, and his merciful dealings with him.

**Psalm 30.** *In te, Domine, speravi.* A prayer of a just man under affliction.

**Psalm 31.** *Beati quorum.* The second penitential psalm.

**Psalm 32.** *Exultate, justi.* An exhortation to praise God, and to trust in him.

**Psalm 33.** *Benedicam Dominum.* An exhortation to the praise, and service of God.

**Psalm 34.** *Judica, Domine, nocentes me.* David, in the person of Christ, prayeth against his persecutors: prophetically foreshowing the punishments that shall fall upon them.

**Psalm 35.** *Dixit injustus.* The malice of sinners, and the goodness of God.

**Psalm 36.** *Noli aemulari.* An exhortation to despise this world; and the short prosperity of the wicked; and to trust in Providence.

**Psalm 37.** *Domine, ne in furore.* A prayer of a penitent for the remission of his sins. The third penitential psalm.

**Psalm 38.** *Dixi custodiam.* A just man's peace and patience in his sufferings; considering the vanity of the world, and the providence of God.

**Psalm 39.** *Expectans expectavi.* Christ's coming, and redeeming mankind.

**Psalm 40.** *Beatus qui intelligit.* The happiness of him that shall believe in Christ; notwithstanding the humility and poverty in which he shall come: the malice of his enemies, especially of the traitor Judas.

**Psalm 41.** *Quemadmodum desiderat.* The fervent desire of the just after God: hope in afflictions.

**Psalm 42.** *Judica me, Deus.* The prophet aspireth after the temple and altar of God.

**Psalm 43.** *Deus auribus nostris.* The church commemorates former favours, and present afflictions; under which she prays for succour.

**Psalm 44.** *Eruclavit cor meum.* The excellence of Christ's kingdom, and the endowments of his church.

**Psalm 45.** *Deus noster refugium.* The church in persecution trusteth in the protection of God.

**Psalm 46.** *Omnes gentes, plaudite.* The Gentiles are invited to praise God for the establishment of the kingdom of Christ.

**Psalm 47.** *Magnus Dominus.* God is greatly to be praised for the establishment of his church.

**Psalm 48.** *Audite haec, omnes gentes.* The folly of worldlings, who live on in sin, without thinking of death or hell.

**Psalm 49.** *Deus deorum.* The coming of Christ: who prefers virtue and inward purity before the blood of victims.

**Psalm 50.** *Miserere.* The repentance and confession of David after his sin. The fourth penitential psalm.

**Psalm 51.** *Quid gloriaris.* David condemneth the wickedness of Doeg, and foretelleth his destruction.

**Psalm 52.** *Dixit insipiens.* The general corruption of man before the coming of Christ.

**Psalm 53.** *Deus, in nomine tuo.* A prayer for help in distress.

**Psalm 54.** *Exaudi, Deus.* A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.

**Psalm 55.** *Miserere mei, Deus.* A prayer of David in danger and distress.

**Psalm 56.** *Miserere mei, Deus.* The prophet prays in his affliction, and praises God for his delivery.

**Psalm 57.** *Si vere utique.* David reproveth the wicked, and foretelleth their punishment.

**Psalm 58.** *Eripe me.* A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies the Jews.

**Psalm 59.** *Deus, repulisti nos.* After many afflictions, the church of Christ shall prevail.

**Psalm 60.** *Exaudi, Deus.* A prayer for the coming of the kingdom of Christ, which shall have no end.

**Psalm 61.** *Nonne Deo.* The prophet encourageth himself and all others to trust in God, and serve him.

**Psalm 62.** *Deus Deus meus, ad te.* The prophet aspireth after God.

**Psalm 63.** *Exaudi Deus orationem.* A prayer in affliction, with confidence in God that he will bring to nought the machinations of persecutors.

**Psalm 64.** *Te decet.* God is to be praised in his church, to which all nations shall be called.

**Psalm 65.** *Jubilate Deo.* An invitation to praise God.

**Psalm 66.** *Deus misereatur.* A prayer for the propagation of the church.

**Psalm 67.** *Exurgat Deus.* The glorious establishment of the church of the New Testament, prefigured by the benefits bestowed on the people of Israel.

**Psalm 68.** *Salvum me fac, Deus.* Christ in his passion declareth the greatness of his sufferings, and the malice of his persecutors the Jews; and foretelleth their reprobation.

**Psalm 69.** *Deus in adjutorium.* A prayer in persecution.

**Psalm 70.** *In te, Domine.* A prayer for perseverance.

**Psalm 71.** *Deus, judicium tuum.* A prophecy of the coming of Christ, and of his kingdom: prefigured by Solomon and his happy reign.

**Psalm 72.** *Quam bonus Israel Deus.* The temptation of the weak, upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to every one according to his works.

**Psalm 73.** *Ut quid, Deus.* A prayer of the church under grievous persecutions.

**Psalm 74.** *Confitebimur tibi.* There is a just judgment to come: therefore let the wicked take care.

**Psalm 75.** *Notus in Judaea.* God is known in his church: and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of king Ezechias.

**Psalm 76.** *Voce mea.* The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.

**Psalm 77.** *Attendite.* God's great benefits to the people of Israel, notwithstanding their ingratitude.

**Psalm 78.** *Deus, venerunt gentes.* The church in time of persecution prayeth for relief. It seems to belong to the time of the Machabees.

**Psalm 79.** *Qui regis Israel.* A prayer for the church in tribulation, commemorating God's former favours.

**Psalm 80.** *Exultate Deo.* An invitation to a solemn praising of God.

**Psalm 81.** *Deus stetit.* An exhortation to judges and men in power.

**Psalm 82.** *Deus, quis similis.* A prayer against the enemies of God's church.

**Psalm 83.** *Quam dilecta.* The soul aspireth after heaven; rejoicing in the mean time, in being in the communion of God's church upon earth.

**Psalm 84.** *Benedixisti, Domine.* The coming of Christ, to bring peace and salvation to man.

**Psalm 85.** *Inclina, Domine.* A prayer for God's grace to assist us to the end.

**Psalm 86.** *Fundamenta ejus.* The glory of the church of Christ.

**Psalm 87.** *Domine, Deus salutis.* A prayer of one under grievous affliction: it agrees to Christ in his passion, and alludes to his death and burial.

**Psalm 88.** *Misericordias Domini.* The perpetuity of the church of Christ, in consequence of the promise of God: which, notwithstanding, God permits her to suffer sometimes most grievous afflictions.

**Psalm 89.** *Domine, refugium.* A prayer for the mercy of God: recounting the shortness and miseries of the days of man.

**Psalm 90.** *Qui habitat.* The just is secure under the protection of God.

**Psalm 91.** *Bonum est confiteri.* God is to be praised for his wondrous works.

**Psalm 92.** *Dominus regnavit.* The glory and stability of the kingdom; that is, of the church of Christ.

**Psalm 93.** *Deus ultionum.* God shall judge and punish the oppressors of his people.

**Psalm 94.** *Venite exultemus.* An invitation to adore and serve God, and to hear his voice.

**Psalm 95.** *Cantate Domino.* An exhortation to praise God for the coming of Christ and his kingdom.

**Psalm 96.** *Dominus regnavit.* All are invited to rejoice at the glorious coming and reign of Christ.

**Psalm 97.** *Cantate Domino.* All are again invited to praise the Lord, for the victories of Christ.

**Psalm 98.** *Dominus regnavit.* The reign of the Lord in Sion: that is, of Christ in his church.

**Psalm 99.** *Jubilate Deo.* All are invited to rejoice in God the creator of all.

**Psalm 100.** *Misericordiam et judicium.* The prophet exhorteth all by his example, to follow mercy and justice.

**Psalm 101.** *Domine, exaudi.* A prayer for one in affliction: the fifth penitential psalm.

**Psalm 102.** *Benedic, anima.* Thanksgiving to God for his mercies.

**Psalm 103.** *Benedic, anima.* God is to be praised for his mighty works, and wonderful providence.

**Psalm 104.** *Confitemini Domino.* A thanksgiving to God for his benefits to his people Israel.

**Psalm 105.** *Confitemini Domino.* A confession of the manifold sins and ingritudes of the Israelites.

**Psalm 106.** *Confitemini Domino.* All are invited to give thanks to God for his perpetual providence over men.

**Psalm 107.** *Paratum cor meum.* The prophet praiseth God for benefits received.

**Psalm 108.** *Deus, laudem meam.* David in the person of Christ, prayeth against his persecutors; more especially the traitor Judas: foretelling and approving his just punishment for his obstinacy in sin and final impenitence.

**Psalm 109.** *Dixit Dominus.* Christ's exaltation and everlasting priesthood.

**Psalm 110.** *Confitebor tibi, Domine.* God is to be praised for his graces, and benefits to his church.

**Psalm 111.** *Beatus vir.* The good man is happy.

**Psalm 112.** *Laudate, pueri.* God is to be praised for his regard to the poor and humble.

**Psalm 113.** *In exitu Israel.* God hath shown his power in delivering his people: idols are vain. The Hebrews divide this into two psalms.

**Psalm 114.** *Dilexi.* The prayer of a just man in affliction, with a lively confidence in God.

**Psalm 115.** *Credidi.* This in the Hebrew is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

**Psalm 116.** *Laudate Dominum.* All nations are called upon to praise God for his mercy and truth.

**Psalm 117.** *Confitemini Domino.* The psalmist praiseth God for his delivery from evils: putteth his whole trust in him; and foretelleth the coming of Christ.

**Psalm 118.** *Beati immaculati.* Of the excellence of virtue consisting in the love and observance of the commandments of God.

**Psalm 119.** *Ad Dominum.* A prayer in tribulation.

**Psalm 120.** *Levavi oculos.* God is the keeper of his servants.

**Psalm 121.** *Laetatus sum in his.* The desire and hope of the just for the coming of the kingdom of God, and the peace of his church.

**Psalm 122.** *Ad te levavi.* A prayer in affliction, with confidence in God.

**Psalm 123.** *Nisi quia Domini.* The church giveth glory to God for her deliverance, from the hands of her enemies.

**Psalm 124.** *Qui confidunt.* The just are always under God's protection.

**Psalm 125.** *In convertendo.* The people of God rejoice at their delivery from captivity.

**Psalm 126.** *Nisi Dominus.* Nothing can be done without God's grace and blessing.

- Psalm 127.** *Beati omnes.* The fear of God is the way to happiness.
- Psalm 128.** *Saepe expugnaverunt.* The church of God is invincible: her persecutors come to nothing.
- Psalm 129.** *De profundis.* A prayer of a sinner, trusting in the mercies of God. The sixth penitential psalm.
- Psalm 130.** *Domine, none est.* The prophet's humility.
- Psalm 131.** *Memento, Domine.* A prayer for the fulfilling of the promise made to David.
- Psalm 132.** *Ecce quam bonum.* The happiness of brotherly love and concord.
- Psalm 133.** *Ecce nunc benedicite.* An exhortation to praise God continually.
- Psalm 134.** *Laudate nomen.* An exhortation to praise God: the vanity of idols.
- Psalm 135.** *Confitemini Domino.* God is to be praised for his wonderful works.
- Psalm 136.** *Super flumina.* The lamentation of the people of God in their captivity in Babylon.
- Psalm 137.** *Confitebor tibi.* Thanksgiving to God for his benefits.
- Psalm 138.** *Domine, probasti.* God's special providence over his servants.
- Psalm 139.** *Eripe me, Domine.* A prayer to be delivered from the wicked.
- Psalm 140.** *Domine, clamavi.* A prayer against sinful words, and deceitful flatterers.
- Psalm 141.** *Voce mea.* A prayer of David in extremity of danger.
- Psalm 142.** *Domine, exaudi.* The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.
- Psalm 143.** *Benedictus Dominus.* The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.
- Psalm 144.** *Exaltabo te, Deus.* A psalm of praise, to the infinite majesty of God.
- Psalm 145.** *Lauda, anima.* We are not to trust in men, but in God alone.
- Psalm 146.** *Laudate Dominum.* An exhortation to praise God for his benefits.
- Psalm 147.** *Lauda, Jerusalem.* The church is called upon to praise God for his peculiar graces and favours to his people. In the Hebrew, this psalm is joined to the foregoing.
- Psalm 148.** *Laudate Dominum de caelis.* All creatures are invited to praise their Creator.
- Psalm 149.** *Cantate Domino.* The church is particularly bound to praise God.
- Psalm 150.** *Laudate Dominum in sanctis.* An exhortation to praise God with all sorts of instruments.

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## Psalm 1

### ***Beatus vir.* The happiness of the just and the evil state of the wicked.**

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**1:1.** [Blessed](#) is the [man](#) who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence:

Beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit in cathedra derisorum non sedit

**1:2.** But his will is in the [law](#) of the [Lord](#), and on his law he shall meditate day and night.

Sed in lege Domini voluntas eius et in lege eius meditabitur die ac nocte

**1:3.** And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

Et erit tamquam lignum transplantatum iuxta rivulos aquarum quod fructum suum dabit in tempore suo et folium eius non defluet et omne quod fecerit prosperabitur

**1:4.** Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

Non sic impii sed tamquam pulvis quem proicit ventus

**1:5.** Therefore the wicked shall not rise again in judgment: nor sinners in the council of the [just](#).

Propterea non resurgent impii in iudicio neque peccatores in congregatione iustorum

**1:6.** For the [Lord](#) knoweth the way of the [just](#): and the way of the wicked shall perish.

Quoniam novit Dominus viam iustorum et iter impiorum peribit

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## Psalm 2

### ***Quare fremuerunt.* The vain efforts of persecutors against Christ and his church.**

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**2:1.** Why have the [Gentiles](#) raged, and the people devised vain things?

Quare turbabuntur gentes et tribus meditabuntur inania

**2:2.** The kings of the earth stood up, and the princes met together, against the [Lord](#), and against his [Christ](#).

Consurgunt reges terrae et principes tractabunt pariter adversum Dominum et adversum christum eius

**2:3.** Let us break their bonds asunder: and let us cast away their yoke from us.

Disrumpamus vincula eorum et proiciamus a nobis laqueos eorum

**2:4.** He that dwelleth in [heaven](#) shall laugh at them: and the [Lord](#) shall deride them.

Habitator caeli ridebit Dominus subsannabit eos

**2:5.** Then shall he speak to them in his [anger](#), and trouble them in his rage.

Tunc loquetur ad eos in ira sua et in furore suo conturbabit eos

**2:6.** But I am appointed king by him over Sion, his [holy](#) mountain, preaching his commandment.

Ego autem orditus sum regem meum super Sion montem sanctum suum adnuntiabo Dei praeceptum

**2:7.** The [Lord](#) hath said to me: Thou art my son, this day have I begotten thee.

Dominus dixit ad me filius meus es tu ego hodie genui te

**2:8.** Ask of me, and I will give thee the [Gentiles](#) for thy inheritance, and the utmost parts of the earth for thy possession.

Postula a me et dabo tibi gentes hereditatem tuam et possessionem tuam terminos terrae

**2:9.** Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

Pascas eos in virga ferrea ut vas figuli conteres eos

**2:10.** And now, O ye kings, understand: receive instruction, you that judge the earth.

Nunc ergo reges intellegite erudimini iudices terrae

**2:11.** Serve ye the [Lord](#) with fear: and rejoice unto him with trembling.

Servite Domino in timore et exultate in tremore

**2:12.** Embrace discipline, lest at any time the [Lord](#) be [angry](#), and you perish from the [just](#) way.

Adorate pure ne forte irascatur et pereatis de via

**2:13.** When his [wrath](#) shall be kindled in a short time, [blessed](#) are all they that trust in him.

Cum exarserit post paululum furor eius beati omnes qui sperant in eum

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## Psalm 3

***Domine, quid multiplicati.*** The prophet's danger and delivery from his son Absalom: mystically, the passion and resurrection of Christ.

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**3:1.** The psalm of [David](#) when he fled from the face of his son [Absalom](#).  
Canticum David cum fugeret a facie Abessalon filii sui

**3:2.** Why, O [Lord](#), are they multiplied that afflict me? many are they who rise up against me.  
Domine quare multiplicati sunt hostes mei multi consurgunt adversus me

**3:3.** Many say to my [soul](#): There is no salvation for him in his [God](#).  
Multi dicunt animae meae non est salus huic in Deo semper

**3:4.** But thou, O [Lord](#), art my protector, my [glory](#), and the lifter up of my head.  
Tu autem Domine clipeus circa me gloria mea et exaltans caput meum

**3:5.** I have cried to the [Lord](#) with my voice: and he hath heard me from his [holy](#) hill.  
Voce mea ad Dominum clamabo et exaudiet me de monte sancto suo semper

**3:6.** I have slept and have taken my rest: and I have risen up, because the [Lord](#) hath protected me.  
Ego dormivi et soporatus sum evigilavi quia Dominus sustentavit me

**3:7.** I will not fear thousands of the people surrounding me: arise, O [Lord](#); save me, O my [God](#).  
Non timebo milia populi quae circumdederunt me surge Domine salvum me fac Deus meus

**3:8.** For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.  
Quia percussisti omnium inimicorum meorum maxillam dentes impiorum confregisti

**3:9.** Salvation is of the [Lord](#): and thy [blessing](#) is upon thy people.  
Domini est salus super populum tuum benedictio tua semper

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## Psalm 4

### ***Cum invocarem.* The prophet teacheth us to flee to God in tribulation, with confidence in him.**

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**4:1.** Unto the end, in verses. A psalm for **David**.

Victori in psalmis canticum David

**Unto the end...** Or, as **St. Jerome** renders it, *victori*, to him that overcometh: which some understand of the chief musician; to whom they suppose the **psalms**, which bear that title, were given to be sung: we rather understand the **psalms** thus inscribed to refer to **Christ**, who is the end of the **law**, and the great conqueror of death and **hell**, and to the **New Testament**. -- Ibid. **In verses, in carminibus...** In the **Hebrew**, it is *neghinoth*, supposed by some to be a musical instrument, with which this **psalm** was to be sung. -- Ibid. **For David, or to David...** That is, **inspired** to **David** himself, or to be sung.

**4:2.** When I called upon him, the **God** of my **justice** heard me: when I was in distress, thou hast enlarged me. Have mercy on me: and hear my **prayer**.

Invocante me exaudi me Deus iustitiae meae in tribulatione dilatasti mihi miserere mei et exaudi orationem meam

**4:3.** O ye sons of **men**, how long will you be dull of heart? why do you **love** vanity, and seek after lying?

Filii viri usquequo incliti mei ignominiose diligitis vanitatem quaerentes mendacium semper

**4:4.** Know ye also that the **Lord** hath made his **holy** one wonderful: the **Lord** will hear me when I shall cry unto him.

Et cognoscite quoniam mirabilem reddidit Dominus sanctum suum Dominus exaudiet cum clamavero ad eum

**4:5.** Be ye **angry**, and **sin** not: the things you say in your hearts, be sorry for them upon your beds.

Irascimini et nolite peccare loquimini in cordibus vestris super cubilia vestra et tacete semper

**4:6.** Offer up the **sacrifice** of **justice**, and trust in the **Lord**: many say, Who showeth us **good** things?

Sacrificate sacrificium iustitiae et fidite in Domino multi dicunt quis ostendit nobis bonum

**4:7.** The light of thy countenance, O **Lord**, is signed upon us: thou hast given gladness in my heart.

Leva super nos lucem vultus tui Domine dedisti laetitiam in corde meo

**4:8.** By the fruit of their corn, their wine, and oil, they rest:

In tempore frumentum et vinum eorum multiplicata sunt

**4:9.** In peace in the self same I will sleep, and I will rest:

In pace simul requiescam et dormiam

**4:10.** For thou, O **Lord**, singularly hast settled me in hope.

Quia tu Domine specialiter securum habitare fecisti me

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## Psalm 5

### Verba mea auribus. A prayer to God against the iniquities of men.

**5:1.** Unto the end, for her that obtaineth the inheritance. A psalm for [David](#).

Victori pro hereditatibus canticum David

**For her that obtaineth the inheritance...** That is, for the [church of Christ](#).

**5:2.** Give ear, O [Lord](#), to my words, understand my cry.

Verba mea audi Domine intellege murmur meum

**5:3.** Hearken to the voice of my [prayer](#), O my King and my [God](#).

Rex meus et Deus meus

**5:4.** For to thee will I [pray](#): O [Lord](#), in the morning thou shalt hear my voice.

Quia te deprecor Domine mane audies vocem meam

**5:5.** In the morning I will stand before thee, and I will see: because thou art not a [God](#) that wiltest [iniquity](#).

Mane praeparabor ad te et contemplantur quoniam non es deus volens iniquitatem tu

**5:6.** Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

Nec habitabit iuxta te malignus non stabunt iniqui in conspectu oculorum tuorum

**5:7.** Thou [hatest](#) all the workers of [iniquity](#): thou wilt destroy all that speak a lie. The bloody and the deceitful [man](#) the [Lord](#) will abhor.

Odisti omnes operantes iniquitatem perdes loquentes mendacium virum sanguinum et dolosum abominabitur Dominus

**5:8.** But as for me in the multitude of thy mercy, I will come into thy house; I will worship towards thy [holy temple](#), in thy fear.

Ego autem in multitudine misericordiae tuae introibo in domum tuam adorabo in templo sancto tuo in timore tuo

**5:9.** Conduct me, O [Lord](#), in thy [justice](#): because of my enemies, direct my way in thy sight.

Domine deduc me in iustitia tua propter insidiatores meos dirige ante faciem meam viam tuam

**5:10.** For there is no [truth](#) in their mouth: their heart is vain.

Non est enim in ore eorum rectum interiora eorum insidiae

**5:11.** Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O [God](#). Let them fall from their devices: according to the multitude of their [wickednesses](#) cast them out: for they have provoked thee, O [Lord](#).

Sepulchrum patens guttur eorum linguam suam levificant condemna eos Deus decidant a consiliis suis iuxta multitudinem scelerum eorum expelle eos quoniam provocaverunt te

**5:12.** But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.

And all they that [love](#) thy [name](#) shall [glory](#) in thee.

Et laetentur omnes qui sperant in te in perpetuum laudabunt et proteges eos et laetabuntur in te qui diligunt nomen tuum

**5:13.** For thou wilt [bless](#) the [just](#). O [Lord](#), thou hast crowned us, as with a shield of thy [good](#) will.

Quia tu benedices iusto Domine ut scuto placibilitatis coronabis eum

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## Psalm 6

### ***Domine, ne in furore. A prayer of a penitent sinner, under the scourge of God. The first penitential psalm.***

---

**6:1.** Unto the end, in verses, a psalm for [David](#), for the octave.

Victori in psalmis super octava canticum David

**For the octave...** That is, to be sung on an instrument of eight strings. [St. Augustine](#) understands it mystically, of the [last resurrection](#), and the [world to come](#); which is, as it were, the octave, or eighth day, after the seven days of this mortal life: and for this octave, sinners must dispose themselves, like [David](#), by bewailing their [sins](#), whilst they are here upon earth.

**6:2.** O [Lord](#), rebuke me not in thy indignation, nor chastise me in thy [wrath](#).

Domine ne in furore tuo arguas me neque in ira tua corripas me

**6:3.** Have mercy on me, O [Lord](#), for I am weak: heal me, O [Lord](#), for my bones are troubled.

Miserere mei Domine quoniam infirmus sum sana me Domine quoniam conturbata sunt ossa mea

**6:4.** And my [soul](#) is troubled exceedingly: but thou, O [Lord](#), how long?

Et anima mea turbata est valde et tu Domine usquequo

**6:5.** Turn to me, O [Lord](#), and deliver my [soul](#): O save me for thy mercy's sake.

Revertere Domine erue animam meam salva me propter misericordiam tuam

**5:5.** For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

Mane praeparabor ad te et contemplantur quoniam non es deus volens iniquitatem tu

**6:7.** I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

Laboravi in gemitu meo natate faciam tota nocte lectulum meum lacrimis meis stratum meum rigabo

**6:8.** My eye is troubled through indignation: I have grown old amongst all my enemies.

Caligavit prae amaritudine oculus meus consumptus sum ab universis hostibus meis

**6:9.** Depart from me, all ye workers of [iniquity](#): for the [Lord](#) hath heard the voice of my weeping.

Recedite a me omnes qui operamini iniquitatem quia audivit Dominus vocem fletus mei

**6:10.** The [Lord](#) hath heard my supplication: the [Lord](#) hath received my [prayer](#).

Audivit Dominus deprecationem meam Dominus orationem meam suscipiet

**6:11.** Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Confundantur et conturbentur vehementer omnes inimici mei revertantur et confundantur subito

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## Psalm 7

***Domine, Deus meus. David, trusting in the justice of his cause, prayeth for God's help against his enemies.***

---

**7:1.** The psalm of [David](#), which he sung to the [Lord](#), for the words of Chusi, the son of Jemini.  
Pro ignoratione David quod cecinit Domino super verbis Aethiopsis filii Iemini

**7:2.** O [Lord](#), my [God](#), in thee have I put my trust; save me from all them that persecute me, and deliver me.  
Domine Deus meus in te speravi salva me ab omnibus persequentibus me et libera me

**7:3.** Lest at any time he seize upon my [soul](#) like a lion, while there is no one to [redeem](#) me, nor to save.  
Ne forte capiat ut leo animam meam laceret et non sit qui eruat

**7:4.** O [Lord](#), my [God](#), if I have done this thing, if there be [iniquity](#) in my hands:  
Domine Deus meus si feci istud si est iniquitas in manibus meis

**7:5.** If I have rendered to them that repaid me [evils](#), let me deservedly fall empty before my enemies.  
Si reddidi retribuentibus mihi malum et dimisi hostes meos vacuos

**7:6.** Let the enemy pursue my [soul](#), and take it, and tread down my life, on the earth, and bring down my [glory](#) to the dust.  
Persequatur inimicus animam meam et adprehendat et conculcet in terra vitam meam et gloriam meam in pulverem conlocet semper

**7:7.** Rise up, O [Lord](#), in thy [anger](#): and be thou exalted in the borders of my enemies. And arise, O [Lord](#), my [God](#), in the precept which thou hast commanded:  
Surge Domine in furore tuo elevare indignans super hostes meos et consurge ad me iudicio quod mandasti

**7:8.** And a congregation of people shall surround thee. And for their sakes return thou on high.  
Et congregatio tribuum circumdet te et pro hac in altum revertere

**7:9.** The [Lord](#) judgeth the people. Judge me, O [Lord](#), according to my [justice](#), and according to my innocence in me.  
Dominus iudicabit populos iudica me Domine secundum iustitiam meam et secundum simplicitatem meam quae est in me

**7:10.** The [wickedness](#) of sinners shall be brought to nought; and thou shalt direct the [just](#): the searcher of hearts and reins is [God](#).  
Consumatur malum iniquorum et confirmetur iustitia probator cordis et renum Deus iustus

**7:11.** Just is my help from the [Lord](#); who saveth the upright of heart.  
Clipeus meus in Deo qui salvat rectos corde

**7:12.** [God](#) is a [just](#) judge, strong and patient: is he [angry](#) every day?  
Deus iudex iustus et fortis comminans tota die

**7:13.** Except you will be converted, he will brandish his sword; he hath bent his bow, and made it ready.  
Non convertenti gladium suum acuet arcum suum tetendit et paravit illum

**7:14.** And in it he hath prepared to instruments of death, he hath made ready his arrows for them that burn.  
Et in ipso praeparavit vasa mortis sagittas suas ad comburendum operatus est

**For them that burn...** That is, against the [persecutors](#) of his [saints](#).

**7:15.** Behold he hath been in labour with **injustice**: he hath conceived sorrow, and brought forth **iniquity**.  
Ecce parturit iniquitatem et concepto dolore peperit mendacium

**7:16.** He hath opened a pit and dug it: and he is fallen into the hole he made.  
Lacum aperuit et effodit eum et incidet in interitum quem operatus est

**7:17.** His sorrow shall be turned on his own head: and his **iniquity** shall come down upon his crown.  
Revertetur dolor suus in caput eius et super verticem eius iniquitas sua descendet

**7:18.** I will give **glory** to the **Lord** according to his **justice**: and will sing to the **name** of the **Lord** the most high.  
Confitebor Domino secundum iustitiam eius et cantabo nomini Domini altissimi

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## Psalm 8

***Domine, Dominus noster. God is wonderful in his works; especially in mankind, singularly exalted by the incarnation of Christ.***

---

**8:1.** Unto the end, for the presses: a psalm for [David](#).

Victori pro torcularibus canticum David

**The presses...** In [Hebrew](#), *Gittith*, supposed to be a musical instrument.

**8:2.** O [Lord](#), our Lord, how admirable is thy [name](#) in the whole earth! For thy magnificence is elevated above the [heavens](#).

Domine Dominator noster quam grande est nomen tuum in universa terra qui posuisti gloriam tuam super caelos

**8:3.** Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

Ex ore infantium et lactantium perfecisti laudem propter adversarios meos ut quiescat inimicus et ultor

**8:4.** For I will behold thy [heavens](#), the works of thy fingers: the moon and the stars which thou hast founded.

Videbo enim caelos tuos opera digitorum tuorum lunam et stellas quae fundasti

**8:5.** What is [man](#), that thou art mindful of him? or the [son of man](#), that thou visitest him?

Quid est homo quoniam recordaris eius vel filius hominis quoniam visitas eum

**8:6.** Thou hast made him a little less than the [angels](#), thou hast crowned him with [glory](#) and honour:

Minues eum paulo minus a Deo gloria et decore coronabis eum

**8:7.** And hast set him over the works of thy hands.

Dabis ei potestatem super opera manuum tuarum

**8:8.** Thou hast subjected all things under his feet, all sheep and oxen: moreover, the beasts also of the fields.

Cuncta posuisti sub pedibus eius oves et armenta omnia insuper et animalia agri

**8:9.** The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

Aves caeli et pisces maris qui pertranseunt semitas ponti

**8:10.** O [Lord](#), our Lord, how admirable is thy [name](#) in the whole earth!

Domine Dominator noster quam grande est nomen tuum in universa terra

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## Psalm 9

### ***Confitebor tibi, Domine. The church praiseth God for his protection against her enemies.***

---

**9:1.** Unto the end, for the hidden things of the Son. A psalm for [David](#).

Victori pro morte filii canticum David

**The hidden things of the Son...** The [humility](#) and sufferings of [Christ](#), the [Son of God](#); and of [good Christians](#), who are his sons by [adoption](#); are called hidden things, with regard to the children of this world, who know not the value and merit of them.

**9:2.** I will give praise to thee, O [Lord](#), with my whole heart: I will relate all thy wonders.

Confitebor Domino in toto corde meo narrabo omnia mirabilia tua

**9:3.** I will be glad, and rejoice in thee: I will sing to thy [name](#), O thou most high.

Laetabor et gaudebo in te canam nomini tuo Altissimi

**9:4.** When my enemy shall be turned back: they shall be weakened, and perish before thy face.

Cum ceciderint inimici mei retrorsum et corruerint et perierint a facie tua

**9:5.** For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest [justice](#).

Fecisti enim iudicium meum et causam meam sedisti super solium iudex iustitiae

**9:6.** Thou hast rebuked the [Gentiles](#), and the [wicked one](#) hath perished; thou hast blotted out their [name](#) for ever and ever.

Increpuisti gentes periit impius nomen eorum delisti in sempiternum et iugiter

**9:7.** The swords of the enemy have failed unto the end: and their cities thou hast destroyed. Their memory hath perished with a noise:

Conpletae sunt solitudines in finem et civitates subvertisti periit memoria eorum cum ipsis

**9:8.** But the [Lord](#) remaineth for ever. He hath prepared his throne in judgment:

Dominus autem in sempiternum sedebit stabilivit ad iudicandum solium suum

**9:9.** And he shall judge the world in equity, he shall judge the people in [justice](#).

Et ipse iudicat orbem in iustitia iudicat populos in aequitibus

**9:10.** And the [Lord](#) is become a refuge for the [poor](#): a helper in due time in tribulation.

Et erit Dominus elevatio oppresso elevatio oportuna in angustia

**9:11.** And let them trust in thee who know thy [name](#): for thou hast not forsaken them that seek thee, O [Lord](#).

Et confident in te qui noverunt nomen tuum quoniam non dereliquisti quaerentes te Domine

**9:12.** Sing ye to the [Lord](#), who dwelleth in Sion: declare his ways among the [Gentiles](#):

Cantate Domino habitatori Sion adnuntiate in populis commutationes eius

**9:13.** For requiring their blood, he hath remembered them: he hath not forgotten the cry of the [poor](#).

Quoniam quaerens sanguinem eorum recordatus est nec oblitus est clamoris pauperum

**9:14.** Have mercy on me, O [Lord](#): see my humiliation which I suffer from my enemies.

Misertus est mei Dominus vidit adflictionem meam ex inimicis meis

**9:15.** Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

Qui exaltat me de portis mortis ut narrem omnes laudes tuas in portis filiae Sion

**9:16.** I will rejoice in thy **salvation**: the **Gentiles** have stuck fast in the destruction which they prepared. Their foot hath been taken in the very snare which they hid.  
Exultabo in salutari tuo demersae sunt gentes in interitu quem fecerunt in rete quod absconderant captus est pes eorum

**9:17.** The **Lord** shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands.  
Agnitus est Dominus iudicium faciens in opere manuum suarum corrui impius sonitu sempiterno

**9:18.** The **wicked** shall be turned into hell, all the nations that forget **God**.  
Convertantur impii in infernum omnes gentes quae oblitae sunt Deum

**9:19.** For the **poor man** shall not be forgotten to the end: the patience of the **poor** shall not perish for ever.  
Quoniam non in aeternum oblivioni erit pauper expectatio pauperum non peribit in perpetuum

**9:20.** Arise, O **Lord**, let not **man** be strengthened: let the **Gentiles** be judged in thy sight.  
Surge Domine non confortetur homo iudicentur gentes ante faciem tuam

**9:21.** Appoint, O **Lord**, a lawgiver over them: that the **Gentiles** may know themselves to be but **men**.  
Pone Domine terrorem eis sciant gentes homines se esse semper

### HEBREW PSALM 10 BEGINS HERE

**9:22.** Why, O **Lord**, hast thou retired afar off? why dost thou slight us in our wants, in the time of trouble?  
Quare Domine stas a longe dispicis in temporibus angustiae

**9:23.** Whilst the wicked **man** is **proud**, the **poor** is set on fire: they are caught in the counsels which they devise.  
In superbia impii ardet pauper capiantur in sceleribus quae cogitaverunt

**9:24.** For the sinner is praised in the desires of his **soul**: and the unjust **man** is **blessed**.  
Quia laudavit impius desiderium animae suae et avarus adplaudens sibi

**9:25.** The sinner hath provoked the **Lord**, according to the multitude of his **wrath**, he will not seek him:  
Blasphemavit Dominum impius secundum altitudinem furoris sui non requirit

**9:26.** **God** is not before his eyes: his ways are filthy at all times. Thy judgments are removed from his sight: he shall rule over all his enemies.  
Nec est Deus in omnibus cogitationibus eius parturiunt viae eius in omni tempore longe sunt iudicia tua a facie eius omnes inimicos suos dispicit

**9:27.** For he hath said in his heart: I shall not be moved from **generation** to **generation**, and shall be without **evil**.  
Loquitur in corde suo non movebor in generatione et generatione ero sine malo

**9:28.** His mouth is full of **cursing**, and of bitterness, and of deceit: under his tongue are labour and sorrow.  
Maledictione os eius plenum est et dolis et avaritia sub lingua eius dolor et iniquitas

**9:29.** He sitteth in ambush with the rich, in **private places**, that he may kill the innocent.  
Sedet insidians iuxta vestibula in absconditis ut interficiat innocentem

**9:30.** His eyes are upon the **poor man**: he lieth in wait, in secret, like a lion in his den. He lieth in ambush, that he may catch the **poor man**: so catch the **poor**, whilst he draweth him to him.  
Oculi eius robustos tuos circumspiciunt insidiatur in abscondito quasi leo in cubili insidiatur ut rapiat pauperem rapiet pauperem cum adtraxerit eum ad rete suum

**9:31.** In his net he will bring him down, he will crouch and fall, when he shall have power over the **poor**.  
Et confractum subiciet et inruet viribus suis valenter

**9:32.** For he hath said in his heart: **God** hath forgotten, he hath turned away his face, not to see to the end.

Dixit in corde suo oblitus est Deus abscondit faciem suam non respiciet in perpetuum

**9:33.** Arise, O **Lord God**, let thy hand be exalted: forget not the **poor**.

Surge Domine Deus leva manum tuam noli oblivisci pauperum

**9:34.** Wherefore hath the wicked provoked **God**? for he hath said in his heart: He will not require it.

Quare blasphemat impius Deum dicens in corde suo quod non requirat

**9:35.** Thou seest it, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands. To thee is the **poor man** left: thou wilt be a helper to the orphan.

Vides quia tu laborem et furorem respicis ut detur in manu tua tibi relinquuntur fortes tui pupillo tu es factus adiutor

**9:36.** Break thou the arm of the sinner and of the malignant: his **sin** shall be sought, and shall not be found.

Contere brachium impii et maligni quaeres impietatem eius et non invenies

**9:37.** The **Lord** shall reign to eternity, yea, for ever and ever: ye **Gentiles** shall perish from his land.

Dominus rex saeculi et aeternitatis perierunt gentes de terra eius

**9:38.** The **Lord** hath heard the desire of the **poor**: thy ear hath heard the preparation of their heart.

Desiderium pauperum audit Dominus praeparasti ut cor eorum audiat auris tua

**9:39.** To judge for the fatherless and for the **humble**, that **man** may no more presume to magnify himself upon earth.

Ut iudices pupillum et oppressum et nequaquam ultra superbiat homo de terra

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## Psalm 10

***In Domino confido. The just man's confidence in God in the midst of persecutions.***

---

**10:1.** Unto the end. A psalm to [David](#).

Victori David

**10:2.** In the [Lord](#) I put my trust: how then do you say to my [soul](#): Get thee away from hence to the mountain, like a sparrow.

In Domino speravi quomodo dicitis animae meae transvola in montem ut avis

**10:3.** For, lo, the wicked have bent their bow: they have prepared their arrows in the quiver, to shoot in the dark the upright of heart.

Quia ecce impii tetenderunt arcum posuerunt sagittam suam super nervum ut sagittent in abscondito rectos corde

**10:4.** For they have destroyed the things which thou hast made: but what has the [just man](#) done?

Quia leges dissipatae sunt iustus quid operatus est

**10:5.** The [Lord](#) is in his [holy temple](#), the [Lord's](#) throne is in [heaven](#). His eyes look on the [poor man](#): his eyelids examine the sons of [men](#).

Dominus in templo sancto suo Dominus in caelo thronus eius oculi eius vident palpebrae eius probant filios hominum

**10:6.** The [Lord](#) trieth the [just](#) and the wicked: but he that [loveth iniquity](#), [hateth](#) his own [soul](#).

Dominus iustum probat impium autem et diligentem iniquitatem odit anima eius

**10:7.** He shall rain snares upon sinners: fire and brimstone, and storms of winds, shall be the portion of their cup.

Pluet super peccatores laqueos ignis et sulphur et spiritus tempestatum pars calicis eorum

**10:8.** For the [Lord](#) is [just](#), and hath [loved justice](#): his countenance hath beheld righteousness.

Quoniam iustus Dominus iustitias dilexit rectum videbunt facies eorum

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## Psalm 11

### ***Salvum me fac.*** The prophet calls for God's help against the wicked.

---

**11:1.** Unto the end: for the octave, a psalm for [David](#).

Victori pro octava canticum David

**11:2.** Save me, O [Lord](#), for there is now no saint: truths are decayed from among the children of [men](#).

Salva Domine quoniam defecit sanctus quoniam inminuti sunt fideles a filiis hominum

**11:3.** They have spoken vain things, every one to his neighbour: with deceitful lips, and with a double heart have they spoken.

Frustra loquuntur unusquisque proximo suo labium subdolum in corde et corde locuti sunt

**11:4.** May the [Lord](#) destroy all deceitful lips, and the tongue that speaketh [proud](#) things.

Disperdat Dominus omnia labia dolosa linguam magniloquam

**11:5.** Who have said: We will magnify our tongue: our lips are our own: who is [Lord](#) over us?

Qui dixerunt linguam nostram roboremus labia nostra nobiscum sunt quis dominus noster est

**11:6.** By reason of the misery of the [needy](#), and the groans of the [poor](#), now will I arise, saith the [Lord](#). I will set him in safety: I will deal confidently in his regard.

Propter vastitatem inopum et gemitum pauperum nunc consurgam dicit Dominus ponam in salutari auxilium eorum

**11:7.** The words of the [Lord](#) are pure words: as silver tried by the fire, purged from the earth, refined seven times.

Eloquia Domini eloquia munda argentum igne probatum separatum a terra colatum septuplum

**11:8.** Thou, O [Lord](#), wilt preserve us: and keep us from this [generation](#) for ever.

Tu Domine custodies ea servabis nos a generatione hac in aeternum

**11:9.** The [wicked](#) walk round about: according to thy highness, thou hast multiplied the children of [men](#).

In circuitu impii ambulabunt cum exaltati fuerint vilissimi filiorum hominum

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## Psalm 12

### *Usquequo, Domine. A prayer in tribulation.*

**12:1.** Unto the end, a psalm for [David](#). How long, O [Lord](#), wilt thou forget me unto the end? how long dost thou turn away thy face from me?

Victori canticum David usquequo Domine oblivisceris mei penitus usquequo abscondes faciem tuam a me

**12:2.** How long shall I take counsels in my [soul](#), sorrow in my heart all the day?

Usquequo ponam consilia in anima mea dolorem in corde meo per diem

**12:3.** How long shall my enemy be exalted over Me?

Usquequo exaltabitur inimicus meus super me

**12:4.** Consider, and hear me, O [Lord](#), my [God](#). Enlighten my eyes, that I never sleep in death:

Convertere exaudi me Domine Deus meus inlumina oculos meos ne umquam obdormiam in mortem

**12:5.** Lest at any time my enemy say: I have prevailed against him. They that trouble me, will rejoice when I am moved:

Nequando dicat inimicus meus praevalui adversus eum hostes mei exultabunt cum motus fuero

**12:6.** But I have trusted in thy mercy. My heart shall rejoice in thy [salvation](#): I will sing to the [Lord](#), who giveth me [good](#) things: yea, I will sing to the [name](#) of the [Lord](#), the most high.

Ego autem in misericordia tua confido exultabit cor meum in salutari tuo cantabo Domino quia reddidit mihi

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## Psalm 13

### ***Dixit insipiens. 1. The general corruption of man before our redemption by Christ.***

---

**13:1.** Unto the end, a psalm for [David](#). The fool hath said in his heart: There is no [God](#). They are corrupt, and are become abominable in their ways: there is none that doth [good](#), no not one.

Victori David dixit stultus in corde suo non est Deus corrupti sunt et abominabiles facti sunt studiose non est qui faciat bonum

**13:2.** The [Lord](#) hath looked down from [heaven](#) upon the children of [men](#), to see if there be any that understand and seek [God](#).

Dominus de caelo prospexit super filios hominum ut videret si esset intellegens requirens Deum

**13:3.** They are all gone aside, they are become unprofitable together: there is none that doth [good](#): no not one. Their throat is an open sepulchre; with their tongues they acted deceitfully: the poison of asps is under their lips. Their mouth is full of [cursing](#) and bitterness; their feet are swift to shed blood. Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of [God](#) before their eyes.

Omnes recesserunt simul conglutinati sunt non est qui faciat bonum non est usque ad unum

**13:4.** Shall not all they know that work [iniquity](#), who devour my people as they eat bread?

Nonne cognoscent omnes qui operantur iniquitatem qui devorant populum meum ut cibum panis

**13:5.** They have not called upon the [Lord](#): there have they trembled for fear, where there was no fear.

Dominum non invocaverunt ibi timebunt formidine

**13:6.** For the [Lord](#) is in the [just generation](#): you have confounded the counsel of the [poor man](#); but the [Lord](#) is his hope.

Quoniam Deus in generatione iusta est consilium pauperum confudistis quoniam Dominus spes eius est

**13:7.** Who shall give out of Sion the [salvation](#) of [Israel](#)? when the [Lord](#) shall have turned away the captivity of his people, [Jacob](#) shall rejoice, and [Israel](#) shall be glad.

Quis dabit de Sion salutem Israhel quando reduxerit Dominus captivitatem populi sui exultabit Iacob et laetabitur Israhel

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## Psalm 14

### ***Domine, quis habitabit. What kind of men shall dwell in the heavenly Sion.***

---

**14:1.** A psalm for [David](#). [Lord](#), who shall dwell in thy tabernacle? or who shall rest in thy [holy](#) hill?  
Canticum David Domine quis peregrinabitur in tentorio tuo et quis habitabit in monte sancto tuo

**14:2.** He that walketh without blemish, and worketh [justice](#):  
Qui ingreditur sine macula et operatur iustitiam

**14:3.** He that speaketh [truth](#) in his heart, who hath not used deceit in his tongue: Nor hath done [evil](#) to his neighbour: nor taken up a reproach against his neighbours.  
Loquiturque veritatem in corde suo qui non est facilis in lingua sua neque fecit amico suo malum et obprobrium non sustinuit super vicino suo

**14:4.** In his sight the malignant is brought to nothing: but he [glorifieth](#) them that fear the [Lord](#). He that [swareth](#) to his neighbour, and deceiveth not;  
Dispicitur oculis eius inprobus timentes autem Dominum glorificat iurat ut se adfligat et non mutat

**14:5.** He that hath not put out his money to [usury](#), nor taken [bribes](#) against the innocent: He that doth these things, shall not be moved for ever.  
Pecuniam suam non dedit ad usuram et munera adversum innoxium non accepit qui facit haec non movebitur in aeternum

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## Psalm 15

### ***Conserva me, Domine.* Christ's future victory and triumph over the world and death.**

---

**15:1.** The inscription of a title to [David](#) himself. Preserve me, O [Lord](#), for I have put my trust in thee.  
Humilis et simplicis David custodi me Deus quoniam speravi in te

**The inscription of a title...** That is, of a pillar or monument, *steylographia*: which is as much as to say, that this [psalm](#) is most worthy to be engraved on an everlasting monument.

**15:2.** I have said to the [Lord](#), thou art my [God](#), for thou hast no need of my goods.  
Dicens Deo Dominus meus es tu bene mihi non est sine te

**15:3.** To the saints, who are in his land, he hath made wonderful all my desires in them.  
Sanctis qui in terra sunt et magnificis omnis voluntas mea in eis

**15:4.** Their infirmities were multiplied: afterwards they made haste. I will not gather together their meetings for blood offerings: nor will I be mindful of their [names](#) by my lips.  
Multiplicabuntur idola eorum post tergum sequentium non litabo libamina eorum de sanguine neque adsumam nomina eorum in labiis meis

**15:5.** The [Lord](#) is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.  
Dominus pars hereditatis meae et calicis mei tu possessor sortis meae

**15:6.** The lines are fallen unto me in goodly places: for my inheritance is goodly to me.  
Lineae ceciderunt mihi in pulcherrimis et hereditas speciosissima mea est

**15:7.** I will [bless](#) the [Lord](#), who hath given me understanding: moreover, my reins also have corrected me even till night.  
Benedicam Domino qui dedit consilium mihi insuper et noctibus erudierunt me renes mei

**15:8.** I set the [Lord](#) always in my sight: for he is at my right hand, that I be not moved.  
Proponebam in conspectu meo semper quia a dextris meis est ne commovear

**15:9.** Therefore my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.  
Propterea laetatum est cor meum et exultavit gloria mea et caro mea habitavit confidenter

**15:10.** Because thou wilt not leave my [soul](#) in hell; nor wilt thou give thy [holy](#) one to see corruption.  
Non enim derelinques animam meam in inferno nec dabis sanctum tuum videre corruptionem

**15:11.** Thou hast made known to me the ways of life, thou shalt fill me with [joy](#) with thy countenance: at thy right hand are delights even to the end.  
Ostendes mihi semitam vitae plenitudinem laetitiarum ante vultum tuum decores in dextera tua aeternos

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## Psalm 16

### *Exaudi, Domine, justitiam. A just man's prayer in tribulation against the malice of his enemy.*

---

**16:1.** The [prayer](#) of [David](#). Hear, O [Lord](#), my [justice](#): attend to my supplication. Give ear unto my [prayer](#), which proceedeth not from deceitful lips.

Oratio David audi Deus iustum intende deprecationem meam auribus percipe orationem meam absque labiis mendacii

**16:2.** Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

De vultu tuo iudicium meum prodeat oculi tui videant aequitates

**16:3.** Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and [iniquity](#) hath not been found in me.

Probasti cor meum visitasti nocte conflasti me et non invenisti

**16:4.** That my mouth may not speak the works of [men](#): for the sake of the words of thy lips, I have kept hard ways.

Cogitationes meas transire os meum in opere hominum propter verbum labiorum tuorum ego observavi vias latronis

**16:5.** Perfect thou my goings in thy paths: that my footsteps be not moved.

Sustenta gressus meos in callibus tuis et non labentur vestigia mea

**16:6.** I have cried to thee, for thou, O [God](#), hast heard me: O incline thy ear unto me, and hear my words.

Ego invocavi te quia exaudies me Deus inclina aurem tuam mihi audi eloquium meum

**16:7.** Show forth thy wonderful mercies; thou who savest them that trust in thee.

Mirabilem fac misericordiam tuam salvator sperantium

**16:8.** From them that resist thy right hand keep me, as the apple of thy eye. Protect me under the shadow of thy wings.

A resistentibus dexterarum tuarum custodi me quasi pupillam intus in oculo in umbra alarum tuarum protege me

**16:9.** From the face of the wicked who have afflicted me. My enemies have surrounded my [soul](#):

A facie impiorum vastantium me inimici mei animam meam circumdederunt

**16:10.** They have shut up their fat: their mouth hath spoken [proudly](#).

Adipe suo concluderunt et ore locuti sunt superbe

**Their fat...** That is, their bowels of compassion: for they have none for me.

**16:11.** They have cast me forth, and now they have surrounded me: they have set their eyes bowing down to the earth.

Incedentes adversum me nunc circumdederunt me oculos suos posuerunt declinare in terram

**16:12.** They have taken me, as a lion prepared for the prey; and as a young lion dwelling in secret places.

Similitudo eius quasi leonis desiderantis praedam et quasi catuli leonis sedentis in absconditis

**16:13.** Arise, O [Lord](#), disappoint him and supplant him; deliver my [soul](#) from the [wicked one](#); thy sword

Surge Domine praeveni faciem eius incurva eum salva animam meam ab impio qui est gladius tuus

**16:14.** From the enemies of thy hand. O [Lord](#), divide them from the few of the earth in their life: their belly is filled from thy hidden stores. They are full of children: and they have left to their little ones the rest of their substance.

A viris manus tuae Domine qui mortui sunt in profundo quorum pars in vita et quorum de absconditis tuis replesti ventrem qui satiabantur filiis et dimittent reliquias suas parvulis eorum

**Divide them from the few, etc...** That is, cut them off from the earth, and the few trifling things thereof; which they are so proud of, or divide them from the few; that is, from thy elect, who are but few; that they may no longer have it in their power to oppress them. It is not meant by way of a curse or imprecation; but, as many other the like passages in the psalms, by way of a prediction, or prophecy of what should come upon them, in punishment of their wickedness. Ibid. **Thy hidden stores...** Thy secret treasures, out of which thou furnishest those earthly goods, which, with a bountiful hand thou hast distributed both to the good and the bad.

**16:15.** But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

Ego in iustitia videbo faciem tuam implebor cum evigilavero similitudine tua

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## Psalm 17

***Diligam te, Domine. David's thanks to God for his delivery from all his enemies.***

---

**17:1.** Unto the end, for [David](#), the servant of the [Lord](#), who spoke to the [Lord](#) the words of this canticle, in the day that the [Lord](#) delivered him from the hand of all his enemies, and from the hand of [Saul](#): and he said:

Victori servo Domini David quae locutus est Domino verba cantici huius in die qua liberavit eum Dominus de manu omnium inimicorum suorum et de manu Saul et ait

**17:2.** I will [love](#) thee, O [Lord](#), my strength:

Diligam te Domine fortitudo mea

**17:3.** The [Lord](#) is my [firmament](#), my refuge, and my deliverer. My [God](#) is my helper, and in him will I put my trust. My protector, and the horn of my [salvation](#), and my support.

Domine petra mea et robur meum et salvator meus Deus meus fortis meus sperabo in eo scutum meum et cornu salutis meae susceptor meus

**17:4.** Praising, I will call upon the [Lord](#): and I shall be saved from my enemies.

Laudatum invocabo Dominum et ab inimicis meis salvus ero

**17:5.** The sorrows of death surrounded me: and the torrents of [iniquity](#) troubled me.

Circumdedederunt me funes mortis et torrentes diabuli terruerunt me

**17:6.** The sorrows of hell encompassed me: and the snares of death prevented me.

Funes inferi circumdedederunt me praevenierunt me laquei mortis

**17:7.** In my affliction I called upon the [Lord](#), and I cried to my [God](#): And he heard my voice from his [holy temple](#): and my cry before him came into his ears.

In tribulatione mea invocabo Dominum et ad Deum meum clamabo exaudiet de templo suo vocem meam et clamor meus ante faciem eius veniet in aures eius

**17:8.** The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was [angry](#) with them.

Commota est et contremuit terra et fundamenta montium concussa sunt et conquassata quoniam iratus est

**17:9.** There went up a smoke in his [wrath](#): and a fire flamed from his face: coals were kindled by it.

Ascendit fumus de furore eius et ignis ex ore eius devorans carbones incensi sunt ab eo

**17:10.** He bowed the [heavens](#), and came down, and darkness was under his feet.

Inclinavit caelos et descendit et caligo sub pedibus eius

**17:11.** And he ascended upon the [cherubim](#), and he flew; he flew upon the wings of the winds.

Et ascendit super cherub et volavit super pinnas venti

**17:12.** And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

Posuit tenebras latibulum suum in circuitu eius tabernaculum eius tenebrosas aquas in nubibus aetheris

**17:13.** At the brightness that was before him the clouds passed, hail and coals of fire.

Prae fulgore in conspectu eius nubes transierunt grando et carbones ignis

**17:14.** And the [Lord](#) thundered from [heaven](#), and the Highest gave his voice: hail and coals of fire.

Et intonuit de caelo Dominus et Altissimus dedit vocem suam grandinem et carbones ignis

**17:15.** And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.  
Et emisit sagittas suas et dissipavit eos fulgora multiplicavit et conturbavit illos

**17:16.** Then the fountains of waters appeared, and the foundations of the world were discovered: At thy rebuke, O Lord, at the blast of the spirit of thy wrath.  
Et apparuerunt effusiones aquarum et revelata sunt fundamenta orbis ab increpatione tua Domine ab inspiratione spiritus furoris tui

**17:17.** He sent from on high, and took me: and received me out of many waters.  
Misit de alto et accepit me extraxit me de aquis multis

**17:18.** He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.  
Liberavit me de inimicis meis potentissimis et de his qui oderant me quoniam robustiores me erant

**17:19.** They prevented me in the day of my affliction: and the Lord became my protector.  
Praevenerunt me in die adflictionis meae et factus est Dominus firmamentum meum

**17:20.** And he brought me forth into a large place: he saved me, because he was well pleased with me.  
Et eduxit me in latitudinem liberavit me quia placuit ei

**17:21.** And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:  
Retribuit mihi Dominus secundum iustitiam meam et secundum munditiam manuum mearum reddidit mihi

**17:22.** Because I have kept the ways of the Lord; and have not done wickedly against my God.  
Quia custodivi vias Domini et non egi impie a Deo meo

**17:23.** For all his judgments are in my sight: and his justices I have not put away from me.  
Omnia enim iudicia eius in conspectu meo et praecepta eius non amovi a me

**17:24.** And I shall be spotless with him: and shall keep myself from my iniquity.  
Et fui immaculatus cum eo et custodivi me ab iniquitate mea

**17:25.** And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes.  
Et restituit Dominus mihi secundum iustitiam meam et secundum munditiam manuum mearum in conspectu oculorum eius

**17:26.** With the holy thou wilt be holy; and with the innocent man thou wilt be innocent:  
Cum sancto sanctus eris cum viro innocente innocenter ages

**17:27.** And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.  
Cum electo electus eris et cum perverso pervertes

**17:28.** For thou wilt save the humble people; but wilt bring down the eyes of the proud.  
Quia tu populum pauperem salvabis et oculos excelsos humiliabis

**17:29.** For thou lightest my lamp, O Lord: O my God, enlighten my darkness.  
Quia tu inluminabis lucernam meam Domine Deus meus inlustrabis tenebras meas

**17:30.** For by thee I shall be delivered from temptation; and through my God I shall go over a wall.  
In te enim curram accinctus et in Deo meo transiliam murum

**17:31.** As for my God, his way is undefiled: the words of the Lord are fire-tried: he is the protector of all that trust in him.  
Deus immaculata via eius eloquium Domini igne examinatum scutum est omnium sperantium in se

**17:32.** For who is God but the Lord? or who is God but our God?  
Quis est deus praeter Dominum et quis fortis praeter Deum nostrum

**17:33.** God, who hath girt me with strength; and made my way blameless.  
Deus qui accingit me fortitudine et posuit immaculatam viam meam

**17:34.** Who hath made my feet like the feet of harts: and who setteth me upon high places.  
Coequans pedes meos cervis et super excelsa statuens me

**17:35.** Who teacheth my hands to **war**: and thou hast made my arms like a brazen bow.  
Docens manus meas ad proelium et componens quasi arcum aereum brachia mea

**17:36.** And thou hast given me the protection of thy **salvation**: and thy right hand hath held me up: And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.  
Dedisti mihi clipeum salutis tuae et dextera tua confortavit me et mansuetudo tua multiplicavit me

**17:37.** Thou hast enlarged my steps under me; and my feet are not weakened.  
Dilatabis gressus meos subtus me et non deficient tali mei

**17:38.** I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.  
Persequar inimicos meos et adprehendam et non revertar donec consumam eos

**17:39.** I will break them, and they shall not be able to stand: they shall fall under my feet.  
Caedam eos et non poterunt surgere cadent sub pedibus meis

**17:40.** And thou hast girded me with strength unto battle; and hast subdued under me them that rose up against me.  
Accinxisti me fortitudine ad proelium incurvabis resistentes mihi sub me

**17:41.** And thou hast made my enemies turn their back upon me, and hast destroyed them that **hated** me.  
Inimicorum meorum dedisti mihi dorsum et odientes me disperdidisti

**17:42.** They cried, but there was none to save them, to the **Lord**: but he heard them not.  
Clamabunt et non erit qui salvet ad Dominum et non exaudiet eos

**17:43.** And I shall beat them as small as the dust before the wind; I shall bring them to nought, like the dirt in the streets.  
Delebo eos ut pulverem ante faciem venti ut lutum platearum proiciam eos

**17:44.** Thou wilt deliver me from the contradictions of the people; thou wilt make me head of the **Gentiles**.  
Salvabis me a contradictionibus populi pones me in caput gentium

**17:45.** A people which I knew not, hath served me: at the hearing of the ear they have **obeyed** me.  
Populus quem ignoravi serviet mihi auditione auris oboediet mihi

**17:46.** The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.  
Fili alieni mentientur mihi filii alieni defluent et contrahentur in angustiis suis

**17:47.** The **Lord** liveth, and **blessed** by my **God**, and let the **God** of my **salvation** be exalted.  
Vivit Dominus et benedictus Deus meus et exaltabitur Deus salutis meae

**17:48.** O **God**, who avengest me, and subduest the people under me, my deliverer from my enraged enemies.  
Deus qui das vindictas mihi et congregas populos sub me qui servas me ab inimicis meis

**17:49.** And thou wilt lift me up above them that rise up against me: from the unjust **man** thou wilt deliver me.  
Et a resistentibus mihi elevas me a viro iniquo libera me

**17:50.** Therefore will I give **glory** to thee, O **Lord**, among the nations, and I will sing a psalm to thy **name**.  
Propterea confitebor tibi in gentibus Domine et nomini tuo cantabo

**17:51.** Giving great deliverance to his king, and showing mercy to **David**, his anointed: and to his seed for ever.  
Magnificanti salutes regis sui et facienti misericordiam christo suo David et semini eius usque in aeternum

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## Psalm 18

***Coeli enarrant. The works of God show forth his glory: his law is greatly to be esteemed and loved.***

---

**18:1.** Unto the end. A psalm for [David](#).

Victori canticum David

**18:2.** The [heavens](#) show forth the [glory](#) of [God](#), and the [firmament](#) declareth the work of his hands.

Caeli enarrant gloriam Dei et opus manus eius adnuntiat firmamentum

**18:3.** Day to day uttereth speech, and night to night showeth knowledge.

Dies diei eructat verbum et nox nocti indicat scientiam

**18:4.** There are no speeches nor languages, where their voices are not heard.

Non est sermo et non sunt verba quibus non audiat vox eorum

**18:5.** Their sound hath gone forth into all the earth: and their words unto the ends of the world.

In universam terram exivit sonus eorum et in finibus orbis verba eorum

**18:6.** He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bridechamber, Hath rejoiced as a giant to run the way:

Soli posuit tabernaculum in eis et ipse quasi sponsus procedens de thalamo suo exultavit ut fortis ad currendam viam

**18:7.** His going out is from the end of [heaven](#), And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

A summitate caeli egressus eius et cursus eius usque ad summitatem illius nec est qui se abscondat a calore eius

**18:8.** The [law](#) of the [Lord](#) is unspotted, converting [souls](#): the testimony of the [Lord](#) is faithful, giving wisdom to little ones.

Lex Domini immaculata convertens animam testimonium Domini fidele sapientiam praestans parvulis

**18:9.** The justices of the [Lord](#) are right, rejoicing hearts: the commandment of the [Lord](#) is lightsome, enlightening the eyes.

Praecepta Domini recta laetificantia cor mandatum Domini lucidum inluminans oculos

**18:10.** The fear of the [Lord](#) is [holy](#), enduring for ever and ever: the judgments of the [Lord](#) are [true](#), justified in themselves.

Timor Domini mundus perseverans in saecula iudicia Domini vera iustificata in semet ipsis

**18:11.** More to be desired than gold and many [precious stones](#): and sweeter than honey and the honeycomb.

Desiderabilia super aurum et lapidem pretiosum multum et dulciora super mel et favum redundantem

**18:12.** For thy servant keepeth them, and in keeping them there is a great reward.

Unde et servus tuus docebit ea in custodiendis eis fructus multus

**18:13.** Who can understand [sins](#)? from my secret ones cleanse me, O [Lord](#):

Errores quis intellet ab occultis munda me

**18:14.** And from those of others spare thy servant. If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest [sin](#).

A superbis quoque libera servum tuum si non fuerint dominati mei tunc immaculatus ero et mundabor a

delicto maximo

**18:15.** And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight. O [Lord](#), my helper and my Redeemer.

Sint placentes sermones oris mei meditatio cordis mei in conspectu tuo Domine fortitudo mea et redemptor meus

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## Psalm 19

### *Exaudiat te Dominus. A prayer for the king.*

---

**19:1.** Unto the end. A psalm for [David](#).

Victori canticum David

**19:2.** May the [Lord](#) hear thee in the day of tribulation: may the [name](#) of the [God](#) of [Jacob](#) protect thee.

Exaudiat te Dominus in die tribulationis protegat te nomen Dei Iacob

**19:3.** May he send thee help from the sanctuary: and defend thee out of Sion.

Mittat tibi auxilium de sancto et de Sion roboret te

**19:4.** May he be mindful of all thy [sacrifices](#): and may thy [whole burnt offering](#) be made fat.

Memor sit omnis sacrificii tui et holocaustum tuum pingue fiat semper

**19:5.** May he give thee according to thy own heart; and confirm all thy counsels.

Det tibi secundum cor tuum et omnem voluntatem tuam impleat

**19:6.** We will rejoice in thy [salvation](#); and in the [name](#) of our [God](#) we shall be exalted.

Laudabimus in salutari tuo et in nomine Dei nostri ducemus choros

**19:7.** The [Lord](#) fulfil all thy petitions: now have I known that the [Lord](#) hath saved his anointed. He will hear him from his [holy heaven](#): the [salvation](#) of his right hand is in powers.

Impleat Dominus omnes petitiones tuas nunc scio quoniam salvabit Dominus christum suum exaudiet eum de caelo sancto suo in fortitudine salutis dexteræ suæ

**The salvation of his right hand is in powers...** That is, in strength. His right hand is strong and mighty to save them that trust in him.

**19:8.** Some trust in chariots, and some in horses: but we will call upon the [name](#) of the [Lord](#), our [God](#).

Hii in curribus et hii in equis nos autem nominis Domini Dei nostri recordabimur

**19:9.** They are bound, and have fallen: but we are risen, and are set upright. O [Lord](#), save the king: and hear us in the day that we shall call upon thee.

Ipsi incurvati sunt et ceciderunt nos autem resurreximus et erecti sumus

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## Psalm 20

### ***Domine, in virtute. Praise to God for Christ's exaltation after his passion.***

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**20:1.** Unto the end. A psalm for [David](#).

Victori canticum David

**20:2.** In thy strength, O [Lord](#), the king shall [joy](#); and in thy [salvation](#) he shall rejoice exceedingly.

Domine in fortitudine tua laetabitur rex et in salutari tuo exultabit vehementer

**20:3.** Thou hast given him his heart's desire: and hast not withholden from him the will of his lips.

Desiderium cordis eius dedisti ei et voluntate labiorum eius non fraudasti eum semper

**20:4.** For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of [precious stones](#).

Quoniam praevenies eum benedictionibus bonitatis pones in capite eius coronam de lapide pretioso

**20:5.** He asked life of thee: and thou hast given him length of days for ever and ever.

Vitam petivit te et dedisti ei longitudinem dierum in saeculum et in aeternum

**20:6.** His [glory](#) is great in thy [salvation](#): [glory](#) and great beauty shalt thou lay upon him.

Magna gloria eius in salutari tuo gloriam et decorem pones super eum

**20:7.** For thou shalt give him to be a [blessing](#) for ever and ever: thou shalt make him joyful in gladness with thy countenance.

Pones enim eum benedictionem sempiternam et hilarabis eum laetitia apud vultum tuum

**20:8.** For the king hopeth in the [Lord](#): and through the mercy of the [most High](#) he shall not be moved.

Quia rex confidet in Domino et in misericordia Excelsi non decipietur

**20:9.** Let thy hand be found by all thy enemies: let thy right hand find out all them that [hate](#) thee.

Inveniet manus tua omnes inimicos tuos dextera tua inveniet odientes te

**20:10.** Thou shalt make them as an oven of fire, in the time of thy [anger](#): the [Lord](#) shall trouble them in his [wrath](#), and fire shall devour them.

Pones eos ut clibanum ignis in tempore vultus tui Dominus in furore suo praecipitabit eos et devorabit eos ignis

**20:11.** Their fruit shalt thou destroy from the earth: and their seed from among the children of [men](#).

Fructum eorum de terra perdes et semen eorum de filiis hominum

**20:12.** For they have intended [evils](#) against thee: they have devised counsels which they have not been able to establish.

Quoniam inclinaverunt super te malum cogitaverunt scelus quod non potuerunt

**20:13.** For thou shalt make them turn their back: in thy remnants thou shalt prepare their face.

Quia pones eos umerum funes tuos firmabis contra facies eorum

**In thy remnants thou shalt prepare their face...** Or thou shalt set thy remnants against their faces. That is, thou shalt make them see what punishments remain for them hereafter from thy [justice](#). Instead of remnants, [St. Jerome](#) renders it *funes*, that is, cords or strings, viz., of the bow of divine [justice](#), from which [God](#) directs his arrows against the faces of his enemies.

**20:14.** Be thou exalted, O [Lord](#), in thy own strength: we will sing and praise thy power.

Exaltare Domine in fortitudine tua cantabimus et psallemus fortitudines tuas

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## Psalm 21

### ***Deus Deus meus. Christ's passion: and the conversion of the Gentiles.***

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**21:1.** Unto the end, for the morning protection, a psalm for [David](#).

Victori pro cervo matutino canticum

**21:2.** O [God](#) my [God](#), look upon me: why hast thou forsaken me? Far from my [salvation](#) are the words of my [sins](#).

Deus Deus meus quare dereliquisti me longe a salute mea verba rugitus mei

**The words of my sins...** That is, the [sins](#) of the world, which I have taken upon myself, cry out against me, and are the cause of all my sufferings.

**21:3.** O my [God](#), I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

Deus meus clamabo per diem et non exaudies et nocte nec est silentium mihi

**21:4.** But thou dwellest in the [holy](#) place, the praise of [Israel](#).

Et tu sancte habitator Laus Israhel

**21:5.** In thee have our fathers hoped: they have hoped, and thou hast delivered them.

In te confisi sunt patres nostri confisi sunt et salvasti eos

**21:6.** They cried to thee, and they were saved: they trusted in thee, and were not confounded.

Ad te clamaverunt et salvati sunt in te confisi sunt et non sunt confusi

**21:7.** But I am a worm, and no [man](#): the reproach of [men](#), and the outcast of the people.

Ego autem sum vermis et non homo obprobrium hominum et dispectio plebis

**21:8.** All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

Omnnes videntes me subsannant me dimittunt labium movent caput

**21:9.** He hoped in the [Lord](#), let him deliver him: let him save him, seeing he delighteth in him.

Confugit ad Dominum salvet eum liberet eum quoniam vult eum

**21:10.** For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

Tu autem propugnator meus ex utero fiducia mea ab uberibus matris meae

**21:11.** I was cast upon thee from the womb. From my mother's womb thou art my [God](#),

In te proiectus sum ex vulva de ventre matris meae Deus meus es tu

**21:12.** Depart not from me. For tribulation is very near: for there is none to help me.

Ne longe fias a me quoniam tribulatio proxima est quoniam non est adiutor

**21:13.** Many calves have surrounded me: fat bulls have besieged me.

Circumdedederunt me vituli multi tauri pingues vallaverunt me

**21:14.** They have opened their mouths against me, as a lion ravening and roaring.

Aperuerunt super me os suum quasi leo capiens et rugiens

**21:15.** I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

Sicut aqua effusus sum et separata sunt omnia ossa mea factum est cor meum sicut cera liquefacta in medio ventris mei

**21:16.** My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

Aruit velut testa fortitudo mea et lingua mea adhesit palato meo et in pulverem mortis detraxisti me

**21:17.** For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.

Circumdedederunt me venatores concilium pessimorum vallavit me vinxerunt manus meas et pedes meos

**21:18.** They have numbered all my bones. And they have looked and stared upon me.

Numeravi omnia ossa mea quae ipsi respicientes viderunt in me

**21:19.** They parted my garments amongst them; and upon my vesture they cast lots.

Diviserunt vestimenta mea sibi et super vestimentum meum miserunt sortem

**21:20.** But thou, O **Lord**, remove not thy help to a distance from me; look towards my defence.

Tu autem Domine ne longe fias fortitudo mea in auxilium meum festina

**21:21.** Deliver, O **God**, my **soul** from the sword: my only one from the hand of the dog.

Erue a gladio animam meam de manu canis solitariam meam

**21:22.** Save me from the lion's mouth; and my lowness from the horns of the unicorns.

Salva me ex ore leonis et de cornibus unicornium exaudi me

**21:23.** I will declare thy **name** to my brethren: in the midst of the church will I praise thee.

Narrabo nomen tuum fratribus meis in medio ecclesiae laudabo te

**21:24.** Ye that fear the **Lord**, praise him: all ye the **seed of Jacob**, **glorify** him.

Qui timetis Dominum laudate eum omne semen Iacob glorificate eum

**21:25.** Let all the seed of **Israel** fear him: because he hath not slighted nor **despised** the supplication of the **poor man**. Neither hath he turned away his face from me: and when I cried to him he heard me.

Et metuite eum universum semen Israhel quoniam non dispexit neque contempsit modestiam pauperis et non abscondit faciem suam ab eo et cum clamaret ad eum audivit

**21:26.** With thee is my praise in a great church: I will pay my **vows** in the sight of them that fear him.

Apud te laus mea in ecclesia multa vota mea reddam in conspectu timentium eum

**21:27.** The **poor** shall eat and shall be filled: and they shall praise the **Lord** that seek him: their hearts shall live for ever and ever.

Comedent mites et saturabuntur laudabunt Dominum quaerentes eum vivet cor vestrum in sempiternum

**21:28.** All the ends of the earth shall remember, and shall be converted to the **Lord**: And all the kindreds of the **Gentiles** shall **adore** in his sight.

Recordabuntur et convertentur ad Dominum omnes fines terrae et adorabunt coram eo universae cognationes gentium

**21:29.** For the kingdom is the **Lord's**; and he shall have dominion over the nations.

Quia Domini est regnum et dominabitur gentibus

**21:30.** All the fat ones of the earth have eaten and have **adored**: all they that go down to the earth shall fall before him.

Comederunt et adoraverunt omnes pingues terrae ante faciem eius curvabunt genu universi qui descendunt in pulverem

**21:31.** And to him my **soul** shall live: and my seed shall serve him.

Et anima eius ipsi vivet semen serviet ei

**21:32.** There shall be declared to the **Lord** a **generation** to come: and the **heavens** shall show forth his **justice** to a people that shall be born, which the **Lord** hath made.

Narrabitur Domino in generatione venient et adnuntiabunt iustitias eius populo qui nascetur quas fecit

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## Psalm 22

### *Dominus regit me. God's spiritual benefits to faithful souls.*

**22:1.** A psalm for [David](#). The [Lord](#) ruleth me: and I shall want nothing.

Canticum David Dominus pascit me nihil mihi deerit

**Ruleth me...** In [Hebrew](#), *Is my shepherd*, viz., to feed, guide, and govern me.

**22:2.** He hath set me in a place of pasture. He hath brought me up, on the water of refreshment:

In pascuis herbarum adclinavit me super aquas refectionis enutrivit me

**22:3.** He hath converted my [soul](#). He hath led me on the paths of [justice](#), for his own [name's](#) sake.

Animam meam refecit duxit me per semitas iustitiae propter nomen suum

**22:4.** For though I should walk in the midst of the shadow of death, I will fear no [evils](#), for thou art with me. Thy rod and thy staff, they have comforted me.

Sed et si ambulavero in valle mortis non timebo malum quoniam tu mecum es virga tua et baculus tuus ipsa consolabuntur me

**22:5.** Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

Pones coram me mensam ex adverso hostium meorum inpinguasti oleo caput meum calix meus inebrians

**22:6.** And thy mercy will follow me all the days of my life. And that I may dwell in the [house of the Lord](#) unto length of days.

Sed et benignitas et misericordia subsequetur me omnibus diebus vitae meae et habitabo in domo Domini in longitudine dierum

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## Psalm 23

### ***Domini est terra. Who are they that shall ascend to heaven: Christ's triumphant ascension thither.***

---

**23:1.** On the first day of the week, a psalm for [David](#). The earth is the [Lord's](#) and the fulness thereof: the world, and all they that dwell therein.

David canticum Domini est terra et plenitudo eius orbis et habitatores eius

**23:2.** For he hath founded it upon the seas; and hath prepared it upon the rivers.

Quia ipse super maria fundavit eum et super flumina stabilivit illum

**23:3.** Who shall ascend into the mountain of the [Lord](#): or who shall stand in his [holy](#) place?

Quis ascendet in montem Domini et quis stabit in loco sancto eius

**23:4.** The innocent in hands, and clean of heart, who hath not taken his [soul](#) in vain, nor sworn deceitfully to his neighbour.

Innocens manibus et mundo corde qui non exaltavit frustra animam suam et non iuravit dolose

**23:5.** He shall receive a [blessing](#) from the [Lord](#), and mercy from [God](#) his Saviour.

Accipiet benedictionem a Domino et iustitiam a Deo salutari suo

**23:6.** This is the [generation](#) of them that seek him, of them that seek the face of the [God](#) of [Jacob](#).

Haec generatio quaerentium eum quaerentium faciem tuam Iacob semper

**23:7.** Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Levate portae capita vestra et elevamini ianuae sempiternae et ingrediatur rex gloriae

**23:8.** Who is this King of Glory? the [Lord](#) who is strong and mighty: the [Lord](#) mighty in battle.

Quis est iste rex gloriae Dominus fortis et potens Dominus fortis in proelio

**23:9.** Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Levate portae capita vestra et erigite ianuae sempiternae et ingrediatur rex gloriae

**23:10.** Who is this King of Glory? the [Lord](#) of [hosts](#), he is the King of Glory.

Quis est iste rex gloriae Dominus exercituum ipse est rex gloriae semper

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## Psalm 24

### ***Ad te, Domine, levavi. A prayer for grace, mercy, and protection against our enemies.***

---

**24:1.** Unto the end, a psalm for [David](#). To thee, O [Lord](#), have I lifted up my [soul](#).

David ad te Domine animam meam levabo

**24:2.** In thee, O my [God](#), I put my trust; let me not be ashamed.

Deus meus in te confisus sum ne confundar

**24:3.** Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

Ne laetentur inimici mei sed et universi qui sperant in te non confundantur

**24:4.** Let all them be confounded that act [unjust](#) things without cause. Show, O [Lord](#), thy ways to me, and teach me thy paths.

Confundantur qui iniqua gerunt frustra vias tuas Domine ostende mihi semitas tuas doce me

**24:5.** Direct me in thy [truth](#), and teach me; for thou art [God](#) my Saviour; and on thee have I waited all the day long.

Deduc me in veritate tua et doce me quia tu Deus salvator meus te expectavi tota die

**24:6.** Remember, O [Lord](#), thy bowels of compassion; and thy mercies that are from the beginning of the world.

Recordare miserationum tuarum Domine et misericordiarum tuarum quia ex sempiterno sunt

**24:7.** The [sins](#) of my youth and my [ignorances](#) do not remember. According to thy mercy remember thou me: for thy goodness' sake, O [Lord](#).

Peccatorum adolescentiae meae et scelerum meorum ne memineris secundum misericordiam tuam recordare mei propter bonitatem tuam Domine

**24:8.** The [Lord](#) is sweet and righteous: therefore he will give a law to sinners in the way.

Bonus et rectus Dominus propterea docebit peccatores in via

**24:9.** He will guide the mild in judgment: he will teach the meek his ways.

Deducet mansuetos in iudicio et docebit modestos viam suam

**24:10.** All the ways of the [Lord](#) are mercy and [truth](#), to them that seek after his covenant and his testimonies.

Omnes semitae Domini misericordia et veritas his qui custodiunt pactum eius et testificationem eius

**24:11.** For thy [name's](#) sake, O [Lord](#), thou wilt pardon my [sin](#): for it is great.

Propter nomen tuum propitiare iniquitati meae quoniam grandis est

**24:12.** Who is the [man](#) that feareth the [Lord](#)? He hath appointed him a law in the way he hath chosen.

Quis est iste vir timens Dominum quem docebit in via quam elegerit

**24:13.** His [soul](#) shall dwell in [good](#) things: and his seed shall inherit the land.

Anima eius in bono commorabitur et semen eius hereditabit terram

**24:14.** The [Lord](#) is a [firmament](#) to them that fear him: and his covenant shall be made manifest to them.

Secretum Domini timentibus eum et pactum suum ostendet eis

**24:15.** My eyes are ever towards the [Lord](#): for he shall pluck my feet out of the snare.

Oculi mei semper ad Dominum quia ipse educet de rete pedes meos

**24:16.** Look thou upon me, and have mercy on me; for I am alone and **poor**.  
Respice in me et miserere mei quoniam solus et pauper sum ego

**24:17.** The troubles of my heart are multiplied: deliver me from my necessities.  
Tribulationes cordis mei multiplicatae sunt de angustiis meis educ me

**24:18.** See my abjection and my labour; and forgive me all my **sins**.  
Vide afflictionem meam et laborem meum et porta omnia peccata mea

**24:19.** Consider my enemies for they are multiplied, and have **hated** me with an **unjust hatred**.  
Vide inimicos meos quia multiplicati sunt et odio iniquo oderunt me

**24:20.** Deep thou my **soul**, and deliver me: I shall not be ashamed, for I have hoped in thee.  
Custodi animam meam et libera me non confundar quia speravi in te

**24:21.** The innocent and the upright have adhered to me: because I have waited on thee.  
Simplicitas et aequitas servabunt me quia expectavi te

**24:22.** Deliver **Israel**, O **God**, from all his tribulations.  
Redime Deus Israhelem ex omnibus angustiis suis

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## Psalm 25

***Judica me, Domine. David's prayer to God in his distress, to be delivered, that he may come to worship him in his tabernacle.***

---

**25:1.** Unto the end, a psalm for [David](#). Judge me, O [Lord](#), for I have walked in my innocence: and I have put my trust in the [Lord](#), and shall not be weakened.

David iudica me Deus quoniam ego in simplicitate mea ambulavi et in Domino confidens non deficiam

**25:2.** Prove me, O [Lord](#), and try me; burn my reins and my heart.

Proba me Domine et tempta me ure renes meos et cor meum

**25:3.** For thy mercy is before my eyes; and I am well pleased with thy [truth](#).

Quia misericordia tua in conspectu oculorum meorum est et ambulabo in veritate tua

**25:4.** I have not sat with the council of vanity: neither will I go in with the doers of [unjust](#) things.

Non sedi cum viris vanitatis et cum superbis non ingrediar

**25:5.** I have [hated](#) the assembly of the malignant; and with the wicked I will not sit.

Odivi ecclesiam pessimorum et cum iniquis non sedebo

**25:6.** I will [wash my hands](#) among the innocent; and will compass thy [altar](#), O [Lord](#):

Lavabo in innocentia manus meas et circuibo altare tuum Domine

**25:7.** That I may hear the voice of thy praise: and tell of all thy wondrous works.

Ut clara voce praedicem laudem et narrem omnia mirabilia tua

**25:8.** I have [loved](#), O [Lord](#), the beauty of thy house; and the place where thy [glory](#) dwelleth.

Domine dilexi habitaculum domus tuae et locum tabernaculi gloriae tuae

**25:9.** Take not away my [soul](#), O [God](#), with the wicked: nor my life with bloody [men](#):

Ne auferas cum peccatoribus animam meam cum viris sanguinum vitam meam

**25:10.** In whose hands are [iniquities](#): their right hand is filled with gifts.

In quorum manibus scelus est et dextera eorum repleta est muneribus

**25:11.** But as for me, I have walked in my innocence: [redeem](#) me, and have mercy on me.

Ego autem in simplicitate mea gradiar redime me et miserere mei

**25:12.** My foot hath stood in the direct way: in the churches I will [bless](#) thee, O [Lord](#).

Pes meus stetit in recto in ecclesiis benedicam Domino

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## Psalm 26

### *Dominus illuminatio. David's faith and hope in God.*

---

**26:1.** The psalm of [David](#) before he was anointed. The [Lord](#) is my light and my [salvation](#), whom shall I fear? The [Lord](#) is the protector of my life: of whom shall I be afraid?

David Dominus lux mea et salutare meum quem timebo Dominus fortitudo vitae meae quem formidabo

**26:2.** Whilst the wicked draw near against me, to eat my flesh. My enemies that trouble me, have themselves been weakened, and have fallen.

Cum adpropinquarent mihi maligni ut comederent carnem meam hostes mei et inimici mei ipsi inpigerunt et ceciderunt

**26:3.** If armies in camp should stand together against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident.

Si steterint adversus me castra non timebit cor meum si surrexerit contra me bellum in hoc ego confidam

**26:4.** One thing I have asked of the [Lord](#), this will I seek after; that I may dwell in the [house of the Lord](#) all the days of my life. That I may see the delight of the [Lord](#), and may visit his [temple](#).

Unum petivi a Domino hoc requiram ut habitem in domo Domini omnibus diebus vitae meae ut videam pulchritudinem Domini et attendam templum eius

**26:5.** For he hath hidden me in his tabernacle; in the day of [evils](#), he hath protected me in the secret place of his tabernacle.

Abscondet enim me in umbra sua in die pessima abscondet me in secreto tabernaculi sui

**26:6.** He hath exalted me upon a rock: and now he hath lifted up my head above my enemies. I have gone round, and have offered up in his [tabernacle](#) a [sacrifice](#) of jubilation: I will sing, and recite a psalm to the [Lord](#).

In petra exaltabit me nunc quoque exaltabit caput meum super inimicos meos qui sunt in circuitu meo et immolabo in tabernaculo eius hostias iubili cantabo et psallam Domino

**26:7.** Hear, O [Lord](#), my voice, with which I have cried to thee: have mercy on me and hear me.

Audi Domine vocem meam invocantis miserere mei et exaudi me

**26:8.** My heart hath said to thee: My face hath sought thee: thy face, O [Lord](#), will I still seek.

Tibi dixit cor meum quaesivit vultus meus faciem tuam Domine et requiram

**26:9.** Turn not away thy face from me; decline not in thy [wrath](#) from thy servant. Be thou my helper, forsake me not; do not thou [despise](#) me, O [God](#) my Saviour.

Ne abscondas faciem tuam a me ne declines in furore tuo a servo tuo auxilium meum fuisti ne derelinquas me et ne dimittas me Deus salvator meus

**26:10.** For my father and my mother have left me: but the [Lord](#) hath taken me up.

Pater enim meus et mater mea dereliquerunt me Dominus autem collegit me

**26:11.** Set me, O [Lord](#), a law in thy way, and guide me in the right path, because of my enemies.

Ostende mihi Domine viam tuam et deduc me in semita recta propter insidiatores meos

**26:12.** Deliver me not over to the will of them that trouble me; for [unjust](#) witnesses have risen up against me; and [iniquity](#) hath lied to itself.

Ne tradas me Domine animae tribulantium me quoniam surrexerunt contra me testes falsi et apertum mendacium

**26:13.** I [believe](#) to see the [good](#) things of the [Lord](#) in the land of the living.

Ego autem credo quod videam bona Domini in terra viventium

**26:14.** Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.  
Expecta Dominum confortare et roboretur cor tuum et sustine Dominum

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## Psalm 27

***Ad te, Domine, clamabo. David's prayer that his enemies may not prevail over him.***

---

**27:1.** A psalm for [David](#) himself. Unto thee will I cry, O [Lord](#): O my [God](#), be not thou silent to me: lest if thou be silent to me, I become like them that go down into the pit.

David ad te Domine clamabo Fortis meus ne obsurdescas mihi ne forte tacente te mihi conparer his qui descendunt in lacum

**27:2.** Hear, O [Lord](#), the voice of my supplication, when I [pray](#) to thee; when I lift up my hands to thy [holy temple](#).

Audi Domine deprecationem meam cum clamavero ad te cum levavero manus meas ad oraculum sanctum tuum

**27:3.** Draw me not away together with the wicked; and with the workers of [iniquity](#) destroy me not: Who speak peace with their neighbour, but [evils](#) are in their hearts.

Ne trahas me cum impiis et cum operantibus iniquitatem qui loquuntur pacem cum amicis suis et est malum in corde eorum

**27:4.** Give them according to their works, and according to the wickedness of their inventions. According to the works of their hands give thou to them: render to them their reward.

Da eis secundum opus suum et secundum malum adinventionum suarum iuxta opus manuum suarum da eis redde retributionem suam illis

**27:5.** Because they have not understood the works of the [Lord](#), and the operations of his hands: thou shalt destroy them, and shalt not build them up.

Quoniam non intellegunt opera Domini et opus manuum eius destrues eos et non aedificabis

**27:6.** [Blessed](#) be the [Lord](#), for he hath heard the voice of my supplication.

Benedictus Dominus qui audivit vocem deprecationis meae

**27:7.** The [Lord](#) is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him.

Dominus fortitudo mea et scutum meum in ipso confisum est cor meum et habui adiutorium gavisum est cor meum et in cantico meo confitebor illi

**27:8.** The [Lord](#) is the strength of his people, and the protector of the [salvation](#) of his anointed.

Dominus fortitudo mea et robur salutarium christi sui est

**27:9.** Save, O [Lord](#), thy people, and [bless](#) thy inheritance: and rule them and exalt them for ever.

Salva populum tuum et benedic hereditati tuae et pasce eos et subleva eos usque in sempiternum

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## Psalm 28

### ***Afferte Domino. An invitation to glorify God, with a commemoration of his mighty works.***

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**28:1.** A psalm for [David](#), at the finishing of the [tabernacle](#). Bring to the [Lord](#), O ye children of [God](#): bring to the [Lord](#) the offspring of rams.

Canticum David adferte Domino filios arietum

**28:2.** Bring to the [Lord glory](#) and honour: bring to the [Lord glory](#) to his [name](#): [adore](#) ye the [Lord](#) in his [holy court](#).

Adferte Domino gloriam et imperium adferte Domino gloriam nomini eius adorate Dominum in decore sancto

**28:3.** The voice of the [Lord](#) is upon the waters; the [God](#) of majesty hath thundered, The [Lord](#) is upon many waters.

Vox Domini super aquas Deus gloriae intonuit Dominus super aquas multas

**28:4.** The voice of the [Lord](#) is in power; the voice of the [Lord](#) in magnificence.

Vox Domini in fortitudine vox Domini in decore

**28:5.** The voice of the [Lord](#) breaketh the [cedars](#): yea, the [Lord](#) shall break the [cedars](#) of Libanus.

Vox Domini confringentis cedros et confringet Dominus cedros Libani

**28:6.** And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

Et disperget eas quasi vitulus Libani et Sarion quasi filius rinocerotis

**Shall reduce them to pieces, etc...** In [Hebrew](#), *shall make them to skip like a calf*. The psalmist here describes the effects of thunder (which he calls the voice of the [Lord](#)) which sometimes breaks down the tallest and strongest trees; and makes their broken branches skip, etc. All this is to be understood mystically of the powerful voice of [God's](#) word in his [church](#); which has broken the [pride](#) of the great ones of this world, and brought many of them [meekly](#) and [joyfully](#) to submit their necks to the sweet yoke of [Christ](#).

**28:7.** The voice of the [Lord](#) divideth the flame of fire:

Vox Domini dividens flammam ignis

**28:8.** The voice of the [Lord](#) shaketh the [desert](#): and the [Lord](#) shall shake the [desert](#) of [Cades](#).

Vox Domini parturire faciens desertum Cades

**28:9.** The voice of the [Lord](#) prepareth the stags: and he will discover the thick woods: and in his [temple](#) all shall speak his [glory](#).

Vox Domini obstricant cervis et revelans saltus et in templo eius omnis loquetur gloriam

**28:10.** The [Lord](#) maketh the flood to dwell: and the [Lord](#) shall sit king for ever. The [Lord](#) will give strength to his people: the [Lord](#) will [bless](#) his people with peace.

Dominus diluvium inhabitat et sedebit Dominus rex in aeternum Dominus fortitudinem populo suo dabit Dominus benedicet populo suo in pace

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## Psalm 29

### ***Exaltabo te, Domine. David praiseth God for his deliverance, and his merciful dealings with him.***

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**29:1.** A psalm of a canticle, at the [dedication](#) of [David's](#) house.

Psalmus cantici pro dedicatione domus David

**29:2.** I will extol thee, O [Lord](#), for thou hast upheld me: and hast not made my enemies to rejoice over me.

Exaltabo te Domine quoniam salvasti me et non delectasti inimicos meos super me

**29:3.** O [Lord](#) my [God](#), I have cried to thee, and thou hast healed me.

Domine Deus meus clamavi ad te et sanasti me

**29:4.** Thou hast brought forth, O [Lord](#), my [soul](#) from hell: thou hast saved me from them that go down into the pit.

Domine eduxisti de inferno animam meam vivificasti me ne descenderem in lacum

**29:5.** Sing to the [Lord](#), O ye his saints: and give praise to the memory of his [holiness](#).

Cantate Domino sancti eius et confitemini memoriae sanctitatis eius

**29:6.** For [wrath](#) is in his indignation; and life in his [good](#) will. In the evening weeping shall have place, and in the morning gladness.

Quoniam ad momentum est ira eius et vita in reprobatione eius ad vesperum commorabitur fletus et in matutino laus

**29:7.** And in my abundance I said: I shall never be moved.

Ego autem dixi in abundantia mea non commovebor in sempiternum

**29:8.** O [Lord](#), in thy favour, thou gavest strength to my beauty. Thou turnedst away thy face from me, and I became troubled.

Domine in voluntate tua posuisti monti meo fortitudinem abscondisti faciem tuam et factus sum conturbatus

**29:9.** To thee, O [Lord](#), will I cry: and I will make supplication to my [God](#).

Ad Dominum clamabo et Dominum deprecabor

**29:10.** What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy [truth](#)?

Quae est utilitas in sanguine meo cum descendero in corruptionem numquid confitebitur tibi pulvis aut adnuntiabit veritatem tuam

**29:11.** The [Lord](#) hath heard, and hath had mercy on me: the [Lord](#) became my helper.

Audi Domine et miserere mei Domine esto adiutor

**29:12.** Thou hast turned for me my mourning into [joy](#): thou hast cut my sackcloth, and hast compassed me with gladness:

Convertisti planctum meum in chorum mihi solvisti saccum meum et accinxisti me laetitia

**29:13.** To the end that my [glory](#) may sing to thee, and I may not regret: O [Lord](#) my [God](#), I will give praise to thee for ever.

Ut laudet te gloria et non taceat Domine Deus meus in sempiternum confitebor tibi

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## Psalm 30

### *In te, Domine, speravi. A prayer of a just man under affliction.*

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**30:1.** Unto the end, a psalm for [David](#), in an ecstasy.

Victori canticum David

**30:2.** In thee, O [Lord](#), have I hoped, let me never be confounded: deliver me in thy [justice](#).

In te Domine speravi non confundar in aeternum in iustitia tua salva me

**30:3.** Bow down thy ear to me: make haste to deliver me. Be thou unto me a [God](#), a protector, and a house of refuge, to save me.

Inclina ad me aurem tuam velociter libera me esto mihi in lapidem fortissimum et in domum munitam ut salves me

**30:4.** For thou art my strength and my refuge; and for thy [name's](#) sake thou wilt lead me, and nourish me.

Quia petra mea et munitio mea tu es et propter nomen tuum dux meus eris et enutries me

**30:5.** Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Educes me de rete quod absconderunt mihi quia tu fortitudo mea es

**30:6.** Into thy hands I commend my spirit: thou hast [redeemed](#) me, O [Lord](#), the [God](#) of [truth](#).

In manu tua commendabo spiritum meum redemisti me Domine Deus veritatis

**30:7.** Thou hast [hated](#) them that regard vanities, to no purpose. But I have hoped in the [Lord](#):

Odisti custodientes vanitates frustra ego autem in Domino confisus sum

**30:8.** I will be glad and rejoice in thy mercy. For thou hast regarded my [humility](#), thou hast saved my [soul](#) out of distresses.

Exultabo et laetabor in misericordia tua quia vidisti adflictionem meam cognovisti tribulationes animae meae

**30:9.** And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

Et non conclusisti me in manibus inimici posuisti in latitudine pedes meos

**30:10.** Have mercy on me, O [Lord](#), for I am afflicted: my eye is troubled with [wrath](#), my [soul](#), and my belly:

Miserere mei Domine quoniam tribulor caligavit in furore oculus meus anima mea et venter meus

**30:11.** For my life is wasted with grief: and my years in sighs. My strength is weakened through [poverty](#) and my bones are disturbed.

Quia consumptae sunt in maerore vitae meae et anni mei in gemitu infirmata est in iniquitate fortitudo mea et ossa mea contabuerunt

**30:12.** I am become a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance. They that saw me without fled from me.

Apud omnes hostes meos factus sum obprobrium et vicinis meis nimis et timor notis meis qui videbant me in plateis fugiebant me

**30:13.** I am forgotten as one dead from the heart. I am become as a vessel that is destroyed.

Oblivioni traditus sum quasi mortuus a corde factus sum quasi vas perditum

**30:14.** For I have heard the blame of many that dwell round about. While they assembled together against me, they consulted to take away my life.

Audivi enim obprobrium multorum congregationem in circuitu cum inirent consilium adversum me et ut

aufferent animam meam cogitent

**30:15.** But I have put my trust in thee, O **Lord**: I said: Thou art my **God**.

Ego autem in te speravi Domine dixi Deus meus es tu

**30:16.** My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me.

In manu tua tempora mea libera me de manu inimicorum meorum et persequentium me

**30:17.** Make thy face to shine upon thy servant; save me in thy mercy.

Ostende faciem tuam super servum tuum salva me in misericordia tua

**30:18.** Let me not be confounded, O **Lord**, for I have called upon thee. Let the wicked be ashamed, and be brought down to hell.

Domine ne confundar quia invocavi te confundantur impii taceant in inferno

**30:19.** Let deceitful lips be made dumb. Which speak **iniquity** against the **just**, with **pride** and abuse.

Muta fiant labia mendacii quae loquuntur contra iustum vetera in superbia et despectione

**30:20.** O how great is the multitude of thy sweetness, O **Lord**, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee, in the sight of the sons of **men**.

Quam multa est bonitas tua quam abscondisti timentibus te operatus es sperantibus in te in conspectu filiorum hominum

**30:21.** Thou shalt hide them in the secret of thy face, from the disturbance of **men**. Thou shalt protect them in thy tabernacle from the contradiction of tongues.

Abscondes eos in protectione vultus tui a duritia viri abscondes eos in umbra a contradictione linguarum

**30:22.** **Blessed** be the **Lord**, for he hath shown his wonderful mercy to me in a fortified city.

Benedictus Dominus qui mirabilem fecit misericordiam suam mihi in civitate munita

**30:23.** But I said in the excess of my mind: I am cast away from before thy eyes. Therefore thou hast heard the voice of my **prayer**, when I cried to thee.

Ego autem dixi in stupore meo proiectus sum de conspectu oculorum eius ergone audisti vocem deprecationis meae cum clamarem ad te

**30:24.** O **love** the **Lord**, all ye his saints: for the **Lord** will require **truth**, and will repay them abundantly that act **proudly**.

Diligite Dominum omnes sancti eius fideles servat Dominus et retribuet his qui satis operantur superbiam

**30:25.** Do ye manfully, and let your heart be strengthened, all ye that hope in the **Lord**.

Confortamini et roboretur cor vestrum omnes qui expectatis Dominum

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## Psalm 31

### *Beati quorum. The second penitential psalm.*

---

**31:1.** To David himself, understanding. Blessed are they whose iniquities are forgiven, and whose sins are covered.

David eruditi beatus cui dimissa est iniquitas et absconditum est peccatum

**31:2.** Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Beatus homo cui non inputabit Dominus iniquitatem nec est in spiritu eius dolus

**31:3.** Because I was silent my bones grew old; whilst I cried out all the day long.

Quia tacui adtrita sunt ossa mea in rugitu meo tota die

**Because I was silent, etc...** That is, whilst I kept silence, by concealing, or refusing to confess my sins, thy hand was heavy upon me, etc.

**31:4.** For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

Die enim et nocte gravatur super me manus tua versatus sum in miseria mea cum exardesceret messis iugiter

**I am turned, etc...** That is, I turn and roll about in my bed to seek for ease in my pain whilst the thorn of thy justice pierces my flesh, and sticks fast in me. Or, I am turned: that is, I am converted to thee, my God, by being brought to a better understanding by thy chastisements. In the Hebrew it is, my moisture is turned into the droughts of the summer.

**31:5.** I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against my self my injustice to the Lord: and thou hast forgiven the wickedness of my sin.

Peccatum meum notum facio tibi et iniquitatem meam non abscondo dixi confitebor scelus meum Domino et tu dimisisti iniquitatem peccati mei semper

**31:6.** For this shall every one that is holy pray to thee in a seasonable time. And yet in a flood of many waters, they shall not come nigh unto him.

Pro hoc orat omnis sanctus ad te tempus inveniens ut cum inundaverint aquae multae ad illum non accedant

**31:7.** Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

Tu es protectio mea ab hoste custodies me laus mea salvans circumdabis me semper

**31:8.** I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

Doceam te et monstrabo tibi viam per quam ambules cogitabo de te oculo meo

**31:9.** Do not become like the horse and the mule, who have no understanding. With bit and bridle bind fast their jaws, who come not near unto thee.

Nolite fieri sicut equus et mulus quibus non est intellegentia in camo et freno maxillas eorum constringe qui non accedunt ad te

**31:10.** Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Multi dolores impii confidentem autem in Domino misericordia circumdabit

**31:11.** Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

Laetamini in Domino et exultate iusti et laudate omnes recti corde

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## Psalm 32

### ***Exultate, justi. An exhortation to praise God, and to trust in him.***

---

**32:1.** A psalm for [David](#). Rejoice in the [Lord](#), O ye [just](#): praise becometh the upright.

Laudate iusti Dominum rectos decet laudatio

**32:2.** Give praise to the [Lord](#) on the harp; sing to him with the psaltery, the instrument of ten strings.

Confitemini Domino in cithara in psalterio decacordo cantate ei

**32:3.** Sing to him a new canticle, sing well unto him with a loud noise.

Cantate ei canticum novum diligenter psallite in iubilo

**32:4.** For the [word of the Lord](#) is right, and all his works are done with faithfulness.

Quia rectum est verbum Domini et omne opus eius in fide

**32:5.** He [loveth](#) mercy and judgment; the earth is full of the mercy of the [Lord](#).

Diligit iustitiam et iudicium misericordia Domini plena est terra

**32:6.** By the [word of the Lord](#) the [heavens](#) were established; and all the power of them by the spirit of his mouth:

Verbo Domini caeli facti sunt et spiritu oris eius omnis ornatus eorum

**32:7.** Gathering together the waters of the sea, as in a vessel; laying up the [depths](#) in storehouses.

Congregans quasi in utre aquas maris ponens in thesauris abyssos

**32:8.** Let all the earth fear the [Lord](#), and let all the inhabitants of the world be in awe of him.

Timeat Dominum omnis terra ipsum formident universi habitatores orbis

**32:9.** For he spoke and they were made: he commanded and they were [created](#).

Quia ipse mandavit et factus est ipso praecipiente stetit

**32:10.** The [Lord](#) bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

Dominus dissolvit consilium gentium irritas fecit cogitationes populorum

**32:11.** But the counsel of the [Lord](#) standeth for ever: the thoughts of his heart to all [generations](#).

Consilium Domini in aeternum stabit cogitationes cordis eius in generatione et generatione

**32:12.** [Blessed](#) is the nation whose [God](#) is the [Lord](#): the people whom he hath chosen for his inheritance.

Beata gens cuius Dominus Deus eius populus quem elegit in hereditatem sibi

**32:13.** The [Lord](#) hath looked from [heaven](#): he hath beheld all the sons of [men](#).

De caelo respexit Dominus vidit omnes filios Adam

**32:14.** From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

De firmissimo solio suo prospexit ad universos habitatores terrae

**32:15.** He who hath made the hearts of every one of them: who understandeth all their works.

Fingens pariter cor eorum intellegens omnia opera eorum

**32:16.** The king is not saved by a great army: nor shall the giant be saved by his own great strength.

Non salvatur rex in multitudine exercitus nec fortis liberabitur in multiplicatione virtutis

**32:17.** Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

Fallax equus ad salutem et in multitudine roboris sui non salvabit

**32:18.** Behold the eyes of the **Lord** are on them that fear him: and on them that hope in his mercy.  
Ecce oculus Domini super timentes eum et expectantes misericordiam eius

**32:19.** To deliver their **souls** from death; and feed them in famine.  
Ut eruat de morte animam eorum et vivificet eos in fame

**32:20.** Our **soul** waiteth for the **Lord**: for he is our helper and protector.  
Anima nostra expectavit Dominum auxilium nostrum et clipeus noster est

**32:21.** For in him our heart shall rejoice: and in his **holy name** we have trusted.  
In ipso enim laetabitur cor nostrum quia in nomine sancto eius speravimus

**32:22.** Let thy mercy, O **Lord**, be upon us, as we have hoped in thee.  
Sit misericordia tua Domine super nos sicut expectavimus te

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## Psalm 33

### ***Benedicam Dominum. An exhortation to the praise, and service of God.***

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**33:1.** For [David](#), when he changed his countenance before [Achimelech](#), who dismissed him, and he went his way. [1 Samuel 21.]

David quando commutavit os suum coram Abimelech et eiecit eum et abiit

**33:2.** I will bless the [Lord](#) at all times, his praise shall be always in my mouth.

Benedicam Domino in omni tempore semper laus eius in ore meo

**33:3.** In the [Lord](#) shall my [soul](#) be praised: let the meek hear and rejoice.

In Domino laetabitur anima mea audiant mites et laetentur

**33:4.** O magnify the [Lord](#) with me; and let us extol his [name](#) together.

Magnificate Dominum mecum et exaltemus nomen eius pariter

**33:5.** I sought the [Lord](#), and he heard me; and he delivered me from all my troubles.

Quaesivi Dominum et exaudivit me et de omnibus angustiis meis liberavit me

**33:6.** Come ye to him and be enlightened: and your faces shall not be confounded.

Respicite ad eum et confluite et vultus vestri non confundentur

**33:7.** This [poor man](#) cried, and the [Lord](#) heard him: and saved him out of all his troubles.

Hic pauper clamavit et Dominus exaudivit de omnibus tribulationibus salvabit eum

**33:8.** The [angel of the Lord](#) shall encamp round about them that fear him: and shall deliver them.

Circumdat angelus Domini in gyro timentes eum et eruet eos

**33:9.** O taste, and see that the [Lord](#) is sweet: [blessed](#) is the [man](#) that hopeth in him.

Gustate et videte quoniam bonus Dominus beatus vir qui sperat in eo

**33:10.** Fear the [Lord](#), all ye his saints: for there is no want to them that fear him.

Timete Dominum sancti eius quoniam non est inopia timentibus eum

**33:11.** The rich have wanted, and have suffered hunger: but they that seek the [Lord](#) shall not be deprived of any [good](#).

Leones indiguerunt et esurierunt quaerentibus autem Dominum non deerit omne bonum

**33:12.** Come, children, hearken to me: I will teach you the fear of the [Lord](#).

Venite filii audite me timorem Domini docebo vos

**33:13.** Who is the [man](#) that desireth life: who liveth to see [good](#) days?

Quis est vir qui velit vitam diligens dies videre bonos

**33:14.** Keep thy tongue from [evil](#), and thy lips from speaking guile.

Custodi linguam tuam a malo et labia tua ne loquantur dolum

**33:15.** Turn away from [evil](#) and do [good](#): seek after peace and pursue it.

Recede a malo et fac bonum quaere pacem et persequere eam

**33:16.** The eyes of the [Lord](#) are upon the [just](#): and his ears unto their [prayers](#).

Oculi Domini ad iustos et aures eius ad clamorem eorum

**33:17.** But the countenance of the [Lord](#) is against them that do [evil](#) things: to cut off the remembrance of

them from the earth.

Vultus Domini super facientes malum ut perdat de terra memoriam eorum

**33:18.** The **just** cried, and the **Lord** heard them: and delivered them out of all their troubles.

Clamaverunt et Dominus exaudivit et ex omnibus tribulationibus eorum liberavit eos

**33:19.** The **Lord** is nigh unto them that are of a contrite heart: and he will save the **humble** of spirit.

Iuxta est Dominus contritis corde et confractos spiritu salvabit

**33:20.** Many are the afflictions of the **just**; but out of them all will the **Lord** deliver them.

Multae tribulationes iusti et ex omnibus illis liberabit eum Dominus

**33:21.** The **Lord** is nigh unto them that are of a contrite heart: and he will save the **humble** of spirit.

Custodit omnia ossa eius unum ex eis non confringetur

**33:22.** The death of the wicked is very **evil**: and they that **hate** the **just** shall be guilty.

Interficiet impium malitia et odientes iustum superabuntur

**33:23.** The **Lord** will **redeem** the **souls** of his servants: and none of them that trust in him shall offend.

Redimet Dominus animam servorum suorum et non peccabunt omnes sperantes in eo

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## Psalm 34

***Judica, Domine, nocentes me. David, in the person of Christ, prayeth against his persecutors: prophetically foreshowing the punishments that shall fall upon them.***

---

**34:1.** For [David](#) himself. Judge thou, O [Lord](#), them that wrong me: overthrow them that fight against me.  
David iudica Domine adversarios meos pugna contra pugnantes me

**34:2.** Take hold of arms and shield: and rise up to help me.  
Adprehende scutum et hastam et consurge in auxilium meum

**34:3.** Bring out the sword, and shut up the way against them that persecute me: say to my [soul](#): I am thy [salvation](#).  
Evagina gladium et praeoccupa ex adverso persequentem me dic animae meae salus tua ego sum

**34:4.** Let them be confounded and ashamed that seek after my [soul](#). Let them be turned back and be confounded that devise [evil](#) against me.  
Confundantur et reveareantur qui quaerunt animam meam convertantur retrorsum et confundantur qui cogitant malum mihi

**34:5.** Let them become as dust before the wind: and let the [angel of the Lord](#) straiten them.  
Fiant sicut pulvis ante faciem venti et angelus Domini inpellat

**34:6.** Let their way become dark and slippery; and let the [angel of the Lord](#) pursue them.  
Sit via eorum tenebrae et lubricum et angelus Domini persequatur eos

**34:7.** For without cause they have hidden their net for me unto destruction: without cause they have upbraided my [soul](#).  
Quia frustra absconderunt mihi insidias retis sui sine causa foderunt animae meae

**34:8.** Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.  
Veniat ei calamitas quam ignorat et rete suum quod abscondit comprehendat eum et cadat in laqueum

**34:9.** But my [soul](#) shall rejoice in the [Lord](#); and shall be delighted in his [salvation](#).  
Anima autem mea exultabit in Domino et laetabitur in salute sua

**34:10.** All my bones shall say: [Lord](#), who is like to thee? Who deliverest the [poor](#) from the hand of them that are stronger than he; the [needy](#) and the [poor](#) from them that strip him.  
Omnia ossa mea dicent Domine quis similis tui eruens inopem a validiore et pauperem et mendicum a violento

**34:11.** Unjust witnesses rising up have asked me things I knew not.  
Surgentes testes iniqui quae nesciebam interrogabant me

**34:12.** They repaid me [evil](#) for [good](#): to the depriving me of my [soul](#).  
Reddebant mihi mala pro bono sterilitatem animae meae

**34:13.** But as for me, when they were troublesome to me, I was clothed with haircloth. I [humbled](#) my [soul](#) with [fasting](#); and my [prayer](#) shall be turned into my bosom.  
Ego autem cum infirmarer ab eis induebar cilicio humiliabam in ieiunio animam meam et oratio mea ad sinum meum revertetur

**34:14.** As a neighbour and as an own brother, so did I please: as one mourning and sorrowful so was I

humbled.

Quasi ad amicum quasi ad fratrem meum sic ambulabam quasi lugens mater tristis incurvabar

**34:15.** But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

Et in infirmitate mea laetabantur et congregabantur collecti sunt adversum me percutientes et nesciebam

**34:16.** They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

Scindentes et non tacentes in simulatione verborum fictorum fredebant contra me dentibus suis

**34:17.** **Lord**, when wilt thou look upon me? rescue thou my **soul** from their malice: my only one from the lions.

Domine quanta aspicias converte animam meam a calamitatibus suis a leonibus solitariam meam

**34:18.** I will give thanks to thee in a great church; I will praise thee in a strong people.

Confitebor tibi in ecclesia grandi in populo forti laudabo te

**34:19.** Let not them that are my enemies wrongfully rejoice over me: who have **hated** me without cause, and wink with the eyes.

Non laentur super me inimici mei mendaces odientes me frustra coniventes oculo

**34:20.** For they spoke indeed peaceably to me; and speaking in the **anger** of the earth they devised guile.

Non enim pacem loquuntur sed in rapina terrae verba fraudulenta concinnant

**34:21.** And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

Et dilataverunt super me os suum dixerunt va va vidit oculus noster

**34:22.** Thou hast seen, O **Lord**, be not thou silent: O **Lord**, depart not from me.

Vidisti Domine ne taceas Domine ne elongeris a me

**34:23.** Arise, and be attentive to my judgment: to my cause, my **God**, and my **Lord**.

Consurge et evigila in iudicium meum Deus meus et Domine in causam meam

**34:24.** Judge me, O **Lord** my **God** according to thy **justice**, and let them not rejoice over me.

Iudica me secundum iustitiam meam Domine Deus meus et ne insultent mihi

**34:25.** Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

Ne dicant in corde suo va va va animae nostrae ne dicant absorbuimus eum

**34:26.** Let them blush: and be ashamed together, who rejoice at my **evils**. Let them be clothed with confusion and shame, who speak great things against me.

Confundantur et reveantur pariter qui laetantur in afflictione mea induantur confusione et verecundia qui magnificantur super me

**34:27.** Let them rejoice and be glad, who are well pleased with my **justice**, and let them say always: The **Lord** be magnified, who delights in the peace of his servant.

Laudent et laentur qui volunt iustitiam meam et dicant semper magnificetur Dominus qui vult pacem servi sui

**34:28.** And my tongue shall meditate thy **justice**, thy praise all the day long.

Et lingua mea meditabitur iustitiam tuam tota die laudem tuam

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## Psalm 35

### ***Dixit injustus. The malice of sinners, and the goodness of God.***

**35:1.** Unto the end, for the servant of **God**, **David** himself.

Pro victoria servi Domini David

**35:2.** The **unjust** hath said within himself, that he would **sin**: there is no fear of **God** before his eyes.

Dixit scelus impii in medio cordis eius non esse timorem Dei ante oculos eius

**35:3.** For in his sight he hath done deceitfully, that his **iniquity** may be found unto **hatred**.

Quia dolose egit adversum eum in oculis suis ut inveniret iniquitatem eius ad odiendum

**Unto hatred...** That is, hateful to **God**.

**35:4.** The words of his mouth are **iniquity** and guile: he would not understand that he might do well.

Verba oris eius iniquitas et dolus cessavit cogitare benefacere

**35:5.** He hath devised **iniquity** on his bed, he hath set himself on every way that is not **good**: but **evil** he hath not **hated**.

Iniquitatem cogitat in cubili suo stabit in via non bona malum non abiciet

**35:6.** O **Lord**, thy mercy is in **heaven**, and thy **truth** reacheth even to the clouds.

Domine in caelo misericordia tua fides tua usque ad nubes

**35:7.** Thy **justice** is as the mountains of **God**, thy judgments are a **great deep**. Men and beasts thou wilt preserve, O **Lord**:

Iustitia tua quasi montes Domine iudicium tuum abyssus multa homines et iumenta salvos facies Domine

**35:8.** O how hast thou multiplied thy mercy, O **God**! But the children of **men** shall put their trust under the covert of thy wings.

Quam pretiosa est misericordia tua Domine et filii Adam in umbra alarum tuarum sperabunt

**35:9.** They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

Inebriabuntur de pinguidine domus tuae et torrente deliciarum tuarum potabis eos

**35:10.** For with thee is the fountain of life; and in thy light we shall see light.

Quoniam tecum est fons vitae in lumine tuo videbimus lumen

**35:11.** Extend thy mercy to them that know thee, and thy **justice** to them that are right in heart.

Adtrahe misericordiam tuam scientibus te et iustitiam tuam rectis corde

**35:12.** Let not the foot of **pride** come to me, and let not the hand of the sinner move me.

Ne veniat mihi pes superbiae et manus impiorum non me commoveat

**35:13.** There the workers of **iniquity** are fallen, they are cast out, and could not stand.

Ibi ceciderunt operantes iniquitatem expulsi sunt et non potuerunt surgere

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## Psalm 36

### ***Noli aemulari.* An exhortation to despise this world; and the short prosperity of the wicked; and to trust in Providence.**

---

**36:1.** Be not emulous of evildoers; nor envy them that work **iniquity**.

David aleph noli contendere cum malignis neque aemuleris facientes iniquitatem

**36:2.** For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

Quoniam sicut herba velociter conterentur et sicut holus viride arescent

**36:3.** Trust in the **Lord**, and do **good**, and dwell in the land, and thou shalt be fed with its riches.

Beth spera in Domino et fac bonum peregrinare in terra et pascere fide

**36:4.** Delight in the **Lord**, and he will give thee the requests of thy heart.

Et delectare in Domino et dabit tibi petitiones cordis tui

**36:5.** Commit thy way to the **Lord**, and trust in him, and he will do it.

Gimel volve super Dominum viam tuam et confide in eo et ipse faciet

**36:6.** And he will bring forth thy **justice** as the light, and thy judgment as the noonday.

Et educet sicut lumen iustitiam tuam et iudicium tuum sicut meridiem

**36:7.** Be subject to the **Lord** and **pray** to him. Envy not the **man** who prospereth in his way; the **man** who doth **unjust** things.

Deleth tace Domino et expecta eum noli contendere adversum eum qui proficit in via sua adversum virum qui facit quae cogitat

**36:8.** Cease from **anger**, and leave rage; have no emulation to do **evil**.

He dimitte iram et relinque furorem noli contendere ut malefacias

**36:9.** For evildoers shall be cut off: but they that wait upon the **Lord**, they shall inherit the land.

Quoniam qui malefaciunt interibunt expectantes autem Dominum ipsi hereditabunt terram

**36:10.** For yet a little while, and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

Vav adhuc enim modicum et non erit impius et cogitabis de loco eius et non subsistet

**36:11.** But the meek shall inherit the land, and shall delight in abundance of peace.

Mites autem hereditabunt terram et delectabuntur in multitudine pacis

**36:12.** The sinner shall watch the **just man**: and shall gnash upon him with his teeth.

Zai cogitat impius de iusto et frendet adversum eum dentibus suis

**36:13.** But the **Lord** shall laugh at him: for he foreseeth that his day shall come.

Dominus deridebit eum videns quod venit dies eius

**36:14.** The **wicked** have drawn out the sword: they have bent their bow. To cast down the **poor and needy**, to kill the upright of heart.

Heth gladium evaginaverunt impii tetenderunt arcum suum ut percutiant egenum et pauperem et interficiant rectos in via

**36:15.** Let their sword enter into their own hearts, and let their bow be broken.

Gladius eorum ingrediatur in cor eorum et arcus eorum confringantur

**36:16.** Better is a little to the **just**, than the great riches of the wicked.

Teth melius est parum iusto quam divitiae impiorum multae

**36:17.** For the arms of the wicked shall be broken in pieces; but the **Lord** strengtheneth the **just**.  
Quia brachia impiorum confringentur sublevat autem iustos Dominus

**36:18.** The **Lord** knoweth the days of the undefiled; and their inheritance shall be for ever.  
Ioth novit Dominus diem immaculorum et hereditas eorum aeterna erit

**36:19.** They shall not be confounded in the **evil** time; and in the days of famine they shall be filled:  
Non confundentur in tempore malo et in diebus famis saturabuntur

**36:20.** Because the wicked shall perish. And the enemies of the **Lord**, presently after they shall be honoured and exalted, shall come to nothing and vanish like smoke.  
Caph quia impii peribunt et inimici Domini gloriantes ut monocerotes consumentur sicut fumus consumitur

**36:21.** The sinner shall borrow, and not pay again; but the **just** showeth mercy and shall give.  
Lameth fenus accipit impius et non reddit iustus autem donat et tribuit

**36:22.** For such as **bless** him shall inherit the land: but such as **curse** him shall perish.  
Quia qui benedicti fuerint ab eo hereditabunt terram et qui maledicti interibunt

**36:23.** With the **Lord** shall the steps of a **man** be directed, and he shall like well his way.  
Mem a Domino gressus viri firmantur et viam eius volet

**36:24.** When he shall fall he shall not be bruised, for the **Lord** putteth his hand under him.  
Cum ceciderit non adlidetur quia Dominus sustentat manum eius

**36:25.** I have been young and now am old; and I have not seen the **just** forsaken, nor his seed seeking bread.  
Nun puer fui siquidem senui et non vidi iustum derelictum neque semen eius quaerens panem

**36:26.** He showeth mercy, and lendeth all the day long; and his seed shall be in **blessing**.  
Tota die donat et commodat et semen eius in benedictione

**36:27.** Decline from **evil** and do **good**, and dwell for ever and ever.  
Samech recede a malo et fac bonum et habita in sempiterno

**36:28.** For the **Lord loveth** judgment, and will not forsake his saints: they shall be preserved for ever. The **unjust** shall be punished, and the seed of the wicked shall perish.  
Quia Dominus diligit iudicium et non derelinquet sanctos suos ain in aeternum custoditi sunt et semen impiorum perit

**36:29.** But the **just** shall inherit the land, and shall dwell therein for evermore.  
Iusti hereditabunt terram et habitabunt in saeculum super eam

**36:30.** The mouth of the **just** shall meditate wisdom: and his tongue shall speak judgment.  
Fe os iusti meditabitur sapientiam et lingua eius loquetur iudicium

**36:31.** The law of his **God** is in his heart, and his steps shall not be supplanted.  
Lex Dei eius in corde eius non deficient gressus eius

**36:32.** The **wicked** watcheth the **just man**, and seeketh to put him to death,  
Sade considerat impius iustum et quaerit ut occidat eum

**36:33.** But the **Lord** will not leave him in his hands; nor condemn him when he shall be judged.  
Dominus non derelinquet eum in manu eius et non condemnabit eum cum iudicatur

**36:34.** Expect the **Lord** and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.  
Coph expecta Dominum et custodi viam eius et exaltabit te ut possideas terram cum interibunt impii videbis

**36:35.** I have seen the wicked highly exalted, and lifted up like the **cedars** of Libanus.  
Res vidi impium robustum et fortissimum sicut indigenam virentem

**36:36.** And I passed by, and lo, he was not: and I sought him and his place was not found.  
Et transivi et ecce non erat et quaesivi eum et non est inventus

**36:37.** Keep innocence, and behold **justice**: for there are remnants for the peaceable **man**.  
Sen custodi simplicitatem et vide rectum quia erit ad extremum viro pax

**36:38.** But the unjust shall be destroyed together: the remnants of the wicked shall perish.  
Iniqui autem delebuntur pariter et novissimum impiorum peribit

**36:39.** But the **salvation** of the **just** is from the **Lord**, and he is their protector in the time of trouble.  
Thau salus iustorum a Domino fortitudo eorum in tempore tribulationis

**36:40.** And the **Lord** will help them and deliver them: and he will rescue them from the wicked, and save them because they have hoped in him.  
Et auxiliabitur eis Dominus et salvabit eos ab impiis quia speraverunt in eo

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## Psalm 37

### ***Domine, ne in furore. A prayer of a penitent for the remission of his sins. The third penitential psalm.***

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**37:1.** A psalm for [David](#), for a remembrance of the [sabbath](#).

Canticum David in commemoratione

**For a remembrance...** Viz., of our miseries and [sins](#): and to be sung on the [sabbath day](#).

**37:2.** Rebuke me not, O [Lord](#), in thy indignation; nor chastise me in thy [wrath](#).

Domine ne in ira tua arguas me neque in furore tuo corripas me

**37:3.** For thy arrows are fastened in me: and thy hand hath been strong upon me.

Quia sagittae tuae infixae sunt mihi et tetigit me manus tua

**37:4.** There is no health in my flesh, because of thy [wrath](#): there is no peace for my bones, because of my [sins](#).

Non est sanitas in carne mea a facie indignationis tuae non est pax ossibus meis a facie peccati mei

**37:5.** For my [iniquities](#) are gone over my head: and as a heavy burden are become heavy upon me.

Quia iniquitates meae transierunt caput meum quasi onus grave adgravatae sunt super me

**37:6.** My sores are putrefied and corrupted, because of my foolishness.

Conputruerunt et tabuerunt cicatrices meae a facie insipientiae meae

**37:7.** I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

Adflictus sum et incurvatus nimis tota die maerens ambulabam

**37:8.** For my loins are filled with illusions; and there is no health in my flesh.

Quia lumbi mei repleti sunt ignominia et non est sanitas in carne mea

**37:9.** I am afflicted and [humbled](#) exceedingly: I roared with the groaning of my heart.

Evigilavi et adflictus sum nimis rugiebam a gemitu cordis mei

**37:10.** [Lord](#), all my desire is before thee, and my groaning is not hidden from thee.

Domine in conspectu tuo omne desiderium meum et gemitus meus a te non est absconditus

**37:11.** My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

Cor meum fluctuabat dereliquit me fortitudo mea et lux oculorum meorum etiam ipsa non est mecum

**37:12.** My friends and my neighbours have drawn near, and stood against me. And they that were near me stood afar off:

Cari mei et amici mei quasi contra lepram meam steterunt et vicini mei longe steterunt

**37:13.** And they that sought my [soul](#) used [violence](#). And they that sought [evils](#) to me spoke vain things, and studied deceits all the day long.

Et inruebant quaerentes animam meam et investigantes mala mihi loquebantur insidias et dolos tota die meditabantur

**37:14.** But I, as a deaf [man](#), heard not: and as a dumb [man](#) not opening his mouth.

Ego autem quasi surdus non audiebam et quasi mutus non aperiebam os meum

**37:15.** And I became as a [man](#) that heareth not: and that hath no reproofs in his mouth.

Et eram quasi homo non audiens nec habens in ore suo redargutiones

**37:16.** For in thee, O [Lord](#), have I hoped: thou wilt hear me, O [Lord](#) my [God](#).

Te enim Domine expectabam tu exaudies Domine Deus meus

**37:17.** For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

Quia dixi ne forte insultent mihi et cum vacillaverint pedes mei super me magnificentur

**37:18.** For I am ready for scourges: and my sorrow is continually before me.

Quia ego ad plagas paratus et dolor meus contra me est semper

**37:19.** For I will declare my **iniquity**: and I will think for my **sin**.

Quia iniquitatem meam adnuntio sollicitus ero pro peccato meo

**37:20.** But my enemies live, and are stronger than I: and they that **hate** me wrongfully are multiplied.

Inimici autem mei viventes confortati sunt et multiplicati sunt odientes me mendaciter

**37:21.** They that render **evil** for **good**, have detracted me, because I followed goodness.

Et qui reddunt malum pro bono adversabantur mihi quia sequebar bonum

**37:22.** For sake me not, O **Lord** my **God**: do not thou depart from me.

Ne derelinquas me Domine Deus meus ne elongeris a me

**37:23.** Attend unto my help, O **Lord**, the **God** of my **salvation**.

Festina in auxilium meum Domine salutis meae

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## Psalm 38

### ***Dixi custodiam. A just man's peace and patience in his sufferings; considering the vanity of the world, and the providence of God.***

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**38:1.** Unto the end, for Idithun himself, a canticle of [David](#).

Pro victoria Idithun canticum David

**38:2.** I said: I will take heed to my ways: that I [sin](#) not with my tongue. I have set a guard to my mouth, when the sinner stood against me.

Dixi custodiam vias meas ne peccem in lingua mea custodiam os meum silentio donec est impius contra me

**38:3.** I was dumb, and was [humbled](#), and kept silence from [good](#) things: and my sorrow was renewed.

Obmutui silentio tacui de bono et dolor meus conturbatus est

**38:4.** My heart grew hot within me: and in my meditation a fire shall flame out.

Incaluit cor meum in medio mei in meditatione mea incensus sum igni

**38:5.** I spoke with my tongue: O [Lord](#), make me know my end. And what is the number of my days: that I may know what is wanting to me.

Locutus sum lingua mea ostende mihi Domine finem meum et mensuram dierum meorum quae sit ut sciam quid mihi desit

**38:6.** Behold thou hast made my days measurable and my substance is as nothing before thee. And indeed all things are vanity: every [man](#) living.

Ecce breves posuisti dies meos et vita mea quasi non sit in conspectu tuo omnia enim vanitas omnis homo stans semper

**38:7.** Surely [man](#) passeth as an image: yea, and he is disquieted in vain. He storeth up: and he knoweth not for whom he shall gather these things.

Tantum in imagine ambulat homo tantum frustra turbatur congregat et ignorat cui dimittat ea

**38:8.** And now what is my hope? is it not the [Lord](#)? and my substance is with thee.

Nunc ergo quid expecto Domine praestolatio mea tu es

**38:9.** Deliver thou me from all my [iniquities](#): thou hast made me a reproach to the fool.

Ab omnibus iniquitatibus meis libera me obprobrium stulto ne ponas me

**38:10.** I was dumb, and I opened not my mouth, because thou hast done it.

Obmutui non aperiam os meum quia tu fecisti

**38:11.** Remove thy scourges from me. The strength of thy hand hath made me faint in rebukes:

Tolle a me plagas tuas

**38:12.** Thou hast corrected [man](#) for [iniquity](#). And thou hast made his [soul](#) to waste away like a spider: surely in vain is any [man](#) disquieted.

A contentione manus tuae ego consumptus sum in increpationibus pro iniquitate corripuisti virum et posuisti quasi tineam desiderabilia eius verumtamen vanitas omnis homo semper

**38:13.** Hear my [prayer](#), O [Lord](#), and my supplication: give ear to my tears. Be no silent: for I am a stranger with thee, and a sojourner as all my fathers were.

Audi orationem meam Domine et clamorem meum exaudi ad lacrimam meam ne absurdescas quia advena ego sum apud te et peregrinus sicut omnes patres mei

**38:14.** O forgive me, that I may be refreshed, before I go hence, and be no more.

Parce mihi ut rideam antequam vadam et non subsistam

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## Psalm 39

### *Expectans expectavi. Christ's coming, and redeeming mankind.*

**39:1.** Unto the end, a psalm for [David](#) himself.

Pro victoria David canticum

**39:2.** With expectation I have waited for the [Lord](#), and he was attentive to me.

Expectans expectavi Dominum et inclinatus est ad me

**39:3.** And he heard my [prayers](#), and brought me out of the pit of misery and the mire of dregs. And he set my feet upon a rock, and directed my steps.

Et audivit clamorem meum et eduxit me de lacu famoso de luto caeni et statuit super petram pedes meos stabilivit gressus meos

**39:4.** And he put a new canticle into my mouth, a song to our [God](#). Many shall see, and shall fear: and they shall hope in the [Lord](#).

Et dedit in ore meo canticum novum laudem Deo nostro videbunt multi et timebunt et sperabunt in Domino

**39:5.** [Blessed](#) is the [man](#) whose trust is in the [name](#) of the [Lord](#); and who hath not had regard to vanities, and lying follies.

Beatus vir qui posuit Dominum confidentiam suam et non est aversus ad superbias pompasque mendacii

**39:6.** Thou hast multiplied thy wonderful works, O [Lord](#) my [God](#): and in thy thoughts there is no one like to thee. I have declared and I have spoken they are multiplied above number.

Multa fecisti tu Domine Deus meus mirabilia tua et cogitationes tuas pro nobis non invenio ordinem coram te si narrare voluero et numerare plura sunt quam ut narrari queant

**39:7.** [Sacrifice](#) and [oblation](#) thou didst not desire; but thou hast pierced ears for me. Burnt [offering](#) and [sin offering](#) thou didst not require:

Victima et oblatione non indiges aures fodisti mihi holocaustum et pro peccato non petisti

**39:8.** Then said I, Behold I come. In the head of the book it is written of me

Tunc dixi ecce venio in volumine libri scriptum est de me

**39:9.** That I should do thy will: O my [God](#), I have desired it, and thy law in the midst of my heart.

Ut facerem placitum tibi Deus meus volui et legem tuam in medio ventris mei

**39:10.** I have declared thy [justice](#) in a great church, lo, I will not restrain my lips: O [Lord](#), thou knowest it.

Adnuntiavi iustum in ecclesia multa ecce labia mea non prohibebo Domine tu nosti

**39:11.** I have not hid thy [justice](#) within my heart: I have declared thy [truth](#) and thy [salvation](#). I have not concealed thy mercy and thy [truth](#) from a great council.

Iustitiam tuam non abscondi in medio cordis mei fidem tuam et salutare tuum dixi non abscondi misericordiam tuam et veritatem tuam in ecclesia multa

**39:12.** Withhold not thou, O [Lord](#), thy tender mercies from me: thy mercy and thy [truth](#) have always upheld me.

Tu Domine non prohibebis misericordias tuas a me misericordia tua et veritas iugiter servabunt me

**39:13.** For [evils](#) without number have surrounded me; my [iniquities](#) have overtaken me, and I was not able to see. They are multiplied above the hairs of my head: and my heart hath forsaken me.

Circumdedederunt enim me mala quorum non est numerus comprehenderunt me iniquitates meae et non potui videre plures factae sunt quam capilli capitis mei et cor meum dereliquit me

**My iniquities...** That is, the [sins](#) of all [mankind](#), which I have taken upon me.

**39:14.** Be pleased, O [Lord](#), to deliver me. Look down, O [Lord](#), to help me.  
Placeat tibi Domine ut liberes me Domine ad adiuvandum me festina

**39:15.** Let them be confounded and ashamed together, that seek after my [soul](#) to take it away. Let them be turned backward and be ashamed that desire [evils](#) to me.  
Confundantur et revereantur simul quaerentes animam meam ut auferant eam convertantur retrorsum et confundantur qui volunt mala mihi

**39:16.** Let them immediately bear their confusion, that say to me: 'T is well, 't is well.  
Pereant post confusionem suam qui dicunt mihi va va

'[T is well](#)... The [Hebrew](#) here is an interjection of insult and derision, like the *Vah*. [Matthew 27:49](#).

**39:17.** Let all that seek thee rejoice and be glad in thee: and let such as [love](#) thy [salvation](#) say always: The [Lord](#) be magnified.

Gaudeant et laetentur in te qui quaerunt te dicant iugiter magnificetur Dominus qui diligunt salutare tuum

**39:18.** But I am a beggar and [poor](#): the [Lord](#) is careful for me. Thou art my helper and my protector: O my [God](#), be not slack.

Ego autem sum egens et pauper Dominus sollicitus erit pro me auxilium meum et salutare meum tu Deus meus ne moreris

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## Psalm 40

***Beatus qui intelligit.* The happiness of him that shall believe in Christ; notwithstanding the humility and poverty in which he shall come: the malice of his enemies, especially of the traitor Judas.**

---

**40:1.** Unto the end, a psalm for [David](#) himself.

Pro victoria canticum David

**40:2.** [Blessed](#) is he that understandeth concerning the [needy](#) and the [poor](#): the [Lord](#) will deliver him in the [evil](#) day.

Beatus qui cogitat de paupere in die mala salvabit eum Dominus

**40:3.** The [Lord](#) preserve him and give him life, and make him [blessed](#) upon the earth: and deliver him not up to the will of his enemies.

Dominus custodiet eum et vivificabit eum et beatus erit in terra et non tradet eum animae inimicorum suorum

**40:4.** The [Lord](#) help him on his bed of sorrow: thou hast turned all his couch in his sickness.

Dominus confortabit eum in lecto infirmitatis totum stratum eius vertisti in aegrotatione sua

**40:5.** I said: O [Lord](#), be thou merciful to me: heal my [soul](#), for I have [sinned](#) against thee.

Ego dixi Domine miserere mei sana animam meam quoniam peccavi tibi

**40:6.** My enemies have spoken [evils](#) against me: when shall he die and his [name](#) perish?

Inimici mei loquentur malum mihi quando morietur et periet nomen eius

**40:7.** And if he came in to see me, he spoke vain things: his heart gathered together [iniquity](#) to itself. He went out and spoke to the same purpose.

Et si venerit ut visitet vana loquetur cor eius congregabit iniquitatem sibi et egrediens foras detrahet

**40:8.** All my enemies whispered together against me: they devised [evils](#) to me.

Simul adversum me murmurabant omnes odientes me contra cogitabant malum mihi

**40:9.** They determined against me an [unjust](#) word: shall he that sleepeth rise again no more?

Verbum diabuli infundebant sibi qui dormivit non addet ut resurgat

**40:10.** For even the [man](#) of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me.

Sed et homo pacificus meus in quo habui fiduciam qui manducabat panem meum levavit contra me plantam

**40:11.** But thou, O [Lord](#), have mercy on me, and raise me up again: and I will requite them.

Tu autem Domine miserere mei et leva me ut reddam eis

**40:12.** By this I know, that thou hast had a [good](#) will for me: because my enemy shall not rejoice over me.

In hoc cognovi quod velis me quia non insultavit inimicus meus mihi

**40:13.** But thou hast upheld me by reason of my innocence: and hast established me in thy sight for ever.

Ego autem in simplicitate mea adiutus sum a te et statues me ante faciem tuam in perpetuum

**40:14.** [Blessed](#) be the [Lord](#) the [God](#) of [Israel](#) from eternity to eternity. So be it. So be it.

Benedictus Dominus Deus Israhel a saeculo et usque in saeculum amen amen

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## Psalm 41

### ***Quemadmodum desiderat.* The fervent desire of the just after God: hope in afflictions.**

---

**41:1.** Unto the end, understanding for the sons of [Core](#).

Pro victoria doctissimi filiorum Core

**41:2.** As the hart panteth after the fountains of water; so my [soul](#) panteth after thee, O [God](#).

Sicut areola praeeparata ad inrigationes aquarum sic anima mea praeeparata est ad te Deus

**41:3.** My [soul](#) hath thirsted after the strong [living God](#); when shall I come and appear before the face of [God](#)?

Sitivit anima mea Deum fortem viventem quando veniam et parebo ante faciem tuam

**41:4.** My tears have been my bread day and night, whilst it is said to me daily: Where is thy [God](#)?

Fuerunt mihi lacrimae meae panis per diem ac noctem cum diceretur mihi tota die ubi est Deus tuus

**41:5.** These things I remembered, and poured out my [soul](#) in me: for I shall go over into the place of the wonderful tabernacle, even to the [house of God](#): With the voice of [joy](#) and praise; the noise of one feasting.

Horum recordatus sum et effudi in me animam meam quia veniam ad umbraculum tacebo usque ad domum Dei in voce laudis et confessionis multitudinis festa celebrantis

**41:6.** Why art thou sad, O my [soul](#)? and why dost thou trouble me? Hope in [God](#), for I will still give praise to him: the [salvation](#) of my countenance,

Quare incurvaris anima mea et conturbas me expecta Dominum quia adhuc confitebor ei salutaribus vultus eius

**41:7.** And my [God](#). My [soul](#) is troubled within my self: therefore will I remember thee from the land of [Jordan](#) and Hermoniim, from the little hill.

Deus meus in memet ipso anima mea incurvatur propterea recordabor tui de terra Iordanis et Hermoniim de monte minimo

**41:8.** [Deep](#) calleth on [deep](#), at the noise of thy flood-gates. All thy heights and thy billows have passed over me.

Abyssus abyssum vocat in voce cataractarum tuarum omnes gurgites tui et fluctus tui super me transierunt

**41:9.** In the daytime the [Lord](#) hath commanded his mercy; and a canticle to him in the night. With me is [prayer](#) to the [God](#) of my life.

Per diem mandavit Dominus misericordiam suam et in nocte canticum eius mecum oratio Deo vitae meae

**41:10.** I will say to [God](#): Thou art my support. Why hast thou forgotten me? and why go I mourning, whilst my enemy afflicteth me?

Dicam Deo petra mea quare oblitus es mei quare tristis incedo adfligente inimico

**41:11.** Whilst my bones are broken, my enemies who trouble me have reproached me; Whilst they say to me day by day: Where is thy [God](#)?

Cum me interficerent in ossibus meis exprobraverunt mihi hostes mei dicentes tota die ubi est Deus tuus

**41:12.** Why art thou cast down, O my [soul](#)? and why dost thou disquiet me? Hope thou in [God](#), for I will still give praise to him: the [salvation](#) of my countenance, and my [God](#).

Quare incurvaris anima mea et conturbas me expecta Dominum quoniam adhuc confitebor ei salutibus vultus mei et Deo meo

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## Psalm 42

### ***Judica me, Deus.* The prophet aspireth after the temple and altar of God.**

---

**42:1.** A psalm for [David](#). Judge me, O [God](#), and distinguish my cause from the nation that is not [holy](#): deliver me from the unjust and deceitful [man](#).

Iudica me Deus et discerne causam meam a gente non sancta a viro doloso et iniquo salva me

**42:2.** For thou art [God](#) my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Tu enim Deus fortitudo mea quare proiecisti me quare tristis incedo adfligente inimico

**42:3.** Sent forth thy light and thy [truth](#): they have conducted me, and brought me unto thy [holy](#) hill, and into thy tabernacles.

Mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum

**42:4.** And I will go in to the [altar](#) of [God](#): to [God](#) who giveth [joy](#) to my youth.

Et introibo ad altare tuum ad Deum laetitiae et exultationis meae et confitebor tibi in cithara Deus Deus meus

**42:5.** To thee, O [God](#) my [God](#), I will give praise upon the harp: why art thou sad, O my [soul](#)? and why dost thou disquiet me?

Quare incurvaris anima mea et quare conturbas me expecta Dominum quoniam adhuc confitebor ei salutibus vultus mei et Deo meo

**42:6.** Hope in [God](#), for I will still give praise to him: the [salvation](#) of my countenance, and my [God](#).

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## Psalm 43

***Deus auribus nostris. The church commemorates former favours, and present afflictions; under which she prays for succour.***

---

**43:1.** Unto the end, for the sons of [Core](#), to give understanding.

Pro victoria filiorum Core eruditionis

**43:2.** We have heard, O [God](#), with our ears: our fathers have declared to us, The work thou hast wrought in their days, and in the days of old.

Deus auribus nostris audivimus patres nostri narraverunt nobis opus quod operatus es in diebus eorum in diebus antiquis

**43:3.** Thy hand destroyed the [Gentiles](#), and thou plantedst them: thou didst afflict the people and cast them out.

Tu manu tua gentes delisti et plantasti eos adflixisti populos et emisisti eos

**43:4.** For they got not the possession of the land by their own sword: neither did their own arm save them. But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

Non enim in gladio suo possederunt terram neque brachium eorum salvavit eos sed dextera tua et brachium tuum et lux vultus tui quia conplacuisti tibi

**43:5.** Thou art thyself my king and my [God](#), who commandest the saving of [Jacob](#).

Tu es rex meus Deus praecipe pro salutibus Iacob

**43:6.** Through thee we will push down our enemies with the horn: and through thy [name](#) we will [despise](#) them that rise up against us.

In te hostes nostros ventilabimus in nomine tuo conculcabitur adversarios nostros

**43:7.** For I will not trust in my bow: neither shall my sword save me.

Non enim in arcu meo confidam neque gladius meus salvabit me

**43:8.** But thou hast saved us from them that afflict us: and hast put them to shame that [hate](#) us.

Quia salvasti nos de hostibus nostris et eos qui oderant nos confundisti

**43:9.** In [God](#) shall we [glory](#) all the day long: and in thy [name](#) we will give praise for ever.

In Domino gaudebimus tota die et in nomine tuo in aeternum confitebimur semper

**43:10.** But now thou hast cast us off, and put us to shame: and thou, O [God](#), wilt not go out with our armies.

Verum tu proiecisti et confundisti nos et non egredieris in exercitibus nostris

**43:11.** Thou hast made us turn our back to our enemies: and they that [hated](#) us plundered for themselves.

Vertisti terga nostra hosti et qui oderant nos diripuerunt nos

**43:12.** Thou hast given us up like sheep to be eaten: thou hast [scattered](#) us among the nations.

Dedisti nos quasi gregem ad vorandum et in gentibus dispersisti nos

**43:13.** Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

Vendidisti populum tuum sine pretio nec grandis fuit commutatio eorum

**43:14.** Thou hast made us a reproach to our neighbours, a scoff and derision to them that are round about us.

Posuisti nos obprobrium vicinis nostris subsannationem et inrisum his qui erant in circuitu nostro

**43:15.** Thou hast made us a byword among the **Gentiles**: a shaking of the head among the people.  
Posuisti nos similitudinem in gentibus commotionem capitis in tribubus

**43:16.** All the day long my shame is before me: and the confusion of my face hath covered me,  
Tota die confusio mea contra me et ignominia faciei meae cooperuit me

**43:17.** At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.  
A voce exprobrantis et blasphemantis a facie inimici et ultoris

**43:18.** All these things have come upon us, yet we have not forgotten thee: and we have not done **wickedly** in thy covenant.  
Omnia haec venerunt super nos et non sumus obliti tui nec mentiti fuimus in pacto tuo

**43:19.** And our heart hath not turned back: neither hast thou turned aside our steps from thy way.  
Non est conversum retro cor nostrum nec declinaverunt gressus nostri a semita tua

**43:20.** For thou hast **humbled** us in the place of affliction: and the shadow of death hath covered us.  
Quoniam deiecisti nos in loco draconum et operuisti nos umbra mortis

**43:21.** If we have forgotten the **name** of our **God**, and if we have spread forth our hands to a strange god:  
Si obliti sumus nominis Dei nostri et expandimus manus nostras ad deum alienum

**43:22.** Shall not **God** search out these things: for he knoweth the secrets of the heart. Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter.  
Numquid non Deus investigabit istud ipse enim novit cogitationes cordis quoniam propter te mortificati sumus tota die reputati sumus ut grex occisionis

**43:23.** Arise, why sleepest thou, O **Lord**? arise, and cast us not off to the end.  
Consurge quare dormitas Domine evigila quare proicis nos in sempiternum

**43:24.** Why turnest thou thy face away? and forgettest our want and our trouble?  
Quare faciem tuam abscondis oblivisceris adflictiones et angustias nostras

**43:25.** For our **soul** is **humbled** down to the dust: our belly cleaveth to the earth.  
Quoniam incurvata est in pulvere anima nostra adhesit terrae venter noster

**43:26.** Arise, O **Lord**, help us and **redeem** us for thy **name's** sake.  
Surge auxiliare nobis et redime nos propter misericordiam tuam

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## Psalm 44

### ***Eructavit cor meum. The excellence of Christ's kingdom, and the endowments of his church.***

---

**44:1.** Unto the end, for them that shall be changed, for the sons of [Core](#), for understanding. A canticle for the [Beloved](#).

Victori pro liliis filiorum Core eruditionis canticum amantissimi

**For them that shall be changed...** i.e., for [souls happily](#) changed, by being [converted](#) to [God](#). -- Ibid. **The Beloved...** Viz., [Our Lord Jesus Christ](#).

**44:2.** My heart hath uttered a [good](#) word: I speak my works to the king: My tongue is the pen of a scrivener that writeth swiftly.

Eructavit cor meum verbum bonum dico ego opera mea regi lingua mea stilus scribae velocis

**44:3.** Thou art beautiful above the sons of [men](#): [grace](#) is poured abroad in thy lips; therefore hath [God](#) [blessed](#) thee for ever.

Decore pulchrior es filiis hominum effusa est gratia in labiis tuis propterea benedixit tibi Deus in aeternum

**44:4.** Gird thy sword upon thy thigh, O thou most mighty.

Accingere gladio tuo super femur fortissime

**44:5.** With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of [truth](#) and meekness and [justice](#): and thy right hand shall conduct thee wonderfully.

Gloria tua et decore tuo decore tuo prospere ascende propter veritatem et mansuetudinem iustitiae et docebit te terribilia dextera tua

**44:6.** Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

Sagittae tuae acutae populi sub te cadent in corde inimicorum regis

**44:7.** Thy throne, O [God](#), is forever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

Thronus tuus Deus in saeculum et in aeternum sceptrum aequitatis sceptrum regni tui

**44:8.** Thou hast [loved justice](#), and [hated iniquity](#): therefore [God](#), thy [God](#), hath anointed thee with the oil of gladness above thy fellows.

Dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis

**44:9.** Myrrh and stacte and cassia perfume thy garments, from the ivory houses: out of which

Zmyrna et stacte et cassia in cunctis vestimentis tuis de domibus eburneis quibus laetificaverunt te

**44:10.** The daughters of kings have delighted thee in thy [glory](#). The queen stood on thy right hand, in gilded clothing; surrounded with variety.

Filiae regum in honore tuo stetit coniux in dextera tua in diademate aureo

**44:11.** Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.

Audi filia et vide et inclina aurem tuam et obliviscere populi tui et domus patris tui

**44:12.** And the king shall greatly desire thy beauty; for he is the [Lord thy God](#), and him they shall [adore](#).

Et concupiscet rex decorem tuum quia ipse est dominus tuus et adora eum

**44:13.** And the daughters of [Tyre](#) with gifts, yea, all the rich among the people, shall entreat thy countenance.

Et o filia fortissimi in muneribus faciem tuam deprecabuntur divites populi

**44:14.** All the [glory](#) of the king's daughter is within in golden borders,

Omnis gloria filiae regis intrinsecus fasceis aureis vestita est

**44:15.** Clothed round about with varieties. After her shall virgins be brought to the king: her neighbours shall be brought to thee.

In scutulatis ducetur ad regem virgines sequentur eam amicae eius ducentur illuc

**44:16.** They shall be brought with **gladness and rejoicing**: they shall be brought into the **temple** of the king.

Ducentur in laetitiis et exultatione ingredientur thalamum regis

**44:17.** Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

Pro patribus tuis erunt filii tibi pones eos principes in universa terra

**44:18.** They shall remember thy **name** throughout all **generations**. Therefore shall people praise thee for ever; yea, for ever and ever.

Recordabor nominis tui in omni generatione et generatione propterea populi confitebuntur tibi in saeculum et in aeternum

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## Psalm 45

### ***Deus noster refugium. The church in persecution trusteth in the protection of God.***

---

**45:1.** Unto the end, for the sons of [Core](#), for the hidden.

Victori filiorum Core pro iuventutibus canticum

**45:2.** Our [God](#) is our refuge and strength: a helper in troubles, which have found us exceedingly.

Deus nostra spes et fortitudo auxilium in tribulationibus inventus es validum

**45:3.** Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

Ideo non timebimus cum fuerit translata terra et concussi montes in corde maris

**45:4.** Their waters roared and were troubled: the mountains were troubled with his strength.

Sonantibus et intumescentibus gurgitibus eius et agitatis montibus in potentia eius semper

**45:5.** The stream of the river maketh the city of [God](#) joyful: the [most High](#) hath [sanctified](#) his own [tabernacle](#).

Fluminis divisiones laetificant civitatem Dei sanctum tabernaculum Altissimi

**45:6.** [God](#) is in the midst thereof, it shall not be moved: [God](#) will help it in the morning early.

Dominus in medio eius non commovebitur auxiliabitur ei Deus in ipso ortu matutino

**45:7.** Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.

Conturbatae sunt gentes concussa sunt regna dedit vocem suam prostrata est terra

**45:8.** The [Lord](#) of armies is with us: the [God](#) of [Jacob](#) is our protector.

Dominus exercituum nobiscum protector noster Deus Iacob semper

**45:9.** Come and behold ye the works of the [Lord](#): what wonders he hath done upon earth,

Venite et videte opera Domini quantas posuerit solitudines in terra

**45:10.** Making wars to cease even to the end of the earth. He shall destroy the bow, and break the weapons: and the shield he shall burn in the fire.

Conspescuit bella usque ad extremum terrae arcum confringet et concidet hastam plaustra conburet igni

**45:11.** Be still and see that I am [God](#); I will be exalted among the nations, and I will be exalted in the earth.

Cessate et cognoscite quoniam ego sum Deus exaltabor in gentibus exaltabor in terra

**45:12.** The [Lord](#) of armies is with us: the [God](#) of [Jacob](#) is our protector.

Dominus exercituum nobiscum fortitudo nostra Deus Iacob semper

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## Psalm 46

***Omnes gentes, plaudite.* The Gentiles are invited to praise God for the establishment of the kingdom of Christ.**

---

**46:1.** Unto the end, for the sons of [Core](#).

Victori filiorum Core canticum

**46:2.** O clap your hands, all ye nations: shout unto [God](#) with the voice of [joy](#),

Omnes populi plaudite manibus iubilate Deo in voce laudis

**46:3.** For the [Lord](#) is high, terrible: a great king over all the earth.

Quoniam Dominus altissimus terribilis rex magnus super omnem terram

**46:4.** He hath subdued the people under jus; and the nations under our feet.

Congregavit populos subter nos et tribus sub pedibus nostris

**46:5.** He hath chosen for us his inheritance, the beauty of [Jacob](#) which he hath [love](#).

Elegit nobis hereditatem nostram gloriam Iacob quam dilexit semper

**46:6.** [God](#) is ascended with jubilee, and the [Lord](#) with the sound of trumpet.

Ascendit Deus in iubilo Deus in voce bucinæ

**46:7.** Sing praises to our [God](#), sing ye: sing praises to our king, sing ye.

Canite Deo canite canite regi nostro canite

**46:8.** For [God](#) is the king of all the earth: sing ye wisely.

Quia rex universæ terræ Deus canite erudite

**46:9.** [God](#) shall reign over the nations: [God](#) sitteth on his [holy](#) throne.

Regnavit Deus super gentes Deus sedet super thronum sanctum suum

**46:10.** The princes of the people are gathered together, with the [God](#) of [Abraham](#): for the strong gods of the earth are exceedingly exalted.

Principes populorum congregati sunt populus Dei Abraham quoniam Dei scuta terræ vehementer elevata sunt

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## Psalm 47

### ***Magnus Dominus. God is greatly to be praised for the establishment of his church.***

---

**47:1.** A psalm of a canticle, for the sons of [Core](#), on the second day of the week.

Canticum psalmi filiorum Core

**47:2.** Great is the [Lord](#), and exceedingly to be praised in the city of our [God](#), in his [holy](#) mountain.

Magnus Dominus et laudabilis nimis in civitate Dei nostri in monte sancto suo

**47:3.** With the [joy](#) of the whole earth is mount Sion founded, on the sides of the north, the city of the great king.

Specioso germi gaudio universae terrae monti Sion lateribus aquilonis civitatulae regis magni

**47:4.** In her houses shall [God](#) be known, when he shall protect her.

Deus in domibus eius agnitus est in auxiliando

**47:5.** For behold the kings of the earth assembled themselves: they gathered together.

Quia ecce reges congregati sunt venerunt simul

**47:6.** So they saw, and they wondered, they were troubled, they were moved:

Ipsi videntes sic obstipuerunt conturbati sunt admirati sunt

**47:7.** Trembling took hold of them. There were pains as of a [woman](#) in labour.

Horror possedit eos ibi dolor quasi parturientis

**47:8.** With a vehement wind thou shalt break in pieces the ships of Tharsis.

In vento uredinis confringes naves maris

**47:9.** As we have heard, so have we seen, in the city of the [Lord](#) of [hosts](#), in the city of our [God](#): [God](#) hath founded it for ever.

Sicut audivimus ita vidimus in civitate Dei exercituum in civitate Dei nostri Deus fundavit eam usque in aeternum semper

**47:10.** We have received thy mercy, O [God](#), in the midst of thy [temple](#).

Aestimavimus Deus misericordiam tuam in medio templi tui

**47:11.** According to thy [name](#), O [God](#), so also is thy praise unto the ends of the earth: thy right hand is full of [justice](#).

Secundum nomen tuum Deus sic laus tua usque ad extremum terrae iustitia repleta est dextera tua

**47:12.** Let mount Sion rejoice, and the daughters of [Juda](#) be glad; because of thy judgments, O [Lord](#).

Laetetur mons Sion exultent filiae Iudae propter iudicia tua

**47:13.** Surround Sion, and encompass her: tell Iye in her towers.

Circumdate Sion et circumite eam numerate tures eius

**47:14.** Set your hearts on her strength; and distribute her houses, that ye may relate it in another [generation](#).

Ponite cor vestrum in moenibus separate palatia eius ut narretis in generatione novissima

**47:15.** For this is [God](#), our [God](#) unto eternity, and for ever and ever: he shall rule us for evermore.

Quia ipse Deus Deus noster in saeculum et in perpetuum ipse erit dux noster in morte

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## Psalm 48

***Audite haec, omnes gentes. The folly of worldlings, who live on in sin, without thinking of death or hell.***

---

**48:1.** Unto the end, a psalm for the sons of **Core**.

Victori filiorum Core canticum

**48:2.** Hear these things, all ye nations: give ear, all ye inhabitants of the world.

Audite hoc omnes populi auribus percipite universi habitatores occidentis

**48:3.** All you that are earthborn, and you sons of **men**: both rich and **poor** together.

Tam filii Adam quam filii singulorum simul dives et pauper

**48:4.** My mouth shall speak wisdom: and the meditation of my heart understanding.

Os meum loquitur sapientias et meditatio cordis mei prudentias

**48:5.** I will incline my ear to a **parable**; I will open my proposition on the psaltery.

Inclino ad parabolam aurem meam aperiam in cithara enigma meum

**48:6.** Why shall I fear in the **evil** day? the **iniquity** of my heel shall encompass me.

Quare timebo in diebus mali iniquitas calcanei mei circumdabit me

**The iniquity of my heel...** That is, the **iniquity** of my steps or ways: or the **iniquity** of my **pride**, with which as with the heel, I have spurned and kicked at my neighbours: or the **iniquity** of my heel, that is, the **iniquity** in which I shall be found in death. The meaning of this verse is, Why should I now indulge those **passions** and **sinful** affections, or commit now those **sins**, which will cause me so much fear and anguish in the **evil** day: when the sorrows of death shall compass me, and the perils of **hell** shall find me?

**48:7.** They that trust in their own strength, and **glory** in the multitude of their riches,

Qui fiduciam habent in fortitudine sua et in multitudine divitiarum suarum superbiunt

**They that trust, etc...** As much as to say, let them **fear** that trust in their strength or riches: for they have great reason to **fear**: seeing no brother or other **man**, how much a friend soever, can by any price or labour rescue them from death.

**48:8.** No brother can **redeem**, nor shall **man** **redeem**: he shall not give to **God** his ransom,

Fratrem redimens non redimet vir nec dabit Deo propitiationem pro eo

**48:9.** Nor the price of the **redemption** of his **soul**: and shall labour for ever,

Neque pretium redemptionis animae eorum sed quiescet in saeculo

**And shall labour for ever, etc...** This seems to be a continuation of the foregoing sentence: as much as to say no **man** can by any price or ransom prolong his **life**, that so he may still continue to labour here, and live to the **end of the world**. Others understand it of the **eternal sorrows**, and dying life of **hell**, which is the dreadful consequence of dying in **sin**.

**48:10.** And shall still live unto the end.

Et vivet ultra in sempiternum

**48:11.** He shall not see destruction, when he shall see the wise dying: the senseless and the fool shall perish together: And they shall leave their riches to strangers:

Et non videbit interitum cum viderit sapientes morientes simul insipiens et indoctus peribunt et derelinquent alienis divitias suas

**He shall not see destruction, etc...** Or, shall he not see destruction? As much as to say, however thoughtless he may be of his death, he must not expect to escape; when even the wise and the **good** are not exempt from dying.

**48:12.** And their sepulchres shall be their houses for ever. Their dwelling places to all **generations**: they have called their lands by their **names**.

Interiora sua domus suas in saeculo tabernacula sua in generatione et generatione vocaverunt nominibus suis terras suas

**They have called, etc...** That is, they have left their **names** on their graves, which alone remain of their lands.

**48:13.** And **man** when he was in honour did not understand; he is compared to senseless beasts, and is become like to them.

Et homo in honore non commorabitur adsimilatus est iumentis et exaequatus est

**48:14.** This way of theirs is a stumblingblock to them: and afterwards they shall delight in their mouth.

Haec est via insipientiae eorum et post eos iuxta os eorum current semper

**They shall delight in their mouth...** Notwithstanding the wretched way in which they walk, they shall applaud themselves with their mouths, and **glory** in their doings.

**48:15.** They are laid in hell like sheep: death shall feed upon them. And the **just** shall have dominion over them in the morning; and their help shall decay in hell from their **glory**.

Quasi grex in inferno positi sunt mors pascet eos et subicient eos recti in matutino et figura eorum conteretur in inferno post habitaculum suum

**In the morning...** That is, in the **resurrection** to a new life; when the **just** shall judge and condemn the wicked. Ibid. **From their glory...** That is, when their short-lived **glory** in this world shall be past, and be no more.

**48:16.** But **God** will **redeem** my **soul** from the hand of hell, when he shall receive me.

Verumtamen Deus redimet animam meam de manu inferi cum adsumpserit me semper

**48:17.** Be not thou afraid, when a **man** shall be made rich, and when the **glory** of his house shall be increased.

Noli timere cum ditatus fuerit vir cum multiplicata fuerit gloria domus eius

**48:18.** For when he shall die he shall take nothing away; nor shall his **glory** descend with him.

Neque enim moriens tollet omnia nec descendet post eum gloria eius

**48:19.** For in his lifetime his **soul** will be **blessed**: and he will praise thee when thou shalt do well to him.

Quia animae suae in vita sua benedicet laudabunt inquit te cum benefeceris tibi

**48:20.** He shall go in to the generations of his fathers: and he shall never see light.

Intrabit usque ad generationes patrum suorum usque ad finem non videbunt lucem

**48:21.** Man when he was in honour did not understand: he hath been compared to senseless beasts, and made like to them.

Homo cum in honore esset non intellexit comparavit se iumentis et silebitur

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## Psalm 49

### ***Deus deorum. The coming of Christ: who prefers virtue and inward purity before the blood of victims.***

---

**49:1.** A psalm for Asaph. The [God](#) of gods, the [Lord](#) hath spoken: and he hath called the earth. From the rising of the sun, to the going down thereof:

Canticum Asaph fortis Deus Dominus locutus est et vocavit terram ab ortu solis usque ad occasum eius

**49:2.** Out of Sion the loveliness of his beauty.

De Sion perfecta decore Deus apparuit

**49:3.** [God](#) shall come manifestly: our [God](#) shall come, and shall not keep silence. A fire shall burn before him: and a mighty tempest shall be round about him.

Veniet Deus noster et non tacebit ignis coram eo vorabit et in circuitu eius tempestas valida

**49:4.** He shall call heaven from above, and the earth, to judge his people.

Vocabit caelum desursum et terram ut iudicet populum suum

**49:5.** Gather ye together his saints to him: who set his covenant before [sacrifices](#).

Congregate mihi sanctos meos qui ferunt pactum meum in sacrificio

**49:6.** And the [heavens](#) shall declare his [justice](#): for [God](#) is judge.

Et adnuntiabunt caeli iustitiam eius quia Deus iudex est semper

**49:7.** Hear, O my people, and I will speak: O [Israel](#), and I will testify to thee: I am [God](#), thy [God](#).

Audi popule meus et loquar Israhel et contestabor te Deus Deus tuus ego sum

**49:8.** I will not reprove thee for thy [sacrifices](#): and thy burnt [offerings](#) are always in my sight.

Non propter victimas tuas arguam te et holocaustomata tua coram me sunt semper

**49:9.** I will not take calves out of thy house: nor he goats out of thy flocks.

Non accipiam de domo tua vitulum neque de gregibus tuis hircos

**49:10.** For all the beasts of the woods are mine: the cattle on the hills, and the oxen.

Mea sunt enim omnia animalia silvarum pecudes in montibus milium

**49:11.** I know all the fowls of the air: and with me is the beauty of the field.

Scio omnes aves montium et universitas agri mecum est

**49:12.** If I should be hungry, I would not tell thee: for the world is mine, and the fulness thereof.

Si esuriero non dicam tibi meus est enim orbis et plenitudo eius

**49:13.** Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

Numquid comedam carnem taurorum aut sanguinem hircorum bibam

**49:14.** Offer to [God](#) the [sacrifice](#) of praise: and pay thy [vows](#) to the [most High](#).

Immola Deo laudem et redde Altissimo vota tua

**49:15.** And call upon me in the day of trouble: I will deliver thee, and thou shalt [glorify](#) me.

Et invoca me in die tribulationis liberabo te et glorificabis me

**49:16.** But to the sinner [God](#) hath said: Why dost thou declare my justices, and take my covenant in thy mouth?

Impio autem dixit Deus quid tibi est cum narratione praeceptorum meorum et ut adsumas pactum meum in ore tuo

**49:17.** Seeing thou hast **hated** discipline: and hast cast my words behind thee.  
Qui odisti disciplinam et proiecisti verba mea post te

**49:18.** If thou didst see a thief thou didst run with him: and with adulterers thou hast been a partaker.  
Si videbas furem consentiebas ei et cum adulteris erat pars tua

**49:19.** Thy mouth hath abounded with **evil**, and thy tongue framed deceits.  
Os tuum dimisisti ad malitiam et lingua tua concinnavit dolum

**49:20.** Sitting thou didst speak against thy brother, and didst lay a **scandal** against thy mother's son:  
Sedens adversum fratrem tuum loquebaris et adversum filium matris tuae fabricabar obprobrium

**49:21.** These things hast thou done, and I was silent. Thou thoughtest **unjustly** that I should be like to thee: but I will reprove thee, and set before thy face.  
Haec fecisti et tacui existimasti futurum me similem tui arguam te et proponam te ante oculos tuos

**49:22.** Understand these things, you that forget **God**; lest he snatch you away, and there be none to deliver you.  
Intellegite hoc qui obliviscimini Deum ne forte capiam et non sit qui liberet

**49:23.** The **sacrifice** of praise shall **glorify** me: and there is the way by which I will show him the **salvation** of **God**.  
Qui immolat confessionem glorificat me et qui ordinate ambulat ostendam ei salutare Dei

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## Psalm 50

### **Miserere. The repentance and confession of David after his sin. The fourth penitential psalm.**

---

**50:1.** Unto the end, a psalm of [David](#),  
Victori canticum David

**50:2.** When [Nathan the prophet](#) came to him, after he had [sinned](#) with Bethsabee. [2 Samuel 12.]  
Cum venisset ad eum Nathan propheta quando ingressus est ad Bethsabee

**50:3.** Have mercy on me, O [God](#), according to thy great mercy. And according to the multitude of thy tender mercies blot out my [iniquity](#).  
Miserere mei Deus secundum misericordiam tuam iuxta multitudinem miserationum tuarum dele iniquitates meas

**50:4.** Wash me yet more from my [iniquity](#), and cleanse me from my [sin](#).  
Multum lava me ab iniquitate mea et a peccato meo munda me

**50:5.** For I know my [iniquity](#), and my [sin](#) is always before me.  
Quoniam iniquitates meas ego novi et peccatum meum contra me est semper

**50:6.** To thee only have I [sinned](#), and have done [evil](#) before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.  
Tibi soli peccavi et malum coram te feci ut iustificeris in sermonibus tuis et vincas cum iudicaveris

**50:7.** For behold I was conceived in [iniquities](#); and in [sins](#) did my mother conceive me.  
Ecce in iniquitate conceptus sum et in peccato peperit me mater mea

**50:8.** For behold thou hast [loved truth](#): the uncertain and hidden things of thy wisdom thou hast made manifest to me.  
Ecce enim veritatem diligis absconditum et arcanum sapientiae manifestasti mihi

**50:9.** Thou shalt sprinkle me with [hyssop](#), and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.  
Asperges me hysopo et mundabor lavabis me et super nivem dealbabor

**50:10.** To my hearing thou shalt give [joy and gladness](#): and the bones that have been [humbled](#) shall rejoice.  
Auditum mihi facies gaudium et laetitiam ut exultent ossa quae confregisti

**50:11.** Turn away thy face from my [sins](#), and blot out all my [iniquities](#).  
Absconde faciem tuam a peccatis meis et omnes iniquitates meas dele

**50:12.** Create a clean heart in me, O [God](#): and renew a right spirit within my bowels.  
Cor mundum crea mihi Deus et spiritum stabilem renova in visceribus meis

**50:13.** Cast me not away from thy face; and take not thy [holy](#) spirit from me.  
Ne proicias me a facie tua et spiritum sanctum tuum ne auferas a me

**50:14.** Restore unto me the [joy](#) of thy [salvation](#), and strengthen me with a perfect spirit.  
Redde mihi laetitiam Iesu tui et spiritu potenti confirma me

**50:15.** I will teach the unjust thy ways: and the wicked shall be converted to thee.  
Docebo iniquos vias tuas et peccatores ad te revertentur

**50:16.** Deliver me from blood, O **God**, thou **God** of my **salvation**: and my tongue shall extol thy **justice**.  
Libera me de sanguinibus Deus Deus salutis meae laudabit lingua mea iustitiam tuam

**50:17.** O **Lord**, thou wilt open my lips: and my mouth shall declare thy praise.  
Domine labia mea aperies et os meum adnuntiabit laudem tuam

**50:18.** For if thou hadst desired **sacrifice**, I would indeed have given it: with burnt **offerings** thou wilt not be delighted.  
Non enim vis ut victimam feriam nec holocaustum tibi placet

**50:19.** A **sacrifice** to **God** is an afflicted spirit: a contrite and **humbled** heart, O **God**, thou wilt not **despise**.  
Sacrificium Dei spiritus contribulatus cor contritum et humiliatum Deus non dispicies

**50:20.** Deal favourably, O **Lord**, in thy **good** will with Sion; that the walls of **Jerusalem** may be built up.  
Benefac Domine in voluntate tua Sion et aedificentur muri Hierusalem

**50:21.** Then shalt thou accept the **sacrifice** of **justice**, **oblations** and **whole burnt offerings**: then shall they lay calves upon thy **altar**.  
Tunc suscipies sacrificium iustitiae oblationes et holocausta tunc inponent super altare tuum vitulos

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## Psalm 51

### ***Quid gloriaris. David condemneth the wickedness of Doeg, and foretelleth his destruction.***

---

**51:1.** Unto the end, understanding for [David](#),  
Victori ab erudito David

**51:2.** When Doeg the [Edomite](#) came and told [Saul](#): [David](#) went to the house of [Achimelech](#).  
Cum venisset Doec Idumeus et adnuntiasset Saul dicens ei venit David in domum Achimelech

**51:3.** Why dost thou [glory](#) in malice, thou that art mighty in [iniquity](#)?  
Quid gloriaris in malitia potens misericordia Dei tota est die

**51:4.** All the day long thy tongue hath devised [injustice](#): as a sharp razor, thou hast wrought deceit.  
Insidias cogitat lingua tua quasi novacula acuta faciens dolum

**51:5.** Thou hast [loved](#) malice more than goodness: and [iniquity](#) rather than to speak righteousness.  
Dilexisti malum magis quam bonum mendacium magis quam loqui iustitiam semper

**51:6.** Thou hast [loved](#) all the words of ruin, O deceitful tongue.  
Dilexisti omnia verba ad devorandum lingua dolosa

**51:7.** Therefore will [God](#) destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living.  
Sed Deus destruet te in sempiternum terrebit et evellet te de tabernaculo et eradicabit te de terra viventium semper

**51:8.** The [just](#) shall see and fear, and shall laugh at him, and say:  
Videbunt iusti et timebunt et super eum ridebunt

**51:9.** Behold the [man](#) that made not [God](#) his helper: But trusted in the abundance of his riches: and prevailed in his vanity.  
Ecce vir qui non posuit Deum fortitudinem suam sed speravit in multitudine divitiarum suarum confortatus est in insidiis suis

**51:10.** But I, as a fruitful olive tree in the [house of God](#), have hoped in the mercy of [God](#) for ever, yea for ever and ever.  
Ego sicut oliva virens in domo Dei speravi in misericordia Dei in saeculum sempiternum

**51:11.** I will praise thee for ever, because thou hast done it: and I will wait on thy [name](#), for it is [good](#) in the sight of thy saints.  
Confitebor tibi in saeculo quoniam fecisti et expectabo nomen tuum quoniam bonum in conspectu sanctorum tuorum

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## Psalm 52

### ***Dixit insipiens. The general corruption of man before the coming of Christ.***

---

**52:1.** Unto the end, for Maeleth, understandings to **David**. The fool said in his heart: There is no **God**.  
Victori per chorum eruditi David dixit stultus in corde suo non est Deus

**Maeleth...** Or *Machalath*. A musical instrument, or a chorus of musicians, for **St. Jerome** renders it, *per chorum*.

**52:2.** They are corrupted, and become abominable in **iniquities**: there is none that doth **good**.  
Corrupti sunt et abominabiles facti sunt in iniquitate non est qui faciat bonum

**52:3.** **God** looked down from **heaven** on the children of **men**: to see if there were any that did understand, or did seek **God**.

Deus de caelo prospexit super filios hominum ut videret si esset intellegens requirens Deum

**52:4.** All have gone aside, they are become unprofitable together, there is none that doth **good**, no not one.

Omnes aversi sunt pariter adheserunt non est qui faciat bonum non est usque ad unum

**52:5.** Shall not all the workers of **iniquity** know, who eat up my people as they eat bread?

Numquid non cognoverunt qui operantur iniquitatem qui comedunt populum meum ut cibum panis

**52:6.** They have not called upon **God**: there have they trembled for fear, where there was no fear. For **God** hath scattered the bones of them that please **men**: they have been confounded, because **God** hath **despised** them.

Deum non invocaverunt ibi timuerunt timore ubi non est timor quoniam Deus dispersit ossa circumdantium te confunderis quia Deus proiecit eos

**God hath scattered the bones, etc...** That is, **God** has brought to nothing the strength of all those that seek to please **men**, to the prejudice of their duty to their **Maker**.

**52:7.** Who will give out of Sion the **salvation** of **Israel**? when **God** shall bring back the captivity of his people, **Jacob** shall rejoice, and **Israel** shall be glad.

Quis dabit ex Sion salutare Israhel cum reduxerit Deus captivitatem populi sui exultabit Iacob laetabitur Israhel

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## Psalm 53

### *Deus, in nomine tuo. A prayer for help in distress.*

**53:1.** Unto the end, in verses, understanding for [David](#).

Victori in psalmis eruditi David

**53:2.** When the [men](#) of Ziph had come and said to [Saul](#): Is not [David](#) hidden with us? [1 Samuel 23.19]

Quando venerunt Ziphei et dixerunt Saul nonne David absconditus est apud nos

**53:3.** Save me, O [God](#), by thy [name](#), and judge me in thy strength.

Deus in nomine tuo salva me et in fortitudine tua ulciscere me

**53:4.** O [God](#), hear my prayer: give ear to the words of my mouth.

Deus exaudi orationem meam auribus percipe verba oris mei

**53:5.** For strangers have risen up against me; and the mighty have sought after my [soul](#): and they have not set [God](#) before their eyes.

Quia alieni insurrexerunt adversus me et fortes quaesierunt animam meam et non posuerunt Deum in conspectu suo semper

**53:6.** For behold [God](#) is my helper: and the [Lord](#) is the protector of my [soul](#).

Ecce Deus auxiliatur mihi Dominus sustentans animam meam

**53:7.** Turn back the [evils](#) upon my enemies; and cut them off in thy [truth](#).

Reddet malum insidiatoribus meis in veritate tua disperde eos

**53:8.** I will freely [sacrifice](#) to thee, and will give praise, O [God](#), to thy [name](#): because it is [good](#):

Voluntarie sacrificabo tibi confitebor nomini tuo Domine quoniam bonum est

**53:9.** For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

Quoniam ex omni tribulatione liberavit me et inimicos meos dispexit oculus meus

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## Psalm 54

***Exaudi, Deus. A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.***

---

**54:1.** Unto the end, in verses, understanding for [David](#).

Victori in psalmis eruditi David

**54:2.** Hear, O [God](#), my [prayer](#), and [despise](#) not my supplication:

Exaudi Deus orationem meam et ne dispicias deprecationem meam

**54:3.** Be attentive to me and hear me. I am grieved in my exercise; and am troubled,

Adtende mihi et exaudi me humiliatus sum in meditatione mea et conturbatus

**54:4.** At the voice of the enemy, and at the tribulation of the sinner. For they have cast [iniquities](#) upon me: and in [wrath](#) they were troublesome to me.

A voce inimici a facie persequentis impii quoniam proiecerunt super me iniquitatem et in furore adversabantur mihi

**54:5.** My heart is troubled within me: and the fear of death is fallen upon me.

Cor meum doluit in vitalibus meis et terrores mortis ceciderunt super me

**54:6.** Fear and trembling are come upon me: and darkness hath covered me.

Timor et tremor venit super me et operuit me caligo

**54:7.** And I said: Who will give me wings like a [dove](#), and I will fly and be at rest?

Et dixi quis dabit mihi pinnas columbae ut volem et requiescam

**54:8.** Lo, I have gone far off flying away; and I abode in the [wilderness](#).

Ut procul abeam et commorer in deserto semper

**54:9.** I waited for him that hath saved me from pusillanimity of spirit, and a storm.

Festinabo ut salver ab spiritu tempestatis et turbinis

**54:10.** Cast down, O [Lord](#), and divide their tongues; for I have seen [iniquity](#) and contradiction in the city.

Praecipita Domine divide linguas eorum quoniam vidi iniquitatem et contradictionem in civitate

**54:11.** Day and night shall [iniquity](#) surround it upon its walls: and in the midst thereof are labour,

Die et nocte circumeuntes muros eius scelus et dolorem in medio eius

**54:12.** And [injustice](#). And [usury](#) and deceit have not departed from its streets.

Insidiae in vitalibus eius et non recedet de plateis eius damnum et fraudulentia

**54:13.** For if my enemy had [reviled](#) me, I would verily have borne with it. And if he that [hated](#) me had spoken great things against me, I would perhaps have hidden my self from him.

Non enim inimicus exprobravit mihi ut sustineam neque is qui me oderat super me magnificatus est ut abscondar ab eo

**54:14.** But thou a [man](#) of one mind, my guide, and my familiar,

Sed tu homo unianimis meus dux meus et notus meus

**54:15.** Who didst take sweetmeats together with me: in the [house of God](#) we walked with consent.

Qui simul habuimus dulce secretum in domo Dei ambulavimus in terrore

**54:16.** Let death come upon them, and let them go down alive into hell. For there is **wickedness** in their dwellings: in the midst of them.

Veniat mors super eos descendant in infernum viventes quia nequitiae in congregatione eorum et in medio eorum

**Let death, etc...** This, and such like imprecations which occur in the psalms, are delivered **prophetically**; that is, by way of foretelling the punishments which shall fall upon the wicked from divine **justice**, and approving the righteous ways of **God**: but not by way of ill will, or uncharitable **curse**s, which the **law of God** disallows.

**54:17.** But I have cried to **God**: and the **Lord** will save me.

Ego ad Deum clamabo et Dominus salvabit me

**54:18.** Evening and morning, and at noon I will speak and declare: and he shall hear my voice.

Vespere et mane et meridie eloquar et resonabo et exaudiet vocem meam

**54:19.** He shall **redeem** my **soul** in peace from them that draw near to me: for among many they were with me.

Redimet in pace animam meam ab adpropinquantibus mihi multi enim fuerunt adversum me

**Among many, etc...** That is, they that drew near to attack me were many in company all combined to fight against me.

**54:20.** **God** shall hear, and the Eternal shall **humble** them. For there is no change with them, and they have not feared **God**:

Exaudiet Deus et humiliabit eos qui iudex est ab initio semper non enim mutantur neque timent Deum

**54:21.** He hath stretched forth his hand to repay. They have defiled his covenant,

Extendit manum suam ad pacifica sua contaminabit pactum suum

**54:22.** They are divided by the **wrath** of his countenance, and his heart hath drawn near. His words are smoother than oil, and the same are darts.

Nitidius butyro os eius pugnat autem cor illius molliores sermones eius oleo cum sint lanceae

**They are divided, etc...** Dispersed, scattered, and brought to nothing, by the **wrath of God**; who looks with indignation on their **wicked** and deceitful ways.

**54:23.** Cast thy care upon the **Lord**, and he shall sustain thee: he shall not suffer the **just** to waver for ever.

Proice super Dominum caritatem tuam et ipse enutriet te non dabit in aeternum fluctuationem iusto

**54:24.** But thou, O **God**, shalt bring them down into the pit of destruction. Bloody and deceitful **men** shall not live out half their days; but I will trust in thee, O **Lord**.

Tu autem Deus deduces eos in puteum interitus viri sanguinum et dolosi non dimidiabunt dies suos ego autem fiduciam habeo tui

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## Psalm 55

### *Miserere mei, Deus. A prayer of David in danger and distress.*

**55:1.** Unto the end, for a people that is removed at a distance from the sanctuary: for **David**, for an inscription of a title (or pillar) when the **Philistines** held him in Geth.

Victori pro columba muta eo quod procul abierit David humilis et simplex quando tenuerunt eum Palestini in Geth

**55:2.** Have mercy on me, O **God**, for **man** hath trodden me under foot; all the day long he hath afflicted me fighting against me.

Miserere mei Deus quoniam conculcavit me homo tota die pugnans tribulavit me

**55:3.** My enemies have trodden on me all the day long; for they are many that make **war** against me.

Conculcaverunt me insidiatores mei tota die multi enim qui pugnant contra me Altissime

**55:4.** From the height of the day I shall fear: but I will trust in thee.

Quacumque die territus fuero ego in te confidam

**The height of the day...** That is, even at noonday, when the sun is the highest, I am still in danger.

**55:5.** In **God** I will praise my words, in **God** I have put my trust: I will not fear what flesh can do against me.

In Deo laudavi verbum in Deo speravi non timebo quid faciat caro mihi

**My words...** The words or **promises** **God** has made in my favour.

**55:6.** All the day long they detested my words: all their thoughts were against me unto **evil**.

Tota die sermonibus me adfligebant contra me omnes cogitationes eorum in malum

**55:7.** They will dwell and hide themselves: they will watch my heel. As they have waited for my **soul**,

Congregabuntur abscondite plantas meas observabunt expectantes animam meam

**55:8.** For nothing shalt thou save them: in thy **anger** thou shalt break the people in pieces. O **God**,

Quia nullus est salvus in eis in furore populos detrahet Deus

**For nothing shalt thou save them...** That is, since they lie in wait to ruin my **soul**, thou shalt for no consideration favour or assist them, but execute thy **justice** upon them.

**55:9.** I have declared to thee my life: thou hast set me tears in thy sight, As also in thy promise.

Secretiora mea numerasti pone lacrimam meam in conspectu tuo sed non in narratione tua

**55:10.** Then shall my enemies be turned back. In what day soever I shall call upon thee, behold I know thou art my **God**.

Tunc convertentur inimici mei retrorsum in quacumque die invocavero hoc scio quia Deus meus es

**55:11.** In **God** will I praise the word, in the **Lord** will I praise his speech. In **God** have I hoped, I will not fear what **man** can do to me.

In Deo laudabo verbum in Domino praedicabo sermonem in Deo speravi non timebo quid faciat homo mihi

**55:12.** In me, O **God**, are **vows** to thee, which I will pay, praises to thee:

In me sunt Deus vota tua reddam gratiarum actiones tibi

**55:13.** Because thou hast delivered my **soul** from death, my feet from falling: that I may please in the sight of **God**, in the light of the living.

Quia liberasti animam meam de morte et pedes meos de lapsu ut ambulem coram Deo in luce viventium

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## Psalm 56

### ***Miserere mei, Deus.* The prophet prays in his affliction, and praises God for his delivery.**

---

**56:1.** Unto the end, destroy not, for **David**, for an inscription of a title, when he fled from **Saul** into the cave. [1 Samuel 24.]

Pro victoria ut non disperdas David humilem et simplicem quando fugit a facie Saul in spelunca

**Destroy not...** Suffer me not to be destroyed.

**56:2.** Have mercy on me, O **God**, have mercy on me: for my **soul** trusteth in thee. And in the shadow of thy wings will I hope, until **iniquity** pass away.

Miserere mei Deus miserere mei quoniam in te sperat anima mea in umbra alarum tuarum sperabo donec transeant insidiae

**56:3.** I will cry to **God** the most high; to **God** who hath done **good** to me.

Invocabo Deum altissimum Deum ultorem meum

**56:4.** He hath sent from **heaven** and delivered me: he hath made them a reproach that trod upon me. **God** hath sent his mercy and his **truth**,

Mittet de caelo et salvabit me exprobrabit conculcantibus me semper mittet Deus misericordiam suam et veritatem suam

**56:5.** And he hath delivered my **soul** from the midst of the young lions. I slept troubled. The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

Anima mea in medio leonum dormivit ferocientium filii hominum dentes eorum lancea et sagittae et lingua eorum gladius acutus

**56:6.** Be thou exalted, O **God**, above the **heavens**, and thy **glory** above all the earth.

Exaltare super caelos Deus in omni terra gloria tua

**56:7.** They prepared a snare for my feet; and they bowed down my **soul**. They dug a pit before my face, and they are fallen into it.

Rete paraverunt gressibus meis ad incurvandam animam meam foderunt ante me foveam ceciderunt in medium eius semper

**56:8.** My heart is ready, O **God**, my heart is ready: I will sing, and rehearse a psalm.

Paratum cor meum Deus paratum cor meum cantabo et psallam

**56:9.** Arise, O my **glory**, arise psaltery and harp: I will arise early.

Surge gloria mea surge psalterium et cithara surgam mane

**56:10.** I will give praise to thee, O **Lord**, among the people: I will sing a psalm to thee among the nations.

Confitebor tibi in populis Domine cantabo tibi in gentibus

**56:11.** For thy mercy is magnified even to the **heavens**: and thy **truth** unto the clouds.

Quia magna usque ad caelos misericordia tua et usque ad nubes veritas tua

**56:12.** Be thou exalted, O **God**, above the **heavens**: and thy **glory** above all the earth.

Exaltare super caelos Deus in omni terra gloria tua

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## Psalm 57

### ***Si vere utique. David reproveth the wicked, and foretelleth their punishment.***

---

**57:1.** Unto the end, destroy not, for **David**, for an inscription of a title.

Victori ut non disperdas David humilem et simplicem

**57:2.** If in very deed ye speak **justice**: judge right things, ye sons of **men**.

Si vere utique iustitiam loquimini recta iudicate filii hominum

**57:3.** For in your heart you work **iniquity**: your hands forge **injustice** in the earth.

Etenim in corde iniquitates operamini in terra iniquitatis manus vestras adpendite

**57:4.** The **wicked** are alienated from the womb; they have gone astray from the womb: they have spoken false things.

Alienati sunt peccatores a vulva erraverunt ab utero loquentes mendacium

**57:5.** Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:

Furor eorum sicut furor serpentis sicut reguli surdi obturantis aurem suam

**57:6.** Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.

Ut non audiat vocem murmurantium nec incantatoris incantationes callidas

**57:7.** **God** shall break in pieces their teeth in their mouth: the **Lord** shall break the grinders of the lions.

Deus excute dentes eorum ex ore eorum molares leonum confringe Domine

**57:8.** They shall come to nothing, like water running down; he hath bent his bow till they be weakened.

Dissolvantur quasi aquae quae defluent intendet arcum suum donec conterantur

**57:9.** Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.

Quasi vermis tabefactus pertranseant quasi abortivum mulieris quod non vidit solem

**57:10.** Before your thorns could know the brier; he swalloweth them up, as alive, in his **wrath**.

Antequam crescant spinae vestrae in ramnum quasi viventes quasi in ira tempestas rapiet eas

**Before your thorns, etc...** That is, before your thorns grow up, so as to become strong briars, they shall be overtaken and consumed by divine **justice**, swallowing them up, as it were, alive in his **wrath**.

**57:11.** The **just** shall rejoice when he shall see the revenge: he shall **wash his hands** in the blood of the sinner.

Laetabitur iustus cum viderit ultionem pedes suos lavabit in sanguinem impii

**Shall wash his hands, etc...** Shall applaud the **justice** of **God**, and take occasion from the consideration of the punishment of the wicked to **wash and cleanse his hands** from **sin**.

**57:12.** And **man** shall say: If indeed there be fruit to the **just**: there is indeed a **God** that judgeth them on the earth.

Et dicet homo vere fructus est iusto vere est Deus iudicans in terra

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## Psalm 58

***Eripe me. A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies the Jews.***

---

**58:1.** Unto the end, destroy not, for [David](#) for an inscription of a title, when [Saul](#) sent and watched his house to kill him. [1 Samuel 19.]

Victori ut non disperdas David humilem et simplicem quando misit Saul et custodierunt domum ut occiderent eum

**58:2.** Deliver me from my enemies, O my [God](#); and defend me from them that rise up against me. Erue me de inimicis meis Deus meus et a resistentibus mihi protege me

**58:3.** Deliver me from them that work [iniquity](#), and save me from bloody [men](#). Libera me ab operariis iniquitatis et a viris sanguinum salva me

**58:4.** For behold they have caught my [soul](#): the mighty have rushed in upon me: Quia ecce insidiati sunt animae meae congregantur adversum me fortissimi

**58:5.** Neither is it my [iniquity](#), nor my [sin](#), O [Lord](#): without [iniquity](#) have I run, and directed my steps. Absque iniquitate mea et absque peccato meo Domine non egi inique et illi currunt et praeparantur

**58:6.** Rise up thou to meet me, and behold: even thou, O [Lord](#), the [God](#) of [hosts](#), the [God](#) of [Israel](#). Attend to visit all the nations: have no mercy on all them that work [iniquity](#).

Surge ex adverso pro me et respice et tu Domine Deus exercituum Deus Israhel evigila ut visites omnes gentes non miserearis universis qui operantur iniquitatem semper

**58:7.** They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city. Revertantur ad vesperam et latrent ut canis et circumeant civitatem

**58:8.** Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

Ecce loquuntur in ore suo gladii in labiis eorum quasi nemo audiat

**58:9.** But thou, O [Lord](#), shalt laugh at them: thou shalt bring all the nations to nothing.

Tu autem Domine deridebis eos subsannabis omnes gentes

**58:10.** I will keep my strength to thee: for thou art my protector:

Fortitudinem meam ad te servabo quoniam tu Deus elevator meus

**58:11.** My [God](#), his mercy shall prevent me.

Dei mei misericordia praeveniet me

**58:12.** [God](#) shall let me see over my enemies: slay them not, lest at any time my people forget. Scatter them by thy power; and bring them down, O [Lord](#), my protector:

Deus ostendit mihi in insidiatoribus meis ne occidas eos ne forte obliviscantur populi mei disperge eos in fortitudine tua et destrue eos protector noster Domine

**58:13.** For the [sin](#) of their mouth, and the word of their lips: and let them be taken in their [pride](#). And for their [cursing](#) and lying they shall be talked of,

In peccato oris sui in sermone labiorum suorum et capiantur in superbia sua maledictionem et mendacium narrantes

**58:14.** When they are consumed: when they are consumed by thy [wrath](#), and they shall be no more. And

they shall know that **God** will rule **Jacob**, and all the ends of the earth.

Consume in furore consume ut non subsistant et sciant quoniam Deus dominatur Iacob in finibus terrae  
semper

**58:15.** They shall return at evening and shall suffer hunger like dogs: and shall go round about the city.

Et convertantur ad vesperam et latrent ut canis et circumeant civitatem

**58:16.** They shall be scattered abroad to eat, and shall murmur if they be not filled.

Ipsi vagabuntur ut comedant et cum saturati non fuerint murmurabunt

**58:17.** But I will sing thy strength: and will extol thy mercy in the morning. For thou art become my support, and my refuge, in the day of my trouble.

Ego autem cantabo imperium tuum et laudabo mane misericordiam tuam quoniam factus es fortitudo mea  
et refugium in die tribulationis meae

**58:18.** Unto thee, O my helper, will I sing, for thou art **God** my defence: my **God** my mercy.

Tibi cantabo quoniam Deus adiutor meus fortitudo mea Deus misericordia mea

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## Psalm 59

***Deus, repulisti nos. After many afflictions, the church of Christ shall prevail.***

---

**59:1.** Unto the end, for them that shall be changed, for the inscription of a title, to [David](#) himself, for doctrine,

Victori pro liliis testimonium humilis et perfecti David ad docendum

**59:2.** When he set fire to Mesopotamia of [Syria](#) and Sobal: and Joab returned and slew of [Edom](#), in the vale of the salt pits, twelve thousand [men](#).

Quando pugnavit adversum Syriam Mesopotamiae et adversum Syriam Suba et reversus est Ioab et percussit Edom in valle Salinarum duodecim milia

**59:3.** O [God](#), thou hast cast us off, and hast destroyed us; thou hast been [angry](#), and hast had mercy on us.

Deus proiecisti nos et scidisti iratus convertisti nos

**59:4.** Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

Commovisti terram et disruptisti eam sana contritiones eius quoniam commota est

**59:5.** Thou hast shown thy people hard things; thou hast made us drink the wine of sorrow.

Ostendisti populo tuo duritiam potasti nos vino consopiente

**59:6.** Thou hast given a warning to them that fear thee: that they may flee from before the bow: That thy beloved may be delivered.

Dedisti timentibus te signum ut fugerent a facie arcus semper ut liberentur amici tui

**59:7.** Save me with thy right hand, and hear me.

Salva dextera tua et exaudi me

**59:8.** [God](#) hath spoken in his [holy](#) place: I will rejoice, and I will divide [Sichem](#); and will mete out the vale of tabernacles.

Deus locutus est in sanctuario suo laetabor dividam Sicimam et vallem Soccoth dimetiar

**59:9.** Galaad is mine, and [Manasses](#) is mine: and Ephraim is the strength of my head. [Juda](#) is my king:

Meus est Galaad et meus Manasse et Efraim fortitudo capitis mei Iudas legifer meus

**59:10.** [Moab](#) is the pot of my hope. Into [Edom](#) will I stretch out my shoe: to me the foreigners are made subject.

Moab olla lavacri mei super Idumeam incedam calciamento meo mihi Palestina foederata est

**The pot of my hope...** Or my watering pot. That is, a vessel for meaner uses, by being reduced to serve me, even in the meanest employments. Ibid. **Foreigners...** So the [Philistines](#) are called, who had no kindred with the [Israelites](#); whereas the [Edomites](#), [Moabites](#), etc., were originally of the same [family](#).

**59:11.** Who will bring me into the strong city? who will lead me into [Edom](#)?

Quis deducet me ad civitatem munitam quis deducet me usque ad Idumeam

**59:12.** Wilt not thou, O [God](#), who hast cast us off? and wilt not thou, O [God](#), go out with our armies?

Nonne tu Deus qui proiecisti nos et non egredieris Deus in exercitibus nostris

**59:13.** Give us help from trouble: for vain is the [salvation](#) of [man](#).

Da nobis auxilium in tribulatione vana est enim salus ab homine

**59:14.** Through [God](#) we shall do mightily: and he shall bring to nothing them that afflict us.

In Deo faciemus virtutem et ipse conculcabit tribulantes nos

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## Psalm 60

***Exaudi, Deus. A prayer for the coming of the kingdom of Christ, which shall have no end.***

---

**60:1.** Unto the end, in hymns, for [David](#).

Victori in psalmis David

**60:2.** Hear, O [God](#), my supplication: be attentive to my [prayer](#).

Exaudi Deus laudationem meam intende orationi meae

**60:3.** To thee have I cried from the ends of the earth: when my heart was in anguish, thou hast exalted me on a rock. Thou hast conducted me;

De novissimo terrae ad te clamabo cum triste fuerit cor meum cum fortis elevabitur adversum me tu eris ductor meus

**60:4.** For thou hast been my hope; a tower of strength against the face of the enemy.

Fuisti spes mea turris munitissima a facie inimici

**60:5.** In thy [tabernacle](#) I shall dwell for ever: I shall be protected under the covert of thy wings.

Habitabo in tabernaculo tuo iugiter sperabo in protectione alarum tuarum semper

**60:6.** For thou, my [God](#), hast heard my [prayer](#): thou hast given an inheritance to them that fear thy [name](#).

Tu enim Deus exaudisti orationem meam dedisti hereditatem timentibus nomen tuum

**60:7.** Thou wilt add days to the days of the king: his years even to [generation](#) and [generation](#).

Dies super dies regis adicies annos eius donec est generatio et generatio

**60:8.** He abideth for ever in the sight of [God](#): his mercy and [truth](#) who shall search?

Sedebit semper ante faciem Dei misericordia et veritas servabunt eum

**60:9.** So will I sing a psalm to thy [name](#) for ever and ever: that I may pay my [vows](#) from day to day.

Sic canam nomini tuo iugiter reddens vota mea per singulos dies

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## Psalm 61

### ***Nonne Deo.* The prophet encourageth himself and all others to trust in God, and serve him.**

---

**61:1.** Unto the end, for Idithun, a psalm of [David](#).

Victori per Idithun canticum David

**61:2.** Shall not my [soul](#) be subject to [God](#)? for from him is my [salvation](#).

Attamen apud Deum silebit anima mea ex eo salus mea

**61:3.** For he is my [God](#) and my saviour: he is my protector, I shall be moved no more.

Attamen ipse est scutum meum et salus mea fortitudo mea non commovebor amplius

**61:4.** How long do you rush in upon a [man](#)? you all kill, as if you were thrusting down a leaning wall, and a tottering fence.

Usquequo insidiamini contra virum interficitis omnes quasi murus inclinus et maceria corruens

**61:5.** But they have thought to cast away my price; I ran in thirst: they [blessed](#) with their mouth, but [cursed](#) with their heart.

Partem enim eius cogitaverunt expellere placuerunt sibi in mendacio ore suo singuli benedicunt et corde suo maledicunt semper

**61:6.** But be thou, O my [soul](#), subject to [God](#): for from him is my patience.

Verumtamen Deo retice anima mea ab ipso enim praestolatio mea

**61:7.** For he is my [God](#) and my saviour: he is my helper, I shall not be moved.

Ipse est fortitudo mea et salus mea susceptor meus non timebo

**61:8.** In [God](#) is my [salvation](#) and my [glory](#): he is the [God](#) of my help, and my hope is in [God](#).

In Deo salutare meum et gloria mea robur fortitudinis meae salus mea in Deo

**61:9.** Trust in him, all ye congregation of people: pour out your hearts before him. [God](#) is our helper for ever.

Sperate in eo omni tempore populi effundite coram eo cor vestrum Deus spes nostra est semper

**61:10.** But vain are the sons of [men](#), the sons of [men](#) are [liars](#) in the balances: that by vanity they may together deceive.

Verumtamen vanitas filii Adam mendacium filii viri in stateris dolosis fraudulenter agunt simul

**Are liars in the balances, etc...** They are so vain and light, that if they are put into the scales, they will be found to be of no weight; and to be mere lies, deceit, and vanity. Or, They are [liars](#) in their balances, by weighing things by false weights, and preferring the temporal before the [eternal](#).

**61:11.** Trust not in [iniquity](#), and cover not robberies: if riches abound, set not your heart upon them.

Nolite confidere in calumnia et in rapina ne frustremini divitiae si fluxerint ne adponatis cor

**61:12.** [God](#) hath spoken once, these two things have I heard, that power belongeth to [God](#),

Unum locutus est Deus duo haec audivi quia imperium Dei est

**61:13.** And mercy to thee, O [Lord](#); for thou wilt render to every [man](#) according to his works.

Et tibi Domine misericordia quia tu reddes unicuique secundum opus suum

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## Psalm 62

### *Deus Deus meus, ad te. The prophet aspireth after God.*

---

**62:1.** A psalm of [David](#) while he was in the [desert](#) of [Edom](#).

Canticum David cum esset in deserto Iuda

**62:2.** O [God](#), my [God](#), to thee do I watch at break of day. For thee my [soul](#) hath thirsted; for thee my flesh, O how many ways!

Deus fortitudo mea tu es de luce consurgam ad te sitivit te anima mea desideravit te caro mea

**62:3.** In a [desert](#) land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy [glory](#).

In terra invia et conficiente ac sine aqua sic in sancto apparui tibi ut videam fortitudinem tuam et gloriam tuam

**62:4.** For thy mercy is better than lives: thee my lips will praise.

Melior est enim misericordia tua quam vitae labia mea laudabunt te

**62:5.** Thus will I [bless](#) thee all my life long: and in thy [name](#) I will lift up my hands.

Sic benedicam tibi in vita mea in nomine tuo levabo manus meas

**62:6.** Let my [soul](#) be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

Quasi adipe et pinguidine implebitur anima mea et labiis laudantibus canet os meum

**62:7.** If I have remembered thee upon my bed, I will meditate on thee in the morning:

Recordans tui in cubili meo per singulas vigiliis meditabor tibi

**62:8.** Because thou hast been my helper. And I will rejoice under the covert of thy wings:

Quia fuisti auxilium meum in umbra alarum tuarum laudabo

**62:9.** My [soul](#) hath stuck close to thee: thy right hand hath received me.

Adhesit anima mea post te me suscepit dextera tua

**62:10.** But they have fought my [soul](#) in vain, they shall go into the lower parts of the earth:

Ipsi vero interficere quaerunt animam meam ingrediantur in extrema terrae

**62:11.** They shall be delivered into the hands of the sword, they shall be the portions of foxes.

Congregentur in manus gladii pars vulpium erunt

**62:12.** But the king shall rejoice in [God](#), all they shall be praised that [swear](#) by him: because the mouth is stopped of them that speak [wicked](#) things.

Rex autem laetabitur in Deo laudabitur omnis qui iurat in eo quia obstruetur os loquentium mendacium

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## Psalm 63

***Exaudi Deus orationem. A prayer in affliction, with confidence in God that he will bring to nought the machinations of persecutors.***

**63:1.** Unto the end, a psalm for [David](#).

Victori canticum David

**63:2.** Hear O [God](#), my [prayer](#), when I make supplication to thee: deliver my [soul](#) from the fear of the enemy.

Audi Deus vocem meam loquentis a timore inimici serva vitam meam

**63:3.** Thou hast protected me from the assembly of the malignant; from the multitude of the workers of [iniquity](#).

Absconde me a consilio malignorum a tumultu operantium iniquitatem

**63:4.** For they have whetted their tongues like a sword; they have bent their bow a bitter thing,

Qui exaceruerunt quasi gladium linguam suam tetenderunt sagittam suam verbum amarissimum

**63:5.** To shoot in secret the undefiled.

Ut sagittarent in absconditis simplicem

**63:6.** They will shoot at him on a sudden, and will not fear: they are resolute in [wickedness](#). They have talked of hiding snares; they have said: Who shall see them?

Subito sagittabunt eum et non timebunt confortaverunt sibi sermonem pessimum narraverunt ut absconderent laqueos dixerunt quis videbit nos

**63:7.** They have searched after [iniquities](#): they have failed in their search. Man shall come to a deep heart:

Scrutati sunt iniquitates defecerunt scrutantes scrutinio cogitationibus singulorum et corde profundo

**A deep heart...** That is, crafty, subtle, deep projects and designs; which nevertheless shall not succeed; for [God](#) shall be exalted in bringing them to nought by his wisdom and power.

**63:8.** And [God](#) shall be exalted. The arrows of children are their wounds:

Sagittabit ergo eos Deus iaculo repentino inferentur plagae eorum

**The arrows of children are their wounds...** That is, the wounds, stripes, or blows, they seek to inflict upon the [just](#), are but like the weak efforts of children's arrows, which can do no execution: and their tongues, that is, their speeches against them come to nothing.

**63:9.** And their tongues against them are made weak. All that saw them were troubled;

Et corruent in semet ipsos linguis suis fugient omnes qui viderint eos

**63:10.** And every [man](#) was afraid. And they declared the works of [God](#), and understood his doings.

Et timebunt omnes homines et adnuntiabunt opus Dei et opera eius intellegent

**63:11.** The [just](#) shall rejoice in the [Lord](#), and shall hope in him: and all the upright in heart shall be praised.

Laetabitur iustus in Domino et sperabit in eo et exultabunt omnes recti corde

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## Psalm 64

***Te decet. God is to be praised in his church, to which all nations shall be called.***

---

**64:1.** To the end, a psalm of [David](#). The canticle of [Jeremias](#) and Ezechiel to the people of the captivity, when they began to go out.

Victori carmen David cantici

**Of the captivity...** That is, the people of the captivity of [Babylon](#). This is not in the [Hebrew](#), but is found in the ancient translation of the [Septuagint](#).

**64:2.** A hymn, O [God](#), becometh thee in [Sion](#): and a [vow](#) shall be paid to thee in [Jerusalem](#).

Tibi silens laus Deus in Sion et tibi reddetur votum

**64:3.** O hear my [prayer](#): all flesh shall come to thee.

Exaudi orationem donec ad te omnis caro veniat

**64:4.** The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

Verba iniquitatum praevaluerunt adversum me sceleribus nostris tu propitiaberis

**64:5.** [Blessed](#) is he whom thou hast chosen and taken to thee: he shall dwell in thy [courts](#). We shall be filled with the [good](#) things of thy house; [holy](#) is thy [temple](#),

Beatus quem elegeris et susceperis habitabit enim in atriis tuis replebimur bonis domus tuae sanctificatione templi tui

**64:6.** Wonderful in [justice](#). Hear us, O [God](#) our saviour, who art the hope of all the ends of the earth, and in the sea afar off.

Terribilis in iustitia exaudi nos Deus salvator noster confidentia omnium finium terrae et maris longinqui

**64:7.** Thou who preparest the mountains by thy strength, being girded with power:

Praeparans montes in virtute tua accinctus fortitudine

**64:8.** Who troublest the depth of the sea, the noise of its waves. The [Gentiles](#) shall be troubled,

Conspiciens sonitum maris fremitum fluctuum eius et multitudinem gentium

**64:9.** And they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

Et timebunt qui habitant in extremis a signis tuis egressus matutinos et vespere laudantes facies

**64:10.** Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. The river of [God](#) is filled with water, thou hast prepared their food: for so is its preparation.

Visita terram et inriga eam ubertate dita eam rivus Dei plenus aqua praeparabis frumentum eorum quia sic fundasti eam

**64:11.** Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers.

Sulcos eius inebria multiplica fruges eius pluviis inriga eam et gemini eius benedic

**64:12.** Thou shalt [bless](#) the crown of the year of thy goodness: and thy fields shall be filled with plenty.

Volvetur annus in bonitate tua et vestigia tua rorabunt pinguidine

**64:13.** The beautiful places of the [wilderness](#) shall grow fat: and the hills shall be girded about with [joy](#),

Pinguescent pascua deserti et exultatione colles accingentur

**64:14.** The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea they shall sing a hymn.

Vestientur agnis greges et valles plenae erunt frumento coaequabuntur et canent

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## Psalm 65

### *Jubilate Deo. An invitation to praise God.*

---

*Unto the end, a canticle of a psalm of the resurrection.*

**65:1.** Shout with joy to God, all the earth,  
Victori canticum psalmi iubilate Deo omnis terra

**65:2.** Sing ye a psalm to his name; give glory to his praise.  
Cantate gloriam nomini eius date gloriam laudi eius

**65:3.** Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.  
Dicite Deo quam terribile opus tuum in multitudine fortitudinis tuae mentientur tibi inimici tui

**65:4.** Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.  
Omnis terra adoret te et cantet tibi cantet nomini tuo semper

**65:5.** Come and see the works of God; who is terrible in his counsels over the sons of men.  
Venite et videte opera Dei terribilia consilia super filiis hominum

**65:6.** Who turneth the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.  
Convertit mare in aridam in flumine pertransibunt pede ibi laetabimur in eo

**65:7.** Who by his power ruleth for ever: his eyes behold the nations; let not them that provoke him be exalted in themselves.  
Qui dominatur in fortitudine sua saeculo oculi eius gentes aspiciunt qui increduli sunt non exalitentur in semet ipsis semper

**65:8.** O bless our God, ye Gentiles: and make the voice of his praise to be heard.  
Benedicite populi Deo nostro et auditam facite vocem laudis eius

**65:9.** Who hath set my soul to live: and hath not suffered my feet to be moved:  
Qui posuit animam nostram in vitam et non dedit in commotione pedes nostros

**65:10.** For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.  
Probasti enim nos Deus igne nos conflasti sicut conflatur argentum

**65:11.** Thou hast brought us into a net, thou hast laid afflictions on our back:  
Introduxisti nos in obsidione posuisti stridorem in dorso nostro

**65:12.** Thou hast set men over our heads. We have passed through fire and water, and thou hast brought us out into a refreshment.  
Inposuisti homines super caput nostrum transivimus per ignem et aquam et eduxisti nos in refrigerium

**65:13.** I will go into thy house with burnt offerings: I will pay thee my vows,  
Ingrediar domum tuam in holocaustis reddam tibi vota mea

**65:14.** Which my lips have uttered, And my mouth hath spoken, when I was in trouble.  
Quae promiserunt tibi labia mea et locutum est os meum cum tribularer

**65:15.** I will offer up to thee holocausts full of marrow, with burnt offerings of rams: I will offer to thee bullocks with goats.  
Holocausta medullata offeram tibi cum incensu arietum faciam boves cum hircis semper

**65:16.** Come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul.

Venite audite et narrabo omnes qui timetis Deum quanta fecerit animae meae

**65:17.** I cried to him with my mouth: and I extolled him with my tongue.

Ipsam ore meo invocavi et exaltavi in lingua mea

**65:18.** If I have looked at **iniquity** in my heart, the **Lord** will not hear me.

Iniquitatem si vidi in corde meo non exaudiat Dominus

**65:19.** Therefore hath **God** heard me, and hath attended to the voice of my supplication.

Ideo exaudivit Deus et attendit vocem deprecationis meae

**65:20.** **Blessed** be **God**, who hath not turned away my **prayer**, nor his mercy from me.

Benedictus Deus qui non abstulit orationem meam et misericordiam suam a me

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## Psalm 66

### *Deus misereatur. A prayer for the propagation of the church.*

**66:1.** Unto the end, in hymns, a psalm of a canticle for [David](#).

Victori in psalmis canticum carminis

**66:2.** May [God](#) have mercy on us, and [bless](#) us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos semper

**66:3.** That we may know thy way upon earth: thy [salvation](#) in all nations.

Ut nota fiat in terra via tua in universis gentibus salus tua

**66:4.** Let people confess to thee, O [God](#): let all people give praise to thee.

Confiteantur tibi populi Deus confiteantur tibi populi omnes

**66:5.** Let the nations be glad and rejoice: for thou judgest the people with [justice](#), and directest the nations upon earth.

Laetentur et laudent gentes quoniam iudicas populos in aequitate et gentium quae in terra sunt ductor es sempiternus

**66:6.** Let the people, O [God](#), confess to thee: let all the people give praise to thee:

Confiteantur tibi populi Deus confiteantur tibi populi omnes

**66:7.** The earth hath yielded her fruit. May [God](#), our [God bless](#) us,

Terra dedit germen suum benedicat nobis Deus Deus noster

**66:8.** May [God bless](#) us: and all the ends of the earth fear him.

Benedicat nobis Deus et timeant eum omnes fines terrae

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## Psalm 67

### **Exurgat Deus. The glorious establishment of the church of the New Testament, prefigured by the benefits bestowed on the people of Israel.**

---

**67:1.** Unto the end, a psalm of a canticle for **David** himself.

Victori David psalmus cantici

**67:2.** Let **God** arise, and let his enemies be scattered: and let them that **hate** him flee from before his face.

Exsurgat Deus et dissipentur inimici eius et fugiant qui oderunt eum a facie eius

**67:3.** As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of **God**.

Sicut deficit fumus deficient sicut tabescit cera a facie ignis pereant impii a facie Dei

**67:4.** And let the **just** feast, and rejoice before **God**: and be delighted with gladness.

Iusti autem laetentur exultent in conspectu Dei et gaudeant in laetitia

**67:5.** Sing ye to **God**, sing a psalm to his **name**, make a way for him who ascendeth upon the west: the **Lord** is his **name**. Rejoice ye before him: but the wicked shall be troubled at his presence,

Cantate Deo canite nomini eius praeparate viam ascendenti per deserta in Domino nomen eius et exultate coram eo

**Who ascendeth upon the west...** *Super occasum.* **St. Gregory** understands it of **Christ**, who after his going down, like the sun, in the west, by his **passion and death**, ascended more **glorious**, and carried all before him. **St. Jerome** renders it, who ascendeth, or cometh up, through the deserts.

**67:6.** Who is the father of orphans, and the judge of widows. **God** in his **holy** place:

Patri pupillorum et defensori viduarum Deus in habitaculo sancto suo

**67:7.** **God** who maketh **men** of one manner to dwell in a house: Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.

Deus habitare facit solitarios in domo educit vinctos in fortitudine increduli autem habitaverunt in siccitatibus

**Of one manner...** That is, agreeing in **faith**, unanimous in **love**, and following the same manner of discipline. It is verified in the servants of **God**, living together in his house, which is the **church**. **1 Timothy 3:15.** Ibid. **Them that were bound, etc...** The power and mercy of **God** appears in his bringing out of their captivity those that were strongly bound in their **sins**: and in restoring to his **grace** those whose behaviour had been most provoking; and who by their **evil** habits were not only dead, but buried in their sepulchres.

**67:8.** O **God**, when thou didst go forth in the sight of thy people, when thou didst pass through the **desert**:

Deus cum egredereris ante populum tuum et ambulares per desertum semper

**67:9.** The earth was moved, and the **heavens** dropped at the presence of the **God** of **Sina**, at the presence of the **God** of **Israel**.

Terra commota est et caeli stillaverunt a facie tua Deus hoc est in Sinai a facie Dei Dei Israhel

**67:10.** Thou shalt set aside for thy inheritance a free rain, O **God**: and it was weakened, but thou hast made it perfect.

Pluviam voluntariam elevasti Deus hereditatem tuam laborantem tu confortasti

**A free rain...** the **manna**, which rained plentifully from **heaven**, in favour of **God's** inheritance, that is, of his people **Israel**: which was weakened indeed under a variety of afflictions, but was made perfect by **God**; that is, was still supported by **divine providence**, and brought on to the promised land. It agrees particularly to the **church of Christ** his **true** inheritance, which is plentifully watered with the free rain of **heavenly grace**; and through many infirmities, that is, crosses and tribulations, is made **perfect**, and fitted for **eternal glory**.

**67:11.** In it shall thy animals dwell; in thy sweetness, O **God**, thou hast provided for the **poor**.

Animalia tua habitaverunt in ea praeparasti in bonitate tua pauperi Deus

**In it, etc...** That is, in this church, which is thy fold and thy inheritance, shall thy animals, thy sheep, dwell: where thou hast plentifully provided for them.

**67:12.** The Lord shall give the word to them that preach good tidings with great power.

Domine dabis sermonem adnuntiatricibus fortitudinis plurimae

**To them that preach good tidings...** *Evangelizantibus.* That is, to the preachers of the gospel; who receiving the word from the Lord, shall with great power and efficacy preach throughout the world the glad tidings of a Saviour, and of eternal salvation through him.

**67:13.** The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

Reges exercituum foederabuntur foederabuntur et pulchritudo domus dividet spolia

**The king of powers...** That is, the mighty King, the Lord of hosts, is of the beloved, of the beloved; that is, is on the side of Christ, his most beloved son: and his beautiful house, viz., the church, in which God dwells forever, shall by her spiritual conquests divide the spoils of many nations. The Hebrew (as it now stands pointed) is thus rendered, The kings of armies have fled, they have fled, and she that dwells at home (or the beauty of the house) shall divide the spoils.

**67:14.** If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

Si dormieritis inter medios terminos pinnae columbae deargentatae et posteriora eius in virore auri

**If you sleep among the midst of lots (intermedios clericos, etc.)...** Viz., in such dangers and persecutions, as if your enemies were casting lots for your goods and persons: or in the midst of the lots, (*intermedios terminos*, as St. Jerome renders it), that is, upon the very bounds or borders of the dominions of your enemies: you shall be secure nevertheless under the divine protection; and shall be enabled to fly away, like a dove, with glittering wings and feathers shining like the palest and most precious gold; that is, with great increase of virtue, and glowing with the fervour of charity.

**67:15.** When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.

Cum divideret Robustissimus reges in ea nive dealbata est in Selmon

**Kings over her...** That is, pastors and rulers over his church, viz., the apostles and their successors. Then by their ministry shall men be made whiter than the snow which lies on the top of the high mountain Selmon.

**67:16.** The mountain of God is a fat mountain. A curdled mountain, a fat mountain.

Mons Dei mons pinguis mons excelsus mons pinguis

**The mountain of God...** The church, which, *Isaiah 2:2*, is called *The mountain of the house of the Lord upon the top of mountains.* It is here called a fat and a curdled mountain; that is to say, most fruitful, and enriched by the spiritual gifts and graces of the Holy Ghost.

**67:17.** Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

Quare contenditis montes excelsi adversum montem quem dilexit Deus ut habitaret in eo siquidem Dominus habitabit semper

**Why suspect, ye curdled mountains?...** Why do you suppose or imagine there may be any other such curdled mountains? You are mistaken: the mountain thus favoured by God is but one; and this same he has chosen for his dwelling for ever.

**67:18.** The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

Currus Dei innumerabilis milia abundantium Dominus in eis in Sina in sancto

**The chariot of God...** Descending to give his law on mount Sina: as also of Jesus Christ his Son, ascending into heaven, to send from thence the Holy Ghost, to publish his new law, is attended with ten thousands, that is, with an innumerable multitude of joyful angels.

**67:19.** Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.

Ascendisti in excelsum captivam duxisti captivitatem accepisti dona in hominibus insuper et non credentes habitare Dominum Deum

**Led captivity captive...** Carrying away with thee to heaven those who before had been the captives of Satan; and receiving from God the Father gifts to be distributed to men; even to those who were before unbelievers.

**67:20.** Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

Benedictus Dominus per singulos dies portabit nos Deus salutis nostrae semper

**67:21.** Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

Deus noster Deus salutis et Domini Dei mortis egressus

**The issues from death...** The Lord alone is master of the issues, by which we may escape from death.

**67:22.** But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

Verumtamen Deus confringet capita inimicorum suorum verticem crinis ambulantis in delictis suis

**67:23.** The Lord said: I will turn them from Basan, I will turn them into the depth of the sea:

Dixit Dominus de Basan convertam convertam de profundis maris

**I will turn them from Basan, etc...** I will cast out my enemies from their rich **possessions**, signified by Basan, a fruitful country; and I will drive them into the depth of the sea: and make such a slaughter of them, that the feet of my servants may be dyed in their blood, etc.

**67:24.** That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

Ut calcet pes tuus in sanguine lingua canum tuorum ex inimicis a temet ipso

**67:25.** They have seen thy goings, O **God**, the goings of my **God**: of my king who is in his sanctuary.

Viderunt itinera tua Deus itinera Dei mei regis mei in sancto

**Thy goings...** Thy ways, thy proceedings, by which thou didst formerly take possession of the promised land in favour of thy people; and shalt afterwards of the whole world, which thou shalt subdue to thy **Son**.

**67:26.** Princes went before joined with singers, in the midst of young damsels playing on timbrels.

Praecesserunt cantores eos qui post tergum psallebant in medio puellarum tympanistriarum

**Princes...** The **apostles**, the first converters of **nations**; attended by numbers of **perfect souls**, singing the divine praises, and **virgins** consecrated to **God**.

**67:27.** In the churches **ble**ss ye **God** the **Lord**, from the fountains of **Israel**.

In ecclesiis benedicite Deo Domino de fontibus Israhel

**From the fountains of Israel...** From whom both **Christ** and his **apostles** sprung. By **Benjamin**, the **holy fathers** on this place understand **St. Paul**, who was of that **tribe**, named here a youth, because he was the last called to the **apostleship**. By the princes of **Juda**, **Zabulon**, and **Nephthali**, we may understand the other **apostles**, who were of the **tribe of Juda**; or of the **tribes of Zabulon**, and **Nephthali**, where **our Lord** began to preach (**Matthew 4:13**, etc.)

**67:28.** There is **Benjamin** a youth, in ecstasy of mind. The princes of **Juda** are their leaders: the princes of **Zabulon**, the princes of **Nephthali**.

Ibi Benjamin parvulus continens eos principes Iuda in purpura sua principes Zabulon principes Nephthali

**67:29.** Command thy strength, O **God** confirm, O **God**, what thou hast wrought in us.

Praecepit Deus tuus de fortitudine tua conforta Deus hoc quod operatus es nobis

**Command thy strength...** Give orders that thy strength may be always with us.

**67:30.** From thy **temple** in **Jerusalem**, kings shall offer presents to thee.

De templo tuo quod est in Hierusalem tibi offerent reges munera

**67:31.** Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars:

Increpa bestiam calami congregatio fortium in vitulis populorum calcitrantium contra rotas argenteas disperge populos qui bella volunt

**Rebuke the wild beasts of the reeds...** or the wild beasts, which lie hid in the reeds. That is, the **devils**, who hide themselves in order to surprise their prey. Or by wild beasts, are here understood persecutors, who, for all their attempts against the **Church**, are but as weak reeds, which cannot prevail against them who are supported by the strength of the **Almighty**. The same are also called the congregation of bulls (from their rage against the **Church**) who assemble together all their kine, that is, the people their subjects, to exclude if they can, from **Christ** and his inheritance, his constant confessors, who are like silver tried by fire.

**67:32.** Ambassadors shall come out of **Egypt**: **Ethiopia** shall soon stretch out her hands to **God**.

Offerant velociter ex Aegypto Aethiopia festinet dare manus Deo

**Ambassadors shall come, etc...** It is a **prophecy** of the conversion of the **Gentiles**, and by **name** of the **Egyptians** and **Ethiopians**.

**67:33.** Sing to **God**, ye kingdoms of the earth: sing ye to the **Lord**: Sing ye to **God**,

Regna terrae cantate Deo canite Domino semper

**67:34.** Who mounteth above the **heaven** of **heavens**, to the east. Behold he will give to his voice the voice of power:

Qui ascendit super caelum caeli a principio ecce dabit voci suae vocem fortitudinis

**To the east...** From **Mount Olivet**, which is on the east side of **Jerusalem**. -- Ibid. **The voice of power...** That is, he will make his voice to be a powerful voice: by calling from death to life, such as were dead in mortal **sin**: as at the last day he will by the power of his voice **call all the dead** from their **graves**.

**67:35.** Give ye **glory** to **God** for **Israel**, his magnificence, and his power is in the clouds.

Date gloriam Deo super Israhel magnificentia eius et fortitudo eius in caelis

**67:36.** **God** is wonderful in his saints: the **God** of **Israel** is he who will give power and strength to his people. **Blessed** be **God**.

Terribilis Deus de sanctuario suo Deus Israhel ipse dabit fortitudinem et robur populo benedictus Deus

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## Psalm 68

***Salvum me fac, Deus. Christ in his passion declareth the greatness of his sufferings, and the malice of his persecutors the Jews; and foretelleth their reprobation.***

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**68:1.** Unto the end, for them that shall be changed; for [David](#).

Victori pro liliis David

**For them that shall be changed...** A psalm for [Christian converts](#), to remember the [passion of Christ](#).

**68:2.** Save me, O [God](#): for the waters are come in even unto my [soul](#).

Salva me Deus quoniam venerunt aquae usque ad animam

**The waters...** Of afflictions and sorrows. My [soul](#) is sorrowful even unto death. [Matthew 26:38](#).

**68:3.** I stick fast in the mire of the deep and there is no sure standing. I am come into the depth of the sea, and a tempest hath overwhelmed me.

Infixus sum in limo profundi et non possum consistere veni in profundum aquarum et flumen operuit me

**68:4.** I have laboured with crying; my jaws are become hoarse, my eyes have failed, whilst I hope in my [God](#).

Laboravi clamans exasperatum est guttur meum defecerunt oculi mei expectantes Deum meum

**68:5.** They are multiplied above the hairs of my head, who [hate](#) me without cause. My enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

Multiplicati sunt super capillos capitis mei qui oderunt me gratis confortati sunt qui persequerentur me inimici mei iniuste quae non rapueram tunc reddebam

**I pay that which I took not away...** [Christ](#) in his [passion](#) made [restitution](#) of what he had not taken away, by suffering the punishment due to our [sins](#), and so repairing the injury we had done to [God](#).

**68:6.** O [God](#), thou knowest my foolishness; and my offences are not hidden from thee:

Deus tu scis stultitiam meam et peccata mea a te non sunt abscondita

**My foolishness and my offences...** which my enemies impute to me: or the follies and [sins](#) of [men](#), which I have taken upon myself.

**68:7.** Let not them be ashamed for me, who look for thee, O [Lord](#), the [Lord](#) of [hosts](#). Let them not be confounded on my account, who seek thee, O [God](#) of [Israel](#).

Non confundantur in me qui expectant te Domine Deus exercituum non confundantur in me qui quaerunt te Deus Israhel

**68:8.** Because for thy sake I have borne reproach; shame hath covered my face.

Quia propter te portavi obprobrium operuit confusio faciem meam

**68:9.** I am become a stranger to my brethren, and an alien to the sons of my mother.

Alienus factus sum fratribus meis et peregrinus filiis matris meae

**68:10.** For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

Quia zelus domus tuae comedit me et obprobrium exprobrantium tibi cecidit super me

**68:11.** And I covered my [soul](#) in [fasting](#): and it was made a reproach to me.

Et flevi in ieiunio animam meam et factum est in obprobria mihi

**68:12.** And I made haircloth my garment: and I became a byword to them.

Et posui vestimentum meum saccum et factus sum eis in parabolam

**68:13.** They that sat in the gate spoke against me: and they that drank wine made me their song.

Contra me loquebantur qui sedebant in porta et cantabant bibentes vinum

**68:14.** But as for me, my [prayer](#) is to thee, O [Lord](#); for the time of thy [good](#) pleasure, O [God](#). In the multitude of thy mercy hear me, in the [truth](#) of thy [salvation](#).

Mea autem oratio ad te Domine tempus reconciliationis est Deus in multitudine misericordiae tuae exaudi me in veritate salutaris tui

**68:15.** Draw me out of the mire, that I may not stick fast: deliver me from them that [hate](#) me, and out of the deep waters.

Erue me de luto ut non infigar libera me ab his qui oderunt me et de profundis aquis

**68:16.** Let not the tempest of water drown me, nor the deep water swallow me up: and let not the pit shut her mouth upon me.

Ne operiat me fluvius aquae et ne absorbeat me profundum et non coronet super me puteus os suum

**68:17.** Hear me, O [Lord](#), for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

Exaudi me Domine quoniam bona est misericordia tua secundum multitudinem miserationum tuarum respice ad me

**68:18.** And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

Et ne abscondas faciem tuam a servo tuo quoniam tribulor cito exaudi me

**68:19.** Attend to my [soul](#), and deliver it: save me because of my enemies.

Accede ad animam meam redime eam propter inimicos meos libera me

**68:20.** Thou knowest my reproach, and my confusion, and my shame.

Tu scis obprobrium meum et confusionem meam et ignominiam meam

**68:21.** In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

Coram te sunt omnes hostes mei obprobrio contritum est cor meum et desperatus sum et expectavi qui contristaretur et non fuit et qui consolaretur et non inveni

**68:22.** And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Et dederunt in esca mea fel et in siti mea potaverunt me aceto

**68:23.** Let their table become as a snare before them, and a recompense, and a stumblingblock.

Sit mensa eorum coram eis in laqueum et in retributiones ad corruendum

**Let their table, etc...** What here follows in the style of an imprecation, is a [prophecy](#) of the wretched state to which the [Jews](#) should be reduced in punishment of their wilful obstinacy.

**68:24.** Let their eyes be darkened that they see not; and their back bend thou down always.

Contenebrentur oculi eorum ne videant et dorsum eorum semper incurva

**68:25.** Pour out thy indignation upon them: and let thy [wrathful anger](#) take hold of them.

Effunde super eos indignationem tuam et ira furoris tui comprehendat eos

**68:26.** Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

Fiat commoratio eorum deserta in tabernaculis eorum non sit qui habitet

**68:27.** Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

Quoniam quem tu percussisti persecuti sunt et ut adfligerent vulneratos tuos narrabant

**68:28.** Add thou [iniquity](#) upon their [iniquity](#): and let them not come into thy [justice](#).

Da iniquitatem super iniquitatem eorum et non veniant in iustitia tua

**68:29.** Let them be blotted out of the book of the living; and with the [just](#) let them not be written.

Deleantur de libro viventium et cum iustis non scribantur

**68:30.** But I am [poor](#) and sorrowful: thy [salvation](#), O [God](#), hath set me up.

Ego autem pauper et dolens salus tua Deus suscipiet me

**68:31.** I will praise the **name** of **God** with a canticle: and I will magnify him with praise.  
Laudabo nomen Dei in cantico et magnificabo eum in confessione

**68:32.** And it shall please **God** better than a young calf, that bringeth forth horns and hoofs.  
Et placebit Domino super vitulum novellum cornua efferentem et ungulas

**68:33.** Let the **poor** see and rejoice: seek ye **God**, and your **soul** shall live.  
Videntes mansueti laetabuntur qui quaeritis Deum vivet anima vestra

**68:34.** For the **Lord** hath heard the **poor**: and hath not **despised** his prisoners.  
Quoniam exaudivit pauperes Dominus et vinctos suos non dispexit

**68:35.** Let the **heavens** and the earth praise him; the sea, and every thing that creepeth therein.  
Laudent eum caeli et terra maria et omne quod movetur in eis

**68:36.** For **God** will save Sion, and the cities of **Juda** shall be built up. And they shall dwell there, and acquire it by inheritance.

Quia Deus salvabit Sion et aedificabit civitates Iuda et habitabunt ibi et possidebunt eam

**Sion...** The **catholic church**. The cities of **Juda**, etc., her places of **worship**, which shall be established throughout the world. And there, viz., in this **church of Christ**, shall his servants dwell, etc.

**68:37.** And the seed of his servants shall possess it; and they that **love** his **name** shall dwell therein.  
Et semen servorum eius possidebit eam et qui diligunt nomen eius habitabunt in ea

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## Psalm 69

### *Deus in adiutorium. A prayer in persecution.*

---

**69:1.** Unto the end, a psalm for [David](#), to bring to remembrance that the [Lord](#) saved him.

Victori David ad recordandum

**69:2.** O [God](#), come to my assistance; O [Lord](#), make haste to help me.

Deus ut liberes me Domine ut auxilieris mihi festina

**69:3.** Let them be confounded and ashamed that seek my [soul](#):

Confundantur et erubescant qui quaerunt animam meam

**69:4.** Let them be turned backward, and blush for shame that desire [evils](#) to me: Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Convertantur retrorsum et erubescant qui volunt malum mihi revertantur ad vestigium confusionis suae qui dicunt va va

**'T is well, 't is well...** *Euge, euge.* [St. Jerome](#) renders it, *vah, vah!* which is the voice of one insulting and deriding. Some understand it as a detestation of deceitful flatterers.

**69:5.** Let all that seek thee rejoice and be glad in thee; and let such as [love](#) thy [salvation](#) say always: The [Lord](#) be magnified.

Gaudeant et laetentur in te omnes qui quaerunt te et dicant semper magnificetur Deus qui diligunt salutare tuum

**69:6.** But I am [needy and poor](#); O [God](#), help me. Thou art my helper and my deliverer: O lord, make no delay.

Ego autem egenus et pauper Deus festina pro me auxilium meum et salvator meus tu Domine ne moreris

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## Psalm 70

### *In te, Domine. A prayer for perseverance.*

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**70:1.** A [psalm](#) for [David](#). Of the sons of Jonadab, and the former captives. In thee, O [Lord](#), I have hoped, let me never be put to confusion:

In te Domine speravi ne confundar in aeternum

**Of the sons of Jonadab...** The [Rechabites](#), of whom see [Jeremias 35](#). By this addition of the seventy-two interpreters, we gather that this psalm was usually sung in the [synagogue](#), in the person of the [Rechabites](#), and of those who were first carried away into captivity.

**70:2.** Deliver me in thy [justice](#), and rescue me. Incline thy ear unto me, and save me.

Iustitia tua erue me et libera inclina ad me aurem tuam et salva me

**70:3.** Be thou unto me a [God](#), a protector, and a place of strength: that thou mayst make me safe. For thou art my [firmament](#) and my refuge.

Esto mihi robustum habitaculum ut ingrediar iugiter praecepisti ut salves me quia petra mea et fortitudo mea es tu

**70:4.** Deliver me, O my [God](#), out of the hand of the sinner, and out of the hand of the transgressor of the [law](#) and of the [unjust](#).

Deus meus salva me de manu impii de manu iniqui et nocentis

**70:5.** For thou art my patience, O [Lord](#): my [hope](#), O [Lord](#), from my youth.

Quia tu es expectatio mea Deus Domine fiducia mea ab adolescentia mea

**70:6.** By thee have I been confirmed from the womb: from my mother's womb thou art my protector. Of thee I shall continually sing:

A te sustentatus sum ex utero de ventre matris meae tu es protector meus in te laus mea semper

**70:7.** I am become unto many as a wonder, but thou art a strong helper.

Quasi portentum factus sum multis et tu spes mea fortissima

**70:8.** Let my mouth be filled with praise, that I may sing thy [glory](#); thy greatness all the day long.

Impleatur os meum laude tua tota die magnitudine tua

**70:9.** Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

Ne proicias me in tempore senectutis cum defecerit fortitudo mea ne derelinquas me

**70:10.** For my enemies have spoken against me; and they that watched my [soul](#) have consulted together,

Quia dixerunt inimici mei mihi et qui observabant animam meam inierunt consilium pariter

**70:11.** Saying: [God](#) hath forsaken him: pursue and take him, for there is none to deliver him.

Dicentes Deus dereliquit eum persequimini et comprehendite eum quia non est qui eruat

**70:12.** O [God](#), be not thou far from me: O my [God](#), make haste to my help.

Deus ne elongeris a me Deus meus ad auxiliandum mihi festina

**70:13.** Let them be confounded and come to nothing that detract my [soul](#); let them be covered with confusion and blame that seek my hurt.

Confundantur et consumantur adversarii animae meae operiantur obprobrio et confusione qui quaerunt malum mihi

**70:14.** But I will always [hope](#); and will add to all thy praise.

Ego autem iugiter expectabo et adiciam super omnes laudationes tuas

**70:15.** My mouth shall show forth thy [justice](#); thy [salvation](#) all the day long. Because I have not [known](#)

learning,

Os meum narrabit iustitiam tuam tota die salutare tuum quia non cognovi litteraturas

**Learning...** As much as to say, I build not upon human learning, but only on the power and justice of God.

**70:16.** I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

Ingridiar in fortitudine Domini Dei recordabor iustitiae tuae solius

**70:17.** Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.

Deus docuisti me ab adulescentia mea et usque nunc adnuntiabo mirabilia tua

**70:18.** And unto old age and grey hairs: O God, forsake me not, Until I show forth thy arm to all the generation that is to come: Thy power,

Insuper et usque ad senectutem et canos Deus ne derelinquas me donec adnuntiem brachium tuum generationi cunctisque qui venturi sunt fortitudines tuas

**70:19.** And thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?

Et iustitiam tuam Deus usque in excelsum quanta fecisti magnalia Deus quis similis tibi

**70:20.** How great troubles hast thou shown me, many and grievous: and turning thou hast brought me to life, and hast brought me back again from the depths of the earth:

Qui ostendisti mihi tribulationes plurimas et adflictiones conversus vivificabis nos et de abyssis terrae rursum educes nos

**70:21.** Thou hast multiplied thy magnificence; and turning to me thou hast comforted me.

Multiplicabis magnitudinem meam et conversus consolaberis me

**70:22.** For I will also confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.

Ego autem confitebor tibi in vasis psalterii veritatem tuam Deus meus cantabo tibi in cithara Sancte Israhel

**70:23.** My lips shall greatly rejoice, when I shall sing to thee; and my soul which thou hast redeemed.

Laudabunt labia mea cum cantavero tibi et anima mea quam redemisti

**70:24.** Yea and my tongue shall meditate on thy justice all the day; when they shall be confounded and put to shame that seek evils to me.

Insuper et lingua mea tota die meditabitur iustitiam tuam quia confusi sunt et dehonestati quaerentes malum mihi

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## Psalm 71

### ***Deus, iudicium tuum. A prophecy of the coming of Christ, and of his kingdom: prefigured by Solomon and his happy reign.***

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**71:1.** A psalm on [Solomon](#).

Salomonis

**71:2.** Give to the king thy judgment, O [God](#), and to the king's son thy [justice](#): To judge thy people with [justice](#), and thy [poor](#) with judgment.

Deus iudicium regi da et iustitiam tuam filio regis iudicabit populum tuum in iustitia et pauperes tuos in iudicio

**71:3.** Let the mountains receive peace for the people: and the hills [justice](#).

Adsument montes pacem populo et colles iustitiam

**71:4.** He shall judge the [poor](#) of the people, and he shall save the children of the [poor](#): and he shall [humble](#) the oppressor.

Iudicabit pauperes populi salvabit filios pauperis et confringet calumniatorem

**71:5.** And he shall continue with the sun and before the moon, throughout all [generations](#).

Et timebunt te quamdiu erit sol et ultra lunam in generatione generationum

**71:6.** He shall come down like rain upon the fleece; and as showers falling gently upon the earth.

Descendet ut pluvia super vellus ut stillae inrorantes terram

**71:7.** In his days shall [justice](#) spring up, and abundance of peace, till the moon be taken away.

Germinabit in diebus eius iustitia et multitudo pacis donec non sit luna

**71:8.** And he shall rule from sea to sea, and from the river unto the ends of the earth.

Et dominabitur a mari usque ad mare et a flumine usque ad terminos terrae

**71:9.** Before him the [Ethiopians](#) shall fall down: and his enemies shall lick the ground.

Ante eum procident Aethiopes et inimici eius pulverem lingent

**71:10.** The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of [Saba](#) shall bring gifts:

Reges Tharsis et insulae munera offerent reges Arabiae et Saba tributum conferent

**71:11.** And all kings of the earth shall [adore](#) him: all nations shall serve him.

Et adorabunt eum omnes reges universae nationes servient ei

**71:12.** For he shall deliver the [poor](#) from the mighty: and the [needy](#) that had no helper.

Quia eruet pauperem a potente et inopem cui non est adiutor

**71:13.** He shall spare the [poor and needy](#): and he shall save the [souls](#) of the [poor](#).

Parcet inopi et pauperi et animas pauperum salvabit

**71:14.** He shall [redeem](#) their [souls](#) from [usuries](#) and [iniquity](#): and their [names](#) shall be [honourable](#) in his sight.

Ab usura et iniquitate redimet animam eorum et pretiosus erit sanguis eorum coram oculis eius

**71:15.** And he shall live, and to him shall be given of the gold of Arabia, for him they shall always [adore](#): they shall [bless](#) him all the day.

Et vivet et dabitur ei de auro Saba et orabunt de eo iugiter tota die benedicent ei

**71:16.** And there shall be a **firmament** on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth. \*

**A firmament on the earth, etc...** This may be understood of the **church of Christ**, ever firm and visible: and of the flourishing condition of its congregation.

Erit memorabile triticum in terra in capite montium elevabitur sicut Libani fructus eius et florebut de civitate sicut faenum terrae

**71:17.** Let his **name** be **blessed** for evermore: his **name** continueth before the sun. And in him shall all the tribes of the earth be **blessed**: all nations shall magnify him.

Erit nomen eius in aeternum ultra solem perseverabit nomen eius et benedicentur in eo omnes gentes et beatificabunt eum

**71:18.** **Blessed** be the **Lord**, the **God** of **Israel**, who alone doth wonderful things.

Benedictus Dominus Deus Deus Israhel qui facit mirabilia solus

**71:19.** And **blessed** be the **name** of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

Et benedictum nomen gloriae eius in sempiternum et implebitur gloria eius universa terra amen amen

**71:20.** The praises of **David**, the son of Jesse, are ended. \*

Completæ sunt orationes David filii Iesse

**Are ended...** By this it appears that this **psalm**, though placed here, was in order of time the last of those which **David** composed.

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## Psalm 72

***Quam bonus Israel Deus. The temptation of the weak, upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to every one according to his works.***

---

**72:1.** A psalm for Asaph. How **good** is **God** to **Israel**, to them that are of a right heart!  
Canticum Asaph attamen bonus est Israhel Deus his qui mundo sunt corde

**72:2.** But my feet were almost moved; my steps had well nigh slipped.  
Mei autem paene vacillaverunt pedes paene effusi sunt gressus mei

**72:3.** Because I had a **zeal** on occasion of the **wicked**, seeing the prosperity of sinners.  
Quia aemulatus sum contra iniquos pacem impiorum videns

**72:4.** For there is no regard to their death, nor is there strength in their stripes.  
Quod non recogitaverint de morte sua et firma sint vestibula eorum

**72:5.** They are not in the labour of **men**: neither shall they be scourged like other **men**.  
In labore hominum non sunt et cum hominibus non flagellabuntur

**72:6.** Therefore **pride** hath held them fast: they are covered with their **iniquity** and their **wickedness**.  
Ideo nutriti sunt ad superbiam circumdederunt iniquitatem sibi

**72:7.** Their **iniquity** hath come forth, as it were from fatness: they have passed into the affection of the heart. \*

Processerunt a pinguidine oculi eorum transierunt cogitationes cordis

**Fatness...** Abundance and temporal prosperity, which hath encouraged them in their **iniquity**: and made them give themselves up to their irregular affections.

**72:8.** They have thought and spoken **wickedness**: they have spoken **iniquity** on high.  
Inriserunt et locuti sunt in malitia calumniam de excelso loquentes

**72:9.** They have set their mouth against **heaven**: and their tongue hath passed through the earth.  
Posuerunt in caelo os suum et lingua eorum deambulavit in terra

**72:10.** Therefore will my people return here and full days shall be found in them. \*

Propterea convertetur populus eius hic et quis plenus invenietur in eis

**Return here...** or hither. The weak among the servants of **God**, will be apt often to return to this thought, and will be shocked when they consider the full days, that is, the long and prosperous life of the **wicked**; and will be tempted to make the reflections against **providence** which are set down in the following verses.

**72:11.** And they said: How doth **God know**? and is there **knowledge** in the **most High**?  
Et dixerunt quomodo novit Deus et si est scientia in Excelso

**72:12.** Behold these are sinners; and yet, abounding in the world they have obtained riches.  
Ecce isti impii et abundantes in saeculo multiplicaverunt divitias

**72:13.** And I said: Then have I in vain justified my heart, and **washed my hands** among the innocent.  
Ergo frustra mundavi cor meum et lavi in innocentia manus meas

**72:14.** And I have been scourged all the day; and my chastisement hath been in the mornings.  
Et fui flagellatus tota die et increpatio mea in matutinis

**72:15.** If I said: I will speak thus; behold I should condemn the **generation** of thy children.\*  
Dixi si narravero sic ecce generationem filiorum tuorum reliqui

**If I said, etc...** That is, if I should indulge such thoughts as these.

**72:16.** I studied that I might **know** this thing, it is a labour in my sight:  
Et cogitavi ut intellegerem istud labor est in oculis meis

**72:17.** Until I go into the sanctuary of **God**, and understand concerning their last ends.  
Donec veniam ad sanctuaria Dei intellegam in novissimo eorum

**72:18.** But indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.\*  
Verumtamen in lubrico posuisti eos deiecisti eos ad interitum

**Thou hast put it to them...** In punishment of their deceits, or for deceiving them, thou hast brought **evils** upon them in their last end, which, in their prosperity they never apprehended.

**72:19.** How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their **iniquity**.  
Quomodo vastati sunt subito defecerunt consumpti sunt quasi non sint

**72:20.** As the dream of them that awake, O **Lord**; so in thy city thou shalt bring their image to nothing.  
Quasi somnium evigilantis Domine in civitate tua imaginem eorum ad nihilum rediges

**72:21.** For my heart hath been inflamed, and my reins have been changed:  
Quia contractum est cor meum et lumbi mei velut ignis fumigans

**72:22.** And I am brought to nothing, and I **knew** not.  
Et ego insipiens et nescius

**72:23.** I am become as a beast before thee: and I am always with thee.  
Quasi iumentum factus sum apud te et eram semper tecum

**72:24.** Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy **glory** thou hast received me.  
Et tenebas manum dexteram meam in consilium tuum deduces me et postea in gloria suscipies me

**72:25.** For what have I in **heaven**? and besides thee what do I desire upon earth?  
Quid mihi est in caelo et tecum nolui in terra

**72:26.** For thee my flesh and my heart hath fainted away: thou art the **God** of my heart, and the **God** that is my portion for ever.  
Consumpta est caro mea et cor meum robur cordis mei et pars mea Deus in aeternum

**72:27.** For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.  
Quia ecce qui elongant se a te peribunt perdidisti omnem fornicantem a te

**72:28.** But it is **good** for me to adhere to my **God**, to put my **hope** in the **Lord God**: That I may declare all thy praises, in the gates of the daughter of Sion.  
Mihi autem adpropinquare Deo bonum est posui in Domino Deo spem meam ut narrem omnes adnuntiationes tuas

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## Psalm 73

### *Ut quid, Deus. A prayer of the church under grievous persecutions.*

---

**73:1.** Understanding for Asaph. O **God**, why hast thou cast us off unto the end: why is thy **wrath** enkindled against the sheep of thy pasture?

Eruditionis Asaph ut quid Deus reppulisti in finem fumavit furor tuus in gregem pascuae tuae

**73:2.** Remember thy congregation, which thou hast possessed from the beginning. The sceptre of thy inheritance which thou hast **redeemed**: mount Zion in which thou hast dwelt.

Recordare congregationis tuae quam possedisti ab initio et redemisti virgam hereditatis tuae montis Zion in quo habitasti

**73:3.** Lift up thy hands against their **pride** unto the end; see what things the enemy hath done **wickedly** in the sanctuary.

Sublimitas pedum tuorum dissipata est usque ad finem omnia mala egit inimicus in sanctuario

**73:4.** And they that **hate** thee have made their boasts, in the midst of thy solemnity. They have set up their ensigns for signs, \*

Fremuerunt hostes tui in medio pacti tui posuerunt signa sua in tropeum

**Their ensigns, etc...** They have fixed their colours for signs and trophies, both on the gates, and on the highest top of the **temple**: and they **knew** not, that is, they regarded not the **sanctity** of the place. This psalm manifestly foretells the time of the **Machabees**, and the profanation of the **temple** by Antiochus.

**73:5.** And they **knew** not both in the going out and on the highest top. As with axes in a wood of trees, Manifesta in introitu desuper in saltu lignorum secures

**73:6.** They have cut down at once the gates thereof, with axe and hatchet they have brought it down.

Et nunc scalpturas eius pariter bipinne et dolatoriis deraserunt

**73:7.** They have set fire to thy sanctuary: they have defiled the dwelling place of thy **name** on the earth.

Miserunt ignem in sanctuarium tuum in terram contaminaverunt habitaculum nominis tui

**73:8.** They said in their heart, the whole kindred of them together: Let us abolish all the festival days of **God** from the land.

Dixerunt in cordibus suis posteri eorum simul incenderunt omnes sollemnitates Dei in terra

**73:9.** Our signs we have not seen, there is now no **prophet**: and he will **know** us no more.

Signa nostra non vidimus non est ultra propheta et non est nobiscum qui sciat usquequo

**73:10.** How long, O **God**, shall the enemy reproach: is the adversary to provoke thy **name** for ever?

Usquequo Deus exprobrabit adversarius blasphemabit inimicus nomen tuum in finem

**73:11.** Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?

Quare convertis manum tuam et dexteram tuam ad medium sinum tuum consume

**73:12.** But **God** is our king before ages: he hath wrought **salvation** in the midst of the earth.

Deus autem rex meus ab initio operatur salutes in medio terrae

**73:13.** Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters. \*

Tu dissipasti in fortitudine tua mare contrivisti capita draconum in aquis

**The sea firm...** By making the waters of the **Red Sea** stand like firm walls, whilst **Israel** passed through: and destroying the **Egyptians** called here dragons from their cruelty, in the same waters, with their king: casting up their bodies on the shore to be stripped by the **Ethiopians** inhabiting in those days the coast of Arabia.

**73:14.** Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the [Ethiopians](#).

Tu confregisti capita Leviathan dedisti eum in escam populo Aethiopum

**73:15.** Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers. \*

Tu disruptisti fontem et torrentem tu exsiccasti flumina fortia

**Ethan rivers...** That is, rivers which run with strong streams. This was verified in [Jordan \(Joshua 3\)](#) and in [Arnon \(Numbers 21:14\)](#).

**73:16.** Thine is the day, and thine is the night: thou hast made the morning light and the sun.

Tua est dies et tua est nox tu ordinasti luminaria et solem

**73:17.** Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

Tu statuisti omnes terminos terrae aestatem et hiemem tu plasmasti

**73:18.** Remember this, the enemy hath reproached the [Lord](#): and a foolish people hath provoked thy [name](#).

Memento huius inimicus exprobravit Domino et populus insipiens blasphemavit nomen tuum

**73:19.** Deliver not up to beasts the [souls](#) that confess to thee: and forget not to the end the [souls](#) of thy [poor](#).

Ne tradas bestiis animam eruditam lege tua vitae pauperum tuorum ne obliviscaris in perpetuum

**73:20.** Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of [iniquity](#). \*

Respice ad pactum quia repletae sunt tenebris terrae habitationes iniquae subrutae

**The obscure of the earth...** Mean and ignoble wretches have been filled, that is, enriched, with houses of [iniquity](#), that is, with our estates and [possessions](#), which they have [unjustly](#) acquired.

**73:21.** Let not the [humble](#) be turned away with confusion: the [poor and needy](#) shall praise thy [name](#).

Ne revertatur confractus et confusus egenus et pauper laudabunt nomen tuum

**73:22.** Arise, O [God](#), judge thy own cause: remember thy reproaches with which the foolish [man](#) hath reproached thee all the day.

Surge Deus iudica causam tuam memento obprobrii tui ab insipiente tota die

**73:23.** Forget not the voices of thy enemies: the [pride](#) of them that [hate](#) thee ascendeth continually.

Ne obliviscaris vocis hostium tuorum sonitus adversariorum tuorum ascendit iugiter

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## Psalm 74

***Confitebimur tibi. There is a just judgment to come: therefore let the wicked take care.***

---

**74:1.** Unto the end, corrupt not, a psalm of a canticle for Asaph. \*

Victori ut non disperdas psalmus Asaph cantici

**Corrupt not...** It is **believed** to have been the beginning of some ode or hymn, to the tune of which this psalm was to be sung. **St. Augustine** and other fathers take it to be an admonition of the **spirit of God**, not to faint or fail in our **hope**: but to persevere with constancy in **good**: because **God** will not fail in his due time to render to every **man** according to his works.

**74:2.** We will praise thee, O **God**: we will praise, and we will call upon thy **name**. We will relate thy wondrous works:

Confitebimur tibi Deus confitebimur et iuxta nomen tuum narrabunt mirabilia tua

**74:3.** When I shall take a time, I will judge justices. \*

Cum accipero tempus ego iustitias iudicabo

**When I shall take a time...** In proper times: particularly at the last day, when the earth shall melt away at the presence of the great Judge: the same who originally laid the foundations of it, and as it were established its pillars.

**74:4.** The earth is melted, and all that dwell therein: I have established the pillars thereof.

Dissolvetur terra cum omnibus habitatoribus suis ego adpendi columnas eius semper

**74:5.** I said to the **wicked**: Do not act **wickedly**: and to the sinners: Lift not up the horn.

Dixi inique agentibus nolite inique agere et impiis nolite exaltare cornu

**74:6.** Lift not up your horn on high: speak not **iniquity** against **God**.

Nolite exaltare in excelsum cornu vestrum loquentes in cervice veteri

**74:7.** For neither from the east, nor from the west, nor from the **desert** hills:

Quia nec ab oriente neque ab occidente neque a solitudine montium

**74:8.** For **God** is the judge. One he putteth down, and another he lifteth up:

Sed Deus iudex hunc humiliabit et hunc exaltabit

**74:9.** For in the hand of the **Lord** there is a cup of strong wine full of mixture. And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

Quia calix in manu Domini est et vino meraco usque ad plenum mixtus et propinabit ex eo verumtamen feces eius epotabunt bibentes omnes impii terrae

**74:10.** But I will declare for ever: I will sing to the **God** of **Jacob**.

Ego autem adnuntiabo in sempiternum cantabo Deo Iacob

**74:11.** And I will break all the horns of sinners: but the horns of the **just** shall be exalted.

Et omnia cornua impiorum confringam exaltabuntur cornua iusti

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## Psalm 75

***Notus in Judaea. God is known in his church: and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of king Ezechias.***

---

**75:1.** Unto the end, in praises, a psalm for Asaph: a canticle to the [Assyrians](#).  
Victori in psalmis canticum Asaph carminis

**75:2.** In [Judea](#) [God](#) is [known](#): his [name](#) is great in [Israel](#).  
Cognoscetur in Iudaea Deus in Israhel magnum nomen eius

**75:3.** And his place is in [peace](#): and his abode in [Sion](#):  
Et erit in Salem tabernaculum eius et habitatio eius in Sion

**75:4.** There hath he broken the powers of bows, the shield, the sword, and the battle.  
Ibi confringet volatilia arcus scutum et gladium et bellum semper

**75:5.** Thou enlightenest wonderfully from the everlasting hills.  
Lumen tu es Magnifice a montibus captivitatis

**75:6.** All the foolish of heart were troubled. They have slept their sleep; and all the [men](#) of riches have found nothing in their hands.  
Spoliati sunt superbi corde dormitaverunt somnum suum et non invenerunt omnes viri exercitus manus suas

**75:7.** At thy rebuke, O [God](#) of [Jacob](#), they have all slumbered that mounted on horseback.  
Ab increpatione tua Deus Iacob consopitus est et currus et equus

**75:8.** Thou art terrible, and who shall resist thee? from that time thy [wrath](#).\*  
Tu terribilis es et quis stabit adversum te ex tunc ira tua  
**From that time, etc...** From the time that thy [wrath](#) shall break out.

**75:9.** Thou hast caused judgment to be heard from [heaven](#): the earth trembled and was still,  
De caelo adnuntiabis iudicium terra timens tacebit

**75:10.** When [God](#) arose in judgment, to save all the meek of the earth.  
Cum surrexerit ad iudicandum Deus ut salvos faciat omnes mites terrae semper

**75:11.** For the thought of [man](#) shall give praise to thee: and the remainders of the thought shall keep holiday to thee.  
Quia ira hominis confitebitur tibi reliquiis irae accingeris

**75:12.** [Vow](#) ye, and pay to the [Lord your God](#): all you that are round about him bring presents. To him that is terrible,  
Vovete et reddite Domino Deo vestro omnes qui in circuitu eius sunt offerent dona terribili

**75:13.** Even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.  
Auferenti spiritum ducum terribili regibus terrae

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## Psalm 76

***Voce mea.* The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.**

---

**76:1.** Unto the end, for Idithun, a psalm of Asaph.

Victori per Idithun psalmus Asaph

**76:2.** I cried to the [Lord](#) with my voice; to [God](#) with my voice, and he gave ear to me.

Voce mea ad Dominum clamavi voce mea ad Dominum et exaudivit me

**76:3.** In the days of my trouble I sought [God](#), with my hands lifted up to him in the night, and I was not deceived. My [soul](#) refused to be comforted:

In die tribulationis meae Dominum requisivi manus mea nocte extenditur et non quiescit noluit consolari anima mea

**76:4.** I remembered [God](#), and was delighted, and was exercised, and my spirit swooned away.

Recordans Dei conturbabar loquebar in memet ipso et deficiebat spiritus meus semper

**76:5.** My eyes prevented the watches: I was troubled, and I spoke not.

Prohibebam suspectum oculorum meorum stupebam et non loquebar

**76:6.** I thought upon the days of old: and I had in my mind the [eternal](#) years.

Recogitabam dies antiquos annos pristinos

**76:7.** And I meditated in the night with my own heart: and I was exercised and I swept my spirit.

Recordabar psalmorem meorum in nocte cum corde meo loquebar et scobebam spiritum meum

**76:8.** Will [God](#) then cast off for ever? or will he never be more favourable again?

Ergone in aeternum proiciet Dominus et non repropitiabitur ultra

**76:9.** Or will he cut off his mercy for ever, from [generation](#) to [generation](#)?

Ergone conplebit usque in finem misericordiam suam consummabit verbum de generatione et generatione

**76:10.** Or will [God](#) forget to show mercy? or will he in his [anger](#) shut up his mercies?

Numquid oblitus est misereri Deus aut conplebit in furore misericordias suas semper

**76:11.** And I said, Now have I begun: this is the change of the right hand of the [most High](#).

Et dixi inbecillitas mea est haec commutatio dexterarum Excelsi

**76:12.** I remembered the works of the [Lord](#): for I will be mindful of thy wonders from the beginning.

Recordabor cogitationum Domini reminiscens antiqua mirabilia tua

**76:13.** And I will meditate on all thy works: and will be employed in thy inventions.

Et meditabor in omni opere tuo et adinventiones tuas loquar

**76:14.** Thy way, O [God](#), is in the [holy](#) place: who is the great [God](#) like our [God](#)?

Deus in sanctuario via tua quis deus magnus ut Deus

**76:15.** Thou art the [God](#) that dost wonders. Thou hast made thy power [known](#) among the nations:

Tu es Deus faciens mirabilia ostendens in populis potentiam tuam

**76:16.** With thy arm thou hast [redeemed](#) thy people the [children of Jacob](#) and of [Joseph](#).

Redemisti in brachio populum tuum filios Iacob et Ioseph semper

**76:17.** The waters saw thee, O [God](#), the waters saw thee: and they were afraid, and the [depths](#) were

troubled.

Videntes te aquae Deus videntes te aquae parturierunt et commotae sunt abyssi

**76:18.** Great was the noise of the waters: the clouds sent out a sound. For thy arrows pass:

Excusserunt aquas nubila vocem dederunt nubes et sagittae tuae discurrebant

**76:19.** The voice of thy thunder in a wheel. Thy lightnings enlightened the world: the earth shook and trembled.

Vox tonitruui tui in rota apparuerunt fulgora tua orbi concussa est et commota est terra

**76:20.** Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be [known](#).

In mari via tua et semitae tuae in aquis multis et vestigia tua non sunt agnita

**76:21.** Thou hast conducted thy people like sheep, by the hand of [Moses](#) and [Aaron](#).

Deduxisti quasi gregem populum tuum in manu Mosi et Aaron

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## Psalm 77

### ***Attendite.* God's great benefits to the people of Israel, notwithstanding their ingratitude.**

---

**77:1.** Understanding for Asaph. Attend, O my people, to my law: incline your ears to the words of my mouth.

Eruditionis Asaph auscultata populus meus legem meam inclinate aurem vestram ad verba oris mei

**77:2.** I will open my mouth in **parables**: I will utter propositions from the beginning. \*

Aperiam in parabula os meum loquar enigmata antiqua

**Propositions...** Deep and mysterious sayings. By this it appears that the historical facts of ancient times, commemorated in this psalm, were deep and mysterious: as being **figures** of great truths appertaining to the time of the **New Testament**.

**77:3.** How great things have we heard and **known**, and our fathers have told us.

Quae audivimus et cognovimus et patres nostri narraverunt nobis

**77:4.** They have not been hidden from their children, in another **generation**. Declaring the praises of the **Lord**, and his powers, and his wonders which he hath done.

Non sunt abscondita a filiis eorum a generatione sequenti narrante laudes Domini et potentiam eius et mirabilia eius quae fecit

**77:5.** And he set up a testimony in **Jacob**: and made a law in **Israel**. How great things he commanded our fathers, that they should make the same **known** to their children:

Statuit contestationem Iacob et legem posuit in Israhel quae mandavit patribus nostris ut docerent filios suos

**77:6.** That another **generation** might **know** them. The children that should be born and should rise up, and declare them to their children.

Ut cognosceret generatio subsequens filii nascituri surgent et narrabunt filiis suis

**77:7.** That they may put their **hope** in **God** and may not forget the works of **God**: and may seek his commandments.

Ut ponant in Deo spem suam et non obliviscantur cogitationum eius et mandata eius custodiant

**77:8.** That they may not become like their fathers, a perverse and exasperating **generation**. A **generation** that set not their heart aright: and whose spirit was not **faithful** to **God**.

Ut non sint sicut patres eorum generatio declinans et provocans generatio quae non praeparavit cor suum et non credidit Deo spiritus eius

**77:9.** The sons of Ephraim who bend and shoot with the bow: they have turned back in the day of battle.

Filii Efraim intendentes et mittentes arcum terga verterunt in die belli

**77:10.** They kept not the covenant of **God**: and in his law they would not walk.

Non custodierunt pactum Dei sui et in lege eius noluerunt ingredi

**77:11.** And they forgot his benefits, and his wonders that he had shown them.

Et obliti sunt commutationum eius et mirabilium eius quae ostendit eis

**77:12.** Wonderful things did he do in the sight of their fathers, in the land of **Egypt**, in the field of **Tanis**.

Coram patribus eorum fecit mirabilia in terra Aegyptio in regione Taneos

**77:13.** He divided the sea and brought them through: and he made the waters to stand as in a vessel.

Divisit mare et transduxit eos et stare fecit aquas quasi acervum

**77:14.** And he conducted them with a cloud by day: and all the night with a light of fire.

Et duxit eos in nube per diem et tota nocte in lumine ignis

**77:15.** He struck the rock in the **wilderness**: and gave them to drink, as out of the **great deep**.  
Scidit petram in deserto et potum dedit quasi de abyssis magnis

**77:16.** He brought forth water out of the rock: and made streams run down as rivers.  
Et eduxit rivus de petra et elicuit quasi flumina aquas

**77:17.** And they added yet more **sin** against him: they provoked the **most High** to **wrath** in the place without water.  
Et addiderunt ultra peccare ei ut provocarent Excelsum in invio

**77:18.** And they tempted **God** in their hearts, by asking meat for their desires.  
Et temptaverunt Deum in cordibus suis petentes cibum animae suae

**77:19.** And they spoke ill of **God**: they said: Can **God** furnish a table in the **wilderness**?  
Et loquentes contra Deum dicebant numquid poterit Deus ponere mensam in solitudine

**77:20.** Because he struck the rock, and the waters gushed out, and the streams overflowed. Can he also give bread, or provide a table for his people?  
Ecce percussit petram et fluxerunt aquae et torrentes inundaverunt numquid et panem poterit dare aut praeparare carnem populo suo

**77:21.** Therefore the **Lord** heard, and was **angry**: and a fire was kindled against **Jacob**, and **wrath** came up against **Israel**.  
Ideo audivit Dominus et non distulit et ignis accensus est in Iacob et furor ascendit in Israhel

**77:22.** Because they **believed** not in **God**: and trusted not in his **salvation**.  
Quia non crediderunt Deo nec habuerunt fiduciam in salutari eius

**77:23.** And he had commanded the clouds from above, and had opened the doors of **heaven**.  
Et praecepit nubibus desuper et portas caeli aperuit

**77:24.** And had rained down **manna** upon them to eat, and had given them the bread of **heaven**.  
Et pluit super eos man ut comederent et triticum caeli dedit eis

**77:25.** Man ate the bread of **angels**: he sent them provisions in abundance.  
Panem fortium comedit vir cibaria misit eis in saturitatem

**77:26.** He removed the south wind from **heaven**: and by his power brought in the southwest wind.  
Abstulit eorum de caelo et induxit in fortitudine sua africanum

**77:27.** And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.  
Et pluit super eos quasi pulverem carnes et quasi harenam maris volatilia pinnata

**77:28.** And they fell in the midst of their camp, round about their pavilions.  
Et ceciderunt in medio castrorum eius in circuitu tabernaculorum eius

**77:29.** So they did eat, and were filled exceedingly, and he gave them their desire:  
Et comederunt et saturati sunt nimis et desiderium eorum adtulit eis

**77:30.** They were not defrauded of that which they craved. As yet their meat was in their mouth:  
Non indiguerunt de cupiditate sua cum adhuc cibus esset in ore eorum

**77:31.** And the **wrath** of **God** came upon them. And he slew the fat ones amongst them, and brought down the chosen **men** of **Israel**.  
Furor ergo Dei ascendit super eos et occidit pingues eorum et electos Israhel incurvavit

**77:32.** In all these things they **sinned** still: and they behaved not for his wondrous works.  
In omnibus his peccaverunt ultra et non crediderunt mirabilibus eius

**77:33.** And their days were consumed in vanity, and their years in haste.  
Et consumpsit in vanitate dies eorum et annos eorum velociter

**77:34.** When he slew them, then they sought him: and they returned, and came to him early in the morning.

Si occidebat eos tunc requirebant eum et convertebantur et diluculo consurgebant ad Deum

**77:35.** And they remembered that **God** was their helper: and the most high **God** their redeemer.

Et recordabantur quia Deus fortitudo eorum et Deus excelsus redemptor eorum

**77:36.** And they loved him with their mouth: and with their tongue they lied unto him:

Et lactaverunt eum in ore suo et lingua sua mentiti sunt ei

**77:37.** But their heart was not right with him: nor were they counted faithful in his covenant.

Cor autem eorum non erat firmum cum eo nec permanserunt in pacto eius

**77:38.** But he is merciful, and will forgive their sins: and will not destroy them. And many a time did he turn away his anger: and did not kindle all his wrath.

Ipse vero misericors propitiabitur iniquitati et non disperdet multumque avertit iram suam et non suscitavit totum furorem suum

**77:39.** And he remembered that they are flesh: a wind that goeth and returneth not.

Sed recordatus est quia caro essent spiritus vadens et non revertens

**77:40.** How often did they provoke him in the desert: and move him to wrath in the place without water?

Quotiens provocaverunt eum in deserto adflixerunt eum in solitudine

**77:41.** And they turned back and tempted **God**: and grieved the holy one of **Israel**.

Et conversi sunt et temptaverunt Deum et Sanctum Israhel concitaverunt

**77:42.** They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

Non sunt recordati manus eius diei qua redemit eos a tribulante

**77:43.** How he wrought his signs in **Egypt**, and his wonders in the field of **Tanis**.

Qui fecit in Aegypto signa sua et ostenta sua in regione Taneos

**77:44.** And he turned their rivers into blood, and their showers that they might not drink.

Qui convertit in sanguine fluvios eorum et rivos eorum ut non biberent

**77:45.** He sent amongst them divers sorts of flies, which devoured them: and frogs which destroyed them.

Qui inmisit eis genus omne muscarum ut comederent eos et ranas ut disperderent eos

**77:46.** And he gave up their fruits to the blast, and their labours to the locust.

Qui dedit brucho germen eorum et laborem eorum lucustae

**77:47.** And he destroyed their vineyards with hail, and their mulberry trees with hoarfrost.

Qui occidit in grandine vineas eorum et sycomoros eorum in frigore

**77:48.** And he gave up their cattle to the hail, and their stock to the fire.

Qui tradidit grandini pascua eorum et iumenta eorum volucris

**77:49.** And he sent upon them the wrath of his indignation: indignation and wrath and trouble, which he sent by evil angels.

Qui misit in eos iram furoris sui indignationem et comminationem et angustiam inmissionem angelorum malorum

**77:50.** He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.

Munivit semitam furori suo non pepercit morti animae eorum et animantia eorum pesti tradidit

**77:51.** And he killed all the firstborn in the land of **Egypt**: the firstfruits of all their labour in the tabernacles of **Cham**.

Et percussit omne primogenitum in Aegypto principium partus in tabernaculis Cham

**77:52.** And he took away his own people as sheep: and guided them in the wilderness like a flock.

Et tulit veluti oves populum suum et minavit eos sicut gregem in deserto

**77:53.** And he brought them out in [hope](#) and they feared not: and the sea overwhelmed their enemies.  
Et duxit eos cum fiducia et absque timore inimicos autem eorum operuit mare

**77:54.** And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased. And he cast out the [Gentiles](#) before them: and by lot divided to them their land by a line of distribution.

Et adduxit eos ad terminum sanctificatum suum montem istum quem possedit dextera eius et eiecit a facie eorum gentes et possidere eos fecit in funiculo hereditatem

**77:55.** And he made the [tribes of Israel](#) to dwell in their tabernacles.

Et conlocavit in tabernaculis eorum tribus Israhel

**77:56.** Yet they tempted, and provoked the most high [God](#): and they kept not his testimonies.

Et temptaverunt et provocaverunt Deum excelsum et testimonia eius non custodierunt

**77:57.** And they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow.

Et aversi sunt et praevaricati sunt ut patres eorum incurvati sunt quasi arcus inutilis

**77:58.** They provoked him to [anger](#) on their hills: and moved him to [jealousy](#) with their graven things.

Et provocaverunt eum in excelsis suis et in sculptilibus suis ad aemulandum concitaverunt

**77:59.** [God](#) heard, and [despised](#) them, and he reduced [Israel](#) exceedingly as it were to nothing.

Audivit Deus et non distulit et proiecit vehementer Israhel

**77:60.** And he put away the [tabernacle](#) of Silo, his [tabernacle](#) where he dwelt among [men](#).

Et reliquit tabernaculum Selo tentorium quod conlocavit inter homines

**77:61.** And he delivered their strength into captivity: and their beauty into the hands of the enemy.

Tradidit in captivitatem gloriam suam et decorem suum in manu hostis

**77:62.** And he shut up his people under the sword: and he [despised](#) his inheritance.

Et conclusit in gladio populum suum et in hereditate sua non distulit

**77:63.** Fire consumed their young men: and their maidens were not lamented.

Iuvenes eius devoravit ignis et virgines eius nemo luxit

**77:64.** Their [priests](#) fell by the sword: and their [widows](#) did not mourn.

Sacerdotes eius gladio ceciderunt et viduae eius non sunt fletae

**77:65.** And the [Lord](#) was awaked as one out of sleep, and like a mighty [man](#) that hath been surfeited with wine.

Et evigilavit quasi dormiens Dominus quasi fortis post crapulam vini

**77:66.** And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

Et percussit hostes suos retrorsum obprobrium sempiternum dedit eos

**77:67.** And he rejected the tabernacle of [Joseph](#): and chose not the tribe of Ephraim:

Et proiecit tabernaculum Ioseph et tribum Ephraim non elegit

**77:68.** But he chose the [tribe of Juda](#), mount Sion which he [loved](#).

Sed elegit tribum Iuda montem Sion quem dilexit

**77:69.** And he built his sanctuary as of unicorns, in the land which he founded for ever. \*

Et aedificavit in similitudinem monoceroton sanctuarium suum quasi terram fundavit illud in saeculum

**As of unicorns...** That is, firm and strong like the horn of the unicorn. This is one of the chiefest of the propositions of this psalm, foreshowing the firm establishment of the one, [true](#), and everlasting sanctuary of [God](#), in his [church](#).

**77:70.** And he chose his servant [David](#), and took him from the flocks of sheep: he brought him from following the ewes great with young,

Et elegit David servum suum et tulit eum de gregibus ovium sequentem fetas adduxit eum

**77:71.** To feed [Jacob](#) his servant and [Israel](#) his inheritance.

Ut pasceret Iacob populum eius et Israhel hereditatem eius

**77:72.** And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.  
Qui pavit eos in simplicitate cordis sui et in prudentia manuum suarum dux eorum fuit

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## Psalm 78

***Deus, venerunt gentes. The church in time of persecution prayeth for relief. It seems to belong to the time of the Machabees.***

---

**78:1.** A psalm for Asaph. O **God**, the **heathens** are come into thy inheritance, they have defiled thy **holy temple**: they have made **Jerusalem** as a place to keep fruit.

Canticum Asaph Deus venerunt gentes in hereditatem tuam polluerunt templum sanctum tuum posuerunt Hierusalem in acervis lapidum

**78:2.** They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy **saints** for the beasts of the earth.

Dederunt cadavera servorum tuorum escam volatilibus caeli carnes sanctorum tuorum bestiis terrae

**78:3.** They have poured out their blood as water, round about **Jerusalem** and there was none to bury them.

Effuderunt sanguinem eorum quasi aquam in circuitu Hierusalem et non erat qui sepeliret

**78:4.** We are become a reproach to our neighbours: a scorn and derision to them that are round about us.

Facti sumus obprobrium vicinis nostris subsannatio et derisio his qui in circuitu nostro sunt

**78:5.** How long, O **Lord**, wilt thou be **angry** for ever: shall thy **zeal** be kindled like a fire?

Usquequo Domine irasceris in finem ardebit quasi ignis zelus tuus

**78:6.** Pour out thy **wrath** upon the nations that have not **known** thee: and upon the kingdoms that have not called upon thy **name**.

Effunde furorem tuum super gentes quae non cognoverunt te et super regna quae nomen tuum non invocaverunt

**78:7.** Because they have devoured **Jacob**; and have laid waste his place.

Quia comederunt Iacob et decorem eius desolaverunt

**78:8.** Remember not our former **iniquities**: let thy mercies speedily prevent us, for we are become exceeding **poor**.

Ne recorderis iniquitatum nostrarum veterum cito occupent nos misericordiae tuae quia adtenuati sumus nimis

**78:9.** Help us, O **God**, our saviour: and for the **glory** of thy **name**, O **Lord**, deliver us: and forgive us our **sins** for thy **name's** sake:

Auxiliare nobis Deus Iesus noster propter gloriam nominis tui et libera nos et propitiare peccatis nostris propter nomen tuum

**78:10.** Lest they should say among the **Gentiles**: Where is their **God**? And let him be made **known** among the nations before our eyes, By the revenging the blood of thy servants, which hath been shed:

Quare dicunt gentes ubi est Deus eorum nota fiat in gentibus ante oculos nostros ultio sanguinis servorum tuorum qui effusus est

**78:11.** Let the sighing of the prisoners come in before thee. According to the greatness of thy arm, take possession of the children of them that have been put to death.

Ingradiatur coram te gemitus vincitorum in magnitudine brachii tui relinque filios interitus

**78:12.** And render to our neighbours sevenfold in their bosom: the reproach wherewith they have reproached thee, O **Lord**.

Et redde vicinis nostris septuplum in sinu eorum obprobrium suum quo exprobraverunt tibi Domine

**78:13.** But we thy people, and the sheep of thy pasture, will give thanks to thee for ever. We will show forth thy praise, unto [generation](#) and [generation](#).

Nos enim populus tuus et grex pascuae tuae confitebimur tibi in sempiternum in generatione et generatione narrabimus laudes tuas

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## Psalm 79

### ***Qui regis Israel. A prayer for the church in tribulation, commemorating God's former favours.***

---

**79:1.** Unto the end, for them that shall be changed, a testimony for Asaph, a psalm.  
Victori pro liliis testimonii Asaph canticum

**79:2.** Give ear, O thou that rulest [Israel](#): thou that leadest [Joseph](#) like a sheep. Thou that sittest upon the [cherubims](#), shine forth

Qui pascis Israhel ausculta qui ducis quasi gregem Ioseph qui sedes super cherubin ostendere

**79:3.** Before Ephraim, [Benjamin](#), and [Manasses](#). Stir up thy might, and come to save us.

Ante Efraim et Benjamin et Manasse suscita fortitudinem tuam et veni ut salvos facias nos

**79:4.** Convert us, O [God](#): and show us thy face, and we shall be saved.

Deus converte nos et ostende faciem tuam et salvi erimus

**79:5.** O [Lord God](#) of [hosts](#), how long wilt thou be [angry](#) against the [prayer](#) of thy servant?

Domine Deus exercituum usquequo fumabis ad orationem populi tui

**79:6.** How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

Cibasti nos pane flebili et potasti nos in lacrimis tripliciter

**79:7.** Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.

Posuisti nos contentionem vicinis nostris et inimici nostri subsannaverunt nos

**79:8.** O [God](#) of [hosts](#), convert us: and show thy face, and we shall be saved.

Deus exercituum converte nos et ostende faciem tuam et salvi erimus

**79:9.** Thou hast brought a vineyard out of [Egypt](#): thou hast cast out the [Gentiles](#) and planted it.

Vineam de Aegypto tulisti eiecisti gentes et plantasti eam

**79:10.** Thou wast the guide of its journey in its sight: thou plantedst the roots thereof, and it filled the land.

Praeparasti ante faciem eius et stabilisti radices eius et implevit terram

**79:11.** The shadow of it covered the hills: and the branches thereof the [cedars](#) of [God](#).

Operti sunt montes umbra eius et ramis illius cedri Dei

**79:12.** It stretched forth its branches unto the sea, and its boughs unto the river.

Expandit comas suas usque ad mare et usque ad Flumen germina sua

**79:13.** Why hast thou broken down the hedge thereof, so that all they who pass by the way do pluck it?

Quare dissipasti maceriam eius et vindemiaverunt eam omnes qui transeunt per viam

**79:14.** The boar out of the wood hath laid it waste: and a singular wild beast hath devoured it.

Vastavit eam aper de silva et omnes bestiae agri depastae sunt eam

**79:15.** Turn again, O [God](#) of [hosts](#), look down from [heaven](#), and see, and visit this vineyard:

Deus exercituum revertere obsecro respice de caelo et vide et visita vineam hanc

**79:16.** And perfect the same which thy right hand hath planted: and upon the [son of man](#) whom thou hast confirmed for thyself.

Et radicem quam plantavit dextera tua et filium quem confirmasti tibi

**79:17.** Things set on fire and dug down shall perish at the rebuke of thy countenance. \*

Succensam igni et deramatam ab increpatione faciei tuae pereant

**Things set on fire, etc...** So this vineyard of thine, almost consumed already, must perish, if thou continue thy rebukes.

**79:18.** Let thy hand be upon the **man of thy right hand**: and upon the **son of man** whom thou hast confirmed for thyself. \*

Fiat manus tua super virum dexteræ tuæ et super filium hominis quem confirmasti tibi

**The man of thy right hand...** **Christ.**

**79:19.** And we depart not from thee, thou shalt quicken us: and we will call upon thy **name**.

Et non recedemus a te vivificabis nos et nomine tuo vocabimur

**79:20.** O **Lord God of hosts**, convert us and show thy face, and we shall be saved.

Domine Deus exercituum converte nos et ostende faciem tuam et salvi erimus

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## Psalm 80

### ***Exultate Deo. An invitation to a solemn praising of God.***

---

**80:1.** Unto the end, for the winepresses, a psalm for Asaph himself. \*

Victori in torcularibus Asaph

**For the winepresses, etc...** Torcularibus. It either signifies a musical instrument, or that this psalm was to be sung at the feast of the tabernacles after the gathering in of the vintage.

**80:2.** Rejoice to [God](#) our helper: sing aloud to the [God](#) of [Jacob](#).

Laudate Deum fortitudinem nostram iubilare Deo Iacob

**80:3.** Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

Adsumite carmen et date tympanum citharam decoram cum psalterio

**80:4.** Blow up the trumpet on the new moon, on the noted day of your solemnity.

Clangite in neomenia bucina et in medio mense die sollempnitatis nostrae

**80:5.** For it is a commandment in [Israel](#), and a judgment to the [God](#) of [Jacob](#).

Quia legitimum Israhel est et iudicium Dei Iacob

**80:6.** He ordained it for a testimony in [Joseph](#), when he came out of the land of [Egypt](#): he heard a tongue which he [knew](#) not.

Testimonium in Ioseph posuit cum egrederetur terra Aegypti labium quod nesciebam audivi

**80:7.** He removed his back from the burdens: his hands had served in baskets.

Amovi ab onere umerum eius manus eius a cofino recesserunt

**80:8.** Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction. \*

In tribulatione invocasti et erui te exaudivi te in abscondito tonitru probavi te super aquam Contradictionis semper

**In the secret place of tempest...** [Hebrew](#), of thunder. When thou soughtest to hide thyself from the tempest: or, when I came down to [mount Sina](#), hidden from thy eyes in a storm of thunder.

**80:9.** Hear, O my people, and I will testify to thee: O [Israel](#), if thou wilt hearken to me,

Audi populus meus et contestor te Israhel si audieris me

**80:10.** There shall be no new god in thee: neither shalt thou [adore](#) a strange god.

Non sit in te deus alienus et non adores deum peregrinum

**80:11.** For I am the [Lord thy God](#), who brought thee out of the land of [Egypt](#): open thy mouth wide, and I will fill it.

Ego sum Dominus Deus tuus qui eduxi te de terra Aegypti dilata os tuum et implebo illud

**80:12.** But my people heard not my voice: and [Israel](#) hearkened not to me.

Et non audivit populus meus vocem meam et Israhel non credidit mihi

**80:13.** So I let them go according to the desires of their heart: they shall walk in their own inventions.

Et dimisi eum in pravitate cordis sui ambulabunt in consiliis suis

**80:14.** If my people had heard me: if [Israel](#) had walked in my ways:

Utinam populus meus audisset me Israhel in viis meis ambulasset

**80:15.** I should soon have [humbled](#) their enemies, and laid my hand on them that troubled them.

Quasi nihilum inimicos eius humiliassem et super hostes eorum vertissem manum meam

**80:16.** The enemies of the [Lord](#) have lied to him: and their time shall be for ever. \*

Qui oderunt Dominum negabunt eum et erit tempus eorum in saeculo

**Their time shall be forever...** Impenitent sinners shall suffer for ever.

**80:17.** And he fed them with the fat of wheat, and filled them with honey out of the rock.

Et cibavit eos de adipe frumenti et de petra mellis saturavit eos

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## Psalm 81

### ***Deus stetit. An exhortation to judges and men in power.***

---

**81:1.** A psalm for Asaph. **God** hath stood in the congregation of gods: and being in the midst of them he judgeth gods.

Canticum Asaph Deus stetit in coetu Dei in medio Deus iudicat

**81:2.** How long will you judge **unjustly**: and accept the persons of the **wicked**?

Usquequo iudicatis iniquitatem et facies impiorum suscipitis semper

**81:3.** Judge for the **needy** and fatherless: do **justice** to the **humble** and the **poor**.

Iudicate pauperi et pupillo egeno et inopi iuste facite

**81:4.** Rescue the **poor**; and deliver the **needy** out of the hand of the sinner.

Salvate inopem et pauperem de manu impiorum liberate

**81:5.** They have not **known** nor understood: they walk on in darkness: all the foundations of the earth shall be moved.

Non cognoscunt nec intellegunt in tenebris ambulant movebuntur omnia fundamenta terrae

**81:6.** I have said: You are gods and all of you the sons of the most High.

Ego dixi dii estis et filii Excelsi omnes vos

**81:7.** But you like **men** shall die: and shall fall like one of the princes.

Ergo quasi Adam moriemini et quasi unus de principibus cadetis

**81:8.** Arise, O **God**, judge thou the earth: for thou shalt inherit among all the nations.

Surge Domine iudica terram quoniam hereditabis omnes gentes

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## Psalm 82

### *Deus, quis similis. A prayer against the enemies of God's church.*

**82:1.** A canticle of a psalm for Asaph.

Canticum psalmi Asaph

**82:2.** O [God](#), who shall be like to thee? hold not thy peace, neither be thou still, O [God](#).

Deus ne taceas ne sileas et non quiescas Deus

**82:3.** For lo, thy enemies have made a noise: and they that [hate](#) thee have lifted up the head.

Quia ecce inimici tui tumultuati sunt et qui oderunt te levaverunt caput

**82:4.** They have taken a malicious counsel against thy people, and have consulted against thy [saints](#).

Contra populum tuum nequiter tractaverunt et inierunt consilium adversum arcanum tuum

**82:5.** They have said: Come and let us destroy them, so that they be not a nation: and let the [name](#) of [Israel](#) be remembered no more.

Dixerunt venite et conteramus eos de gente et non sit memoria nominis Israhel ultra

**82:6.** For they have contrived with one consent: they have made a covenant together against thee,

Quoniam tractaverunt pariter contra te foedus pepigerunt

**82:7.** The tabernacle of the [Edomites](#), and the [Ishmahelites](#): [Moab](#), and the Agarens,

Tabernacula Idumeae et Ismahelitarum Moab et Aggareni

**82:8.** Gebal, and [Ammon](#) and [Amalec](#): the [Philistines](#), with the inhabitants of [Tyre](#).

Gebal et Ammon et Amalech Palestina cum habitatoribus Tyri

**82:9.** Yea, and the [Assyrian](#) also is joined with them: they are come to the aid of the sons of [Lot](#).

Sed et Assur venit cum eis facti sunt brachium filiorum Loth semper

**82:10.** Do to them as thou didst to [Madian](#) and to Sisara: as to Jabin at the brook of Cisson.

Fac illis sicut Madian et Sisarae sicut Iabin in torrente Cison

**82:11.** Who perished at Endor: and became as dung for the earth.

Contriti sunt in Aendor fuerunt quasi sterquilinum terrae

**82:12.** Make their princes like Oreb, and Zeb, and Zebee, and Salmana. All their princes,

Pone duces eorum sicut Oreb et Zeb et Zebee et Salmana omnes principes eorum

**82:13.** Who have said: Let us possess the sanctuary of [God](#) for an inheritance.

Qui dixerunt possideamus nobis pulchritudinem Dei

**82:14.** O my [God](#), make them like a wheel; and as stubble before the wind.

Deus meus pone eos ut rotam quasi stipulam ante faciem venti

**82:15.** As fire which burneth the wood: and as a flame burning mountains:

Quomodo ignis conburit silvam et sicut flamma devorat montes

**82:16.** So shalt thou pursue them with thy tempest: and shalt trouble them in thy [wrath](#).

Sic persequere eos in tempestate tua et in turbine tuo conturba eos

**82:17.** Fill their faces with shame; and they shall seek thy [name](#), O [Lord](#).

Imple facies eorum ignominia et quaerent nomen tuum Domine

**82:18.** Let them be ashamed and troubled for ever and ever: and let them be confounded and perish.

Confundantur et conturbentur usque in saeculum et erubescant et pereant

**82:19.** And let them know that the Lord is thy name: thou alone art the most High over all the earth.  
Et sciant quia nomen tuum est Dominus solus tu Excelsus super omnem terram

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## Psalm 83

***Quam dilecta.*** The soul aspireth after heaven; rejoicing in the mean time, in being in the communion of God's church upon earth.

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**83:1.** Unto the end, for the winepresses, a psalm for the sons of [Core](#).  
Victori pro torculari filiorum Core canticum

**83:2.** How lovely are thy tabernacles, O [Lord](#) of [hosts](#)!  
Quam dilecta tabernacula tua Domine exercituum

**83:3.** My [soul](#) longeth and fainteth for the [courts](#) of the [Lord](#). My heart and my flesh have rejoiced in the [living God](#).  
Desiderat et defecit anima mea in atria Domini cor meum et caro mea laudabunt Deum viventem

**83:4.** For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones: Thy [altars](#), O [Lord](#) of [hosts](#), my king and my [God](#).  
Siquidem avis invenit domum et passer nidum sibi ubi ponat pullos suos altaria tua Domine exercituum rex meus et Deus meus

**83:5.** [Blessed](#) are they that dwell in thy house, O [Lord](#): they shall praise thee for ever and ever.  
Beati qui habitant in domo tua adhuc laudabunt te semper

**83:6.** [Blessed](#) is the [man](#) whose help is from thee: in his heart he hath disposed to ascend by steps, \*  
Beatus homo cuius fortitudo est in te semitae in corde eius

**In his heart he hath disposed to ascend by steps, etc...** Ascensiones in corde suo disposuit. As by steps [men](#) ascended to the [temple of God](#) situated on a hill; so the [good Christian](#) ascends towards the [eternal temple](#) by certain steps of [virtue](#) disposed or ordered within the heart: and this whilst he lives as yet in the body, in this vale of tears, the place which [man](#) hath set: that is, which he hath brought himself to: being cast out of [paradise](#) for his [sin](#).

**83:7.** In the vale of tears, in the place which he hath set.  
Transeuntes in valle fletus fontem ponent eam

**83:8.** For the lawgiver shall give a [blessing](#), they shall go from [virtue](#) to [virtue](#): the [God](#) of gods shall be seen in Sion.  
Benedictione quoque amicietur doctor ibunt de fortitudine in fortitudinem parebunt apud Deum in Sion

**83:9.** O [Lord God](#) of [hosts](#), hear my [prayer](#): give ear, O [God](#) of [Jacob](#).  
Domine Deus exercituum exaudi orationem meam ausculta Deus Iacob semper

**83:10.** Behold, O [God](#) our protector: and look on the face of thy [Christ](#).  
Clipeus noster vide Deus et adtende faciem christi tui

**83:11.** For better is one day in thy [courts](#) above thousands. I have chosen to be an abject in the house of my [God](#), rather than to dwell in the tabernacles of sinners.  
Quoniam melior est dies in atriis tuis super milia elegi abiectus esse in domo Dei mei magis quam habitare in tabernaculis impietatis

**83:12.** For [God loveth](#) mercy and [truth](#): the [Lord](#) will give [grace](#) and [glory](#).  
Quia sol et scutum Dominus Deus gratiam et gloriam dabit Dominus

**83:13.** He will not deprive of [good](#) things them that walk in innocence: O [Lord](#) of [hosts](#), [blessed](#) is the [man](#) that trusteth in thee.  
Nec prohibebit bonum ab his qui ambulant in perfectione Domine exercituum beatus homo qui confidet in te

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## Psalm 84

### ***Benedixisti, Domine. The coming of Christ, to bring peace and salvation to man.***

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**84:1.** Unto the end, for the sons of **Core**, a psalm.

Victori filiorum Core canticum

**84:2.** **Lord**, thou hast **blessed** thy land: thou hast turned away the captivity of **Jacob**.

Placatus es Domine terrae tuae reduxisti captivitatem Iacob

**84:3.** Thou hast forgiven the **iniquity** of thy people: thou hast covered all their **sins**.

Dimisisti iniquitatem populo tuo operuisti omnes iniquitates eorum semper

**84:4.** Thou hast mitigated all thy **anger**: thou hast turned away from the **wrath** of thy indignation.

Continuisti omnem indignationem tuam conversus es ab ira furoris tui

**84:5.** Convert us, O **God** our saviour: and turn off thy **anger** from us.

Converte nos Deus Iesus noster et solve iram tuam adversum nos

**84:6.** Wilt thou be **angry** with us for ever: or wilt thou extend thy **wrath** from **generation** to **generation**?

Noli in aeternum irasci nobis extendens iram tuam in generationem et generationem

**84:7.** Thou wilt turn, O **God**, and bring us to life: and thy people shall rejoice in thee.

Nonne tu revertens vivificabis nos et populus tuus laetabitur in te

**84:8.** Show us, O **Lord**, thy mercy; and grant us thy **salvation**.

Ostende nobis Domine misericordiam tuam et salutare tuum da nobis

**84:9.** I will hear what the **Lord God** will speak in me: for he will speak peace unto his people: And unto his **saints**: and unto them that are converted to the heart.

Audiam quid loquatur Dominus Deus loquetur enim pacem ad populum suum et ad sanctos suos ut non convertantur ad stultitiam

**84:10.** Surely his **salvation** is near to them that fear him: that **glory** may dwell in our land.

Verumtamen prope est his qui timent eum salutare eius ut habitet gloria in terra nostra

**84:11.** Mercy and **truth** have met each other: **justice** and peace have **kissed**.

Misericordia et veritas occurrerunt iustitia et pax deosculatae sunt

**84:12.** **Truth** is sprung out of the earth: and **justice** hath looked down from **heaven**.

Veritas de terra orta est et iustitia de caelo prospexit

**84:13.** For the **Lord** will give goodness: and our earth shall yield her fruit.

Sed et Dominus dabit bonum et terra nostra dabit germen suum

**84:14.** Justice shall walk before him: and shall set his steps in the way.

Iustitia ante eum ibit et ponet in via gressus suos

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## Psalm 85

### *Inclina, Domine. A prayer for God's grace to assist us to the end.*

**85:1.** A [prayer](#) for [David](#) himself. Incline thy ear, O [Lord](#), and hear me: for I am [needy and poor](#).

Oratio David inclina Domine aurem tuam exaudi me quia egenus et pauper ego sum

**85:2.** Preserve my [soul](#), for I am [holy](#): save thy servant, O my [God](#), that trusteth in thee. \*

Custodi animam meam quia sanctus sum salva servum tuum tu Deus meus qui confidit in te

[I am holy...](#) I am by my office and profession [dedicated](#) to thy service.

**85:3.** Have mercy on me, O [Lord](#), for I have cried to thee all the day.

Miserere mei Domine quoniam ad te clamabo tota die

**85:4.** Give [joy](#) to the [soul](#) of thy servant, for to thee, O [Lord](#), I have lifted up my [soul](#).

Laetifica animam servi tui quia ad te animam meam levo

**85:5.** For thou, O [Lord](#), art sweet and mild: and plenteous in mercy to all that call upon thee.

Tu enim es Domine bonus et propitiabilis et multus misericordia omnibus qui invocant te

**85:6.** Give ear, O [Lord](#), to my [prayer](#): and attend to the voice of my petition.

Exaudi Domine orationem meam et ausculta vocem deprecationum mearum

**85:7.** I have called upon thee in the day of my trouble: because thou hast heard me.

In die tribulationis meae invocabo te quia exaudies me

**85:8.** There is none among the gods like unto thee, O [Lord](#): and there is none according to thy works.

Non est similis tui in diis Domine non est iuxta opera tua

**85:9.** All the nations thou hast made shall come and [adore](#) before thee, O [Lord](#): and they shall [glorify](#) thy [name](#).

Omnes gentes quas fecisti venient et adorabunt coram te Domine et glorificabunt nomen tuum

**85:10.** For thou art great and dost wonderful things: thou art [God](#) alone.

Quia magnus tu et faciens mirabilia tu Deus solus

**85:11.** Conduct me, O [Lord](#), in thy way, and I will walk in thy [truth](#): let my heart rejoice that it may fear thy [name](#).

Doce me Domine viam tuam ut ambulem in veritate tua unicum fac cor meum ut timeat nomen tuum

**85:12.** I will praise thee, O [Lord](#) my [God](#), with my whole heart, and I will [glorify](#) thy [name](#) for ever:

Confitebor tibi Domine Deus meus in toto corde meo et glorificabo nomen tuum in sempiternum

**85:13.** For thy mercy is great towards me: and thou hast delivered my [soul](#) out of the lower hell.

Quia misericordia tua magna super me et eruisti animam meam de inferno extremo

**85:14.** O [God](#), the [wicked](#) are risen up against me, and the assembly of the mighty have sought my [soul](#): and they have not set thee before their eyes.

Deus superbi surrexerunt adversus me et coetus robustorum quaesivit animam meam et non posuerunt te in conspectu suo

**85:15.** And thou, O [Lord](#), art a [God](#) of compassion, and merciful, patient, and of much mercy, and [true](#).

Tu autem Domine Deus misericors et clemens patiens et multae misericordiae et verus

**85:16.** O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

Respice ad me et miserere mei da fortitudinem tuam servo tuo et salva filium ancillae tuae

**85:17.** Show me a token for **good**: that they who **hate** me may see, and be confounded, because thou, O **Lord**, hast helped me and hast comforted me.

Fac mecum signum in bonitate et videant qui oderunt me et confundantur quia tu Domine auxiliatus es mihi et consolatus es me

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## Psalm 86

### *Fundamenta ejus. The glory of the church of Christ.*

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**86:1.** For the sons of [Core](#), a psalm of a canticle. The foundations thereof are the [holy](#) mountains: \*

Filiorum Core psalmus cantici fundamentum eius in montibus sanctuarii

**The holy mountains...** The [apostles](#) and [prophets](#) ([Ephesians 2:20](#)).

**86:2.** The [Lord loveth](#) the gates of Sion above all the tabernacles of [Jacob](#).

Diligit Dominus portas Sion super omnia tabernacula Iacob

**86:3.** Glorious things are said of thee, O city of [God](#).

Gloriosa dicta sunt in te civitas Dei semper

**86:4.** I will be mindful of Rahab and of [Babylon knowing](#) me. Behold the foreigners, and [Tyre](#), and the people of the [Ethiopians](#), these were there. \*

Commemorabo superbiae et Babylonis scientes me ecce Palestina et Tyrus cum Aethiopia iste natus est ibi

**Rahab... Egypt**, etc. To this Sion, which is the church of [God](#), many shall resort from all nations.

**86:5.** Shall not Sion say: This [man](#) and that [man](#) is born in her? and the Highest himself hath founded her. \*

Ad Sion autem dicetur vir et vir natus est in ea et ipse fundavit eam Excelsus

**Shall not Sion say, etc...** The meaning is, that Sion, viz., the church, shall not only be able to commemorate this or that particular person of renown born in her, but also to [glory](#) in great multitudes of people and princes of her communion; who have been foretold in the writings of the [prophets](#), and registered in the writings of the [apostles](#).

**86:6.** The [Lord](#) shall tell in his writings of peoples and of princes, of them that have been in her.

Dominus numerabit scribens populos ipse natus est in ea semper

**86:7.** The dwelling in thee is as it were of all rejoicing.

Et cantabunt quasi in choris omnes fontes mei in te

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## Psalm 87

***Domine, Deus salutis. A prayer of one under grievous affliction: it agrees to Christ in his passion, and alludes to his death and burial.***

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**87:1.** A canticle of a psalm for the sons of **Core**: unto the end, for Maheleth, to answer understanding of Eman the Ezrahite. \*

Canticum carminis filiorum Core victori per chorum ad praecinendum eruditionis Eman Ezraitae

**Maheleth...** A musical instrument, or chorus of musicians, to answer one another. -- Ibid. **Understanding...** Or a psalm of instruction, composed by Eman the Ezrahite, or by **David**, in his **name**.

**87:2.** O **Lord**, the **God** of my **salvation**: I have cried in the day, and in the night before thee.

Domine Deus salutis meae per diem clamavi in nocte coram te

**87:3.** Let my **prayer** come in before thee: incline thy ear to my petition.

Ingrediatur ante te oratio mea inclina aurem tuam ad laudationem meam

**87:4.** For my **soul** is filled with **evils**: and my life hath drawn nigh to hell.

Quia repleta est malis anima mea et vita mea ad infernum descendit

**87:5.** I am counted among them that go down to the pit: I am become as a **man** without help,

Reputatus sum cum descendentibus lacum factus sum quasi homo invalidus

**87:6.** Free among the dead. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cut off from thy hand.

Inter mortuos liber sicut interfecti et dormientes in sepulchro quorum non recordaris amplius et qui a manu tua abscisi sunt

**87:7.** They have laid me in the lower pit: in the dark places, and in the shadow of death.

Posuisti me in lacu novissimo in tenebris in profundis

**87:8.** Thy **wrath** is strong over me: and all thy waves thou hast brought in upon me.

Super me confirmatus est furor tuus et cunctis fluctibus tuis adflixisti me semper

**87:9.** Thou hast put away my acquaintance far from me: they have set me an abomination to themselves. I was delivered up, and came not forth:

Longe fecisti notos meos a me posuisti me abominationem eis clausum et non prodeuntem

**87:10.** My eyes languished through **poverty**. All the day I cried to thee, O **Lord**: I stretched out my hands to thee.

Oculus meus infirmatus est ab afflictione invocavi te Domine tota die expandi ad te palmas meas

**87:11.** Wilt thou show wonders to the dead? or shall physicians raise to life, and give praise to thee?

Numquid mortuis facies mirabilia aut gigantes surgent et confitebuntur tibi semper

**87:12.** Shall any one in the sepulchre declare thy mercy: and thy **truth** in destruction?

Numquid narrabitur in sepulchro misericordia tua et veritas tua in perditione

**87:13.** Shall thy wonders be **known** in the dark; and thy **justice** in the land of forgetfulness?

Numquid noscentur in tenebris mirabilia tua et iustitia tua in terra quae oblivioni tradita est

**87:14.** But I, O **Lord**, have cried to thee: and in the morning my **prayer** shall prevent thee.

Ego autem ad te Domine clamavi et mane oratio mea praeveniet te

**87:15.** Lord, why castest thou off my prayer: why turnest thou away thy face from me?  
Quare Domine abicis animam meam abscondis faciem tuam a me

**87:16.** I am poor, and in labours from my youth: and being exalted have been humbled and troubled.  
Pauper ego et aerumnosus ab adolescentia portavi furorem tuum et conturbatus sum

**87:17.** Thy wrath hath come upon me: and thy terrors have troubled me.  
Per me transierunt irae tuae terrores tui oppresserunt me

**87:18.** They have come round about me like water all the day: they have compassed me about together.  
Circumdedederunt me quasi aquae tota die vallaverunt me pariter

**87:19.** Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.  
Longe fecisti a me amicum et sodalem notos meos abstulisti

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## Psalm 88

***Misericordias Domini.* The perpetuity of the church of Christ, in consequence of the promise of God: which, notwithstanding, God permits her to suffer sometimes most grievous afflictions.**

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**88:1.** Of understanding, for Ethan the Ezrahite.  
Eruditionis Aethan Ezraitae

**88:2.** The mercies of the [Lord](#) I will sing for ever. I will show forth thy [truth](#) with my mouth to [generation](#) and [generation](#).  
Misericordias Domini in aeternum cantabo in generatione et generatione adnuntiabo veritatem tuam in ore meo

**88:3.** For thou hast said: Mercy shall be built up for ever in the [heavens](#): thy [truth](#) shall be prepared in them.  
Quia dixisti sempiterna misericordia aedificabitur caelos fundabis et veritas tua in eis

**88:4.** I have made a covenant with my [elect](#): I have sworn to [David](#) my servant:  
Percussi foedus cum electo meo iuravi David servo meo

**88:5.** Thy seed will I settle for ever. And I will build up thy throne unto [generation](#) and [generation](#).  
Usque in aeternum stabiliam semen tuum et aedificabo in generationem et generationem thronum tuum semper

**88:6.** The [heavens](#) shall confess thy wonders, O [Lord](#): and thy [truth](#) in the church of the [saints](#).  
Confitebuntur caeli mirabilia tua Domine et veritatem tuam in ecclesia sanctorum

**88:7.** For who in the clouds can be compared to the [Lord](#): or who among the sons of [God](#) shall be like to [God](#)?  
Quis enim in nubibus adaequabitur Domino adsimilabitur Domino de filiis Dei

**88:8.** [God](#), who is [glorified](#) in the assembly of the [saints](#): great and terrible above all them that are about him.  
Deus inclitus in arcano sanctorum nimio et terribilis in cunctis qui circum eum sunt

**88:9.** O [Lord God](#) of [hosts](#), who is like to thee? thou art mighty, O [Lord](#), and thy [truth](#) is round about thee.  
Domine Deus exercituum quis similis tui fortissime Domine et veritas tua in circuitu tuo

**88:10.** Thou rulest the power of the sea: and appeasest the motion of the waves thereof.  
Tu dominaris superbiae maris et elationes gurgitum eius tu conprimis

**88:11.** Thou hast [humbled](#) the [proud](#) one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.  
Tu confregisti quasi vulneratum superbum in brachio forti tuo dispersisti inimicos tuos

**88:12.** Thine are the [heavens](#), and thine is the earth: the world and the fulness thereof thou hast founded:  
Tui sunt caeli et tua est terra orbem et plenitudinem eius tu fundasti

**88:13.** The north and the sea thou hast [created](#). [Thabor](#) and [Hermon](#) shall rejoice in thy [name](#):  
Aquilonem et dexteram tu creasti Thabor et Hermon nomen tuum laudabunt

**88:14.** Thy arm is with might. Let thy hand be strengthened, and thy right hand exalted:  
Tuum brachium cum fortitudine roboretur manus tua exaltetur dextera tua

**88:15.** Justice and judgment are the preparation of thy throne. Mercy and **truth** shall go before thy face:  
Iustitia et iudicium firmamentum throni tui misericordia et veritas praecedent faciem tuam

**88:16.** **Blessed** is the people that **knoweth** jubilation. They shall walk, O **Lord**, in the light of thy countenance:

Beatus populus qui novit iubulum Domine in lumine vultus tui ambulabunt

**88:17.** And in thy **name** they shall rejoice all the day, and in thy **justice** they shall be exalted.

In nomine tuo exultabunt tota die et in iustitia tua exaltabuntur

**88:18.** For thou art the **glory** of their strength: and in thy **good** pleasure shall our horn be exalted.

Quia gloria fortitudinis eorum tu es et in misericordia tua elevabis cornu nostrum

**88:19.** For our protection is of the **Lord**, and of our king the **holy** one of **Israel**.

Quia a Domino est protectio nostra et a Sancto Israhel rege nostro

**88:20.** Then thou spakest in a **vision** to thy **saints**, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

Tunc locutus es per visionem sanctis tuis et dixisti posui adiutorium super robustum exaltavi electum de populo

**88:21.** I have found **David** my servant: with my **holy oil** I have anointed him.

Inveni David servum meum oleo sancto meo unxi eum

**88:22.** For my hand shall help him: and my arm shall strengthen him.

Cum quo manus mea firma erit et brachium meum roborabit eum

**88:23.** The enemy shall have no advantage over him: nor the son of **iniquity** have power to hurt him.

Non decipiet inimicus eum et filius iniquitatis non adfliget eum

**88:24.** And I will cut down his enemies before his face; and them that **hate** him I will put to flight.

Sed concidam ante faciem eius hostes illius et qui eum oderunt percutiam

**88:25.** And my **truth** and my mercy shall be with him: and in my **name** shall his horn be exalted.

Veritas autem mea et misericordia mea erit cum eo et in nomine meo exaltabitur cornu eius

**88:26.** And I will set his hand in the sea; and his right hand in the rivers.

Et ponam in mari manum eius et in fluminibus dexteram eius

**88:27.** He shall cry out to me: Thou art my father: my **God**, and the support of my **salvation**.

Ipse vocabit me pater meus es tu Deus meus et fortitudo salutis meae

**88:28.** And I will make him my **firstborn**, high above the kings of the earth.

Ego autem primogenitum ponam eum excelsum regibus terrae

**88:29.** I will keep my mercy for him for ever: and my covenant **faithful** to him.

In aeternum custodiam ei misericordiam meam et pactum meum fidele ei erit

**88:30.** And I will make his seed to endure for evermore: and his throne as the days of **heaven**.

Et ponam perpetuum semen eius et thronum eius sicut dies caeli

**88:31.** And if his children forsake my law, and walk not in my judgments:

Si autem dereliquerint filii eius legem meam et in iudiciis meis non ambulaverint

**88:32.** If they profane my justices: and keep not my commandments:

Si caerimonias meas profanaverint et praecepta mea non custodierint

**88:33.** I will visit their **iniquities** with a rod and their **sins** with stripes.

Visitabo in virga scelera eorum et in plagis iniquitatem eorum

**88:34.** But my mercy I will not take away from him: nor will I suffer my **truth** to fail.

Misericordiam autem meam non auferam ab eo nec mentiar in veritate mea

**88:35.** Neither will I profane my covenant: and the words that proceed from my mouth I will not make

void.

Non violabo pactum meum et quod egressum est de labiis meis non mutabo

**88:36.** Once have I sworn by my holiness: I will not lie unto David:

Semel iuravi in sancto meo ne David mentiar

**88:37.** His seed shall endure for ever.

Semen eius in sempiternum erit

**88:38.** And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven.

Et thronus eius sicut sol in conspectu meo sicut luna stabilietur in sempiternum et testis in caelo fidelis semper

**88:39.** But thou hast rejected and despised: thou hast been angry with my anointed.

Tu autem reppulisti et proiecisti iratus es adversum christum tuum

**88:40.** Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth. \*

Adtenuasti pactum servi tui profanasti in terra diadema eius

**Overthrown the covenant, etc...** All this seems to relate to the time of the captivity of Babylon, in which, for the sins of the people and their princes, God seemed to have set aside for a while the covenant he made with David.

**88:41.** Thou hast broken down all his hedges: thou hast made his strength fear.

Dissipasti omnes macerias eius posuisti munitiones eius pavorem

**88:42.** All that pass by the way have robbed him: he is become a reproach to his neighbours.

Diripuerunt eum omnes qui transeunt per viam factus est obprobrium vicinis suis

**88:43.** Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

Elevasti dexteram hostium eius laetificasti omnes inimicos illius

**88:44.** Thou hast turned away the help of his sword; and hast not assisted him in battle.

Avertisti robur gladii eius et non sublevasti eum in proelio

**88:45.** Thou hast made his purification to cease: and thou hast cast his throne down to the ground.

Quiescere fecisti munditiam eius et thronum illius in terram detraxisti

**88:46.** Thou hast shortened the days of his time: thou hast covered him with confusion.

Abreviasti dies adolescentiae eius operuisti eum ignominia sempiterna

**88:47.** How long, O Lord, turnest thou away unto the end? shall thy anger burn like fire?

Usquequo Domine absconderis in finem succendetur quasi ignis indignatio tua

**88:48.** Remember what my substance is: for hast thou made all the children of men in vain?

Memento mei de profundo alioquin quare frustra creasti filios hominum

**88:49.** Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?

Quis est vir qui vivat et non videat mortem salvans animam suam de manu inferi semper

**88:50.** Lord, where are thy ancient mercies, according to what thou didst swear to David in thy truth?

Ubi sunt misericordiae tuae antiquae Domine quas iurasti David in veritate tua

**88:51.** Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

Recordare Domine obprobrii servorum tuorum quia portavi in sinu meo omnes iniquitates populorum

**88:52.** Wherewith thy enemies have reproached, O Lord; wherewith they have reproached the change of thy anointed.

Quas exprobraverunt inimici tui Domine quibus exprobraverunt vestigia christi tui

**88:53.** Blessed be the Lord for evermore. So be it. So be it.

Benedictus Dominus in sempiternum amen et amen

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## Psalm 89

### *Domine, refugium. A prayer for the mercy of God: recounting the shortness and miseries of the days of man.*

---

**89:1.** A prayer of Moses the man of God. Lord, thou hast been our refuge from generation to generation.  
Oratio Mosi viri Dei Domine habitaculum tu factus es nobis in generatione et generatione

**89:2.** Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

Antequam montes nascerentur et parturiretur terra et orbis a saeculo et usque in saeculum tu es

**89:3.** Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.\*  
Convertes hominem usque ad contritionem et dices revertimini filii Adam

Turn not man away, etc... Suffer him not quite to perish from thee, since thou art pleased to call upon him to be converted to thee.

**89:4.** For a thousand years in thy sight are as yesterday, which is past. And as a watch in the night,  
Quia mille anni in oculis tuis sicut dies hesterna quae pertransiit et vigilia nocturna

**89:5.** Things that are counted nothing, shall their years be.  
Percutiente te eos somnium erunt

**89:6.** In the morning man shall grow up like grass; in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

Mane quasi herba pertransiens mane floruit et abiit ad vesperam conteretur atque siccabitur

**89:7.** For in thy wrath we have fainted away: and are troubled in thy indignation.  
Consumpti enim sumus in furore tuo et in indignatione tua conturbati sumus

**89:8.** Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.  
Posuisti iniquitates nostras coram te neglegentias nostras in luce vultus tui

**89:9.** For all our days are spent; and in thy wrath we have fainted away. Our years shall be considered as a spider:\*

Omnes enim dies nostri transierunt in furore tuo consumpsimus annos nostros quasi sermonem loquens

As a spider... As frail and weak as a spider's web; and miserable withal, whilst like a spider we spend our bowels in weaving webs to catch flies.

**89:10.** The days of our years in them are threescore and ten years. But if in the strong they be fourscore years: and what is more of them is labour and sorrow. For mildness is come upon us: and we shall be corrected.\*

Dies annorum nostrorum in ipsis septuaginta anni si autem multum octoginta anni et quod amplius est labor et dolor quoniam transivimus cito et avolvimus

Mildness is come upon us, etc... God's mildness corrects us; inasmuch as he deals kindly with us, in shortening the days of this miserable life; and so weaning our affections from all its transitory enjoyments, and teaching us true wisdom.

**89:11.** Who knoweth the power of thy anger, and for thy fear  
Quis novit fortitudinem irae tuae et secundum timorem tuum indignationem tuam

**89:12.** Can number thy wrath? So make thy right hand known: and men learned in heart, in wisdom.  
Ut numerentur dies nostri sic ostende et veniemus corde sapienti

**89:13.** Return, O Lord, how long? and be entreated in favour of thy servants.  
Revertere Domine usquequo et exorabilis esto super servis tuis

**89:14.** We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

Imple nos matutina misericordia tua et laudabimus et laetabimur in cunctis diebus nostris

**89:15.** We have rejoiced for the days in which thou hast **humbled** us: for the years in which we have seen **evils**.

Laetifica nos pro diebus quibus adflixisti nos et annis in quibus vidimus mala

**89:16.** Look upon thy servants and upon their works: and direct their children.

Appareat apud servos tuos opus tuum et gloria tua super filios eorum

**89:17.** And let the brightness of the **Lord our God** be upon us: and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

Et sit decor Domini Dei nostri super nos et opus manuum nostrarum fac stabile super nos opus manuum nostrarum confirma

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## Psalm 90

### Qui habitat. The just is secure under the protection of God.

**90:1.** The praise of a canticle for [David](#). He that dwelleth in the aid of the [most High](#), shall abide under the protection of the [God](#) of [Jacob](#).

Qui habitat in abscondito Excelsi in umbraculo Domini commorabitur

**90:2.** He shall say to the [Lord](#): Thou art my protector, and my refuge: my [God](#), in him will I trust.

Dicens Domino spes mea et fortitudo mea Deus meus confidam in eum

**90:3.** For he hath delivered me from the snare of the hunters: and from the sharp word.

Quia ipse liberabit te de laqueo venantium de morte insidiarum

**90:4.** He will overshadow thee with his shoulders: and under his wings thou shalt trust.

In scapulis suis obumbrabit tibi et sub alis eius sperabis

**90:5.** His [truth](#) shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Scutum et protectio veritas eius non timebis a timore nocturno

**90:6.** Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday [devil](#).

A sagitta volante per diem a peste in tenebris ambulante a morsu insanientis meridie

**90:7.** A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Cadent a latere tuo mille et decem milia a dextris tuis ad te autem non adpropinquabit

**90:8.** But thou shalt consider with thy eyes: and shalt see the reward of the [wicked](#).

Verumtamen oculis tuis videbis et ultionem impiorum cernes

**90:9.** Because thou, O [Lord](#), art my [hope](#): thou hast made the [most High](#) thy refuge.

Tu enim es Domine spes mea Excelsum posuisti habitaculum tuum

**90:10.** There shall no [evil](#) come to thee: nor shall the scourge come near thy dwelling.

Non accedet ad te malum et lepra non adpropinquabit tabernaculo tuo

**90:11.** For he hath given his [angels](#) charge over thee; to keep thee in all thy ways.

Quia angelis suis mandabit de te ut custodiant te in omnibus viis tuis

**90:12.** In their hands they shall bear thee up: lest thou dash thy foot against a stone.

In manibus portabunt te ne forte offendat ad lapidem pes tuus

**90:13.** Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Super aspidem et basiliscum calcabis conculcabis leonem et draconem

**90:14.** Because he hoped in me I will deliver him: I will protect him because he hath [known](#) my [name](#).

Quoniam mihi adhesit et liberabo eum exaltabo eum quoniam cognovit nomen meum

**90:15.** He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will [glorify](#) him.

Invocabit me et exaudiam eum cum ipso ero in tribulatione eruam eum et glorificabo

**90:16.** I will fill him with length of days; and I will show him my [salvation](#).

Longitudine dierum implebo illum et ostendam ei salutare meum

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## Psalm 91

### ***Bonum est confiteri. God is to be praised for his wondrous works.***

---

**91:1.** A psalm of a canticle on the [sabbath day](#).

Psalmus cantici in die sabbati

**91:2.** It is [good](#) to give praise to the [Lord](#): and to sing to thy [name](#), O [most High](#).

Bonum est confiteri Domino et psallere nomini tuo Altissime

**91:3.** To show forth thy mercy in the morning, and thy [truth](#) in the night:

Ad adnuntiandam mane misericordiam tuam et fidem tuam in nocte

**91:4.** Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

In decacordo et in psalterio in cantico in cithara

**91:5.** For thou hast given me, O [Lord](#), a delight in thy doings: and in the works of thy hands I shall rejoice.

Quoniam laetificasti me Domine in opere tuo in facturis manuum tuarum laudabo

**91:6.** O [Lord](#), how great are thy works! thy thoughts are exceeding deep.

Quam magnificata sunt opera tua Domine satis profundae factae sunt cogitationes tuae

**91:7.** The senseless [man](#) shall not [know](#): nor will the fool understand these things.

Vir insipiens non cognoscet et stultus non intellet istud

**91:8.** When the [wicked](#) shall spring up as grass: and all the workers of [iniquity](#) shall appear: That they may perish for ever and ever:

Germinaverunt impii quasi faenum et floruerunt omnes qui operantur iniquitatem ut contererentur usque in sempiternum

**91:9.** But thou, O [Lord](#), art most high for evermore.

Tu autem Excelsus in aeternum Domine

**91:10.** For behold thy enemies, O lord, for behold thy enemies shall perish: and all the workers of [iniquity](#) shall be scattered.

Ecce enim inimici tui Domine ecce inimici tui peribunt et dissipabuntur omnes qui operantur iniquitatem

**91:11.** But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

Et exaltabitur quasi monocerotis cornu meum et senecta mea in oleo uberi

**91:12.** My eye also hath looked down upon my enemies: and my ear shall hear of the downfall of the malignant that rise up against me.

Et dispiciet oculus meus eos qui insidiantur mihi de his qui consurgunt adversum me malignantibus audit auris mea

**91:13.** The [just](#) shall flourish like the palm tree: he shall grow up like the [cedar](#) of Libanus.

Iustus ut palma florebit ut cedrus in Libano multiplicabitur

**91:14.** They that are planted in the [house of the Lord](#) shall flourish in the [courts](#) of the [house of our God](#).

Transplantati in domo Domini in atriis Dei nostri germinabunt

**91:15.** They shall still increase in a fruitful old age: and shall be well treated,

Adhuc fructificabunt in senectute pingues et frondentes erunt

**91:16.** That they may show, That the [Lord our God](#) is righteous, and there is no [iniquity](#) in him.

Adnuntiantes quia rectus Dominus fortitudo mea et non est iniquitas in eo

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## Psalm 92

### ***Dominus regnavit. The glory and stability of the kingdom; that is, of the church of Christ.***

---

*Praise in the way of a canticle, for David himself, on the day before the sabbath, when the earth was founded.*

**92:1.** The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. For he hath established the world which shall not be moved.

Dominus regnavit gloria indutus est indutus est Dominus fortitudine et accinctus est insuper adpendit orbem qui non commovebitur

**92:2.** My throne is prepared from of old: thou art from everlasting.

Firmum solium tuum ex tunc ab aeterno tu es

**92:3.** The floods have lifted up, O Lord: the floods have lifted up their voice. The floods have lifted up their waves,

Levaverunt flumina Domine levaverunt flumina voces suas levaverunt flumina gurgites suos

**92:4.** With the noise of many waters. Wonderful are the surges of the sea: wonderful is the Lord on high.

A vocibus aquarum multarum grandes fluctus maris grandis in excelso Dominus

**92:5.** Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

Testimonia tua fidelia facta sunt nimis domum tuam decet sanctitas Domine in longitudine dierum

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## Psalm 93

### ***Deus ultionum. God shall judge and punish the oppressors of his people.***

---

*A psalm for [David](#) himself on the fourth day of the week.*

**93:1.** The [Lord](#) is the [God](#) to whom revenge belongeth: the [God](#) of revenge hath acted freely.  
Deus ultionum Domine Deus ultionum ostendere

**93:2.** Lift up thyself, thou that judgest the earth: render a reward to the [proud](#).  
Elevare qui iudicas terram redde vicissitudinem superbis

**93:3.** How long shall sinners, O [Lord](#): how long shall sinners [glory](#)?  
Usquequo impii Domine usquequo impii exultabunt

**93:4.** Shall they utter, and speak [iniquity](#): shall all speak who work [injustice](#)?  
Fluent loquentes antiquum garrient omnes qui operantur iniquitatem

**93:5.** Thy people, O [Lord](#), they have brought low: and they have afflicted thy inheritance.  
Populum tuum Domine conterent et hereditatem tuam adfligent

**93:6.** They have slain the widow and the stranger: and they have murdered the fatherless.  
Viduam et advenam interficient et pupillos occident

**93:7.** And they have said: The [Lord](#) shall not see: neither shall the [God](#) of [Jacob](#) understand.  
Et dixerunt non videbit Dominus et non intelletget Deus Iacob

**93:8.** Understand, ye senseless among the people: and, you fools, be wise at last.  
Intellegite stulti in populo et insipientes aliquando discite

**93:9.** He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?  
Qui plantavit aurem non audiet aut qui finxit oculum non videbit

**93:10.** He that chastiseth nations, shall he not rebuke: he that teacheth [man knowledge](#)?  
Qui erudit gentes non arguet qui docet hominem scientiam

**93:11.** The [Lord knoweth](#) the thoughts of [men](#), that they are vain.  
Dominus novit cogitationes hominum quia vanae sunt

**93:12.** [Blessed](#) is the [man](#) whom thou shalt instruct, O [Lord](#): and shalt teach him out of thy law.  
Beatus vir quem erudieris Domine et de lege tua docueris eum

**93:13.** That thou mayst give him rest from the [evil](#) days: till a pit be dug for the [wicked](#).\*

Ut quiescat a diebus afflictionis donec fodiat impio interitus

**Rest from the evil days...** That thou mayst mitigate the sorrows, to which he is exposed, during the short and [evil](#) days of his mortality.

**93:14.** For the [Lord](#) will not cast off his people: neither will he forsake his own inheritance.  
Non enim derelinquet Dominus populum suum et hereditatem suam non deseret

**93:15.** Until [justice](#) be turned into judgment: and they that are near it are all the upright in heart.\*

Quoniam ad iustitiam revertetur iudicium et sequentur illud omnes recti corde

**Until justice be turned into judgment, etc...** By being put in execution; which will be agreeable to all the upright in heart.

**93:16.** Who shall rise up for me against the evildoers? or who shall stand with me against the workers of [iniquity](#)?

Quis stabit pro me adversum malos quis stabit pro me adversum operarios iniquitatis

**93:17.** Unless the **Lord** had been my helper, my **soul** had almost dwelt in hell.  
Nisi quia Dominus auxiliator meus paulo minus habitasset in inferno anima mea

**93:18.** If I said: My foot is moved: thy mercy, O **Lord**, assisted me.  
Si dicebam commotus est pes meus misericordia tua Domine sustentabat me

**93:19.** According to the multitude of my sorrows in my heart, thy comforts have given **joy** to my **soul**.  
In multitudine cogitationum mearum quae sunt in me intrinsecus consolationes tuae delectabunt animam meam

**93:20.** Doth the seat of **iniquity** stick to thee, who framest labour in commandment?\*

Numquid particeps erit tui thronus insidiarum fingens laborem in praecepto

**Doth the seat of iniquity stick to thee, etc...** That is, wilt thou, O **God**, who art always **just**, admit of the seat of **iniquity**: that is, of **injustice**, or **unjust** judges, to have any partnership with thee? Thou who framest, or makest, labour in commandment, that is, thou who obligest us to labour with all diligence to keep thy commandments.

**93:21.** They will hunt after the **soul** of the **just**, and will condemn innocent blood.  
Copulabuntur adversus animam iusti et sanguinem innocentem condemnabunt

**93:22.** But the **Lord** is my refuge: and my **God** the help of my **hope**.  
Erit autem Dominus mihi in refugium et Deus meus quasi petra spei meae

**93:23.** And he will render them their **iniquity**: and in their **malice** he will destroy them: the **Lord our God** will destroy them.

Et restitues super eos iniquitatem suam et in malitia sua perdes eos perdet eos Dominus Deus noster

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## Psalm 94

### ***Venite exultemus.* An invitation to adore and serve God, and to hear his voice.**

---

*Praise of a canticle for [David](#) himself.*

**94:1.** Come let us praise the [Lord](#) with [joy](#): let us joyfully sing to [God](#) our saviour.

Venite laudemus Dominum iubilemus petrae Iesu nostro

**94:2.** Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.

Praeoccupemus vultum eius in actione gratiarum in canticis iubilemus ei

**94:3.** For the [Lord](#) is a great [God](#), and a great King above all gods.

Quoniam fortis et magnus Dominus et rex magnus super omnes deos

**94:4.** For in his hand are all the ends of the earth: and the heights of the mountains are his.

In cuius manu fundamenta terrae et excelsa montium ipsius sunt

**94:5.** For the sea is his, and he made it: and his hands formed the dry land.

Cuius est mare ipse enim fecit illud et siccam manus eius plasmaverunt

**94:6.** Come let us [adore](#) and fall down: and weep before the [Lord](#) that made us.

Venite adoremus et curvemur flectamus genua ante faciem Domini factoris nostri

**94:7.** For he is the [Lord our God](#): and we are the people of his pasture and the sheep of his hand.

Quia ipse est Deus noster et nos populus pascuae eius et grex manus eius

**94:8.** To day if you shall hear his voice, harden not your hearts:

Hodie si vocem eius audieritis nolite indurare corda vestra

**94:9.** As in the provocation, according to the day of temptation in the [wilderness](#): where your fathers tempted me, they proved me, and saw my works.

Sicut in contradictione sicut in die temptationis in deserto ubi temptaverunt me patres vestri probaverunt me et viderunt opus meum

**94:10.** Forty years long was I offended with that [generation](#), and I said: These always [err](#) in heart.

Quadraginta annis displicuit mihi generatio illa et dixi populus errans corde est

**94:11.** And these [men](#) have not [known](#) my ways: so I [swore](#) in my [wrath](#) that they shall not enter into my rest.

Et non cognoscens vias meas et iuravi in furore meo ut non introirent in requiem meam

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## Psalm 95

### ***Cantate Domino. An exhortation to praise God for the coming of Christ and his kingdom.***

---

**95:1.** A canticle for [David](#) himself, when the house was built after the captivity. Sing ye to the [Lord](#) a new canticle: sing to the [Lord](#), all the earth. \*

Canite Domino canticum novum canite Domino omnis terra

**When the house was built, etc...** Alluding to that time, and then ordered to be sung: but principally relating to the building of the [church of Christ](#), after our [redemption](#) from the captivity of [Satan](#).

**95:2.** Sing ye to the [Lord](#) and [bless](#) his [name](#): show forth his [salvation](#) from day to day.

Canite Domino benedicite nomini eius adnuntiate de die in diem salutare eius

**95:3.** Declare his [glory](#) among the [Gentiles](#): his wonders among all people.

Narrate in gentibus gloriam eius in universis populis mirabilia eius

**95:4.** For the [Lord](#) is great, and exceedingly to be praised: he is to be feared above all gods.

Quia magnus Dominus et laudabilis nimis terribilis est super omnes deos

**95:5.** For all the gods of the [Gentiles](#) are [devils](#): but the [Lord](#) made the [heavens](#).

Omnes enim dii populorum sculptilia Dominus autem caelos fecit

**95:6.** Praise and beauty are before him: [holiness](#) and majesty in his sanctuary.

Gloria et decor ante vultum eius fortitudo et exultatio in sanctuario eius

**95:7.** Bring ye to the [Lord](#), O ye kindreds of the [Gentiles](#), bring ye to the [Lord](#) [glory](#) and [honour](#):

Adferte Domino familiae populorum adferte Domino gloriam et fortitudinem

**95:8.** Bring to the [Lord](#) [glory](#) unto his [name](#). Bring up [sacrifices](#), and come into his [courts](#):

Adferte Domino gloriam nomini eius levate munera et introite in atria eius

**95:9.** [Adore](#) ye the [Lord](#) in his [holy court](#). Let all the earth be moved at his presence.

Adorate Dominum in decore sanctuarii paveat a facie eius omnis terra

**95:10.** Say ye among the [Gentiles](#), the [Lord](#) hath reigned. For he hath corrected the world, which shall not be moved: he will judge the people with [justice](#).

Dicite in gentibus Dominus regnavit siquidem adpendit orbem immobilem iudicabit populos in aequitate

**95:11.** Let the [heavens](#) rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof:

Laetamini caeli et exultet terra tonet mare et plenitudo eius

**95:12.** The fields and all things that are in them shall be joyful. Then shall all the trees of the woods rejoice

Gaudeat ager et omnia quae in eo sunt tunc laudabunt universa ligna saltus

**95:13.** Before the face of the [Lord](#), because he cometh: because he cometh to judge the earth. He shall judge the world with [justice](#), and the people with his [truth](#).

Ante faciem Domini quoniam venit quoniam venit iudicare terram iudicabit orbem in iusto et populos in fide sua

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## Psalm 96

### ***Dominus regnavit. All are invited to rejoice at the glorious coming and reign of Christ.***

---

**96:1.** For the same [David](#), when his land was restored again to him. The [Lord](#) hath reigned, let the earth rejoice: let many islands be glad.

Dominus regnavit exultabit terra laetabuntur insulae multae

**96:2.** Clouds and darkness are round about him: [justice](#) and judgment are the establishment of his throne.\*

Nubes et caligo in circuitu eius iustitia et iudicium firmamentum solii eius

**Clouds and darkness...** The coming of [Christ](#) in the clouds with great terror and majesty to judge the world, is here [prophesied](#).

**96:3.** A fire shall go before him, and shall burn his enemies round about.

Ignis ante faciem eius ibit et exuret per circuitum hostes eius

**96:4.** His lightnings have shone forth to the world: the earth saw and trembled.

Apparuerunt fulgora eius orbi vidit et contremuit terra

**96:5.** The mountains melted like wax, at the presence of the [Lord](#): at the presence of the [Lord](#) of all the earth.

Montes sicut cera tabefacti sunt a facie Domini a facie dominatoris omnis terrae

**96:6.** The [heavens](#) declared his [justice](#): and all people saw his [glory](#).

Adnuntiaverunt caeli iustitiam eius et viderunt omnes populi gloriam eius

**96:7.** Let them be all confounded that [adore](#) graven things, and that [glory](#) in their [idols](#). [Adore](#) him, all you his [angels](#):

Confundantur universi qui serviunt sculptili qui gloriantur in idolis adore eum omnes dii

**96:8.** Sion heard, and was glad. And the daughters of [Juda](#) rejoiced, because of thy judgments, O [Lord](#).

Audivit et laetata est Sion et exultaverunt filiae Iudae propter iudicia tua Domine

**96:9.** For thou art the most high [Lord](#) over all the earth: thou art exalted exceedingly above all gods.

Tu enim Dominus Excelsus super omnem terram vehementer elevatus es super universos deos

**96:10.** You that [love](#) the [Lord](#), [hate evil](#): the [Lord](#) preserveth the [souls](#) of his [saints](#), he will deliver them out of the hand of the sinner.

Qui diligitis Dominum odite malum custodit animas sanctorum suorum de manu impiorum eruet eos

**96:11.** Light is risen to the [just](#), and [joy](#) to the right of heart.

Lux orta est iusto et rectis corde laetitia

**96:12.** Rejoice, ye [just](#), in the [Lord](#): and give praise to the remembrance of his [holiness](#).

Laetamini iusti in Domino et confitemini memoriae sanctae eius

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## Psalm 97

### ***Cantate Domino. All are again invited to praise the Lord, for the victories of Christ.***

---

**97:1.** A psalm for [David](#) himself. Sing ye to the [Lord](#) a new canticle: because he hath done wonderful things. His right hand hath wrought for him [salvation](#), and his arm is [holy](#).

Canticum cantate Domino canticum novum quia mirabilia fecit salvavit sibi dextera eius et brachium sanctum eius

**97:2.** The [Lord](#) hath made [known](#) his [salvation](#): he hath revealed his [justice](#) in the sight of the [Gentiles](#).  
Notum fecit Dominus salutare suum in conspectu gentium revelavit iustitiam suam

**97:3.** He hath remembered his mercy and his [truth](#) toward the [house of Israel](#). All the ends of the earth have seen the [salvation](#) of our [God](#).

Recordatus est misericordiae suae et veritatis suae domui Iacob viderunt omnes fines terrae salutare Dei nostri

**97:4.** Sing joyfully to [God](#), all the earth; make melody, rejoice and sing.

Iubilare Domino omnis terra vociferamini et laudate et canite

**97:5.** Sing praise to the [Lord](#) on the harp, on the harp, and with the voice of a psalm:

Cantate Domino in cithara in cithara et voce carminis

**97:6.** With long trumpets, and sound of cornet. Make a joyful noise before the [Lord](#) our king:

In tubis et clangore bucinæ iubilare coram rege Domino

**97:7.** Let the sea be moved and the fullness thereof: the world and they that dwell therein.

Tonet mare et plenitudo eius orbis et habitatores eius

**97:8.** The rivers shall clap their hands, the mountains shall rejoice together

Flumina plaudent manu simul montes laudabunt

**97:9.** At the presence of the [Lord](#): because he cometh to judge the earth. He shall judge the world with [justice](#), and the people with equity.

Ante Dominum quia venit iudicare terram iudicabit orbem in iustitia et populos in aequitatibus

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## Psalm 98

### ***Dominus regnavit. The reign of the Lord in Sion: that is, of Christ in his church.***

---

**98:1.** A psalm for [David](#) himself. The [Lord](#) hath reigned, let the people be [angry](#): he that sitteth on the [cherubims](#): let the earth be moved. \*

Dominus regnavit commoveantur populi sessor cherubin concutiatur terra

**Let the people be angry...** Though many enemies rage, and the whole earth be stirred up to oppose the [reign of Christ](#), he shall still prevail.

**98:2.** The lord is great in Sion, and high above all people.

Dominus in Sion magnus et excelsus est super omnes populos

**98:3.** Let them give praise to thy great [name](#): for it is terrible and [holy](#):

Confiteantur nomini tuo magno et terribili sanctoque

**98:4.** And the king's [honour loveth](#) judgment. Thou hast prepared directions: thou hast done judgment and [justice](#) in [Jacob](#). \*

Imperium regis iudicium diligit tu fundasti aequitates iudicium et iustitiam in Iacob tu fecisti

**Loveth judgment...** Requireth discretion. -- Ibid. **Directions...** Most right and [just](#) laws to direct [men](#).

**98:5.** Exalt ye the [Lord our God](#), and [adore](#) his [footstool](#), for it is [holy](#). \*

Exaltate Dominum Deum nostrum et adorate scabillum pedum eius quia sanctus est

**Adore his footstool...** The [ark of the covenant](#) was called, in the [Old Testament](#), [God's](#) footstool: over which he was understood to sit, on his propitiatory, or mercy seat, as on a throne, between the wings of the [cherubims](#), in the sanctuary: to which the [children of Israel](#) paid a great veneration. But as this psalm evidently relates to [Christ](#), and the [New Testament](#), where the [ark](#) has no place, the [holy fathers](#) understand this text, of the worship paid by the church to the [body and blood of Christ](#) in the sacred [mysteries](#): inasmuch as the humanity of [Christ](#) is, as it were, the footstool of the divinity. So [St. Ambrose](#), L. 3. De Spiritu Sancto, c. 12. And [St. Augustine](#) upon this psalm.

**98:6.** [Moses](#) and [Aaron](#) among his [priests](#): and [Samuel](#) among them that call upon his [name](#). They called upon the [Lord](#), and he heard them: \*

Moses et Aaron in sacerdotibus eius et Samuhel in his qui invocant nomen eius invocabant Dominum et ipse exaudivit eos

**Moses and Aaron among his priests...** By this it is evident, that [Moses](#) also was a [priest](#), and indeed the chief [priest](#), inasmuch as he [consecrated Aaron](#), and offered [sacrifice](#) for him. [Leviticus 8](#). So that his pre-eminence over [Aaron](#) makes nothing for lay church headship.

**98:7.** He spoke to them in the [pillar of the cloud](#). They kept his testimonies, and the commandment which he gave them.

In columna nubis loquebatur ad eos custodierunt testimonia eius et praeceptum dedit eis

**98:8.** Thou didst hear them, O [Lord our God](#): thou wast a merciful [God](#) to them, and taking vengeance on all their inventions. \*

Domine Deus noster tu exaudisti eos Domine propitius fuisti eis et ultor super commutationibus eorum

**All their inventions...** that is, all the enterprises of their enemies against them, as in the case of [Core](#), [Dathan](#), and [Abiron](#).

**98:9.** Exalt ye the [Lord our God](#), and [adore](#) at his [holy](#) mountain: for the [Lord our God](#) is [holy](#).

Exaltate Dominum Deum nostrum et adorate in monte sancto eius quia sanctus Dominus Deus noster

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## Psalm 99

### *Jubilate Deo. All are invited to rejoice in God the creator of all.*

**99:1.** A psalm of praise.

Canticum in gratiarum actione

**99:2.** Sing joyfully to [God](#), all the earth: serve ye the [Lord](#) with gladness. Come in before his presence with exceeding great [joy](#).

Lubilate Domino omnis terra servite Domino in laetitia ingredimini coram eo in laude

**99:3.** Know ye that the [Lord](#) he is [God](#): he made us, and not we ourselves. We are his people and the sheep of his pasture.

Scitote quoniam Dominus ipse est Deus ipse fecit nos et ipsius sumus populus eius et grex pascuae eius

**99:4.** Go ye into his gates with praise, into his [courts](#) with hymns: and give [glory](#) to him. Praise ye his [name](#):

Ingredimini portas eius in gratiarum actione atria eius in laude confitemini ei benedicite nomini eius

**99:5.** For the [Lord](#) is sweet, his mercy endureth for ever, and his [truth](#) to [generation](#) and [generation](#).

Quia bonus Dominus in sempiternum misericordia eius et usque ad generationem et generationem fides eius

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## Psalm 100

***Misericordiam et iudicium. The prophet exhorteth all by his example, to follow mercy and justice.***

---

**100:1.** A psalm for [David](#) himself. Mercy and judgment I will sing to thee, O [Lord](#): I will sing,  
David canticum misericordiam et iudicium cantabo tibi Domine psallam

**100:2.** And I will understand in the unspotted way, when thou shalt come to me. I walked in the innocence of my heart, in the midst of my house. \*

Erudiar in via perfecta quando venies ad me ambulabo in simplicitate cordis mei in medio domus meae

**I will understand, etc...** That is, I will apply my mind, I will do my endeavour, to [know](#) and to follow the perfect way of thy commandments: not trusting to my own strength, but relying on thy coming to me by thy [grace](#).

**100:3.** I will not set before my eyes any [unjust](#) thing: I [hated](#) the workers of [iniquities](#).

Non ponam coram oculis meis verbum Belial facientem declinationes odivi nec adhesit mihi

**100:4.** The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not [know](#).

Cor pravum recedet a me malum nesciam

**100:5.** The [man](#) that in private detracted his neighbour, him did I persecute. With him that had a [proud](#) eye, and an unsatiable heart, I would not eat.

Loquentem in abscondito contra proximum suum hunc interficiam superbum oculis et altum corde cum hoc esse non potero

**100:6.** My eyes were upon the [faithful](#) of the earth, to sit with me: the [man](#) that walked in the perfect way, he served me.

Oculi mei ad fideles terrae ut habitent mecum ambulans in via simpliciter hic ministrabit mihi

**100:7.** He that worketh [pride](#) shall not dwell in the midst of my house: he that speaketh [unjust](#) things did not prosper before my eyes.

Non habitabit in medio domus meae faciens dolum loquens mendacium non placebit in conspectu oculorum meorum

**100:8.** In the morning I put to death all the [wicked](#) of the land: that I might cut off all the workers of [iniquity](#) from the city of the [Lord](#).

Mane perdam omnes impios terrae ut interficiam de civitate Domini universos qui operantur iniquitatem

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## Psalm 101

### ***Domine, exaudi. A prayer for one in affliction: the fifth penitential psalm.***

---

**101:1.** The [prayer](#) of the [poor man](#), when he was anxious, and poured out his supplication before the [Lord](#).  
Oratio pauperis quando sollicitus fuerit et coram Domino fuderit eloquium suum

**101:2.** Hear, O [Lord](#), my [prayer](#): and let my cry come to thee.  
Domine audi orationem meam et clamor meus ad te veniat

**101:3.** Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me. In what day soever I shall call upon thee, hear me speedily.  
Ne abscondas faciem tuam a me in die tribulationis meae inclina ad me aurem tuam in quacumque die invocavero velociter exaudi me

**101:4.** For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.  
Quoniam consumpti sunt sicut fumus dies mei et ossa mea quasi frixa contabuerunt

**101:5.** I am smitten as grass, and my heart is withered: because I forgot to eat my bread.  
Percussum est quasi faenum et arefactum est cor meum quia oblitus sum comedere panem meum

**101:6.** Through the voice of my groaning, my bone hath cleaved to my flesh.  
A voce gemitus mei adhesit os meum carni meae

**101:7.** I am become like to a pelican of the [wilderness](#): I am like a night raven in the house.\*  
Adsimilatus sum pelicano deserti factus sum quasi bubo solitudinum  
**A pelican, etc...** I am become through grief, like birds that affect solitude and darkness.

**101:8.** I have watched, and am become as a sparrow all alone on the housetop.  
Vigilavi et fui sicut avis solitaria super tectum

**101:9.** All the day long my enemies reproached me: and they that praised me did [swear](#) against me.  
Tota die exprobrabant mihi inimici mei exultantes per me iurabant

**101:10.** For I did eat ashes like bread, and mingled my drink with weeping.  
Quia cinerem sicut panem comedi et potum meum cum fletu miscui

**101:11.** Because of thy [anger](#) and indignation: for having lifted me up thou hast thrown me down.  
A facie indignationis et irae tuae quia elevasti me et adlisisisti me

**101:12.** My days have declined like a shadow, and I am withered like grass.  
Dies mei quasi umbra inclinati sunt et ego quasi faenum arui

**101:13.** But thou, O [Lord](#), endurest for ever: and thy memorial to all [generations](#).  
Tu autem Domine in aeternum permanes memoriale tuum in generatione et generatione

**101:14.** Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.  
Tu suscitans misereberis Sion quia tempus est ut miserearis eius quoniam venit tempus quoniam venit pactum

**101:15.** For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.  
Quoniam placitos fecerunt servi tui lapides eius et pulverem eius miserabilem

**101:16.** All the [Gentiles](#) shall fear thy [name](#), O [Lord](#), and all the kings of the earth thy [glory](#).  
Et timebunt gentes nomen Domini et universi reges terrae gloriam tuam

**101:17.** For the **Lord** hath built up Sion: and he shall be seen in his **glory**.

Quia aedificavit Dominus Sion apparuit in gloria sua

**101:18.** He hath had regard to the **prayer** of the **humble**: and he hath not **despised** their petition.

Respexit ad orationem vacui et non dispexit orationem eorum

**101:19.** Let these things be written unto another **generation**: and the people that shall be created shall praise the **Lord**:

Scribatur hoc in generatione novissima et populus qui creabitur laudabit Dominum

**101:20.** Because he hath looked forth from his high sanctuary: from **heaven** the **Lord** hath looked upon the earth.

Quoniam prospexit de excelso sanctuario suo Dominus de caelo terram contemplatus est

**101:21.** That he might hear the groans of them that are in fetters: that he might release the children of the slain:

Ut audiret gemitum vincti ut solveret filios mortis

**101:22.** That they may declare the **name** of the **Lord** in Sion: and his praise in **Jerusalem**;

Ut narretur in Sion nomen Domini et laudatio eius in Hierusalem

**101:23.** When the people assemble together, and kings, to serve the **Lord**.

Cum congregati fuerint populi simul et regna ut serviant Domino

**101:24.** He answered him in the way of his strength: Declare unto me the fewness of my days.\*

Adflixit in via fortitudinem meam abbreviavit dies meos

**He answered him in the way of his strength...** That is, the people, mentioned in the foregoing verse, or the penitent, in whose person this psalm is delivered, answered the **Lord** in the way of his strength: that is, according to the best of his power and strength: or when he was in the flower of his age and strength: inquiring after the fewness of his days: to **know** if he should live long enough to see the **happy** restoration of Sion, etc.

**101:25.** Call me not away in the midst of my days: thy years are unto **generation** and **generation**.

Dicam Deus meus ne rapias me in dimidio dierum meorum in generatione generationum anni tui

**101:26.** In the beginning, O **Lord**, thou foundedst the earth: and the **heavens** are the works of thy hands.

A principio terram fundasti et opus manuum tuarum caeli

**101:27.** They shall perish but thou remainest: and all of them shall grow old like a garment: And as a vesture thou shalt change them, and they shall be changed.

Ipsi peribunt tu autem stabis et omnes quasi vestimentum adterentur et quasi pallium mutabis illos et mutabuntur

**101:28.** But thou art always the selfsame, and thy years shall not fail.

Tu autem ipse es et anni tui non deficient

**101:29.** The children of thy servants shall continue and their seed shall be directed for ever.

Filii servorum tuorum habitabunt et semen eorum ante faciem eorum perseverabit

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## Psalm 102

### ***Benedic, anima. Thanksgiving to God for his mercies.***

---

**102:1.** For [David](#) himself. [Bless](#) the [Lord](#), O my [soul](#): and let all that is within me [bless](#) his [holy name](#).

David benedic anima mea Domino et omnia viscera mea nomini sancto eius

**102:2.** [Bless](#) the [Lord](#), O my [soul](#), and never forget all he hath done for thee.

Benedic anima mea Domino et noli oblivisci omnium retributionum eius

**102:3.** Who forgiveth all thy [iniquities](#): who healeth all thy diseases.

Qui propitiatur cunctis iniquitatibus tuis et sanat omnes infirmitates tuas

**102:4.** Who [redeemeth](#) thy life from destruction: who crowneth thee with mercy and compassion.

Qui redimit de corruptione vitam tuam et coronat te misericordia et miserationibus

**102:5.** Who satisfieth thy desire with [good](#) things: thy youth shall be renewed like the eagle's.

Qui replet bonis ornamentum tuum innovabitur sicut aquilae iuventus tua

**102:6.** The [Lord](#) doth mercies, and judgment for all that suffer wrong.

Faciens iustitias Dominus et iudicia cunctis qui calumniam sustinent

**102:7.** He hath made his ways [known](#) to [Moses](#): his wills to the [children of Israel](#).

Notas fecit vias suas Mosi filiis Israhel cogitationes suas

**102:8.** The [Lord](#) is compassionate and merciful: longsuffering and plenteous in mercy.

Misericors et clemens Dominus patiens et multae miserationis

**102:9.** He will not always be [angry](#): nor will he threaten for ever.

Non in sempiternum iudicabit neque in aeternum irascetur

**102:10.** He hath not dealt with us according to our [sins](#): nor rewarded us according to our [iniquities](#).

Non secundum peccata nostra fecit nobis neque secundum iniquitates nostras retribuit nobis

**102:11.** For according to the height of the [heaven](#) above the earth: he hath strengthened his mercy towards them that fear him.

Quantum enim excelsius est caelum terra tantum confortata est misericordia eius super timentes eum

**102:12.** As far as the east is from the west, so far hath he removed our [iniquities](#) from us.

Quantum longe est oriens ab occidente tantum longe fecit a nobis scelera nostra

**102:13.** As a father hath compassion on his children, so hath the [Lord](#) compassion on them that fear him:

Sicut miseretur pater filiorum misertus est Dominus timentibus se

**102:14.** For he [knoweth](#) our frame. He remembereth that we are dust:

Ipse enim novit plasmationem nostram recordatus est quia pulvis sumus

**102:15.** Man's days are as grass, as the flower of the field so shall he flourish.

Homo quasi herba dies eius sicut flos agri sic floreat

**102:16.** For the spirit shall pass in him, and he shall not be: and he shall [know](#) his place no more.

Quia spiritus pertransiit eum et non subsistet et non cognoscet eum ultra locus eius

**102:17.** But the mercy of the [Lord](#) is from eternity and unto eternity upon them that fear him: And his [justice](#) unto children's children,

Misericordia autem Domini ab aeterno et usque in aeternum super timentes eum et iustitia eius in filios

filiorum

**102:18.** To such as keep his covenant, And are mindful of his commandments to do them.  
His qui custodiunt pactum eius et recordantur praeceptorum eius ad facienda ea

**102:19.** The lord hath prepared his throne in [heaven](#): and his kingdom shall rule over all.  
Dominus in caelo stabilivit thronum suum et regnum illius omnium dominatur

**102:20.** [Bless](#) the [Lord](#), all ye his [angels](#): you that are mighty in strength, and execute his word, hearkening to the voice of his orders.  
Benedicite Domino angeli eius fortes robore facientes verbum eius oboedientes voci sermonis eius

**102:21.** [Bless](#) the [Lord](#), all ye his [hosts](#): you ministers of his that do his will.  
Benedicite Domino omnes exercitus eius ministri eius qui facitis placitum illius

**102:22.** [Bless](#) the [Lord](#), all his works: in every place of his dominion, O my [soul](#), [bless](#) thou the [Lord](#).  
Benedicite Domino universa opera eius in omnibus locis potestatis eius benedic anima mea Domino

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## Psalm 103

***Benedic, anima. God is to be praised for his mighty works, and wonderful providence.***

---

**103:1.** For [David](#) himself. [Bless](#) the [Lord](#), O my [soul](#): O [Lord](#) my [God](#), thou art exceedingly great. Thou hast put on praise and beauty:

Benedic anima mea Domino Domine Deus meus magnificatus es nimis gloria et decore indutus es

**103:2.** And art clothed with light as with a garment. Who stretchest out the [heaven](#) like a pavilion:

Amictus luce quasi vestimento extendens caelos ut pellem

**103:3.** Who coverest the higher rooms thereof with water. Who makest the clouds thy chariot: who walkest upon the wings of the winds.

Qui tegis aquis cenacula eius qui ponis nubes currum tuum qui ambulas super pinnas venti

**103:4.** Who makest thy [angels](#) spirits: and thy ministers a burning fire.

Qui facis angelos tuos spiritus ministros tuos ignem urentem

**103:5.** Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

Qui fundasti terram super basem suam non commovebitur in saeculum et in saeculum

**103:6.** The deep like a garment is its clothing: above the mountains shall the waters stand.

Abyssus quasi vestimento operuisti eam super montes stabunt aquae

**103:7.** At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

Ab increpatione tua fugient a voce tonitru tui formidabunt

**103:8.** The mountains ascend, and the plains descend into the place which thou hast founded for them.

Ascendent montes et descendent campi ad locum quem fundasti eis

**103:9.** Thou hast set a bound which they shall not pass over; neither shall they return to cover the earth.

Terminus posuisti quem non pertransibunt nec revertentur ut operiant terram

**103:10.** Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

Qui emittis fontes in convallibus ut inter medios montes fluant

**103:11.** All the beasts of the field shall drink: the wild asses shall expect in their thirst.

Ut bibant omnia animalia regionum et reficiat onager sitim suam

**103:12.** Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

Super ea volucres caeli morabuntur de medio nemorum dabunt vocem

**103:13.** Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

Qui inrigas montes de cenaculis tuis de fructu operum tuorum implebitur terra

**103:14.** Bringing forth grass for cattle, and herb for the service of [men](#). That thou mayst bring bread out of the earth:

Germinans herbam iumentis et faenum servituti hominum ut educat panem de terra

**103:15.** And that wine may cheer the heart of [man](#). That he may make the face cheerful with oil: and that bread may strengthen [man's](#) heart.

Et vinum laetificat cor hominis ad exhilarandam faciem oleo panis autem cor hominis roborat

**103:16.** The trees of the field shall be filled, and the [cedars](#) of Libanus which he hath planted:

Saturabuntur ligna Domini cedri Libani quas plantasti

**103:17.** There the sparrows shall make their nests. The highest of them is the house of the heron.  
Ibi aves nidificabunt milvo abies domus eius

**103:18.** The high hills are a refuge for the harts, the rock for the irchins.  
Montes excelsi cervis petra refugium ericiis

**103:19.** He hath made the moon for seasons: the sun **knoweth** his going down.  
Fecit lunam per tempora sol cognovit occubitum suum

**103:20.** Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about:  
Posuisti tenebras et facta est nox in ipsa moventur omnes bestiae silvae

**103:21.** The young lions roaring after their prey, and seeking their meat from **God**.  
Leones rugientes ad praedam et quaerentes a Deo escam sibi

**103:22.** The sun ariseth, and they are gathered together: and they shall lie down in their dens.  
Oriente sole recedent et in speluncis suis cubabunt

**103:23.** Man shall go forth to his work, and to his labour until the evening.  
Egreditur homo ad opus suum et ad servitutum suam usque ad vesperam

**103:24.** How great are thy works, O **Lord**? thou hast made all things in wisdom: the earth is filled with thy riches.  
Quam multa sunt opera tua Domine omnia in sapientia fecisti impleta est terra possessione tua

**103:25.** So is this great sea, which stretcheth wide its arms: there are creeping things without number: Creatures little and great.  
Hoc mare magnum et latum manibus ibi reptilia innumerabilia animalia parva cum grandibus

**103:26.** There the ships shall go. This sea dragon which thou hast formed to play therein.  
Ibi naves pertranseunt Leviathan istum plasmasti ut inluderet ei

**103:27.** All expect of thee that thou give them food in season.  
Omnia in te sperant ut des cibum eis in tempore suo

**103:28.** What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with **good**.  
Dante te illis colligent aperiente manum tuam replebuntur bono

**103:29.** But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.  
Abscondes vultum tuum et turbabuntur auferes spiritum eorum et deficient et in pulverem suum revertentur

**103:30.** Thou shalt send forth thy spirit, and they shall be **created**: and thou shalt renew the face of the earth.  
Emittes spiritum tuum et creabuntur et instaurabis faciem terrae

**103:31.** May the **glory** of the **Lord** endure for ever: the **Lord** shall rejoice in his works.  
Sit gloria Domini in sempiternum laetabitur Dominus in operibus suis

**103:32.** He looketh upon the earth, and maketh it tremble: he troubleth the mountains, and they smoke.  
Qui respicit terram et tremet tangit montes et fumabunt

**103:33.** I will sing to the **Lord** as long as I live: I will sing praise to my **God** while I have my being.  
Cantabo Domino in vita mea psallam Deo quamdiu sum

**103:34.** Let my speech be acceptable to him: but I will take delight in the **Lord**.  
Placeat ei eloquium meum ego autem laetabor in Domino

**103:35.** Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my **soul**, **bless** thou the **Lord**.

Deficient peccatores de terra et impii ultra non sint benedic anima mea Domino

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## Psalm 104

### ***Confitemini Domino. A thanksgiving to God for his benefits to his people Israel.***

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*Alleluia.*

**104:1.** Give [glory](#) to the [Lord](#), and call upon his [name](#): declare his deeds among the [Gentiles](#).

Alleluia confitemini Domino invocate nomen eius notas facite populis cogitationes eius

**104:2.** Sing to him, yea sing praises to him: relate all his wondrous works.

Canite ei et psallite illi loquimini in universis mirabilibus eius

**104:3.** [Glory](#) ye in his [holy name](#): let the heart of them rejoice that seek the [Lord](#).

Exultate in nomine sancto eius laetetur cor quaerentium Dominum

**104:4.** Seek ye the lord, and be strengthened: seek his face evermore.

Quaerite Dominum et virtutem eius quaerite faciem eius iugiter

**104:5.** Remember his marvellous works which he hath done; his wonders, and the judgments of his mouth.

Recordamini mirabilium eius quae fecit signorum et iudiciorum oris eius

**104:6.** O ye seed of [Abraham](#) his servant; ye [sons of Jacob](#) his chosen.

Semen Abraham servi eius filii Iacob electi eius

**104:7.** He is the [Lord our God](#): his judgments are in all the earth.

Ipse Dominus Deus noster in universa terra iudicia eius

**104:8.** He hath remembered his covenant for ever: the word which he commanded to a thousand [generations](#).

Recordatus est in aeternum pacti sui verbi quod praecepit in mille generationes

**104:9.** Which he made to [Abraham](#); and his [oath](#) to [Isaac](#):

Quod pepigit cum Abraham et iuramenti sui cum Isaac

**104:10.** And he appointed the same to [Jacob](#) for a law, and to [Israel](#) for an everlasting testament:

Et firmavit illud cum Iacob in lege cum Israhel pactum sempiternum

**104:11.** Saying: To thee will I give the land of [Chanaan](#), the lot of your inheritance.

Dicens tibi dabo terram Chanaan funiculum hereditatis vestrae

**104:12.** When they were but a small number: yea very few, and sojourners therein:

Cum essent viri pauci modici et advenae in ea

**104:13.** And they passed from nation to nation, and from one kingdom to another people.

Et transierunt de gente in gentem de regno ad populum alterum

**104:14.** He suffered no [man](#) to hurt them: and he reprov'd kings for their sakes.

Non dimisit hominem ut noceret eis et corripuit pro eis reges

**104:15.** Touch ye not my anointed: and do no [evil](#) to my [prophets](#).

Nolite tangere christos meos et prophetas meos nolite adfligere

**104:16.** And he called a famine upon the land: and he broke in pieces all the support of bread.

Et vocavit famem super terram omnem virgam panis contrivit

**104:17.** He sent a **man** before them: **Joseph**, who was sold for a slave.

Misit ante faciem eorum virum in servum venundatus est Ioseph

**104:18.** They **humbled** his feet in fetters: the iron pierced his **soul**,

Adflixerunt in conpede pedes eius in ferrum venit anima eius

**104:19.** Until his word came. The **word of the Lord** inflamed him.

Usque ad tempus donec veniret sermo eius eloquium Domini probavit eum

**104:20.** The king sent, and he released him: the ruler of the people, and he set him at liberty.

Misit rex et solvit eum princeps populorum et dimisit illum

**104:21.** He made him master of his house, and ruler of all his possession.

Posuit eum dominum domus suae et principem in omni possessione sua

**104:22.** That he might instruct his princes as himself, and teach his ancients wisdom.

Ut erudiret principes eius secundum voluntatem suam et senes eius sapientiam doceret

**104:23.** And **Israel** went into **Egypt**: and **Jacob** was a sojourner in the land of **Cham**.

Et ingressus est Israhel Aegyptum et Iacob advena fuit in terra Ham

**104:24.** And he increased his people exceedingly: and strengthened them over their enemies.

Et crescere fecit populum suum nimis et roboravit eum super hostes eius

**104:25.** He turned their heart to **hate** his people: and to deal deceitfully with his servants.\*

Convertit cor eorum ut odio haberent populum eius ut dolose agerent contra servos illius

**He turned their heart, etc...** Not that **God** (who is never the author of **sin**) moved the **Egyptians** to **hate** and persecute his people; but that the **Egyptians** took occasion of **hating** and **envying** them, from the sight of the benefits which **God** bestowed upon them.

**104:26.** He sent **Moses** his servant: **Aaron** the **man** whom he had chosen.

Misit Mosen servum suum Aaron quem elegit sibi

**104:27.** He gave them power to show them signs, and his wonders in the land of **Cham**.

Posuit in eis verba signorum suorum et portentorum in terra Ham

**104:28.** He sent darkness, and made it obscure: and grieved not his words.\*

Misit tenebras et contenebravit et non fuerunt increduli verbis eius

**Grieved not his words...** That is, he was not wanting to fulfil his words: or he did not grieve **Moses** and **Aaron**, the carriers of his words: or he did not grieve his words, that is, his sons, the **children of Israel**, who enjoyed light whilst the **Egyptians** were oppressed with darkness.

**104:29.** He turned their waters into blood, and destroyed their fish.

Commutavit aquas eorum in sanguinem et occidit pisces eorum

**104:30.** Their land brought forth frogs, in the inner chambers of their kings.

Ebullivit terra eorum ranas in cubiculis regum eorum

**104:31.** He spoke, and there came divers sorts of flies and sciniphs in all their coasts.\*

Dixit et venit musca omnimoda scinifes in universis terminis eorum

**Sciniphs...** See the annotation, **Exodus 8:16**.

**104:32.** He gave them hail for rain, a burning fire in the land.

Dedit pluvias eorum grandinem ignem flammantem in terra eorum

**104:33.** And he destroyed their vineyards and their fig trees: and he broke in pieces the trees of their coasts.

Et percussit vineam eorum et ficum eorum et confregit lignum finium eorum

**104:34.** He spoke, and the locust came, and the bruchus, of which there was no number.\*

Dixit et venit lucusta et bruchus cuius non erat numerus

**Bruchus...** An insect of the locust kind.

**104:35.** And they devoured all the grass in their land, and consumed all the fruit of their ground.

Et comedit omne faenum terrae eorum et devoravit fructum terrae eorum

**104:36.** And he slew all the [firstborn](#) in their land: the [firstfruits](#) of all their labour.  
Et percussit omne primogenitum in terra eorum primitias universi partus eorum

**104:37.** And he brought them out with silver and gold: and there was not among their tribes one that was feeble.  
Et eduxit eos cum argento et auro et non erat in tribubus eorum infirmus

**104:38.** [Egypt](#) was glad when they departed: for the fear of them lay upon them.  
Laetata est Aegyptus cum egrederentur quoniam inruerat terror eorum super eos

**104:39.** He spread a cloud for their protection, and fire to give them light in the night.  
Expandit nubem in tentorium et ignem ut luceret nocte

**104:40.** They asked, and the quail came: and he filled them with the bread of [heaven](#).  
Petierunt et adduxit ortygometran et pane caelesti saturavit eos

**104:41.** He opened the rock, and waters flowed: rivers ran down in the dry land.  
Aperuit petram et fluxerunt aquae cucurrerunt in aridis flumina

**104:42.** Because he remembered his [holy](#) word, which he had spoken to his servant [Abraham](#).  
Quia recordatus est verbi sancti sui cum Abraham servo suo

**104:43.** And he brought forth his people with [joy](#), and his chosen with gladness.  
Et eduxit populum suum in laetitia laudantes electos suos

**104:44.** And he gave them the lands of the [Gentiles](#): and they possessed the labours of the people:  
Et dedit eis terras gentium et laborem tribuum possederunt

**104:45.** That they might observe his justifications, and seek after his law. \*  
Ut custodirent caerimonias eius et leges eius servarent alleluia

**His justifications...** That is, his commandments: which here, and in many other places of the [scripture](#), are called justifications, because the keeping of them makes [man just](#). The [Protestants](#) render it by the word *statutes*, in favour of their doctrine, which does not allow [good works](#) to justify.

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## Psalm 105

### ***Confitemini Domino. A confession of the manifold sins and ingratiudes of the Israelites.***

---

*Alleluia.*

**105:1.** Give [glory](#) to the [Lord](#), for he is [good](#): for his mercy endureth for ever.  
Alleluia confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

**105:2.** Who shall declare the powers of the [Lord](#)? who shall set forth all his praises?  
Quis loquetur fortitudines Domini auditas faciet omnes laudes eius

**105:3.** [Blessed](#) are they that keep judgment, and do [justice](#) at all times.  
Beati qui custodiunt iudicium et faciunt iustitiam in omni tempore

**105:4.** Remember us, O [Lord](#), in the favour of thy people: visit us with thy [salvation](#).  
Recordare mei Domine in repropitiatione populi tui visita me in salutari tuo

**105:5.** That we may see the [good](#) of thy chosen, that we may rejoice in the [joy](#) of thy nation: that thou mayst be praised with thy inheritance.  
Ut videam bona electorum tuorum et laeter in laetitia gentis tuae et exultem cum hereditate tua

**105:6.** We have [sinned](#) with our fathers: we have acted [unjustly](#), we have wrought [iniquity](#).  
Peccavimus cum patribus nostris inique fecimus impie egimus

**105:7.** Our fathers understood not thy wonders in [Egypt](#): they remembered not the multitude of thy mercies: And they provoked to [wrath](#) going up to the sea, even the [Red Sea](#).  
Patres nostri in Aegypto non intellexerunt mirabilia tua non sunt recordati multitudinis misericordiae tuae et ad iracundiam provocaverunt super mare in mari Rubro

**105:8.** And he saved them for his own [name's](#) sake: that he might make his power [known](#).  
Salvavit autem eos propter nomen suum ut ostenderet fortitudinem suam

**105:9.** And he rebuked the [Red Sea](#) and it was dried up: and he led them through the [depths](#), as in a [wilderness](#).  
Et comminatus est mari Rubro et aruit et transduxit eos per abyssos quasi in deserto

**105:10.** And he saved them from the hand of them that [hated](#) them: and he [redeemed](#) them from the hand of the enemy.  
Et salvavit eos de manu odientis et redemit eos de manu inimici

**105:11.** And the water covered them that afflicted them: there was not one of them left.  
Et operuit aqua hostes eorum unus de ipsis non superfuit

**105:12.** And they [believed](#) his words: and they sang his praises.  
Et crediderunt verbis eius cecineruntque laudem eius

**105:13.** They had quickly done, they forgot his works: and they waited not for his counsel.  
Cito obliti sunt operum illius nec expectaverunt voluntatem eius

**105:14.** And they [coveted](#) their desire in the [desert](#): and they tempted [God](#) in the place without water.  
Et desideraverunt desiderium in deserto et temptaverunt Deum in solitudine

**105:15.** And he gave them their request: and sent fulness into their [souls](#).  
Dedit ergo eis petitionem eorum et misit tenuitatem in animam eorum

**105:16.** And they provoked **Moses** in the camp, **Aaron** the **holy** one of the **Lord**.  
Et zelati sunt Mosen in castris Aaron sanctum Domini

**105:17.** The earth opened and swallowed up **Dathan**: and covered the congregation of **Abiron**.  
Aperta est terra et devoravit Dathan et operuit synagogam Abiram

**105:18.** And a fire was kindled in their congregation: the flame burned the **wicked**.  
Et succensus est ignis in synagoga eorum flamma exusit impios

**105:19.** They made also a **calf** in **Horeb**: and they **adored** the graven thing.  
Fecerunt vitulum in Horeb et adoraverunt conflatile

**105:20.** And they changed their **glory** into the likeness of a calf that eateth grass.  
Et mutaverunt gloriam suam in similitudine bovis comedentis faenum

**105:21.** They forgot **God**, who saved them, who had done great things in **Egypt**,  
Obliti sunt Dei salvatoris sui qui fecit magnalia in Aegypto

**105:22.** Wondrous works in the land of **Cham**: terrible things in the **Red Sea**.  
Mirabilia in terra Ham terribilia super mare Rubrum

**105:23.** And he said that he would destroy them: had not **Moses** his chosen stood before him in the breach: To turn away his **wrath**, lest he should destroy them.  
Dixit ergo ut contereret eos nisi Moses electus eius stetisset medius contra faciem illius ut converteret indignationem eius et non interficeret

**105:24.** And they set at nought the desirable land. They **believed** not his word,  
Et dispexerunt terram desiderabilem nec crediderunt sermoni eius

**105:25.** And they murmured in their tents: they hearkened not to the voice of the **Lord**.  
Et murmuraverunt in tabernaculis suis non audierunt vocem Domini

**105:26.** And he lifted up his hand over them: to overthrow them in the **desert**;  
Et levavit manum suam super eos ut deiceret eos in deserto

**105:27.** And to cast down their seed among the nations, and to **scatter** them in the countries.  
Et ut deiceret semen eorum in gentibus et dispergeret eos in terris

**105:28.** They also were initiated to **Beelphegor**: and ate the **sacrifices** of the dead.\*  
Et consecrati sunt Beelphegor et comederunt victimas mortuorum

**Initiated...** That is, they **dedicated**, or **consecrated** themselves to the **idol** of the **Moabites** and **Madianites**, called **Beelphegor**, or **Baal-Peor**.  
Num. 25.3. -- Ibid. **The dead...** Viz., **idols** without life.

**105:29.** And they provoked him with their inventions: and destruction was multiplied among them.  
Et concitaverunt eum in studiis suis et percussit eos plaga

**105:30.** Then Phinees stood up, and pacified him: and the slaughter ceased.  
Stetit autem Finees et deiudicavit et est retenta percussio

**105:31.** And it was reputed to him unto **justice**, to **generation** and **generation** for evermore.  
Et reputatum est ei in iustitia in generatione et generatione usque in aeternum

**105:32.** They provoked him also at the waters of contradiction: and **Moses** was afflicted for their sakes:  
Et provocaverunt super aquam Contradictionis et adflictus est Moses propter eos

**105:33.** Because they exasperated his spirit. And he distinguished with his lips.\*  
Quia provocaverunt spiritum eius et praecepit labiis suis

**He distinguished with his lips...** **Moses**, by occasion of the people's rebellion and incredulity, was guilty of distinguishing with his lips; when, instead of speaking to the rock, as **God** had commanded, he said to the people, with a certain hesitation in his **faith**, Hear ye, rebellious and incredulous: Can we from this rock bring out water for you? Num. 20.10.

**105:34.** They did not destroy the nations of which the **Lord** spoke unto them.  
Non exterminaverunt populos quos dixit Dominus eis

**105:35.** And they were mingled among the **heathens**, and learned their works:

Et commixti sunt gentibus et didicerunt opera eorum

**105:36.** And served their **idols**, and it became a stumblingblock to them.

Et servierunt sculptilibus eorum et factum est eis in scandalum

**105:37.** And they **sacrificed** their sons, and their daughters to **devils**.

Et immolaverunt filios suos et filias suas daemonibus

**105:38.** And they shed innocent blood: the blood of their sons and of their daughters which they **sacrificed** to the **idols** of **Chanaan**. And the land was polluted with blood,

Et effuderunt sanguinem innocentem sanguinem filiorum suorum et filiarum suarum quos immolaverunt sculptilibus Chanaan et polluta est terra sanguinibus

**105:39.** And was defiled with their works: and they went aside after their own inventions.

Et coinquinati sunt in operibus suis et fornicati sunt in studiis suis

**105:40.** And the **Lord** was exceedingly **angry** with his people: and he abhorred his inheritance.

Iratus est itaque furor Domini in populum suum et abominatus est hereditatem suam

**105:41.** And he delivered them into the hands of the nations: and they that **hated** them had dominion over them.

Et dedit eos in manu gentium et dominati sunt eorum qui oderant eos

**105:42.** And their enemies afflicted them: and they were **humbled** under their hands:

Et adflixerunt eos inimici sui et humiliati sunt sub manu eorum

**105:43.** Many times did he deliver them. But they provoked him with their counsel: and they were brought low by their **iniquities**.

Multis vicibus liberavit eos ipsi vero provocabant in consiliis suis et humiliati sunt propter iniquitates suas

**105:44.** And he saw when they were in tribulation: and he heard their **prayer**.

Et vidit tribulationem eorum cum audiret eos rogantes

**105:45.** And he was mindful of his covenant: and repented according to the multitude of his mercies.

Et recordatus est pacti sui cum eis et paenituit eum secundum multitudinem misericordiae suae

**105:46.** And he gave them unto mercies, in the sight of all those that had made them captives.

Et dedit eos miserabiles coram omnibus qui ceperant eos

**105:47.** Save us, O **Lord**, our **God**: and gather us from among the nations: That we may give thanks to thy **holy name**, and may **glory** in thy praise.

Salva nos Domine Deus noster et congrega nos de gentibus ut confiteamur nomini sancto tuo et canamus laudantes te

**105:48.** **Blessed** be the **Lord** the **God** of **Israel**, from everlasting to everlasting: and let all the people say: So be it, so be it.

Benedictus Dominus Deus Israhel ab aeterno et usque in aeternum et dicet omnis populus amen alleluia

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## Psalm 106

***Confitemini Domino. All are invited to give thanks to God for his perpetual providence over men.***

---

*Alleluia.*

**106:1.** Give [glory](#) to the [Lord](#), for he is [good](#): for his mercy endureth for ever.

Confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

**106:2.** Let them say so that have been [redeemed](#) by the [Lord](#), whom he hath [redeemed](#) from the hand of the enemy: and gathered out of the countries.

Dicant qui redempti sunt a Domino quos redemit de manu hostis et de terris congregavit eos

**106:3.** From the rising and from the setting of the sun, from the north and from the sea.

Ab oriente et ab occidente ab aquilone et mari

**106:4.** They wandered in a [wilderness](#), in a place without water: they found not the way of a city for their habitation.

Erraverunt in solitudine in deserta via civitatem quae habitaretur non reppererunt

**106:5.** They were hungry and thirsty: their [soul](#) fainted in them.

Esurientes et sitientes anima eorum in ipsis deficiebat

**106:6.** And they cried to the [Lord](#) in their tribulation: and he delivered them out of their distresses.

Et clamaverunt ad Dominum in tribulatione sua de adflictione eorum eripuit eos

**106:7.** And he led them into the right way, that they might go to a city of habitation.

Et duxit illos per viam rectam ut venirent in civitatem habitabilem

**106:8.** Let the mercies of the [Lord](#) give [glory](#) to him: and his wonderful works to the children of [men](#).

Confiteantur Domino misericordiam eius et mirabilia eius in filios hominum

**106:9.** For he hath satisfied the empty [soul](#), and hath filled the hungry [soul](#) with [good](#) things.

Quia saturavit animam vacuum et animam esurientem implevit bonis

**106:10.** Such as sat in darkness and in the shadow of death: bound in want and in iron.

Habitanes in tenebris et umbra mortis alligatos inopia et ferro

**106:11.** Because they had exasperated the words of [God](#): and provoked the counsel of the [most High](#):

Quia provocaverunt sermones Dei et consilium Excelsi blasphemaverunt

**106:12.** And their heart was [humbled](#) with labours: they were weakened, and there was none to help them.

Et humiliavit in labore cor eorum ceciderunt et non erat qui adiuveret

**106:13.** Then they cried to the [Lord](#) in their affliction: and he delivered them out of their distresses.

Et clamaverunt ad Dominum in tribulatione sua et de angustiis eorum salvavit eos

**106:14.** And he brought them out of darkness, and the shadow of death; and broke their bonds in sunder.

Et eduxit eos de tenebris et umbra mortis et vincula eorum dirupit

**106:15.** Let the mercies of the [Lord](#) give [glory](#) to him, and his wonderful works to the children of [men](#).

Confiteantur Domino misericordiam eius et mirabilia eius in filios hominum

**106:16.** Because he hath broken gates of brass, and burst iron bars.

Quia contrivit portas aereas et vectes ferreos confregit

**106:17.** He took them out of the way of their **iniquity**: for they were brought low for their **injustices**.  
Stultos propter viam sceleris eorum et propter iniquitates adflictos

**106:18.** Their **soul** abhorred all manner of meat: and they drew nigh even to the gates of death.  
Omnem cibum abominata est anima eorum et accesserunt ad portas mortis

**106:19.** And they cried to the **Lord** in their affliction: and he delivered them out of their distresses.  
Et clamaverunt ad Dominum in tribulatione sua de angustiis eorum salvavit eos

**106:20.** He sent his word, and healed them: and delivered them from their destructions.  
Misit verbum suum et sanavit eos et salvavit de interitu

**106:21.** Let the mercies of the **Lord** give **glory** to him: and his wonderful works to the children of **men**.  
Confiteantur Domino misericordiam eius et mirabilia eius in filios hominum

**106:22.** And let them **sacrifice** the **sacrifice** of praise: and declare his works with **joy**.  
Et immolent hostias gratiarum et narrent opera eius in laude

**106:23.** They that go down to the sea in ships, doing business in the great waters:  
Qui descendunt in mare navibus facientes opus in aquis multis

**106:24.** These have seen the works of the **Lord**, and his wonders in the deep.  
Ipsi viderunt opera Domini et mirabilia eius in profundo

**106:25.** He said the word, and there arose a storm of wind: and the waves thereof were lifted up.  
Dixit et surrexit ventus tempestatis et elevavit gurgites eius

**106:26.** They mount up to the **heavens**, and they go down to the **depths**: their **soul** pined away with **evils**.  
Ascendunt in caelum et descendunt in abyssos anima eorum in adflictione consumitur

**106:27.** They were troubled, and reeled like a drunken **man**; and all their wisdom was swallowed up.  
Obstipuerunt et intremuerunt quasi ebrius et universa sapientia eorum absorta est

**106:28.** And they cried to the **Lord** in their affliction: and he brought them out of their distresses.  
Clamabunt autem ad Dominum in tribulatione sua et de angustia educet eos

**106:29.** And he turned the storm into a breeze: and its waves were still.  
Statuet turbinem in tranquillitatem et silebunt fluctus eius

**106:30.** And they rejoiced because they were still: and he brought them to the haven which they wished for.  
Laetabuntur quoniam quieverunt et deducet eos ad portum quem voluerunt

**106:31.** Let the mercies of the **Lord** give **glory** to him, and his wonderful works to the children of **men**.  
Confiteantur Domino misericordiam eius et mirabilia eius in filios hominum

**106:32.** And let them exalt him in the church of the people: and praise him in the chair of the ancients.  
Et exaltent eum in ecclesia populi et in cathedra seniorum laudent eum

**106:33.** He hath turned rivers into a **wilderness**: and the sources of waters into dry ground:  
Ponet flumina in desertum et fontes aquarum in sitim

**106:34.** A fruitful land into barrenness, for the wickedness of them that dwell therein.  
Terram fructiferam in salsuginem prae malitia habitatorum eius

**106:35.** He hath turned a **wilderness** into **pools** of waters, and a dry land into water springs.  
Ponet desertum in paludes aquarum et terram inviam in fontes aquarum

**106:36.** And hath placed there the hungry; and they made a city for their habitation.  
Et conlocabit ibi esurientes et fundabunt urbem ad habitandum

**106:37.** And they sowed fields, and planted vineyards: and they yielded fruit of birth.  
Et serent agros et plantabunt vineas et facient fruges genimina

**106:38.** And he **blessed** them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.

Et benedicet eis et multiplicabuntur nimis et pecora eorum non inminuet

**106:39.** Then they were brought to be few: and they were afflicted through the trouble of **evils** and sorrow.

Inminuta sunt autem et adflicta propter angustiam mali et doloris

**106:40.** Contempt was poured forth upon their princes: and he caused them to wander where there was no passing, and out of the way.

Et effundet despectionem super principes et errare eos faciet in solitudine devia

**106:41.** And he helped the **poor** out of **poverty**: and made him **families** like a flock of sheep.

Et sublevabit pauperem de inopia et ponet quasi gregem familias

**106:42.** The **just** shall see, and shall rejoice, and all **iniquity** shall stop her mouth.

Videbunt recti et laetabuntur et omnis iniquitas contrahet os suum

**106:43.** Who is wise, and will keep these things; and will understand the mercies of the **Lord**?

Quis sapiens et custodiet haec et intellegent misericordias Domini

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## Psalm 107

### ***Paratum cor meum. The prophet praiseth God for benefits received.***

---

**107:1.** A canticle of a psalm for [David](#) himself.

Canticum psalmi David

**107:2.** My heart is ready, O [God](#), my heart is ready: I will sing, and will give praise, with my [glory](#).

Paratum cor meum Deus cantabo et psallam sed et gloria mea

**107:3.** Arise, my [glory](#); arise, psaltery and harp: I will arise in the morning early.

Consurge psalterium et cithara consurgam mane

**107:4.** I will praise thee, O [Lord](#), among the people: and I will sing unto thee among the nations.

Confitebor tibi in populis Domine et cantabo te in nationibus

**107:5.** For thy mercy is great above the [heavens](#): and thy [truth](#) even unto the clouds.

Quoniam magna super caelos misericordia tua et usque ad aethera veritas tua

**107:6.** Be thou exalted, O [God](#), above the [heavens](#), and thy [glory](#) over all the earth:

Exaltare super caelos Deus et super omnem terram gloria tua

**107:7.** That thy beloved may be delivered. Save with thy right hand and hear me.

Ut liberentur dilecti tui salva dextera tua et exaudi me

**107:8.** [God](#) hath spoken in his [holiness](#). I will rejoice, and I will divide [Sichem](#) and I will mete out the vale of tabernacles.

Deus locutus est in sanctuario suo gaudebo dividam Sychem et vallem Socchoth dimetiar

**107:9.** Galaad is mine: and [Manasses](#) is mine and Ephraim the protection of my head. [Juda](#) is my king:

Meus est Galaad et meus est Manasse et Efraim hereditas capitis mei Iuda dux meus

**107:10.** [Moab](#) the pot of my [hope](#). Over [Edom](#) I will stretch out my shoe: the aliens are become my friends.

Moab lebes pelvis meae super Idumeam proiciam calciamentum meum cum Philisthim foederabor

**107:11.** Who will bring me into the strong city? who will lead me into [Edom](#)?

Quis deducet me in civitatem munitam quis deducet me usque in Idumeam

**107:12.** Wilt not thou, O [God](#), who hast cast us off? and wilt not thou, O [God](#), go forth with our armies?

Nonne tu Deus qui proieceras nos et non exieras Deus in exercitibus nostris

**107:13.** O grant us help from trouble: for vain is the help of [man](#).

Da nobis auxilium in tribulatione vana est enim salus ab homine

**107:14.** Through [God](#) we shall do mightily: and he will bring our enemies to nothing.

In Deo erimus fortes et ipse conculcabit hostes nostros

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## Psalm 108

***Deus, laudem meam. David in the person of Christ, prayeth against his persecutors; more especially the traitor Judas: foretelling and approving his just punishment for his obstinacy in sin and final impenitence.***

---

**108:1.** Unto the end, a psalm for [David](#).

Pro victoria David canticum

**108:2.** O [God](#), be not thou silent in my praise: for the mouth of the [wicked](#) and the mouth of the deceitful [man](#) is opened against me.

Deus laudabilis mihi ne taceas quia os impii et os dolosi contra me apertum est

**108:3.** They have spoken against me with deceitful tongues; and they have compassed me about with words of [hatred](#); and have fought against me without cause.

Locuti sunt de me lingua mendacii verbis odii circumdederunt me et expugnaverunt me frustra

**108:4.** Instead of making me a return of [love](#), they detracted me: but I gave myself to [prayer](#).

Pro eo quod eos diligebam adversabantur mihi ego autem orabam

**108:5.** And they repaid me [evil](#) for [good](#): and [hatred](#) for my [love](#).

Et posuerunt contra me malum pro bono et odium pro dilectione mea

**108:6.** Set thou the sinner over him: and may the [devil](#) stand at his right hand. \*

Constitue super eum impium et Satan astet a dextris eius

**Set thou the sinner over him, etc...** Give to the [devil](#), that arch-sinner, power over him: let him enter into him, and possess him. The imprecations, contained in the thirty verses of this psalm, are opposed to the thirty pieces of silver for which [Judas](#) betrayed [our Lord](#); and are to be taken as [prophetic](#) denunciations of the [evils](#) that should befall the traitor and his [accomplices](#) the [Jews](#); and not properly as [curses](#).

**108:7.** When he is judged, may he go out condemned; and may his [prayer](#) be turned to [sin](#).

Cum fuerit iudicatus exeat condemnatus et oratio eius sit in peccatum

**108:8.** May his days be few: and his [bishopric](#) let another take.

Fiant dies eius parvi episcopatum eius accipiat alter

**108:9.** May his children be fatherless, and his wife a widow.

Sint filii eius pupilli et uxor eius vidua

**108:10.** Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

Instabiles vagentur liberi eius et mendicent et quaerantur in parietinis suis

**108:11.** May the [usurer](#) search all his substance: and let strangers plunder his labours.

Scrutetur exactor universa quae habet et diripiant alieni laborem eius

**108:12.** May there be none to help him: nor none to pity his fatherless offspring.

Non sit qui eius misereatur nec qui clemens sit in pupillos eius

**108:13.** May his posterity be cut off; in one [generation](#) may his [name](#) be blotted out.

Fiat novissimum eius interitus in generatione altera deleatur nomen eius

**108:14.** May the [iniquity](#) of his fathers be remembered in the sight of the [Lord](#): and let not the [sin](#) of his mother be blotted out.

Redeat in memoria iniquitas patrum eius apud Deum et iniquitas matris eius ne deleatur

**108:15.** May they be before the **Lord** continually, and let the memory of them perish from the earth:  
Sit contra Dominum semper et intereat de terra memoria eorum

**108:16.** Because he remembered not to show mercy,  
Eo quod non est recordatus facere misericordiam

**108:17.** But **persecuted** the **poor man** and the beggar; and the broken in heart, to put him to death.  
Et persecutus est virum inopem et pauperem et conpunctum corde ut interficeret

**108:18.** And he **loved cursing**, and it shall come unto him: and he would not have **blessing**, and it shall be far from him. And he put on **cursing**, like a garment: and it went in like water into his entrails, and like oil in his bones.  
Et dilexit maledictionem quae veniet ei et noluit benedictionem quae elongabitur ab eo et indutus est maledictione quasi vestimento suo et ingredietur quasi aqua in viscera eius et quasi oleum in ossa eius

**108:19.** May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.  
Sit ei quasi pallium quo circumdatur et quasi cingulum quo semper accingitur

**108:20.** This is the work of them who detract me before the **Lord**; and who speak **evils** against my **soul**.  
Haec est retributio his qui adversantur mihi a Domino et qui loquuntur malum contra animam meam

**108:21.** But thou, O **Lord**, do with me for thy **name's** sake: because thy mercy is sweet. Do thou deliver me,  
Tu autem Deus Domine fac mecum propter nomen tuum quoniam bona est misericordia tua libera me

**108:22.** For I am **poor and needy**, and my heart is troubled within me.  
Quoniam egenus et pauper sum et cor meum vulneratum est intrinsecus

**108:23.** I am taken away like the shadow when it declineth: and I am shaken off as locusts.  
Quasi umbra cum inclinatur abductus sum et excussus quasi lucusta

**108:24.** My knees are weakened through **fasting**: and my flesh is changed for oil. \*

Genua mea vacillaverunt a ieiunio et caro mea mutata est absque oleo

**For oil...** Propter oleum. The meaning is, my flesh is changed, being perfectly emaciated and dried up, as having lost all its oil or fatness.

**108:25.** And I am become a reproach to them: they saw me and they shook their heads.  
Et ego factus sum obprobrium eis videntes me moverunt caput suum

**108:26.** Help me, O **Lord** my **God**; save me; according to thy mercy.  
Adiuva me Domine Deus meus salva me secundum misericordiam tuam

**108:27.** And let them **know** that this is thy hand: and that thou, O **Lord**, hast done it.  
Et sciant quoniam manus tua haec tu Domine fecisti eam

**108:28.** They will **curse** and thou wilt **bless**: let them that rise up against me be confounded: but thy servant shall rejoice.  
Maledicent illi et tu benedices restiterunt et confundentur servus autem tuus laetabitur

**108:29.** Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.  
Induantur adversarii mei confusione et operiantur quasi indumento confusione sua

**108:30.** I will give great thanks to the **Lord** with my mouth: and in the midst of many I will praise him.  
Confitebor Domino vehementer in ore meo et in medio populorum laudabo eum

**108:31.** Because he hath stood at the right hand of the **poor**, to save my **soul** from persecutors.  
Quoniam stabit a dextris pauperis ut salvet a iudicibus animam eius

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## Psalm 109

### *Dixit Dominus. Christ's exaltation and everlasting priesthood.*

**109:1.** A psalm for [David](#). The [Lord](#) said to my [Lord](#): Sit thou at my right hand: Until I make thy enemies thy footstool.

David canticum dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum

**109:2.** The [Lord](#) will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

Virgam fortitudinis tuae emittet Dominus ex Sion dominare in medio inimicorum tuorum

**109:3.** With thee is the principality in the day of thy strength: in the brightness of the [saints](#): from the womb before the [day star](#) I begot thee.

Populi tui spontanei erunt in die fortitudinis tuae in montibus sanctis quasi de vulva orietur tibi ros adulescentiae tuae

**109:4.** The [Lord](#) hath sworn, and he will not repent: Thou art a [priest](#) for ever according to the order of [Melchisedech](#).

Iuravit Dominus et non paenitebit eum tu es sacerdos in aeternum secundum ordinem Melchisedech

**109:5.** The [Lord](#) at thy right hand hath broken kings in the day of his [wrath](#).

Dominus ad dexteram tuam percussit in die furoris sui reges

**109:6.** He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

Iudicabit in gentibus implebit valles percutiet caput in terra multa

**109:7.** He shall drink of the torrent in the way: therefore shall he lift up the head.

De torrente in via bibet propterea exaltabit caput

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## Psalm 110

***Confitebor tibi, Domine. God is to be praised for his graces, and benefits to his church.***

---

*Alleluia.*

**110:1.** I will praise thee, O [Lord](#), with my whole heart; in the council of the [just](#), and in the congregation.  
Alleluia aleph confitebor Domino in toto corde beth in consilio iustorum et congregatione

**110:2.** Great are the works of the [Lord](#): sought out according to all his wills.  
Gimel magna opera Domini delectabilia exquirenda in cunctis voluntatibus suis

**110:3.** His work is praise and magnificence: and his [justice](#) continueth for ever and ever.  
He gloria et decor opus eius vav et iustitia eius perseverans semper

**110:4.** He hath made a remembrance of his wonderful works, being a merciful and gracious [Lord](#):  
Zai memoriam fecit mirabilia suorum heth clemens et misericors Dominus

**110:5.** He hath given food to them that fear him. He will be mindful for ever of his covenant:  
Teth escam dedit timentibus se ioth memor erit in sempiternum pacti sui

**110:6.** He will show forth to his people the power of his works.  
Caph fortitudinem operum suorum adnuntiabit populo suo

**110:7.** That he may give them the inheritance of the [Gentiles](#): the works of his hands are [truth](#) and judgment.  
Lameth ut det eis hereditatem gentium mem opus manuum eius veritas et iudicium

**110:8.** All his commandments are faithful: confirmed for ever and ever, made in [truth](#) and equity.  
Nun fidelia omnia praecepta eius samech firmata in sempiternum iugiter aia facta in veritate et aequitate

**110:9.** He hath sent [redemption](#) to his people: he hath commanded his covenant for ever. Holy and terrible is his [name](#):  
Fe redemptionem misit populo suo sade mandavit in aeternum pactum suum coph sanctum et terribile nomen eius

**110:10.** The fear of the [Lord](#) is the beginning of wisdom. A [good](#) understanding to all that do it: his praise continueth for ever and ever.  
Res principium sapientiae timor Domini sen doctrina bona cunctis qui faciunt ea thau laus eius perseverans iugiter alleluia

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## Psalm 111

### ***Beatus vir. The good man is happy.***

---

**Preface.** *Alleluia*, of the returning of Aggeus and Zacharias. \*

**111:1.** *Blessed* is the *man* that feareth the *Lord*: he shall delight exceedingly in his commandments.  
Aleph beatus vir qui timet Dominum beth in mandatis eius volet nimis

**111:2.** His seed shall be mighty upon earth: the *generation* of the righteous shall be *blessed*.  
Gimel potens in terra erit semen eius delectatio generatio iustorum benedicetur

**111:3.** *Glory* and wealth shall be in his house: and his *justice* remaineth for ever and ever.  
He substantia et divitiae in domo eius vav et iustitia eius perseverans semper

**111:4.** To the righteous a light is risen up in darkness: he is merciful, and compassionate and *just*.  
Zai ortum est in tenebris lumen iustis heth clemens et misericors et iustus

**111:5.** Acceptable is the *man* that showeth mercy and lendeth: he shall order his words with judgment:  
Teth bonus vir clemens et fenerator ioth dispensabit verba sua in iudicio

**111:6.** Because he shall not be moved for ever.  
Caph quia in aeternum non commovebitur

**111:7.** The *just* shall be in everlasting remembrance: he shall not fear the *evil* hearing. His heart is ready to *hope* in the *Lord*:  
Lameth in memoria sempiterna erit iustus mem ab auditu malo non timebit nun paratum cor eius confidens in Domino

**111:8.** His heart is strengthened, he shall not be moved until he look over his enemies.  
Samech firmum cor eius non timebit ain donec aspiciat hostibus suis

**111:9.** He hath distributed, he hath given to the *poor*: his *justice* remaineth for ever and ever: his horn shall be exalted in *glory*.  
Phe dispersit dedit pauperibus sade iustitia eius permanet in aeternum coph cornu eius exaltabitur in gloria

**111:10.** The *wicked* shall see, and shall be *angry*, he shall gnash with his teeth and pine away: the desire of the *wicked* shall perish.

Res impius videbit et irascetur sen dentibus suis frendet et tabescet thau desiderium impiorum peribit

**PREFACE. Of the returning, etc...** This is in the Greek and *Latin*, but not in the *Hebrew*. It signifies that this psalm was proper to be sung at the time of the return of the people from their captivity; to inculcate to them, how *happy* they might be, if they would be constant in the service of *God*.

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## Psalm 112

***Laudate, pueri.* God is to be praised for his regard to the poor and humble.**

---

*Alleluia.*

**112:1.** Praise the [Lord](#), ye children: praise ye the [name](#) of the [Lord](#).

Alleluia laudate servi Dominum laudate nomen Domini

**112:2.** [Blessed](#) be the [name](#) of the [Lord](#), from henceforth now and for ever.

Sit nomen Domini benedictum amodo et usque in aeternum

**112:3.** From the rising of the sun unto the going down of the same, the [name](#) of the [Lord](#) is worthy of praise.

Ab ortu solis usque ad occasum eius laudabile nomen Domini

**112:4.** The [Lord](#) is high above all nations; and his [glory](#) above the [heavens](#).

Excelsus super omnes gentes Dominus super caelum gloria eius

**112:5.** Who is as the [Lord our God](#), who dwelleth on high:

Quis ut Dominus Deus noster qui in excelsis habitans

**112:6.** And looketh down on the low things in [heaven](#) and in earth?

Humilia respicit in caelo et in terra

**112:7.** Raising up the [needy](#) from the earth, and lifting up the [poor](#) out of the dunghill:

Suscitans de terra inopem et de stercore elevat pauperem

**112:8.** That he may place him with princes, with the princes of his people.

Ut eum sedere faciat cum principibus cum principibus populi sui

**112:9.** Who maketh a barren [woman](#) to dwell in a house, the joyful mother of children.

Qui conlocat sterilem in domo matrem filiorum laetantem alleluia

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## Psalm 113

***In exitu Israel. God hath shown his power in delivering his people: idols are vain. The Hebrews divide this into two psalms.***

---

*Alleluia.*

**113:1.** When [Israel](#) went out of [Egypt](#), the [house of Jacob](#) from a barbarous people:  
Cum egrederetur Israhel de Aegypto domus Iacob de populo barbaro

**113:2.** [Judea](#) was made his sanctuary, [Israel](#) his dominion.  
Factus est Iudas in sanctificatione eius Israhel potestas eius

**113:3.** The sea saw and fled: [Jordan](#) was turned back.  
Mare vidit et fugit Iordanis conversus est retrorsum

**113:4.** The mountains skipped like rams, and the hills like the lambs of the flock.  
Montes subsilierunt quasi arietes colles quasi filii gregis

**113:5.** What ailed thee, O thou sea, that thou didst flee: and thou, O [Jordan](#), that thou wast turned back?  
Quid tibi est mare quia fugisti Iordanis quia conversus es retrorsum

**113:6.** Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?  
Montes sussultastis quasi arietes colles quasi filii gregis

**113:7.** At the presence of the [Lord](#) the earth was moved, at the presence of the [God](#) of [Jacob](#):  
A facie Domini contremesce terra a facie Dei Iacob

**113:8.** Who turned the rock into [pools](#) of water, and the stony hill into fountains of waters.  
Qui convertit petram in paludes aquarum silicem in fontes aquarum

**113:9.** Not to us, O [Lord](#), not to us; but to thy [name](#) give [glory](#).  
Non nobis Domine non nobis sed nomini tuo da gloriam

**113:10.** For thy mercy, and for thy [truth's](#) sake: lest the [Gentiles](#) should say: Where is their [God](#)?  
Propter misericordiam tuam et veritatem tuam ne dicant gentes ubi est Deus eorum

**113:11.** But our [God](#) is in [heaven](#): he hath done all things whatsoever he would.  
Deus autem noster in caelo universa quae voluit fecit

**113:12.** The [idols](#) of the [Gentiles](#) are silver and gold, the works of the hands of [men](#).  
Idola gentium argentum et aurum opus manuum hominum

**113:13.** They have mouths and speak not: they have eyes and see not.  
Os habent et non loquentur oculos habent et non videbunt

**113:14.** They have ears and hear not: they have noses and smell not.  
Aures habent et non audient nasum habent et non odorabuntur

**113:15.** They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.  
Manus habent et non palpabunt pedes habent et non ambulabunt nec sonabunt in gutture suo

**113:16.** Let them that make them become like unto them: and all such as trust in them.  
Similes illis fiant qui faciunt ea omnis qui confidit in eis

**113:17.** The [house of Israel](#) hath hoped in the [Lord](#): he is their helper and their protector.

Israhel confidet in Domino auxiliator et protector eorum est

**113:18.** The house of **Aaron** hath hoped in the **Lord**: he is their helper and their protector.  
Domus Aaron confidet in Domino auxiliator et protector eorum est

**113:19.** They that fear the **Lord** have hoped in the **Lord**: he is their helper and their protector.  
Timentes Dominum confident in Domino auxiliator et protector eorum est

**113:20.** The **Lord** hath been mindful of us, and hath **blessed** us. He hath **blessed** the **house of Israel**: he hath **blessed** the house of **Aaron**.  
Dominus recordatus nostri benedicet benedicet domui Israhel benedicet domui Aaron

**113:21.** He hath **blessed** all that fear the **Lord**, both little and great.  
Benedicet timentibus Dominum parvis et magnis

**113:22.** May the **Lord** add **blessings** upon you: upon you, and upon your children.  
Addat Dominus super vos super vos et super filios vestros

**113:23.** **Blessed** be you of the **Lord**, who made **heaven** and earth.  
Benedicti vos Domino qui fecit caelos et terram

**113:24.** The **heaven** of **heaven** is the **Lord's**: but the earth he has given to the children of **men**.  
Caelum caelorum Domino terram autem dedit filiis hominum

**113:25.** The dead shall not praise thee, O **Lord**: nor any of them that go down to hell.  
Non mortui laudabunt Dominum nec omnes qui descendunt in silentium

**113:26.** But we that live **bless** the **Lord**: from this time now and for ever.  
Sed nos benedicimus Domino amodo et usque in aeternum alleluia

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## Psalm 114

***Dilexi.*** The prayer of a just man in affliction, with a lively confidence in God.

---

*Alleluia.*

**114:1.** I have [loved](#), because the [Lord](#) will hear the voice of my [prayer](#).

Dilexi quoniam audies Domine vocem deprecationis meae

**114:2.** Because he hath inclined his ear unto me: and in my days I will call upon him.

Inclinavit aurem suam mihi et in diebus meis invocabo

**114:3.** The sorrows of death have compassed me: and the perils of hell have found me. I met with trouble and sorrow:

Circumdederunt me funes mortis et munitiones inferni invenerunt me angustiam et dolorem repperi

**114:4.** And I called upon the [name](#) of the [Lord](#). O [Lord](#), deliver my [soul](#).

Et nomen Domini invocavi obsecro Domine salva animam meam

**114:5.** The [Lord](#) is merciful and [just](#), and our [God](#) showeth mercy.

Clemens Dominus et iustus et Deus noster misericors

**114:6.** The [Lord](#) is the keeper of little ones: I was [humbled](#), and he delivered me.

Custodit parvulos Dominus adtenuatus sum et salvavit me

**114:7.** Turn, O my [soul](#), into thy rest: for the [Lord](#) hath been bountiful to thee.

Revertere anima mea in requiem tuam quia Dominus reddet tibi

**114:8.** For he hath delivered my [soul](#) from death: my eyes from tears, my feet from falling.

Quia eruit animam meam de morte oculos meos a lacrimis pedes meos ab offensa

**114:9.** I will please the [Lord](#) in the land of the living.

Deambulabo coram Domino in terris viventium

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## Psalm 115

***Credidi.*** This in the Hebrew is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

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*Alleluia.*

**115:10.** I have [believed](#), therefore have I spoken; but I have been [humbled](#) exceedingly.  
Credidi propter quod locutus sum ego adflictus sum nimis

**115:11.** I said in my excess: Every [man](#) is a [liar](#).  
Ego dixi in stupore meo omnis homo mendacium

**115:12.** What shall I render to the [Lord](#), for all the things that he hath rendered to me?  
Quid reddam Domino pro omnibus quae tribuit mihi

**115:13.** I will take the chalice of [salvation](#); and I will call upon the [name](#) of the [Lord](#).  
Calicem salutis accipiam et nomen Domini invocabo

**115:14.** I will pay my [vows](#) to the [Lord](#) before all his people:  
Vota mea Domino reddam coram omni populo eius

**115:15.** Precious in the sight of the [Lord](#) is the death of his [saints](#).  
Gloriosa in conspectu Domini mors sanctorum eius

**115:16.** O [Lord](#), for I am thy servant: I am thy servant, and the son of thy handmaid. Thou hast broken my bonds:  
Obsecro Domine quia ego servus tuus ego servus tuus filius ancillae tuae dissolvisti vincula mea

**115:17.** I will [sacrifice](#) to thee the [sacrifice](#) of praise, and I will call upon the [name](#) of the [Lord](#).  
Tibi immolabo hostiam laudis et in nomine Domini invocabo

**115:18.** I will pay my [vows](#) to the [Lord](#) in the sight of all his people:  
Vota mea Domino reddam in conspectu omnis populi eius

**115:19.** In the [courts](#) of the [house of the Lord](#), in the midst of thee, O [Jerusalem](#).  
In atriis domus Domini in medio tui Hierusalem alleluia

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## Psalm 116

***Laudate Dominum.* All nations are called upon to praise God for his mercy and truth.**

---

*Alleluia.*

**116:1.** O Praise the [Lord](#), all ye nations: praise him, all ye people.

Laudate Dominum omnes gentes conlaudate eum universi populi

**116:2.** For his mercy is confirmed upon us: and the [truth](#) of the [Lord](#) remaineth for ever.

Quia confortata est super nos misericordia eius et veritas Domini in aeternum alleluia

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## Psalm 117

***Confitemini Domino.*** The psalmist praiseth God for his delivery from evils: putteth his whole trust in him; and foretelleth the coming of Christ.

---

*Alleluia.*

**117:1.** Give praise to the [Lord](#), for he is [good](#): for his mercy endureth for ever.  
Confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

**117:2.** Let [Israel](#) now say, that he is [good](#): that his mercy endureth for ever.  
Dicat nunc Israhel quoniam in aeternum misericordia eius

**117:3.** Let the house of [Aaron](#) now say, that his mercy endureth for ever.  
Dicat domus Aaron quoniam in aeternum misericordia eius

**117:4.** Let them that fear the [Lord](#) now say, that his mercy endureth for ever.  
Dicant qui timent Dominum quoniam in aeternum misericordia eius

**117:5.** In my trouble I called upon the [Lord](#): and the [Lord](#) heard me, and enlarged me.  
Cum tribularer invocavi Dominum et exaudivit me in latitudine Dominus

**117:6.** The [Lord](#) is my helper: I will not fear what [man](#) can do unto me.  
Dominus meus es non timebo quid faciat mihi homo

**117:7.** The [Lord](#) is my helper: and I will look over my enemies.  
Dominus mihi auxiliator et ego despiciam odientes me

**117:8.** It is [good](#) to confide in the [Lord](#), rather than to have confidence in [man](#).  
Melius est sperare in Domino quam sperare in homine

**117:9.** It is [good](#) to trust in the [Lord](#), rather than to trust in princes.  
Melius est sperare in Domino quam sperare in principibus

**117:10.** All nations compassed me about; and, in the [name](#) of the [Lord](#) I have been revenged on them.  
Omnes gentes circumdederunt me et in nomine Domini ultus sum eas

**117:11.** Surrounding me they compassed me about: and in the [name](#) of the [Lord](#) I have been revenged on them.  
Circumdederunt me et obsederunt me sed in nomine Domini ultus sum eas

**117:12.** They surrounded me like bees, and they burned like fire among thorns: and in the [name](#) of the [Lord](#) I was revenged on them.  
Circumdederunt me quasi apes extinctae sunt quasi ignis spinarum in nomine Domini quia ultus sum eas

**117:13.** Being pushed I was overturned that I might fall: but the [Lord](#) supported me.  
Impulsus pellebar ut caderem et Dominus sustentavit me

**117:14.** The [Lord](#) is my strength and my praise: and he is become my [salvation](#).  
Fortitudo mea et laus mea Dominus et factus est mihi in salutem

**117:15.** The voice of rejoicing and of [salvation](#) is in the tabernacles of the [just](#).  
Vox laudis et salutis in tabernaculis iustorum

**117:16.** The right hand of the [Lord](#) hath wrought strength: the right hand of the [Lord](#) hath exalted me: the

right hand of the **Lord** hath wrought strength.

Dextera Domini fecit fortitudinem dextera Domini excelsa dextera Domini fecit fortitudinem

**117:17.** I shall not die, but live: and shall declare the works of the **Lord**.

Non moriar sed vivam et narrabo opera Domini

**117:18.** The **Lord** chastising hath chastised me: but he hath not delivered me over to death.

Corripiens arguit me Dominus et morti non tradidit me

**117:19.** Open ye to me the gates of **justice**: I will go in to them, and give praise to the **Lord**.

Aperite mihi portas iustitiae ingressus eas confitebor Domino

**117:20.** This is the gate of the **Lord**, the **just** shall enter into it.

Haec est porta Domini iusti intrabunt in eam

**117:21.** I will give **glory** to thee because thou hast heard me: and art become my **salvation**.

Confitebor tibi quoniam exaudisti me et factus es mihi in salutem

**117:22.** The stone which the builders rejected; the same is become the **head of the corner**.

Lapis quem reprobaverunt aedificantes factus est in caput anguli

**117:23.** This is the **Lord's** doing, and it is wonderful in our eyes.

A Domino factum est istud et hoc mirabile in oculis nostris

**117:24.** This is the day which the **Lord** hath made: let us be glad and rejoice therein.

Haec est dies quam fecit Dominus exultemus et laetemur in ea

**117:25.** O **Lord**, save me: O **Lord**, give **good** success.

Obsecro Domine salva obsecro obsecro Domine prosperare obsecro

**117:26.** **Blessed** be he that cometh in the **name** of the **Lord**. We have **blessed** you out of the **house of the Lord**.

Benedictus qui venit in nomine Domini benediximus vobis de domo Domini

**117:27.** The **Lord** is **God**, and he hath shone upon us. Appoint a solemn day, with shady boughs, even to the **horn of the altar**.

Deus Dominus et apparuit nobis frequentate sollemnitatem in frondosis usque ad cornua altaris

**117:28.** Thou art my **God**, and I will praise thee: thou art my **God**, and I will exalt thee. I will praise thee, because thou hast heard me, and art become my **salvation**.

Deus meus es tu et confitebor tibi Deus meus es tu exaltabo te

**117:29.** O praise ye the **Lord**, for he is **good**: for his mercy endureth for ever.

Confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

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## Psalm 118

***Beati immaculati. Of the excellence of virtue consisting in the love and observance of the commandments of God.***

---

*Alleluia.*

### ALEPH

**118:1.** Blessed are the undefiled in the way, who walk in the law of the Lord.

Aleph beati immaculati in via qui ambulant in lege Domini

**Aleph...** The first eight verses of this psalm in the original begin with Aleph, which is the name of the first letter of the Hebrew alphabet. The second eight verses begin with Beth, the name of the second letter of the Hebrew alphabet; and so to the end of the whole alphabet, in all twenty-two letters, each letter having eight verses. This order is variously expounded by the holy fathers; which shows the difficulty of understanding the holy scriptures, and consequently with what humility, and submission to the Church they are to be read.

**118:2.** Blessed are they that search his testimonies: that seek him with their whole heart. \*

Beati qui custodiunt testimonia eius in toto corde requirunt eum

**His testimonies...** The commandments of God are called his testimonies, because they testify his holy will unto us. Note here, that in almost every verse of this psalm (which in number are 176) the word and law of God, and the love and observance of it, is perpetually inculcated, under a variety of denominations, all signifying the same thing.

**118:3.** For they that work iniquity, have not walked in his ways.

Nec enim qui operantur iniquitatem in viis eius ambulaverunt

**118:4.** Thou hast commanded thy commandments to be kept most diligently.

Tu mandasti praecepta tua custodire nimis

**118:5.** O! that my ways may be directed to keep thy justifications.

Utinam dirigantur viae meae ad custodienda praecepta tua

**118:6.** Then shall I not be confounded, when I shall look into all thy commandments.

Tunc non confundar cum respexero ad omnia mandata tua

**118:7.** I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

Confitebor tibi in directione cordis cum didicero iudicia iustitiae tuae

**118:8.** I will keep thy justifications: O! do not thou utterly forsake me.

Praecepta tua custodiam ne derelinquas me nimis

### BETH

**118:9.** By what doth a young man correct his way? by observing thy words.

Beth in quo corrigit iuvenis semitam suam cum custodierit verba tua

**118:10.** With my whole heart have I sought after thee: let me not stray from thy commandments.

In toto corde meo exquisivi te ne errare me facias a mandatis tuis

**118:11.** Thy words have I hidden in my heart, that I may not sin against thee.

In corde meo abscondi eloquium tuum ut non peccem tibi

**118:12.** Blessed art thou, O Lord: teach me thy justifications.

Benedictus tu Domine doce me praecepta tua

**118:13.** With my lips I have pronounced all the judgments of thy mouth.

In labiis meis narraui omnes iustitias oris tui

**118:14.** I have been delighted in the way of thy testimonies, as in all riches.  
In via testimoniorum tuorum laetatus sum quasi in omnibus divitiis

**118:15.** I will meditate on thy commandments: and I will consider thy ways.  
In praeceptis tuis meditabor et contemplabor semitas tuas

**118:16.** I will think of thy justifications: I will not forget thy words.  
Iustitiis tuis delectabor non obliviscar verba tua

### GIMEL

**118:17.** Give bountifully to thy servant, enliven me: and I shall keep thy words.  
Gimel tribue servo tuo vivam et custodiam verba tua

**118:18.** Open thou my eyes: and I will consider the wondrous things of thy law.  
Revela oculos meos et videbo mirabilia in lege tua

**118:19.** I am a sojourner on the earth: hide not thy commandments from me.  
Advena ego sum in terra ne abscondas a me mandata tua

**118:20.** My **soul** hath **coveted** to long for thy justifications, at all times.  
Desideravit anima mea desiderare iudicia tua in omni tempore

**118:21.** Thou hast rebuked the **proud**: they are **cursed** who decline from thy commandments.  
Increpasti superbos maledicti qui recedunt a mandatis tuis

**118:22.** Remove from me reproach and contempt: because I have sought after thy testimonies.  
Aufer a me obprobrium et contemptum quoniam testimonia tua custodivi

**118:23.** For princes sat, and spoke against me: but thy servant was employed in thy justifications.  
Etenim sedentes principes adversum me loquebantur servus autem tuus meditabatur praecepta tua

**118:24.** For thy testimonies are my meditation: and thy justifications my counsel.  
Sed et testimonia tua voluntas mea quasi viri amicissimi mei

### DALETH

**118:25.** My **soul** hath cleaved to the pavement: quicken thou me according to thy word.  
Deleth adhesit pulveri anima mea vivifica me iuxta verbum tuum

**118:26.** I have declared my ways, and thou hast heard me: teach me thy justifications.  
Vias meas exposui et exaudisti doce me iustitiam tuam

**118:27.** Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.  
Viam praeceptorum tuorum fac me intellegere et loquar in mirabilibus tuis

**118:28.** My **soul** hath slumbered through heaviness: strengthen thou me in thy words.  
Destillavit anima mea prae stultitia serva me iuxta eloquium tuum

**118:29.** Remove from me the way of **iniquity**: and out of thy law have mercy on me.  
Viam mendacii aufer a me et legem tuam dona mihi

**118:30.** I have chosen the way of **truth**: thy judgments I have not forgotten.  
Viam fidei elegi iudicia tua proponebam

**118:31.** I have stuck to thy testimonies, O **Lord**: put me not to shame.  
Adhesi testimoniis tuis Domine ne confundas me

**118:32.** I have run the way of thy commandments, when thou didst enlarge my heart.  
Viam mandatorum tuorum curram quoniam dilatasti cor meum

### HE

**118:33.** Set before me for a law the way of thy justifications, O **Lord**: and I will always seek after it.  
He ostende mihi Domine viam praeceptorum tuorum et custodiam eam per vestigium

**118:34.** Give me understanding, and I will search thy law; and I will keep it with my whole heart.  
Doce me et observabo legem tuam et custodiam eam in toto corde

**118:35.** Lead me into the path of thy commandments; for this same I have desired.  
Deduc me in semita mandatorum tuorum quia ipsam volui

**118:36.** Incline my heart into thy testimonies and not to **covetousness**.  
Inclina cor meum ad testimonia tua et non ad avaritiam

**118:37.** Turn away my eyes that they may not behold vanity: quicken me in thy way.  
Averte oculos meos ne videant vanitatem in via tua vivifica me

**118:38.** Establish thy word to thy servant, in thy fear.  
Suscita servo tuo eloquium tuum in timorem tuum

**118:39.** Turn away my reproach, which I have apprehended: for thy judgments are delightful.  
Averte obprobrium meum quod reveritus sum iudicia tua bona

**118:40.** Behold I have longed after thy precepts: quicken me in thy **justice**.  
Ecce desideravi praecepta tua iustitia tua vivifica me

#### VAU

**118:41.** Let thy mercy also come upon me, O **Lord**: thy **salvation** according to thy word.  
Vav et veniant mihi misericordiae tuae Domine et salus tua iuxta eloquium tuum

**118:42.** So shall I answer them that reproach me in any thing; that I have trusted in thy words.  
Et respondebo exprobranti mihi sermonem quia speravi in sermone tuo

**118:43.** And take not thou the word of **truth** utterly out of my mouth: for in thy words, I have hoped exceedingly.  
Et ne auferas de ore meo verbum veritatis usque nimis quoniam iudicia tua expectavi

**118:44.** So shall I always keep thy law, for ever and ever.  
Et custodiam legem tuam iugiter in sempiternum et ultra

**118:45.** And I walked at large: because I have sought after thy commandments.  
Et ambulabo in spatioso quia praecepta tua quaesivi

**118:46.** And I spoke of thy testimonies before kings: and I was not ashamed.  
Et loquar in testimoniis tuis coram regibus et non confundar

**118:47.** I meditated also on thy commandments, which I **loved**.  
Et delectabor in mandatis tuis quae dilexi

**118:48.** And I lifted up my hands to thy commandments, which I **loved**: and I was exercised in thy justifications.  
Et levabo manus meas ad mandata tua quae dilexi et loquar in praeceptis tuis

#### ZAIN

**118:49.** Be thou mindful of thy word to thy servant, in which thou hast given me **hope**.  
Zai memento sermonis servo tuo quem me sperare fecisti

**118:50.** This hath comforted me in my humiliation: because thy word hath enlivened me.  
Haec est consolatio mea in afflictione mea quia eloquium tuum vivificavit me

**118:51.** The **proud** did iniquitously altogether: but I declined not from thy law.

Superbi deridebant me nimis a lege tua non declinavi

**118:52.** I remembered, O **Lord**, thy judgments of old: and I was comforted.  
Recordatus sum iudiciorum tuorum a saeculo Domine et consolatus sum

**118:53.** A fainting hath taken hold of me, because of the **wicked** that forsake thy law.  
Horror obtinuit me ab impiis qui dereliquerunt legem tuam

**118:54.** Thy justifications were the subject of my song, in the place of my pilgrimage.  
Carmina erant mihi praecepta tua in domo peregrinationis meae

**118:55.** In the night I have remembered thy **name**, O **Lord**: and have kept thy law.  
Recordatus sum in nocte nominis tui Domine et custodivi legem tuam

**118:56.** This happened to me: because I sought after thy justifications.  
Hoc factum est mihi quia praecepta tua custodivi

## HETH

**118:57.** O **Lord**, my portion, I have said, I would keep thy law.  
Heth pars mea Domine dixi ut custodiam verbum tuum

**118:58.** I entreated thy face with all my heart: have mercy on me according to thy word.  
Deprecatus sum vultum tuum in toto corde miserere mei secundum eloquium tuum

**118:59.** I have thought on my ways: and turned my feet unto thy testimonies.  
Recogitavi vias meas et converti pedes meos ad testimonia tua

**118:60.** I am ready, and am not troubled: that I may keep thy commandments.  
Festinavi et non neglexi custodire mandata tua

**118:61.** The cords of the **wicked** have encompassed me: but I have not forgotten thy law.  
Funes impiorum implicaverunt me legem tuam non sum oblitus

**118:62.** I rose at midnight to give praise to thee; for the judgments of thy justification.  
Medio noctis surgam ad confitendum tibi super iudicia iustificationis tuae

**118:63.** I am a partaker with all them that fear thee, and that keep thy commandments.  
Particeps ego sum omnium timentium te et custodientium praecepta tua

**118:64.** The earth, O **Lord**, is full of thy mercy: teach me thy justifications.  
Misericordia tua completa est terra praecepta tua doce me

## TETH

**118:65.** Thou hast done well with thy servant, O **Lord**, according to thy word.  
Teth benefecisti servo tuo Domine secundum verbum tuum

**118:66.** Teach me goodness and discipline and **knowledge**; for I have **believed** thy commandments.  
Bonum sermonem et scientiam doce me quia mandatis tuis credidi

**118:67.** Before I was **humbled** I offended; therefore have I kept thy word.  
Antequam audirem ego ignoravi nunc autem eloquium tuum custodivi

**118:68.** Thou art **good**; and in thy goodness teach me thy justifications.  
Bonus tu et beneficus doce me praecepta tua

**118:69.** The **iniquity** of the **proud** hath been multiplied over me: but I will seek thy commandments with my whole heart.  
Adplicabant mihi mendacium superbi ego autem in toto corde servabam praecepta tua

**118:70.** Their heart is curdled like milk: but I have meditated on thy law.  
Incrassatum est velut adeps cor eorum et ego in lege tua delectabar

**118:71.** It is **good** for me that thou hast **humbled** me, that I may learn thy justifications.  
Bonum mihi quia adflictus sum ut discerem praecepta tua

**118:72.** The law of thy mouth is **good** to me, above thousands of gold and silver.  
Melior mihi est lex oris tui super milia auri et argenti

### JOD

**118:73.** Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.  
Ioth manus tuae fecerunt me et firmaverunt me doce me et discam mandata tua

**118:74.** They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.  
Qui timent te videbunt me et laetabuntur quia sermonem tuum expectavi

**118:75.** I **know**, O **Lord**, that thy judgments are equity: and in thy **truth** thou hast **humbled** me.  
Scio Domine quia iustum iudicium tuum et vere adflixisti me

**118:76.** O! let thy mercy be for my comfort, according to thy word unto thy servant.  
Sit obsecro misericordia tua in consolatione mea sicut locutus es servo tuo

**118:77.** Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.  
Veniant mihi misericordiae tuae et vivam quia lex tua delectatio mea

**118:78.** Let the **proud** be ashamed, because they have done **unjustly** towards me: but I will be employed in thy commandments.  
Confundantur superbi quoniam inique contriverunt me ego autem loquar in praeceptis tuis

**118:79.** Let them that fear thee turn to me: and they that **know** thy testimonies.  
Revertantur ad me qui timent te et qui sciunt testimonium tuum

**118:80.** Let my heart be undefiled in thy justifications, that I may not be confounded.  
Fiat cor meum perfectum in praeceptis tuis ut non confundar

### CAPH

**118:81.** My **soul** hath fainted after thy **salvation**: and in thy word I have very much hoped.  
Caph defecit in salutare tuum anima mea verbum tuum expectavi

**118:82.** My eyes have failed for thy word, saying: When wilt thou comfort me?  
Consumpti sunt oculi mei in verbum tuum dicentes quando consolaberis me

**118:83.** For I am become like a bottle in the frost: I have not forgotten thy justifications.  
Et cum essem quasi uter in pruina praecepta tua non sum oblitus

**118:84.** How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?  
Quot sunt dies servi tui quando facies in persequentibus me iudicium

**118:85.** The **wicked** have told me fables: but not as thy law.  
Foderunt mihi superbi foveas quae non erant iuxta legem tuam

**118:86.** All thy statutes are **truth**: they have **persecuted** me **unjustly**, do thou help me.  
Omnia mandata tua vera falso persecuti sunt me auxiliare mihi

**118:87.** They had almost made an end of me upon earth: but I have not forsaken thy commandments.  
Paulo minus consumpserunt me in terra ego autem non dimisi praecepta tua

**118:88.** Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.  
Secundum misericordiam tuam vivifica me et custodiam testimonium oris tui

### LAMED

**118:89.** For ever, O **Lord**, thy word standeth firm in **heaven**.

Lameth in aeternum Domine verbum tuum perstat in caelo

**118:90.** Thy **truth** unto all **generations**: thou hast founded the earth, and it continueth.

In generatione et generatione fides tua fundasti terram et stat

**118:91.** By thy ordinance the day goeth on: for all things serve thee.

Iudicio tuo stant usque hodie quia omnia serviunt tibi

**118:92.** Unless thy law had been my meditation, I had then perhaps perished in my abjection.

Nisi quod lex tua delectatio mea forte perissem in pressura mea

**118:93.** Thy justifications I will never forget: for by them thou hast given me life.

In sempiternum non obliviscar praeceptorum tuorum quia per ipsa vivificasti me

**118:94.** I am thine, save thou me: for I have sought thy justifications.

Tuus ego sum salva me quoniam praecepta tua quaesivi

**118:95.** The **wicked** have waited for me to destroy me: but I have understood thy testimonies.

Me expectaverunt impii ut perderent me testimonium tuum considerabo

**118:96.** I have seen an end of all perfection: thy commandment is exceeding broad.

Omni consummationi vidi finem latum mandatum tuum nimis

#### MEM

**118:97.** O how have I **loved** thy law, O **Lord**! it is my meditation all the day.

Mem quam dilexi legem tuam tota die haec meditatio mea

**118:98.** Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

Super inimicos meos instruis me mandata tua quia in sempiternum hoc est mihi

**118:99.** I have understood more than all my teachers: because thy testimonies are my meditation.

Super omnes qui docebant me eruditus sum quia testimonia tua meditatio mea

**118:100.** I have had understanding above ancients: because I have sought thy commandments.

Super senes intellexi quia praecepta tua servavi

**118:101.** I have restrained my feet from every **evil** way: that I may keep thy words.

Ab omni semita mala prohibui pedes meos ut custodirem verba tua

**118:102.** I have not declined from thy judgments, because thou hast set me a law.

A iudiciis tuis non recessi quia tu inluminasti me

**118:103.** How sweet are thy words to my palate! more than honey to my mouth.

Quam dulce gutturi meo eloquium tuum super mel ori meo

**118:104.** By thy commandments I have had understanding: therefore have I **hated** every way of **iniquity**.

Praecepta tua considerabam propterea odivi omnem semitam mendacii

#### NUN

**118:105.** Thy word is a lamp to my feet, and a light to my paths.

Nun lucerna pedi meo verbum tuum et lux semitae meae

**118:106.** I have sworn and am determined to keep the judgments of thy **justice**.

Iuravi et perseverabo ut custodiam iudicia iustitiae tuae

**118:107.** I have been **humbled**, O **Lord**, exceedingly: quicken thou me according to thy word.

Adflictus sum usque nimis Domine vivifica me iuxta verbum tuum

**118:108.** The free [offerings](#) of my mouth make acceptable, O [Lord](#): and teach me thy judgments.  
Voluntaria oris mei conplaceant tibi Domine et secundum iudicia tua doce me

**118:109.** My [soul](#) is continually in my hands: and I have not forgotten thy law.  
Anima mea in manu mea semper et legis tuae non sum oblitus

**118:110.** Sinners have laid a snare for me: but I have not erred from thy precepts.  
Posuerunt impii laqueum mihi et a praeceptis tuis non aberravi

**118:111.** I have purchased thy testimonies for an inheritance for ever: because they are the [joy](#) of my heart.  
Hereditas mea testimonia tua in sempiternum quia gaudium cordis mei sunt

**118:112.** I have inclined my heart to do thy justifications for ever, for the reward.  
Inclinavi cor meum ut facerem iustitias tuas propter aeternam retributionem

### SAMECH

**118:113.** I have [hated](#) the unjust: and have [loved](#) thy law.  
Samech tumultuosos odivi et legem tuam dilexi

**118:114.** Thou art my helper and my protector: and in thy word I have greatly hoped.  
Protectio mea et scutum meum tu es verbum tuum expectavi

**118:115.** Depart from me, ye malignant: and I will search the commandments of my [God](#).  
Recedite a me maligni et custodiam mandata Dei mei

**118:116.** Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.  
Confirma me secundum verbum tuum et vivam et noli me confundere ab expectatione mea

**118:117.** Help me, and I shall be saved: and I will meditate always on thy justifications.  
Auxiliare mihi et salvus ero et delectabor in praeceptis tuis iugiter

**118:118.** Thou hast [despised](#) all them that fall off from thy judgments; for their thought is [unjust](#).  
Abiecisti omnes qui adversantur praecepta tua quia mendax cogitatio eorum

**118:119.** I have accounted all the sinners of the earth prevaricators: therefore have I [loved](#) thy testimonies.  
Quasi scoriam computasti omnes impios terrae propterea dilexi testimonia tua

**118:120.** Pierce thou my flesh with thy fear: for I am afraid of thy judgments.  
Horripilavit a timore tuo caro mea et iudicia tua timui

### AIN

**118:121.** I have done judgment and [justice](#): give me not up to them that slander me.  
Ain feci iudicium et iustitiam ne derelinquas me his qui calumniantur me

**118:122.** Uphold thy servant unto [good](#): let not the [proud](#) calumniate me.  
Sponde pro servo tuo in bonum ne calumnientur me superbi

**118:123.** My eyes have fainted after thy [salvation](#): and for the word of thy [justice](#).  
Oculi mei defecerunt in salutare tuum et in eloquium iustitiae tuae

**118:124.** Deal with thy servant according to thy mercy: and teach me thy justifications.  
Fac cum servo tuo iuxta misericordiam tuam et praecepta tua doce me

**118:125.** I am thy servant: give me understanding that I may [know](#) thy testimonies.  
Servus tuus ego instrue me et cognoscam testimonia tua

**118:126.** It is time, O [Lord](#), to do: they have dissipated thy law.

Tempus est ut facias Domine praevaricati sunt legem tuam

**118:127.** Therefore have I **loved** thy commandments above gold and the topaz.  
Propterea dilexi mandata tua super aurum et topazium

**118:128.** Therefore was I directed to all thy commandments: I have **hated** all **wicked** ways.  
Propterea in universa praecepta direxi omnem semitam mendacii odio habui

### PHE

**118:129.** Thy testimonies are wonderful: therefore my **soul** hath sought them.  
Fe mirabilia testimonia tua idcirco custodivit ea anima mea

**118:130.** The declaration of thy words giveth light: and giveth understanding to little ones.  
Ostium sermonum tuorum lucidum doce parvulos

**118:131.** I opened my mouth, and panted: because I longed for thy commandments.  
Os meum aperui et respiravi quia mandata tua desiderabam

**118:132.** Look thou upon me, and have mercy on me according to the judgment of them that **love** thy **name**.  
Respice ad me et miserere mei iuxta iudicium diligentium nomen tuum

**118:133.** Direct my steps according to thy word: and let no **iniquity** have dominion over me.  
Gressus meos firma in sermone tuo et non des potestatem in me universae iniquitati

**118:134.** Redeem me from the calumnies of **men**: that I may keep thy commandments.  
Redime me a calumnia hominis et custodiam praecepta tua

**118:135.** Make thy face to shine upon thy servant: and teach me thy justifications.  
Vultum tuum ostende servo tuo et doce me praecepta tua

**118:136.** My eyes have sent forth springs of water: because they have not kept thy law.  
Rivi aquarum fluebant de oculis meis quia non custodierunt legem tuam

### SADE

**118:137.** Thou art **just**, O **Lord**: and thy judgment is right.  
Sade iustus es Domine et rectum iudicium tuum

**118:138.** Thou hast commanded **justice** thy testimonies: and thy **truth** exceedingly.  
Praecepisti iustitiam testimonii tui et veritatem nimis

**118:139.** My **zeal** hath made me pine away: because my enemies forgot thy words.  
Consumpsit me zelus meus quia obliti sunt verborum tuorum hostes mei

**118:140.** Thy word is exceedingly refined: and thy servant hath **loved** it.  
Probatus sermo tuus nimis et servus tuus dilexit illum

**118:141.** I am very young and **despised**; but I forget not thy justifications.  
Parvulus ego sum et contemptibilis sed praecepta tua non sum oblitus

**118:142.** Thy **justice** is **justice** for ever: and thy law is the **truth**.  
Iustitia tua iustitia sempiterna et lex tua veritas

**118:143.** Trouble and anguish have found me: thy commandments are my meditation.  
Tribulatio et angustia invenerunt me mandata tua voluntas mea

**118:144.** Thy testimonies are **justice** for ever: give me understanding, and I shall live.  
Iusta testimonia tua semper doce me et vivam

### COPH

**118:145.** I cried with my whole heart, hear me, O **Lord**: I will seek thy justifications.  
Coph clamavi in toto corde exaudi me Domine praecepta tua custodiam

**118:146.** I cried unto thee, save me: that I may keep thy commandments.  
Invocavi te salvum me fac et custodiam testimonia tua

**118:147.** I prevented the dawning of the day, and cried: because in thy words I very much hoped.  
Surgebam adhuc in tenebris et clamabam verbum tuum expectans

**118:148.** My eyes to thee have prevented the morning: that I might meditate on thy words.  
Praeveniebant oculi mei vigilias ut meditarer in sermonibus tuis

**118:149.** Hear thou my voice, O **Lord**, according to thy mercy: and quicken me according to thy judgment.

Vocem meam audi iuxta misericordiam tuam Domine secundum iudicium tuum vivifica me

**118:150.** They that persecute me have drawn nigh to **iniquity**; but they are gone far off from thy law.  
Adpropinquaverunt persecutores mei sceleri et a lege tua procul facti sunt

**118:151.** Thou art near, O **Lord**: and all thy ways are **truth**.  
Prope es tu Domine et omnia mandata tua veritas

**118:152.** I have **known** from the beginning concerning thy testimonies: that thou hast founded them for ever.

A principio novi de testimoniis tuis quod in aeternum fundaveris ea

## RES

**118:153.** See my humiliation and deliver me for I have not forgotten thy law.  
Res vide adflitionem meam et eripe me quia legis tuae non sum oblitus

**118:154.** Judge my judgment and **redeem** me: quicken thou me for thy word's sake.  
Iudica causam meam et redime me sermone tuo vivifica me

**118:155.** Salvation is far from sinners; because they have not sought thy justifications.  
Longe ab impiis salus quia praecepta tua non quaesierunt

**118:156.** Many, O **Lord**, are thy mercies: quicken me according to thy judgment.  
Misericordiae tuae multae Domine iuxta iudicia tua vivifica me

**118:157.** Many are they that persecute me and afflict me; but I have not declined from thy testimonies.  
Multi qui persequuntur me et adfligunt me a testimoniis tuis non declinavi

**118:158.** I beheld the transgressors, and pined away; because they kept not thy word.  
Vidi praevaricatores tuos et maerebam qui verbum tuum non custodierunt

**118:159.** Behold I have **loved** thy commandments, O **Lord**; quicken me thou in thy mercy.  
Vide quoniam praecepta tua dilexi Domine iuxta misericordiam tuam vivifica me

**118:160.** The beginning of thy words is **truth**: all the judgments of thy **justice** are for ever.  
Caput verborum tuorum veritas et sempiternum omne iudicium iustitiae tuae

## SIN

**118:161.** Princes have **persecuted** me without cause: and my heart hath been in awe of thy words.  
Sen principes persecuti sunt me sine causa verba autem tua timuit cor meum

**118:162.** I will rejoice at thy words, as one that hath found great spoil.  
Gaudens ego sum in eloquio tuo sicut qui invenit spolia multa

**118:163.** I have **hated** and abhorred **iniquity**; but I have **loved** thy law.  
Mendacium odio habui et detestatus sum legem autem tuam dilexi

**118:164.** Seven times a day I have given praise to thee, for the judgments of thy **justice**.  
Septies in die laudavi te super iudiciis iustitiae tuae

**118:165.** Much peace have they that **love** thy law, and to them there is no stumbling block.  
Pax multa diligentibus legem tuam et non est illis scandalum

**118:166.** I looked for thy **salvation**, O **Lord**: and I **loved** thy commandments.  
Expectavi salutare tuum Domine et mandata tua feci

**118:167.** My **soul** hath kept thy testimonies and hath **loved** them exceedingly.  
Custodivit anima mea testimonia tua et dilexi ea nimis

**118:168.** I have kept thy commandments and thy testimonies: because all my ways are in thy sight.  
Custodivi praecepta tua et testimonia tua quia omnes viae meae in conspectu tuo

## TAU

**118:169.** Let my supplication, O **Lord**, come near in thy sight: give me understanding according to thy word.  
Thau ingrediatur laus mea coram te Domine secundum verbum tuum doce me

**118:170.** Let my request come in before thee; deliver thou me according to thy word.  
Veniat deprecatio mea ante vultum tuum secundum eloquium tuum libera me

**118:171.** My lips shall utter a hymn, when thou shalt teach me thy justifications.  
Fundant labia mea hymnum docebis enim me praecepta tua

**118:172.** My tongue shall pronounce thy word: because all thy commandments are **justice**.  
Loquetur lingua mea sermonem tuum quia omnia mandata tua iusta

**118:173.** Let thy hand be with me to save me; for I have chosen thy precepts.  
Sit manus tua auxiliatrix mea quia praecepta tua elegi

**118:174.** I have longed for thy **salvation**, O **Lord**; and thy law is my meditation.  
Desideravi salutare tuum Domine et lex tua voluntas mea

**118:175.** My **soul** shall live and shall praise thee: and thy judgments shall help me.  
Vivet anima mea et laudabit te et iudicia tua auxiliabuntur mihi

**118:176.** I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.  
Erravi quasi ovis perdita quaere servum tuum quia mandatorum tuorum non sum oblitus

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## Psalm 119

### *Ad Dominum. A prayer in tribulation.*

---

A *gradual canticle*.\*

**119:1.** In my trouble I cried to the **Lord**: and he heard me.

Canticum graduum ad Dominum in tribulatione mea clamavi et exaudivit me

**119:2.** O **Lord**, deliver my **soul** from **wicked** lips, and a deceitful tongue.

Domine libera animam meam a labio mendacii a lingua dolosa

**119:3.** What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

Quid detur tibi aut quid adponatur tibi ad linguam dolosam

**119:4.** The sharp arrows of the mighty, with coals that lay waste.

Sagittae potentis acutae cum carbonibus iuniperorum

**119:5.** Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of **Cedar**:

Heu mihi quia peregrinatio mea prolongata est habitavi cum tabernaculis Cedar

**119:6.** My **soul** hath been long a sojourner.

Multum peregrinata est anima mea

**119:7.** With them that **hated** peace I was peaceable: when I spoke to them they fought against me without cause.

Cum odientibus pacem ego pacifica loquebar et illi bellantia

**SUBTITLE. A gradual canticle...** The following psalms, in number fifteen, are called **gradual psalms**, or canticles, from the word gradus, signifying steps, ascensions, or degrees: either because they were appointed to be sung on the fifteen steps, by which the people ascended to the **temple**: or, that in the singing of them the voice was to be raised by certain steps or ascensions: or, that they were to be sung by the people returning from their captivity and ascending to **Jerusalem**, which was seated amongst mountains. The **holy fathers**, in a mystical sense, understand these steps, or ascensions, of the degrees by which **Christians** spiritually ascend to **virtue** and perfection; and to the **true temple of God** in the **heavenly Jerusalem**.

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## Psalm 120

### ***Levavi oculos. God is the keeper of his servants.***

---

A *gradual canticle*.

**120:1.** I have lifted up my eyes to the mountains, from whence help shall come to me.  
Canticum graduum levavi oculos meos in montes unde veniet auxilium meum

**120:2.** My help is from the **Lord**, who made **heaven** and earth.  
Auxilium meum a Domino factore caeli et terrae

**120:3.** May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.  
Non det in commotionem pedem tuum nec dormitet qui custodit te

**120:4.** Behold he shall neither slumber nor sleep, that keepeth **Israel**.  
Ecce non dormitabit neque dormiet qui custodiet Israhel

**120:5.** The **Lord** is thy keeper, the **Lord** is thy protection upon thy right hand.  
Dominus custodiet te Dominus protectio tua super manum dexteram tuam

**120:6.** The sun shall not burn thee by day: nor the moon by night.  
Per diem sol non percutiet te neque luna per noctem

**120:7.** The **Lord** keepeth thee from all **evil**: may the **Lord** keep thy **soul**.  
Dominus custodiet te ab omni malo custodiat animam tuam

**120:8.** May the **Lord** keep thy coming in and thy going out; from henceforth now and for ever.  
Dominus custodiat exitum tuum et introitum tuum amodo et usque in aeternum

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## Psalm 121

***Laetatus sum in his.*** The desire and hope of the just for the coming of the kingdom of God, and the peace of his church.

---

*A gradual canticle.*

**121:1.** I rejoiced at the things that were said to me: We shall go into the [house of the Lord](#).  
Canticum graduum David laetatus sum eo quod dixerint mihi in domum Domini ibimus

**121:2.** Our feet were standing in thy [courts](#), O [Jerusalem](#).  
Stantes erant pedes nostri in portis tuis Hierusalem

**121:3.** [Jerusalem](#), which is built as a city, which is compact together.  
Hierusalem quae aedificaris ut civitas cuius participatio eius simul

**121:4.** For thither did the tribes go up, the tribes of the [Lord](#): the testimony of [Israel](#), to praise the [name](#) of the [Lord](#).  
Quia ibi ascenderunt tribus tribus Domini testimonium Israhel ad confitendum nomini Domini

**121:5.** Because their seats have sat in judgment, seats upon the house of [David](#).  
Quia ibi sederunt sedes in iudicio sedes domui David

**121:6.** [Pray](#) ye for the things that are for the peace of [Jerusalem](#): and abundance for them that [love](#) thee.  
Rogate pacem Hierusalem sit bene his qui diligunt te

**121:7.** Let peace be in thy strength: and abundance in thy towers.  
Sit pax in muris tuis abundantia in domibus tuis

**121:8.** For the sake of my brethren, and of my neighbours, I spoke peace of thee.  
Propter fratres meos et amicos meos loquar pacem tibi

**121:9.** Because of the [house of the Lord](#) our [God](#), I have sought [good](#) things for thee.  
Propter domum Domini Dei nostri quaeram bona tibi

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## Psalm 122

### *Ad te levavi. A prayer in affliction, with confidence in God.*

A *gradual canticle*.

**122:1.** To thee have I lifted up my eyes, who dwellest in [heaven](#).

Canticum graduum ad te levavi oculos meos qui habitas in caelis

**122:2.** Behold as the eyes of servants are on the hands of their masters, As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the [Lord our God](#), until he have mercy on us.

Ecce sicut oculi servorum ad manum dominorum suorum sicut oculi ancillae ad manum dominae suae sic oculi nostri ad Dominum Deum nostrum donec misereatur nostri

**122:3.** Have mercy on us, O [Lord](#), have mercy on us: for we are greatly filled with contempt.

Miserere nostri Domine miserere nostri quoniam multum repleti sumus despectione

**122:4.** For our [soul](#) is greatly filled: we are a reproach to the rich, and contempt to the [proud](#).

Multum repleta est anima nostra obprobrii abundantium et despectionis superborum

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## Psalm 123

***Nisi quia Domini.* The church giveth glory to God for her deliverance, from the hands of her enemies.**

---

*A gradual canticle.*

**123:1.** If it had not been that the **Lord** was with us, let **Israel** now say:  
Canticum graduum David nisi Dominus fuisset in nobis dicat nunc Israhel

**123:2.** If it had not been that the **Lord** was with us, When **men** rose up against us,  
Nisi Dominus fuisset in nobis cum exurgerent super nos homines

**123:3.** Perhaps they had swallowed us up alive. When their fury was enkindled against us,  
Forsitan vivos absorbuissent nos cum irasceretur furor eorum super nos

**123:4.** Perhaps the waters had swallowed us up.  
Forsitan aquae circumdedissent nos

**123:5.** Our **soul** hath passed through a torrent: perhaps our **soul** had passed through a water insupportable.  
Torrens transisset super animam nostram forsitan transissent super animam nostram aquae superbae

**123:6.** **Blessed** be the **Lord**, who hath not given us to be a prey to their teeth.  
Benedictus Dominus qui non dedit nos in praedam dentibus eorum

**123:7.** Our **soul** hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken, and we are delivered.  
Anima nostra quasi avis erepta est de laqueo venantium laqueus contritus est et nos liberati sumus

**123:8.** Our help is in the **name** of the **Lord**, who made **heaven** and earth.  
Auxilium nostrum in nomine Domini qui fecit caelum et terram

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## Psalm 124

### ***Qui confidunt. The just are always under God's protection.***

---

A *gradual canticle*.

**124:1.** They that trust in the **Lord** shall be as mount Sion: he shall not be moved for ever that dwelleth  
Canticum graduum qui confidunt in Domino quasi mons Sion immobilis in aeternum habitabilis

**124:2.** In **Jerusalem**. Mountains are round about it: so the **Lord** is round about his people from henceforth now and for ever.

Hierusalem montes in circuitu eius et Dominus in circuitu populi sui amodo et usque in aeternum

**124:3.** For the **Lord** will not leave the rod of sinners upon the lot of the **just**: that the **just** may not stretch forth their hands to **iniquity**.

Quia non requiescet virga impietatis super sortem iustorum ut non mittant iusti in iniquitatem manus suas

**124:4.** Do **good**, O **Lord**, to those that are **good**, and to the upright of heart.

Benefac Domine bonis et rectis corde

**124:5.** But such as turn aside into bonds, the **Lord** shall lead out with the workers of **iniquity**: peace upon **Israel**.

Qui autem declinant ad pravitates suas deducet eos Dominus cum his qui operantur iniquitatem pax super Israhel

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## Psalm 125

***In convertendo.* The people of God rejoice at their delivery from captivity.**

---

*A gradual canticle.*

**125:1.** When the [Lord](#) brought back the captivity of Sion, we became like [men](#) comforted.  
Canticum graduum cum converteret Dominus captivitatem Sion facti sumus quasi somniantes

**125:2.** Then was our mouth filled with gladness; and our tongue with [joy](#). Then shall they say among the [Gentiles](#): The [Lord](#) hath done great things for them.  
Tunc implebitur risu os nostrum et lingua nostra laude tunc dicent in gentibus magnificavit Dominus facere cum istis

**125:3.** The [Lord](#) hath done great things for us: we are become joyful.  
Magnificavit Dominus facere nobiscum facti sumus laetantes

**125:4.** Turn again our captivity, O [Lord](#), as a stream in the south.  
Converte Domine captivitatem nostram sicut rivum in austro

**125:5.** They that sow in tears shall reap in [joy](#).  
Qui seminant in lacrimis in exultatione metent

**125:6.** Going they went and wept, casting their seeds.  
Qui ambulans ibat et flebat portans ad seminandum sementem

**125:7.** But coming they shall come with joyfulness, carrying their sheaves.  
Veniens veniet in exultatione portans manipulos suos

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## Psalm 126

### ***Nisi Dominus.* Nothing can be done without God's grace and blessing.**

---

*A gradual canticle of Solomon.*

**126:1.** Unless the **Lord** build the house, they labour in vain that build it. Unless the **Lord** keep the city, he watcheth in vain that keepeth it.

Canticum graduum Salomonis nisi Dominus aedificaverit domum in vanum laboraverunt qui aedificant eam nisi Dominus custodierit civitatem frustra vigilat qui custodit eam

**126:2.** It is vain for you to rise before light, rise ye after you have sitten, you that eat the bread of sorrow. When he shall give sleep to his beloved,\*

Frustra vobis est de mane consurgere postquam sederitis qui manducatis panem idolorum sic dabit diligentibus se somnum

**It is vain for you to rise before light...** That is, your early rising, your labour and worldly solicitude, will be vain, that is, will avail you nothing, without the light, **grace**, and **blessing** of **God**.

**126:3.** Behold the inheritance of the **Lord** are children: the reward, the fruit of the womb.

Ecce hereditas Domini filii mercis fructus ventris

**126:4.** As arrows in the hand of the mighty, so the children of them that have been shaken.

Sicut sagittae in manu potentis ita filii iuventutis

**126:5.** **Blessed** is the **man** that hath filled the desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

Beatus vir qui implevit faretram suam ex ipsis non confundentur cum loquentur inimicis in porta

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## Psalm 127

### ***Beati omnes. The fear of God is the way to happiness.***

---

A *gradual canticle*.

**127:1.** [Blessed](#) are all they that fear the [Lord](#): that walk in his ways.

Canticum graduum beatus omnis qui timet Dominum qui ambulat in viis eius

**127:2.** For thou shalt eat the labours of thy hands: [blessed](#) art thou, and it shall be well with thee.

Laborem manuum tuarum cum comederis beatus tu et bene tibi erit

**127:3.** Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, round about thy table.

Uxor tua sicut vitis fructifera in penetrabilibus domus tuae filii tui sicut germina olivarum in circuitu mensae tuae

**127:4.** Behold, thus shall the [man](#) be [blessed](#) that feareth the [Lord](#).

Ecce sic benedicetur viro qui timet Dominum

**127:5.** May the [Lord bless](#) thee out of Sion: and mayst thou see the [good](#) things of [Jerusalem](#) all the days of thy life.

Benedicat tibi Dominus ex Sion et videas bona Hierusalem omnibus diebus vitae tuae

**127:6.** And mayst thou see thy children's children, peace upon [Israel](#).

Et videas filios filiorum tuorum pacem super Israhel

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## Psalm 128

***Saepe expugnaverunt. The church of God is invincible: her persecutors come to nothing.***

---

*A gradual canticle.*

**128:1.** Often have they fought against me from my youth, let [Israel](#) now say.

Canticum graduum saepe expugnaverunt me ab adulescentia mea dicat nunc Israhel

**128:2.** Often have they fought against me from my youth: but they could not prevail over me.

Saepe expugnaverunt me ab adulescentia mea sed non potuerunt mihi

**128:3.** The [wicked](#) have wrought upon my back: they have lengthened their [iniquity](#).

Super cervicem meam arabant arantes prolongaverunt sulcum suum

**128:4.** The [Lord](#) who is [just](#) will cut the necks of sinners:

Dominus iustus concidet laqueos impiorum

**128:5.** Let them all be confounded and turned back that [hate](#) [Sion](#).

Confundantur et revertantur retrorsum omnes qui oderunt Sion

**128:6.** Let them be as grass upon the tops of houses: which withereth before it be plucked up:

Fiant sicut faenum tectorum quod statim ut viruerit arescet

**128:7.** Who with the mower filleth not his hand: nor he that gathereth sheaves his bosom.

De quo non implebit manum suam messor et sinum suum manipulos faciens

**128:8.** And they that passed by have not said: The [blessing](#) of the [Lord](#) be upon you: we have [blessed](#) you in the [name](#) of the [Lord](#).

De quo non dixerunt transeuntes benedictio Domini super vos benediximus vobis in nomine Domini

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## Psalm 129

***De profundis.* A prayer of a sinner, trusting in the mercies of God.  
The sixth penitential psalm.**

---

*A gradual canticle.*

**129:1.** [Out of the depths](#) I have cried to thee, O [Lord](#):

Canticum graduum de profundis clamavi ad te Domine

**129:2.** [Lord](#), hear my voice. Let thy ears be attentive to the voice of my supplication.

Domine exaudi vocem meam fiant aures tuae intendentes ad vocem deprecationis meae

**129:3.** If thou, O [Lord](#), wilt mark [iniquities](#): [Lord](#), who shall stand it.

Si iniquitates observabis Domine Domine quis sustinebit

**129:4.** For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O [Lord](#). My [soul](#) hath relied on his word:

Quia tecum est propitiatio cum terribilis sis sustinui Dominum sustinuit anima mea et verbum eius expectavi

**129:5.** My [soul](#) hath hoped in the [Lord](#).

Anima mea ad Dominum

**129:6.** From the morning watch even until night, let [Israel hope](#) in the [Lord](#).

A vigilia matutina usque ad vigiliam matutinam expectet Israhel Dominum

**129:7.** Because with the [Lord](#) there is mercy: and with him plentiful [redemption](#).

Quia apud Dominum misericordia et multa apud eum redemptio

**129:8.** And he shall [redeem Israel](#) from all his [iniquities](#).

Et ipse redimet Israhel ex omnibus iniquitatibus eius

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## Psalm 130

### *Domine, none est. The prophet's humility.*

---

A *gradual canticle* of David.

**130:1.** Lord, my heart is not exalted: nor are my eyes lofty. Neither have I walked in great matters, nor in wonderful things above me.

Canticum graduum Domine non est exaltatum cor meum neque elati sunt oculi mei et non ambulavi in magnis et in mirabilibus super me

**130:2.** If I was not humbly minded, but exalted my soul: As a child that is weaned is towards his mother, so reward in my soul.

Si non proposui et silere feci animam meam sicut ablactatus ad matrem suam ita ablactata ad me anima mea

**130:3.** Let Israel hope in the Lord, from henceforth now and for ever.

Expecta Israhel Dominum amodo et usque in aeternum

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## Psalm 131

### ***Memento, Domine. A prayer for the fulfilling of the promise made to David.***

---

*A gradual canticle.*

**131:1.** O [Lord](#), remember [David](#), and all his meekness.

Canticum graduum memento Domine David et omnis afflictionis eius

**131:2.** How he [swore](#) to the [Lord](#), he [vowed](#) a [vow](#) to the [God](#) of [Jacob](#):

Qui iuravit Domino votum vovit Deo Iacob

**131:3.** If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

Si intravero in tabernaculum domus meae si adsedero super lectum straminis mei

**131:4.** If I shall give sleep to my eyes, or slumber to my eyelids,

Si dedero somnum oculis meis et palpebris dormitationem

**131:5.** Or rest to my temples: until I find out a place for the [Lord](#), a tabernacle for the [God](#) of [Jacob](#).

Donec inveniam locum Domino tabernacula Deo Iacob

**131:6.** Behold we have heard of it in [Ephrata](#): we have found it in the fields of the wood. \*

Ecce audivimus illum in Ephrata invenimus illum in regione saltus

**We have heard of it in Ephrata...** When I was young, and lived in [Bethlehem](#), otherwise called [Ephrata](#), I heard of [God's tabernacle](#) and [ark](#), and had a devout desire of seeking it; and accordingly I found it at Cariathiarim, the city of the woods: where it was till it was removed to [Jerusalem](#). See 1 Par. 13.

**131:7.** We will go into his tabernacle: we will [adore](#) in the place where his feet stood.

Intremus in tabernacula eius adoremus scabillum pedum eius

**131:8.** Arise, O [Lord](#), into thy resting place: thou and the [ark](#), which thou hast [sanctified](#).

Surge Domine in requiem tuam tu et arca fortitudinis tuae

**131:9.** Let thy [priests](#) be clothed with [justice](#): and let thy [saints](#) rejoice.

Sacerdotes tui induantur iustitia et sancti tui laudent

**131:10.** For thy servant [David's](#) sake, turn not away the face of thy anointed.

Propter David servum tuum ne avertas faciem christi tui

**131:11.** The [Lord](#) hath sworn [truth](#) to [David](#), and he will not make it void: of the fruit of thy womb I will set upon thy throne.

Iuravit Dominus David veritatem non avertetur ab ea de fructu ventris tui ponam super sedem tuam

**131:12.** If thy children will keep my covenant, and these my testimonies which I shall teach them: Their children also for evermore shall sit upon thy throne.

Si custodierint filii tui pactum meum et testificationem meam quam docuero eos et filii eorum usque in aeternum sedebunt super thronum tuum

**131:13.** For the [Lord](#) hath chosen Sion: he hath chosen it for his dwelling.

Quia elegit Dominus Sion desideravit eam in habitaculum suum

**131:14.** This is my rest for ever and ever: here will I dwell, for I have chosen it.

Haec est requies mea in sempiternum hic habitabo quia desideravi eam

**131:15.** [Blessing](#) I will [bless](#) her widow: I will satisfy her [poor](#) with bread.

Venationem eius benedicens benedicam pauperes eius saturabo pane

**131:16.** I will clothe her **priests** with **salvation**, and her **saints** shall rejoice with exceeding great **joy**.  
Sacerdotes eius induam salutari et sancti eius laude laudabunt

**131:17.** There will I bring forth a horn to **David**: I have prepared a lamp for my anointed.  
Ibi oriri faciam cornu David paravi lucernam christo meo

**131:18.** His enemies I will clothe with confusion: but upon him shall my **sanctification** flourish.  
Inimicos eius induam confusione super ipsum autem florebit sanctificatio eius

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## Psalm 132

### *Ecce quam bonum. The happiness of brotherly love and concord.*

A *gradual canticle* of *David*.

**132:1.** Behold how [good](#) and how pleasant it is for brethren to dwell together in unity:  
Canticum graduum David ecce quam bonum et quam decorum habitare fratres in uno

**132:2.** Like the precious [ointment](#) on the head, that ran down upon the beard, the beard of [Aaron](#), Which ran down to the skirt of his garment:

Sicut unguentum optimum in capite quod descendit in barbam barbam Aaron quod descendit super oram vestimentorum eius

**132:3.** As the dew of [Hermon](#), which descendeth upon mount Sion. For there the [Lord](#) hath commanded [blessing](#), and life for evermore.

Sicut ros Hermon qui descendit super montana Sion quoniam ibi mandavit Dominus benedictionem vitam usque in aeternum

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## Psalm 133

### ***Ecce nunc benedicite. An exhortation to praise God continually.***

---

A *gradual canticle*.

**133:1.** Behold now [bless](#) ye the [Lord](#), all ye servants of the [Lord](#): Who stand in the [house of the Lord](#), in the [courts](#) of the [house of our God](#).

Canticum graduum ecce benedicite Domino omnes servi Domini qui statis in domo Domini

**133:2.** In the nights lift up your hands to the [holy](#) places, and [bless](#) ye the [Lord](#).

In noctibus levate manus vestras ad sanctum et benedicite Domino

**133:3.** May the [Lord](#) out of Sion [bless](#) thee, he that made [heaven](#) and earth.

Benedicat tibi Dominus ex Sion factor caeli et terrae

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## Psalm 134

### *Laudate nomen. An exhortation to praise God: the vanity of idols.*

**134:1.** Alleluia. Praise ye the [name](#) of the [Lord](#): O you his servants, praise the [Lord](#):  
Alleluia laudate nomen Domini laudate servi Dominum

**134:2.** You that stand in the [house of the Lord](#), in the [courts](#) of the [house of our God](#).  
Qui statis in domo Domini in atriis domus Dei nostri

**134:3.** Praise ye the [Lord](#), for the [Lord](#) is [good](#): sing ye to his [name](#), for it is sweet.  
Laudate Dominum quoniam bonus Dominus cantate nomini eius quoniam decens

**134:4.** For the [Lord](#) hath chosen [Jacob](#) unto himself: [Israel](#) for his own possession.  
Quia Iacob elegit sibi Dominus Israhel in peculium suum

**134:5.** For I have [known](#) that the [Lord](#) is great, and our [God](#) is above all gods.  
Quia ego scio quod magnus Dominus et Dominus noster prae omnibus diis

**134:6.** Whatsoever the [Lord](#) pleased he hath done, in [heaven](#), in earth, in the sea, and in all the [deeps](#).  
Omnia quae voluit Dominus fecit in caelo et in terra in mari et in cunctis abyssis

**134:7.** He bringeth up clouds from the end of the earth: he hath made lightnings for the rain. He bringeth forth winds out of his stores:  
Levans nubes de summitatibus terrae fulgura in pluviam fecit educens ventos de thesauris suis

**134:8.** He slew the [firstborn](#) of [Egypt](#) from [man](#) even unto beast.  
Qui percussit primitiva Aegypti ab homine usque ad pecus

**134:9.** He sent forth [signs and wonders](#) in the midst of thee, O [Egypt](#): upon [Pharao](#), and upon all his servants.  
Misit signa et portenta in medio tui Aegypte in Pharao et in cunctos servos eius

**134:10.** He smote many nations, and slew mighty kings:  
Qui percussit gentes multas et occidit reges fortes

**134:11.** Sehon king of the [Amorrhites](#), and Og king of Basan, and all the kingdoms of [Chanaan](#).  
Seon regem Amorreorum et Og regem Basan et omnia regna Chanaan

**134:12.** And gave their land for an inheritance, for an inheritance to his people [Israel](#).  
Et dedit terram eorum hereditatem hereditatem Israhel populo suo

**134:13.** Thy [name](#), O [Lord](#), is for ever: thy memorial, O [Lord](#), unto all [generations](#).  
Domine nomen tuum in aeternum Domine memoriale tuum in generatione et generatione

**134:14.** For the [Lord](#) will judge his people, and will be entreated in favour of his servants.  
Quia iudicabit Dominus populum suum et in servos suos erit placabilis

**134:15.** The [idols](#) of the [Gentiles](#) are silver and gold, the works of [men's](#) hands.  
Idola gentium argentum et aurum opera manuum hominum

**134:16.** They have a mouth, but they speak not: they have eyes, but they see not.  
Os habent et non loquentur oculos habent et non videbunt

**134:17.** They have ears, but they hear not: neither is there any breath in their mouths.  
Aures habent et non audient sed nec spiritus in ore eorum

**134:18.** Let them that make them be like to them: and every one that trusteth in them.  
Similes illis fiant qui faciunt ea omnis qui confidit in eis

**134:19.** Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.  
Domus Israhel benedicite Domino domus Aaron benedicite Domino

**134:20.** Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.  
Domus Levi benedicite Domino timentes Dominum benedicite Domino

**134:21.** Blessed be the Lord out of Sion, who dwelleth in Jerusalem.  
Benedictus Dominus ex Sion qui habitat in Hierusalem alleluia

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## Psalm 135

### *Confitemini Domino. God is to be praised for his wonderful works.*

**135:1.** [Alleluia](#). Praise the [Lord](#), for he is [good](#): for his mercy endureth for ever. \*

Confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

**Praise the Lord...** By this invitation to praise the [Lord](#), thrice repeated, we profess the [Blessed Trinity](#), One [God](#) in three distinct Persons, the Father, and the Son, and the [Holy Ghost](#).

**135:2.** Praise ye the [God](#) of gods: for his mercy endureth for ever.

Confitemini Deo deorum quoniam in aeternum misericordia eius

**135:3.** Praise ye the [Lord](#) of lords: for his mercy endureth for ever.

Confitemini Domino dominorum quoniam in aeternum misericordia eius

**135:4.** Who alone doth great wonders: for his mercy endureth for ever.

Qui facit mirabilia magna solus quoniam in aeternum misericordia eius

**135:5.** Who made the [heavens](#) in understanding: for his mercy endureth for ever.

Qui fecit caelos in sapientia quoniam in aeternum misericordia eius

**135:6.** Who established the earth above the waters: for his mercy endureth for ever.

Qui firmavit terram super aquas quoniam in aeternum misericordia eius

**135:7.** Who made the great lights: for his mercy endureth for ever.

Qui fecit luminaria magna quoniam in aeternum misericordia eius

**135:8.** The sun to rule the day: for his mercy endureth for ever.

Solem in potestatem diei quoniam in aeternum misericordia eius

**135:9.** The moon and the stars to rule the night: for his mercy endureth for ever.

Lunam et stellas in potestatem noctis quoniam in aeternum misericordia eius

**135:10.** Who smote [Egypt](#) with their [firstborn](#): for his mercy endureth for ever.

Qui percussit Aegyptum cum primitivis suis quoniam in aeternum misericordia eius

**135:11.** Who brought out [Israel](#) from among them: for his mercy endureth for ever.

Et eduxit Israhel de medio eorum quoniam in aeternum misericordia eius

**135:12.** With a mighty hand and with a stretched out arm: for his mercy endureth for ever.

In manu valida et in brachio extento quoniam in aeternum misericordia eius

**135:13.** Who divided the [Red Sea](#) into parts: for his mercy endureth for ever.

Qui divisit mare Rubrum in divisiones quoniam in aeternum misericordia eius

**135:14.** And brought out [Israel](#) through the midst thereof: for his mercy endureth for ever.

Et eduxit Israhel in medio eius quoniam in aeternum misericordia eius

**135:15.** And overthrew [Pharao](#) and his host in the [Red Sea](#): for his mercy endureth for ever.

Et convolvit Pharao et exercitum eius in mari Rubro quoniam in aeternum misericordia eius

**135:16.** Who led his people through the [desert](#): for his mercy endureth for ever.

Qui duxit populum suum per desertum quoniam in aeternum misericordia eius

**135:17.** Who smote great kings: for his mercy endureth for ever.

Qui percussit reges magnos quoniam in aeternum misericordia eius

**135:18.** And slew strong kings: for his mercy endureth for ever.  
Et occidit reges magnificos quoniam in aeternum misericordia eius

**135:19.** Sehon king of the **Amorrhites**: for his mercy endureth for ever.  
Seon regem Amorreorum quoniam in aeternum misericordia eius

**135:20.** And Og king of Basan: for his mercy endureth for ever.  
Et Og regem Basan quoniam in aeternum misericordia eius

**135:21.** And he gave their land for an inheritance: for his mercy endureth for ever.  
Et dedit terram eorum in hereditatem quoniam in aeternum misericordia eius

**135:22.** For an inheritance to his servant **Israel**: for his mercy endureth for ever.  
Hereditatem Israhel servo suo quoniam in aeternum misericordia eius

**135:23.** For he was mindful of us in our affliction: for his mercy endureth for ever.  
Quia in humilitate nostra memor fuit nostri quoniam in aeternum misericordia eius

**135:24.** And he **redeemed** us from our enemies: for his mercy endureth for ever.  
Et redemit nos de hostibus nostris quoniam in aeternum misericordia eius

**135:25.** Who giveth food to all flesh: for his mercy endureth for ever.  
Qui dat panem omni carni quoniam in aeternum misericordia eius

**135:26.** Give **glory** to the **God** of **heaven**: for his mercy endureth for ever.  
Confitemini Deo caeli quoniam in aeternum misericordia eius

**135:27.** Give **glory** to the **Lord** of lords: for his mercy endureth for ever.  
Confitemini Domino dominorum quoniam in aeternum misericordia eius

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## Psalm 136

### *Super flumina.* The lamentation of the people of God in their captivity in Babylon.

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A psalm of *David*, for *Jeremias*. \*

**136:1.** Upon the rivers of *Babylon*, there we sat and wept: when we remembered Sion:  
Super flumina Babylonis ibi sedimus et flevimus cum recordaremur Sion

**136:2.** On the willows in the midst thereof we hung up our instruments.  
Super salices in medio eius suspendimus citharas nostras

**136:3.** For there they that led us into captivity required of us the words of songs. And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.  
Quoniam ibi interrogaverunt nos qui captivos duxerunt nos verba carminis et qui adfligebant nos laeti canite nobis de canticis Sion

**136:4.** How shall we sing the song of the *Lord* in a strange land?  
Quomodo cantabimus canticum Domini in terra aliena

**136:5.** If I forget thee, O *Jerusalem*, let my right hand be forgotten.  
Si oblitus fuero tui Hierusalem in oblivione sit dextera mea

**136:6.** Let my tongue cleave to my jaws, if I do not remember thee: If I make not *Jerusalem* the beginning of my *joy*.  
Adhereat lingua mea gutturi meo si non recordatus fuero tui si non praeposuero Hierusalem in principio laetitiae meae

**136:7.** Remember, O *Lord*, the children of *Edom*, in the day of *Jerusalem*: Who say: Rase it, rase it, even to the foundation thereof.  
Memento Domine filiorum Edom in diem Hierusalem dicentium evacuate evacuate usque ad fundamentum eius

**136:8.** O daughter of *Babylon*, miserable: *blessed* shall he be who shall repay thee thy payment which thou hast paid us.  
Filia Babylon vastata beatus qui retribuet tibi vicissitudinem tuam quam retribuisti nobis

**136:9.** *Blessed* be he that shall take and dash thy little ones against the rock. \*

Beatus qui tenebit et adlidet parvulos tuos ad petram

**Dash thy little ones, etc...** In the spiritual sense, we dash the little ones of *Babylon* against the rock, when we mortify our passions, and stifle the first motions of them, by a speedy recourse to the rock which is *Christ*.

**SUBTITLE. For Jeremias...** For the time of *Jeremias*, and the captivity of *Babylon*.

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## Psalm 137

### *Confitebor tibi. Thanksgiving to God for his benefits.*

---

**137:1.** For [David](#) himself. I will praise thee, O [Lord](#), with my whole heart: for thou hast heard the words of my mouth. I will sing praise to thee in the sight of the [angels](#):

David confitebor tibi in toto corde meo in conspectu deorum cantabo tibi

**137:2.** I will worship towards thy [holy temple](#), and I will give [glory](#) to thy [name](#). For thy mercy, and for thy [truth](#): for thou hast magnified thy [holy name](#) above all.

Adorabo in templo sancto tuo et confitebor nomini tuo super misericordia tua et super veritate tua quia magnificasti super omne nomen tuum eloquium tuum

**137:3.** In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my [soul](#).

In die invocabo et exaudies me dilatabis animae meae fortitudinem

**137:4.** May all the kings of the earth give [glory](#) to thee: for they have heard all the words of thy mouth.

Confiteantur tibi Domine omnes reges terrae quoniam audierunt eloquia oris tui

**137:5.** And let them sing in the ways of the [Lord](#): for great is the [glory](#) of the [Lord](#).

Et cantent in viis Domini quoniam magna gloria Domini

**137:6.** For the [Lord](#) is high, and looketh on the low: and the high he [knoweth](#) afar off.

Quoniam excelsus Dominus et humilem respicit et excelsa de longe cognoscit

**137:7.** If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the [wrath](#) of my enemies: and thy right hand hath saved me.

Si ambulavero in medio tribulationis vivificabis me super furorem inimicorum meorum mittes manum tuam et salvabit me dextera tua

**137:8.** The [Lord](#) will repay for me: thy mercy, O [Lord](#), endureth for ever: O [despise](#) not the works of thy hands.

Dominus operabitur pro me Domine misericordia tua in aeternum opera manuum tuarum ne dimittas

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## Psalm 138

### *Domine, probasti. God's special providence over his servants.*

---

**138:1.** Unto the end, a psalm of [David](#). [Lord](#), thou hast proved me, and [known](#) me:

Pro victoria David canticum Domine investigasti me et cognovisti

**138:2.** Thou hast [known](#) my sitting down, and my rising up.

Tu cognovisti sessionem meam et surrectionem meam

**138:3.** Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

Intellexisti malum meum de longe semitam meam et accubitionem meam eventilasti

**138:4.** And thou hast foreseen all my ways: for there is no speech in my tongue. \*

Et omnes vias meas intellexisti quia non est eloquium in lingua mea

**There is no speech, etc...** Viz., unknown to thee: or when there is no speech in my tongue; yet my whole interior and my most secret thoughts are [known](#) to thee.

**138:5.** Behold, O [Lord](#), thou hast [known](#) all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

Ecce Domine nosti omnia retrorsum et ante formasti me et posuisti super me manum tuam

**138:6.** Thy [knowledge](#) is become wonderful to me: it is high, and I cannot reach to it.

Super me est scientia et excelsior est non potero ad eam

**138:7.** Whither shall I go from thy spirit? or whither shall I flee from thy face?

Quo ibo ab spiritu tuo et quo a facie tua fugiam

**138:8.** If I ascend into [heaven](#), thou art there: if I descend into hell, thou art present.

Si ascendero in caelum ibi es tu si iacuero in inferno ades

**138:9.** If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

Si sumpsero pinnas diluculo habitavero in novissimo maris

**138:10.** Even there also shall thy hand lead me: and thy right hand shall hold me.

Etiam ibi manus tua deducet me et tenebit me dextera tua

**138:11.** And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

Si dixero forte tenebrae operient me nox quoque lux erit circa me

**138:12.** But darkness shall not be dark to thee, and night shall be light all the day: the darkness thereof, and the light thereof are alike to thee.

Nec tenebrae habent tenebras apud te et nox quasi dies lucet similes sunt tenebrae et lux

**138:13.** For thou hast possessed my reins: thou hast protected me from my mother's womb.

Quoniam tu possedisti renes meos orsusque es me in utero matris meae

**138:14.** I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my [soul knoweth](#) right well.

Confitebor tibi quoniam terribiliter magnificasti me mirabilia opera tua et anima mea novit nimis

**138:15.** My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

Non sunt operta ossa mea a te quibus factus sum in abscondito imaginatus sum in novissimis terrae

**138:16.** Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

Informem adhuc me viderunt oculi tui et in libro tuo omnes scribentur dies formatae sunt et non est una in eis

**138:17.** But to me thy friends, O **God**, are made exceedingly **honourable**: their principality is exceedingly strengthened.

Mihi autem quam honorabiles facti sunt amici tui Deus quam fortes pauperes eorum

**138:18.** I will number them, and they shall be multiplied above the sand, I rose up and am still with thee. Dinumerabo eos et harena plures erunt evigilavi et adhuc sum tecum

**138:19.** If thou wilt kill the **wicked**, O **God**: ye **men** of blood, depart from me:

Si occideris Deus impium viri sanguinum declinate a me

**138:20.** Because you say in thought: They shall receive thy cities in vain. \*

Qui contradicent tibi scelerate elati sunt frustra adversarii tui

**Because you say in thought, etc...** Depart from me, you **wicked**, who plot against the servants of **God**, and think to cast them out of the cities of their habitation; as if they have received them in vain, and to no purpose.

**138:21.** Have I not **hated** them, O **Lord**, that **hated** thee: and pined away because of thy enemies?

Nonne odientes te Domine odivi et contra adversarios tuos distabui

**138:22.** I have **hated** them with a perfect **hatred**: and they are become enemies to me. \*

Perfecto odio oderam illos inimici facti sunt mihi

**I have hated them...** Not with an **hatred** of **malice**, but a **zeal** for the observance of **God's** commandments; which he saw were **despised** by the **wicked**, who are to be considered enemies to **God**.

**138:23.** Prove me, O **God**, and **know** my heart: examine me, and **know** my paths.

Scrutare me Deus et cognosce cor meum proba me et scito cogitationes meas

**138:24.** And see if there be in me the way of **iniquity**: and lead me in the **eternal** way.

Et vide si via idoli in me est et deduc me in via aeterna

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## Psalm 139

### ***Eripe me, Domine. A prayer to be delivered from the wicked.***

---

**139:1.** Unto the end, a psalm of [David](#).

Pro victoria canticum David

**139:2.** Deliver me, O [Lord](#), from the [evil man](#): rescue me from the unjust [man](#).

Erue me Domine ab homine malo a viris iniquis serva me

**139:3.** Who have devised [iniquities](#) in their hearts: all the day long they designed battles.

Qui cogitaverunt malitias in corde tota die versati sunt in proeliis

**139:4.** They have sharpened their tongues like a serpent: the venom of asps is under their lips.

Exacuerunt linguam suam quasi serpens venenum aspidis sub labiis eorum semper

**139:5.** Keep me, O [Lord](#), from the hand of the [wicked](#): and from [unjust men](#) deliver me. Who have proposed to supplant my steps:

Custodi me Domine de manu impii a viro iniquitatum serva me qui cogitaverunt subplantare gressus meos

**139:6.** The [proud](#) have hidden a net for me. And they have stretched out cords for a snare: they have laid for me a stumblingblock by the wayside.

Absconderunt superbi laqueum mihi et funibus extenderunt rete iuxta semitam offendiculum posuerunt mihi semper

**139:7.** I said to the [Lord](#): Thou art my [God](#): hear, O [Lord](#), the voice of my supplication.

Dixi Domino Deus meus tu audi Domine vocem deprecationis meae

**139:8.** O [Lord](#), [Lord](#), the strength of my [salvation](#): thou hast overshadowed my head in the day of battle.

Domine Deus fortitudo salutis meae protexisti caput meum in die belli

**139:9.** Give me not up, O [Lord](#), from my desire to the [wicked](#): they have plotted against me; do not thou forsake me, lest they should triumph.

Ne des Domine desideria impii scelera eius ne effundantur et eleventur semper

**139:10.** The head of them compassing me about: the labour of their lips shall overwhelm them.

Amaritudo convivarum meorum labor labiorum eorum operiat eos

**139:11.** Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

Cadent super eos carbones ignis deicies eos in foveas ut non consurgant

**139:12.** A [man](#) full of tongue shall not be established in the earth: [evil](#) shall catch the unjust [man](#) unto destruction.

Vir linguosus non dirigetur in terra virum iniquum mala capient in interitu

**139:13.** I [know](#) that the [Lord](#) will do [justice](#) to the [needy](#), and will revenge the [poor](#).

Scio quod faciet Dominus causam inopis iudicia pauperum

**139:14.** But as for the [just](#), they shall give [glory](#) to thy [name](#): and the upright shall dwell with thy countenance.

Attamen iusti confitebuntur nomini tuo habitabunt recti cum vultu tuo



## Psalm 140

### *Domine, clamavi. A prayer against sinful words, and deceitful flatterers.*

---

*A psalm of David.*

**140:1.** I have cried to thee, O **Lord**, hear me: hearken to my voice, when I cry to thee.  
Canticum David Domine clamavi ad te festina mihi exaudi vocem meam clamantis ad te

**140:2.** Let my **prayer** be directed as **incense** in thy sight; the lifting up of my hands, as evening **sacrifice**.  
Dirigatur oratio mea sicut incensum in conspectu tuo elevatio manuum mearum sacrificium vespertinum

**140:3.** Set a watch, O **Lord**, before my mouth: and a door round about my lips.  
Pone Domine custodem ori meo serva paupertatem labiorum meorum

**140:4.** Incline not my heart to **evil** words; to make excuses in **sins**. With **men** that work **iniquity**: and I will not communicate with the choicest of them.  
Ne declines cor meum in verbum malum volvere cogitationes impias cum viris operantibus iniquitatem neque comedere in deliciis eorum

**140:5.** The **just man** shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. For my **prayer** shall still be against the things with which they are well pleased: \*  
Corripiat me iustus in misericordia et arguat me oleum amaritudinis non inpinguet caput meum quia adhuc et oratio mea pro malitiis eorum

**Let not the oil of the sinner, etc...** That is, the flattery, or deceitful praise. -- Ibid. **For my prayer, etc...** So far from **coveting** their praises, who are never well pleased but with things that are **evil**; I shall continually **pray** to be preserved from such things as they are delighted with.

**140:6.** Their judges falling upon the rock have been swallowed up. They shall hear my words, for they have prevailed: \*  
Sublati sunt iuxta petram iudices eorum et audient verba mea quoniam decora sunt

**Their judges, etc...** Their rulers, or chiefs, quickly vanish and perish, like ships dashed against the rocks, and swallowed up by the waves. Let them then hear my words, for they are powerful and will prevail; or, as it is in the **Hebrew**, for they are sweet.

**140:7.** As when the thickness of the earth is broken up upon the ground: Our bones are scattered by the side of hell.  
Sicut agricola cum scindit terram sic dissipata sunt ossa nostra in ore inferi

**140:8.** But to thee, O **Lord**, **Lord**, are my eyes: in thee have I put my trust, take not away my **soul**.  
Quia ad te Domine Deus oculi mei in te speravi ne evacues animam meam

**140:9.** Keep me from the snare, which they have laid for me, and from the stumblingblocks of them that work **iniquity**.  
Custodi me de manibus laquei quod posuerunt mihi et de offendiculis operantium iniquitatem

**140:10.** The **wicked** shall fall in his net: I am alone until I pass. \*  
Incident in rete eius impii simul ego autem transibo

**I am alone, etc...** Singularly protected by the Almighty, until I pass all their nets and snares.

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## Psalm 141

### Voce mea. A prayer of David in extremity of danger.

**141:1.** Of understanding for [David](#), A [prayer](#) when he was in the cave. [1 Samuel 24.]

Eruditio David cum esset in spelunca oratio

**141:2.** I cried to the [Lord](#) with my voice: with my voice I made supplication to the [Lord](#).

Voce mea ad Dominum clamavi voce mea ad Dominum deprecatus sum

**141:3.** In his sight I pour out my [prayer](#), and before him I declare my trouble:

Effundam in conspectu eius eloquium meum tribulationem meam coram illo adnuntiabo

**141:4.** When my spirit failed me, then thou knewest my paths. In this way wherein I walked, they have hidden a snare for me.

Cum anxius in me fuerit spiritus meus tu enim nosti semitam meam in via hac qua ambulabo absconderunt laqueum mihi

**141:5.** I looked on my right hand, and beheld, and there was no one that would [know](#) me. Flight hath failed me: and there is no one that hath regard to my [soul](#).

Respice ad dexteram et vide quia non sit qui cognoscat me periiit fuga a me non est qui quaerat animam meam

**141:6.** I cried to thee, O [Lord](#): I said: Thou art my [hope](#), my portion in the land of the living.

Clamavi ad te Domine dixi tu spes mea pars mea in terra viventium

**141:7.** Attend to my supplication: for I am brought very low. Deliver me from my persecutors; for they are stronger than I.

Ausculata deprecationem meam quoniam infirmatus sum nimis libera me a persecutoribus quoniam confortati sunt super me

**141:8.** Bring my [soul](#) out of prison, that I may praise thy [name](#): the [just](#) wait for me, until thou reward me.

Educ de carcere animam meam ut confiteatur nomini tuo me expectant iusti cum retribuieris mihi

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## Psalm 142

***Domine, exaudi.* The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.**

---

**142:1.** A psalm of [David](#), when his son [Absalom](#) pursued him. [2 Samuel 17.] Hear, O [Lord](#), my [prayer](#): give ear to my supplication in thy [truth](#): hear me in thy [justice](#).

Canticum David Domine exaudi orationem meam ausculta deprecationem meam in veritate tua exaudi me in iustitia tua

**142:2.** And enter not into judgment with thy servant: for in thy sight no [man](#) living shall be justified.

Et non venias ad iudicandum cum servo tuo quia non iustificabitur in conspectu tuo omnis vivens

**142:3.** For the enemy hath [persecuted](#) my [soul](#): he hath brought down my life to the earth. He hath made me to dwell in darkness as those that have been dead of old:

Persecutus est enim inimicus animam meam confregit in terra vitam meam posuit me in tenebris quasi mortuos antiquos

**142:4.** And my spirit is in anguish within me: my heart within me is troubled.

Et anxius fuit in me spiritus meus in medio mei sollicitum fuit cor meum

**142:5.** I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

Recordabar dierum antiquorum meditabar omnia opera tua facta manuum tuarum loquebar

**142:6.** I stretched forth my hands to thee: my [soul](#) is as earth without water unto thee.

Expandi manus meas ad te anima mea quasi terra sitiens ad te semper

**142:7.** Hear me speedily, O [Lord](#): my spirit hath fainted away. Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cito exaudi me Domine deficit spiritus meus ne abscondas faciem tuam a me et comparabor descendentibus in lacum

**142:8.** Cause me to hear thy mercy in the morning; for in thee have I hoped. Make the way [known](#) to me, wherein I should walk: for I have lifted up my [soul](#) to thee.

Fac me audire mane misericordiam tuam quoniam in te confido notam fac mihi viam in qua ambulo quoniam ad te levavi animam meam

**142:9.** Deliver me from my enemies, O [Lord](#), to thee have I fled:

Libera me de inimicis meis Domine a te protectus sum

**142:10.** Teach me to do thy will, for thou art my [God](#). Thy [good](#) spirit shall lead me into the right land:

Doce me ut faciam voluntatem tuam quia tu Deus meus spiritus tuus bonus deducet me in terra recta

**142:11.** For thy [name's](#) sake, O [Lord](#), thou wilt quicken me in thy [justice](#). Thou wilt bring my [soul](#) out of trouble:

Propter nomen tuum Domine vivificabis me in iustitia tua educes de angustia animam meam

**142:12.** And in thy mercy thou wilt destroy my enemies. And thou wilt cut off all them that afflict my [soul](#): for I am thy servant.

Et in misericordia tua dissipabis inimicos meos et perdes omnes ligantes animam meam ego enim sum servus tuus

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## Psalm 143

***Benedictus Dominus.* The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.**

---

*A psalm of David against Goliath.*

**143:1.** Blessed be the Lord my God, who teacheth my hands to fight, and my fingers to war.

David benedictus Dominus fortis meus qui docet manus meas ad proelium digitos meos ad bellum

**143:2.** My mercy, and my refuge: my support, and my deliverer: My protector, and I have hoped in him: who subdueth my people under me.

Misericordia mea et fortitudo mea auxiliator meus et salvator meus scutum meum et in ipso speravi qui subiecit populos mihi

**143:3.** Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

Domine quid est homo quia cognoscis eum filius hominis quia computas eum

**143:4.** Man is like to vanity: his days pass away like a shadow.

Homo vanitati adsimilatus est dies eius quasi umbra pertransiens

**143:5.** Lord, bow down thy heavens and descend: touch the mountains, and they shall smoke.

Domine inclina caelos tuos et descende tange montes et fumigabunt

**143:6.** Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

Mica fulmine et dissipa eos mitte sagittam tuam et interfice illos

**143:7.** Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of strange children:

Extende manum tuam de excelso libera me et erue me de aquis multis de manu filiorum alienorum

**143:8.** Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

Quorum os locutum est vanitatem et dextera eorum dextera mendacii

**143:9.** To thee, O God, I will sing a new canticle: on the psaltery and an instrument of ten strings I will sing praises to thee.

Deus canticum novum cantabo tibi in psalterio decacordo psallam tibi

**143:10.** Who givest salvation to kings: who hast redeemed thy servant David from the malicious sword:

Qui dat salutem regibus qui eruit David servum suum de gladio pessimo

**143:11.** Deliver me, And rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:

Libera me et erue me de manu filiorum alienorum quorum os locutum est vanitatem et dextera eorum dextera mendacii

**143:12.** Whose sons are as new plants in their youth: Their daughters decked out, adorned round about after the similitude of a temple:

Ut sint filii nostri quasi plantatio crescens in adulescentia sua filiae nostrae quasi anguli ornati ad similitudinem templi

**143:13.** Their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth:

Promptuaria nostra plena et supereffundentia ex hoc in illud pecora nostra in milibus et innumerabilia in conpitis nostris

**143:14.** Their oxen fat. There is no breach of wall, nor passage, nor crying out in their streets.  
Tauri nostri pingues non est interruptio et non est egressus et non est ululatus in plateis nostris

**143:15.** They have called the people **happy**, that hath these things: but **happy** is that people whose **God** is the **Lord**.

Beatus populus cuius talia sunt beatus populus cuius Dominus Deus suus

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## Psalm 144

### ***Exaltabo te, Deus. A psalm of praise, to the infinite majesty of God.***

---

**144:1.** Praise, for [David](#) himself. I will extol thee, O [God](#) my king: and I will [bless](#) thy [name](#) for ever; yea, for ever and ever.

Hymnus David aleph exaltabo te Deus meus rex et benedicam nomini tuo in aeternum et ultra

**144:2.** Every day will I [bless](#) thee: and I will praise thy [name](#) for ever; yea, for ever and ever.

Beth in omni die benedicam tibi et laudabo nomen tuum in sempiternum iugiter

**144:3.** Great is the [Lord](#), and greatly to be praised: and of his greatness there is no end.

Gimel magnus Deus et laudabilis nimis et magnificentiae eius non est inventio

**144:4.** Generation and [generation](#) shall praise thy works: and they shall declare thy power.

Deleth generatio ad generationem laudabit opera tua et fortitudines tuas adnuntiabunt

**144:5.** They shall speak of the magnificence of the [glory](#) of thy [holiness](#): and shall tell thy wondrous works.

He decorem gloriae magnitudinis tuae et verba mirabilium tuorum loquar

**144:6.** And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

Vav et fortitudinem horribilium tuorum loquentur et magnitudines tuas narrabo

**144:7.** They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy [justice](#).

Zai memoriam multae bonitatis tuae loquentur et iustitias tuas laudabunt

**144:8.** The [Lord](#) is gracious and merciful: patient and plenteous in mercy.

Heth clemens et misericors Dominus patiens et multae miserationis

**144:9.** The [Lord](#) is sweet to all: and his tender mercies are over all his works.

Teth bonus Dominus omnibus et misericordiae eius in universa opera eius

**144:10.** Let all thy works, O lord, praise thee: and let thy [saints bless](#) thee.

Ioth confiteantur tibi Domine omnia opera tua et sancti tui benedicant tibi

**144:11.** They shall speak of the [glory](#) of thy kingdom: and shall tell of thy power:

Caph gloriam regni tui dicent et fortitudines tuas loquentur

**144:12.** To make thy might [known](#) to the sons of [men](#): and the [glory](#) of the magnificence of thy kingdom.

Lameth ut ostendant filiis hominum fortitudines eius et gloriam decoris regni eius

**144:13.** Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all [generations](#). The [Lord](#) is faithful in all his words: and [holy](#) in all his works.

Mem regnum tuum regnum omnium saeculorum et potestas tua in omni generatione et generatione

**144:14.** The [Lord](#) lifteth up all that fall: and setteth up all that are cast down.

Samech sustentat Dominus omnes corruentes et erigit universos iacentes

**144:15.** The eyes of all [hope](#) in thee, O [Lord](#): and thou givest them meat in due season.

Ain oculi eorum in te sperant et tu das eis escam suam in tempore suo

**144:16.** Thou openest thy hand, and fillest with [blessing](#) every living creature.

Fe aperis manus tuas et imples omne animal refectione

**144:17.** The Lord is just in all his ways: and holy in all his works.

Sade iustus Dominus in omnibus viis suis et sanctus in omnibus operibus suis

**144:18.** The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

Coph iuxta est Dominus omnibus qui invocant eum omnibus qui invocant eum in veritate

**144:19.** He will do the will of them that fear him: and he will hear their prayer, and save them.

Res placitum timentium se faciet et clamorem eorum audiet et salvabit eos

**144:20.** The Lord keepeth all them that love him; but all the wicked he will destroy.

Sen custodit Dominus omnes diligentes se et universos impios conteret

**144:21.** My mouth shall speak the praise of the Lord: and let all flesh bless his holy name forever; yea, for ever and ever.

Thau laudem Domini loquetur os meum et benedicet omnis caro nomini sancto eius in aeternum et iugiter

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## Psalm 145

### Lauda, anima. We are not to trust in men, but in God alone.

**145:1.** Alleluia, of Aggeus and Zacharias.

Alleluia

**145:2.** Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be. Put not your trust in princes:

Lauda anima mea Dominum laudabo Dominum in vita mea cantabo Deo meo quamdiu sum nolite confidere in principibus

**145:3.** In the children of men, in whom there is no salvation.

In filio hominis cui non est salus

**145:4.** His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

Egredietur spiritus eius et revertetur in humum suam in die illa peribunt cogitationes eius

**145:5.** Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God:

Beatus cuius Deus Iacob auxiliator eius spes eius in Domino Deo suo

**145:6.** Who made heaven and earth, the sea, and all things that are in them.

Qui fecit caelos et terram mare et omnia quae in eis sunt

**145:7.** Who keepeth truth for ever: who executeth judgment for them that suffer wrong: who giveth food to the hungry. The Lord looseth them that are fettered:

Et custodit veritatem in sempiternum qui facit iudicium calumniam sustinentibus et dat panem esurientibus Dominus solvit vinctos

**145:8.** The Lord enlighteneth the blind. The Lord lifteth up them that are cast down: the Lord loveth the just.

Dominus inluminat caecos Dominus erigit adlisos Dominus diligit iustos

**145:9.** The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.

Dominus custodit advenas pupillum et viduam suscipiet et viam impiorum conteret

**145:10.** The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

Regnabit Dominus in aeternum Deus tuus Sion in generationem et generationem

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## Psalm 146

### Laudate Dominum. An exhortation to praise God for his benefits.

**146:1.** Alleluia. Praise ye the Lord, because psalm is good: to our God be joyful and comely praise.  
Alleluia laudate Dominum quoniam bonum est canticum Dei nostri quoniam decorum est pulchra laudatio

**146:2.** The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.  
Aedificabit Hierusalem Dominus eiectos Israhel congregabit

**146:3.** Who healeth the broken of heart, and bindeth up their bruises.  
Qui sanat contritos corde et alligat plagas eorum

**146:4.** Who telleth the number of the stars: and calleth them all by their names.  
Qui numerat multitudinem stellarum et omnes nomine suo vocat

**146:5.** Great is our Lord, and great is his power: and of his wisdom there is no number.  
Magnus Dominus noster et multus fortitudine prudentiae eius non est numerus

**146:6.** The Lord lifteth up the meek, and bringeth the wicked down even to the ground.  
Suscipiens mansuetos Dominus humilians impios usque ad terram

**146:7.** Sing ye to the Lord with praise: sing to our God upon the harp.  
Canite Domino in confessione canite Deo nostro in cithara

**146:8.** Who covereth the heaven with clouds, and prepareth rain for the earth. Who maketh grass to grow on the mountains, and herbs for the service of men.  
Qui operit caelos nubibus et praebet terrae pluviam et oriri facit in montibus germen

**146:9.** Who giveth to beasts their food: and to the young ravens that call upon him.  
Qui dat iumentis panem suum filiis corvi clamantibus

**146:10.** He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.  
Non est in fortitudine equi voluntas eius neque in tibiis viri placetur ei

**146:11.** The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.  
Placetur Domino in his qui timent eum et expectant misericordiam eius

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## Psalm 147

***Lauda, Jerusalem.*** The church is called upon to praise God for his peculiar graces and favours to his people. In the Hebrew, this psalm is joined to the foregoing.

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*Alleluia.*

**147:12.** Praise the [Lord](#), O [Jerusalem](#): praise thy [God](#), O [Sion](#).

Lauda Hierusalem Dominum cane Deum tuum Sion

**147:13.** Because he hath strengthened the bolts of thy gates, he hath [blessed](#) thy children within thee.

Quia confortavit vectes portarum tuarum benedixit filiis tuis in medio tui

**147:14.** Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Qui posuit terminum tuum pacem adipe frumenti saturavit te

**147:15.** Who sendeth forth his speech to the earth: his word runneth swiftly.

Qui emittit eloquium suum terrae velociter curret verbum eius

**147:16.** Who giveth snow like wool: scattereth mists like ashes.

Qui dat nivem quasi lanam pruinas quasi cinerem spargit

**147:17.** He sendeth his crystal like morsels: who shall stand before the face of his cold?\*

Proicit glaciem suam quasi buccellas ante faciem frigoris eius quis stabit

**He sendeth his crystal...** That is, his ice. Some understand it of hail, which is, as it were, ice, divided into particles or morsels.

**147:18.** He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Mittet verbum suum et solvet illa spirabit spiritu suo et fluent aquae

**147:19.** Who declareth his word to [Jacob](#): his justices and his judgments to [Israel](#).

Qui adnuntiat verbum suum Iacob praecepta sua et iudicia sua Israhel

**147:20.** He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. [Alleluia](#).

Non fecit similiter omni genti et iudicia eius non cognoscent alleluia

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## Psalm 148

### ***Laudate Dominum de caelis. All creatures are invited to praise their Creator.***

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*Alleluia.*

**148:1.** Praise ye the [Lord](#) from the [heavens](#): praise ye him in the high places.

Alleluia laudate Dominum de caelis laudate eum in excelsis

**148:2.** Praise ye him, all his [angels](#), praise ye him, all his [hosts](#).

Laudate eum omnes angeli eius laudate eum omnes exercitus eius

**148:3.** Praise ye him, O sun and moon: praise him, all ye stars and light.

Laudate eum sol et luna laudate eum omnes stellae luminis

**148:4.** Praise him, ye [heavens](#) of [heavens](#): and let all the waters that are above the [heavens](#)

Laudate eum caeli caelorum et aquae quae super caelos sunt

**148:5.** Praise the [name](#) of the [Lord](#). For he spoke, and they were made: he commanded, and they were [created](#).

Laudent nomen Domini quoniam ipse mandavit et creata sunt

**148:6.** He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Et statuit ea in saeculum et in saeculum praeceptum dedit et non praeteribit

**148:7.** Praise the [Lord](#) from the earth, ye dragons, and all ye [deeps](#):

Laudate Dominum de terra dracones et omnes abyssi

**148:8.** Fire, hail, snow, ice, stormy winds, which fulfil his word:

Ignis et grando nix et glacies ventus turbo quae facitis sermonem eius

**148:9.** Mountains and all hills, fruitful trees and all [cedars](#):

Montes et omnes colles lignum fructiferum et universae cedri

**148:10.** Beasts and all cattle: serpents and feathered fowls:

Bestiae et omnia iumenta reptilia et aves volantes

**148:11.** Kings of the earth and all people: princes and all judges of the earth:

Reges terrae et omnes populi principes et universi iudices terrae

**148:12.** Young [men](#) and maidens: let the old with the younger, praise the [name](#) of the [Lord](#):

Iuvenes et virgines senes cum pueris laudent nomen Domini

**148:13.** For his [name](#) alone is exalted.

Quoniam sublime nomen eius solius

**148:14.** The praise of him is above [heaven](#) and earth: and he hath exalted the horn of his people. A hymn to all his [saints](#) to the [children of Israel](#), a people approaching to him. [Alleluia](#).

Gloria eius in caelo et in terra et exaltavit cornu populi sui laus omnibus sanctis eius filiis Israhel populo adpropinquanti sibi alleluia



## Psalm 149

### *Cantate Domino. The church is particularly bound to praise God.*

*Alleluia.*

**149:1.** Sing ye to the [Lord](#) a new canticle: let his praise be in the church of the [saints](#).

Alleluia cantate Domino canticum novum laus eius in congregatione sanctorum

**149:2.** Let [Israel](#) rejoice in him that made him: and let the children of Sion be joyful in their king.

Laetetur Israhel in factore suo filii Sion exultent in rege suo

**149:3.** Let them praise his [name](#) in choir: let them sing to him with the timbrel and the psaltery.

Laudent nomen eius in choro in tympano et cithara cantent ei

**149:4.** For the [Lord](#) is well pleased with his people: and he will exalt the meek unto [salvation](#).

Quia conplacet sibi Dominus in populo suo exaltabit mansuetos in Iesu

**149:5.** The [saints](#) shall rejoice in [glory](#): they shall be joyful in their beds.

Exultabunt sancti in gloria laudabunt in cubilibus suis

**149:6.** The high praises of [God](#) shall be in their mouth: and two-edged swords in their hands:

Exaltationes Dei in gutture eorum et gladii ancipites in manibus eorum

**149:7.** To execute vengeance upon the nations, chastisements among the people:

Ad faciendam vindictam in gentibus increpationes in populis

**149:8.** To bind their kings with fetters, and their nobles with manacles of iron.

Ut alligent reges eorum catenis et inclitos eorum conpedibus ferreis

**149:9.** To execute upon them the judgment that is written: this [glory](#) is to all his [saints](#). *Alleluia.*

Ut faciant in eis iudicium scriptum decor est omnium sanctorum eius alleluia

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## Psalm 150

***Laudate Dominum in sanctis. An exhortation to praise God with all sorts of instruments.***

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*Alleluia.*

**150:1.** Praise ye the [Lord](#) in his [holy](#) places: praise ye him in the [firmament](#) of his power.

Alleluia laudate Deum in sancto eius laudate eum in fortitudine potentiae eius

**150:2.** Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Laudate eum in fortitudinibus eius laudate eum iuxta multitudinem magnificentiae suae

**150:3.** Praise him with the sound of trumpet: praise him with psaltery and harp.

Laudate eum in clangore bucinæ laudate eum in psalterio et cithara

**150:4.** Praise him with timbrel and choir: praise him with strings and organs.

Laudate eum in tympano et choro laudate eum in cordis et organo

**150:5.** Praise him on high sounding cymbals: praise him on cymbals of [joy](#): let every spirit praise the [Lord](#).

*Alleluia.*

Laudate eum in cymbalis sonantibus laudate eum in cymbalis tinnientibus

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## Apocalypse

### The Apocalypse of St. John, also called the Revelation to St. John

In the first, second, and third chapters of this Book are contained instructions and admonitions which [St. John](#) was commanded to write to the [seven bishops](#) of the churches in Asia. And in the following chapters, to the end, are contained [prophecies](#) of things that are to come to pass in the [Church of Christ](#), particularly towards the [end of the world](#), in the time of [Antichrist](#). It was written in Greek, in the island of [Patmos](#), where [St. John](#) was in banishment by order of the cruel emperor [Domitian](#), about sixty-four years after [our Lord's Ascension](#). (For more information, see the article [BOOK OF APOCALYPSE](#) in the *Catholic Encyclopedia*.)

**Apocalypse Chapter 1.** St. John is ordered to write to the seven churches in Asia. The manner of Christ's appearing to him.

**Apocalypse Chapter 2.** Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamus and Thyatira.

**Apocalypse Chapter 3.** Directions what to write to Sardis, Philadelphia and Laodicea.

**Apocalypse Chapter 4.** The vision of the throne of God, the twenty-four ancients and the four living creatures.

**Apocalypse Chapter 5.** The book sealed with seven seals is opened by the Lamb, who thereupon receives adoration and praise from all.

**Apocalypse Chapter 6.** What followed upon opening six of the seals.

**Apocalypse Chapter 7.** The number of them that were marked with the seal of the living God and clothed in white robes.

**Apocalypse Chapter 8.** The seventh seal is opened. The angels with the seven trumpets.

**Apocalypse Chapter 9.** Locusts come forth from the bottomless pit. The vision of the army of horsemen.

**Apocalypse Chapter 10.** The cry of a mighty angel. He gives John a book to eat.

**Apocalypse Chapter 11.** He is ordered to measure the temple. The two witnesses.

**Apocalypse Chapter 12.** The vision of the woman clothed with the sun and of the great dragon her persecutor.

**Apocalypse Chapter 13.** Of the beast with seven heads and of a second beast.

**Apocalypse Chapter 14.** Of the Lamb and of the virgins that follow him. Of the judgments that shall fall upon the wicked.

**Apocalypse Chapter 15.** They that have overcome the beast glorify God. Of the seven angels with the seven vials.

**Apocalypse Chapter 16.** The seven vials are poured out. The plagues that ensue.

**Apocalypse Chapter 17.** The description of the great harlot and of the beast upon which she sits.

**Apocalypse Chapter 18.** The fall of Babylon. Kings and merchants lament over her.

**Apocalypse Chapter 19.** The saints glorify God for his judgments on the great harlot. Christ's victory over the beast and the kings of the earth.

**Apocalypse Chapter 20.** Satan is bound for a thousand years. The souls of the martyrs reign with Christ in the first resurrection. The last attempts of Satan against the church. The last judgment.

**Apocalypse Chapter 21.** The new Jerusalem described.

**Apocalypse Chapter 22.** The water and tree of life. The conclusion.

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## Apocalypse Chapter 1

### St. John is ordered to write to the seven churches in Asia. The manner of Christ's appearing to him.

---

**1:1.** The Revelation of [Jesus Christ](#), which [God](#) gave unto him, to make [known](#) to his servants the things which must shortly come to pass: and signified, sending by his [angel](#) to his servant [John](#),\*

Apocalypsis Iesu Christi quam dedit illi Deus palam facere servis suis quae oportet fieri cito et significavit mittens per angelum suum servo suo Iohanni

**The things which must shortly come...** and again it is said, verse 3, **The time is at hand...** This can not be meant of all the things [prophesied](#) in the Apocalypse, where mention is made also of the day of judgment, and of the [glory of heaven](#) at the [end of the world](#). That some things were to come to pass shortly, is evident, by what is said to the Seven Churches, chap. 2 and 3, Or that the persecutions foretold should begin shortly. Or that these words signified, that all time is short, and that from the [coming of Christ](#), we are now in the last age or last hour. [See [1 John 2:18](#)]

**1:2.** Who hath given testimony to the word of [God](#) and the testimony of [Jesus Christ](#), what things soever he hath seen.

Qui testimonium perhibuit verbo Dei et testimonium Iesu Christi quaecumque vidit

**1:3.** [Blessed](#) is he that readeth and heareth the words of this [prophecy](#): and keepeth those things which are written in it. For the time is at hand.

Beatus qui legit et qui audiunt verba prophetiae et servant ea quae in ea scripta sunt tempus enim prope est

**1:4.** [John](#) to the seven churches which are in Asia. [Grace](#) be unto you and peace, from him that is and that was and that is to come: and from the seven spirits which are before his throne:

Iohannes septem ecclesiis quae sunt in Asia gratia vobis et pax ab eo qui est et qui erat et qui venturus est et a septem spiritibus qui in conspectu throni eius sunt

**1:5.** And from [Jesus Christ](#), who is the faithful witness, the first begotten of the dead and the prince of the kings of the earth, who hath [loved](#) us and washed us from our [sins](#) in his own blood,

Et ab Iesu Christo qui est testis fidelis primogenitus mortuorum et princeps regum terrae qui dilexit nos et lavit nos a peccatis nostris in sanguine suo

**1:6.** And hath made us a kingdom, and [priests](#) to [God and his Father](#). To him be [glory](#) and empire for ever and ever. [Amen](#).

Et fecit nostrum regnum sacerdotes Deo et Patri suo ipsi gloria et imperium in saecula saeculorum amen

**1:7.** Behold, he cometh with the clouds, and every eye shall see him: and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. [Amen](#).

Ecce venit cum nubibus et videbit eum omnis oculus et qui eum pupugerunt et plangent se super eum omnes tribus terrae etiam amen

**1:8.** I am [Alpha and Omega](#), the beginning and the end, saith the Lord [God](#), who is and who was and who is to come, the Almighty.\*

Ego sum Alpha et Omega principium et finis dicit Dominus Deus qui est et qui erat et qui venturus est Omnipotens

**I am Alpha and Omega...** These are the [names](#) of the first and last letters of the Greek alphabet, and signify the same as what follows: **The beginning and the end: the first cause and last end of all beings: who is, and who was, and who is to come, the Almighty...** These words signify the [true God](#) only, and are here applied to [our Lord and Saviour Jesus Christ](#), who is to come again to judge the living and the dead.

**1:9.** I, [John](#), your brother and your partner in tribulation and in the kingdom and patience in [Christ Jesus](#), was in the island which is called [Patmos](#), for the word of [God](#) and for the testimony of [Jesus](#).

Ego Iohannes frater vester et particeps in tribulatione et regno et patientia in Iesu fui in insula quae appellatur Patmos propter verbum Dei et testimonium Iesu

**1:10.** I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet,  
Fui in spiritu in dominica die et audivi post me vocem magnam tamquam tubae

**1:11.** Saying: What thou seest, write in a book and send to the seven churches which are in Asia: to [Ephesus](#) and to [Smyrna](#) and to [Pergamus](#) and to [Thyatira](#) and to [Sardis](#) and to [Philadelphia](#) and to [Laodicea](#).

Dicentis quod vides scribe in libro et mitte septem ecclesiis Ephesum et Zmyrnam et Pergamum et Thyatiram et Sardis et Philadelphiam et Laodiciam

**1:12.** And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

Et conversus sum ut viderem vocem quae loquebatur mecum et conversus vidi septem candelabra aurea

**1:13.** And in the midst of the seven golden candlesticks, one like to the [Son of man](#), clothed with a garment down to the feet, and girt about the paps with a golden girdle.

Et in medio septem candelabrorum similem Filio hominis vestitum podere et praecinctum ad mamillas zonam auream

**1:14.** And his head and his hairs were white as white wool and as snow. And his eyes were as a flame of fire:

Caput autem eius et capilli erant candidi tamquam lana alba tamquam nix et oculi eius velut flamma ignis

**1:15.** And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters.

Et pedes eius similes orichalco sicut in camino ardenti et vox illius tamquam vox aquarum multarum

**1:16.** And he had in his right hand seven stars. And from his mouth came out a sharp two-edged sword. And his face was as the sun shineth in his power.

Et habebat in dextera sua stellas septem et de ore eius gladius utraque parte acutus exiebat et facies eius sicut sol lucet in virtute sua

**1:17.** And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the First and the Last,

Et cum vidissem eum cecidi ad pedes eius tamquam mortuus et posuit dexteram suam super me dicens noli timere ego sum primus et novissimus

**1:18.** And alive, and was dead. And behold I am living for ever and ever and have the keys of death and of hell.

Et vivus et fui mortuus et ecce sum vivens in saecula saeculorum et habeo claves mortis et inferni

**1:19.** Write therefore the things which thou hast seen: and which are: and which must be done hereafter.

Scribe ergo quae vidisti et quae sunt et quae oportet fieri post haec

**1:20.** The [mystery](#) of the seven stars, which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the [angels of the seven churches](#). And the seven candlesticks are the seven churches.

Sacramentum septem stellarum quas vidisti in dextera mea et septem candelabra aurea septem stellae angeli sunt septem ecclesiarum et candelabra septem septem ecclesiae sunt

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## Apocalypse Chapter 2

### Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamus and Thyatira.

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**2:1.** Unto the [angel of the church](#) of [Ephesus](#) write: These things saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

Angelo Ephesi ecclesiae scribe haec dicit qui tenet septem stellas in dextera sua qui ambulat in medio septem candelabrorum aureorum

**2:2.** I [know](#) thy works and thy labour and thy patience and how thou canst not bear them that are [evil](#). And thou hast tried them who say they are [apostles](#) and are not: and hast found them [liars](#):

Scio opera tua et laborem et patientiam tuam et quia non potes sustinere malos et temptasti eos qui se dicunt apostolos et non sunt et invenisti eos mendaces

**2:3.** And thou hast patience and hast endured for my [name](#) and hast not fainted.

Et patientiam habes et sustinuisti propter nomen meum et non defecisti

**2:4.** But I have somewhat against thee, because thou hast left thy first [charity](#).

Sed habeo adversus te quod caritatem tuam primam reliquisti

**2:5.** Be mindful therefore from whence thou art fallen: and do [penance](#) and do the first works. Or else I come to thee and will move thy candlestick out of its place, except thou do [penance](#).

Memor esto itaque unde excideris et age paenitentiam et prima opera fac sin autem venio tibi et movebo candelabrum tuum de loco suo nisi paenitentiam egeris

**2:6.** But this thou hast, that thou [hatest](#) the deeds of the [Nicolaites](#), which I also [hate](#).

Sed hoc habes quia odisti facta Nicolaitarum quae et ego odi

**2:7.** He that hath an ear let him hear what the Spirit saith to the churches: To him that overcometh I will give to eat of the tree of life which is in the [paradise](#) of my God.

Qui habet aurem audiat quid Spiritus dicat ecclesiis vincenti dabo ei edere de ligno vitae quod est in paradiso Dei mei

**2:8.** And to the [angel of the church](#) of [Smyrna](#) write: These things saith the First and the Last, who was dead and is alive:

Et angelo Zmyrnae ecclesiae scribe haec dicit primus et novissimus qui fuit mortuus et vivit

**2:9.** I [know](#) thy tribulation and thy [poverty](#): but thou art rich. And thou art [blasphemed](#) by them that say they are [Jews](#) and are not, but are the [synagogue](#) of [Satan](#).

Scio tribulationem tuam et paupertatem tuam sed dives es et blasphemaris ab his qui se dicunt Iudaeos esse et non sunt sed sunt synagoga Satanae

**2:10.** Fear none of those things which thou shalt suffer. Behold, the [devil](#) will cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou [faithful](#) unto death: and I will give thee the crown of life.

Nihil horum timeas quae passurus es ecce missurus est diabolus ex vobis in carcerem ut temptemini et habebitis tribulationem diebus decem esto fidelis usque ad mortem et dabo tibi coronam vitae

**2:11.** He that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome shall not be hurt by the second death.

Qui habet aurem audiat quid Spiritus dicat ecclesiis qui vicerit non laedetur a morte secunda

**2:12.** And to the [angel of the church](#) of [Pergamus](#) write: These things saith he that hath the sharp two-edged sword:

Et angelo Pergami ecclesiae scribe haec dicit qui habet rompbeam utraque parte acutam

**2:13.** I know where thou dwellest, where the seat of Satan is. And thou holdest fast my name and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

Scio ubi habitas ubi sedes est Satanae et tenes nomen meum et non negasti fidem meam et in diebus Antipas testis meus fidelis qui occisus est apud vos ubi Satanus habitat

**2:14.** But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumblingblock before the children of Israel, to eat and to commit fornication.

Sed habeo adversus te pauca quia habes illic tenentes doctrinam Balaam qui docebat Balac mittere scandalum coram filiis Israhel edere et fornicari

**2:15.** So hast thou also them that hold the doctrine of the Nicolaites.

Ita habes et tu tenentes doctrinam Nicolaitarum

**2:16.** In like manner do penance. If not, I will come to thee quickly and will fight against them with the sword of my mouth.

Similiter paenitentiam age si quo minus venio tibi cito et pugnabo cum illis in gladio oris mei

**2:17.** He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh I will give the hidden manna and will give him a white counter: and in the counter, a new name written, which no man knoweth but he that receiveth it.

Qui habet aurem audiat quid Spiritus dicat ecclesiis vincenti dabo ei manna absconditum et dabo illi calculum candidum et in calculo nomen novum scriptum quod nemo scit nisi qui accipit

**2:18.** And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire and his feet like to fine brass.

Et angelo Thyatirae ecclesiae scribe haec dicit Filius Dei qui habet oculos ut flammam ignis et pedes eius similes orichalco

**2:19.** I know thy works and thy faith and thy charity and thy ministry and thy patience and thy last works, which are more than the former.

Novi opera tua et caritatem et fidem et ministerium et patientiam tuam et opera tua novissima plura prioribus

**2:20.** But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach and to seduce my servants, to commit fornication and to eat of things sacrificed to idols.

Sed habeo adversus te quia permittis mulierem Hiezabel quae se dicit propheten docere et seducere servos meos fornicari et manducare de idolothytis

**2:21.** And I gave her a time that she might do penance: and she will not repent of her fornication.

Et dedi illi tempus ut paenitentiam ageret et non vult paeniteri a fornicatione sua

**2:22.** Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds,

Ecce mitto eam in lectum et qui moechantur cum ea in tribulationem maximam nisi paenitentiam egerint ab operibus eius

**2:23.** And I will kill her children with death: and all the churches shall know that I am he that searcheth the reins and hearts. And I will give to every one of you according to your works. But to you I say,

Et filios eius interficiam in morte et scient omnes ecclesiae quia ego sum scrutans renes et corda et dabo unicuique vestrum secundum opera vestra

**2:24.** And to the rest who are at Thyatira: Whosoever have not this doctrine and who have not known the depths of Satan, as they say: I will not put upon you any other burthen.

Vobis autem dico ceteris qui Thyatirae estis quicumque non habent doctrinam hanc qui non cognoverunt altitudines Satanae quemadmodum dicunt non mittam super vos aliud pondus

**2:25.** Yet that which you have, hold fast till I come.

Tamen id quod habetis tenete donec veniam

**2:26.** And he that shall overcome and keep my words unto the end, I will give him power over the nations. \*

Et qui vicerit et qui custodierit usque in finem opera mea dabo illi potestatem super gentes

**Power over the nations...** This shows, that the **saints**, who are with **Christ our Lord** in **heaven**, receive power from him to preside over nations and provinces, as patrons; and shall come with him at the **end of the world** to execute his will against those who have not kept his commandments.

**2:27.** And he shall rule them with a rod of iron: and as the vessel of a potter they shall be broken:

Et reget illas in virga ferrea tamquam vas figuli confringentur

**2:28.** As I also have received of my **Father**. And I will give him the **morning star**.

Sicut et ego accepi a Patre meo et dabo illi stellam matutinam

**2:29.** He that hath an ear, let him hear what the Spirit saith to the churches.

Qui habet aurem audiat quid Spiritus dicat ecclesiis

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## Apocalypse Chapter 3

### Directions what to write to Sardis, Philadelphia and Laodicea.

**3:1.** And to the [angel of the church](#) of [Sardis](#) write: These things saith he that hath the seven spirits of [God](#) and the seven stars: I [know](#) thy works, and that thou hast the [name](#) of being alive. And thou art dead.  
Et angelo ecclesiae Sardis scribe haec dicit qui habet septem spiritus Dei et septem stellas scio opera tua quia nomen habes quod vivas et mortuus es

**3:2.** Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my [God](#).  
Esto vigilans et confirma cetera quae moritura erant non enim invenio opera tua plena coram Deo meo

**3:3.** Have in mind therefore in what manner thou hast received and heard: and observe and do [penance](#): If then thou shalt not watch, I will come to thee as a thief: and thou shalt not [know](#) at what hour I will come to thee.  
In mente ergo habe qualiter acceperis et audieris et serva et paenitentiam age si ergo non vigilaveris veniam tamquam fur et nescies qua hora veniam ad te

**3:4.** But thou hast a few [names](#) in [Sardis](#) which have not defiled their garments: and they shall walk with me in white, because they are worthy.  
Sed habes pauca nomina in Sardis qui non inquinaverunt vestimenta sua et ambulabunt mecum in albis quia digni sunt

**3:5.** He that shall overcome shall thus be clothed in white garments: and I will not blot out his [name](#) out of the book of life. And I will confess his [name](#) before my [Father](#) and before his [angels](#).  
Qui vicerit sic vestietur vestimentis albis et non delebo nomen eius de libro vitae et confitebor nomen eius coram Patre meo et coram angelis eius

**3:6.** He that hath an ear, let him hear what the Spirit saith to the churches.  
Qui habet aurem audiat quid Spiritus dicat ecclesiis

**3:7.** And to the [angel of the church](#) of [Philadelphia](#) write: These things saith the Holy One and the [true](#) one, he that hath the key of [David](#), he that openeth and no [man](#) shutteth, shutteth and no [man](#) openeth:  
Et angelo Philadelphiae ecclesiae scribe haec dicit sanctus et verus qui habet clavem David qui aperit et nemo cludit et cludit et nemo aperit

**3:8.** I [know](#) thy works. Behold, I have given before thee a door opened, which no [man](#) can shut: because thou hast a little strength and hast kept my word and hast not denied my [name](#).  
Scio opera tua ecce dedi coram te ostium apertum quod nemo potest cludere quia modicam habes virtutem et servasti verbum meum et non negasti nomen meum

**3:9.** Behold, I will bring of the [synagogue](#) of [Satan](#), who say they are [Jews](#) and are not, but do lie. Behold, I will make them to come and [adore](#) before thy feet. And they shall [know](#) that I have [loved](#) thee.  
Ecce dabo de synagoga Satanae qui dicunt se Iudaeos esse et non sunt sed mentiuntur ecce faciam illos ut veniant et adorent ante pedes tuos et scient quia ego dilexi te

**3:10.** Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the earth.  
Quoniam servasti verbum patientiae meae et ego te servabo ab hora temptationis quae ventura est in orbem universum temptare habitantes in terra

**3:11.** Behold, I come quickly: hold fast that which thou hast, that no [man](#) take thy crown.  
Venio cito tene quod habes ut nemo accipiat coronam tuam

**3:12.** He that shall overcome, I will make him a pillar in the **temple of my God**: and he shall go out no more. And I will write upon him the **name** of my **God** and the **name** of the city of my **God**, the new **Jerusalem**, which cometh down out of **heaven** from my **God**, and my new **name**.

Qui vicerit faciam illum columnam in templo Dei mei et foras non egredietur amplius et scribam super eum nomen Dei mei et nomen civitatis Dei mei novae Hierusalem quae descendit de caelo a Deo meo et nomen meum novum

**3:13.** He that hath an ear, let him hear what the Spirit saith to the churches.

Qui habet aurem audiat quid Spiritus dicat ecclesiis

**3:14.** And to the **angel of the church** of **Laodicea** write: These things saith the **Amen**, the faithful and **true** witness, who is the beginning of the creation of **God**: \*

Et angelo Laodiciae ecclesiae scribe haec dicit Amen testis fidelis et verus qui est principium creaturae Dei **The Amen...** that is, the **true** one, the **Truth** itself; the **Word** and **Son of God**. **The beginning...** *he arche*, that is, the principle, the source, and the **efficient cause** of the whole creation.

**3:15.** I **know** thy works, that thou art neither cold nor hot. I would thou wert cold or hot.

Scio opera tua quia neque frigidus es neque calidus utinam frigidus esses aut calidus

**3:16.** But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my mouth.

Sed quia tepidus es et nec frigidus nec calidus incipiam te evomere ex ore meo

**3:17.** Because thou sayest: I am rich and made wealthy and have need of nothing: and **knowest** not that thou art wretched and miserable and **poor** and blind and naked.

Quia dicis quod dives sum et locupletatus et nullius egeo et nescis quia tu es miser et miserabilis et pauper et caecus et nudus

**3:18.** I counsel thee to buy of me gold, fire tried, that thou mayest be made rich and mayest be clothed in white garments: and that the shame of thy nakedness may not appear. And anoint thy eyes with eyesalve, that thou mayest see.

Suadeo tibi emere a me aurum ignitum probatum ut locuples fias et vestimentis albis induaris et non appareat confusio nuditatis tuae et collyrio inunges oculos tuos ut videas

**3:19.** Such as I **love**, I rebuke and chastise. Be **zealous** therefore and do **penance**.

Ego quos amo arguo et castigo aemulare ergo et paenitentiam age

**3:20.** Behold, I stand at the gate and knock. If any **man** shall hear my voice and open to me the door, I will come in to him and will sup with him: and he with me.

Ecce sto ad ostium et pulso si quis audierit vocem meam et aperuerit ianuam introibo ad illum et cenabo cum illo et ipse mecum

**3:21.** To him that shall overcome, I will give to sit with me in my throne: as I also have overcome and am set down with my **Father** in his throne.

Qui vicerit dabo ei sedere mecum in throno meo sicut et ego vici et sedi cum Patre meo in throno eius

**3:22.** He that hath an ear, let him hear what the Spirit saith to the churches.

Qui habet aurem audiat quid Spiritus dicat ecclesiis

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## Apocalypse Chapter 4

### The vision of the throne of God, the twenty-four ancients and the four living creatures.

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**4:1.** After these things I looked, and behold a door was opened in [heaven](#), and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will show thee the things which must be done hereafter.

Post haec vidi et ecce ostium apertum in caelo et vox prima quam audivi tamquam tubae loquentis mecum dicens ascende huc et ostendam tibi quae oportet fieri post haec

**4:2.** And immediately I was in the spirit. And behold, there was a throne set in [heaven](#), and upon the throne one sitting.

Statim fui in spiritu et ecce sedis posita erat in caelo et supra sedem sedens

**4:3.** And he that sat was to the sight like the jasper and the sardine stone. And there was a rainbow round about the throne, in sight like unto an emerald.

Et qui sedebat similis erat aspectui lapidis iaspidis et sardini et iris erat in circuitu sedis similis visioni zmaragdinae

**4:4.** And round about the throne were four and twenty seats: and upon the seats, four and twenty ancients sitting, clothed in white garments. And on their heads were crowns of gold.

Et in circuitu sedis sedilia viginti quattuor et super thronos viginti quattuor seniores sedentes circumamictos vestimentis albis et in capitibus eorum coronas aureas

**4:5.** And from the throne proceeded lightnings and voices and thunders. And there were seven lamps burning before the throne, which are the seven Spirits of [God](#).

Et de throno procedunt fulgura et voces et tonitrua et septem lampades ardentes ante thronum quae sunt septem spiritus Dei

**4:6.** And in the sight of the throne was, as it were, a sea of glass like to crystal: and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.

Et in conspectu sedis tamquam mare vitreum simile crystallo et in medio sedis et in circuitu sedis quattuor animalia plena oculis ante et retro

**4:7.** And the first living creature was like a lion: and the second living creature like a calf: and the third living creature, having the face, as it were, of a [man](#): and the fourth living creature was like an eagle flying.

Et animal primum simile leoni et secundum animal simile vitulo et tertium animal habens faciem quasi hominis et quartum animal simile aquilae volanti

**4:8.** And the four living creatures had each of them six wings: and round about and within they are full of eyes. And they rested not day and night, saying: Holy, Holy, Holy, Lord [God](#) Almighty, who was and who is and who is to come.

Et quattuor animalia singula eorum habebant alas senas et in circuitu et intus plena sunt oculis et requiem non habent die et nocte dicentia sanctus sanctus sanctus Dominus Deus omnipotens qui erat et qui est et qui venturus est

**4:9.** And when those living creatures gave [glory](#) and [honour](#) and benediction to him that sitteth on the throne, who liveth for ever and ever:

Et cum darent illa animalia gloriam et honorem et benedictionem sedenti super thronum viventi in saecula saeculorum

**4:10.** The four and twenty ancients fell down before him that sitteth on the throne and [adored](#) him that liveth for ever and ever and cast their crowns before the throne, saying:

Procident viginti quattuor seniores ante sedentem in throno et adorabunt viventem in saecula saeculorum  
et mittent coronas suas ante thronum dicentes

**4:11.** Thou art worthy, O Lord our **God**, to receive **glory** and **honour** and power. Because thou hast created  
all things: and for thy will they were and have been created.

Dignus es Domine et Deus noster accipere gloriam et honorem et virtutem quia tu creasti omnia et propter  
voluntatem tuam erant et creata sunt

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## Apocalypse Chapter 5

### The book sealed with seven seals is opened by the Lamb, who thereupon receives adoration and praise from all.

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**5:1.** And I saw, in the right hand of him that sat on the throne, a book, written within and without, sealed with seven seals.

Et vidi in dextera sedentis super thronum librum scriptum intus et foris signatum sigillis septem

**5:2.** And I saw a strong [angel](#), proclaiming with a loud voice: Who is worthy to open the book and to loose the seals thereof?

Et vidi angelum fortem praedicantem voce magna quis est dignus aperire librum et solvere signacula eius

**5:3.** And no [man](#) was able, neither in [heaven](#) nor on earth nor under the earth, to open the book, nor to look on it.

Et nemo poterat in caelo neque in terra neque subtus terram aperire librum neque respicere illum

**5:4.** And I wept much, because no [man](#) was found worthy to open the book, nor to see it.

Et ego flebam multum quoniam nemo dignus inventus est aperire librum nec videre eum

**5:5.** And one of the ancients said to me: Weep not: behold the lion of the [tribe of Juda](#), the root of [David](#), hath prevailed to open the book and to loose the seven seals thereof.

Et unus de senioribus dicit mihi ne flevetis ecce vicit leo de tribu Iuda radix David aperire librum et septem signacula eius

**5:6.** And I saw: and behold in the midst of the throne and of the four living creatures and in the midst of the ancients, a [Lamb](#) standing, as it were slain, having seven horns and seven eyes: which are the seven Spirits of [God](#), sent forth into all the earth.

Et vidi et ecce in medio throni et quattuor animalium et in medio seniorum agnum stantem tamquam occisum habentem cornua septem et oculos septem qui sunt spiritus Dei missi in omnem terram

**5:7.** And he came and took the book out of the right hand of him that sat on the throne.

Et venit et accepit de dextera sedentis de throno

**5:8.** And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the [Lamb](#), having every one of them harps and golden vials full of odours, which are the [prayers of saints](#). \*

Et cum aperuisset librum quattuor animalia et viginti quattuor seniores ceciderunt coram agno habentes singuli citharas et fialas aureas plenas odoramentorum quae sunt orationes sanctorum

**The prayers of saints...** Here we see that the [saints](#) in [heaven](#) offer up to [Christ](#) the [prayers](#) of the [faithful](#) upon earth.

**5:9.** And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book and to open the seals thereof: because thou wast slain and hast [redeemed](#) us to [God](#), in thy blood, out of every tribe and tongue and people and nation:

Et cantant novum canticum dicentes dignus es accipere librum et aperire signacula eius quoniam occisus es et redemisti nos Deo in sanguine tuo ex omni tribu et lingua et populo et natione

**5:10.** And hast made us to our [God](#) a kingdom and [priests](#), and we shall reign on the earth.

Et fecisti eos Deo nostro regnum et sacerdotes et regnabunt super terram

**5:11.** And I beheld, and I heard the voice of many [angels](#) round about the throne and the living creatures and the ancients (and the number of them was thousands of thousands),

Et vidi et audivi vocem angelorum multorum in circuitu throni et animalium et seniorum et erat numerus eorum milia milium

**5:12.** Saying with a loud voice: The **Lamb** that was slain is worthy to receive power and divinity and wisdom and strength and **honour** and **glory** and benediction.

Dicentium voce magna dignus est agnus qui occisus est accipere virtutem et divinitatem et sapientiam et fortitudinem et honorem et gloriam et benedictionem

**5:13.** And every creature which is in **heaven** and on the earth and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To him that sitteth on the throne and to the **Lamb**, benediction and **honour** and **glory** and power, for ever and ever.

Et omnem creaturam quae in caelo est et super terram et sub terram et quae sunt in mari et quae in ea omnes audivi dicentes sedenti in throno et agno benedictio et honor et gloria et potestas in saecula saeculorum

**5:14.** And the four living creatures said: **Amen**. And the four and twenty ancients fell down on their faces and **adored** him that liveth for ever and ever.

Et quattuor animalia dicebant amen et seniores ceciderunt et adoraverunt

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## Apocalypse Chapter 6

### What followed upon opening six of the seals.

**6:1.** And I saw that the [Lamb](#) had opened one of the seven seals: and I heard one of the four living creatures, as it were the voice of thunder, saying: Come and see.

Et vidi quod aperuisset agnus unum de septem signaculis et audivi unum de quattuor animalibus dicentem tamquam vocem tonitruui veni

**6:2.** And I saw: and behold a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.\*

Et vidi et ecce equus albus et qui sedebat super illum habebat arcum et data est ei corona et exivit vincens ut vinceret

**White horse...** He that sitteth on the white horse is [Christ](#), going forth to subdue the world by his [gospel](#). The other horses that follow represent the judgments and punishment that were to fall on the enemies of [Christ](#) and his [church](#). The red horse signifies [war](#); the black horse, famine; and the pale horse (which has Death for its rider), plagues or pestilence.

**6:3.** And when he had opened the second seal, I heard the second living creature saying: Come and see.

Et cum aperuisset sigillum secundum audivi secundum animal dicens veni

**6:4.** And there went out another horse that was red. And to him that sat thereon, it was given that he should take peace from the earth: and that they should kill one another. And a great sword was given to him.

Et exivit alius equus rufus et qui sedebat super illum datum est ei ut sumeret pacem de terra et ut invicem se interficiant et datus est illi gladius magnus

**6:5.** And when he had opened the third seal, I heard the third living creature saying: Come and see. And behold a black horse. And he that sat on him had a pair of scales in his hand.

Et cum aperuisset sigillum tertium audivi tertium animal dicens veni et vidi et ecce equus niger et qui sedebat super eum habebat stateram in manu sua

**6:6.** And I heard, as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny: and see thou hurt not the wine and the oil.

Et audivi tamquam vocem in medio quattuor animalium dicentem bilibris tritici denario et tres bilibres hordei denario et vinum et oleum ne laeseris

**6:7.** And when he had opened the fourth seal, I heard the voice of the fourth living creature saying: Come and see.

Et cum aperuisset sigillum quartum audivi vocem quarti animalis dicentis veni et vidi

**6:8.** And behold a pale horse: and he that sat upon him, his [name](#) was Death. And [hell](#) followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine and with death and with the beasts of the earth.

Et ecce equus pallidus et qui sedebat desuper nomen illi Mors et inferus sequebatur eum et data est illi potestas super quattuor partes terrae interficere gladio fame et morte et bestiis terrae

**6:9.** And when he had opened the fifth seal, I saw under the [altar](#) the [souls](#) of them that were slain for the word of [God](#) and for the testimony which they held.\*

Et cum aperuisset quintum sigillum vidi subtus altare animas interfectorum propter verbum Dei et propter testimonium quod habebant

**Under the altar...** [Christ](#), as [man](#), is this [altar](#), under which the [souls](#) of the [martyrs](#) live in [heaven](#), as their [bodies](#) are here deposited under our [altars](#).

**6:10.** And they cried with a loud voice, saying: How long, O Lord (Holy and [True](#)), dost thou not judge and revenge our blood on them that dwell on the earth?\*

Et clamabant voce magna dicentes usquequo Domine sanctus et verus non iudicas et vindicas sanguinem

nostrum de his qui habitant in terra

**Revenge our blood...** They ask not this out of **hatred** to their enemies, but out of **zeal** for the **glory** of **God**, and a desire that the Lord would accelerate the general judgment, and the complete beatitude of all his **elect**.

**6:11.** And white robes were given to every one of them one; And it was said to them that they should rest for a little time till their fellow servants and their brethren, who are to be slain even as they, should be filled up.

Et datae sunt illis singulae stolae albae et dictum est illis ut requiescerent tempus adhuc modicum donec impleantur conservi eorum et fratres eorum qui interficiendi sunt sicut et illi

**6:12.** And I saw, when he had opened the sixth seal: and behold there was a great earthquake. And the sun became black as sackcloth of hair: and the whole moon became as blood.

Et vidi cum aperuisset sigillum sextum et terraemotus factus est magnus et sol factus est niger tamquam saccus cilicinus et luna tota facta est sicut sanguis

**6:13.** And the stars from **heaven** fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind.

Et stellae caeli ceciderunt super terram sicut ficus mittit grossos suos cum vento magno movetur

**6:14.** And the **heaven** departed as a book folded up. And every mountain, and the islands, were moved out of their places.

Et caelum recessit sicut liber involutus et omnis mons et insulae de locis suis motae sunt

**6:15.** And the kings of the earth and the princes and tribunes and the rich and the strong and every bondman and every freeman hid themselves in the dens and in the rocks of mountains:

Et reges terrae et principes et tribuni et divites et fortes et omnis servus et liber absconderunt se in speluncis et petris montium

**6:16.** And they say to the mountains and the rocks: Fall upon us and hide us from the face of him that sitteth upon the throne and from the **wrath** of the **Lamb**.

Et dicunt montibus et petris cadite super nos et abscondite nos a facie sedentis super thronum et ab ira agni

**6:17.** For the great day of their **wrath** is come. And who shall be able to stand?

Quoniam venit dies magnus irae ipsorum et quis poterit stare

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## Apocalypse Chapter 7

### The number of them that were marked with the seal of the living God and clothed in white robes.

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**7:1.** After these things, I saw four [angels](#) standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth nor upon the sea nor on any tree.

Post haec vidi quattuor angelos stantes super quattuor angulos terrae tenentes quattuor ventos terrae ne flaret ventus super terram neque super mare neque in ullam arborem

**7:2.** And I saw another [angel](#) ascending from the rising of the sun, having the sign of the [living God](#). And he cried with a loud voice to the four [angels](#) to whom it was given to hurt the earth and the sea,

Et vidi alterum angelum ascendentem ab ortu solis habentem signum Dei vivi et clamavit voce magna quattuor angelis quibus datum est nocere terrae et mari

**7:3.** Saying: Hurt not the earth nor the sea nor the trees, till we sign the servants of our [God](#) in their foreheads.

Dicens nolite nocere terrae neque mari neque arboribus quoadusque signemus servos Dei nostri in frontibus eorum

**7:4.** And I heard the number of them that were signed. An hundred forty-four thousand were signed, of every [tribe](#) of the [children of Israel](#).

Et audivi numerum signatorum centum quadraginta quattuor milia signati ex omni tribu filiorum Israhel

**7:5.** Of the [tribe of Juda](#), twelve thousand signed: Of the [tribe of Ruben](#), twelve thousand signed: Of the [tribe of Gad](#), twelve thousand signed:

Ex tribu Iuda duodecim milia signati ex tribu Ruben duodecim milia ex tribu Gad duodecim milia

**7:6.** Of the [tribe of Aser](#), twelve thousand signed: Of the [tribe of Nephthali](#), twelve thousand signed: Of the [tribe of Manasses](#), twelve thousand signed:

Ex tribu Aser duodecim milia ex tribu Nephthalim duodecim milia ex tribu Manasse duodecim milia

**7:7.** Of the [tribe of Simeon](#), twelve thousand signed: Of the [tribe of Levi](#), twelve thousand signed: Of the [tribe of Issachar](#), twelve thousand signed:

Ex tribu Symeon duodecim milia ex tribu Levi duodecim milia ex tribu Issachar duodecim milia

**7:8.** Of the [tribe of Zabulon](#), twelve thousand signed: Of the [tribe of Joseph](#), twelve thousand signed: Of the [tribe of Benjamin](#), twelve thousand signed.

Ex tribu Zabulon duodecim milia ex tribu Ioseph duodecim milia ex tribu Benjamin duodecim milia signati

**7:9.** After this, I saw a great multitude, which no [man](#) could number, of all nations and tribes and peoples and tongues, standing before the throne and in sight of the [Lamb](#), clothed with white robes, and palms in their hands.

Post haec vidi turbam magnam quam dinumerare nemo poterat ex omnibus gentibus et tribubus et populis et linguis stantes ante thronum et in conspectu agni amicti stolas albas et palmae in manibus eorum

**7:10.** And they cried with a loud voice, saying: Salvation to our [God](#), who sitteth upon the throne and to the [Lamb](#).

Et clamabant voce magna dicentes salus Deo nostro qui sedet super thronum et agno

**7:11.** And all the [angels](#) stood round about the throne and the ancients and the four living creatures. And they fell down before the throne upon their faces and [adored God](#),

Et omnes angeli stabant in circuitu throni et seniorum et quattuor animalium et ceciderunt in conspectu throni in facies suas et adoraverunt Deum

**7:12.** Saying: **Amen**. Benediction and **glory** and wisdom and thanksgiving, **honour** and power and strength, to our **God**, for ever and ever. **Amen**.

Dicentes amen benedictio et claritas et sapientia et gratiarum actio et honor et virtus et fortitudo Deo nostro in saecula saeculorum amen

**7:13.** And one of the ancients answered and said to me: These that are clothed in white robes, who are they? And whence came they?

Et respondit unus de senioribus dicens mihi hii qui amicti sunt stolis albis qui sunt et unde venerunt

**7:14.** And I said to him: My Lord, thou **knowest**. And he said to me: These are they who are come out of great tribulation and have washed their robes and have made them white in the blood of the **Lamb**.

Et dixi illi domine mi tu scis et dixit mihi hii sunt qui veniunt de tribulatione magna et laverunt stolas suas et dealbaverunt eas in sanguine agni

**7:15.** Therefore, they are before the throne of **God**: and they serve him day and night in his **temple**. And he that sitteth on the throne shall dwell over them.

Ideo sunt ante thronum Dei et serviunt ei die ac nocte in templo eius et qui sedet in throno habitabit super illos

**7:16.** They shall no more hunger nor thirst: neither shall the sun fall on them, nor any heat.

Non esurient neque sitient amplius neque cadet super illos sol neque ullus aestus

**7:17.** For the **Lamb**, which is in the midst of the throne, shall rule them and shall lead them to the fountains of the waters of life: and **God** shall wipe away all tears from their eyes.

Quoniam agnus qui in medio throni est reget illos et deducet eos ad vitae fontes aquarum et absterget Deus omnem lacrimam ex oculis eorum

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## Apocalypse Chapter 8

### The seventh seal is opened. The angels with the seven trumpets.

**8:1.** And when he had opened the seventh seal, there was silence in [heaven](#), as it were for half an hour.

Et cum aperuisset sigillum septimum factum est silentium in caelo quasi media hora

**8:2.** And I saw seven [angels](#) standing in the presence of [God](#): and there were given to them seven trumpets.

Et vidi septem angelos stantes in conspectu Dei et datae sunt illis septem tubae

**8:3.** And another [angel](#) came and stood before the [altar](#), having a golden [censer](#): and there was given to him much [incense](#), that he should offer of the [prayers](#) of all [saints](#), upon the golden [altar](#) which is before the throne of [God](#).

Et alius angelus venit et stetit ante altare habens turibulum aureum et data sunt illi incensa multa ut daret orationibus sanctorum omnium super altare aureum quod est ante thronum

**8:4.** And the smoke of the [incense](#) of the [prayers](#) of the [saints](#) ascended up before [God](#) from the hand of the [angel](#).

Et ascendit fumus incensorum de orationibus sanctorum de manu angeli coram Deo

**8:5.** And the [angel](#) took the [censer](#) and filled it with the fire of the [altar](#) and cast it on the earth: and there were thunders and voices and lightnings and a great earthquake.

Et accepit angelus turibulum et implevit illud de igne altaris et misit in terram et facta sunt tonitrua et voces et fulgora et terraemotus

**8:6.** And the seven [angels](#) who had the seven trumpets prepared themselves to sound the trumpet.

Et septem angeli qui habebant septem tubas paraverunt se ut tuba canerent

**8:7.** And the first [angel](#) sounded the trumpet: and there followed hail and fire, mingled with blood: and it was cast on the earth. And the third part of the earth was burnt up: and the third part of the trees was burnt up: and all green grass was burnt up.

Et primus tuba cecinit et facta est grando et ignis mixta in sanguine et missum est in terram et tertia pars terrae combusta est et tertia pars arborum combusta est et omne faenum viride combustum est

**8:8.** And the second [angel](#) sounded the trumpet: and, as it were, a great mountain, burning with fire, was cast into the sea. And the third part of the sea became blood.

Et secundus angelus tuba cecinit et tamquam mons magnus igne ardens missus est in mare et facta est tertia pars maris sanguis

**8:9.** And the third part of those creatures died which had life in the sea: and the third part of the ships was destroyed.

Et mortua est tertia pars creaturae quae habent animas et tertia pars navium interiit

**8:10.** And the third [angel](#) sounded the trumpet: and a great star fell from [heaven](#), burning as it were a torch. And it fell on the third part of the rivers and upon the fountains of waters:

Et tertius angelus tuba cecinit et cecidit de caelo stella magna ardens tamquam facula et cecidit in tertiam partem fluminum et in fontes aquarum

**8:11.** And the [name](#) of the star is called [Wormwood](#). And the third part of the waters became [wormwood](#). And many [men](#) died of the waters, because they were made bitter.

Et nomen stellae dicitur Absinthius et facta est tertia pars aquarum in absinthium et multi hominum mortui sunt de aquis quia amarae factae sunt

**8:12.** And the fourth [angel](#) sounded the trumpet: and the third part of the sun was smitten, and the third

part of the moon, and the third part of the stars, so that the third part of them was darkened. And the day did not shine for a third part of it: and the night in like manner.

Et quartus angelus tuba cecinit et percussa est tertia pars solis et tertia pars lunae et tertia pars stellarum ut obscuraretur tertia pars eorum et diei non luceret pars tertia et nox similiter

**8:13.** And I beheld: and heard the voice of one eagle flying through the midst of [heaven](#), saying with a loud voice: Woe, Woe, Woe to the inhabitants of the earth, by reason of the rest of the voices of the three [angels](#), who are yet to sound the trumpet!

Et vidi et audivi vocem unius aquilae volantis per medium caelum dicentis voce magna vae vae vae habitantibus in terra de ceteris vocibus tubae trium angelorum qui erant tuba canituri

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## Apocalypse Chapter 9

### Locusts come forth from the bottomless pit. The vision of the army of horsemen.

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**9:1.** And the fifth [angel](#) sounded the trumpet: and I saw a star fall from [heaven](#) upon the earth. And there was given to him the key of the [bottomless pit](#). \*

Et quintus angelus tuba cecinit et vidi stellam de caelo cecidisse in terram et data est illi clavis putei abyssi

**A star fall...** This may mean the fall and [apostasy](#) of great and learned [men](#) from the [true faith](#). Or a whole nation falling into [error](#) and separating from the church, not having the sign of [God](#) in their foreheads. **And there was given to him the key of the bottomless pit...** That is, to the [angel](#), not to the fallen star. To this [angel](#) was given the power, which is here signified by a key, of opening [hell](#).

**9:2.** And he opened the [bottomless pit](#): and the smoke of the pit arose, as the smoke of a great furnace. And the sun and the air were darkened with the smoke of the pit.

Et aperuit puteum abyssi et ascendit fumes putei sicut fumes fornacis magnae et obscuratus est sol et aer de fumo putei

**9:3.** And from the smoke of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power. \*

Et de fumo exierunt lucustae in terram et data est illis potestas sicut habent potestatem scorpiones terrae

**There came out locusts...** These may be [devils](#) in [Antichrist's](#) time, having the appearance of locusts, but large and monstrous, as here described. Or they may be real locusts, but of an extraordinary size and monstrous shape, such as were never before seen on earth, sent to torment those who have not the sign (or seal) of [God](#) on their foreheads. Some commentators by these locusts understand [heretics](#), and especially those [heretics](#), that sprung from [Jews](#), and with them denied the divinity of [Jesus Christ](#); as Theodotus, [Praxeas](#), Noetus, [Paul of Samosata](#), Sabellius, [Arius](#), etc. These were great enemies of the [Christian religion](#); they tormented and infected the [souls](#) of [men](#), stinging them like scorpions, with the poison of their [heresies](#). Others have explained these locusts, and other animals, mentioned in different places throughout this sacred and mystical book, in a most absurd, fanciful, and ridiculous manner; they make [Abaddon](#) the [Pope](#), and the locusts to be [friars mendicant](#), etc. Here it is thought proper, not to enter into any controversy upon that subject, as the inventors of these fancies have been already answered, and fully refuted by many controvertists: besides, those who might be imposed on by such chimerical writers, are in these days much better informed.

**9:4.** And it was commanded them that they should not hurt the grass of the earth nor any green thing nor any tree: but only the [men](#) who have not the sign of [God](#) on their foreheads.

Et praeceptum est illis ne laederent faenum terrae neque omne viride neque omnem arborem nisi tantum homines qui non habent signum Dei in frontibus

**9:5.** And it was given unto them that they should not kill them: but that they should torment them five months. And their torment was as the torment of a scorpion when he striketh a [man](#).

Et datum est illis ne occiderent eos sed ut cruciarentur mensibus quinque et cruciatus eorum ut cruciatus scorpium cum percutit hominem

**9:6.** And in those days, [men](#) shall seek death and shall not find it. And they shall desire to die: and death shall fly from them.

Et in diebus illis quaerent homines mortem et non invenient eam et desiderabunt mori et fugiet mors ab ipsis

**9:7.** And the shapes of the locusts were like unto horses prepared unto battle. And on their heads were, as it were, crowns like gold: and their faces were as the faces of [men](#).

Et similitudines lucustarum similes equis paratis in proelium et super capita earum tamquam coronae similes auro et facies earum sicut facies hominum

**9:8.** And they had hair as the hair of [women](#): and their teeth were as lions.

Et habebant capillos sicut capillos mulierum et dentes earum sicut leonum erant

**9:9.** And they had breastplates as breastplates of iron: and the noise of their wings was as the noise of chariots and many horses running to battle.

Et habebant loricas sicut loricas ferreas et vox alarum earum sicut vox curruum equorum multorum

currentium in bellum

**9:10.** And they had tails like to scorpions: and there were stings in their tails. And their power was to hurt **men**, five months. And they had over them

Et habebant caudas similes scorpionum et aculei in caudis earum potestas earum nocere hominibus mensibus quinque

**9:11.** A king, the **angel of the bottomless pit** (whose **name in Hebrew** is **Abaddon** and in Greek **Apollyon**, in **Latin Exterminans**).

Et habebant super se regem angelum abyssi cui nomen hebraice Abaddon graece autem Apollyon et latine habet nomen Exterminans

**9:12.** One woe is past: and behold there come yet two woes more hereafter.

Vae unum abiit ecce veniunt adhuc duo vae post haec

**9:13.** And the sixth **angel** sounded the trumpet: and I heard a voice from the **four horns** of the golden **altar** which is before the eyes of **God**,

Et sextus angelus tuba cecinit et audivi vocem unum ex cornibus altaris aurei quod est ante oculos Dei

**9:14.** Saying to the sixth **angel** who had the trumpet: Loose the four **angels** who are bound in the great river Euphrates.

Dicentem sexto angelo qui habebat tubam solve quattuor angelos qui alligati sunt in flumine magno Eufrate

**9:15.** And the four **angels** were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of **men**.

Et soluti sunt quattuor angeli qui parati erant in horam et diem et mensem et annum ut occiderent tertiam partem hominum

**9:16.** And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

Et numerus equestris exercitus vicies milies dena milia audivi numerum eorum

**9:17.** And thus I saw the horses in the **vision**. And they that sat on them had breastplates of fire and of hyacinth and of brimstone. And the heads of the horses were as the heads of lions: and from their mouths proceeded fire and smoke and brimstone.

Et ita vidi equos in visione et qui sedebant super eos habentes loricas igneas et hyacinthinas et sulphureas et capita equorum erant tamquam capita leonum et de ore ipsorum procedit ignis et fumus et sulphur

**9:18.** And by these three plagues was slain the third part of **men**, by the fire and by the smoke and by the brimstone which issued out of their mouths.

Ab his tribus plagis occisa est tertia pars hominum de igne et fumo et sulphure qui procedebat ex ore ipsorum

**9:19.** For the power of the horses is in their mouths and in their tails. For, their tails are like to serpents and have heads: and with them they hurt.

Potestas enim equorum in ore eorum est et in caudis eorum nam caudae illorum similes serpentibus habentes capita et in his nocent

**9:20.** And the rest of the **men**, who were not slain by these plagues, did not do **penance** from the works of their hands, that they should not **adore devils** and **idols** of gold and silver and brass and stone and wood, which neither can see nor hear nor walk:

Et ceteri homines qui non sunt occisi in his plagis neque paenitentiam egerunt de operibus manuum suarum ut non adorarent daemonia et simulacra aurea et argentea et aerea et lapidea et lignea quae neque videre possunt neque audire neque ambulare

**9:21.** Neither did they **penance** from their murders nor from their sorceries nor from their fornication nor from their thefts.

Et non egerunt paenitentiam ab homicidiis suis neque a veneficiis suis neque a fornicatione sua neque a furtis suis



## Apocalypse Chapter 10

### The cry of a mighty angel. He gives John a book to eat.

---

**10:1.** And I saw another mighty [angel](#) come down from [heaven](#), clothed with a cloud. And a rainbow was on his head: and his face, as the sun, and his feet as pillars of fire.

Et vidi alium angelum fortem descendentem de caelo amictum nube et iris in capite eius et facies eius erat ut sol et pedes eius tamquam columna ignis

**10:2.** And he had in his hand a little book, open. And he set his right foot upon the sea, and his left foot upon the earth.

Et habebat in manu sua libellum apertum et posuit pedem suum dextrum supra mare sinistrum autem super terram

**10:3.** And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices.

Et clamavit voce magna quemadmodum cum leo rugit et cum clamasset locuta sunt septem tonitrua voces suas

**10:4.** And when the seven thunders had uttered their voices, I was about to write. And I heard a voice from [heaven](#) saying to me: Seal up the things which the seven thunders have spoken. And write them not.

Et cum locuta fuissent septem tonitrua scripturus eram et audivi vocem de caelo dicentem signa quae locuta sunt septem tonitrua et noli ea scribere

**10:5.** And the [angel](#) whom I saw standing upon the sea and upon the earth lifted up his hand to [heaven](#).

Et angelum quem vidi stantem supra mare et supra terram levavit manum suam ad caelum

**10:6.** And he [swore](#) by him that liveth for ever and ever, who created [heaven](#) and the things which are therein, and the earth and the things which are in it, and the sea and the things which are therein: That time shall be no longer.

Et iuravit per viventem in saecula saeculorum qui creavit caelum et ea quae in illo sunt et terram et ea quae in ea sunt et mare et quae in eo sunt quia tempus amplius non erit

**10:7.** But in the days of the voice of the seventh [angel](#), when he shall begin to sound the trumpet, the [mystery](#) of [God](#) shall be finished, as he hath declared by his servants the [prophets](#).\*

Sed in diebus vocis septimi angeli cum coeperit tuba canere et consummabitur mysterium Dei sicut evangelizavit per servos suos prophetas

**Declared...** literally evangelized, to signify the [good tidings](#), agreeable to the [Gospel](#), of the final victory of [Christ](#), and of that [eternal life](#), which should be the reward of the temporal sufferings of the [martyrs](#) and [faithful servants of God](#).

**10:8.** And I heard a voice from [heaven](#), again speaking to me and saying: Go and take the book that is open, from the hand of the [angel](#) who standeth upon the sea and upon the earth.

Et vox quam audivi de caelo iterum loquentem mecum et dicentem vade accipe librum apertum de manu angeli stantis supra mare et supra terram

**10:9.** And I went to the [angel](#), saying unto him that he should give me the book. And he said to me: Take the book and eat it up. And it shall make thy belly bitter: but in thy mouth it shall be sweet as honey.

Et abii ad angelum dicens ei ut daret mihi librum et dicit mihi accipe et devora illum et faciet amaricare ventrem tuum sed in ore tuo erit dulce tamquam mel

**10:10.** And I took the book from the hand of the [angel](#) and ate it up: and it was in my mouth, sweet as honey. And when I had eaten it, my belly was bitter.

Et accepi librum de manu angeli et devoravi eum et erat in ore meo tamquam mel dulce et cum devorassem eum amaricatus est venter meus

**10:11.** And he said to me: Thou must [prophecy](#) again to many nations and peoples and tongues and kings.

Et dicunt mihi oportet te iterum prophetare populis et gentibus et linguis et regibus multis

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## Apocalypse Chapter 11

### He is ordered to measure the temple. The two witnesses.

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**11:1.** And there was given me a reed, like unto a rod. And it was said to me: Arise, and measure the [temple of God](#) and the [altar](#) and them that [adore](#) therein.

Et datus est mihi calamus similis virgae dicens surge et metire templum Dei et altare et adorantes in eo

**11:2.** But the [court](#) which is without the [temple](#), cast out and measure it not: because it is given unto the [Gentiles](#). And the [holy city](#) they shall tread under foot, two and forty months:

Atrium autem quod est foris templum eice foras et ne metieris eum quoniam datum est gentibus et civitatem sanctam calcabunt mensibus quadraginta duobus

**11:3.** And I will give unto my two [witnesses](#): and they shall [prophecy](#), a thousand two hundred sixty days, clothed in sackcloth.\*

Et dabo duobus testibus meis et prophetabunt diebus mille ducentis sexaginta amicti saccos

**My two witnesses...** It is commonly understood of [Henoah](#) and [Elias](#).

**11:4.** These are the two olive trees and the two candlesticks that stand before the Lord of the earth.

Hii sunt duo olivae et duo candelabra in conspectu Domini terrae stantes

**11:5.** And if any [man](#) will hurt them, fire shall come out of their mouths and shall devour their enemies. And if any [man](#) will hurt them, in this manner must he be slain.

Et si quis eos voluerit nocere ignis exiet de ore illorum et devorabit inimicos eorum et si quis voluerit eos laedere sic oportet eum occidi

**11:6.** These have power to shut [heaven](#), that it rain not in the days of their [prophecy](#): And they have power over waters, to turn them into blood and to strike the earth with all plagues, as often as they will.

Hii habent potestatem cludendi caelum ne pluatur diebus prophetiae ipsorum et potestatem habent super aquas convertendi eas in sanguinem et percutere terram omni plaga quotienscumque voluerint

**11:7.** And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make [war](#) against them and shall overcome them and kill them.

Et cum finierint testimonium suum bestia quae ascendit de abyssu faciet adversus illos bellum et vincet eos et occidet illos

**11:8.** And their bodies shall lie in the streets of the great city which is called spiritually, [Sodom](#) and [Egypt](#): where their Lord also was crucified.

Et corpora eorum in plateis civitatis magnae quae vocatur spiritaliter Sodoma et Aegyptus ubi et Dominus eorum crucifixus est

**11:9.** And they of the tribes and peoples and tongues and nations shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

Et videbunt de populis et tribubus et linguis et gentibus corpora eorum per tres dies et dimidium et corpora eorum non sinunt poni in monumentis

**11:10.** And they that dwell upon the earth shall rejoice over them and make merry: and shall send gifts one to another, because these two [prophets](#) tormented them that dwelt upon the earth.

Et inhabitantes terram gaudebunt super illis et iucundabuntur et munera mittent invicem quoniam hii duo prophetae cruciaverunt eos qui inhabitant super terram

**11:11.** And after three days and a half, the spirit of life from [God](#) entered into them. And they stood upon their feet: and great fear fell upon them that saw them.

Et post dies tres et dimidium spiritus vitae a Deo intravit in eos et steterunt super pedes suos et timor magnus cecidit super eos qui viderunt eos

**11:12.** And they heard a great voice from **heaven**, saying to them: Come up hither. And they went up to **heaven** in a cloud: and their enemies saw them.

Et audierunt vocem magnam de caelo dicentem illis ascendite huc et ascenderunt in caelum in nube et viderunt illos inimici eorum

**11:13.** And at that hour there was made a great earthquake: and the tenth part of the city fell. And there were slain in the earthquake, **names of men**, seven thousand: and the rest were cast into a fear and gave **glory** to the **God** of **heaven**.

Et in illa hora factus est terraemotus magnus et decima pars civitatis cecidit et occisi sunt in terraemotu nomina hominum septem milia et reliqui in timore sunt missi et dederunt gloriam Deo caeli

**11:14.** The second woe is past: and behold the third woe will come quickly.

Vae secundum abiit ecce vae tertium veniet cito

**11:15.** And the seventh **angel** sounded the trumpet: and there were great voices in **heaven**, saying: The kingdom of this world is become **our Lord's** and his **Christ's**, and he shall reign for ever and ever. **Amen**.

Et septimus angelus tuba cecinit et factae sunt voces magnae in caelo dicentes factum est regnum huius mundi Domini nostri et Christi eius et regnabit in saecula saeculorum

**11:16.** And the four and twenty ancients who sit on their seats in the sight of **God**, fell on their faces and **adored God**, saying:

Et viginti quattuor seniores qui in conspectu Dei sedent in sedibus suis ceciderunt in facies suas et adoraverunt Deum

**11:17.** We give thee thanks, O Lord **God** Almighty, who art and who wast and who art to come: because thou hast taken to thee thy great power, and thou hast reigned.

Dicentes gratias agimus tibi Domine Deus omnipotens qui es et qui eras quia accepisti virtutem tuam magnam et regnasti

**11:18.** And the nations were **angry**: and thy **wrath** is come. And the time of the dead, that they should be judged and that thou shouldest render reward to thy servants the **prophets** and the **saints**, and to them that fear thy **name**, little and great: and shouldest destroy them who have corrupted the earth.

Et iratae sunt gentes et advenit ira tua et tempus mortuorum iudicari et reddere mercedem servis tuis prophetis et sanctis et timentibus nomen tuum pusillis et magnis et exterminandi eos qui corruerunt terram

**11:19.** And the **temple of God** was opened in **heaven**: and the **ark of his testament** was seen in his **temple**. And there were lightnings and voices and an earthquake and great hail.

Et apertum est templum Dei in caelo et visa est arca testamenti eius in templo eius et facta sunt fulgora et voces et terraemotus et grando magna

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## Apocalypse Chapter 12

### The vision of the woman clothed with the sun and of the great dragon her persecutor.

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**12:1.** And a great sign appeared in [heaven](#): A [woman](#) clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.\*

Et signum magnum paruit in caelo mulier amicta sole et luna sub pedibus eius et in capite eius corona stellarum duodecim

**A woman...** The [church of God](#). It may also, by allusion, be applied to [our blessed Lady](#). The [church](#) is clothed with the sun, that is, with [Christ](#): she hath the moon, that is, the changeable things of the world, under her feet: and the twelve stars with which she is crowned, are the twelve [apostles](#): she is in labour and pain, whilst she brings forth her children, and [Christ](#) in them, in the midst of afflictions and persecutions.

**12:2.** And being with child, she cried travailing in birth: and was in pain to be delivered.

Et in utero habens et clamat parturiens et cruciatur ut pariat

**12:3.** And there was seen another sign in [heaven](#). And behold a great red dragon, having seven heads and ten horns and on his heads seven diadems.

Et visum est aliud signum in caelo et ecce draco magnus rufus habens capita septem et cornua decem et in capitibus suis septem diademata

**12:4.** And his tail drew the third part of the stars of [heaven](#) and cast them to the earth. And the dragon stood before the [woman](#) who was ready to be delivered: that, when she should be delivered, he might devour her son.

Et cauda eius trahebat tertiam partem stellarum caeli et misit eas in terram et draco stetit ante mulierem quae erat paritura ut cum peperisset filium eius devoraret

**12:5.** And she brought forth a man child, who was to rule all nations with an iron rod. And her son was taken up to [God](#) and to his throne.

Et peperit filium masculinum qui rectorus erit omnes gentes in virga ferrea et raptus est filius eius ad Deum et ad thronum eius

**12:6.** And the [woman](#) fled into the [wilderness](#), where she had a place prepared by [God](#), that there they should feed her, a thousand two hundred sixty days.

Et mulier fugit in solitudinem ubi habet locum paratum a Deo ut ibi pascant illam diebus mille ducentis sexaginta

**12:7.** And there was a great battle in [heaven](#): [Michael](#) and his [angels](#) fought with the dragon, and the dragon fought, and his [angels](#).

Et factum est proelium in caelo Michahel et angeli eius proeliabantur cum dracone et draco pugnabat et angeli eius

**12:8.** And they prevailed not: neither was their place found any more in [heaven](#).

Et non valuerunt neque locus inventus est eorum amplius in caelo

**12:9.** And that great dragon was cast out, that old serpent, who is called the [devil](#) and [Satan](#), who seduceth the whole world. And he was cast unto the earth: and his [angels](#) were thrown down with him.

Et proiectus est draco ille magnus serpens antiquus qui vocatur Diabolus et Satanas qui seducit universum orbem proiectus est in terram et angeli eius cum illo missi sunt

**12:10.** And I heard a loud voice in [heaven](#), saying: Now is come [salvation](#) and strength and the [kingdom of our God](#) and the power of his [Christ](#): because the accuser of our brethren is cast forth, who accused them before our [God](#) day and night.

Et audivi vocem magnam in caelo dicentem nunc facta est salus et virtus et regnum Dei nostri et potestas

Christi eius quia proiectus est accusator fratrum nostrorum qui accusabat illos ante conspectum Dei nostri die ac nocte

**12:11.** And they overcame him by the blood of the **Lamb** and by the word of the testimony: and they **loved** not their lives unto death.

Et ipsi vicerunt illum propter sanguinem agni et propter verbum testimonii sui et non dilexerunt animam suam usque ad mortem

**12:12.** Therefore, rejoice, O **heavens**, and you that dwell therein. Woe to the earth and to the sea, because the **devil** is come down unto you, having great **wrath**, **knowing** that he hath but a short time.

Propterea laetamini caeli et qui habitatis in eis vae terrae et mari quia descendit diabolus ad vos habens iram magnam sciens quod modicum tempus habet

**12:13.** And when the dragon saw that he was cast unto the earth, he **persecuted** the **woman** who brought forth the man child.

Et postquam vidit draco quod proiectus est in terram persecutus est mulierem quae peperit masculum

**12:14.** And there were given to the **woman** two wings of a great eagle, that she might fly into the **desert**, unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

Et datae sunt mulieri duae alae aquilae magnae ut volaret in desertum in locum suum ubi alitur per tempus et tempora et dimidium temporis a facie serpentis

**12:15.** And the serpent cast out of his mouth, after the **woman**, water, as it were a river: that he might cause her to be carried away by the river.

Et misit serpens ex ore suo post mulierem aquam tamquam flumen ut eam faceret trahi a flumine

**12:16.** And the earth helped the **woman**: and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth.

Et adiuvit terra mulierem et aperuit terra os suum et absorbit flumen quod misit draco de ore suo

**12:17.** And the dragon was **angry** against the **woman**: and went to make **war** with the rest of her seed, who keep the commandments of **God** and have the testimony of **Jesus Christ**.

Et iratus est draco in mulierem et abiit facere proelium cum reliquis de semine eius qui custodiunt mandata Dei et habent testimonium Iesu

**12:18.** And he stood upon the sand of the sea.

Et stetit super harenam maris

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## Apocalypse Chapter 13

### Of the beast with seven heads and of a second beast.

**13:1.** And I saw a beast coming up out the sea, having seven heads and ten horns: and upon his horns, ten diadems: and upon his heads, [names of blasphemy](#). \*

Et vidi de mare bestiam ascendentem habentem capita septem et cornua decem et super cornua eius decem diademata et super capita eius nomina blasphemiae

**A beast...** This first beast with seven heads and ten horns, is probably the whole company of [infidels](#), enemies and persecutors of the people of [God](#), from the beginning to the [end of the world](#). The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of [God](#); of these, five were then fallen, viz.: the [Egyptian](#), [Assyrian](#), Chaldean, Persian, and Grecian monarchies: one was present, viz., the empire of Rome: and the seventh and chiefest was to come, viz., the great [Antichrist](#) and his empire. The ten horns may be understood of ten lesser persecutors.

**13:2.** And the beast which I saw was like to a leopard: and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength and great power.

Et bestiam quam vidi similis erat pardo et pedes eius sicut ursi et os eius sicut os leonis et dedit illi draco virtutem suam et potestatem magnam

**13:3.** And I saw one of his heads as it were slain to death: and his death's wound was healed. And all the earth was in admiration after the beast. \*

Et unum de capitibus suis quasi occisum in mortem et plaga mortis eius curata est et admirata est universa terra post bestiam

**One of his heads, etc...** Some understand this of the mortal wound, which the [idolatry](#) of the Roman empire (signified by the sixth head) received from [Constantine](#); which was, as it were, healed again by [Julian the Apostate](#).

**13:4.** And they [adored](#) the dragon which gave power to the beast. And they [adored](#) the beast, saying: Who is like to the beast? And who shall be able to fight with him?

Et adoraverunt draconem quia dedit potestatem bestiae et adoraverunt bestiam dicentes quis similis bestiae et quis poterit pugnare cum ea

**13:5.** And there was given to him a mouth speaking great things and blasphemies: and power was given to him to do, two and forty months.

Et datum est ei os loquens magna et blasphemiae et data est illi potestas facere menses quadraginta duo

**13:6.** And he opened his mouth unto blasphemies against [God](#), to [blaspheme](#) his [name](#) and his [tabernacle](#) and them that dwell in [heaven](#). \*

Et aperuit os suum in blasphemias ad Deum blasphemare nomen eius et tabernaculum eius et eos qui in caelo habitant

**His tabernacle, etc...** That is, his church and his [saints](#).

**13:7.** And it was given unto him to make [war](#) with the [saints](#) and to overcome them. And power was given him over every tribe and people and tongue and nation.

Et datum est illi bellum facere cum sanctis et vincere illos et data est ei potestas in omnem tribum et populum et linguam et gentem

**13:8.** And all that dwell upon the earth [adored](#) him, whose [names](#) are not written in the book of life of the [Lamb](#) which was slain from the beginning of the world. \*

Et adorabunt eum omnes qui inhabitant terram quorum non sunt scripta nomina in libro vitae agni qui occisus est ab origine mundi

**Slain from the beginning, etc...** In the foreknowledge of [God](#); and inasmuch as all mercy and [grace](#), from the beginning, was given in view of his [death and passion](#).

**13:9.** If any [man](#) have an ear, let him hear.

Si quis habet aurem audiat

**13:10.** He that shall lead into captivity shall go into captivity: he that shall kill by the sword must be killed

by the sword. Here is the patience and the **faith** of the **saints**.

Qui in captivitatem in captivitate vadit qui in gladio occiderit oportet eum gladio occidi hic est patientia et fides sanctorum

**13:11.** And I saw another beast coming up out of the earth: and he had two horns, like a lamb: and he spoke as a dragon. \*

Et vidi aliam bestiam ascendentem de terra et habebat cornua duo similia agni et loquebatur sicut draco

**Another beast...** This second beast with two horns, may be understood of the **heathenish priests** and magicians; the principal promoters both of **idolatry** and persecution.

**13:12.** And he executed all the power of the former beast in his sight. And he caused the earth and them that dwell therein to **adore** the first beast, whose wound to death was healed.

Et potestatem prioris bestiae omnem faciebat in conspectu eius et facit terram et inhabitantes in eam adorare bestiam primam cuius curata est plaga mortis

**13:13.** And he did great signs, so that he made also fire to come down from **heaven** unto the earth, in the sight of **men**.

Et fecit signa magna ut etiam ignem faceret de caelo descendere in terram in conspectu hominum

**13:14.** And he seduced them that dwell on the earth, for the signs which were given him to do in the sight of the beast: saying to them that dwell on the earth that they should make the image of the beast which had the wound by the sword and lived.

Et seducit habitantes terram propter signa quae data sunt illi facere in conspectu bestiae dicens habitantibus in terra ut faciant imaginem bestiae quae habet plagam gladii et vixit

**13:15.** And it was given him to give life to the image of the beast: and that the image of the beast should speak: and should cause that whosoever will not **adore** the image of the beast should be slain.

Et datum est illi ut daret spiritum imagini bestiae ut et loquatur imago bestiae et faciat quicumque non adoraverint imaginem bestiae occidantur

**13:16.** And he shall make all, both little and great, rich and **poor**, freemen and bondmen, to have a character in their right hand or on their foreheads:

Et faciet omnes pusillos et magnos et divites et pauperes et liberos et servos habere character in dextera manu aut in frontibus suis

**13:17.** And that no **man** might buy or sell, but he that hath the character, or the **name** of the beast, or the number of his **name**.

Et ne quis possit emere aut vendere nisi qui habet character nomen bestiae aut numerum nominis eius

**13:18.** Here is wisdom. He that hath understanding, let him count the **number** of the beast. For it is the **number** of a **man**: and the **number** of him is six hundred sixty-six. \*

Hic sapientia est qui habet intellectum computet numerum bestiae numerus enim hominis est et numerus eius est sescenti sexaginta sex

**Six hundred sixty-six...** The numeral letters of his name shall make up this **number**.

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## Apocalypse Chapter 14

### Of the Lamb and of the virgins that follow him. Of the judgments that shall fall upon the wicked.

---

**14:1.** And I beheld: and lo a [Lamb](#) stood upon mount Sion, and with him an hundred forty-four thousand, having his [name](#) and the [name](#) of his [Father](#) written on their foreheads.

Et vidi et ecce agnus stabat supra montem Sion et cum illo centum quadraginta quattuor milia habentes nomen eius et nomen Patris eius scriptum in frontibus suis

**14:2.** And I heard a voice from [heaven](#), as the noise of many waters and as the voice of great thunder. And the voice which I heard was as the voice of harpers, harping on their harps.

Et audivi vocem de caelo tamquam vocem aquarum multarum et tamquam vocem tonitruui magni et vocem quam audivi sicut citharoedorum citharizantium in citharis suis

**14:3.** And they sung as it were a new canticle, before the throne and before the four living creatures and the ancients: and no [man](#) could say the canticle, but those hundred forty-four thousand who were purchased from the earth.

Et cantabant quasi canticum novum ante sedem et ante quattuor animalia et seniores et nemo poterat discere canticum nisi illa centum quadraginta quattuor milia qui empti sunt de terra

**14:4.** These are they who were not defiled with [women](#): for they are [virgins](#). These follow the [Lamb](#) whithersoever he goeth. These were purchased from among [men](#), the [firstfruits](#) to [God](#) and to the [Lamb](#).

Hii sunt qui cum mulieribus non sunt coinquinati virgines enim sunt hii qui sequuntur agnum quocumque abierit hii empti sunt ex hominibus primitiae Deo et agno

**14:5.** And in their mouth there was found no lie: for they are without spot before the throne of [God](#).

Et in ore ipsorum non est inventum mendacium sine macula sunt

**14:6.** And I saw another [angel](#) flying through the midst of [heaven](#), having the [eternal gospel](#), to preach unto them that sit upon the earth and over every nation and tribe and tongue and people:

Et vidi alterum angelum volantem per medium caelum habentem evangelium aeternum ut evangelizaret sedentibus super terram et super omnem gentem et tribum et linguam et populum

**14:7.** Saying with a loud voice: Fear the Lord and give him [honour](#), because the hour of his judgment is come. And [adore](#) ye him that made [heaven](#) and earth, the sea and the fountains of waters.

Dicens magna voce timete Deum et date illi honorem quia venit hora iudicii eius et adorare eum qui fecit caelum et terram et mare et fontes aquarum

**14:8.** And another [angel](#) followed, saying: That great [Babylon](#) is fallen, is fallen; which made all nations to drink of the wine of the [wrath](#) of her fornication. \*

Et alius angelus secutus est dicens cecidit cecidit Babylon illa magna quae a vino irae fornicationis suae potionavit omnes gentes

**Babylon...** By [Babylon](#) may be very probably signified all the [wicked](#) world in general, which [God](#) will punish, and destroy after the short time of this mortal life: or it may signify every great city wherein enormous [sins](#) and abominations are daily committed; and that when the measure of its [iniquities](#) is full, the punishments due to its crimes are poured on it. It may also be some city of the description in the text, that will exist, and be destroyed, as here described, towards the [end of the world](#).

**14:9.** And the third [angel](#) followed them, saying with a loud voice: If any [man](#) shall [adore](#) the beast and his image and receive his character in his forehead or in his hand,

Et alius angelus tertius secutus est illos dicens voce magna si quis adoraverit bestiam et imaginem eius et acceperit caracterem in fronte sua aut in manu sua

**14:10.** He also shall drink of the wine of the [wrath](#) of [God](#), which is mingled with pure wine in the cup of his [wrath](#): and shall be tormented with fire and brimstone in the sight of the [holy angels](#) and in the sight of the

Lamb.

Et hic bibet de vino irae Dei qui mixtus est mero in calice irae ipsius et cruciabitur igne et sulphure in conspectu angelorum sanctorum et ante conspectum agni

**14:11.** And the smoke of their torments, shall ascend up for ever and ever: neither have they rest day nor night, who have **adored** the beast and his image and whoever receiveth the character of his **name**.

Et fumus tormentorum eorum in saecula saeculorum ascendit nec habent requiem die ac nocte qui adoraverunt bestiam et imaginem eius et si quis acceperit characterem nominis eius

**14:12.** Here is the patience of the **saints**, who keep the commandments of **God** and the **faith** of **Jesus**.

Hic patientia sanctorum est qui custodiunt mandata Dei et fidem Iesu

**14:13.** And I heard a voice from **heaven**, saying to me: Write: **Blessed** are the dead who die in the **Lord**.

From henceforth now, saith the **Spirit**, that they may rest from their labours. For their **works** follow them.\*

Et audivi vocem de caelo dicentem scribe beati mortui qui in Domino moriuntur amodo iam dicit Spiritus ut requiescant a laboribus suis opera enim illorum sequuntur illos

**Die in the Lord...** It is understood of the **martyrs** who die for the **Lord**.

**14:14.** And I saw: and behold a white cloud and upon the cloud one sitting like to the **Son of man**, having on his head a crown of gold and in his hand a sharp sickle.

Et vidi et ecce nubem candidam et supra nubem sedentem similem Filio hominis habentem in capite suo coronam auream et in manu sua falcem acutam

**14:15.** And another **angel** came out from the **temple**, crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle and reap, because the hour is come to reap. For the harvest of the earth is ripe.

Et alter angelus exivit de templo clamans voce magna ad sedentem super nubem mitte falcem tuam et mete quia venit hora ut metatur quoniam aruit messis terrae

**14:16.** And he that sat on the cloud thrust his sickle into the earth: and the earth was reaped.

Et misit qui sedebat supra nubem falcem suam in terram et messa est terra

**14:17.** And another **angel** came out of the **temple** which is in **heaven**, he also having a sharp sickle.

Et alius angelus exivit de templo quod est in caelo habens et ipse falcem acutam

**14:18.** And another **angel** came out from the **altar**, who had power over fire. And he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle and gather the clusters of the vineyard of the earth, because the grapes thereof are ripe.

Et alius angelus de altari qui habet potestatem supra ignem et clamavit voce magna qui habebat falcem acutam dicens mitte falcem tuam acutam et vindemia botros vineae terrae quoniam maturae sunt uvae eius

**14:19.** And the **angel** thrust in his sharp sickle into the earth and gathered the vineyard of the earth and cast it into the great press of the **wrath** of **God**:

Et misit angelus falcem suam in terram et vindemiavit vineam terrae et misit in lacum irae Dei magnum

**14:20.** And the press was trodden without the city, and blood came out of the press, up to the horses' bridles, for a thousand and six hundred furlongs.

Et calcatus est lacus extra civitatem et exivit sanguis de lacu usque ad frenos equorum per stadia mille sescenta

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## Apocalypse Chapter 15

### They that have overcome the beast glorify God. Of the seven angels with the seven vials.

---

**15:1.** And I saw another sign in [heaven](#), great and wonderful: seven [angels](#) having the seven last plagues. For in them is filled up the [wrath](#) of [God](#).

Et vidi aliud signum in caelo magnum et mirabile angelos septem habentes plagas septem novissimas quoniam in illis consummata est ira Dei

**15:2.** And I saw as it were a sea of glass mingled with fire: and them that had overcome the beast and his image and the [number](#) of his [name](#), standing on the sea of glass, having the harps of [God](#):

Et vidi tamquam mare vitreum mixtum igne et eos qui vicerunt bestiam et imaginem illius et numerum nominis eius stantes supra mare vitreum habentes citharas Dei

**15:3.** And singing the canticle of [Moses](#), the servant of [God](#), and the canticle of the [Lamb](#), saying: Great and wonderful are thy works, O Lord [God](#) Almighty. Just and [true](#) are thy ways, O King of ages.

Et cantant canticum Mosi servi Dei et canticum agni dicentes magna et mirabilia opera tua Domine Deus omnipotens iustae et verae viae tuae rex saeculorum

**15:4.** Who shall not fear thee, O Lord, and magnify thy [name](#)? For thou only art [holy](#). For all nations shall come and shall [adore](#) in thy sight, because thy judgments are manifest.

Quis non timebit Domine et magnificabit nomen tuum quia solus pius quoniam omnes gentes venient et adorabunt in conspectu tuo quoniam iudicia tua manifestata sunt

**15:5.** And after these things, I looked: and behold, the [temple](#) of the [tabernacle of the testimony](#) in [heaven](#) was opened.

Et post haec vidi et ecce apertum est templum tabernaculi testimonii in caelo

**15:6.** And the seven [angels](#) came out of the [temple](#), having the seven plagues, clothed with clean and white linen and girt about the breasts with golden girdles.

Et exierunt septem angeli habentes septem plagas de templo vestiti lapide mundo candido et praecincti circa pectora zonis aureis

**15:7.** And one of the four living creatures gave to the seven [angels](#) seven golden vials, full of the [wrath](#) of [God](#), who liveth for ever and ever.

Et unus ex quattuor animalibus dedit septem angelis septem fialas aureas plenas iracundiae Dei viventis in saecula saeculorum

**15:8.** And the [temple](#) was filled with smoke from the majesty of [God](#) and from his power. And no [man](#) was able to enter into the [temple](#), till the seven plagues of the seven [angels](#) were fulfilled.

Et impletum est templum fumo a maiestate Dei et de virtute eius et nemo poterat introire in templum donec consummarentur septem plagae septem angelorum

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## Apocalypse Chapter 16

### The seven vials are poured out. The plagues that ensue.

**16:1.** And I heard a great voice out of the [temple](#), saying to the seven [angels](#): Go and pour out the seven vials of the [wrath](#) of [God](#) upon the earth.

Et audivi vocem magnam de templo dicentem septem angelis ite et effundite septem fialas irae Dei in terram

**16:2.** And the first went and poured out his vial upon the earth. And there fell a sore and grievous wound upon [men](#) who had the character of the beast: and upon them that [adored](#) the image thereof.

Et abiit primus et effudit fialam suam in terram et factum est vulnus saevum ac pessimum in homines qui habent characterem bestiae et eos qui adoraverunt imaginem eius

**16:3.** And the second [angel](#) poured out his vial upon the sea. And there came blood as it were of a dead [man](#): and every living [soul](#) died in the sea.

Et secundus effudit fialam suam in mare et factus est sanguis tamquam mortui et omnis anima vivens mortua est in mari

**16:4.** And the third poured out his vial upon the rivers and the fountains of waters. And there was made blood.

Et tertius effudit fialam suam super flumina et super fontes aquarum et factus est sanguis

**16:5.** And I heard the [angel](#) of the waters saying: Thou art [just](#), O Lord, who art and who wast, the Holy One, because thou hast judged these things.

Et audivi angelum aquarum dicentem iustus es qui es et qui eras sanctus quia haec iudicasti

**16:6.** For they have shed the blood of [saints](#) and [prophets](#): and thou hast given them blood to drink. For they are worthy.

Quia sanguinem sanctorum et prophetarum fuderunt et sanguinem eis dedisti bibere digni sunt

**16:7.** And I heard another, from the [altar](#), saying: Yea, O Lord [God](#) Almighty, [true](#) and [just](#) are thy judgments.

Et audivi altare dicens etiam Domine Deus omnipotens vera et iusta iudicia tua

**16:8.** And the fourth [angel](#) poured out his vial upon the sun. And it was given unto him to afflict [men](#) with heat and fire.

Et quartus effudit fialam suam in solem et datum est illi aestu adficere homines et igni

**16:9.** And [men](#) were scorched with great heat: and they [blasphemed](#) the [name](#) of [God](#), who hath power over these plagues. Neither did they [penance](#) to give him [glory](#).

Et aestuaverunt homines aestu magno et blasphemaverunt nomen Dei habentis potestatem super has plagas neque egerunt paenitentiam ut darent illi gloriam

**16:10.** And the fifth [angel](#) poured out his vial upon the seat of the beast. And his kingdom became dark: and they gnawed their tongues for pain.

Et quintus effudit fialam suam super sedem bestiae et factum est regnum eius tenebrosum et conmanducaverunt linguas suas prae dolore

**16:11.** And they [blasphemed](#) the [God](#) of [heaven](#), because of their pains and wounds: and did not [penance](#) for their works.

Et blasphemaverunt Deum caeli prae doloribus et vulneribus suis et non egerunt paenitentiam ex operibus suis

**16:12.** And the sixth [angel](#) poured out his vial upon that great river Euphrates and dried up the water

thereof, that a way might be prepared for the kings from the rising of the sun.

Et sextus effudit fialam suam in flumen illud magnum Eufraten et siccavit aquam eius ut praepararetur via regibus ab ortu solis

**16:13.** And I saw from the mouth of the dragon and from the mouth of the beast and from the mouth of the **false prophet**, three **unclean spirits** like frogs.

Et vidi de ore draconis et de ore bestiae et de ore pseudoprophetae spiritus tres inmundos in modum ranarum

**16:14.** For they are the spirits of **devils**, working signs: and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the **Almighty God**.

Sunt enim spiritus daemoniorum facientes signa et procedunt ad reges totius terrae congregare illos in proelium ad diem magnum Dei omnipotentis

**16:15.** Behold, I come as a thief. **Blessed** is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

Ecce venio sicut fur beatus qui vigilat et custodit vestimenta sua ne nudus ambulet et videant turpitudinem eius

**16:16.** And he shall gather them together into a place which in **Hebrew** is called Armagedon.\*

Et congregavit illos in locum qui vocatur hebraice Hermagedon

**Armagedon...** That is, the hill of robbers.

**16:17.** And the seventh **angel** poured out his vial upon the air. And there came a great voice out of the **temple** from the throne, saying: It is done.

Et septimus effudit fialam suam in aerem et exivit vox magna de templo a throno dicens factum est

**16:18.** And there were lightnings and voices and thunders: and there was a great earthquake, such an one as never had been since **men** were upon the earth, such an earthquake, so great.

Et facta sunt fulgora et voces et tonitrua et terraemotus factus est magnus qualis numquam fuit ex quo homines fuerunt super terram talis terraemotus sic magnus

**16:19.** And the great city was divided into three parts: and the cities of the **Gentiles** fell. And great **Babylon** came in remembrance before **God**, to give her the cup of the wine of the indignation of his **wrath**.

Et facta est civitas magna in tres partes et civitates gentium ceciderunt et Babylon magna venit in memoriam ante Deum dare ei calicem vini indignationis irae eius

**16:20.** And every island fled away: and the mountains were not found.

Et omnis insula fugit et montes non sunt inventi

**16:21.** And great hail, like a talent, came down from **heaven** upon **men**: and **men blasphemed God**, for the plague of the hail: because it was exceeding great.

Et grando magna sicut talentum descendit de caelo in homines et blasphemaverunt homines Deum propter plagam grandinis quoniam magna facta est vehementer

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## Apocalypse Chapter 17

### The description of the great harlot and of the beast upon which she sits.

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**17:1.** And there came one of the seven [angels](#) who had the seven vials and spoke with me, saying: Come, I will show thee the condemnation of the great harlot, who sitteth upon many waters:

Et venit unus de septem angelis qui habebant septem fialas et locutus est mecum dicens veni ostendam tibi damnationem meretricis magnae quae sedet super aquas multas

**17:2.** With whom the kings of the earth have committed fornication. And they who inhabit the earth have been made drunk with the wine of her whoredom.

Cum qua fornicati sunt reges terrae et inebriati sunt qui inhabitant terram de vino prostitutionis eius

**17:3.** And he took me away in spirit into the [desert](#). And I saw a [woman](#) sitting upon a scarlet coloured beast, full of [names](#) of [blasphemy](#), having seven heads and ten horns.

Et abstulit me in desertum in spiritu et vidi mulierem sedentem super bestiam coccineam plenam nominibus blasphemiae habentem capita septem et cornua decem

**17:4.** And the [woman](#) was clothed round about with purple and scarlet, and gilt with gold and [precious stones](#) and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

Et mulier erat circumdata purpura et coccino et inaurata auro et lapide pretioso et margaritis habens poculum aureum in manu sua plenum abominationum et inmunditia fornicationis eius

**17:5.** And on her forehead a [name](#) was written: A [mystery](#): [Babylon](#) the great, the mother of the fornications and the abominations of the earth. \*

Et in fronte eius nomen scriptum mysterium Babylon magna mater fornicationum et abominationum terrae

**A mystery...** That is, a secret; because what follows of the [name](#) and title of the great harlot is to be taken in a mystical sense. **Babylon...** Either the city of the [devil](#) in general; or, if this place be to be understood of any particular city, pagan Rome, which then and for three hundred years [persecuted](#) the church; and was the principal seat both of empire and [idolatry](#).

**17:6.** And I saw the [woman](#) drunk with the blood of the [saints](#) and with the blood of the [martyrs](#) of [Jesus](#). And I wondered, when I had seen her, with great admiration.

Et vidi mulierem ebriam de sanguine sanctorum et de sanguine martyrum Iesu et miratus sum cum vidissem illam admiratione magna

**17:7.** And the [angel](#) said to me: Why dost thou wonder? I will tell thee the [mystery](#) of the [woman](#) and of the beast which carrieth her, which hath the seven heads and ten horns.

Et dixit mihi angelus quare miraris ego tibi dicam sacramentum mulieris et bestiae quae portat eam quae habet capita septem et decem cornua

**17:8.** The beast which thou sawest, was, and is not, and shall come up out of the [bottomless pit](#) and go into destruction. And the inhabitants on the earth (whose [names](#) are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was and is not. \*

Bestiam quam vidisti fuit et non est et ascensura est de abyssonibus et in interitum ibit et mirabuntur inhabitantes terram quorum non sunt scripta nomina in libro vitae a constitutione mundi videntes bestiam quia erat et non est

**The beast which thou sawest...** This beast which supports [Babylon](#), may signify the power of the [devil](#): which was and is not, being much limited by the coming of [Christ](#), but shall again exert itself under [Antichrist](#). The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen. (See chap. 13.1, and below, ver. 10.) The beast itself is said to be the eighth, and is of the seven; because they all act under the [devil](#), and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire, distinct from them all.

**17:9.** And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the [woman](#) sitteth: and they are seven kings.

Et hic est sensus qui habet sapientiam septem capita septem montes sunt super quos mulier sedet et reges

septem sunt

**17:10.** Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

Quinque ceciderunt unus est alius nondum venit et cum venerit oportet illum breve tempus manere

**17:11.** And the beast which was and is not: the same also is the eighth, and is of the seven, and goeth into destruction.

Et bestia quae erat et non est et ipsa octava est et de septem est et in interitum vadit

**17:12.** And the ten horns which thou sawest are ten kings, who have not yet received a kingdom: but shall receive power as kings, one hour after the beast. \*

Et decem cornua quae vidisti decem reges sunt qui regnum nondum acceperunt sed potestatem tamquam reges una hora accipiunt post bestiam

**Ten kings...** Ten lesser kingdoms, enemies also of the **church of Christ**: which, nevertheless, shall be made instruments of the **justice of God** for the punishment of **Babylon**. Some understand this of the **Goths, Vandals**, Huns, and other barbarous nations, that destroyed the empire of Rome.

**17:13.** These have one design: and their strength and power they shall deliver to the beast.

Hii unum consilium habent et virtutem et potestatem suam bestiae tradunt

**17:14.** These shall fight with the **Lamb**. And the **Lamb** shall overcome them because he is Lord of lords and King of kings: and they that are with him are called and **elect** and faithful.

Hii cum agno pugnabunt et agnus vincet illos quoniam Dominus dominorum est et rex regum et qui cum illo sunt vocati et electi et fideles

**17:15.** And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples and nations and tongues.

Et dixit mihi aquas quas vidisti ubi meretrix sedet populi sunt et gentes et linguae

**17:16.** And the ten horns which thou sawest in the beast: These shall **hate** the harlot and shall make her desolate and naked and shall eat her flesh and shall burn her with fire.

Et decem cornua quae vidisti et bestiam hii odient fornicariam et desolatam facient illam et nudam et carnes eius manducabunt et ipsam igni concremabunt

**17:17.** For **God** hath given into their hearts to do that which pleaseth him: that they give their kingdom to the beast, till the words of **God** be fulfilled.

Deus enim dedit in corda eorum ut faciant quod illi placitum est ut dent regnum suum bestiae donec consummentur verba Dei

**17:18.** And the **woman** which thou sawest is the great city which hath kingdom over the kings of the earth.

Et mulier quam vidisti est civitas magna quae habet regnum super reges terrae

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## Apocalypse Chapter 18

### The fall of Babylon. Kings and merchants lament over her.

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**18:1.** And after these things, I saw another [angel](#) come down from [heaven](#), having great power: and the earth was enlightened with his [glory](#).

Et post haec vidi alium angelum descendentem de caelo habentem potestatem magnam et terra inluminata est a gloria eius

**18:2.** And he cried out with a strong voice, saying: [Babylon](#) the great is fallen, is fallen: and is become the habitation of [devils](#) and the hold of every [unclean spirit](#) and the hold of every [unclean](#) and hateful bird:

Et exclamavit in forti voce dicens cecidit cecidit Babylon magna et facta est habitatio daemoniorum et custodia omnis spiritus immundi et custodia omnis volucris immundae

**18:3.** Because all nations have drunk of the wine of the [wrath](#) of her fornication: and the kings of the earth have committed fornication with her; And the merchants of the earth have been made rich by the power of her delicacies.

Quia de ira fornicationis eius biberunt omnes gentes et reges terrae cum illa fornicati sunt et mercatores terrae de virtute deliciarum eius divites facti sunt

**18:4.** And I heard another voice from [heaven](#), saying: Go out from her, my people; that you be not partakers of her [sins](#) and that you receive not of her plagues.

Et audivi aliam vocem de caelo dicentem exite de illa populus meus ut ne participes sitis delictorum eius et de plagis eius non accipiatis

**18:5.** For her [sins](#) have reached unto [heaven](#): and the Lord hath remembered her [iniquities](#).

Quoniam pervenerunt peccata eius usque ad caelum et recordatus est Deus iniquitatum eius

**18:6.** Render to her as she also hath rendered to you: and double unto her double, according to her works. In the cup wherein she hath mingled, mingle ye double unto her.

Reddite illi sicut ipsa reddidit et duplicate duplicia secundum opera eius in poculo quo miscuit miscite illi duplum

**18:7.** As much as she hath [glorified](#) herself and lived in delicacies, so much torment and sorrow give ye to her. Because she saith in her heart: I sit a queen and am no widow: and sorrow I shall not see.

Quantum glorificavit se et in deliciis fuit tantum date illi tormentum et luctum quia in corde suo dicit sedeo regina et vidua non sum et luctum non videbo

**18:8.** Therefore, shall her plagues come in one day, death and mourning and famine. And she shall be burnt with the fire: because [God](#) is strong, who shall judge her.

Ideo in una die venient plagae eius mors et luctus et fames et igni conburetur quia fortis est Deus qui iudicavit illam

**18:9.** And the kings of the earth, who have committed fornication and lived in delicacies with her, shall weep and bewail themselves over her, when they shall see the smoke of her burning:

Et flebunt et plangent se super illam reges terrae qui cum illa fornicati sunt et in deliciis vixerunt cum viderint fimum incendii eius

**18:10.** Standing afar off for fear of her torments, saying: Alas! alas! that great city, [Babylon](#), that mighty city: for in one hour is thy judgment come.

Longe stantes propter timorem tormentorum eius dicentes vae vae civitas illa magna Babylon civitas illa fortis quoniam una hora venit iudicium tuum

**18:11.** And the merchants of the earth shall weep and mourn over her: for no [man](#) shall buy their merchandise any more.

Et negotiatores terrae flebunt et lugebunt super illam quoniam merces eorum nemo emet amplius

**18:12.** Merchandise of gold and silver and **precious stones**: and of pearls and fine linen and purple and silk and scarlet: and all thyine wood: and all manner of vessels of ivory: and all manner of vessels of **precious stone** and of brass and of iron and of marble:

Merces auri et argenti et lapidis pretiosi et margaritis et byssi et purpurae et serici et cocci et omne lignum thynum et omnia vasa eboris et omnia vasa de lapide pretioso et aeramento et ferro et marmore

**18:13.** And cinnamon and odours and **ointment** and frankincense and wine and oil and fine flour and wheat and beasts and sheep and horses and chariots: and slaves and **souls of men**.

Et cinnamomum et amomum et odoramentorum et unguenti et turis et vini et olei et similiae et tritici et iumentorum et ovium et equorum et raedarum et mancipiorum et animarum hominum

**18:14.** And the fruits of the desire of thy **soul** are departed from thee: and all fat and goodly things are perished from thee. And they shall find them no more at all.

Et poma tua desiderii animae discessit a te et omnia pinguis et clara perierunt a te et amplius illa iam non invenient

**18:15.** The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning,

Mercatores horum qui divites facti sunt ab ea longe stabunt propter timorem tormentorum eius flentes ac lugentes

**18:16.** And saying: Alas! alas! that great city, which was clothed with fine linen and purple and scarlet and was gilt with gold and **precious stones** and pearls.

Et dicentes vae vae civitas illa magna quae amicta erat byssino et purpura et cocco et deaurata est auro et lapide pretioso et margaritis

**18:17.** For in one hour are so great riches come to nought. And every shipmaster and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off,

Quoniam una hora destitutae sunt tantae divitiae et omnis gubernator et omnis qui in locum navigat et nautae et qui maria operantur longe steterunt

**18:18.** And cried, seeing the place of her burning, saying: What city is like to this great city?

Et clamaverunt videntes locum incendii eius dicentes quae similis civitati huic magnae

**18:19.** And they cast dust upon their heads and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices. For, in one hour she is made desolate.

Et miserunt pulverem super capita sua et clamaverunt flentes et lugentes dicentes vae vae civitas magna in qua divites facti sunt omnes qui habent naves in mari de pretiis eius quoniam una hora desolata est

**18:20.** Rejoice over her, thou **heaven** and ye **holy apostles** and **prophets**. For **God** hath judged your judgment on her.

Exulta super eam caelum et sancti et apostoli et prophetae quoniam iudicavit Deus iudicium vestrum de illa

**18:21.** And a mighty **angel** took up a stone, as it were a great millstone, and cast it into the sea, saying: With such **violence** as this, shall **Babylon**, that great city, be thrown down and shall be found no more at all.

Et sustulit unus angelus fortis lapidem quasi molarem magnum et misit in mare dicens hoc impetu mittetur Babylon magna illa civitas et ultra iam non inveniatur

**18:22.** And the voice of harpers and of musicians and of them that play on the pipe and on the trumpet shall no more be heard at all in thee: and no craftsman of any art whatsoever shall be found any more at all in thee: and the sound of the mill shall be heard no more at all in thee:

Et vox citharoedorum et musicorum et tibia canentium et tuba non audietur in te amplius et omnis artifex omnis artis non inveniatur in te amplius et vox molae non audietur in te amplius

**18:23.** And the light of the lamp shall shine no more at all in thee: and the voice of the bridegroom and the bride shall be heard no more at all in thee. For thy merchants were the great **men** of the earth: for all nations have been deceived by thy enchantments.

Et lux lucernae non lucebit tibi amplius et vox sponsi et sponsae non audietur adhuc in te quia mercatores tui erant principes terrae quia in veneficiis tuis erraverunt omnes gentes

**18:24.** And in her was found the blood of **prophets** and of **saints** and of all that were slain upon the earth.  
Et in ea sanguis prophetarum et sanctorum inventus est et omnium qui interfecti sunt in terra

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## Apocalypse Chapter 19

### The saints glorify God for his judgments on the great harlot. Christ's victory over the beast and the kings of the earth.

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**19:1.** After these things, I heard as it were the voice of much people in [heaven](#), saying: [Alleluia](#). Salvation and [glory](#) and power is to our [God](#).

Post haec audivi quasi vocem magnam turbarum multarum in caelo dicentium alleluia salus et gloria et virtus Deo nostro est

**19:2.** For [true](#) and [just](#) are his judgments, who hath judged the great harlot which corrupted the earth with her fornication and hath revenged the blood of his servants, at her hands.

Quia vera et iusta iudicia sunt eius quia iudicavit de meretrice magna quae corrupit terram in prostitutione sua et vindicavit sanguinem servorum suorum de manibus eius

**19:3.** And again they said: [Alleluia](#). And her smoke ascendeth for ever and ever.

Et iterum dixerunt alleluia et fumus eius ascendit in saecula saeculorum

**19:4.** And the four and twenty ancients and the four living creatures fell down and [adored God](#) that sitteth upon the throne, saying: [Amen](#). [Alleluia](#).

Et ceciderunt seniores viginti quattuor et quattuor animalia et adoraverunt Deum sedentem super thronum dicentes amen alleluia

**19:5.** And a voice came out from the throne, saying: Give praise to our [God](#), all ye his servants: and you that fear him, little and great.

Et vox de throno exivit dicens laudem dicite Deo nostro omnes servi eius et qui timetis eum pusilli et magni

**19:6.** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: [Alleluia](#): for the Lord our [God](#), the Almighty, hath reigned.

Et audivi quasi vocem turbae magnae et sicut vocem aquarum multarum et sicut vocem tonitruum magnorum dicentium alleluia quoniam regnavit Dominus Deus noster omnipotens

**19:7.** Let us be glad and rejoice and give [glory](#) to him. For the [marriage of the Lamb](#) is come: and his wife hath prepared herself.

Gaudeamus et exultemus et demus gloriam ei quia venerunt nuptiae agni et uxor eius praeparavit se

**19:8.** And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of [saints](#).

Et datum est illi ut cooperiat se byssinum splendens candidum byssinum enim iustificationes sunt sanctorum

**19:9.** And he said to me: Write: [Blessed](#) are they that are called to the [marriage supper of the Lamb](#). And he saith to me: These words of [God](#) are [true](#).

Et dicit mihi scribe beati qui ad cenam nuptiarum agni vocati sunt et dicit mihi haec verba vera Dei sunt

**19:10.** And I fell down before his feet, to [adore](#) him. And he saith to me: See thou do it not. I am thy fellow servant and of thy brethren who have the testimony of [Jesus](#). [Adore God](#). For the testimony of [Jesus](#) is the spirit of [prophecy](#).\*

Et cecidi ante pedes eius ut adorarem eum et dicit mihi vide ne feceris conservus tuus sum et fratrum tuorum habentium testimonium Iesu Deum adora testimonium enim Iesu est spiritus prophetiae

**I fell down before, etc...** [St. Augustine](#) (lib. 20, contra Faust, c. 21) is of opinion, that this [angel](#) appeared in so [glorious](#) a manner, that [St. John](#) took him to be [God](#); and therefore would have given him [divine honour](#) had not the [angel](#) stopped him, by telling him he was but his fellow servant. [St. Gregory](#) (Hom. 8, in Evang.) rather thinks that the [veneration](#) offered by [St. John](#), was not [divine honour](#), or indeed any other than what might lawfully be given; but was nevertheless refused by the [angel](#), in consideration of the dignity to which our [human nature](#) had been raised, by the [incarnation](#) of the [Son of God](#), and the dignity of [St. John](#), an [apostle](#), [prophet](#), and martyr.

**19:11.** And I saw [heaven](#) opened: and behold a white horse. And he that sat upon him was called faithful and [true](#): and with [justice](#) doth he judge and fight.

Et vidi caelum apertum et ecce equus albus et qui sedebat super eum vocabatur Fidelis et Verax vocatur et iustitia iudicat et pugnat

**19:12.** And his eyes were as a flame of fire: and on his head were many diadems. And he had a [name](#) written, which no [man knoweth](#) but himself.

Oculi autem eius sicut flamma ignis et in capite eius diademata multa habens nomen scriptum quod nemo novit nisi ipse

**19:13.** And he was clothed with a garment sprinkled with blood. And his [name](#) is called: [THE WORD OF GOD](#).

Et vestitus erat vestem aspersione sanguine et vocatur nomen eius Verbum Dei

**19:14.** And the armies that are in [heaven](#) followed him on white horses, clothed in fine linen, white and clean.

Et exercitus qui sunt in caelo sequebantur eum in equis albis vestiti byssinum album mundum

**19:15.** And out of his mouth proceedeth a sharp two-edged sword, that with it he may strike the nations. And he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the [wrath](#) of [God the Almighty](#).

Et de ore ipsius procedit gladius acutus ut in ipso percutiat gentes et ipse reget eos in virga ferrea et ipse calcet torcular vini furoris irae Dei omnipotentis

**19:16.** And he hath on his garment and on his thigh written: KING OF KINGS AND LORD OF LORDS.

Et habet in vestimento et in femore suo scriptum rex regum et Dominus dominantium

**19:17.** And I saw an [angel](#) standing in the sun: and he cried with a loud voice, saying to all the birds that did fly through the midst of [heaven](#): Come, gather yourselves together to the great supper of [God](#):

Et vidi unum angelum stantem in sole et clamavit voce magna dicens omnibus avibus quae volabant per medium caeli venite congregamini ad cenam magnam Dei

**19:18.** That you may eat the flesh of kings and the flesh of tribunes and the flesh of mighty [men](#) and the flesh of horses and of them that sit on them: and the flesh of all freemen and bondmen and of little and of great.

Ut manducetis carnes regum et carnes tribunorum et carnes fortium et carnes equorum et sedentium in ipsis et carnes omnium liberorum ac servorum et pusillorum ac magnorum

**19:19.** And I saw the beast and the kings of the earth and their armies, gathered together to make [war](#) with him that sat upon the horse and with his army.

Et vidi bestiam et reges terrae et exercitus eorum congregatos ad faciendum proelium cum illo qui sedebat in equo et cum exercitu eius

**19:20.** And the beast was taken, and with him the [false prophet](#) who wrought signs before him, wherewith he seduced them who received the character of the beast and who [adored](#) his image. These two were cast alive into the [pool of fire burning with brimstone](#).

Et adprehensa est bestia et cum illo pseudopropheta qui fecit signa coram ipso quibus seduxit eos qui acceperunt characterem bestiae qui et adorant imaginem eius vivi missi sunt hii duo in stagnum ignis ardentis sulphure

**19:21.** And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

Et ceteri occisi sunt in gladio sedentis super equum qui procedit de ore ipsius et omnes aves saturatae sunt carnibus eorum

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## Apocalypse Chapter 20

**Satan is bound for a thousand years. The souls of the martyrs reign with Christ in the first resurrection. The last attempts of Satan against the church. The last judgment.**

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**20:1.** And I saw an [angel](#) coming down from [heaven](#), having the key of the [bottomless pit](#) and a great chain in his hand.

Et vidi angelum descendentem de caelo habentem clavem abyssi et catenam magnam in manu sua

**20:2.** And he laid hold on the dragon, the old serpent, which is the [devil](#) and [Satan](#), and bound him for a [thousand years](#). \*

Et adprehendit draconem serpentem antiquum qui est diabolus et Satanas et ligavit eum per annos mille  
**Bound him, etc...** The power of [Satan](#) has been very much limited by the [passion of Christ](#): for a [thousand years](#); that is, for the whole time of the [New Testament](#): but especially from the time of the destruction of [Babylon](#) or [pagan Rome](#), till the new efforts of [Gog and Magog](#) against the [church](#), towards the [end of the world](#). During which time the [souls](#) of the [martyrs](#) and [saints](#) live and reign with [Christ](#) in [heaven](#), in the first resurrection, which is that of the [soul](#) to the life of [glory](#); as the second resurrection will be that of the body, at the day of the general judgment.

**20:3.** And he cast him into the [bottomless pit](#) and shut him up and set a seal upon him, that he should no more seduce the nations till the [thousand years](#) be finished. And after that, he must be loosed a little time.

Et misit eum in abyssum et clusit et signavit super illum ut non seducat amplius gentes donec consummentur mille anni post haec oportet illum solvi modico tempore

**20:4.** And I saw seats. And they sat upon them: and judgment was given unto them. And the [souls](#) of them that were beheaded for the testimony of [Jesus](#) and for the word of [God](#) and who had not [adored](#) the beast nor his image nor received his character on their foreheads or in their hands. And they lived and reigned with [Christ](#) a [thousand years](#).

Et vidi sedes et sederunt super eas et iudicium datum est illis et animas decollatorum propter testimonium Iesu et propter verbum Dei et qui non adoraverunt bestiam neque imaginem eius nec acceperunt characterem in frontibus aut in manibus suis et vixerunt et regnaverunt cum Christo mille annis

**20:5.** The rest of the dead lived not, till the [thousand years](#) were finished. This is the first resurrection.

Ceteri mortuorum non vixerunt donec consummentur mille anni haec est resurrectio prima

**20:6.** [Blessed](#) and [holy](#) is he that hath part in the first resurrection. In these the second death hath no power. But they shall be [priests](#) of [God](#) and of [Christ](#): and shall reign with him a [thousand years](#).

Beatus et sanctus qui habet partem in resurrectione prima in his secunda mors non habet potestatem sed erunt sacerdotes Dei et Christi et regnabunt cum illo mille annis

**20:7.** And when the [thousand years](#) shall be finished, [Satan](#) shall be loosed out of his prison and shall go forth and seduce the nations which are over the four quarters of the earth, [Gog and Magog](#): and shall gather them together to battle, the number of whom is as the sand of the sea.

Et cum consummati fuerint mille anni solvetur Satanas de carcere suo et exhibit et seducet gentes quae sunt super quattuor angulos terrae Gog et Magog et congregabit eos in proelium quorum numerus est sicut harena maris

**20:8.** And they came upon the breadth of the earth and encompassed the camp of the [saints](#) and the beloved city.

Et ascenderunt super latitudinem terrae et circumierunt castra sanctorum et civitatem dilectam

**20:9.** And there came down fire from [God](#) out of [heaven](#) and devoured them: and the [devil](#), who seduced them, was cast into the [pool of fire and brimstone](#), where both the beast

Et descendit ignis a Deo de caelo et devoravit eos et diabolus qui seducebat eos missus est in stagnum ignis et sulphuris ubi et bestia

**20:10.** And the [false prophet](#) shall be tormented day and night for ever and ever.

Et pseudoprophetes et cruciabuntur die ac nocte in saecula saeculorum

**20:11.** And I saw a great white throne and one sitting upon it, from whose face the earth and [heaven](#) fled away: and there was no place found for them.

Et vidi thronum magnum candidum et sedentem super eum a cuius aspectu fugit terra et caelum et locus non est inventus ab eis

**20:12.** And I saw the dead, great and small, standing in the presence of the throne. And the books were opened: and another book was opened, which was the book of life. And the dead were judged by those things which were written in the books, according to their works.

Et vidi mortuos magnos et pusillos stantes in conspectu throni et libri aperti sunt et alius liber apertus est qui est vitae et iudicati sunt mortui ex his quae scripta erant in libris secundum opera ipsorum

**20:13.** And the sea gave up the dead that were in it: and death and [hell](#) gave up their dead that were in them. And they were judged, every one according to their works.

Et dedit mare mortuos qui in eo erant et mors et inferus dederunt mortuos qui in ipsis erant et iudicatum est de singulis secundum opera ipsorum

**20:14.** And [hell](#) and death were cast into the [pool of fire](#). This is the second death.

Et inferus et mors missi sunt in stagnum ignis haec mors secunda est stagnum ignis

**20:15.** And whosoever was not found written in the book of life was cast into the [pool of fire](#).

Et qui non est inventus in libro vitae scriptus missus est in stagnum ignis

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## Apocalypse Chapter 21

### The new Jerusalem described.

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**21:1.** I saw a new [heaven](#) and a new earth. For the first [heaven](#) and the first earth was gone: and the sea is now no more. \*

Et vidi caelum novum et terram novam primum enim caelum et prima terra abiit et mare iam non est

**The first heaven and the first earth was gone, being changed, not as to their substance, but in their qualities.**

**21:2.** And I, [John](#), saw the [holy city](#), the new [Jerusalem](#), coming down out of [heaven](#) from [God](#), prepared as a bride adorned for her husband.

Et civitatem sanctam Hierusalem novam vidi descendentem de caelo a Deo paratam sicut sponsam ornatam viro suo

**21:3.** And I heard a great voice from the throne, saying: Behold the [tabernacle of God](#) with [men](#): and he will dwell with them. And they shall be his people: and [God](#) himself with them shall be their [God](#).

Et audivi vocem magnam de throno dicentem ecce tabernaculum Dei cum hominibus et habitabit cum eis et ipsi populus eius erunt et ipse Deus cum eis erit eorum Deus

**21:4.** And [God](#) shall wipe away all tears from their eyes: and death shall be no more. Nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

Et absterget Deus omnem lacrimam ab oculis eorum et mors ultra non erit neque luctus neque clamor neque dolor erit ultra quae prima abierunt

**21:5.** And he that sat on the throne, said: Behold, I make all things new. And he said to me: Write. For these words are most faithful and [true](#).

Et dixit qui sedebat in throno ecce nova facio omnia et dicit scribe quia haec verba fidelissima sunt et vera

**21:6.** And he said to me: It is done. I am [Alpha and Omega](#): the Beginning and the End. To him that thirsteth, I will give of the fountain of the water of life, freely.

Et dixit mihi factum est ego sum Alpha et Omega initium et finis ego sitienti dabo de fonte aquae vivae gratis

**21:7.** He that shall overcome shall possess these things. And I will be his [God](#): and he shall be my son.

Qui vicerit possidebit haec et ero illi Deus et ille erit mihi filius

**21:8.** But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and [idolaters](#) and all [liars](#), they shall have their portion in the [pool burning with fire and brimstone](#), which is the second death.

Timidis autem et incredulis et execratis et homicidis et fornicatoribus et veneficis et idolatris et omnibus mendacibus pars illorum erit in stagno ardenti igne et sulphure quod est mors secunda

**21:9.** And there came one of the seven [angels](#), who had the vials full of the seven last plagues, and spoke with me, saying: Come and I will show thee the bride, the wife of the [Lamb](#).

Et venit unus de septem angelis habentibus fialas plenas septem plagis novissimis et locutus est mecum dicens veni ostendam tibi sponsam uxorem agni

**21:10.** And he took me up in spirit to a great and high mountain: and he showed me the [holy city Jerusalem](#), coming down out of [heaven](#) from [God](#),

Et sustulit me in spiritu in montem magnum et altum et ostendit mihi civitatem sanctam Hierusalem descendentem de caelo a Deo

**21:11.** Having the [glory](#) of [God](#), and the light thereof was like to a [precious stone](#), as to the jasper stone even as crystal.

Habentem claritatem Dei lumen eius simile lapidi pretioso tamquam lapidi iaspidis sicut crystallum

**21:12.** And it had a wall great and high, having twelve gates, and in the gates twelve **angels**, and **names** written thereon, which are the **names** of the **twelve tribes of the children of Israel**.

Et habebat murum magnum et altum habens portas duodecim et in portis angelos duodecim et nomina inscripta quae sunt nomina duodecim tribuum filiorum Israhel

**21:13.** On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

Ab oriente portae tres et ab aquilone portae tres et ab austro portae tres et ab occasu portae tres

**21:14.** And the wall of the city had twelve foundations: And in them, the twelve **names** of the twelve **apostles** of the **Lamb**,

Et murus civitatis habens fundamenta duodecim et in ipsis duodecim nomina duodecim apostolorum agni

**21:15.** And he that spoke with me had a measure of a reed of gold, to measure the city and the gates thereof and the wall.

Et qui loquebatur mecum habebat mensuram harundinem auream ut metiretur civitatem et portas eius et murum

**21:16.** And the city lieth in a four-square: and the length thereof is as great as the breadth. And he measured the city with the golden reed for twelve thousand furlongs: and the length and the height and the breadth thereof are equal.

Et civitas in quadro posita est et longitudo eius tanta est quanta et latitudo et mensus est civitatem de harundine per stadia duodecim milia longitudo et latitudo et altitudo eius aequalia sunt

**21:17.** And he measured the wall thereof an hundred forty-four cubits, the measure of a **man**, which is of an **angel**.\*

Et mensus est murus eius centum quadraginta quattuor cubitorum mensura hominis quae est angeli

**The measure of a man, i.e., According to the measure of men, and used by the angel... This seems to be the true meaning of these words.**

**21:18.** And the building of the wall thereof was of jasper stone: but the city itself pure gold like to clear glass.

Et erat structura muri eius ex lapide iaspide ipsa vero civitas auro mundo simile vitro mundo

**21:19.** And the foundations of the wall of the city were adorned with all manner of **precious stones**. The first foundation was jasper: the second, sapphire: the third; a chalcedony: the fourth, an emerald:

Fundamenta muri civitatis omni lapide pretioso ornata fundamentum primum iaspis secundus sapphyrus tertius carcedonius quartus zmaragdus

**21:20.** The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

Quintus sardonix sextus sardinus septimus chrysolitus octavus berillus nonus topazius decimus chrysoprassus undecimus hyacinthus duodecimus amethystus

**21:21.** And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were, transparent glass.

Et duodecim portae duodecim margaritae sunt per singulas et singulae portae erant ex singulis margaritis et platea civitatis aurum mundum tamquam vitrum perlucidum

**21:22.** And I saw no **temple** therein. For the **Lord God Almighty** is the **temple** thereof, and the **Lamb**.

Et templum non vidi in ea Dominus enim Deus omnipotens templum illius est et agnus

**21:23.** And the city hath no need of the sun, nor of the moon, to shine in it. For the **glory** of **God** hath enlightened it: and the **Lamb** is the lamp thereof.

Et civitas non eget sole neque luna ut luceant in ea nam claritas Dei inluminavit eam et lucerna eius est agnus

**21:24.** And the nations shall walk in the light of it: and the kings of the earth shall bring their **glory** and **honour** into it.

Et ambulabunt gentes per lumen eius et reges terrae adferent gloriam suam et honorem in illam

**21:25.** And the gates thereof shall not be shut by day: for there shall be no night there.

Et portae eius non cludentur per diem nox enim non erit illic

**21:26.** And they shall bring the **glory** and **honour** of the nations into it.

Et adferent gloriam et honorem gentium in illam

**21:27.** There shall not enter into it any thing defiled or that worketh abomination or maketh a lie: but they that are written in the book of life of the **Lamb**.

Nec intrabit in ea aliquid coinquinatum et faciens abominationem et mendacium nisi qui scripti sunt in libro vitae agni

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## Apocalypse Chapter 22

### The water and tree of life. The conclusion.

**22:1.** And he showed me a river of water of life, clear as crystal, proceeding from the throne of [God](#) and of the [Lamb](#).

Et ostendit mihi fluvium aquae vitae splendidum tamquam cristallum procedentem de sede Dei et agni

**22:2.** In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month: the leaves of the tree for the healing of the nations.

In medio plateae eius et ex utraque parte fluminis lignum vitae adferens fructus duodecim per menses singula reddentia fructum suum et folia ligni ad sanitatem gentium

**22:3.** And there shall be no [curse](#) any more: but the throne of [God](#) and of the [Lamb](#) shall be in it. And his servants shall serve him.

Et omne maledictum non erit amplius et sedes Dei et agni in illa erunt et servi eius servient illi

**22:4.** And they shall see his face: and his [name](#) shall be on their foreheads.

Et videbunt faciem eius et nomen eius in frontibus eorum

**22:5.** And night shall be no more. And they shall not need the light of the lamp, nor the light of the sun, because the Lord [God](#) shall enlighten them. And they shall reign for ever and ever.

Et nox ultra non erit et non egebunt lumine lucernae neque lumine solis quoniam Dominus Deus inluminat illos et regnabunt in saecula saeculorum

**22:6.** And he said to me: These words are most faithful and [true](#). And the [Lord God](#) of the spirits of the [prophets](#) sent his [angel](#) to show his servant the things which must be done shortly.

Et dixit mihi haec verba fidelissima et vera sunt et Dominus Deus spirituum prophetarum misit angelum suum ostendere servis suis quae oportet fieri cito

**22:7.** And: Behold I come quickly. [Blessed](#) is he that keepeth the words of the [prophecy](#) of this book.

Et ecce venio velociter beatus qui custodit verba prophetiae libri huius

**22:8.** And I, [John](#), who have heard and seen these things. And, after I had heard and seen, I fell down to [adore](#) before the feet of the [angel](#) who showed me these things.

Et ego Iohannes qui audivi et vidi haec et postquam audissem et vidissem cecidi ut adorarem ante pedes angeli qui mihi haec ostendebat

**22:9.** And he said to me: See thou do it not. For I am thy fellow servant, and of thy brethren the [prophets](#) and of them that keep the words of the [prophecy](#) of this book. [Adore God](#).

Et dicit mihi vide ne feceris conservus tuus sum et fratrum tuorum prophetarum et eorum qui servant verba libri huius Deum adora

**22:10.** And he saith to me: Seal not the words of the [prophecy](#) of this book. For the time is at hand.\*

Et dicit mihi ne signaveris verba prophetiae libri huius tempus enim prope est

**For the time is at hand...** That is, when compared to eternity, all time and temporal things vanish, and are but of short duration. As to the time when the chief predictions should come to pass, we have no certainty, as appears by the different opinions, both of the [ancient fathers](#) and late interpreters. Many think that most things set down from the 4th chapter to the end, will not be fulfilled till a little time before the [end of the world](#). Others are of opinion, that a great part of them, and particularly the fall of the [wicked Babylon](#), happened at the destruction of paganism, by the destruction of [heathen Rome](#), and its [persecuting heathen](#) emperors. Of these interpretations, see Aleazar, in his long commentary: see the learned [Bossuet](#), [bishop of Meaux](#), in his treatise on this Book; and P. Alleman, in his notes on the same Apocalypse, tom. 12, who in his Preface says, that this, in a great measure, may be now looked upon as the opinion followed by the learned [men](#). In fine, others think that [St. John's](#) design was in a mystical way, by metaphors and allegories, to represent the attempts and persecutions of the [wicked](#) against the servants of [God](#), the punishments that should in a short time fall upon [Babylon](#), that is, upon all the [wicked](#) in general: the [eternal happiness](#) and reward, which [God](#) had reserved for the pious inhabitants of [Jerusalem](#), that is, for his faithful servants, after their short trials and the tribulations of this mortal life. In the mean time we meet with many profitable instructions and admonitions, which we may easily enough understand: but we have no certainty when we apply these predictions to particular events: for as [St. Jerome](#) takes notice, the Apocalypse has as many [mysteries](#) as words, or rather [mysteries](#) in every word. *Apocalypsis Joannis tot*

**22:11.** He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is **just**, let him be justified still: and he that is **holy**, let him be **sanctified** still. \*

Qui nocet noceat adhuc et qui in sordibus est sordescat adhuc et iustus iustitiam faciat adhuc et sanctus sanctificetur adhuc

**Let him hurt still...** It is not an exhortation, or license to go on in **sin**; but an intimation, that how far soever the **wicked** may proceed, their progress shall quickly end, and then they must expect to meet with proportionable punishments.

**22:12.** Behold, I come quickly: and my reward is with me, to render to every, **man** according to his works.  
Ecce venio cito et merces mea mecum est reddere unicuique secundum opera sua

**22:13.** I am **Alpha and Omega**, the First and the Last, the Beginning and the End.  
Ego Alpha et Omega primus et novissimus principium et finis

**22:14.** **Blessed** are they that wash their robes in the blood of the **Lamb**: that they may have a right to the tree of life and may enter in by the gates into the city.

Beati qui lavant stolas suas ut sit potestas eorum in ligno vitae et portis intrent in civitatem

**22:15.** Without are dogs and sorcerers and unchaste and murderers and servers of **idols** and every one that **loveth** and maketh a lie.

Foris canes et venefici et inpudici et homicidae et idolis servientes et omnis qui amat et facit mendacium

**22:16.** I, **Jesus**, have sent my **angel**, to testify to you these things in the churches. I am the root and stock of **David**, the **bright and morning star**.

Ego Iesus misi angelum meum testificari vobis haec in ecclesiis ego sum radix et genus David stella splendida et matutina

**22:17.** And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come. And he that will, let him take the water of life, freely.

Et Spiritus et sponsa dicunt veni et qui audit dicat veni et qui sitit veniat qui vult accipiat aquam vitae gratis

**22:18.** For I testify to every one that heareth the words of the **prophecy** of this book: If any **man** shall add to these things, **God** shall add unto him the plagues written in this book.

Contestor ego omni audienti verba prophetiae libri huius si quis adposuerit ad haec adponet Deus super illum plagas scriptas in libro isto

**22:19.** And if any **man** shall take away from the words of the book of this **prophecy**, **God** shall take away his part out of the book of life, and out of the **holy city**, and from these things that are written in this book.

Et si quis deminuerit de verbis libri prophetiae huius auferet Deus partem eius de ligno vitae et de civitate sancta et de his quae scripta sunt in libro isto

**22:20.** He that giveth testimony of these things, saith: Surely, I come quickly: **Amen**. Come, **Lord Jesus**.

Dicit qui testimonium perhibet istorum etiam venio cito amen veni Domine Iesu

**22:21.** The **grace** of **our Lord Jesus Christ** be with you all. **Amen**.

Gratia Domini nostri Iesu Christi cum omnibus

## Romans

### The Epistle of St. Paul to the Romans

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St. Paul wrote this [epistle](#) at [Corinth](#), when he was preparing to go to [Jerusalem](#) with the charitable contributions collected in [Achaia](#) and Macedonia for the relief of the [Christians](#) in [Judea](#); which was about twenty-four years after [Our Lord's Ascension](#). It was written in Greek; but at the same time translated into [Latin](#), for the benefit of those who did not understand that language. And though it is not the first of his Epistles in the order of time, yet it is first placed on account of sublimity of the matter contained in it, of the preeminence of the place to which it was sent, and in veneration of the Church. (*For more information, see the article [EPISTLE TO THE ROMANS](#) in the Catholic Encyclopedia.*)

**Romans Chapter 1.** He commends the faith of the Romans, whom he longs to see. The philosophy of the heathens, being void of faith and humility, betrayed them into shameful sins.

**Romans Chapter 2.** The Jews are censured, who make their boast of the law and keep it not. He declares who are the true Jews.

**Romans Chapter 3.** The advantages of the Jews. All men are sinners and none can be justified by the works of the law, but only by the grace of Christ.

**Romans Chapter 4.** Abraham was not justified by works done, as of himself, but by grace and by faith. And that before he was circumcised. Gentiles, by faith, are his children.

**Romans Chapter 5.** The grounds we have for hope in Christ. Sin and death came by Adam, grace and life by Christ.

**Romans Chapter 6.** The Christian must die to sin and live to God.

**Romans Chapter 7.** We are released by Christ from the law and from the guilt of sin, though the inclination to it still tempts us.

**Romans Chapter 8.** There is no condemnation to them that, being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope and love of God.

**Romans Chapter 9.** The apostle's concern for the Jews. God's election is free and not confined to their nation.

**Romans Chapter 10.** The end of the law is faith in Christ. which the Jews refusing to submit to, cannot be justified.

**Romans Chapter 11.** God hath not cast off all Israel. The Gentiles must not be proud but stand in faith and fear.

**Romans Chapter 12.** Lessons of Christian virtues.

**Romans Chapter 13.** Lessons of obedience to superiors and mutual charity.

**Romans Chapter 14.** The strong must bear with the weak. Cautions against judging and giving scandal.

**Romans Chapter 15.** He exhorts them to be all of one mind and promises to come and see them.

**Romans Chapter 16.** He concludes with salutations, bidding them beware of all that should oppose the doctrine they had learned.

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## Romans Chapter 1

**He commends the faith of the Romans, whom he longs to see. The philosophy of the heathens, being void of faith and humility, betrayed them into shameful sins.**

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**1:1.** Paul, a servant of [Jesus Christ](#), called to be an [apostle](#), separated unto the [gospel](#) of [God](#).  
Paulus servus Christi Iesu vocatus apostolus segregatus in evangelium Dei

**1:2.** Which he had [promised](#) before, by his [prophets](#), in the [holy scriptures](#),  
Quod ante promiserat per prophetas suos in scripturis sanctis

**1:3.** Concerning his [Son](#), who was made to him of the seed of [David](#), according to the flesh,  
De Filio suo qui factus est ex semine David secundum carnem

**1:4.** Who was [predestinated](#) the [Son of God](#) in power, according to the spirit of [sanctification](#), by the [resurrection of our Lord Jesus Christ from the dead](#): \*  
Qui praedestinatus est Filius Dei in virtute secundum Spiritum sanctificationis ex resurrectione mortuorum Iesu Christi Domini nostri

**Predestinated, etc...** Christ as man, was [predestinated](#) to be the [Son of God](#): and declared to be so (as the [apostle](#) here signifies) first, by power, that is, by his working stupendous [miracles](#); secondly, by the spirit of [sanctification](#), that is, by his infinite [sanctity](#); thirdly, by his resurrection, or raising himself from the dead.

**1:5.** By whom we have received [grace](#) and [apostleship](#) for [obedience](#) to the [faith](#), in all nations, for his [name](#):  
Per quem accepimus gratiam et apostolatam ad oboediendum fidei in omnibus gentibus pro nomine eius

**1:6.** Among whom are you also the called of [Jesus Christ](#):  
In quibus estis et vos vocati Iesu Christi

**1:7.** To all that are at Rome, the beloved of [God](#), called to be [saints](#). [Grace](#) to you and peace, from [God our Father](#) and from the [Lord Jesus Christ](#).  
Omnibus qui sunt Romae dilectis Dei vocatis sanctis gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**1:8.** First, I give thanks to my [God](#), through [Jesus Christ](#), for you all: because your [faith](#) is spoken of in the whole world.  
Primum quidem gratias ago Deo meo per Iesum Christum pro omnibus vobis quia fides vestra adnuntiatur in universo mundo

**1:9.** For [God](#) is my witness, whom I serve in my spirit in the [gospel](#) of his [Son](#), that without ceasing I make a commemoration of you:  
Testis enim mihi est Deus cui servio in spiritu meo in evangelio Filii eius quod sine intermissione memoriam vestri facio

**1:10.** Always in my [prayers](#) making request, if by any means now at length I may have a prosperous journey, by the [will](#) of [God](#), to come unto you.  
Semper in orationibus meis obsecrans si quo modo tandem aliquando prosperum iter habeam in voluntate Dei veniendi ad vos

**1:11.** For I long to see you that I may impart unto you some spiritual [grace](#), to strengthen you:  
Desidero enim videre vos ut aliquid inportar gratiae vobis spiritalis ad confirmandos vos

**1:12.** That is to say, that I may be comforted together in you by that which is common to us both, your [faith](#) and mine.

Id est simul consolari in vobis per eam quae invicem est fidem vestram atque meam

**1:13.** And I would not have you **ignorant**, brethren, that I have often purposed to come unto you (and have been hindered hitherto) that I might have some fruit among you also, even as among other **Gentiles**.

Nolo autem vos ignorare fratres quia saepe proposui venire ad vos et prohibitus sum usque adhuc ut aliquem fructum habeam et in vobis sicut et in ceteris gentibus

**1:14.** To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor.

Graecis ac barbaris sapientibus et insipientibus debitor sum

**1:15.** So (as much as is in me) I am ready to preach the **gospel** to you also that are at Rome.

Ita quod in me promptum est et vobis qui Romae estis evangelizare

**1:16.** For I am not ashamed of the **gospel**. For it is the power of **God** unto **salvation** to every one that **believeth**: to the **Jew** first and to the Greek.

Non enim erubesco evangelium virtus enim Dei est in salutem omni credenti Iudaeo primum et Graeco

**1:17.** For the **justice** of **God** is revealed therein, from **faith** unto **faith**, as it is written: The **just man** liveth by **faith**.

Iustitia enim Dei in eo revelatur ex fide in fidem sicut scriptum est iustus autem ex fide vivit

**1:18.** For the **wrath** of **God** is revealed from **heaven** against all ungodliness and **injustice** of those **men** that detain the **truth** of **God** in **injustice**:

Revelatur enim ira Dei de caelo super omnem impietatem et iniustitiam hominum eorum qui veritatem in iniustitiam detinent

**1:19.** Because that which is **known** of **God** is manifest in them. For **God** hath manifested it unto them.

Quia quod notum est Dei manifestum est in illis Deus enim illis manifestavit

**1:20.** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. His **eternal** power also and divinity: so that they are inexcusable.

Invisibilia enim ipsius a creatura mundi per ea quae facta sunt intellecta conspiciuntur sempiterna quoque eius virtus et divinitas ut sint inexcusabiles

**1:21.** Because that, when they **knew God**, they have not **glorified** him as **God** or given thanks: but became vain in their thoughts. And their foolish heart was darkened.

Quia cum cognovissent Deum non sicut Deum glorificaverunt aut gratias egerunt sed evanuerunt in cogitationibus suis et obscuratum est insipiens cor eorum

**1:22.** For, professing themselves to be wise, they became fools.

Dicentes enim se esse sapientes stulti facti sunt

**1:23.** And they changed the **glory** of the incorruptible **God** into the likeness of the image of a corruptible **man** and of birds, and of fourfooted beasts and of creeping things.

Et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis et volucrum et quadrupedum et serpentium

**1:24.** Wherefore, **God** gave them up to the desires of their heart, unto **uncleanness**: to dishonour their own bodies among themselves.

Propter quod tradidit illos Deus in desideria cordis eorum in inmunditiam ut contumeliis adficiant corpora sua in semet ipsis

**1:25.** Who changed the **truth** of **God** into a lie and worshipped and served the creature rather than the Creator, who is **blessed** for ever. **Amen**.

Qui commutaverunt veritatem Dei in mendacio et coluerunt et servierunt creaturae potius quam creatori qui est benedictus in saecula amen

**1:26.** For this cause, **God** delivered them up to shameful affections. For their **women** have changed the natural use into that use which is against nature. \*

Propterea tradidit illos Deus in passiones ignominiae nam feminae eorum inmutaverunt naturalem usum in eum usum qui est contra naturam

**God delivered them up...** Not by being author of their **sins**, but by withdrawing his **grace**, and so permitting them, in punishment of their **pride**, to fall into those shameful **sins**.

**1:27.** And, in like manner, the **men** also, leaving the natural use of the **women**, have burned in their **lusts**, one towards another: **men** with **men**, working that which is filthy and receiving in themselves the recompense which was due to their **error**.

Similiter autem et masculi relicto naturali usu feminae exarserunt in desideriis suis in invicem masculi in masculos turpitudinem operantes et mercedem quam oportuit erroris sui in semet ipsis recipientes

**1:28.** And as they liked not to have **God** in their **knowledge**, **God** delivered them up to a reprobate sense, to do those things which are not convenient.

Et sicut non probaverunt Deum habere in notitia tradidit eos Deus in reprobum sensum ut faciant quae non conveniunt

**1:29.** Being filled with all **iniquity**, **malice**, fornication, avarice, **wickedness**: full of envy, murder, contention, deceit, malignity: whisperers,

Repletos omni iniquitate malitia fornicatione avaritia nequitia plenos invidia homicidio contentione dolo malignitate susurrones

**1:30.** Detractors, hateful to **God**, contumelious, **proud**, haughty, inventors of **evil** things, disobedient to parents,

Detractores Deo odibiles contumeliosos superbos elatos inventores malorum parentibus non oboedientes

**1:31.** Foolish, dissolute: without affection, without fidelity, without **mercy**.

Insipientes inconpositos sine affectione absque foedere sine misericordia

**1:32.** Who, having **known** the **justice** of **God**, did not understand that they who do such things, are worthy of death: and not only they that do them, but they also that consent to them that do them.

Qui cum iustitiam Dei cognovissent non intellexerunt quoniam qui talia agunt digni sunt morte non solum ea faciunt sed et consentiunt facientibus

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## Romans Chapter 2

### The Jews are censured, who make their boast of the law and keep it not. He declares who are the true Jews.

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**2:1.** Wherefore thou art inexcusable, O **man**, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

Propter quod inexcusabilis es o homo omnis qui iudicas in quo enim iudicas alterum te ipsum condemnas eadem enim agis qui iudicas

**2:2.** For we **know** that the judgment of **God** is, according to **truth**, against them that do such things.

Scimus enim quoniam iudicium Dei est secundum veritatem in eos qui talia agunt

**2:3.** And thinkest thou this, O **man**, that judgest them who do such things and dost the same, that thou shalt escape the judgment of **God**?

Existimas autem hoc o homo qui iudicas eos qui talia agunt et facis ea quia tu effugies iudicium Dei

**2:4.** Or **despisest** thou the riches of his goodness and patience and longsuffering? **Knowest** thou not that the benignity of **God** leadeth thee to **penance**?

An divitias bonitatis eius et patientiae et longanimitatis contemnis ignorans quoniam benignitas Dei ad paenitentiam te adducit

**2:5.** But according to thy hardness and impenitent heart, thou treasurest up to thyself **wrath**, against the day of **wrath** and revelation of the **just** judgment of **God**:

Secundum duritiam autem tuam et inpaenitens cor thesaurizas tibi iram in die irae et revelationis iusti iudicii Dei

**2:6.** Who will render to every **man** according to his works.

Qui reddet unicuique secundum opera eius

**2:7.** To them indeed who, according to patience in good work, seek **glory** and **honour** and incorruption, **eternal life**:

His quidem qui secundum patientiam boni operis gloriam et honorem et incorruptionem quaerentibus vitam aeternam

**2:8.** But to them that are contentious and who **obey** not the **truth** but give credit to **iniquity**, **wrath** and indignation.

His autem qui ex contentione et qui non adquiescunt veritati credunt autem iniquitati ira et indignatio

**2:9.** Tribulation and anguish upon every **soul** of **man** that worketh **evil**: of the **Jew** first, and also of the Greek.

Tribulatio et angustia in omnem animam hominis operantis malum Iudaei primum et Graeci

**2:10.** But **glory** and **honour** and peace to every one that worketh **good**: to the **Jew** first, and also to the Greek.

Gloria autem et honor et pax omni operanti bonum Iudaeo primum et Graeco

**2:11.** For there is no respect of persons with **God**.

Non est enim personarum acceptio apud Deum

**2:12.** For whosoever have **sinned** without the law shall perish without the law: and whosoever have **sinned** in the law shall be judged by the law.

Quicumque enim sine lege peccaverunt sine lege et peribunt et quicumque in lege peccaverunt per legem iudicabuntur

**2:13.** For not the hearers of the law are **just** before **God**: but the doers of the law shall be justified.  
Non enim auditores legis iusti sunt apud Deum sed factores legis iustificabuntur

**2:14.** For when the **Gentiles**, who have not the law, do by nature those things that are of the law; these, having not the law, are a law to themselves.  
Cum enim gentes quae legem non habent naturaliter quae legis sunt faciunt eiusmodi legem non habentes ipsi sibi sunt lex

**2:15.** Who show the work of the law written in their hearts, their **conscience** bearing witness to them: and their thoughts between themselves accusing or also defending one another,  
Qui ostendunt opus legis scriptum in cordibus suis testimonium reddente illis conscientia ipsorum et inter se invicem cogitationum accusantium aut etiam defendentium

**2:16.** In the day when **God** shall judge the secrets of **men** by **Jesus Christ**, according to my **gospel**.  
In die cum iudicabit Deus occulta hominum secundum evangelium meum per Iesum Christum

**2:17.** But if thou art called a **Jew** and retest in the law and makest thy boast of **God**,  
Si autem tu Iudaeus cognominaris et requiescis in lege et gloriaris in Deo

**2:18.** And **knowest** his will and approvest the more profitable things, being instructed by the law:  
Et nosti voluntatem et probas utiliora instructus per legem

**2:19.** Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,  
Confidis te ipsum ducem esse caecorum lumen eorum qui in tenebris sunt

**2:20.** An instructor of the foolish, a teacher of infants, having the form of **knowledge** and of **truth** in the law.  
Eruditorem insipientium magistrum infantium habentem formam scientiae et veritatis in lege

**2:21.** Thou therefore, that teachest another, teachest not thyself: thou, that preachest that **men** should not steal, stealest.  
Qui ergo alium doces te ipsum non doces qui praedicas non furandum furaris

**2:22.** Thou, that sayest **men** should not commit **adultery**, committest **adultery**: thou, that abhorrest **idols**, committest **sacrilege**:  
Qui dicis non moechandum moecharis qui abominaris idola sacrilegium facis

**2:23.** Thou, that makest thy boast of the law, by transgression of the law dishonourest **God**.  
Qui in lege gloriaris per praevaricationem legis Deum inhonoras

**2:24.** (For the **name** of **God** through you is **blasphemed** among the **Gentiles**, as it is written.)  
Nomen enim Dei per vos blasphematur inter gentes sicut scriptum est

**2:25.** **Circumcision** profiteth indeed, if thou keep the **law**: but if thou be a transgressor of the **law**, thy **circumcision** is made uncircumcision.  
Circumcisio quidem prodest si legem observes si autem praevaricator legis sis circumcisio tua praeputium facta est

**2:26.** If then, the uncircumcised keep the justices of the **law**, shall not this uncircumcision be counted for **circumcision**?  
Si igitur praeputium iustitias legis custodiat nonne praeputium illius in circumcisionem reputabitur

**2:27.** And shall not that which by nature is uncircumcision, if it fulfil the **law**, judge thee, who by the letter and **circumcision** art a transgressor of the **law**?  
Et iudicabit quod ex natura est praeputium legem consummans te qui per litteram et circumcisionem praevaricator legis es

**2:28.** For it is not he is a **Jew**, who is so outwardly: nor is that **circumcision** which is outwardly in the flesh.  
Non enim qui in manifesto Iudaeus est neque quae in manifesto in carne circumcisio

**2:29.** But he is a **Jew** that is one inwardly and the **circumcision** is that of the heart, in the spirit not in the letter: whose praise is not of **men**, but of **God**.  
Sed qui in abscondito Iudaeus et circumcisio cordis in spiritu non littera cuius laus non ex hominibus sed ex

Deo est

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## Romans Chapter 3

### **The advantages of the Jews. All men are sinners and none can be justified by the works of the law, but only by the grace of Christ.**

---

**3:1.** What advantage then hath the [Jew](#): or what is the profit of [circumcision](#)?

Quid ergo amplius est Iudaeo aut quae utilitas circumcisionis

**3:2.** Much every way. First indeed, because the [words of God](#) were committed to them.

Multum per omnem modum primum quidem quia credita sunt illis eloquia Dei

**3:3.** For what if some of them have not [believed](#)? Shall their unbelief make the [faith](#) of [God](#) without effect? [God](#) forbid!

Quid enim si quidam illorum non crediderunt numquid incredulitas illorum fidem Dei evacuabit absit

**3:4.** But [God](#) is [true](#) and every [man](#) a [liar](#), as it is written: That thou mayest be justified in thy words and mayest overcome when thou art judged.\*

Est autem Deus verax omnis autem homo mendax sicut scriptum est ut iustificeris in sermonibus tuis et vincas cum iudicaris

**Note.** [God](#) only is essentially [true](#). All [men](#) in their own capacity are liable to lies and errors: nevertheless [God](#), who is the [truth](#), will make [good](#) his [promise](#) of keeping his church in all [truth](#). See St. John 16.13.

**3:5.** But if our [injustice](#) commend the [justice](#) of [God](#), what shall we say? Is [God unjust](#), who executeth [wrath](#)?

Si autem iniquitas nostra iustitiam Dei commendat quid dicemus numquid iniquus Deus qui infert iram secundum hominem dico

**3:6.** (I speak according to [man](#).) [God](#) forbid! Otherwise how shall [God](#) judge this world?

Absit alioquin quomodo iudicabit Deus mundum

**3:7.** For if the [truth](#) of [God](#) hath more abounded through my lie, unto his [glory](#), why am I also yet judged as a sinner?

Si enim veritas Dei in meo mendacio abundavit in gloriam ipsius quid adhuc et ego tamquam peccator iudicor

**3:8.** And not rather (as we are slandered and as some affirm that we say) let us do [evil](#) that there may come [good](#)? Whose damnation is [just](#).

Et non sicut blasphemamur et sicut aiunt nos quidam dicere faciamus mala ut veniant bona quorum damnatio iusta est

**3:9.** What then? Do we excel them? No, not so. For we have charged both [Jews](#) and Greeks, that they are all under [sin](#).

Quid igitur praecellimus eos nequaquam causati enim sumus Iudaeos et Graecos omnes sub peccato esse

**3:10.** As it is written: There is not any [man just](#).\*

Sicut scriptum est quia non est iustus quisquam

**There is not any man just, viz...** by virtue either of the law of nature, or of the [law of Moses](#); but only by [faith](#) and [grace](#).

**3:11.** There is none that understandeth: there is none that seeketh after [God](#).

Non est intellegens non est requires Deum

**3:12.** All have turned out of the way: they are become unprofitable together: there is none that doth [good](#), there is not so much as one.

Omnes declinaverunt simul inutiles facti sunt non est qui faciat bonum non est usque ad unum

**3:13.** Their throat is an open sepulchre: with their tongues they have dealt deceitfully. The venom of asps

is under their lips.

Sepulchrum patens est guttur eorum linguis suis dolose agebant venenum aspidum sub labiis eorum

**3:14.** Whose mouth is full of **cursing** and bitterness:

Quorum os maledictione et amaritudine plenum est

**3:15.** Their feet swift to shed blood:

Veloces pedes eorum ad effundendum sanguinem

**3:16.** Destruction and misery in their ways:

Contritio et infelicitas in viis eorum

**3:17.** And the way of peace they have not **known**.

Et viam pacis non cognoverunt

**3:18.** There is no fear of **God** before their eyes.

Non est timor Dei ante oculos eorum

**3:19.** Now we **know** that what things soever the law speaketh, it speaketh to them that are in the law: that every mouth may be stopped and all the world may be made subject to **God**.

Scimus autem quoniam quaecumque lex loquitur his qui in lege sunt loquitur ut omne os obstruatur et subditus fiat omnis mundus Deo

**3:20.** Because by the works of the law no flesh shall be justified before him. For by the law is the **knowledge** of **sin**.

Quia ex operibus legis non iustificabitur omnis caro coram illo per legem enim cognitio peccati

**3:21.** But now, without the law, the **justice** of **God** is made manifest, being witnessed by the law and the **prophets**.

Nunc autem sine lege iustitia Dei manifestata est testificata a lege et prophetis

**3:22.** Even the **justice** of **God**, by **faith** of **Jesus Christ**, unto all, and upon all them that **believe** in him: for there is no distinction.

Iustitia autem Dei per fidem Iesu Christi super omnes qui credunt non enim est distinctio

**3:23.** For all have **sinned** and do need the **glory** of **God**.

Omnes enim peccaverunt et egent gloriam Dei

**3:24.** Being justified freely by his **grace**, through the **redemption** that is in **Christ Jesus**,

Iustificati gratis per gratiam ipsius per redemptionem quae est in Christo Iesu

**3:25.** Whom **God** hath proposed to be a propitiation, through **faith** in his blood, to the showing of his **justice**, for the remission of former **sins**,

Quem proposuit Deus propitiationem per fidem in sanguine ipsius ad ostensionem iustitiae suae propter remissionem praecedentium delictorum

**3:26.** Through the forbearance of **God**, for the showing of his **justice** in this time: that he himself may be **just** and the justifier of him who is of the **faith** of **Jesus Christ**.

In sustentatione Dei ad ostensionem iustitiae eius in hoc tempore ut sit ipse iustus et iustificans eum qui ex fide est Iesu

**3:27.** Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of **faith**.

Ubi est ergo gloriatio exclusa est per quam legem factorum non sed per legem fidei

**3:28.** For we account a **man** to be justified by **faith**, without the works of the law. \*

Arbitramur enim iustificari hominem per fidem sine operibus legis

**By faith, etc...** The **faith**, to which the **apostle** here attributes **man's** justification, is not a presumptuous assurance of our being justified; but a firm and lively **belief** of all that **God** has revealed or **promised**. **Hebrews 11**. A **faith** working through **charity** in **Jesus Christ**. **Galatians 5:6**. In short, a **faith** which takes in **hope**, **love**, repentance, and the use of the **sacraments**. And the works which he here excludes, are only the works of the law: that is, such as are done by the law of nature, or that of **Moses**, antecedent to the **faith** of **Christ**: but by no means, such as follow **faith**, and proceed from it.

**3:29.** Is he the **God** of the **Jews** only? Is he not also of the **Gentiles**? yes, of the **Gentiles** also.

An Iudaeorum Deus tantum nonne et gentium immo et gentium

**3:30.** For it is one **God** that justifieth **circumcision** by **faith** and uncircumcision through **faith**.  
Quoniam quidem unus Deus qui iustificabit circumcisionem ex fide et praepetium per fidem

**3:31.** Do we then, destroy the law through **faith**? **God** forbid! But we establish the law.  
Legem ergo destruimus per fidem absit sed legem statuimus

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## Romans Chapter 4

**Abraham was not justified by works done, as of himself, but by grace and by faith. And that before he was circumcised. Gentiles, by faith, are his children.**

---

**4:1.** What shall we say then that [Abraham](#) hath found, who is our father according to the flesh?  
 Quid ergo dicemus invenisse Abraham patrem nostrum secundum carnem

**4:2.** For if [Abraham](#) were justified by works, he hath whereof to [glory](#), but not before [God](#).<sup>\*</sup>  
 Si enim Abraham ex operibus iustificatus est habet gloriam sed non apud Deum  
**By works...** Done by his own strength, without the [grace](#) of [God](#), and [faith](#) in him. **Not before God...** Whatever [glory](#) or applause such works might procure from [men](#), they would be of no value in the sight of [God](#).

**4:3.** For what saith the [scripture](#)? [Abraham believed God](#): and it was reputed to him unto [justice](#).<sup>\*</sup>  
 Quid enim scriptura dicit credidit Abraham Deo et reputatum est illi ad iustitiam  
**Reputed, etc...** By [God](#), who reputeth nothing otherwise than it is. However, we may gather from this word, that when we are justified, our justification proceedeth from [God's](#) free [grace](#) and bounty; and not from any efficacy which any act of ours could have of its own nature, abstracting from [God's](#) [grace](#).

**4:4.** Now to him that worketh, the reward is not reckoned according to [grace](#) but according to debt.<sup>\*</sup>  
 Ei autem qui operatur merces non imputatur secundum gratiam sed secundum debitum  
**To him that worketh...** Viz., as of his own fund, or by his own strength. Such a [man](#), says the [apostle](#), challenges his reward as a debt due to his own performances; whereas he who worketh not, that is, who presumeth not upon any works done by his own strength, but seeketh [justice](#) through [faith](#) and [grace](#), is freely justified by [God's](#) [grace](#).

**4:5.** But to him that worketh not, yet [believeth](#) in him that justifieth the ungodly, his [faith](#) is reputed to [justice](#), according to the purpose of the [grace](#) of [God](#).  
 Ei vero qui non operatur credenti autem in eum qui iustificat impium reputatur fides eius ad iustitiam

**4:6.** As [David](#) also termeth the [blessedness](#) of a [man](#) to whom [God](#) reputeth [justice](#) without works:  
 Sicut et David dicit beatitudinem hominis cui Deus accepto fert iustitiam sine operibus

**4:7.** [Blessed](#) are they whose [iniquities](#) are forgiven: and whose [sins](#) are covered.<sup>\*</sup>  
 Beati quorum remissae sunt iniquitates et quorum tecta sunt peccata  
**Blessed are they whose iniquities are forgiven, and whose sins are covered...** That is, [blessed](#) are those who, by doing [penance](#), have obtained pardon and remission of their [sins](#), and also are covered; that is, newly clothed with the habit of [grace](#), and vested with the stole of [charity](#).

**4:8.** [Blessed](#) is the [man](#) to whom the Lord hath not imputed [sin](#).<sup>\*</sup>  
 Beatus vir cui non imputabit Dominus peccatum  
**Blessed is the man to whom the Lord hath not imputed sin...** That is, [blessed](#) is the [man](#) who hath retained his [baptismal](#) innocence, that no grievous [sin](#) can be imputed to him. And, likewise, [blessed](#) is the [man](#), who after fall into [sin](#), hath done [penance](#) and leads a virtuous life, by frequenting the [sacraments](#) necessary for obtaining the [grace](#) to prevent a relapse, that [sin](#) is no more imputed to him.

**4:9.** This [blessedness](#) then, doth it remain in the [circumcision](#) only or in the uncircumcision also? For we say that unto [Abraham](#) [faith](#) was reputed to [justice](#).<sup>\*</sup>  
 Beatitudo ergo haec in circumcissione an etiam in praeputio dicimus enim quia reputata est Abrahae fides ad iustitiam  
**In the circumcision, etc...** That is, is it only for the [Jews](#) that are [circumcised](#)? No, says the [apostle](#), but also for the uncircumcised [Gentiles](#): who, by [faith](#) and [grace](#), may come to [justice](#); as [Abraham](#) did before he was [circumcised](#).

**4:10.** How then was it reputed? When he was in [circumcision](#) or in uncircumcision? Not in [circumcision](#), but in uncircumcision.  
 Quomodo ergo reputata est in circumcissione an in praeputio non in circumcissione sed in praeputio

**4:11.** And he received the sign of [circumcision](#), a seal of the [justice](#) of the [faith](#) which he had, being

uncircumcised: that he might be the father of all them that **believe**, being uncircumcised: that unto them also it may be reputed to **justice**:

Et signum accepit circumcisionis signaculum iustitiae fidei quae est in praeputio ut sit pater omnium credentium per praeputium ut reputetur et illis ad iustitiam

**4:12.** And he might be the father of **circumcision**; not to them only that are of the **circumcision**, but to them also that follow the steps of the **faith** that is in the uncircumcision of our father **Abraham**.

Et sit pater circumcisionis non his tantum qui sunt ex circumcissione sed et his qui sectantur vestigia quae est in praeputio fidei patris nostri Abrahae

**4:13.** For not through the law was the **promise** to **Abraham** or to his seed, that he should be heir of the world: but through the **justice** of **faith**.

Non enim per legem promissio Abrahae aut semini eius ut heres esset mundi sed per iustitiam fidei

**4:14.** For if they who are of the law be heirs, **faith** is made void: the **promise** is made of no effect. \*

Si enim qui ex lege heredes sunt exinanita est fides abolita est promissio

**Be heirs...** That is, if they alone, who follow the **ceremonies** of the law, be heirs of the **blessings promised** to **Abraham**; then that **faith** which was so much praised in him, will be found to be of little value. And the very **promise** will be made void, by which he was **promised** to be the father, not of the **Jews** only, but of all nations of **believers**.

**4:15.** For the law worketh **wrath**. For where there is no law, neither is there transgression. \*

Lex enim iram operatur ubi enim non est lex nec praevaricatio

**The law worketh wrath...** The law, abstracting from **faith** and **grace**, worketh **wrath** occasionally, by being an occasion of many transgressions, which provoke **God's wrath**.

**4:16.** Therefore is it of **faith**, that according to **grace** the **promise** might be firm to all the seed: not to that only which is of the law, but to that also which is of the **faith** of **Abraham**, who is the father of us all,

Ideo ex fide ut secundum gratiam ut firma sit promissio omni semini non ei qui ex lege est solum sed et ei qui ex fide est Abrahae qui est pater omnium nostrum

**4:17.** (As it is written: I have made thee a father of many nations), before **God**, whom he **believed**: who quickeneth the dead and calleth those things that are not, as those that are.

Sicut scriptum est quia patrem multarum gentium posui te ante Deum cui credidit qui vivificat mortuos et vocat quae non sunt tamquam ea quae sunt

**4:18.** Who against **hope** **believed** in **hope**; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.

Qui contra spem in spem credidit ut fieret pater multarum gentium secundum quod dictum est sic erit semen tuum

**4:19.** And he was not weak in **faith**. Neither did he consider his own body, now dead (whereas he was almost an hundred years old), nor the dead womb of **Sara**.

Et non infirmatus fide consideravit corpus suum emortuum cum fere centum annorum esset et emortuam vulvam Sarrae

**4:20.** In the **promise** also of **God** he staggered not by distrust: but was strengthened in **faith**, giving **glory** to **God**:

In repromissione etiam Dei non haesitavit diffidentia sed confortatus est fide dans gloriam Deo

**4:21.** Most fully **knowing** that whatsoever he has **promised**, he is able also to perform.

Plenissime sciens quia quaecumque promisit potens est et facere

**4:22.** And therefore it was reputed to him unto **justice**.

Ideo et reputatum est illi ad iustitiam

**4:23.** Now it is not written only for him that it was reputed to him unto **justice**,

Non est autem scriptum tantum propter ipsum quia reputatum est illi

**4:24.** But also for us, to whom it shall be reputed, if we **believe** in **him** that **raised up Jesus Christ, our Lord**, from the dead,

Sed et propter nos quibus reputabitur credentibus in eum qui suscitavit Iesum Dominum nostrum a mortuis

**4:25.** Who was delivered up for our **sins** and **rose again** for our justification.

Qui traditus est propter delicta nostra et resurrexit propter iustificationem nostram

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## Romans Chapter 5

### The grounds we have for hope in Christ. Sin and death came by Adam, grace and life by Christ.

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**5:1.** Being justified therefore by [faith](#), let us have peace with [God](#), through [our Lord Jesus Christ](#):  
Iustificati igitur ex fide pacem habeamus ad Deum per Dominum nostrum Iesum Christum

**5:2.** By whom also we have access through [faith](#) into this [grace](#) wherein we stand: and [glory](#) in the [hope](#) of the [glory](#) of the sons of [God](#).

Per quem et accessum habemus fide in gratiam istam in qua stamus et gloriamur in spe gloriae filiorum Dei

**5:3.** And not only so: but we [glory](#) also in tribulation, [knowing](#) that tribulation worketh patience;  
Non solum autem sed et gloriamur in tribulationibus scientes quod tribulatio patientiam operatur

**5:4.** And patience trial; and trial [hope](#);

Patientia autem probationem probatio vero spem

**5:5.** And [hope](#) confoundeth not: because the [charity](#) of [God](#) is poured forth in our hearts, by the [Holy Ghost](#) who is given to us.

Spes autem non confundit quia caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis

**5:6.** For why did [Christ](#), when as yet we were weak, according to the time, die for the ungodly?

Ut quid enim Christus cum adhuc infirmi essemus secundum tempus pro impiis mortuus est

**5:7.** For scarce for a [just man](#) will one die: yet perhaps for a [good man](#) some one would dare to die.

Vix enim pro iusto quis moritur nam pro bono forsitan quis et audeat mori

**5:8.** But [God](#) commendeth his [charity](#) towards us: because when as yet we were sinners according to the time.

Commendat autem suam caritatem Deus in nos quoniam cum adhuc peccatores essemus

**5:9.** [Christ](#) died for us. Much more therefore, being now justified by his blood, shall we be saved from [wrath](#) through him.

Christus pro nobis mortuus est multo igitur magis iustificati nunc in sanguine ipsius salvi erimus ab ira per ipsum

**5:10.** For if, when we were enemies, we were reconciled to [God](#) by the death of his [Son](#): much more, being reconciled, shall we be saved by his life.

Si enim cum inimici essemus reconciliati sumus Deo per mortem Filii eius multo magis reconciliati salvi erimus in vita ipsius

**5:11.** And not only so: but also we [glory](#) in [God](#), through [our Lord Jesus Christ](#), by whom we have now received reconciliation.

Non solum autem sed et gloriamur in Deo per Dominum nostrum Iesum Christum per quem nunc reconciliationem accepimus

**5:12.** Wherefore as by one [man sin](#) entered into this world and by [sin](#) death: and so death passed upon all [men](#), in whom all have [sinned](#). \*

Propterea sicut per unum hominem in hunc mundum peccatum intravit et per peccatum mors et ita in omnes homines mors pertransiit in quo omnes peccaverunt

**By one man...** [Adam](#), from whom we all contracted original [sin](#).

**5:13.** For until the law [sin](#) was in the world: but [sin](#) was not imputed, when the law was not. \*

Usque ad legem enim peccatum erat in mundo peccatum autem non imputatur cum lex non est

**Not imputed...** That is, **men knew** not, or made no account of **sin**, neither was it imputed to them, in the manner it was afterwards, when they transgressed the **known written law of God**.

**5:14.** But death reigned from **Adam** unto **Moses**, even over them also who have not **sinned**, after the similitude of the transgression of **Adam**, who is a **figure** of him who was to come.

Sed regnavit mors ab Adam usque ad Mosen etiam in eos qui non peccaverunt in similitudinem praevaricationis Adae qui est forma futuri

**5:15.** But not as the offence, so also the gift. For if by the offence of one, many died: much more the **grace** of **God** and the gift, by the **grace** of one **man**, **Jesus Christ**, hath abounded unto many.

Sed non sicut delictum ita et donum si enim unius delicto multi mortui sunt multo magis gratia Dei et donum in gratiam unius hominis Iesu Christi in plures abundavit

**5:16.** And not as it was by one **sin**, so also is the gift. For judgment indeed was by one unto condemnation: but **grace** is of many offences unto justification.

Et non sicut per unum peccantem ita et donum nam iudicium ex uno in condemnationem gratia autem ex multis delictis in iustificationem

**5:17.** For if by one **man's** offence death reigned through one; much more they who receive abundance of **grace** and of the gift and of **justice** shall reign in life through one, **Jesus Christ**.

Si enim in unius delicto mors regnavit per unum multo magis abundantiam gratiae et donationis et iustitiae accipientes in vita regnabunt per unum Iesum Christum

**5:18.** Therefore, as by the offence of one, unto all **men** to condemnation: so also by the **justice** of one, unto all **men** to justification of life.

Igitur sicut per unius delictum in omnes homines in condemnationem sic et per unius iustitiam in omnes homines in iustificationem vitae

**5:19.** For as by the disobedience of one **man**, many were made sinners: so also by the **obedience** of one, many shall be made **just**.

Sicut enim per inoboedientiam unius hominis peccatores constituti sunt multi ita et per unius oboedientiam iusti constituentur multi

**5:20.** Now the law entered in that **sin** might abound. And where **sin** abounded, **grace** did more abound. \*

Lex autem subintravit ut abundaret delictum ubi autem abundavit delictum superabundavit gratia

**That sin might abound...** Not as if the **law** were given on purpose for **sin** to abound: but that it so happened through **man's** perversity, taking **occasion** of **sinning** more, from the prohibition of **sin**.

**5:21.** That as **sin** hath reigned to death: so also **grace** might reign by **justice** unto life everlasting, through **Jesus Christ our Lord**.

Ut sicut regnavit peccatum in morte ita et gratia regnet per iustitiam in vitam aeternam per Iesum Christum Dominum nostrum

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## Romans Chapter 6

### The Christian must die to sin and live to God.

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**6:1.** What shall we say, then? Shall we continue in [sin](#), that [grace](#) may abound?

Quid ergo dicemus permanebimus in peccato ut gratia abundet

**6:2.** [God](#) forbid! For we that are dead to [sin](#), how shall we live any longer therein?

Absit qui enim mortui sumus peccato quomodo adhuc vivemus in illo

**6:3.** [Know](#) you not that all we who are [baptized](#) in [Christ Jesus](#) are [baptized](#) in his death?

An ignoratis quia quicumque baptizati sumus in Christo Iesu in morte ipsius baptizati sumus

**6:4.** For we are buried together with him by [baptism](#) into death: that, as [Christ](#) is [risen from the dead](#) by the [glory](#) of the [Father](#), so we also may walk in newness of life.

Consepulti enim sumus cum illo per baptismum in mortem ut quomodo surrexit Christus a mortuis per gloriam Patris ita et nos in novitate vitae ambulemus

**6:5.** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his [resurrection](#).

Si enim conplantati facti sumus similitudini mortis eius simul et resurrectionis erimus

**6:6.** [Knowing](#) this, that our old [man](#) is crucified with him, that the body of [sin](#) may be destroyed, to the end that we may serve [sin](#) no longer.\*

Hoc scientes quia vetus homo noster simul crucifixus est ut destruat corpus peccati ut ultra non serviamus peccato

**Old man--body of sin...** Our corrupt state, subject to [sin](#) and [concupiscence](#), coming to us from [Adam](#), is called our old [man](#), as our state, reformed in and by [Christ](#), is called the new [man](#). And the vices and [sins](#), which then ruled in us are [named](#) the body of [sin](#).

**6:7.** For he that is dead is justified from [sin](#).

Qui enim mortuus est iustificatus est a peccato

**6:8.** Now, if we be dead with [Christ](#), we [believe](#) that we shall live also together with [Christ](#).

Si autem mortui sumus cum Christo credimus quia simul etiam vivemus cum Christo

**6:9.** [Knowing](#) that [Christ](#), [rising again from the dead](#), dieth now no more. Death shall no more have dominion over him.

Scientes quod Christus surgens ex mortuis iam non moritur mors illi ultra non dominabitur

**6:10.** For in that he died to [sin](#), he died once: but in that he liveth, he liveth unto [God](#).

Quod enim mortuus est peccato mortuus est semel quod autem vivit vivit Deo

**6:11.** So do you also reckon that you are dead to [sin](#), but alive unto [God](#), in [Christ Jesus our Lord](#).

Ita et vos existimate vos mortuos quidem esse peccato viventes autem Deo in Christo Iesu

**6:12.** Let not [sin](#) therefore reign in your mortal body, so as to [obey](#) the [lusts](#) thereof.

Non ergo regnet peccatum in vestro mortali corpore ut oboediatis concupiscentiis eius

**6:13.** Neither yield ye your members as instruments of [iniquity](#) unto [sin](#): but present yourselves to [God](#), as those that are alive from the dead; and your members as instruments of [justice](#) unto [God](#).

Sed neque exhibeatis membra vestra arma iniquitatis peccato sed exhibete vos Deo tamquam ex mortuis viventes et membra vestra arma iustitiae Deo

**6:14.** For [sin](#) shall not have dominion over you: for you are not under the law, but under [grace](#).

Peccatum enim vobis non dominabitur non enim sub lege estis sed sub gratia

**6:15.** What then? Shall we **sin**, because we are not under the law, but under **grace**? **God** forbid!  
Quid ergo peccavimus quoniam non sumus sub lege sed sub gratia absit

**6:16.** **Know** you not that to whom you yield yourselves servants to **obey**, his servants you are whom you **obey**, whether it be of **sin** unto death or of **obedience** unto **justice**.  
Nescitis quoniam cui exhibetis vos servos ad oboediendum servi estis eius cui oboeditis sive peccati sive oboeditionis ad iustitiam

**6:17.** But thanks be to **God**, that you were the servants of **sin** but have **obeyed** from the heart unto that form of doctrine into which you have been delivered.  
Gratias autem Deo quod fuistis servi peccati oboeditis autem ex corde in eam formam doctrinae in qua traditi estis

**6:18.** Being then freed from **sin**, we have been made servants of **justice**.  
Liberati autem a peccato servi facti estis iustitiae

**6:19.** I speak an **human** thing, because of the infirmity of your flesh. For as you have yielded your members to serve **uncleanness** and **iniquity**, unto **iniquity**: so now yield your members to serve **justice**, unto **sanctification**.  
Humanum dico propter infirmitatem carnis vestrae sicut enim exhibuistis membra vestra servire inmunditiae et iniquitati ad iniquitatem ita nunc exhibete membra vestra servire iustitiae in sanctificationem

**6:20.** For when you were the servants of **sin**, you were free **men** to **justice**.  
Cum enim servi essetis peccati liberi fuistis iustitiae

**6:21.** What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death.  
Quem ergo fructum habuistis tunc in quibus nunc erubescitis nam finis illorum mors est

**6:22.** But now being made free from **sin** and become servants to **God**, you have your fruit unto **sanctification**, and the end life everlasting.  
Nunc vero liberati a peccato servi autem facti Deo habetis fructum vestrum in sanctificationem finem vero vitam aeternam

**6:23.** For the wages of **sin** is death. But the **grace** of **God**, life everlasting in **Christ Jesus our Lord**.  
Stipendia enim peccati mors gratia autem Dei vita aeterna in Christo Iesu Domino nostro

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## Romans Chapter 7

### We are released by Christ from the law and from the guilt of sin, though the inclination to it still tempts us.

---

**7:1.** Know you not, brethren (for I speak to them that know the law) that the law hath dominion over a man as long as it liveth?\*

An ignoratis fratres scientibus enim legem loquor quia lex in homine dominatur quanto tempore vivit

As long as it liveth... or, as long as he liveth.

**7:2.** For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband.

Nam quae sub viro est mulier vivente viro alligata est legi si autem mortuus fuerit vir soluta est a lege viri

**7:3.** Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress, if she be with another man.

Igitur vivente viro vocabitur adultera si fuerit cum alio viro si autem mortuus fuerit vir eius liberata est a lege ut non sit adultera si fuerit cum alio viro

**7:4.** Therefore, my brethren, you also are become dead to the law, by the body of Christ: that you may belong to another, who is risen again from the dead that we may bring forth fruit to God.

Itaque fratres mei et vos mortificati estis legi per corpus Christi ut sitis alterius qui ex mortuis resurrexit ut fructificaremus Deo

**7:5.** For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

Cum enim essemus in carne passiones peccatorum quae per legem erant operabantur in membris nostris ut fructificarent morti

**7:6.** But now we are loosed from the law of death wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter.

Nunc autem soluti sumus a lege morientes in quo detinebamur ita ut serviamus in novitate spiritus et non in vetustate litterae

**7:7.** What shall we say, then? Is the law sin? God forbid! But I do not know sin, but by the law. For I had not known concupiscence, if the law did not say: Thou shalt not covet.

Quid ergo dicemus lex peccatum est absit sed peccatum non cognovi nisi per legem nam concupiscentiam nesciebam nisi lex diceret non concupisces

**7:8.** But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.\*

Occasione autem accepta peccatum per mandatum operatum est in me omnem concupiscentiam sine lege enim peccatum mortuum erat

Sin taking occasion... Sin, or concupiscence, which is called sin, because it is from sin, and leads to sin, which was asleep before, was weakened by the prohibition: the law not being the cause thereof, nor properly giving occasion to it: but occasion being taken by our corrupt nature to resist the commandment laid upon us.

**7:9.** And I lived some time without the law. But when the commandment came, sin revived,

Ego autem vivebam sine lege aliquando sed cum venisset mandatum peccatum revixit

**7:10.** And I died. And the commandment that was ordained to life, the same was found to be unto death to me.

Ego autem mortuus sum et inventum est mihi mandatum quod erat ad vitam hoc esse ad mortem

**7:11.** For sin, taking occasion by the commandment, seduced me: and by it killed me.

Nam peccatum occasione accepta per mandatum seduxit me et per illud occidit

**7:12.** Wherefore the law indeed is **holy**: and the commandment **holy** and **just** and **good**.

Itaque lex quidem sancta et mandatum sanctum et iustum et bonum

**7:13.** Was that then which is **good** made death unto me? **God** forbid! But **sin**, that it may appear **sin**, by that which is **good**, wrought death in me: that **sin**, by the commandment, might become **sinful** above measure. \*

Quod ergo bonum est mihi factum est mors absit sed peccatum ut appareat peccatum per bonum mihi operatum est mortem ut fiat supra modum peccans peccatum per mandatum

**That it may appear sin, or that sin may appear, viz...** To be the monster it is, which is even capable to take occasion from that which is **good**, to work death.

**7:14.** For we **know** that the law is spiritual. But I am carnal, sold under **sin**.

Scimus enim quod lex spiritalis est ego autem carnalis sum venundatus sub peccato

**7:15.** For that which I work, I understand not. For I do not that **good** which I will: but the **evil** which I **hate**, that I do. \*

Quod enim operor non intellego non enim quod volo hoc ago sed quod odi illud facio

**I do not that good which I will, etc...** The **apostle** here describes the disorderly motions of passion and **concupiscence**; which oftentimes in us get the start of reason: and by means of which even **good men** suffer in the inferior appetite what their will abhors: and are much hindered in the accomplishment of the desires of their spirit and mind. But these **evil** motions, (though they are called the law of **sin**, because they come from original **sin**, and **violently tempt** and incline to **sin**), as long as the will does not consent to them, are not **sins**, because they are not voluntary.

**7:16.** If then I do that which I will not, I consent to the law, that it is **good**.

Si autem quod nolo illud facio consentio legi quoniam bona

**7:17.** Now then it is no more I that do it: but **sin** that dwelleth in me.

Nunc autem iam non ego operor illud sed quod habitat in me peccatum

**7:18.** For I **know** that there dwelleth not in me, that is to say, in my flesh, that which is **good**. For to will is present with me: but to accomplish that which is **good**, I find not.

Scio enim quia non habitat in me hoc est in carne mea bonum nam velle adiacet mihi perficere autem bonum non invenio

**7:19.** For the **good** which I will, I do not: but the **evil** which I will not, that I do.

Non enim quod volo bonum hoc facio sed quod nolo malum hoc ago

**7:20.** Now if I do that which I will not, it is no more I that do it: but **sin** that dwelleth in me.

Si autem quod nolo illud facio non ego operor illud sed quod habitat in me peccatum

**7:21.** I find then a law, that when I have a will to do **good**, **evil** is present with me.

Invenio igitur legem volenti mihi facere bonum quoniam mihi malum adiacet

**7:22.** For I am delighted with the **law of God**, according to the inward **man**:

Condelector enim legi Dei secundum interiorem hominem

**7:23.** But I see another law in my members, fighting against the law of my mind and captivating me in the law of **sin** that is in my members.

Video autem aliam legem in membris meis repugnantem legi mentis meae et captivantem me in lege peccati quae est in membris meis

**7:24.** Unhappy **man** that I am, who shall deliver me from the body of this death?

Infelix ego homo quis me liberabit de corpore mortis huius

**7:25.** The **grace** of **God**, by **Jesus Christ our Lord**. Therefore, I myself, with the mind serve the **law of God**: but with the flesh, the law of **sin**.

Gratia Dei per Iesum Christum Dominum nostrum igitur ego ipse mente servio legi Dei carne autem legi peccati



## Romans Chapter 8

**There is no condemnation to them that, being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope and love of God.**

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**8:1.** There is now therefore no condemnation to them that are in [Christ Jesus](#), who walk not according to the flesh.

Nihil ergo nunc damnationis est his qui sunt in Christo Iesu qui non secundum carnem ambulant

**8:2.** For the law of the spirit of life, in [Christ Jesus](#), hath delivered me from the law of [sin](#) and of death.

Lex enim Spiritus vitae in Christo Iesu liberavit me a lege peccati et mortis

**8:3.** For what the law could not do, in that it was weak through the flesh, [God](#), sending his own Son in the likeness of [sinful](#) flesh and of [sin](#), hath condemned [sin](#) in the flesh.

Nam quod impossibile erat legis in quo infirmabatur per carnem Deus Filium suum mittens in similitudinem carnis peccati et de peccato damnavit peccatum in carne

**8:4.** That the justification of the law might be fulfilled in us who walk not according to the flesh, but according to the spirit.

Ut iustificatio legis impleretur in nobis qui non secundum carnem ambulamus sed secundum Spiritum

**8:5.** For they that are according to the flesh mind the things that are of the flesh: but they that are according to the spirit mind the things that are of the spirit.

Qui enim secundum carnem sunt quae carnis sunt sapiunt qui vero secundum Spiritum quae sunt Spiritus sentiunt

**8:6.** For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace.

Nam prudentia carnis mors prudentia autem Spiritus vita et pax

**8:7.** Because the wisdom of the flesh is an enemy to [God](#). For it is not subject to the [law of God](#): neither can it be.

Quoniam sapientia carnis inimicitia est in Deum legi enim Dei non subicitur nec enim potest

**8:8.** And they who are in the flesh cannot please [God](#).

Qui autem in carne sunt Deo placere non possunt

**8:9.** But you are not in the flesh, but the spirit, if so be that the [Spirit of God](#) dwell in you. Now if any [man](#) have not the [Spirit of Christ](#), he is none of his.

Vos autem in carne non estis sed in Spiritu si tamen Spiritus Dei habitat in vobis si quis autem Spiritum Christi non habet hic non est eius

**8:10.** And if [Christ](#) be in you, the body indeed is dead, because of [sin](#): but the spirit liveth, because of justification.

Si autem Christus in vobis est corpus quidem mortuum est propter peccatum spiritus vero vita propter iustificationem

**8:11.** And if the Spirit of him that [raised up Jesus from the dead](#) dwell in you; he that [raised up Jesus Christ from the dead](#) shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

Quod si Spiritus eius qui suscitavit Iesum a mortuis habitat in vobis qui suscitavit Iesum Christum a mortuis vivificabit et mortalia corpora vestra propter inhabitantem Spiritum eius in vobis

**8:12.** Therefore, brethren, we are debtors, not to the flesh to live according to the flesh.

Ergo fratres debitores sumus non carni ut secundum carnem vivamus

**8:13.** For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live.

Si enim secundum carnem vixeritis moriemini si autem Spiritu facta carnis mortificatis vivetis

**8:14.** For whosoever are led by the **Spirit of God**, they are the **sons of God**.

Quicumque enim Spiritu Dei aguntur hii filii sunt Dei

**8:15.** For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: **Abba (Father)**.

Non enim accepistis spiritum servitutis iterum in timore sed accepistis Spiritum adoptionis filiorum in quo clamamus Abba Pater

**8:16.** For the Spirit himself giveth testimony to our spirit that we are the **sons of God**.\*

Ipsa Spiritus testimonium reddit spiritui nostro quod sumus filii Dei

**The Spirit himself, etc...** By the inward motions of divine **love**, and the peace of **conscience**, which the children of **God** experience, they have a kind of testimony of **God's** favour; by which they are much strengthened in their **hope** of their justification and **salvation**; but yet not so as to pretend to an absolute assurance: which is not usually granted in this mortal life: during which we are taught to work out our **salvation** with fear and trembling. Phil. 2.12. And that he that thinketh himself to stand, must take heed lest he fall. **1 Corinthians 10:12**. See also **Romans 11:20-22**.

**8:17.** And if **sons**, heirs also; heirs indeed of **God** and joint heirs with **Christ**: yet so, if we suffer with him, that we may be also **glorified** with him.

Si autem filii et heredes heredes quidem Dei coheredes autem Christi si tamen conpatimur ut et conglorificemur

**8:18.** For I reckon that the sufferings of this time are not worthy to be compared with the **glory** to come that shall be revealed in us.

Existimo enim quod non sunt condignae passiones huius temporis ad futuram gloriam quae revelabitur in nobis

**8:19.** For the expectation of the creature waiteth for the revelation of the **sons of God**.\*

Nam expectatio creaturae revelationem filiorum Dei expectat

**The expectation of the creature, etc...** He speaks of the corporeal creation, made for the use and service of **man**; and, by occasion of his **sin**, made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects; so that by a figure of speech it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when **sin** shall reign no more; and **God** shall raise the bodies and unite them to their **souls** never more to separate, and to be in everlasting **happiness** in **heaven**.

**8:20.** For the creature was made subject to vanity: not willingly, but by reason of him that made it subject, in **hope**.

Vanitati enim creatura subiecta est non volens sed propter eum qui subiecit in spem

**8:21.** Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the **glory** of the **children of God**.

Quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei

**8:22.** For we **know** that every creature groaneth and travaileth in pain, even till now.

Scimus enim quod omnis creatura ingemescit et parturit usque adhuc

**8:23.** And not only it, but ourselves also, who have the **firstfruits** of the Spirit: even we ourselves groan within ourselves, waiting for the **adoption of the sons of God**, the **redemption** of our body.

Non solum autem illa sed et nos ipsi primitias Spiritus habentes et ipsi intra nos gemimus adoptionem filiorum expectantes redemptionem corporis nostri

**8:24.** For we are saved by **hope**. But **hope** that is seen is not **hope**. For what a **man** seeth, why doth he **hope** for?

Spe enim salvi facti sumus spes autem quae videtur non est spes nam quod videt quis quid sperat

**8:25.** But if we **hope** for that which we see not, we wait for it with patience.

Si autem quod non videmus speramus per patientiam expectamus

**8:26.** Likewise, the Spirit also helpeth our infirmity. For, we **know** not what we should **pray** for as we ought: but the Spirit himself asketh for us with unspeakable groanings, \*

Similiter autem et Spiritus adiuvat infirmitatem nostram nam quid oremus sicut oportet nescimus sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus

**Asketh for us...** The Spirit is said to ask, and desire for the **saints**, and to **pray** in us; inasmuch as he inspireth **prayer**, and teacheth us to

pray.

**8:27.** And he that searcheth the hearts **knoweth** what the Spirit desireth: because he asketh for the **saints** according to **God**.

Qui autem scrutatur corda scit quid desideret Spiritus quia secundum Deum postulat pro sanctis

**8:28.** And we know that to them that **love God** all things work together unto **good**: to such as, according to his purpose, are called to be **saints**.

Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum his qui secundum propositum vocati sunt sancti

**8:29.** For whom he foreknew, he also **predestinated** to be made conformable to the image of his **Son**: that he might be the Firstborn amongst many brethren.\*

Nam quos praescivit et praedestinavit conformes fieri imaginis Filii eius ut sit ipse primogenitus in multis fratribus

**He also predestinated, etc...** That is, **God** hath **preordained** that all his **elect** should be conformable to the image of his **Son**. We must not here offer to pry into the secrets of **God's eternal election**; only firmly **believe** that all our **good**, in time and eternity, flows originally from **God's free goodness**; and all our **evil** from **man's free will**.

**8:30.** And whom he **predestinated**, them he also called. And whom he called, them he also justified. And whom he justified, them he also **glorified**.

Quos autem praedestinavit hos et vocavit et quos vocavit hos et iustificavit quos autem iustificavit illos et glorificavit

**8:31.** What shall we then say to these things? If **God** be for us, who is against us?

Quid ergo dicemus ad haec si Deus pro nobis quis contra nos

**8:32.** He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things?

Qui etiam Filio suo non pepercit sed pro nobis omnibus tradidit illum quomodo non etiam cum illo omnia nobis donabit

**8:33.** Who shall accuse against the **elect** of **God**? **God** is he that justifieth:

Quis accusabit adversus electos Dei Deus qui iustificat

**8:34.** Who is he that shall condemn? **Christ Jesus** that died: yea that is risen also again, who is at the right hand of **God**, who also maketh intercession for us.

Quis est qui condemnet Christus Iesus qui mortuus est immo qui resurrexit qui et est ad dexteram Dei qui etiam interpellat pro nobis

**8:35.** Who then shall separate us from the **love** of **Christ**? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution? Or the sword?

Quis nos separabit a caritate Christi tribulatio an angustia an persecutio an fames an nuditas an periculum an gladius

**8:36.** (As it is written: For thy sake, we are put to death all the day long. We are accounted as sheep for the slaughter.)

Sicut scriptum est quia propter te mortificamur tota die aestimati sumus ut oves occisionis

**8:37.** But in all these things we overcome, because of him that hath **loved** us.

Sed in his omnibus superamus propter eum qui dilexit nos

**8:38.** For I am sure that neither death, nor life, nor **angels**, nor principalities, nor powers, nor things present, nor things to come, nor might,\*

Certus sum enim quia neque mors neque vita neque angeli neque principatus neque instantia neque futura neque fortitudines

**I am sure...** That is, I am persuaded; as it is in the Greek, **pepeismai**.

**8:39.** Nor height, nor depth, nor any other creature, shall be able to separate us from the **love** of **God** which is in **Christ Jesus our Lord**.

Neque altitudo neque profundum neque creatura alia poterit nos separare a caritate Dei quae est in Christo Iesu Domino nostro

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## Romans Chapter 9

### The apostle's concern for the Jews. God's election is free and not confined to their nation.

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**9:1.** I speak the [truth](#) in [Christ](#): I lie not, my [conscience](#) bearing me witness in the [Holy Ghost](#):

Veritatem dico in Christo non mentior testimonium mihi perhibente conscientia mea in Spiritu Sancto

**9:2.** That I have great sadness and continual sorrow in my heart.

Quoniam tristitia est mihi magna et continuus dolor cordi meo

**9:3.** For I wished myself to be an [anathema](#) from [Christ](#), for my brethren: who are my kinsmen according to the flesh: \*

Optabam enim ipse ego anathema esse a Christo pro fratribus meis qui sunt cognati mei secundum carnem

**Anathema...** A [curse](#). The [apostle's](#) concern and [love](#) for his countrymen the [Jews](#) was so great, that he was willing to suffer even an [anathema](#), or [curse](#), for their sake; or any [evil](#) that could come upon him, without his offending [God](#).

**9:4.** Who are [Israelites](#): to whom belongeth the adoption as of children and the [glory](#) and the testament and the giving of the law and the service of [God](#) and the [promises](#):

Qui sunt Israhelitae quorum adoptio est filiorum et gloria et testamenta et legislatio et obsequium et promissa

**9:5.** Whose are the fathers and of whom is [Christ](#), according to the flesh, who is over all things, [God](#) [blessed](#) for ever. [Amen](#).

Quorum patres et ex quibus Christus secundum carnem qui est super omnia Deus benedictus in saecula amen

**9:6.** Not as though the [word of God](#) hath miscarried. For all are not [Israelites](#) that are of [Israel](#). \*

Non autem quod exciderit verbum Dei non enim omnes qui ex Israhel hii sunt Israhel

**All are not Israelites, etc...** Not all, who are the carnal seed of [Israel](#), are [true Israelites](#) in [God's](#) account: who, as by his free [grace](#), he heretofore preferred [Isaac](#) before [Ismael](#), and [Jacob](#) before [Esau](#), so he could, and did by the like free [grace](#), [election](#) and mercy, raise up spiritual children by [faith](#) to [Abraham](#) and [Israel](#), from among the [Gentiles](#), and prefer them before the carnal [Jews](#).

**9:7.** Neither are all they that are the seed of [Abraham](#), children: but in [Isaac](#) shall thy seed be called.

Neque quia semen sunt Abrahae omnes filii sed in Isaac vocabitur tibi semen

**9:8.** That is to say, not they that are the children of the flesh are the [children of God](#): but they that are the children of the [promise](#) are accounted for the seed.

Id est non qui filii carnis hii filii Dei sed qui filii sunt promissionis aestimantur in semine

**9:9.** For this is the word of [promise](#): According to this time will I come. And [Sara](#) shall have a son.

Promissionis enim verbum hoc est secundum hoc tempus veniam et erit Sarrae filius

**9:10.** And not only she. But when Rebecca also had conceived at once of [Isaac](#) our father.

Non solum autem sed et Rebecca ex uno concubitu habens Isaac patre nostro

**9:11.** For when the children were not yet born, nor had done any [good](#) or [evil](#) (that the purpose of [God](#) according to [election](#) might stand): \*

Cum enim nondum nati fuissent aut aliquid egissent bonum aut malum ut secundum electionem propositum Dei maneret

**Not yet born, etc...** By this example of these twins, and the preference of the younger to the elder, the drift of the [apostle](#) is, to show that [God](#), in his [election](#), mercy and [grace](#), is not tied to any particular nation, as the [Jews](#) imagined: nor to any prerogative of birth, or any forgoing merits. For as, antecedently to his [grace](#), he sees no merits in any, but finds all involved in [sin](#), in the common mass of condemnation; and all children of [wrath](#): there is no one whom he might not [justly](#) leave in that mass; so that whomsoever he delivers from it, he delivers in his mercy: and whomsoever he leaves in it, he leaves in his [justice](#). As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers [justice](#) to take place in the execution of the other.

**9:12.** Not of works, but of him that calleth, it was said to her: The elder shall serve the younger.  
Non ex operibus sed ex vocante dictum est ei quia maior serviet minori

**9:13.** As it is written: **Jacob** I have **loved**: but **Esau** I have **hated**.  
Sicut scriptum est Iacob dilexi Esau autem odio habui

**9:14.** What shall we say then? Is there **injustice** with **God**? **God** forbid!  
Quid ergo dicemus numquid iniquitas apud Deum absit

**9:15.** For he saith to **Moses**: I will have mercy on whom I will have mercy. And I will show mercy to whom I will show mercy.  
Mosi enim dicit miserebor cuius misereor et misericordiam praestabo cuius miserebor

**9:16.** So then it is not of him that willeth, nor of him that runneth, but of **God** that showeth mercy.\*  
Igitur non volentis neque currentis sed miserentis Dei  
**Not of him that willeth, etc...** That is, by any power or strength of his own, abstracting from the **grace** of **God**.

**9:17.** For the **scripture** saith to **Pharao**: To this purpose have I raised thee, that I may show my power in thee and that my **name** may be declared throughout all the earth.\*  
Dicit enim scriptura Pharaoni quia in hoc ipsum excitavi te ut ostendam in te virtutem meam et ut adnuntietur nomen meum in universa terra  
**To this purpose, etc...** Not that **God** made him on purpose that he should **sin**, and so be damned; but foreseeing his obstinacy in **sin**, and the abuse of his own **free will**, he raised him up to be a mighty king, to make a more remarkable example of him: and that his power might be better **known**, and his **justice** in punishing him, published throughout the earth.

**9:18.** Therefore he hath mercy on whom he will. And whom he will, he hardeneth.\*  
Ergo cuius vult miseretur et quem vult indurat  
**He hardeneth...** Not by being the cause or author of his **sin**, but by withholding his **grace**, and so leaving him in his **sin**, in punishment of his past demerits.

**9:19.** Thou wilt say therefore to me: Why doth he then find fault? For who resisteth his will?  
Dicis itaque mihi quid adhuc queritur voluntati enim eius quis resistit

**9:20.** O **man**, who art thou that repliest against **God**? Shall the thing formed say to him that formed it: Why hast thou made me thus?  
O homo tu quis es qui respondeas Deo numquid dicit figmentum ei qui se finxit quid me fecisti sic

**9:21.** Or hath not the potter power over the clay, of the same lump, to make one vessel unto **honour** and another unto dishonour?\*

An non habet potestatem figulus luti ex eadem massa facere aliud quidem vas in honorem aliud vero in contumeliam

**The potter...** This similitude is used only to show that we are not to dispute with our Maker, nor to reason with him why he does not give as much **grace** to one as to another; for since the whole lump of our clay is vitiated by **sin**, it is owing to his goodness and mercy, that he makes out of it so many vessels of honor; and it is no more than **just**, that others, in punishment of their unrepented **sins**, should be given up to be vessels of dishonor.

**9:22.** What if **God**, willing to show his **wrath** and to make his power **known**, endured with much patience vessels of **wrath**, fitted for destruction,  
Quod si volens Deus ostendere iram et notam facere potentiam suam sustinuit in multa patientia vasa irae aptata in interitum

**9:23.** That he might show the riches of his **glory** on the vessels of mercy which he hath prepared unto **glory**?  
Ut ostenderet divitias gloriae suae in vasa misericordiae quae praeparavit in gloriam

**9:24.** Even us, whom also he hath called, not only of the **Jews** but also of the **Gentiles**.  
Quos et vocavit nos non solum ex Iudaeis sed etiam ex gentibus

**9:25.** As in Osee he saith: I will call that which was not my people, my people; and her that was not beloved, beloved; and her that had not obtained mercy; one that hath obtained mercy.  
Sicut in Osee dicit vocabo non plebem meam plebem meam et non misericordiam consecutam misericordiam consecutam

**9:26.** And it shall be in the place where it was said unto them: you are not my people; there they shall be called the **sons of the living God**.

Et erit in loco ubi dictum est eis non plebs mea vos ibi vocabuntur filii Dei vivi

**9:27.** And **Isaias** cried out concerning **Israel**: If the number of the **children of Israel** be as the sand of the sea, a remnant shall be saved. \*

Esaias autem clamat pro Israhel si fuerit numerus filiorum Israhel tamquam harena maris reliquiae salvae fient

**A remnant...** That is, a small number only of the **children of Israel** shall be converted and saved. How perversely is this text quoted for the **salvation** of **men** of all religions, when it speaks only of the converts of the **children of Israel!**

**9:28.** For he shall finish his word and cut it short in **justice**: because a short word shall the Lord make upon the earth.

Verbum enim consummans et brevians in aequitate quia verbum breviatum faciet Dominus super terram

**9:29.** And **Isaias** foretold: Unless the **Lord of Sabbath** had left us a seed, we had been made as **Sodom** and we had been like unto **Gomorrha**.

Et sicut praedixit Esaias nisi Dominus Sabaoth reliquisset nobis semen sicut Sodoma facti essemus et sicut Gomorra similes fuissetus

**9:30.** What then shall we say? That the **Gentiles** who followed not after **justice** have attained to **justice**, even the **justice** that is of **faith**.

Quid ergo dicemus quod gentes quae non sectabantur iustitiam adprehenderunt iustitiam iustitiam autem quae ex fide est

**9:31.** But **Israel**, by following after the law of **justice**, is not come unto the law of **justice**.

Israhel vero sectans legem iustitiae in legem iustitiae non pervenit

**9:32.** Why so? Because they sought it not by **faith**, but as it were of works. For they stumbled at the stumblingstone.

Quare quia non ex fide sed quasi ex operibus offenderunt in lapidem offensionis

**9:33.** As it is written: Behold I lay in Sion a stumbling-stone and a rock of **scandal**. And whosoever **believeth** in him shall not be confounded.

Sicut scriptum est ecce pono in Sion lapidem offensionis et petram scandali et omnis qui credit in eum non confundetur

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## Romans Chapter 10

### The end of the law is faith in Christ. which the Jews refusing to submit to, cannot be justified.

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**10:1.** Brethren, the will of my heart, indeed and my [prayer](#) to [God](#) is for them unto [salvation](#).  
Fratres voluntas quidem cordis mei et obsecratio ad Deum fit pro illis in salutem

**10:2.** For I bear them witness that they have a [zeal](#) of [God](#), but not according to [knowledge](#).  
Testimonium enim perhibeo illis quod aemulationem Dei habent sed non secundum scientiam

**10:3.** For they, not [knowing](#) the [justice](#) of [God](#) and seeking to establish their own, have not submitted themselves to the [justice](#) of [God](#).\*

Ignorantes enim Dei iustitiam et suam quaerentes statuere iustitiae Dei non sunt subiecti

**The justice of God...** That is, the [justice](#) which [God](#) giveth us through [Christ](#); as on the other hand, the [Jews'](#) own [justice](#) is, that which they pretended to by their own strength, or by the observance of the law, without [faith](#) in [Christ](#).

**10:4.** For the end of the law is [Christ](#): unto [justice](#) to everyone that [believeth](#).  
Finis enim legis Christus ad iustitiam omni credenti

**10:5.** For [Moses](#) wrote that the [justice](#) which is of the law: The [man](#) that shall do it shall live by it.  
Moses enim scripsit quoniam iustitiam quae ex lege est qui fecerit homo vivet in ea

**10:6.** But the [justice](#) which is of [faith](#), speaketh thus: Say not in thy heart: Who shall ascend into [heaven](#)? That is to bring [Christ](#) down;

Quae autem ex fide est iustitia sic dicit ne dixeris in corde tuo quis ascendit in caelum id est Christum deducere

**10:7.** Or who shall descend into the [deep](#)? That is, to [bring up Christ again from the dead](#).  
Aut quis descendit in abyssum hoc est Christum ex mortuis revocare

**10:8.** But what saith the [scripture](#)? The word is nigh thee; even in thy mouth and in thy heart. This is the word of [faith](#), which we preach.

Sed quid dicit prope est verbum in ore tuo et in corde tuo hoc est verbum fidei quod praedicamus

**10:9.** For if thou confess with thy mouth the [Lord Jesus](#) and [believe](#) in thy heart that [God](#) hath raised him up from the dead, thou shalt be saved.\*

Quia si confitearis in ore tuo Dominum Iesum et in corde tuo credideris quod Deus illum excitavit ex mortuis salvus eris

**Thou shalt be saved...** To confess the [Lord Jesus](#), and to call upon the [name](#) of the Lord (ver. 13) is not barely the professing a [belief](#) in the person of [Christ](#); but moreover, implies a [belief](#) of his whole doctrine, and an [obedience](#) to his law; without which, the calling him Lord will save no [man](#). St. Matt. 7.21.

**10:10.** For, with the heart, we [believe](#) unto [justice](#): but, with the mouth, confession is made unto [salvation](#).

Corde enim creditur ad iustitiam ore autem confessio fit in salutem

**10:11.** For the [scripture](#) saith: Whosoever [believeth](#) in him shall not be confounded.

Dicit enim scriptura omnis qui credit in illum non confundetur

**10:12.** For there is no distinction of the [Jew](#) and the Greek: for the same is Lord over all, rich unto all that call upon him.

Non enim est distinctio Iudaei et Graeci nam idem Dominus omnium dives in omnes qui invocant illum

**10:13.** For whosoever shall call upon the [name](#) of the Lord shall be saved.

Omnis enim quicumque invocaverit nomen Domini salvus erit

**10:14.** How then shall they call on him in whom they have not **believed**? Or how shall they **believe** him of whom they have not heard? And how shall they hear without a preacher?

Quomodo ergo invocabunt in quem non crediderunt aut quomodo credent ei quem non audierunt quomodo autem audient sine praedicante

**10:15.** And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the **gospel** of peace, of them that bring glad tidings of **good** things?\*

Quomodo vero praedicabunt nisi mittantur sicut scriptum est quam speciosi pedes evangelizantium pacem evangelizantium bona

**Unless they be sent...** Here is an evident proof against all new teachers, who have all usurped to themselves the ministry without any lawful mission, derived by succession from the **apostles**, to whom **Christ** said [John 20:21] As my **Father** hath sent me, I also send you.

**10:16.** But all do not **obey** the **gospel**. For **Isaias** saith: Lord, who hath **believed** our report?

Sed non omnes oboedierunt evangelio Esaias enim dicit Domine quis credidit auditui nostro

**10:17.** Faith then cometh by hearing; and hearing by the word of **Christ**.

Ergo fides ex auditu auditus autem per verbum Christi

**10:18.** But I say: Have they not heard? Yes, verily: Their sound hath gone forth into all the earth: and their words unto the ends of the whole world.

Sed dico numquid non audierunt et quidem in omnem terram exiit sonus eorum et in fines orbis terrae verba eorum

**10:19.** But I say: Hath not **Israel known**? First, **Moses** saith: I will provoke you to **jealousy** by that which is not a nation: by a foolish nation I will **anger** you.

Sed dico numquid Israhel non cognovit primus Moses dicit ego ad aemulationem vos adducam in non gentem in gentem insipientem in iram vos mittam

**10:20.** But **Isaias** is bold, and saith: I was found by them that did not seek me. I appeared openly to them that asked not after me.

Esaias autem audet et dicit inventus sum non quaerentibus me palam apparui his qui me non interrogabant

**10:21.** But to **Israel** he saith: All the day long have I spread my hands to a people that **believeth** not and contradicteth me.

Ad Israhel autem dicit tota die expandi manus meas ad populum non credentem et contradicentem

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## Romans Chapter 11

### God hath not cast off all Israel. The Gentiles must not be proud but stand in faith and fear.

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**11:1.** I say then: Hath [God](#) cast away his people? [God](#) forbid! For I also am an [Israelite](#) of the seed of [Abraham](#), of the [tribe of Benjamin](#).

Dico ergo numquid reppulit Deus populum suum absit nam et ego Israhelita sum ex semine Abraham tribu Benjamin

**11:2.** [God](#) hath not cast away his people which he foreknew. [Know](#) you not what the [scripture](#) saith of [Elias](#), how he calleth on [God](#) against [Israel](#)?

Non reppulit Deus plebem suam quam praesciit an nescitis in Helia quid dicit scriptura quemadmodum interpellat Deum adversus Israhel

**11:3.** Lord, they have slain thy [prophets](#), they have dug down thy [altars](#). And I am left alone: and they seek my life.

Domine prophetas tuos occiderunt altaria tua suffoderunt et ego relictus sum solus et quaerunt animam meam

**11:4.** But what saith the divine answer to him? I have left me seven thousand [men](#) that have not [bowed their knees](#) to [Baal](#). \*

Sed quid dicit illi responsum divinum reliqui mihi septem milia virorum qui non curvaverunt genu Baal **Seven thousand, etc...** This is very ill alleged by some, against the perpetual visibility of the [church of Christ](#); the more, because however the number of the [faithful](#) might be abridged by the persecution of [Jezebel](#) in the kingdom of the ten tribes, the church was at the same time in a most flourishing condition (under [Asa](#) and [Josaphat](#)) in the kingdom of Judah.

**11:5.** Even so then, at this present time also, there is a remnant saved according to the [election](#) of [grace](#).

Sic ergo et in hoc tempore reliquiae secundum electionem gratiae factae sunt

**11:6.** And if by [grace](#), it is not now by works: otherwise [grace](#) is no more [grace](#). \*

Si autem gratia non ex operibus alioquin gratia iam non est gratia

**It is not now by works, etc...** If [salvation](#) were to come by works, done by nature, without [faith](#) and [grace](#), [salvation](#) would not be a [grace](#) or favour, but a debt; but such dead works are indeed of no value in the sight of [God](#) towards [salvation](#). It is not the same with regard to works done with, and by, [God's grace](#); for to such works as these, he has [promised eternal salvation](#).

**11:7.** What then? That which [Israel](#) sought, he hath not obtained: but the [election](#) hath obtained it. And the rest have been blinded.

Quid ergo quod quaerebat Israhel hoc non est consecutus electio autem consecuta est ceteri vero excaecati sunt

**11:8.** As it is written: [God](#) hath given them the spirit of insensibility; eyes that they should not see and ears that they should not hear, until this present day. \*

Sicut scriptum est dedit illis Deus spiritum conpunctionis oculos ut non videant et aures ut non audiant usque in hodiernum diem

**God hath given them, etc...** Not by his working or acting in them; but by his permission, and by withdrawing his [grace](#) in punishment of their obstinacy.

**11:9.** And [David](#) saith: Let their table be made a snare and a trap and a stumbling block and a recompense unto them.

Et David dicit fiat mensa eorum in laqueum et in captionem et in scandalum et in retributionem illis

**11:10.** Let their eyes be darkened, that they may not see: and bow down their back always.

Obscurentur oculi eorum ne videant et dorsum illorum semper incurva

**11:11.** I say then: Have they so stumbled, that they should fall? [God](#) forbid! But by their offence [salvation](#)

is come to the **Gentiles**, that they may be emulous of them.\*

Dico ergo numquid sic offenderent ut caderent absit sed illorum delicto salus gentibus ut illos aemulentur

**That they should fall...** The nation of the **Jews** is not absolutely and without remedy cast off for ever; but in part only, (many thousands of them having been at first converted), and for a time; which fall of theirs, **God** has been pleased to turn to the **good** of the **Gentiles**.

**11:12.** Now if the offence of them be the riches of the world and the diminution of them the riches of the **Gentiles**: how much more the fulness of them?

Quod si delictum illorum divitiae sunt mundi et deminutio eorum divitiae gentium quanto magis plenitudo eorum

**11:13.** For I say to you, **Gentiles**: As long indeed as I am the **apostle** of the **Gentiles**, I will **honour** my ministry,

Vobis enim dico gentibus quamdiu quidem ego sum gentium apostolus ministerium meum honorificabo

**11:14.** If, by any means, I may provoke to emulation them who are my flesh and may save some of them.

Si quo modo ad aemulandum provocem carnem meam et salvos faciam aliquos ex illis

**11:15.** For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?

Si enim amissio eorum reconciliatio est mundi quae adsumptio nisi vita ex mortuis

**11:16.** For if the **firstfruit** be **holy**, so is the lump also: and if the root be **holy**, so are the branches.

Quod si delibatio sancta est et massa et si radix sancta et rami

**11:17.** And if some of the branches be broken and thou, being a wild olive, art ingrafted in them and art made partaker of the root and of the fatness of the olive tree:

Quod si aliqui ex ramis fracti sunt tu autem cum oleaster esses insertus es in illis et socius radicis et pinguidinis olivae factus es

**11:18.** Boast not against the branches. But if thou boast, thou bearest not the root: but the root thee.

Noli gloriari adversus ramos quod si gloriaris non tu radicem portas sed radix te

**11:19.** Thou wilt say then: The branches were broken off that I might be grafted in.

Dices ergo fracti sunt rami ut ego inserar

**11:20.** Well: because of unbelief they were broken off. But thou standest by **faith**. Be not highminded, but fear.\*

Bene propter incredulitatem fracti sunt tu autem fide stas noli altum sapere sed time

**Thou standest by faith: be not highminded, but fear...** We see here that he who standeth by **faith** may fall from it; and therefore must live in fear, and not in the vain presumption and security of modern sectaries.

**11:21.** For if **God** hath not spared the natural branches, fear lest perhaps also he spare not thee.

Si enim Deus naturalibus ramis non pepercit ne forte nec tibi parcat

**11:22.** See then the goodness and the severity of **God**: towards them indeed that are fallen, the severity; but towards thee, the goodness of **God**, if thou abide in goodness. Otherwise thou also shalt be cut off.\*

Vide ergo bonitatem et severitatem Dei in eos quidem qui ceciderunt severitatem in te autem bonitatem Dei si permanseris in bonitate alioquin et tu excideris

**Otherwise thou also shalt be cut off...** The **Gentiles** are here admonished not to be **proud**, nor to **glory** against the **Jews**: but to take occasion rather from their fall to fear and to be **humble**, lest they be cast off. Not that the **whole church of Christ** can ever fall from him; having been secured by so many **divine promises** in **holy writ**; but that each one in particular may fall; and therefore all in general are to be admonished to beware of that, which may happen to any one in particular.

**11:23.** And they also, if they abide not still in unbelief, shall be grafted in: for **God** is able to graft them in again.

Sed et illi si non permanserint in incredulitate inserentur potens est enim Deus iterum inserere illos

**11:24.** For if thou were cut out of the wild olive tree, which is natural to thee; and, contrary to nature, wert grafted into the **good** olive tree: how much more shall they that are the natural branches be grafted into their own olive tree?

Nam si tu ex naturali excisus es oleastro et contra naturam insertus es in bonam olivam quanto magis hii secundum naturam inserentur suae olivae

**11:25.** For I would not have you **ignorant**, brethren, of this **mystery** (lest you should be wise in your own

conceits) that blindness in part has happened in **Israel**, until the fulness of the **Gentiles** should come in.  
Nolo enim vos ignorare fratres mysterium hoc ut non sitis vobis ipsis sapientes quia caecitas ex parte contigit in Israhel donec plenitudo gentium intraret

**11:26.** And so all **Israel** should be saved, as it is written: There shall come out of Sion, he that shall deliver and shall turn away ungodliness from **Jacob**.

Et sic omnis Israhel salvus fieret sicut scriptum est veniet ex Sion qui eripiat avertet impietates ab Iacob

**11:27.** And this is to them my covenant: when I shall take away their **sins**.

Et hoc illis a me testamentum cum abstulero peccata eorum

**11:28.** As concerning the **gospel**, indeed, they are enemies for your sake: but as touching the **election**, they are most dear for the sake of the fathers.

Secundum evangelium quidem inimici propter vos secundum electionem autem carissimi propter patres

**11:29.** For the gifts and the calling of **God** are without repentance.\*

Sine paenitentia enim sunt dona et vocatio Dei

**For the gifts and the calling of God are without...** his repenting himself of them; for the **promises of God** are unchangeable, nor can he repent of conferring his gifts.

**11:30.** For as you also in times past did not **believe God**, but now have obtained mercy, through their unbelief:

Sicut enim aliquando et vos non credidistis Deo nunc autem misericordiam consecuti estis propter illorum incredulitatem

**11:31.** So these also now have not **believed**, for your mercy, that they also may obtain mercy.

Ita et isti nunc non crediderunt in vestram misericordiam ut et ipsi misericordiam consequantur

**11:32.** For **God** hath concluded all in unbelief, that he may have mercy on all.\*

Conclisit enim Deus omnia in incredulitatem ut omnium misereatur

**Concluded all in unbelief...** He hath found all nations, both **Jews** and **Gentiles**, in unbelief and **sin**; not by his causing, but by the abuse of their own **free will**; so that their calling and **election** is purely owing to his mercy.

**11:33.** O the depth of the riches of the wisdom and of the **knowledge** of **God**! How incomprehensible are his judgments, and how unsearchable his ways!

O altitudo divitiarum sapientiae et scientiae Dei quam inconprehensibilia sunt iudicia eius et investigabiles viae eius

**11:34.** For who hath **known** the **mind** of the **Lord**? Or who hath been his counsellor?

Quis enim cognovit sensum Domini aut quis consiliarius eius fuit

**11:35.** Or who hath first given to him, and recompense shall be made him?

Aut quis prior dedit illi et retribuetur ei

**11:36.** For of him, and by him, and in him, are all things: to him be **glory** for ever. **Amen**.

Quoniam ex ipso et per ipsum et in ipso omnia ipsi gloria in saecula amen

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## Romans Chapter 12

### Lessons of Christian virtues.

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**12:1.** I beseech you therefore, brethren, by the mercy of [God](#), that you present your bodies a living [sacrifice](#), [holy](#), pleasing unto [God](#), your reasonable service.

Obsecro itaque vos fratres per misericordiam Dei ut exhibeatis corpora vestra hostiam viventem sanctam Deo placentem rationabile obsequium vestrum

**12:2.** And be not conformed to this world: but be reformed in the newness of your mind, that you may [prove](#) what is the [good](#) and the acceptable and the perfect [will](#) of [God](#).

Et nolite conformari huic saeculo sed reformamini in novitate sensus vestri ut probetis quae sit voluntas Dei bona et placens et perfecta

**12:3.** For I say, by the [grace](#) that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety and according as [God](#) hath divided to every one the measure of [faith](#).

Dico enim per gratiam quae data est mihi omnibus qui sunt inter vos non plus sapere quam oportet sapere sed sapere ad sobrietatem unicuique sicut Deus divisit mensuram fidei

**12:4.** For as in [one body](#) we have many members, but all the members have not the same office: Sicut enim in uno corpore multa membra habemus omnia autem membra non eundem actum habent

**12:5.** So we, being many, are [one body](#) in [Christ](#); and every one members one of another:

Ita multi unum corpus sumus in Christo singuli autem alter alterius membra

**12:6.** And having different gifts, according to the [grace](#) that is given us, either [prophecy](#), to be used according to the rule of [faith](#);

Habentes autem donationes secundum gratiam quae data est nobis differentes sive prophetiam secundum rationem fidei

**12:7.** Or ministry, in ministering; or he that teacheth, in doctrine;

Sive ministerium in ministrando sive qui docet in doctrina

**12:8.** He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth [mercy](#), with cheerfulness.

Qui exhortatur in exhortando qui tribuit in simplicitate qui praeest in sollicitudine qui miseretur in hilaritate

**12:9.** Let [love](#) be without dissimulation. Hating that which is [evil](#), cleaving to that which is [good](#),

Dilectio sine simulatione odientes malum adherentes bono

**12:10.** [Loving](#) one another with the [charity](#) of brotherhood: with [honour](#) preventing one another.

Caritatem fraternitatis invicem diligentes honore invicem praevenientes

**12:11.** In carefulness not slothful. In spirit fervent. Serving the Lord.

Sollicitudine non pigri spiritu ferventes Domino servientes

**12:12.** Rejoicing in [hope](#). Patient in tribulation. Instant in [prayer](#).

Spe gaudentes in tribulatione patientes orationi instantes

**12:13.** Communicating to the necessities of the [saints](#). Pursuing hospitality.

Necessitatibus sanctorum communicantes hospitalitatem sectantes

**12:14.** [Bless](#) them that persecute you: [bless](#), and [curse](#) not.

Benedicite persequentibus benedicite et nolite maledicere

**12:15.** Rejoice with them that rejoice: weep with them that weep.

Gaudere cum gaudentibus flere cum flentibus

**12:16.** Being of one mind one towards another. Not minding high things, but consenting to the **humble**. Be not wise in your own conceits.

Id ipsum invicem sentientes non alta sapientes sed humilibus consentientes nolite esse prudentes apud vosmet ipsos

**12:17.** To no **man** rendering **evil** for **evil**. Providing **good** things, not only in the sight of **God** but also in the sight of all **men**.

Nulli malum pro malo reddentes providentes bona non tantum coram Deo sed etiam coram omnibus hominibus

**12:18.** If it be possible, as much as is in you, have peace with all **men**.

Si fieri potest quod ex vobis est cum omnibus hominibus pacem habentes

**12:19.** Revenge not yourselves, my dearly beloved; but give place unto **wrath**, for it is written: Revenge is mine, I will repay, saith the Lord.

Non vosmet ipsos defendentes carissimi sed date locum irae scriptum est enim mihi vindictam ego retribuam dicit Dominus

**12:20.** But if the enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.

Sed si esurierit inimicus tuus ciba illum si sitit potum da illi hoc enim faciens carbones ignis congeres super caput eius

**12:21.** Be not overcome by **evil**: but overcome **evil** by **good**.

Noli vinci a malo sed vince in bono malum

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## Romans Chapter 13

### Lessons of obedience to superiors and mutual charity.

**13:1.** Let every **soul** be subject to higher powers. For there is no power but from **God**: and those that are ordained of **God**.

Omnis anima potestatibus sublimioribus subdita sit non est enim potestas nisi a Deo quae autem sunt a Deo ordinatae sunt

**13:2.** Therefore, he that resisteth the power resisteth the ordinance of **God**. And they that resist purchase to themselves damnation.

Itaque qui resistit potestati Dei ordinationi resistit qui autem resistunt ipsi sibi damnationem adquireunt

**13:3.** For princes are not a terror to the **good** work, but to the **evil**. Wilt thou then not be afraid of the power? Do that which is **good**: and thou shalt have praise from the same.

Nam principes non sunt timori boni operis sed mali vis autem non timere potestatem bonum fac et habebis laudem ex illa

**13:4.** For he is **God's** minister to thee, for **good**. But if thou do that which is **evil**, fear: for he beareth not the sword in vain. For he is **God's** minister: an avenger to execute **wrath** upon him that doth **evil**.

Dei enim minister est tibi in bonum si autem male feceris time non enim sine causa gladium portat Dei enim minister est vindex in iram ei qui malum agit

**13:5.** Wherefore be subject of necessity: not only for **wrath**, but also for **conscience'** sake.

Ideo necessitate subditi estote non solum propter iram sed et propter conscientiam

**13:6.** For therefore also you pay tribute. For they are the **ministers** of **God**, serving unto this purpose.

Ideo enim et tributa praestatis ministri enim Dei sunt in hoc ipsum servientes

**13:7.** Render therefore to all **men** their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: **honour**, to whom **honour**.

Reddite omnibus debita cui tributum tributum cui vectigal vectigal cui timorem timorem cui honorem honorem

**13:8.** Owe no **man** any thing, but to **love** one another. For he that **loveth** his neighbour hath fulfilled the law.

Nemini quicquam debeatis nisi ut invicem diligatis qui enim diligit proximum legem implevit

**13:9.** For: Thou shalt not commit **adultery**: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear **false** witness: Thou shalt not **covet**. And if there be any other commandment, it is comprised in this word: Thou shalt **love** thy neighbour as thyself.

Nam non adulterabis non occides non furaberis non concupisces et si quod est aliud mandatum in hoc verbo instauratur diliges proximum tuum tamquam te ipsum

**13:10.** The **love** of our neighbour worketh no **evil**. **Love** therefore is the fulfilling of the law.

Dilectio proximo malum non operatur plenitudo ergo legis est dilectio

**13:11.** And that, **knowing** the season, that it is now the hour for us to rise from sleep. For now our **salvation** is nearer than when we **believed**.

Et hoc scientes tempus quia hora est iam nos de somno surgere nunc enim propior est nostra salus quam cum credidimus

**13:12.** The night is passed And the day is at hand. Let us, therefore cast off the works of darkness and put on the armour of light.

Nox praecessit dies autem adpropiauit abiciamus ergo opera tenebrarum et induamur arma lucis

**13:13.** Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy.

Sicut in die honeste ambulemus non in comesationibus et ebrietatibus non in cubilibus et inpudiciis non in contentione et aemulatione

**13:14.** But put ye on the [Lord Jesus Christ](#): and make not provision for the flesh in its [concupiscences](#).

Sed induite Dominum Iesum Christum et carnis curam ne feceritis in desideriis

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## Romans Chapter 14

### The strong must bear with the weak. Cautions against judging and giving scandal.

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**14:1.** Now him that is weak in [faith](#), take unto you: not in disputes about thoughts.

Infirmum autem in fide adsumite non in disceptationibus cogitationum

**14:2.** For one [believeth](#) that he may eat all things: but he that is weak, let him eat herbs.\*

Alius enim credit manducare omnia qui autem infirmus est holus manducat

**Eat all things.** Viz., without observing the distinction of [clean and unclean](#) meats, prescribed by the [law of Moses](#): which was now no longer obligatory. Some weak [Christians](#), converted from among the [Jews](#), as we here gather from the [apostle](#), made a scruple of eating such meats as were deemed [unclean](#) by the law: such as swine's flesh, etc., which the stronger sort of [Christians](#) did eat without scruple. Now the [apostle](#), to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty; and the latter, to take care not to [despise](#) or [scandalize](#) their weaker brethren, either by bringing them to eat what in their [conscience](#) they think they should not, or by giving them such offence, as to endanger the driving them thereby from the [Christian religion](#).

**14:3.** Let not him that eateth [despise](#) him that eateth not: and he that eateth not, let him not judge him that eateth. For [God](#) hath taken him to him.

Is qui manducat non manducantem non spernat et qui non manducat manducantem non iudicet Deus enim illum adsumpsit

**14:4.** Who art thou that judgest another [man's](#) servant? To his own lord he standeth or falleth. And he shall stand: for [God](#) is able to make him stand.

Tu quis es qui iudices alienum servum suo domino stat aut cadit stabit autem potens est enim Deus statuere illum

**14:5.** For one judgeth between day and day: and another judgeth every day. Let every [man](#) abound in his own sense.\*

Nam alius iudicat diem plus inter diem alius iudicat omnem diem unusquisque in suo sensu abundet

**Between day, etc...** Still observing the [sabbaths](#) and festivals of the law.

**14:6.** He that regardeth the day regardeth it unto the Lord. And he that eateth eateth to the Lord: for he giveth thanks to [God](#). And he that eateth not, to the Lord he eateth not and giveth thanks to [God](#).

Qui sapit diem Domino sapit et qui manducat Domino manducat gratias enim agit Deo et qui non manducat Domino non manducat et gratias agit Deo

**14:7.** For none of us liveth to himself: and no [man](#) dieth to himself.

Nemo enim nostrum sibi vivit et nemo sibi moritur

**14:8.** For whether we live, we live unto the Lord: or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's.

Sive enim vivimus Domino vivimus sive morimur Domino morimur sive ergo vivimus sive morimur Domini sumus

**14:9.** For to this end [Christ](#) died and [rose again](#): that he might be Lord both of the dead and of the living.

In hoc enim Christus et mortuus est et revixit ut et mortuorum et vivorum dominetur

**14:10.** But thou, why judgest thou thy brother? Or thou, why dost thou [despise](#) thy brother? For we shall all stand before the judgment seat of [Christ](#).

Tu autem quid iudicas fratrem tuum aut tu quare spernis fratrem tuum omnes enim stabimus ante tribunal Dei

**14:11.** For it is written: As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to [God](#).

Scriptum est enim vivo ego dicit Dominus quoniam mihi flectet omne genu et omnis lingua confitebitur Deo

**14:12.** Therefore every one of us shall render account to **God** for himself.

Itaque unusquisque nostrum pro se rationem reddet Deo

**14:13.** Let us not therefore judge one another any more. But judge this rather, that you put not a stumblingblock or a **scandal** in your brother's way.

Non ergo amplius invicem iudicemus sed hoc iudicate magis ne ponatis offendiculum fratri vel scandalum

**14:14.** I **know**, and am confident in the **Lord Jesus**, that nothing is **unclean** of itself: but to him that esteemeth any thing to be **unclean**, to him it is **unclean**.

Scio et confido in Domino Iesu quia nihil commune per ipsum nisi ei qui existimat quid commune esse illi commune est

**14:15.** For if, because of thy meat, thy brother be grieved, thou walkest not now according to **charity**. Destroy not him with thy meat, for whom **Christ** died.

Si enim propter cibum frater tuus contristatur iam non secundum caritatem ambulas noli cibo tuo illum perdere pro quo Christus mortuus est

**14:16.** Let not then our **good** be **evil** spoken of.

Non ergo blasphemetur bonum nostrum

**14:17.** For the **kingdom of God** is not meat and drink: but **justice** and peace and **joy** in the **Holy Ghost**.

Non est regnum Dei esca et potus sed iustitia et pax et gaudium in Spiritu Sancto

**14:18.** For he that in this serveth **Christ** pleaseth **God** and is approved of **men**.

Qui enim in hoc servit Christo placet Deo et probatus est hominibus

**14:19.** Therefore, let us follow after the things that are of peace and keep the things that are of edification, one towards another.

Itaque quae pacis sunt sectemur et quae aedificationis sunt in invicem

**14:20.** Destroy not the work of **God** for meat. All things indeed are clean: but it is **evil** for that **man** who eateth with offence.

Noli propter escam destruere opus Dei omnia quidem munda sunt sed malum est homini qui per offendiculum manducat

**14:21.** It is **good** not to eat flesh and not to drink wine: nor any thing whereby thy brother is offended or **scandalized** or made weak.

Bonum est non manducare carnem et non bibere vinum neque in quo frater tuus offendit aut scandalizatur aut infirmatur

**14:22.** Hast thou **faith**? Have it to thyself before **God**. **Blessed** is he that condemneth not himself in that which he alloweth.

Tu fidem habes penes temet ipsum habe coram Deo beatus qui non iudicat semet ipsum in eo quo probat

**14:23.** But he that discerneth, if he eat, is condemned; because not of **faith**. For all that is not of **faith** is **sin**.\*

Qui autem discernit si manducaverit damnatus est quia non ex fide omne autem quod non ex fide peccatum est

**Discerneth...** That is, distinguisheth between meats, and eateth against his **conscience**, what he deems **unclean**. **Of faith...** By **faith** is here understood judgment and **conscience**: to act against which is always a **sin**.

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## Romans Chapter 15

### He exhorts them to be all of one mind and promises to come and see them.

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**15:1.** Now, we that are stronger ought to bear the infirmities of the weak and not to please ourselves.  
Debemus autem nos firmiores inbecillitates infirmorum sustinere et non nobis placere

**15:2.** Let every one of you please his neighbour unto [good](#), to edification.  
Unusquisque vestrum proximo suo placeat in bonum ad aedificationem

**15:3.** For [Christ](#) did not please himself: but, as it is written: The reproaches of them that reproached thee fell upon me.  
Etenim Christus non sibi placuit sed sicut scriptum est inproperia inproperantium tibi ceciderunt super me

**15:4.** For what things soever were written were written for our learning: that, through patience and the comfort of the [scriptures](#), we might have [hope](#).  
Quaecumque enim scripta sunt ad nostram doctrinam scripta sunt ut per patientiam et consolationem scripturarum spem habeamus

**15:5.** Now the [God](#) of patience and of comfort grant you to be of one mind, one towards another, according to [Jesus Christ](#):  
Deus autem patientiae et solacii det vobis id ipsum sapere in alterutrum secundum Iesum Christum

**15:6.** That with one mind and with one mouth you may [glorify God](#) and the [Father](#) of our Lord [Jesus Christ](#).  
Ut unianimes uno ore honorificetis Deum et Patrem Domini nostri Iesu Christi

**15:7.** Wherefore, receive one another, as [Christ](#) also hath received you, unto the [honour](#) of [God](#).  
Propter quod suscipite invicem sicut et Christus suscepit vos in honorem Dei

**15:8.** For I say that [Christ Jesus](#) was minister of the [circumcision](#) for the [truth](#) of [God](#), to confirm the [promises](#) made unto the fathers: \*  
Dico enim Christum Iesum ministrum fuisse circumcisionis propter veritatem Dei ad confirmandas promissiones patrum

**Minister of the circumcision...** That is, executed his office and ministry towards the [Jews](#), the people of the [circumcision](#).

**15:9.** But that the [Gentiles](#) are to [glorify God](#) for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the [Gentiles](#) and will sing to thy [name](#).  
Gentes autem super misericordiam honorare Deum sicut scriptum est propter hoc confitebor tibi in gentibus et nomini tuo cantabo

**15:10.** And again he saith: rejoice ye [Gentiles](#), with his people.  
Et iterum dicit laetamini gentes cum plebe eius

**15:11.** And again: praise the Lord, all ye [Gentiles](#): and magnify him, all ye people.  
Et iterum laudate omnes gentes Dominum et magnificate eum omnes populi

**15:12.** And again, [Isaias](#) saith: There shall be a root of Jesse; and he that shall rise up to rule the [Gentiles](#), in him the [Gentiles](#) shall [hope](#).  
Et rursus Esaias ait erit radix Iesse et qui exsurget regere gentes in eo gentes sperabunt

**15:13.** Now the [God](#) of [hope](#) fill you with all [joy](#) and peace in believing: that you may abound in [hope](#) and in the power of the [Holy Ghost](#).  
Deus autem spei repleat vos omni gaudio et pace in credendo ut abundetis in spe in virtute Spiritus Sancti

**15:14.** And I myself also, my brethren, am assured of you that you also are full of **love**, replenished with all **knowledge**, so that you are able to admonish one another.

Certus sum autem fratres mei et ego ipse de vobis quoniam et ipsi pleni estis dilectione repleti omni scientia ita ut possitis alterutrum monere

**15:15.** But I have written to you, brethren, more boldly in some sort, as it were putting you in mind, because of the **grace** which is given me from **God**,

Audacius autem scripsi vobis fratres ex parte tamquam in memoriam vos reducens propter gratiam quae data est mihi a Deo

**15:16.** That I should be the minister of **Christ Jesus** among the **Gentiles**: sanctifying the **gospel** of **God**, that the **oblation** of the **Gentiles** may be made acceptable and **sanctified** in the **Holy Ghost**.

Ut sim minister Christi Iesu in gentibus sanctificans evangelium Dei ut fiat oblatio gentium accepta sanctificata in Spiritu Sancto

**15:17.** I have therefore **glory** in **Christ Jesus** towards **God**.

Habeo igitur gloriam in Christo Iesu ad Deum

**15:18.** For I dare not to speak of any of those things which **Christ** worketh not by me, for the **obedience** of the **Gentiles**, by word and deed,

Non enim audeo aliquid loqui eorum quae per me non effecit Christus in oboedientiam gentium verbo et factis

**15:19.** By the virtue of **signs and wonders**, in the power of the **Holy Ghost**, so that from **Jerusalem** round about, as far as unto Illyricum, I have replenished the **gospel** of **Christ**.

In virtute signorum et prodigiorum in virtute Spiritus Sancti ita ut ab Hierusalem per circuitum usque in Illyricum repleverim evangelium Christi

**15:20.** And I have so preached this **gospel**, not where **Christ** was **named**, lest I should build upon another **man** a foundation.

Sic autem hoc praedicavi evangelium non ubi nominatus est Christus ne super alienum fundamentum aedificarem

**15:21.** But as it is written: They to whom he was not spoken of shall see: and they that have not heard shall understand.

Sed sicut scriptum est quibus non est adnuntiatum de eo videbunt et qui non audierunt intellegent

**15:22.** For which cause also, I was hindered very much from coming to you and have been kept away till now.

Propter quod et inpediebar plurimum venire ad vos

**15:23.** But now, having no more place in these countries and having a great desire these many years past to come unto you,

Nunc vero ulterius locum non habens in his regionibus cupiditatem autem habens veniendi ad vos ex multis iam annis

**15:24.** When I shall begin to take my journey into **Spain**, I **hope** that, as I pass, I shall see you and be brought on my way thither by you: if first, in part, I shall have enjoyed you.

Cum in Hispaniam proficisci coepero spero quod praeteriens videam vos et a vobis deducar illuc si vobis primum ex parte fruius fuero

**15:25.** But now I shall go to **Jerusalem**, to minister unto the **saints**.

Nunc igitur proficiscar in Hierusalem ministrare sanctis

**15:26.** For it hath pleased them of Macedonia and **Achaia** to make a contribution for the **poor** of the **saints** that are in **Jerusalem**.

Probaverunt enim Macedonia et Achaia conlationem aliquam facere in pauperes sanctorum qui sunt in Hierusalem

**15:27.** For it hath pleased them: and they are their debtors. For, if the **Gentiles** have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

Placuit enim eis et debitores sunt eorum nam si spiritualium eorum participes facti sunt gentiles debent et in carnalibus ministrare eis

**15:28.** When therefore I shall have accomplished this and consigned to them this fruit, I will come by you into [Spain](#).

Hoc igitur cum consummavero et adsignavero eis fructum hunc proficiscar per vos in Hispaniam

**15:29.** And I [know](#) that when I come to you I shall come in the abundance of the [blessing](#) of the [gospel](#) of [Christ](#).

Scio autem quoniam veniens ad vos in abundantia benedictionis Christi veniam

**15:30.** I beseech you therefore, brethren, through [our Lord Jesus Christ](#) and by the [charity](#) of the [Holy Ghost](#), that you help me in your [prayers](#) for me to [God](#),

Obsecro igitur vos fratres per Dominum nostrum Iesum Christum et per caritatem Spiritus ut adjuvetis me in orationibus pro me ad Deum

**15:31.** That I may be delivered from the unbelievers that are in [Judea](#) and that the [oblation](#) of my service may be acceptable in [Jerusalem](#) to the [saints](#).

Ut liberer ab infidelibus qui sunt in Iudaea et obsequii mei oblatio accepta fiat in Hierosolyma sanctis

**15:32.** That I may come to you with [joy](#), by the [will](#) of [God](#), and may be refreshed with you.

Ut veniam ad vos in gaudio per voluntatem Dei et refrigerer vobiscum

**15:33.** Now the [God](#) of peace be with, you all. [Amen](#).

Deus autem pacis sit cum omnibus vobis amen

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## Romans Chapter 16

### **He concludes with salutations, bidding them beware of all that should oppose the doctrine they had learned.**

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**16:1.** And I commend to you Phebe, our sister, who is in the ministry of the church, that is in Cenchræ: Commendo autem vobis Phœbem sororem nostram quæ est in ministerio ecclesiæ quæ est Cenchræ

**16:2.** That you receive her in the Lord as becometh [saints](#) and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

Ut eam suscipiatis in Domino digne sanctis et adstantis ei in quocumque negotio vestri indigerit etenim ipsa quoque adstitit multis et mihi ipsi

**16:3.** Salute Prisca and Aquila, my helpers, in [Christ Jesus](#)

Salutate Priscam et Aquilam adiutores meos in Christo Iesu

**16:4.** (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the [Gentiles](#)),

Qui pro anima mea suas cervices subposuerunt quibus non solus ego gratias ago sed et cunctæ ecclesiæ gentium

**16:5.** And the church which is in their house. Salute Epenetus, my beloved: who is the [firstfruits](#) of Asia in [Christ](#).

Et domesticam eorum ecclesiam salute Ephaenetum dilectum mihi qui est primitivus Asiae in Christo

**16:6.** Salute [Mary](#), who hath laboured much among you.

Salutate Mariam quæ multum laboravit in vobis

**16:7.** Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the [apostles](#), who also were in [Christ](#) before me.

Salutate Andronicum et Iuniam cognatos et concaptivos meos qui sunt nobiles in apostolis qui et ante me fuerunt in Christo

**16:8.** Salute Ampliatus, most beloved to me in the Lord.

Salutate Ampliatum dilectissimum mihi in Domino

**16:9.** Salute Urbanus, our helper in [Christ Jesus](#) and Stachys, my beloved.

Salutate Urbanum adiutorem nostrum in Christo et Stachyn dilectum meum

**16:10.** Salute Apellas, approved in [Christ](#).

Salutate Apellen probum in Christo

**16:11.** Salute them that are of Aristobulus' household. Salute Herodian, my kinsman. Salute them that are of Narcissus' household, who are in the Lord.

Salutate eos qui sunt ex Aristoboli salute Herodionem cognatum meum salute eos qui sunt ex Narcissi qui sunt in Domino

**16:12.** Salute Tryphaena and Tryphosa, who labour in the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord.

Salutate Tryfenam et Tryfosam quæ laborant in Domino salute Persidam carissimam quæ multum laboravit in Domino

**16:13.** Salute [Rufus](#), [elect](#) in the Lord, and his mother and mine.

Salutate Rufum electum in Domino et matrem eius et meam

**16:14.** Salute Asyncritus, Phlegon, Hermas, Patrobas, [Hermes](#): and the brethren that are with them.  
Salutate Asyncritum Flegonta Hermen Patrobam Hermam et qui cum eis sunt fratres

**16:15.** Salute Philologus and Julia, Nereus and his sister, and Olympias: and all the [saints](#) that are with them.  
Salutate Filologum et Iuliam Nereum et sororem eius et Olympiadem et omnes qui cum eis sunt sanctos

**16:16.** Salute one another with an [holy kiss](#). All the [churches of Christ](#) salute you.  
Salutate invicem in osculo sancto salutant vos omnes ecclesiae Christi

**16:17.** Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them.  
Rogo autem vos fratres ut observetis eos qui dissensiones et offendicula praeter doctrinam quam vos didicistis faciunt et declinate ab illis

**16:18.** For they that are such serve not [Christ our Lord](#) but their own belly: and by pleasing speeches and [good](#) words seduce the hearts of the innocent.  
Huiusmodi enim Christo Domino nostro non serviunt sed suo ventri et per dulces sermones et benedictiones seducunt corda innocentium

**16:19.** For your [obedience](#) is published in every place. I rejoice therefore in you. But I would have you to be wise in [good](#) and simple in [evil](#).  
Vestra enim oboedientia in omnem locum divulgata est gaudeo igitur in vobis sed volo vos sapientes esse in bono et simplices in malo

**16:20.** And the [God](#) of peace crush [Satan](#) under your feet speedily. The [grace](#) of [our Lord Jesus Christ](#) be with you.  
Deus autem pacis conteret Satanam sub pedibus vestris velociter gratia Domini nostri Iesu Christi vobiscum

**16:21.** Timothy, my fellow labourer, saluteth you: and Lucius and [Jason](#) and Sosipater, my kinsmen.  
Salutat vos Timotheus adiutor meus et Lucius et Jason et Sosipater cognati mei

**16:22.** I, Tertius, who wrote this [epistle](#), salute you in the Lord.  
Saluto vos ego Tertius qui scripsi epistulam in Domino

**16:23.** Caius, my host, and the whole church saluteth you. Erastus, the treasurer of the city, saluteth you: and Quartus, a brother.  
Salutat vos Gaius hospes meus et universae ecclesiae salutat vos Erastus arcarius civitatis et Quartus frater

**16:24.** The [grace](#) of [our Lord Jesus Christ](#) be with you all. [Amen](#).  
[]

**16:25.** Now to him that is able to establish you, according to my [gospel](#) and the preaching of [Jesus Christ](#), according to the revelation of the [mystery](#) which was kept secret from eternity;  
Ei autem qui potens est vos confirmare iuxta evangelium meum et praedicationem Iesu Christi secundum revelationem mysterii temporibus aeternis taciti

**16:26.** (Which now is made manifest by the [scriptures](#) of the [prophets](#), according to the precept of the [eternal God](#), for the [obedience](#) of [faith](#)) [known](#) among all nations:  
Quod nunc patefactum est per scripturas prophetarum secundum praeceptum aeterni Dei ad oboedientiam fidei in cunctis gentibus cognito

**16:27.** To [God](#), the only wise, through [Jesus Christ](#), to whom be [honour](#) and [glory](#) for ever and ever. [Amen](#).  
Solo sapienti Deo per Iesum Christum cui honor in saecula saeculorum amen

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## Ruth

This Book is called RUTH, from the [name](#) of the person whose history is here recorded: who, being a [Gentile](#), became a [convert](#) to the [true faith](#), and [marrying](#) Booz, the great-grandfather of [David](#), was one of those from whom [Christ](#) sprung according to the flesh, and an illustrious [figure](#) of the [Gentile church](#). It is thought this book was written by the [prophet Samuel](#). (*For more information, see the article RUTH in the Catholic Encyclopedia.*)

**Ruth Chapter 1.** Elimelech of Bethlehem going with his wife Noemi, and two sons, into the land of Moab, dieth there. His sons marry wives of that country and die without issue. Noemi returneth home with her daughter in law Ruth, who refuseth to part with her.

**Ruth Chapter 2.** Ruth gleaneth in the field of Booz, who showeth her favour.

**Ruth Chapter 3.** Ruth instructed by her mother in law lieth at Booz's feet, claiming him for her husband by the law of affinity: she receiveth a good answer, and six measures of barley.

**Ruth Chapter 4.** Upon the refusal of the nearer kinsman, Booz marrieth Ruth, who bringeth forth Obed, the grandfather of David.

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## Ruth Chapter 1

**Elimelech of Bethlehem going with his wife Noemi, and two sons, into the land of Moab, dieth there. His sons marry wives of that country and die without issue. Noemi returneth home with her daughter in law Ruth, who refuseth to part with her.**

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**1:1.** In the days of the judges, when the judges ruled, there came a famine in the land. And a certain [man](#) of [Bethlehem Juda](#), went to sojourn in the land of [Moab](#) with his wife and his two sons.

In diebus unius iudicis quando iudices praeerant facta est fames in terra abiique homo de Bethleem Iuda ut peregrinaretur in regione moabitide cum uxore sua ac duobus liberis

**1:2.** He was [named](#) Elimelech, and his wife Noemi: and his two sons, the one Mahalon, and the other Chelion, [Ephrathites](#) of [Bethlehem Juda](#). And entering into the country of [Moab](#), they abode there.

Ips vocabatur Helimelech uxor eius Noemi e duobus filiis alter Maalon et alter Chellion Ephrathei de Bethleem Iuda ingressique regionem moabitidem morabantur ibi

**1:3.** And Elimelech the husband of Noemi died: and she remained with her sons.

Et mortuus est Helimelech maritus Noemi remansitque ipsa cum filiis

**1:4.** And they took wives of the [women](#) of [Moab](#), of which one was called Orpha, and the other Ruth. And they dwelt their ten years,

Qui acceperunt uxores moabitidas quarum una vocabatur Orpha altera Ruth manseruntque ibi decem annis

**1:5.** And they both died, to wit, Mahalon and Chelion: and the [woman](#) was left alone, having lost both her sons and her husband.

Et ambo mortui sunt Maalon videlicet et Chellion remansitque mulier orbata duobus liberis ac marito

**1:6.** And she arose to go from the land of [Moab](#) to her own country, with both her daughters in law: for she had heard that the [Lord](#) had looked upon his people, and had given them food.

Et surrexit ut in patriam pergeret cum utraque nuru sua de regione moabitide audierat enim quod respexisset Dominus populum suum et dedisset eis escas

**1:7.** Wherefore she went forth out of the place of her sojournment, with both her daughters in law: and being now in the way to return into the land of [Juda](#),

Egressa est itaque de loco peregrinationis suae cum utraque nuru et iam in via posita revertendi in terram Iuda

**1:8.** She said to them: Go ye home to your mothers, the [Lord](#) deal mercifully with you, as you have dealt with the dead and with me.

Dixit ad eas ite in domum matris vestrae faciat Dominus vobiscum misericordiam sicut fecistis cum mortuis et mecum

**1:9.** May he grant you to find rest in the houses of the husbands whom you shall take. And she [kissed](#) them. And they lifted up their voice, and began to weep,

Det vobis invenire requiem in domibus virorum quos sortiturae estis et osculata est eas quae elevata voce flere coeperunt

**1:10.** And to say: We will go on with thee to thy people.

Et dicere tecum pergemus ad populum tuum

**1:11.** But she answered them: Return, my daughters: why come ye with me? have I any more sons in my womb, that you may hope for husbands of me?

Quibus illa respondit revertimini filiae mi cur venitis mecum num ultra habeo filios in utero meo ut viros ex

me sperare possitis

**1:12.** Return again, my daughters, and go your ways: for I am now spent with age, and not fit for [wedlock](#). Although I might conceive this night, and bear children,  
Revertimini filiae mi abite iam enim senectute confecta sum nec apta vinculo coniugali etiam si possem hac nocte concipere et parere filios

**1:13.** If you would wait till they were grown up, and come to [man's](#) estate, you would be old [women](#) before you [marry](#). Do not so, my daughters, I beseech you: for I am grieved the more for your distress, and the hand of the [Lord](#) is gone out against me.

Si eos expectare velitis donec crescant et annos impleant pubertatis ante eritis vetulae quam nubatis nolite quaeso filiae mi quia vestra angustia me magis premit et egressa est manus Domini contra me

**1:14.** And they lifted up their voice, and began to weep again: Orpha [kissed](#) her mother in law, and returned: Ruth stuck close to her mother in law.

Elevata igitur voce rursum flere coeperunt Orpha osculata socrum est ac reversa Ruth adhesit socrui suae

**1:15.** And Noemi said to her: Behold thy kinswoman is returned to her people, and to her gods, go thou with her. \*

Cui dixit Noemi en reversa est cognata tua ad populum suum et ad deos suos vade cum ea

**To her gods, etc...** Noemi did not mean to persuade Ruth to return to the [false gods](#) she had formerly [worshipped](#): but by this manner of speech, insinuated to her, that if she would go with her, she must renounce her [false gods](#) and return to the [Lord](#) the [God of Israel](#).

**1:16.** She answered: Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy [God](#) my [God](#).

Quae respondit ne adverseris mihi ut relinquam te et abeam quocumque perrexeris pergam ubi morata fueris et ego pariter morabor populus tuus populus meus et Deus tuus Deus meus

**1:17.** The land that shall receive thee dying, in the same will I die: and there will I be buried. The [Lord](#) do so and so to me, and add more also, if aught but death part me and thee. \*

Quae te morientem terra susceperit in ea moriar ibique locum accipiam sepulturae haec mihi faciat Deus et haec addat si non sola mors me et te separaverit

**The Lord do so and so, etc...** A form of [swearing](#) usual in the history of the [Old Testament](#), by which the person wished such and such [evils](#) to fall upon them, if they did not do what they said.

**1:18.** Then Noemi seeing that Ruth was steadfastly determined to go with her, would not be against it, nor persuade her any more to return to her friends:

Videns ergo Noemi quod obstinato Ruth animo decrevisset secum pergere adversari noluit nec ultra ad suos reditum persuadere

**1:19.** So they went together, and came to [Bethlehem](#). And when they were come into the city, the report was quickly spread among all: and the [women](#) said: This is that Noemi.

Profectaeque sunt simul et venerunt in Bethleem quibus urbem ingressis velox apud cunctos fama percrebuit dicebantque mulieres haec est illa Noemi

**1:20.** But she said to them: Call me not Noemi (that is, beautiful), but call me Mara (that is, bitter), for the [Almighty](#) hath quite filled me with bitterness.

Quibus ait ne vocetis me Noemi id est pulchram sed vocate me Mara hoc est amaram quia valde me amaritudine replevit Omnipotens

**1:21.** I went out full and the [Lord](#) hath brought me back empty. Why then do you call me Noemi, whom the [Lord](#) hath [humbled](#), and the [Almighty](#) hath afflicted?

Egressa sum plena et vacuam reduxit me Dominus cur igitur vocatis me Noemi quam humiliavit Dominus et adflixit Omnipotens

**1:22.** So Noemi came with Ruth, the [Moabites](#), her daughter in law, from the land of her sojournment: and returned into [Bethlehem](#), in the beginning of the barley harvest.

Venit ergo Noemi cum Ruth Moabide nuru sua de terra peregrinationis suae ac reversa est in Bethleem quando primum hordea metebantur

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## Ruth Chapter 2

### Ruth gleaneth in the field of Booz, who showeth her favour.

**2:1.** Now her husband Elimelech had a kinsman, a powerful [man](#), and very rich, whose [name](#) was Booz.

Erat autem vir Helimelech consanguineus homo potens et magnarum opum nomine Booz

**2:3.** And Ruth, the [Moabitess](#), said to her mother in law: If thou wilt, I will go into the field, and glean the ears of corn that escape the hands of the reapers, wheresoever I shall find [grace](#) with a householder, that will be favourable to me. And she answered her: Go, my daughter.

Abiit itaque et colligebat spicas post terga metentium accidit autem ut ager ille haberet dominum Booz qui erat de cognatione Helimelech

**2:3.** She went, therefore, and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech.

Abiit itaque et colligebat spicas post terga metentium accidit autem ut ager ille haberet dominum Booz qui erat de cognatione Helimelech

**2:4.** And behold, he came out of [Bethlehem](#), and said to the reapers: The [Lord](#) be with you. And they answered him: The [Lord](#) bless thee.

Et ecce ipse veniebat de Bethleem dixitque messoribus Dominus vobiscum qui responderunt ei benedicat tibi Dominus

**2:5.** And Booz said to the young man that was set over the reapers: Whose maid is this?

Dixitque Booz iuveni qui messoribus praeerat cuius est haec puella

**2:6.** And he answered him: This is the [Moabitess](#), who came with Noemi, from the land of [Moab](#),

Qui respondit haec est Moabitis quae venit cum Noemi de regione moabitude

**2:7.** And she desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment.

Et rogavit ut spicas colligeret remanentes sequens messorum vestigia et de mane usque nunc stat in agro et ne ad momentum quidem domum reversa est

**2:8.** And Booz said to Ruth: Hear me, daughter, do not go to glean in any other field, and do not depart from this place: but keep with my maids,

Et ait Booz ad Ruth audi filia ne vadas ad colligendum in alterum agrum nec recedas ab hoc loco sed iungere puellis meis

**2:9.** And follow where they reap. For I have charged my young men, not to molest thee: and if thou art thirsty, go to the vessels, and drink of the waters whereof the servants drink.

Et ubi messuerint sequere mandavi enim pueris meis ut nemo tibi molestus sit sed etiam si sitieris vade ad sarcinulas et bibe aquas de quibus et pueri bibunt

**2:10.** She fell on her face, and worshipping upon the ground, said to him: Whence cometh this to me, that I should find [grace](#) before thy eyes, and that thou shouldst vouchsafe to take notice of me, a [woman](#) of another country?

Quae cadens in faciem suam et adorans super terram dixit ad eum unde mihi hoc ut invenirem gratiam ante oculos tuos et nosse me dignareris peregrinam mulierem

**2:11.** And he answered her: All hath been told me, that thou hast done to thy mother in law after the death of thy husband: and how thou hast left thy [parents](#), and the land wherein thou wast born, and art come to a people which thou knewest not heretofore.

Cui ille respondit nuntiata sunt mihi omnia quae feceris socru tuae post mortem viri tui et quod dereliqueris parentes tuos et terram in qua nata es et veneris ad populum quem ante nesciebas

**2:12.** The Lord render unto thee for thy work, and mayst thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled.

Reddat tibi Dominus pro opere tuo et plenam mercedem recipias a Domino Deo Israhel ad quem venisti et sub cuius confugisti alas

**2:13.** And she said: I have found grace in thy eyes, my lord, who hast comforted me, and hast spoken to the heart of thy handmaid, who am not like to one of thy maids.

Quae ait inveni gratiam ante oculos tuos domine mi qui consolatus es me et locutus es ad cor ancillae tuae quae non sum similis unius puellarum tuarum

**2:14.** And Booz said to her: At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings.

Dixitque ad eam Booz quando hora vescendi fuerit veni huc et comede panem et intingue buccellam tuam in aceto sedit itaque ad messorum latus et congescit pulentam sibi comeditque et saturata est et tulit reliquias

**2:15.** And she arose from thence, to glean the ears of corn as before. And Booz commanded his servants, saying: If she would even reap with you, hinder her not:

Atque inde surrexit ut spicas ex more colligeret praecepit autem Booz pueris suis dicens etiam si vobiscum metere voluerit ne prohibeatis eam

**2:16.** And let fall some of your handfuls of purpose, and leave them, that she may gather them without shame, and let no man rebuke her when she gathereth them.

Et de vestris quoque manipulis proicite de industria et remanere permittite ut absque rubore colligat et colligentem nemo corripiat

**2:17.** She gleaned therefore in the field till evening: and beating out with a rod, and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels:

Collegit ergo in agro usque ad vesperam et quae collegerat virga caedens et excutiens invenit hordei quasi oephi mensuram id est tres modios

**2:18.** Which she took up, and returned into the city, and showed it to her mother in law: moreover, she brought out, and gave her of the remains of her meat, wherewith she had been filled.

Quos portans reversa est in civitatem et ostendit socrui suae insuper protulit et dedit ei de reliquiis cibi sui quo saturata fuerat

**2:19.** And her mother in law said to her: Where hast thou gleaned today, and where hast thou wrought? blessed be he that hath had pity on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz.

Dixitque ei socrus ubi hodie collegisti et ubi fecisti opus sit benedictus qui misertus est tui indicavitque ei apud quem esset operata et nomen dixit viri quod Booz vocaretur

**2:20.** And Noemi answered her: Blessed be he of the Lord: because the same kindness which he showed to the living, he hath kept also to the dead. And again she said: The man is our kinsman.

Cui respondit Noemi benedictus sit a Domino quoniam eandem gratiam quam praebuerat vivis servavit et mortuis rursusque propinquus ait noster est homo

**2:21.** And Ruth said: He also charged me, that I should keep close to his reapers, till all the corn should be reaped.

Et Ruth hoc quoque inquit praecepit mihi ut tamdiu messoribus eius iungerer donec omnes segetes meterentur

**2:22.** And her mother in law said to her: It is better for thee, my daughter, to go out to reap with his maids, lest in another man's field some one may resist thee.

Cui dixit socrus melius est filia mi ut cum puellis eius exeas ad metendum ne in alieno agro quispiam resistat tibi

**2:23.** So she kept close to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

Iuncta est itaque puellis Booz et tamdiu cum eis messuit donec hordea et triticum in horreis conderentur

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## Ruth Chapter 3

**Ruth instructed by her mother in law lieth at Booz's feet, claiming him for her husband by the law of affinity: she receiveth a good answer, and six measures of barley.**

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**3:1.** After she was returned to her mother in law, Noemi said to her: My daughter, I will seek rest for thee, and will provide that it may be well with thee.

Postquam autem reversa est ad socrum suam audivit ab ea filia mi quaeram tibi requiem et providebo ut bene sit tibi

**3:2.** This Booz, with whose maids thou wast joined in the field, is our near kinsman, and behold this night he winnoweth barley in the threshingfloor.

Booz iste cuius puellis in agro iuncta es propinquus est noster et hac nocte aream hordei ventilat

**3:3.** Wash thyself therefore and anoint thee, and put on thy best garments, and go down to the barnfloor: but let not the **man** see thee, till he shall have done eating and drinking.

Lava igitur et unguere et induere cultioribus vestimentis ac descende in aream non te videat homo donec esum potumque finierit

**3:4.** And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt go in, and lift up the clothes wherewith he is covered towards his feet, and shalt lay thyself down there: and he will tell thee what thou must do.

Quando autem ierit ad dormiendum nota locum in quo dormiat veniesque et discoperies pallium quo operitur a parte pedum et proicies te et ibi iacebis ipse autem dicet tibi quid agere debeas

**3:5.** She answered: Whatsoever thou shalt command, I will do.

Quae respondit quicquid praeceperis faciam

**3:6.** And she went down to the barnfloor, and did all that her mother in law had bid her.

Descenditque in aream et fecit omnia quae sibi imperaverat socrus

**3:7.** And when Booz had eaten, and drunk, and was merry, he went to sleep by the heap of sheaves, and she came softly, and uncovering his feet, laid herself down.

Cumque comedisset Booz et bibisset et factus esset hilarior issetque ad dormiendum iuxta acervum manipulorum venit abscondite et discoperto a pedibus eius pallio se proiecit

**3:8.** And behold, when it was now midnight the **man** was afraid, and troubled: and he saw a **woman** lying at his feet,

Et ecce nocte iam media expavit homo et conturbatus est viditque mulierem iacentem ad pedes suos

**3:9.** And he said to her: Who art thou? And she answered: I am Ruth, thy handmaid: spread thy coverlet over thy servant, for thou art a near kinsman.

Et ait illi quae es illaque respondit ego sum Ruth ancilla tua expande pallium tuum super famulam tuam quia propinquus es

**3:10.** And he said: **Blessed** art thou of the **Lord**, my daughter, and thy latter kindness has surpassed the former: because thou hast not followed young men either **poor** or **rich**.\*

Et ille benedicta inquit es Domino filia et priorem misericordiam posteriore superasti quia non es secuta iuvenes pauperes sive divites

**Thy latter kindness, viz...** to thy husband deceased in seeking to keep up his **name** and **family** by **marrying** his relation according to the **law**, and not following after young men. For Booz, it seems, was then in years.

**3:11.** Fear not therefore, but whatsoever thou shalt say to me I will do to thee. For all the people that dwell within the gates of my city, know that thou art a **virtuous woman**.

Noli ergo metuere sed quicquid dixeris mihi faciam tibi scit enim omnis populus qui habitat intra portas urbis meae mulierem te esse virtutis

**3:12.** Neither do I deny myself to be near of kin, but there is another nearer than I.  
Nec abnuo me propinquum sed est alius me propinquior

**3:13.** Rest thou this night: and when morning is come, if he will take thee by the **right** of kindred, all is well: but if he will not, I will undoubtedly take thee, so the **Lord** liveth: sleep till the morning.  
Quiesce hac nocte et facto mane si te voluerit propinquitatis iure retinere bene res acta est sin autem ille noluerit ego te absque ulla dubitatione suscipiam vivit Dominus dormi usque mane

**3:14.** So she slept at his feet till the night was going off. And she arose before **men** could know one another, and Booz said: Beware lest any **man** know that thou camest hither.  
Dormivit itaque ad pedes eius usque ad noctis abscessum surrexitque antequam homines se cognoscerent mutuo et dixit Booz cave ne quis noverit quod huc veneris

**3:15.** And again he said: Spread thy mantle, wherewith thou art covered, and hold it with both hands. And when she spread it and held it, he measured six measures of barley, and laid it upon her. And she carried it, and went into the city,  
Et rursus expande inquit palliolum tuum quo operiris et tene utraque manu qua extendente et tenente mensus est sex modios hordei et posuit super eam quae portans ingressa est civitatem

**3:16.** And came to her mother in law; who said to her: What hast thou done, daughter? And she told her all that the **man** had done to her.  
Et venit ad socrum suam quae dixit ei quid egisti filia narravitque ei omnia quae sibi fecisset homo

**3:17.** And she said: Behold he hath given me six measures of barley: for he said: I will not have thee return empty to thy mother in law.  
Et ait ecce sex modios hordei dedit mihi et ait nolo vacuum te reverti ad socrum tuam

**3:18.** And Noemi said: Wait, my daughter, till we see what end the thing will have. For the **man** will not rest until he have accomplished what he hath said.  
Dixitque Noemi expecta filia donec videamus quem res exitum habeat neque enim cessabit homo nisi conpleverit quod locutus est

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## Ruth Chapter 4

### Upon the refusal of the nearer kinsman, Booz marrieth Ruth, who bringeth forth Obed, the grandfather of David.

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**4:1.** Then Booz went up to the gate, and sat there. And when he had seen the kinsman going by, of whom he had spoken before, he said to him, calling him by his **name**: Turn aside for a little while, and sit down here. He turned aside, and sat down.

Ascendit ergo Booz ad portam et sedit ibi cumque vidisset propinquum praeterire de quo prius sermo habitus est dixit ad eum declina paulisper et sede hic vocans eum nomine suo qui devertit et sedit

**4:2.** And Booz, taking ten **men** of the ancients of the city, said to them: Sit ye down here.

Tollens autem Booz decem viros de senioribus civitatis dixit ad eos sedete hic

**4:3.** They sat down, and he spoke to the kinsman: Noemi, who is returned from the country of **Moab** will sell a parcel of land that belonged to our brother Elimelech.

Quibus residentibus locutus est ad propinquum partem agri fratris nostri Helimelech vendit Noemi quae reversa est de regione moabitude

**4:4.** I would have thee to understand this, and would tell thee before all that sit here, and before the ancients of my people. If thou wilt take possession of it by the **right** of kindred: buy it, and possess it: but if it please thee not, tell me so, that I may know what I have to do. For there is no near kinsman besides thee, who art first, and me, who am second. But he answered: I will buy the field.

Quod audire te volui et tibi dicere coram cunctis sedentibus et maioribus natu de populo meo si vis possidere iure propinquitatis eme et posside sin autem tibi displicet hoc ipsum indica mihi ut sciam quid facere debeam nullus est enim propinquus excepto te qui prior es et me qui secundus sum at ille respondit ego agrum emam

**4:5.** And Booz said to him: When thou shalt buy the field at the **woman's** hand, thou must take also Ruth, the **Moabitess**, who was the wife of the deceased: to raise up the **name** of thy kinsman in his inheritance.

Cui dixit Booz quando emeris agrum de manu mulieris Ruth quoque Moabitidem quae uxor defuncti fuit debes accipere ut suscites nomen propinqui tui in hereditate sua

**4:6.** He answered: I yield up my **right** of next akin: for I must not cut off the posterity of my own **family**. Do thou make use of my **privilege**, which I profess I do willingly forego.

Qui respondit cedo iure propinquitatis neque enim posteritatem familiae meae delere debeo tu meo utere privilegio quo me libenter carere profiteor

**4:7.** Now this in former times was the manner in **Israel** between kinsmen, that if at any time one yielded his **right** to another: that the grant might be sure, the **man** put off his shoe and gave it to his neighbour; this was a testimony of cession of **right** in **Israel**.

Hic autem erat mos antiquitus in Israhel inter propinquos et si quando alter alteri suo iure cedebat ut esset firma concessio solvebat homo calciamentum suum et dabat proximo suo hoc erat testimonium cessionis in Israhel

**4:8.** So Booz said to his kinsman: Put off thy shoe. And immediately he took it off from his foot.

Dixit ergo propinquus Booz tolle calciamentum quod statim solvit de pede suo

**4:9.** And he said to the ancients, and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and Chelion's, and Mahalon's, of the hand of Noemi:

At ille maioribus natu et universo populo testes inquit vos estis hodie quod possederim omnia quae fuerunt Helimelech et Chellion et Maalon tradente Noemi

**4:10.** And have **taken to wife** Ruth, the **Moabitess**, the wife of Mahalon, to raise up the **name** of the deceased in his inheritance lest his **name** be cut off, from among his **family** and his brethren and his people.

You, I say, are witnesses of this thing.

Et Ruth Moabitidem uxorem Maalon in coniugium sumpserim ut suscitem nomen defuncti in hereditate sua ne vocabulum eius de familia sua ac fratribus et populo deleatur vos inquam huius rei testes estis

**4:11.** Then all the people that were in the gate, and the ancients, answered: We are witnesses: The Lord make this woman who cometh into thy house, like Rachel, and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem: \*

Respondit omnis populus qui erat in porta et maiores natu nos testes sumus faciat Dominus hanc mulierem quae ingreditur domum tuam sicut Rachel et Liam quae aedificaverunt domum Israhel ut sit exemplum virtutis in Ephrata et habeat celebre nomen in Bethleem

**Ephrata...** Another name of Bethlehem.

**4:12.** And that the house may be, as the house of Phares, whom Thamar bore unto Juda, of the seed which the Lord shall give thee of this young woman.

Fiatque domus tua sicut domus Phares quem Thamar peperit Iudae de semine quod dederit Dominus tibi ex hac puella

**4:13.** Booz therefore took Ruth, and married her: and went in unto her, and the Lord gave her to conceive, and to bear a son.

Tulit itaque Booz Ruth et accepit uxorem ingressusque est ad eam et dedit illi Dominus ut conciperet et pareret filium

**4:14.** And the women said to Noemi: Blessed be the Lord, who hath not suffered thy family to want a successor: that his name should be preserved in Israel.

Dixeruntque mulieres ad Noemi benedictus Dominus qui non est passus ut deficeret successor familiae tuae et vocaretur nomen eius in Israhel

**4:15.** And thou shouldst have one to comfort thy soul, and cherish thy old age. For he is born of thy daughter in law: who loveth thee: and is much better to thee, than if thou hadst seven sons.

Et habeas qui consoletur animam tuam et enutriet senectutem de nuru enim tua natus est quae te diligit et multo tibi est melior quam si septem haberes filios

**4:16.** And Noemi taking the child, laid it in her bosom, and she carried it, and was a nurse unto it.

Susceptumque Noemi puerum posuit in sinu suo et nutricis ac gerulae officio fungebatur

**4:17.** And the women, her neighbours, congratulating with her, and saying, There is a son born to Noemi, called his name Obed: he is the father of Isai, the father of David.

Vicinae autem mulieres congratulantes ei et dicentes natus est filius Noemi vocaverunt nomen eius Obed hic est pater Isai patris David

**4:18.** These are the generations of Phares: Phares begot Esron,

Hae sunt generationes Phares Phares genuit Esrom

**4:19.** Esron begot Aram, Aram begot Aminadab,

Esrom genuit Aram Aram genuit Aminadab

**4:20.** Aminadab begot Nahasson, Nahasson begot Salmon,

Aminadab genuit Naasson Naasson genuit Salma

**4:21.** Salmon begot Booz, Booz begot Obed,

Salma genuit Booz Booz genuit Obed

**4:22.** Obed begot Isai, Isai begot David.

Obed genuit Isai Isai genuit David

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## Ecclesiasticus

### The Book of Ecclesiasticus, also called Sirach

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This Book is so called from a Greek word that signifies a preacher: because, like an excellent preacher, it gives admirable lessons of all [virtues](#). The author was Jesus the son of Sirach of [Jerusalem](#), who flourished about two hundred years before [Christ](#). As it was written after the time of [Esdras](#), it is not in the Jewish canon; but is received as canonical and divine by the Catholic Church, instructed by [apostolical tradition](#), and directed by the [spirit of God](#). It was first written in the [Hebrew](#), but afterwards translated into Greek, by another Jesus, the grandson of the author, whose prologue to this book is the following:

**THE PROLOGUE.** The [knowledge](#) of many and great things hath been shown us by the law, and the [prophets](#), and others that have followed them: for which things [Israel](#) is to be commended for doctrine and wisdom, because not only they that speak must needs be skilful, but strangers also, both speaking and writing, may by their means become most learned. My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the [prophets](#), and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom; that such as are desirous to learn, and are made [knowing](#) in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words; for the [Hebrew](#) words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the [prophets](#), and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into [Egypt](#), when Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it [good](#), and necessary for me to bestow some diligence and labour to interpret this book; and with much watching and study in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the [law](#) of the [Lord](#). (*For more information, see the article [ECCLESIASTICUS](#) in the Catholic Encyclopedia.*)

**Ecclesiasticus Chapter 1.** All wisdom is from God, and is given to them that fear and love God.

**Ecclesiasticus Chapter 2.** God's servants must look for temptations: and must arm themselves with patience and confidence in God.

**Ecclesiasticus Chapter 3.** Lessons concerning the honour of parents, and humility, and avoiding curiosity.

**Ecclesiasticus Chapter 4.** An exhortation to works of mercy, and to the love of wisdom.

**Ecclesiasticus Chapter 5.** We must not presume of our wealth or strength: nor of the mercy of God, to go on in sin: we must be steadfast in virtue and truth.

**Ecclesiasticus Chapter 6.** Of true and false friends: and of the of the fruits of wisdom.

**Ecclesiasticus Chapter 7.** Religious and moral duties.

**Ecclesiasticus Chapter 8.** Other lessons of wisdom and virtue.

**Ecclesiasticus Chapter 9.** Cautions with regard to women, and dangerous conversations.

**Ecclesiasticus Chapter 10.** The virtues and vices of men in power: the great evil of pride.

**Ecclesiasticus Chapter 11.** Lessons of humility and moderation in all things.

**Ecclesiasticus Chapter 12.** We are to be liberal to the just: and not to trust the wicked.

**Ecclesiasticus Chapter 13.** Cautions in the choice of company.

**Ecclesiasticus Chapter 14.** The evil of avarice: works of mercy are recommended, and the love of wisdom.

**Ecclesiasticus Chapter 15.** Wisdom embraceth them that fear God. God is not the author of sin.

**Ecclesiasticus Chapter 16.** It is better to have none than many wicked children. Of the justice and mercy of God. His ways are unsearchable.

**Ecclesiasticus Chapter 17.** The creation and favour of God to man. An exhortation to turn to God.

**Ecclesiasticus Chapter 18.** God's works are wonderful: we must serve him, and not our lusts.

**Ecclesiasticus Chapter 19.** Admonition against sundry vices.

- Ecclesiasticus Chapter 20.** Rules with regard to correction, discretion, and avoiding lies.
- Ecclesiasticus Chapter 21.** Cautions against sin in general, and some sins in particular.
- Ecclesiasticus Chapter 22.** Wise sayings on divers subjects.
- Ecclesiasticus Chapter 23.** A prayer for grace to flee sin: cautions against profane swearing and other vices.
- Ecclesiasticus Chapter 24.** Wisdom praiseth herself: her origin, her dwelling, her dignity, and her fruits.
- Ecclesiasticus Chapter 25.** Documents of wisdom on several subjects.
- Ecclesiasticus Chapter 26.** Of good and bad women.
- Ecclesiasticus Chapter 27.** Dangers of sin from several heads: the fear of God is the best preservative. He that diggeth a pit, shall fall into it.
- Ecclesiasticus Chapter 28.** Lessons against revenge and quarrels. The evils of the tongue.
- Ecclesiasticus Chapter 29.** Of charity in lending money, and justice in repaying. Of alms, and of being surety.
- Ecclesiasticus Chapter 30.** Of correction of children. Health is better than wealth. Excessive grief is hurtful.
- Ecclesiasticus Chapter 31.** Of the desire of riches, and of moderation in eating and drinking.
- Ecclesiasticus Chapter 32.** Lessons for superiors and inferiors. Advantages of fearing God, and doing nothing without counsel.
- Ecclesiasticus Chapter 33.** The fear of God is the best security. Times and men are in the hands of God. Take care of thyself as long as thou livest, and look to thy servants.
- Ecclesiasticus Chapter 34.** The vanity of dreams. The advantage of experience, and of the fear of God.
- Ecclesiasticus Chapter 35.** What sacrifices are pleasing to God.
- Ecclesiasticus Chapter 36.** A prayer for the church of God. Of a good heart, and a good wife.
- Ecclesiasticus Chapter 37.** Of the choice of friends and counsellors.
- Ecclesiasticus Chapter 38.** Of physicians and medicines: what is to be done in sickness, and how we are to mourn for the dead. Of the employments of labourers and artificers.
- Ecclesiasticus Chapter 39.** The exercises of the wise man. The Lord is to be glorified for his works.
- Ecclesiasticus Chapter 40.** The miseries of the life of man are relieved by the grace of God and his fear.
- Ecclesiasticus Chapter 41.** Of the remembrance of death: of an evil and of a good name: of what things we ought to be ashamed.
- Ecclesiasticus Chapter 42.** Of what things we ought not to be ashamed. Cautions with regard to women. The works and greatness of God.
- Ecclesiasticus Chapter 43.** The works of God are exceedingly glorious and wonderful: no man is able sufficiently to praise him.
- Ecclesiasticus Chapter 44.** The praises of the holy father, in particular of Enoch, Noe, Abraham, Isaac, and Jacob.
- Ecclesiasticus Chapter 45.** The praises of Moses, of Aaron, and of Phinees.
- Ecclesiasticus Chapter 46.** The praise of Josue, of Caleb, and of Samuel.
- Ecclesiasticus Chapter 47.** The praise of Nathan, of David, and of Solomon: Of his fall and punishment.
- Ecclesiasticus Chapter 48.** The praise of Elias, of Eliseus, of Ezechias, and of Isaias.
- Ecclesiasticus Chapter 49.** The praise of Josias, of Jeremias, Ezechiel, and the twelve prophets. Also of Zorobabel, Jesus the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.
- Ecclesiasticus Chapter 50.** The praises of Simon the high priest. The conclusion.
- Ecclesiasticus Chapter 51.** A prayer of praise and thanksgiving.

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## Ecclesiasticus Chapter 1

### All wisdom is from God, and is given to them that fear and love God.

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**1:1.** All wisdom is from the [Lord God](#), and hath been always with him, and is before all time.

Omnis sapientia a Deo Domino est et cum illo fuit semper et est ante aevum

**1:2.** Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of [heaven](#), and the breadth of the earth, and the depth of the [abyss](#)?

Harenam maris et pluviae guttas et dies saeculi quis dinumeravit altitudinem caeli et latitudinem terrae et profundum abyssi quis mensus est

**1:3.** Who hath searched out the wisdom of [God](#) that goeth before all things?

Sapientiam Dei praecedentem omnia quis investigavit

**1:4.** Wisdom hath been [created](#) before all things, and the understanding of [prudence](#) from everlasting.

Prior omnium creata est sapientia et intellectus prudentiae ab aevo

**1:5.** The word of [God](#) on high is the fountain of wisdom, and her ways are everlasting commandments.

Fons sapientiae verbum Dei in excelsis et ingressus illius mandata aeterna

**1:6.** To whom hath the root of wisdom been revealed, and who hath [known](#) her wise counsels?

Radix sapientiae cui revelata est et astutias illius quis agnovit

**1:7.** To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?

Disciplina sapientiae cui revelata est et manifestata et multiplicationem ingressus illius quis intellexit

**1:8.** There is one [most high Creator Almighty](#), and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the [God](#) of dominion.

Unus est Altissimus creator omnipotens rex potens et metuendus nimis sedens super thronum illius et dominans Deus

**1:9.** He [created](#) her in the [Holy Ghost](#), and saw her, and numbered her, and measured her.

Ipse creavit illam spiritu sancto et vidit et dinumeravit et mensus est

**1:10.** And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that [love](#) him.

Et effudit illam super omnia opera sua et super omnem carnem secundum datum suum et praebuit illam diligentibus se

**1:11.** The fear of the [Lord](#) is [honour](#), and [glory](#), and gladness, and a crown of [joy](#).

Timor Domini gloria et gloriatio et laetitia et corona exultationis

**1:12.** The fear of the [Lord](#) shall delight the heart, and shall give [joy](#), and gladness, and length of days.

Timor Domini delectabit cor et dabit laetitiam et gaudium in longitudine dierum

**1:13.** With him that feareth the [Lord](#), it shall go well in the latter end, and in the day of his death he shall be [blessed](#).

Timenti Dominum bene erit in extremis et in die defunctionis suae benedicetur

**1:14.** The [love](#) of [God](#) is [honourable](#) wisdom.

Dilectio Dei honorabilis sapientia

**1:15.** And they to whom she shall show herself [love](#) her by the sight, and by the [knowledge](#) of her great

works.

Quibus autem apparuerit in visu diligunt eam in visione et in agnitione magnalium suorum

**1:16.** The fear of the **Lord** is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen **women**, and is **known** with the **just** and faithful.

Initium sapientiae timor Domini et cum fidelibus in vulva concreatus est et cum electis seminis creditur et cum iustis et fidelibus agnoscitur

**1:17.** The fear of the **Lord** is the religiousness of **knowledge**.

Timor Domini scientiae religiositas

**1:18.** Religiousness shall keep and justify the heart, it shall give **joy and gladness**.

Religiositas custodiet et iustificabit cor iucunditatem atque gaudium dabit

**1:19.** It shall go well with him that feareth the **Lord**, and in the days of his end he shall be **blessed**.

Timenti Deum bene erit et in diebus consummationis illius benedicetur

**1:20.** To fear **God** is the fulness of wisdom, and fulness is from the fruits thereof.

Plenitudo sapientiae timere Deum et plenitudo a fructibus illius

**1:21.** She shall fill all her house with her increase, and the storehouses with her treasures.

Omnem domum illius implebit a generationibus et receptacula a thesauris illius

**1:22.** The fear of the **Lord** is a crown of wisdom, filling up peace and the fruit of **salvation**:

Corona sapientiae timor Domini repollens pacem et salutis fructum

**1:23.** And it hath seen, and numbered her: but both are the gifts of **God**.

Et vidit et dinumeravit eam utraque autem sunt dona Dei

**1:24.** Wisdom shall distribute **knowledge**, and understanding of **prudence**: and exalteth the **glory** of them that hold her.

Scientiam et intellectum prudentiae sapientia compartietur et gloriam tenentium se inaltat

**1:25.** The root of wisdom is to fear the **Lord**: and the branches thereof are long-lived.

Radix sapientiae est timere Dominum rami enim illius longevi

**1:26.** In the treasures of wisdom is understanding, and religiousness of **knowledge**: but to sinners wisdom is an abomination.

In thesauris sapientiae intellectus et scientiae religiositas execratio autem peccatoribus sapientia

**1:27.** The fear of the **Lord** driveth out **sin**:

Timor Dei expellit peccatum

**1:28.** For he that is without fear, cannot be justified: for the **wrath** of his high spirits is his ruin.

Nam qui sine timore est non poterit iustificari iracundia enim animositatis illius subversio illius est

**1:29.** A patient **man** shall bear for a time, and afterwards **joy** shall be restored to him.

Usque in tempus sustinebit patiens et postea redditio iucunditatis

**1:30.** A **good** understanding will hide his words for a time, and the lips of many shall declare his wisdom.

Bonus sensus usque in tempus abscondebit verba illius et labia multorum enarrabunt sensum illius

**1:31.** In the treasures of wisdom is the signification of discipline:

[]

**1:32.** But the worship of **God** is an abomination to a sinner.

[]

**1:33.** Son, if thou desire wisdom, keep **justice**, and **God** will give her to thee.

Concupiscens sapientiam conserva iustitiam et Deus praebebit illam tibi

**1:34.** For the fear of the **Lord** is wisdom and discipline: and that which is agreeable to him,

Sapientia enim et disciplina timor Domini et quod beneplacitum est illi

**1:35.** Is **faith**, and meekness: and he will fill up his treasures.

Fides et mansuetudo et adimplebit thesauros illius

**1:36.** Be not incredulous to the fear of the **Lord**: and come not to him with a double heart.

Non sis incredibilis timori Domini et ne accesseris ad illum duplici corde

**1:37.** Be not a **hypocrite** in the sight of **men**, and let not thy lips be a stumbling-block to thee.

Ne fueris hypocrita in conspectu hominum et non scandalizeris labiis tuis

**1:38.** Watch over them, lest thou fall, and bring dishonour upon thy **soul**,

Adtende in illis ne forte cadas et adducas animae tuae inhonorationem

**1:39.** And **God** discover thy secrets, and cast thee down in the midst of the congregation.

Et revelet Deus absconsa tua et in medio synagogae elidat te

**1:40.** Because thou camest to the **Lord wickedly**, and thy heart is full of guile and deceit.

Quoniam accessisti maligne ad Dominum et cor tuum plenum est dolo et fallacia

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## Ecclesiasticus Chapter 2

### God's servants must look for temptations: and must arm themselves with patience and confidence in God.

---

**2:1.** Son, when thou comest to the service of [God](#), stand in [justice](#) and in fear, and prepare thy [soul](#) for temptation.

Fili accedens servituti Dei sta in iustitia et timore et praepara animam tuam ad temptationem

**2:2.** Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

Deprime cor tuum et sustine declina aurem et excipe verba intellectus et ne festines in tempus obductionis

**2:3.** Wait on [God](#) with patience: join thyself to [God](#), and endure, that thy life may be increased in the latter end.

Sustine sustentationes Dei coniungere Deo et sustine ut crescat in novissimo vita tua

**2:4.** Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience.

Omne quod tibi adplicitum fuerit accipe et in dolore sustine et in humilitate tua habe patientiam

**2:5.** For gold and silver are tried in the fire, but acceptable [men](#) in the furnace of humiliation.

Quoniam in igne probatur aurum et argentum homines vero receptibiles in camino humiliationis

**2:6.** Believe [God](#), and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

Crede Deo et recuperabit te et dirige viam tuam et spera in illum serva timorem illius et in illo veteresce

**2:7.** Ye that fear the [Lord](#), wait for his mercy: and go not aside from him lest ye fall.

Metuentes Deum sustinete misericordiam eius et non deflectatis ab illo ne cadatis

**2:8.** Ye that fear the [Lord](#), [believe](#) him: and your reward shall not be made void.

Qui timetis Deum credite illi et non evacuabitur merces vestra

**2:9.** Ye that fear the [Lord](#) [hope](#) in him, and mercy shall come to you for your delight.

Qui timetis Deum sperate in illum et in oblectatione veniet vobis misericordia

**2:10.** Ye that fear the [Lord](#), [love](#) him, and your hearts shall be enlightened.

Qui timetis Deum diligite illum et inluminabuntur corda vestra

**2:11.** My children behold the [generations](#) of [men](#): and [know](#) ye that no one hath hoped in the [Lord](#), and hath been confounded.

Respicite filii nationes hominum et scitote quis speravit in Dominum et confusus est

**2:12.** For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he [despised](#) him?

Permansit in mandatis eius et derelictus est et quis invocavit illum et despexit illum

**2:13.** For [God](#) is compassionate and merciful, and will forgive [sins](#) in the day of tribulation: and he is a protector to all that seek him in [truth](#).

Quoniam pius et misericors Deus et remittit in tempore tribulationis peccata omnibus exquirentibus se in veritate

**2:14.** Woe to them that are of a double heart and to [wicked](#) lips, and to the hands that do [evil](#), and to the sinner that goeth on the earth two ways.

Vae duplici corde et labiis scelestis et manibus malefacientibus et peccatori terram ingredienti duabus viis

**2:15.** Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him.

Vae dissolutis corde qui non credunt Deo ideo non protegentur ab eo

**2:16.** Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

Vae his qui perdiderunt sustinentiam qui dereliquerunt vias rectas et deverterunt in vias pravas

**2:17.** And what will they do, when the Lord shall begin to examine?

Et quid facietis cum inspicere coeperit Deus

**2:18.** They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way.

Qui timent Dominum non erunt incredibiles verbo illius et qui diligunt illum conservabunt viam illius

**2:19.** They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

Qui timent Dominum inquirent quae beneplacita sunt illi et qui diligunt eum replebuntur lege ipsius

**2:20.** They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls,

Qui timent Dominum parant corda sua et in conspectu illius sanctificabunt animas suas

**2:21.** They that fear the Lord, keep his commandments, and will have patience even until his visitation,

Qui timent Dominum custodiunt mandata illius et patientiam habebunt usque ad inspectionem illius

**2:22.** Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

Dicentes si paenitentiam non egerimus incidemus in Dei manus et non in manus hominum

**2:23.** For according to his greatness, so also is his mercy with him.

Secundum enim magnitudinem illius sic et misericordia ipsius cum ipso

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## Ecclesiasticus Chapter 3

### Lessons concerning the honour of parents, and humility, and avoiding curiosity.

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**3:1.** The sons of wisdom are the church of the [just](#): and their [generation](#), [obedience](#) and [love](#).

Filii sapientiae ecclesia iustorum et natio illorum obaudientia et dilectio

**3:2.** Children, hear the judgment of your father, and so do that you may be saved.

Iudicium patris audite filii dilecti et sic facite ut salvi sitis

**3:3.** For [God](#) hath made the father [honourable](#) to the children: and seeking the judgment of the mothers, hath confirmed it upon the children.

Deus enim honoravit patrem in filiis et iudicium matris exquirens in filios

**3:4.** He that [loveth God](#), shall obtain pardon for his [sins](#) by [prayer](#), and shall refrain himself from them, and shall be heard in the [prayer](#) of days.

Qui diligit Deum exorabit pro peccatis et continebit se ab illis in oratione dierum exaudietur

**3:5.** And he that honoureth his mother is as one that layeth up a treasure.

Et sicut qui thesaurizat ita et qui honorificat matrem suam

**3:6.** He that honoureth his father shall have [joy](#) in his own children, and in the day of his [prayer](#) he shall be heard.

Qui honorat patrem iucundabitur in filiis

**3:7.** He that honoureth his father shall enjoy a long life: and he that [obeyeth](#) the father, shall be a comfort to his mother.

Qui honorat patrem suum vita vivet longiore et qui obaudit patrem refrigerabit matri

**3:8.** He that feareth the [Lord](#), honoureth his parents, and will serve them as his masters that brought him into the world.

Qui timet Deum honorat parentes et quasi dominis serviet in his qui se generaverunt

**3:9.** Honour thy father, in work and word, and all patience,

In opere et sermone et omni patientia honora patrem tuum

**3:10.** That a [blessing](#) may come upon thee from him, and his [blessing](#) may remain in the latter end.

Ut superveniat tibi benedictio a Deo et benedictio illius in novissimo manet

**3:11.** The father's [blessing](#) establisheth the houses of the children: but the mother's [curse](#) rooteth up the foundation.

Benedictio patris firmat domos filiorum maledictio autem matris eradicat fundamenta

**3:12.** [Glory](#) not in the dishonour of thy father: for his shame is no [glory](#) to thee.

Ne glorieris in contumelia patris tui non est enim tibi gloria sed confusio

**3:13.** For the [glory](#) of a [man](#) is from the [honour](#) of his father, and a father without [honour](#) is the disgrace of the son.

Gloria enim hominis ex honore patris sui et dedecus filiis pater sine honore

**3:14.** Son, support the old age of thy father, and grieve him not in his life;

Fili suscipe senectam patris tui et ne contristes eum in vita illius

**3:15.** And if his understanding fail, have patience with him, and [despise](#) him not when thou art in thy strength: for the relieving of the father shall not be forgotten.

Et si defecerit sensu veniam da et ne spernas eum in tua virtute elemosyna enim patris non erit in oblivione

**3:16.** For **good** shall be repaid to thee for the **sin** of thy mother.

Nam pro peccato matris restituetur tibi bonum

**3:17.** And in **justice** thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy **sins** shall melt away as the ice in the fair warm weather.

Et iniustitia aedificabitur tibi in die tribulationis commemorabitur tui sicut in sereno glacies solventur tua peccata

**3:18.** Of what an **evil** fame is he that forsaketh his father: and he is **cursed** of **God** that **angereth** his mother.

Quam malae famae est qui relinquit patrem et est maledictus a Deo qui exasperat matrem

**3:19.** My son, do thy works in meekness, and thou shalt be beloved above the **glory** of **men**.

Fili in mansuetudine opera tua perface et super hominum gloriam diligeris

**3:20.** The greater thou art, the more **humble** thyself in all things, and thou shalt find **grace** before **God**:

Quanto magnus es humilia te in omnibus et coram Deo invenies gratiam

**3:21.** For great is the power of **God** alone, and he is honoured by the **humble**.

Quoniam magna potentia Dei solius et ab humilibus honoratur

**3:22.** Seek not the things that are too high for thee, and search not into things above thy ability: but the things that **God** hath commanded thee, think on them always, and in many of his works be not curious.

Altiora te ne scrutaveris et fortiora te ne exquisieris sed quae praecepit tibi Deus illa cogita semper et in pluribus operibus eius ne fueris curiosus

**3:23.** For it is not necessary for thee to see with thy eyes those things that are hid.

Non est enim tibi necessarium ea quae abscondita sunt videre oculis tuis

**3:24.** In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive.

In supervacuis rebus noli scrutari multipliciter et in pluribus operibus eius non eris curiosus

**3:25.** For many things are shown to thee above the understanding of **men**.

Plurima enim super sensum hominis ostensa sunt tibi

**3:26.** And the suspicion of them hath deceived many, and hath detained their minds in vanity.

Multos enim inplanavit suspicio illorum et in vanitate detinuit sensus illorum

**3:27.** A hard heart shall fear **evil** at the last: and he that **loveth** danger shall perish in it.

Cor durum male habebit in novissimo et qui amat periculum in illo peribit

**3:28.** A heart that goeth two ways shall not have success, and the perverse of heart shall be **scandalized** therein.

Cor ingrediens duas vias non habebit successus et pravicornus in illis scandalizabitur

**3:29.** A **wicked** heart shall be laden with sorrows, and the sinner will add **sin** to **sin**.

Cor nequam gravabitur doloribus et peccator adiciet ad peccandum

**3:30.** The congregation of the **proud** shall not be healed: for the plant of **wickedness** shall take root in them, and it shall not be perceived.

Synagogae superbiorum non est sanitas frutex enim peccati eradicabitur in illis et non intellegitur

**3:31.** The heart of the wise is understood in wisdom, and a **good** ear will hear wisdom with all desire.

Cor sapiens intellegitur in sapientia et auris bona audiet cum omni concupiscentia sapientiam

**3:32.** A wise heart, and which hath understanding, will abstain from **sins**, and in the works of **justice** shall have success.

Sapiens cor et intellegibile abstinebit se a peccatis et in operibus iustitiae successus habebit

**3:33.** Water quencheth a flaming fire, and **alms** resisteth **sins**:

Ignem ardentem extinguit aqua et elemosyna resistit peccatis

**3:34.** And **God** provideth for him that showeth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

Et Deus conspector qui reddit gratiam meminit in posterum et in tempore casus tui invenies firmamentum

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## Ecclesiasticus Chapter 4

### An exhortation to works of mercy, and to the love of wisdom.

**4:1.** Son, [defraud](#) not the [poor](#) of [alms](#), and turn not away thy eyes from the [poor](#).

Fili elemosynam pauperis ne fraudes et oculos tuos ne transvertas a paupere

**4:2.** Despise not the hungry [soul](#): and provoke not the [poor](#) in his want.

Animam esurientem ne despexeris et non exasperes pauperem in inopia sua

**4:3.** Afflict not the heart of the [needy](#), and defer not to gibe to him that is in distress.

Cor inopis ne adflixeris et non protrahas datum angustianti

**4:4.** Reject not the petition of the afflicted: and turn not away thy face from the [needy](#).

Rogationem contribulati ne abicias et non avertas faciem tuam ab egeno

**4:5.** Turn not away thy eyes from the [poor](#) for fear of [anger](#): and leave not to them that ask of thee to [curse](#) thee behind thy back.

Ab inope ne avertas oculos propter iram et non relinquo quaerentibus tibi retro maledicere

**4:6.** For the [prayer](#) of him that [curseth](#) thee in the bitterness of his [soul](#), shall be heard, for he that made him will hear him.

Maledicentis enim te in amaritudine exaudietur precatio illius exaudiet autem eum qui fecit illum

**4:7.** Make thyself affable to the congregation of the [poor](#), and [humble](#) thy [soul](#) to the ancient, and bow thy head to a great [man](#).

Congregationi pauperum affabilem te facito et presbytero humilia animam tuam et magnato humilia caput tuum

**4:8.** Bow down thy ear cheerfully to the [poor](#), and pay what thou owest, and answer him peaceable words with mildness.

Declina pauperi aurem tuam et redde debitum tuum et responde pacifica in mansuetudine

**4:9.** Deliver him that suffereth wrong out of the hand of the [proud](#): and be not fainthearted in thy [soul](#).

Libera eum qui iniuriam patitur de manu superbi et non acide feras in anima tua

**4:10.** In judging be merciful to the fatherless as a father, and as a husband to their mother.

In iudicando esto pupillis misericors ut pater et pro viro matri illorum

**4:11.** And thou shalt be as the [obedient](#) son of the most High, and he will have mercy on thee more than a mother.

Et eris velut filius Altissimi obaudiens et miserebitur tui magis quam mater

**4:12.** Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of [justice](#).

Sapientia filiis suis vitam inspiravit et suscipit exquirentes se et praeibit in viam iustitiae

**4:13.** And he that [loveth](#) her, [loveth](#) life: and they that watch for her, shall embrace her sweetness.

Et qui illam diligit diligit vitam et qui vigilaverint ad illam complectebuntur placorem eius

**4:14.** They that hold her fast, shall inherit life: and whithersoever she entereth, [God](#) will give a [blessing](#).

Qui tenerint illam vitam hereditabunt et quo introibit benedicit Deus

**4:15.** They that serve her, shall be servants to the [holy](#) one: and [God loveth](#) them that [love](#) her.

Qui serviunt ei obsequentes erunt Sancto et eos qui diligunt illam diligit Deus

**4:16.** He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.  
Qui audit illam iudicat gentes et qui intuetur illam permanebit confidens

**4:17.** If he trust to her, he shall inherit her, and his **generation** shall be in assurance.  
Si crediderit ei hereditabit illam et erunt in confirmatione creaturae illorum

**4:18.** For she walketh with him in temptation, and at the first she chooseth him. \*  
Quoniam in temptatione ambulat cum eo et in primis eligit eum

**In temptation, etc...** The meaning is, that before wisdom will choose any for her favourite, she will try them by leading them through contradictions, afflictions, and temptations, the usual noviceship of the children of **God**.

**4:19.** She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his **soul**.  
Timorem et metum et adprobationem inducet super illum et cruciabit illum in tribulatione doctrinae suae donec temptet illum in cogitationibus illius et credat animae illius

**4:20.** Then she will strengthen him, and make a straight way to him, and give him **joy**,  
Et firmabit illum et iterum adducet directum ad illum

**4:21.** And will disclose her secrets to him, and will heap upon him treasures of **knowledge** and understanding of **justice**.  
Et denudat absconsa sua et thesaurizat super illum scientiam et intellectum iustitiae

**4:22.** But if he go astray, she will forsake him, and deliver him into the hands of his enemy.  
Si autem oberraverit derelinquet eum et tradet illum in manus inimici sui

**4:23.** Son, observe the time, and fly from **evil**.  
Fili conserva tempus et devita a malo

**4:24.** For thy **soul** be not ashamed to say the **truth**.  
Pro anima tua non confundaris dicere verum

**4:25.** For there is a shame that bringeth **sin**, and there is a shame that bringeth **glory** and **grace**.  
Est enim confusio adducens peccatum et est confusio adducens gloriam et gratiam

**4:26.** Accept no person against thy own person, nor against thy **soul** a lie.  
Ne accipias faciem adversus faciem tuam nec adversus animam tuam mendacium

**4:27.** Reverence not thy neighbour in his fall:  
Non reverearis proximum tuum in casum suum

**4:28.** And refrain not to speak in the time of **salvation**. Hide not thy wisdom in her beauty.  
Nec retineas verbum in tempus salutis non abscondas sapientiam tuam in decore eius

**4:29.** For by the tongue wisdom is discerned: and understanding, and **knowledge**, and learning by the word of the wise, and steadfastness in the works of **justice**.  
In lingua enim agnoscitur sapientia et sensus et scientia et doctrina in verbis veritatis et firmamentum in operibus iustitiae

**4:30.** In nowise speak against the **truth**, but be ashamed of the lie of thy **ignorance**.  
Non contradicas veritati ullo modo et de mendacio ineruditionis tuae confundere

**4:31.** Be not ashamed to confess thy **sins**, but submit not thyself to every **man** for **sin**.  
Non confundaris confiteri peccata tua et ne subicias te homini pro peccato

**4:32.** Resist not against the face of the mighty, and do not strive against the stream of the river.  
Noli resistere contra faciem potentis nec coneris contra ictum fluvii

**4:33.** Strive for **justice** for thy **soul**, and even unto death fight for **justice**, and **God** will overthrow thy enemies for thee.  
Pro iustitia agoniare pro anima tua et usque ad mortem certa pro iustitia et Deus expugnabit pro te inimicos tuos

**4:34.** Be not hasty in thy tongue: and slack and remiss in thy works.

Noli citatus esse in lingua tua et inutilis et remissus in operibus tuis

**4:35.** Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.

Noli esse sicut leo in domo tua evertens domesticos tuos et opprimens subiectos tibi

**4:36.** Let not thy hand be stretched out to receive, and shut when thou shouldst give.

Non sit porrecta manus tua ad accipiendum et ad reddendum collecta

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## Ecclesiasticus Chapter 5

### **We must not presume of our wealth or strength: nor of the mercy of God, to go on in sin: we must be steadfast in virtue and truth.**

**5:1.** Set not thy heart upon [unjust possessions](#), and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.

Noli attendere ad possessiones iniquas et ne dixeris est mihi sufficiens vita nihil enim proderit in tempore vindictae et obductionis

**5:2.** Follow not in thy strength the desires of thy heart:

Non sequaris concupiscentiam cordis

**5:3.** And say not: How mighty am I? and who shall bring me under for my deeds? for [God](#) will surely take revenge.

Et ne dixeris quomodo potui aut quis me subiciet propter facta mea Deus enim vindicans vindicabit

**5:4.** Say not: I have [sinned](#), and what harm hath befallen me? for the [most High](#) is a patient rewarder.

Ne dixeris peccavi et quid accidit mihi triste Altissimus enim est patiens redditor

**5:5.** Be not without fear about [sin](#) forgiven, and add not [sin](#) upon [sin](#):

De propitiatu peccatorum noli esse sine metu neque adicias peccatum super peccatum

**5:6.** And say not: The mercy of the [Lord](#) is great, he will have mercy on the multitude of my [sins](#).

Et ne dicas miseratio Dei magna est multitudinis peccatorum meorum miserebitur

**5:7.** For mercy and [wrath](#) quickly come from him, and his [wrath](#) looketh upon sinners.

Misericordia enim et ira ab illo et in peccatores respicit ira illius

**5:8.** Delay not to be converted to the [Lord](#), and defer it not from day to day.

Non tardes converti ad Deum et ne differas de die in diem

**5:9.** For his [wrath](#) shall come on a sudden, and in the time of vengeance he will destroy thee.

Subito enim venit ira illius et in tempore vindictae disperdet te

**5:10.** Be not anxious for goods [unjustly](#) gotten: for they shall not profit thee in the day of calamity and revenge.

Noli anxius esse in divitiis iniustis nihil enim proderunt tibi in die obductionis et vindictae

**5:11.** Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.

Non ventiles te in omnem ventum et non eas in omni via sic enim peccator probatur duplici lingua

**5:12.** Be steadfast in the way of the [Lord](#), and in the [truth](#) of thy judgment, and in [knowledge](#), and let the word of peace and [justice](#) keep with thee.

Esto firmus in via Dei et in veritate sensus tui et scientia et prosequatur te verbum pacis et iustitiae

**5:13.** Be meek to hear the word, that thou mayst understand: and return a [true](#) answer with wisdom.

Esto mansuetus ad audiendum verbum ut intellegas et cum sapientia fers responsum verum

**5:14.** If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded.

Si est tibi intellectus responde proximo sin autem sit manus tua super os tuum ne capiaris in verbo indisciplinato et confundaris

**5:15.** Honour and [glory](#) is in the word of the wise, but the tongue of the fool is his ruin.

Honor et gloria in sermone sensati lingua inprudens subversio ipsius

**5:16.** Be not called a whisperer, and be not taken in thy tongue, and confounded.

Non appelleris susurrio et lingua tua capiaris et confundaris

**5:17.** For confusion and repentance is upon a thief, and an **evil** mark of disgrace upon the double tongued, but to the whisperer **hatred**, and enmity, and reproach.

Super furem enim est confusio et paenitentia et denotatio pessima super bilinguem susurratori autem odium et inimicitia et contumelia

**5:18.** Justify alike the small and the great.

Iustificata pusillo et magno similiter

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## Ecclesiasticus Chapter 6

### Of true and false friends: and of the of the fruits of wisdom.

**6:1.** Instead of a friend become not an enemy to thy neighbour: for an [evil man](#) shall inherit reproach and shame, so shall every sinner that is envious and double tongued.

Noli fieri pro amico inimicus proximo inproperium enim et contumeliam malus hereditabit et omnis peccator invidus et bilinguis

**6:2.** Extol not thyself in the thoughts of thy [soul](#) like a bull: lest thy strength be quashed by folly,

Non te extollas in cogitatione animae tuae velut taurus ne forte elidatur virtus tua per stultitiam

**6:3.** And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the [wilderness](#).

Et folia tua comedet et fructus tuos perdet et relinqueris velut lignum aridum in heremo

**6:4.** For a [wicked soul](#) shall destroy him that hath it, and maketh him to be a [joy](#) to his enemies, and shall lead him into the lot of the [wicked](#).

Anima enim nequa disperdet qui se habet et in gaudium inimici dat illum et deducit in sortem impiorum

**6:5.** A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a [good man](#) aboundeth.

Verbum dulce multiplicat amicos et mitigat inimicos et lingua eucharis in bono homine abundat

**6:6.** Be in peace with many, but let one of a thousand be thy counsellor.

Multi pacifici sint tibi et consilarii tibi sint unus de mille

**6:7.** If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

Si possides amicum in temptatione posside eum et non facile credas illi

**6:8.** For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

Est enim amicus secundum tempus suum et non permanebit in die tribulationis

**6:9.** And there is a friend that turneth to enmity; and there is a friend that will disclose [hatred](#) and strife and reproaches.

Et est amicus qui egreditur ad inimicitiam et est amicus qui odium et rixam et convicia denudabit

**6:10.** And there is a friend a companion at the table, and he will not abide in the day of distress.

Est autem amicus socius mensae et non permanet in die necessitatis

**6:11.** A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household.

Amicus si permanserit fixus erit tibi quasi coequalis et in domesticis tuis fiducialiter aget

**6:12.** If he [humble](#) himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for [good](#).

Si humiliaverit se contra te et a facie tua abscondet se unanimum habebis amicitiam bonam

**6:13.** Separate thyself from thy enemies, and take heed of thy friends.

Ab inimicis tuis separare et ab amicis tuis adtende

**6:14.** A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

Amicus fidelis protectio fortis qui autem invenit illum invenit thesaurum

**6:15.** Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

Amico fideli nulla est comparatio et non est digna ponderatio auri et argenti contra bonitatem fidei illius

**6:16.** A faithful friend is the medicine of life and **immortality**: and they that fear the **Lord**, shall find him.  
Amicus fidelis medicamentum vitae et immortalitatis et qui metuunt Dominum inveniunt illum

**6:17.** He that feareth **God**, shall likewise have **good** friendship: because according to him shall his friend be.  
Qui timet Deum aequè habebit amicitiam bonam quoniam secundum illum erit amicus illius

**6:18.** My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.  
Fili a iuventute tua excipe doctrinam et usque ad canos invenies sapientiam

**6:19.** Come to her as one that plougheth, and soweth, and wait for her **good** fruits:  
Quasi is qui arat et seminat accede ad illam et sustine bonos fructus illius

**6:20.** For in working about her thou shalt labour a little, and shalt quickly eat of her fruits.  
In opere enim ipsius exiguum laborabis et cito edes de generationibus illius

**6:21.** How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.  
Quam aspera est nimium sapientia indoctis hominibus et non permanet in illa excors

**6:22.** She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.  
Quasi lapidis virtus probatio erit in illis et non demorabuntur proicere illum

**6:23.** For the wisdom of doctrine is according to her **name**, and she is not manifest unto many, but with them to whom she is **known**, she continueth even to the sight of **God**.  
Sapientia enim doctrinae secundum nomen est eius et non multis est manifesta quibus autem agnita est permanet usque ad conspectum Dei

**6:24.** Give ear, my son, and take wise counsel, and cast not away my advice.  
Audi fili et accipe consilium intellectus et ne abicias consilium meum

**6:25.** Put thy feet into her fetters, and thy neck into her chains:  
Inice pedem tuum in conpedes illius et in torques eius tuum collum

**6:26.** Bow down thy shoulder, and bear her, and be not grieved with her bands.  
Subice umerum tuum et porta illam et ne acedieris vinculis eius

**6:27.** Come to her with all thy mind, and keep her ways with all thy power.  
In omni animo tuo accede ad illam et in omni virtute tua serva vias eius

**6:28.** Search for her, and she shall be made **known** to thee, and when thou hast gotten her, let her not go:  
Investiga illam et manifestabitur tibi et continens factus ne derelinqueris eam

**6:29.** For in the latter end thou shalt find rest in her, and she shall be turned to thy **joy**.  
In novissimis enim invenies requiem in ea et convertetur tibi in oblectationem

**6:30.** Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of **glory**:  
Et erunt tibi conpedes in protectionem fortitudinis et bases virtutis et torques illius in stolam gloriae

**6:31.** For in her is the beauty of life, and her bands are a healthful binding.  
Decor enim vitae est in illa et vincula illius netura salutaris

**6:32.** Thou shalt put her on as a robe of **glory**, and thou shalt set her upon thee as a crown of **joy**.  
Stolam gloriae indues eam et coronam gratulationis superpones tibi

**6:33.** My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.  
Fili si adtenderis mihi disces et si adcommodaveris animam tuam sapiens eris

**6:34.** If thou wilt incline thy ear, thou shalt receive instruction: and if thou **love** to hear, thou shalt be wise.  
Et si inclinaveris aurem tuam excipies doctrinam et si dilexeris audire sapiens eris

**6:35.** Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of **God**, and the sayings of praise may not escape thee.

In multitudine presbyterorum prudentium sta et sapientiae illorum ex corde coniungere ut omnem narrationem Dei possis audire et proverbia laudis non effugiant te

**6:36.** And if thou see a **man** of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

Et si videris sensatum evigila ad illum et gradus ostiorum illius exerat pes tuus

**6:37.** Let thy thoughts be upon the precepts of **God**, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

Cogitatum habe in praeceptis Dei et in mandatis illius maxime assiduus esto et ipse dabit cor tibi et concupiscentia sapientiae dabitur tibi

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## Ecclesiasticus Chapter 7

### Religious and moral duties.

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**7:1.** Do no [evils](#), and no [evils](#) shall lay hold of thee.

Noli facere mala et non te adprehendent

**7:2.** Depart from the unjust, and [evils](#) shall depart from thee.

Discede ab iniquo et deficient mala abs te

**7:3.** My son, sow not [evils](#) in the furrows of [injustice](#), and thou shalt not reap them sevenfold.

Non semines mala in sulcis iniuriae et non metes ea in septuplum

**7:4.** Seek not of the [Lord](#) a preeminence, nor of the king the seat of [honour](#).

Noli quaerere ab homine ducatum neque a rege cathedram honoris

**7:5.** Justify not thyself before [God](#), for he [knoweth](#) the heart: and desire not to appear wise before the king.

Non te iustifices ante Deum quoniam agnitor cordis ipse est et penes regem noli velle videri sapiens

**7:6.** Seek not to be made a judge, unless thou have strength enough to extirpate [iniquities](#): lest thou fear the person of the powerful, and lay a stumblingblock for thy integrity.

Noli quaerere fieri iudex nisi si valeas virtute inrumpere iniquitates ne forte extimescas faciem potentis et ponas scandalum in agilitate tua

**7:7.** Offend not against the multitude of a city, neither cast thyself in upon the people,

Non pecces in multitudinem civitatis nec te inmittas in populum

**7:8.** Nor bind [sin](#) to [sin](#): for even in one thou shalt not be unpunished.

Neque alliges duplicia peccata nec enim in uno eris immunis

**7:9.** Be not fainthearted in thy mind:

Noli esse pusillanimis in anima tua

**7:10.** Neglect not to [pray](#), and to give [alms](#).

Exorare et facere elemosynam non despicias

**7:11.** Say not: [God](#) will have respect to the multitude of my gifts, and when I offer to the most high [God](#), he will accept my [offerings](#).

Ne dicas in multitudine munerum meorum respiciet Deus et offerentem me Deo altissimo suscipiet munera mea

**7:12.** Laugh no [man](#) to scorn in the bitterness of his [soul](#): for there is one that [humbleth](#) and exalteth, [God](#) who seeth all.

Non inrideas hominem in amaritudine animae est enim qui humiliat et exaltat circumspector Deus

**7:13.** Devise not a lie against thy brother: neither do the like against thy friend.

Noli amare mendacium adversus fratrem tuum neque amico similiter facias

**7:14.** Be not willing to make any manner of lie: for the custom thereof is not [good](#).

Noli velle mentiri omne mendacium adsiduitas enim illius non bona

**7:15.** Be not full of words in a multitude of ancients, and repeat not the word in thy [prayer](#).\*

Noli verbosus esse in multitudine presbyterorum et non iteres verbum in tua oratione

**Repeat not, etc...** Make not much babbling by repetition of words: but aim more at fervour of heart.

**7:16.** Hate not laborious works, nor husbandry ordained by the **most High**.

Non oderis laboriosa opera et rusticationem ab Altissimo creatam

**7:17.** Number not thyself among the multitude of the disorderly.

Non te reputes in multitudine indisciplinatorum

**7:18.** Remember **wrath**, for it will not tarry long.

Memento irae quoniam non tardabit

**7:19.** Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

Humilia valde spiritum tuum quoniam vindicta carnis impii ignis et vermes

**7:20.** Do not transgress against thy friend deferring money, nor **despise** thy dear brother for the sake of gold.

Noli praevaricari in amicum pecunia differenti neque fratrem carissimum auro spreveris

**7:21.** Depart not from a wise and **good** wife, whom thou hast gotten in the fear of the **Lord**: for the **grace** of her modesty is above gold.

Noli discedere a muliere sensata et bona quam sortitus es in timore Dei gratia enim verecundiae illius super aurum

**7:22.** Hurt not the servant that worketh faithfully, nor the hired **man** that giveth thee his life.

Non laedas servum operantem in veritate neque mercennarium dantem animam suam

**7:23.** Let a wise servant be dear to thee as thy own **soul**, **defraud** him not of liberty, nor leave him **needy**.

Servus sensatus dilectus quasi anima tua non defraudes illum libertate neque inopem derelinquas illum

**7:24.** Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

Pecora tibi sunt adtende illis et si sunt utilia perseverent apud te

**7:25.** Hast thou children? instruct them, and bow down their neck from their childhood.

Filii tibi sunt erudi illos et curva illos a pueritia illorum

**7:26.** Hast thou daughters? have a care of their body, and show not thy countenance gay towards them.

Filiae tibi sunt serva corpus illarum et non ostendas hilarem faciem tuam ad illas

**7:27.** Marry thy daughter well, and thou shalt do a great work, and give her to a wise **man**.

Trade filiam et grande opus feceris et homini sensato da illam

**7:28.** If thou hast a wife according to thy **soul**, cast her not off: and to her that is hateful, trust not thyself.

With thy whole heart,

Mulier si est tibi secundum animam tuam non proicias illam et odibili non credas te in toto corde

**7:29.** Honour thy father, and forget not the groanings of thy mother:

Honora patrem tuum et gemitus matris tuae ne obliviscaris

**7:30.** Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.

Memento quoniam nisi per illos non fuisses et retribue illis quomodo et illi tibi

**7:31.** With all thy **soul** fear the **Lord**, and reverence his **priests**.

In tota anima tua time Deum et sacerdotes illius sanctifica

**7:32.** With all thy strength **love** him that made thee: and forsake not his ministers.

In omni virtute dilige eum qui te fecit et ministros eius non derelinquas

**7:33.** Honour **God** with all thy **soul** and give **honour** to the **priests**, and purify thyself with thy arms. \*

Honora Deum ex tota anima tua et honorifica sacerdotes et propurga te cum brachiis

**Thy arms...** That is, with all thy power: or else by arms (brachiis) are here signified the right shoulders of the victims, which by the law fell to the **priests**. See ver. 35.

**7:34.** Give them their portion, as it is commanded thee, of the **firstfruits** and of purifications: and for thy negligences purify thyself with a few.

Da illi partem sicut mandatum est tibi primitiarum et purgationis et de neglegentia purga te cum paucis

**7:35.** Offer to the [Lord](#) the gift of thy shoulders, and the [sacrifice](#) of [sanctification](#), and the [firstfruits](#) of the [holy](#) things:

Datum brachiorum tuorum et sacrificium sanctificationis offers initia sanctorum

**7:36.** And stretch out thy hand to the [poor](#), that thy [expiation](#) and thy [blessing](#) may be perfected.

Et pauperi porrige manum tuam ut perficiatur propitiatio et benedictio tua

**7:37.** A gift hath [grace](#) in the sight of all the living, and restrain not [grace](#) from the dead. \*

Gratia datus in conspectu omnis viventis et mortuo non prohibeas gratiam

**And restrain not grace from the dead...** That is, withhold not from them the benefit of [alms](#), [prayers](#), and [sacrifices](#). Such was the doctrine and practice of the church of [God](#) even in the time of the [Old Testament](#). And the same has always been continued from the days of the [apostles](#) in the [church of the New Testament](#).

**7:38.** Be not wanting in comforting them that weep, and walk with them that mourn.

Non desis plorantibus in conrogatione et cum lugentibus ambula

**7:39.** Be not slow to visit the sick: for by these things thou shalt be confirmed in [love](#).

Non te pigeat visitare infirmum ex his enim in dilectione firmaberis

**7:40.** In all thy works remember thy last end, and thou shalt never [sin](#).

In omnibus operibus tuis memorare novissima tua et in aeternum non peccabis

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## Ecclesiasticus Chapter 8

### Other lessons of wisdom and virtue.

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**8:1.** Strive not with a powerful [man](#), lest thou fall into his hands.

Non litiges cum homine potente ne forte incidas in manus illius

**8:2.** Contend not with a rich [man](#), lest he bring an action against thee.

Non contendas cum viro locuplete ne forte contra consistat litem tibi

**8:3.** For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.

Multos perdidit aurum atque argentum et usque cor regum extendit et convertit

**8:4.** Strive not with a [man](#) that is full of tongue, and heap not wood upon his fire.

Non litiges cum homine linguato et non strues in igne illius ligna

**8:5.** Communicate not with an [ignorant man](#), lest he speak ill of thy [family](#).

Non communices homini indocto ne male de progenie tua loquatur

**8:6.** Despise not a [man](#) that turneth away from [sin](#), nor reproach him therewith: remember that we are all worthy of reproof.

Ne despicias hominem avertentem se a peccato neque inproperes ei memento quoniam omnes sumus in correptionem

**8:7.** Despise not a [man](#) in his old age; for we also shall become old.

Ne spernas hominem in sua senecta etenim ex nobis senescunt

**8:8.** Rejoice not at the death of thy enemy; [knowing](#) that we all die, and are not willing that others should rejoice at our death.

Noli de mortuo gaudere sciens quoniam omnes morimur et in gaudium nolumus venire

**8:9.** Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

Ne despicias narrationem presbyterorum sapientium et in proverbii illorum conversare

**8:10.** For of them thou shalt learn wisdom, and instruction of understanding, and to serve great [men](#) without blame.

Ab ipsis enim disces doctrinam intellectus et servire magnatis sine querella

**8:11.** Let not the discourse of the ancients escape thee, for they have learned of their fathers:

Non te praetereat narratio seniorum et ipsi enim didicerunt a patribus suis

**8:12.** For of them thou shalt learn understanding, and to give an answer in time of need.

Quoniam ab ipsis disces intellectum et in tempore necessitatis responsum

**8:13.** Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their [sins](#).

Non incendas carbones peccatoris arguens eos ne incendaris flamma ignis peccatorum illorum

**8:14.** Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.

Ne contra faciem stes contumeliosi ne sedeat quasi insidiator ori tuo

**8:15.** Lend not to a [man](#) that is mightier than thyself: and if thou lendest, count it as lost.

Noli fenerare homini fortiori te quod si feneraveris tamquam perditum habe

**8:16.** Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

Non spondeas super virtutem tuam quod si sponderis quasi restituens cogita

**8:17.** Judge not against a judge: for he judgeth according to that which is **just**.

Non iudices contra iudicem quoniam secundum quod dignum est iudicat

**8:18.** Go not on the way with a bold **man**, lest he burden thee with his **evils**: for he goeth according to his own will, and thou shalt perish together with his folly.

Cum audace non eas in via ne forte gravet mala sua in te ipse enim secundum voluntatem suam vadit et simul cum stultitia illius peries

**8:19.** Quarrel not with a passionate **man**, and go not into the **desert** with a bold **man**: for blood is as nothing in his sight, and where there is no help he will overthrow thee.

Cum iracundo non facias rixam cum audace non eas in desertum quoniam quasi nihil est ante illum sanguis et ubi non est adiutorium elidet te

**8:20.** Advise not with fools, for they cannot **love** but such things as please them.

Cum fatuis ne consilium habeas non enim poterunt diligere nisi quae ipsis placent

**8:21.** Before a stranger do no matter of counsel: for thou **knowest** not what he will bring forth.

Coram extraneo ne facias consilium nescis enim quid pariet

**8:22.** Open not thy heart to every **man**: lest he repay thee with an **evil** turn, and speak reproachfully to thee.

Non omni homini cor tuum manifestes ne forte inferat tibi gratiam et convicietur tibi

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## Ecclesiasticus Chapter 9

### Cautions with regard to women, and dangerous conversations.

**9:1.** Be not jealous over the wife of thy bosom, lest she show in thy regard the **malice** of a **wicked** lesson.

Non zeles mulierem sinus tui ne ostendas super te malitiam doctrinae nequam

**9:2.** Give not the power of thy **soul** to a **woman**, lest she enter upon thy strength, and thou be confounded.

Non des mulieri potestatem animae tuae ne ingrediatur in virtute tua et confundaris

**9:3.** Look not upon a **woman** that hath a mind for many: lest thou fall into her snares.

Ne respicias mulierem multivolam ne forte incidas in laqueos illius

**9:4.** Use not much the company of her that is a **dancer**, and hearken not to her, lest thou perish by the force of her charms.

Cum psaltrice ne adsiduus sis nec audias illam ne forte pereas in efficacia illius

**9:5.** Gaze not upon a maiden, lest her beauty be a stumblingblock to thee.

Virginem ne conspicias ne forte scandalizeris in decore illius

**9:6.** Give not thy **soul** to harlots in any point: lest thou destroy thyself and thy inheritance.

Non des fornicariis animam tuam in nullo ne perdas te et hereditatem tuam

**9:7.** Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.

Noli conspicere in vicis civitatis nec oberraveris in plateis illius

**9:8.** Turn away thy face from a **woman** dressed up, and gaze not about upon another's beauty.

Averte faciem tuam a muliere compta et non circumspicias speciem alienam

**9:9.** For many have perished by the beauty of a **woman**, and hereby **lust** is enkindled as a fire.

Propter speciem mulieris multi perierunt et ex hoc concupiscentia quasi ignis exardescit

**9:10.** Every **woman** that is a harlot, shall be trodden upon as dung in the way.

Omnis mulier quae est fornicaria quasi stercus in via conculcatur

**9:11.** Many by admiring the beauty of another **man's** wife, have become reprobate, for her conversation burneth as fire.

Speciem mulieris alienae multi admirati reprobati facti sunt conloquium enim illius quasi ignis exardescit

**9:12.** Sit not at all with another **man's** wife, nor repose upon the bed with her:

Cum aliena muliere non accumbas super cubitum cum aliena muliere ne sedeas omnino nec accumbas cum ea super cubitum

**9:13.** And strive not with her over wine, lest thy heart decline towards her and by thy blood thou fall into destruction.

Et non alterceris cum ea in vino ne forte declinet cor tuum in illa et sanguine tuo labaris in perditionem

**9:14.** Forsake not an old friend, for the new will not be like to him.

Ne derelinquas amicum antiquum novus enim non erit similis illi

**9:15.** A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

Vinum novum amicus novus veterescat et cum suavitate bibes illud

**9:16.** Envy not the **glory** and riches of a sinner: for thou **knowest** not what his ruin shall be.

Non zeles gloriam et opes peccatoris non enim scis quae futura sit illius subversio

**9:17.** Be not pleased with the wrong done by the unjust, **knowing** that even to hell the **wicked** shall not please.

Non placeat tibi iniuria iniustorum sciens quoniam usque ad inferos non placebit impius

**9:18.** Keep thee far from the **man** that hath power to kill, so thou shalt not suspect the fear of death.

Longe abesto ab homine potestatem habente occidendi et non suspicaberis timorem mortis

**9:19.** And if thou come to him, commit no fault, lest he take away thy life.

Et si accesseris ad illum noli aliquid committere ne forte auferat vitam tuam

**9:20.** Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved.

Communione mortis scito quoniam in medium laqueorum ingredieris et super dolentium arma ambulabis

**9:21.** According to thy power beware of thy neighbour, and treat with the wise and **prudent**.

Secundum virtutem tuam cave te a proximo et cum sapientibus et prudentibus tracta

**9:22.** Let **just men** be thy guests, and let thy **glory** be in the fear of **God**.

Viri iusti sint tibi convivae et in timore Dei sit gloriatio tibi

**9:23.** And let the thought of **God** be in thy mind, and all thy discourse on the commandments of the Highest.

Et in sensu sit tibi cogitatus et omnis narratio tua in praeceptis Altissimi

**9:24.** Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.

In manus artificum opera laudabitur et princeps populi in sapientia sermonis sui in sensu vero seniorum verbum

**9:25.** A **man** full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

Terribilis est in civitate sua homo linguosus et temerarius in verbo suo odibilis erit

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## Ecclesiasticus Chapter 10

### The virtues and vices of men in power: the great evil of pride.

**10:1.** A wise judge shall judge his people, and the government of a **prudent man** shall be steady. \*

Iudex sapiens vindicabit populum suum et principatus sensati stabilis erit

**Judge his people...** In the Greek it is, instruct his people.

**10:2.** As the judge of the people is himself, so also are his ministers: and what manner of **man** the ruler of a city is, such also are they that dwell therein.

Secundum iudicem populi sic et ministri eius et qualis rector est civitatis tales et inhabitantes

**10:3.** An unwise king shall be the ruin of his people: and cities shall be inhabited through the **prudence** of the rulers.

Rex insipiens perdet populum suum et civitates inhabitabuntur per sensum prudentium

**10:4.** The power of the earth is in the hand of **God**, and in his time he will raise up a profitable ruler over it.

In manu Dei potestas terrae et exclamabilis omnis iniquitas gentium et utilem rectorem in tempus suscitabit super illam

**10:5.** The prosperity of **man** is in the hand of **God**, and upon the person of the **scribe** he shall lay his **honour**. \*

In manu Dei potestas hominis et super faciem scribae inponet honorem suum

**The scribe...** That is, the **man** that is wise and learned in the law.

**10:6.** Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury.

Omnis iniuriae proximi ne memineris et nihil agas in operibus iniuriae

**10:7.** Pride is hateful before **God** and **men**: and all **iniquity** of nations is execrable.

Odibilis coram Deo et hominibus superbia et execrabilis omnis iniquitas gentium

**10:8.** A kingdom is translated from one people to another, because of **injustices**, and wrongs, and injuries, and divers deceits.

Regnum a gente in gentem transfertur propter iniustitias et iniurias et contumelias et diversos dolos

**10:9.** But nothing is more **wicked** than the **covetous man**. Why is earth, and ashes **proud**?

Avaro autem nihil est scelestius quid superbit terra et cinis

**10:10.** There is not a more **wicked** thing than to **love** money: for such a one setteth even his own **soul** to sale: because while he liveth he hath cast away his bowels.

Nihil est iniquius quam amare pecuniam hic enim et animam suam venalem habet quoniam in vita sua proiecit intima sua

**10:11.** All power is of short life. A long sickness is troublesome to the physician.

Omnis potentatus brevis via

**10:12.** The physician cutteth off a short sickness: so also a king is to day, and to morrow he shall die.

Brevem languorem praecidit medicus sic et rex hodie est et cras morietur

**10:13.** For when a **man** shall die, he shall inherit serpents, and beasts, and worms.

Cum enim moritur homo hereditabit serpentes et bestias et vermes

**10:14.** The beginning of the **pride** of **man**, is to fall off from **God**:

Initium superbiae hominis apostatare a Deo

**10:15.** Because his heart is departed from him that made him: for **pride** is the beginning of all **sin**: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

Quoniam ab eo qui fecit illum recessit cor eius quoniam initium peccati omnis superbia qui tenuerit illam adimplebitur maledictis et subvertet eos in finem

**10:16.** Therefore hath the **Lord** disgraced the assemblies of the **wicked**, and hath utterly destroyed them. Propterea exhonoravit Dominus conventus malorum et destruxit eos usque in finem

**10:17.** **God** hath overturned the thrones of **proud** princes, and hath set up the meek in their stead. Sedes ducum superborum destruxit Deus et sedere fecit mites pro illis

**10:18.** **God** hath made the roots of **proud** nations to wither, and hath planted the **humble** of these nations. Radices gentium superbarum arefecit Deus et plantavit humiles ex ipsis gentibus

**10:19.** The **Lord** hath overthrown the lands of the **Gentiles**, and hath destroyed them even to the foundation. Terras gentium evertit Dominus et perdidit eas usque ad fundamentum

**10:20.** He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth. Arefecit ex ipsis et disperdidit illos et cessare fecit memoriam eorum a terra

**10:21.** **God** hath abolished the memory of the **proud**, and hath preserved the memory of them that are **humble** in mind. Perdidit Deus memoriam superborum et reliquit memoriam humilium sensu

**10:22.** Pride was not made for **men**: nor **wrath** for the race of **women**. Non est creata hominibus superbia neque iracundia nationi mulierum

**10:23.** That seed of **men** shall be honoured, which feareth **God**: but that seed shall be dishonoured, which transgresseth the commandments of the **Lord**. Semen hominum honorabitur hoc quod timet Dominum semen autem hoc exhonorabitur hominum quod praeterit mandata Domini

**10:24.** In the midst of brethren their chief is **honourable**: so shall they that fear the **Lord**, be in his eyes. In medio fratrum rector illorum in honore et qui timent Deum erunt in oculis illius

**10:25.** The fear of **God** is the **glory** of the rich, and of the **honourable**, and of the **poor**. Gloria divitum honoratorum et pauperum timor Dei est

**10:26.** Despise not a **just man** that is **poor**, and do not magnify a **sinful man** that is rich. Non despiciere hominem iustum pauperem et non magnificare virum peccatorem divitem

**10:27.** The great **man**, and the judge, and the mighty is in **honour**: and there is none greater than he that feareth **God**. Magnus est iudex et potens est in honore et non est maior illo qui timet Deum

**10:28.** They that are free shall serve a servant that is wise: and a **man** that is **prudent** and well instructed will not murmur when he is reproved; and he that is **ignorant**, shall not be honoured. Servo sensato liberi servient et vir prudens disciplinatus non murmurabit correptus et inscius non honorabitur

**10:29.** Extol not thyself in doing thy work, and linger not in the time of distress; Noli te extollere in faciendo opere tuo et noli cunctari in tempore angustiae

**10:30.** Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread. Melior est qui operatur et abundat in omnibus quam qui gloriatur et eget panem

**10:31.** My son, keep thy **soul** in meekness, and give it **honour** according to its **desert**. Fili in mansuetudine serva animam tuam et da illi honorem secundum meritum suum

**10:32.** Who will justify him that **sinneth** against his own **soul**? and who will **honour** him that dishonoureth his own **soul**?

Peccantem in animam suam quis iustificabit et quis honorificabit exhonorantem animam suam

**10:33.** The **poor man** is **glorified** by his discipline and fear, and there is a **man** that is honoured for his wealth.

Pauper gloriatur per disciplinam et timorem suum et est homo qui honorificatur propter substantiam suam

**10:34.** But he that is **glorified** in **poverty**, how much more in wealth? and he that is **glorified** in wealth, let him fear **poverty**.

Qui gloriatur in paupertate quanto magis in substantia et qui gloriatur in substantia paupertatem vereatur

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## Ecclesiasticus Chapter 11

### Lessons of humility and moderation in all things.

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**11:1.** The wisdom of the **humble** shall exalt his head, and shall make him sit in the midst of great **men**.  
Sapientia humiliati exaltabit caput illius et in medio magnatorum consedere illum faciet

**11:2.** Praise not a **man** for his beauty, neither **despise** a **man** for his look.  
Non laudes virum in specie sua neque spernas hominem in visu suo

**11:3.** The bee is small among flying things but her fruit hath the chiefest sweetness.  
Brevis in volatilibus est apis et initium dulcoris habet fructus illius

**11:4.** **Glory** not in apparel at any time, and be not exalted in the day of thy **honour**: for the works of the Highest only are wonderful, and his works are **glorious**, and secret, and hidden.  
In vestitu ne glorieris umquam nec in die honoris tui extollaris quoniam mirabilia opera Altissimi solius et gloriosa et absconsa et invisita opera illius

**11:5.** Many tyrants have sat on the throne, and he whom no **man** would think on, hath worn the crown.  
Multi tyranni sederunt in throno et insuspicabilis portavit diadema

**11:6.** Many mighty **men** have been greatly brought down, and the **glorious** have been delivered into the hand of others.  
Multi potentes pressi sunt valide et gloriosi traditi sunt in manus alterorum

**11:7.** Before thou inquire, blame no **man**: and when thou hast inquired, reprove **justly**.  
Priusquam interrogas ne vituperes quemquam et cum interrogaveris corripe iuste

**11:8.** Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.  
Priusquam audias ne respondeas verbum et in medio sermonum ne adicias loqui

**11:9.** Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.  
De re ea quae te non molestat ne ceteris et in iudicio peccantium ne consistas

**11:10.** My son, meddle not with many matters: and if thou be rich, thou shalt not be free from **sin**: for if thou pursue after thou shalt not overtake; and if thou run before thou shalt not escape.  
Fili ne in multis sint actus tui et si dives fueris non eris immunis a delicto si enim secutus fueris non apprehendes et non effugies si praecurreris

**11:11.** There is an ungodly **man** that laboureth, and maketh haste, and is in sorrow, and is so much the more in want.  
Est laborans et festinans et dolens impius et tanto magis non abundat

**11:12.** Again, there is an inactive **man** that wanteth help, is very weak in ability, and full of **poverty**:  
Est homo marcidus egens recuperatione plus deficiens virtute et abundans paupertate

**11:13.** Yet the eye of **God** hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have **glorified God**.  
Et oculus Dei respexit illum in bono et erexit illum ab humilitate ipsius et exaltavit caput eius et mirati sunt in illo multi et honoraverunt Deum

**11:14.** **Good** things and **evil**, life and death, **poverty** and riches, are from **God**.  
Bona et mala vita et mors et paupertas et honestas a Deo sunt

**11:15.** Wisdom and discipline, and the **knowledge** of the law are with **God**. **Love** and the ways of **good** things are with him.

[]

**11:16.** Error and darkness are created with sinners: and they that **glory** in **evil** things, grow old in **evil**.

[]

**11:17.** The gift of **God** abideth with the **just**, and his advancement shall have success for ever.  
Datio Dei permanet iustis et profectus illius successus habebunt in aeternum

**11:18.** There is one that is enriched by living sparingly, and this is the portion of his reward.  
Est qui locupletatur parce agendo et haec pars mercedis illius

**11:19.** In that he saith: I have found me rest, and now I will eat of my goods alone:  
In eo quod dicit inveni requiem mihi et nunc manducabo de bonis meis solus

**11:20.** And he **knoweth** not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.  
Et nescit quod tempus praetereat et relinquet omnia aliis

**11:21.** Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.  
Sta in testamento tuo et in illo conloquere et in opere mandatorum tuorum veteresce

**11:22.** Abide not in the works of sinners. But trust in **God**, and stay in thy place,  
Ne manseris in operibus peccatorum fide autem in Deo et mane in loco tuo

**11:23.** For it is easy in the eyes of **God** on a sudden to make the **poor man** rich.  
Facile est enim in oculis Dei de subito honestari pauperem

**11:24.** The **blessing** of **God** maketh haste to reward the **just**, and in a swift hour his **blessing** beareth fruit.  
Benedictio Dei in mercedem iusti festinat et in honore veloci processus illius fructificat

**11:25.** Say not: What need I, and what **good** shall I have by this?  
Ne dicas quid est mihi opus et quae erunt mihi ex hoc bona

**11:26.** Say not: I am sufficient for myself: and what shall I be made worse by this?  
Ne dicas sufficiens sum et quid ex hoc pessimabor

**11:27.** In the day of **good** things be not unmindful of **evils**: and in the day of **evils** be not unmindful of **good** things:  
In die bonorum ne inmemor sis malorum et in die malorum ne inmemor sis bonorum

**11:28.** For it is easy before **God** in the day of death to reward every one according to his ways.  
Quoniam facile coram Deo in die obitus retribuere unicuique secundum vias suas

**11:29.** The affliction of an hour maketh one forget great delights, and in the end of a **man** is the disclosing of his works.  
Malitia horae oblivionem facit luxuriae magnae et in fine hominis denudatio operum illius

**11:30.** Praise not any **man** before death, for a **man** is **known** by his children.  
Ante mortem ne laudes hominem quemquam quoniam in filiis suis agnoscitur vir

**11:31.** Bring not every **man** into thy house: for many are the snares of the deceitful.  
Non omnem hominem inducas in domum tuam multae enim insidiae sunt dolosi

**11:32.** For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the **proud**, and as a spy that looketh on the fall of his neighbour.  
Sicut enim eructant praecordia fetantium sicut perdix inducitur in caveam et ut caprea in laqueum sic et cor superbiorum et sicut prospectator videns casum proximi sui

**11:33.** For he lieth in wait and turneth **good** into **evil**, and on the **elect** he will lay a blot.  
Bona enim in mala convertens insidiatur et in electis inponet maculam

**11:34.** Of one spark cometh a great fire, and of one deceitful **man** much blood: and a **sinful man** lieth in

wait for blood.

Ab scintilla una augetur ignis et ab uno doloso augetur sanguis homo vero peccator sanguini insidiatur

**11:35.** Take heed to thyself of a mischievous **man**, for he worketh **evils**: lest he bring upon thee reproach for ever.

Adtende te a pestifero fabricat enim mala ne forte inducat super te subsannationem in perpetuum

**11:36.** Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

Admitte ad te alienigenam et subvertet te in turbore et abalienabit te a tuis propriis

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## Ecclesiasticus Chapter 12

### We are to be liberal to the just: and not to trust the wicked.

**12:1.** If thou do [good](#), [know](#) to whom thou dost it, and there shall be much thanks for thy [good](#) deeds.

Si benefeceris scito cui feceris et erit gratia in bonis tuis multa

**12:2.** Do [good](#) to the [just](#), and thou shalt find great recompense: and if not of him, assuredly of the [Lord](#).

Benefac iusto et invenies retributionem magnam et si non ab ipso certe a Domino

**12:3.** For there is no [good](#) for him that is always occupied in [evil](#), and that giveth no [alms](#): for the [Highest](#) [hateth](#) sinners, and hath mercy on the penitent.

Non est ei bene qui adsiduus est malis et elemosynam non danti quoniam et Altissimus odio habet peccatores et misertus est paenitentibus

**12:4.** Give to the [merciful](#) and uphold not the sinner: [God](#) will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

Da misericordii et ne suscipias peccatorem et impiis et peccatoribus reddet vindictam custodiens eos in die vindictae

**12:5.** Give to the [good](#), and receive not a sinner.

Da bono et non receperis peccatorem

**12:6.** Do [good](#) to the [humble](#), and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee.

Benefac humili et non dederis impio prohibe panes illi dare ne in ipsis potentior te sit

**12:7.** For thou shalt receive twice as much [evil](#) for all the [good](#) thou shalt have done to him: for the [Highest](#) also [hateth](#) sinners, and will repay vengeance to the ungodly.

Nam duplicia mala invenies in omnibus bonis quoniam et Altissimus odio habet peccatores et impiis reddet vindictam

**12:8.** A friend shall not be [known](#) in prosperity, and an enemy shall not be hidden in adversity.

Non agnoscetur in bonis amicus et non abscondetur in malis inimicus

**12:9.** In the prosperity of a [man](#), his enemies are grieved: and a friend is [known](#) in his adversity.

In bonis viri inimici illius in tristitia et in malitia illius amicus agnitus est

**12:10.** Never trust thy enemy for as a brass pot his [wickedness](#) rusteth:

Non credas inimico tuo in aeternum sicut enim aeramentum eruginat nequitia illius

**12:11.** Though he [humble](#) himself and go crouching, yet take [good](#) heed and beware of him.

Et si humiliatus vadat curvus adice animum tuum et custodi te ab illo

**12:12.** Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat and at the last thou acknowledge my words, and be pricked with my sayings.

Non statuas illum penes te nec sedeat ad dexteram tuam ne conversus stet in loco tuo ne forte conversus in locum tuum inquirat cathedram tuam et in novissimo cognoscas verba mea et in sermonibus meis stimuleris

**12:13.** Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a [wicked man](#), and is involved in his [sins](#).

Quis miserebitur incantatori a serpente percusso et omnibus qui adpropiant bestiis et qui comitatur cum viro iniquo et obvolutus est in peccatis eius

**12:14.** For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

Una hora tecum permanebit si autem declinaveris non subportabit

**12:15.** An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit.  
In labiis suis indulcat inimicus et in corde suo insidiatur ut subvertat te in foveam

**12:16.** An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood:  
In oculis suis lacrimatur inimicus et si invenerit tempus non satiabitur sanguine

**12:17.** And if **evils** come upon thee, thou shalt find him there first.  
Si incurrerint tibi mala invenies eum illic priorem

**12:18.** An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.  
In oculis suis lacrimatur inimicus et quasi adjuvans suffodiet plantas tuas

**12:19.** He will shake his head, and clap his hands, and whisper much, and change his countenance.  
Caput suum movebit et plaudebit manu et multa susurrans commutabit vultum suum

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## Ecclesiasticus Chapter 13

### Cautions in the choice of company.

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**13:1.** He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the **proud**, shall put on **pride**.

Qui tetigerit picem inquinabitur ab illa et qui communicaverit superbo inducet superbiam

**13:2.** He shall take a burden upon him that hath fellowship with one more **honourable** than himself. And have no fellowship with one that is richer than thyself.

Pondus super se tollit qui honestiori communicat et ditiori te ne socius fueris

**13:3.** What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.

Quid communicabit caccabus ad ollam quando enim conliserint confringetur

**13:4.** The rich **man** hath done wrong, and yet he will fume: but the **poor** is wronged and must hold his peace.

Dives iniuste egit et fremebit pauper autem laesus tacebit

**13:5.** If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.

Si largitus fueris adsumet te et si non habueris derelinquet te

**13:6.** If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.

Si habes convivet tecum et evacuabit te et ipse non dolebit super te

**13:7.** If he have need of thee he will deceive thee, and smiling upon thee will put thee in **hope**; he will speak thee fair, and will say: What wantest thou?

Si necessarius illi fueris subplantabit te et subridens spem dabit narrans tibi bona et dicet quid opus est tibi

**13:8.** And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

Et confundet te in cibus suis donec te exinaniat bis et ter et in novissimo derideat te postea videns derelinquet te et caput suum movebit ad te

**13:9.** Humble thyself to **God**, and wait for his hands.

[]

**13:10.** Beware that thou be not deceived into folly, and be **humbled**.

Attende ne seductus in stultitiam humilieris

**13:11.** Be not lowly in thy wisdom, lest being **humbled** thou be deceived into folly.

Noli esse humilis in sapientia tua ne humiliatus in stultitiam seducaris

**13:12.** If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

Advocatus a potentiore discede ex hoc enim magis te advocabit

**13:13.** Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.

Ne improbus sis ne inpingaris et longe abesto ne eas in oblivionem

**13:14.** Affect not to speak with him as an equal, and **believe** not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets.

Ne retineas ex aequo loqui cum illo ne credas multis verbis illius ex multa enim loquella temptabit te et subridens interrogabit te de absconditis tuis

**13:15.** His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

Inmitis animus illius conservabit verba tua et non parcat de malitia et de vinculis

**13:16.** Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.

Cave tibi et adtende diligenter auditui tuo quoniam cum subversione tua ambulas

**13:17.** When thou hearest those things, see as it were in sleep, and thou shalt awake.

Audiens vero illa quasi in somnis vide et vigilabis

**13:18.** Love God all thy life, and call upon him for thy salvation.

Omni vita tua dilige Deum et invoca eum in salute tua

**13:19.** Every beast loveth its like: so also every man him that is nearest to himself.

Omne animal diligit similem sibi sic et omnis homo proximum sibi

**13:20.** All flesh shall consort with the like to itself, and every man shall associate himself to his like.

Omnis caro ad similem sibi coniungitur et omnis homo simili sui sociabitur

**13:21.** If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

Si communicabit lupus agno aliquando sic peccator iusto

**13:22.** What fellowship hath a holy man with a dog, or what part hath the rich with the poor?

Quae communicatio sancto homini ad canem aut quae pax bona diviti ad pauperem

**13:23.** The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.

Venatio leonis onager in heremo sic pascua sunt divitum pauperes

**13:24.** And as humility is an abomination to the proud: so also the rich man abhorreth the poor.

Et sicut abominatio est superbo humilitas sic execratio divitis pauper

**13:25.** When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.

Dives commotus confirmatur ab amicis humilis autem cum ceciderit expellitur et a notis

**13:26.** When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.

Diviti decepto multi recuperatores locutus est superba et iustificaverunt illum

**13:27.** The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.

Humilis deceptus est et insuper arguitur locutus est sensate et non est datus ei locus

**13:28.** The rich man spoke, and all held their peace, and what he said they extol even to the clouds.

Dives locutus est et omnes tacuerunt et verbum illius usque ad nubes perducent

**13:29.** The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.

Pauper locutus est et dicunt quis est hic et si offenderit subvertunt illum

**13:30.** Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

Bona est substantia cui non est peccatum in conscientia et nequissima paupertas in ore impii

**13:31.** The heart of a man changeth his countenance, either for good, or for evil.

Cor hominis inmutat faciem illius sive in bona sive in mala

**13:32.** The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

Vestigium cordis boni et faciem bonam difficile invenies et cum labore



## Ecclesiasticus Chapter 14

### The evil of avarice: works of mercy are recommended, and the love of wisdom.

---

**14:1.** Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin.

Beatus vir qui non est lapsus verbo ex ore suo et non est stimulatus in tristitia delicti

**14:2.** Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

Felix qui non habuit animi sui tristitiam et non excidit ab spe sua

**14:3.** Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

Viro cupido et tenaci sine ratione est substantia et homini livido ad quid aurum

**14:4.** He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.

Qui acervat ex animo suo iniuste aliis congregat et in bonis illius alius luxuriabitur

**14:5.** He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.

Qui sibi nequa est cui alii bonus erit et non iucundabitur in bonis suis

**14:6.** There is none worse than he that envieth himself, and this is the reward of his wickedness:

Qui sibi invidet nihil est illo nequius et haec redditio est malitiae illius

**14:7.** And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness.

Et si bene fecerit ignoranter et non volens facit et in novissimo manifestat malitiam suam

**14:8.** The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

Nequa est oculus lividi et avertens faciem et despiciens animam suam

**14:9.** The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

Insatiabilis oculus cupidi in parte iniquitatis non satiabitur donec consummet arefaciens animam suam

**14:10.** An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

Oculus malus ad mala et non satiabitur pane et in tristitia erit super mensam suam

**14:11.** My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.

Fili si habes benefac tecum et Deo bonas oblationes offer

**14:12.** Remember that death is not slow, and that the covenant of hell hath been shown to thee: for the covenant of this world shall surely die. \*

Memor esto quoniam mors non tardat et testamentum inferorum quia demonstratum est tibi testamentum enim huius mundi morte morietur

**Covenant of hell...** The decree by which all are to go down to the regions of death.

**14:13.** Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor.

Ante mortem benefac amico tuo et secundum vires tuas exporrigenz da pauperi

**14:14.** Defraud not thyself of the good day, and let not the part of a good gift overpass thee.

Non defrauderis a die bono et particula boni doni non te praetereat

**14:15.** Shalt thou not leave to others to divide by lot thy sorrows and labours?

Nonne aliis relinques dolores et labores tuos in divisione sortis

**14:16.** Give and take, and justify thy [soul](#).

Da et accipe et iustifica animam tuam

**14:17.** Before thy death work [justice](#): for in hell there is no finding food.

Ante obitum tuum operare iustitiam quoniam non est apud inferos invenire cibum

**14:18.** All flesh shall fade as grass, and as the leaf that springeth out on a green tree.

Omnis caro sicut faenum veterescit et sicut folium fructificans in arbore viridi

**14:19.** Some grow, and some fall off: so is the [generation](#) of flesh and blood, one cometh to an end, and another is born.

Alia generat et alia deicit sic generatio carnis et sanguinis alia finitur et alia nascitur

**14:20.** Every work that is corruptible shall fail in the end: and the worker thereof shall go with it.

Omne opus corruptibile in fine deficiet et qui illud operatur ibit cum ipso

**14:21.** And every excellent work shall be justified: and the worker thereof shall be honoured therein.

Et omne opus electum iustificabitur et qui operatur illud honorabitur in illo

**14:22.** [Blessed](#) is the [man](#) that shall continue in wisdom, and that shall meditate in his [justice](#), and in his mind shall think of the all seeing eye of [God](#).

Beatus vir qui in sapientia sua morietur et qui in iustitia sua meditabitur et in sensu cogitabit circumspectionem Dei

**14:23.** He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways.

Qui excogitat vias illius in suo corde et in absconsis illius intellegens vadens post illam quasi vestigator et in viis illius consistens

**14:24.** He who looketh in at her windows, and hearkeneth at her door.

Qui respicit per fenestras et in ianuas illius audiens

**14:25.** He that lodgeth near her house, and fastening a pin in her walls shall set up his tent high unto her, where [good](#) things shall rest in his lodging for ever.

Qui requiescit iuxta domum illius et in parietibus illius figens palum statuet casulam suam ad manus illius et requiescunt in casula eius bona per aevum

**14:26.** He shall set his children under her shelter, and shall lodge under her branches:

Statuet filios suos sub tegimen illius et sub ramis illius morabitur

**14:27.** He shall be protected under her covering from the heat, and shall rest in her [glory](#).

Protegetur in subtegmine illius a fervore et in gloria eius requiescet

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## Ecclesiasticus Chapter 15

### Wisdom embraceth them that fear God. God is not the author of sin.

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**15:1.** He that feareth [God](#), will do [good](#): and he that possesseth [justice](#), shall lay hold on her,  
Qui timet Deum faciet illud et qui continens est iustitiae adprehendet illam

**15:2.** And she will meet him as an [honourable](#) mother, and will receive him as a wife [married](#) of a [virgin](#).  
Et obviabit illi quasi mater honorificata et quasi mulier a virginitate suscipiet illum

**15:3.** With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved.  
Cibabit illum panem vitae et intellectus et aqua sapientiae salutaris potabit illum et firmabitur in illo et non flectetur

**15:4.** And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours.  
Et continebit illum et non confundetur et inaltabit illum apud proximos suos

**15:5.** And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of [glory](#).  
Et in medio ecclesiae aperiet os illius adimplebit illum spiritu sapientiae et intellectus et stolam gloriae vestiet illum

**15:6.** She shall heap upon him a treasure of [joy and gladness](#), and shall cause him to inherit an everlasting [name](#).  
lucunditatem et exultationem thesaurizabit super illum et nomine aeterno hereditabit illum

**15:7.** But foolish [men](#) shall not obtain her, and wise [men](#) shall meet her, foolish [men](#) shall not see her: for she is far from [pride](#) and deceit.  
Homines stulti non adprehendent illam et homines sensati obviabunt illi homines stulti non videbunt illam longe enim abest a superbia et dolo

**15:8.** Lying [men](#) shall be mindful of her: but [men](#) that speak [truth](#) shall be found with her, and shall advance, even till they come to the sight of [God](#).  
Viri mendaces non erunt illius memores et viri veraces inveniuntur in illa et successum habebunt usque ad inspectionem Dei

**15:9.** Praise is not seemly in the mouth of a sinner:  
Non est speciosa laus in ore peccatoris

**15:10.** For wisdom came forth from [God](#): for praise shall be with the wisdom of [God](#), and shall abound in a [faithful](#) mouth, and the sovereign [Lord](#) will give praise unto it.  
Quoniam a Deo profecta est sapientia sapientiae enim Dei adstabit laus et in ore fideli abundabit et Dominator dabit eam illi

**15:11.** Say not: It is through [God](#), that she is not with me: for do not thou the things that he [hateth](#).  
Non dixeris per Deum abest quae odit enim ne feceris

**15:12.** Say not: He hath caused me to [err](#): for he hath no need of [wicked men](#).  
Non dicas ille me inplanavit non enim necessarij sunt illi homines impii

**15:13.** The [Lord](#) [hateth](#) all abomination of [error](#), and they that fear him shall not [love](#) it.  
Omne execrumentum erroris odit Deus et non erit amabile timentibus illum

**15:14.** God made man from the beginning, and left him in the hand of his own counsel.

Deus ab initio constituit hominem et reliquit illum in manu consilii sui

**15:15.** He added his commandments and precepts.

Adiecit mandata et praecepta sua

**15:16.** If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.

Si volueris mandata conservabunt te et in perpetuum fidem placitam facere

**15:17.** He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

Adposuit tibi aquam et ignem ad quod voles porrigere manum tuam

**15:18.** Before man is life and death, good and evil, that which he shall choose shall be given him:

Ante hominem vita et mors bonum et malum quod placuerit ei dabitur illi

**15:19.** For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

Quoniam multa sapientia Dei et fortis in potentia videns omnes sine intermissione

**15:20.** The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.

Oculi Dei ad timentes eum et ipse agnoscit omnem operam hominis

**15:21.** He hath commanded no man to do wickedly, and he hath given no man license to sin;

Nemini mandavit impie agere et nemini dedit spatium peccandi

**15:22.** For he desireth not a multitude of faithless and unprofitable children.

Non enim concupiscit multitudinem filiorum infidelium et inutilium

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## Ecclesiasticus Chapter 16

### It is better to have none than many wicked children. Of the justice and mercy of God. His ways are unsearchable.

---

**16:1.** Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of **God** be not with them.

Et ne iucunderis in filiis impiis si multiplicentur non oblecteris super ipsos si non est timor Dei cum illis

**16:2.** Trust not to their life, and respect not their labours.

Non credas vitae illorum et ne respexeris in labores illorum

**16:3.** For better is one that feareth **God**, than a thousand ungodly children.

Melior est enim unus timens Deum quam mille filii impii

**16:4.** And it is better to die without children, than to leave ungodly children.

Et utile mori sine filiis quam relinquere filios impios

**16:5.** By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.

Ab uno sensato inhabitabitur patria et a tribus impiis deseretur

**16:6.** Many such things hath my eyes seen, and greater things than these my ear hath heard.

Multa talia vidit oculus meus et fortiora horum audivit auris mea

**16:7.** In the congregation of sinners a fire shall be kindled, and in an unbelieving nation **wrath** shall flame out.

In synagoga peccantium exardebit ignis et in gente incredibili exardescit ira

**16:8.** The ancient giants did not obtain pardon for their **sins**, who were destroyed trusting to their own strength:

Non exoraverunt pro peccatis suis antiquis gigantibus qui destruxerunt confidentes suae virtuti

**16:9.** And he spared not the **place where Lot sojourned**, but abhorred them for the **pride** of their word.

Et non pepercit peregrinationi illorum et execratus est illos prae superbia verbi illorum

**16:10.** He had not pity on them, destroying the whole nation that extolled themselves in their **sins**.

Non misertus est illis gentem totam perdens et extollentes se in suis peccatis

**16:11.** So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiffnecked, it is a wonder if he had escaped unpunished: \*

Et sicut sescenta milia peditum qui congregati sunt in duritia cordis sui et si unus fuisset cervicatus mirum si fuisset immunis

**Six hundred thousand footmen, etc...** Viz., the **children of Israel**, whom he sentenced to die in the **wilderness**. Num. 14.

**16:12.** For mercy and **wrath** are with him. He is mighty to forgive, and to pour out indignation:

Misericordia enim et ira est cum illo potens exoratio et effundens iram

**16:13.** According as his mercy is, so his correction judgeth a **man** according to his works.

Secundum misericordiam suam sic correptio illius hominem secundum operam suam iudicat

**16:14.** The sinner shall not escape in his rapines, and the patience of him that showeth mercy shall not be put off.

Non effugiet in rapinam peccator et non retardabit sufferentia misericordiam facientis

**16:15.** All mercy shall make a place for every **man** according to the merit of his works, and according to the wisdom of his sojournment.

Omnis misericordia faciet locum unicuique secundum meritum operum suorum et secundum intellectum peregrinationis ipsius

**16:16.** Say not: I shall be hidden from **God**, and who shall remember me from on high?  
Non dicas a Deo abscondar et ex summo quis mei memorabitur

**16:17.** In such a multitude I shall not be **known**: for what is my **soul** in such an immense creation?  
In populo magno non agnoscar quae est enim anima mea in tam inmensa creatura

**16:18.** Behold the **heaven**, and the **heavens of heavens**, the **deep**, and all the earth, and the things that are in them, shall be moved in his sight,  
Ecce caelum et caeli caelorum abyssus et universa terra et quae in eis sunt in conspectu illius commovebuntur

**16:19.** The mountains also, and the hills, and the foundations of the earth: when **God** shall look upon them, they shall be shaken with trembling.  
Montes simul et colles et fundamenta terrae et cum conspexerit illa Deus tremore concutientur

**16:20.** And in all these things the heart is senseless: and every heart is understood by him.  
Et omne cor intellegetur

**16:21.** And his ways who shall understand, and the storm, which no eye of **man** shall see?  
Et vias illius quis intellegit et procella quam nec oculus videbit hominis

**16:22.** For many of his works are hidden, but the works of his **justice** who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.  
Nam plurima opera illius sunt in absconsis opera iustitiae quis enuntiabit aut quis sustinebit longe enim est testamentum a quibusdam et interrogatio omnium in consummatione est

**16:23.** He that wanteth understanding thinketh vain things, and the foolish, and erring **man**, thinketh foolish things.  
Qui minoratur corde cogitat inania et vir imprudens et errans cogitat stulta

**16:24.** Harken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.  
Audi me fili et disce disciplinam sensus et in verbis meis adtende in corde

**16:25.** And I will show forth **good** doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that **God** hath put upon his works from the beginning, and I show forth in **truth** his **knowledge**.  
Edicam in aequitate disciplinam et scrutabor enarrare sapientiam et in verbis meis adtende in corde tuo et dico in aequitate spiritus virtutes quas posuit Deus in opera sua ab initio et in veritate enuntio scientiam eius

**16:26.** The works of **God** are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their **generations**.  
In iudicio Dei opera ipsius ab initio et ab institutione ipsorum distinxit partes illorum et initia ipsorum in gentibus suis

**16:27.** He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works.  
Ornavit in aeternum opera illorum nec esurierunt nec laboraverunt et non destiterunt ab operibus suis

**16:28.** Nor shall any of them straiten his neighbour at any time.  
Unusquisque proximum sibi non angustiavit usque in aevum

**16:29.** Be not thou incredulous to his word.  
Non incredibiles verbo illius

**16:30.** After this **God** looked upon the earth, and filled it with his goods.  
Post haec Deus in terram respexit et implevit illam bonis suis

**16:31.** The **soul** of every living thing hath shown forth before the face thereof, and into it they return

again.\*

Anima omnis vitalis denudavit ante faciem ipsius et ipsa iterum reversio illorum

**Shown forth...** Viz., the glory and power of God upon the earth.

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## Ecclesiasticus Chapter 17

### The creation and favour of God to man. An exhortation to turn to God.

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**17:1.** God created man of the earth, and made him after his own image.

Deus creavit de terra hominem et secundum imaginem suam fecit illum

**17:2.** And he turned him into it again, and clothed him with strength according to himself.

Et iterum convertit illum in ipsam et secundum se vestivit illum virtutem

**17:3.** He gave him the number of his days and time, and gave him power over all things that are upon the earth.

Numerum dierum et tempus dedit illi et dedit illi potestatem eorum quae sunt super terram

**17:4.** He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

Posuit timorem illius super omnem carnem et dominatus est bestiarum et volatilium

**17:5.** He created of him a helpmate like to himself, he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

Creavit ex ipso adiutorium similem ipsi consilium et linguam et oculos aures et cor dedit illis excogitandi et disciplinam intellectus replevit illos

**17:6.** He created in them the science of the spirit, he fired their heart with wisdom, and showed them both good and evil.

Creavit illis scientiam spiritus sensum implevit cor illorum et mala et bona ostendit illis

**17:7.** He set his eye upon their hearts to show them the greatness of his works:

Posuit oculum ipsorum super corda illorum ostendere illis magnalia operum suorum

**17:8.** That they might praise the name which he hath sanctified: and glory in his wondrous act that they might declare the glorious things of his works.

Et nomen sanctificationis conlaudent et gloriari in mirabilibus illius et magnalia enarrent operum eius

**17:9.** Moreover he gave them instructions, and the law of life for an inheritance.

Addidit illis disciplinam et legem vitae hereditavit illos

**17:10.** He made an everlasting covenant with them, and he showed them his justice and judgments.

Testamentum aeternum constituit cum illis et iudicia sua ostendit illis

**17:11.** And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.\*

Et magnalia honoris eius vidit oculus illorum et honorem vocis audierunt aures illorum et dixit illis attendite ab omni iniquo

**Their eye saw, etc...** Viz., when he gave the law on mount Sinai.

**17:12.** And he gave to every one of them commandment concerning his neighbour.

Et mandavit illis unicuique de proximo

**17:13.** Their ways are always before him, they are not hidden from his eyes.

Viae illorum coram ipso sunt semper non sunt absconsaе ab oculis ipsius

**17:14.** Over every nation he set a ruler.

In unamquamque gentem praeposuit rectorem

**17:15.** And Israel was made the manifest portion of God.

Et pars Dei Israel facta est manifesta

**17:16.** And all their works are as the sun in the sight of **God**: and his eyes are continually upon their ways. Omnia opera illorum velut sol in conspectu Dei et oculi eius sine intermissione inspicientes in viis eorum

**17:17.** Their covenants were not hid by their **iniquity**, and all their **iniquities** are in the sight of **God**. Non sunt absconsa testamenta per iniquitatem eorum et omnes iniquitates eorum in conspectu Dei

**17:18.** The **alms** of a **man** is as a signet with him, and shall preserve the **grace** of a **man** as the apple of the eye:

Elemosyna viri quasi sacculum cum ipso et gratiam hominis quasi pupillam conservabit

**17:19.** And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn them down into the bowels of the earth.

Et postea resurget et retribuet illis retributionem unicuique in caput illorum et convertet in interiores partes terrae

**17:20.** But to the penitent he hath given the way of **justice**, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of **truth**.

Paenitentibus autem dedit viam iustitiae et conrogavit deficientes sustinere et destinavit illis sortem veritatis

**17:21.** Turn to the **Lord**, and forsake thy **sins**:

Convertere ad Deum et relinque peccata tua

**17:22.** Make thy **prayer** before the face of the **Lord**, and offend less. \*

Precare ante faciem et minue offendiculum

**Offend less...** *Minue offendicula.* That is, remove **sins** and the **occasions of sins**.

**17:23.** Return to the **Lord**, and turn away from thy **injustice**, and greatly **hate** abomination.

Refer te ad Dominum et avertere ab iniustitia et nimis odito execrationem

**17:24.** And **know** the justices and judgments of **God**, and stand firm in the lot set before thee, and in **prayer** to the most high **God**.

Et cognosce iustitias et iudicia Dei et sta in sorte propositionis et orationis altissimi Dei

**17:25.** Go to the side of the **holy** age, with them that live and give praise to **God**. \*

In partes vade saeculi sancti cum vivis et dantibus confessionem

**Go to the side, etc...** Fly from the side of **Satan** and **sin**, and join with the **holy** ones, that follow **God** and godliness.

**17:26.** Tarry not in the **error** of the ungodly, give **glory** before death. Praise perisheth from the dead as nothing.

Non demoreris in errore impiorum a mortuo quasi nihil perit

**17:27.** Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise **God**, and shalt **glory** in his mercies.

Confiteberis vivens vivus et sanus confiteberis et laudabis Deum et gloriaberis in miserationibus illius

**17:28.** How great is the mercy of the **Lord**, and his forgiveness to them that turn to him!

Quam magna misericordia Dei et propitiatio illius convertentibus ad se

**17:29.** For all things cannot be in **men**, because the **son of man** is not immortal, and they are delighted with the vanity of **evil**.

Nec enim omnia possunt esse in hominibus quoniam non est immortalis filius hominis et in vanitate malitiae placuerunt

**17:30.** What is brighter than the sun; yet it shall be eclipsed. Or what is more **wicked** than that which flesh and blood hath invented? and this shall be reproved.

Quid lucidius sole et hic deficiet aut quid nequius excogitabit caro et sanguis et hoc arguitur

**17:31.** He beholdeth the power of the height of **heaven**: and all **men** are earth and ashes.

Virtutem altitudinis caeli ipse conspicit et omnes homines terra et cinis

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## Ecclesiasticus Chapter 18

### God's works are wonderful: we must serve him, and not our lusts.

**18:1.** He that liveth for ever **created** all things together. **God** only shall be justified, and he remaineth an invincible king for ever.

Qui vivit in aeternum creavit omnia simul Deus solus iustificabitur et manet invictus rex in aeternum

**18:2.** Who is able to declare his works?

Quis sufficit enarrare opera illius

**18:3.** For who shall search out his **glorious** acts?

Quis enim investigabit magnalia eius

**18:4.** And who shall show forth the power of his majesty? or who shall be able to declare his mercy?

Virtutem autem magnitudinis eius quis enuntiabit et quis adiciet enarrare misericordiam eius

**18:5.** Nothing may be taken away, nor added, neither is it possible to find out the **glorious** works of **God**.

Non est minuere neque adicere nec est invenire magnalia Dei

**18:6.** When a **man** hath done, then shall he begin: and when he leaveth off, he shall be at a loss.\*

Cum consummaverit homo tunc incipit et cum quieverit operabitur

**Then shall he begin...** **God** is so great and incomprehensible, that when **man** has done all that he can to find out his greatness and boundless perfections, he is still to begin: for what he has found out, is but a mere nothing in comparison with his infinity.

**18:7.** What is **man**, and what is his **grace**? and what is his **good**, or what is his **evil**?

Quid homo et quae gratia illius et quid bonum aut quid nequam illius

**18:8.** The number of the days of **men** at the most are a hundred years, as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

Numerus dierum hominum multum centum anni quasi guttae aquae a mare et sicut calculus harenae sic exigui anni in die aevi

**18:9.** Therefore **God** is patient in them, and poureth forth his mercy upon them.

Propter hoc patiens est Deus in illis et effudit super eos misericordiam suam

**18:10.** He hath seen the presumption of their heart that it is **wicked**, and hath **known** their end that it is **evil**.

Vidit praesumptionem cordis illorum quoniam mala est et cognovit subversionem illorum quoniam nequa est

**18:11.** Therefore hath he filled up his mercy in their favour, and hath shown them the way of **justice**.

Ideo adimplevit propitiationem suam in illis et ostendit illis viam aequitatis

**18:12.** The compassion of **man** is toward his neighbour: but the mercy of **God** is upon all flesh.

Miseratio hominis circa proximum suum misericordia autem Dei super omnem carnem

**18:13.** He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

Qui misericordiam habet et docet erudit quasi pastor gregem suum

**18:14.** He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

Misereatur excipiens doctrinam miserationis et qui festinant in iudiciis eius

**18:15.** My son, in thy **good deeds**, make no complaint, and when thou givest any thing, add not grief by an **evil** word.

Fili in bonis non des querellam et omni dato non des tristitiam verbi mali

**18:16.** Shall not the dew assuage the heat? so also the **good** word is better than the gift.  
Nonne ardorem refrigerabit ros sic et verbum melius quam datus

**18:17.** Lo, is not a word better than a gift? but both are with a justified **man**.  
Nonne ecce verbum super datum bonum et utraque cum homine iustificato

**18:18.** A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.  
Stultus achariter inproperabit et datus indisciplinati tabescere facit oculos

**18:19.** Before judgment prepare thee **justice**, and learn before thou speak.  
Ante iudicium para iustitiam tibi et antequam loquaris disce

**18:20.** Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of **God**.  
Ante languorem adhibe medicinam et ante iudicium interroga te ipsum et in conspectu Dei invenies propitiationem

**18:21.** Humble thyself before thou art sick, and in the time of sickness show thy conversation.  
Ante languorem humilia te et in tempore infirmitatum ostende conversationem tuam

**18:22.** Let nothing hinder thee from **praying** always, and be not afraid to be justified even to death: for the reward of **God** continueth for ever.  
Non inpediaris operari semper et non veteris usque ad mortem iustificari quoniam merces Dei manet in aeternum

**18:23.** Before **prayer** prepare thy **soul**: and be not as a **man** that tempteth **God**.  
Ante orationem praepara animam tuam et noli esse quasi homo qui temptat Deum

**18:24.** Remember the **wrath** that shall be at the last day, and the time of repaying when he shall turn away his face.  
Memento irae in die consummationis et tempus retributionis in conversatione facies

**18:25.** Remember **poverty** in the time of abundance, and the necessities of **poverty** in the day of riches.  
Memento paupertatis in tempore abundantiae et necessitatem paupertatis in die divitiarum

**18:26.** From the morning until the evening the time shall be changed, and all these are swift in the eyes of **God**.  
A mane usque ad vesperam mutatur tempus et haec omnia citata in oculis Dei

**18:27.** A wise **man** will fear in every thing, and in the days of **sins** will beware of sloth.  
Homo sapiens in omnibus metuet et in diebus delictorum adtendet ab inertia

**18:28.** Every **man** of understanding **knoweth** wisdom, and will give praise to him that findeth her.  
Omnis astutus agnovit sapientiam et invenienti eam dabit confessionem

**18:29.** They that were of **good** understanding in words, have also done wisely themselves: and have understood **truth** and **justice**, and have poured forth proverbs and judgments.  
Sensati in verbis et ipsi sapienter egerunt et intellexerunt veritatem et iustitiam et inploraverunt proverbia et iudicia

**18:30.** Go not after thy **lusts**, but turn away from thy own will.  
De continentia animae post concupiscentias tuas non eas et a voluntate tua avertere

**18:31.** If thou give to thy **soul** her desires, she will make thee a **joy** to thy enemies.  
Si praestes animae tuae concupiscentiam eius faciet te in gaudium inimicis

**18:32.** Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.  
Ne oblecteris in turbis nec in modicis ad duas est enim commissio illorum

**18:33.** Make not thyself **poor** by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.  
Ne fueris mediocris in contentione ex fenore et non est tibi nihil in sacco eris enim invidus tuae vitae

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## Ecclesiasticus Chapter 19

### Admonition against sundry vices.

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**19:1.** A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

Operarius ebriacus non locupletabitur et qui spernit modica paulatim decidet

**19:2.** Wine and [women](#) make wise [men](#) fall off, and shall rebuke the [prudent](#):

Vinum et mulieres apostatare faciunt sapientes et arguent sensatos

**19:3.** And he that joineth himself to harlots, will be [wicked](#). Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his [soul](#) shall be taken away out of the number.

Et qui se iungit fornicariis erit nequa putredo et vermes hereditabunt illum et extolletur in exemplum maius et tolletur de numero anima eius

**19:4.** He that is hasty to give credit, is light of heart, and shall be lessened: and he that [sinneth](#) against his own [soul](#), shall be [despised](#).

Qui credit cito levis corde minorabitur et qui delinquit in animam suam insuper habebitur

**19:5.** He that rejoiceth in [iniquity](#), shall be censured, and he that [hateth](#) chastisement, shall have less life: and he that [hateth](#) babbling, extinguisheth [evil](#).

Qui gaudet iniquitati denotabitur et qui odit correptionem comminuetur vita et qui odit loquacitatem extinguit malitiam

**19:6.** He that [sinneth](#) against his own [soul](#), shall repent: and he that is delighted with [wickedness](#), shall be condemned.

Qui peccat in animam suam paenitebitur et qui iucundatur malitia denotabitur

**19:7.** Rehearse not again a [wicked](#) and harsh word, and thou shalt not fare the worse.

Ne iteres verbum nequam et durum et non minoraberis

**19:8.** Tell not thy mind to friend or foe: and if there be a [sin](#) with thee, disclose it not.

Amico et inimico noli enarrare sensum tuum et si est tibi delictum noli denudare

**19:9.** For he will hearken to thee, and will watch thee, and as it were defending thy [sin](#) he will [hate](#) thee, and so will he be with thee always.

Audiet enim te et custodiet te et quasi defendens peccatum odiet te et sic aderit tibi semper

**19:10.** Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

Audisti verbum adversus proximum conmoriat in te fidens quoniam non te disrumpet

**19:11.** At the hearing of a word the fool is in travail, as a [woman](#) groaning in the bringing forth a child.

A facie verbi parturit fatuus tamquam gemitus partus infantis

**19:12.** As an arrow that sticketh in a [man's](#) thigh: so is a word in the heart of a fool.

Sagitta infixi femori carnis sic verbum in corde stulti

**19:13.** Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.

Corripi amicum ne forte non intellexerit et dicat non feci aut si fecerit ne iterum addat facere

**19:14.** Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

Corripi proximum ne forte non dixerit et si dixerit ne forte iteret

**19:15.** Admonish thy friend: for there is often a fault committed.

Corripe amicum saepe enim fit commissio

**19:16.** And **believe** not every word. There is one, that slippeth with the tongue, but not from his heart.

Et non omni verbo credas est qui labitur lingua sed non ex animo

**19:17.** For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

Quis est enim qui non deliquerit lingua sua corripe proximum antequam commineris

**19:18.** And give place to the fear of the **most High**: for the fear of **God** is all wisdom, and therein is to fear **God**, and the disposition of the law is in all wisdom.

Et da locum timori Altissimi quia omnis sapientia timor Dei et in illa timere Deum et in omni sapientia dispositio legis

**19:19.** But the learning of **wickedness** is not wisdom: and the device of sinners is not **prudence**.

Et non est sapientia nequitiae disciplina et non est cogitatus peccatorum prudentia

**19:20.** There is a subtle **wickedness**, and the same is detestable: and there is a **man** that is foolish, wanting in wisdom.

Est nequitia et ipsa execratio et est insipiens qui minuitur sapientia

**19:21.** Better is a **man** that hath less wisdom, and wanteth understanding, with the fear of **God**, than he that aboundeth in understanding, and transgresseth the law of the **most High**.

Melior est homo qui deficit sapientia et deficiens sensu in timore quam qui abundat sensu et transgreditur legem Altissimi

**19:22.** There is an exquisite subtilty, and the same is **unjust**.

Est sollertia certa et ipsa iniqua

**19:23.** And there is one that uttereth an exact word telling the **truth**. There is one that **humbleth** himself **wickedly**, and his interior is full of deceit:

Est qui emittit verbum certum enarrans veritatem est qui nequiter humiliat se et interiora eius plena sunt dolo

**19:24.** And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

Et est iustus qui se nimium submittit a multa humilitate et est iustus qui inclinat faciem et fingit non videre quod ignoratum est

**19:25.** And if he be hindered from **sinning** for want of power, if he shall find opportunity to do **evil**, he will do it.

Et si ab inbecillitate virium vetetur peccare si invenerit tempus malefaciendi malefaciet

**19:26.** A **man** is **known** by his look, and a wise **man**, when thou meetest him, is **known** by his countenance.

Ex visu cognoscitur vir et ab occursu faciei cognoscitur sensatus

**19:27.** The attire of the body, and the laughter of the teeth, and the gait of the **man**, show what he is.

Amictus corporis et risus dentium et ingressus hominis enuntiant de illo

**19:28.** There is a lying rebuke in the **anger** of an injurious **man**: and there is a judgment that is not allowed to be **good**: and there is one that holdeth his peace, he is wise.

Est correptio mendax in ira contumeliosi et est indicium quod non probatur esse bonum et est tacens et ipse est prudens

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## Ecclesiasticus Chapter 20

### Rules with regard to correction, discretion, and avoiding lies.

**20:1.** How much better is it to reprove, than to be [angry](#), and not to hinder him that confesseth in [prayer](#).  
Quam bonum est arguere quam irasci et confitentem in oratione non prohibere

**20:2.** The [lust](#) of an eunuch shall deflower a young maiden:  
Concupiscentia spadonis devirginavit iuvenem

**20:3.** So is he that by [violence](#) executeth of the unwise.  
Sic qui facit per vim iudicium inique

**20:4.** How [good](#) is it, when thou art reprov'd, to show repentance! for so thou shalt escape wilful [sin](#).  
Quam bonum est correptum manifestare paenitentiam sic enim effugies voluntarium peccatum est tacens qui invenitur sapiens

**20:5.** There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.  
Et est odibilis qui procax est ad loquendum

**20:6.** There is one that holdeth his peace, because he [knoweth](#) not what to say: and there is another that holdeth his peace, [knowing](#) the proper time.  
Est autem tacens non habens sensum loquellae et est tacens sciens tempus apti temporis

**20:7.** A wise [man](#) will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.  
Homo sapiens tacebit usque ad tempus lascivus autem et imprudens non servabunt tempus

**20:8.** He that useth many words shall hurt his own [soul](#): and he that taketh authority to himself [unjustly](#) shall be [hated](#).  
Qui multis utitur verbis laedit animam suam et qui potestatem sibi adsumit iniuste odietur

**20:9.** There is success in [evil](#) things to a [man](#) without discipline, and there is a finding that turneth to loss.  
Est processio in malis viro indisciplinato et est inventio in detrimentum

**20:10.** There is a gift that is not profitable: and there is a gift, the recompense of which is double.  
Est datus qui non sit utilis et est datus cuius retributio duplex

**20:11.** There is an abasement because of [glory](#): and there is one that shall lift up his head from a low estate.  
Est propter gloriam minoratio et est qui ab humilitate levavit caput

**20:12.** There is that buyeth much for a small price, and restoreth the same sevenfold.  
Est qui multa redimat modico pretio et restituens ea septuplum

**20:13.** A [man](#) wise in words shall make himself beloved: but the [graces](#) of fools shall be poured out.  
Sapiens in verbis se ipsum amabilem facit gratiae autem fatuorum effundentur

**20:14.** The gift of the fool shall do thee no [good](#): for his eyes are sevenfold.  
Datus insipientis non erit utilis tibi oculi enim illius septimplices sunt

**20:15.** He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.  
Exigua dabit et multa inproperabit et apertio oris illius inflammatio est

**20:16.** To day a [man](#) lendeth, and to morrow he asketh it again: such a [man](#) as this is hateful.  
Hodie fenerat quis et cras expetit et odibilis homo huiusmodi

**20:17.** A fool shall have no friend, and there shall be no thanks for his [good deeds](#).

Fatuo non erit amicus et non erit gratia bonis illius

**20:18.** For they that eat his bread, are of a [false](#) tongue. How often, and how many will laugh him to scorn!

Qui enim edunt panem illius falsi linguae sunt quotiens et quanti inridebunt eum

**20:19.** For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.

Neque enim quod habendum erat directo sensu distribuit similiter et quod non erat habendum

**20:20.** The slipping of a [false](#) tongue is as one that falleth on the pavement: so the fall of the [wicked](#) shall come speedily.

Lapsus falsae linguae quasi qui pavimento cadens nam et sic casus malorum festinanter venient

**20:21.** A [man](#) without [grace](#) is as a vain fable, it shall be continually in the mouth of the unwise.

Homo acharis quasi fabula vana in ore indisciplinatorum adsidua erit

**20:22.** A [parable](#) coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.

Ex ore fatui reprobabitur parabola non enim dicit illam in tempore suo

**20:23.** There is that is hindered from [sinning](#) through want, and in his rest he shall be pricked.

Est qui vetatur peccare ab inopia et in requie sua stimulabitur

**20:24.** There is that will destroy his own [soul](#) through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

Est qui perdit animam suam prae confusione et ab imprudenti persona perdet eam personae autem acceptione perdet se

**20:25.** There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

Est qui prae confusione promittit amico et lucratus est eum inimicum gratis

**20:26.** A lie is a foul blot in a [man](#), and yet it will be continually in the mouth of [men](#) without discipline.

Obprobrium nequa in homine mendacium et in ore indisciplinatorum adsidue erit

**20:27.** A thief is better than a [man](#) that is always lying: but both of them shall inherit destruction.

Potius furem quam adsiduitas viri mendacis perditionem autem ambo hereditabunt

**20:28.** The manners of lying [men](#) are without [honour](#): and their confusion is with them without ceasing.

Mores hominum mendacium sine honore et confusio illius cum ipso sine intermissione

**20:29.** A wise [man](#) shall advance himself with his words, and a [prudent man](#) shall please the great ones.

Verbum parabolarum sapiens in verbis producet se ipsum et homo prudens placebit magnatis

**20:30.** He that tilleth his land shall make a high heap of corn: and he that worketh [justice](#) shall be exalted: and he that pleaseth great [men](#) shall escape [iniquity](#).

Qui operatur terram suam inaltabit acervum fructuum et qui operatur iustitiam ipse exaltabitur qui vero placet magnatis effugiet iniquitatem

**20:31.** Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

Xenia et dona excaecant oculos iudicum et quasi mutus in ore avertit correptiones eorum

**20:32.** O Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

Sapientia absconsa et thesaurus invisus quae utilitas in utrisque

**20:33.** Better is he that hideth his folly, than the [man](#) that hideth his wisdom.

Melius in hominibus qui abscondent insipientiam suam quam qui abscondunt sapientiam suam

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## Ecclesiasticus Chapter 21

### Cautions against sin in general, and some sins in particular.

**21:1.** My son, hast thou [sinned](#)? do so no more: but for thy former [sins](#) also [pray](#) that they may be forgiven thee.

Fili peccasti non adicias iterum sed et de pristinis deprecare ut tibi remittatur

**21:2.** Flee from [sins](#) as from the face of a serpent: for if thou comest near them, they will take hold of thee.

Quasi a facie colubri fuge peccata et si accesseris ad illa suscipient te

**21:3.** The teeth thereof are the teeth of a lion, killing the [souls](#) of [men](#).

Dentes leonis dentes eius interficientes animas hominum

**21:4.** All [iniquity](#) is like a two-edged sword, there is no remedy for the wound thereof.

Quasi romphea bis acuta omnis iniquitas plagae illius non est sanitas

**21:5.** Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by [pride](#): so the substance of the [proud](#) shall be rooted out.

Cataplectatio et iniuriae adnullabunt substantiam sic substantia superbiae eradicabitur

**21:6.** The [prayer](#) out of the mouth of the [poor](#) shall reach the ears of [God](#), and judgment shall come for him speedily.

Deprecatio pauperis ex ore usque ad aures eius veniet et iudicium festinato adveniet illi

**21:7.** He that [hateth](#) to be reprov'd walketh in the trace of a sinner: and he that feareth [God](#) will turn to his own heart.

Qui odit correptionem vestigium est peccatoris et qui timet Deum convertet ad cor suum

**21:8.** He that is mighty by a bold tongue is [known](#) afar off, but a wise [man knoweth](#) to slip by him.

Notus a longe potens lingua audaci et sensatus scit labi se ab ipso

**21:9.** He that buildeth his house at other [men's](#) charges, is as he that gathereth himself stones to build in the winter.

Qui aedificat domum inpendiis alienis quasi qui colligat lapides suos in hieme

**21:10.** The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

Stuppa collecta synagoga peccantium et consummatio illorum flamma ignis

**21:11.** The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

Via peccantium conplanata lapidibus et in fine illorum inferi et tenebrae et poena

**21:12.** He that keepeth [justice](#) shall get the understanding thereof.

Qui custodit iustitiam continebit sensum eius

**21:13.** The perfection of the fear of [God](#) is wisdom and understanding.

Consummatio timoris Dei sapientia et sensus

**21:14.** He that is not wise in [good](#), will not be taught.

Non erudietur qui non est sapiens in bono

**21:15.** But there is a wisdom that aboundeth in [evil](#): and there is no understanding where there is bitterness.

Est autem insipientia quae abundat in malo et non est sensus ubi abundat amaritudo

**21:16.** The **knowledge** of a wise **man** shall abound like a flood, and his counsel continueth like a fountain of life.

Scientia sapientis tamquam inundatio abundabit et consilium illius sicut fons vitae permanet

**21:17.** The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

Cor fatui quasi vas confractum et omnem sapientiam non tenebit

**21:18.** A **man** of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious **man** hath heard it, and it shall displease him, and he will cast it behind his back.

Verbum sapiens quodcumque audierit sciens laudabit et ad se adiciet audivit luxuriosus et displicebit illi et proiciet illud post dorsum suum

**21:19.** The talking of a fool is like a burden in the way: but in the lips of the wise, **grace** shall be found.

Narratio fatui quasi sarcina in via nam in labiis sensati inveniatur gratia

**21:20.** The mouth of the **prudent** is sought after in the church, and they will think upon his words in their hearts.

Os prudentis quaeritur in ecclesia et verba illius cogitabunt in cordibus suis

**21:21.** As a house that is destroyed, so is wisdom to a fool: and the **knowledge** of the unwise is as words without sense.

Tamquam domus exterminata sic fatuo sapientia et scientia insensati inenarrabilia verba

**21:22.** Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

Conpedes in pedibus stulto doctrina et quasi vincula manuum supra manum dexteram

**21:23.** A fool lifteth up his voice in laughter: but a wise **man** will scarce laugh low to himself.

Fatuus in risu inaltat vocem suam vir autem sapiens vix tacite ridebit

**21:24.** Learning to the **prudent** is as an ornament of gold, and like a bracelet upon his right arm.

Ornamentum aureum prudenti doctrina et quasi brachiale in brachio dextro

**21:25.** The foot of a fool is soon in his neighbour's house: but a **man** of experience will be abashed at the person of the mighty.

Pes fatui facilis in domum proximi et homo peritus confundetur a persona potentis

**21:26.** A fool will peep through the window into the house: but he that is well taught will stand without.

Stultus a fenestra respiciet in domum vir autem eruditus foris stabit

**21:27.** It is the folly of a **man** to hearken at the door: and a wise **man** will be grieved with the disgrace.

Stultitia hominis audire per ostium et prudens gravabitur contumelia

**21:28.** The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.

Labia imprudentium stulta narrabunt verba autem prudentium statera ponderabuntur

**21:29.** The heart of fools is in their mouth: and the mouth of wise **men** is in their heart.

Et in ore fatuorum cor illorum et in corde sapientium os illorum

**21:30.** While the ungodly **curseth** the **devil**, he **curseth** his own **soul**.\*

Dum maledicit impius diabolum maledicit ipse animam suam

**While the ungodly, etc...** He condemneth and **curseth** himself: inasmuch as by **sin** he takes part with the **devil**, and is, as it were, his member and subject.

**21:31.** The talebearer shall defile his own **soul**, and shall be **hated** by all: and he that shall abide with him shall be hateful: the silent and wise **man** shall be honoured.

Susurrio coinquinabit animam suam et in omnibus odietur et qui manserit odiosus erit tacitus et sensatus honorabitur

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## Ecclesiasticus Chapter 22

### Wise sayings on divers subjects.

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**22:1.** The sluggard is pelted with a dirty stone, and all [men](#) will speak of his disgrace.

In lapide luteo lapidatus est piger et omnes loquentur super aspersionem illius

**22:2.** The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands.

De stercore boum lapidatus est piger et omnis qui tetigerit eum excutiet manus

**22:3.** A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss.

Confusio patris est de filio indisciplinato in filia autem in deminoratione fiet

**22:4.** A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.

Filia prudens hereditas viro suo nam quae confundit in contumeliam fit genitoris

**22:5.** She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.

Patrem et virum confundit audax et ab impiis non minorabitur ab utrisque autem inhonorabitur

**22:6.** A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

Musica in luctu inportuna narratio flagella et doctrina in omni tempore sapientia

**22:7.** He that teacheth a fool, is like one that glueth a potsherd together.

Qui docet fatuum quasi qui conglutinet testam

**22:8.** He that telleth a word to him that heareth not, is like one that waketh a [man](#) out of a deep sleep.

Qui narrat verbum non adtendenti quasi qui excitat dormientem de gravi somno

**22:9.** He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

Qui enumerat stulto et in fine dicit quis est hic

**22:10.** Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.\*

Super mortuum plora defecit enim lux eius et super fatuum plora defecit enim sensus

**For the fool...** In the language of the [Holy Ghost](#), he is styled a fool, that turns away from [God](#) to follow vanity and [sin](#). And what is said by the wise [man](#) against fools is meant of such fools as these.

**22:11.** Weep but a little for the dead, for he is at rest.

Modicum plora supra mortuum quoniam requievit

**22:12.** For the [wicked](#) life of a [wicked](#) fool is worse than death.

Nequissimi enim nequissima vita super mortem fatui

**22:13.** The mourning for the dead is seven days: but for a fool and an ungodly [man](#) all the days of their life.

Luctus mortui septem dies fatui autem et impii omnes dies vitae illorum

**22:14.** Talk not much with a fool and go not with him that hath no sense.

Cum stulto non multum loquaris et cum insensato ne abieris

**22:15.** Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his [sin](#).

Serva te ab illo ut non molestiam habeas et non coinquinaberis in inpectu illius

**22:16.** Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

Deflecte ab illo et invenies requiem et non acediaberis in stultitiam illius

**22:17.** What is heavier than lead? and what other **name** hath he but fool?

Super plumbum gravabitur et quod illi aliud nomen quam fatuus

**22:18.** Sand and **salt**, and a mass of iron is easier to bear, than a **man** without sense, that is both foolish and **wicked**.

Harenam et salem et massam ferri facilius est portare quam hominem imprudentem et fatuum et impium

**22:19.** A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

Loramentum ligneum conligatum fundamento aedificii non dissolvetur sic et cor confirmatum in cogitatione consilii

**22:20.** The thought of him that is wise at all times, shall not be depraved by fear.

Cogitatus sensati in omni tempore vel metu non pravabitur

**22:21.** As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

Sicut pali in excelsis et cementa in inpena posita contra faciem venti non permanebunt

**22:22.** So also a fearful heart in the imagination of a fool shall not resist against the **violence** of fear.

Sic et cor timidum in cogitatione stulti contra impetum timoris non resistit

**22:23.** As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of **God**.

Sic et cor trepidum in cogitatione fatui omni tempore non metuebit sic et qui in praeceptis Dei permanet semper

**22:24.** He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

Pungens oculum deducens lacrimas et qui pungit cor proferet sensum

**22:25.** He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

Mittens lapidem in volatilia deiciet illa sic et qui conviciatur amico dissolvit amicitiam

**22:26.** Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend,

Ad amicum et si produxeris gladium non desperes est enim regressus ad amicum

**22:27.** If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and **pride**, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

Si aperuerit os triste non timeas est enim concordatio excepto convicio et inproperio et superbia et mysterii revelatione et plaga dolosa in his omnibus effugiet amicus

**22:28.** Keep fidelity with a friend in his **poverty**, that in his prosperity also thou mayst rejoice.

Fidem posside cum proximo in paupertate illius ut et in bonis illius laeteris

**22:29.** In the time of his trouble continue **faithful** to him, that thou mayst also be heir with him in his inheritance.

In tempore tribulationis illius permane illi fidelis ut et in hereditate illius coheres sis

**22:30.** As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

Ante ignem camini vapor et fumes ignis inaltatur sic et ante sanguinem maledicta et contumeliae et minae

**22:31.** I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any **evil** happen to me by him, I will bear it.

Amicum salutare non confundaris et a facie illius non me abscondam et si mala mihi evenerint per illum sustineo

**22:32.** But every one that shall hear it, will beware of him.

Omnis qui audiet cavebit se ab eo

**22:33.** Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

Quis dabit ori meo custodiam et supra labia mea signaculum certum uti ne cadam ab ipsis et lingua mea perdat me

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## Ecclesiasticus Chapter 23

### A prayer for grace to flee sin: cautions against profane swearing and other vices.

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**23:1.** O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them. \*

Domine pater et dominator vitae meae non relinquant me ne sinas me cadere in illis

**By them...** Viz., the tongue and the lips, mentioned in the last verse of the foregoing chapter.

**23:2.** Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear: \*

Quis superponet in me in cogitatu meo flagella et in corde meo doctrinam sapientiae ut ignorationibus eorum non parcant mihi et non pareant delicta illorum

**That they spare me not in their ignorances, etc...** That is, that the scourges and discipline of wisdom may restrain the ignorances, that is, the slips and offences which are usually committed by the tongue and the lips.

**23:3.** Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?

Et adincrescant ignorantiae meae et multiplicentur delicta mea et peccata mea abundant et incidam in conspectu adversariorum et gaudeat inimicus meus

**23:4.** O Lord, father, and God of my life, leave me not to their devices.

Domine pater et Deus vitae meae ne derelinquant me in cogitatu illorum

**23:5.** Give me not haughtiness of my eyes, and turn away from me all coveting.

Extollentiam oculorum meorum ne dederis mihi et omne desiderium averte a me

**23:6.** Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

Aufer a me ventris concupiscentias et concubitus concupiscentiae ne adprehendant me et animae inreverenti et infrunitae ne tradas me

**23:7.** Hear, O ye children, the discipline of the mouth, and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works.

Doctrina oris doctrinam oris audite filii et qui custodierit illam non periet in labiis suis nec scandalizabitur in operibus nequissimis

**23:8.** A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

In vanitate sua adprehendetur peccator et superbus et maledicus scandalizabitur in illo

**23:9.** Let not thy mouth be accustomed to swearing: for in it there are many falls.

Iurationi non adsuescat os tuum multus enim casus in illa

**23:10.** And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

Nominatio vero Dei non sit adsidua in ore tuo et nominibus sanctorum non admiscearis quoniam non eris immunis ab eis

**23:11.** For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

Sicut enim servus interrogatus adsidue a livore non minuetur sic omnis iurans et nominans in toto a peccato non purgabitur

**23:12.** A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

Vir multum iurans implebitur iniquitate et non discedet a domo illius plaga

**23:13.** And if he make it void, his **sin** shall be upon him, and if he dissemble it, he offendeth double:  
Et si frustraverit delictum ipsius super ipsum erit et si dissimulaverit delinquet dupliciter

**23:14.** And if he **swear** in vain, he shall not be justified: for his house shall be filled with his punishment.  
Et si in vacuum iuraverit non iustificabitur replebitur enim retributione domus illius

**23:15.** There is also another speech opposite to death, let it not be found in the inheritance of **Jacob**.  
Est et alia loquella contraria morti non inveniatur in hereditate Iacob

**23:16.** For from the merciful all these things shall be taken away, and they shall not wallow in **sins**.  
Etenim a misericordibus omnia haec auferentur et in delictis non volutabunt

**23:17.** Let not thy mouth be accustomed to indiscreet speech: for therein is the word of **sin**.  
Indisciplinose non adsuescat os tuum est enim in illa verbum peccati

**23:18.** Remember thy father and thy mother, for thou sittest in the midst of great **men**:  
Memento patris et matris tuae in medio enim magnatorum consistis

**23:19.** Lest **God** forget thee in their sight, and thou, by thy daily custom be infatuated and suffer reproach:  
and wish that thou hadst not been born, and **curse** the day of thy nativity.  
Ne forte obliviscatur te in conspectu illorum et adsiduitate tua infatuatus inproperium patiaris et maluisses  
non nasci et diem nativitatis tuae maledicas

**23:20.** The **man** that is accustomed to opprobrious words, will never be corrected all the days of his life.  
Homo adsuetus in verbis inproperii in omnibus diebus suis non erudietur

**23:21.** Two sorts of **men** multiply **sins**, and the third bringeth **wrath** and destruction.  
Duo genera abundant in peccatis et tertium adducit iram et perditionem

**23:22.** A hot **soul** is a burning fire, it will never be quenched, till it devour some thing.  
Anima calida quasi ignis ardens non extinguetur donec aliquid gluttiat

**23:23.** And a **man** that is **wicked** in the mouth of his flesh, will not leave off till he hath kindled a fire.  
Et homo nequam in ore carnis suae non desinet donec incendat ignem

**23:24.** To a **man** that is a fornicator all bread is sweet, he will not be weary of **sinning** unto the end.  
Homini fornicario omnis panis dulcis non cessabit transgrediens a lecto suo

**23:25.** Every **man** that passeth beyond his own bed, despising his own **soul**, and saying: Who seeth me?  
Omnis homo qui transgreditur lectum suum contemnens in animam suam et dicens quis me videt

**23:26.** Darkness compasseth me about, and the walls cover me, and no **man** seeth me: whom do I fear?  
the **most High** will not remember my **sins**.  
Tenebrae circumdant me et parietes cooperiunt me et nemo circumspicit me quem vereor delictorum  
meorum non memorabitur Altissimus

**23:27.** And he understandeth not that his eye seeth all things, for such a **man's** fear driveth him from the  
fear of **God**, and the eyes of **men** fearing him:  
Et non intellegit quoniam omnia videt oculus illius quoniam expellit a se timorem Dei huiusmodi hominis  
timor et oculi hominum timentes illum

**23:28.** And he **knoweth** not that the eyes of the **Lord** are far brighter than the sun, beholding round about  
all the ways of **men**, and the bottom of the **deep**, and looking into the hearts of **men**, into the most hidden  
parts.  
Et non cognovit quoniam oculi Domini multo plus lucidiores super solem circumspicientes omnes vias  
hominum et profundum abyssi et hominum corda intuentes in absconditas partes

**23:29.** For all things were **known** to the **Lord God**, before they were **created**: so also after they were  
perfected he beholdeth all things.  
Domino enim Deo antequam crearentur omnia sunt agnita sic et post perfectum respicit omnia

**23:30.** This **man** shall be punished in the streets of the city, and he shall be chased as a colt: and where he

suspected not, he shall be taken.

Hic in plateis civitatis vindicabitur quasi pullus equinus fugabitur et ubi non speravit adprehendetur

**23:31.** And he shall be in disgrace with all **men**, because he understood not the fear of the **Lord**.

Et erit dedecus omnibus quod non intellexerit timorem Dei

**23:32.** So every **woman** also that leaveth her husband, and bringeth in an heir by another:

Sic et mulier omnis relinquens virum suum et statuens hereditatem ex alieno matrimonio

**23:33.** For first she hath been unfaithful to the **law of the most High**: and secondly, she hath offended against her husband: thirdly, she hath fornicated in **adultery**, and hath gotten her children of another **man**.  
Primo enim in lege Altissimi incredibilis fuit et secundo virum suum dereliquit tertio in adulterio fornicata est et ex alio viro filios statuit sibi

**23:34.** This **woman** shall be brought into the assembly, and inquisition shall be made of her children.

Haec in ecclesiam adducetur et in filios eius respicietur

**23:35.** Her children shall not take root, and her branches shall bring forth no fruit.

Non tradent filii eius radices et rami eius non dabunt fructum

**23:36.** She shall leave her memory to be **cursed**, and her infamy shall not be blotted out.

Derelinquent in maledictum memoriam illius et dedecus illius non delebitur

**23:37.** And they that remain shall **know**, that there is nothing better than the fear of **God**: and that there is nothing sweeter than to have regard to the commandments of the **Lord**.

Et agnoscent qui derelicti sunt quoniam nihil melius quam timor Dei et nihil dulcius quam respicere in mandatis Domini

**23:38.** It is great **glory** to follow the **Lord**: for length of days shall be received from him.

Et gloria magna est sequi Dominum longitudo enim dierum adsumetur ab eo

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## Ecclesiasticus Chapter 24

### Wisdom praiseth herself: her origin, her dwelling, her dignity, and her fruits.

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**24:1.** Wisdom shall praise her own self, and shall be honoured in [God](#), and shall [glory](#) in the midst of her people,

Sapientiae laus sapientia laudabit animam suam et in Deo honorabitur et in medio populi sui gloriabitur

**24:2.** And shall open her mouth in the churches of the [most High](#), and shall [glorify](#) herself in the sight of his power,

Et in ecclesiis Altissimi aperiet os suum et in conspectu virtutis illius gloriabitur

**24:3.** And in the midst of her own people she shall be exalted, and shall be admired in the [holy](#) assembly.

In medio populo exaltabitur et in plenitudine sancta admirabitur

**24:4.** And in the multitude of the [elect](#) she shall have praise, and among the [blessed](#) she shall be [blessed](#), saying:

In multitudine electorum habebit laudem et inter benedictos benedicetur dicens

**24:5.** I came out of the mouth of the [most High](#), the [firstborn](#) before all creatures:

Ego ex ore Altissimi prodivi primogenita ante omnem creaturam

**24:6.** I made that in the [heavens](#) there should rise light that never faileth, and as a cloud I covered all the earth:

Ego in caelis feci ut oriretur lumen indeficiens et sicut nebula texi omnem terram

**24:7.** I dwelt in the highest places, and my throne is in a [pillar of a cloud](#).

Ego in altis habitavi et thronus meus in columna nubis

**24:8.** I alone have compassed the circuit of [heaven](#), and have penetrated into the bottom of the [deep](#), and have walked in the waves of the sea,

Gyrum caeli circuivi sola et in profundum abyssi penetravi et in fluctibus maris ambulavi

**24:9.** And have stood in all the earth: and in every people,

Et in omni terra steti et in omni populo

**24:10.** And in every nation I have had the chief rule:

Et in omni gente primatum habui

**24:11.** And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the [Lord](#).

Et omnium excellentium et humilium corda virtute calcavi et in his omnibus requiem quaesivi et in hereditate eius morabor

**24:12.** Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,

Tunc praecepit et dixit mihi creator omnium et qui creavit me requievit in tabernaculo meo

**24:13.** And he said to me: Let thy dwelling be in [Jacob](#), and thy inheritance in [Israel](#), and take root in my [elect](#).

Et dixit mihi in Iacob inhabita et in Israhel hereditare et in electis meis ede radices

**24:14.** From the beginning, and before the world, was I [created](#), and unto the world to come I shall not cease to be, and in the [holy](#) dwelling place I have ministered before him.

Ab initio ante saeculum creata sum et usque ad futurum saeculum non desinam et in habitatione sancta coram ipso ministravi

**24:15.** And so was I established in Sion, and in the [holy city](#) likewise I rested, and my power was in [Jerusalem](#).

Et sic in Sion firmata sum et in civitate sanctificata similiter requievi et in Hierusalem potestas mea

**24:16.** And I took root in an [honourable](#) people, and in the portion of my [God](#) his inheritance, and my abode is in the full assembly of [saints](#).

Et radicavi in populo honorificato et in parte Dei mei hereditas illius et in plenitudine sanctorum detentio mea

**24:17.** I was exalted like a [cedar](#) in Libanus, and as a cypress tree on mount Sion.

Quasi cedrus exaltata sum in Libano et quasi cypressus in monte Sion

**24:18.** I was exalted like a palm tree in [Cades](#), and as a rose plant in [Jericho](#):

Et quasi palma exaltata sum in Cades et quasi plantatio rosae in Hiericho

**24:19.** As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted.

Quasi oliva speciosa in campis et quasi platanus exaltata sum iuxta aquam in plateis

**24:20.** I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh:

Sicut cinnamomum et aspaltum aromatizans odorem dedi quasi murra electa dedi suavitatem odoris

**24:21.** And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm.

Et quasi storax et galbanus et ungula et gutta et quasi libanus non incisus vaporavi habitationem meam et quasi balsamum non mixtum odor meus

**24:22.** I have stretched out my branches as the turpentine tree, and my branches are of [honour](#) and [grace](#).

Ego quasi terebinthus extendi ramos meos et rami mei honoris et gratiae

**24:23.** As the vine I have brought forth a pleasant odour: and my flowers are the fruit of [honour](#) and riches.

Ego quasi vitis fructificavi suavitatem odoris et flores mei fructus honoris et honestatis

**24:24.** I am the mother of fair [love](#), and of fear, and of [knowledge](#), and of [holy hope](#).

Ego mater pulchrae dilectionis et timoris et agnitionis et sanctae spei

**24:25.** In me is all [grace](#) of the way and of the [truth](#), in me is all [hope](#) of life and of [virtue](#).

In me gratia omnis vitae et veritatis in me omnis spes vitae et virtutis

**24:26.** Come over to me, all ye that desire me, and be filled with my fruits.

Transite ad me omnes qui concupiscitis me et a generationibus meis implemini

**24:27.** For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.

Spiritus enim meus super melle dulcis et hereditas mea super mel et favum

**24:28.** My memory is unto everlasting [generations](#).

Memoria mea in generatione saeculorum

**24:29.** They that eat me, shall yet hunger: and they that drink me, shall yet thirst.

Qui edunt me adhuc esurient et qui bibunt me adhuc sitient

**24:30.** He that hearkeneth to me, shall not be confounded: and they that work by me, shall not [sin](#).

Qui audit me non confundetur et qui operantur in me non peccabunt

**24:31.** They that explain me shall have life everlasting.

Qui elucidant me vitam aeternam habebunt

**24:32.** All these things are the book of life, and the covenant of the [most High](#), and the [knowledge](#) of [truth](#).

Haec omnia liber vitae testamentum Altissimi et agnitio veritatis

**24:33.** **Moses** commanded a law in the precepts of justices, and an inheritance to the **house of Jacob**, and the promises to **Israel**.

Legem mandavit Moses in praeceptis iustitiarum et hereditatem domui Iacob et Israhel promissionis

**24:34.** He appointed to **David** his servant to raise up of him a most mighty king, and sitting on the throne of **glory** for ever. \*

Posuit David puero suo excitare regem ex ipso fortissimum in throno honoris sedentem in sempiternum

**A most mighty king...** Viz., **Christ**, who by his **gospel**, like an overflowing river, has enriched the earth with **heavenly wisdom**.

**24:35.** Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.

Qui implet quasi Phison sapientiam et sicut Tigris in diebus novorum

**24:36.** Who maketh understanding to abound as the Euphrates, who multiplieth it as the **Jordan** in the time of harvest.

Qui adimplet quasi Eufrates sensum qui multiplicat quasi Iordanis in tempore messis

**24:37.** Who sendeth **knowledge** as the light, and riseth up as Gehon in the time of the vintage.

Qui mittit disciplinam sicut lucem et adsistens quasi Geon in die vindemiae

**24:38.** Who first hath perfect **knowledge** of her, and a weaker shall not search her out. \*

Qui perficit primus scire ipsam et infirmior non investigavit eam

**Who first hath perfect knowledge of her...** **Christ** was the first that had perfect **knowledge** of **heavenly wisdom**.

**24:39.** For her thoughts are more vast than the sea, and her counsels more deep than the great **ocean**.

A mari enim abundavit cogitatio eius et consilium illius abyssu magna

**24:40.** I, wisdom, have poured out rivers.

Ego sapientia effudi flumina

**24:41.** I, like a brook out of a river of a mighty water; I, like a channel of a river, and like an aqueduct, came out of paradise.

Ego quasi tramis aquae immensae de fluvio ego quasi fluvius Doryx et sicut aquaeductus exivi a paradiso

**24:42.** I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

Dixi rigabo meum hortum plantationum et inebriabo pratus mei fructum

**24:43.** And behold my brook became a great river, and my river came near to a sea:

Et ecce facta est mihi tramis abundans et fluvius meus propinquavit ad mare

**24:44.** For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.

Quoniam doctrinam quasi antelucanum inlumbo omnibus et enarrabo illam usque in longinquo

**24:45.** I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that **hope** in the **Lord**.

Penetrabo inferiores partes terrae et inspiciam omnes dormientes et inluminabo sperantes in Deo

**24:46.** I will yet pour out doctrine as **prophecy**, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the **holy** age.

Adhuc doctrinam quasi prophetiam effundam et relinquam illam quaerentibus sapientiam et non desinam in progenies illorum usque in aevum sanctum

**24:47.** See ye that I have not laboured myself only, but for all that seek out the **truth**.

Videte quoniam non soli mihi laboravi sed omnibus exquirentibus veritatem

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## Ecclesiasticus Chapter 25

### Documents of wisdom on several subjects.

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**25:1.** With three things my spirit is pleased, which are approved before [God](#) and [men](#):

In tribus placitum est spiritui meo quae sunt probata coram Deo et hominibus

**25:2.** The concord of brethren, and the [love](#) of neighbours, and [man](#) and wife that agree well together.

Concordia fratrum et amor proximorum et vir et mulier sibi consentientes

**25:3.** Three sorts my [soul](#) [hateth](#), and I am greatly grieved at their life:

Tres species odovit anima mea et adgravor valde animae illorum

**25:4.** A [poor man](#) that is [proud](#): a rich [man](#) that is a [liar](#): an old [man](#) that is a fool, and doting.

Pauperem superbum et divitem mendacem et senem fatuum et insensatum

**25:5.** The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

In iuventute tua non congregasti et quomodo invenies eam in senectute tua

**25:6.** O how comely is judgment for a grey head, and for ancients to [know](#) counsel!

Quam speciosum canitiae iudicium et presbyteris cognoscere consilium

**25:7.** O how comely is wisdom for the aged, and understanding and counsel to [men](#) of [honour](#)!

Quam speciosa veteranis sapientia et gloriosis intellectus et consilium

**25:8.** Much experience is the crown of old [men](#), and the fear of [God](#) is their [glory](#).

Corona senum multa peritia et gloria illorum timor Dei

**25:9.** Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to [men](#) with my tongue.

Novem insuspabilia cordis magnificavi et decimum dicam in lingua hominibus

**25:10.** A [man](#) that hath [joy](#) of his children: and he that liveth and seeth the fall of his enemies.

Homo qui iucundatur in filiis vivens et videns subversionem inimicorum

**25:11.** [Blessed](#) is he that dwelleth with a wise [woman](#), and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.

Beatus qui inhabitat cum muliere sensata et qui in lingua sua non est lapsus et qui non servivit indignis se

**25:12.** [Blessed](#) is he that findeth a [true](#) friend, and that declareth [justice](#) to an ear that heareth.

Beatus qui invenit amicum verum et qui enarrat iustitiam auri audienti

**25:13.** How great is he that findeth wisdom and [knowledge](#)! but there is none above him that feareth the [Lord](#).

Quam magnus qui invenit sapientiam et scientiam sed non est super timentem Deum

**25:14.** The fear of [God](#) hath set itself above all things:

Timor Dei super omnia superposuit

**25:15.** [Blessed](#) is the [man](#), to whom it is given to have the fear of [God](#): he that holdeth it, to whom shall he be likened?

Beatus cui donatum est habere timorem Dei qui tenet illum cui adsimilabitur

**25:16.** The fear of [God](#) is the beginning of his [love](#): and the beginning of [faith](#) is to be fast joined unto it.

Timor Dei initium dilectionis eius fidei autem initium adglutinandum est ei

**25:17.** The sadness of the heart is every plague: and the wickedness of a **woman** is all **evil**.  
Omnis plaga tristitia cordis est et omnis malitia nequitia mulieris est

**25:18.** And a **man** will choose any plague, but the plague of the heart:  
Et omnem plagam et non plagam videbit cordis

**25:19.** And any **wickedness**, but the wickedness of a **woman**:  
Et omnem nequitiam et non nequitiam mulieris

**25:20.** And any affliction, but the affliction from them that **hate** him:  
Et omnem obductum et non obductum odientium

**25:21.** And any revenge, but the revenge of enemies.  
Et omnem vindictam et non vindictam inimicorum

**25:22.** There is no head worse than the head of a serpent:  
Non est caput nequius super caput colubri

**25:23.** And there is no **anger** above the **anger** of a **woman**. It will be more agreeable to abide with a lion and a dragon, than to dwell with a **wicked woman**.  
Et non est ira super iram inimici commorari leoni et draconi placebit quam habitare cum muliere nequa

**25:24.** The **wickedness** of a **woman** changeth her face: and she darkeneth her countenance as a bear: and showeth it like sackcloth. In the midst of her neighbours,  
Nequitia mulieris inmutat faciem eius et obcaecabit vultum suum tamquam ursus et quasi saccum ostendit in medio proximorum eius

**25:25.** Her husband groaned, and hearing he sighed a little.  
Et audiens suspirabit modicum

**25:26.** All **malice** is short to the **malice** of a **woman**, let the lot of sinners fall upon her.  
Brevis malitia super malitiam mulieris sors peccatorum cadat super illam

**25:27.** As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet **man**.  
Ascensus harenosus in pedibus veterani sic mulier linguata homini quieto

**25:28.** Look not upon a **woman's** beauty, and desire not a **woman** for beauty.  
Ne respicias in mulieris speciem et non concupiscas mulierem in specie

**25:29.** A **woman's anger**, and impudence, and confusion is great.  
Mulieris ira et irreverentia et confusio magna

**25:30.** A **woman**, if she have superiority, is contrary to her husband.  
Mulier si primatum habeat contraria est viro suo

**25:31.** A **wicked woman** abateth the **courage**, and maketh a heavy countenance, and a wounded heart.  
Cor humile et facies tristis et plaga mortis mulier nequa

**25:32.** Feeble hands, and disjointed knees, a **woman** that doth not make her husband **happy**.  
Manus debiles et genua dissoluta mulier quae non beatificat virum suum

**25:33.** From the **woman** came the beginning of **sin**, and by her we all die.  
A muliere initium factum est peccati et per illam omnes morimur

**25:34.** Give no issue to thy water, no, not a little: nor to a **wicked woman** liberty to gad abroad.  
Non des aquae tuae exitum nec modicum nec mulieri nequa veniam prodeundi

**25:35.** If she walk not at thy hand, she will confound thee in the sight of thy enemies.  
Si non ambulaverit ad manum tuam et confundet te in conspectu inimicorum

**25:36.** Cut her off from thy flesh, lest she always abuse thee.  
A carnibus tuis abscide illam ne semper te abutatur

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## Ecclesiasticus Chapter 26

### Of good and bad women.

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**26:1.** Happy is the husband of a [good](#) wife: for the number of his years is double.

Mulieris bonae beatus vir numerus enim annorum illorum duplex

**26:2.** A virtuous [woman](#) rejoiceth her husband, and shall fulfil the years of his life in peace.

Mulier fortis oblectat virum suum et annos vitae illius in pace implebit

**26:3.** A [good](#) wife is a [good](#) portion, she shall be given in the portion of them that fear [God](#), to a [man](#) for his good deeds.

Pars bona mulier bona in parte bona timentium Deum dabitur viro pro factis bonis

**26:4.** Rich or [poor](#), if his heart is [good](#), his countenance shall be cheerful at all times.

Divitis autem et pauperis cor bonum in omni tempore vultus illorum hilaris

**26:5.** Of three things my heart hath been afraid, and at the fourth my face hath trembled:

A tribus timuit cor meum et in quarto facies mea metuit

**26:6.** The accusation of a city, and the gathering together of the people:

Delatura civitatis et collectio populi

**26:7.** And a [false](#) calumny, all are more grievous than death.

Et calumniam mendacem super mortem omnia gravia

**26:8.** A jealous [woman](#) is the grief and mourning of the heart.

Dolor cordis et luctus mulier zelotypa

**26:9.** With a jealous [woman](#) is a scourge of the tongue which communicateth with all.

In muliere infideli flagellum linguae omnibus communicans

**26:10.** As a yoke of oxen that is moved to and fro, so also is a [wicked woman](#): he that hath hold of her, is as he that taketh hold of a scorpion.

Sicut boum iugum quod movetur ita et mulierem nequam qui tenet illam quasi qui adprehendat scorpionem

**26:11.** A drunken [woman](#) is a great [wrath](#): and her reproach and shame shall not be hid.

Mulier ebriosa ira magna et contumelia et turpitude illius non contegetur

**26:12.** The fornication of a [woman](#) shall be [known](#) by the haughtiness of her eyes and by her eyelids.

Fornicatio mulieris in extollentia oculorum et in palpebris illius agnosceatur

**26:13.** On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

In filia non avertente se firma custodiam ne inventa occasione utatur se

**26:14.** Take heed of the impudence of her eyes, and wonder not if she slight thee.

Ab omni inreverentia oculis cave et ne mireris si te neglexerit

**26:15.** She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

Sicut viator sitiens ad fontem os aperiet et ab omni aqua proxima bibet et contra omnem palum sedebit et contra omnem sagittam aperiet faretram donec deficiat

**26:16.** The [grace](#) of a diligent [woman](#) shall delight her husband, and shall fat his bones.

Gratia mulieris sedulae delectabit virum suum et ossa illius inpinguabit

**26:17.** Her discipline is the gift of **God**.

Disciplina illius datus Dei

**26:18.** Such is a wise and silent **woman**, and there is nothing so much worth as a well instructed **soul**.

Mulier sensata et tacita non est inmutatio eruditae animae

**26:19.** A **holy** and shamefaced **woman** is **grace** upon **grace**.

Gratia super gratiam mulier sancta et pudorata

**26:20.** And no price is worthy of a continent **soul**.

Omnis autem ponderatio non est digna continentis animae

**26:21.** As the sun when it riseth to the world in the high places of **God**, so is the beauty of a **good** wife for the ornament of her house.

Sicut sol oriens mundo in altissimis Dei sic mulieris bonae species in ornamentum domus eius

**26:22.** As the lamp shining upon the **holy** candlestick, so is the beauty of the face in a ripe age,

Lucerna splendens super candelabrum sanctum et species faciei super aetatem stabilem

**26:23.** As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady **woman**.

Columnae aureae super bases argenteas et pedes firmi super plantas stabilis mulieris

**26:24.** As everlasting foundations upon a solid rock, so the commandments of **God** in the heart of a **holy woman**.

Fundamenta aeterna super petram solidam et mandata Dei in corde mulieris sanctae

**26:25.** At two things my heart is grieved, and the third bringeth **anger** upon me.

In duobus contristatum est cor meum et in tertio iracundia mihi advenit

**26:26.** A **man** of **war** fainting through **poverty**, and a **man** of sense **despised**:

Vir bellator deficiens per inopiam et vir sensatus contemptus

**26:27.** And he that passeth over from **justice** to **sin**, **God** hath prepared such an one for the sword.

Et qui transgreditur a iustitia ad peccatum Deus paravit eum ad rompheam

**26:28.** Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the **sins** of the lips.\*

Duae species difficiles et periculosae mihi apparuerunt difficile exiit negotians a neglegentia et non iustificabitur caupo a peccatis labiae

**From negligence...** That is, from the neglect of the service of **God**: because the eager pursuit of the **mammon** of this world, is apt to make **men** of that calling forget the great duties of loving **God** above all things, and their neighbours as themselves. -- Ibid. **A huckster...** Or, a retailer of wine. Men of that profession are both greatly exposed to danger of **sin** themselves, and are too often accessory to the **sins** of others.

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## Ecclesiasticus Chapter 27

### **Dangers of sin from several heads: the fear of God is the best preservative. He that diggeth a pit, shall fall into it.**

---

**27:1.** Through [poverty](#) many have [sinned](#): and he that seeketh to be enriched, turneth away his eye.  
Propter inopiam multi deliquerunt et qui quaerit locupletari avertit oculum suum

**27:2.** As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, [sin](#) shall stick fast.

Si in medio conpaginis lapidum palus figitur sic et inter medium venditionis et emptionis angustabitur peccatis

**27:3.** [Sin](#) shall be destroyed with the sinner.

Conteretur delictum

**27:4.** Unless thou hold thyself diligently in the fear of the [Lord](#), thy house shall quickly be overthrown.

Si non in timore Domini teneris instanter cito subvertetur domus tua

**27:5.** As when one sifteth with a sieve, the dust will remain: so will the perplexity of a [man](#) in his thoughts.

Si in pertusura cribri remanebit stercus sic aporia hominis in cogitatu illius

**27:6.** The furnace trieth the potter's vessels, and the trial of affliction [just men](#).

Vasa figuli probat fornax et homines iustos temptatio tribulationis

**27:7.** As the dressing of a tree showeth the fruit thereof, so a word out of the thought of the heart of [man](#).

Sicut rusticatio de ligno ostendit fructum illius sic verbum excogitatum hominis cordis

**27:8.** Praise not a [man](#) before he speaketh, for this is the trial of [men](#).

Ante sermonem non conlaudes virum haec enim temptatio est hominum

**27:9.** If thou followest [justice](#), thou shalt obtain her: and shalt put her on as a long robe of [honour](#), and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation.

Si sequaris iustitiam adprehendes illam et indues quasi poderem honoris et inhabitabis cum ea et proteget te in sempiternum et in die agnitionis invenies firmamentum

**27:10.** Birds resort unto their like: so [truth](#) will return to them that practise her.

Volatilia ad sibi similia conveniunt et veritas ad eos qui operantur illam revertetur

**27:11.** The lion always lieth in wait for prey: so do [sins](#) for them that work [iniquities](#).

Leo venationi insidiatur semper sic peccata operantibus iniquitates

**27:12.** A [holy man](#) continueth in wisdom as the sun: but a fool is changed as the moon.

Homo sanctus in sapientia manet sicut sol nam stultus sicut luna inmutatur

**27:13.** In the midst of the unwise keep in the word till its time: but be continually among [men](#) that think.

In medio insensatorum conserva verbum tempori in medio autem cogitantium adsiduus esto

**27:14.** The discourse of sinners is hateful, and their laughter is at the pleasures of [sin](#).

Narratio peccantium odiosa et risus illorum delictis peccati

**27:15.** The speech that [swareth](#) much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

Loquella multum iurans horripilationem capiti statuet et irreverentia ipsius obturatio aurium

**27:16.** In the quarrels of the road is the shedding of blood: and their **cursing** is a grievous hearing.  
Effusio sanguinis in rixa superborum et maledictio illorum auditus gravis

**27:17.** He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind.  
Qui denudat arcana amici perdet fidem et non inveniet amicum ad animum suum

**27:18.** **Love** thy neighbour, and be joined to him with fidelity.  
Dilige proximum et coniungere fide cum illo

**27:19.** But if thou discover his secrets, follow no more after him.  
Quod si denudaveris absconsa illius non persequeris post eum

**27:20.** For as a **man** that destroyeth his friend, so is he that destroyeth the friendship of his neighbour.  
Sicut enim homo qui perdit amicum suum sic qui perdit amicitiam proximi sui

**27:21.** And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.  
Et sicut qui dimittit avem de manu sua sic reliquisti proximum tuum et non eum capies

**27:22.** Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare because his **soul** is wounded.  
Non illum sequaris quoniam longe abest effugit enim quasi caprea de laqueo quoniam vulnerata est

**27:23.** Thou canst no more bind him up. And of a **curse** there is reconciliation: \*  
Conligere et maledicti est concordatio  
**And of a curse there is reconciliation...** That is, it is easier to obtain a reconciliation after a **curse**, than after disclosing a secret.

**27:24.** But to disclose the secrets of a friend, leaveth no **hope** to an unhappy **soul**.  
Denudare autem amici mysteria desperatio est

**27:25.** He that winketh with the eye forgeth **wicked** things, and no **man** will cast him off:  
Annuens oculo fabricat iniqua et nemo eum abiciet

**27:26.** In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock.  
In conspectu oculorum tuorum condulcabit os tuum et super sermones tuos admirabitur novissime autem pervertet os suum et in verbis tuis dabit scandalum

**27:27.** I have **hated** many things but not like him, and the **Lord** will **hate** him.  
Multa audivi et non coaequavi ei et Dominus odiet illum

**27:28.** If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.  
Qui in altum mittit lapidem super caput eius cadet et plaga dolosi dividet vulnera

**27:29.** He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it.  
Et qui foveam fodit in illam decidet et qui statuit lapidem proximo offendet in eo et qui laqueum alio peribit in illo

**27:30.** A mischievous counsel shall be rolled back upon the author, and he shall not **know** from whence it cometh to him.  
Facienti nequissimum super ipsum devolvetur et non agnoscet unde adveniat illi

**27:31.** Mockery and reproach are of the **proud**, and vengeance as a lion shall lie in wait for him.  
Inlusio et inproperium superborum et vindicta sicut leo insidiabitur illi

**27:32.** They shall perish in a snare that are delighted with the fall of the **just**: and sorrow shall consume them before they die.  
Laqueo peribunt qui oblectantur casu iustorum dolor autem consumet illos antequam moriantur

**27:33.** Anger and fury are both of them abominable, and the **sinful man** shall be subject to them.  
Ira et furor utraque execrabilia et vir peccator continens erit illorum

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## Ecclesiasticus Chapter 28

### Lessons against revenge and quarrels. The evils of the tongue.

**28:1.** He that seeketh to revenge himself, shall find vengeance from the [Lord](#), and he will surely keep his [sins](#) in remembrance.

Qui vindicari vult a Deo inveniet vindictam et peccata illius servans servabit

**28:2.** Forgive thy neighbour if he hath hurt thee: and then shall thy [sins](#) be forgiven to thee when thou [prayest](#).

Relinque proximo tuo nocenti te et tunc deprecanti tibi peccata solventur

**28:3.** Man to [man](#) reserveth [anger](#), and doth he seek remedy of [God](#)?

Homo homini servat iram et a Deo quaerit medellam

**28:4.** He hath no mercy on a [man](#) like himself, and doth he entreat for his own [sins](#)?

Et in hominem similem sibi non habet misericordiam et de peccatis suis deprecatur

**28:5.** He that is but flesh, nourisheth [anger](#), and doth he ask forgiveness of [God](#)? who shall obtain pardon for his [sins](#)?

Ipse dum caro sit reservat iram et propitiationem petit a Deo quis exorabit pro delictis illius

**28:6.** Remember thy last things, and let enmity cease:

Memento novissimorum et desine inimicari

**28:7.** For corruption and death hang over in his commandments. \*

Tabitudo enim et mors inminet in mandatis

**In his commandments...** Supply the sentence out of the Greek thus: Remember corruption and death, and abide in the commandments.

**28:8.** Remember the fear of [God](#), and be not [angry](#) with thy neighbour.

Memorare timorem Dei et non irascaris proximo

**28:9.** Remember the covenant of the [most High](#), and overlook the [ignorance](#) of thy neighbour.

Memorare testamenti Altissimi et despice ignorantiam proximi

**28:10.** Refrain from strife, and thou shalt diminish thy [sins](#).

Abstine te a lite et minues peccata

**28:11.** For a passionate [man](#) kindleth strife, and a [sinful man](#) will trouble his friends, and bring in debate in the midst of them that are at peace.

Homo enim iracundus incendit litem et vir peccator turbabit amicos et in medium pacem habentium inmittit inimicitiam

**28:12.** For as the wood of the forest is, so the fire burneth, and as a [man's](#) strength is, so shall his [anger](#) be, and according to his riches he shall increase his [anger](#).

Secundum enim ligna silvae sic ignis exardescit et secundum virtutem hominis iracundia illius erit et secundum substantiam suam exaltabit iram suam

**28:13.** A hasty contention kindleth a fire and a hasty quarrel sheddeth blood and a tongue that beareth witness bringeth death.

Certamen festinatum incendit ignem et lis festinans effundit sanguinem et lingua testificans adducit mortem

**28:14.** If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

Si sufflaveris quasi ignis exardebit et si expueris super illam extinguetur utraque ex ore proficiscuntur

**28:15.** The whisperer and the double tongue is **accursed**: for he hath troubled many that were at peace.  
Susurrio et bilinguis maledictus multos enim turbavit pacem habentes

**28:16.** The tongue of a third person hath disquieted many, and scattered them from nation to nation.  
Lingua tertia multos commovit et dispersit illos a gente in gentem

**28:17.** It hath destroyed the strong cities of the rich, and hath overthrown the houses of great **men**.  
Civitates muratas divitum destruxit et domos magnatorum effodit

**28:18.** It hath cut in pieces the forces of people, and undone strong nations.  
Virtutes populorum concidit et gentes fortes dissolvit

**28:19.** The tongue of a third person hath cast out **valiant women**, and deprived them of their labours.  
Lingua tertia mulieres viritas eiecit et privavit illas laboribus suis

**28:20.** He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.  
Qui respicit illam non habebit requiem nec habitabit cum requie

**28:21.** The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.  
Flagelli plaga livorem facit plaga autem linguae comminuet ossa

**28:22.** Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.  
Multi ceciderunt in ore gladii sed non sic quasi qui interierunt per linguam suam

**28:23.** **Blessed** is he that is defended from a **wicked** tongue, that hath not passed into the **wrath** thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands.  
Beatus qui tectus est a lingua nequa qui in iracundia illius non transivit et qui non adtraxit iugum eius et in vinculis illius non est ligatus

**28:24.** For its yoke is a yoke of iron: and its bands are bands of brass.  
Iugum enim illius iugum ferreum est et vinculum illius vinculum aereum est

**28:25.** The death thereof is a most **evil** death: and hell is preferable to it.  
Mors illius mors nequissima et utilis potius inferus quam illa

**28:26.** Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the **just** shall not be burnt with its flame.  
Perseverantia illius non permanebit sed obtinebit vias iniustorum et in flamma sua non conburet iustos

**28:27.** They that forsake **God** shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them.  
Qui derelinquunt Deum incident in illam et exardebit in illis et non extinguetur et inmittetur in illos quasi leo et quasi pardus laedebit illos

**28:28.** Hedge in thy ears with thorns, hear not a **wicked** tongue, and make doors and bars to thy mouth.  
Sepi aures tuas spinis et noli audire linguam nequam et ori tuo facito ostia et seras

**28:29.** Melt down thy gold and silver, and make a balance for thy words, and a **just** bridle for thy mouth:  
Aurum tuum et argentum confla et verbis tuis facito stateram et frenos ori tuo rectos

**28:30.** And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.  
Et adtende ne forte labaris in lingua et cadas in conspectu inimicorum insidiantium tibi et sit casus tuus insanabilis in mortem

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## Ecclesiasticus Chapter 29

### Of charity in lending money, and justice in repaying. Of alms, and of being surety.

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**29:1.** He that showeth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments.\*

De fenore qui facit misericordiam fenerat proximum et qui praevalet manu mandata servat

**And he that is stronger in hand...** That is, he that is hearty and bountiful in lending to his neighbour in his necessity.

**29:2.** Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.

Fenera proximum tibi in tempore necessitatis illius et iterum redde proximo in tempore suo

**29:3.** Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

Confirma verbum et fideliter age cum illo et in omni tempore invenies quod tibi necessarium est

**29:4.** Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.

Multi quasi inventionem aestimaverunt fenus et praestiterunt molestiam his qui se adiuverunt

**29:5.** Till they receive, they **kiss** the hands of the lender, and in promises they **humble** their voice:

Donec accipiant osculantur manum dantis et in promissionibus humiliant vocem suam

**29:6.** But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:

Et in tempore redditionis postulabit tempus et loquetur verba acediae et murmurationum et tempus causabitur

**29:7.** And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:

Si autem potuerit reddere aversatus solide vix reddet dimidium et computabit illud quasi inventionem

**29:8.** But if not, he will **defraud** him of his money, and he shall get him for an enemy without cause.

Sin autem fraudavit illum pecunia sua et possidebit illum inimicum gratis

**29:9.** And he will pay him with reproaches and **curses**, and instead of **honour** and **good** turn will repay him injuries.

Et convicia et maledicta reddet illi et pro honore et beneficio reddet illi contumeliam

**29:10.** Many have refused to lend, not out of **wickedness**, but they were afraid to be defrauded without cause.

Multi non causa nequitiae non feneraverunt sed fraudari gratis timuerunt

**29:11.** But yet towards the **poor** be thou more hearty, and delay not to show him mercy.

Verumtamen super humilem animo fortior esto et pro elemosyna non trahas illum

**29:12.** Help the **poor** because of the commandment: and send him not away empty handed because of his **poverty**.

Propter mandatum adsume pauperem et propter inopiam eius ne dimittas illum vacuum

**29:13.** Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

Perde pecuniam pro fratre et amico et non abscondas illam sub lapide in perditionem

**29:14.** Place thy treasure in the **commandments of the most High**, and it shall bring thee more profit than gold.

Pone thesaurum tuum in praeceptis Altissimi et proderit tibi magis quam aurum

**29:15.** Shut up **alms** in the heart of the **poor**, and it shall obtain help for thee against all **evil**.  
Conclude elemosynam in corde pauperis et haec pro te exorabit ab omni malo

**29:16.** Better than the shield of the mighty, and better than the spear:  
[]

**29:17.** It shall fight for thee against thy enemy.  
[]

**29:18.** A **good man** is surety for his neighbour: and he that hath lost shame, will leave him to himself.  
Super scutum potentis et super lanceam adversus inimicum tuum pugnabit

**29:19.** Forget not the kindness of thy surety: for he hath given his life for thee.  
Vir bonus fidem facit proximo suo et qui perdiderit confusionem derelinquet sibi

**29:20.** The sinner and the **unclean** fleeth from his surety.  
Gratiam fideiussoris ne obliviscaris dedit enim pro te animam suam

**29:21.** A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.  
Repromissorem fugit peccator et inmundus

**29:22.** A **man** is surety for his neighbour: and when he hath lost all shame, he shall forsake him.  
Bona repromissoris sibi adscribit peccator et ingratus sensu derelinquet liberantem se

**29:23.** Evil suretyship hath undone many of **good** estate, and hath tossed them as a wave of the sea.  
Vir repromittit de proximo suo et cum perdiderit reverentiam relinquetur ab eo

**29:24.** It hath made powerful **men** to go from place to place round about, and they have wandered in strange countries.  
Repromissio nequissima multos perdidit dirigentes et commovit illos quasi fluctus maris

**29:25.** A sinner that transgresseth the commandment of the **Lord**, shall fall into an **evil** suretyship: and he that undertaketh many things, shall fall into judgment.  
Viros potentes gyrans migrare fecit et vagati sunt in gentibus alienis

**29:26.** Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.  
Peccator transgrediens mandata Domini incidet in promissionem nequa et qui conatur multa agere incidet in iudicium

**29:27.** The chief thing for **man's** life is water and bread, and clothing, and a house to cover shame.  
Recupera proximum secundum virtutem tuam et adtende tibi ne incidas

**29:28.** Better is the **poor man's** fare under a roof of boards, than sumptuous cheer abroad in another **man's** house.  
Initium vitae aqua et panis et vestimentum et domus protegens turpitudinem

**29:29.** Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.  
Melior victus pauperis sub tegimen asserum quam epulae splendidae in peregre sine domicilio

**29:30.** It is a miserable life to go as a guest from house to house: for where a **man** is a stranger, he shall not deal confidently, nor open his mouth.  
Super minimum et magnum placeat tibi et inproperium peregrinationis non audies

**29:31.** He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words.  
Vita nequa hospitandi de domo in domum et ubi hospitabitur non fiducialiter aget nec aperiet os

**29:32.** Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.  
Hospitabit et pascet et potabit ingratos et ad haec amara audiet

**29:33.** Give place to the **honourable** presence of my friends: for I want my house, my brother being to be

lodged with me.

Transi hospes et orna mensam et quae in manu habes ciba ceteros

**29:34.** These things are grievous to a **man** of understanding: the upbraiding of houseroom, and the reproaching of the lender.

Exi a facie honoris amicorum meorum necessitudine domus meae hospitio mihi factus est frater

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## Ecclesiasticus Chapter 30

### Of correction of children. Health is better than wealth. Excessive grief is hurtful.

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**30:1.** He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

De filiis qui diligit filium suum adsiduat illi flagella ut laetetur in novissimo suo

**30:2.** He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

Qui docet filium suum laudabitur in illo et in medio domesticorum in illo gloriabitur

**30:3.** He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

Qui docet filium suum in zelum mittit inimicum et in medio amicorum gloriabitur in illo

**30:4.** His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

Mortuus est pater illius et quasi non est mortuus similem enim reliquit sibi post se

**30:5.** While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

In vita ipsius vidit et laetatus est in illo in obitu illius non est contristatus nec confusus est coram inimicis

**30:6.** For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

Reliquit enim defensorem domus et amicis reddentem gratiam

**30:7.** For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

Pro animabus filiorum conligabit vulnera sua et super omnem vocem turbabuntur viscera eius

**30:8.** A horse not broken becometh stubborn, and a child left to himself will become headstrong.

Equus indomitus evadit durus et filius remissus evadit praeceps

**30:9.** Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful.

Lacta filium et paventem te faciet lude cum eo et contristabit te

**30:10.** Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

Non conrideas illi ne doleas et in novissimo obstupescent dentes tui

**30:11.** Give him not liberty in his youth, and wink not at his devices.

Non des illi potestatem in iuventute et ne despicias cogitatus illius

**30:12.** Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

Curva cervicem eius in iuventute et tunde latera illius dum infans est ne forte induret et non credat tibi et erit tibi dolor animae

**30:13.** Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

Doce filium tuum et operare in illum ne in turpitudinem illius offendas

**30:14.** Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

Melior est pauper sanus et fortis viribus quam dives inbecillus et flagellatus malitia

**30:15.** Health of the **soul** in **holiness** of **justice**, is better than all gold and silver: and a sound body, than immense revenues.

Salus animae in sanctitate iustitiae et melior omni auro et argento et corpus validum quam census inmensus

**30:16.** There is no riches above the riches of the health of the body: and there is no pleasure above the **joy** of the heart.

Non est census super censum salutis corporis et non est oblectatio super cordis gaudium

**30:17.** Better is death than a bitter life, and everlasting rest, than continual sickness.

Melior est mors quam vita amara et requies aeterna quam languor perseverans

**30:18.** **Good** things that are hidden in a mouth that is shut, are as messes of meat set about a grave.

Bona absconsa in ore cluso quasi adpositiones epularum circumpositae sepulchro

**30:19.** What **good** shall an **offering** do to an **idol**? for it can neither eat, nor smell:

Quid proderit libatio idolo nec enim manducatur nec odorabitur

**30:20.** So is he that is **persecuted** by the **Lord**, bearing the reward of his **iniquity**:

Sic qui effugatur a Domino et portans mercedes iniquitatis

**30:21.** He seeth with his eyes, and groaneth, as an eunuch embracing a **virgin**, and sighing.

Videns oculis et ingemescens sicut spado complectens virginem et suspirans

**30:22.** Give not up thy **soul** to sadness, and afflict not thyself in thy own counsel.

Tristitiam non des animae tuae et non adfligas temet ipsum in consilio tuo

**30:23.** The joyfulness of the heart, is the life of a **man**, and a never failing treasure of **holiness**: and the **joy** of a **man** is length of life.

Lucunditas cordis haec est vita hominis et thesaurus sine defectione sanctitatis et exultatio viri est longevitas

**30:24.** Have pity on thy own **soul**, pleasing **God**, and contain thyself: gather up thy heart in his **holiness**: and drive away sadness far from thee.

Miserere animae tuae placens Deo et contine et congrega cor tuum in sanctitate eius et tristitiam longe expelle a te

**30:25.** For sadness hath killed many, and there is no profit in it.

Multos enim occidit tristitia et non est utilitas in illa

**30:26.** Envy and **anger** shorten a **man's** days, and pensiveness will bring old age before the time.

Zelus et iracundia minuit dies et ante tempus senectam adducit cogitatus

**30:27.** A cheerful and **good** heart is always feasting: for his banquets are prepared with diligence.

Splendidum cor bonum in epulis epulae enim illius diligenter fiunt

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## Ecclesiasticus Chapter 31

### Of the desire of riches, and of moderation in eating and drinking.

**31:1.** Watching for riches consumeth the flesh, and the thought thereof driveth away sleep.

Vigilia honestatis tabefacit carnes et cogitatus illius auferet somnum

**31:2.** The thinking beforehand turneth away the understanding, and a grievous sickness maketh the [soul](#) sober.

Cogitatus praesentiae avertit sensum et infirmitas gravis sobriam facit animam

**31:3.** The rich [man](#) hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

Laboravit dives in congregatione substantiae et in requie sua replebitur bonorum suorum

**31:4.** The [poor man](#) hath laboured in his low way of life, and in the end he is still [poor](#).

Laboravit pauper in diminutione victus et in fine inops fit

**31:5.** He that [loveth](#) gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

Qui aurum diligit non iustificabitur et qui insequitur consumptionem replebitur ex ea

**31:6.** Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

Multi dati sunt in auri casus et facta est in facie ipsius perditio illorum

**31:7.** Gold is a stumblingblock to them that [sacrifice](#) to it: woe to them that eagerly follow after it, and every fool shall perish by it.

Lignum offensionis est aurum sacrificantium vae illis qui sectantur illud et omnis imprudens deperiet in illo

**31:8.** [Blessed](#) is the rich [man](#) that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

Beatus dives qui inventus est sine macula et qui post aurum non abiit nec speravit in pecunia et thesauris

**31:9.** Who is he, and we will praise him? for he hath done wonderful things in his life.

Quis est hic et laudabimus eum fecit enim mirabilia in vita sua

**31:10.** Who hath been tried thereby, and made perfect, he shall have [glory](#) everlasting. He that could have transgressed, and hath not transgressed: and could do [evil](#) things, and hath not done them:

Quis probatus est in illo et perfectus est et erit illi in gloria aeterna qui potuit transgredi et non est transgressus et facere mala et non fecit

**31:11.** Therefore are his goods established in the [Lord](#), and all the church of the [saints](#) shall declare his [alms](#).

Ideo stabilita sunt bona illius in Deo et elemosynas illius enarrabit ecclesia sanctorum

**31:12.** Art thou set at a great table? be not the first to open thy mouth upon it.

De continentia supra mensam magnam sedisti non aperias super illam faucem tuam prior

**31:13.** Say not: There are many things which are upon it.

Non dicas simulata sunt quae super illa sunt

**31:14.** Remember that a [wicked](#) eye is [evil](#).

Memento quoniam malum oculus nequa

**31:15.** What is [created](#) more [wicked](#) than an eye? therefore shall it weep over all the face when it shall see.

Nequius oculo quid creatum est ideo ab omni facie sua lacrimabitur cum viderit

**31:16.** Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.  
Ne extendas manum tuam prior et invidia contaminatus obrubescas

**31:17.** Be not hasty in a feast.  
Nec conprimaris in convivio

**31:18.** Judge of the disposition of thy neighbour by thyself.  
Intellege proximi tui ex te ipso

**31:19.** Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.  
Uttere quasi homo frugi quae tibi adponuntur et non cum manducas multum odio habearis

**31:20.** Leave off first, for manners' sake: and exceed not, lest thou offend.  
Cessa prior causa disciplinae et noli nimius esse ne forte offendas

**31:21.** And if thou sittest among many, reach not thy hand out first of all, and be not the first to ask for drink.  
Et si in medio multorum sedisti prior illis non extendas manum tuam nec prior poscas bibere

**31:22.** How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.  
Quam sufficiens est homini erudito vinum exiguum et in dormiendo non laborabis ab illo et non senties dolorem

**31:23.** Watching, and choler, and gripes, are with an intemperate man:  
Vigilia et cholera et tortura viro infrunito

**31:24.** Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.  
Somnus sanitatis in homine parco dormiet usque in mane et anima illius cum ipso delectabitur

**31:25.** And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.  
Et si coactus fueris in edendo multum surge e medio et vome et refrigerabit te et non adduces corpori tuo infirmitates

**31:26.** Hear me, my son, and despise me not: and in the end thou shalt find my words.  
Audi me filii et ne spernas me et in novissimo invenies mea verba

**31:27.** In all thy works be quick, and no infirmity shall come to thee.  
In omnibus operibus tuis esto velox et omnis infirmitas non occurret tibi

**31:28.** The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.  
Splendidum in panibus benedicent labia multorum et testimonium veritatis illius fidele

**31:29.** Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.  
In nequissimo pane murmurabit civitas et testimonium nequitiae illius verum est

**31:30.** Challenge not them that love wine: for wine hath destroyed very many.  
Diligentes in vino noli provocare multos enim exterminavit vinum

**31:31.** Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.  
Ignis probat ferrum durum sic vinum corda superbiorum arguet in ebrietate potatum

**31:32.** Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.  
Aequavit in vita vinum hominibus si bibas illud moderate eris sobrius

**31:33.** What is his life, who is diminished with wine?  
Quae est vita quae minuitur vino

**31:34.** What taketh away life? death.

Quid defraudat vitam mors

**31:35.** Wine was **created** from the beginning to make **men** joyful, and not to make them drunk.

Vinum in iucunditate creatum est non in ebrietate ab initio

**31:36.** Wine drunken with moderation is the **joy** of the **soul** and the heart.

Exultatio animae et cordis vinum moderate potatum

**31:37.** Sober drinking is health to **soul** and body.

Sanitas est et corpori et animae

**31:38.** Wine drunken with excess raiseth quarrels, and **wrath**, and many ruins.

Vinum multum potatum irritationem et iram et ruinas multas facit

**31:39.** Wine drunken with excess is bitterness of the **soul**.

Amaritudo animae vinum multum potatum

**31:40.** The heat of drunkenness is the stumblingblock of the fool, lessening strength and causing wounds.

Ebrietatis animositas imprudentis offensio minorans virtutem et faciens vulnera

**31:41.** Rebuke not thy neighbour in a banquet of wine: and **despise** him not in his mirth.

In convivio vini non arguas proximum et non despicias eum in iucunditate illius

**31:42.** Speak not to him words of reproach: and press him not in demanding again.

Verba inproperii non dicas illi et non premas illum in repetendo

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## Ecclesiasticus Chapter 32

### Lessons for superiors and inferiors. Advantages of fearing God, and doing nothing without counsel.

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**32:1.** Have they made thee ruler? be not lifted up: be among them as one of them.

Rectorem te posuerunt noli extolli esto in illis quasi unus ex ipsis

**32:2.** Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:

Curam illorum habe et sic conside et omni cura tua explicita recumbe

**32:3.** That thou mayst rejoice for them, and receive a crown as an ornament of [grace](#), and get the [honour](#) of the contribution.

Ut laeteris propter illos et ornamentum gratiae accipias coronam et dignationem consequaris conrogationis

**32:4.** Speak, thou that art elder: for it becometh thee,

Loquere maior natu decet enim te

**32:5.** To speak the first word with careful [knowledge](#), and hinder not music.

Primum verbum diligenti scientiam et non inpedias musica

**32:6.** Where there is no hearing, pour not out words, and be not lifted up out of season with thy wisdom.

Ubi auditus est non effundas sermonem et inopportune noli extolli in sapientia tua

**32:7.** A concert of music in a banquet of wine is as a carbuncle set in gold.

Gemmula carbunculi in ornamento auri et comparatio musicorum in convivio vini

**32:8.** As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.

Sicut in fabricatione auri signum est zmaragdi sic numerus musicorum in iucundo et moderato vino

**32:9.** Hear in silence, and for thy reverence [good grace](#) shall come to thee.

Audi tacens et pro reverentia accedet tibi bona gratia

**32:10.** Young [man](#), scarcely speak in thy own cause.

Adulescens loquere in tua causa vix

**32:11.** If thou be asked twice, let thy answer be short.

Si bis interrogatus fueris habeat caput responsum tuum

**32:12.** In many things be as if thou wert [ignorant](#), and hear in silence and withal seeking.

In multis esto quasi inscius et audi tacens simul et quaerens

**32:13.** In the company of great [men](#) take not upon thee: and when the ancients are present, speak not much.

In medio magnatorum non praesumas et ubi sunt senes non multum loquaris

**32:14.** Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence [good grace](#) shall come to thee.

Ante grandinem praeibit coruscatio et pro reverentia accedet tibi bona gratia

**32:15.** And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

Et hora surgendi non te trices praecurre autem prior in domum tuam et illic avocare et illic lude

**32:16.** And do what thou hast a mind, but not in **sin** or **proud** speech.

Et age conceptiones tuas et non in delictis et verbo superbo

**32:17.** And for all these things **bless** the **Lord**, that made thee, and that replenisheth thee with all his **good** things.

Et super his omnibus benedicito Dominum qui fecit te et inebriantem te ab omnibus bonis suis

**32:18.** He that feareth the **Lord**, will receive his discipline: and they that will seek him early, shall find a **blessing**.

Qui timet Deum excipiet doctrinam eius et qui vigilaverint ad illum invenient benedictionem

**32:19.** He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein.

Qui quaerit legem replebitur ab ea et qui insidiose agit scandalizabitur in ea

**32:20.** They that fear the **Lord**, shall find **just** judgment, and shall kindle **justice** as a light.

Qui timent Dominum invenient iudicium iustum et iustitias quasi lucem accendent

**32:21.** A **sinful man** will flee reproof, and will find an excuse according to his will.

Peccator homo devitabit correptionem et secundum voluntatem suam inveniet comparationem

**32:22.** A **man** of counsel will not neglect understanding, a strange and **proud man** will not dread fear:

Vir consilii non disperiet intellegentia alienus et superbus non pertimescit timorem

**32:23.** Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.

Etiam postquam fecit cum eo sine consilio et suis insectationibus arguetur

**32:24.** My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

Fili sine consilio nihil facias et post factum non paeniteberis

**32:25.** Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumblingblock to thy **soul**.

In via ruinae non eas et non offendes in lapides ne credas te viae laboriosae ne ponas animae tuae scandalum

**32:26.** And beware of thy own children, and take heed of them of thy household.

Et a filiis tuis cave et a domesticis tuis adtende

**32:27.** In every work of thine regard thy **soul** in **faith**: for this is the keeping of the commandments.\*

In omni opere crede ex fide animae tuae haec est enim conservatio mandatorum

**In faith...** That is, follow sincerely thy **soul** in her **faith** and **conscience**.

**32:28.** He that **believeth God**, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

Qui credit Deo adtendit mandatis et qui confident in illo non minorabuntur

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## Ecclesiasticus Chapter 33

**The fear of God is the best security. Times and men are in the hands of God. Take care of thyself as long as thou livest, and look to thy servants.**

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**33:1.** No [evils](#) shall happen to him that feareth the [Lord](#), but in temptation [God](#) will keep him and deliver him from [evils](#).

*Timenti Dominum non occurrent mala sed in temptatione Deus illum conservat et liberabit a malis*

**33:2.** A wise [man](#) [hateth](#) not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

*Sapiens non odit mandata et iustitias et non inludetur quasi in procella navis*

**33:3.** A [man](#) of understanding is faithful to the [law](#) of [God](#), and the law is faithful to him.

*Homo sensatus credit legi Dei et lex illi fidelis*

**33:4.** He that cleareth up a question, shall prepare what to say, and so having [prayed](#) he shall be heard, and shall keep discipline, and then he shall answer.

*Qui interrogationem manifestat parabit verbum et sic deprecatus exaudietur et conservabit disciplinam et tunc respondebit*

**33:5.** The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree.

*Praecordia fatui quasi rota carri et quasi axis versatilis cogitatus illius*

**33:6.** A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him.

*Equus admissarius sicut amicus subsannator sub omni suprasedenti hinnit*

**33:7.** Why doth one day excel another, and one light another, and one year another year, when all come of the sun?

*Quare dies diem superat et iterum lux lucem et annus annum a sole*

**33:8.** By the [knowledge](#) of the [Lord](#) they were distinguished, the sun being made, and keeping his commandment.

*A Domini scientia separati sunt facto sole et praeceptum custodiente*

**33:9.** And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

*Et inmutavit tempora et dies festos ipsorum et in illis dies festos celebraverunt ad horam*

**33:10.** Some of them [God](#) made high and great days, and some of them he put in the number of ordinary days. And all [men](#) are from the ground, and out of the earth, from whence [Adam](#) was [created](#).

*Ex ipsis exaltavit et magnificavit Deus et ex ipsis posuit in numerum dierum et homines omnes de solo et ex terra unde creatus est Adam*

**33:11.** With much [knowledge](#) the [Lord](#) hath divided them and diversified their ways.

*In multitudine disciplinae Domini separavit eos et inmutavit vias eorum*

**33:12.** Some of them hath he [blessed](#), and exalted: and some of them hath he [sanctified](#), and set near himself: and some of them hath he [cursed](#) and brought low, and turned them from their station.

*Et ex ipsis benedixit et exaltavit et ex ipsis sanctificavit et ad se adplicavit et ex ipsis maledixit et humiliavit et convertit illos a separatione ipsorum*

**33:13.** As the potter's clay is in his hand, to fashion and order it:

*Quasi lutum figuli in manus ipsius plasmare illud et disponere*

**33:14.** All his ways are according to his ordering: so **man** is in the hand of him that made him, and he will render to him according to his judgment.

Omnes viae eius secundum dispositionem eius sic homo in manu illius qui se fecit reddet illis secundum iudicium suum

**33:15.** **Good** is set against **evil**, and life against death: so also is the sinner against a **just man**. And so look upon all the works of the **most High**. Two and two, and one against another.

Contra malum bonum est et contra mortem vita sic et contra virum iustum peccator et sic intueri in omnia opera Altissimi duo duo unum contra unum

**33:16.** And I awaked last of all, and as one that gathereth after the grapegatherers.

Et ego novissimus vigilavi et quasi qui colligit acinos post vindemiatores

**33:17.** In the **blessing** of **God** I also have hoped: and as one that gathereth grapes, have I filled the winepress.

In benedictione Dei et ipse speravi et quasi qui vindemiat replevi torcular

**33:18.** See that I have not laboured for myself only, but for all that seek discipline.

Respicite quoniam non soli mihi laboravi sed omnibus exquirentibus disciplinam

**33:19.** Hear me, ye great **men**, and all ye people, and hearken with your ears, ye rulers of the **church**.

Audite me magnati et omnes populi et rectores ecclesiae auribus percipite

**33:20.** Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest thou repent, and thou entreat for the same.

Filio et mulieri fratri et amico non des potestatem super te in vita tua non dederis alio possessionem tuam ne forte paeniteat te et depreceris pro illis

**33:21.** As long as thou livest, and hast breath in thee, let no **man** change thee. \*

Dum adhuc superes et adspiras non inmutabit te omnis caro

**Change thee...** That is, so as to have this power over thee.

**33:22.** For it is better that thy children should ask of thee, than that thou look toward the hands of thy children.

Melius est enim ut filii tui te rogent quam te respicere in manus filiorum tuorum

**33:23.** In all thy works keep the pre-eminence. \*

In omnibus operibus tuis praecellens esto

**The pre-eminence...** That is, be master in thy own house, and part not with thy authority.

**33:24.** Let no stain sully thy **glory**. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

Ne dederis maculam in gloriam tuam in die consummationis dierum vitae tuae et in tempore exitus tui distribue hereditatem tuam

**33:25.** Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave.

Cibaria et virga et onus asino panis et disciplina et opus servo

**33:26.** He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.

Operatur in disciplina et quaerit quiescere laxa manus illi et quaerit libertatem

**33:27.** The yoke and the thong bend a stiff neck, and continual labours bow a slave.

Iugum et lorum curvant collum durum et servum inclinant operationes adsiduae

**33:28.** Torture and fetters are for a malicious slave: send him to work, that he be not idle:

Servo malivolo tortura et conpedes mitte illum in operatione ne vacet

**33:29.** For idleness hath taught much **evil**.

Multam enim malitiam docuit otiositas

**33:30.** Set him to work: for so it is fit for him. And if he be not **obedient**, bring him down with fetters, but be not excessive towards any one, and do no grievous thing without judgment.

In opera constitue eum sic enim condecet illi quod si non obaudierit grava illum conpedibus et non amplifces super omnem carnem verum sine iudicio nihil facias grave

**33:31.** If thou have a faithful servant, let him be to thee as thy own **soul**: treat him as a brother: because in the blood of thy **soul** thou hast gotten him.

Si est tibi servus sit tibi quasi anima tua quasi fratrem sic eum tracta quoniam in sanguine animae parasti eum

**33:32.** If thou hurt him **unjustly**, he will run away:

Si laeseris illum iniuste

**33:33.** And if he rise up and depart, thou **knowest** not whom to ask, and in what way to seek him.

Et extollens discesserit quem quaeres et in qua via quaeras illum nescis

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## Ecclesiasticus Chapter 34

### The vanity of dreams. The advantage of experience, and of the fear of God.

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**34:1.** The hopes of a [man](#) that is void of understanding are vain and deceitful: and dreams lift up fools.  
Vana spes et mendacium insensato viro et somnia extollunt imprudentes

**34:2.** The [man](#) that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind.  
Quasi qui adprehendit umbram et persequitur ventum sic et qui attendit ad visa mendacia

**34:3.** The vision of dreams is the resemblance of one thing to another: as when a [man's](#) likeness is before the face of a [man](#).  
Hoc secundum hoc visio somniorum ante faciem hominis similitudo hominis

**34:4.** What can be made clean by the [unclean](#)? and what [truth](#) can come from that which is [false](#)?  
Ab immundo quid mundabitur et a mendace quid verum dicetur

**34:5.** Deceitful divinations and lying omens and the dreams of evildoers, are vanity:  
Divinatio erroris et auguria mendacia et somnia malefacientium vanitas est

**34:6.** And the heart fancieth as that of a [woman](#) in travail: except it be a vision sent forth from the [most High](#), set not thy heart upon them.  
Et sicut parturientis cor tuum fantasiam patitur nisi ab Altissimo fuerit emissa visitatio ne dederis in illis cor tuum

**34:7.** For dreams have deceived many, and they have failed that put their trust in them.  
Multos enim errare fecerunt somnia et exciderunt sperantes in illis

**34:8.** The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the [faithful](#).  
Sine mendacio consummabitur verbum et sapientia in ore fidelis conplanabitur

**34:9.** What doth he [know](#), that hath not been tried? A [man](#) that hath much experience, shall think of many things: and he that hath learned many things, shall show forth understanding.  
Qui non temptatus est quid scit vir in multis expertus cogitavit multa et qui multa didicit enarrabit intellectum

**34:10.** He that hath no experience, [knoweth](#) little: and he that hath been experienced in many things, multiplieth [prudence](#).  
Qui non est expertus pauca recognoscit qui autem in multis factus est multiplicabit malitiam

**34:11.** He that hath not been tried, what manner of things doth he [know](#)? he that hath been surprised, shall abound with subtlety.  
[]

**34:12.** I have seen many things by travelling, and many customs of things.  
Multa vidi errando et plurimas verborum consuetudines

**34:13.** Sometimes I have been in danger of death for these things, and I have been delivered by the [grace](#) of [God](#).  
Aliquotiens usque ad mortem periclitatus sum horum causa et liberatus sum gratia Dei

**34:14.** The spirit of those that fear [God](#), is sought after, and by his regard shall be [blessed](#).

Spiritus timentium Deum quaeretur et in respectu illius benedicentur

**34:15.** For their **hope** is on him that saveth them, and the eyes of **God** are upon them that **love** him.  
Spes enim illorum in salvantem illos et oculi Dei in diligentes se

**34:16.** He that feareth the **Lord** shall tremble at nothing, and shall not be afraid: for he is his **hope**.  
Qui timet Dominum nihil trepidabit et non pavebit quoniam ipse est spes eius

**34:17.** The **soul** of him that feareth the **Lord** is **blessed**.  
Timentis Dominum beata est anima eius

**34:18.** To whom doth he look, and who is his strength?  
Ad quem respicit et quis est fortitudo eius

**34:19.** The eyes of the **Lord** are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,  
Oculi Domini super timentes eum protector potentiae firmamentum virtutis tegimen ardoris et umbraculum meridiani

**34:20.** A preservation from stumbling, and a help from falling: he raiseth up the **soul**, and enlighteneth the eyes, and giveth health, and life, and **blessing**.  
Et precatio offensionis et adiutorium casus exaltans animam et inluminans oculos dans sanitatem vitam et benedictionem

**34:21.** The **offering** of him that **sacrificeth** of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.  
Immolans ex iniquo oblatio est maculata et non sunt beneplacitae subsannationes iniustorum

**34:22.** The **Lord** is only for them that wait upon him in the way of **truth** and **justice**.  
Dominus solus sustinentibus se in via veritatis et iustitiae

**34:23.** The **most High** approveth not the gifts of the **wicked**: neither hath he respect to the **oblations** of the unjust, nor will he be pacified for **sins** by the multitude of their **sacrifices**.  
Dona iniquorum non probat Altissimus in oblationibus iniquorum nec in multitudine sacrificiorum eorum propitiabitur peccatis

**34:24.** He that offereth **sacrifice** of the goods of the **poor**, is as one that **sacrificeth** the son in the presence of his father.  
Qui offert sacrificium ex substantia pauperum quasi qui victimat filium in conspectu patris sui

**34:25.** The bread of the **needy**, is the life of the **poor**: he that defraudeth them thereof, is a **man** of blood.  
Panis egentium vita pauperis est qui defraudat illum homo sanguinis

**34:26.** He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.  
Qui aufert in sudore panem quasi qui occidit proximum suum

**34:27.** He that sheddeth blood, and he that defraudeth the laborer of his hire, are brothers.  
Qui effundit sanguinem et qui fraudem facit mercedem mercenario

**34:28.** When one buildeth up, and another pulleth down: what profit have they but the labour?  
Unus aedificans et unus destruens quid prodest illis nisi labor

**34:29.** When one **prayeth**, and another **curseth**: whose voice will **God** hear?  
Unus orans et unus maledicens cuius vocem exaudiet Deus

**34:30.** He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail?  
Qui baptizatur a mortuo et iterum tangit illum quid proficit lavatione illius

**34:31.** So a **man** that **fasteth** for his **sins**, and doth the same again, what doth his humbling himself profit him? who will hear his **prayer**?  
Sic homo qui ieiunat in peccatis suis et iterum eadem faciens quid proficit humiliando se orationem illius quis exaudiet

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## Ecclesiasticus Chapter 35

### What sacrifices are pleasing to God.

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**35:1.** He that keepeth the law, multiplieth [offerings](#).

Qui conservat legem multiplicat orationem

**35:2.** It is a wholesome [sacrifice](#) to take heed to the commandments, and to depart from all [iniquity](#).

Sacrificium salutare adtendere mandatis et discedere ab omni iniquitate

**35:3.** And to depart from [injustice](#), is to offer a propitiatory [sacrifice](#) for [injustices](#), and a begging of pardon for [sins](#).

Et deprecatio recedere ab iniustitia

**35:4.** He shall return thanks, that offereth fine flour: and he that doth mercy, offereth [sacrifice](#).

[]

**35:5.** To depart from [iniquity](#) is that which pleaseth the [Lord](#), and to depart from [injustice](#), is an entreaty for [sins](#).

[]

**35:6.** Thou shalt not appear empty in the sight of the [Lord](#).

Non apparebis ante conspectum Dei vacuus

**35:7.** For all these things are to be done because of the commandment of [God](#).

Haec enim omnia propter mandatum Domini fiunt

**35:8.** The [oblation](#) of the [just](#) maketh the [altar](#) fat, and is an odour of sweetness in the sight of the [most High](#).

Oblatio iusti inpinguat altare et odor suavitatis est in conspectu Altissimi

**35:9.** The [sacrifice](#) of the [just](#) is acceptable, and the [Lord](#) will not forget the memorial thereof.

Sacrificium iusti acceptum est et memoriam eius non obliviscetur Dominus

**35:10.** Give [glory](#) to [God](#) with a [good](#) heart: and diminish not the [firstfruits](#) of thy hands.

Bono animo gloriam redde Deo et non minuas primitias manuum tuarum

**35:11.** In every gift show a cheerful countenance, and sanctify thy [tithes](#) with [joy](#).

In omni dato hilarem fac vultum tuum et in exultatione sanctifica decimas tuas

**35:12.** Give to the [most High](#) according to what he hath given to thee, and with a [good](#) eye do according to the ability of thy hands:

Da Altissimo secundum datum eius et in bono oculo ad inventionem fac manuum tuarum

**35:13.** For the [Lord](#) maketh recompense, and will give thee seven times as much.

Quoniam Dominus retribuens est et septies tantum reddet tibi

**35:14.** Do not offer [wicked](#) gifts, for such he will not receive.

Noli offerre munera prava non enim suscipiet illa

**35:15.** And look not upon an [unjust sacrifice](#), for the [Lord](#) is judge, and there is not with him respect of person.

Et noli inspicere sacrificium iniustum quoniam Dominus iudex est et non est apud illum gloria personae

**35:16.** The [Lord](#) will not accept any person against a [poor man](#), and he will hear the [prayer](#) of him that is wronged.

Non accipiet Dominus personam in pauperem et precationem laesi exaudiet

**35:17.** He will not **despise** the **prayers** of the fatherless: nor the widow, when she poureth out her complaint.

Non despiciet preces pupilli nec viduam si effundat loquellam gemitus

**35:18.** Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall?

Nonne lacrima ad maxillam descendit et exclamatio

**35:19.** For from the cheek they go up even to **heaven**, and the **Lord** that heareth will not be delighted with them.

A maxilla ascendit et Dominus exauditor delectans in illis

**35:20.** He that **adoreth God** with **joy**, shall be accepted, and his **prayer** shall approach even to the clouds.

Qui adorat Deum in oblectatione suscipietur et precatio illius usque ad nubes propinquabit

**35:21.** The **prayer** of him that **humbleth** himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the **most High** behold.

Oratio humiliantis se nubes penetrabit et donec propinquet non conrogabitur et non discedet donec aspiciat Altissimus

**35:22.** And the **Lord** will not be slack, but will judge for the **just**, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:

Et Dominus non longinquabit sed iudicabit iustos et faciet iudicium et Fortissimus non habebit in illis patientiam ut contribulet dorsum ipsorum

**35:23.** And he will repay vengeance to the **Gentiles**, till he have taken away the multitude of the **proud**, and broken the sceptres of the unjust,

Et gentibus reddet vindictam donec tollat plenitudinem superbiorum et sceptrum iniquorum contribulet

**35:24.** Till he have rendered to **men** according to their deeds: and according to the works of **Adam**, and according to his presumption,

Donec reddat hominibus secundum actus suos et secundum opera Adae et secundum praesumptionem illius

**35:25.** Till he have judged the cause of his people, and he shall delight the **just** with his mercy.

Donec iudicet iudicium plebis suae et oblectabit iustos misericordia sua

**35:26.** The mercy of **God** is beautiful in the time of affliction, as a cloud of rain in the time of drought.

Speciosa misericordia Dei in tempore tribulationis quasi nubes pluviae in tempore siccitatis

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## Ecclesiasticus Chapter 36

### A prayer for the church of God. Of a good heart, and a good wife.

**36:1.** Have mercy upon us, O [God](#) of all, and behold us, and show us the light of thy mercies:  
Miserere nostri Deus omnium et respice nos et ostende nobis lucem miserationum tuarum

**36:2.** And send thy fear upon the nations, that have not sought after thee: that they may [know](#) that there is no [God](#) beside thee, and that they may show forth thy wonders.  
Et inmitte timorem tuum super gentes quae non exquisierunt te et cognoscant quia non est Deus nisi tu ut enarrent magnalia tua

**36:3.** Lift up thy hand over the strange nations, that they may see thy power.  
Adleva manum tuam super gentes alienas ut videant potentiam tuam

**36:4.** For as thou hast been [sanctified](#) in us in their sight, so thou shalt be magnified among them in our presence,  
Sicut enim in conspectu eorum sanctificatus es in nobis sic in conspectu nostro magnificaberis in illis

**36:5.** That they may [know](#) thee, as we also have [known](#) thee, that there is no [God](#) beside thee, O [Lord](#).  
Ut cognoscant te sicut et nos agnovimus quoniam non est Deus praeter te Domine

**36:6.** Renew thy signs, and work new [miracles](#).  
Innova signa et inmuta mirabilia

**36:7.** Glorify thy hand, and thy right arm.  
Glorifica manum et brachium dextrum

**36:8.** Raise up indignation, and pour out [wrath](#).  
Excita furorem et effunde iram

**36:9.** Take away the adversary, and crush the enemy.  
Extolle adversarium et adflige inimicum

**36:10.** Hasten the time, and remember the end, that they may declare thy wonderful works.  
Festina tempus et memento finis ut enarrent mirabilia tua

**36:11.** Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.  
In ira flammae devoretur qui salvatur et qui pessimant plebem tuam inveniant perditionem

**36:12.** Crush the head of the princes of the enemies that say: There is no other beside us.  
Contere caput principum inimicorum dicentium non est alius praeter nos

**36:13.** Gather together all the [tribes of Jacob](#): that they may [know](#) that there no [God](#) besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning.  
Congrega omnes tribus Iacob et cognoscant quia non est Deus nisi tu ut enarrent magnalia tua et hereditabis eos sicut ab initio

**36:14.** Have mercy on thy people, upon whom thy [name](#) is invoked: and upon [Israel](#), whom thou hast raised up to be thy [firstborn](#).  
Miserere plebi tuae super quam invocatum est nomen tuum et Israhel quem coaequasti primogenito tuo

**36:15.** Have mercy on [Jerusalem](#), the city which thou hast [sanctified](#), the city of thy rest.  
Miserere civitati sanctificationis tuae Hierusalem civitati requiei tuae

**36:16.** Fill Sion with thy unspeakable words, and thy people with thy **glory**.

Reple Sion inenarrabilibus verbis tuis et gloria tua populum tuum

**36:17.** Give testimony to them that are thy creatures from the beginning, and raise up the **prophecies** which the former **prophets** spoke in thy **name**.

Da testimonium quia ab initio creaturae tuae sunt et suscita preces quas locuti sunt in nomine tuo prophetae priores

**36:18.** Reward them that patiently wait for thee, that thy **prophets** may be found faithful: and hear the **prayers** of thy servants,

Da mercedem sustinentibus te ut prophetae tui fideles inveniantur et exaudi orationes servorum tuorum

**36:19.** According to the **blessing** of **Aaron** over thy people, and direct us into the way of **justice**, and let all **know** that dwell upon the earth, that thou art **God** the beholder of all ages.

Secundum benedictionem Aaron de populo tuo et dirige nos in via iustitiae et sciant omnes qui inhabitant terram quia tu es Deus conspexeris saeculorum

**36:20.** The belly will devour all meat, yet one is better than another.

Omnem escam manducabit venter et est cibus cibo melior

**36:21.** The palate tasteth venison and the wise heart **false** speeches.

Faeces contingit cibum ferae et cor sensatum verba mendacia

**36:22.** A perverse heart will cause grief, and a **man** of experience will resist it.

Cor pravum dabit tristitiam et homo peritus resistet illi

**36:23.** A **woman** will receive every **man**: yet one daughter is better than another. \*

Omnem masculum excipiet mulier et est filia melior filiae

**A woman will receive every man...** That is, any **man** that her parents propose to her to **marry**, though she does not like him, but marries in **obedience** to her parents, who make the choice for her.

**36:24.** The beauty of a **woman** cheereth the countenance of her husband, and a **man** desireth nothing more.

Species mulieris exhilarat faciem viri sui et super omnem concupiscentiam hominis superducit desiderium

**36:25.** If she have a tongue that can cure, and likewise mitigate and show mercy: her husband is not like other **men**.

Si est lingua curationis et mitigationis misericordiae non est vir illius contra filios hominum

**36:26.** He that possesseth a **good** wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

Qui possidet mulierem inchoat possessionem adiutorium contra illum est et columna ut requies

**36:27.** Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.

Ubi non est seps diripietur possessio et ubi non est mulier gemescit egens

**36:28.** Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

Cui credit qui non habet nidum et deflectens ubicumque obscuraverit quasi succinctus latro exiliens de civitate in civitatem

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## Ecclesiasticus Chapter 37

### Of the choice of friends and counsellors.

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**37:1.** Every friend will say: I also am his friend: but there is a friend, that is only a friend in [name](#). Is not this a grief even to death?

Omnis amicus dicet et ego amicitiam copulavi sed est amicus solo nomine amicus nonne tristitia inest usque ad mortem

**37:2.** But a companion and a friend shall be turned to an enemy.

Sodalis autem et amicus ad inimicitiam convertentur

**37:3.** O [wicked](#) presumption, whence camest thou to cover the earth with thy [malice](#), and deceitfulness?

O praesumptio nequissima unde creata es cooperire aridam malitiam et dolositatem illius

**37:4.** There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him.

Sodalis amico coniucondatur in oblectatione et in tempore tribulationis adversarius erit

**37:5.** There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against the enemy.

Sodalis amico condolet causa ventris et contra hostem accipiet scutum

**37:6.** Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

Non obliviscaris amici tui in animo tuo et non inmemor sis illius in operibus tuis

**37:7.** Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

Noli consiliari cum socero tuo et a zelantibus te absconde consilium

**37:8.** Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

Omnis consiliarius prodit consilium sed est consiliarius in semet ipso

**37:9.** Beware of a counsellor. And [know](#) before what need he hath: for he will devise to his own mind:

A consiliario serva animam tuam prius scito quae sit illius necessitas et ipse enim animo suo cogitabit

**37:10.** Lest he thrust a stake into the ground, and say to thee:

Ne forte mittat sudem in terram et dicat tibi

**37:11.** Thy way is [good](#); and then stand on the other side to see what shall befall thee.

Bona est via tua et stet e contrario videre quid tibi eveniat

**37:12.** Treat not with a [man](#) without religion concerning [holiness](#), nor with an [unjust man](#) concerning [justice](#), nor with a [woman](#) touching her of whom she is jealous, nor with a coward concerning [war](#), nor with a merchant about traffic, nor with a buyer of selling, nor with an envious [man](#) of giving thanks,

Cum viro inreligioso tracta de sanctitate et cum iniusto de iustitia et cum muliere de ea quae aemulatur cum timido de bello cum negotiatore de traiecticio cum emptore de venditione cum viro livido de gratiis agendis

**37:13.** Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field laborer of every work,

Cum impio de pietate cum inhonesto de honestate cum operario agri de omni opere

**37:14.** Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

Cum operario annuali de consummatione anni cum servo pigro de multa operatione non adtendas his in omni consilio

**37:15.** But be continually with a **holy man**, whomsoever thou shalt **know** to observe the fear of **God**,  
Cum viro sancto adsiduus esto quemcumque cognoveris observantem timorem Dei

**37:16.** Whose **soul** is according to thy own **soul**: and who, when thou shalt stumble in the dark, will be sorry for thee.

Cuius anima est secundum animam tuam quicumque titubaverit in tenebris non condolebit tibi

**37:17.** And establish within thyself a heart of **good** counsel: for there is no other thing of more worth to thee than it.

Et cor boni consilii statue non est enim tibi aliud pluris illo

**37:18.** The **soul** of a **holy man** discovereth sometimes **true** things, more than seven watchmen that sit in a high place to watch.

Anima viri sancti enuntiat aliquando vera quam septem circumspectores sedentes ad speculandum

**37:19.** But above all these things **pray** to the **most High**, that he may direct thy way in **truth**.

Et in his omnibus deprecare Altissimum ut dirigat in veritate viam tuam

**37:20.** In all thy works let the **true** word go before thee, and steady counsel before every action.

Ante omnem operam verbum verax praecedat te et ante omnem actum consilium stabile

**37:21.** A **wicked** word shall change the heart: out of which four manner of things arise, **good** and **evil**, life and death: and the tongue is continually the ruler of them. There is a **man** that is subtle and a teacher of many, and yet is unprofitable to his own **soul**.

Verbum nequa inmutabit cor quattuor partes oriuntur bonum et malum vita et mors et dominatrix illorum est adsidua lingua

**37:22.** A skilful **man** hath taught many, and is sweet to his own **soul**.

Vir peritus multos erudit et animae suae suavis est

**37:23.** He that speaketh sophistically, is hateful: he shall be destitute of every thing.

Qui sofistice loquitur odibilis est omni re defraudabitur

**37:24.** **Grace** is not given him from the **Lord**: for he is deprived of all wisdom.

Non est enim data illi a Domino gratia omni enim sapientia defraudatus est

**37:25.** There is a wise **man** that is wise to his own **soul**: and the fruit of his understanding is commendable.

Est sapiens animae suae sapiens et fructus sensus illius laudabilis

**37:26.** A wise **man** instructeth his own people, and the fruits of his understanding are faithful.

Vir sapiens plebem suam erudit et fructus sensus eius fideles sunt

**37:27.** A wise **man** shall be filled with **blessings**, and they that see shall praise him.

Vir sapiens implebitur benedictione et videntes illum laudabunt

**37:28.** The life of a **man** is in the number of his days: but the days of **Israel** are innumerable.

Vita viri in numero dierum dies autem Israhel innumerabiles sunt

**37:29.** A wise **man** shall inherit **honour** among his people, and his **name** shall live for ever.

Sapiens in populo hereditabit honorem et nomen illius erit vivens in aeternum

**37:30.** My son, **prove** thy **soul** in thy life: and if it be **wicked**, give it no power:

Fili in vita tua tempta animam tuam et si fuerit nequam non des illi potestatem

**37:31.** For all things are not expedient for all, and every kind pleaseth not every **soul**.

Non enim omnia omnibus expediunt et non omni animae omne genus placet

**37:32.** Be not greedy in any feasting, and pour not out thyself upon any meat:

Noli avidus esse in omni epulatione et non te effundas super omnem escam

**37:33.** For in many meats there will be sickness, and greediness will turn to choler.

In multis enim escis erit infirmitas et aplestia adpropinquabit usque ad cholera

**37:34.** By surfeiting many have perished, but he that is temperate, shall prolong life.  
Propter aplestiam multi obierunt qui autem abstinens est adiciet vitam

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## Ecclesiasticus Chapter 38

### Of physicians and medicines: what is to be done in sickness, and how we are to mourn for the dead. Of the employments of labourers and artificers.

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**38:1.** Honour the physician for the need thou hast of him: for the **most High** hath created him.  
Honora medicum propter necessitatem etenim illum creavit Altissimus

**38:2.** For all healing is from **God**, and he shall receive gifts of the king.  
A Deo est omnis medella et a rege accipiet dationem

**38:3.** The skill of the physician shall lift up his head, and in the sight of great **men** he shall be praised.  
Disciplina medici exaltabit caput illius et in conspectu magnatorum conlaudabitur

**38:4.** The **most High** hath **created** medicines out of the earth, and a wise **man** will not abhor them.  
Altissimus creavit de terra medicinam et vir prudens non abhorrebit illi

**38:5.** Was not bitter water made sweet with wood?  
Nonne a ligno indulcata est amara aqua

**38:6.** The virtue of these things is come to the **knowledge** of **men**, and the **most High** hath given **knowledge** to **men**, that he may be honoured in his wonders.  
Ad agnitionem hominum virtutis illorum et dedit homini scientiam Altissimus honorari in mirabilibus suis

**38:7.** By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up **ointments** of health, and of his works there shall be no end.  
In his curans mitigavit dolorem et unguentarius facit pigmentum suavitatis et unctiones conficiet suavitatis et non consummabuntur opera eius

**38:8.** For the peace of **God** is over all the face of the earth.  
Pax enim Dei super faciem terrae

**38:9.** My son, in thy sickness neglect not thyself, but **pray** to the **Lord**, and he shall heal thee.  
Fili in tua infirmitate non despicias sed ora ad Dominum et ipse curabit te

**38:10.** Turn away from **sin** and order thy hands aright, and cleanse thy heart from all offence.  
Averte a delicto et dirige manus et ab omni delicto munda cor tuum

**38:11.** Give a sweet savour, and a memorial of fine flour, and make a fat **offering**, and then give place to the physician.  
Da suavitatem et memoriam similaginis et inpingua oblationem et da locum medico

**38:12.** For the **Lord** **created** him: and let him not depart from thee, for his works are necessary.  
Etenim illum Dominus creavit et non discedat a te quoniam opera eius sunt necessaria

**38:13.** For there is a time when thou must fall into their hands:  
Est enim tempus quando in manus eorum incurras

**38:14.** And they shall beseech the **Lord**, that he would prosper what they give for ease and remedy, for their conversation.  
Ipsi vero Dominum deprecabuntur ut dirigat requiem eorum et sanitatem propter conversationem illorum

**38:15.** He that **sinneth** in the sight of his Maker, shall fall into the hands of the physician.  
Qui delinquit in conspectu eius qui fecit eum incidat in manus medici

**38:16.** My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

Fili in mortuum produc lacrimas et quasi dira passus incipe plorare et secundum iudicium contine corpus illius et non despicias sepulturam illius

**38:17.** And for fear of being ill spoken of weep bitterly for a day, and then comfort thyself in thy sadness. Propter delaturam amare fer luctum illius uno die et consolare propter tristitiam

**38:18.** And make mourning for him according to his merit for a day, or two, for fear of detraction.  
[]

**38:19.** For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

A tristitia enim festinat mors et cooperiet virtutem et tristitia cordis flectet cervicem

**38:20.** In withdrawing aside sorrow remaineth: and the substance of the **poor** is according to his heart. In abductione permanet tristitia et substantia inopis secundum cor eius

**38:21.** Give not up thy heart to sadness, but drive it from thee: and remember the latter end. Non dederis in tristitia cor tuum sed repelle eam a te et memento novissimorum

**38:22.** Forget it not: for there is no returning, and thou shalt do him no **good**, and shalt hurt thyself. Noli oblivisci neque enim est conversio et huic nihil proderis et te ipsum pessimabis

**38:23.** Remember my judgment: for thine also shall be so: yesterday for me, and to day for thee. Memor esto iudicii mei sic enim erit et tuum mihi heri et tibi hodie

**38:24.** When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit. In requie mortui requiescere fac memoriam eius et consolare illum in exitu spiritus sui

**38:25.** The wisdom of a **scribe** cometh by his time of leisure: and he that is less in action, shall receive wisdom. \*

Sapientiam scribe in tempore vacuitatis et qui minoratur actu sapientiam percipiet qua sapientia replebitur

**A scribe...** That is, a doctor of the law, or, a learned man.

**38:26.** With what wisdom shall he be furnished that holdeth the plough, and that **glorieth** in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

Qui tenet aratrum et non gloriatur in iaculo stimulo boves agit et conversatur in operibus eorum et narratio eius in filiis taurorum

**38:27.** He shall give his mind to turn up furrows, and his care is to give the kine fodder. Cor suum dabit ad versandos sulcos et vigilia eius in sagina vaccarum

**38:28.** So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

Sic omnis faber et architectus qui noctem tamquam diem transigit qui sculpsit signacula sculptilia et adsiduitas eius variat picturam cor suum dabit in similitudinem picturae et vigilia sua perficit opus

**38:29.** So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace.

Sic faber ferrarius sedens iuxta incudem et considerans opus ferri vapor ignis uret carnes eius et in calore fornacis concertatur

**38:30.** The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

Vox mallei innovabit aurem eius et contra similitudinem vasi oculi eius

**38:31.** He setteth his mind to finish his work, and his watching to polish them to perfection. Cor suum dabit in consummationem operum et vigilia sua ornabit in consummatione

**38:32.** So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully

set to his work, and maketh all his work by number:

Sic figulus sedens ad opus suum convertens pedibus suis rotam qui in sollicitudine positus est semper propter opus suum et innumera est omnis operatio eius

**38:33.** He fashioneth the clay with his arm, and boweth down his strength before his feet:

In brachio suo formabit lutum et ante pedes suos curvabit virtutem suam

**38:34.** He shall give his mind to finish the glazing, and his watching to make clean the furnace.

Cor suum dabit ut consummet linitionem et vigilia sua mundabit fornacem

**38:35.** All these trust to their hands, and every one is wise in his own art.

Omnes hi in manibus suis speraverunt et unusquisque in arte sua sapiens est

**38:36.** Without these a city is not built.

Sine his omnibus non aedificatur civitas

**38:37.** And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

Et non inhabitabunt nec inambulabunt et in ecclesiam non transilient

**38:38.** Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where [parables](#) are spoken:

Super sellam iudicis non sedebunt et testamentum iudicii non intellegent neque palam facient disciplinam et iudicium et in parabolis non invenientur

**38:39.** But they shall strengthen the state of the world, and their [prayer](#) shall be in the work of their craft, applying their [soul](#), and searching in the [law of the most High](#).

Sed creaturam aevi confirmabunt et deprecatio illorum in operatione artis adcommodantes animam suam et conquirentes in lege Altissimi

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## Ecclesiasticus Chapter 39

### The exercises of the wise man. The Lord is to be glorified for his works.

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**39:1.** The wise [man](#) will seek out the wisdom of all the ancients, and will be occupied in the [prophets](#).  
Sapientiam omnium antiquorum exquiret et in prophetiis vacabit

**39:2.** He will keep the sayings of renowned [men](#), and will enter withal into the subtilties of [parables](#).  
Narrationem virorum nominatorum conservabit et in versutias parabolarum simul introibit

**39:3.** He will search out the hidden meanings of proverbs, and will be conversant in the secrets of [parables](#).  
Occulta proverbiorum exquiret et in absconditis parabolarum conversabitur

**39:4.** He shall serve among great [men](#), and appear before the governor.  
In medio magnatorum ministrabit et in conspectu praesidis apparebit

**39:5.** He shall pass into strange countries: for he shall try [good](#) and [evil](#) among [men](#).  
In terram alienarum gentium pertransiet bona enim et mala in hominibus temptavit

**39:6.** He will give his heart to resort early to the [Lord](#) that made him, and he will [pray](#) in the sight of the [most High](#).  
Cor suum tradet ad vigilandum diluculo ad Dominum qui fecit illum et in conspectu Altissimi deprecabitur

**39:7.** He will open his mouth in [prayer](#), and will make supplication for his [sins](#).  
Aperiet os suum in oratione et pro delictis suis deprecabitur

**39:8.** For if it shall please the great [Lord](#), he will fill him with the spirit of understanding:  
Si enim Dominus magnus voluerit spiritu intelligentiae replebit illum

**39:9.** And he will pour forth the words of his wisdom as showers, and in his [prayer](#) he will confess to the [Lord](#).  
Et ipse tamquam imbres mittet eloquia sapientiae suae et in oratione confitebitur Domino

**39:10.** And he shall direct his counsel, and his [knowledge](#), and in his secrets shall he meditate.  
Ipse diriget consilium eius et disciplinam et in absconditis suis consiliabitur

**39:11.** He shall show forth the discipline he hath learned, and shall [glory](#) in the law of the covenant of the [Lord](#).  
Ipse palam faciet disciplinam doctrinae suae et in lege testamenti Domini gloriabitur

**39:12.** Many shall praise his wisdom, and it shall never be forgotten.  
Conlaudabunt multi sapientiam eius et usque in saeculum non delebitur

**39:13.** The memory of him shall not depart away, and his [name](#) shall be in request from [generation](#) to [generation](#).  
Non recedet memoria eius et nomen eius requiretur a generatione in generationem

**39:14.** Nations shall declare his wisdom, and the church shall show forth his praise.  
Sapientiam eius enarrabunt gentes et laudem eius nuntiabit ecclesia

**39:15.** If he continue, he shall leave a [name](#) above a thousand: and if he rest, it shall be to his advantage.  
Si inmanserit nomen derelinquet mille et si requieverit proderit illi

**39:16.** I will yet meditate that I may declare: for I am filled as with a [holy](#) transport.

Adhuc consiliabor ut enarrem ut furore enim repletus sum

**39:17.** By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters. \*

In voce dicit obaudite me divini fructus et quasi rosa plantata super rivum aquarum fructificate

**Ye divine offspring...** He speaks to the **children of Israel**, the people of **God**: whom he exhorts to bud forth and flourish with **virtue**.

**39:18.** Give ye a sweet odour as frankincense.

Quasi libanus odorem suavitatis habete

**39:19.** Send forth flowers, as the lily, and yield a smell, and bring forth leaves in **grace**, and praise with canticles, and **bless** the **Lord** in his works.

Florete flores quasi liliū date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

**39:20.** Magnify his **name**, and give **glory** to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner:

Date nomini eius magnificentiam et confitemini illi in voce labiorum vestrorum in canticis labiorum et cinyris et sic dicetis in confessione

**39:21.** All the works of the **Lord** are exceeding **good**.

Opera Domini universa bona valde

**39:22.** At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

In verbo eius stetit aqua sicut congeries et in sermone oris eius sicut exceptoria aquarum

**39:23.** For at his commandment favour is shown, and there is no diminishing of his **salvation**.

Quoniam in praecepto ipsius placor fit et non est minoratio in salute illius

**39:24.** The works of all flesh are before him, and there is nothing hid from his eyes.

Opera omnis carnis coram illo et non est quicquam absconditum ab oculis eius

**39:25.** He seeth from eternity to eternity, and there is nothing wonderful before him.

A saeculo usque in saeculum respicit et nihil est mirabile in conspectu eius

**39:26.** There is no saying: What is this, or what is that? for all things shall be sought in their time.

Non est dicere quid est hoc aut quid est illud omnia enim in tempore suo quaerentur

**39:27.** His  **blessing**  hath overflowed like a river.

Benedictio illius quasi fluvius inundavit

**39:28.** And as a flood hath watered the earth; so shall his **wrath** inherit the nations, that have not sought after him.

Et quomodo cataclysmus aridam inebriavit sic ira ipsius gentes quae non exquisierunt eum hereditabit

**39:29.** Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his **wrath**.

Quomodo convertit aquas et siccata est terra et viae illius viis illorum directae sunt sic peccatoribus offensiones in ira eius

**39:30.** **Good** things were **created** for the **good** from the beginning, so for the **wicked**, **good** and **evil** things.

Bona bonis creata sunt ab initio sic nequissimis bona et mala

**39:31.** The principal things necessary for the life of **men**, are water, fire, and iron, **salt**, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.

Initium necessariae rei vitae hominum aqua ignis et ferrum lac et panis similagineus et mel et botrus uvae et oleum et vestimentum

**39:32.** All these things shall be for **good** to the **holy**, so to the sinners and the ungodly they shall be turned into **evil**.

Haec omnia sanctis in bona sic et impiis et peccatoribus in mala convertentur

**39:33.** There are spirits that are created for vengeance, and in their fury they lay on grievous torments.

Sunt spiritus qui ad vindictam creati sunt et in furore suo confirmaverunt tormenta sua

**39:34.** In the time of destruction they shall pour out their force: and they shall appease the **wrath** of him that made them.

In tempore consummationis effudent virtutem et furorem eius qui fecit illos confundent

**39:35.** Fire, hail, famine, and death, all these were created for vengeance.

Ignis grando famis et mors omnia haec ad vindictam creata sunt

**39:36.** The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

Bestiarum dentes et scorpium et serpentes et romphea vindicans in exterminium impios

**39:37.** In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.

In mandatis eius epulabuntur et super terram in necessitatem praeparabuntur et in temporibus suis non praeterient verbum

**39:38.** Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing,

Propterea ab initio confirmatus et consiliatus sum et cogitavi et in scripta dimisi

**39:39.** All the works of the **Lord** are **good**, and he will furnish every work in due time.

Omnia opera Domini bona et omne opus hora sua subministrabit

**39:40.** It is not to be said: This is worse than that: for all shall be well approved in their time.

Non est dicere hoc illo nequius est omnia enim in tempore suo conprobabuntur

**39:41.** Now therefore with the whole heart and mouth praise ye him, and **ble**ss the **name** of the **Lord**.

Et nunc in omni corde et ore conlaudate et benedicite nomen Domini

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## Ecclesiasticus Chapter 40

### The miseries of the life of man are relieved by the grace of God and his fear.

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**40:1.** Great labour is created for all [men](#), and a heavy yoke is upon the children of [Adam](#) from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

Occupatio magna creata est omnibus hominibus et iugum grave super filios Adam a die exitus de ventre matris eorum usque in diem sepulturae in matrem omnium

**40:2.** Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end: Cogitationes eorum et timores cordis adinventio expectationis et dies finitionis

**40:3.** From him that sitteth on a [glorious](#) throne, unto him that is [humbled](#) in earth and ashes: Residentes super sedem gloriosam usque ad humiliatum in terra et cinere

**40:4.** From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: [wrath](#), envy, trouble, unquietness, and the fear of death, continual [anger](#), and strife, Ab eo qui utitur hyacintho et portat coronam usque ad eum qui operitur lino crudo furor zelus tumultus fluctuatio et timor mortis iracundia perseverans et contentio

**40:5.** And in the time of rest upon his bed, the sleep of the night changeth his [knowledge](#). Et in tempore refectionis in cubile somnus noctis inmutat scientiam eius

**40:6.** A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch. Modicum tamquam nihil in requie et ab eo in somnis quasi in die respectus

**40:7.** He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear.

Conturbatus est in visu cordis sui tamquam qui evaserit in die belli in tempore salutis suae exsurrexit et admirans ad nullum timorem

**40:8.** Such things happen to all flesh, from [man](#) even to beast, and upon sinners are sevenfold more. Cum omni carne ab homine usque ad pecus et super peccatores septuplum

**40:9.** Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges:

Ad haec mors sanguis contentio et romphea oppressiones famis et contritio et flagella

**40:10.** All these things are created for the [wicked](#), and for their sakes came the [flood](#). Super iniquos creata sunt haec omnia et propter illos factus est cataclysmus

**40:11.** All things that are of the earth, shall return to the earth again, and all waters shall return to the sea.

Omnia quae de terra sunt in terram convertentur et aquae omnes in mare convertentur

**40:12.** All [bribery](#), and [injustice](#) shall be blotted out, and fidelity shall stand for ever. Omne munus et iniquitas delebitur et fides in saeculum stabit

**40:13.** The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.

Substantiae iniustorum sicut fluvius siccabuntur et sicut tonitruum magnum in pluvia manebunt

**40:14.** While he openeth his hands he shall rejoice: but transgressors shall pine away in the end. In aperiendo manus suas laetabitur sic praevaricatores in consummatione tabescent

**40:15.** The offspring of the ungodly shall not bring forth many branches, and make a noise as [unclean](#) roots upon the top of a rock.

Nepotes impiorum non multiplicabunt ramos et radices inmundae super cacumen petrae sonant

**40:16.** The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.

Viriditas super omnem aquam et ad oram fluminis ante omnem faenum evelletur

**40:17.** [Grace](#) is like a paradise in [blessings](#), and mercy remaineth for ever.

Gratia sicut paradus in benedictionibus et misericordia in saeculo permanet

**40:18.** The life of a laborer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

Vita sibi sufficientis operarii condulcabitur et in ea invenies thesaurum

**40:19.** Children, and the building of a city shall establish a [name](#), but a blameless wife shall be counted above them both.

Fili aedificatio civitatis confirmabit nomen et super haec mulier immaculata computatur

**40:20.** Wine and music rejoice the heart, but the [love](#) of wisdom is above them both.

Vinum et musica laetificant cor et super utraque dilectio sapientiae

**40:21.** The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

Tibiae et psalterium suavem faciunt melodiam et super utraque lingua suavis

**40:22.** Thy eye desireth favour and beauty, but more than these green sown fields.

Gratiam et speciem desiderabit oculus tuus et super hoc viride sationis

**40:23.** A friend and companion meeting together in season, but above them both is a wife with her husband.

Amicus et sodalis in tempore convenientes et super utrosque mulier cum viro

**40:24.** Brethren are a help in the time of trouble, but mercy shall deliver more than they.

Fratres in adiutorium in tempore tribulationis et super eos misericordia liberabit

**40:25.** Gold and silver make the feet stand sure: but wise counsel is above them both.

Aurum et argentum constituet pedem et super utrumque consilium beneplacitum

**40:26.** Riches and strength lift up the heart: but above these is the fear of the [Lord](#).

Facultates et virtutes exaltant cor et super haec timor Domini

**40:27.** There is no want in the fear of the [Lord](#), and it needeth not to seek for help.

Non est in timore Domini minoratio et non est in eo inquirere adiutorium

**40:28.** The fear of the [Lord](#) is like a paradise of [blessing](#), and they have covered it above all [glory](#).

Timor Domini sicut paradus benedictionis et super omnem gloriam operuerunt illum

**40:29.** My son, in thy lifetime be not [indigent](#): for it is better to die than to want.

Fili in tempore vitae tuae ne indigeas melius est enim mori quam indigere

**40:30.** The life of him that looketh toward another [man's](#) table is not to be counted a life: for he feedeth his [soul](#) with another [man's](#) meat.

Vir respiciens in mensam alienam non est vita eius in cogitatione victus alit enim animam suam cibis alienis

**40:31.** But a [man](#), well instructed and taught, will look to himself.

Vir autem disciplinatus et eruditus custodiet se

**40:32.** Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

In ore inprudens condulcabitur inopia et in ventre eius ignis ardebit



## Ecclesiasticus Chapter 41

### Of the remembrance of death: of an evil and of a good name: of what things we ought to be ashamed.

---

**41:1.** O death, how bitter is the remembrance of thee to a [man](#) that hath peace in his possessions!  
O mors quam amara est memoria tua homini pacem habenti in substantiis suis

**41:2.** To a [man](#) that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!  
Viro quieto et cuius viae directae sunt in omnibus et adhuc valenti accipere cibum

**41:3.** O death thy sentence is welcome to the [man](#) that is in need, and to him whose strength faileth:  
O mors bonum est iudicium tuum homini indigenti et qui minoratur viribus

**41:4.** Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience!  
Defecto aetate et cui de omnibus cura est et incredibili qui perdit sapientiam

**41:5.** Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the [Lord](#) upon all flesh.  
Noli metuere iudicium mortis memento quae ante te fuerunt et quae superventura sunt tibi hoc iudicium a Domino omni carni

**41:6.** And what shall come upon thee by the [good](#) pleasure of the [most High](#)? whether ten, or a hundred, or a thousand years.  
Et quid superveniet in beneplacita Altissimi sive decem sive centum sive mille anni

**41:7.** For among the dead there is no accusing of life.  
Non est enim in inferno accusatio vitae

**41:8.** The children of sinners become children of abominations, and they that converse near the houses of the ungodly.  
Fili abominationum fiunt filii peccatorum et qui conversantur secus domos impiorum

**41:9.** The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.  
Filiorum peccatorum periet hereditas et cum semine illorum adsiduitas obprobrii

**41:10.** The children will complain of an ungodly father, because for his sake they are in reproach.  
De patre impio queruntur filii quoniam propter illum sunt in obprobrio

**41:11.** Woe to you, ungodly [men](#), who have forsaken the law of the most high [Lord](#).  
Vae vobis viri impii qui dereliquistis legem Domini altissimi

**41:12.** And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.  
Et si nati fueritis in maledictione nascemini et si mortui fueritis in maledictione erit pars vestra

**41:13.** All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.  
Omnia quae de terra sunt in terram convertentur sic impii a maledicto in perditionem

**41:14.** The mourning of [men](#) is about their body, but the [name](#) of the ungodly shall be blotted out.  
Luctus hominum in corpore ipsorum nomen autem impiorum delebitur

**41:15.** Take care of a **good name**: for this shall continue with thee, more than a thousand treasures precious and great.

Curam habe de bono nomine hoc enim magis permanebit tibi quam mille thesauri magni pretiosi

**41:16.** A **good** life hath its number of days: but a **good name** shall continue for ever.

Bonae vitae numerus dierum bonum autem nomen permanebit in aevo

**41:17.** My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

Disciplinam in pace conservate filii sapientia enim abscondita et thesaurus occultus quae utilitas in utrisque

**41:18.** Better is the **man** that hideth his folly, than the **man** that hideth his wisdom.

Melior est homo qui abscondit stultitiam suam quam homo qui abscondit sapientiam suam

**41:19.** Wherefore have a shame of these things I am now going to speak of. \*

Verumtamen reveremini in his quae procedunt de ore meo

**Have a shame, etc...** That is to say, be ashamed of doing any of these things, which I am now going to mention; for though sometimes shamefacedness is not to be indulged: yet it is often **good** and necessary: as in the following cases.

**41:20.** For it is not **good** to keep all shamefacedness: and all things do not please all **men** in opinion.

Non est enim bonum omnem inreverentiam observare et non omnia omnibus beneplacent in fide

**41:21.** Be ashamed of fornication before father and mother: and of a lie before a governor and a **man** in power:

Erubescite matrem et patrem de fornicatione et a praesidente et potente de mendacio

**41:22.** Of an offence before a prince, and a judge: of **iniquity** before a congregation and a people:

A principe et iudice de delicto a synagoga et plebe de iniquitate

**41:23.** Of **injustice** before a companion and friend: and in regard to the place where thou dwellest,

A socio et amico de iniustitia de loco in quo habitas

**41:24.** Of theft, and of the **truth** of **God**, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

De furto de veritate Dei et testamento de discubitu in panibus et ab offuscatione dati et accepti

**41:25.** Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman.

A salutantibus de silentio a respectu mulieris fornicariae et ab aversione vultus cognati

**41:26.** Turn not away thy face from thy neighbour, and of taking away a portion and not restoring.

Ne avertas faciem a proximo tuo ab auferendo partem et non restituendo

**41:27.** Gaze not upon another **man's** wife, and be not inquisitive after his handmaid, and approach not her bed.

Ne respicias mulierem alieni viri et ne scruteris ancillam eius neque steteris ad lectum eius

**41:28.** Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

Ab amicis de sermonibus inproperii et cum dederis ne inproperes

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## Ecclesiasticus Chapter 42

### Of what things we ought not to be ashamed. Cautions with regard to women. The works and greatness of God.

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**42:1.** Repeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be [truly](#) without confusion, and shalt find favour before all [men](#): be not ashamed of any of these things, and accept no person to [sin](#) thereby:

Non duplices sermonem auditus de revelatione sermonis absconditi et eris vere sine confusione et invenies gratiam in conspectu omnium hominum ne pro his omnibus confundaris et ne accipias personam ut delinquas

**42:2.** Of the [law of the most High](#), and of his covenant, and of judgment to justify the ungodly:

De lege Altissimi et testamento et de iudicio iustificare impium

**42:3.** Of the affair of companions and travellers, and of the gift of the inheritance of friends:

De verbo sociorum et viatorum et de datione hereditatis amicorum

**42:4.** Of exactness of balance and weights, of getting much or little:

De aequalitate staterae et ponderum et de acquisitione multorum et paucorum

**42:5.** Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a [wicked](#) slave to bleed.

De correptione emptionis et negotiatorum et de multa disciplina filiorum servo pessimo latus sanguinare

**42:6.** Sure keeping is [good](#) over a [wicked](#) wife.

Super mulierem nequam bonum est signum

**42:7.** Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

Ubi manus multae sunt clude et quodcumque trades numera et adpende datum vero et acceptum omne describe

**42:8.** Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all [men](#) living.

De disciplina insensati et fatui et de senioribus qui iudicantur ab adolescentibus et eris eruditus in omnibus et probabilis in conspectu omnium virorum

**42:9.** The father waketh for the daughter when no [man knoweth](#), and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is [married](#), lest she should be hateful:

Filia patri abscondita est vigilia et sollicitudo eius auferet somnum ne forte in adolescentia sua adultera efficiatur et commorata cum viro odibilis fiat

**42:10.** In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren.

Nequando polluatur in virginitate sua et in paternis suis gravida inveniatur ne forte cum viro commorata transgrediatur aut certe sterilis efficiatur

**42:11.** Keep a sure watch over a shameless daughter: lest at anytime she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

Super filiam luxuriosam confirma custodiam nequando faciat te in obprobrium venire inimicis a detractatione in civitate et abiectioe plebis et confundat te in multitudine populi

**42:12.** Behold not everybody's beauty: and tarry not among **women**.

Omni homini noli intendere in specie et in medio mulierum noli commorari

**42:13.** For from garments cometh a moth, and from a **woman** the **iniquity** of a **man**.

De vestimentis enim procedit tinea et a muliere iniquitas viri

**42:14.** For better is the **iniquity** of a **man**, than a **woman** doing a **good** turn, and a **woman** bringing shame and reproach. \*

Melior est iniquitas viri quam benefaciens mulier et mulier confundens in obprobrium

**Better is the iniquity, etc...** That is, there is, commonly speaking, less danger to be apprehended to the **soul** from the churlishness, or injuries we receive from **men**, than from the flattering favours and familiarity of **women**.

**42:15.** I will now remember the works of the **Lord**, and I will declare the things I have seen. By the words of the **Lord** are his works.

Memor ero igitur operum Domini et quae vidi adnuntiabo in sermonibus Domini opera eius

**42:16.** The sun giving light hath looked upon all things, and full of the **glory** of the **Lord** is his work.

Sol inluminans per omnia respexit et gloria Domini plenum est opus eius

**42:17.** Hath not the **Lord** made the **saints** to declare all his wonderful works, which the **Lord Almighty** hath firmly settled to be established for his **glory**?

Nonne Dominus fecit sanctos enarrare omnia mirabilia sua quae confirmavit Dominus omnipotens stabiliri in gloria sua

**42:18.** He hath searched out the deep, and the heart of **men**: and considered their crafty devices.

Abyssum et cor hominum investigavit et in astutia illorum excogitavit

**42:19.** For the **Lord knoweth** all **knowledge**, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

Cognovit enim Dominus omnem scientiam et inspexit in signum aevi adnuntians quae praeterierunt et quae superventura sunt revelans vestigia occultorum

**42:20.** No thought escapeth him, and no word can hide itself from him.

Non praeterit illum omnis cogitatus et non abscondit se ab eo ullus sermo

**42:21.** He hath beautified the **glorious** works of his wisdom: and he is from eternity to eternity, and to him nothing may be added,

Magnalia sapientiae suae decoravit qui est ante saeculum et usque in saeculum neque adiectum est

**42:22.** Nor can he be diminished, and he hath no need of any counsellor.

Neque minuitur et non eget alicuius consilio

**42:23.** O how desirable are all his works, and what we can **know** is but as a spark!

Quam desiderabilia omnia opera eius et tamquam scintillam quam est considerare

**42:24.** All these things live, and remain for ever, and for every use all things **obey** him.

Omnia haec vivent et manent in saeculum et in omni necessitate omnia obaudiunt ei

**42:25.** All things are double, one against another, and he hath made nothing defective.

Omnia duplicia unum contra unum et non fecit quicquam deesse

**42:26.** He hath established the **good** things of every one. And who shall be filled with beholding his **glory**?

Uniuscuiusque confirmavit bona et quis satiabitur videns gloriam eius

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## Ecclesiasticus Chapter 43

### The works of God are exceedingly glorious and wonderful: no man is able sufficiently to praise him.

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**43:1.** The [firmament on high](#) is his beauty, the beauty of [heaven](#) with its [glorious](#) show.

Altitudinis firmamentum pulchritudo est species caeli in visione gloriae

**43:2.** The sun when he appeareth showing forth at his rising, an admirable instrument, the work of the [most High](#).

Sol in aspectu adnuntians in exitu vas admirabile opus Excelsi

**43:3.** At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat:

In meridiano exuret terram in conspectu ardoris eius quis poterit sustinere fornacem custodiens in operibus ardoris

**43:4.** The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes.

Tripliciter sol exurens montes radios igneos exsufflans et refulgens radiis suis obcaecat oculos

**43:5.** Great is the [Lord](#) that made him, and at his words he hath hastened his course.

Magnus Dominus qui fecit illum et in sermonibus eius festinavit iter

**43:6.** And the moon in all in her season, is for a declaration of times and a sign of the world.

Et luna in omnibus in tempore suo ostensio temporis et signum aevi

**43:7.** From the moon is the sign of the festival day, a light that decreaseth in her perfection.

A luna signum diei festi luminare quod minuitur in consummatione

**43:8.** The month is called after her [name](#), increasing wonderfully in her perfection.

Mensis secundum nomen eius est crescens admirabiliter in consummatione

**43:9.** Being an instrument of the armies on high, shining [gloriously](#) in the [firmament of heaven](#).

Vas castrorum in excelsis in firmamento caeli resplendens

**43:10.** The [glory](#) of the stars is the beauty of [heaven](#); the [Lord](#) enlighteneth the world on high.

Species caeli gloriosa stellarum mundum inluminans in excelsis Dominus

**43:11.** By the words of the [holy](#) one they stand in judgment, and shall never fall in their watches.

In verbis Sancti stabunt ad iudicium et non exardescent in vigiliis suis

**43:12.** Look upon the rainbow, and [bless](#) him that made it: it is very beautiful in its brightness.

Vide arcum et benedic qui fecit illum valde speciosus est in splendore suo

**43:13.** It encompasseth the [heaven](#) about with the circle of its [glory](#), the hands of the [most High](#) have displayed it.

Gyravit caelum in circuitu gloriae suae manus Excelsi aperuerunt illum

**43:14.** By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

Imperio suo adceleravit nivem et adcelerat coruscationes emittere iudicii sui

**43:15.** Through this are the treasures opened, and the clouds fly out like birds.

Propterea aperti sunt thesauri et evolaverunt nebulae sicut aves

**43:16.** By his greatness he hath fixed the clouds, and the hailstones are broken.

In magnitudine sua posuit nubes et confracti sunt lapides grandinis

**43:17.** At his sight shall the mountains be shaken, and at his will the south wind shall blow.

In conspectu eius commovebuntur montes et in voluntate eius adspirabit notus

**43:18.** The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind:

Vox tonitruus eius exprobravit terram tempestas aquilonis et congregatio spiritus

**43:19.** And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts.

Sicut avis deponens ad sedendum aspargit nivem et sicut lucusta demergens descensus eius

**43:20.** The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

Pulchritudinem coloris eius admirabitur oculus et super imbrem eius expavescet cor

**43:21.** He shall pour frost as **salt** upon the earth: and when it freezeth, it shall become like the tops of thistles.

Gelum sicut salem effundet super terram et dum gelaverit fiet tamquam cacumina tribuli

**43:22.** The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.

Frigidus ventus aquilo flabit et gelabit cristallus ab aqua super omnem congregationem aquarum requiescet et sicut lorica induet se aquis

**43:23.** And it shall devour the mountains, and burn the **wilderness**, and consume all that is green as with fire.

Devorabit montes et exuret desertum et extinguet viridem sicut ignem

**43:24.** A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

Medicina omnium in festinationem nebulae ros obvians ab ardore venienti humilem efficiet eum

**43:25.** At his word the wind is still, and with his thought he appeaseth the deep, and the **Lord** hath planted islands therein.

In sermone eius silebit ventus et plantavit illum Dominus Iesus

**43:26.** Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.

Qui navigat mare enarrat periculum eius et audientes auribus non admirabimur

**43:27.** There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

Illic praeclara et mirabilia opera varia genera bestiarum et omnium pecorum et creatura beluarum

**43:28.** Through him is established the end of their journey, and by his word all things are regulated.

Propter ipsum confirmatus est itineris finis et in sermone eius composita sunt omnia

**43:29.** We shall say much, and yet shall want words: but the sum of our words is, He is all.

Multa dicemus et deficiemus verbis consummatio autem sermonum ipse est in omnibus

**43:30.** What shall we be able to do to **glorify** him? for the Almighty himself is above all his works.

Gloriantes ad quid valebimus ipse enim Omnipotens super omnia opera sua

**43:31.** The **Lord** is terrible, and exceeding great, and his power is admirable.

Terribilis Dominus et magnus vehementer

**43:32.** Glorify the **Lord** as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

Quantumcumque potueritis supervalebit adhuc et admirabilis magnificentia eius

**43:33.** **Blessing** the **Lord**, exalt him as much as you can; for he is above all praise.

Benedicentes Dominum exaltate illum quantum potestis maior est enim omni laude

**43:34.** When you exalt him put forth all your strength, and be not weary: for you can never go far enough.

Exaltantes eum replemini virtute ne laboretis non enim habebitis

**43:35.** Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

Quis vidit eum et enarrabit et quis magnificabit eum sicut est ab initio

**43:36.** There are many things hidden from us that are greater than these: for we have seen but a few of his works.

Multa abscondita sunt maiora horum pauca enim vidimus operum eius

**43:37.** But the [Lord](#) hath made all things, and to the godly he hath given wisdom.

Omnia autem Dominus fecit et pie agentibus dedit sapientiam

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## Ecclesiasticus Chapter 44

### The praises of the holy father, in particular of Enoch, Noe, Abraham, Isaac, and Jacob.

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**44:1.** Let us now praise [men](#) of renown and our [fathers](#) in their [generation](#).

Laus patrum laudemus viros gloriosos et parentes nostros in generatione sua

**44:2.** The [Lord](#) hath wrought great [glory](#) through his magnificence from the beginning.

Multam gloriam fecit Dominus magnificentia sua a saeculo

**44:3.** Such as have borne rule in their dominions, [men](#) of great power, and endued with their wisdom, showing forth in the [prophets](#) the dignity of [prophets](#),

Dominantes in potestatibus suis homines magni virtute et prudentia sua praediti nuntiantes in dignitate prophetarum

**44:4.** And ruling over the present people, and by the strength of wisdom instructing the people in most [holy](#) words.

Et imperantes in praesenti populo et virtute prudentiae populi sanctissima verba

**44:5.** Such as by their skill sought out musical tunes, and published canticles of the [scriptures](#).

In pueritia sua requirentes modos musicos et narrantes carmina in scriptura

**44:6.** Rich [men](#) in [virtue](#), studying beautifulness: living at peace in their houses.

Homines divites in virtute pulchritudinis studium habentes pacificantes in domibus suis

**44:7.** All these have gained [glory](#) in their [generations](#), and were praised in their days.

Omnes isti in generationibus gentis suae gloriam adepti sunt et in diebus suis habentur in laudibus

**44:8.** They that were born of them have left a [name](#) behind them, that their praises might be related:

Qui de illis nati sunt reliquerunt nomen narrandi laudes eorum

**44:9.** And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them.

Et sunt quorum non est memoria perierunt quasi non fuerint et nati sunt quasi non nati et filii ipsorum cum illis

**44:10.** But these were [men](#) of mercy, whose godly deeds have not failed:

Sed illi viri misericordiae sunt quorum pietates non defuerunt

**44:11.** [Good](#) things continue with their seed,

Et cum semine ipsorum perseverat bona

**44:12.** Their posterity are a [holy](#) inheritance, and their seed hath stood in the covenants.

Hereditas nepotum illorum et in testamentis stetit semen eorum

**44:13.** And their children for their sakes remain for ever: their seed and their [glory](#) shall not be forsaken.

Et filii ipsorum propter illos usque in aeternum manet semen eorum et gloria eorum non derelinquetur

**44:14.** Their bodies are buried in peace, and their [name](#) liveth unto [generation](#) and [generation](#).

Corpora ipsorum in pace sepulta sunt et nomen eorum vivet in generationes et generationes

**44:15.** Let the people show forth their wisdom, and the church declare their praise.

Sapientiam ipsorum narrent populi laudem eorum nuntiet ecclesia

**44:16.** [Enoch](#) pleased [God](#), and was translated into paradise, that he may give repentance to the nations.

Enoch placuit Deo et translatus est in paradiso ut det gentibus paenitentiam

**44:17.** Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

Noe inventus est perfectus iustus et in tempore iracundiae factus est reconciliatio

**44:18.** Therefore was there a remnant left to the earth, when the flood came.

Ideo dimissum est reliquum terrae cum factum est diluvium

**44:19.** The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

Testamenta saeculi posita sunt apud illum ne deleri possit diluvio omnis caro

**44:20.** Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.

Abraham magnus pater multitudinis gentium et non est inventus similis illi in gloria qui conservavit legem Excelsi et fuit in testamento cum illo

**44:21.** In his flesh he established the covenant, and in temptation he was found faithful.

In carne eius stare fecit testamentum et in temptatione inventus est fidelis

**44:22.** Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

Ideo iureiurando dedit illi semen in gente sua crescere illum quasi terrae cumulum

**44:23.** And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

Et ut stellas exaltare semen eius et hereditari illos a mari usque ad mare et a Flumine usque ad terminos terrae

**44:24.** And he did in like manner with Isaac for the sake of Abraham his father.

Et in Isaac eodem fecit modo propter Abraham patrem ipsius

**44:25.** The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

Benedictionem omnium gentium dedit illi et testamentum confirmavit super caput Iacob

**44:26.** He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

Agnovit eum in benedictionibus suis et dedit illi hereditatem et divisit ei partem in tribus duodecim

**44:27.** And he preserved for him men of mercy, that found grace in the eyes of all flesh.

Et conservavit illis homines misericordiae invenientes gratiam in oculis omnis carnis

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## Ecclesiasticus Chapter 45

### The praises of Moses, of Aaron, and of Phinees.

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**45:1.** [Moses](#) was beloved of [God](#), and [men](#): whose memory is in benediction.

Dilectus a Deo et hominibus Moses cuius memoria in benedictione est

**45:2.** He made him like the [saints](#) in [glory](#), and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

Similem illum fecit in gloria sanctorum et magnificavit eum in timore inimicorum et in verbis suis monstra placavit

**45:3.** He [glorified](#) him in the sight of kings, and gave him commandments in the sight of his people, and showed him his [glory](#).

Glorificavit illum in conspectu regum et iussit illi coram populo suo et ostendit illi gloriam suam

**45:4.** He [sanctified](#) him in his [faith](#), and meekness, and chose him out of all flesh.

In fide et lenitate ipsius sanctum fecit illum et elegit illum de omni carne

**45:5.** For he heard him, and his voice, and brought him into a cloud.

Audivit eum et vocem ipsius et induxit illum in nubem

**45:6.** And he gave him commandments before his face, and a law of life and instruction, that he might teach [Jacob](#) his covenant, and [Israel](#) his judgments.

Et dedit illi coram praecepta legem vitae et disciplinae docere Iacob testamentum et iudicia sua Israhel

**45:7.** He exalted [Aaron](#) his brother, and like to himself of the [tribe of Levi](#):

Excelsum fecit Aaron fratrem eius et similem sibi de tribu Levi

**45:8.** He made an everlasting covenant with him, and gave him the [priesthood](#) of the nation, and made him [blessed](#) in [glory](#),

Statuit ei testamentum aeternum et dedit illi sacerdotium gentis et beatificavit illum in gloria

**45:9.** And he girded him about with a [glorious](#) girdle, and clothed him with a robe of [glory](#), and crowned him with majestic attire.

Et circumcinxit illum zonam gloriae induit illum stolam gloriae et coronavit illum in vasis virtutis

**45:10.** He put upon him a garment to the feet, and breeches, and an [ephod](#), and he compassed him with many little bells of gold all round about,

Circumpedes et femoralia et umeralem posuit ei et cinxit illum tintinabulis aureis plurimis in gyro

**45:11.** That as he went there might be a sound, and a noise made that might be heard in the [temple](#), for a memorial to the children of his people.

Dare sonitum in successu suo auditum facere sonitum in templo in memoriam filiis gentis suae

**45:12.** He gave him a [holy](#) robe of gold, and blue, and purple, a woven work of a wise [man](#), endued with judgment and [truth](#):

Stola sancta auro et hyacintho et purpura opus textile viri sapientis iudicio et veritate praediti

**45:13.** Of twisted scarlet the work of an artist, with [precious stones](#) cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the [tribes of Israel](#).

Torto cocco opus artificis gemmis pretiosis figuratis in ligatura auri et opere lapidarii sculptilis in memoriam secundum numerum tribuum Israhel

**45:14.** And a crown of gold upon his [mitre](#) wherein was engraved Holiness, an ornament of [honour](#): a work of power, and delightful to the eyes for its beauty.

Coronam auream supra mitram eius expressam signo sanctitatis gloria honoris et opus virtutis desideria oculorum ornata

**45:15.** Before him there were none so beautiful, even from the beginning.  
Sic pulchra ante ipsum non fuerunt talia usque ad originem

**45:16.** No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever.

Non indutus est illa alienigena aliquis sed tantum filii ipsius soli et nepotes eius per omne tempus

**45:17.** His [sacrifices](#) were consumed with fire every day.  
Sacrificia ipsius consumpta sunt igni cotidie

**45:18.** [Moses](#) filled his hands and anointed him with [holy oil](#).  
Conplevit Moses manus eius et unxit illum oleo sancto

**45:19.** This was made to him for an everlasting testament, and to his seed as the days of [heaven](#), to execute the office of the [priesthood](#), and to have praise, and to [glorify](#) his people in his [name](#).  
Factum est illi in testamentum aeternum et semini eius sicut dies caeli fungi sacerdotio et habere laudem et glorificare populum suum in nomine suo

**45:20.** He chose him out of all [men](#) living, to offer [sacrifice](#) to [God](#), [incense](#), and a [good](#) savour, for a memorial to make reconciliation for his people:  
Ipsam elegit eum ab omni vivente adferre sacrificium Deo incensum et bonum odorem in memoriam placere populo suo

**45:21.** And he gave him power in his commandments, in the covenants of his judgments, that he should teach [Jacob](#) his testimonies, and give light to [Israel](#) in his law.  
Dedit illi in praeceptis suis potestatem in testamentis iudiciorum docere Iacob testimonia et in lege sua lucem dare Israhel

**45:22.** And strangers stood up against him, and through envy the [men](#) that were with [Dathan and Abiron](#), compassed him about in the [wilderness](#), and the congregation of [Core](#) in their [wrath](#).  
Quia contra illum steterunt alieni et propter invidiam circumdederunt illum in deserto homines qui erant cum Dathan et Abiron et congregatio Chore in iracundiam

**45:23.** The [Lord God](#) saw and it pleased him not, and they were consumed in his [wrathful](#) indignation.  
Vidit Dominus Deus et non placuit illi et consumpti sunt in impetu iracundiae

**45:24.** He wrought wonders upon them, and consumed them with a flame of fire.  
Fecit illis monstra et consumpsit eos in flamma ignis

**45:25.** And he added [glory](#) to [Aaron](#), and gave him an inheritance, and divided unto him the [firstfruits](#) of the increase of the earth.  
Et addidit Aaron gloriam et dedit illi hereditatem et primitias fructuum terrae divisit illi

**45:26.** He prepared them bread in the first place unto fulness: for the [sacrifices](#) also of the [Lord](#) they shall eat, which he gave to him, and to his seed.  
Panem ipsis in primis paravit in satietatem nam sacrificia Domini edent quae dedit ipsi et semini eius

**45:27.** But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.  
Ceterum in terra gentes hereditabit et pars non est illi in gente ipse enim pars eius est et hereditas

**45:28.** Phinees the son of [Eleazar](#) is the third in [glory](#), by imitating him in the fear of the [Lord](#):  
Et Finees filius Eleazari tertius in gloria est in imitando tantum in timore Domini

**45:29.** And he stood up in the shameful fall of the people: in the goodness and readiness of his [soul](#) he appeased [God](#) for [Israel](#).  
Et stare in reverentia gentis in bonitate et alacritate animae suae placuit de Israhel

**45:30.** Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of [priesthood](#) should be to him and to his seed for ever.

Ideo statuit ad illum testamentum pacis principem sanctorum et gentis suae ut sit illi in sacerdotium sui dignitas in aeternum

**45:31.** And a covenant to **David** the king, the son of Jesse of the **tribe of Juda**, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in **justice**, that their **good** things might not be abolished, and he made their **glory** in their nation everlasting.

Et testamentum David regi filio Iesse de tribu Iuda hereditas ipsi et semini eius ut daret sapientiam in cor nostrum iudicare gentem suam in iustitia ne abolerentur bona ipsorum et gloriam eorum in gentem ipsorum aeternam fecit

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## Ecclesiasticus Chapter 46

### The praise of Josue, of Caleb, and of Samuel.

**46:1.** Valiant in war was [Jesus the son of Nave](#), who was successor of [Moses](#) among the [prophets](#), who was great according to his [name](#),\*

Fortis in bello Iesus Nave successor Mosi in prophetis qui fuit magnus secundum nomen suum

[Jesus the son of Nave...](#) So [Josue](#) is [named](#) in the Greek Bibles. For [Josue](#) and [Jesus](#) signify the same thing, viz., a saviour.

**46:2.** Very great for the saving the [elect](#) of [God](#), to overthrow the enemies that rose up against them, that he might get the inheritance for [Israel](#).

Maximus in salutem electorum Dei expugnare insurgentes hostes ut consequeretur hereditatem Israhel

**46:3.** How great [glory](#) did he gain when he lifted up his hands, and stretched out swords against the cities?

Quam gloriam adeptus est in tollendo manus suas et iactando contra civitatem rompheas

**46:4.** Who before him hath so resisted? for the [Lord](#) himself brought the enemies.

Quis ante illum sic restitit nam hostes ipse Dominus perduxit

**46:5.** Was not the sun stopped in his [anger](#), and one day made as two?

Aut non in iracundia eius inpeditus est sol et una dies facta est quasi duo

**46:6.** He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and [holy God](#) heard him by hailstones of exceeding great force.

Invocavit Altissimum potentem in obpugnando inimicos undique et audivit illum magnus et sanctus Deus in saxis grandinis virtutis valde fortis

**46:7.** He made a [violent](#) assault against the nation of his enemies, and in the descent he destroyed the adversaries.\*

Impetum fecit contra gentem hostilem et in descensu perdidit contrarios

[And in the descent...](#) Of Beth-horon ([Joshua 10](#)).

**46:8.** That the nations might [know](#) his power, that it is not easy to fight against [God](#). And he followed the mighty one:

Ut cognoscant gentes potentiam eius quia contra Dominum pugnare non est facile et secutus est a tergo potentes

**46:9.** And in the days of [Moses](#) he did a work of mercy, he and [Caleb the son of Jephone](#), in standing against the enemy, and withholding the people from [sins](#), and appeasing the [wicked](#) murmuring.

Et in diebus Mosi misericordiam fecit ipse et Chaleb filius Iepphone stare contra hostem prohibere gentem a peccatis et perfringere murmur malitiae

**46:10.** And they two being appointed, were delivered out of the danger from among the number of six hundred thousand [men](#) on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

Et ipsi duo constituti a periculo liberati sunt a numero sescentorum milium peditum inducere illos in hereditatem in terram quae manat lac et mel

**46:11.** And the [Lord](#) gave strength also to [Caleb](#), and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

Et dedit Dominus ipsi Chaleb fortitudinem et usque ad senectutem permansit illi virtus ut ascenderet in excelsum terrae locum et semen ipsius obtinuit hereditatem

**46:12.** That all the [children of Israel](#) might see, that it is [good](#) to [obey](#) the [holy God](#).

Ut viderent omnes filii Israhel quod bonum est obsequi sancto Deo

**46:13.** Then all the judges, every one by **name**, whose heart was not corrupted: who turned not away from the **Lord**,

Et iudices singuli suo nomine quorum non est corruptum cor qui non aversi sunt a Domino

**46:14.** That their memory might be **blessed**, and their bones spring up out of their place,

Ut sit memoria illorum in benedictione et ossa eorum pullulent de loco suo

**46:15.** And their **name** continue for ever, the **glory** of the **holy men** remaining unto their children.

Et nomen eorum permanet in aeternum permanens ad filios illorum sanctorum virorum gloria

**46:16.** Samuel the **prophet** of the **Lord**, the beloved of the **Lord** his **God**, established a new government, and anointed princes over his people.

Dilectus a Domino suo Samuhel propheta Domini renovavit imperium et unxit principes in gente sua

**46:17.** By the **law** of the **Lord** he judged the congregation, and the **God** of **Jacob** beheld, and by his fidelity he was proved a **prophet**.

In lege Domini iudicavit congregationem et vidit Dominus Iacob et in fide sua probatus est propheta

**46:18.** And he was **known** to be faithful in his words, because he saw the **God** of light:

Et cognitus est in verbis suis fidelis quia vidit Deum lucis

**46:19.** And called upon the **name** of the **Lord Almighty**, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

Et invocavit Deum potentem in obpugnando hostes circumstantes undique in oblatione viri inviolati

**46:20.** And the **Lord** thundered from **heaven**, and with a great noise made his voice to be heard.

Et intonuit e caelo Dominus et in sonitu magno auditam fecit vocem suam

**46:21.** And he crushed the princes of the Tyrians, and all the lords of the **Philistines**:

Et conteruit principes Tyrriorum et omnes duces Philisthim

**46:22.** And before the time of the end of his life in the world, he protested before the **Lord**, and his anointed: money, or any thing else, even to a shoe, he had not taken of any **man**, and no **man** did accuse him.

Et ante tempus finis vitae suae et saeculi testimonium praebuit in conspectu Domini et christi pecunias et usque ad calciamenta ab omni carne non accepit et non accusavit illum homo

**46:23.** And after this he slept, and he made **known** to the king, and showed him the end of his life, and he lifted up his voice from the earth in **prophecy** to blot out the wickedness of the nation.

Et post hoc dormivit et notum fecit regi et ostendit illi finem vitae suae et exaltavit vocem eius de terra in prophetia delere impietatem gentis

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## Ecclesiasticus Chapter 47

### The praise of Nathan, of David, and of Solomon: Of his fall and punishment.

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**47:1.** Then [Nathan the prophet](#) arose in the days of [David](#).

Post hoc surrexit Nathan propheta in diebus David

**47:2.** And as the fat taken away from the flesh, so was [David](#) chosen from among the [children of Israel](#).

Et quasi adeps separatus est a carne sic David a filiis Israhel

**47:3.** He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

Cum leonibus lusit quasi cum agnis et in ursis similiter fecit sicut cum agnis ovium in iuventute sua

**47:4.** Did not he kill the giant, and take away reproach from his people?

Numquid non occidit gigantem et extulit obprobrium de gente

**47:5.** In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:

In tollendo manum in saxo fundae deiecit exultationem Goliae

**47:6.** For he called upon the [Lord](#) the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.

Ubi invocavit Dominum potentem et dedit in dexteram eius tollere hominem fortem in bello et exaltare cornum gentis suae

**47:7.** So in ten thousand did he [glorify](#) him, and praised him in the [blessings](#) of the [Lord](#), in [offering](#) to him a crown of [glory](#):

Sic in milibus glorificavit illum et laudavit eum in benedictionibus Domini in offerendo illi coronam gloriae

**47:8.** For he destroyed the enemies on every side, and extirpated the [Philistines](#) the adversaries unto this day: he broke their horn for ever.

Conteruit enim inimicos undique et extirpavit Philisthim contrarios usque in hodiernum diem conteruit cornum ipsorum usque in aeternum

**47:9.** In all his works he gave thanks to the [holy](#) one, and to the [most High](#), with words of [glory](#).

In omni opere dedit confessionem Sancto et Excelso in verbo gloriae

**47:10.** With his whole heart he praised the [Lord](#), and [loved God](#) that made him: and he gave him power against his enemies:

De omni corde suo laudavit Dominum et dilexit Deum qui fecit illum et dedit illi contra inimicos potentiam

**47:11.** And he set singers before the [altar](#), and by their voices he made sweet melody.

Et stare fecit cantores contra altarium et in sono eorum dulces fecit modos

**47:12.** And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the [holy name](#) of the [Lord](#), and magnify the [holiness](#) of [God](#) in the morning.

Et dedit in celebrationibus decus et ornavit tempora usque ad consummationem vitae ut laudarent sanctum nomen Domini et amplificarent mane Dei sanctitatem

**47:13.** The [Lord](#) took away his [sins](#), and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of [glory](#) in [Israel](#).

Christus purgavit peccata ipsius et exaltavit in aeternum cornum ipsius et dedit illi testamentum regum et sedem gloriae in Israhel

**47:14.** After him arose up a wise son, and for his sake he cast down all the power of the enemies.  
Post ipsum surrexit filius sensatus et propter illum deiecit omnem potentiam inimicorum

**47:15.** **Solomon** reigned in days of peace, and **God** brought all his enemies under him, that he might build a house in his **name**, and prepare a sanctuary for ever: O how wise wast thou in thy youth!  
Salomon imperavit in diebus pacis cui subiecit Deus omnes hostes ut conderet domum in nomine suo et pararet sanctitatem in sempiternum quemadmodum eruditus est in iuventute sua

**47:16.** And thou wast filled as a river with wisdom, and thy **soul** covered the earth.  
Et impletus est quasi flumen sapientia et terram retexit anima tua

**47:17.** And thou didst multiply riddles in **parables**: thy **name** went abroad to the islands far off, and thou wast beloved in thy peace.  
Et replesti in conparationibus enigmata ad insulas longe distulisti nomen tuum et dilectus es in pace tua

**47:18.** The countries wondered at thee for thy canticles, and proverbs, and **parables**, and interpretations, In cantilenis et proverbiiis et conparationibus et interpretationibus miratae sunt te terrae

**47:19.** And at the **name** of the **Lord God**, whose surname is, **God of Israel**.  
Et in nomine Domini Dei cui est cognomen Deus Israhel

**47:20.** Thou didst gather gold as copper, and didst multiply silver as lead,  
Collegisti quasi auricalcum aurum et ut plumbum conplesti argentum

**47:21.** And thou didst bow thyself to **women**: and by thy body thou wast brought under subjection.  
Et reclinasti femora tua mulieribus potestatem habuisti in tuo corpore

**47:22.** Thou hast stained thy **glory**, and defiled thy seed so as to bring **wrath** upon thy children, and to have thy folly kindled,  
Dedisti maculam in gloria tua et profugasti semen tuum inducere iracundiam ad liberos tuos et incitari stultitiam tuam

**47:23.** That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.  
Ut faceres imperium bipertitum et ex Efraim imperare imperium durum

**47:24.** But **God** will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his **elect**: and he will not utterly take away the seed of him that **loveth** the **Lord**.  
Deus autem non relinquit misericordiam suam et non corrumpit nec delebit opera sua neque perdet ab stirpe nepotes electi sui et semen eius qui diligit Dominum non corrumpet

**47:25.** Wherefore he gave a remnant to **Jacob**, and to **David** of the same stock.  
Dedit autem reliquum Iacob et David de ipsa stirpe

**47:26.** And **Solomon** had an end with his fathers.  
Et finem habuit Salomon cum patribus suis

**47:27.** And he left behind him of his seed, the folly of the nation,  
Et reliquit post se de semine suo gentis stultitiam

**47:28.** Even Roboam that had little wisdom, who turned away the people through his counsel:  
Et mutum prudentia Roboam qui avertit gentem consilio suo

**47:29.** And **Jeroboam** the son of Nabat, who caused **Israel** to **sin**, and showed Ephraim the way of **sin**, and their **sins** were multiplied exceedingly.  
Et Hieroboam filium Nabath qui peccare fecit Israhel et dedit Efraim viam peccandi et plurima redundaverunt peccata ipsorum

**47:30.** They removed them far away from their land.  
Valde averterunt illos a terra sua

**47:31.** And they sought out all **iniquities**, till vengeance came upon them, and put an end to all their **sins**.  
Et quaesivit omnes nequitias usque dum perveniret ad illos defensio et ab omnibus peccatis liberavit eos

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## Ecclesiasticus Chapter 48

### The praise of Elias, of Eliseus, of Ezechias, and of Isaias.

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**48:1.** And [Elias](#) the [prophet](#) stood up, as a fire, and his word burnt like a torch.

Et surrexit Helias propheta quasi ignis et verbum ipsius quasi fax ardebat

**48:2.** He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the [Lord](#).

Qui induxit in illos famem et imitantes illum invidia sua pauci facti sunt non poterant enim sustinere praecepta Domini

**48:3.** By the [word of the Lord](#) he shut up the [heaven](#), and he brought down fire from [heaven](#) thrice.

Verbo Domini exaltavit caelum et deiecit a se ignem terrae

**48:4.** Thus was [Elias](#) magnified in his wondrous works. And who can [glory](#) like to thee?

Sic amplificatus est Helias in mirabilibus suis et quis potest similiter gloriari tibi

**48:5.** Who raisedst up a dead [man](#) from below, from the lot of death, by the word of the [Lord God](#).

Qui sustulisti mortuum ab inferis de sorte mortis in verbo Domini Dei

**48:6.** Who broughtest down kings to destruction, and brokest easily their power in pieces, and the [glorious](#) from their bed.

Qui deiecisti reges ad perniciem et confregisti facile potentiam ipsorum et gloriosos de lecto suo

**48:7.** Who heardest judgment in [Sina](#), and in [Horeb](#) the judgments of vengeance.

Qui audis in Sina iudicium et in Coreb iudicia defensionis

**48:8.** Who anointedst kings to [penance](#), and madest [prophets](#) successors after thee.

Qui unges reges ad paenitentiam et prophetas facis successores post te

**48:9.** Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

Qui receptus es in turbine ignis in curru equorum igneorum

**48:10.** Who art registered in the judgments of times to appease the [wrath](#) of the [Lord](#), to reconcile the heart of the father to the son, and to restore the [tribes of Jacob](#).

Qui inscriptus es iudiciis temporum et lenis iracundiam Domini conciliare cor patris ad filium et restituere tribus Iacob

**48:11.** [Blessed](#) are they that saw thee, and were honoured with thy friendship.

Beati sunt qui te viderunt et in amicitia tua decorati sunt

**48:12.** For we live only in our life, but after death our [name](#) shall not be such.

Nam nos vita vivimus tantum post mortem autem non erit tale nomen nostrum

**48:13.** [Elias](#) was indeed covered with the whirlwind, and his spirit was filled up in [Eliseus](#): in his days he feared not the prince, and no [man](#) was more powerful than he.

Helias qui in turbine tectus est et in Heliseo completus est spiritus eius in diebus suis non pertimuit principem et potentia nemo vicit illum

**48:14.** No word could overcome him, and after death his body [prophesied](#).

Nec superavit illum verbum aliquod et mortuum prophetavit corpus eius

**48:15.** In his life he did great wonders, and in death he wrought [miracles](#).

In vita sua fecit monstra et in morte mirabilia opera ipsius

**48:16.** For all this the people repented not, neither did they depart from their **sins** till they were cast out of their land, and were **scattered** through all the earth.

In omnibus istis non paenituit populum et non recesserunt a peccatis suis usque dum deiecti sunt de terra sua et dispersi sunt in omnem terram

**48:17.** And there was left but a small people, and a prince in the house of **David**.

Et relicta est gens perpauca et princeps in domo David

**48:18.** Some of these did that which pleased **God**: but others committed many **sins**.

Quidam ipsorum fecerunt quod placeret Deo alii autem multa commiserunt peccata

**48:19.** **Ezechias** fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a **well** for water.

Ezechias munivit civitatem suam et induxit in medium ipsius aquam et fodit ferro rupem et aedificavit ad aquam puteum

**48:20.** In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became **proud** through his power.

In diebus ipsius ascendit Sennacherim et misit Rapsacen et sustulit manum suam contra illos et extulit manum suam in Sion et superbus factus est potentia sua

**48:21.** Then their hearts and hands trembled, and they were in pain as **women** in travail.

Tunc mota sunt corda et manus ipsorum et doluerunt quasi parturientes mulieres

**48:22.** And they called upon the **Lord** who is merciful, and spreading their hands, they lifted them up to **heaven**: and the **holy Lord God** quickly heard their voice.

Et invocaverunt Dominum misericordem et patentem manus extulerunt ad caelum et sanctus Dominus Deus audivit cito vocem ipsorum

**48:23.** He was not mindful of their **sins**, neither did he deliver them up to their enemies, but he purified them by the hand of **Isaias**, the **holy prophet**.

Non est commemoratus peccatorum illorum neque dedit illos inimicis suis sed purgavit illos in manu Esaias sancti prophetae

**48:24.** He overthrew the army of the **Assyrians**, and the **angel of the Lord** destroyed them.

Subiecit castra Assyriorum et conteruit illos angelus Dei

**48:25.** For **Ezechias** did that which pleased **God**, and walked **valiantly** in the way of **David** his father, which **Isaias**, the great **prophet**, and faithful in the sight of **God**, had commanded him.

Nam fecit Ezechias quod placuit Deo et fortiter ivit in via David patris sui quam mandavit illi Esaias propheta magnus et fidelis in conspectu Dei

**48:26.** In his days the sun went backward, and he lengthened the king's life.

In diebus ipsius retro rediit sol et addidit regi vitam

**48:27.** With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

Spiritu magno vidit ultima et obsecratus est lugentes in Sion usque in sempiternum

**48:28.** He showed what should come to pass for ever, and secret things before they came.

Ostendit futura et abscondita antequam evenirent

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## Ecclesiasticus Chapter 49

### The praise of Josias, of Jeremias, Ezechiel, and the twelve prophets. Also of Zorobabel, Jesus the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.

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**49:1.** The memory of Josias is like the composition of a sweet smell made by the art of a perfumer:  
Memoria Iosiae in conpositione odoris facti opus pigmentarii

**49:2.** His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.  
In omni ore quasi mel indulcabitur eius memoria et ut musica in convivio vini

**49:3.** He was directed by [God](#) unto the repentance of the nation, and he took away the abominations of [wickedness](#).

Ipsa est directus divinitus in paenitentia gentis et tulit abominationes impietatis

**49:4.** And he directed his heart towards the [Lord](#), and in the days of sinners he strengthened godliness.  
Et gubernavit ad Dominum cor ipsius in diebus peccatorum corroboravit pietatem

**49:5.** Except [David](#), and [Ezechias](#) and Josias, all committed [sin](#).  
Praeter David et Ezechiam et Iosiam omnes peccatum commiserunt

**49:6.** For the kings of [Juda](#) forsook the [law of the most High](#), and [despised](#) the fear of [God](#).  
Nam reliquerunt legem Potentis reges Iudae et contempserunt timorem Dei

**49:7.** So they gave their kingdom to others, and their [glory](#) to a strange nation,  
Dederunt enim regnum suum aliis et gloriam suam alienae genti

**49:8.** They burnt the chosen city of [holiness](#), and made the streets thereof desolate according to the prediction of [Jeremias](#).

Incenderunt electam sanctitatis civitatem et desertas fecerunt vias ipsius in manu Hieremiae

**49:9.** For they treated him [evil](#), who was [consecrated](#) a [prophet](#) from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

Nam male tractaverunt illum qui a ventre matris consecratus est propheta evertere et eruere et perdere et iterum aedificare et renovare

**49:10.** It was Ezechiel that saw the [glorious](#) vision, which was shown him upon the chariot of [cherubims](#).  
Ezechiel qui vidit conspectum gloriae quam ostendit illi in curru cherubin

**49:11.** For he made mention of the enemies under the figure of rain, and of doing [good](#) to them that showed right ways.

Nam commemoratus est inimicorum in imbri et benefacere illis qui ostenderunt rectas vias

**49:12.** And may the bones of the twelve [prophets](#) spring up out of their place: for they strengthened [Jacob](#), and [redeemed](#) themselves by strong [faith](#).

Et duodecim prophetarum ossa pullulent de loco suo nam rogaverunt Iacob et redimerunt se in fide virtutis

**49:13.** How shall we magnify Zorobabel? for he was as a signet on the right hand;

Quomodo amplificemus Zorobabel nam et ipse quasi signum in dextera manu in Israhel

**49:14.** In like manner Jesus the son of Josedec who in their days built the house, and set up a [holy temple](#) to the [Lord](#), prepared for everlasting [glory](#).

Et Iesum Iosedec qui in diebus suis aedificaverunt domum et exaltaverunt templum sanctum Domino paratum in gloria sempiterna

**49:15.** And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

Et Neemia in memoria multi temporis qui erexit nobis muros eversos et stare fecit portas et seras qui erexit domos nostras

**49:16.** No man was born upon earth like Henoah: for he also was taken up from the earth.

Nemo natus est in terra qualis Enoch nam et ipse receptus est a terra

**49:17.** Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

Et Ioseph natus est homo princeps fratrum firmamentum gentis rector fratrum stabilimentum populi

**49:18.** And his bones were visited, and after death they prophesied.\*

Et ossa ipsius visitata sunt et post mortem prophetaverunt

**They prophesied...** That is, by their being carried out of Egypt they verified the prophetic prediction of Joseph. [Genesis 50]

**49:19.** Seth and Sem obtained glory among men: and above every soul Adam in the beginning,

Seth et Sem apud homines gloriam adepti sunt et super omnem animam in origine Adam

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## Ecclesiasticus Chapter 50

### The praises of Simon the high priest. The conclusion.

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**50:1.** Simon the [high priest](#), the son of [Onias](#), who in his life propped up the house, and in his days fortified the [temple](#).

Simon Onii filius sacerdos magnus qui in vita sua suffulsit domum et in diebus suis corroboravit

**50:2.** By him also the height of the [temple](#) was founded, the double building and the high walls of the [temple](#).

Templi etiam altitudo ab ipso fundata est duplex aedificatio excelsa parietis templi

**50:3.** In his days the [wells](#) of water flowed out, and they were filled as the sea above measure.

In diebus ipsius remanaverunt putei aquarum et quasi mare adimpleti sunt supra modum

**50:4.** He took care of his nation, and delivered it from destruction.

Qui curavit gentem suam et liberavit illam a pernicie

**50:5.** He prevailed to enlarge the city, and obtained [glory](#) in his conversation with the people: and enlarged the entrance of the house and the [court](#).

Qui praevaluit amplificare civitatem qui adeptus est gloriam in conversatione gentis et ingressum domus et atrii amplificatus est

**50:6.** He shone in his days as the [morning star](#) in the midst of a cloud, and as the moon at the full.

Quasi stella matutina in medio nebulae et quasi luna plena in diebus suis lucet

**50:7.** And as the sun when it shineth, so did he shine in the [temple of God](#).

Et quasi sol refulgens sic ille effulsit in templo Dei

**50:8.** And as the rainbow giving light in bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

Quasi arcus effulgens in nebulam gloriae et quasi flos rosarum in diebus veris quasi lilia quae sunt in transitu aquae et quasi tus redolens in diebus aestatis

**50:9.** As a bright fire, and frankincense burning in the fire.

Quasi ignis effulgens et tus ardens in igni

**50:10.** As a massy vessel of gold, adorned with every [precious stone](#).

Quasi vas auri solidum ornatum omni lapide pretioso

**50:11.** As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of [glory](#), and was clothed with the perfection of power. \*

Quasi oliva pullulans et gyrys in altitudinem se tollens in accipiendo ipsum stolam gloriae et vestiri eum consummatione virtutis

**Clothed with the perfection of power...** That is, with all the [vestments](#) denoting his dignity and authority.

**50:12.** When he went up to the [holy altar](#), he honoured the vesture of [holiness](#).

In ascensu altarii sancti gloriam dedit sanctitatis amictum

**50:13.** And when he took the portions out of the hands of the [priests](#), he himself stood by the [altar](#). And about him was the ring of his brethren: and as the [cedar](#) planted in mount Libanus,

In accipiendo autem partes de manu sacerdotum et ipse stans iuxta aram circa illum corona fratrum quasi plantatio cedri in monte Libano

**50:14.** And as branches of palm trees, they stood round about him, and all the sons of [Aaron](#) in their [glory](#).

Sic circa illum steterunt quasi rami in palma et omnes filii Aaron in gloria sua

**50:15.** And the **oblation** of the **Lord** was in their hands, before all the congregation of **Israel**: and finishing his service, on the **altar**, to **honour** the **offering** of the most high King,

Oblatio autem Domini in manibus ipsorum coram omni synagoga Israhel et consummationem fungens in ara amplificare oblationem excelsi Regis

**50:16.** He stretched forth his hand to make a libation, and offered of the blood of the grape.

Porrexit manum suam in libatione et libavit de sanguine uvae

**50:17.** He poured out at the foot of the **altar** a divine odour to the most high Prince.

Et fudit in fundamenta altarii odorem divinum excelso Principi

**50:18.** Then the sons of **Aaron** shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before **God**.

Tunc exclamaverunt filii Aaron in tubis productilibus sonaverunt et auditam fecerunt magnam vocem in memoriam coram Deo

**50:19.** Then all the people together made haste, and fell down to the earth upon their faces, to **adore** the **Lord** their **God**, and to **pray** to the **Almighty God the most High**.

Tunc omnis populus simul properaverunt et ceciderunt in faciem super terram adorare Dominum suum et dare preces Deo omnipotenti excelso

**50:20.** And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.

Et amplificaverunt psallentes in vocibus suis et in magna domo auctus est sonus suavitate plenus

**50:21.** And the people in **prayer** besought the **Lord the most High**, until the worship of the **Lord** was perfected, and they had finished their office.

Et rogavit populus Dominum excelsum in prece usque dum perfectus est honor Domini et munus suum perfecerunt

**50:22.** Then coming down, he lifted up his hands over all the congregation of the **children of Israel**, to give **glory** to **God** with his lips, and to **glory** in his **name**:

Tunc descendens extulit manus suas in omnem congregationem filiorum Israhel dare gloriam Deo a labiis suis et in nomine ipsius gloriari

**50:23.** And he repeated his **prayer**, willing to show the power of **God**.

Et iteravit orationem suam volens ostendere virtutem Dei

**50:24.** And now **pray** ye to the **God** of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy.

Et nunc orate Dominum omnium qui magna fecit in omni terra qui auxit dies nostros a ventre matris nostrae et fecit nobiscum secundum suam misericordiam

**50:25.** May he grant us joyfulness of heart, and that there be peace in our days in **Israel** for ever:

Det nobis iucunditatem cordis et fieri pacem in diebus nostris in Israhel per dies sempiternos

**50:26.** That **Israel** may **believe** that the mercy of **God** is with us, to deliver us in his days.

Credere Israhel nobiscum esse misericordiam Dei ut sanet vos in diebus suis

**50:27.** There are two nations which my **soul** abhorreth: and the third is no nation: which I **hate**: \*

Duas gentes odit anima mea tertia autem non est gens quam oderim

**Abhorreth...** Viz., with a **holy** indignation, as enemies of **God** and persecutors of his people. Such were then the **Edomites** who abode in mount Seir, the **Philistines**, and the **Samaritans** who dwelt in **Sichem**, and had their **schismatical temple** in that neighbourhood.

**50:28.** They that sit on mount Seir, and the **Philistines**, and the foolish people that dwell in **Sichem**.

Qui sedent in monte Seir et Philisthim et stultus populus qui habitat in Sicimis

**50:29.** Jesus the son of Sirach, of **Jerusalem**, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

Doctrinam sapientiae et disciplinae scripsi in codice isto Iesus filius Sirach Hierosolymita qui renovavit sapientiam de corde suo

**50:30.** Blessed is he that is conversant in these good things and he that layeth them up in his heart, shall be wise always.

Beatus qui in istis versatur bonis qui ponit illa in corde suo sapiens erit semper

**50:31.** For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

Si enim haec fecerit ad omnia valebit quia lux Dei vestigium eius est

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## Ecclesiasticus Chapter 51

### A prayer of praise and thanksgiving.

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**51:1.** A [prayer](#) of Jesus the son of Sirach. I will give [glory](#) to thee, O [Lord](#), O King, and I will praise thee, O [God](#) my Saviour.

Oratio Iesu filii Sirach confitebor tibi Domine rex et conlaudabo te Deum salvatorem meum

**51:2.** I will give [glory](#) to thy [name](#): for thou hast been a helper and protector to me.

Confiteor nomini tuo quoniam adiutor et protector factus es mihi

**51:3.** And hast preserved my body from destruction, from the snare of an [unjust](#) tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

Et liberasti corpus meum a perditione a laqueo linguae iniquae et a labiis operantium mendacium et in conspectu adstantium factus es mihi adiutor

**51:4.** And thou hast delivered me, according to the multitude of the mercy of thy [name](#), from them that did roar, prepared to devour.

Et liberasti me secundum multitudinem misericordiae nominis tui a rugientibus paratis ad escam

**51:5.** Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

De manibus quaerentium animam meam et de portis tribulationis quae circumdederunt me

**51:6.** From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

A pressura flammae quae circumdedit me et in medio ignis non sum aestuatus

**51:7.** From the depth of the belly of hell, and from an [unclean](#) tongue, and from lying words, from an [unjust](#) king, and from a slanderous tongue:

De altitudine ventris inferi et a lingua coinquinata et verbo mendacii a rege iniquo et lingua iniusta

**51:8.** My [soul](#) shall praise the [Lord](#) even to death.

Laudavit usque ad mortem anima mea Dominum

**51:9.** And my life was drawing near to hell beneath.

Et vita mea adpropinquans erat infero deorsum

**51:10.** They compassed me on every side, and there was no one that would help me. I looked for the succour of [men](#), and there was none.

Circumdederunt me undique et non erat qui adiuuaret respiciens eram ad adiutorium meum et non erat

**51:11.** I remembered thy mercy, O [Lord](#), and thy works, which are from the beginning of the world.

Memoratus sum misericordiae tuae Domine et operationis tuae quae a saeculo sunt

**51:12.** How thou deliverest them that wait for thee, O [Lord](#), and savest them out of the hands of the nations.

Quoniam erues sustinentes te et liberas eos de manibus gentium

**51:13.** Thou hast exalted my dwelling place upon the earth and I have [prayed](#) for death to pass away.

Exaltasti super terram habitationem meam et pro morte defluentis deprecatus sum

**51:14.** I called upon the [Lord](#), the father of my [Lord](#), that he would not leave me in the day of my trouble, and in the time of the [proud](#) without help.

Invocavi Dominum patrem Domini mei ut non derelinquat me in die tribulationis meae et in tempore superborum sine adiutorio

**51:15.** I will praise thy **name** continually, and will praise it with thanksgiving, and my **prayer** was heard.  
Laudabo nomen tuum adsidue et conlaudabo illum in confessione exaudita est oratio mea

**51:16.** And thou hast saved me from destruction, and hast delivered me from the **evil** time.  
Liberasti me de perditione et eripuisti me de tempore iniquo

**51:17.** Therefore I will give thanks, and praise thee, and **bless** the **name** of the **Lord**.  
Propterea confitebor et laudem dicam tibi et benedicam nomen Domini

**51:18.** When I was yet young, before I wandered about, I sought for wisdom openly in my **prayer**.  
Cum adhuc iunior sum priusquam oberrem quaesivi sapientiam palam in oratione mea

**51:19.** I **prayed** for her before the **temple**, and unto the very end I will seek after her, and she flourished as a grape soon ripe.  
Ante tempus postulabam pro illa et usque in novissimis inquiram eam defloriet tamquam praecox uva

**51:20.** My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.  
Laetatum est cor meum in ea ambulavit pes meus iter rectum a iuventute mea investigabam eam

**51:21.** I bowed down my ear a little, and received her.  
Inclinavi modice aurem meam et excepi illam

**51:22.** I found much wisdom in myself, and profited much therein.  
Multam inveni in me ipso sapientiam multum profeci in ea

**51:23.** To him that giveth me wisdom, will I give **glory**.  
Dans mihi sapientiam dabo gloriam

**51:24.** For I have determined to follow her: I have had a **zeal** for **good**, and shall not be confounded.  
Consiliatus sum enim ut facerem illam zelatus sum bonum et non confundor

**51:25.** My **soul** hath wrestled for her, and in doing it I have been confirmed.  
Conluctata est anima mea in illa et in faciendo eam confirmatus sum

**51:26.** I stretched forth my hands on high, and I bewailed my **ignorance** of her.  
Manus meas extendi in altum et insipientia eius luxi

**51:27.** I directed my **soul** to her, and in **knowledge** I found her.  
Animam meam direxi ad illam et in agnitione inveni eam

**51:28.** I possessed my heart with her from the beginning: therefore I shall not be forsaken.  
Possedi cum ipsis cor ab initio propter hoc non derelinquar

**51:29.** My entrails were troubled in seeking her: therefore shall I possess a **good** possession.  
Venter meus conturbatus est quaerendo illam propterea possidebo bonam possessionem

**51:30.** The **Lord** hath given me a tongue for my reward: and with it I will praise him.  
Dedit enim mihi Dominus linguam mercedem meam et in ipsa laudabo eum

**51:31.** Draw near to me, ye unlearned, and gather yourselves together into the hours of discipline.  
Adpropiate ad me indocti et congregate vos in domum disciplinae

**51:32.** Why are ye slow and what do you say of these things? your **souls** are exceeding thirsty.  
Quid adhuc retardatis et quid dicitis in his animae vestrae sitiunt vehementer

**51:33.** I have opened my mouth, and have spoken: buy her for yourselves without silver,  
Aperui os meum et locutus sum comparate vobis sine argento

**51:34.** And submit your neck to the yoke, and let your **soul** receive discipline: for she is near at hand to be found.  
Et collum vestrum subicite sub iugo et suscipiat anima vestra disciplinam in proximo est enim invenire eam

**51:35.** Behold with your eyes how I have laboured a little, and have found much rest to myself.  
Videte oculis vestris quoniam modice laboravi et inveni mihi multam requiem

**51:36.** Receive ye discipline as a great sum of money, and possess abundance of gold by her.  
Adsumite disciplinam in multo numero argenti et copiosum aurum possidete in ea

**51:37.** Let your [soul](#) rejoice in his mercy and you shall not be confounded in his praise.  
Laetetur anima vestra in misericordia eius et non confundemini in laude ipsius

**51:38.** Work your work before the time, and he will give you your reward in his time.  
Operamini opus vestrum ante tempus et dabit vobis mercedem vestram in tempore suo

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## Canticle of Canticles

### Solomon's Canticle of Canticles, also called the Song of Songs

This Book is called the Canticle of Canticles, that is to say, the most excellent of all canticles: because it is full of high [mysteries](#), relating to the [happy](#) union of [Christ](#) and his spouse: which is here begun by [love](#); and is to be [eternal](#) in [heaven](#). The spouse of [Christ](#) is the church: more especially as to the [happiest](#) part of it, viz., perfect [souls](#), every one of which is his beloved, but, above all others, the [immaculate](#) and [ever blessed virgin mother](#). (For more information, see the article [CANTICLE OF CANTICLES](#) in the *Catholic Encyclopedia*.)

**Canticle of Canticles Chapter 1.** The spouse aspires to an union with Christ, their mutual love for one another.

**Canticle of Canticles Chapter 2.** Christ caresses his spouse: he invites her to him.

**Canticle of Canticles Chapter 3.** The spouse seeks Christ. The glory of his humanity.

**Canticle of Canticles Chapter 4.** Christ sets forth the graces of his spouse: and declares his love for her.

**Canticle of Canticles Chapter 5.** Christ calls his spouse: she languishes with love: and describes him by his graces.

**Canticle of Canticles Chapter 6.** The spouse of Christ is but one: she is fair and terrible.

**Canticle of Canticles Chapter 7.** A further description of the graces of the church the spouse of Christ.

**Canticle of Canticles Chapter 8.** The love of the church to Christ: his love to her.

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## Canticle of Canticles Chapter 1

### The spouse aspires to an union with Christ, their mutual love for one another.

---

**1:1.** Let him [kiss](#) me with the [kiss](#) of his mouth: for thy breasts are better than wine, \*

Osculetur me osculo oris sui quia meliora sunt ubera tua vino

**Let him kiss me...** The church, the spouse of [Christ](#), [prays](#) that he may [love](#) and have peace with her, which the spouse prefers to every thing delicious: and therefore expresses (ver. 2) that young maidens, that is the [souls](#) of the [faithful](#), have [loved](#) thee.

**1:2.** Smelling sweet of the best [ointments](#). Thy [name](#) is as oil poured out: therefore young maidens have [loved](#) thee.

Fraglantia unguentis optimis oleum effusum nomen tuum ideo adulescentulae dilexerunt te

**1:3.** Draw me: we will run after thee to the odour of thy [ointments](#). The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous [love](#) thee. \*

Trahe me post te curremus introduxit me rex in cellaria sua exultabimus et laetabimur in te memores uberum tuorum super vinum recti diligunt te

**Draw me...** That is, with thy [grace](#): otherwise I should not be able to come to thee. This metaphor shows that we cannot of ourselves come to [Christ our Lord](#), unless he draws us by his [grace](#), which is laid up in his storerooms: that is, in the [mysteries](#) of Faith, which [God](#) in his goodness and [love](#) for [mankind](#) hath revealed, first by his servant [Moses](#) in the Old Law in [figure](#) only, and afterwards in reality by his only begotten Son [Jesus Christ](#).

**1:4.** I am black but beautiful, O ye daughters of [Jerusalem](#), as the tents of [Cedar](#), as the curtains of [Solomon](#). \*

Nigra sum sed formosa filiae Hierusalem sicut tabernacula Cedar sicut pelles Salomonis

**I am black but beautiful...** That is, the [church of Christ](#) founded in [humility](#) appearing outwardly afflicted, and as it were black and contemptible; but inwardly, that is, in its doctrine and morality, fair and beautiful.

**1:5.** Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

Nolite me considerare quod fusca sim quia decoloravit me sol filii matris meae pugnaverunt contra me posuerunt me custodem in vineis vineam meam non custodivi

**1:6.** Show me, O thou whom my [soul loveth](#), where thou feedest, where thou liest in the midday, lest I begin to wander after the flocks of thy companions.

Indica mihi quem diligit anima mea ubi pascas ubi cubes in meridie ne vagari incipiam per greges sodalium tuorum

**1:7.** If thou [know](#) not thyself, O fairest among [women](#), go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds. \*

Si ignoras te o pulchra inter mulieres egredere et abi post vestigia gregum et pasce hedos tuos iuxta tabernacula pastorum

**If thou know not thyself, etc...** [Christ](#) encourages his spouse to follow and watch her flock: and though she [know](#) not entirely the power at hand to assist her, he tells her, ver. 8, my company of horsemen, that is, his [angels](#), are always watching and protecting her. And in the following verses he reminds her of the [virtues](#) and [gifts](#) with which he has endowed her.

**1:8.** To my company of horsemen, in [Pharao's](#) chariots, have I likened thee, O my [love](#).

Equitatu meo in curribus Pharaonis adsimilavi te amica mea

**1:9.** Thy cheeks are beautiful as the turtledove's, thy neck as [jewels](#).

Pulchrae sunt genae tuae sicut turturis collum tuum sicut monilia

**1:10.** We will make thee chains of gold, inlaid with silver.

Murenulas aureas faciemus tibi vermiculatas argento

**1:11.** While the king was at his repose, my spikenard sent forth the odour thereof.  
Dum esset rex in accubitu suo nardus mea dedit odorem suum

**1:12.** A bundle of myrrh is my beloved to me, he shall abide between my breasts.  
Fasciculus murrae dilectus meus mihi inter ubera mea commorabitur

**1:13.** A cluster of cypress my love is to me, in the vineyards of Engaddi.  
Botrus cypri dilectus meus mihi in vineis Engaddi

**1:14.** Behold thou art fair, O my love, behold thou art fair, thy eyes are as those of doves.  
Ecce tu pulchra es amica mea ecce tu pulchra oculi tui columbarum

**1:15.** Behold thou art fair, my beloved, and comely. Our bed is flourishing.  
Ecce tu pulcher es dilecte mi et decorus lectulus noster floridus

**1:16.** The beams of our houses are of cedar, our rafters of cypress trees.  
Tigna domorum nostrarum cedrina laquearia nostra cypressina

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## Cantic of Canticles Chapter 2

### Christ caresses his spouse: he invites her to him.

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**2:1.** I am the flower of the field, and the lily of the valleys. \*

Ego flos campi et liliū convallium

**I am the flower of the field...** Christ professes himself the flower of mankind, yea, the Lord of all creatures: and, ver. 2, declares the excellence of his spouse, the true church above all other societies, which are to be considered as thorns.

**2:2.** As the lily among thorns, so is my love among the daughters.

Sicut liliū inter spinas sic amica mea inter filias

**2:3.** As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.

Sicut malum inter ligna silvarum sic dilectus meus inter filios sub umbra illius quam desideraveram sedi et fructus eius dulcis gutturi meo

**2:4.** He brought me into the cellar of wine, he set in order charity in me.

Introduxit me in cellam vinariam ordinavit in me caritatem

**2:5.** Stay me up with flowers, compass me about with apples: because I languish with love.

Fulcite me floribus stipate me malis quia amore languēo

**2:6.** His left hand is under my head, and his right hand shall embrace me.

Leva eius sub capite meo et dextera illius amplexabitur me

**2:7.** I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the field, that you stir not up, nor make the beloved to awake, till she please.

Adiuro vos filiae Hierusalem per capreas cervosque camporum ne suscitētis neque evigilare faciatis dilectam quoadusque ipsa velit

**2:8.** The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills. \*

Vox dilecti mei ecce iste venit saliens in montibus transiliens colles

**The voice of my beloved:** that is, the preaching of the gospel surmounting difficulties figuratively here expressed by mountains and little hills.

**2:9.** My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

Similis est dilectus meus capreae huiusmodi cervorum en ipse stat post parietem nostrum despiciens per fenestras prospiciens per cancellos

**2:10.** Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

Et dilectus meus loquitur mihi surge propera amica mea formosa mea et veni

**2:11.** For winter is now past, the rain is over and gone.

Iam enim hiemps transiit imber abiit et recessit

**2:12.** The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

Flores apparuerunt in terra tempus putationis advenit vox turturis audita est in terra nostra

**2:13.** The fig tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

Ficus protulit grossos suos vineae florent dederunt odorem surge amica mea speciosa mea et veni

**2:14.** My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice

sound in my ears: for thy voice is sweet, and thy face comely.

Columba mea in foraminibus petrae in caverna maceriae ostende mihi faciem tuam sonet vox tua in auribus meis vox enim tua dulcis et facies tua decora

**2:15.** Catch us the little foxes that destroy the vines: for our vineyard hath flourished. \*

Capite nobis vulpes vulpes parvulas quae demoliuntur vineas nam vinea nostra floruit

**Catch us the little foxes...** Christ commands his pastors to catch false teachers, by holding forth their fallacy and erroneous doctrine, which like foxes would bite and destroy the vines.

**2:16.** My beloved to me, and I to him who feedeth among the lilies,

Dilectus meus mihi et ego illi qui pascitur inter lilia

**2:17.** Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.

Donec adspiret dies et inclinentur umbrae revertere similis esto dilecte mi capreae aut hinulo cervorum super montes Bether

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## Canticle of Canticles Chapter 3

### The spouse seeks Christ. The glory of his humanity.

---

**3:1.** In my bed by night I sought him whom my [soul loveth](#): I sought him, and found him not. \*

In lectulo meo per noctes quaesivi quem diligit anima mea quaesivi illum et non inveni

**In my bed by night, etc...** The [Gentiles](#) as in the dark, and seeking in [heathen](#) delusion what they could not find, the [true God](#), until [Christ](#) revealed his doctrine to them by his watchmen, (ver. 3), that is, by the [apostles](#), and teachers by whom they were converted to the [true faith](#); and holding that [faith](#) firmly, the spouse (the Catholic Church) declares, ver. 4, That she will not let him go, till she bring him into her mother's house, etc., that is, till at last, the [Jews](#) also shall find him.

**3:2.** I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my [soul loveth](#): I sought him, and I found him not.

Surgam et circuibo civitatem per vicos et plateas quaeram quem diligit anima mea quaesivi illum et non inveni

**3:3.** The watchmen who keep the city, found me: Have you seen him, whom my [soul loveth](#)?

Invenerunt me vigiles qui custodiunt civitatem num quem dilexit anima mea vidistis

**3:4.** When I had a little passed by them, I found him whom my [soul loveth](#): I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

Paululum cum pertransissem eos inveni quem diligit anima mea tenui eum nec dimittam donec introducam illum in domum matris meae et in cubiculum genetricis meae

**3:5.** I adjure you, O daughters of [Jerusalem](#), by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

Adiuro vos filiae Hierusalem per capreas cervosque camporum ne suscitetis neque evigilare faciatis dilectam donec ipsa velit

**3:6.** Who is she that goeth up by the [desert](#), as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

Quae est ista quae ascendit per desertum sicut virgula fumi ex aromatibus murrae et turis et universi pulveris pigmentarii

**3:7.** Behold threescore [valiant](#) ones of the most [valiant](#) of [Israel](#), surrounded the bed of [Solomon](#)?

En lectulum Salomonis sexaginta fortes ambiunt ex fortissimis Israhel

**3:8.** All holding swords, and most expert in [war](#): every [man's](#) sword upon his thigh, because of fears in the night.

Omnes tenentes gladios et ad bella doctissimi uniuscuiusque ensis super femur suum propter timores nocturnos

**3:9.** [King Solomon](#) hath made him a litter of the wood of Libanus:

Ferculum fecit sibi rex Salomon de lignis Libani

**3:10.** The pillars thereof he made of silver, the seat of gold, the going up of purple: the midst he covered with [charity](#) for the daughters of [Jerusalem](#).

Columnas eius fecit argenteas reclinatorium aureum ascensum purpureum media caritate constravit propter filias Hierusalem

**3:11.** Go forth, ye daughters of Sion, and see [king Solomon](#) in the diadem, wherewith his mother crowned him in the day of the [joy](#) of his heart.

Egredimini et videte filiae Sion regem Salomonem in diademate quo coronavit eum mater sua in die disponsionis illius et in die laetitiae cordis eius

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## Canticle of Canticles Chapter 4

### Christ sets forth the graces of his spouse: and declares his love for her.

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**4:1.** How beautiful art thou, my [love](#), how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from mount Galaad. \*

Quam pulchra es amica mea quam pulchra es oculi tui columbarum absque eo quod intrinsecus latet capilli tui sicut greges caprarum quae ascenderunt de monte Galaad

**How beautiful art thou...** [Christ](#) again praises the beauties of his church, which through the whole of this chapter are exemplified by a variety of metaphors, setting forth her purity, her simplicity, and her stability.

**4:2.** Thy teeth as flocks of sheep, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

Dentes tui sicut greges tonsarum quae ascenderunt de lavacro omnes gemellis fetibus et sterilis non est inter eas

**4:3.** Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within.

Sicut vitta coccinea labia tua et eloquium tuum dulce sicut fragmen mali punici ita genae tuae absque eo quod intrinsecus latet

**4:4.** Thy neck, is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of [valiant men](#).

Sicut turris David collum tuum quae aedificata est cum propugnaculis mille clypei pendent ex ea omnis armatura fortium

**4:5.** Thy two breasts like two young roes that are twins, which feed among the lilies. \*

Duo ubera tua sicut duo hinuli capreae gemelli qui pascuntur in liliis

**Thy two breasts, etc...** Mystically to be understood: the [love](#) of [God](#) and the [love](#) of our neighbour, which are so united as twins which feed among the lilies: that is, the [love](#) of [God](#) and our neighbour, feeds on the divine [mysteries](#) and the [holy sacraments](#), left by [Christ](#) to his spouse to feed and nourish her children.

**4:6.** Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.

Donec adspiret dies et inclinentur umbrae vadam ad montem murrae et ad collem turis

**4:7.** Thou art all fair, O my [love](#), and there is not a spot in thee.

Tota pulchra es amica mea et macula non est in te

**4:8.** Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and [Hermon](#), from the dens of the lions, from the mountains of the leopards.

Veni de Libano sponsa veni de Libano veni coronaberis de capite Amana de vertice Sanir et Hermon de cubilibus leonum de montibus pardorum

**4:9.** Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

Vulnerasti cor meum soror mea sponsa vulnerasti cor meum in uno oculorum tuorum et in uno crine colli tui

**4:10.** How beautiful are thy breasts, my sister, my spouse! thy breasts are more beautiful than wine, and the sweet smell of thy [ointments](#) above all aromatical spices.

Quam pulchrae sunt mammae tuae soror mea sponsa pulchriora ubera tua vino et odor unguentorum tuorum super omnia aromata

**4:11.** Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue; and the smell of thy garments, as the smell of frankincense.

Favus distillans labia tua sponsa mel et lac sub lingua tua et odor vestimentorum tuorum sicut odor turis

**4:12.** My sister, my spouse, is a garden enclosed, a garden enclosed, a fountain sealed up. \*

Hortus conclusus soror mea sponsa hortus conclusus fons signatus

**My sister, etc., a garden enclosed...** Figuratively the church is enclosed, containing only the **faithful**. **A fountain sealed up...** That none can drink of its waters, that is, the **graces** and spiritual benefits of the **holy sacraments**, but those who are within its walls.

**4:13.** Thy plants are a paradise of pomegranates with the fruits of the orchard. Cypress with spikenard.

Emissiones tuae paradisi malorum puniceorum cum pomorum fructibus cypri cum nardo

**4:14.** Spikenard and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief perfumes.

Nardus et crocus fistula et cinnamomum cum universis lignis Libani murra et aloe cum omnibus primis unguentis

**4:15.** The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

Fons hortorum puteus aquarum viventium quae fluunt impetu de Libano

**4:16.** Arise, O north wind, and come, O south wind, blow through my garden, and let the aromatical spices thereof flow.

Surge aquilo et veni auster perfla hortum meum et fluant aromata illius

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## Cantic of Canticles Chapter 5

### Christ calls his spouse: she languishes with love: and describes him by his graces.

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**5:1.** Let my beloved come into his garden, and eat the fruit of his apple trees. I am come into my garden, O my sister, my spouse, I have gathered my myrrh, with my aromatical spices: I have eaten the honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved. \*

Veniat dilectus meus in hortum suum et comedat fructum pomorum suorum veni in hortum meum soror mea sponsa messui murram meam cum aromatibus meis comedi favum cum melle meo bibi vinum meum cum lacte meo comedite amici bibite et inebriamini carissimi

**Let my beloved come into his garden, etc...** Garden, mystically the [church of Christ](#), abounding with fruit, that is, the [good](#) works of the [elect](#).

**5:2.** I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my sister, my [love](#), my [dove](#), my undefiled: for my head is full of dew, and my locks of the drops of the nights.

Ego dormio et cor meum vigilat vox dilecti mei pulsantis aperi mihi soror mea amica mea columba mea immaculata mea quia caput meum plenum est rore et cincinni mei guttis noctium

**5:3.** I have put off my garment, how shall I put it on? I have [washed my feet](#), how shall I defile them?

Expoliavi me tunica mea quomodo induar illa lavi pedes meos quomodo inquinabo illos

**5:4.** My beloved put his hand through the key hole, and my bowels were moved at his touch. \*

Dilectus meus misit manum suam per foramen et venter meus intremuit ad tactum eius

**My beloved put his hand through the key hole, etc...** The spouse of [Christ](#), his church, at times as it were penned up by its persecutors, and in fears, expecting the divine assistance, here signified by his hand: and ver. 6, but he had turned aside and was gone, that is, [Christ](#) permitting a further trial of suffering: and again, ver. 7, the keepers, etc., signifying the [violent](#) and cruel persecutors of the church taking her veil, despoiling the church of its places of worship and ornaments for the divine service.

**5:5.** I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.

Surrexi ut aperirem dilecto meo manus meae stillaverunt murra digiti mei pleni murra probatissima

**5:6.** I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My [soul](#) melted when he spoke: I sought him, and found him not: I called, and he did not answer me.

Pessulum ostii aperui dilecto meo at ille declinaverat atque transierat anima mea liquefacta est ut locutus est quaesivi et non inveni illum vocavi et non respondit mihi

**5:7.** The keepers that go about the city found me: they struck me: and wounded me: the keepers of the walls took away my veil from me.

Invenerunt me custodes qui circumceunt civitatem percusserunt me vulneraverunt me tulerunt pallium meum mihi custodes murorum

**5:8.** I adjure you, O daughters of [Jerusalem](#), if you find my beloved, that you tell him that I languish with [love](#).

Adiuro vos filiae Hierusalem si inveneritis dilectum meum ut nuntietis ei quia amore languedo

**5:9.** What manner of one is thy beloved of the beloved, O thou most beautiful among [women](#)? what manner of one is thy beloved of the beloved, that thou hast so adjured us?

Qualis est dilectus tuus ex dilecto o pulcherrima mulierum qualis est dilectus tuus ex dilecto quia sic adiurasti nos

**5:10.** My beloved is white and ruddy, chosen out of thousands. \*

Dilectus meus candidus et rubicundus electus ex milibus

**My beloved, etc...** In this and the following verses, the [church](#) mystically describes [Christ](#) to those who [know](#) him not, that is, to [infidels](#) in

order to convert them to the [true faith](#).

**5:11.** His head is as the finest gold: his locks as branches of palm trees, black as a raven.

Caput eius aurum optimum comae eius sicut elatae palmarum nigrae quasi corvus

**5:12.** His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams.

Oculi eius sicut columbae super rivulos aquarum quae lacte sunt lotae et resident iuxta fluentia plenissima

**5:13.** His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrh.

Genae illius sicut areolae aromatum consitae a pigmentariis labia eius lilia distillantia murrum primam

**5:14.** His hands are turned and as of gold, full of hyacinths. His belly as of ivory, set with sapphires.

Manus illius tornatiles aureae plenae hyacinthis venter eius eburneus distinctus sapphyris

**5:15.** His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus, excellent as the [cedars](#).

Crura illius columnae marmoreae quae fundatae sunt super bases aureas species eius ut Libani electus ut cedri

**5:16.** His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of [Jerusalem](#).

Guttur illius suavissimum et totus desiderabilis talis est dilectus meus et iste est amicus meus filiae Hierusalem

**5:17.** Whither is thy beloved gone, O thou most beautiful among [women](#)? whither is thy beloved turned aside, and we will seek him with thee?

Quo abiit dilectus tuus o pulcherrima mulierum quo declinavit dilectus tuus et quaeremus eum tecum

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## Canticle of Canticles Chapter 6

### The spouse of Christ is but one: she is fair and terrible.

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**6:1.** My beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies. \*

Dilectus meus descendit in hortum suum ad areolam aromatis ut pascatur in hortis et lilia colligat

**My beloved is gone down into his garden...** Christ, pleased with the good works of his holy and devout servants labouring in his garden, is always present with them: but the words is gone down, are to be understood, that after trying his Church by permitting persecution, he comes to her assistance and she rejoices at his coming.

**6:2.** I to my beloved, and my beloved to me, who feedeth among the lilies.

Ego dilecto meo et dilectus meus mihi qui pascitur inter lilia

**6:3.** Thou art beautiful, O my love, sweet and comely as Jerusalem terrible as an army set in array.

Pulchra es amica mea suavis et decora sicut Hierusalem terribilis ut castrorum acies ordinata

**6:4.** Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

Averte oculos tuos a me quia ipsi me avolare fecerunt capilli tui sicut grex caprarum quae apparuerunt de Galaad

**6:5.** Thy teeth as a flock of sheep, which come up from the washing, all with twins, and there is none barren among them.

Dentes tui sicut grex ovium quae ascenderunt de lavacro omnes gemellis fetibus et sterilis non est in eis

**6:6.** Thy cheeks are as the bark of a pomegranate, beside what is hidden within thee.

Sicut cortex mali punici genae tuae absque occultis tuis

**6:7.** There are threescore queens, and fourscore concubines, and young maidens without number.

Sexaginta sunt reginae et octoginta concubinae et adulescentularum non est numerus

**6:8.** One is my dove, my perfect one is but one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her. \*

Una est columba mea perfecta mea una est matris suae electa generici suae viderunt illam filiae et beatissimam praedicaverunt reginae et concubinae et laudaverunt eam

**One is my dove, etc...** That is, my church is one, and she only is perfect and blessed.

**6:9.** Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array? \*

Quae est ista quae progreditur quasi aurora consurgens pulchra ut luna electa ut sol terribilis ut acies ordinata

**Who is she, etc...** Here is a beautiful metaphor describing the church from the beginning. As, the morning rising, signifying the church before the written law; fair as the moon, showing her under the light of the gospel: and terrible as an army, the power of Christ's church against its enemies.

**6:10.** I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

Descendi ad hortum nucum ut viderem poma convallis ut inspicerem si florisset vinea et germinassent mala punica

**6:11.** I knew not: my soul troubled me for the chariots of Aminadab.

Nescivi anima mea conturbavit me propter quadrigas Aminadab

**6:12.** Return, return, O Sulamitess: return, return that we may behold thee.

Revertere revertere Sulamitis revertere revertere ut intueamur te

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## Cantic of Canticles Chapter 7

### A further description of the graces of the church the spouse of Christ.

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**7:1.** What shalt thou see in the Sulamitess but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like [jewels](#), that are made by the hand of a skilful workman. \*

Quid videbis in Sulamiten nisi chorostrorum quam pulchri sunt gressus tui in calciamentis filia principis iunctura feminum tuorum sicut monilia quae fabricata sunt manu artificis

**How beautiful are thy steps, etc...** By these metaphors are signified the power and mission of the [church](#) in propagating the [true faith](#).

**7:2.** Thy navel is like a round bowl never wanting cups. Thy belly is like a heap of wheat, set about with lilies.

Umbilicus tuus crater tornatilis numquam indigens poculis venter tuus sicut acervus tritici vallatus liliis

**7:3.** Thy two breasts are like two young roes that are twins.

Duo ubera tua sicut duo hinuli gemelli capreae

**7:4.** Thy neck as a tower of ivory. Thy eyes like the fishpools in [Hesebon](#), which are in the gate of the daughter of the multitude. Thy nose is as the tower of Libanus, that looketh toward [Damascus](#).

Collum tuum sicut turris eburnea oculi tui sicut piscinae in Esebon quae sunt in porta filiae multitudinis nasus tuus sicut turris Libani quae respicit contra Damascum

**7:5.** Thy head is like [Carmel](#): and the hairs of thy head as the purple of the king bound in the channels. \*

Caput tuum ut Carmelus et comae capitis tui sicut purpura regis vincta canalibus

**Thy head is like Carmel...** [Christ](#), the invisible head of his [church](#), is here signified.

**7:6.** How beautiful art thou, and how comely, my dearest, in delights!

Quam pulchra es et quam decora carissima in deliciis

**7:7.** Thy stature is like to a palm tree, and thy breasts to clusters of grapes.

Statura tua adsimilata est palmae et ubera tua botris

**7:8.** I said: I will go up into the palm tree, and will take hold of the fruit thereof: and thy breasts shall be as the clusters of the vine: and the odour of thy mouth like apples.

Dixi ascendam in palmam adprehendam fructus eius et erunt ubera tua sicut botri vineae et odor oris tui sicut malorum

**7:9.** Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminant.

Guttur tuum sicut vinum optimum dignum dilecto meo ad potandum labisque et dentibus illius ruminandum

**7:10.** I to my beloved, and his turning is towards me.

Ego dilecto meo et ad me conversio eius

**7:11.** Come, my beloved, let us go forth into the field, let us abide in the [villages](#).

Veni dilecte mi egrediamur in agrum commoremur in villis

**7:12.** Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

Mane surgamus ad vineas videamus si floruit vinea si flores fructus parturiunt si floruerunt mala punica ibi dabo tibi ubera mea

**7:13.** The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

Mandragorae dederunt odorem in portis nostris omnia poma nova et vetera dilecte mi servavi tibi

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## Canticum of Canticles Chapter 8

### The love of the church to Christ: his love to her.

**8:1.** Who shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and [kiss](#) thee, and now no [man](#) may [despise](#) me?

Quis mihi det te fratrem meum sugentem ubera matris meae ut inveniam te foris et deosculer et iam me nemo despiciat

**8:2.** I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine and new wine of my pomegranates.

Adprehendam te et ducam in domum matris meae ibi me docebis et dabo tibi poculum ex vino condito et mustum malorum granatorum meorum

**8:3.** His left hand under my head, and his right hand shall embrace me. \*

Leva eius sub capite meo et dextera illius amplexabitur me

**His left hand, etc...** Words of the [church](#) to [Christ](#). His left hand, signifying the [Old Testament](#), and his right hand, the [New](#).

**8:4.** I adjure you, O daughters of [Jerusalem](#), that you stir not up, nor awake my [love](#) till she please.

Adiuro vos filiae Hierusalem ne suscitatis et evigilare faciatis dilectam donec ipsa velit

**8:5.** Who is this that cometh up from the [desert](#), flowing with delights, leaning upon her beloved? Under the apple tree I raised thee up: there thy mother was corrupted, there she was defloured that bore thee. \*

Quae est ista quae ascendit de deserto deliciis affluens et nixa super dilectum suum sub arbore malo suscitavi te ibi corrupta est mater tua ibi violata est genetrix tua

**Who is this, etc...** The [angels](#) with admiration behold the [Gentiles](#) converted to the [faith](#): coming up from the [desert](#), that is, coming from [heathenism](#) and [false worship](#): flowing with delights, that is, abounding with [good](#) works which are pleasing to [God](#): leaning on her beloved, on the [promise](#) of [Christ](#) to his [Church](#), that the gates of [hell](#) should not prevail against it; and supported by his [grace](#) conferred by the [sacraments](#). Under the apple tree I raised thee up; that is, that [Christ](#) redeemed the [Gentiles](#) at the foot of the [cross](#), where the [synagogue](#) of the [Jews](#) (the mother [church](#)) was corrupted by their denying him, and crucifying him.

**8:6.** Put me as a seal upon thy heart, as a seal upon thy arm, for [love](#) is strong as death, [jealousy](#) as hard as hell, the lamps thereof are fire and flames.

Pone me ut signaculum super cor tuum ut signaculum super brachium tuum quia fortis est ut mors dilectio dura sicut inferus aemulatio lampades eius lampades ignis atque flammaram

**8:7.** Many waters cannot quench [charity](#), neither can the floods drown it: if a [man](#) should give all the substance of his house for [love](#), he shall [despise](#) it as nothing.

Aquae multae non poterunt extinguere caritatem nec flumina obruent illam si dederit homo omnem substantiam domus suae pro dilectione quasi nihil despicient eum

**8:8.** Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to? \*

Soror nostra parva et ubera non habet quid faciemus sorori nostrae in die quando adloquenda est

**Our sister is little, etc...** Mystically signifies the [Jews](#), who are to be spoken to: that is, converted towards the [end of the world](#): and then shall become a wall, that is, a part of the building, the [church of Christ](#).

**8:9.** If she be a wall: let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of [cedar](#).

Si murus est aedificemus super eum propugnacula argentea si ostium est conpingamus illud tabulis cedrinis

**8:10.** I am a wall: and my breasts are as a tower since I am become in his presence as one finding peace.

Ego murus et ubera mea sicut turris ex quo facta sum coram eo quasi pacem reperiens

**8:11.** The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every [man](#) bringeth for the fruit thereof a thousand pieces of silver.

Vinea fuit Pacifico in ea quae habet populos tradidit eam custodibus vir adfert pro fructu eius mille

argenteos

**8:12.** My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

*Vinea mea coram me est mille tui Pacifice et ducenti his qui custodiunt fructus eius*

**8:13.** Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

*Quae habitas in hortis amici auscultant fac me audire vocem tuam*

**8:14.** Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

*Fuge dilecte mi et adsimilare capreae hinuloque cervorum super montes aromatum*

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## Titus

### The Epistle of St. Paul to Titus

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St. Paul, having preached the [faith](#) in the island of Crete, he ordained his beloved [disciple](#) and companion, Titus, [bishop](#), and left him there to finish the work which he had begun. Afterwards the [Apostle](#), on a journey to Nicopolis, a city of Macedonia, wrote this Epistle to Titus, in which he directs him to ordain [bishops](#) and [priests](#) for the different cities, showing him the principal qualities necessary for a [bishop](#). He also gives him particular advice for his own conduct to his flock, exhorting him to hold to strictness of discipline, but seasoned with lenity. It was written about thirty-three years after [our Lord's Ascension](#). (*For more information, see the article [EPISTLES TO TIMOTHY AND TITUS](#) in the Catholic Encyclopedia.*)

**Titus Chapter 1.** What kind of men he is to ordain priests. Some men are to be sharply rebuked.

**Titus Chapter 2.** How he is to instruct both old and young. The duty of servants. The Christian's rule of life.

**Titus Chapter 3.** Other instructions and directions for life and doctrine.

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## Titus Chapter 1

### What kind of men he is to ordain priests. Some men are to be sharply rebuked.

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**1:1.** Paul, a servant of God and an apostle of Jesus Christ, according to the faith of the elect of God and the acknowledging of the truth, which is according to godliness:

Paulus servus Dei apostolus autem Iesu Christi secundum fidem electorum Dei et agnitionem veritatis quae secundum pietatem est

**1:2.** Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world:

In spem vitae aeternae quam promisit qui non mentitur Deus ante tempora saecularia

**1:3.** But hath in due times manifested his word in preaching, which is committed to me according to the commandment of God our Saviour:

Manifestavit autem temporibus suis verbum suum in praedicatione quae credita est mihi secundum praeceptum salvatoris nostri Dei

**1:4.** To Titus, my beloved son according to the common faith, grace and peace, from God the Father and from Christ Jesus our Saviour.

Tito dilecto filio secundum communem fidem gratia et pax a Deo Patre et Christo Iesu salvatore nostro

**1:5.** For this cause I left thee in Crete: that thou shouldest set in order the things that are wanting and shouldest ordain priests in every city, as I also appointed thee:

Huius rei gratia reliqui te Cretae ut ea quae desunt corrigas et constituas per civitates presbyteros sicut ego tibi disposui

**1:6.** If any be without crime, the husband of one wife having faithful children, not accused of riot or unruly.

Si quis sine crimine est unius uxoris vir filios habens fideles non in accusatione luxuria aut non subditos

**1:7.** For a bishop must be without crime, as the steward of God: not proud, not subject to anger, nor given to wine, no striker, not greedy of filthy lucre:

Oportet enim episcopum sine crimine esse sicut Dei dispensatorem non superbum non iracundum non vinolentum non percussorem non turpilucrum cupidum

**1:8.** But given to hospitality, gentle, sober, just, holy, continent:

Sed hospitalem benignum sobrium iustum sanctum continentem

**1:9.** Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine and to convince the gainsayers.

Amplectentem eum qui secundum doctrinam est fidelem sermonem ut potens sit et exhortari in doctrina sana et eos qui contradicunt arguere

**1:10.** For there are also many disobedient, vain talkers and seducers: especially they who are of the circumcision.

Sunt enim multi et inoboedientes vaniloqui et seductores maxime qui de circumcisione sunt

**1:11.** Who must be reprov'd, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Quos oportet redargui qui universas domos subvertunt docentes quae non oportet turpis lucri gratia

**1:12.** One of them a prophet of their own, said: The Cretans are always liars, evil beasts, slothful bellies.

Dixit quidam ex illis proprius ipsorum propheta Cretenses semper mendaces malae bestiae ventres pigri

**1:13.** This testimony is **true**. Wherefore, rebuke them sharply, that they may be sound in the **faith**:  
Testimonium hoc verum est quam ob causam increpa illos dure ut sani sint in fide

**1:14.** Not giving heed to Jewish fables and commandments of **men** who turn themselves away from the **truth**.  
Non intendentes iudaicis fabulis et mandatis hominum aversantium se a veritate

**1:15.** All things are clean to the clean: but to them that are defiled and to unbelievers, nothing is clean: but both their mind and their **conscience** are defiled.  
Omnia munda mundis coinquinatis autem et infidelibus nihil mundum sed inquinatae sunt eorum et mens et conscientia

**1:16.** They profess that they **know God**: but in their works they deny him: being abominable and incredulous and to every good work reprobate.  
Confitentur se nosse Deum factis autem negant cum sunt abominati et incredibiles et ad omne opus bonum reprobati

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## Titus Chapter 2

### How he is to instruct both old and young. The duty of servants. The Christian's rule of life.

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**2:1.** But speak thou the things that become sound doctrine:

Tu autem loquere quae decet sanam doctrinam

**2:2.** That the aged [men](#) be sober, chaste, [prudent](#), sound in [faith](#), in [love](#), in patience.

Senes ut sobrii sint pudici prudentes sani fide dilectione patientia

**2:3.** The aged [women](#), in like manner, in [holy](#) attire, not [false](#) accusers, not given to much wine, teaching well:

Anus similiter in habitu sancto non criminatrices non vino multo servientes bene docentes

**2:4.** That they may teach the young [women](#) to be wise, to [love](#) their husbands, to [love](#) their children.

Ut prudentiam doceant adolescentulas ut viros suos ament filios diligant

**2:5.** To be discreet, chaste, sober, having a care of the house, gentle, [obedient](#) to their husbands: that the word of [God](#) be not [blasphemed](#).

Prudentes castas domus curam habentes benignas subditas suis viris ut non blasphemetur verbum Dei

**2:6.** Young [men](#), in like manner, exhort that they be sober.

Iuvenes similiter hortare ut sobrii sint

**2:7.** In all things show thyself an example of good works, in doctrine, in integrity, in gravity,

In omnibus te ipsum praebe exemplum bonorum operum in doctrina integritatem gravitatem

**2:8.** The sound word that can not be blamed: that he who is on the contrary part may be afraid, having no [evil](#) to say of us.

Verbum sanum inreprehensibilem ut is qui ex adverso est vereatur nihil habens malum dicere de nobis

**2:9.** Exhort servants to be [obedient](#) to their masters: in all things pleasing, not gainsaying:

Servos dominis suis subditos esse in omnibus placentes non contradicentes

**2:10.** Not defrauding, but in all things showing [good](#) fidelity, that they may adorn the doctrine of [God our Saviour](#) in all things.

Non fraudantes, sed in omnibus fidem bonam ostendentes ut doctrinam salutaris nostri Dei ornent in omnibus

**2:11.** For the [grace](#) of [God our Saviour](#) hath appeared to all [men](#):

Apparuit enim gratia Dei salutaris omnibus hominibus

**2:12.** Instructing us, that, denying ungodliness and worldly desires, we should live soberly and [justly](#) and godly in this world,

Erudiens nos ut abnegantes impietatem et saecularia desideria sobrie et iuste et pie vivamus in hoc saeculo

**2:13.** Looking for the [blessed hope](#) and coming of the [glory](#) of the great [God](#) and [our Saviour Jesus Christ](#).

Expectantes beatam spem et adventum gloriae magni Dei et salvatoris nostri Iesu Christi

**2:14.** Who gave himself for us, that he might [redeem](#) us from all [iniquity](#) and might cleanse to himself a people acceptable, a pursuer of good works.

Qui dedit semet ipsum pro nobis ut nos redimeret ab omni iniquitate et mundaret sibi populum acceptabilem sectatorem bonorum operum

**2:15.** These things speak and exhort and rebuke with all authority. Let no [man despise](#) thee.

Haec loquere et exhortare et argue cum omni imperio nemo te contemnat

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## Titus Chapter 3

### Other instructions and directions for life and doctrine.

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**3:1.** Admonish them to be subject to princes and powers, to [obey](#) at a word, to be ready to every good work.

Admone illos principibus et potestatibus subditos esse dicto oboedire ad omne opus bonum paratos esse

**3:2.** To speak [evil](#) of no [man](#), not to be litigious but gentle: showing all mildness towards all [men](#).

Neminem blasphemare non litigiosos esse modestos omnem ostendentes mansuetudinem ad omnes homines

**3:3.** For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in [malice](#) and envy, hateful and [hating](#) one another.

Eramus enim et nos aliquando insipientes increduli errantes servientes desideriis et voluptatibus variis in malitia et invidia agentes odibiles odientes invicem

**3:4.** But when the goodness and kindness of [God our Saviour](#) appeared:

Cum autem benignitas et humanitas apparuit salvatoris nostri Dei

**3:5.** Not by the works of [justice](#) which we have done, but according to his mercy, he saved us, by the [laver](#) of regeneration and renovation of the [Holy Ghost](#).

Non ex operibus iustitiae quae fecimus nos sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti

**3:6.** Whom he hath poured forth upon us abundantly, through [Jesus Christ our Saviour](#):

Quem effudit in nos abunde per Iesum Christum salvatorem nostrum

**3:7.** That, being justified by his [grace](#), we may be heirs according to [hope](#) of life everlasting.

Ut iustificati gratia ipsius heredes simus secundum spem vitae aeternae

**3:8.** It is a faithful saying. And these things I will have thee affirm constantly, that they who [believe](#) in [God](#) may be careful to excel in good works. These things are [good](#) and profitable unto [men](#).

Fidelis sermo est et de his volo te confirmare ut curent bonis operibus praeesse qui credunt Deo haec sunt bona et utilia hominibus

**3:9.** But avoid foolish questions and [genealogies](#) and contentions and strivings about the law. For they are unprofitable and vain.

Stultas autem quaestiones et genealogias et contentiones et pugnas legis devita sunt enim inutiles et vanae

**3:10.** A [man](#) that is a heretic, after the first and second admonition, avoid:

Hereticum hominem post unam et secundam correptionem devita

**3:11.** [Knowing](#) that he that is such an one is subverted and [sinneth](#), being condemned by his own judgment.\*

Sciens quia subversus est qui eiusmodi est et delinquit proprio iudicio condemnatus

**By his own judgment...** Other offenders are judged, and [cast out](#) of the church, by the sentence of the pastors of the same church. Heretics, more unhappy, run out of the church of their own accord, and by doing so, give judgment and sentence against their own [souls](#).

**3:12.** When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis. For there I have determined to winter.

Cum misero ad te Arteman aut Tychicum festina ad me venire Nicopolim ibi enim statui hiemare

**3:13.** Send forward Zenas the lawyer and Apollo, with care that nothing be wanting to them.

Zenan legis peritum et Apollo sollicitate praemitte ut nihil illis desit

**3:14.** And let our **men** also learn to excel in good works for necessary uses: that they be not unfruitful.  
Discant autem et nostri bonis operibus praeesse ad usus necessarios ut non sint infructuosi

**3:15.** All that are with me salute thee. Salute them that **love** us in the **faith**. The **grace** of **God** be with you all. **Amen**.

Salutant te qui mecum sunt omnes saluta qui nos amant in fide gratia Dei cum omnibus vobis amen

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## Tobias

This Book takes its name from the holy man Tobias, whose wonderful virtues are herein recorded. It contains most excellent documents of great piety, extraordinary patience, and of a perfect resignation to the will of God. His humble prayer was heard, and the angel Raphael was sent to relieve him: he is thankful and praises the Lord, calling on the children of Israel to do the same. Having lived to the age of one hundred and two years, he exhorts his son and grandsons to piety, foretells the destruction of Ninive and the rebuilding of Jerusalem: he dies happily. (*For more information, see the article TOBIAS in the Catholic Encyclopedia.*)

**Tobias Chapter 1.** Tobias's early piety: his works of mercy, particularly in burying the dead.

**Tobias Chapter 2.** Tobias leaveth his dinner to bury the dead: he loseth his sight by God's permission, for manifestation of his patience.

**Tobias Chapter 3.** The prayer of Tobias, and of Sara, in their several afflictions, are heard by God, and the angel Raphael is sent to relieve them.

**Tobias Chapter 4.** Tobias thinking he shall die, giveth his son godly admonitions: and telleth him of money he had lent to a friend.

**Tobias Chapter 5.** Young Tobias seeking a guide for his journey, the angel Raphael, in shape of a man, undertaketh this office.

**Tobias Chapter 6.** By the angel's advice young Tobias taketh hold on a fish that assaulteth him. Reserveth the heart, the gall, and the liver for medicines. They lodge at the house of Raguel, whose daughter Sara, Tobias is to marry; she had before been married to seven husbands, who were all slain by a devil.

**Tobias Chapter 7.** They are kindly entertained by Raguel. Tobias demandeth Sara to wife.

**Tobias Chapter 8.** Tobias burneth part of the fish's liver, and Raphael bindeth the devil. Tobias and Sara pray.

**Tobias Chapter 9.** The angel Raphael goeth to Gabelus, receiveth the money, and bringeth him to the marriage.

**Tobias Chapter 10.** The parents lament the long absence of their son Tobias. He sets out to return.

**Tobias Chapter 11.** Tobias anointeth his father's eyes with the fish's gall, and he recovereth his sight.

**Tobias Chapter 12.** Raphael maketh himself known.

**Tobias Chapter 13.** Tobias the father praiseth God, exhorting all Israel to do the same. Prophesieth the restoration and better state of Jerusalem.

**Tobias Chapter 14.** Old Tobias dieth at the age of a hundred and two years, after exhorting his son and grandsons to piety, foreshowing that Ninive shall be destroyed, and Jerusalem rebuilt. The younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.

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## Tobias Chapter 1

### Tobias's early piety: his works of mercy, particularly in burying the dead.

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**1:1.** Tobias of the tribe and city of [Nephtali](#), (which is in the upper parts of [Galilee](#) above Naasson, beyond the way that leadeth to the west, having on the right hand the city of Sephet),

Tobias ex tribu et civitate Nephtalim quae est in superioribus Galileae supra Naasson post viam quae ducit ad occidentem in sinistro habens civitatem Sephet

**1:2.** When he was made captive in the days of Salmanasar king of the [Assyrians](#), even in his captivity, forsook not the way of [truth](#),

Cum captus esset in diebus Salmanassar regis Assyriorum in captivitate tamen positus viam veritatis non deseruit

**1:3.** But every day gave all he could get to his brethren his fellow captives, that were of his kindred.

Ita ut omnia quae habere poterat cotidie concaptivis fratribus qui erant ex genere inpartiret

**1:4.** And when he was younger than any of the [tribe of Nephtali](#), yet did he no childish thing in his work.

Cumque esset iunior omnibus in tribu Nephtalim nihil tamen puerile gessit in opere

**1:5.** Moreover when all went to the golden calves which [Jeroboam](#) king of [Israel](#) had made, he alone fled the company of all,

Denique cum irent omnes ad vitulos aureos quos Hieroboam fecerat rex Israhel hic solus fugiebat consortia omnium

**1:6.** And went to [Jerusalem](#) to the [temple of the Lord](#), and there [adored](#) the [Lord God](#) of [Israel](#), [offering](#) faithfully all his [firstfruits](#), and his [tithes](#),

Et pergebat ad Hierusalem ad templum Domini et ibi adorabat Dominum Deum suum Israhel omnia primitiva sua et decimas suas fideliter offerens

**1:7.** So that in the third year he gave all his [tithes](#) to the [proselytes](#), and strangers.

Ita ut in tertio anno proselytis et advenis ministraret omnem decimationem

**1:8.** These and such like things did he observe when but a boy according to the [law](#) of [God](#).

Haec et his similia secundum legem Dei puerulus observabat

**1:9.** But when he was a [man](#), he [took to wife Anna](#) of his own tribe, and had a son by her, whom he called after his own [name](#),

Cum vero factus esset vir accepit uxorem Annam ex tribu sua genuitque ex ea filium nomen suum inponens ei

**1:10.** And from his infancy he taught him to fear [God](#), and to abstain from all [sin](#).

Ab infantia timere Deum docuit et abstinere ab omni peccato

**1:11.** And when by the captivity he with his wife and his son and all his tribe was come to the city of Ninive,

Igitur cum per captivitatem devenisset cum uxore sua et filio in civitatem Nineve cum omni tribu sua

**1:12.** (When all ate of the meats of the [Gentiles](#)) he kept his [soul](#) and never was defiled with their meats.

Et omnes ederent ex cibis gentilium iste custodivit animam suam et numquam contaminatus est in escis eorum

**1:13.** And because he was mindful of the [Lord](#) with all his heart, [God](#) gave him favour in the sight of Salmanasar the king.

Et quoniam memor fuit Domini in toto corde suo dedit illi Dominus gratiam in conspectu Salmanassar regis

**1:14.** And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.  
Et dedit ei potestatem quocumque vellet ire habens libertatem quaecumque facere voluisset

**1:15.** He therefore went to all that were in captivity, and gave them wholesome admonitions.  
Pergebat ergo per omnes qui erant in captivitate et monita salutis dabat eis

**1:16.** And when he was come to Rages a city of the **Medes**, and had ten talents of silver of that with which he had been honoured by the king:  
Cum autem venisset in Rages civitatem Medorum et ex his quibus honoratus fuerat a rege habuisset decem talenta argenti

**1:17.** And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.  
Et cum multa turba generis sui Gabelum egentem videret qui erat ex tribu eius sub chirografo dedit illi memoratum pondus argenti

**1:18.** But after a long time, Salmanasar the king being dead, when Sennacherib his son, who reigned in his place, had a **hatred** for the **children of Israel**:  
Post multum vero temporis mortuo Salmanassar rege cum regnaret Sennacherim filius eius pro eo et filios Israhel exosos haberet in conspectu suo

**1:19.** Tobias daily went among all his kindred and comforted them, and distributed to every one as he was able, out of his goods:  
Tobias pergebat per omnem cognationem suam et consolabatur eos dividebatque unicuique prout poterat de facultatibus suis

**1:20.** He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.  
Esurientes alebat nudis vestimenta praebebat et mortuis atque occisis sepulturam sollicitus exhibebat

**1:21.** And when king Sennacherib was come back, fleeing from **Judea** by reason of the slaughter that **God** had made about him for his **blasphemy**, and being **angry** slew many of the **children of Israel**, Tobias buried their bodies.  
Denique cum reversus esset rex Sennacherim fugiens a Iudaea plagam quam circa eum Deus fecerat propter blasphemiam suam et iratus multos occideret ex filiis Israhel Tobias sepeliebat corpora eorum

**1:22.** But when it was told the king, he commanded him to be slain, and took away all his substance.  
At ubi nuntiatum est regi iussit eum occidi et tulit ei omnem substantiam eius

**1:23.** But Tobias fleeing naked away with his son and with his wife, lay concealed, for many **loved** him.  
Tobias vero cum filio suo et cum uxore fugiens nudus latuit quia multi diligebant eum

**1:24.** But after forty-five days, the king was killed by his own sons.  
Post dies vero quadraginta et quinque occiderunt regem filii ipsius

**1:25.** And Tobias returned to his house, and all his substance was restored to him.  
Et reversus est Tobias ad domum suam omnisque facultas eius restituta est ei

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## Tobias Chapter 2

### **Tobias leaveth his dinner to bury the dead: he loseth his sight by God's permission, for manifestation of his patience.**

---

**2:1.** But after this, when there was a festival of the [Lord](#), and a [good](#) dinner was prepared in Tobias's house,

Post haec vero cum esset dies festus Domini et factum esset prandium bonum in domo Tobis

**2:2.** He said to his son: Go, and bring some of our tribe that fear [God](#), to feast with us.

Dixit filio suo vade et adduc aliquos ex tribu nostra timentes Deum et epulentur nobiscum

**2:3.** And when he had gone, returning he told him, that one of the [children of Israel](#) lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came [fasting](#) to the body.

Cumque abisset reversus nuntiat unum ex filiis Israhel iugulatum iacere in platea statimque exiliens de accubitu suo relinquens prandium ieiunus pervenit ad corpus

**2:4.** And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously.

Tollensque illud portavit ad domum suam occulte ut dum sol occubisset caute sepeliret eum

**2:5.** And when he had hid the body, he ate bread with mourning and fear,

Cumque occultasset corpus manducavit panem cum luctu et tremore

**2:6.** Remembering the word which the [Lord](#) spoke by Amos the [prophet](#): Your festival days shall be turned into lamentation and mourning.

Memorans illum sermonem quem dixit Dominus per Amos prophetam dies festi vestri convertentur in lamentationem et luctum

**2:7.** So when the sun was down, he went and buried him.

Cum vero sol occubisset abiit et sepelevit eum

**2:8.** Now all his neighbours blamed him, saying: once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead?

Arguebant autem illum omnes proximi sui dicentes iam huius rei causa interfici iussus es et vix effugisti mortis imperium et iterum sepelis mortuos

**2:9.** But Tobias fearing [God](#) more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.

Sed Tobias plus timens Deum quam regem rapiebat corpora occisorum et occultabat in domo sua et mediis noctibus sepeliebat ea

**2:10.** Now it happened one day that being wearied with burying, he came to his house, and cast himself down by the wall and slept,

Contigit autem ut quadam die fatigatus a sepultura veniens domum iactasset se iuxta parietem et obdormisset

**2:11.** And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.

Ex nido hirundinum dormienti illi calida stercora insiderent super oculos eius fieretque caecus

**2:12.** Now this trial the [Lord](#) therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of [holy Job](#).

Hanc autem temptationem ideo permisit Dominus evenire illi ut posteris daretur exemplum patientiae eius sicut et sancti Iob

**2:13.** For whereas he had always feared **God** from his infancy, and kept his commandments, he repined not against **God** because the **evil** of blindness had befallen him,

Nam cum ab infantia sua semper Deum timuerit et mandata eius custodierit non est contristatus contra Deum quod plaga caecitatis evenerit ei

**2:14.** But continued immoveable in the fear of **God**, giving thanks to **God** all the days of his life.

Sed immobilis in Dei timore permansit agens gratias Deo omnibus diebus vitae suae

**2:15.** For as the kings insulted over **holy** Job: so his relations and kinsmen mocked at his life, saying: \*

Nam sicut beato Iob insultabant reges ita isti parentes et cognati eius et inridebant vitam eius dicentes

**Kings...** So Job's three friends are here called, because they were princes in their respective territories.

**2:16.** Where is thy hope, for which thou gavest **alms**, and buriedst the dead?

Ubi est spes tua pro qua elemosynas et sepulturas faciebas

**2:17.** But Tobias rebuked them, saying: Speak not so:

Tobias vero increpabat eos dicens nolite ita loqui

**2:18.** For we are the children of saints, and look for that life which **God** will give to those that never change their **faith** from him.

Quoniam filii sanctorum sumus et vitam illam expectamus quam Deus daturus est his qui fidem suam numquam mutant ab eo

**2:19.** Now **Anna** his wife went daily to weaving work, and she brought home what she could get for their living by the labour of her hands.

Anna vero uxor eius ibat ad textrinum opus cotidie et de labore manuum suarum victum quem consequi poterat deferebat

**2:20.** Whereby it came to pass, that she received a young kid, and brought it home:

Unde factum est ut hedum caprarum accipiens detulisset domi

**2:21.** And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen: restore ye it to its owners, for it is not lawful for us either to eat or to touch any thing that cometh by theft.

Cuius cum vocem balantis vir eius audisset dixit videte ne forte furtivus sit reddite eum dominis suis quia non licet nobis ex furto aliquid aut edere aut contingere

**2:22.** At these words his wife being **angry** answered: It is evident the hope is come to nothing, and thy **alms** now appear.

Ad haec uxor eius irata respondit manifeste vana facta est spes tua et elemosynae tuae modo paruerunt

**2:23.** And with these and other, such like words she upbraided him.

Atque his et aliis huiusmodi verbis exprobrabat ei

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## Tobias Chapter 3

### The prayer of Tobias, and of Sara, in their several afflictions, are heard by God, and the angel Raphael is sent to relieve them.

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**3:1.** Then Tobias sighed, and began to [pray](#) with tears,  
Tunc Tobias ingemuit et coepit orare cum lacrimis

**3:2.** Saying, Thou art [just](#), O [Lord](#), and all thy judgments are [just](#), and all thy ways mercy, and [truth](#), and judgment:  
Dicens iustus es Domine et omnia iudicia tua iusta sunt et omnes viae tuae misericordia et veritas et iudicium

**3:3.** And now, O [Lord](#), think of me, and take not revenge of my [sins](#), neither remember my offences, nor those of my parents.  
Et nunc Domine memor esto mei ne vindictam sumas de peccatis meis neque reminiscaris delicta mea vel parentum meorum

**3:4.** For we have not [obeyed](#) thy commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us.  
Quoniam non oboedivimus praeceptis tuis et traditi sumus in direptionem et captivitatem et mortem et in fabulam et in inproperium omnibus nationibus in quibus dispersisti nos

**3:5.** And now, O [Lord](#), great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee.  
Et nunc Domine magna iudicia tua quia non egimus secundum praecepta tua et non ambulavimus sinceriter coram te

**3:6.** And now, O [Lord](#), do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live.  
Et nunc Domine secundum voluntatem tuam fac mecum et praecipe in pace recipi spiritum meum expedit enim mihi mori magis quam vivere

**3:7.** Now it happened on the same day, that Sara daughter of Raguel, in Rages a city of the [Medes](#), received a reproach from one of her father's servant maids, \*  
Eadem itaque die contigit ut Sarra filia Raguhel in civitate Medorum ut et ipsa audiret inproperium ab una ex ancillis patris sui  
**Rages...** In the Greek it is *Ecbatana*, which was also called *Rages*. For there were two cities in *Media* of the name of *Rages*. Raguel dwelt in one of them, and Gabelus in the other.

**3:8.** Because she had been given to seven husbands and a [devil named Asmodeus](#) had killed them, at their first going in unto her.  
Quoniam tradita fuerat septem viris et daemonium nomine Asmodeus occiderat eos mox ut ingressi fuissent ad eam

**3:9.** So when she reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands.  
Ergo cum pro culpa sua increparet puellam respondit ei dicens amplius ex te non videamus filium aut filiam super terram interfectorix virorum tuorum

**3:10.** Wilt thou kill me also, as thou hast already killed seven husbands? At these words, she went into an upper chamber of her house: and for three days and three nights did neither eat nor drink:  
Numquid et me occidere vis sicut et iam septem occidisti ad hanc vocem perrexit in superiori cubiculo domus suae et tribus diebus et tribus noctibus non manducavit neque bibit

**3:11.** But continuing in [prayer](#) with tears besought [God](#), that he would deliver her from this reproach.  
Sed in oratione persistens lacrimis deprecabatur Dominum ut ab isto inproperio liberaret eam

**3:12.** And it came to pass on the third day when she was making an end of her [prayer](#), [blessing](#) the [Lord](#),  
Factum est autem tertia die dum conpleret orationem benedicens Dominum

**3:13.** She said: [Blessed](#) is thy [name](#), O [God](#) of our fathers, who when thou hast been [angry](#), wilt show mercy, and in the time of tribulation forgivest the [sins](#) of them that call upon thee.  
Dixit benedictum est nomen tuum Deus patrum nostrorum qui cum iratus fueris misericordiam facies et in tempore tribulationis peccata dimittis his qui invocant te

**3:14.** To thee, O [Lord](#), I turn my face, to thee I direct my eyes.  
Ad te Domine faciem meam converto ad te oculos meos converto

**3:15.** I beg, O [Lord](#), that thou loose me from the bond of this reproach, or else take me away from the earth.  
Peto Domine ut de vinculo inproperii huius absolvas me aut certe desuper terra eripias me

**3:16.** Thou knowest, O [Lord](#), that I never [coveted](#) a husband, and have kept my [soul](#) clean from all [lust](#).  
Tu scis Domine quia numquam concupivi virum et mundam servavi animam meam ab omni concupiscentia

**3:17.** Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.  
Numquam cum ludentibus miscui me neque cum his qui in levitate ambulant participem me praebui

**3:18.** But a husband I consented to take, with thy fear, not with my [lust](#).  
Virum autem cum timore tuo non libidine mea consensi suscipere

**3:19.** And either I was unworthy of them, or they perhaps were not worthy of me: because perhaps thou hast kept me for another [man](#),  
Et aut ego indigna fui illis aut illi mihi forsitan digni non fuerunt quia forsitan viro alio conservasti me

**3:20.** For thy counsel is not in [man's](#) power.  
Non est enim in hominis potestate consilium tuum

**3:21.** But this every one is sure of that worshipping thee, that his life, if it be under trial, shall be crowned and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy.  
Hoc autem certum habet omnis qui colit te quia vita eius si in probatione fuerit coronabitur si autem in tribulatione fuerit liberabitur et si in correptione fuerit ad misericordiam tuam pervenire licebit

**3:22.** For thou art not delighted in our being lost, because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness.  
Non enim delectaris in perditionibus nostris quia post tempestatem tranquillum facis et post lacrimationem et fletum exultationem infundis

**3:23.** Be thy [name](#), O [God](#) of [Israel](#), [blessed](#) for ever,  
Sit nomen tuum Deus Israhel benedictum in saecula

**3:24.** At that time the [prayers](#) of them both were heard in the sight of the [glory](#) of the most high [God](#):  
In illo tempore exauditae sunt preces amborum in conspectu gloriae summi Dei

**3:25.** And the [holy angel of the Lord](#), Raphael was sent to heal them both, whose [prayers](#) at one time were rehearsed in the sight of the [Lord](#).  
Et missus est angelus Domini sanctus Rafahel ut curaret ambos quorum uno tempore fuerat oratio in conspectu Domini recitata

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## Tobias Chapter 4

### **Tobias thinking he shall die, giveth his son godly admonitions: and telleth him of money he had lent to a friend.**

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**4:1.** Therefore when Tobias thought that his [prayer](#) was heard that he might die, he called to him Tobias his son,

Igitur cum Tobias putaret orationem suam exaudiri ut mori potuisset vocavit ad se Tobiam filium suum

**4:2.** And said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart.

Dixitque ei audi fili mi verba oris mei et ea in corde tuo quasi fundamentum construe

**4:3.** When [God](#) shall take my [soul](#), thou shalt bury my body: and thou shalt honour thy mother all the days of her life:

Cum acceperit Deus animam meam corpus meum sepeli et honorem habebis matri tuae omnibus diebus vitae eius

**4:4.** For thou must be mindful what and how great perils she suffered for thee in her womb.

Memor enim esse debes quae et quanta pericula passa sit propter te in utero suo

**4:5.** And when she also shall have ended the time of her life, bury her by me.

Cum autem et ipsa conpleverit tempus vitae suae sepelies eam circa me

**4:6.** And all the days of thy life have [God](#) in thy mind: and take heed thou never consent to [sin](#), nor transgress the commandments of the [Lord our God](#).

Omnibus autem diebus vitae tuae Deum in mente habe et cave ne aliquando peccato consentias et praetermittas praecepta Dei nostri

**4:7.** Give [alms](#) out of thy substance, and turn not away thy face from any [poor](#) person: for so it shall come to pass that the face of the [Lord](#) shall not be turned from thee.

Ex substantia tua fac elemosynam et noli avertere faciem tuam ab ullo paupere ita enim fiet ut nec a te avertatur facies Domini

**4:8.** According to thy ability be merciful.

Quomodo potueris ita esto misericors

**4:9.** If thou have much give abundantly: if thou have little, take care even so to bestow willingly a little.

Si multum tibi fuerit abundanter tribue si exiguum fuerit etiam exiguum libenter impertire stude

**4:10.** For thus thou storest up to thyself a [good reward](#) for the day of necessity.

Praemium enim tibi bonum thesaurizas in die necessitatis

**4:11.** For [alms](#) deliver from all [sin](#), and from death, and will not suffer the [soul](#) to go into darkness.

Quoniam elemosyna ab omni peccato et a morte liberat et non patietur animam ire in tenebras

**4:12.** Alms shall be a great confidence before the most high [God](#), to all them that give it.

Fiducia magna erit coram summo Deo elemosyna omnibus qui faciunt eam

**4:13.** Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime.

Attende tibi fili mi ab omni fornicatione et praeter uxorem tuam numquam patiaris crimen scire

**4:14.** Never suffer [pride](#) to reign in thy mind, or in thy words: for from it all perdition took its beginning.

Superbiam numquam in tuo sensu aut in tuo verbo dominari permittas in ipsa enim initium sumpsit omnis perditio

**4:15.** If any **man** hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all.

Quicumque aliquid tibi operatus fuerit statim mercedem ei restitue et merces mercennarii apud te omnino non maneat

**4:16.** See thou never do to another what thou wouldst **hate** to have done to thee by another.

Quod ab alio odis fieri tibi vide ne alteri tu aliquando facias

**4:17.** Eat thy bread with the hungry and the **needy**, and with thy garments cover the naked,

Panem tuum cum esurientibus et egenis comede et de vestimentis tuis nudos tege

**4:18.** Lay out thy bread, and thy wine upon the burial of a **just man**, and do not eat and drink thereof with the wicked.

Panem tuum et vinum super sepulturam iusti constitue et noli ex eo manducare et bibere cum peccatoribus

**4:19.** Seek counsel always of a wise **man**.

Consilium semper a sapiente perquire

**4:20.** **Bless God** at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him.

Omni tempore benedic Deum et pete ab eo ut vias tuas dirigat et omnia consilia tua in ipso permaneant

**4:21.** I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages a city of the **Medes**, and I have a note of his hand with me:

Indico etiam tibi fili mi dedisse me decem talenta argenti dum infantulus esses Gabelo in Rages civitate Medorum et chirografum eius apud me habeo

**4:22.** Now therefore inquire how thou mayst go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.

Et ideo perquire quomodo ad eum pervenias et recipias ab eo supra memoratum pondus argenti et restituas ei chirografum suum

**4:23.** Fear not, my son: we lead indeed a **poor** life, but we shall have many **good** things if we fear **God**, and depart from all **sin**, and do that which is **good**.

Noli timere fili mi pauperem quidem vitam gerimus sed multa bona habemus si timuerimus Deum et recesserimus ab omni peccato et fecerimus bene

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## Tobias Chapter 5

### Young Tobias seeking a guide for his journey, the angel Raphael, in shape of a man, undertaketh this office.

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**5:1.** Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me.

Tunc Tobias respondit patri suo et dixit omnia quaecumque praecepisti mihi faciam pater

**5:2.** But how I shall get this money, I cannot tell; he knoweth not me, and I know not him: what token shall I give him? nor did I ever know the way which leadeth thither.

Quomodo autem hanc pecuniam inquiram ignoro ille me nescit neque ego illum quod signum dabo illi sed neque viam qua pergatur illuc aliquando cognovi

**5:3.** Then his father answered him, and said: I have a note of his hand with me, which when thou shalt show him, he will presently pay it.

Tunc pater suus respondit illi et dixit chirografum quidem eius penes me habeo quem dum illi ostenderis statim restituet

**5:4.** But go now, and seek thee out some [faithful man](#), to go with thee for his hire: that thou mayst receive it, while I yet live.

Sed perge nunc et inquire tibi aliquem fidelem virum qui eat tecum salva mercede sua dum adhuc vivo ut recipias ea

**5:5.** Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.

Tunc egressus Tobias invenit iuvenem splendidum stantem praecinctorum et quasi paratum ad ambulandum

**5:6.** And not knowing that he was an [angel of God](#), he saluted him, and said: From whence art thou, [good](#) young man?

Et ignorans quod angelus Dei esset salutavit eum et dixit unde te habemus bone iuvenis

**5:7.** But he answered: Of the [children of Israel](#). And Tobias said to him: Knowest thou the way that leadeth to the country of the [Medes](#)?

At ille respondit ex filiis Israhel et Tobias dixit ei nosti viam quae ducit in regionem Medorum

**5:8.** And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwelleth at Rages a city of the [Medes](#), which is situate in the mount of Ecbatana.

Cui respondit novi et omnia itinera eius frequenter ambulavi et mansi apud Gabelum fratrem nostrum qui moratur in Rages civitate Medorum quae posita est in monte Exbathanis

**5:9.** And Tobias said to him: Stay for me, I beseech thee, till I tell these same things to my father.

Cui Tobias ait sustine me obsecro donec haec ipsa nuntiem patri meo

**5:10.** Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.

Tunc ingressus indicavit universa haec patri suo super quae admiratus pater rogat ut introiret ad eum

**5:11.** So going in he saluted him, and said: Joy be to thee always.

Ingressus itaque salutavit eum et dixit gaudium tibi semper sit

**5:12.** And Tobias said: What manner of [joy](#) shall be to me, who sit in darkness and see not the light of [heaven](#)?

Et Tobias ait quale mihi gaudium erit qui in tenebris sedeo et lumen caeli non video

**5:13.** And the young man said to him: Be of good **courage**, thy cure from **God** is at hand.  
Cui ait iuvenis forti animo esto in proximo est ut a Deo cureris

**5:14.** And Tobias said to him: Canst thou conduct my son to Gabelus at Rages, a city of the **Medes**? and when thou shalt return, I will pay thee thy hire.  
Dixit itaque illi Tobias numquid poteris perducere filium meum ad Gabelum in Rages Medorum et cum redieris restituam tibi mercedem tuam

**5:15.** And the **angel** said to him: I will conduct him thither, and bring him back to thee.  
Et dixit ei angelus ego eum ducam et reducam ad te

**5:16.** And Tobias said to him: I pray thee, tell me, of what **family**, or what tribe art thou?  
Cui Tobias respondit rogo te indica mihi de qua domo aut de qua tribu es tu

**5:17.** And Raphael the **angel** answered: Dost thou seek the **family** of him thou hirest, or the hired servant himself to go with thy son?  
Cui Rafahel angelus dixit genus quaeris mercennarii an ipsum mercennarium qui cum filio tuo eat

**5:18.** But lest I should make thee uneasy, I am Azarias the son of the great Ananias.\*  
Sed ne forte sollicitum te reddam ego sum Azarias Ananiae magni filius

**Azarias...** The **angel** took the form of Azarias: and therefore might call himself by the **name** of the **man** whom he personated. Azarias, in **Hebrew**, signifies the help of **God**, and Ananias the **grace** of **God**.

**5:19.** And Tobias answered: Thou art of a great **family**. But I pray thee be not **angry** that I desired to know thy **family**.  
Et Tobias respondit ex magno genere es tu sed peto ne irascaris quod voluerim cognoscere genus tuum

**5:20.** And the **angel** said to him: I will lead thy son safe, and bring him to thee again safe.  
Dixit autem illi angelus ego sanum ducam et sanum tibi reducam filium tuum

**5:21.** And Tobias answering, said: May you have a **good** journey, and **God** be with you in your way, and his **angel** accompany you.  
Respondens autem Tobias dixit bene ambuletis et sit Deus in itinere vestro et angelus eius comitetur vobiscum

**5:22.** Then all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell, and they set out both together.  
Tunc paratis omnibus quae erant in via portanda fecit Tobias vale patri et matri suae et ambulaverunt ambo simul

**5:23.** And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us.  
Cumque profecti essent coepit flere mater eius et dicere baculum senectutis nostrae tulisti et transmisisti a nobis

**5:24.** I wish the money for which thou hast sent him, had never been.  
Numquam esset ipsa pecunia pro qua misisti eum

**5:25.** For our **poverty** was sufficient for us, that we might account it as riches, that we saw our son.  
Sufficiebat enim nobis paupertas nostra ut divitias computaremus hoc quod videbamus filium nostrum

**5:26.** And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him.  
Dixitque ei Tobias noli flere salvus perveniet filius noster et salvus revertetur ad nos et oculi tui videbunt eum

**5:27.** For I **believe** that the **good angel of God** doth accompany him, and doth order all things well that are done about him, so that he shall return to us with **joy**.  
Credo enim quoniam angelus Dei bonus comitetur ei et bene disponat omnia quae circa ipsum geruntur ita ut cum gaudio revertatur ad nos

**5:28.** At these words his mother ceased weeping, and held her peace.  
Ad hanc vocem cessavit mater eius flere et tacuit

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## Tobias Chapter 6

**By the angel's advice young Tobias taketh hold on a fish that assaulteth him. Reserveth the heart, the gall, and the liver for medicines. They lodge at the house of Raguel, whose daughter Sara, Tobias is to marry; she had before been married to seven husbands, who were all slain by a devil.**

---

**6:1.** And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.

Profectusque est Tobias et canis secutus est eum et mansit prima mansione iuxta fluvium Tigris

**6:2.** And he went out to [wash his feet](#), and behold a monstrous fish came up to devour him.

Et exivit ut lavaret pedes suos et ecce piscis inmanis exivit ad devorandum eum

**6:3.** And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me.

Quem expavescens clamavit voce magna dicens Domine invadet me

**6:4.** And the [angel](#) said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet.

Et dixit ei angelus adprehende brancia eius et trahe eum ad te quod cum fecisset adtraxit eum in sicco et palpitare coepit ante pedes eius

**6:5.** Then the [angel](#) said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines.

Tunc dixit ei angelus extentera hunc piscem et cor eius et fel eius et iecur repone tibi sunt enim haec necessaria ad medicamenta utiliter

**6:6.** And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the [Medes](#).

Quod cum fecisset assavit carnes eius et secum sustulerunt in via cetera salierunt quae sufficerent eis quousque pervenirent in Rages civitatem Medorum

**6:7.** Then Tobias asked the [angel](#), and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish?

Tunc interrogavit Tobias angelum et dixit ei obsecro te Azarias frater ut dicas mihi quod remedium habebunt ista quae de pisce servare iussisti

**6:8.** And the [angel](#), answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of [devils](#), either from [man](#) or from [woman](#), so that they come no more to them.\*

Respondensque dixit ei cordis eius particulam si super carbones ponas fumus eius extricat omne daemonium sive a viro sive a muliere ita ut ultra non accedat ad eos

**Its heart, etc. The liver (verse 19)...** God was pleased to give these things a virtue against those [proud spirits](#), to make them, who affected to be like the [Most High](#), subject to such mean corporeal creatures as instruments of his power.

**6:9.** And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

[]

**6:10.** And Tobias said to him: Where wilt thou that we lodge?

Et dixit ei ubi vis ut maneamus

**6:11.** And the [angel](#) answering, said: Here is one whose [name](#) is Raguel, a near kinsman of thy tribe, and he hath a daughter [named](#) Sara, but he hath no son nor any other daughter beside her.

Respondensque angelus ait est hic Raguhel nomine propinquus vir de tribu tua et hic habet filiam nomine Sarram sed neque masculum neque feminam ullum habet alium praeter eam

**6:12.** All his substance is due to thee, and thou must take her to wife.  
Tibi debetur omnis substantia eius et oportet te eam accipere coniugem

**6:13.** Ask her therefore of her father, and he will give her thee to wife.  
Pete ergo eam a patre eius et dabit tibi eam uxorem

**6:14.** Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover I have heard, that a **devil** killed them.  
Tunc respondit Tobias et dixit audio quia tradita est viris septem et mortui sunt sed et haec audivi quia daemonium illos occidit

**6:15.** Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.\*  
Timeo ergo ne forte mihi haec eveniant et cum sim unicus parentibus meis deponam senectutem illorum cum tristitia ad infernum

**Hell...** That is, to the place where the **souls** of the **good** were kept before the coming of **Christ**.

**6:16.** Then the **angel** Raphael said to him: Hear me, and I will show thee who they are, over whom the **devil** can prevail.  
Tunc angelus Rafahel dixit ei audi me et ostendam tibi qui sunt quibus praevalere potest daemonium

**6:17.** For they who in such manner receive matrimony, as to shut out **God** from themselves, and from their mind, and to give themselves to their **lust**, as the horse and mule, which have not understanding, over them the **devil** hath power.  
Hii namque qui coniugium ita suscipiunt ut Deum a se sua mente excludant et suae libidini ita vacent sicut equus et mulus in quibus non est intellectus habet potestatem daemonium super eos

**6:18.** But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to **prayers** with her.  
Tu autem cum acceperis eam ingressus cubiculum per tres dies continens esto ab ea et nihil aliud nisi orationibus vacabis cum ea

**6:19.** And on that night lay the liver of the fish on the fire, and the **devil** shall be driven away.  
Ipsa autem nocte incenso iecore piscis fugabitur daemonium

**6:20.** But the second night thou shalt be admitted into the society of the **holy** Patriarchs.  
Secunda vero nocte in copulatione sanctorum patriarcharum admitteris

**6:21.** And the third night thou shalt obtain a **blessing** that sound children may be born of you.  
Tertia autem nocte benedictione consequeris ut filii ex vobis incolomes procreentur

**6:22.** And when the third night is past, thou shalt take the virgin with the fear of the **Lord**, moved rather for **love** of children than for **lust**, that in the seed of **Abraham** thou mayst obtain a **blessing** in children.  
Transacta autem tertia nocte accipies virginem cum timore Domini amore filiorum magis quam libidinis ductus ut in semine Abrahae benedictionem in filiis consequaris

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## Tobias Chapter 7

### They are kindly entertained by Raguel. Tobias demandeth Sara to wife.

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**7:1.** And they went in to Raguel, and Raguel received them with [joy](#).

Ingressi sunt autem ad Raguhelem et suscepit eos Raguhel cum gaudio

**7:2.** And Raguel looking upon Tobias, said to [Anna](#) his wife: How like is this young man to my cousin?

Intuensque Tobiam Raguhel dixit Annae uxori suae quam similis est iuuenis iste consobrino meo

**7:3.** And when he had spoken these words, he said: Whence are ye young men our brethren?

Et cum haec dixisset ait unde estis iuvenes fratres nostri at illi dixerunt ex tribu Nephtalim sumus ex captivitate Nineven

**7:4.** But they said: We are of the [tribe of Nephtali](#), of the captivity of Ninive.

Dixit illis Raguhel nostis Tobiam fratrem meum qui dixerunt novimus

**7:5.** And Raguel said to them: Do you know Tobias my brother? And they said: We know him.

Cumque multa bona loquerentur de eo dixit angelus ad Raguhel Tobias de quo interrogas pater huius est

**7:6.** And when he was speaking many [good](#) things of him, the [angel](#) said to Raguel: Tobias concerning whom thou inquirest is this young [man's](#) father.

Et misit se Raguhel et cum lacrimis osculatus est eum et plorans super collum eius

**7:7.** And Raguel went to him, and [kissed](#) him with tears and weeping upon his neck, said: A [blessing](#) be upon thee, my son, because thou art the son of a [good](#) and most virtuous [man](#).

Dixit benedictio sit tibi fili mi quia boni et optimi viri filius es

**7:8.** And [Anna](#) his wife, and Sara their daughter wept.

Et Anna uxor eius et Sarra filia ipsorum lacrimatae sunt

**7:9.** And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,

Postquam autem locuti sunt praecepit Raguhel occidi arietem et parari convivium cumque hortaretur eos discumbere ad prandendum

**7:10.** Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter.

Tobias dixit hic ego hodie non manducabo neque bibam nisi prius petitionem meam confirmes et promittas mihi dare Sarram filiam tuam

**7:11.** Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands, that went in unto her: and he began to fear lest it might happen to him also in like manner: and as he was in suspense, and gave no answer to his petition,

Quo audito verbo Raguhel expavit sciens quid evenerit illis septem viris et timere coepit ne forte et huic similiter accideret et cum nutaret et non daret ullum petenti responsum

**7:12.** The [angel](#) said to him: Be not afraid to give her to this [man](#), for to him who feareth [God](#) is thy daughter due to be his wife: therefore another could not have her.

Dixit ei angelus noli timere dare illam isti quoniam huic timenti Deum debetur coniux filia tua propterea alius non potuit habere illam

**7:13.** Then Raguel said: I doubt not but [God](#) hath regarded my [prayers](#) and tears in his sight.

Tunc dixit Raguhel non dubito quod Deus preces et lacrimas meas in conspectu suo admiserit

**7:14.** And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred, according to the law of Moses: and now doubt not but I will give her to thee.

Et credo quoniam ideo vos fecit ad me venire ut ista coniungeretur cognationi suae secundum legem Mosi et nunc noli dubium gerere quod tibi eam non tradam

**7:15.** And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you.

Et adprehendens dexteram filiae suae dexteram Tobiae tradidit dicens Deus Abraham et Deus Isaac et Deus Iacob sit vobiscum et ipse coniungat vos impleatque benedictionem suam in vobis

**7:16.** And taking paper they made a writing of the marriage.

Et accepta carta fecerunt conscriptionem coniugii

**7:17.** And afterwards they made merry, blessing God.

Et post haec epulati sunt benedicentes Deum

**7:18.** And Raguel called to him Anna his wife, and bade her to prepare another chamber.

Vocavitque ad se Raguhel Annam uxorem suam et praecepit ei ut praepareret alterum cubiculum

**7:19.** And she brought Sara her daughter in thither, and she wept.

Et introduxit in eum Sarram filiam suam et lacrimata est

**7:20.** And she said to her: Be of good cheer, my daughter: the Lord of heaven give thee joy for the trouble thou hast undergone.

Dixitque ei forti animo esto filia mi Dominus caeli det tibi gaudium pro taedio quo perpessa es

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## Tobias Chapter 8

### Tobias burneth part of the fish's liver, and Raphael bindeth the devil. Tobias and Sara pray.

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**8:1.** And after they had supped, they brought in the young man to her.

Postquam vero cenaverunt introduxerunt iuvenem ad eam

**8:2.** And Tobias remembering the [angel's](#) word, took out of his bag part of the liver, and laid it upon burning coals.

Recordatus itaque Tobias sermonem angeli protulit de cassidile suo partem iecoris posuitque eam super carbones vivos

**8:3.** Then the [angel](#) Raphael took the [devil](#), and bound him in the [desert](#) of upper [Egypt](#).

Tunc Rafahel angelus adprehendit daemonium et religavit eum in deserto superioris Aegypti

**8:4.** Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us [pray](#) to [God](#) to day, and to morrow, and the next day: because for these three nights we are joined to [God](#): and when the third night is over, we will be in our own wedlock.

Tunc hortatus est virginem Tobias dixitque ei Sarra exsurge deprecemur Deum hodie et cras et secundum cras quia istis tribus noctibus Deo iungimur tertia autem transacta nocte in nostro erimus coniugio

**8:5.** For we are the children of saints, and we must not be joined together like [heathens](#) that know not [God](#).

Filii quippe sanctorum sumus et non possumus ita coniungi sicut et gentes quae ignorant Deum

**8:6.** So they both arose, and [prayed](#) earnestly both together that health might be given them,

Surgentes autem pariter instanter orabant ambo ut sanitas daretur eis

**8:7.** And Tobias said: [Lord God](#) of our fathers, may the [heavens](#) and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, [bless](#) thee.

Dixitque Tobias Domine Deus patrum nostrorum benedicant te caeli et terra et mare fontes et flumina et omnis creatura tua quae in eis sunt

**8:8.** Thou madest [Adam](#) of the slime of the earth, and gavest him [Eve](#) for a helper.

Tu fecisti Adam de limo terrae dedistique ei adiutorium Evam

**8:9.** And now, [Lord](#), thou knowest, that not for fleshly [lust](#) do I take my sister to wife, but only for the [love](#) of posterity, in which thy [name](#) may be [blessed](#) for ever and ever.

Et nunc Domine tu scis quia non luxuriae causa accipio sororem meam sed sola posteritatis dilectione in qua benedicatur nomen tuum in saecula saeculorum

**8:10.** Sara also said: Have mercy on us, O [Lord](#), have mercy on us, and let us grow old both together in health.

Dixit itaque Sarra miserere nobis Domine miserere nobis et consenescamus ambo pariter sani

**8:11.** And it came to pass about the cockcrowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.

Et factum est circa pullorum cantum accersiri iussit Raguhel servos suos et abierunt pariter ut foderent sepulchrum

**8:12.** For he said: Lest perhaps it may have happened to him, in like manner as it did to the other seven husbands, that went in unto her.

Dicebat enim ne simili modo evenerit ei quod et ceteris illis septem qui sunt ingressi ad eam

**8:13.** And when they had prepared the pit, Raguel went back to his wife, and said to her:  
Cumque parassent fossam reversus ad uxorem suam Raguhel dixit

**8:14.** Send one of thy maids, and let her see if he be dead, that I may bury him before it be day.  
Mitte unam ex ancillis tuis et videat si mortuus est ut sepeliam illum antequam inlucescat

**8:15.** So she sent one of her maidservants, who went into the chamber, and found them safe and sound, sleeping both together.  
At illa mittens unam ex ancillis suis ingressa cubiculum reperitque eos incolomes secum pariter dormientes

**8:16.** And returning she brought the **good** news: and Raguel and **Anna** his wife **blessed** the **Lord**,  
Reversa nuntiavit bonum nuntium et benedixerunt Deum Raguhel videlicet et Anna uxor eius

**8:17.** And said: We **bless** thee, O **Lord God** of **Israel**, because it hath not happened as we suspected.  
Et dixerunt benedicimus te Domine Deus Israhel quia non contigit nobis quemadmodum putabamus

**8:18.** For thou hast shown thy mercy to us, and hast shut out from us the enemy that persecuted us.  
Fecisti enim nobiscum misericordiam tuam et exclusisti a nobis inimicum persequentem nos

**8:19.** And thou hast taken pity upon two only children. Make them, O **Lord**, **bless** thee more fully: and to offer up to thee a **sacrifice** of thy praise, and of their health, that all nations may know, that thou alone art **God** in all the earth.  
Misertus es autem duobus unicis fac eos Domine in plenius benedicere te et sacrificium tibi laudis tuae et suae sanitatis offerre ut cognoscat universitas gentium quia tu es Deus solus in universa terra

**8:20.** And immediately Raguel commanded his servants, to fill up the pit they had made, before it was day.  
Statimque praecepit servis suis Raguhel ut replerent fossam quam fecerant priusquam lucesceret

**8:21.** And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.  
Uxori autem suae dixit ut instrueret convivium et praepararet omnia quae in cibos erant iter agentibus necessaria

**8:22.** He caused also two fat kine, and four wethers to be killed, and a banquet to be prepared for all his neighbours, and all his friends,  
Duas quoque vaccas pingues et quattuor arietes occidi fecit et parari epulas omnibus vicinis suis et cunctis amicis

**8:23.** And Raguel adjured Tobias, to abide with him two weeks.  
Et adiuravit Raguhel Tobiam ut duas ebdomadas moraretur apud eum

**8:24.** And of all things which Raguel possessed, he gave one half to Tobias, and made a writing, that the half that remained should after their decease come also to Tobias.  
De omnibus autem quae possidebat Raguhel dimidiam partem dedit Tobiae et fecit hanc scripturam ut pars dimidia quae supererat post obitum eorum Tobis dominio deveniret

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## Tobias Chapter 9

### The angel Raphael goeth to Gabelus, receiveth the money, and bringeth him to the marriage.

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**9:1.** Then Tobias called the [angel](#) to him, whom he took to be a [man](#), and said to him: Brother Azarias, I pray thee hearken to my words:

Tunc vocavit ad se Tobias angelum quem quidem hominem aestimabat et dixit ei Azarias frater peto ut auscultes verba mea

**9:2.** If I should give myself to be thy servant I should not make a worthy return for thy care.

Si me ipsum tradam tibi servum non ero condignus providentiae tuae

**9:3.** However, I beseech thee, to take with thee beasts and servants, and to go to Gabelus to Rages the city of the [Medes](#): and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding.

Tamen obsecro ut adsumas tibi animalia sive servitia et vadas ad Gabelum in Rages Medorum reddasque ei chirografum suum et recipias ab eo pecuniam et roges eum venire ad nuptias meas

**9:4.** For thou knowest that my father numbereth the days: and if I stay one day more, his [soul](#) will be afflicted.

Scis enim ipse quoniam numerat dies pater meus et si tardavero una die plus contristatur anima eius

**9:5.** And indeed thou seest how Raguel hath adjured me, whose adjuring I cannot [despise](#).

Et certe vides quomodo Raguhel coniuraverit me cuius adiuramentum spernere non possum

**9:6.** Then Raphael took four of Raguel's servants, and two camels, and went to Rages the city of the [Medes](#): and finding Gabelus, gave him his note of hand, and received of him all the money.

Tunc Rafahel adsumens quattuor ex servis Raguhelis et duos camelos in Rages Medorum perrexit et inveniens Gabelum dedit ei chirografum suum et recepit omnem pecuniam

**9:7.** And he told him concerning Tobias the son of Tobias, all that had been done: and made him come with him to the wedding.

Indicavitque ei de Tobia filio Tobiae omnia quae gesta sunt fecitque eum secum venire ad nuptias

**9:8.** And when he was come into Raguel's house he found Tobias sitting at the table: and he leaped up, and they [kissed](#) each other: and Gabelus wept, and [blessed God](#),

Cumque ingressus esset domum Raguhelis invenit Tobiam discumbentem et exiliens osculati sunt se alterutrum flevit itaque Gabelus et benedixit Deum

**9:9.** And said: The [God](#) of [Israel](#) [bless](#) thee, because thou art the son of a very [good](#) and [just man](#), and that feareth [God](#), and doth [almsdeeds](#):

Et dixit benedicat te Dominus Deus Israhel quia filius es viri optimi et iusti et timentis Deum et elemosynas facientis

**9:10.** And may a [blessing](#) come upon thy wife and upon your parents.

Et dicatur benedictio super uxorem tuam et super parentes vestros

**9:11.** And may you see your children, and your children's children, unto the third and fourth [generation](#): and may your seed be [blessed](#) by the [God](#) of [Israel](#), who reigneth for ever and ever.

Et videatis filios vestros et filios filiorum vestrorum usque in tertiam et quartam generationem et sit semen vestrum benedictum a Deo Israhel qui regnat in saecula saeculorum

**9:12.** And when all had said, [Amen](#), they went to the feast: but the marriage feast they celebrated also with the fear of the [Lord](#).

Cumque omnes dixissent amen accesserunt ad convivium sed et cum timore Domini nuptiarum convivium exercebant

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## Tobias Chapter 10

### The parents lament the long absence of their son Tobias. He sets out to return.

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**10:1.** But as Tobias made longer stay upon occasion of the marriage, Tobias his father was solicitous, saying: Why thinkest thou doth my son tarry, or why is he detained there?

Cum vero moras faceret Tobias causa nuptiarum sollicitus erat pater eius Tobias dicens putas quare moratur filius meus aut quare detentus est ibi

**10:2.** Is Gabelus dead, thinkest thou, and no [man](#) will pay him the money?

Putasne Gabelus mortuus est et nemo illi reddet pecuniam

**10:3.** And he began to be exceeding sad, both he and [Anna](#) his wife with him: and they began both to weep together, because their son did not return to them on the day appointed.

Coepit autem contristari nimis ipse et Anna uxor eius cum eo et coeperunt ambo simul flere eo quod die statuto minime reverteretur filius eorum ad eos

**10:4.** But his mother wept and was quite disconsolate, and said: Woe, woe is me, my son; why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?

Flebat igitur mater eius inremediabilibus lacrimis atque dicebat heu heu me fili mi ut quid te misimus peregrinari lumen oculorum nostrorum baculum senectutis nostrae solacium vitae nostrae spem posteritatis nostrae

**10:5.** We having all things together in thee alone, ought not to have let thee go from us.

Omnia in te uno habentes te non debuimus dimittere ire a nobis

**10:6.** And Tobias said to her: Hold thy peace, and be not troubled, our son is safe: that [man](#) with whom we sent him is very trusty.

Cui dicebat Tobias tace et noli turbari sanus est filius noster satis fidelis est vir ille cum quo misimus eum

**10:7.** But she could by no means be comforted, but daily running out looked round about, and went into all the ways by which there seemed any hope he might return, that she might if possible see him coming afar off.

Illa autem nullo modo consolari poterat sed cotidie exiliens circumspiciebat et circuibat vias omnes per quas spes remeandi videbatur ut procul videret eum si fieri possit venientem

**10:8.** But Raguel said to his son in law: Stay here, and I will send a messenger to Tobias thy father, that thou art in health.

At vero Raguhel dicebat ad generum suum mane hic et ego mittam nuntium salutis de te ad Tobiam patrem tuum

**10:9.** And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them.

Cui Tobias dixit ego novi quia pater meus et mater mea modo dies computant et cruciatur spiritus eorum in ipsis

**10:10.** And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in menservants, and womenservants, in cattle, in camels, and in kine, and in much money, and sent him away safe and joyful from him,

Cumque verbis multis rogaret Raguhel Tobiam et ille eum nulla ratione vellet audire tradidit ei Sarram et dimidiam partem omnis substantiae suae in pueris et in puellis et in pecudibus et in camelis et in pecunia multa et salvum atque gaudentem dimisit eum a se

**10:11.** Saying: The **holy angel of the Lord** be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die.

Dicens angelus Domini sanctus sit in itinere vestro perducaturque vos incolomes et inveniatis omnia recte circa conparentes vestros et videant oculi mei filios vestros priusquam moriar

**10:12.** And the parents taking their daughter **kissed** her, and let her go:

Et adprehendentes parentes filiam suam osculati sunt eam et dimiserunt ire

**10:13.** Admonishing her to honour her father and mother in law, to **love** her husband, to take care of the **family**, to govern the house, and to behave herself irreprehensibly.

Monentes eam honorare soceros diligere maritum regere familiam gubernare domum et se ipsam irreprehensibilem exhibere

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## Tobias Chapter 11

### Tobias anointeth his father's eyes with the fish's gall, and he recovereth his sight.

---

**11:1.** And as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day.

Cumque reverterentur pervenerunt ad Charram quae est in medio itinere contra Nineven undecimo die

**11:2.** And the [angel](#) said: Brother Tobias, thou knowest how thou didst leave thy father.

Dixit angelus Tobias frater scis quemadmodum reliquisti patrem tuum

**11:3.** If it please thee therefore, let us go before, and let the [family](#) follow softly after us, together with thy wife, and with the beasts.

Si placet itaque tibi praecedamus et lento gradu insequentur iter nostrum familiae simul cum coniuge tua et cum animalibus

**11:4.** And as this their going pleased him, Raphael said to Tobias: Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.

Cumque hoc placuisset ut irent dixit Rafahel ad Tobiam tolle tecum ex felle piscis erit enim necessarium tulit itaque Tobias ex felle illo et abierunt

**11:5.** But [Anna](#) sat beside the way daily, on the top of a hill, from whence she might see afar off.

Anna vero sedebat secus viam in supercilio montis unde respicere poterat de longinquo

**11:6.** And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning she told her husband, saying: Behold thy son cometh.

Et dum ex eodem loco specularetur adventum eius vidit a longe et ilico agnovit venientem filium suum et currens nuntiavit viro suo dicens ecce venit filius tuus

**11:7.** And Raphael said to Tobias: As soon as thou shalt come into thy house, forthwith [adore](#) the [Lord thy God](#): and giving thanks to him, go to thy father, and [kiss](#) him.

Dixitque Rafahel ad Tobiam adubi introieris domum tuam statim adora Dominum Deum tuum et gratias agens ei accede ad patrem tuum et osculare eum

**11:8.** And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of [heaven](#), and shall rejoice in the sight of thee.

Statimque lini super oculos eius ex felle isto piscis quod portas tecum scias enim quoniam mox aperientur oculi eius et videbit pater tuus lumen caeli et in aspectu tuo gaudebit

**11:9.** Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, showed his [joy](#) by his fawning and wagging his tail. \*

Tunc praecurrit canis qui simul fuerat in via et quasi nuntius adveniens blandimento suae caudae gaudebat

**The dog, etc...** This may seem a very minute circumstance to be recorded in sacred history: but as we learn from [our Saviour](#), [Matthew 5:18](#), there are iotas and tittles in the word of [God](#): that is to say, things that appear minute, but which have indeed a deep and mysterious meaning in them.

**11:10.** And his father that was blind, rising up, began to run stumbling with his feet: and giving a servant his hand, went to meet his son.

Unde contigit ut exurgens caecus pater coepit offendens pedibus currere et data manu puero occurrit in obviam filio suo

**11:11.** And receiving him [kissed](#) him, as did also his wife, and they began to weep for [joy](#).

Et suscipiens osculatus est eum cum uxore sua et coeperunt flere prae gaudio

**11:12.** And when they had **adored God**, and given him thanks, they sat down together.  
Cumque adorassent Dominum et gratias egissent consederunt

**11:13.** Then Tobias taking of the gall of the fish, anointed his father's eyes.  
Tunc sumens Tobias de felle piscis linivit oculos patri suo

**11:14.** And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg.  
Et sustinens quasi dimidiam fere horam coepit albugo ex oculis eius quasi membrana ovi egredi

**11:15.** And Tobias took hold of it, and drew it from his eyes, and recovered his sight.  
Quem adprehendens Tobias traxit ab oculis eius statimque visum recepit

**11:16.** And they **glorified God**, both he and his wife and all that knew him.  
Et glorificabant Deum ipse videlicet et uxor eius et omnes qui sciebant eum

**11:17.** And Tobias said: I **bless** thee, O **Lord God** of **Israel**, because thou hast chastised me, and thou hast saved me and behold I see Tobias my son.  
Dicebatque Tobias benedico te Domine Deus Israhel quoniam tu castigasti me et tu sanasti me et ecce video Tobiam filium meum

**11:18.** And after seven days Sara his son's wife and all the **family** arrived safe, and the cattle, and the camels, and an abundance of money of his wife's: and that money also which he had received of Gabelus, Ingressa est etiam post septem dies Sarra uxor filii eius et omnes familiae et pecora sana et cameli et pecunia multa uxoris sed et alia pecunia quam receperat a Gabelo

**11:19.** And he told his parents all the benefits of **God**, which he had done to him by the **man** that conducted him.  
Et narravit parentibus suis omnia beneficia Dei quae fecisset circa eum per hominem qui eum duxerat

**11:20.** And **Achior** and Nabath the kinsmen of Tobias came, rejoicing for Tobias, and congratulating with him for all the **good** things that **God** had done for him.  
Veneruntque Achior et Nabath consobrini Tobiae gaudentes ad Tobin congratulantes ei de omnibus bonis quae circa illum ostenderat Deus

**11:21.** And for seven days they feasted and rejoiced all with great **joy**.  
Et per septem dies epulantes omnes gaudio magno gavisii sunt

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## Tobias Chapter 12

### Raphael maketh himself known.

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**12:1.** Then Tobias called to him his son and said to him: What can we give to this [holy man](#), that is come with thee?

Tunc vocavit ad se Tobias filium suum dixitque ei quid possumus dare viro isti sancto qui venit tecum

**12:2.** Tobias answering, said to his father: Father, what wages shall we give him? or what can be worthy of his benefits?

Respondens Tobias dixit pater quam mercedem dabimus ei aut quid dignum poterit esse beneficiis eius

**12:3.** He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the [evil spirit](#), he gave [joy](#) to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of [heaven](#), and we are filled with all [good](#) things through him. What can we give him sufficient for these things?

Me duxit et reduxit sanum pecuniam a Gabelo ipse suscepit uxorem ipse me habere fecit et daemonium ab ea conpescuit gaudium parentibus eius fecit me ipsum a devoratione piscis eripuit te quoque fecit videre lumen caeli et bonis omnibus per eum repleti sumus quid illi ad haec dignum poterimus dare

**12:4.** But I beseech thee, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.

Sed peto te pater mi ut roges eum si forte dignabitur medietatem de omnibus quae adlata sunt sibi adsumere

**12:5.** So the father and the son calling him, took him aside: and began to desire him that he would vouchsafe to accept of half of all things that they had brought,

Et vocantes eum pater scilicet et filius tulerunt eum in partem et rogare coeperunt ut dignaretur dimidiam partem omnium quae adtulerant acceptam habere

**12:6.** Then he said to them secretly, [Bless](#) ye the [God](#) of [heaven](#), give [glory](#) to him in the sight of all that live, because he hath shown his mercy to you.

Tunc dixit eis occulte benedicite Deum caeli et coram omnibus viventibus confitemini illi quoniam fecit vobiscum misericordiam suam

**12:7.** For it is [good](#) to hide the secret of a king: to reveal and confess the works of [God](#).

Etenim sacramentum regis abscondere bonum est opera autem Dei revelare et confiteri honorificum est

**12:8.** [Prayer](#) is [good](#) with [fasting](#) and [alms](#) more than to lay up treasures of gold.

Bona est oratio cum ieiunio et elemosyna magis quam thesauros auri condere

**12:9.** For [alms](#) delivereth from death, and the same is that which purgeth away [sins](#), and maketh to find mercy and life everlasting.

Quoniam elemosyna a morte liberat et ipsa est quae purgat peccata et faciet invenire vitam aeternam

**12:10.** But they that commit [sin](#) and [iniquity](#), are enemies to their own [soul](#).

Qui autem faciunt peccatum et iniquitatem hostes sunt animae suae

**12:11.** I discover then the [truth](#) unto you, and I will not hide the secret from you.

Manifesto ergo vobis veritatem et non abscondam a vobis sermonem occultum

**12:12.** When thou didst [pray](#) with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy [prayer](#) to the [Lord](#).

Quando orabas cum lacrimis et sepeliebas mortuos et derelinquebas prandium et mortuos abscondebas per diem in domo tua et nocte sepeliebas ego obtuli orationem tuam Domino

**12:13.** And because thou wast acceptable to **God**, it was necessary that temptation should prove thee.  
Et quia acceptus eras Deo necesse fuit ut temptatio probaret te

**12:14.** And now the **Lord** hath sent me to heal thee, and to deliver Sara thy son's wife from the **devil**.  
Et nunc misit me Dominus ut curarem te et Sarram uxorem filii tui a daemonio liberarem

**12:15.** For I am the **angel** Raphael, one of the seven, who stand before the **Lord**.  
Ego enim sum Rafahel angelus unus ex septem qui adstamus ante Dominum

**12:16.** And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face.  
Cumque haec audissent turbati sunt et trementes ceciderunt super faciem suam

**12:17.** And the **angel** said to them: Peace be to you, fear not.  
Dixitque eis angelus pax vobis nolite timere

**12:18.** For when I was with you, I was there by the **will** of **God**: **bless** ye him, and sing praises to him.  
Etenim cum essem vobiscum per voluntatem Dei ipsum benedicite et cantate illi

**12:19.** I seemed indeed to eat and to drink with you but I use an invisible meat and drink, which cannot be seen by **men**.  
Videbar quidem vobiscum manducare et bibere sed ego cibo invisibili et potu qui ab hominibus videri non potest utor

**12:20.** It is time therefore that I return to him that sent me: but **bless** ye **God**, and publish all his wonderful works.  
Tempus est ergo ut revertar ad eum qui me misit vos autem benedicite Deum et narrate omnia mirabilia eius

**12:21.** And when he had said these things, he was taken from their sight, and they could see him no more.  
Et cum haec dixisset ab aspectu eorum ablatus est et ultra eum videre non potuerunt

**12:22.** Then they lying prostrate for three hours upon their face, **blessed God**, and rising up, they told all his wonderful works.  
Tunc prostrati per horas tres in faciem benedixerunt Deum et exsurgentes narraverunt omnia mirabilia eius

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## Tobias Chapter 13

### **Tobias the father praiseth God, exhorting all Israel to do the same. Prophesieth the restoration and better state of Jerusalem.**

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**13:1.** And Tobias the elder opening his mouth, [blessed](#) the [Lord](#), and said: Thou art great O [Lord](#), for ever, and thy kingdom is unto all ages.

Aperiens autem Tobias senior os suum benedixit Dominum et dixit magnus es Domine in aeternum et in omnia saecula regnum tuum

**13:2.** For thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand.

Quoniam tu flagellas et salvas deducis ad infernum et reducis et non est qui effugiat manum tuam

**13:3.** Give [glory](#) to the [Lord](#), ye [children of Israel](#), and praise him in the sight of the [Gentiles](#):

Confitemini Domino filii Israhel et in conspectu gentium laudate eum

**13:4.** Because he hath therefore scattered you among the [Gentiles](#), who know not him, that you may declare his wonderful works, and make them know that there is no other almighty [God](#) besides him.

Quoniam ideo dispersit vos inter gentes quae ignorant eum ut vos narretis mirabilia eius et faciatis scire eos quia non est alius Deus omnipotens praeter eum

**13:5.** He hath chastised us for our [iniquities](#): and he will save us for his own mercy.

Ipse castigavit nos propter iniquitates nostras et ipse salvabit nos propter misericordiam suam

**13:6.** See then what he hath done with us, and with fear and trembling give ye [glory](#) to him: and extol the eternal King of worlds in your works.

Aspicite ergo quae fecit vobiscum et cum timore et tremore confitemini illi regemque saeculorum exaltate in operibus vestris

**13:7.** As for me, I will praise him in the land of my captivity: because he hath shown his majesty toward a [sinful](#) nation,

Ego autem in terra captivitatis meae confitebor illi quoniam ostendit maiestatem suam in gentem peccatricem

**13:8.** Be converted therefore, ye sinners, and do [justice](#) before [God](#), believing that he will show his mercy to you.

Convertimini itaque peccatores et facite iustitiam coram Deo credentes quod faciat vobiscum misericordiam suam

**13:9.** And I and my [soul](#) will rejoice in him.

Ego autem et anima mea in eo laetabimur

**13:10.** [Bless](#) ye the [Lord](#), all his [elect](#), keep days of [joy](#), and give [glory](#) to him.

Benedicite Dominum omnes electi eius agite dies laetitiae et confitemini illi

**13:11.** [Jerusalem](#), city of [God](#), the [Lord](#) hath chastised thee for the works of thy hands. \*

Hierusalem civitas Dei castigavit te Dominus in operibus manuum tuarum

[Jerusalem...](#) What is [prophetically](#) delivered here, and in the following chapter, with relation to [Jerusalem](#), is partly to be understood of the rebuilding of the city after the captivity: and partly of the spiritual [Jerusalem](#), which is the [church of Christ](#), and the [eternal Jerusalem](#) in [heaven](#).

**13:12.** Give [glory](#) to the [Lord](#) for thy [good](#) things, and [bless](#) the [God](#) eternal that he may rebuild his [tabernacle](#) in thee, and may call back all the captives to thee, and thou mayst rejoice for ever and ever.

Confitere Domino in bonis et benedic Deum saeculorum ut reaedificet in te tabernaculum suum et revocet ad te omnes captivos et gaudeas in omnia saecula saeculorum

**13:13.** Thou shalt shine with a **glorious** light: and all the ends of the earth shall worship thee,  
Luce splendida fulgebis et omnes fines terrae adorabunt te

**13:14.** Nations from afar shall come to thee: and shall bring gifts, and shall **adore** the **Lord** in thee, and shall esteem thy land as **holy**.  
Nationes ex longinquo ad te venient et munera deferentes adorabunt Dominum in te et terram tuam in sanctificatione habebunt

**13:15.** For they shall call upon the great **name** in thee,  
Nomen magnum invocabunt in te

**13:16.** They shall be **cursed** that shall **despise** thee: and they shall be condemned that shall **blaspheme** thee: and **blessed** shall they be that shall build thee up,  
Maledicti erunt qui contempserint te et condemnati erunt omnes qui blasphemaverint te benedictique erunt qui aedificaverint te

**13:17.** But thou shalt rejoice in thy children, because they shall all be **blessed**, and shall be gathered together to the **Lord**.  
Tu autem laetaberis in filiis tuis quoniam omnes benedicentur et congregabuntur ad Dominum

**13:18.** **Blessed** are all they that **love** thee, and that rejoice in thy peace,  
Beati omnes qui diligunt te et qui gaudent super pace tua

**13:19.** My **soul**, **bless** thou the **Lord**, because the **Lord our God** hath delivered **Jerusalem** his city from all her troubles.  
Anima mea benedic Dominum quoniam liberavit Hierusalem civitatem suam

**13:20.** Happy shall I be if there shall remain of my seed, to see the **glory** of **Jerusalem**.  
Beatus ero si fuerint reliquiae seminis mei ad videndam claritatem Hierusalem

**13:21.** The gates of **Jerusalem** shall be built of sapphire, and of emerald, and all the walls thereof round about of **precious stones**.  
Portae Hierusalem ex sapphyro et zmaragdo aedificabuntur et ex lapide pretioso omnis circuitus murorum eius

**13:22.** All its streets shall be paved with white and clean stones: and **Alleluia** shall be sung in its streets,  
Ex lapide candido et mundo omnes plateae eius sternentur et per vicos eius alleluia cantabitur

**13:23.** **Blessed** be the **Lord**, who hath exalted it, and may he reign over it for ever and ever, **Amen**.  
Benedictus Dominus qui excitavit eam ut sit regnum eius in saecula saeculorum super eam amen

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## Tobias Chapter 14

**Old Tobias dieth at the age of a hundred and two years, after exhorting his son and grandsons to piety, foreshowing that Ninive shall be destroyed, and Jerusalem rebuilt. The younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.**

---

**14:1.** And the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren.

Et consummati sunt sermones Tobi et posteaquam inluminatus est vixit annis quadraginta duobus et vidit filios nepotum suorum

**14:2.** And after he had lived a hundred and two years, he was buried honorably in Ninive.

Completis itaque annis centum duobus sepultus est honorifice in Nineven

**14:3.** For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.

Quinquaginta namque et sex annorum oculorum lumen amisit sexagenarius vero recepit

**14:4.** And the rest of his life was in [joy](#), and with great increase of the fear of [God](#) he departed in peace.

Reliquum vero vitae suae in gaudio fuit et cum bono profectu timoris Dei perrexit in pace

**14:5.** And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them:

In hora autem mortis suae vocavit ad se Tobiam filium suum et septem iuvenes filios eius nepotes suos dixitque eis

**14:6.** The destruction of Ninive is at hand: for the [word of the Lord](#) must be fulfilled: and our brethren, that are scattered abroad from the land of [Israel](#), shall return to it.

Prope erit interitus Nineven non enim excidit verbum Dei et fratres nostri qui dispersi sunt a terra Israhel revertentur ad eam

**14:7.** And all the land thereof that is [desert](#) shall be filled with people, and the [house of God](#) which is burnt in it, shall again be rebuilt: and all that fear [God](#) shall return thither.

Omnis autem deserta terra eius replebitur et domus Dei quae in ea incensa est iterum reaedificabitur ibique revertentur omnes timentes Deum

**14:8.** And the [Gentiles](#) shall leave their idols, and shall come into [Jerusalem](#), and shall dwell in it.

Et relinquent gentes idola sua et venient in Hierusalem et inhabitabunt in ea

**14:9.** And all the kings of the earth shall rejoice in it, adoring the [King of Israel](#).

Et gaudebunt in ea omnes adorantes regem Israhel

**14:10.** Harken therefore, my children, to your father: serve the [Lord](#) in [truth](#), and seek to do the things that please him:

Audite ergo filii mei patrem vestrum servite Domino in veritate et inquirete ut faciatis quae sunt placita illi

**14:11.** And command your children that they do [justice](#) and [almsdeeds](#), and that they be mindful of [God](#), and [bless](#) him at all times in [truth](#), and with all their power.

Et filiis vestris mandate ut faciant iustitias et elemosynas ut sint memores Dei et benedicant eum in omni tempore in veritate et in tota virtute sua

**14:12.** And now, children, hear me, and do not stay here: but as soon as you shall bury your mother by me in one sepulchre, without delay direct your steps to depart hence:

Nunc ergo filii audite me et nolite manere hic sed quacumque die sepelieritis matrem vestram circa me in uno sepulchro ex eo dirigite gressus vestros ut exeatis hinc

**14:13.** For I see that its **iniquity** will bring it to destruction.

Video enim quoniam iniquitas eius finem dabit ei

**14:14.** And it came to pass that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother in law.

Factum est autem post obitum matris suae Tobias abscessit ex Nineven cum uxore sua et filiis et reversus est ad soceros suos

**14:15.** And he found them in health in a good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house came to him: and he saw his children's children to the fifth **generation**.

Invenitque eos incolomes in senectute bona et curam eorum gessit et ipse clausit oculos eorum et omnem hereditatem domus Raguhel ipse percepit viditque quintam generationem filios filiorum suorum

**14:16.** And after he had lived ninety-nine years in the fear of the **Lord**, with **joy** they buried him.

Et completis annis nonaginta et novem in timore Domini cum gaudio sepelierunt eum

**14:17.** And all his kindred, and all his **generation** continued in **good** life, and in **holy** conversation, so that they were acceptable both to **God**, and to **men**, and to all that dwelt in the land.

Omnis cognatio eius et omnis generatio eius in bona vita et sancta conversatione permansit ita ut accepti essent tam Deo quam hominibus et cunctis habitatoribus terrae

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## Wisdom

This Book is so called, because it treats of the excellence of WISDOM, the means to obtain it, and the happy fruits it produces. It is written in the person of [Solomon](#), and contains his sentiments. But it is uncertain who was the writer. It abounds with instructions and exhortations to kings and all magistrates to minister [justice](#) in the commonwealth, teaching all kinds of [virtues](#) under the general [names](#) of [justice](#) and wisdom. It contains also many [prophecies](#) of [Christ's](#) coming, passion, [resurrection](#), and other [Christian mysteries](#). The whole may be divided into three parts. In the first six chapters, the author admonishes all superiors to [love](#) and exercise [justice](#) and wisdom. In the next three, he teacheth that wisdom proceedeth only from [God](#), and is procured by [prayer](#) and a [good](#) life. In the other ten chapters, he showeth the excellent effects and utility of wisdom and [justice](#). (*For more information, see the article [BOOK OF WISDOM](#) in the Catholic Encyclopedia.*)

**Wisdom Chapter 1.** An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.

**Wisdom Chapter 2.** The vain reasonings of the wicked: their persecuting the just, especially the Son of God.

**Wisdom Chapter 3.** The happiness of the just: and the unhappiness of the wicked.

**Wisdom Chapter 4.** The difference between the chaste and the adulterous generations: and between the death of the just and the wicked.

**Wisdom Chapter 5.** The fruitless repentance of the wicked in another world: the reward of the just.

**Wisdom Chapter 6.** An address to princes to seek after wisdom: she is easily found by those that seek her.

**Wisdom Chapter 7.** The excellence of wisdom: how she is to be found.

**Wisdom Chapter 8.** Further praises of wisdom: and her fruits.

**Wisdom Chapter 9.** Solomon's prayer for wisdom.

**Wisdom Chapter 10.** What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.

**Wisdom Chapter 11.** Other benefits of wisdom to the people of God.

**Wisdom Chapter 12.** God's wisdom and mercy in his proceedings with the Chanaanites.

**Wisdom Chapter 13.** Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.

**Wisdom Chapter 14.** The beginning of worshipping idols: and the effects thereof.

**Wisdom Chapter 15.** The servants of God praise him who hath delivered them from idolatry; condemning both the makers and the worshippers of idols.

**Wisdom Chapter 16.** God's different dealings with the Egyptians and with his own people.

**Wisdom Chapter 17.** The Egyptian darkness.

**Wisdom Chapter 18.** The slaughter of the firstborn in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.

**Wisdom Chapter 19.** Why God showed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good, and the punishment of the wicked.

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## Wisdom Chapter 1

### An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.

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**1:1.** Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart:

Diligite iustitiam qui iudicatis terram sentite de Domino in bonitate et in simplicitate cordis quaerite illum

**1:2.** For he is found by them that tempt him not: and he showeth himself to them that have faith in him. Quoniam invenitur ab his qui non temptant illum apparet autem eis qui fidem habent in illum

**1:3.** For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise: Perversae enim cogitationes separant a Deo probata autem virtus corripit insipientes

**1:4.** For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. Quoniam in malivolam animam non intrabit sapientia nec habitabit in corpore subdito peccatis

**1:5.** For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in. Sanctus enim spiritus disciplinae effugiet fictum et auferet se a cogitationibus quae sunt sine intellectu et corripietur superveniente iniquitate

**1:6.** For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue. Benignus est enim spiritus sapientiae et non liberabit maledictum a labiis suis quoniam renum illius testis est Deus et cordis eius scrutator est verus et linguae illius auditor

**1:7.** For the Spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of the voice.

Quoniam spiritus Domini replevit orbem terrarum et hoc quod continet omnia scientiam habet vocis

**1:8.** Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by.

Propter hoc qui loquitur iniqua non potest latere nec praeteriet illum corripiens iudicium

**1:9.** For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.

In cogitationibus enim impii interrogatio erit sermonum autem illius auditio ad Dominum veniet ad correptionem iniquitatum illius

**1:10.** For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

Quoniam auris zeli audit omnia et tumultus murmurationum non abscondetur

**1:11.** Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that believeth, killeth the soul.

Custodite ergo vos a murmuratione quae nihil prodest et a detractone parcite linguae quoniam responsum obscurum in vacuum non ibit os autem quod mentitur occidit animam

**1:12.** Seek not death in the error of your life, neither procure ye destruction by the works of your hands. Nolite zelare mortem in errore vitae vestrae neque adquiratis perditionem in operibus manuum vestrarum

**1:13.** For God made not death, neither hath he pleasure in the destruction of the living.

Quoniam Deus mortem non fecit nec laetatur in perditione vivorum

**1:14.** For he **created** all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

Creavit enim ut essent omnia et sanabiles nationes orbis terrarum et non est in illis medicamentum exterminii nec inferorum regnum in terra

**1:15.** For **justice** is perpetual and immortal.

Iustitia enim immortalis est

**1:16.** But the **wicked** with works and words have called it to them: and esteeming it a friend, have fallen away and have made a covenant with it: because they are worthy to be of the part thereof.

Impii autem manibus et verbis arcessierunt illam et aestimantes illam amicam defluerunt et sponsonem posuerunt ad illam quoniam digni sunt qui sunt ex parte illius

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## Wisdom Chapter 2

### The vain reasonings of the wicked: their persecuting the just, especially the Son of God.

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**2:1.** For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a [man](#) there is no remedy, and no [man](#) hath been [known](#) to have returned from hell: Dixerunt enim apud se cogitantes non recte exiguum et cum taedio est tempus vitae nostrae et non est refrigerium in fine hominis et non est qui agnitus sit reversus ab inferis

**2:2.** For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart, Quia ex nihilo nati sumus et post hoc erimus tamquam non fuerimus quoniam fumus afflatus est in naribus nostris et sermo scintillae ad commovendum cor nostrum

**2:3.** Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof: Quia extincta cinis erit corpus et spiritus diffundetur tamquam mollis aer et transiet vita nostra tamquam vestigium nubis et sicut nebula dissolvetur quae fugata est a radiis solis et a calore illius adgravata

**2:4.** And our [name](#) in time shall be forgotten, and no [man](#) shall have any remembrance of our works. Et nomen nostrum oblivionem accipiet per tempus et nemo memoriam habebit operum nostrorum

**2:5.** For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no [man](#) returneth: Umbrae enim transitus est tempus nostrum et non est reversio finis nostri quoniam consignata est et nemo revertetur

**2:6.** Come, therefore, and let us enjoy the [good](#) things that are present, and let us speedily use the creatures as in youth. Venite ergo et fruamur bonis quae sunt et utamur creaturam tamquam in iuventute celeriter

**2:7.** Let us fill ourselves with costly wine, and [ointments](#): and let not the flower of the time pass by us. Vino pretioso et unguentis nos impleamus et non praetereat nos flos temporis

**2:8.** Let us crown ourselves with roses, before they be withered: let no meadow escape our riot. Coronemus nos rosis antequam marcescant nullum pratum sit quod non pertranseat luxuria nostra

**2:9.** Let none of us go without his part in luxury: let us every where leave tokens of [joy](#): for this is our portion, and this our lot. Ubique relinquamus signa laetitiae quoniam haec est pars nostra et haec est sors

**2:10.** Let us oppress the [poor just man](#), and not spare the widow, nor [honour](#) the ancient grey hairs of the aged. Opprimamus pauperem iustum et non parcamus viduae nec veterani revereamur canos multi temporis

**2:11.** But let our strength be the law of [justice](#): for that which is feeble is found to be nothing worth. Sit autem fortitudo nostra lex iniustitiae quod infirmum est enim inutile invenitur

**2:12.** Let us, therefore, lie in wait for the [just](#), because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the [sins](#) of our way of life. Circumveniamus ergo iustum quoniam inutilis est nobis et contrarius est operibus nostris et inproperat nobis peccata legis et diffamat in nos peccata disciplinae nostrae

**2:13.** He boasteth that he hath the **knowledge** of **God**, and calleth himself the son of **God**.

Promittit scientiam Dei se habere et filium Dei se nominat

**2:14.** He is become a censurer of our thoughts.

Factus est nobis in traductionem cogitationum nostrarum

**2:15.** He is grievous unto us, even to behold: for his life is not like other **men's**, and his ways are very different.

Gravis est nobis etiam ad videndum quoniam dissimilis est aliis vita illius et inmutatae sunt viae eius

**2:16.** We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the **just**, and **glorieth** that he hath **God** for his father.

Tamquam nugaces aestimati sumus ab illo et abstinere se a viis nostris tamquam ab inmunditiis et praefert novissima iustorum et gloriatur patrem Deum se habere

**2:17.** Let us see then if his words be **true**, and let us **prove** what shall happen to him, and we shall **know** what his end shall be.

Videamus ergo si sermones illius veri sunt et temptemus quae ventura sunt illi et sciemus quae erunt novissima illius

**2:18.** For if he be the **true** son of **God**, he will defend him, and will deliver him from the hands of his enemies.

Si enim est verus filius Dei suscipiet illum et liberabit eum de manu contrariorum

**2:19.** Let us examine him by outrages and tortures, that we may **know** his meekness, and try his patience.

Contumelia et tormento interrogemus eum ut sciamus reverentiam illius et probemus patientiam ipsius

**2:20.** Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

Morte turpissima condemnemus illum erit enim ei respectus ex sermonibus illius

**2:21.** These things they thought, and were deceived: for their own **malice** blinded them.

Haec cogitaverunt et erraverunt excaecavit enim illos malitia eorum

**2:22.** And they **knew** not the secrets of **God**, nor hoped for the wages of **justice**, nor esteemed the **honour** of **holy souls**.

Et nescierunt sacramenta Dei neque mercedem speraverunt iustitiae nec iudicaverunt honorem animarum sanctarum

**2:23.** For **God created man** incorruptible, and to the image of his own likeness he made him.

Quoniam Deus creavit hominem inextremabilem et ad imaginem suae similitudinis fecit illum

**2:24.** But by the envy of the **devil**, death came into the world:

Invidia autem diaboli mors introivit in orbem terrarum

**2:25.** And they follow him that are of his side.

Imitantur autem illum qui sunt ex parte illius

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## Wisdom Chapter 3

### The happiness of the just: and the unhappiness of the wicked.

**3:1.** But the **souls** of the **just** are in the hand of **God**, and the torment of death shall not touch them.

Iustorum autem animae in manu Dei sunt et non target illos tormentum mortis

**3:2.** In the sight of the unwise they seemed to die: and their departure was taken for misery:

Visi sunt in oculis insipientium mori et aestimata est adflictio exitus illorum

**3:3.** And their going away from us, for utter destruction: but they are in peace.

Et quod a nobis est iter exterminii illi autem sunt in pace

**3:4.** And though in the sight of **men** they suffered torments, their **hope** is full of **immortality**.

Et si coram hominibus tormenta passi sunt spes illorum immortalitate plena est

**3:5.** Afflicted in few things, in many they shall be well rewarded: because **God** hath tried them, and found them worthy of himself.

Et in paucis vexati in multis bene disponentur quoniam Deus tentavit illos et invenit illos dignos se

**3:6.** As gold in the furnace, he hath proved them, and as a victim of a **holocaust**, he hath received them, and in time there shall be respect had to them.

Tamquam aurum in fornace probavit illos et quasi holocausta hostiam accepit illos et in tempore erit respectus illorum

**3:7.** The **just** shall shine, and shall run to and fro like sparks among the reeds.

Fulgebunt et tamquam scintillae in harundineto discurrent

**3:8.** They shall judge nations, and rule over people, and their **Lord** shall reign for ever.

Iudicabunt nationes et dominabuntur populis et regnabit Dominus illorum in perpetuum

**3:9.** They that trust in him shall understand the **truth**: and they that are **faithful in love**, shall rest in him: for **grace** and peace are to his **elect**.

Qui confidunt in illum intellegent veritatem et fideles in dilectione adquiescent illi quoniam donum et pax est electis illius

**3:10.** But the **wicked** shall be punished according to their own devices: who have neglected the **just**, and have revolted from the **Lord**.

Impii autem secundum quae cogitaverunt correptionem habebunt qui neglexerunt iustum et a Domino recesserunt

**3:11.** For he that rejecteth wisdom, and discipline, is unhappy: and their **hope** is vain, and their labours without fruit, and their works unprofitable.

Sapientiam enim et disciplinam qui abicit infelix est et vacua est spes illorum et labores sine fructu et inhabitabilia opera illorum sunt

**3:12.** Their wives are foolish, and their children **wicked**.

Mulieres eorum insensatae sunt et nequissimi filii eorum

**3:13.** Their offspring is **cursed**, for **happy** is the barren: and the undefiled, that hath not **known** bed in **sin**, she shall have fruit in the visitation of **holy souls**.

Maledicta creatura illorum quoniam felix sterilis incoinquinata quae non scivit torum in delicto habebit fructum in respectione animarum

**3:14.** And the eunuch, that hath not wrought **iniquity** with his hands, nor thought **wicked** things against **God** for the precious gift of **faith** shall be given to him, and a most acceptable lot in the **temple of God**.

Et spado qui non operatus est per manus suas iniquitatem nec cogitavit adversus Deum nequissima dabitur enim illi fidei donum electum et sors in templo Domini acceptissima

**3:15.** For the fruit of **good** labours is **glorious**, and the root of wisdom never faileth.  
Bonorum enim laborum gloriosus est fructus et quae non concidat radix sapientiae

**3:16.** But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.  
Fili autem adulterorum inconsummati erunt et ab iniquo toro semen exterminabitur

**3:17.** And if they live long, they shall be nothing regarded, and their last old age shall be without **honour**.  
Et si quidem longae vitae erunt in nihilum computabuntur et sine honore erit novissima senectus illorum

**3:18.** And if they die quickly, they shall have no **hope**, nor speech of comfort in the day of trial.  
Et si celerius defuncti fuerint non habebunt spem nec in die agnitionis adlocutionem

**3:19.** For dreadful are the ends of a **wicked** race.  
Nationis enim iniquae dirae sunt consummationes

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## Wisdom Chapter 4

### The difference between the chaste and the adulterous generations: and between the death of the just and the wicked.

**4:1.** How beautiful is the chaste [generation](#) with [glory](#): for the memory thereof is immortal: because it is [known](#) both with [God](#) and with [men](#).

Melior est generatio cum claritate immortalitas est enim in memoria illius quoniam et apud Deum nota est et apud homines

**4:2.** When it is present, they imitate it: and they desire it, when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

Cum praesens est imitantur illam et desiderant eam cum se duxerit et in perpetuum coronata triumphat incoquinatorum certaminum praemium vincens

**4:3.** But the multiplied brood of the [wicked](#) shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

Multigena autem impiorum multitudo non erit utilis et spuria vitulamina non dabunt radices altas nec stabile firmamentum conlocabunt

**4:4.** And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

Et si in ramis in tempore germinaverint infirmiter posita a vento commovebuntur et a nimietate ventorum eradicabuntur

**4:5.** For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

Confringentur rami inconsummati et fructus illorum inutilis et acerbi ad manducandum et ad nihilum apti

**4:6.** For the children that are born of unlawful beds, are [witnesses](#) of [wickedness](#) against their parents in their trial.

Ex iniquis enim omnes filii qui nascuntur testes sunt nequitiae adversus parentes in interrogatione sua

**4:7.** But the [just man](#), if he be prevented with death, shall be in rest.

Iustus autem si morte praeoccupatus fuerit in refrigerio erit

**4:8.** For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a [man](#) is grey hairs.

Senectus enim venerabilis est non diuturna neque numero annorum computata cani sunt autem sensus hominibus

**4:9.** And a spotless life is old age.

Et aetas senectutis vita immaculata

**4:10.** He pleased [God](#), and was beloved, and living among sinners, he was translated.

Placens Deo factus dilectus et vivens inter peccatores translatus est

**4:11.** He was taken away, lest [wickedness](#) should alter his understanding, or deceit beguile his [soul](#).

Raptus est ne malitia mutaret intellectum illius aut fictio decipiat animam illius

**4:12.** For the bewitching of vanity obscureth [good](#) things, and the wandering of [concupiscence](#) overturneth the innocent mind.

Fascinatio enim nugacitatis obscurat bona et inconstantia concupiscentiae transvertit sensum sine malitia

**4:13.** Being made perfect in a short space, he fulfilled a long time.

Consummatus in brevi explevit tempora multa

**4:14.** For his **soul** pleased **God**: therefore he hastened to bring him out of the midst of **iniquities**: but the people see this, and understand not, nor lay up such things in their hearts:

Placita enim erat Deo anima illius propter hoc properavit educere illum de medio iniquitatum populi autem videntes et non intellegentes nec ponentes in praecordiis talia

**4:15.** That the **grace** of **God**, and his mercy is with his **saints**, and that he hath respect to his chosen.

Quoniam gratia Dei et misericordia in sanctos illius et respectus in electos illius

**4:16.** But the **just** that is dead, condemneth the **wicked** that are living, and youth soon ended, the long life of the unjust.

Condemnat autem iustus mortuus vivos impios et iuventus celerius consummata longam vitam iniusti

**4:17.** For they shall see the end of the wise **man**, and it shall not understand what **God** hath designed for him, and why the **Lord** hath set him in safety.

Videbunt enim finem sapientis et non intellegent quid cogitaverit de illo Deus et quare munierit illum Dominus

**4:18.** They shall see him, and shall **despise** him: but the **Lord** shall laugh them to scorn.

Videbunt enim et contemnent illos autem Dominus inridebit

**4:19.** And they shall fall after this without **honour**, and be a reproach among the dead for ever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

Et erunt post haec decedentes sine honore et in contumelia inter mortuos in perpetuum quoniam dirumpet illos inflatos sine voce et commovebit illos a fundamentis et usque ad supremum desolabuntur et erunt gementes et memoria illorum periet

**4:20.** They shall come with fear at the thought of their **sins**, and their **iniquities** shall stand against them to convict them.

Venient in cogitatione peccatorum suorum timidi et traduent illos ex adverso iniquitates ipsorum

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## Wisdom Chapter 5

### The fruitless repentance of the wicked in another world: the reward of the just.

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**5:1.** Then shall the [just](#) stand with great constancy against those that have afflicted them, and taken away their labours.

Tunc stabunt iusti in magna constantia adversus eos qui se angustaverunt et qui abstulerunt labores illorum

**5:2.** These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected [salvation](#),

Videntes turbabuntur timore horribili et mirabuntur in subitatione insperatae salutis

**5:3.** Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a [parable](#) of reproach.

Dicent inter se paenitentiam agentes et per angustiam spiritus gementes hi sunt quos habuimus aliquando in risu et in similitudine inproperii

**5:4.** We fools esteemed their life [madness](#), and their end without [honour](#).

Nos insensati vitam illorum aestimabamus insaniam et finem illorum sine honore

**5:5.** Behold, how they are numbered among the children of [God](#), and their lot is among the [saints](#).

Quomodo computati sunt inter filios Dei et inter sanctos sors illorum est

**5:6.** Therefore we have erred from the way of [truth](#), and the light of [justice](#) hath not shined unto us, and the sun of understanding hath not risen upon us.

Ergo erravimus a via veritatis et iustitiae lumen non luxit nobis et sol non est ortus nobis

**5:7.** We wearied ourselves in the way of [iniquity](#) and destruction, and have walked through hard ways, but the way of the [Lord](#) we have not [known](#).

Lassati sumus in via iniquitatis et perdicionis et ambulavimus vias difficiles viam autem Domini ignoravimus

**5:8.** What hath [pride](#) profited us? or what advantage hath the boasting of riches brought us?

Quid nobis profuit superbia aut quid divitiarum iactatio contulit nobis

**5:9.** All those things are passed away like a shadow, and like a post that runneth on,

Transierunt omnia illa tamquam umbra et tamquam nuntius percurrens

**5:10.** And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found nor the path of its keel in the waters:

Et tamquam navis quae pertransit fluctuantem aquam cuius cum praeterierit non est vestigium invenire neque semitam carinae illius in fluctibus

**5:11.** Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

Aut avis quae transvolat in aere nullum invenitur argumentum itineris illius sed tantum sonitus est alarum verberans levem ventum et scindens per vim itineris aerem commotis alis transvolavit et post hoc nullum signum invenitur itineris illius

**5:12.** Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage thereof is not [known](#):

Aut tamquam sagittae emissae in locum destinatum divisus aer continuo in se reclusus est ut ignoretur transitus illius

**5:13.** So we also being born, forthwith ceased to be: and have been able to show no mark of **virtue**: but are consumed in our **wickedness**.

Sic et nos nati continuo desivimus esse et virtutis quidem signum nullum valuimus ostendere in malignitate autem nostra consumpti sumus

**5:14.** Such things as these the sinners said in hell:

Talia dixerunt et peccaverunt

**5:15.** For the **hope** of the **wicked** is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

Quoniam spes impii tamquam lanugo est quae a vento tollitur et tamquam spuma gracilis quae a procella dispergitur et tamquam fumus qui a vento diffusus est et tamquam memoria hospitis unius diei praetereuntis

**5:16.** But the **just** shall live for evermore: and their reward is with the **Lord**, and the care of them with the **most High**.

Iusti autem in perpetuum vivent et apud Dominum est merces eorum et cogitatio illorum apud Altissimum

**5:17.** Therefore shall they receive a kingdom of **glory**, and a crown of beauty at the hand of the **Lord**: for with his right hand he will cover them, and with his **holy** arm he will defend them.

Ideo accipient regnum decoris et diadema speciei de manu Domini quoniam dextera sua teget eos et brachio suo defendet illos

**5:18.** And his **zeal** will take armour, and he will arm the creature for the revenge of his enemies.

Accipiet armaturam zelus illius et armabit creaturam ad ultionem inimicorum

**5:19.** He will put on **justice** as a breastplate, and will take **true** judgment instead of a helmet:

Induet pro torace iustitiam et accipiet pro galea iudicium certum

**5:20.** He will take equity for an invincible shield:

Sumet scutum inexpugnabilem aequitatem

**5:21.** And he will sharpen his severe **wrath** for a spear, and the whole world shall fight with him against the unwise.

Acuet autem duram iram in lanceam et pugnabit cum illo orbis terrarum contra insensatos

**5:22.** Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

Ibunt directae emissiones fulgorum et tamquam a bene curvato arcu nubium exterminabuntur et ad certum locum insilient

**5:23.** And thick hail shall be cast upon them from the stone casting **wrath**: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

Et a petrosa ira plenae mittentur grandines et scandescet in illos aqua maris et flumina concurrent duriter

**5:24.** A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their **iniquity** shall bring all the earth to a **desert**, and **wickedness** shall overthrow the thrones of the mighty.

Contra illos stabit spiritus virtutis et tamquam turbedo venti dividet illos et ad heremiam perducet omnem terram iniquitatis et malignitas evertet sedes potentium

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## Wisdom Chapter 6

### An address to princes to seek after wisdom: she is easily found by those that seek her.

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**6:1.** Wisdom is better than strength: and a wise [man](#) is better than a strong [man](#).

Melior est sapientia quam vires et vir prudens magis quam fortis

**6:2.** Hear, therefore, ye kings, and understand, learn ye that are judges of the ends of the earth.

Audite ergo reges et intellegite discite iudices finium terrae

**6:3.** Give ear, you that rule the people, and that please yourselves in multitudes of nations:

Praebete aures vos qui continetis multitudines et placetis vobis in turbis nationum

**6:4.** For power is given you by the [Lord](#), and strength by the [most High](#), who will examine your works: and search out your thoughts:

Quoniam data est a Domino potestas vobis et virtus ab Altissimo qui interrogabit opera vestra et cogitationes scrutabitur

**6:6.** Because being ministers of his kingdom, you have not judged rightly, nor kept the law of [justice](#), nor walked according to the [will](#) of [God](#).

Horrende et cito apparebit vobis quoniam iudicium durissimum in his qui praesunt fiet

**6:6.** Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.

Horrende et cito apparebit vobis quoniam iudicium durissimum in his qui praesunt fiet

**6:7.** For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

Exiguo enim conceditur misericordia potentes autem potenter tormenta patientur

**6:8.** For [God](#) will not except any [man's](#) person, neither will he stand in awe of any [man's](#) greatness: for he made the little and the great, and he hath equally care of all.

Non enim subtrahet personam cuiusquam Dominus nec reverebitur magnitudinem cuiusquam quoniam pusillum et magnum ipse fecit et aequaliter cura est illi pro omnibus

**6:9.** But a greater punishment is ready for the more mighty.

Fortioribus autem fortior instat cruciatio

**6:10.** To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

Ad vos ergo reges sunt hi sermones mei ut discatis sapientiam et non excidatis

**6:11.** For they that have kept [just](#) things [justly](#), shall be justified: and they that have learned these things, shall find what to answer.

Qui enim custodierint iusta iuste iustificabuntur et qui didicerint ista invenient quid respondeant

**6:12.** Covet ye, therefore, my words, and [love](#) them, and you shall have instruction.

Concupiscite ergo sermones meos diligite illos et habebitis disciplinam

**6:13.** Wisdom is [glorious](#), and never fadeth away, and is easily seen by them that [love](#) her, and is found by them that seek her.

Clara est et quae numquam marcescat sapientia et facile videtur ab his qui diligunt eam et invenietur ab his qui quaerunt illam

**6:14.** She preventeth them that [covet](#) her, so that she first showeth herself unto them.

Praeoccupat qui se concupiscunt ut illis se prior ostendat

**6:15.** He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.  
Qui de luce vigilaverit ad illam non laborabit adsidentem enim illam foribus suis inveniet

**6:16.** To think, therefore, upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.  
Cogitare ergo de illa sensus est consummatus et qui vigilaverit propter illam cito erit securus

**6:17.** For she goeth about seeking such as are worthy of her, and she showeth herself to them cheerfully in the ways, and meeteth them with all **providence**.  
Quoniam dignos se ipsa circuit quaerens et in viis ostendit se illis hilariter et in omni providentia occurrit illis

**6:18.** For the beginning of her is the most **true** desire of discipline.  
Initium enim illius verissima est disciplinae concupiscentia

**6:19.** And the care of discipline is **love**: and **love** is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:  
Cura ergo disciplinae dilectio est et dilectio custoditio legum illius est custoditio autem legum consummatio incorruptionis est

**6:20.** And incorruption bringeth near to **God**.  
Incorruptio autem facit esse proximum Deo

**6:21.** Therefore the desire of wisdom bringeth to the everlasting kingdom.  
Concupiscentia itaque sapientiae deducet ad regnum perpetuum

**6:22.** If then your delight be in thrones, and sceptres, O ye kings of the people, **love** wisdom, that you may reign for ever.  
Si ergo delectamini sedibus et stemmatibus reges populi diligite sapientiam ut in perpetuum regnetis

**6:23.** **Love** the light of wisdom, all ye that bear rule over peoples.  
[]

**6:24.** Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the **mysteries** of **God**, but will seek her out from the beginning of her birth, and bring the **knowledge** of her to light, and will not pass over the **truth**:  
Quid est autem sapientia et quemadmodum facta sit referam et non abscondam a vobis sacramenta Dei sed ab initio nativitatis investigabo et ponam in lucem scientiam illius et non praeteribo veritatem

**6:25.** Neither will I go with consuming envy: for such a **man** shall not be partaker of wisdom.  
Neque cum invidia tabescente iter habebō quoniam ista non erit particeps sapientiae

**6:26.** Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.  
Multitudo autem sapientium sanitas est orbis terrarum et rex sapiens populi stabilimentum est

**6:27.** Receive, therefore, instruction by my words, and it shall be profitable to you.  
Ergo accipite disciplinam per sermones meos et proderit vobis

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## Wisdom Chapter 7

### The excellence of wisdom: how she is to be found.

**7:1.** I myself am a mortal [man](#), like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.

Sum quidem et ego mortalis homo similis omnibus et ex genere terreno illius qui prior finctus est et in ventre matris figuratus sum caro

**7:2.** In the time of ten months I was compacted in blood, of the seed of [man](#), and the pleasure of sleep concurring.

Decem mensuum tempore coagulatus in sanguine ex semine hominis et delectamento somni conveniente

**7:3.** And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do.

Et ego natus accepi communem aerem et in similiter factam decidi terram primam vocem similem omnibus emisi plorans

**7:4.** I was nursed in swaddling clothes, and with great cares.

In involumentis nutritus sum et curis magnis

**7:5.** For none of the kings had any other beginning of birth.

Nemo enim ex regibus aliud habuit nativitatis initium

**7:6.** For all [men](#) have one entrance into life, and the like going out.

Unus ergo introitus est omnibus ad vitam et similis exitus

**7:7.** Wherefore I wished, and understanding was given me: and I called upon [God](#), and the spirit of wisdom came upon me:

Propter hoc optavi et datus est mihi sensus et invocavi et venit in me spiritus sapientiae

**7:8.** And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

Et praeposui illam regnis et sedibus et divitias nihil esse duxi in conparatione illius

**7:9.** Neither did I compare unto her any [precious stone](#): for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be counted as clay.

Nec comparavi illi lapidem pretiosum quoniam omne aurum in conparatione illius harena est exigua et tamquam lutum aestimabitur argentum in conspectu illius

**7:10.** I [loved](#) her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

Super salutem et speciem dilexi illam et proposui pro luce habere illam quoniam inextinguibile est lumen illius

**7:11.** Now all [good](#) things came to me together with her, and innumerable riches through her hands,

Venerunt autem mihi omnia bona pariter cum illa et innumerabilis honestas per manus illius

**7:12.** And I rejoiced in all these: for this wisdom went before me, and I [knew](#) not that she was the mother of them all.

Et laetatus sum in omnibus quoniam antecedebat ista sapientia et ignorabam quoniam horum omnium mater est

**7:13.** Which I have learned without guile, and communicate without envy, and her riches I hide not.

Quam sine fictione didici et sine invidia communico et honestatem illius non abscondo

**7:14.** For she is an infinite treasure to [men](#): which they that use, become the friends of [God](#), being

commended for the gifts of discipline.

Infinitus enim thesaurus est hominibus quod qui usi sunt participes facti sunt amicitiae Dei propter disciplinae dona commendati

**7:15.** And **God** hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

Mihi autem det Deus dicere ex sententia et praesumere digna horum quae dantur quoniam ipse et sapientiae dux est et sapientium emendator

**7:16.** For in his hand are both we, and our words, and all wisdom, and the **knowledge** and skill of works.

In manu enim illius et nos et sermones nostri et omnis sapientia et operum scientiae disciplina

**7:17.** For he hath given me the **true knowledge** of the things that are: to **know** the disposition of the whole world, and the virtues of the elements,

Ipse enim mihi dedit horum quae sunt scientiam veram ut sciam dispositionem orbis terrarum et virtutes elementorum

**7:18.** The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

Initium et consummationem et medietatem temporum et meditationem omnium morum mutationes et divisiones temporum

**7:19.** The revolutions of the year, and the dispositions of the stars,

Anni cursus et stellarum dispositiones

**7:20.** The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of **men**, the diversities of plants, and the virtues of roots,

Naturas animalium et iras bestiarum vim ventorum et cogitationes hominum differentias arborum et virtutes radicum

**7:21.** And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

Et quaecumque sunt absconsa et improvisa didici omnium enim artifex docuit me sapientia

**7:22.** For in her is the spirit of understanding; **holy**, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is **good**, quick, which nothing hindereth, beneficent,

Est enim in illa spiritus intellectus sanctus unicus multiplex subtilis mobilis dissertus incoinquinatus certus suavis amans bonum acutus qui nihil vetat benefacere

**7:23.** Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile:

Humanus stabilis certus securus omnem habens virtutem omnia prospiciens et qui capiat omnes spiritus intellegibiles mundos subtiles

**7:24.** For wisdom is more active than all active things; and reacheth everywhere, by reason of her purity.

Omnibus enim mobilibus mobilior est sapientia attingit autem ubique et capit propter suam munditiam

**7:25.** For she is a vapour of the power of **God**, and a certain pure emanation of the **glory** of the **Almighty God**: and therefore no defiled thing cometh into her.

Vapor est enim virtutis Dei et emanatio quaedam est claritatis omnipotentis Dei sincera et ideo nihil inquinatum in illa incurrit

**7:26.** For she is the brightness of **eternal** light, and the unspotted mirror of **God's** majesty, and the image of his goodness.

Candor est enim lucis aeternae et speculum sine macula Dei maiestatis et imago bonitatis illius

**7:27.** And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into **holy souls**, she maketh the friends of **God** and **prophets**.

Et cum sit una omnia potest et permanens in se omnia innovat et per nationes in animas sanctas se transfert amicos Dei et prophetas constituit

**7:28.** For **God loveth** none but him that dwelleth with wisdom.

Neminem enim diligit Deus nisi eum qui cum sapientia inhabitat

**7:29.** For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

Est enim haec speciosior sole et super omnem stellarum dispositionem luci comparata invenitur prior

**7:30.** For after this cometh night, but no evil can overcome wisdom.

Illi enim succedit nox sapientiam autem non vincit malitia

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## Wisdom Chapter 8

### Further praises of wisdom: and her fruits.

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**8:1.** She reacheth, therefore, from end to end mightily, and ordereth all things sweetly.

Adtingit enim a fine usque ad finem fortiter et disponit omnia suaviter

**8:2.** Her have I [loved](#), and have sought her out from my youth, and have desired to take for my spouse, and I became a lover of her beauty.

Hanc amavi et exquisivi a iuventute mea et quaesivi sponsam mihi adsumere et amator factus sum formae illius

**8:3.** She [glorifieth](#) her nobility by being conversant with [God](#): yea, and the [Lord](#) of all things hath [loved](#) her.

Generositatem glorificat contubernium habens Dei sed et omnium Dominus dilexit illam

**8:4.** For it is she that teacheth the [knowledge](#) of [God](#) and is the chooser of his works.

Doctrix est enim disciplinae Dei et electrix operum illius

**8:5.** And if riches be desired in life, what is richer than wisdom, which maketh all things?

Et si divitiae appetuntur in vita quid sapientiae locupletius quae omnia operatur

**8:6.** And if sense do work: who is a more artful worker than she of those things that are?

Si autem sensus operatur quis horum quae sunt magis quam illa est artifex

**8:7.** And if a [man love justice](#): her labours have great [virtues](#): for she teacheth [temperance](#), and [prudence](#), and [justice](#), and [fortitude](#), which are such things as [men](#) can have nothing more profitable in life.

Et si iustitiam quis diligit labores huius magnas habent virtutes sobrietatem enim et sapientiam docet et iustitiam et virtutem quibus utilius nihil est in vita hominibus

**8:8.** And if a [man](#) desire much [knowledge](#): she [knoweth](#) things past, and judgeth of things to come: she [knoweth](#) the subtilties of speeches, and the solutions of arguments: she [knoweth signs and wonders](#) before they be done, and the events of times and ages.

Et si multitudinem scientiae desiderat quis scit praeterita et de futuris aestimat scit versutias sermonum et dissolutiones argumentorum signa et monstra scit antequam fiant et eventus temporum et saeculorum

**8:9.** I purposed, therefore, to take her to me to live with me: [knowing](#) that she will communicate to me of her [good](#) things, and will be a comfort in my cares and grief.

Proposui ergo hanc adducere mihi ad convivendum sciens quoniam communicabit mecum de bonis et erit adlocutio cogitationis et taedii mei

**8:10.** For her sake I shall have [glory](#) among the multitude, and [honour](#) with the ancients, though I be young:

Habebo propter hanc claritatem ad turbas et honorem apud seniores iuvenis

**8:11.** And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

Acutus inveniar in iudicio et in conspectu potentium admirabilis ero et facies principum mirabuntur me

**8:12.** They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouth.

Tacentem me sustinebunt et loquentem me respicient et sermocinante plura manus ori suo inponent

**8:13.** Moreover, by the means of her I shall have [immortality](#): and shall leave behind me an everlasting memory to them that come after me.

Propterea habebo per hanc immortalitatem et memoriam aeternam his qui post me futuri sunt relinquam

**8:14.** I shall set the people in order: and nations shall be subject to me.  
Disponam populos et nationes mihi erunt subiectae

**8:15.** Terrible kings hearing, shall be afraid of me: among the multitude I shall be found **good**, and **valiant** in **war**.  
Timebunt me audientes reges horrendi in multitudine videbor bonus et in bello fortis

**8:16.** When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but **joy and gladness**.  
Intrans in domum meam conquiescam cum illa non enim habet amaritudinem conversatio illius nec taedium convictus ipsius sed laetitiam et gaudium

**8:17.** Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is **immortality**,  
Haec cogitans apud me et commemorans in corde meo quoniam immortalitas est in cogitatione sapientiae

**8:18.** And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and **glory** in the communication of her words: I went about seeking, that I might take her to myself.  
Et in amicitia illius delectatio bona et in operibus manuum illius honestas sine defectione et in certamine loquellae illius sapientia et praeclaritas in communicatione sermonum ipsius circuibam quaerens ut mihi illam adsumerem

**8:19.** And I was a witty child, and had received a **good soul**.  
Puer autem eram ingeniosus et sortitus sum animam bonam

**8:20.** And whereas I was more **good**, I came to a body undefiled.  
Et cum essem magis bonus veni ad corpus incoinquinatum

**8:21.** And as I **knew** that I could not otherwise be continent, except **God** gave it, and this also was a point of wisdom, to **know** whose gift it was, I went to the **Lord**, and besought him, and said with my whole heart:

Et ut scivi quoniam aliter non possum esse continens nisi Deus det et hoc ipsum erat sapientiae scire cuius esset hoc donum adii Dominum et deprecatus sum illum et dixi ex totis praecordiis meis

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## Wisdom Chapter 9

### Solomon's prayer for wisdom.

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**9:1.** [God](#) of my fathers, and [Lord](#) of mercy, who hast made all things with thy word,  
Deus parentum et Domine misericordiae tuae qui fecisti omnia verbo tuo

**9:2.** And by thy wisdom hast appointed [man](#), that he should have dominion over the creature that was made by thee,  
Et sapientia tua constituisti hominem ut dominetur creaturae quae a te facta est

**9:3.** That he should order the world according to equity and [justice](#), and execute [justice](#) with an upright heart:  
Ut disponat orbem terrarum in aequitate et iustitia et in directione cordis iudicium iudicet

**9:4.** Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:  
Da mihi sedium tuarum adsitricem sapientiam et noli me reprobare a pueris tuis

**9:5.** For I am thy servant, and the son of thy handmaid, a weak [man](#), and of short time, and falling short of the understanding of judgment and laws.  
Quoniam ego servus tuus et filius ancillae tuae sum homo infirmus et exigui temporis et minor ad intellectum iudicii et legum

**9:6.** For if one be perfect among the children of [men](#), yet if thy wisdom be not with him, he shall be nothing regarded.  
Et si quis erit consummatus inter filios hominum si afuerit ab illo sapientia tua in nihilum computabitur

**9:7.** Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters:  
Tu me elegisti regem populo tuo et iudicem filiorum tuorum et filiarum

**9:8.** And hast commanded me to build a [temple](#) on thy [holy](#) mount, and an [altar](#) in the city of thy dwelling place, a resemblance of thy [holy](#) tabernacle, which thou hast prepared from the beginning:  
Dixisti aedificare templum in monte sancto tuo et in civitate habitationis tuae aram similitudinem tabernaculi sancti tui quod praeparasti ab initio

**9:9.** And thy wisdom with thee, which [knoweth](#) thy works, which then also was present when thou madest the world, and [knew](#) what was agreeable to thy eyes, and what was right in thy commandments.  
Et tecum sapientia quae novit opera tua quae et adfuit tunc cum orbem terrarum faceres et sciebat quid placitum esset oculis tuis et quid directum in praeceptis tuis

**9:10.** Send her out of thy [holy heaven](#), and from the throne of thy majesty, that she may be with me, and may labour with me, that I may [know](#) what is acceptable with thee:  
Mitte illam de sanctis caelis tuis et mitte illam a sede magnitudinis tuae ut mecum sit et mecum laboret et sciam quid acceptum sit apud te

**9:11.** For she [knoweth](#) and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.  
Scit enim illa omnia et intellegit et deducet me in operibus meis sobrie et custodiet me in sua potentia

**9:12.** So shall my works be acceptable, and I shall govern thy people [justly](#), and shall be worthy of the throne of my father.  
Et erunt accepta opera mea et disponam populum tuum iuste et ero dignus sedium patris mei

**9:13.** For who among [men](#) is he that can [know](#) the counsel of [God](#)? or who can think what the [will](#) of [God](#) is?  
Quis enim hominum poterit scire consilium Dei aut quis poterit cogitare quid velit Dominus

**9:14.** For the thoughts of mortal **men** are fearful, and our counsels uncertain.  
Cogitationes enim mortalium timidae et incertae providentiae nostrae

**9:15.** For the corruptible body is a load upon the **soul**, and the earthly habitation presseth down the mind that museth upon many things.  
Corpus enim quod corrumpitur adgravat animam et deprimit terrena inhabitatio sensum multa cogitantem

**9:16.** And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in **heaven**, who shall search out?  
Et difficile aestimamus quae in terra sunt et quae in prospectu sunt invenimus cum labore quae in caelis sunt autem quis investigavit

**9:17.** And who shall **know** thy thought, except thou give wisdom, and send thy **holy Spirit** from above:  
Sensum autem tuum quis scivit nisi tu dederis sapientiam et miseris sanctum spiritum tuum de altissimis

**9:18.** And so the ways of them that are upon earth may be corrected, and **men** may learn the things that please thee?  
Et sic correctae sunt semitae eorum qui in terris sunt et quae tibi placent didicerunt homines

**9:19.** For by wisdom they were healed, whosoever have pleased thee, O **Lord**, from the beginning.  
Et per sapientiam sanati sunt

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## Wisdom Chapter 10

### What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.

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**10:1.** She preserved him, that was first formed by [God](#), the father of the world, when he was [created](#) alone,

Haec illum qui primus finctus est patrem orbis terrarum cum solus esset creatus custodivit

**10:2.** And she brought him out of his [sin](#), and gave him power to govern all things.

Et eduxit illum a delicto suo et dedit illi virtutem continendi omnia

**10:3.** But when the [unjust](#) went away from her in his [anger](#), he perished by the fury wherewith he murdered his brother. \*

Ab hac ut recessit iniustus in ira sua per iram homicidii fraternitatis deperit

**The unjust... Cain.**

**10:4.** For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the [just](#) by contemptible wood. \*

Propter quem cum aqua deleret terram iterum sanavit sapientia per contemptibile lignum iustum gubernans

**For whose cause... Viz., for the wickedness of the race of Cain. -- Ibid. The just... Noe.**

**10:5.** Moreover, when the nations had conspired together to consent to [wickedness](#), she [knew](#) the [just](#), and preserved him without blame to [God](#), and kept him strong against the compassion for his son. \*

Haec et in consensu nequitiae cum se nationes contulissent scivit iustum et servavit sine querella Deo et in filii misericordia fortem custodivit

**She knew the just... She found out and approved Abraham. Ibid. And kept him strong, etc... Gave him strength to stand firm against the efforts of his natural tenderness, when he was ordered to sacrifice his son.**

**10:6.** She delivered the [just man](#), who fled from the [wicked](#) that were perishing, when the fire came down upon [Pentapolis](#): \*

Haec iustum a pereuntibus impiis liberavit fugientem descendentem ignem in Pentapoli

**The just man... Lot. -- Ibid. Pentapolis... The land of the five cities, Sodom, Gomorrha, etc.**

**10:7.** Whose land, for a testimony of their [wickedness](#), is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of [salt](#) is a monument of an incredulous [soul](#).

Cuius in testimonium nequitiae fumigabunda constat deserta terra et incerto tempore fructus habentes arbores et incredibilis animae memoria stans figmentum salis

**10:8.** For regarding not wisdom, they did not only slip in this, that they were [ignorant](#) of [good](#) things; but they left also unto [men](#) a memorial of their folly, so that in the things in which they [sinned](#), they could not so much as lie hid.

Sapientiam enim praetereuntes non tantum in hoc lapsi sunt ut ignorarent bona sed et insipientiae suae reliquerunt hominibus memoriam ut in his quae peccaverunt nec latere potuissent

**10:9.** But wisdom hath delivered from sorrow them that attend upon her.

Sapientia autem hos qui se observant a doloribus liberavit

**10:10.** She conducted the [just](#), when he fled from his [brother's wrath](#), through the right ways, and showed him the [kingdom of God](#), and gave him the [knowledge](#) of the [holy](#) things, made him [honourable](#) in his labours, and accomplished his labours. \*

Haec profugum irae fratris iustum deduxit per vias rectas et ostendit illi regnum Dei et dedit illi scientiam sanctorum honestavit illum in laboribus et conplevit labores illius

**The just... Jacob.**

**10:11.** In the **deceit** of them that overreached him, she stood by him, and made him **honourable**.  
In fraude circumvenientium illum adfuit et honestum illum fecit

**10:12.** She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and **know** that wisdom is mightier than all. \*  
Custodivit illum ab inimicis et a seductoribus tutavit eum et certamen forte dedit illi ut vinceret ut sciret quoniam omnium potentior est sapientia

**Conflict...** Viz., with the **angel**.

**10:13.** She forsook not the **just** when he was sold, but delivered him from sinners: she went down with him into the pit. \*

Haec venditum iustum non dereliquit sed a peccatoribus liberavit illum descendit cum illo in foveam

**The just when he was sold...** Viz., **Joseph**.

**10:14.** And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and showed them to be **liars** that had accused him, and gave him everlasting **glory**.

Et in vinculis non dereliquit illum donec adferret illi sceptrum regni et potentiam adversus eos qui eum deprimebant et mendaces ostendit qui maculaverunt ipsum et dedit illi claritatem aeternam

**10:15.** She delivered the **just** people, and blameless seed, from the nations that oppressed them.

Haec populum iustum et semen sine querella liberavit a nationibus quae illum conprimebant

**10:16.** She entered into the **soul** of the servant of **God** and stood against dreadful kings in wonders and signs. \*

Intravit in animam servi Domini et stetit contra reges horrendos in portentis et signis

**The servant of God...** Viz., **Moses**.

**10:17.** And she rendered to the **just** the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

Et reddidit iustis mercedem laborum suorum et deduxit illos in via mirabili et fuit illis in velamento diei et in luce stellarum nocte

**10:18.** And she brought them through the **Red Sea**, and carried them over through a great water.

Transtulit illos mare Rubrum et transvexit illos per aquam nimiam

**10:19.** But their enemies she drowned in the sea, and from the depth of hell she brought them out.

Therefore the **just** took the spoils of the **wicked**.

Inimicos autem illorum demersit in mare et ab altitudine inferorum eduxit illos ideo iusti tulerunt spolia impiorum

**10:20.** And they sung to thy **holy name**, O **Lord**, and they praised with one accord thy victorious hand.

Et decantaverunt Domine nomen sanctum tuum et victricem manum tuam laudaverunt pariter

**10:21.** For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

Quoniam sapientia aperuit os mutorum et linguas infantium fecit dissertas

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## Wisdom Chapter 11

### Other benefits of wisdom to the people of God.

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**11:1.** She prospered their works in the hands of the [holy prophet](#). \*

Direxit opera illorum in manibus prophetae sancti

**The holy prophet...** [Moses](#).

**11:2.** They went through [wildernesses](#) that were not inhabited, and in [desert places](#) they pitched their tents.

Iter fecerunt per deserta quae non inhabitabantur et in locis secretis fixerunt casas

**11:3.** They stood against their enemies, and revenged themselves of their adversaries. \*

Steterunt contra hostes et de inimicis se vindicaverunt

**Their enemies...** The [Amalecites](#).

**11:4.** They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

Sitierunt et invocaverunt te et data est illis de petra altissima aqua et requies sitis de lapide duro

**11:5.** For by what things their enemies were punished, when their drink failed them, while the [children of Israel](#) abounded therewith, and rejoiced: \*

Per quae enim poenas passi sunt inimici illorum

**By what things, etc...** The meaning is, that [God](#), who wrought a [miracle](#) to punish the [Egyptians](#) by thirst, when he turned all their waters into blood, (at which time the [Israelites](#), who were exempt from those plagues, had plenty of water), wrought another [miracle](#) in favour of his own people in their thirst, by giving them water out of the rock.

**11:6.** By the same things they in their need were benefited.

Per haec cum illis deesset bene cum illis actum est

**11:7.** For instead of a fountain of an ever running river, thou gavest [human](#) blood to the unjust.

Nam pro fonte quidem sempiterni fluminis humanum sanguinem dedisti iniustis

**11:8.** And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for:

Qui comminuerentur in traductione infantum occisorum dedisti illis abundantem aquam insperate

**11:9.** Showing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

Ostendens per sitim quae tunc fuit quemadmodum tuos exaltares et adversarios illorum necares

**11:10.** For when they were tried, and chastised with mercy, they [knew](#) how the [wicked](#) were judged with [wrath](#), and tormented.

Cum enim temptati sunt et quidem cum misericordia disciplinam accipientes scierunt quemadmodum cum ira iudicati impij tormenta paterentur

**11:11.** For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

Hos quidem tamquam pater monens probasti illos autem tamquam durus rex interrogans condemnasti

**11:12.** For whether absent or present, they were tormented alike.

Absentes enim et praesentes similiter torquebantur

**11:13.** For a double affliction came upon them, and a groaning for the remembrance of things past.

Duplex enim illos acceperat taedium et gemitus cum memoria praeteritorum

**11:14.** For when they heard that by their punishments the others were benefited, they remembered the [Lord](#), wondering at the end of what was come to pass. \*

Cum enim audirent per sua tormenta bene secum agi commemorati sunt Dominum

**By their punishments, etc...** That is, that the **Israelites** had been benefited and **miraculously** favoured in the same kind, in which they had been punished.

**11:15.** For whom they scorned before, when he was thrown out at the time of his being **wickedly** exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the **just**.

Quem enim in expositione prava proiectum deriserunt in finem eventus mirati sunt non similiter iustis faciens

**11:16.** But for the foolish devices of their iniquity, because some being deceived worshipped dumb serpents and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance: \*

Pro cogitationibus autem insensatis iniquitates illorum quod quidam errantes colebant mutos serpentes et bestias supervacuas inmisisti illis multitudinem mutorum animalium in vindictam

**Dumb beasts...** Viz., frogs, sciniphs, flies, and locusts.

**11:17.** That they might **know** that by what things a **man sinneth**, by the same also he is tormented.

Ut scirent quia per quae peccat quis per haec et torquetur

**11:18.** For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

Non enim impossibilis erat omnipotens manus tua quae creavit orbem terrarum ex materia invisâ inmittere illis multitudinem ursorum aut audaces leones

**11:19.** Or unknown beasts of a new kind, full of rage; either breathing out a fiery vapour, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes:

Aut novi generis ira plenas et ignotas bestias aut vaporem igneum spirantes aut odorem fumi proferentes aut horrendas ab oculis scintillas emittentes

**11:20.** Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

Quarum non solum laesura poterat illos exterminare sed et aspectus per timorem occidere

**11:21.** Yea, and without these, they might have been slain with one blast, **persecuted** by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

Sed et sine his uno spiritu occidi poterant persecutionem passi ab ipsis factis suis et dispersi per spiritum virtutis tuae sed omnia mensura et numero et pondere disposuisti

**11:22.** For great power always belonged to thee alone: and who shall resist the strength of thy arm?

Multum enim valere tibi soli superat semper et virtuti brachii tui quis resistet

**11:23.** For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

Quoniam tamquam momentum staterae sic ante te est orbis terrarum et tamquam gutta roris antelucani quae descendit in terram

**11:24.** But thou hast mercy upon all, because thou canst do all things, and overlookest the **sins** of **men** for the sake of repentance.

Sed misereris omnium quoniam omnia potes et dissimulas peccata hominum propter paenitentiam

**11:25.** For thou **lovest** all things that are, and **hatest** none of the things which thou hast **made**: for thou didst not appoint, or make any thing **hating** it.

Diligis enim omnia quae sunt et nihil odisti horum quae fecisti nec enim odiens aliquid constituisti

**11:26.** And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee?

Quomodo autem posset aliquid permanere nisi tu voluisses aut quod a te vocatum non esset conservaretur

**11:27.** But thou sparest all: because they are thine, O **Lord**, who **lovest souls**.

Parcis autem omnibus quoniam tua sunt Domine qui animas amas

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## Wisdom Chapter 12

### God's wisdom and mercy in his proceedings with the Chanaanites.

**12:1.** O how good and sweet is thy Spirit, O Lord, in all things!

Bonus enim spiritus tuus est in omnibus

**12:2.** And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

Propter quod hos qui exerrant partibus corripis et de quibus peccant admonens adloqueris ut relicta malitia credant in te Domine

**12:3.** For those ancient inhabitants of thy holy land, whom thou didst abhor,

Et illos enim antiquos inhabitatores sanctae tuae terrae odiens

**12:4.** Because they did works hateful to thee by their sorceries, and wicked sacrifices,

Quoniam odibilia tibi opera faciebant per medicamina et sacrificia iniusta

**12:5.** And those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration,\*

Et filiorum necatores sine misericordia et comestores viscerum hominum devorationem et sanguinis a medio sacramento tuo

**From the midst of thy consecration...** Literally, sacrament. That is, the land sacred to thee, in which thy temple was to be established, and man's redemption to be wrought.

**12:6.** And those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

Et auctores parentes animarum inauxiliatarum voluisti perdere per manus parentum nostrorum

**12:7.** That the land which of all is most dear to thee, might receive a worthy colony of the children of God.

Ut dignam perciperent peregrinationem puerorum Dei quae tibi omnium carior est terra

**12:8.** Yet even those thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them by little and little.

Sed et his tamquam hominibus pepercisti et misisti antecessores exercitus tui vespas ut illos paulatim exterminarent

**12:9.** Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

Non quia inpotens eras in bello subicere impios iustis aut bestiis saevis aut verbo duro simul exterminare

**12:10.** But executing thy judgments by degrees, thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

Sed partibus iudicans dabas locum paenitentiae non ignorans quoniam nequa est natio illorum et naturalis malitia ipsorum et quoniam non poterat mutari cogitatio illorum in perpetuum

**12:11.** For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

Semen enim erat maledictum ab initio nec timens aliquem veniam dabas peccatis illorum

**12:12.** For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee to be a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

Quis enim dicet tibi quid fecisti aut quis stabit contra iudicium tuum aut quis in conspectum tuum veniet

vindex iniquorum hominum aut quis tibi inputabit si nationes perierint quas tu fecisti

**12:13.** For there is no other **God** but thou, who hast care of all, that thou shouldst show that thou dost not give judgment **unjustly**.

Nec enim est alius Deus quam tu cuius cura est de omnibus ut ostendas quoniam non iniuste iudicasti

**12:14.** Neither shall king, nor tyrant, in thy sight inquire about them whom thou hast destroyed.

Neque rex neque tyrannus in conspectu tuo inquirent de his quos perdidisti

**12:15.** For so much then, as thou art **just**, thou orderest all things **justly**: thinking it not agreeable to the power, to condemn him who deserveth not to be punished.

Cum sis ergo iustus iuste omnia disponis ipsum quoque qui non debet puniri condemnas exterum aestimas a tua virtute

**12:16.** For thy power is the beginning of **justice**: and because thou art **Lord** of all, thou makest thyself gracious to all.

Virtus enim tua iustitiae initium est et ob hoc quod omnium Dominus es omnibus te parcere facis

**12:17.** For thou showest thy power, when **men** will not **believe** thee to be absolute in power, and thou convincest the boldness of them that **know** thee not.

Virtutem enim ostendis tu qui non crederis esse in virtute consummatus et hos qui sciunt audaciam traducis

**12:18.** But thou being master of power, judgest with tranquillity, and with great favour disposest of us: for thy power is at hand when thou wilt.

Tu autem dominator virtutis cum tranquillitate iudicas et cum magna reverentia disponis nos subest enim tibi cum voles posse

**12:19.** But thou hast taught thy people by such works, that they must be **just** and humane, and hast made thy children to be of a **good hope**: because in judging, thou givest place for repentance for **sins**.

Docuisti autem populum tuum per talia opera quoniam oportet iustum esse et humanum et bonae spei fecisti filios tuos quoniam das locum in peccatis paenitentiae

**12:20.** For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their **wickedness**:

Si enim inimicos servorum tuorum et debitos morti cum tanta cruciasti adtentione et liberasti dans tempus et locum per quae possint mutari a malitia

**12:21.** With what circumspection hast thou judged thy own children, to whose parents thou hast sworn, and made covenants of **good** promises?

Cum quanta diligentia iudicasti filios tuos quorum parentibus iuramenta et conventiones dedisti bonarum promissionum

**12:22.** Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may **hope** for thy mercy.

Cum ergo nobis disciplinam das inimicos nostros multipliciter flagellas ut bonitatem tuam cogitemus iudicantes et cum de nobis iudicatur speremus misericordiam

**12:23.** Wherefore thou hast also greatly tormented them, who, in their life, have lived foolishly and **unjustly**, by the same things which they worshipped.

Unde et illis qui in vita sua insensate et iniuste vixerunt per haec quae coluerunt dedisti summa tormenta

**12:24.** For they went astray for a long time in the ways of **error**, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

Etenim in erroris via diutius erraverunt deos aestimantes haec quae in animalibus sunt supervacua infantum insensatorum more viventes

**12:25.** Therefore thou hast sent a judgment upon them, as senseless children, to mock them.

Propter hoc tamquam pueris insensatis iudicium in derisum dedisti

**12:26.** But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of **God**.

Qui autem ludibriis increpationis non correpti sunt dignum Dei iudicium experti sunt

**12:27.** For seeing, with indignation, that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the **true God**, whom in time past they denied that they **knew**: for which cause the end also of their condemnation came upon them.

In his enim quae patiebantur moleste ferebant in quibus patientes indignabantur per haec quos putabant deos in ipsis cum exterminarentur videntes illum quem olim negabant se nosse Deum verum agnoverunt propter quod et finis condemnationis illis veniet

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## Wisdom Chapter 13

### **Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.**

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**13:1.** But all **men** are vain, in whom there is not the **knowledge** of **God**: and who by these **good** things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

Vani sunt autem omnes homines quibus non subest scientia Dei et de his quae videntur bona non potuerunt intellegere eum qui est neque operibus adtendentes agnoverunt quis esset artifex

**13:2.** But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

Sed aut ignem aut spiritum aut citatum aerem aut gyrum stellarum aut nimiam aquam aut solem et lunam rectores orbis terrarum deos putaverunt

**13:3.** With whose beauty, if they, being delighted, took them to be gods: let them **know** how much the **Lord** of them is more beautiful than they: for the first author of beauty made all those things.

Quorum si specie delectati deos putaverunt sciant quanto dominator eorum speciosior est speciei enim generator haec omnia constituit

**13:4.** Or if they admired their power, and their effects, let them understand by them, that he that made them, is mightier than they:

Aut si virtutem et opera eorum mirati sunt intellegant ab ipsis quoniam qui haec constituit fortior est illis

**13:5.** For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be **known** thereby.

A magnitudine enim speciei et creaturae cognoscibiliter poterit horum creator videri

**13:6.** But yet as to these they are less to be blamed. For they perhaps **err**, seeking **God**, and desirous to find him.

Sed tamen adhuc in his minor est querella et hii enim fortassis errant Deum quaerentes et volentes invenire

**13:7.** For being conversant among his works, they search: and they are persuaded that the things are **good** which are seen.

Etenim cum in operibus illius conversentur inquirunt et persuasum habent quoniam bona sunt quae videntur

**13:8.** But then again they are not to be pardoned.

Iterum autem nec his debet ignosci

**13:9.** For if they were able to **know** so much as to make a judgment of the world: how did they not more easily find out the **Lord** thereof?

Si enim tantum potuerunt scire ut possent aestimare saeculum quomodo huius Dominum non facilius invenerunt

**13:10.** But unhappy are they, and their **hope** is among the dead, who have called gods the works of the hand of **men**, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

Infelices autem sunt et inter mortuos spes illorum est qui appellaverunt deos opera manuum hominum aurum et argentum artis inventionem similitudines animalium aut lapidem inutilem opus manus antiquae

**13:11.** Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

Aut si quis artifex faber de silva lignum rectum secaverit et huius docte eradat omnem corticem et arte sua

usus diligenter fabricet vas utile in conversatione vitae

**13:12.** And useth the chips of his work to dress his meat:

Reliquias autem eius operis ad praeparationem escae abutatur

**13:13.** And taking what was left thereof, which is **good** for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a **man**:

Et reliquum horum quod ad nullos usus facit lignum curvum et verticibus plenum sculpat diligenter per vacuitatem suam et per scientiam artis suae figuret illud et adsimilet illud imagini hominis

**13:14.** Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

Aut alicui ex animalibus illud conparet perliniens lubrica et rubicundum faciens fuco colorem illius et omnem maculam quae in illo est perliniens

**13:15.** And maketh a convenient dwelling place for it, and setting it in a wall, and fastening it with iron,

Et faciat ei dignam habitationem in pariete ponens illud confirmans ferro

**13:16.** Providing for it, lest it should fall, **knowing** that it is unable to help itself: for it is an image, and hath need of help.

Ne forte cadat prospiciens illi sciens quoniam non potest se adiuvere imago enim est et opus est illi adiutorio

**13:17.** And then maketh **prayer** to it, enquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

Et de substantia sua et filiis suis et nuptiis votum faciens inquirat non erubescit loqui cum illo qui sine anima est

**13:18.** And for health he maketh supplication to the weak, and for life **prayeth** to that which is dead, and for help calleth upon that which is unprofitable:

Et pro sanitate quidem infirmum deprecatur et pro vita mortuum rogat et in adiutorium inutilem invocat

**13:19.** And for a **good** journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

Et pro itinere petit ab hoc qui ambulare non potest et de acquirendo et de operando et de omnium rerum eventu petit ab eo qui in omnibus est inutilis

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## Wisdom Chapter 14

### The beginning of worshipping idols: and the effects thereof.

**14:1.** Again, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

Iterum alius navigare cogitans et per feros fluctus incipiens iter facere ligno portante se fragilius lignum invocat

**14:2.** For this the desire of gain devised, and the workman built it by his skill.

Illud enim cupiditas acquirendi excogitavit et artifex sapientia fabricavit sua

**14:3.** But thy [providence](#), O [Father](#), governeth it: for thou hast made a way even in the sea, and a most sure path among the waves,

Tua autem pater gubernat providentia quoniam dedisti et in mari viam et inter fluctus semitam firmissimam

**14:4.** Showing that thou art able to save out of all things, yea, though a [man](#) went to sea without art.

Ostendens quoniam potes ex omnibus sanare etiam si sine arte aliquis adeat

**14:5.** But that the works of thy wisdom might not be idle: therefore [men](#) also trust their lives even to a little wood, and passing over the sea by ship, are saved.

Sed ut non esset vacua sapientiae tuae opera propter hoc etiam exiguo ligno credunt homines animas suas et transeuntes mare per ratem liberati sunt

**14:6.** And from the beginning also, when the [proud](#) giants perished, the [hope](#) of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of [generation](#).

Sed ab initio cum perirent superbi gigantes spes orbis terrarum ad ratem confugiens remisit saeculo semen nativitatis quae manu tua erat gubernata

**14:7.** For [blessed](#) is the wood, by which [justice](#) cometh

Benedictum est enim lignum per quod fit iustitia

**14:8.** But the [idol](#) that is made by hands, is [cursed](#), as well it, as he that made it: he because he made it; and it because being frail it is called a god.

Per manus autem quod fit maledictum et ipsum et qui fecit illud quia ille quidem operatus est illud autem cum esset fragile Deus cognominatus est

**14:9.** But to [God](#) the [wicked](#) and his [wickedness](#) are hateful alike.

Similiter autem odio sunt Deo impius et impietas eius

**14:10.** For that which is made, together with him that made it, shall suffer torments.

Etenim quod factum est cum illo qui fecit tormenta patietur

**14:11.** Therefore there shall be no respect had even to the [idols](#) of the [Gentiles](#): because the creatures of [God](#) are turned to an abomination, and a temptation to the [souls](#) of [men](#), and a snare to the feet of the unwise.

Propter hoc et idolis nationum non erit respectus quoniam creaturae Dei in odium factae sunt et in temptationem animis hominum et in musculum pedibus insipientium

**14:12.** For the beginning of fornication is the devising of [idols](#): and the invention of them is the corruption of life.

Initium enim fornicationis est exquisitio idolorum et adinventio illorum corruptio vitae est

**14:13.** For neither were they from the beginning, neither shall they be for ever.

Neque erant ab initio neque erunt in perpetuum

**14:14.** For by the vanity of **men** they came into the world: and therefore they shall be found to come shortly to an end.

Supervacuitas enim hominum venit in orbem terrarum et ideo brevis illorum finis inventus est

**14:15.** For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a **man**, he began now to worship as a god, and appointed him rites and **sacrifices** among his servants.

Acerbo enim luctu dolens pater cito sibi filii rapti faciens imaginem illum qui tunc homo mortuus fuerat nunc tamquam deum colere coepit et constituit inter servos suos sacra et sacrificia

**14:16.** Then, in process of time, **wicked** custom prevailing, this **error** was kept as a law, and statues were worshipped by the commandment of tyrants.

Deinde interveniente tempore convalescente iniqua consuetudine hic error tamquam lex custodita est et tyrannorum imperio colebantur figmenta

**14:17.** And those whom **men** could not **honour** in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king, whom they had a mind to **honour**: that by this their diligence, they might **honour** as present, him that was absent.

Hos quos in palam honorare non poterant homines propter quod longe essent e longinquo figura illorum adlata evidentem imaginem regis quem honorare volebant fecerunt ut illum qui aberat tamquam praesentem colerent sua sollicitudine

**14:18.** And to the worshipping of these, the singular diligence also of the artificer helped to set forward the **ignorant**.

Provexit autem ad horum culturam et hos qui ignorabant artificis eximia diligentia

**14:19.** For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

Ille enim volens placere illi qui se adsumpsit elaboravit arte sua ut similitudinem in melius figuraret

**14:20.** And the multitude of **men**, carried away by the beauty of the work, took him now for a god, that little before was but honoured as a **man**.

Multitudo autem adducta per speciem operis eum qui ante tempus tamquam homo honoratus fuerat nunc deum existimaverunt

**14:21.** And this was the occasion of deceiving **human** life: for **men** serving either their affection, or their kings, gave the incommunicable **name** to stones and wood.

Et haec fuit vitae humanae deceptio quoniam aut adfectui aut regibus deservientes homines incommunicabile nomen lapidibus et lignis inposuerunt

**14:22.** And it was not enough for them to **err** about the **knowledge** of **God**, but whereas they lived in a great **war** of **ignorance**, they call so many and so great **evils** peace.

Et non sufficerat errasse eos circa Dei scientiam sed et in magno viventes inscientiae bello tot et tam magna mala pacem appellant

**14:23.** For either they **sacrifice** their own children, or use hidden **sacrifices**, or keep watches full of **madness**,

Aut enim filios suos sacrificantes aut obscura sacrificia facientes aut insaniae plenas vigiliis habentes

**14:24.** So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by **adultery**:

Neque vitam neque nuptias mundas iam custodiunt sed alius alium per invidiam occidit aut adulterans contristat

**14:25.** And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the **good**,

Et omnia commixta sunt sanguis homicidium furtum et fictio corruptio infidelitas turbatio et periurium tumultus bonorum

**14:26.** Forgetfulness of **God**, defiling of **souls**, changing of nature, disorder in marriage, and the irregularity of **adultery** and **uncleanness**.

Domini inmemoratio animarum inquinatio nativitatis inmutatio nuptiarum inconstantia moechiae et inpudicitia

**14:27.** For the worship of abominable **idols** is the cause, and the beginning and end of all **evil**.  
Infandorum enim idolorum cultura omnis mali causa est et initium et finis

**14:28.** For either they are mad when they are merry: or they **prophesy** lies, or they live **unjustly**, or easily forswear themselves.  
Aut enim dum laetantur insaniunt aut vaticinantur falsa aut vivunt iniuste aut periurant cito

**14:29.** For whilst they trust in **idols**, which are without life, though they **swear** amiss, they look not to be hurt.  
Dum enim confidunt in idolis quae sunt sine anima male iurantes renoceri se non sperant

**14:30.** But for both these things they shall be **justly** punished, because they have thought not well of **God**, giving heed to **idols**, and have sworn **unjustly**, in guile despising **justice**.  
Utraque ergo illis evenient digne quoniam male senserunt de Deo adtendentes idolis et iniuste iuraverunt in dolo contemnentes iustitiam

**14:31.** For it is not the power of them, by whom they **swear**, but the **just** vengeance of sinners always punisheth the transgression of the unjust.  
Non enim iurantium est virtus sed peccantium poena perambulat semper in iniustorum praevaricationem

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## Wisdom Chapter 15

### The servants of God praise him who hath delivered them from idolatry; condemning both the makers and the worshippers of idols.

---

**15:1.** But thou, our **God**, art gracious and **true**, patient, and ordering all things in mercy.  
Tu autem Deus noster suavis et verus es patiens et misericordia disponens omnia

**15:2.** For if we **sin**, we are thine, **knowing** thy greatness: and if we **sin** not, we **know** that we are counted with thee.  
Etenim si peccaverimus tui sumus scientes magnitudinem tuam et si non peccaverimus scimus quoniam apud te sumus computati

**15:3.** For to **know** thee is perfect **justice**: and to **know** thy **justice**, and thy power, is the root of **immortality**.  
Nosse enim te consummata iustitia est et scire iustitiam et virtutem tuam radix est immortalitatis

**15:4.** For the invention of mischievous **men** hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,  
Non enim in errorem induxit nos hominum malae artis excogitatio nec umbra picturae labor sine fructu effigies sculpta per varios colores

**15:5.** The sight whereof enticeth the fool to **lust** after it, and he **loveth** the lifeless figure of a dead image.  
Cuius aspectus insensato dat concupiscentiam et diligit mortuae imaginis effigiem sine anima

**15:6.** The lovers of **evil** things deserve to have no better things to trust in, both they that make them, and they that **love** them, and they that worship them.  
Malorum amatores digni qui spem in talibus habent et qui faciunt illos et qui diligunt et qui colunt

**15:7.** The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.  
Sed et figulus mollem terram premens laboriose fingit ad usus nostros unumquodque vas et de eodem luto fingit quae munda sunt in usum vasa similiter et quae his sunt contraria horum autem vasorum qui sit usus iudex est figulus

**15:8.** And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again.  
Et cum labore vanum deum de eodem fingit luto ille qui paulo ante de terra factus fuerat et post pusillum se ducit unde acceptus est repetitus debitum animae quem habebat

**15:9.** But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a **glory** to make vain things.  
Sed est illi cura non quia laboraturus est nec quoniam brevis illi vita est sed concertatur aurificibus et argentariis sed et aerarios imitatur et gloriam praefert quoniam res supervacuas fingit

**15:10.** For his heart is ashes, and his **hope** vain earth and his life more base than clay:  
Cinis est cor eius et terra supervacua spes illius et luto vilior vita illius

**15:11.** Forasmuch as he **knew** not his maker, and him that inspired into him the **soul** that worketh, and that breathed into him a living spirit.

Quoniam ignoravit qui se finxit et qui inspiravit illi animam quae operatur et qui insuflavit spiritum vitalem

**15:12.** Yea, and they have counted our life a pastime and the business of life to be gain, and that we must be getting every way, even out of **evil**.

Sed aestimaverunt ludum esse vitam nostram et conversationem vitae conpositam ad lucrum et oportere undecumque etiam ex malo adquirere

**15:13.** For that **man knoweth** that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

Hic enim super omnes scit se delinquere qui ex terrae materia fragilia vasa et sculptilia fingit

**15:14.** But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and **proud** beyond measure:

Omnes enim insipientes et infelices supra modum animae superbi sunt inimici populi tui et imperantes illi

**15:15.** For they have esteemed all the **idols** of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

Quoniam omnia idola nationum aestimaverunt deos quibus neque oculorum visus est ad videndum neque nares ad percipiendum spiritum neque aures ad audiendum nec digiti manuum ad tractandum sed et pedes eorum pigri ad ambulandum

**15:16.** For **man** made them: and he that borroweth his own breath, fashioned them. For no **man** can make a god like to himself.

Homo enim fecit illos et qui spiritum mutuatus est is finxit illos nemo enim sibi similem homo poterit deum fingere

**15:17.** For being mortal himself, he formeth a dead thing with his **wicked** hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

Cum sit enim mortalis mortuum fingit manibus iniquis melior est enim ipse his quos colit quia ipse quidem vixit cum esset mortalis illi autem numquam

**15:18.** Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they.

Sed et animalia miserrima colunt insensate enim comparata his aliis sunt deteriora

**15:19.** Yea, neither by sight can any **man** see **good** of these beasts. But they have fled from the praise of **God**, and from his **blessing**.

Sed nec aspectu aliquis ex his animalibus bona potest conspicere effugit autem Dei laudem et benedictionem eius

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## Wisdom Chapter 16

### God's different dealings with the Egyptians and with his own people.

---

**16:1.** For these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

Propter hoc per his similia passi sunt digne tormenta et per multitudinem bestiarum exterminati sunt

**16:2.** Instead of which punishment, dealing well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

Pro quibus tormentis bene disposuisti populum tuum quibus dedisti concupiscentiam delectamenti sui novum saporem escam parans eis ortygometrā

**16:3.** To the end, that they indeed desiring food, by means of those things that were shown and sent among them, might loath even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.\*

Ut illi quidem concupiscentes escam propter ea quae illis ostensa et missa sunt etiam a necessaria concupiscentia averterentur hi autem in brevi inopes facti novam gustaverunt escam

**They indeed desiring food, etc...** He means the **Egyptians**; who were restrained even from that food which was necessary, by the frogs and the flies that were sent amongst them, and spoiled all their meats. -- Ibid. **But these...** Viz., the **Israelites**.

**16:4.** For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shown how their enemies were destroyed.

Oportebat enim illis quidem sine excusatione supervenire interitum exercentibus tyrannidem his autem tantum ostendere quemadmodum inimici illorum exterminabantur

**16:5.** For when the fierce rage of beasts came upon these, they were destroyed by the bitings of crooked serpents.

Etenim cum supervenit illis saeva bestiarum ira morsibus perversarum colubrarum exterminabantur

**16:6.** But thy **wrath** endured not for ever, but they were troubled for a short time for their correction, having a sign of **salvation**, to put them in remembrance of the commandment of thy law.\*

Non in perpetuum permansit ira tua sed ad correptionem in brevi turbati sunt signum habentes salutis ad commemorationem mandati legis tuae

**Sign of salvation...** The brazen serpent, an emblem of **Christ our Saviour**.

**16:7.** For he that turned to it, was not healed by that which he saw, but by thee, the Saviour of all.

Qui enim conversus est non per hoc quod videbat sanabatur sed per te omnium salvatorem

**16:8.** And in this thou didst show to our enemies, that thou art he who deliverest from all **evil**.

Et in hoc autem ostendisti inimicis nostris quia tu es qui liberas ab omni malo

**16:9.** For the bitings of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

Illos enim lucustarum et muscarum occiderunt morsus et non est inventa sanitas animae illorum quia digni erant ab huiusmodi exterminari

**16:10.** But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

Filios autem tuos nec draconum venenatorum vicerunt dentes misericordia enim tua adveniēns sanabat illos

**16:11.** For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

In memoria enim sermonum tuorum examinabantur et salvabantur ne in altam incidentes oblivionem non

possent tuo uti adiutorio

**16:12.** For it was neither herb, nor mollifying plaster, that healed them, but thy word, O **Lord**, which healeth all things.

Etenim neque herba neque malagma sanavit illos sed tuus Domine sermo qui sanat omnia

**16:13.** For it is thou, O **Lord**, that hast power of life and death, and leadest down to the gates of death, and bringest back again:

Tu enim vitae et mortis habes potestatem et deducis ad portas mortis et reducis

**16:14.** A **man** indeed killeth through **malice**, and when the spirit is gone forth, it shall not return, neither shall he call back the **soul** that is received:

Homo autem occidit quidem per malitiam animam suam et cum exhibit spiritus non revertetur nec revocabit animam quae recepta est

**16:15.** But it is impossible to escape thy hand:

Sed tuam manum effugere impossibile est

**16:16.** For the **wicked** that denied to **know** thee, were scourged by the strength of thy arm, being **persecuted** by strange waters, and hail, and rain, and consumed by fire.

Negantes enim nosse te impii per fortitudinem brachii tui flagellati sunt novis aquis et grandinibus et pluviis persecutionem passi et per ignem consummati

**16:17.** And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the **just**.\*

Quod enim mirabile erat in aqua quae omnia extinguit plus ignis valebat vindex est enim orbis iustorum

**The fire had more force...** Viz., when the fire and hail mingled together laid waste the land of **Egypt**. **Exodus 9**.

**16:18.** For at one time the fire was mitigated, that the beasts which were sent against the **wicked** might not be burnt, but that they might see, and perceive that they were **persecuted** by the judgment of **God**.

Quodam enim tempore mansuetabatur ignis ne conburerentur quae ad impios missa erant animalia sed ut ipsi videntes scirent quoniam Dei iudicio patiuntur persecutionem

**16:19.** And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a **wicked** land.

Et quodam tempore in aqua super virtutem ignis ardebat ut iniquae terrae nationem exterminaret

**16:20.** Instead of which things, thou didst feed thy people with the food of **angels**, and gavest them bread from **heaven**, prepared without labour; having in it all that is delicious, and the sweetness of every taste.

Pro quibus angelorum esca nutriti populum tuum et paratum panem e caelo praestitisti illis sine labore omne delectamentum in se habentem et omnis saporis suavitatem

**16:21.** For thy sustenance showed thy sweetness to thy children, and serving every **man's** will, it was turned to what every **man** liked.

Substantia enim tua dulcedinem tuam quam in filios habes ostendebat et serviens uniuscuiusque voluntati ad quod quis volebat convertebatur

**16:22.** But snow and ice endured the force of fire, and melted not: that they might **know** that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

Nix autem et glacies sustinebant vim ignis et non tabescebant ut scirent quoniam fructus inimicorum exterminabat ignis ardens in grandine et pluvia coruscans

**16:23.** But this same again, that the **just** might be nourished, did even forget its own strength.

Hoc autem iterum ut nutrentur iusti etiam suae virtutis oblitus est

**16:24.** For the creature serving thee, the Creator, is made fierce against the unjust for their punishment: and abateth its strength for the benefit of them that trust in thee.

Creatura enim tibi factori deserviens excandescit in tormentum adversus iniustos et lenior fit ad benefaciendum pro his qui in te confidunt

**16:25.** Therefore even then it was transformed into all things, and was **obedient** to thy **grace**, that nourisheth all, according to the will of them that desired it of thee:

Propter hoc et tunc in omnia transfigurata omnium nutriti gratiae tuae deserviebant ad voluntatem horum

qui a te desiderati sunt

**16:26.** That thy children, O **Lord**, whom thou **lovedst**, might **know** that it is not the growing of fruits that nourisheth **men**, but thy word preserveth them that **believe** in thee.

Ut scirent filii tui quos dilexisti Domine quoniam non nativitatis fructus pascunt homines sed sermo tuus hos qui in te crediderint conservat

**16:27.** For that which could not be destroyed by fire, being warmed with a little sunbeam, presently melted away:

Quod enim ab igni non poterat exterminari statim ab exiguo radio solis calefactum tabescebat

**16:28.** That it might be **known** to all, that we ought to prevent the sun to **bless** thee, and **adore** thee at the dawning of the light.

Ut notum omnibus esset quoniam oportet praevenire solem ad benedictionem tuam et ad orientem lucis tibi adorare

**16:29.** For the **hope** of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

Ingrati enim fides tamquam hibernalis glacies tabescit et disperiet tamquam aqua supervacua

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## Wisdom Chapter 17

### The Egyptian darkness.

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**17:1.** For thy judgments, O [Lord](#), are great, and thy words cannot be expressed: therefore undisciplined [souls](#) have erred.

Magna enim sunt iudicia tua et inenarrabilia verba tua propter hoc indisciplinatae animae erraverunt

**17:2.** For while the [wicked](#) thought to be able to have dominion over the [holy](#) nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the [eternal](#) providence.

Dum enim persuasum habent iniqui posse dominari nationi sanctae vinculis tenebrarum et longae noctis conpediti inclusi sub tectis fugitivi perpetuae providentiae iacuerunt

**17:3.** And while they thought to lie hid in their obscure [sins](#), they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.

Et dum putant se latere in obscuris peccatis tenebroso oblivionis velamento dispersi sunt paventes horrende et cum admiratione nimia perturbati

**17:4.** For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

Neque enim quae continebat illos spelunca sine timore custodiebat quoniam sonitus descendens perturbabat illos et personae tristes apparentes pavorem illis praestabant

**17:5.** And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

Et ignis quidem nulla vis poterat illis lumen praebere nec siderum limpidae flammae inluminare poterant illam noctem horrendam

**17:6.** But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

Apparebat autem illis subitaneus ignis timore plenus et timore percussi illius quae non videbatur faciei aestimabant deteriora esse quae videbantur

**17:7.** And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

Et magicae artis adpositi erant derisus et sapientiae gloriae correptio cum contumelia

**17:8.** For they who promised to drive away fears and troubles from a sick [soul](#), were sick themselves of a fear worthy to be laughed at.

Illi enim qui promittebant timores turbationes expellere se ab anima languente hi cum derisu pleni timore languebant

**17:9.** For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear and denying that they saw the air, which could by no means be avoided.

Nam et si nihil illos ex monstris perturbabat transitu animalium et serpentium sibilatione commoti tremebundi peribant et aerem quem nulla ratione quis effugere posset negantes se videre

**17:10.** For whereas [wickedness](#) is fearful, it beareth witness of its condemnation: for a troubled [conscience](#) always forecasteth grievous things.

Cum sit enim timida nequitia dat testimonium condemnata semper enim praesumit saeva conturbata conscientia

**17:11.** For fear is nothing else but a yielding up of the succours from thought.

Nihil enim est timor nisi praesumptionis adiutorium proditio cogitationis auxiliorum

**17:12.** And while there is less expectation from within, the greater doth it count the **ignorance** of that cause which bringeth the torment.

Et dum ab intro minor est expectatio maiorem putat scientiam eius causae de qua tormentum praestat

**17:13.** But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

Illi autem qui inpotentem vere noctem et ab infimis et ab altissimis inferis supervenientem eundem somnum dormientes

**17:14.** Were sometimes molested with the fear of monsters, sometimes fainted away, their **soul** failing them: for a sudden and unlooked for fear was come upon them.

Aliquando monstrorum exagitabantur timore aliquando animae deficiebant traductione subitaneus enim illis et insperatus timor supervenerat

**17:15.** Moreover, if any of them had fallen down, he was kept shut up in prison without irons.

Deinde si quicumque ex illis decidisset custodiebatur in carcere sine ferro reclusus

**17:16.** For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

Si enim rusticus quis erat aut pastor aut agri laborum operarius praeoccupatus esset ineffugibilem sustinebat necessitatem

**17:17.** For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with **violence**,

Una enim catena tenebrarum omnes erant conligati sive spiritus sibilans aut inter spissos ramos avium sonus suavis aut vis aquae decurrentis nimium

**17:18.** Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.

Aut sonus validus praecipitarum petrarum aut ludentium animalium cursus invisus aut mugientium valida bestiarum vox aut resonans de altissimis montibus echo deficientes faciebat illos prae timore

**17:19.** For the whole world was enlightened, with a clear light, and none were hindered in their labours.

Omnis enim orbis terrarum limpido luminabatur lumine et non inpeditis operibus continebatur

**17:20.** But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

Solis autem illis superposita erat gravis nox imago tenebrarum quae superventura illis erat ipsi ergo sibi erant graviores tenebris

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## Wisdom Chapter 18

### The slaughter of the firstborn in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.

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**18:1.** But thy [saints](#) had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they [glorified](#) thee:

Sanctis autem tuis maxima erat lux et horum quidem vocem audiebant sed figuram non videbant et quia non et ipsi per eadem passi erant magnificabant

**18:2.** And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

Et qui ante laesi erant quoniam non laedebantur gratias agebant et ut esset differentia donum petebant

**18:3.** Therefore they received a burning [pillar of fire](#) for a guide of the way which they [knew](#) not, and thou gavest them a harmless sun of a [good](#) entertainment.\*

Propter quod igni ardentem columnam ducem habuerunt ignotae viae et solem sine laesura boni hospitii praestitisti

**A harmless sun...** A light that should not hurt or molest them; but that should be an agreeable guest to them.

**18:4.** The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

Digni quidem illi carere luce et pati carcerem tenebrarum qui inclusos custodiebant filios tuos per quos incipiebat incorruptum legis lumen saeculo dari

**18:5.** And whereas they thought to kill the babes of the [just](#): one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, and destroyedst them altogether in a mighty water.\*

Cum cogitarent iustorum occidere infantes et uno exposito filio et liberato in traductionem illorum multitudinem filiorum abstulisti et pariter illos perdidisti in aquam validam

**One child...** Viz., [Moses](#).

**18:6.** For that night was [known](#) before by our fathers, that assuredly [knowing](#) what [oaths](#) they had trusted to, they might be of better [courage](#).

Illa nox ante cognita est a parentibus nostris ut vere scientes quibus iuramentis crediderunt animaequiores essent

**18:7.** So thy people received the [salvation](#) of the [just](#), and destruction of the unjust.

Suscepta est autem a populo tuo sanitas quidem iustorum iniustorum autem exterminatio

**18:8.** For as thou didst punish the adversaries so thou didst also encourage and [glorify](#) us.

Sicut enim laesisti adversarios sic nos provocans magnificasti

**18:9.** For the [just](#) children of [good men](#) were [offering sacrifice](#) secretly, and they unanimously ordered a law of [justice](#): that the [just](#) should receive both [good](#) and [evil](#) alike, singing now the praises of the fathers.\*

Abconse enim sacrificabant iusti pueri bonorum et iustitiae legem in concordia disposuerunt similiter bona et mala percepturos iustos patri iam decantantes laudes

**Of good men...** Viz., of the [patriarchs](#). Their children, the [Israelites](#), offered in private the [sacrifice](#) of the [paschal lamb](#); and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies.

**18:10.** But on the other side there sounded an ill according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

Resonabat autem inconveniens inimicorum vox et flebilis audiebatur planctus ploratorum infantium

**18:11.** And the servant suffered the same punishment as the master, and a common [man](#) suffered in like

manner as the king.

Simili autem poena servus cum domino adflictus et popularis homo regi similia passus

**18:12.** So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed. \*

Similiter ergo omnes uno nomine mortis mortuos habebant innumerabiles nec enim ad sepeliendum vivi sufficiebant quoniam uno momento quae erat praeclarior natio illorum exterminata est

**The noblest offspring...** That is, the **firstborn**.

**18:13.** For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the **firstborn**, they acknowledged the people to be of **God**.

De omnibus enim non credentes propter veneficia tunc cum fuit exterminium primogenitorum sponderunt populum Dei se esse

**18:14.** For while all things were in quiet silence, and the night was in the midst of her course,

Cum enim quietum silentium contineret omnia et nox in suo cursu medium iter haberet

**18:15.** Thy Almighty word leaped down from **heaven** from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

Omnipotens sermo tuus de caelo a regalibus sedibus durus debellator in mediam exterminii terram prosilivit

**18:16.** With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth, reached even to **heaven**.

Gladius acutus insimulatum imperium tuum portans et stans replevit omnia morte et usque ad caelum adtingebat stans in terra

**18:17.** Then suddenly visions of **evil** dreams troubled them, and fears unlooked for came upon them.

Tum continuo visus somniorum malorum turbaverunt illos et timores supervenerunt insperati

**18:18.** And one thrown here, another there, half dead, showed the cause of his death.

Et alius alibi proiectus semivivus propter quam moriebatur causam demonstrabat

**18:19.** For the visions that troubled them foreshowed these things, lest they should perish, and not **know** why they suffered these **evils**.

Visiones enim quae illos turbaverunt haec praemonebant ne inscii quare mala patiebantur perirent

**18:20.** But the **just** also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the **wilderness**: but thy **wrath** did not long continue;

Tetigit autem tunc et iustos temptatio mortis et commotio in heremo facta est multitudinis sed non diu permansit ira

**18:21.** For a blameless **man** made haste to pry for the people, bringing forth the shield of his ministry, **prayer**, and by **incense** making supplication, withstood the **wrath**, and put an end to the calamity, showing that he was thy servant.

Properans enim homo sine querella propugnavit proferens servitutis suae scutum orationem et per incensum deprecationem allegans restitit irae et finem inposuit necessitati ostendens quoniam tuus est famulus

**18:22.** And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the **oath** and covenant made with the fathers.

Vicit autem turbas non virtute corporis nec armatura potentiae sed verbo vexatorem subiecit iuramenta parentum et testamentum commemorans

**18:23.** For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

Cum enim iam acervatim cecidissent super alterutrum mortui interstetit et amputavit impetum et divisit illam quae ad vivos ducebat viam

**18:24.** For in the priestly robe which he wore, was the whole world: and in the four rows of the stones, the **glory** of the fathers was graven, and thy majesty was written upon the diadem of his head.

In veste enim poderis quam habebat totus erat orbis terrarum et parentum magnalia in quattuor ordinibus lapidum erant sculpta et magnificentia tua in diademate capitis illius erat scripta

**18:25.** And to these the destroyer gave place, and was afraid of them: for the proof only of **wrath** was enough.

Haec autem his cessit qui exterminabat et haec extimuit erat enim sola temptatio irae sufficiens

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## Wisdom Chapter 19

### Why God showed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good, and the punishment of the wicked.

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**19:1.** But as to the [wicked](#), even to the end there came upon them [wrath](#) without mercy. For he [knew](#) before also what they would do:

*Impiis autem usque in novissimum sine misericordia ira supervenit praesciebat enim et futura illorum*

**19:2.** For when they had given them leave to depart and had sent them away with great care, they repented and pursued after them.

*Quoniam ipsi cum reversi essent ut se ducerent et cum magna sollicitudine praemisissent illos consequebantur illos paenitentia acti*

**19:3.** For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

*Adhuc enim inter manus habentes luctus et deplorantes ad monumenta mortuorum aliam sibi adsumpserunt cogitationem inscientiae et quos rogantes proiecerunt hos tamquam fugitivos persequebantur*

**19:4.** For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

*Ducebat enim illos ad hunc finem digna necessitas et horum quae acciderant memoracionem amittebant*

**19:5.** And that thy people might wonderfully pass through, but they might find a new death.

*Ut eam quae deerat tormentis replerent punitionem et populus quidem tuus mirabiliter transiret illi autem novam mortem invenirent*

**19:6.** For every creature, according to its kind was fashioned again as from the beginning, [obeying](#) thy commandments, that thy children might be kept without hurt.

*Omnis enim creatura ad suum genus ab initio refigurabatur deserviens tuis praeceptis ut pueri tui custodirentur inlaesi*

**19:7.** For a cloud overshadowed their camps and where water was before, dry land appeared, and in the [Red Sea](#) a way without hindrance, and out of the great deep a springing field:

*Nam nubes castra eorum adumbrabat et ex aqua quae ante erat terra arida apparuit et ex mari Rubro via sine impedimento et campus germinans de profundo nimio*

**19:8.** Through which all the nation passed which was protected with thy hand, seeing thy [miracles](#) and wonders.

*Per quem omnis natio transivit quae tegebatur tua manu videntes mirabilia monstra*

**19:9.** For they fed on their food like horses, and they skipped like lambs, praising thee, O [Lord](#), who hadst delivered them.

*Tamquam equi enim depaverunt et tamquam agni exultaverunt magnificantes te Domine qui liberasti illos*

**19:10.** For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

*Memores enim erant adhuc eorum quae in incolatu illorum facta fuerant quemadmodum pro natione animalium eduxit terra muscas et pro piscibus eructavit fluvius multitudinem ranarum*

**19:11.** And at length they saw a new **generation** of birds, when being led by their appetite, they asked for delicate meats.

Novissime autem viderunt novam creaturam avium cum abducti concupiscentia postulaverunt escam epulationis

**19:12.** For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered **justly** according to their own **wickedness**.

In adlocutione enim desiderii ascendit illis de mari ortygometra et vexationes peccatoribus supervenerunt non sine illis quae ante facta erant argumentis per vim fluminum iuste enim patiebantur secundum suas nequitias

**19:13.** For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

Etenim detestabiliorem inhospitalitatem instituerunt alii quidem ignotos non recipiebant advenas alii autem bonos hospites in servitatem accipiebant

**19:14.** And not only so, but in another respect also they were worse: for the others against their will received the strangers.

Et non solum hoc sed et alius quis respectus erit illorum quoniam inviti recipiebant extraneos

**19:15.** But these grievously afflicted them whom they had received with **joy**, and who lived under the same laws.

Qui autem cum laetitia receperunt hos qui eisdem usi erant iustitiis saevissimis adflixerunt doloribus

**19:16.** But they were struck with blindness: as those others were at the doors of the **just man**, when they were covered with sudden darkness, and every one sought the passage of his own door.

Percussi sunt autem caecitate sicut illi in foribus iusti cum subitaneis cooperti essent tenebris unusquisque ostii sui transitum quaerebat

**19:17.** For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight. \*

In se enim elementa dum convertuntur sicut in organo qualitatis sonus inmutatur et omnia suum sonum custodiunt unde est aestimare et ex ipso certo visu

**Elements are changed, etc...** The meaning is, that whatever changes **God** wrought in the elements by **miracles** in favour of his people, they still kept their harmony by **obeying** his will.

**19:18.** For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

Agrestia enim in aquatica convertebantur et quaecumque erant natantia in terram transiebant

**19:19.** The fire had power in water above its own **virtue**, and the water forgot its quenching nature.

Ignis in aqua valebat supra suam virtutem et aqua extinguentis naturae obliviscebatur

**19:20.** On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that **good food**, which was apt to melt as ice. For in all things thou didst magnify thy people, O **Lord**, and didst **honour** them, and didst not **despise** them, but didst assist them at all times, and in every place. \*

Flammae e contrario corruptibilium animalium non vexaverunt carnes coambulantium nec dissolvebant illam quae facile dissolvitur sicut glacies bonam escam in omnibus enim Domine magnificasti populum tuum et honorasti et non despexisti in omni tempore et in omni loco adsistens eis

**That good food...** The **manna**.

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## Zacharias

ZACHARIAS began to [prophecy](#) in the same year as Aggeus, and upon the same occasion. His [prophecy](#) is full of mysterious [figures](#) and [promises of blessings](#), partly relating to the [synagogue](#), and partly to the [church of Christ](#). (*For more information, see the article [ZACHARIAS](#) in the Catholic Encyclopedia.*)

**Zacharias Chapter 1.** The prophet exhorts the people to return to God, and declares his visions, by which he puts them in hopes of better times.

**Zacharias Chapter 2.** Under the name of Jerusalem, he prophesieth the progress of the church of Christ, by the conversion of some Jews and many Gentiles.

**Zacharias Chapter 3.** In a vision Satan appeareth accusing the high priest. He is cleansed from his sins. Christ is promised, and great fruit from his passion.

**Zacharias Chapter 4.** The vision of the golden candlestick and seven lamps, and of the two olive trees.

**Zacharias Chapter 5.** The vision of the flying volume, and of the woman in the vessel.

**Zacharias Chapter 6.** The vision of the four chariots. Crowns are ordered for Jesus the high priest, as a type of Christ.

**Zacharias Chapter 7.** The people inquire concerning fasting: they are admonished to fast from sin.

**Zacharias Chapter 8.** Joyful promises to Jerusalem: fully verified in the church of Christ.

**Zacharias Chapter 9.** God will defend his church, and bring over even her enemies to the faith. The meek coming of Christ, to bring peace, to deliver the captives by his blood, and to give us all good things.

**Zacharias Chapter 10.** God is to be sought to, and not idols. The victories of his church, which shall arise originally from the Jewish nation.

**Zacharias Chapter 11.** The destruction of Jerusalem and the temple. God's dealings with the Jews, and their reprobation.

**Zacharias Chapter 12.** God shall protect his church against her persecutors. The mourning of Jerusalem.

**Zacharias Chapter 13.** The fountain of Christ. Idols and false prophets shall be extirpated: Christ shall suffer: his people shall be tried by fire.

**Zacharias Chapter 14.** After the persecutions of the church shall follow great prosperity. Persecutors shall be punished: so shall all that will not serve God in his church.

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## Zacharias Chapter 1

**The prophet exhorts the people to return to God, and declares his visions, by which he puts them in hopes of better times.**

---

**1:1.** In the eighth month, in the second year of king Darius, the [word of the Lord](#) came to Zacharias the son of Barachias, the son of Addo, the [prophet](#), saying:

In mense octavo in anno secundo Darii factum est verbum Domini ad Zacchariam filium Barachiae filium Addo prophetam dicens

**1:2.** The [Lord](#) hath been exceeding [angry](#) with your fathers.

Iratus est Dominus super patres vestros iracundia

**1:3.** And thou shalt say to them: Thus saith the [Lord](#) of [hosts](#): Turn ye to me, saith the [Lord](#) of [hosts](#): and I will turn to you, saith the [Lord](#) of [hosts](#).

Et dices ad eos haec dicit Dominus exercituum convertimini ad me ait Dominus exercituum et convertar ad vos dicit Dominus exercituum

**1:4.** Be not as your fathers, to whom the former [prophets](#) have cried, saying: Thus saith the [Lord](#) of [hosts](#): Turn ye from your [evil](#) ways, and from your [wicked](#) thoughts: but they did not give ear, neither did they hearken to me, saith the [Lord](#).

Ne sitis sicut patres vestri ad quos clamabant prophetae priores dicentes haec dicit Dominus exercituum convertimini de viis vestris malis et cogitationibus vestris pessimis et non audierunt neque adtenderunt ad me dicit Dominus

**1:5.** Your fathers, where are they? and the [prophets](#), shall they live always?

Patres vestri ubi sunt et prophetae numquid in sempiternum vivent

**1:6.** But yet my words, and my ordinances, which I gave in charge to my servants the [prophets](#), did they not take hold of your fathers, and they returned, and said: As the [Lord](#) of [hosts](#) thought to do to us according to our ways, and according to our devices, so he hath done to us.

Verumtamen verba mea et legitima mea quae mandavi servis meis prophetis numquid non comprehenderunt patres vestros et conversi sunt et dixerunt sicut cogitavit Dominus exercituum facere nobis secundum vias nostras et secundum adinventiones nostras fecit nobis

**1:7.** In the four and twentieth day of the eleventh month which is called Sabath, in the second year of Darius, the [word of the Lord](#) came to Zacharias the son of Barachias, the son of Addo, the [prophet](#), saying:

In die vicesima et quarta undecimo mense sabath in anno secundo Darii factum est verbum Domini ad Zacchariam filium Barachiae filium Addo prophetam dicens

**1:8.** I saw by night, and behold a [man](#) riding upon a red horse, and he stood among the myrtle trees, that were in the bottom: and behind him were horses, red, speckled, and white.\*

Vidi per noctem et ecce vir ascendens super equum rufum et ipse stabat inter myrteta quae erant in profundo et post eum equi rufi varii et albi

**A man...** An [angel](#) in the shape of a [man](#). It was probably [Michael](#), the [guardian angel](#) of the [church of God](#).

**1:9.** And I said: What are these, my lord? and the [angel](#) that spoke in me, said to me: I will show thee what these are:

Et dixi quid sunt isti domine mi et dixit ad me angelus qui loquebatur in me ego ostendam tibi quid sint haec

**1:10.** And the [man](#) that stood among the myrtle trees answered, and said: These are they, whom the [Lord](#) hath sent to walk through the earth.\*

Et respondit vir qui stabat inter myrteta et dixit isti sunt quos misit Dominus ut perambularent terram

**These are they, etc...** The [guardian angels](#) of provinces and nations.

**1:11.** And they answered the [angel of the Lord](#), that stood among the myrtle trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.  
Et responderunt angelo Domini qui stabat inter myrteta et dixerunt perambulavimus terram et ecce omnis terra habitatur et quiescit

**1:12.** And the [angel of the Lord](#) answered, and said: O [Lord of hosts](#), how long wilt thou not have mercy on [Jerusalem](#), and on the cities of [Juda](#), with which thou hast been [angry](#)? this is now the seventieth year.\*  
Et respondit angelus Domini et dixit Domine exercituum usquequo tu non misereberis Hierusalem et urbium Iuda quibus iratus es iste septuagesimus annus est

**The seventieth year...** Viz., from the beginning of the siege of [Jerusalem](#), in the ninth year of king Sedecias, to the second year of king Darius. These seventy years of the desolation of [Jerusalem](#) and the cities of [Juda](#), are different from the seventy years of captivity foretold by [Jeremias](#); which began in the fourth year of Joakim, and ended in the first year of king Cyrus.

**1:13.** And the [Lord](#) answered the [angel](#), that spoke in me, [good](#) words, comfortable words.  
Et respondit Dominus angelo qui loquebatur in me verba bona verba consolatoria

**1:14.** And the [angel](#) that spoke in me, said to me: Cry thou, saying: Thus saith the [Lord of hosts](#): I am [zealous](#) for [Jerusalem](#), and Sion with a great [zeal](#).  
Et dixit ad me angelus qui loquebatur in me clama dicens haec dicit Dominus exercituum zelatus sum Hierusalem et Sion zelo magno

**1:15.** And I am [angry](#) with a great [anger](#) with the wealthy nations: for I was [angry](#) a little, but they helped forward the [evil](#).  
Et ira magna ego irascor super gentes opulentas quia ego iratus sum parum ipsi vero adiuverunt in malum

**1:16.** Therefore thus saith the [Lord](#): I will return to [Jerusalem](#) in mercies: my house shall be built in it, saith the [Lord of hosts](#): and the building line shall be stretched forth upon [Jerusalem](#).  
Propterea haec dicit Dominus revertar ad Hierusalem in misericordiis domus mea aedificabitur in ea ait Dominus exercituum et perpendicularum extendetur super Hierusalem

**1:17.** Cry yet, saying: Thus saith the [Lord of hosts](#): My cities shall yet flow with [good](#) things: and the [Lord](#) will yet comfort Sion, and he will yet choose [Jerusalem](#).  
Adhuc clama dicens haec dicit Dominus exercituum adhuc affluent civitates meae bonis et consolabitur Dominus adhuc Sion et eliget adhuc Hierusalem

**1:18.** And I lifted up my eyes, and saw: and behold four horns.\*  
Et levavi oculos meos et vidi et ecce quattuor cornua

**Four horns...** The four horns represent the empires, or kingdoms, that persecute and oppress the kingdom of [God](#).

**1:19.** And I said to the [angel](#) that spoke in me: What are these? And he said to me: These are the horns that have [scattered](#) [Juda](#), and [Israel](#), and [Jerusalem](#).  
Et dixi ad angelum qui loquebatur in me quid sunt haec et dixit ad me haec sunt cornua quae ventilaverunt Iudam et Israhel et Hierusalem

**1:20.** And the [Lord](#) showed me four smiths.\*  
Et ostendit mihi Dominus quattuor fabros

**Four smiths...** The four smiths, or carpenters (for *faber* may signify either) represent those whom [God](#) makes his instruments in bringing to nothing the power of persecutors.

**1:21.** And I said: What come these to do? and he spoke, saying: These are the horns which have [scattered](#) [Juda](#) every [man](#) apart, and none of them lifted up his head: and these are come to fray them, to cast down the horns of the nations, that have lifted up the horn upon the land of [Juda](#) to [scatter](#) it.  
Et dixi quid isti veniunt facere qui ait dicens haec sunt cornua quae ventilaverunt Iudam per singulos viros et nemo eorum levavit caput suum et venerunt isti deterrere ea ut deiciant cornua gentium quae levaverunt cornu super terram Iuda ut dispergerent eam

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## Zacharias Chapter 2

**Under the name of Jerusalem, he prophesieth the progress of the church of Christ, by the conversion of some Jews and many Gentiles.**

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**2:1.** And I lifted up my eyes, and saw, and behold a [man](#), with a measuring line in his hand.  
Et levavi oculos meos et vidi et ecce vir et in manu eius funiculus mensurum

**2:2.** And I said: Whither goest thou? and he said to me: To measure [Jerusalem](#), and to see how great is the breadth thereof, and how great the length thereof.  
Et dixi quo tu vadis et dixit ad me ut metiar Hierusalem et videam quanta sit latitudo eius et quanta longitudo eius

**2:3.** And behold the [angel](#) that spoke in me went forth, and another [angel](#) went out to meet him.  
Et ecce angelus qui loquebatur in me egrediebatur et angelus alius egrediebatur in occursum eius

**2:4.** And he said to him: Run, speak to this young man, saying: [Jerusalem](#) shall be inhabited without walls, by reason of the multitude of [men](#), and of the beasts in the midst thereof. \*  
Et dixit ad eum curre loquere ad puerum istum dicens absque muro habitabitur Hierusalem prae multitudine hominum et iumentorum in medio eius  
**Jerusalem shall be inhabited without walls...** This must be understood of the spiritual [Jerusalem](#), the [church of Christ](#).

**2:5.** And I will be to it, saith the [Lord](#), a wall of fire round about: and I will be in [glory](#) in the midst thereof.  
Et ego ero ei ait Dominus murus ignis in circuitu et in gloria ero in medio eius

**2:6.** O, O flee ye out of the land of the north, saith the [Lord](#), for I have [scattered](#) you into the four winds of [heaven](#), saith the [Lord](#).  
O o fugite de terra aquilonis dicit Dominus quoniam in quattuor ventos caeli dispersi vos dicit Dominus

**2:7.** O Sion, flee, thou that dwellest with the daughter of [Babylon](#):  
O Sion fuge quae habitas apud filiam Babylonis

**2:8.** For thus saith the [Lord](#) of [hosts](#): After the [glory](#) he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:  
Quia haec dicit Dominus exercituum post gloriam misit me ad gentes quae spoliaverunt vos qui enim tetigerit vos tangit pupillam oculi eius

**2:9.** For behold, I lift up my hand upon them, and they shall be a prey to those that served them: and you shall [know](#) that the [Lord](#) of [hosts](#) sent me.  
Quia ecce ego levo manum meam super eos et erunt praedae his qui serviebant sibi et cognoscetis quia Dominus exercituum misit me

**2:10.** Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the [Lord](#).  
Lauda et laetare filia Sion quia ecce ego venio et habitabo in medio tui ait Dominus

**2:11.** And many nations shall be joined to the [Lord](#) in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt [know](#) that the [Lord](#) of [hosts](#) hath sent me to thee.  
Et adplicabuntur gentes multae ad Dominum in die illa et erunt mihi in populum et habitabo in medio tui et scies quia Dominus exercituum misit me ad te

**2:12.** And the [Lord](#) shall possess [Juda](#) his portion in the [sanctified](#) land: and he shall yet choose [Jerusalem](#).  
Et possidebit Dominus Iudam partem suam in terra sanctificata et eliget adhuc Hierusalem

**2:13.** Let all flesh be silent at the presence of the **Lord**: for he is risen up out of his **holy** habitation.  
Sileat omnis caro a facie Domini quia consurrexit de habitaculo sancto suo

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## Zacharias Chapter 3

**In a vision Satan appeareth accusing the high priest. He is cleansed from his sins. Christ is promised, and great fruit from his passion.**

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**3:1.** And the [Lord](#) showed me Jesus the [high priest](#) standing before the [angel of the Lord](#): and [Satan](#) stood on his right hand to be his adversary.\*

Et ostendit mihi Iesum sacerdotem magnum stantem coram angelo Domini et Satan stabat a dextris eius ut adversaretur ei

**Jesus...** Alias, Josue, the son of Josedec, the [high priest](#) of that time.

**3:2.** And the [Lord](#) said to [Satan](#): The [Lord](#) rebuke thee, O [Satan](#): and the [Lord](#) that chose [Jerusalem](#) rebuke thee: Is not this a brand plucked out of the fire?

Et dixit Dominus ad Satan increpet Dominus in te Satan et increpet Dominus in te qui elegit Hierusalem numquid non iste torris est erutus de igne

**3:3.** And Jesus was clothed with filthy garments: and he stood before the face of the [angel](#).\*

Et Iesus erat indutus vestibus sordidis et stabat ante faciem angeli

**With filthy garments...** Negligences and [sins](#).

**3:4.** Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy [iniquity](#), and have clothed thee with change of garments.

Qui respondit et ait ad eos qui stabant coram se dicens auferte vestimenta sordida ab eo et dixit ad eum ecce abstuli a te iniquitatem tuam et indui te mutatoriis

**3:5.** And he said: Put a clean [mitre](#) upon his head: and they put a clean [mitre](#) upon his head, and clothed him with garments, and the [angel of the Lord](#) stood.

Et dixit ponite cidarim mundam super caput eius et posuerunt cidarim mundam super caput eius et induerunt eum vestibus et angelus Domini stabat

**3:6.** And the [angel of the Lord](#) protested to Jesus, saying:

Et contestabatur angelus Domini Iesum dicens

**3:7.** Thus saith the [Lord](#) of [hosts](#): If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my [courts](#), and I will give thee some of them that are now present here to walk with thee.\*

Haec dicit Dominus exercituum si in viis meis ambulaveris et custodiam meam custodieris tu quoque iudicabis domum meam et custodies atria mea et dabo tibi ambulantes de his qui nunc hic adstant

**I will give thee, etc...** [Angels](#) to attend and assist thee.

**3:8.** Hear, O Jesus thou [high priest](#), thou and thy friends that dwell before thee, for they are portending [men](#): for behold, I WILL BRING MY SERVANT THE ORIENT.\*

Audi Iesu sacerdos magne tu et amici tui qui habitant coram te quia viri portendentes sunt ecce enim ego adducam servum meum orientem

**Portending men...** That is, [men](#), who by words and actions are to foreshow wonders that are to come. -- Ibid. **My servant the Orient...** [Christ](#), who according to his humanity is the servant of [God](#), is called the Orient from his rising like the sun in the east to enlighten the world.

**3:9.** For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the [Lord](#) of [hosts](#): and I will take away the [iniquity](#) of that land in one day.\*

Quia ecce lapis quem dedi coram Iesu super lapidem unum septem oculi sunt ecce ego celabo sculpturam eius ait Dominus exercituum et auferam iniquitatem terrae illius in die una

**The stone...** Another emblem of **Christ**, the rock, foundation, and **corner stone** of his church. -- Ibid. **Seven eyes...** The manifold **providence** of **Christ** over his church, or the seven gifts of the **spirit of God**. -- Ibid. **One day...** Viz., the day of the **passion of Christ**, the source of all our **good**: when this **precious stone** shall be graved, that is, cut and pierced, with whips, thorns, nails, and spear.

**3:10.** In that day, saith the **Lord** of **hosts**, every **man** shall call his friend under the vine and under the fig tree.

In die illa dicit Dominus exercituum vocabit vir amicum suum subter vineam et subter ficum

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## Zacharias Chapter 4

### The vision of the golden candlestick and seven lamps, and of the two olive trees.

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**4:1.** And the [angel](#) that spoke in me came again: and he waked me, as a [man](#) that is wakened out of his sleep.

Et reversus est angelus qui loquebatur in me et suscitavit me quasi virum qui suscitatur de somno suo

**4:2.** And he said to me: What seest thou? And I said: I have looked, and behold a candlestick all of gold, and its lamp upon the top of it: and the seven lights thereof upon it: and seven funnels for the lights that were upon the top thereof.\*

Et dixit ad me quid tu vides et dixi vidi et ecce candelabrum aureum totum et lampas eius super caput ipsius et septem lucernae eius super illud septem et septem infusoria lucernis quae erant super caput illius  
**A candlestick, etc...** The [temple of God](#) that was then in building; and in a more sublime sense, the [church of Christ](#).

**4:3.** And two olive trees over it: one upon the right side of the lamp, and the other upon the left side thereof.

Et duae olivae super illud una a dextris lampadis et una a sinistris eius

**4:4.** And I answered, and said to the [angel](#) that spoke in me, saying: What are these things, my lord?

Et respondi et aio ad angelum qui loquebatur in me dicens quid sunt haec domine mi

**4:5.** And the [angel](#) that spoke in me answered, and said to me: Knowest thou not what these things are? And I said: No, my lord.

Et respondit angelus qui loquebatur in me et dixit ad me numquid nescis quid sunt haec et dixi non domine mi

**4:6.** And he answered, and spoke to me, saying: This is the [word of the Lord](#) to Zorobabel, saying: Not with an army, nor by might, but by my spirit, saith the [Lord of hosts](#).\*

Et respondit et ait ad me dicens hoc est verbum Domini ad Zorobabel dicens non in exercitu nec in robore sed in spiritu meo dicit Dominus exercituum

**To Zorobabel...** This vision was in favour of Zorobabel: to assure him of success in the building of the [temple](#), which he had begun, signified by the candlestick: the lamp of which, without any other industry, was supplied with oil, dropping from the two olive trees, and distributed by the seven funnels or pipes, to maintain the seven lights.

**4:7.** Who art thou, O great mountain, before Zorobabel? thou shalt become a plain: and he shall bring out the chief stone, and shall give equal [grace](#) to the [grace](#) thereof.\*

Quis tu mons magne coram Zorobabel in planum et educet lapidem primarium et exaequabit gratiam gratiae eius

**Great mountain...** So he calls the opposition made by the enemies of [God's](#) people: which nevertheless, without an army or might on their side, was quashed by [divine providence](#). -- Ibid. **Shall give equal grace, etc...** Shall add [grace](#) to [grace](#), or beauty to beauty.

**4:8.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**4:9.** The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall [know](#) that the [Lord of hosts](#) hath sent me to you.

Manus Zorobabel fundaverunt domum istam et manus eius perficient eam et scietis quia Dominus exercituum misit me ad vos

**4:10.** For who hath [despised](#) little days? and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of the [Lord](#), that run to and fro through the whole earth.\*

Quis enim despexit dies parvos et laetabuntur et videbunt lapidem stagneum in manu Zorobabel septem isti oculi Domini qui discurrunt in universa terra

**Little days...** That is, these small and feeble beginnings of the [temple of God](#). -- Ibid. **The tin plummet...** Literally, the stone of tin. He

means the builder's plummet, which Zorobabel shall hold in his hand for the finishing the building. -- Ibid. **The seven eyes...** The **providence of God**, that oversees and orders all things.

**4:11.** And I answered, and said to him: What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?

Et respondi et dixi ad eum quid sunt duae olivae istae ad dextram candelabri et ad sinistram eius

**4:12.** And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

Et respondi secundo et dixi ad eum quid sunt duae spicae olivarum quae sunt iuxta duo rostra aurea in quibus sunt suffusoria ex auro

**4:13.** And he spoke to me, saying: Knowest thou not what these are? And I said: No, my lord.

Et ait ad me dicens numquid nescis quid sunt haec et dixi non domine

**4:14.** And he said: These are two sons of oil who stand before the **Lord** of the whole earth. \*

Et dixit isti duo filii olei qui adsistunt Dominatori universae terrae

**Two sons of oil...** That is, the two anointed ones of the **Lord**; viz., Jesus the **high priest**, and Zorobabel the prince.

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## Zacharias Chapter 5

### The vision of the flying volume, and of the woman in the vessel.

**5:1.** And I turned and lifted up my eyes: and I saw, and behold a volume flying. \*

Et conversus sum et levavi oculos meos et vidi et ecce volumen volans

**A volume...** That is, a parchment, according to the form of the ancient books, which, from being rolled up, were called volumes.

**5:2.** And he said to me: What seest thou? And I said: I see a volume flying: the length thereof is twenty cubits, and the breadth thereof ten cubits.

Et dixit ad me quid tu vides et dixi ego video volumen volans longitudo eius viginti cubitorum et latitudo eius decem cubitorum

**5:3.** And he said to me: This is the **curse** that goeth forth over the face of the earth: for every thief shall be judged as is there written: and every one that **swareth** in like manner shall be judged by it.

Et dixit ad me haec est maledictio quae egreditur super faciem omnis terrae quia omnis fur sicut ibi scriptum est iudicabitur et omnis iurans ex hoc similiter iudicabitur

**5:4.** I will bring it forth, saith the **Lord** of **hosts**: and it shall come to the house of the thief, and to the house of him that **swareth** falsely by my **name**: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

Educam illud dicit Dominus exercituum et veniet ad domum furis et ad domum iurantis in nomine meo mendaciter et commorabitur in medio domus eius et consumet eam et ligna eius et lapides eius

**5:5.** And the **angel** went forth that spoke in me, and he said to me: Lift up thy eyes, and see what this is, that goeth forth.

Et egressus est angelus qui loquebatur in me et dixit ad me leva oculos tuos et vide quid est hoc quod egreditur

**5:6.** And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth. \*

Et dixi quidnam est et ait haec est amphora egrediens et dixit haec est oculus eorum in universa terra

**This is their eye...** This is what they fix their eye upon: or this is a resemblance and figure of them, viz., of sinners.

**5:7.** And behold a talent of lead was carried, and behold a **woman** sitting in the midst of the vessel.

Et ecce talentum plumbi portabatur et ecce mulier una sedens in medio amphorae

**5:8.** And he said: This is **wickedness**. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

Et dixit haec est impietas et proiecit eam in medio amphorae et misit massam plumbeam in os eius

**5:9.** And I lifted up my eyes and looked: and behold there came out two **women**, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the **heaven**.

Et levavi oculos meos et vidi et ecce duae mulieres egredientes et spiritus in alis earum et habebant alas quasi alas milvi et levaverunt amphoram inter terram et caelum

**5:10.** And I said to the **angel** that spoke in me: Whither do these carry the vessel?

Et dixi ad angelum qui loquebatur in me quo istae deferunt amphoram

**5:11.** And he said to me: That a house may be built for it in the land of Sennaar, and that it may be established, and set there upon its own basis. \*

Et dixit ad me ut aedificetur ei domus in terra Sennaar et stabiliatur et ponatur ibi super basem suam

**The land of Sennaar...** Where Babel or **Babylon** was built, Gen. 11., where note, that **Babylon** in **holy writ** is often taken for the city of the **devil**: that is, for the whole congregation of the **wicked**: as **Jerusalem** is taken for the city and people of **God**.

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## Zacharias Chapter 6

### The vision of the four chariots. Crowns are ordered for Jesus the high priest, as a type of Christ.

---

**6:1.** And I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains were mountains of brass. \*

Et conversus sum et levavi oculos meos et vidi et ecce quattuor quadrigae egredientes de medio duorum montium et montes montes aerei

**Four chariots...** The four great empires of the Chaldeans, Persians, Grecians, and Romans. Or perhaps by the fourth chariot are represented the kings of [Egypt](#) and of Asia, the descendants of Ptolemeus and Seleucus.

**6:2.** In the first chariot were red horses, and in the second chariot black horses.

In quadriga prima equi rufi et in quadriga secunda equi nigri

**6:3.** And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

Et in quadriga tertia equi albi et in quadriga quarta equi varii fortes

**6:4.** And I answered, and said to the [angel](#) that spoke in me: What are these, my lord?

Et respondi et dixi ad angelum qui loquebatur in me quid sunt haec domine mi

**6:5.** And the [angel](#) answered, and said to me: These are the four winds of the [heaven](#), which go forth to stand before the [Lord](#) of all the earth.

Et respondit angelus et ait ad me isti sunt quattuor venti caeli qui egrediuntur ut stent coram Dominatore omnis terrae

**6:6.** That in which were the black horses went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land the south. \*

In quo erant equi nigri egrediebantur in terra aquilonis et albi egressi sunt post eos et varii egressi sunt ad terram austri

**The land of the north...** So [Babylon](#) is called; because it lay to the north in respect of [Jerusalem](#). The black horses, that is, the [Medes](#) and [Persians](#): and after them Alexander and his Greeks, signified by the white horses, went thither because they conquered [Babylon](#), executed upon it the judgments of [God](#), which is signified, ver. 8, by the expression of quieting his spirit. -- Ibid. **The land of the south...** [Egypt](#), which lay to the south of [Jerusalem](#), and was occupied first by Ptolemeus, and then by the Romans.

**6:7.** And they that were most strong, went out, and sought to go, and to run to and fro through all the earth. And he said: Go, walk throughout the earth: and they walked throughout the earth.

Qui autem erant robustissimi exierunt et quaerebant ire et discurrere per omnem terram et dixit ite perambulate terram et perambulaverunt terram

**6:8.** And he called me, and spoke to me, saying: Behold they that go forth into the land of the north, have quieted my spirit in the land of the north.

Et vocavit me et locutus est ad me dicens ecce qui egrediuntur in terram aquilonis requiescere fecerunt spiritum meum in terra aquilonis

**6:9.** And the [word of the Lord](#) came to me, saying:

Et factum est verbum Domini ad me dicens

**6:10.** Take of them of the captivity, of Holdai, and of Tobias, and of Idaias; thou shalt come in that day, a shalt go into the house of Josias, the son of Sophonias, who came out of [Babylon](#).

Sume a transmigracione ab Oldai et a Tobia et ab Idaia et venies tu in die illa et intrabis domum Iosiae filii Sofoniae qui venerunt de Babylone

**6:11.** And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus the son of Josedec, the [high priest](#).

Et sumes argentum et aurum et facies coronas et pones in capite Iesu filii Iosedech sacerdotis magni

**6:12.** And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: BEHOLD A MAN, THE ORIENT IS HIS NAME: and under him shall he spring up, a shall build a temple to the Lord.

Et loqueris ad eum dicens haec ait Dominus exercituum dicens ecce vir Oriens nomen eius et subter eum orietur et aedificabit templum Domino

**6:13.** Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.\*

Et ipse extruet templum Domino et ipse portabit gloriam et sedebit et dominabitur super solio suo et erit sacerdos super solio suo et consilium pacis erit inter duos illos

**Between them both...** That is, he shall unite in himself the two offices or dignities of king and priest.

**6:14.** And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

Et coronae erunt Helem et Tobiae et Idaiae et Hen filio Sofoniae memoriale in templo Domini

**6:15.** And they that are far off, shall come and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing you will hear the voice of the Lord your God.

Et qui procul sunt venient et aedificabunt in templo Domini et scietis quia Dominus exercituum misit me ad vos erit autem hoc si auditu audieritis vocem Domini Dei vestri

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## Zacharias Chapter 7

### The people inquire concerning fasting: they are admonished to fast from sin.

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**7:1.** And it came to pass in the fourth year of king Darius, that the [word of the Lord](#) came to Zacharias, in the fourth day of the ninth month, which is Casleu.

Et factum est in anno quarto Darii regis factum est verbum Domini ad Zacchariam in quarta mensis noni qui est casleu

**7:2.** When Sarasar, and Rogommelech, and the [men](#) that were with him, sent to the [house of God](#), to entreat the face of the [Lord](#):

Et miserunt ad domum Dei Sarasar et Rogomelech et viri qui erant cum eo ad deprecandam faciem Domini

**7:3.** To speak to the [priests](#) of the [house of the Lord](#) of [hosts](#), and to the [prophets](#), saying: Must I weep in the fifth month, or must I sanctify myself as I have now done for many years?\*

Ut dicerent sacerdotibus domus Domini exercituum et prophetis loquentes numquid flendum mihi est in mense quinto vel sanctificare me debeo sicuti feci iam multis annis

**The fifth month...** They [fasted](#) on the tenth day of the fifth month; because on that day the [temple](#) was burnt. Therefore they inquire whether they are to continue the fast, after the [temple](#) is rebuilt. See this query answered in the 19th verse of the following chapter.

**7:4.** And the [word](#) of the [Lord](#) of [hosts](#) came to me, saying:

Et factum est verbum Domini exercituum ad me dicens

**7:5.** Speak to all the people of the land, and to the [priests](#), saying: When you [fasted](#), and mourned in the fifth and the seventh month for these seventy years: did you keep a [fast](#) unto me?

Loquere ad omnem populum terrae et ad sacerdotes dicens cum ieunaretis et plangeretis in quinto et septimo per hos septuaginta annos numquid ieunium ieunastis mihi

**7:6.** And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

Et cum comedistis et cum bibistis numquid non vobis comedistis et vobismet ipsis bibistis

**7:7.** Are not these the words which the [Lord](#) spoke by the hand of the former [prophets](#), when [Jerusalem](#) as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain?

Numquid non sunt verba quae locutus est Dominus in manu prophetarum priorum cum adhuc Hierusalem habitaretur et esset opulenta ipsa et urbes in circuitu eius et ad austrum et in campestribus habitaretur

**7:8.** And the [word of the Lord](#) came to Zacharias, saying:

Et factum est verbum Domini ad Zacchariam dicens

**7:9.** Thus saith the [Lord](#) of [hosts](#), saying: Judge ye [true](#) judgment, and show ye mercy and compassion every [man](#) to his brother.

Haec ait Dominus exercituum dicens iudicium verum iudicate et misericordiam et miserationes facite unusquisque cum fratre suo

**7:10.** And oppress not the widow, and the fatherless, and the stranger, and the [poor](#): and let not a [man](#) devise [evil](#) in his heart against his brother.

Et viduam et pupillum et advenam et pauperem nolite calumniari et malum vir fratri suo non cogitet in corde suo

**7:11.** But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.

Et noluerunt attendere et verterunt scapulam recedentem et aures suas adgravaverunt ne audirent

**7:12.** And they made their heart as the adamant stone, lest they should hear the law, and the words which the **Lord of hosts** sent in his spirit by the hand of the former **prophets**: so a great indignation came from **Lord of hosts**.

Et cor suum posuerunt adamantem ne audirent legem et verba quae misit Dominus exercituum in spiritu suo per manum prophetarum priorum et facta est indignatio magna a Domino exercituum

**7:13.** And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the **Lord of hosts**.

Et factum est sicut locutus est et non audierunt sic clamabunt et non exaudiam dicit Dominus exercituum

**7:14.** And I dispersed them throughout all kingdoms, which they **know** not: and the land was left desolate behind them, so that no **man** passed through or returned: and they changed the delightful land into a **wilderness**.

Et dispersi eos per omnia regna quae nesciunt et terra desolata est ab eis eo quod non esset transiens et revertens et posuerunt terram desiderabilem in desertum

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## Zacharias Chapter 8

### Joyful promises to Jerusalem: fully verified in the church of Christ.

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**8:1.** And the [word](#) of the [Lord](#) of [hosts](#) came to me, saying:

Et factum est verbum Domini exercituum dicens

**8:2.** Thus saith the [Lord](#) of [hosts](#): I have been jealous for Sion with a great [jealousy](#), and with a great indignation have I been jealous for her.

Haec dicit Dominus exercituum zelatus sum Sion zelo magno et indignatione magna zelatus sum eam

**8:3.** Thus saith the [Lord](#) of [hosts](#): I am returned to Sion, and I will dwell in the midst of [Jerusalem](#): and [Jerusalem](#) shall be called The city of [truth](#), and the mountain of the [Lord](#) of [hosts](#), The [sanctified](#) mountain.

Haec dicit Dominus exercituum reversus sum ad Sion et habitabo in medio Hierusalem et vocabitur Hierusalem civitas veritatis et mons Domini exercituum mons sanctificatus

**8:4.** Thus saith the [Lord](#) of [hosts](#): There shall yet old [men](#) and old [women](#) dwell in the streets of [Jerusalem](#): and every [man](#) with his staff in his hand through multitude of days.

Haec dicit Dominus exercituum adhuc habitabunt senes et anus in plateis Hierusalem et viri baculus in manu eius prae multitudine dierum

**8:5.** And the streets of the city shall be full of boys and girls, playing in the streets thereof.

Et plateae civitatis conplebuntur infantibus et puellis ludentibus in plateis eius

**8:6.** Thus saith the [Lord](#) of [hosts](#): If it seem hard in the eyes of the remnant of this people in those days: shall it be hard in my eyes, saith the [Lord](#) of [hosts](#)?

Haec dicit Dominus exercituum si difficile videbitur in oculis reliquiarum populi huius in diebus illis numquid in oculis meis difficile erit dicit Dominus exercituum

**8:7.** Thus saith the [Lord](#) of [hosts](#): Behold I will save my people from the land of the east, and from the land of the going down of the sun.

Haec dicit Dominus exercituum ecce ego salvabo populum meum de terra orientis et de terra occasus solis

**8:8.** And I will bring them, and they shall dwell in the midst of [Jerusalem](#): and they shall be my people, and I will be their [God](#) in [truth](#) and in [justice](#).

Et adducam eos et habitabunt in medio Hierusalem et erunt mihi in populum et ego ero eis in Deum in veritate et iustitia

**8:9.** Thus saith the [Lord](#) of [hosts](#): Let your hands be strengthened, you that hear in these days these words by the mouth of the [prophets](#), in the day that the [house of the Lord](#) of [hosts](#) was founded, that the [temple](#) might be built.

Haec dicit Dominus exercituum confortentur manus vestrae qui auditis in diebus his sermones istos per os prophetarum in die qua fundata est domus Domini exercituum ut templum aedificaretur

**8:10.** For before those days there was no hire for [men](#), neither was there hire for beasts, neither was there peace to him that came in, nor to him that went out, because of the tribulation: and I let all [men](#) go every one against his neighbour.

Siquidem ante dies illos merces hominum non erat nec merces iumentorum erat neque introeunti et exeunti erat pax prae tribulatione et dimisi omnes homines unumquemque contra proximum suum

**8:11.** But now I will not deal with the remnant of this people according to the former days, saith the [Lord](#) of [hosts](#).

Nunc autem non iuxta dies priores ego faciam reliquiis populi huius dicit Dominus exercituum

**8:12.** But there shall be the seed of peace: the vine shall yield her fruit, and the earth shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things.

Sed semen pacis erit vinea dabit fructum suum et terra dabit germen suum et caeli dabunt rorem suum et possidere faciam reliquias populi huius universa haec

**8:13.** And it shall come to pass, that as you were a curse among the Gentiles, O house of Juda, and house of Israel: so will I save you, and you shall be a blessing: fear not, let your hands be strengthened.

Et erit sicut eratis maledictio in gentibus domus Iuda et domus Israhel sic salvabo vos et eritis benedictio nolite timere confortentur manus vestrae

**8:14.** For thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith the Lord,

Quia haec dicit Dominus exercituum sicut cogitavi ut adfligerem vos cum ad iracundiam provocassent patres vestri me dicit Dominus

**8:15.** And I had no mercy: so turning again I have thought in these days to do good to the house of Juda, and Jerusalem: fear not.

Et non sum misertus sic conversus cogitavi in diebus istis ut benefaciam Hierusalem et domui Iuda nolite timere

**8:16.** These then are the things, which you shall do: Speak ye truth every one to his neighbour; judge ye truth and judgment of peace in your gates.

Haec sunt ergo verba quae facietis loquimini veritatem unusquisque cum proximo suo veritatem et iudicium pacis iudicate in portis vestris

**8:17.** And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord.

Et unusquisque malum contra amicum suum ne cogitetis in cordibus vestris et iuramentum mendax ne diligatis omnia enim haec sunt quae odi dicit Dominus

**8:18.** And the word of the Lord of hosts came to me, saying:

Et factum est verbum Domini exercituum ad me dicens

**8:19.** Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda, joy, and gladness, and great solemnities: only love ye truth and peace.\*

Haec dicit Dominus exercituum ieiunium quarti et ieiunium quinti et ieiunium septimi et ieiunium decimi erit domui Iuda in gaudium et in laetitiam et in sollemnitates praeclaras veritatem tantum et pacem diligite

**The fast of the fourth month, etc...** They fasted, on the ninth day of the fourth month, because on that day Nabuchodonosor took Jerusalem, [Jeremias 52:6](#). On the tenth day of the fifth month, because on that day the temple was burnt, [Jeremias 52:12](#). On the third day of the seventh month, for the murder of Godolias, [Jeremias 41:2](#). And on the tenth day of the tenth month, because on that day the Chaldeans began to besiege Jerusalem, [2 Kings 25.1](#). All these fasts, if they will be obedient for the future, shall be changed, as is here promised, into joyful solemnities.

**8:20.** Thus saith the Lord of hosts, until people come and dwell in many cities,

Haec dicit Dominus exercituum usquequo veniant populi et habitent in civitatibus multis

**8:21.** And the inhabitants go one to another, saying: Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go.

Et vadant habitatores unus ad alterum dicentes eamus et deprecemur faciem Domini et quaeramus Dominum exercituum vadam etiam ego

**8:22.** And many peoples, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the face of the Lord.

Et venient populi multi et gentes robustae ad quaerendum Dominum exercituum in Hierusalem et deprecandam faciem Domini

**8:23.** Thus saith the Lord of hosts: In those days, wherein ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: We will go with you: for we have heard that God is with you.\*

Haec dicit Dominus exercituum in diebus illis in quibus adprehendent decem homines ex omnibus linguis gentium et adprehendent fimbriam viri iudaei dicentes ibimus vobiscum audivimus enim quoniam Deus

vobiscum est

**Ten men, etc...** Many of the **Gentiles** became **proselytes** to the **Jewish religion** before **Christ**: but many more were converted to **Christ** by the **apostles** and other preachers of the **Jewish nation**.

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## Zacharias Chapter 9

**God will defend his church, and bring over even her enemies to the faith. The meek coming of Christ, to bring peace, to deliver the captives by his blood, and to give us all good things.**

---

**9:1.** The burden of the [word of the Lord](#) in the land of [Hadrach](#), and of [Damascus](#) the rest thereof: for the eye of [man](#), and of all the [tribes of Israel](#) is the [Lord's](#).\*

Onus verbi Domini in terra Adrach et Damasci requiei eius quia Domini est oculus hominis et omnium tribuum Israhel

**Hadrach...** [Syria](#).

**9:2.** Emath also in the borders thereof, and [Tyre](#), and [Sidon](#): for they have taken to themselves to be exceeding wise.

Emath quoque in terminis eius et Tyrus et Sidon adsumpserunt quippe sibi sapientiam valde

**9:3.** And [Tyre](#) hath built herself a strong hold, and heaped together silver as earth, and gold as the mire of the streets.

Et aedificavit Tyrus munitionem suam et coacervavit argentum quasi humum et aurum ut lutum platearum

**9:4.** Behold the [Lord](#) shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire.

Ecce Dominus possidebit eam et percutiet in mari fortitudinem eius et haec igni devorabitur

**9:5.** [Ascalon](#) shall see, and shall fear, and [Gaza](#), and shall be very sorrowful: and [Accaron](#), because her [hope](#) is confounded: and the king shall perish from [Gaza](#), and [Ascalon](#) shall not be inhabited.

Videbit Ascalon et timebit et Gaza et dolebit nimis et Accaron quoniam confusa est spes eius et peribit rex de Gaza et Ascalon non habitabitur

**9:6.** And the divider shall sit in [Azotus](#), and I will destroy the [pride](#) of the [Philistines](#).

Et sedebit separator in Azoto et disperdam superbiam Philistinorum

**9:7.** And I will take away his blood out of his mouth, and his abominations from between his teeth: and even he shall be left to our [God](#), and he shall be as a governor in [Juda](#), and [Accaron](#) as a Jebusite.\*

Et auferam sanguinem eius de ore eius et abominationes eius de medio dentium eius et relinquetur etiam ipse Deo nostro et erit quasi dux in Iuda et Accaron quasi Iebuseus

**His blood...** It is spoken of the [Philistines](#), and particularly of [Azotus](#), (where the [temple](#) of [Dagon](#) was), and contains a [prophecy](#) of the conversion of that people from their bloody [sacrifices](#) and abominations to the worship of the [true God](#).

**9:8.** And I will encompass my house with them that serve me in [war](#), going and returning, and the oppressor shall no more pass through them: for now I have seen with my eyes.\*

Et circumdabo domum meam ex his qui militant mihi euntes et revertentes et non transibit super eos ultra exactor quia nunc vidi in oculis meis

**That serve me in war...** Viz., the [Machabees](#).

**9:9.** Rejoice greatly, O daughter of Sion, shout for [joy](#), O daughter of [Jerusalem](#): BEHOLD THY KING will come to thee, the [just](#) and saviour: he is [poor](#), and riding upon an ass, and upon a colt, the foal of an ass.

Exulta satis filia Sion iubila filia Hierusalem ecce rex tuus veniet tibi iustus et salvator ipse pauper et ascendens super asinum et super pullum filium asinae

**9:10.** And I will destroy the chariot out of Ephraim, and the horse out of [Jerusalem](#), and the bow for [war](#) shall be broken: and he shall speak peace to the [Gentiles](#), and his power shall be from sea to sea, and from the rivers even to the end of the earth.

Et disperdam quadrigam ex Ephraim et equum de Hierusalem et dissipabitur arcus belli et loquetur pacem gentibus et potestas eius a mari usque ad mare et a fluminibus usque ad fines terrae

**9:11.** Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water.

Tu quoque in sanguine testamenti tui emisisti vinctos tuos de lacu in quo non est aqua

**9:12.** Return to the strong hold, ye prisoners of **hope**, I will render thee double as I declare today.

Convertimini ad munitionem vincti spei hodie quoque adnuntians duplicita reddam tibi

**9:13.** Because I have bent **Juda** for me as a bow, I have filled Ephraim: and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty. \*

Quoniam extendi mihi Iudam quasi arcum implevi Ephraim et suscitabo filios tuos Sion super filios tuos Graecia et ponam te quasi gladium fortium

**Thy sons, O Sion, etc...** Viz., the **apostles**, who, in the spiritual way, conquered the Greeks, and subdued them to **Christ**.

**9:14.** And the **Lord God** shall be seen over them, and his dart shall go forth as lightning: and the **Lord God** will sound the trumpet, and go in the whirlwind of the south.

Et Dominus Deus super eos videbitur et exibat ut fulgur iaculum eius et Dominus Deus in tuba canet et vadet in turbine austri

**9:15.** The **Lord of hosts** will protect them: and they shall devour, and subdue with the stones of the sling: and drinking they shall be inebriated as it were with wine, and they shall be filled as bowls, and as the **horns of the altar**.

Dominus exercituum proteget eos et devorabunt et subicient lapidibus fundae et bibentes inebriabuntur quasi vino et replebuntur ut fialae et quasi cornua altaris

**9:16.** And the **Lord their God** will save them in that day, as the flock of his people: for **holy** stones shall be lifted up over his land. \*

Et salvabit eos Dominus Deus eorum in die illa ut gregem populi sui quia lapides sancti elevantur super terram eius

**Holy stones...** The **apostles**, who shall be as pillars and monuments in the **church**.

**9:17.** For what is the **good** thing of him, and what is his beautiful thing, but the corn of the **elect**, and wine springing forth **virgins**? \*

Quid enim bonum eius est et quid pulchrum eius nisi frumentum electorum et vinum germinans virgines

**The corn, etc...** His most excellent gift is the **blessed** Eucharist, called here *The corn*, that is, the bread of the **elect**, and the wine springing forth **virgins**; that is, maketh **virgins** to bud, or spring forth, as it were, like flowers among thorns; because it has a wonderful efficacy to give and preserve purity.

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## Zacharias Chapter 10

**God is to be sought to, and not idols. The victories of his church, which shall arise originally from the Jewish nation.**

---

**10:1.** Ask ye of the [Lord](#) rain in the latter season, and the [Lord](#) will make snows, and will give them showers of rain, to every one grass in the field.

Petite a Domino pluviam in tempore serotino et Dominus faciet nives et pluviam imbris dabit eis singulis herbam in agro

**10:2.** For the [idols](#) have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity: they comforted in vain: therefore they were led away as a flock: they shall be afflicted, because they have no shepherd.

Quia simulacra locuta sunt inutile et divini viderunt mendacium et somniatores frustra locuti sunt vane consolabantur idcirco abducti sunt quasi grex adfligentur quia non est eis pastor

**10:3.** My [wrath](#) is kindled against the shepherds, and I will visit upon the buck goats: for the [Lord](#) of [hosts](#) hath visited his flock, the house of [Juda](#), and hath made them as the horse of his [glory](#) in the battle.

Super pastores iratus est furor meus et super hircos visitabo quia visitavit Dominus exercituum gregem suum domum Iuda et posuit eos quasi equum gloriae suae in bello

**10:4.** Out of him shall come forth the corner, out of him the pin, out of him the bow of battle, out of him ever exacter together.

Ex ipso angulus ex ipso paxillus ex ipso arcus proelii ex ipso egredietur omnis exactor simul

**10:5.** And they shall be as mighty [men](#), treading under foot the mire of the ways in battle: and they shall fight, because the [Lord](#) is with them, and the riders of horses shall be confounded.

Et erunt quasi fortes conculcantes lutum viarum in proelio et bellabunt quia Dominus cum eis et confundentur ascensores equorum

**10:6.** And I will strengthen the house of [Juda](#), and save the [house of Joseph](#): and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had not cast them off, for I am the [Lord](#) their [God](#), and will hear them.

Et confortabo domum Iuda et domum Ioseph salvabo et convertam eos quia miserebor eorum et erunt sicut fuerunt quando non proieceram eos ego enim Dominus Deus eorum et exaudiam eos

**10:7.** And they shall be as the [valiant men](#) of Ephraim, and their heart shall rejoice as through wine: and their children shall see, and shall rejoice, and their heart shall be joyful in the [Lord](#).

Et erunt quasi fortes Ephraim et laetabitur cor eorum quasi a vino et filii eorum videbunt et laetabuntur et exultabit cor eorum in Domino

**10:8.** I will whistle for them, and I will gather them together, because I have [redeemed](#) them: and I will multiply them as they were multiplied before.

Sibilabo eis et congregabo illos quia redemi eos et multiplicabo eos sicut ante fuerant multiplicati

**10:9.** And I will sow them among peoples: and from afar they shall remember me: and they shall live with their children, and shall return.

Et seminabo eos in populis et de longe recordabuntur mei et vivent cum filiis suis et revertentur

**10:10.** And I will bring them back out of the land of [Egypt](#), and I will gather them from among the [Assyrians](#): and will bring them to the land of Galaad, and Libanus, and place shall not be found for them.

Et reducam eos de terra Aegypti et de Assyriis congregabo eos et ad terram Galaad et Libani adducam eos et non inveniatur eis locus

**10:11.** And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths

of the river shall be confounded, and the **pride** of **Assyria** shall be **humbled**, and the sceptre of **Egypt** shall depart.

Et transibit in maris freto et percutiet in mari fluctus et confundentur omnia profunda Fluminis et humiliabitur superbia Assur et sceptrum Aegypti recedet

**10:12.** I will strengthen them in the **Lord**, and they shall walk in his **name**, saith the **Lord**.

Confortabo eos in Domino et in nomine eius ambulabunt dicit Dominus

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## Zacharias Chapter 11

### The destruction of Jerusalem and the temple. God's dealings with the Jews, and their reprobation.

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**11:1.** Open thy gates, O Libanus, and let fire devour thy cedars. \*

Aperi Libane portas tuas et comedat ignis cedros tuas

**O Libanus...** So **Jerusalem**, and more particularly the **temple**, is called by the **prophets**, from its height, and from its being built of the **cedars** of Libanus. -- Ibid. **Thy cedars...** Thy princes and chief **men**.

**11:2.** Howl, thou fir tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Basan, because the fenced forest is cut down.

Ulula abies quia cecidit cedrus quoniam magnifici vastati sunt ululate quercus Basan quoniam succisus est saltus munitus

**11:3.** The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

Vox ululatus pastorum quia vastata est magnificentia eorum vox rugitus leonum quoniam vastata est superbia Iordanis

**11:4.** Thus saith the Lord my God: Feed the flock of the slaughter,

Haec dicit Dominus Deus meus pasce pecora occisionis

**11:5.** Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

Quae qui possederant occidebant et non dolebant et vendebant ea dicentes benedictus Dominus divites facti sumus et pastores eorum non parcebant eis

**11:6.** And I will no more spare the inhabitants of the land, saith the Lord: behold I will deliver the men, every one into his neighbour's hand, and into the hand of his king: and they shall destroy the land, and I will not deliver it out of their hand. \*

Et ego non parcam ultra super habitantes terram dicit Dominus ecce ego tradam homines unumquemque in manu proximi sui et in manu regis sui et concident terram et non eruam de manu eorum

**Every one into his neighbour's hand, etc...** This alludes to the last siege of **Jerusalem**, in which the different factions of the **Jews** destroyed one another: and they that remained fell into the hands of their king, that is, of the Roman emperor, of whom they had said, John 19.15, we have no king but **Caesar**.

**11:7.** And I will feed the flock of slaughter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called a Cord, and I fed the flock. \*

Et pascam pecus occisionis propter hoc o pauperes gregis et adsumpsi mihi duas virgas unam vocavi Decorem et alteram vocavi Funiculos et pavi gregem

**Two rods...** Or shepherd's staves, meaning the different ways of **God's** dealing with his people; the one, by sweet means, called the rod of Beauty: the other, by bands and punishments, called the Cord. And where both these rods are made of no use or effect by the obstinacy of sinners, the rods are broken, and such sinners are given up to a reprobate sense, as the **Jews** were.

**11:8.** And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard. \*

Et succidi tres pastores in mense uno et contracta est anima mea in eis siquidem anima eorum variavit in me

**Three shepherds in one month...** That is, in a very short time. By these three shepherds probably are meant the latter princes and **high priests** of the **Jews**, whose reign was short.

**11:9.** And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbour.

Et dixi non pascam vos quod moritur moriatur et quod succiditur succidatur et reliqui vorent unusquisque carnem proximi sui

**11:10.** And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

Et tuli virgam meam quae vocabatur Decus et abscidi eam ut irritum facerem foedus meum quod percussi cum omnibus populis

**11:11.** And it was made void in that day: and so the **poor** of the flock that keep for me, understood that it is the **word of the Lord**.

Et in irritum deductum est in die illa et cognoverunt sic pauperes gregis qui custodiunt mihi quia verbum Domini est

**11:12.** And I said to them: If it be **good** in your eyes, bring hither my wages: and if not, be quiet. And they weighed for my wages thirty pieces of silver.

Et dixi ad eos si bonum est in oculis vestris adferte mercedem meam et si non quiescite et adpenderunt mercedem meam triginta argenteos

**11:13.** And the **Lord** said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver, and I cast them into the **house of the Lord** to the statuary.\*

Et dixit Dominus ad me proice illud ad statuarium decorum pretium quod adpretiatus sum ab eis et tuli triginta argenteos et proieci illos in domo Domini ad statuarium

**The statuary...** The **Hebrew** word signifies also a potter.

**11:14.** And I cut off my second rod that was called a Cord, that I might break the brotherhood between **Juda** and **Israel**.

Et praecidi virgam meam secundam quae appellabatur Funiculus ut dissolverem germanitatem inter Iudam et inter Israhel

**11:15.** And the **Lord** said to me: Take to thee yet the instruments of a foolish shepherd.\*

Et dixit Dominus ad me adhuc sume tibi vasa pastoris stulti

**A foolish shepherd...** This was to represent the foolish, that is, the **wicked** princes and **priests** that should rule the people, before their utter desolation.

**11:16.** For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

Quia ecce ego suscitabo pastorem in terra qui derelicta non visitabit dispersum non quaeret et contritum non sanabit et id quod stat non enutriet et carnes pinguium comedet et ungulas eorum dissolvat

**11:17.** O shepherd, and **idol**, that forsaketh the flock: the sword upon his arm and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.

O pastor et idolum derelinquens gregem gladius super brachium eius et super oculum dextrum eius brachium eius ariditate siccabitur et oculus dexter eius tenebrescens obscurabitur

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## Zacharias Chapter 12

### God shall protect his church against her persecutors. The mourning of Jerusalem.

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**12:1.** The burden of the [word of the Lord](#) upon [Israel](#). Thus saith the [Lord](#), who stretcheth forth the [heavens](#), and layeth the foundations of the earth, and formeth the spirit of [man](#) in him:

Onus verbi Domini super Israhel dixit Dominus extendens caelum et fundans terram et fingens spiritum hominis in eo

**12:2.** Behold I will make [Jerusalem](#) a lintel of surfeiting to all the people round about: and [Juda](#) also shall be in the siege against [Jerusalem](#).\*

Ecce ego ponam Hierusalem superliminare crapulae omnibus populis in circuitu sed et Iuda erit in obsidione contra Hierusalem

**A lintel of surfeiting...** That is, a door into which they shall seek to enter, to glut themselves with blood; but they shall stumble, and fall like [men](#) stupefied with wine. It seems to allude to the times of Antiochus, and to the victories of the [Machabees](#).

**12:3.** And it shall come to pass in that day, that I will make [Jerusalem](#) a burdensome stone to all people: all that shall lift it up shall be rent and torn, and all the kingdoms of the earth shall be gathered together against her.

Et erit in die illa ponam Hierusalem lapidem oneris cunctis populis omnes qui levabunt eam concisione lacerabuntur et colligentur adversum eam omnia regna terrae

**12:4.** In that day, saith the [Lord](#), I will strike every horse with astonishment, and his rider with [madness](#): and I will open my eyes upon the house of [Juda](#), and will strike every horse of the [nations](#) with blindness.

In die illa dicit Dominus percutiam omnem equum in stuporem et ascensorem eius in amentiam et super domum Iuda aperiam oculos meos et omnem equum populorum percutiam in caecitate

**12:5.** And the governors of [Juda](#) shall say in their heart: Let the inhabitants of [Jerusalem](#) be strengthened for me in the [Lord](#) of [hosts](#), their [God](#).

Et dicent duces Iuda in corde suo confortentur mihi habitatores Hierusalem in Domino exercituum Deo eorum

**12:6.** In that day I will make the governors of [Juda](#) like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand, and to the left: and [Jerusalem](#) shall be inhabited again in her own place in [Jerusalem](#).

In die illo ponam duces Iuda sicut caminum ignis in lignis et sicut facem ignis in faeno et devorabunt ad dextram et ad sinistram omnes populos in circuitu et habitabitur Hierusalem rursus in loco suo in Hierusalem

**12:7.** And the [Lord](#) shall save the tabernacles of [Juda](#), as in the beginning: that the house of [David](#), and the [glory](#) of the inhabitants of [Jerusalem](#), may not boast and magnify themselves against [Juda](#).

Et salvabit Dominus tabernacula Iuda sicut in principio ut non magnifice gloriatur domus David et gloria habitantium Hierusalem contra Iudam

**12:8.** In that day shall the [Lord](#) protect the inhabitants of [Jerusalem](#), and he that hath offended among them in that day shall be as [David](#): and the house of [David](#), as that of [God](#), as an [angel of the Lord](#) in their sight.

In die illo proteget Dominus habitatores Hierusalem et erit qui offenderit ex eis in die illa quasi David et domus David quasi Dei sicut angelus Domini in conspectu eius

**12:9.** And it shall come to pass in that day, that I will seek to destroy all the nations that come against [Jerusalem](#).

Et erit in die illa quaeram contere omnes gentes quae veniunt contra Hierusalem

**12:10.** And I will pour out upon the house of **David**, and upon the inhabitants of **Jerusalem**, the spirit of **grace**, and of **prayers**: and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the **firstborn**.

Et effundam super domum David et super habitatores Hierusalem spiritum gratiae et precum et aspicient ad me quem confixerunt et plangent eum planctu quasi super unigenitum et dolebunt super eum ut doleri solet in morte primogeniti

**12:11.** In that day there shall be a great lamentation in **Jerusalem** like the lamentation of Adadremmon in the plain of Mageddon. \*

In die illa magnus erit planctus in Hierusalem sicut planctus Adadremmon in campo Mageddon

**Adadremmon...** A place near Mageddon, where the **good** king Josias was slain, and much lamented by his people.

**12:12.** And the land shall mourn: **families** and **families** apart: the **families** of the house of **David** apart, and their **women** apart:

Et planget terra familiae et familiae seorsum familiae domus David seorsum et mulieres eorum seorsum

**12:13.** The **families** of the house of **Nathan** apart, and their **women** apart: the **families** of the **house of Levi** apart, and their **women** apart: the **families** of Semei apart, and their **women** apart.

Familiae domus Nathan seorsum et mulieres eorum seorsum familiae domus Levi seorsum et mulieres eorum seorsum familiae Semei seorsum et mulieres eorum seorsum

**12:14.** All the rest of the **families**, **families** and **families** apart, and their **women** apart.

Omnes familiae reliquae familiae et familiae seorsum et mulieres eorum seorsum

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## Zacharias Chapter 13

### **The fountain of Christ. Idols and false prophets shall be extirpated: Christ shall suffer: his people shall be tried by fire.**

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**13:1.** In that day there shall be a fountain open to the house of [David](#), and to the inhabitants of [Jerusalem](#): for the washing of the sinner, and of the [unclean woman](#).

In die illa erit fons patens domus David et habitantibus Hierusalem in ablutionem peccatoris et menstruatæ

**13:2.** And it shall come to pass in that day, saith the [Lord](#) of [hosts](#), that I will destroy the [names](#) of [idols](#) out of the earth, and they shall be remembered no more: and I will take away the [false prophets](#), and the [unclean spirit](#) out of the earth.

Et erit in die illa dicit Dominus exercituum disperdam nomina idolorum de terra et non memorabuntur ultra et prophetas et spiritum immundum auferam de terra

**13:3.** And it shall come to pass, that when any [man](#) shall [prophesy](#) any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou hast spoken a lie in the [name](#) of the [Lord](#). And his father, and his mother, his parents, shall thrust him through, when he shall [prophesy](#).

Et erit cum prophetaverit quispiam ultra dicent ei pater eius et mater eius qui genuerunt eum non vives quia mendacium locutus es in nomine Domini et configent eum pater eius et mater eius genitores eius cum prophetaverit

**13:4.** And it shall come to pass in that day, that the [prophets](#) shall be confounded, every one by his own vision, when he shall [prophesy](#), neither shall they be clad with a garment of sackcloth, to deceive:

Et erit in die illa confundentur prophetae unusquisque ex visione sua cum prophetaverit nec operientur pallio saccino ut mentiantur

**13:5.** But he shall say: I am no [prophet](#), I am a husbandman: for [Adam](#) is my example from my youth.

Sed dicet non sum propheta homo agricola ego sum quoniam Adam exemplum meum ab adolescentia mea

**13:6.** And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that [loved](#) me.

Et dicetur ei quid sunt plagæ istæ in medio manuum tuarum et dicet his plagatus sum in domo eorum qui diligebant me

**13:7.** Awake, O sword, against my shepherd, and against the [man](#) that cleaveth to me, saith the [Lord](#) of [hosts](#): strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones.

Framea suscitare super pastorem meum et super virum coherentem mihi dicit Dominus exercituum percute pastorem et dispergantur oves et convertam manum meam ad parvulos

**13:8.** And there shall be in all the earth, saith the [Lord](#), two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

Et erunt in omni terra dicit Dominus partes duæ in ea disperdentur et deficient et tertia pars relinquetur in ea

**13:9.** And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my [name](#), and I will hear them. I will say: Thou art my people: and they shall say: The [Lord](#) is my [God](#).

Et ducam tertiam partem per ignem et uram eas sicut uritur argentum et probabo eos sicut probatur aurum ipse vocabit nomen meum et ego exaudiam eum dicam populus meus es et ipse dicit Dominus Deus meus

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## Zacharias Chapter 14

**After the persecutions of the church shall follow great prosperity. Persecutors shall be punished: so shall all that will not serve God in his church.**

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**14:1.** Behold the days of the [Lord](#) shall come, and thy spoils shall be divided in the midst of thee.  
 Ecce dies veniunt Domini et dividentur spolia tua in medio tui

**14:2.** And I will gather all nations to [Jerusalem](#) to battle, and the city shall be taken, and the houses shall be rifled, and the [women](#) shall be defiled: and half of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city. \*

Et congregabo omnes gentes ad Hierusalem in proelium et capietur civitas et vastabuntur domus et mulieres violabuntur et egredietur media pars civitatis in captivitatem et reliquum populi non auferetur ex urbe

**I will gather, etc...** This seems to be a [prophecy](#) of what was done by Antiochus.

**14:3.** Then the [Lord](#) shall go forth, and shall fight against those nations, as when he fought in the day of battle.

Et egredietur Dominus et proeliabitur contra gentes illas sicut proelatus est in die certaminis

**14:4.** And his feet shall stand in that day upon the [mount of Olives](#), which is over against [Jerusalem](#) towards the east: and the [mount of Olives](#) shall be divided in the midst thereof to the east, and to the west with a very great opening, and half of the mountain shall be separated to the north, and half thereof to the south.

Et stabunt pedes eius in die illa super montem Olivarum qui est contra Hierusalem ad orientem et scindetur mons Olivarum ex media parte sui ad orientem et occidentem praerupto grandi valde et separabitur medium montis ad aquilonem et medium eius ad meridiem

**14:5.** And you shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next, and you shall flee as you fled from the face of the earthquake in the days of [Ozias](#) king of [Juda](#): and the [Lord](#) my [God](#) shall come, and all the [saints](#) with him.

Et fugietis ad vallem montium meorum quoniam coniungetur vallis montium usque ad proximum et fugietis sicut fugistis a facie terraemotus in diebus Oziae regis Iuda et veniet Dominus Deus meus omnesque sancti cum eo

**14:6.** And it shall come to pass in that day, that there shall be no light, but cold and frost. \*

Et erit in die illa non erit lux sed frigus et gelu

**No light...** Viz., in that dismal time of persecution of Antiochus, when it was neither day nor night: (ver. 7) because they neither had the comfortable light of the day, nor the repose of the night.

**14:7.** And there shall be one day, which is [known](#) to the [Lord](#), not day nor night: and in the time of the evening there shall be light: \*

Et erit dies una quae nota est Domino non dies neque nox et in tempore vesperae erit lux

**In the time of the evening there shall be light...** An unexpected light shall arise by the means of the [Machabees](#), when things shall seem to be at the worst.

**14:8.** And it shall come to pass in that day, that [living waters](#) shall go out from [Jerusalem](#): half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter. \*

Et erit in die illa exhibunt aquae vivae de Hierusalem medium earum ad mare orientale et medium earum ad mare novissimum in aestate et in hieme erunt

**Living waters...** Viz., the [gospel](#) of [Christ](#).

**14:9.** And the [Lord](#) shall be king over all the earth: in that day there shall be one [Lord](#), and his [name](#) shall be one.

Et erit Dominus rex super omnem terram in die illa erit Dominus unus et erit nomen eius unum

**14:10.** And all the land shall return even to the **desert**, from the hill to Remmon to the south of **Jerusalem**: and she shall be exalted, and shall dwell in her own place, from the gate of **Benjamin** even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's winepresses. \*

Et revertetur omnis terra usque ad desertum de colle Remmon ad austrum Hierusalem et exaltabitur et habitabit in loco suo a porta Benjamin usque ad locum portae Prioris usque ad portam Angulorum et a turre Ananehel usque ad torcularia regis

**All the land shall return, etc...** This, in some measure, was verified by the means of the **Machabees**: but is rather to be taken in a spiritual sense, as relating to the propagation of the **church**, and **kingdom of Christ**, the **true Jerusalem**, which alone shall never fall under the **anathema** of destruction, or **God's curse**.

**14:11.** And people shall dwell in it, and there shall be no more an **anathema**: but **Jerusalem** shall sit secure.

Et habitabunt in ea et anathema non erit amplius sed sedebit Hierusalem segura

**14:12.** And this shall be the plague wherewith the **Lord** shall strike all nations that have fought against **Jerusalem**: the flesh of every one shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. \*

Et haec erit plaga qua percutiet Dominus omnes gentes quae pugnaverunt adversus Hierusalem tabescet caro uniuscuiusque stantis super pedes suos et oculi eius contabescent in foraminibus suis et lingua eorum contabescent in ore suo

**The flesh of every one shall consume, etc...** Such judgments as these have often fallen upon the persecutors of **God's church**, as appears by many instances in history.

**14:13.** In that day there shall be a great tumult from the **Lord** among them: and a **man** shall take the hand of his neighbour, and his hand shall be clasped upon his neighbour's hand.

In die illo erit tumultus Domini magnus in eis et adprehendet vir manum proximi sui et conseretur manus eius super manum proximi sui

**14:14.** And even **Juda** shall fight against **Jerusalem**: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance. \*

Sed et Iudas pugnabit adversus Hierusalem et congregabuntur divitiae omnium gentium in circuitu aurum et argentum et vestes multae satis

**Even Juda, etc...** The carnal **Jews**, and other **false** brothers, shall join in **persecuting** the **church**.

**14:15.** And the destruction of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts, that shall be in those tents, shall be like this destruction. \*

Et sic erit ruina equi et muli cameli et asini et omnium iumentorum quae fuerint in castris illis sicut ruina haec

**Shall be like this destruction...** That is, the beasts shall be destroyed as well as the **men**: the common soldiers as well as their leaders.

**14:16.** And all they that shall be left of all nations that came against **Jerusalem**, shall go up from year to year, to **adore** the King, the **Lord** of **hosts**, and to keep the **feast of tabernacles**. \*

Et omnes qui reliqui fuerint de universis gentibus quae venerint contra Hierusalem ascendent ab anno in annum ut adorent regem Dominum exercituum et celebrent festivitatem tabernaculorum

**They that shall be left, etc...** That is, many of them that **persecuted** the **church** shall be converted to its **faith** and communion. -- Ibid. **To keep the feast of tabernacles...** This feast was kept by the **Jews** in memory of their sojourning forty years in the **desert**, in their way to the land of promise. And in the spiritual sense is duly kept by all such **Christians** as in their earthly pilgrimage are continually advancing toward their **true** home, the **heavenly Jerusalem**: by the help of the **sacraments** and **sacrifice** of the **church**. And they that neglect this must not look for the kind showers of **divine grace**, to give fruitfulness to their **souls**.

**14:17.** And it shall come to pass, that he that shall not go up of the **families** of the land to **Jerusalem**, to **adore** the King, the **Lord** of **hosts**, there shall be no rain upon them.

Et erit qui non ascenderit de familiis terrae ad Hierusalem ut adoret regem Dominum exercituum non erit super eos imber

**14:18.** And if the **family** of **Egypt** go not up nor come: neither shall it be upon them, but there shall be destruction wherewith the **Lord** will strike all nations that will not go up to keep the **feast of tabernacles**.

Quod si et familia Aegypti non ascenderit et non venerit nec super eos erit sed erit ruina qua percutiet Dominus omnes gentes quae non ascenderint ad celebrandam festivitatem tabernaculorum

**14:19.** This shall be the **sin** of **Egypt**, and this the **sin** of all nations, that will not go up to keep the **feast of**

tabernacles.

Hoc erit peccatum Aegypti et hoc peccatum omnium gentium quae non ascenderint ad celebrandam festivitatem tabernaculorum

**14:20.** In that day that which is upon the bridle of the horse shall be **holy** to the **Lord**: and the caldrons in the **house of the Lord** shall be as the phials before the **altar**. \*

In die illo erit quod super frenum equi est sanctum Domino et erunt lebetes in domo Domini quasi fialae coram altari

**That which is upon the bridle, etc...** The golden ornaments of the bridles, etc., shall be turned into **offerings** in the **house of God**. And there shall be an abundance of caldrons and phials for the **sacrifices** of the **temple**; by which is meant, under a **figure**, the great resort there shall be to the **temple**, that is, to the **church of Christ**, and her **sacrifice**.

**14:21.** And every caldron in **Jerusalem** and **Juda** shall be **sanctified** to the **Lord** of **hosts**: and all that **sacrifice** shall come, and take of them, and shall seethe in them: and the merchant shall be no more in the **house of the Lord** of **hosts** in that day. \*

Et erit omnis lebes in Hierusalem et in Iuda sanctificatus Domino exercituum et venient omnes immolantes et sument ex eis et coquent in eis et non erit mercator ultra in domo Domini exercituum in die illo

**The merchant shall be no more, etc...** Or, as some render it, The **Chanaanite** shall be no more, etc., that is, the profane and unbelievers shall have no title to be in the **house of the Lord**. Or there shall be no occasion for buyers or sellers of oxen, or sheep, or doves, in the **house of God**, such as **Jesus Christ** cast out of the **temple**.

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## Sophonias

### The Prophecy of Sophonias, also called Zephaniah

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SOPHONIAS, whose name, saith [St. Jerome](#), signifies The Watchman of the [Lord](#), or The hidden of the [Lord](#), [prophesied](#) in the beginning of the reign of Josias. He was a native of Sarabatha, and of the [tribe of Simeon](#), according to the more general opinion. He [prophesied](#) the punishments of the [Jews](#), for their [idolatry](#) and other crimes; also the punishments that were to come on divers nations; the coming of [Christ](#), the conversion of the [Gentiles](#), the blindness of the [Jews](#), and their conversion towards the [end of the world](#). (*For more information, see the article SOPHONIAS in the Catholic Encyclopedia.*)

**Sophonias Chapter 1.** For divers enormous sins, the kingdom of Juda is threatened with severe judgment.

**Sophonias Chapter 2.** An exhortation to repentance. The judgment of the Philistines, of the Moabites, and the Ammonites; of the Ethiopians and the Assyrians.

**Sophonias Chapter 3.** A woe to Jerusalem for her sins. A prophecy of the conversion of the Gentiles, and of the poor of Israel: God shall be with them. The Jews shall be converted at last.

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## Sophonias Chapter 1

### For divers enormous sins, the kingdom of Juda is threatened with severe judgment.

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**1:1.** The [word of the Lord](#) that came to Sophonias the son of Chusi, the son of Godolias, the son of Amarias, the son of [Ezechias](#), in the days of Josias, the son of Amon king of [Juda](#).

Verbum Domini quod factum est ad Sofoniam filium Chusi filium Godoliae filii Amariae filii Ezechiae in diebus Iosiae filii Amon regis Iuda

**1:2.** Gathering, I will gather together all things from off the face of the land, saith the [Lord](#): \*

Congregans congregabo omnia a facie terrae dicit Dominus

**Gathering, I will gather, etc...** That is, I will assuredly take away, and wholly consume, either by captivity, or death, both [men](#) and beasts out of this land.

**1:3.** I will gather [man](#), and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy [men](#) from off the face of the land, saith the [Lord](#).

Congregans hominem et pecus congregans volatile caeli et pisces maris et ruinae impiorum erunt et disperdam homines a facie terrae dicit Dominus

**1:4.** And I will stretch out my hand upon [Juda](#), and upon all the inhabitants of [Jerusalem](#): and I will destroy out of this place the remnant of [Baal](#), and the [names](#) of the wardens of the temples with the [priests](#): \*

Et extendam manum meam super Iudam et super omnes habitantes Hierusalem et disperdam de loco hoc reliquias Baal et nomina aedituorum cum sacerdotibus

**The wardens, etc...** Viz., of the temples of the [idols](#). Aedituos, in [Hebrew](#), the Chemarims, that is, such as kindle the fires, or burn [incense](#).

**1:5.** And them that worship the host of [heaven](#) upon the tops of houses, and them that [adore](#), and [swear](#) by the [Lord](#), and [swear](#) by Melchom. \*

Et eos qui adorant super tecta militiam caeli et adorant et iurant in Domino et iurant in Melchom

**Melchom...** The [idol](#) of the [Ammonites](#).

**1:6.** And them that turn away from following after the [Lord](#), and that have not sought the [Lord](#), nor searched after him.

Et qui avertuntur de post tergum Domini et qui non quaesierunt Dominum nec investigaverunt eum

**1:7.** Be silent before the face of the [Lord God](#): for the day of the [Lord](#) is near, for the [Lord](#) hath prepared a victim, he hath [sanctified](#) his guests.

Silete a facie Domini Dei quia iuxta est dies Domini quia praeparavit Dominus hostiam sanctificavit vocatos suos

**1:8.** And it shall come to pass in the day of the victim of the [Lord](#), that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel:

Et erit in die hostiae Domini visitabo super principes et super filios regis et super omnes qui induti sunt veste peregrina

**1:9.** And I will visit in that day upon every one that entereth arrogantly over the threshold: them that fill the [house of the Lord](#) their [God](#) with [iniquity](#) and deceit.

Et visitabo omnem qui arroganter ingreditur super limen in die illa qui conplent domum Domini Dei sui iniquitate et dolo

**1:10.** And there shall be in that day, saith the [Lord](#), the noise of a cry from the fish gate, and a howling from the [Second](#), and a great destruction from the hills. \*

Et erit in die illa dicit Dominus vox clamoris a porta Piscium et ululatus a secunda et contritio magna a collibus

**The Second...** A part of the city so called.

**1:11.** Howl, ye inhabitants of the Morter. All the people of **Chanaan** is hush, all are cut off that were wrapped up in silver. \*

Ululate habitatores pilae conticuit omnis populus Chanaan disperierunt omnes involuti argento

**The Morter...** Maktesh. A valley in or near **Jerusalem**. Ibid. **The people of Chanaan...** So he calls the **Jews**, from their following the wicked ways of the **Chanaanites**.

**1:12.** And it shall come to pass at that time, that I will search **Jerusalem** with lamps, and will visit upon the **men** that are settled on their lees: that say in their hearts: The **Lord** will not do **good**, nor will he do **evil**. \*

Et erit in tempore illo scrutabor Hierusalem in lucernis et visitabo super viros defixos in fecibus suis qui dicunt in cordibus suis non faciet bene Dominus et non faciet male

**Settled on their lees...** That is, the wealthy, and such as live at their ease, resting upon their riches, like wine upon the lees.

**1:13.** And their strength shall become a booty, and their houses as a **desert**: and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine of them.

Et erit fortitudo eorum in direptionem et domus eorum in desertum et aedificabunt domos et non habitabunt et plantabunt vineas et non bibent vinum earum

**1:14.** The great day of the **Lord** is near, it is near and exceeding swift: the voice of the day of the **Lord** is bitter, the mighty **man** shall there meet with tribulation.

Iuxta est dies Domini magnus iuxta et velox nimis vox diei Domini amara tribulabitur ibi fortis

**1:15.** That day is a day of **wrath**, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

Dies irae dies illa dies tribulationis et angustiae dies calamitatis et miseriae dies tenebrarum et caliginis dies nebulae et turbis

**1:16.** A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

Dies tubae et clangoris super civitates munitas et super angulos excelsos

**1:17.** And I will distress **men**, and they shall walk like blind **men**, because they have **sinned** against the **Lord**: and their blood shall be poured out as earth, and their bodies as dung.

Et tribulabo homines et ambulabunt ut caeci quia Domino peccaverunt et effundetur sanguis eorum sicut humus et corpus eorum sicut stercora

**1:18.** Neither shall their silver and their gold be able to deliver them in the day of the **wrath** of the **Lord**: all the land shall be devoured by the fire of his **jealousy**: for he shall make even a speedy destruction of all them that dwell in the land.

Sed et argentum eorum et aurum eorum non poterit liberare eos in die irae Domini in igne zeli eius devorabitur omnis terra quia consummationem cum festinatione faciet cunctis habitantibus terram

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## Sophonias Chapter 2

### An exhortation to repentance. The judgment of the Philistines, of the Moabites, and the Ammonites; of the Ethiopians and the Assyrians.

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**2:1.** Assemble yourselves together, be gathered together, O nation not worthy to be loved:  
Convenite congregamini gens non amabilis

**2:2.** Before the decree bring forth the day as dust passing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.  
Priusquam pariat iussio quasi pulverem transeuntem diem antequam veniat super vos ira furoris Domini antequam veniat super vos dies furoris Domini

**2:3.** Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek: if by any means you may be hid in the day of the Lord's indignation.  
Quaerite Dominum omnes mansueti terrae qui iudicium eius estis operati quaerite iustum quaerite mansuetum si quo modo abscondamini in die furoris Domini

**2:4.** For Gaza shall be destroyed, and Ascalon shall be a desert, they shall cast out Azotus at noonday, and Accaron shall be rooted up.  
Quia Gaza destructa erit et Ascalon in desertum Azotum in meridie eicient et Accaron eradicabitur

**2:5.** Woe to you that inhabit the sea coast, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant.  
Vae qui habitatis funiculum maris gens perditorum verbum Domini super vos Chanaan terra Philisthinorum et disperdam te ita ut non sit inhabitator

**2:6.** And the sea coast shall be the resting place of shepherds, and folds for cattle:  
Et erit funiculus maris requies pastorum et caulae pecorum

**2:7.** And it shall be the portion of him that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon they shall rest in the evening: because the Lord their God will visit them, and bring back their captivity.  
Et erit funiculus eius qui remanserit de domo Iuda ibi pascentur in domibus Ascalonis ad vesperam requiescent quia visitabit eos Dominus Deus eorum et avertet captivitatem eorum

**2:8.** I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they reproached my people, and have magnified themselves upon their borders.  
Audi obprobrium Moab et blasphemias filiorum Ammon quae exprobraverunt populo meo et magnificati sunt super terminos eorum

**2:9.** Therefore as I live, saith the Lord of hosts the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrha, the dryness of thorns, and heaps of salt, and a desert even for ever: the remnant of my people shall make a spoil of them, and the residue of my nation shall possess them.  
Propterea vivo ego dicit Dominus exercituum Deus Israhel quia Moab ut Sodoma erit et filii Ammon quasi Gomorra siccitas spinarum et acervi salis et desertum usque in aeternum reliquiae populi mei diripient illos residui gentis meae possidebunt eos

**2:10.** This shall befall them for their pride: because they have blasphemed, and have been magnified against the people of the Lord of hosts.  
Hoc eis eveniet pro superbia sua quia blasphemaverunt et magnificati sunt super populum Domini exercituum

**2:11.** The Lord shall be terrible upon them, and shall consume all the gods of the earth: and they shall adore him every man from his own place, all the islands of the Gentiles.

Horribilis Dominus super eos et adtenuabit omnes deos terrae et adorabunt eum vir de loco suo omnes insulae gentium

**2:12.** You Ethiopians, also shall be slain with my sword.

Sed et vos Aethiopes interfecti gladio meo eritis

**2:13.** And he will stretch out his hand upon the north, and will destroy Assyria: and he will make the beautiful city a wilderness, and as a place not passable, and as a desert.\*

Et extendet manum suam super aquilonem et perdet Assur et ponet speciosam in solitudinem et in invium et quasi desertum

**The beautiful city, viz...** Ninive, which was destroyed soon after this, viz., in the sixteenth year of the reign of Josias.

**2:14.** And flocks shall lie down in the midst thereof, all the beasts of the nations: and the bittern and the urchin shall lodge in the threshold thereof: the voice of the singing bird in the window, the raven on the upper post, for I will consume her strength.

Et accubabunt in medio eius greges omnes bestiae gentium et onocrotalus et ericius in liminibus eius morabuntur vox cantantis in fenestra corvus in superliminari quoniam adtenuabo robur eius

**2:15.** This is the glorious city that dwelt in security: that said in her heart: I am, and there is none beside me: how is she become a desert, a place for beasts to lie down in? every one that passeth by her shall hiss, and wag his hand.

Haec est civitas gloriosa habitans in confidentia quae dicebat in corde suo ego sum et extra me non est alia amplius quomodo facta est in desertum cubile bestiae omnis qui transit per eam sibilabit et movebit manum suam

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## Sophonias Chapter 3

**A woe to Jerusalem for her sins. A prophecy of the conversion of the Gentiles, and of the poor of Israel: God shall be with them. The Jews shall be converted at last.**

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**3:1.** Woe to the provoking and [redeemed](#) city, the [dove](#).

Vae provocatrix et redempta civitas columba

**3:2.** She hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the [Lord](#), she drew not near to her [God](#).

Non audivit vocem et non suscepit disciplinam in Domino non est confisa ad Deum suum non adpropiauit

**3:3.** Her princes are in the midst of her as roaring lions: her judges are evening wolves, they left nothing for the morning.

Principes eius in medio eius quasi leones rugientes iudices eius lupi vespere non relinquebant in mane

**3:4.** Her [prophets](#) are senseless, [men](#) without [faith](#): her [priests](#) have polluted the sanctuary, they have acted [unjustly](#) against the law.

Prophetae eius vesani viri infideles sacerdotes eius polluerunt sanctum iniuste egerunt contra legem

**3:5.** The [just Lord](#) is in the midst thereof, he will not do [iniquity](#): in the morning, in the morning he will bring his judgment to light, and it shall not be hid: but the [wicked man](#) hath not [known](#) shame.

Dominus iustus in medio eius non faciet iniquitatem mane mane iudicium suum dabit in luce et non abscondetur nescivit autem iniquus confusionem

**3:6.** I have destroyed the nations, and their towers are beaten down: I have made their ways [desert](#), so that there is none that passeth by: their cities are desolate, there is not a [man](#) remaining, nor any inhabitant.

Disperdi gentes et dissipati sunt anguli earum desertas feci vias eorum dum non est qui transeat desolatae sunt civitates eorum non remanente viro nec ullo habitatore

**3:7.** I said: Surely thou wilt fear me, thou wilt receive correction: and her dwelling shall not perish, for all things wherein I have visited her: but they rose early, and corrupted all their thoughts.

Dixi attamen timebis me suscipies disciplinam et non peribit habitaculum eius propter omnia in quibus visitavi eam verumtamen diluculo surgentes corruperunt omnes cogitationes suas

**3:8.** Wherefore expect me, saith the [Lord](#), in the day of my resurrection that is to come, for my judgment is to assemble the [Gentiles](#), and to gather the kingdoms: and to pour upon them my indignation, all my fierce [anger](#): for with the fire of my [jealousy](#) shall all the earth be devoured.

Quapropter expecta me dicit Dominus in die resurrectionis meae in futurum quia iudicium meum ut congregem gentes et colligam regna ut effundam super eas indignationem meam omnem iram furoris mei in igne enim zeli mei devorabitur omnis terra

**3:9.** Because then I will restore to the people a chosen lip, that all may call upon the [name](#) of the [Lord](#), and may serve him with one shoulder.

Quia tunc reddam populis labium electum ut vocent omnes in nomine Domini et serviant ei umero uno

**3:10.** From beyond the rivers of [Ethiopia](#), shall my suppliants, the children of my dispersed people, bring me an [offering](#).

Ultra flumina Aethiopiae inde supplices mei filii dispersorum meorum deferent munus mihi

**3:11.** In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me for then I will take away out of the midst of thee thy [proud](#) boasters, and thou shalt no more be lifted up

because of my **holy** mountain.

In die illa non confunderis super cunctis adinventionibus tuis quibus praevaricata es in me quia tunc auferam de medio tui magniloquos superbiae tuae et non adicies exaltari amplius in monte sancto meo

**3:12.** And I will leave in the midst of thee a **poor and needy** people: and they shall **hope** in the **name** of the **Lord**.

Et derelinquam in medio tui populum pauperem et egenum et sperabunt in nomine Domini

**3:13.** The remnant of **Israel** shall not do **iniquity**, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, and shall lie down, and there shall be none to make them afraid.

Reliquiae Israhel non facient iniquitatem nec loquentur mendacium et non inuenietur in ore eorum lingua dolosa quoniam ipsi pascentur et accubabunt et non erit qui exterreat

**3:14.** Give praise, O daughter of Zion: shout, O **Israel**: be glad, and rejoice with all thy heart, O daughter of **Jerusalem**.

Lauda filia Sion iubilare Israhel laetare et exulta in omni corde filia Hierusalem

**3:15.** The **Lord** hath taken away thy judgment, he hath turned away thy enemies: the king of **Israel**, the **Lord**, is in the midst of thee, thou shalt fear **evil** no more.

Abstulit Dominus iudicium tuum avertit inimicos tuos rex Israhel Dominus in medio tui non timebis malum ultra

**3:16.** In that day it shall be said to **Jerusalem**: Fear not: to Zion: Let not thy hands be weakened.

In die illa dicetur Hierusalem noli timere Zion non dissolvantur manus tuae

**3:17.** The **Lord thy God** in the midst of thee is mighty, he will save: he will rejoice over thee with gladness, he will be silent in his **love**, he will be joyful over thee in praise.

Dominus Deus tuus in medio tui Fortis ipse salvabit gaudebit super te in laetitia silebit in dilectione tua exultabit super te in laude

**3:18.** The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them.

Nugas qui a lege recesserant congregabo quia ex te erant ut non ultra habeas super eis obprobrium

**3:19.** Behold I will cut off all that have afflicted thee at that time: and I will save her that halteth, and will gather her that was cast out: and I will get them praise, and a **name**, in all the land where they had been put to confusion.

Ecce ego interficiam omnes qui adflixerunt te in tempore illo et salvabo claudicantem et eam quae eiecta fuerat congregabo et ponam eos in laudem et in nomen in omni terra confusionis eorum

**3:20.** At that time, when I will bring you: and at the time that I will gather you: for I will give you a **name**, and praise among all the people of the earth, when I shall have brought back your captivity before your eyes, saith the **Lord**.

In tempore illo quo adducam vos et in tempore quo congregabo vos dabo enim vos in nomen et in laudem omnibus populis terrae cum convertero captivitatem vestram coram oculis vestris dicit Dominus

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